

→‡ Ars ‡← Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXVI. PART 1.

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1913.

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 in the offices at No. 52, 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.



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E. H. Dring
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—* Ars *—

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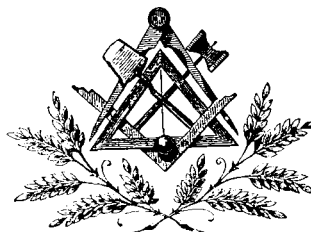
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| Hextall, W. B. | 20, 22, 43, 84, | Tuckett, J. E. S. | 31, 71, 83, 299, 303 |
| | 205, 264, 297 | Watson, William | 206 |
| Hills, Gordon P. G. | 93 | Wonnacott, W. | 304 |
| Horsley, Canon | 21, 219 | | |

Ars
Quatuor Coronatorum.

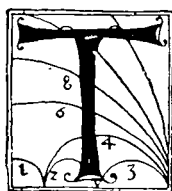
Ars Quatuor Coronatorum,

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

No. 2076.

VOLUME XXVI.

FRIDAY, 3rd JANUARY, 1913.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. E. H. Dring, W.M.; J. P. Simpson, P.A.G.R., I.P.M.; E. L. Hawkins, S.W.; W. B. Hextall, J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; W. Wonnacott, S.D.; F. W. Levander, Steward; and Fred. J. W. Crowe, P.G.O., P.M.

Also the following members of the Correspondence Circle:—Bros. Benno Loewy, Representative in New York of G.L. Hamburg; G. H. Luetchford, H. R. Justice, Fred. H. Postans, O. H. Bate, Pr.G.M., S. Africa (D.C.); Wm. J. D. Roberts, R. W. Anderson, F. H. Shipton, George Robson, J. Smith, Alfred S. Gedge, V. B. M. Zanchi, P. J. Prewer, Leopold Stewart, Cecil J. Rawlinson, Wm. A. Tharp, H. A. Badman, G. Hudson, H. F. Whyman, J. Leach Barrett, P.G.St.B., Bedford McNeill, Col. Sir Howland Roberts, Bart., Dr. William Hammond, P.G.D., Mihill Slaughter, P.A.G.D.C., G. Vogeler, Dr. G. A. Greene, L. McCreary, S. J. Fenton, R. E. Everitt, The Rev. C. A. Everitt, Henry Potter, W. E. Jones, James Speedy, Prof. Randal Woodhouse, Geo. C. Williams, D. Bock, J. Powell, H. P. White, The Rev. E. Bucknall L. Smith, Curt Nauwerck, F. Postans, Albert Loftus Brown, Axel Poignant, H. Neville Harris, Charles Clarke, Arthur Carpenter, P.A.G.D.C., J. Walter Hobbs, A. Havelock Case, W. Howard-Flanders, Leonard Danielsson, F. W. Byles, A. E. G. Copp, S. V. Williams, J. F. H. Gilbard, Col. R. S. Ellis, P.G.S.B., Dr. Edward P. Day, Dr. S. Walshe Owen, and Lewis Wild.

Also the following Visitors:—Bros. Charles A. Oliver, P.M., St. John's Lodge No. 828; G. N. Oakley, P.M., St. George's Lodge No. 2537; Rudolf Valdec, Lodge Ljubav bliznjega, Agram, Zagreb, Croatia; A. J. Macry, P.M., The Dart Lodge No. 2641; N. H. E. Ducker, Strand Lodge No. 1987; A. C. Beal, Evening Star Lodge No. 1719; and J. B. Lewin, J.W. Lodge of Israel No. 2691.

Letters of apology for non-attendance were received from Bros. J. P. Rylands; Dr. W. J. Chetwode Crawley, G. Treas., Ireland; Sydney T. Klein, L.R., P.M.; G. Greiner, P.A.G.D.C., P.M.; E. Macbean, P.M.; L. A. de Malezovich; Edward Armitage, P.Dep.G.D.C.; E. Conder, L.R., P.M.; Admiral Sir A. H. Markham, P.Dis.G.M. Malta, P.M.; A. Cecil Powell; J. T. Thorp, P.A.G.D.C., P.M.; H. F. Berry; R. F. Gould, P.G.D., P.M.; Hamon le Strange, Pr.G.M., Norfolk, P.M.; and William Watson.

One Lodge of Instruction, one Masonic Club, one Masonic Library, and forty-one 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 upon the Minutes.

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Offices, No. 52, Great Queen Street, on Monday, the 30th December, 1912.

Present :—Bros. E. H. Dring, W.M., in the Chair, E. L. Hawkins, W. J. Songhurst, Secretary, and A. S. Gedge, 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 1912.

BRETHREN,

It is with deep regret that we record the death on the 27th April last, of Bro. EDWARD JAMES CASTLE, P.Dep.G.R., who was admitted a Member of the Lodge in 1888, and acted as its Master in 1903.

Bros. FREDERICK WILLIAM LEVANDER, THOMAS JOHNSON WESTROPP, and ARTHUR CECIL POWELL have been elected to Membership, thus bringing up our total to thirty-four.

In our Correspondence Circle we have just been able to maintain our position of last year. We have added 260 names to our list, but, on the other hand, 254 have been removed; 37 by death, 93 by resignation, and 124 for non-payment of dues. The total now stands at 3,327. We shall warmly welcome any practical suggestions by which the work of the Lodge may be made more widely known.

Much good work has been rendered by our Local Secretaries in their respective districts, and we regret that Bros. G. W. Bain (Sunderland), G. H. Powley (Auckland, N.Z.), Seth L. Pope (Oregon), and J. M. Bruce (Northumberland), have found themselves obliged to resign their positions. In Natal we have lost a very efficient worker by the death of Bro. H. Buxton Browne.

The following new appointments have been made. For Pretoria, Bro. G. H. Bindon; for Toronto, Bro. H. T. Smith; for Auckland, N.Z., Bro. C. H. Jenkins; for Northumberland, Bro. Cornwell Smith; for Natal, Bro. W. H. Bennett; and for S. Africa, E.Div., Bro. H. Squire Smith.

The work of the year has resulted in a loss of £2 5s. 8d.; Consols have been written down to 75%; and a debit balance of £51 6s. 1d. on Profit and Loss Account is carried forward to 1913. Subscriptions for 1912 alone are in arrear to the extent of over £400.

The publication of Grand Lodge Minutes is in hand and a first instalment (1723-1739) will be issued very shortly, forming Vol. X. of our "Reprints" (*Quatuor Coronatorum Antigrapha*).

For the Committee,

E. H. DRING,

in the Chair.

BALANCE SHEET, 30th November, 1912.

| <i>Liabilities</i> | | | <i>Assets</i> | | |
|--|------|-----------|--|-----|-----------|
| | £ | s. d. | | £ | s. d. |
| To Life Members' Fund (187 Members) | 1214 | 18 6 | By Cash at London, County and Westminster Bank, Ltd., Oxford Street | 475 | 0 8 |
| „ Subscriptions, etc., received in advance | 146 | 16 10 | „ Investment, £1,300 Consols at 75 per cent. | 975 | 0 0 |
| „ Correspondence Circle, 1912 Balance in hand | 350 | 0 0 | „ Sundry Debtors for Publications | 55 | 17 6 |
| „ Summer Outing balance | 16 | 12 3 | „ Sundry Publications | 170 | 10 7 |
| „ Sundry Creditors | 10 | 2 6 | „ Furniture— | | |
| „ Sundry Creditors <i>re</i> Publications, etc. | 29 | 7 7 | Balance 1st Dec., 1911 | 120 | 4 10 |
| „ Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization | 703 | 12 10 | Less Depreciation for the year | 39 | 3 4 |
| „ Lodge Account— | | | | | |
| Receipts | 45 | 3 0 | „ Sundry Debtors for Subscriptions in arrear— | | |
| Less Payments | 39 | 8 0 | 1912 Correspondence Circle | 408 | 15 0 |
| | 5 | 15 0 | 1911 ditto | 169 | 6 11 |
| Add credit Balance, 1911 | 75 | 3 8 | 1910 ditto | 89 | 16 10 |
| | 80 | 18 8 | 1909 ditto | 29 | 18 8 |
| Less balance of Profit and Loss Account | 51 | 6 1 | 1908 ditto | 5 | 15 5 |
| | | | | 703 | 12 10 |
| | | 29 12 7 | „ Repairs Suspense Account | 40 | 0 0 |
| | | £2501 3 1 | | | £2501 3 1 |

PROFIT AND LOSS ACCOUNT for the year ending 30th November, 1912.

| <i>Dr.</i> | | | <i>Cr.</i> | | |
|--|-----|-----------|--|-----|-----------|
| | £ | s. d. | | £ | s. d. |
| To Salaries | 375 | 0 0 | By Correspondence Circle Joining Fees, 1912 | 144 | 7 6 |
| „ Rent | 114 | 0 0 | „ 1912 Subscriptions | 380 | 19 5 |
| „ Lighting and Firing | 17 | 0 2 | „ 1911 ditto | 244 | 7 9 |
| „ Stationery | 50 | 13 2 | „ 1910 ditto | 46 | 16 2 |
| „ Postages | 304 | 7 9 | „ 1909 ditto | 15 | 4 0 |
| „ Office Cleaning | 23 | 16 11 | „ 1908 ditto | 5 | 5 0 |
| „ Insurance | 10 | 18 0 | „ 1907 ditto | 1 | 11 6 |
| „ Renewals and Repairs | 10 | 0 0 | „ 1906 ditto | 1 | 1 0 |
| „ Carriage and Sundries | 16 | 16 9 | | | 839 12 4 |
| „ Telephone, etc. | 12 | 16 7 | „ Back Transactions | 30 | 5 0 |
| „ Local Secretaries' Expenses | 3 | 10 1 | „ Various Publications | 59 | 18 2 |
| „ Depreciation on Furniture at 10% on cost | 39 | 3 4 | „ Interest on Consols | 30 | 12 4 |
| „ Library Account | 54 | 10 6 | „ Discount | 17 | 17 5 |
| „ Sundry Publications | 0 | 10 6 | „ Sundry Q.C. Publications | 37 | 18 4 |
| | | 1033 3 9 | „ Life Members | 34 | 4 0 |
| „ 52, Great Queen Street, Repairs, Suspense Account | | 20 0 0 | „ Advance Payments | 0 | 10 6 |
| | | £1053 3 9 | | | 211 5 9 |
| | | | „ Balance carried forward | | 2 5 8 |
| | | | | | £1053 3 9 |
| To Balance brought forward | | 2 5 8 | By Balance from last Account | | 15 19 7 |
| „ Amount written off Consols, being 5% on £1300 | | 65 0 0 | „ Balance carried forward | | 51 6 1 |
| | | £67 5 8 | | | £67 5 8 |

This Balance Sheet does not include the value of the Library and Museum and the Stock of Transactions, 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.

ALFRED S. GEDGE,

Chartered Accountant,

3, Great James Street,
Bedford Row, W.C.

24th December, 1912.

THE SECRETARY called attention to the following

EXHIBITS.

By Bro. W. B. HEXTALL.

TWO MASONIC BOOK-PLATES :—

1. J. Mellor, who practised at Ashton-under-Lyne from 1821 to 1855. This book-plate is known to date from the early portion of his career.

2. W. Hillier. This plate seems to point to some printer or bookseller who traded at the sign of "The Bible and Crown." Though there is nothing to show that the plate emanated thence, an instance of the above sign and trade has long existed in the Market Place at Leicester.

By Bro. CLEMENT E. KERRY, Mildenhall, Suffolk.

GLASS, engraved with Craft, R.A., and K.T. emblems. *Presented to the Lodge.*

By Bro. R. I. CLEGG, Cleveland, Ohio.

Bronze MEDAL, struck to commemorate the Centenary of Masonry in Cuyahoga County, Ohio, October 31st, 1912. *Presented to the Lodge.*

By Bro. N. CHAPLIN, London.

Membership CARD of "Free and Easy Johns" Lodge No. 1, issued to Bro. A. McLean Skinner, 19th February 1833. Laurence Dermott in the *Ahiman Rezon*, 1778, p. xli, mentions "The Free and Easy Club" as one "of what may be called tipping clubs or societies of London," and a song in Riley's *Fraternal Melody* is headed "For the Free and Easy Counsellors under the Cauliflower."

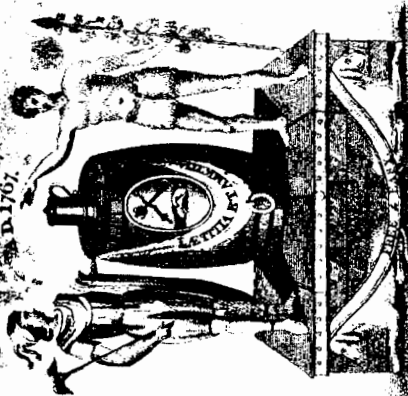
By Bro. SEYMOUR BELL, Dep.Prov.G.M., Northumberland.

Bronze MEDAL, struck for the use of Members of the Prince Masons Lodge of Ireland. (See *A.Q.C.*, xvii., 154).

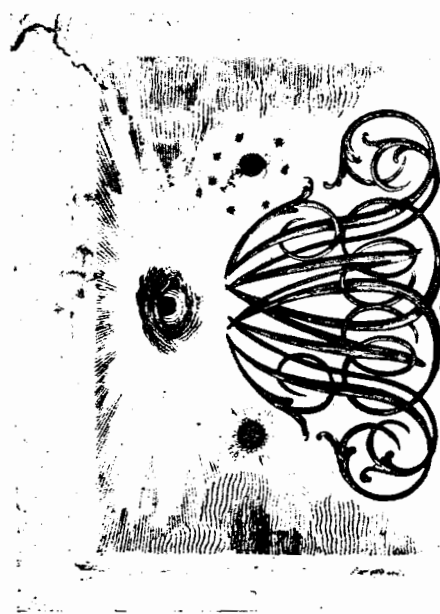
Two silver DISCS, gilt, together forming the obverse and reverse of a medal by James Brush of Dublin (1774-1812), into whose methods they give an interesting insight. They have been made for mounting together in a silver hoop or ring as shown in *The Medals of Freemasonry*, No. 45. The



disc which has formed the obverse of the medal is precisely the same as that illustrated therein, and seems to be purely R.A. The reverse is entirely different. The main feature of the design is a

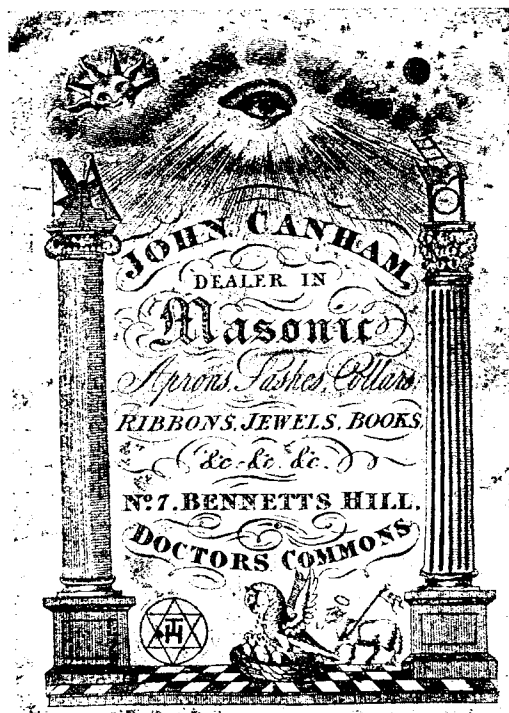
No. 4730
FREE AND EASY
 Johns.
 LODGE NO. 1.
 ESTABLISHED 1707.

 Brother *Wm. Dean Thinner*
 Elected the 19 day of Feb 1833
Br. Nathan Sec. *John*
Br. Watson Registrar.

MEMBERSHIP CARD of the Free and Easy Johns.

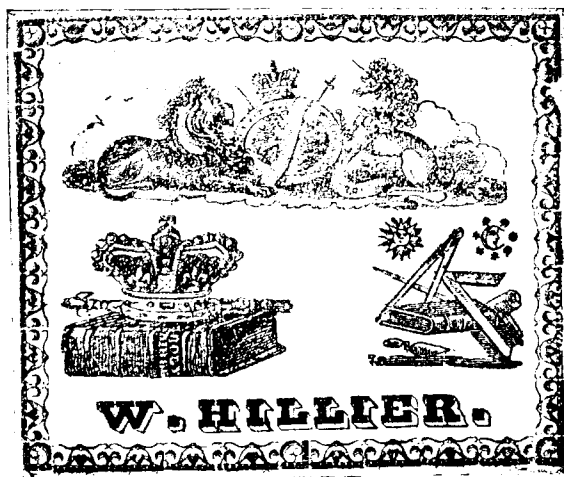


Attorney at Law.
John H. Underhill

BOOK PLATE of J. Mellor.



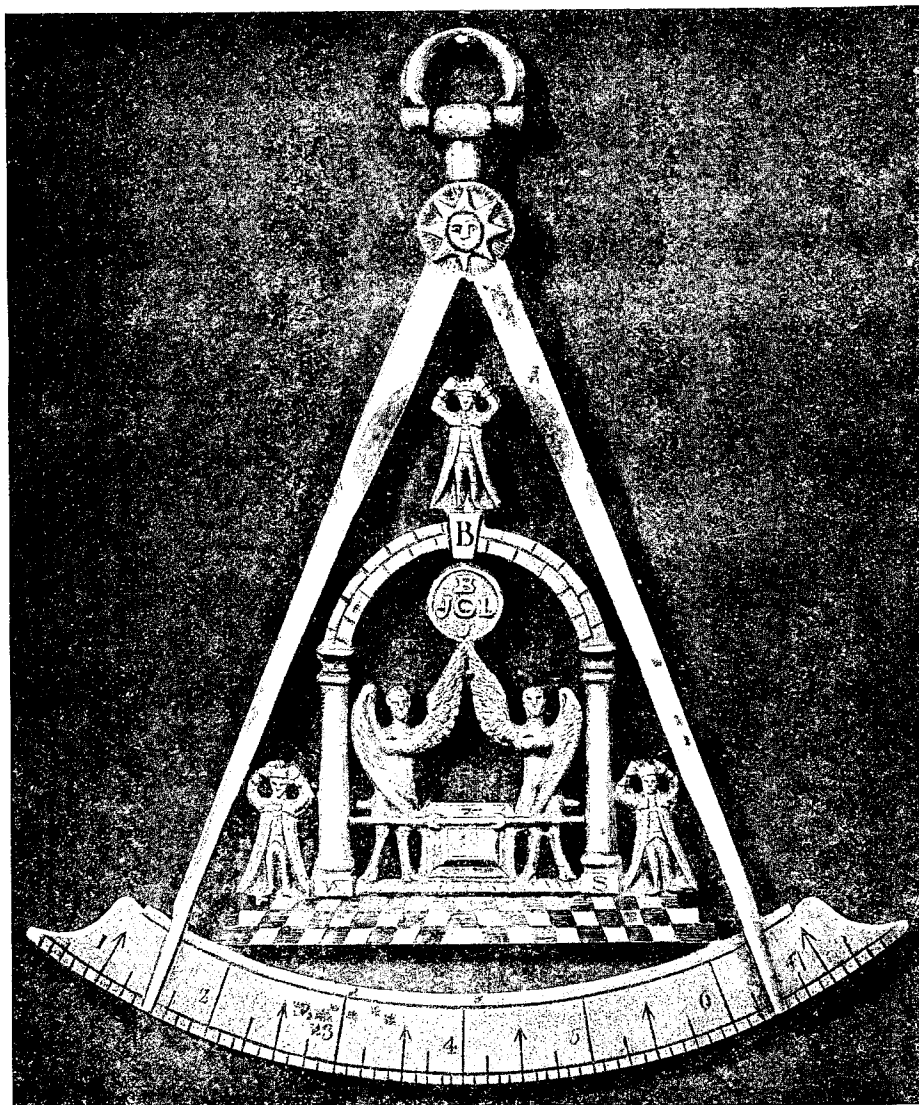
TRADE CARD of John Canham.



TRADE CARD of W. Hillier.

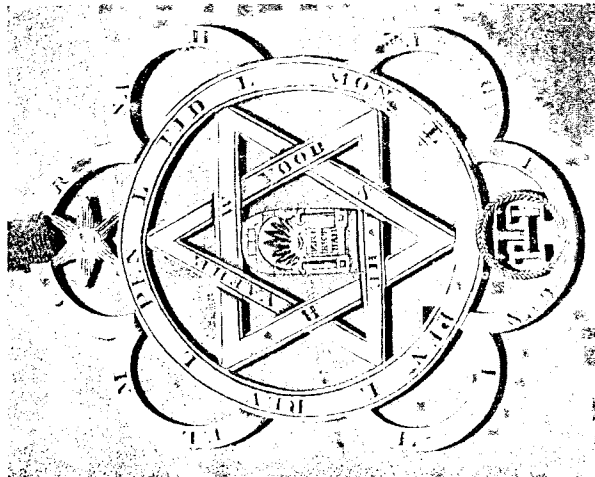
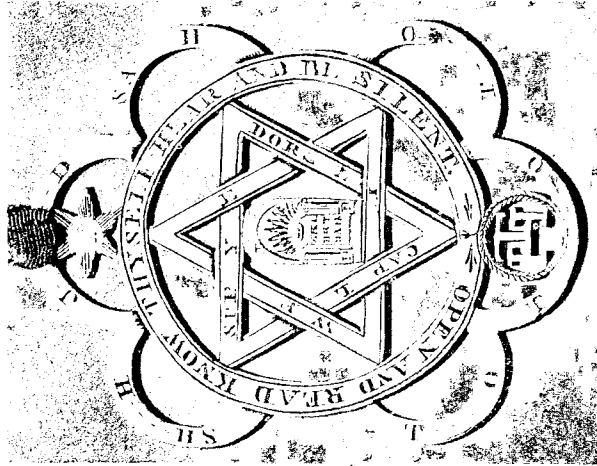


PAST MASTER'S JEWEL of the Lodge of Felicity, London.



SILVER COLLAR JEWEL of Richard Crossley, 1799-1800.

ARS QUATUOR CORONATORUM.



JEWEL of Finch's Royal Arch.

K.T. star of seven points, with the usual garter, and motto *In Hoc Signo Vinces*, surrounding a Calvary cross with viper, and skull and cross-bones at the foot of the cross. Interspersed between the seven rays of the star are the following emblems, Maltese cross, coffin, triangle enclosing crossed swords, cock, hour-glass, scythe, and lamb. The name 'Brush' appears at the foot of each disc. It appears evident that Brush kept a stock of similar discs of various designs, mounting them in a ring to suit the rank or fancy of purchasers.



Oval copper MEDAL, bearing traces of gilding, and showing a combination of Craft, R.A., and K.T. emblems.

Pair of cuff SOLITAIRES, modern, possibly American.

By Bro. Dr. WILLIAM HAMMOND, P.G.D.

P.M. JEWEL, formerly belonging to Lodge of Felicity No. 58, London. The jewel is similar in design to those at present worn in the Lodge of Emulation No. 21, St. Thomas's Lodge No. 142, and other London Lodges, and to the one in the Grand Lodge Museum formerly belonging to the Royal York Lodge of Perseverance No 7, but in this specimen the background is cut out.

Collar JEWEL, said to have been owned by Richard Crossley, 1799-1800. The reverse has the following variations :—The degrees are marked 10-70 instead of 1-10, and the letters on the keystone and bases of the pillars are respectively M.B.A.

R.A. JEWEL, probably made for the impostor Finch.

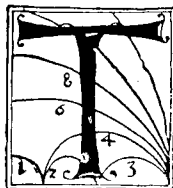
Set of Harris's TRACING BOARDS, with trade LABEL of John Canham.

A hearty vote of thanks was unanimously accorded to those brethren who had kindly lent objects for exhibition or who had made donations to the Lodge Museum.

Bro. E. L. HAWKINS read the following paper:—

THE EVOLUTION OF MASONIC RITUAL.

BY BRO. E. L. HAWKINS.



THE tracing of the steps by which our Ritual has assumed its present form is a matter that must be of great interest to every thoughtful Mason, and is one that has occupied my attention for some time.

Naturally the matter is also one of great difficulty, owing to the absence of any standard authorised rituals, and the utmost I can hope to do is to submit some probable conclusions on the subject.

As you know, our present Grand Lodge system dates from 1813, when the Union was formed between the rival Grand Lodges of the 'Antients' and the 'Moderns,' and until 1717, when the first Grand Lodge was established in England, there had been no central authority (so far as can now be traced) for regulating the procedure of the various scattered Lodges previously existing, and therefore it is convenient to treat the subject of our Ritual under three periods of time.

Here in passing I may call attention to the frequency with which Triads occur in our Ritual: the late Bro. C. E. Ferry has made a collection of no less than 78 Triads selected from it, and doubtless more might be added,¹ so it is quite Masonic to divide the subject into three parts, besides being convenient.

My three periods then are as follows:—

1. The Pre-Grand Lodge Era, ending with the year 1716;
2. The period from 1717 to 1812, *i.e.*, from the formation in London of the Premier Grand Lodge of the world until the union of 'Antients' and 'Moderns';
3. From 1813 to the present day.

But I only propose to deal with the first to-night.

I.

THE PRE-GRAND LODGE ERA.

I am not aware that any writer has ever attempted to give any account of the ritual in use before 1717; in fact the late Bro. Woodford in his "Notes on our English Ritual," which appeared in *The Freemason* for 1880, expressly rules the subject out saying that such ritual "must now be a matter of pure conjecture."²

However, in spite of his high authority, I hope in my present paper to show that by a comparison of the "Old Charges," as our old Masonic documents are now called, much light can be thrown upon the procedure of these early Lodges, and that the matter may be removed from the realm of "pure conjecture."

It is true that Dr. Oliver in "A Lecture on Masonic Rituals," delivered in the Witham Lodge, Lincoln, in 1863, professes to give "the first catechismal formula . . . introduced by Grand Master Sir Christopher Wren about the year 1685," but what he gives is part of the "Grand Mystery of the Freemasons discovered," which was published in 1724, and there is no authority whatever

¹ Whympers, *Religion of F.M.*, p. 102.

² p. 194.

for the statement that it was introduced by Wren; and similarly the catechism that he attributes to the reign of Henry VI.¹ is probably a much more modern compilation.

I will endeavour to avoid making any such unsupported assertions, and will begin by examining the earliest Masonic document now known to exist. This is considered by experts to have been written about the year 1390²; it formed part of the Royal Library commenced by Henry VII., and presented by George II. to the British Museum, where it is now preserved. It is a poem of 794 lines, and its Masonic character remained unknown, because it was catalogued as "A Poem of Moral Duties," until its real nature was recognised by Mr. Halliwell, who published a copy of it in the year 1840; consequently it was known as the "Halliwell MS.," but recently its title has been changed at the suggestion of Bro. R. F. Gould, and it is now styled the "Regius MS." in allusion to its Royal owners.³

Mr. Halliwell⁴ considered that its writer was a priest, because of line 629, "And when the Gospel me rede schal," which he understood to mean "When *I* shall read the Gospel," but Dr. Mackey⁵ has suggested that it is more likely that *me* is here used in the sense of *one* (a sense which is supported by the New English Dictionary, which gives "*Me* indef. pron. Obsolete, a further reduced form of *Men*, pron. weakened from *Man* pron.=*One*"), and thus the line really means "When *one* shall read the Gospel," i.e., "When the Gospel shall be read." And therefore the line furnishes no proof that the writer was a priest.

Very little can be gathered from the "Regius MS." as to the actual ritual then in use, if indeed there was one at all, but it gives 15 'Articles' and as many 'Points' for observance, which are said to have been drawn up at an Assembly held under King Athelstan (A.D. 895 to 940),⁶ and some of which I will quote as being prototypes of certain parts of modern ritual.

The Fourth Article⁷ runs as follows slightly modernised:—

"The fourth article this must be,
 "That the master him well besee (*i.e. take care*)
 "That he no bondman prentice make,
 "Nor for no covetise (*i.e. avarice*) do him take;
 "For the lord that he is bound to
 "May fetch the prentice wherever he go.
 "If in the lodge he were y-take (*i.e. taken*)
 "Much dis-ease (*i.e. trouble*) it might there make,
 "And such case it might befall
 "That it might grieve some or all.
 "For all the masons that be there
 "Will stand to gedur (*i.e. together*) all y-fere (*i.e. in company*).
 "If such one in that craft should dwell
 "Of divers dis-eases ye might tell;
 "For more ease then, and of honesty,
 "Take a prentice of higher degree.
 "By old time written I find
 "That the prentice should be of gentle kind;
 "And so sometime great lords' blood (*i.e. the family of great lords*)
 "Took this gemetry (*i.e. geometry*), that is full good."

¹ Revelations of a Square, p. 16.

³ Q.C.A., i., p. iv.

⁵ Hist. of Freemasonry, I., p. 31.

² Hughan, Old Charges, p. 16.

⁴ Early Hist. of Freemasonry, 2nd Ed., p. 41.

⁶ lines 85, 86.

⁷ lines 127-146.

In almost, if not quite, all "The Old Charges" it is required that the apprentice should be free *born*, e.g. the "Grand Lodge No. 1 MS." (of 1583) has "And also that no m^{rs} or ffellowes take no prentice but for thee terme of vij yeres, and the prentice be able of byrthe, that is to saye free borne, & hole of Lymēs as A man ought to be." And so we find in the Old Charges as given in the first edition of the Book of Constitutions of 1723 (p. 51) "The Persons admitted members of a Lodge must be good and true Men, freeborn, and of mature and discreet age, no Bondmen, &c.," which was altered in the 1738 edition (p. 144) to "The Men made Masons must be Freeborn (or no Bondmen), &c.": in the 1756 edition the wording of 1723 was resumed and is retained in the Constitutions of the Grand Lodge of England to the present day.

At the Union of 1813 the declaration to be made by a candidate was drawn up, commencing "I . . . being free by birth, &c.," and continued in force until the meeting of Grand Lodge held on Sept. 1st, 1847, when in consequence of the extinction by Parliament of negro slavery in the British dominions it was agreed to substitute "being a free man," and so it continues in the declaration required by the English Constitutions at the present day. One would have thought that, if any requirement in a candidate could have been considered to be a 'Landmark,' the requirement of freebirth would have been so considered, and Oliver¹ says the formula "a free man born of a free woman . . . was originally considered to be an unchangeable landmark": but when the question of changing "free born" into "free man" was discussed in Grand Lodge it does not seem to have occurred to any speaker that a Landmark was in question, as far as can be judged from the report of the debate given in *The Freemasons' Quarterly Review* (1847, pp. 319-320). But I cannot enter upon a 'Landmark' discussion now.

Fort² considers that this prohibition of the initiation of anyone not freeborn may be traced to the regulation which forbade any serf or bondman to come within nine paces of a mediæval court of justice. Some lectures attribute it to Sarah's fear that Isaac might imbibe some of Ishmael's slavish principles if her son was brought up with the son of Hagar the bondwoman; but this is obviously an alleged reason invented by the ritual makers of the eighteenth century to explain a custom which they found already existing.

The Seventh Point of The "Regius MS." (lines 321-334) next merits attention.

"The seventh point he may well mean
 "Of well long life that God us lene (*i.e.*, *grant*),
 "As it dyscryeth (*i.e.*, *describes*) well openly,
 "Thou shalt not by thy master's wife lie,
 "Nor by thy fellow's, in no manner wise,
 "Lest the craft would thee despise,
 "Nor by thy fellow's concubine,
 "No more thou wouldest he did by thine.
 "The pain (*i.e.*, *penalty*) thereof let it be ser (*i.e.*, *sure*)
 "That he be prentice full seven year,
 "If he forfeit in any of them
 "So y-chasted (*i.e.*, *chastised*) then must he ben (*i.e.*, *be*);
 "Full mekele (*i.e.*, *much*) care might there begin
 "For such a fowle (*i.e.*, *foul*) deadly sin."

¹ *Masonic Jurisprudence*, p. 25.

² *Antiquities of Freemasonry*, p. 271.

The poem also contains mention of four oaths required of a Mason:—

1. "He shall swear never to be no thief
"Nor succour him in his false craft" (lines 422-3).
2. "A good true oath he must there swear
"To his master and his fellows that be there" (lines 429-30).
3. "And all these points here before
"To them thou must need be y-swore (*i.e.*, *sworn*),
"And all shall swear the same oath
"Of the masons, be they willing be they loath" (lines 435-8).
4. Also at the Annual or Triennial Assembly all were to be sworn:—
"To keep these statutes every one" (line 485).

It is obvious that some form of ritual must have accompanied these oaths, though we do not know what it was.

Finally in the "Regius MS." (line 655) we find a familiar phrase:—

"Amen! amen! so mote¹ it be!"

Next to the "Regius MS." as regards antiquity comes the "Matthew Cooke MS.," which is considered to belong to the first half of the fifteenth century.² This also is preserved in the British Museum, and was reproduced in 1861 by Bro. Matthew Cooke, after whom it has been named. In it we find rather fuller traces of the procedure at the Annual or Triennial Assembly.

1. At it "they that be made masters," *i.e.*, those who have served their apprenticeship and are now being received as Master Masons, are to "be examined of the articles after written, and ransacked whether they be able and cunning to the profit of the lords them to serve and to the honour of the foresaid art," and they are then charged to dispend the goods of their lords well and truly (vv. 712-27).

Of the nine Articles in which the M.M.'s are to be examined I will quote the Fourth as dealing with the same subject as the Fourth Article in the 'Regius MS.'; it is as follows:—

"The 4th Article is this—
"That no master for no profit take
"no prentice for to be learned
"that is bore of bond blood
"for by cause of his lord to
"whom he is bond will take
"him as he well may from
"his art and lead with him out
"of his lodge or out of his
"place that he worketh in for
"his fellows peradventure would help
"him and debate for him and
"thereof manslaughter might
"rise, it is forbidden. And also
"for another cause of his art
"it took beginning of great
"lords' children freely begotten
"as it is said before." (lines 764-781).

¹ "Mote" is the 3rd person singular of the present subjunctive of the Anglo-Saxon "motan," which meant "to be allowed"; thus "so mote it be" is the formula of a wish "so may it be."

² Hugan, *Old Charges*, p. 23.

Then follow nine Points to be observed, of which the third is "That he can hele the counsel of his fellows in lodge and in chamber and in every place there masons be" (841-4). This is the earliest use in a Masonic document of the word "hele," which comes from the Anglo-Saxon "helan," to conceal.

The 7th Point repeats the OB. of the 7th Point of the "Regius MS.," but has a slight variation in that it forbids concubines. It is as follows:—"That he covet not the wife, nor the daughter, of his masters neither of his fellows but if it be in marriage nor hold concubines for discord that might fall amongst them" (873-9).

2. After the rehearsal of these Articles and Points "new men that never were charged before"¹ were charged as follows:—

- (a) Never to be thieves nor thieves' maintainers,
- (b) To truly fulfil their day's work for their pay,
- (c) To give a true account to their fellows and love them as themselves,
- (d) To be true to the King and the realm,
- (e) To keep with all their might the Articles aforesaid. (912-930).

3. After this admission and charging of the apprentices enquiry was made whether any master or fellow had broken any of the Articles, and if so the case was then determined.

4. The MS. ends with the words "Amen so mote it be."

Next we come to what is known as "The Grand Lodge No 1 MS. Roll," which is a roll of parchment 9ft. long by 5 inches wide, and is now in the possession of the Grand Lodge of England. It was dated by its writer "Die Decembris 25 Anno Domini 1583" and is the earliest Masonic document with a date attached, but it is considered from its language to be a copy of a far older original.²

From it we glean still further evidence as to the meetings of our Masonic ancestors.

Thus it may fairly, I think, be assumed that the MS. follows the order of the proceedings, which commenced with a solemn prayer as follows:—"The might of the Father of Heaven and the wisdom of the glorious Son through the grace and the goodness of the Holy Ghost that be three persons and one God be with us at our beginning; and give us grace so to govern us here in our living that we may come to His bliss that never shall have ending. Amen."

Similarly in Scotland it was the custom to open and close the proceedings with prayer, for the prayers used by Mary's Chapel Incorporation, dated 1669, are still extant, and are quoted by Lyon in his *History of the Lodge of Edinburgh* (p. 132, ed. 1873).

After pronouncing the prayer just quoted, the presiding officer, who is called in the Cooke MS "principal of the gathering" (line 754) or "master of the congregation" (line 909), would read the legendary account of the origin of the "worthy craft of Masonry" which is given with more or less agreement in all the 'Old Charges.'

Then follows a distinct ritualistic direction, which is given in Latin in almost all the old MSS., that one of the Seniors is to hold the "book," by which undoubtedly the V.S.L. is meant, while the candidate or candidates are to place his or their hands upon it while the precepts or charges are read. ("Tunc unus ex senioribus teneat librum et ille vel illi apposuerunt manus sub librum et tunc præcepta deberent legi").

¹ It is not clear who these were, but they were probably some of the new Masters who for some reason or other had not previously received their Charge.

² Sadler, *Masonic Facts and Fictions*, p. 209.

The fact that this direction is almost always in Latin seems to me a great argument in favour of the theory that modern Freemasonry is a lineal descendant of the Roman Colleges, in which according to Dr. Mackey¹ there actually was a class called "Seniores."

Anciently the person who took an oath stood up and lifted his hands to heaven as he would in prayer; for an oath was a species of prayer and required the same sort of ceremony. The parties used also to lay their hands upon the victims, or on the altar or some other sacred thing, as if by so doing they brought before them the deity by whom the oath was sworn, and made him witness of the ceremony.²

The right hand has always from very early times been regarded as a special symbol of fidelity, and it was either lifted up in taking an oath or placed upon some sacred thing such as a relic or the Holy Scriptures, and in the code of the Emperor Theodosius (about 438 A.D.) the placing of the right hand on the Gospels is alluded to, and in Justinian's code (529 A.D.) "*tactis sacrosanctis Evangeliiis*" (the Holy Gospels being touched) is the phrase employed in describing the necessary formalities of an oath.³ The oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law.⁴ Although the direction here is that the candidate should place his *hands* on the book, yet in a later MS. we shall find the right hand specially referred to.

Commencing with a solemn warning to all Masons to "take right good heed" to these charges and especially to those "that are to be charged" for "it is great peril A man to forswear himself upon a book," the presiding officer then read the Charges, of which thirty are given in the "Grand Lodge MS. No. 1," and concluded with the following oath

"These charges that we have now rehearsed unto you all and all others that belong to Masons ye shall keep, so help you God and your hallydome, and by this book in your hand unto your power. Amen, so be it."

This seems to have been the regular formula for the oath to be taken by the members of a Gild, *e.g.* the oath to be taken by members of the Gild of St. Katherine at Stamford drawn up in 1494 ends "so helpe me god and holydome and by this boke," and that of the Gild of the Tailors of Exeter ends "so god you helpe and holydom, and by this boke," and the oath of the Mayor of Bristol ends "So God me helppe atte halydome and by this boke."⁵

The Anglo-Saxon word "Halidom" is formed of the Anglo-Saxon "halig" meaning *holy* and the word *dom*, which, originally meaning "doom" or "judgement," came to be used as a suffix implying "a state of being so and so" as in *freedom*; thus the word as signifying "holiness" was employed to denote something specially holy, such as the relics of a saint, on which oaths were taken, *e.g.* the Tailors of Norwich were to be sworn "on the halidom."⁶ The term was later frequently introduced in the formula of an oath, but without reference to any special holy thing, as in the instances quoted, and frequently in the Old Charges. It was very variously spelt and in the fifteenth and sixteenth centuries became "holydom" or "holydome."⁷ The following variations occur in the "Old Charges":—"Holidome" in the Lansdowne and

¹ *Encyclopædia* s.v. Roman Colleges.

² Smith's *Dict. of Antiquities* s.v. Jusjurandum.

³ Mackey, *Encyclopædia*, s.v. Right Hand.

⁴ Smith's *Dict. of the Bible* s.v. Oath.

⁵ *English Gilds*, pp. 189, 319, 418.

⁶ *English Gilds*, p. 36.

⁷ *New English Dictionary*.

Scarborough MSS., "Hallydome" in G. Lodge MS. No. 1, "Holy Dame" in the Stirling MS., "holy Doome" in the Buchanan and Beaumont and Alnwick MSS., "Hallidom" in the Dodd, "holydoom" in the Harris No. 1 and No. 2 and Phillips No. 3, "hallidome" in the Phillips No. 1 and No. 2, and, most curious of all, "Itallidom" in the Inigo Jones MS., which last form seems to me to prove that the "Inigo Jones MS." is a very late production written after the word Halidom had dropped out of the oath so that the writer was in ignorance of what the word should be.

Fort,¹ being apparently in ignorance of the real origin of the word, has put forward an ingenious but untenable explanation that the word "Holydome" comes from *holy* and *domus* (Lat. for house), because the relics of a martyred saint were enclosed in a house-shaped box.

With this oath the MS. ends and it may be assumed that the ceremony of admission ended also at the date of this MS.; later on we shall find that a more elaborate oath was introduced and more charges were read.

It would be tedious to quote all the 30 Charges given in the MS. under examination, and I will give only those that bear on the points which I have mentioned before:—

1. As regards free birth the Charge is "That no masters or fellows take no prentice but for the term of 7 years, and the prentice be able of birth, that is to say free born, and whole of limbs as a man ought to be."

2. As regards chastity the Charge is "Ye shall not take your fellow's wife in villainy, nor desire ungodly his daughter nor his servant nor put him to no disworship."

3. As regards secrecy the Charge is "That ye keep all the counsels of your fellows truly be it in Lodge or in Chamber and all other counsels that ought to be kept by the way of Masonhood."

Another Charge in this MS. seems worthy of note; it is "That no mason slander another behind his back to make him lose his good name or his worldly goods."

Next in chronological order comes the "Lansdowne MS.," which is preserved in the British Museum and considered by the experts to have been written about the year 1600: this undoubtedly was intended to be a ritual, for it is headed "Here beginneth the true order of Masonry," just as we find in our prayerbooks "The order for morning and evening prayer": its contents are mainly the same as those of the "Grand Lodge MS. No. 1," and it ends with "These be all the Charges and Covenants that ought to be read at the making of a mason or masons," as also does the "Antiquity MS." of date 1686.

Of about the same date (1600) there is the "York Roll No. 1" now in the possession of the York Lodge, No. 236, which is practically the same as the previous Old Charges, but confirms my previous statement that the "book" on which the candidates were sworn was the V.S.L., for it says explicitly "it is perilous and great danger for a man to forswear himself upon the holy Scripture," which occurs also in the "York Roll No. 5" of *circa* 1670.

The "Old Charge" known as the "Sloane MS. No. 3848" is one of considerable interest, for not only is it dated Oct. 16, 1646, but it is also signed by its writer, Edward Sankey. Now Ashmole records in his diary that he was made a Mason on Oct. 16th, 1646, at Warrington, and that Richard Sankey was among those present on the occasion: it has been discovered that Richard Sankey had a son named Edward who

¹ *Antiquities of F.M.*, p. 171.

was about 25 years old in 1646, and it therefore seems extremely probable that this MS. had some connection with Ashmole's initiation, and may have been the very ritual used on the occasion, in which case the person who read from it is to be pitied, for the handwriting is very bad.¹

The MS. follows the usual lines, but in place of the "Tunc unus" clause it has "Here followeth the worthy and godly oath of Masons"; which oath, however, the writer does not give.

The next MS. that I shall mention, known as "Grand Lodge No. 2," is undated, but is placed by the experts as *circa* 1650: from it a very complete account of the proceedings of a Masonic Assembly can be drawn.

The President opened with prayer as follows:—"The Almighty Father of Heaven with the wisdom of the glorious Son through the goodness of the Holy Ghost, three persons in one Godhead, be with our beginning, and give us grace so to govern our lives, that we may come to His bliss which never shall have end. Amen."

Then the President read the traditional history of the Craft of Masonry, as drawn up by order of King Athelstan: after which the V.S.L. was produced and held by one of the Seniors while the candidate placed his hand upon it, the President saying thus by way of Exhortation:—"My loving and respected friends and Brethren I humbly beseech you, as you love your Soul's eternal welfare, your own credit and your country's good, be very careful in observation of these articles that I am about to read to this deponent² for you are obliged to perform them as well as he. So hoping your care herein, I will by God's grace begin the Charge."

He then read 33 Articles, concluding with a preliminary or short OB., in which we shall find later on that all present joined, as follows:—"These Articles and Charge which I have rehearsed to you, you shall well and truly observe and keep to your power, So help you God and the holy contents of this book." It may be remarked that the "Halidom" is no longer mentioned in the Oaths in this MS.

Of the 33 Articles the last 7 appear for the first time in this MS., and are said in the Roberts Print of 1722 and in Dr. Anderson's Constitutions of 1738 to have been agreed upon in 1663, but so far no confirmation of this date has been discovered. They suggest a more elaborate organisation than the earlier versions, and I will quote Nos. 27, 32 & 33 as containing the origins of certain points of present day ritual:—

"27. No person of what degree soever be accepted a free Mason unless he shall have a Lodge of five free Masons at the least, whereof one to be Master or Warden of that Limit or division, wherein such Lodge shall be kept and another of the trade of freemasonry." This is the first occurrence of the rule that "five hold a Lodge," and suggests a combination of Speculative and Operative members.

"32. That no person shall be accepted a free mason except he be one and twenty years old or more."

"33. That no person hereafter be accepted a free mason or know the Secrets of the said Society untill he shall have first taken the oath of Secrecy hereafter following."

Then comes "The Charge belonging to an Apprentice," containing 10 injunctions and prohibitions as to honouring God, the Church, and the King, and avoiding stealing, adultery, &c.

¹ Hugan's *Old Charges*, p. 98.

² *sic*: Murray's *New English Dictionary* gives no example of this word: it is obviously an error for Deponent, which occurs in the same context in the Roberts Print, though that seems an odd term to use in this connection.

Finally is given what may be called the longer OB. for apprentices as follows:—

“The oath of Secrecy.

I, A.B., do in the presence of Almighty God and my fellows and Brethren, here present, promise and declare that I will not at any time hereafter by any act or circumstance whatsoever directly, or indirectly, publish, discover, or reveal, or make known, any of the Secrets, privileges, or Counsels of the fraternity or fellowship of free masonry, which at any time hereafter shall be made known unto me, So help me God and the holy contents of this book.”

It will be observed that there is no suggestion of any specific penalty for breach of this OB. No doubt the taking of this OB. would be followed by the communication of certain secrets to the newly made apprentice, but there is nothing as yet to show what these secrets were.

Next we have the “Harleian MS. No. 1942,” which is very similar to the last and is considered to be of about the same date; in it, as in “Grand Lodge No. 2,” the “Tunc unus” clause contains a reference to an oath and runs thus:—“Tunc unus ex senioribus teneat librum illi qui jusjurandum reddat et ponat manum libro vel sup (er) librum, dum Articulum et praecepta sibi legantur” (Then let one of the Seniors hold the book for him who is to take the oath &c.); but some of the other points are differently arranged, *e.g.*, the short OB. follows the first 25 general Articles, then come “The New Articles” expressly so named, followed by the longer OB. which is identical with that given in “Grand Lodge No. 2,” except that the clause about the secrets runs “which at *this time or at any time* hereafter shall be made known unto me”; on the other hand the Apprentice Charges, which conclude the Harleian MS., are not so complete as in “Grand Lodge No. 2,” for No. 5 is omitted.

The “Harleian MS. No. 2054” is considered to have been written *circa* 1665 by Randle Holme, who was deputy to the Garter King at Arms for Cheshire, and himself a Freemason, as he states in his book “Academie of Armory” (1688). This MS. does not give the OB., though it has a heading “Here followeth the Worthy & godly oath of Masons”; perhaps the writer had scruples about writing the oath, as may also have had Edward Sankey, the writer of “Sloane No. 3848.” The “Tunc unus” clause comes at the end, and has the unusual addition of “tunc incip(iunt) hic jurare sodales” (then the fellows begin to take the oath); now “sodales” is the special term for the members of a Roman College,¹ and this passage is further evidence of our descent from the Roman Colleges, and also suggests that all present repeated the short OB.

Attached to this MS. is a scrap of paper on which is written “There is several words & signs of a free Mason to be revealed to you which as you will answer before God at the great & terrible day of Judgment you keep secret & not to reveal the same in the ears of any person but to the Masters & fellows of the said Society of free Mason so help me God.” This is the earliest allusion in any of the ‘Old Charges’ to Masonic words and signs, and probably was the preface to the communication of them to the now duly obligated candidate.

The “Melrose MS. No. 2,” which is dated 1674, but is considered to be a copy of “Melrose No. 1,” of date 1581 but now missing, is interesting as containing a reference to some trade secrets called “ye priviledge of ye compass, Square, levell and ye plumrule,” which are not to be revealed to unlawfully taken apprentices, who are styled in this MS. “Loses.”

¹“Sodales sunt, qui ejusdem collegii sunt, quam Græci *ἐταίρειαι* vocant” (*Digest*, 47, 22, 4.)

The "Buchanan MS.," approximate date 1660-1680, contains some interesting variations from the previous ones:—

1. The opening prayer commences "O Lord God Father of Heaven &c.," thus showing plainly that it is the invocation with which proceedings were begun.

2. The "Tunc unus" clause has the heading "The manner of taking an oath at the making of Freemasons."

3. The concluding OB. is in a new and interesting form as follows:—"These charges that you have received you shall well and truly keep, not disclosing the secrecy of our Lodge to man woman nor child: stick nor stone: thing movable or unmovable: so God you help and his holy Doome. Amen."

The "Atcheson Haven MS.," dated by its writer 1666, has the opening prayer like the "Buchanan MS.," commencing "O Lord God, the father of Heaven &c" and ending with "Amen so be it." It has a curious variation of the "Tunc unus" which runs thus: "Unus ex suis membris teneat librum et ille vel illi ponant manum super librum et jurent uno præcepto & oath.—Let one of their number hold the book and let one or more lay his hand on the book and swear by one command & oath."¹ Probably "suis membris" is a copyist's error for the usual "senioribus."

The "Aberdeen MS." of 1670 is interesting because it expressly styles the opening prayer "A Prayer before the Meeting," thus absolutely confirming my statement that proceedings were commenced with this prayer.

The "Colne MS. No. 1," late seventeenth century, has the "Tunc unus" clause in English, "One of the eldest taking the Bible shall hold it forth that he or they which are to be made Masons may impose and lay their right hand upon it and then the Charge shall be read." This is the earliest mention of the *right* hand, and the translation of "unus ex senioribus" into "one of the eldest" would suggest that the original technical meaning of "seniores" as denoting a class in a Roman College had by this time been forgotten. So too the "Alnwick MS." of 1701 has "Then shall one of the most ancient of them all hold a Book."

The "Harris MS. No. 1" of late seventeenth century has a more lengthy OB. than usual as follows:—"These charges which we now rehearse to you and all the other Charges Secrets and Mysteries belonging to Freemasonry you shall faithfully and truly keep together with the Council of this Lodge or Chamber. You shall not for any Gift, Bribe or Reward, favour or affection, directly or Indirectly, for any Cause whatsoever divulge or disclose to either Father or Mother, Sister or Brother, Wife, Child, friend, Relation or stranger, or any other person whatsoever. So help you God your Holy doom and the Contents of this Book."² Then follows the "Tunc unus," headed "Who shall administer the Oath," and "after the Oath taken and the book kist" the Charges are to be read. This is the first mention of kissing the book.

And now to sum up—A tolerably clear idea of the proceedings at the admission of a candidate may thus be obtained from the "Old Charges":—

The meeting was opened with prayer—the legendary history of the Craft was then read—then the Candidate was led forward and instructed to place his hand on the V.S.L., which was held by one of the "Seniors," while the Articles binding on all Masons alike were read, at the conclusion of which a brief OB. was imposed upon the

¹ Lyon, *Hist. of Lodge of Edinburgh*, p. 119.

² Hugban, *Old Charges*, p. 81.

Candidate, all present joining in it—then followed the special charges for an apprentice, concluding with a longer O.B. by which the Candidate specially bound himself to secrecy with regard to what was about to be communicated to him—then the secrets, whatever they were, were intrusted to him, and the proceedings terminated.

It is noteworthy that, except in the "Cooke MS.," there is no mention in any of the "Old Charges" of more than one degree or of any ceremony beyond that of admission of an Apprentice, but in the minute book of a now extinct Lodge that used to meet in the tiny hamlet of Haughfoot in the county of Midlothian is a most tantalising entry of a ritualistic character, dated Dec. 22, 1702, which points to there being a second ceremony and degree at that time in Scotland.

The book commences abruptly at p. 2 with the words:—

"of entrie as the apprentice did Leaving out (The Common Judge). Then they whisper the word as before—and the Master Mason grips his hand after the ordinary way."

Obviously these words "form the concluding portion of the form of ceremony observed at the conferring of a higher rank than that of apprentice" ¹ and it is conjectured that "some ruthless, but no doubt well-meaning Brother excised the beginning with the intention of preventing any of our forms, or ceremonies, or secrets falling into the hands of the profane." ²

There is an almost identical passage in the "Chetwode Crawley MS." *circa* 1730, in which the ceremony of making a Master Mason is thus described:—"First, all the apprentices are to be removed out of the Company, and none suffered to stay, but only Masons-Masters. Then, he who is to be admitted a member of the fellowship is put again to his knees, and gets the Oath administered to him anew. Afterwards, he must go out of the Company with the youngest Master to learn the words and signs of fellowship. Then coming in again he makes the Master-sign and says the same words of entry as the prentice did, only leaving out the Common Judge. Then the Masons whisper the word amongst themselves, beginning at the youngest as formerly. Afterwards the young Master must advance and put himself in the posture wherein he is to receive the word, and says to the Honourable Company, whispering, The worthy Masons and Honourable Company that I came from Greet you well, Greet you well. Then the Master Mason gives him the word and grips his hand, and afterwards all the Masons, which is all to be done to make a perfect Mason."

"The words of entry" here mentioned are given in the same MS. as follows:—"Here am I the youngest and last entered apprentice, as I am sworn by God and St. John, by the square and compass and Common Judge, to attend my Master's service, at the Honorable Lodge, from Munday in the morning to Saturday at night, and to keep the keys thereof, under no less pain,³ Than to have my tongue cutt out under my chin, and of being buried within the flood-mark, where no man shall know."

The "Common Judge" also appears in "A Mason's Examination" given in "The Flying Post" in April, 1723, which has:—

"Q. What makes a just and Perfect Lodge?"

"A. A Master, two Wardens, four fellows, five Apprentices, with Square, Compass, and Common Gudge (*sic*)."⁴

¹ Vernon's *History of F.M. in Roxburghshire and Selkirkshire*, p. 283.

² *ibid*, p. 282.

³ *i.e.* penalty.

⁴ Gould, *Hist. of Freemasonry*, III., 488.

The meaning of the term "Common Judge" or "Gudge" has been much debated, but I think there can be no doubt whatever that it is a corruption of the term "Common Gauge": for we find the Ordinances of the German Stonecutters (Steinmetzen) of 1462 providing that the Warden shall be obligated on the *Gauge and Square* (Masstab und Winkelmas), not on the Square and Compasses¹, which shows that the Gauge was in some cases used during an Obligation, and it seems plain from the "Chetwode Crawley MS" that an apprentice was sworn on the "Square, Compass, and Common Gauge," while a Master Mason was sworn on the Square and Compass only, thus leaving out the Common "Judge" or Gauge.

No paper on Masonic ceremonial in the seventeenth century would be complete without reference to Dr. Plot's account of what he calls "the Society of Freemasons" as given in his "Natural History of Staffordshire," published in 1686, from which I will quote the following:—"Into which Society when any are admitted, they call a Meeting (or Lodg as they term it in some places) which must consist at lest of 5 or 6 of the Ancients of the Order² whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place: This ended,³ they proceed to the admission of them which chiefly consists in the communication of certain secret signs whereby they are known to one another all over the Nation."

Furthermore, Aubrey in his "Natural History of Wiltshire" wrote of the Freemasons in 1691, "The manner of their adoption is very formall and with an oath of secrecy."

Thus the evidence of the Old Charges as to there being certain secret ceremonies of admission is confirmed by the independent testimony of these two witnesses.

At the end of the "Stanley MS." of 1677 are some doggerel rhymes called "The Prophecy of Brother Roger Bacon," of which the last lines are:—

"free Masons beware Brother Bacon advises
"Interlopers break in & spoil your Divices
"Your Giblin & Squares are all Out of Door
"And Jachin & Boaz shall bee secrets no more."

Internal evidence in the earlier part of the prophecy seems to fix its date as 1713-14, and therefore these lines may be taken as evidence of the use of these words as passwords before 1717⁴; in the "Grand Mystery of Freemasons discovered," which was published in 1724, "Giblin" is given as the "Jerusalem word," which phrase has been explained as meaning the password used by those craftsmen who remained at Jerusalem after the completion of the Temple, while the others who sought employment abroad used what is called in the same Catechism the "Universal word," viz., Boaz.

The word "Giblin" is evidently an error for "Giblim," the origin of which with an erroneous meaning attached to it is to be traced to the marginal note in the Genevan Bible on the word "masons" as it occurs in 1 Kings v., 18, which is as follows:—"The Ebrewe word is Giblim, which some say were excellent masons." Now the word "Giblim" means "the people of Gebal," which was a town in Phœnicia, the inhabitants of which were skilful workmen, as is mentioned in Ezekiel xxvii., 9, and the translators of the passage in the Book of Kings who made the marginal note thereon did not mean that the word meant "excellent masons," but only that the people referred to were excellent masons. The Geneva Bible was issued in 1560.

¹ Mackey, *Hist. of Freemasonry*, p. 748; Fort, p. 213; Gould, i., p. 136.

² These would seem to be the "Seniores" of the Old Charges.

³ Note that refreshment precedes labour.

⁴ A.Q.C., i., 128-9.

The preceding are the only ritualistic references that I have been able to find of acknowledged date previous to 1717, for though the Catechism known as the "Trinity College, Dublin, MS" is endorsed "Free Masonry, February, 1711," yet in the opinion of Bro. R. F. Gould internal evidence seems to suggest a later date as being more likely to be correct; though in the opinion of an expert who kindly inspected it for me a few weeks ago the handwriting would suggest its being earlier by thirty or forty years than the date of the indorsement; anyhow, nothing bearing upon the ritual of a Masonic Lodge is to be gathered from it, unless we consider that the Catechism contained in it was really rehearsed in Lodge; and in the same way I think it better to reserve the "Sloane MS., No. 3329," which is of uncertain date, and which also contains a curious Catechism, for examination with the other Catechisms or Exposures which were so numerous in the early part of the eighteenth century, and which belong to my second period from 1717 to 1812, on which I hope some day, if you give me any encouragement, to read a paper to you.

Bro. DRING said:—

I am sure we have all listened with the greatest admiration to the paper this evening, and we have fully recognized the difficulties which beset any writer on such a subject as the Evolution of Masonic Ritual. The fact that so many of our great students, students of the past and even of the present, have concurred in saying that there is, *de facto*, little or nothing that can be gleaned on the subject from the MS. Charges would naturally tend to dissuade any Brother from tackling the question. Not so, however, Bro. Hawkins, who has tried to put before us all that he has been able to gather that can possibly go towards making up the various ceremonials, and has drawn his conclusions therefrom. However we arrive at such conclusions, I think that we must recognize that the Masonic ritual was of very gradual development, and that the ritual indicated by the Regius and Cooke MSS. was something altogether different from what the ritual was in 1670 or 1680, and, of course, every student who has taken the trouble to look up anything about the subject knows that there were, in some of the MSS., certain oaths to administer and certain charges to Apprentices and Fellows, but the difficulty always has been to form a ceremonial or ritual out of the information given.

Bro. Hawkins has come to some conclusions, and perhaps, in starting the discussion, it will be well to look at those conclusions broadly, and remember that they are merely conclusions or inferences, because the MSS. contain very little indeed in the form of ceremonial directions. In fact, practically there is only one direction or one rubric going through the whole of the MSS. There are, in addition, I must admit, one or two little notes, but they are not ceremonial rubrics.

Bro. Hawkins's first conclusion is that the meeting was opened with prayer. This was so, no doubt, in the seventeenth century, probably late in the sixteenth also, but we have no evidence whatever that it was so at any of the earlier Masonic ceremonies. It is not found in the Cooke MS. or in the Heade MS. or in the Watson MS., which three I look upon as being, if not the oldest, certainly the oldest in type and form of any of the Old Charges. Then, after the prayer, the traditional history of the Craft was read, and the candidate was led forward and instructed to place his hand on the V.S.L., which was held up by one of the Seniors, and then the oath was administered, all present joining in it.

With this last conclusion I cannot agree. It is based upon a phrase in the Harleian MS., which was written in about 1660 or 1670, and this phrase has every appearance of being a late interpolation. The "tunc unus" rubric occurs in nearly all the MSS.; it occurs in the Harleian, but at the end of the rubric the four words have been added: *incip. hic jurare sodales*. To my mind this is an undoubted interpolation. It does not occur in any of the other MSS., and if it were in general use one would certainly expect to find it in the majority of them. Furthermore, if the assumption that *incip.* is an abbreviation of *incipiunt* be correct, and if it was so intended by the Scribe, it is a most unusual form, as more generally it was a means taken by the Scribe to differentiate the plural from the singular by the addition of a contraction sign. *Incip.* is an abbreviation of *incipit*, and not *incipiunt*. If it be objected that the candidate was not already a *sodalis*, I would point out that that phrase occurs at the end of the Charges for Masters and Fellows, and that the man who was taking the oath was already a *sodalis*, which means a comrade or fellow or brother, inasmuch as he was more than an Apprentice: he was a *sodalis*.

The suggestion that all joined in the obligation is, I think, altogether too important to be based upon the evidence of a single MS.—and that MS. one which is open to suspicion.

Bro. Hawkins then says that there is no mention in any of the Old Charges of more than one degree, or of any ceremonial beyond that of the admission of an Entered Apprentice. I have made some considerable study of these MSS. for some few years, and have not found any evidence of a ceremony of admission of an Apprentice, but, on the other hand, I have found a distinction drawn between being made a Mason and a Fellow being received and allowed. Here we are face to face with one of the greatest difficulties of the subject. When were the early charges rehearsed in the Lodge or Assembly? We are not told in any of the MSS., and it is extremely difficult to imagine when it was done. Was it when the boy was twelve, thirteen, or fourteen, and was being entered as an Apprentice, or was it when he was released from his indentures seven years afterwards, when he had attained the age of twenty-one years, and, after passing some technical or business examination, was raised to the status of a Master? The MSS. are not at all clear on this point. The later ones state that the Charges are to be read when he is made a Mason. Was that when he was entered as an Apprentice? If the young Operative, the young Apprentice, had, at the age of thirteen or fourteen, to listen to that long rigmarole of legendary history, I hope he both enjoyed and understood it. I cannot imagine that he did either. On the other hand, however, the Watson MS. and the Heade MS. show a distinction between being made a Mason and a Fellow being received and allowed. According to those versions it was on the latter occasion (when the Fellow was received and allowed) that the Charges might be read to him. My view is that one can only form personal conclusions or opinions as to what the procedure really was. I have little doubt that this and the many other discrepancies in the Old Charges were due to the gradual development from Operative to Speculative Freemasonry in different parts of the country. There was no uniformity at all, and while in one part of the country they were using the Charges that had been handed down, perhaps, for one hundred years, in another part of the same district they were using the Charges which somebody had only recently copied, partly from an old manuscript and partly from the memory of those present.

Many solutions have been suggested, but I do not consider that any one can be called any more satisfactory than any of the others.

We must all admire the trouble which Bro. Hawkins has been at to get the information together which he has done, but I really do not think we are now any nearer towards getting at the real truth of what was the early ritual. We must sift the material and draw our own inferences.

There are one or two subsidiary points which ought not to be passed over unnoticed. Some of them refer to a desire on the part of Bro. Hawkins to trace the descent of Freemasonry from the Roman Colleges. I cannot see any ground whatever for this interpretation. *Seniores* was an every-day word in use by anyone who had any acquaintance with the Latin tongue. *Sodalis* was also a common word, but if Bro. Hawkins wishes to support the conclusion to which he comes, I think it is absolutely necessary for him to show an earlier occurrence of the word in the MS. Charges. As to the rubric being in Latin, I do not believe that to be of any consequence whatever. There are several instances of similar Charges of other Guilds in which the rubrics are in Latin—in fact, some are written entirely in that language.

We must, however, thank our Brother very much indeed for bringing the paper before us. I may have criticised it somewhat severely, but our whole idea is to get at the truth, and I am quite sure that Bro. Hawkins will be better pleased with me for having brought forward some of these points for discussion than he would have been had I ignored them.

Bro. W. B. HEXTALL said:—

Bro. Hawkins' paper is very acceptable, both in itself and also as a prelude to further dissertations by him on two later periods in the history of the Craft. Until the latter are before us, and the subject has been dealt with in its entirety, a definite opinion can hardly be offered upon the suggested evolution, and I would defer all general impressions for the present.

It is noticeable how the requirement, which is rather quoted in than insisted upon by the *Regius MS.* (1390)—“that the prentice should be of gentle kind”—becomes relaxed in the *Grand Lodge No. 1. MS.* (1583) to “able of byrthe, that is to saye, free borne,” and then is found more rigid in the *York MS. No. 1.* (c. 1600), which which requires the apprentice to be “noe Alian, but descended of a true and honest kindred.”

Bro. Hawkins' suggestion that in the enquiry if any master or fellow have broken any of the Articles, enjoined in the *Matthew Cooke MS.* (1400-1450), may be found the origin of questions which are put before closing, is supported by the user at the present time in places of “having seen that every brother has had his *just due*”: and sometimes of the further question, “Have you so seen?” with an affirmative answer. Indeed, the following more specific operative reference is not unknown;

Q. Have all the wages been paid?

A. So far as due and demanded.

M. The labours of the Evening being ended, and all the wages paid so far as due and demanded, you have my (*etc.*)

That the Invocation with some form of which the Old Charges so generally begin was not peculiar to ancient Masonic documents, and has been preserved in commercial phraseology to quite recent years, was remarked in *A.Q.C.* xxv., 95-96. *The Pocket Companion and History of Free-Masons*; London, Printed for J. Scott, 1754, gives (page 309) “A Prayer to be used of Christian Masons at the empointing of a Brother: Used in the Reign of Edward IV. The mighty God and Father of Heaven,

with the Wisdom of his glorious Son, through the goodness of the Holy Ghost, that hath been three Persons in one Godhead, be with us at our Beginning, give us Grace to govern in our living here, that we may come to his Bliss that shall never have an End," which may be noted here, though it is perhaps more applicable to the 1717-1812 period.

It may not have escaped the notice of some that a phrase attached to the *Harleian MS. No. 2054* (1665), virtually giving the Oath which is missing from the MS. itself, "as you will answer at the great and terrible day of Judgment," finds its complement in the "Form for Solemnization of Matrimony,"—"As ye will answer at the dreadful day of judgment"—and, I believe, in a Scottish form of judicial oath.

Is not the word "deponant," as used in *Grand Lodge No. 2 MS.*, equivalent to "the candidate whose hands are now placed upon this book"; especially when in places the candidate is instructed to place one hand underneath, and the other upon, the V.S.L.?

The custom of conducting certain proceedings in whispers obtained outside the Craft; *ex. gr.* at the "Lawless Court," held formerly at Rayleigh and afterwards at Rochford, Essex.

History repeats itself; the Morgan anti-masonic excitement in the United States, c. 1826, produced verses which have been printed, founded on similar materials and ideas to "The Prophecy of Brother Roger Bacon," of a hundred years before, which have been quoted to us to-night.

Bro. CANON HORSLEY said:—

I have only two short comments to make on this interesting paper, born both of knowledge and of labour.

1. I find no mystery in Itallidom as a variant of Hallidom. Obviously it is a transcriber's error, the transverse line of the letter H not quite joining the first upright line, so that H becomes I t, and so Itallidom for Hallidom.
2. As regards the Anglo-Saxon *hele*. It survives of course in the *Hell*—the covered world—of the Apostles' Creed, but I thought until lately that a hellyer, *i.e.*, a thatcher who covers over with thatch the stacks of corn was only North Country. However, lately when asking who had so well covered a stack close to Detling Church I was told it was a bellyer from the next village. And in the best Dictionary of the Kentish Dialect I find:—

Hele (heel) *vb.* To cover.

Heal (heel) *vb.* To hide; to cover anything up; to roof in.

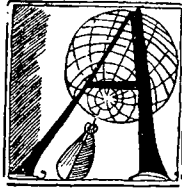
"All right! I'll work 'im; I've only just got this 'ere row o' tatures to *heal*."

Heler (hee-ler) *sb.* Anything which is laid over another: as, for instance, the cover of a thurrick or wooden drain.

Bro. Dr. HAMMOND mentioned that in the West of England the word "hele" is used at the present time, and its common pronunciation there and on the moors of the Cornish country is *hale*.

THE 'LORD HARNOUESTER' OF 1736-1738.

BY BRO. W. B. HEXTALL, P.M.



AMONGST problems which arose in the misty atmosphere of early eighteenth century Freemasonry perhaps few are more difficult than the identification of that Grand Master who is reputed to have ruled the Craft in France, under the name of Lord Harnouester, from 1736 to 1738, when he resigned in favour of the Duc d'Antin; involving as it does, not only who this person was, but also whether such an one in truth ever existed at all.

The early history of Freemasonry in France is admittedly uncertain and unreliable. The late Bro. Rev. A. F. A. Woodford wrote, "there seems to be a good deal of uncertainty about it";¹ and Bro. R. F. Gould tells us that it "cannot be otherwise than a series of possibilities, probabilities, surmises, and traditions,"² a conclusion amply warranted by the conflicting dates and statements he cites; and that "We first appear to touch really solid ground in 1738": whilst Mackey³ dates the existence of organized Freemasonry in France from 1743 only; in each case after the rule of the alleged Lord Harnouester had ceased.

The subject is inextricably bound up with the proceedings of Charles Radcliffe, younger brother of James third and last Earl of Derwentwater, who was beheaded for high treason, in February 1716, when all his titles became extinct by attainder. Concerning Charles Radcliffe's education and early life all that seems to be known is that he was mostly in France, was brought up a Roman Catholic, "does not seem to have manifested any fondness for study," remained abroad until a short time before the Jacobite rising of 1715 in which he took part, and was condemned to death in May, 1716, but reprieved, and escaped from Newgate to the continent in the following December, being then twenty-three years of age. The fullest account of his later career is to be found in Gibson's *Dilston Hall; or Memorials of the Right Hon. James Radcliffe, Earl of Derwentwater*, (London, 1850,) whence it appears that Charles Radcliffe followed the fortunes of the Young Pretender in France and elsewhere, "his only means of subsistence being a miserable pittance allowed him by his more unfortunate royal master, and such remittances as his youthful nephew could manage to send him," until his marriage with the Countess of Newburgh in her own right, in 1724, which enabled him to maintain the title of 'Count de Derwentwater,' which he assumed in 1731, upon the death of his elder brother's only son; that he ventured to England soon after the accession of King George II., in 1727, and in 1733, and resided for some time in Pall Mall under the name of Mr. Johns, and, after a temporary return to France, again visited England in 1735, when he appeared openly in public, but was disappointed in efforts to procure a pardon. After residing in England for two years, during which period he is said to have spent some time in the neighbourhood of Dilston, he returned to France and entered service with the French King, little more being known of his movements until the rebellion of 1745, when he

¹ *Masonic Cyclopædia* (1878), 292.

² *History of Freemasonry*, III., 136-140.

³ *Lexicon of Freemasonry*, 8th edit., London, 1883.

was arrested on board ship, arraigned on his former sentence of 1716, and beheaded on Tower Hill, December 8th, 1746. "In 1746 he ascended the scaffold dressed in scarlet, faced with black velvet trimmed with gold, a gold-laced waistcoat, and a white feather in his hat (*Gentleman's Magazine*, xvi., 666.) But he certainly did not show the white feather, for he met his death with the utmost bravery." The foregoing account of Charles Radcliffe's career appears to be uncontradicted, and it states more than once that after his marriage he resided much at Rome; the last circumstance, so far as it goes, being rather more than less inconsistent with displays of his supposed Masonic energy in Paris.

Let us now take the traditional events and dates of his Masonic career, and see how far probabilities, or the reverse, present themselves.

| It is asserted that, | Remarks. |
|--|---|
| <p>1. The first Lodge was founded in Paris by the Earl of Derwentwater in 1725.¹</p> <p>Charles Radcliffe, Earl of Derwentwater — by patent of the exiled Stewart (<i>sic</i>) family—was the first Grand Master elected, in 1725, to preside over the Grand Lodge of France.²</p> | <p>Charles Radcliffe did not attempt to assume a Derwentwater title until after his nephew's death in 1731.³</p> |
| <p>2. Lord Derwentwater was <i>looked upon</i> as Grand Master of the Masons: he afterwards went to England and was beheaded. My Lord Harnouester was elected in 1736 by the <i>four</i> lodges which then existed in Paris; he is the first regularly elected Grand Master.⁴</p> | <p>Bro. R. F. Gould contrasts contemporary statements to the effect that, (a) nothing was heard of the French Craft before 1736, and (b) that at the end of 1736 there were <i>six</i> lodges in France, and at that date (usually assigned to 'Lord Harnouester') the Earl of Derwentwater was <i>elected</i> as G.M.⁵</p> <p>Woodford also gives the conflicting statements as to the election of 'Lord Harnouester' by <i>four</i> or <i>six</i> lodges, citing Lalande and Besuchet as authorities.⁶</p> <p>Rebold says that after 1725 many new lodges were organized in Paris within a few years.⁷</p> |

¹ Lalande, cited Gould, III., 137.

² Mackenzie's *Royal Masonic Cyclopædia* (1877), 154.

³ "The only son of Lord Derwentwater is said to have died in France from the effects of an accident at the age of 19, but there are conflicting accounts about his death. One is that he died in France; another, that he died in London; and a third, that he died in Austria at a good old age, leaving two sons behind him to continue the title." Tomlinson's *Northumberland* (1888), 126.

⁴ Lalande, cited Gould, III., 139.

⁵ *Ibid.*

⁶ *Masonic Cyclopædia*, ante.

⁷ *General History of Freemasonry in Europe*, translated by Brennan, Cincinnati (1867), 314.

| It is asserted that, | Remarks. |
|---|--|
| <p>3. Lord Derwentwater had in 1725 received from the Grand Lodge in London plenary powers to constitute lodges of Freemasons in France, and in 1735 was invested by the same Grand Lodge with the functions of Provincial Grand Master.</p> <p>"A.D. 1746. Lord Derwentwater, the first grand master of the provincial grand lodge of France, perishes upon the scaffold."¹</p> | <p>Anderson (<i>Constitutions</i> 1728, 194) gives one deputation only, by Viscount Montagu, G.M. 1732-33, "for constituting a Lodge at the Hotel de Bussy in Paris." No authority for the statements opposite is cited, or appears to be forthcoming.</p> |
| <p>4. When Lord Derwentwater quitted Paris for England he transferred those plenary powers which he possessed to his friend Lord Harnouester, whom he authorized to represent him, during his absence, in the quality of Provincial Grand Master.²</p> | <p>This is wholly inconsistent with the election of 'Lord Harnouester' by Lodges — whether four or six — as asserted by Lalande, &c.</p> |
| <p>5. The four lodges then existing in Paris resolved to found a Provincial Grand Lodge of England. . . . This resolution was put into execution after the death of Lord Derwentwater, and this Grand Lodge regularly and legally constituted itself, in 1736, under the presidency of Lord Harnwester. (<i>sic</i>)³</p> | <p>Reading this as it stands, either the election of 'Lord Harnouester' could not have taken place until ten years later than 1736, or "after the death of Lord Derwentwater" (in 1746) has been printed in error. In the first of these two events French masonic history in its early years would have to be re-written.</p> |

To the above may be added Bro. Gould's most pertinent queries; "Having left England before the revival, where was he (Charles Radcliffe) initiated? Not in Paris, apparently, because he opened the first Lodge there. Also, why does the *St. James' Evening Post*, which mentions so many men of lesser note in its Masonic news, never say a word about Charles Radcliffe, who was then at the head of the craft in France?"⁴

Further doubts as to the reliability of Lalande (whose statements are, indeed, those of hearsay only)⁵ arise when in his account of French Freemasonry in the *Encyclopédie Méthodique*, Paris and Liege, 1786,⁶ *Histoire*, II., 628-631, he writes of Anderson's *Constitutions*, "the second edition is of 1767," and so loosely words his narrative as to suggest that the inversion of dates by Rebold was not an error solely attributable to the latter.

A resemblance has been traced by some 'brethren, though not found by others, between the words 'Derwentwater' and 'Harnouester.' In his *History* (1886) Bro.

¹ Brennan's *History*, 319. ² *Ibid*, 81. ³ *Ibid*. ⁴ *History*, III., 139. ⁵ *Ibid*, 136.

⁶ The writer has been unable to refer directly to the *Encyclopédie* of 1773, where Lalande's article first appeared.

R. F. Gould asked,¹ "Can the utmost ingenuity convert Harnouester into the similitude of any name known to the English peerage?" ; but later on (apparently agreeing with the late Bro. John Yarker's opinion then and since expressed : *A.Q.C.*, iv., 247 ; xvii., 84 ; xx., 20) in his *Concise History* (1903), 355, wrote, "d'Harnouester, which is apparently a corruption of 'Darwentwater.'" Apart from, or even with, such aid as is afforded by the prefixed preposition, the supposed affinity seems to require an equal effort of imagination with the more famous parallel between Macedon and Monmouth.²

A possibility arises that the word 'Harnouester' — which for the moment shall be assumed to have been used as said — may not have been a proper name in grammatical sense at all, — but was 'Hanaster' in a slightly altered form. 'Hanaster' appears to be a term peculiar to the City of Oxford, used to denote persons who by paying entrance fees and becoming members of the local merchant guild were rendered toll-free, and participated in what was practically a monopoly of retail trade there. More than fifty lists of 'hanasters' so admitted are in Mr. W. H. Turner's *Selections from the records of the City of Oxford, 1509-1583* (1880), on page 23 of which is a letter from the late Dr. Joseph Bosworth, the Anglo-Saxon scholar, written in July, 1871, and giving *Hanasterius* as a Latinized form of the old German Latin *Hansa Societas Mercatorum*, and the rendering of the Latin *Hunsa*, and the modern German *Hanse*, as a corporation in general ; so used in English charters of King John to York and Dunwich in 1199. Mr. Turner says, "The Hanasters, or admissions to the freedom of the City, are almost complete from the earliest date of the Council books : the lists contain the names of those who either by purchase, birth, or apprenticeship, were admitted into the Merchant Guild. Those whose admissions were recorded in the Council-books were made free by direct order of the Council." (In the list of A.D. 1572-1573 is included "John Harberd, late apprentice of Thomas Wetherall, freemason.") The word 'Hanaster' has its place in the Oxford *New English Dictionary* (1901), but is not found in any form in French-printed dictionaries, ancient or modern ; though *A French English Dictionary* by Randle Cotgrave, London, 1650, has "*Hanse* ; free of the Hanse, or sworne of the companie of Hanse Merchants, whence, also, sworne and made free of any Companie, or Corporation" and *Hanser*, as a verb of corresponding meaning. 'Hanaster' would be pronounced in French, phonetically as *Harnarster*, which so nearly approaches 'Harnouester' as to be in effect identical.

It remains to be seen if plausible likelihood exists for a transfer, or appropriation, of the local Oxford word 'Hanaster' to a masonic purpose in France in the first half of the eighteenth century. Apart from any connection or association with the Lord Derwentwater who suffered in 1716, or his brother Charles Radcliffe, the 'Lord Derwentwater' of early Freemasonry in France, many sources tend to place beyond doubt that, as Oxford had declared for King Charles I. in the civil war, so it was steadfastly and militantly Jacobite at the later crises ; and the following statements are to be found in accessible and modern works. Oxford was known as the "Jacobite capital" of England, it being a far more representative town than it is now, as was indicated in the old lines,

When Oxford draws knife,
England's soon at strife.

On the accession of George I., the town was in almost open rebellion against the new régime : there was a special and personal link between Oxford and the Stuart dynasty,

¹ *History*, III., 140.

² Shakespeare ; *King Henry V.*, Act IV., Scene 7.

and the song, "The King shall enjoy his own again," was in the mouths of all; whilst another favourite ditty began,

We'll have no Prince Hanover,

Let James, our King, come over.

During the reign of the first two Georges, Oxford was to a Whig an earthly purgatory. Of Royal Oak Day, 1715, Thomas Hearne writes, "The rejoicing this day was so very great as hath not been known since the Restoration . . . healths were everywhere drunk suitable to the occasion, and every one at the same time drank to a new Restoration . . . This rejoicing hath caused great consternation at Court." In the following August the government showed its appreciation of the dangerous disloyalty of Oxford by despatching Major General Pepper thither with a number of dragoons, on the outbreak of Mar's rebellion, and martial law was proclaimed; at the same period Oxford men were among Derwentwater's associates, and at least one of them was taken prisoner at Preston fight. In 1745, Prince Charles Edward was concealed for some days in the Manor-house at Merton, a few miles away from Oxford; and a contemporary writer has left on record, "So strong was the attachment of the great families about this part of Oxfordshire to the Stuart family that if the Scotch had been able to push forward, and the French Court had sent an army . . . they would have thrown off the mask and taken up arms in their behalf." Dr. William King, principal of St. Mary Hall, was in communication with the Pretender, and in April, 1749, gained applause and notice when, delivering a Latin oration in his capacity of Public Orator, he began several sentences with the significant "*Redeat*" (Restore!) and so late as at a parliamentary election in 1755, the Jacobites guarded approaches to the hustings, and prevented Whig voters from coming near.¹

As we may safely assume that the freemasonry of 'Lord Derwentwater' and his friends was strongly tinctured with their political principles, and there was much coming and going between Oxford and Paris, it seems hardly a violent presumption that a term well-known to those locally familiar with the former city might be conveniently—and considering the Jacobite associations very aptly—utilized if for any reason it were desired to conceal the individuality of a prominent person in an anonymous guise.

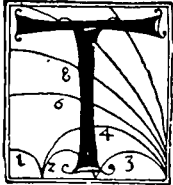
The main questions that seem to arise are,

1. What real ground exists for the idea, or tradition, that Charles Radcliffe, the self-styled 'Lord Derwentwater,' had anything to do with the founding or introduction of early freemasonry in France? Is there even any proof that he was a member of the Craft? Is the whole story a myth, and further speculation upon it futile?
2. Assuming the story of 'Lord Derwentwater's' grand-mastership capable of being accepted, was 'Lord Harnouester' a real and actual person, distinct from his predecessor 'Lord Derwentwater'; or was the name 'Harnouester,' or 'Harnwester,' made use of as an alias by Charles Radcliffe, it being at the time desired for some reason to dissociate the latter from high masonic office?

The above article is presented, less for any value of its own than as an expression of hope that a solution may be forthcoming of this old and far from easy puzzle.

¹ See various works on Oxford and Oxfordshire by Murray, Falkner, Boase, Headlam, J. R. Green and Roberson, and Godley, *passim*. Dr. John Radcliffe (1650-1714), founder of the Radcliffe Library, was in no way connected with the Derwentwater family.

FRIDAY, 7th MARCH, 1913.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. E. H. Dring, W.M.; W. B. Hextall, J.W.; W. John Songhurst, P.A.G.D.C., Secretary; W. Wonnacott, S.D.; F. W. Levander, Steward; and John T. Thorp, P.A.G.D.C., P.M.

Also the following Members of the Correspondence Circle:—Bros. Fred H. Postans, H. R. Justice, John A. Pruen, J. Smith, George Robson, Dr. William Hammond, P.G.D., Henry Hyde, L. McCreary, W. Dewes, A. J. Prewer, C. W. Harwood, M. Brandt, J. C. Zabban, P. J. Prewer, J. Leach Barrett, P.G.St.B., E. C. Harkness, Wm. A. Tharp, W. Howard-Flanders, Albert Loftus Brown, T. Fred. Isherwood, F. W. Le Tall, F. H. Shipton, Curt Nauwerck, D. Bock, Joshua Hands, John F. Burne, Gordon P. G. Hills, S. J. Fenton, Algernon Rose, Major A. Sutherland, Wm. J. D. Roberts, P. H. Hood, George H. Widdows, G. Vogeler, H. Maxwell Holmes, Charles Clarke, H. Woodman, Henry T. Wood, E. B. B. Newton, H. Newman Godward, C. F. Sykes, J. Powell, G. H. Kitchener, J. F. H. Gilbard, Dr. S. Walshe Owen, F. W. Mitchell, A. Havelock Case, C. Isler, A. F. Parker, L. Danielsson, and Reginald C. Watson.

Also the following Visitors:—Bros. Charles W. Double, Howard Lodge No. 35, New York; A. E. C. White, W.M. Good Report Lodge No. 136; Thomas Powell, Henry Muggeridge Lodge No. 1679; P. Heichert, Penge Lodge No. 1815; Geo. T. Richardson, Valentia Lodge No. 3097; H. R. Everest, Southern Star Lodge No. 1158; Henry T. Richardson, Palatine Lodge No. 97; Clement I. Salaman, Exmoor Lodge No. 2390; Wm. John Tennant, Junior Engineers Lodge No. 2913; W. R. Davies, St. Mary's Lodge No. 63; and Henry Huxley, P.M. Fletcher Lodge No. 1031.

Letters of apology for non-attendance were received from Bros. J. P. Rylands; E. Macbean, P.M.; E. Conder, L.R., P.M.; Canon J. W. Horsley, P.G.Ch., P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; G. Greiner, P.A.G.D.C., P.M.; Sydney T. Klein, L.R., P.M.; E. Armitage, P.Dep.G.D.C.; J. P. Simpson, P.A.G.R., P.M.; T. J. Westropp; Fred. J. W. Crowe, P.G.O., P.M.; L. A. de Malczovich; E. L. Hawkins; William Watson; Hamon le Strange, Pr.G.M., Norfolk, P.M.; F. H. Goldney, P.G.D., P.M.; and A. Cecil Powell.

Thirty-seven Brethren were admitted to membership of the Correspondence Circle.

The W.M. referred in sympathetic terms to the loss which had been sustained by Bro. Dr. Belgrave Ninnis, C.V.O., by the death of his son, Lieut. Ninnis, in the Mawson Antarctic Expedition.

The W.M. also mentioned that a telegram had been received from the members of the Lodge Olaf Kyrre til den gyldne Kjaede at Christiania, sympathising with the brethren generally on the loss of Bro. Captain Robert Falcon Scott and his comrades in the South Polar Expedition in January, 1912.

The Secretary called attention to the following

EXHIBITS.

By Bro. FRANZ SVOBODA, Cairo.

MEDAL, found in the garden of a house in Paris, the residence of the widow of Bro. Domenico Bertini. This brother was born in 1830 at Livourno. In 1848 he voluntarily joined the "Legione Toscana," and took part in 1849 in the defence of his native town. In 1857 he was associated with the patriotic movement of Mazzini, and was decorated on 27th June, 1857, with a bronze medal by the Municipality of Livourno. After the defeat, he was condemned by the *Podesta Economique* of Pisa to three years in prison or six years of exile. He chose the latter, and took refuge in Egypt with his brother Ranieri, who kept a baker's shop in Cairo. Unable to find a position compatible with his education, he at length became a coachman. On 27th April, 1859, he returned to his native country, joined the cavalry, and was wounded at Lucca. He took refuge in Egypt a second time, but three years later, in 1862, he once more went back to Italy, to take part in the movement of General Giuseppe Garibaldi to liberate Rome. The campaign was not successful, and after the defeat of Aspromonte, he returned to Egypt and again became a coachman. In 1876 he was employed by Mons. P. Baravelli, Commissary-Delegate of Italy at the Commission of Public Debt, and remained in his service until 1885.

He was initiated in the Lodge Gli Anzani Virtuosi at Livourno, and afterwards joined the Lodge Carlo Bini of the same place.

SASH, Grand Chapter, 30°, Rose-Croix COLLAR, and JEWEL, formerly belonging to Bro. Ottilio Froli.

This brother was a member of the Lodge Luce d' Oriente, Orient of Cairo, in 1865. *Presented to the Lodge.*

By Bro. W. B. HEXTALL.

TICKETS OF ADMISSION to the Lying-in-State of H.R.H. the Duke of Sussex on 3rd May, 1843 and to his Funeral at Kensal Green Cemetery on the following day.

By the UNITY CHAPTER, No. 16, Dayton, Ohio.

Chapter PENNY, of this Chapter.

Souvenir MEDALS, of the Grand Chapter of Ohio, at Dayton, September 25th—26th 1912 *Presented to the Lodge.*

By Bro. J. C. BROOKHOUSE, London.

Engraved APRON, of the Order of Old Friends. The letters O.F. G.F. G.A. O. mean "Old Friends" "Grand Frederick" "Grand Alfred" "Order." "Grand Frederick" was the old title of the Order, which was dropped before 1885: it then became "Old Friends, Grand Alfred Order." Lodge No. 1 was the Grand Alfred Lodge and was opened on the 18th August, 1818. The Grand Hope Lodge was No. 2, which was opened on 9th May, 1820. The only Lodges now existing are the Grand Hope at St. Sepulchre's Schools, and the Peace and Harmony No. 41 at the Crown Tavern, Clerkenwell Green. This Order has no connection with the Order of Loyal United Friends, of Banner Street, St. Luke's.

The apron, which is quite 50 years old, is that of the Chair, "Noble Old Friend," which is a £2 2s. office. The emblems have the following significations:—The Eye—By the Good Assistance of Divine Wisdom; the Crown—Royalty; the Daggers—the Protection of Royalty; the Crossed Keys—Secrecy; and the Crossed Swords—Justice. The Square represents the phrase "We meet and part on the Square." The four Steps on the Ladder are 1, Yes; 2, I will; 3, I promise; 4, I do sincerely. There is only one degree in the Order, that is to say, a candidate on admission becomes at once a full member. The ceremonial includes an Oath not to divulge secrets, which consist of Grips and Sigus. The Officers are Noble Old Friend, Vice, Supporters to N.O.F., Supporters to Vice, Guardian, Secretary and Treasurer; Swords are borne by the Supporters, and on making a new member they are crossed in front of the N.O.F. and the Vice. *Presented to the Lodge.*

By Bro. E. W. DONOVAN, Prestwich, Lancashire.

Three WANDS, or Sceptres, belonging to the Social Lodge No. 62, Manchester. It is suggested that these are sceptres which may have been used formerly by the Chapter attached to this Lodge. No. 85 was the number borne by the Lodge after the Union in 1813. This number with the cypher T.H. is upon two of the sceptres. The third, which is slightly larger, and of a different pattern, has the square and compasses enclosing the letter G, with the No. 351, which was the number of the present Caledonian Lodge at Manchester after the Union in 1813. It is not known how this came into the possession of the Lodge.

By the SECRETARY.

TWO APRONS, engraved by "Br. Sculthorpe, Engraver and Printer, Chapel St. Cripplegate," and published in 1812. An apron, lent by Bro. A. Gates, of Sherborne, was exhibited in May, 1912, and then the name of the engraver appeared to be *Sadthorpe*. It is now quite clear that it is Sculthorpe. (See A.Q.C. xxv., 139).

PLATE, possibly of the Free Gardeners.

By Bro. F. W. LEVANDER.

CERTIFICATE, issued by the Lodge No. 318 of the Antients in 1810 to Stephen Brown. This Lodge was warranted 28th February, 1799, and met at various places in Old Brompton, Kent, until in 1824 it united with the Globe Lodge No. 306. It is now represented by the United Chatham Lodge of Benevolence No. 184.

The Certificate reads as follows :—

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY

FATHER SON AND HOLY GHOST.

AMEN.

We the Illustrious Captain General, First Second and Third Captains of a Holy Encampment of Knight Templars, Knights of Malta & the Mediterranean Pass, Knights of the Holy Red Cross and of the Priestly Order.

We do hereby Certify that our Well Beloved Brother Stephen Brown who has signed his Name in the Margin hereof, after his giving us convincing proof of his Faithfulness Perseverance and Fortitude in undergoing the amazing trials attending the admission to the different Orders therein mentioned; and being well versed in the different degrees of Masonry; he was by us Dubb'd a Sir Knight of the above Illustrious Orders and as such we do hereby recommend the above Brother Stephen to be a worthy and sober Brother Sir Knight Templar &c. &c. &c.

To all our Brethren of the above Illustrious Orders round the Terrestrial Globe.

Given under our Hands and the Seal of our Encampment held on the Warrant No. 318 according to the ancient institution on the Registry of England this Fifth day of February in the Year of Christ 1810 and of Ancient Masoury 5810.

| | |
|-----------------|--|
| James Anderson | Captain General |
| James Reid | First Captain |
| Thos. Platts | Second Captain |
| Hectr Mcpherson | Third Captain |
| Thos. Platts | High Priest and Scribe of the Orders. |

By Bro. H. R. H. EVEREST, London.

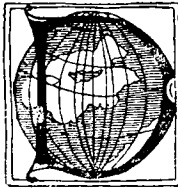
Collection of Scotch JEWELS.

A hearty vote of thanks was unanimously passed to those brethren who had kindly lent objects for exhibition or who had made presentations to the Lodge Museum.

The SECRETARY read the following paper :—

AN 'APOLLONIAN' SUMMONS.

BY BRO. J. E. S. TUCKETT, M.A., Cantab., F.C.S., P.Pr.G.Reg.Wills.



URING the eighteenth century there flourished a great number of clubs or societies obviously of a convivial type, but formed and modelled, at any rate as regards externals, in imitation of Freemasonry. Some of these were apparently of but a brief duration, but others exhibited a vitality and power of expansion which, to the uninstructed and popular world at any rate, must have made them appear as serious rivals to the great institution of which they were but a base counterfeit. Several of these bodies have received notice in the pages of *A.Q.C.*—in vol. iii., p. 140, Bro. W. H. Rylands has given us a full account of 'The Antient and Noble Order of Bucks,' and in vol. xxi., p. 91, the same accomplished author has described 'The Antient and Honourable Order of Gregorians.' At vol. viii., p. 114, is Bro. R. F. Gould's well-known 'True History of the Gormogons.' More recently Bro. F. W. Levander has given (p. 9 of last year's volume) a most interesting sketch of 'The Jerusalem Sols' and some brief notes on one or two similar tavern clubs. The perusal of these admirable articles has led me to ask myself whether a curious old Summons which has for a long time formed part of my own small collection, and of which a photographic reproduction is now presented to readers of our *Transactions*, can be assigned to either of the above mentioned societies, or whether it may be considered to be evidence of the existence of yet another of these parodies of the true Masonic Craft. The Summons is of so unusual a character that perhaps a few remarks upon it may awaken interest and lead to further information.

In his Inaugural Address as W.M. of No. 2076, reported in *A.Q.C.*, vol. xxiii., p. 324, our late Bro. Henry Sadler read a long extract from some unidentified newspaper, of date 1726, relating to 'Antediluvian Masonry.' This contained the following reference to two other varieties of unorthodox Masonry:—

There will likewise be a Lecture giving a particular Description of the Temple of Solomon shewing . . . and that neither the Honorary, Apollonian or Free and Accepted Masons know anything of the matter.

As Bro. Sadler pointed out, the whole paragraph is of the nature of a 'skit' and probably no such society as the 'Antediluvian Masons' ever existed, but for the 'skit' to have possessed point, the reference just quoted must have been to bodies which would be known and recognised by readers of the newspaper which contains it. That the 'Worthy Society of Honorary Free-Masons' did really exist we know for certain because Dr. Desaguliers honoured it by a serious attack in Grand Lodge on August 28th, 1730, and also because of the well-known manifesto which appeared in the *Daily Post*, December 17th, 1730, and other newspaper notices of 1731 and 1739. But who or what are 'Apollonian' Masons? The date (1726) of course suggests that the reference may be to the famous musical-masonic club 'Philo-Musicae et Architecturae Societas Apollini' which was 'founded and Begun at the Queen's Head near Temple Barr' in February of 1725 and certainly lasted until 1727. The Minutes of this Society are

printed in vol. ix. of *Q.C.A.* with a valuable Introduction by Bro. Rylands, and it seems that the name of the tavern was changed from 'The Queen's Head' to 'The Apollo' out of compliment to the Society. The change of name is recorded in the Minutes of October 25th, 1725. It will be remembered that the Duke of Richmond's letter of December 8th, 1725, is directed to 'the President and the rest of the Brethren at the Apollo'.¹ Bro. Songhurst suggests that as the Latin title of the 'Philo-Musicae' was far too long to have been used in full in ordinary conversation they may have been generally referred to as 'Apollonians' although there is nothing to shew that such was the case. I confess that I am not convinced that the 'Apollonian Masons' in Bro. Sadler's newspaper cutting and the 'Philo-Musicae' Brethren are identical, but whether this be true or not I think that the Summons now exhibited affords some evidence of the existence of an 'Order of Apollonian Masons' later on when any connection with the Queen's Head Club is, to say the least of it, extremely improbable.

The name of Apollo has been associated with very many convivial and musical Societies both before and since the time of the 'Philo-Musicae.' There was for example the celebrated 'Apollo Club' at 'The Old Devil next Temple Bar' with which Ben Jonson was connected, and I might also mention that 'Select convivial circle called the Glorious Apollers' which had Mr. Richard Swiveller for its 'Perpetual Grand' and Mr. Chuckster for one of its members, and of which 'Ancient Brotherhood' it was a 'Solemn custom' to join in a 'fragment of the popular duet of "All's Well," with a long shake at the end.'² But none of these jolly Brotherhoods of the Bottle can be regarded by us as in any way *Masonic*, and indeed, Bro. Sadler's paragraph and the title of the 'Philo-Musicae' Society are the only examples of an association between the God of Song and Music and a *system* of Masonry, real or spurious, of which I have any knowledge other than that indicated in this Summons.³

A careful examination of this document reveals many points of resemblance to others of a similar nature which can be assigned with certainty to this or that 'Order' or Society, but at the same time there are many peculiar features which, so far as I am aware, occur in none hitherto recorded. The engraved part of the Summons, which measures 7 inches by 5½ inches approximately, is enclosed within a single marginal line, the quality of the engraving being distinctly good. The two female figures at the top are no doubt intended to represent 'Charity' (or perhaps 'Fecundity') and 'Plenty' respectively. The sentiment which appears upon the upper arch or arch I shall not translate as it looks very much better in the original Latin. I did not recognise it as a quotation nor do I remember any similar legend upon any Masonic or pseudo-masonic document. Bro. Levander, however, identifies the first part of it as No. 3366 in Binder's 'Novus Thesaurus Adagiorum Latinorum,' Stuttgart 1866. The lower arch, which is apparently intended to be of the rainbow type, is broken by clouds into four sections in each of which occurs one of the Signs of the Zodiac. Reading from right to left these are Aries, Taurus, Gemini and Cancer, and there are two possible interpretations to be put upon them. One is that the Lodge or Society held its ordinary or regular meetings in the months of March, April, May and June, but if this is the correct meaning then the 'Grand' Lodge for which this summons was issued must have been an occasion of more (or less) than ordinary importance. We should, however, remember that according to the

¹ See *A.Q.C.* vol. xvi., p. 116.

² See "The Old Curiosity Shop," chaps. xiii. and lvi.

The use simply as the *name* of a Lodge, thus 'The Apollo Lodge,' is, of course, fairly common.



Summons to the "Grand Apollonian Lodge" at Yarmouth.

Science of Astrology the Signs of the Zodiac 'governed' the parts in the anatomy of a man's body:—Aries ruled the Head and Face, Taurus the Neck and Throat, Gemini the Arms and Shoulders, Cancer the Breast, Stomach and Ribs,—and so forth. The four here represented make up the upper part of the body, that is, all that is required in the production of song and instrumental music and therefore likely to be serviceable to the followers of Apollo in his character of 'God of Song and Music.' The prominence given to the lyre in the lower part of the engraving encourages the idea that it was (at any rate partly) this one of the many attributes of this deity which secured the allegiance of the 'Order.' Moreover the number *four* is an unlikely one for the regular meetings of a convivial society, and the more so when the months are consecutive and in spring and early summer.

The four Corinthian columns, wreathed in bay, are finely designed and are surmounted by the Globes, celestial and terrestrial, and the Sun and Crescent Moon. The Moon encloses the Face and is surrounded by four planets of which one is attended by four satellites and presumably represents Jupiter, while another with five satellites is clearly intended for Saturn,¹ the remaining two which have no attendants are Mars and Venus. The Grips or Tokens depicted on the bases of the two front columns are distinctly interesting, and so also is the well-known device of the man striving to break a bundle of rods — 'Union is Strength.' That there are two distinct 'Grips' depicted quite escaped my notice until it was pointed out by Bro. Hextall. Looked at closely it will be seen that the difference is not to be accounted for—as it is in the 'Man and Rods' panels—by the different position of *right* and *left*. The columns stand upon a tessellated pavement of unlimited extent, a familiar feature in documents of this kind. In the forecentre between the columns is a series of four (it may be five) steps, upon the topmost one of which is seated a figure of Apollo, striking his lyre, his head surrounded by the rays of glory which are so characteristic of this deity. The figure is excellently designed and full of dignity and grace. The lowest step bears the inscription 'Existimationi tuæ consule.' Excellent advice to a Mason whether Honorary, Antediluvian, Apollonian, or Free and Accepted.

Just within the margin line in small type is the name of the engraver 'Carpenter Sculp^t., 16 Aldgate High Street, London.'

The actual wording of the Summons is as follows—the parts underlined are filled in by hand in ink, the rest is engraved:—

Grand Apollonian Lodge

Brother

You are desired to attend the duties of this Order
at a Grand LODGE to be holden at
the usual place, on Thursday next
at Seven o'Clock in the Evening.

By Order of the Noble Grand

Yarmouth 2nd Oct 2405
W^m W^m
Secretary

If the term 'Grand' is to be taken in the sense in which we employ it now it is a little puzzling to find it *engraved* in the title of the Lodge and *written in ink* in the

¹ Herschel discovered the sixth and seventh satellites of Saturn in 1789, but it is not probable that the fact would be generally and popularly known. The eighth was discovered in 1848 by Bond and Lassell.

blank space in the body of the Summons. We may well ask when is a 'Grand Lodge' not 'Grand'? But no doubt the explanation is that the first 'Grand' is part of the full style or title of the Order, thus 'Grand Apollonian Order' as we have 'Noble Order of Bucks' etc., and the second 'Grand' is added to differentiate that particular meeting from an ordinary or regular Lodge. The use of the curious expression 'at the usual place' is most unusual, although it occurs also in a Bucks advertisement to be mentioned presently. The 'usual place' was doubtless some tavern at Yarmouth, but whether the town of that name in Norfolk, or the other Yarmouth in the Isle of Wight, is not clear. From the fact that the name Yarmouth is *engraved*, I am inclined to deduce that the 'Order' was a local one and therefore with a small membership roll. Its ruler is styled "Noble Grand" and this disposes at once of any idea that this society had anything to do with the Philo-Musicae of 1725, for we know that they used the titles 'Præses' for the Master and 'Censores' for the Wardens. But 'Noble Grand' suggests the thought that this Summons may come from either 'The Bucks' or 'The Gregorians' or possibly 'The Oddfellows,' for all of these make use of a similar or nearly similar title for their principal officers.

Thanks to Bro. Rylands we are in possession of minute details concerning the Bucks, and it is clear that the 'Apollonians' had much in common with that organisation. The Bucks assembled in 'Lodges' or 'Grand Lodges' under the rule of a 'Noble Grand' or a 'Most Noble Grand': from Michaelmas-day to Lady-day the time of assembly is expressly ordered to be at *seven* o'clock (*seven* is engraved in the Summons, not written): the inferior officers called 'Forresters' wore as their Emblem 'the Old Man teaching his Sons Unanimity by the Fable of the Bundle of Sticks': the names of many of the Buck Lodges suggest a certain similarity to the word 'Apollonian,' thus:—Babylonian, Assyrian, Macedonian, Arthurian, Arabian, and Agriculturian, but the similarity is more apparent than real. Bro. Rylands prints the following advertisement which appeared in the *Liverpool Advertiser*, 21st July, 1769:—

"The Anniversary Meeting of the Society of Bucks will be at the usual place on Tuesday next, the 25th inst., where the Bretheren are desired to attend. W. W. Secretary. Dinner to be on the table at two o'clock."

There is a noticeable similarity in the wording of this advertisement and of the Apollonian Summons, and the identity of the initials of the Secretaries will not escape remark, but it must be remembered that it was a common practice for secretaries to append initials only, and W. W. at Liverpool and W^m. W^m. at Yarmouth may well be a coincidence and nothing more. To my way of thinking the entire absence in the Summons of any of those emblems which must be regarded as *characteristic* of the Bucks, *e.g.* the Stag's Head, and the impossibility of connecting Apollo in any plausible manner with what is undoubtedly the *authentic* Buck legend of Nimrod,¹ or even with 'Stagoria' and 'Arch-Grand Aristotle,'² is far more significant than the resemblances cited above, and prevents any identification of the Apollonian Lodge with 'The Antient and Noble Order of Bucks.'

For a similar reason I reject a Gregorian origin for the Summons, for none of the *characteristic* emblems of that Society are to be found in it. Moreover, the Gregorians met in *Chapters* not *Lodges* and were presided over by 'The Grand.' The year of Gregorism and the year of Apollonian Masonry (if *Masonry* it was) are quite different, and therefore also the legends to which they refer.³ There are, however, points of

¹ See *A.Q.C.* vol. iii., p. 155.

² See *A.Q.C.* vol. iv., pp. 64, 67.

³ See *A.Q.C.* vol. xxi., pp. 105, 108, 137.

resemblance quite as striking as in the case of the Bucks:—The Arch, Clouds, Signs of the Zodiac (not however the same ones), the curt address 'Brother' in the Summons, the selection of a particular day in the week, in both cases Thursday (*engraved* not written in the Summons), for Anniversary or regular meetings, the time for evening meetings *fixed* at seven o'clock, a peculiar system of chronology evidently based upon a legendary origin (not however identical). The Bundle of Sticks turns up again with the Gregorians, but it is found also with the Oddfellows and a host of friendly and benefit Societies, and is indeed nearly, if not quite, the commonest of such emblems.

I have submitted the Summons to a well informed member of the Oddfellows who assures me that it does not emanate from that well-known and respected Order.

If then neither of these societies can claim this document, what was the 'Order' which issued it? Was there an Order of Apollonians or Apollonian Masons, and if so, when and where, and how long did it flourish? The date of the Summons is obviously of the greatest importance if this idea is to be followed up. It is given as the Year of the Order 2405, which proves that the Order possessed a 'legend' of some sort, and we may reasonably assume that it had some connection with Apollo 'the friend of all that beautifies life' either as 'the god of Song, Music, Poetry, and Eloquence,' or as 'the god who delighted in the foundation of towns and the establishment of civil government' (Smith's *Dict. Class Antiq.*), in which latter character he certainly *ought* to have appealed to Apollonian *Masons* (if *Masons* they were). We should remember also that Apollo raised the walls of Tyre by playing on his lyre (*Ovid. Heroid. xvi.*, 180). The possession of a 'legend' is evidence that some sort of ritual was worked by the Order, and the two-fold Grip indicates a system of *two* degrees.

To convert A.O. 2405 into A.D., and thus determine the exact date of the issue of the Summons, we should consider first of all the general style and appearance of the document and the character of the engraving. These all point to late eighteenth or very early nineteenth century workmanship. Next, it will be noticed that the Summons was issued on the 2nd of October for the *following Thursday*. Thus not more than a clear week's notice was possible, and as not less than a six day's notice is probable, therefore the 2nd of October in the year represented by 'A.O. 2405' must have fallen either on a Thursday or a Friday. Starting with the eighteenth century this gives us a choice of 32 years, but we should notice that *only the figure 5* in 2405 is *written*, and as a round number is more than likely for the 'equation of time,' we may look upon those years in the list of 32 which end in the figure 5 as much more probable than the others. These are:—

1705 1755 1795 and 1805

Of these, the first two are with certainty excluded by our first consideration above. The year A.D. 1795 for A.O. 2405, refers the legend to B.C. 610 and 1805 requires B.C. 600. The third clue to the date is given by the name and address of the engraver 'Carpenter, 16 Aldgate High Street, London.' In "*Kent's London Directory* for 1810, 78th edition," there appears this entry:—

Carpenter. R . . . Engraver and Printer, 16 Aldgate High-Street.

There is no corresponding or relevant entry in *Kent's London Directory* for 1800, but in "*Robson's Improved London Directory, Street Guide, and Carrier's List*, for 1820," we have the following:—

Carpenter and Son . . . Engravers and Printers . . . 16 High St, Aldgate

These references and what has been said above enable us with confidence to assign the year of the summons to A.D. 1805, and consequently the 'Year of the Legend of the Order' to B.C. 600.

The Chronologists of the seventeenth and eighteenth centuries were generally very precise in the dates assigned by them to 'events,' and not less so when they were dealing with personages and 'history' belonging to the realms of pure myth. Some light upon the nature of the 'legend' may therefore be expected from an examination of the dates given by these authorities for important 'events' in which the name of Apollo is concerned, and the selection of those which fall at or near to the year 600 B.C. For example, the founding of the town of Apollonia during the reign of Periander (625-585 B.C.). Supposing this to have been the event commemorated in the legend of the Order, then the date of the Summons must lie between 1780 and 1820. Or again, the Seven Wise Men of Greece all flourished in the latter part of the century, which ended at 600 B.C.,¹ and the legend might have some reference to them, possibly in connection with Apollo and Delphi, 'the middle of the Earth' (Lempriere), and the 'Universal Reformation of the Whole Wide World.' It will be remembered that the famous tract just mentioned, which first appeared in the early part of the seventeenth century in German, was published in English in the years 1656, 1704, and 1706 (for further information concerning it readers are referred to Bro. A. E. Waite's *Real History of the Rosicrucians*, chap. iii., and to Bro. R. F. Gould's *History of Freemasonry*, vol. ii., chap. xiii.).

Dr. Walter Leaf writes:—"About 600 B.C., Apollo was still practically the "chief political authority in Greece, directing the colonial movement, which was still "going on. For instance, the foundation of Cyrene, which was eminently under the "protection of Apollo, took place about 620 B.C. But the most important event which "concerned him directly at that time was the First Sacred War, probably about "590 B.C., when several of the Greek states combined to attack the town of Crisa, close "to Delphi, which was trying to get complete control of the Oracle. Delphi was thus "saved from local influence, and made a sort of National Institution."

The next point to claim our attention is the identity of the Secretary, 'W^m. W^m.' I have already mentioned the 'W. W.' of the Bucks advertisement in the *Liverpool Advertiser*, 1769. The initials also recall to our minds the well-known Bro. William Williams, sometime P.G.M., Dorset, editor of the revised Book of Constitutions issued after the Union in 1813, and for many years Treasurer of the Masonic School for Girls. He was an active member of the Lodge of Reconciliation, and in Bro. W. Wonnacott's article dealing with the labours of that body will be found a reproduction of this Brother's autograph signature (*A.Q.C.*, vol. xxiii., p. 283). I cannot trace any resemblance in the formation of the W's, nor do I know of any connection between Bro. Williams and either of the two Yarmouths, although, as P.G.M., Dorset, he would be within hail of the Isle of Wight. Moreover, 'W^m' undoubtedly stands for *William*, but can hardly be accepted as representing *Williams*. Bro. Harry Guy, of Yarmouth, Isle of Wight, kindly informs me that he is unable to trace any such Lodge at that town, and, indeed, I think that it is far more probable that it is with the East Anglian town that we have to deal. It is evident that clubs and societies of all kinds, including many of just this nature, were especially active in that part of the country. The Gregorians had their headquarters at Norwich, and Bucks and 'Stags'

¹ From various authorities, taking the mean of several estimates:—Bias, d. circ. 550 B.C., Chilo, d. circ. 595 B.C. In the year 600, B.C.:—Cleobulus was 34 years of age, Periander 65, Pittacus 52, Solon 38 and Thales 44.

Lodges abounded. The following extract from *White's Norfolk Directory*, 1845, p. 144, History of Norwich, was communicated to *A.Q.C.* (vol. iv., p. 67) by Bro. G. W. G. Barnard :—

Besides the provident institutions already noticed, there are in the city a number of *Friendly Societies* for mutual assistance in sickness, superannuation, etc., and partaking of these benefits here are several *Secret Orders*. Among the latter are three Lodges of *Free Masons*, eight Lodges of *Odd Fellows*, two of *Druids* and of *Orangemen*, and five Lodges of *Stagorians*, a fraternity which originated at Stagoria, when Aristotle was its Arch-Grand.

Such East Anglian newspapers of the early part of last century as I have seen, contain frequent references to meetings of these clubs and societies, and show that what was true of the county town was also true of East Anglia generally. It was in Norwich that I purchased the Apollonian summons, and a document of that nature is hardly likely to travel far from the place of its origin, at any rate until it falls into the hands of the collector.

Bro. A. E. Richmond, of Yarmouth in Norfolk, very kindly supplied me with a list of names of worthies connected with that town who flourished at about 1800, and whose initials agree with those of the Apollonian secretary. These are :—

W^m Wickham, 1796
 W^m Wickham, 1847
 W^m Wykham
 W^m Woodrum
 W^m Witchingham
 W^m Welham
 W^m Wyndham
 W^m Windham.

Of these Wm. Wickham, 1796, was a Master-Mariner. His namesake of 1847 was a 'Coal-Meter.' A Wm. Witchingham died in 1782 and there is at the Church of St. Nicholas a tombstone to the memory of a Wm. Welham, dated 1726, but the name still survives in the town. The last name upon this list is that of the Rt. Hon. William Windham (1750-1810), of Felbrigg Hall, near Cromer, and it would be indeed interesting if we could identify 'W^m. W^m.' with this distinguished statesman. This is not the place to give an account of his career, and those who are interested are referred to *D.N.B.*, *Enclyc. Britann.*, and other similar works of reference, where full biographical notices will be found. Suffice it to say that he was educated at Eton and Oxford (University College), M.P. for Norwich (several times) and for other places, Secretary-at-War with a seat in the Cabinet (the first to have that honour) in 1794, and that he was in office up to the time of his death (due to an accident) in 1810. There are, however, a few particulars concerning him to which I may draw attention, as showing that it is not so improbable, as might at first sight seem to be the case, that he and 'W^m. W^m.' are one and the same man, and also because they include some few additional facts concerning the Society of Gregorians. In 1812 Thomas Amyot, who was Windham's private secretary, published his (Windham's) Parliamentary Speeches, to which he prefixed an interesting 'Life' from his (Amyot's) own pen. In 1866 Mrs. Henry Baring edited 'The Diary of the Rt. Hon. William Windham, 1784 to 1810,' with a

Preface by Mr. George Ellis.¹ To these two works, and to a file of Norwich newspapers, I am indebted for what follows.

Mr. Windham was keenly interested in, and devoted his energies to, all that promoted the welfare and prosperity of East Anglia. He took an active personal share in maintaining the efficiency of the Yeomanry, Militia, and Volunteer Forces in the County of Norfolk, and himself surveyed a great part of the coast, with a view to strengthening its defences against the expected Napoleonic invasion. He applied for a grant of land on the Denes at Yarmouth to be applied to military purposes. He was constantly visiting Norwich and other Norfolk towns, and his name appears with great regularity amongst those taking part in movements of importance of social and literary, as well as of political, intent. He was much given to clubs and societies, but I cannot find any evidence that he was a Freemason. In London he was a member of the Literary Club and of the Essex Head Club, and a warm personal friend of Johnson, Burke, and Canning. Thomas Amyot, in his introduction to the 'Speeches' (p. 133), says:—

For music indeed he had no relish beyond a simple ballad.

But there are many entries in his Diary which show that music, and especially *vocal* music, was to him much more than this remark by his secretary would seem to imply. For example, Diary, p. 77, May 25, 1786:—

. . . those sensations of happiness which music sometimes inspires me with, and which I hardly know from anything else.

Again, April 13th, 1789:—

Upon the subject of singing, I have discovered a fact which I am not pleased with, that my voice in notes which I used to command, is become harsh and feeble.

He attributes this to straining his voice while speaking in the House of Commons and determines upon 'the practice occasionally of singing to oneself oftener than one's spirits now prompt one.'

There are also some curious entries in which the term 'Eumelian' occurs. Thus:—

March 30th, 1791. I proceeded to the Eumelian's where I found a large company.

May 15th, 1793. Canning called for me, to go to the Eumelian.

What the 'Eumelian' may have been exactly I do not know, but the word (*εὐμελής*) seems to indicate a music-loving, tuneful club or society—in fact, something very near akin to the supposed 'Apollonian Order.' In 1787 Windham joined with Richard Brinsley Sheridan in 'projecting' a society for the 'encouragement of ancient games.' (Diary, p. 127.)

I am able to supplement to some extent the Newspaper Notices of the Gregorians given by Bro. W. H. Rylands (*A.Q.C.* vol. xxi., p. 101), and to shew that the Rt. Hon. Wm. Windham was a member, or at least 'Friend' of that Order—a fact which has apparently escaped notice. Bro. Rylands says:—

. . . the (Gregorian) advertisement is repeated on the 2nd of January, 1802, "by Order of J. Frere Esqr. Grand." In July, 1802, there appears to have been no meeting, probably on account of the General Election.

¹ 'The Speeches in Parliament of the Rt. Hon. William Windham, edited by Thomas Amyot, London, 1812,' 3 vols. 8vo. Portrait engraved by W. Holl after Hoppner.

² 'The Diary of the Right. Hon. William Windham, 1784 to 1810. Edited by Mrs. Henry Baring. London, Longmans, Green and Co., 1866.' One vol. 8vo. Frontispiece. View of Felbrigg Hall. Mr. Ellis was to have edited the Diary, but died before the work was completed.

The meeting was held in June, and was of an exceptional character, as the following extracts from a file of *The Norfolk Chronicle or Norwich Gazette* (printed by and for W. Stevenson and J. Matchett, Market Place, Norwich), for the year 1802, which I have before me, shew :—

(January 2nd, 1802, p. 3.)

THE BRETHREN of the most Ancient and Honourable Order of GREGORIANS, belonging to the WHITE-SWAN CHAPTER in Norwich, are desired to meet at their Chapter-Room, on Monday, the Eleventh day of January, 1802.

By order of J. FRERE, Esq. GRAND.

Dinner on the table at Four o'clock.

(January 9th, 1802, p. 1.)

Same notice repeated.

(June 26th, 1802, p. 2.)

THE GREGORIANS and their FRIENDS are requested to meet at the Chapter-Room, at the White Swan, on Monday Evening, the 28th day of June, at Eight O'clock.

JOHN FRERE, Esq GRAND. in the Chair.

(July 3rd, 1802, p. 2.)

The Meeting of the Gregorians and their Friends, held at the White Swan on Monday evening last, was highly respectable, and the most numerous that has been remembered for many years.—On Mr WINDHAM and Mr FRERE entering the Large Room, (which was filled at an early hour) the acclamations of the company were unbounded.—As soon as Mr. Frere (as Grand of the Order) had taken the Chair, "THE KING" was given and drank with three times three—this toast was followed by the national songs of God save the King, and Rule Britannia, in full chorus.—The healths of the Members, & Success to their Re-election, were then given and drank with enthusiasm.

Both gentlemen expressed the deep sense they entertained of the steady and effectual support they had experienced on former occasions, and of the zeal manifested by the members of this antient and honourable society & by their other respectable friends at the present moment—a continuance of which could not fail to insure that success which had uniformly attended their exertions.

It was remarked that the nature of the present contest was of itself a proof, that though we were at Peace, we were not yet *safe*; and that "a long pull, a strong pull, and a pull altogether" was as necessary now as on any former occasion.

The fate of Switzerland and of those countries which had bowed first to the principles and afterwards to the arms of France, was held up as an instance, how independent nations, by an ill-placed confidence, or by neglecting those means of resistance to aggression which were in their power, sooner or later forged the chains of their own captivity.—The War in which *we* had been engaged was forced upon us, and had we not resisted and persevered, greater calamities than those we had experienced, would have befallen us.

The healths of the Mayor, Vice-Admiral Lord Nelson, Prince William of Gloucester, Col. Harvey, Major Patteson (and Success to his Election for Minehead) and of other members of this society, were drank

with great applause. Many loyal and patriotic songs were sung and loudly chorussed, and the evening was spent with great conviviality.

(September 25th, 1802, p. 2.)

The Brethren of the most Ancient and Honourable Order of GREGORIANS, belonging to the White Swan Chapter, in Norwich, are desired to meet at their Chapter Room, on Monday, Sept. 27th, 1802.

N.B. Several Gentlemen will be made before dinner.

By Order of the GRAND

Dinner on the table at 4 o'Clock.

The Mayor referred to was Sir Roger Kerrison, Kt. For Lord Nelson and Prince William see the Article by Bro. Rylands pp. 99-101. Major Patteson is no doubt the J. Patteson, Esq., M.P., who was 'Grand' in 1805. John Frere was an intimate friend of Windham and for many years his colleague in the representation of Norwich. It is sad to relate that, in spite of the zeal manifested by their Gregorian friends, their determined opposition to the ill-fated Peace of 1802, on this occasion cost them their seats. The open political activity of the Gregorians as a Society, especially at a time of great public excitement such as the General Election of 1802, is a feature which has, I believe, hitherto escaped notice.

In the issue dated June 26th (p. 2) there is a report of a meeting of the 'Castle Corporation Club' on the previous Wednesday, on which occasion Mr. Windham and Mr. Frere paid their respects to 'that antient Society.' Before taking leave of the *Norwich Gazette*¹ I may mention that on February 27th (p. 3) there appeared the announcement of a meeting of the 'Anacreontic Society' to be held at the Assembly Rooms on Friday, March 5th, and in the number dated March 13th (p. 2) a humorous report of this meeting, at which it is stated that nearly 180 gentlemen were present, but without mentioning any names. There is, however, a reference to 'Apollo's Temple' as the place of meeting and the proceedings seem to have been entirely musical. This Society, or at any rate one of the same name, is included in a list of 'London Clubs or Convivial Societies, 1789' in the *Attic Miscellany*, 1789, vol. i., p. 8.²

Both in the 'Speeches' edited by Amyot and in the 'Diary' edited by Mrs. Baring there are many of Windham's letters to which the initials W.W. only are appended as signature, but I am not aware that he made any use of the rather striking combination 'W^m. W^m,' so that his claim to recognition as the Apollonian Secretary is but a shadowy one.

Lord Rosebery, who has just published 'The Windham Papers,' has very kindly informed me that he does not remember any instances of the signature 'W^m W^m', but he adds that he fears he would not have noticed it had he come across it.³

Included in the Catalogue (Exhibit 1305) of the Masonic Exhibition held at Shanklin, Isle of Wight, in September, 1886, is a work entitled 'Apollonian Harmony.' Thinking that this might contain some useful information I wrote to Bro. G. F. Lancaster, Asst.P.G.Sec., Hants. and I. of W., the owner. He very kindly replied as follows:—

¹ In the issue dated January 16th, p. 2 there is a Report of the Installation by Sir Roger Kerrison of (General) Wm. Earle Bulwer as G.M. of Freemasons in Norfolk. And in that of May 15th, p. 2 there is an obituary notice of Mrs. Beaton, the Norwich 'Lady Freemason.' (See *Ann. Reg.*, 1802, May 11th.)

² See *A.Q.C.* vol. iv., p. 94.

³ The *Windham Papers*, with an Introduction by the Earl of Rosebery, K.G. With 34 illustrations. Herbert Jenkins, Ltd., Arundel Place, Haymarket, London, Jan. 1913. 2 vols.

The music you refer to is contained in six thin volumes about 9in. by 6in. There is no letter press beyond the words of the pieces nor any date of publication. I imagine however . . . that it must have been issued sometime in the late 18th century when Catch and Glee Clubs were going strong . . . There is nothing to indicate the existence of such a lodge as you describe.

Bro. Lancaster very kindly transcribed the title page:—

Apollonian Harmony :
a Collection of scarce and celebrated
Glees, Catches, Madrigals,
Canzonetts, Rounds & Canons,
Composed by
Aldrich, Arne, Atterbury, Battishall, Boyce,
Brewer, Dibdin, Eccles, Est, Giardini, Green,
Handel, Harrington, Hayes, Hook, Morley,
Nares, Purcell, Ravenscroft, Travers, Webbe,
and other eminent Masters ;
most of which are sung at the Noblemens'
Catch-Club, Theatres, & Public Gardens.
The words consistent with Female Delicacy.

Vol. 1. Be Merry and Wise Pr. 3/6

London

Printed for S. A. & P. Thompson, N^o 75 St. Paul's
Church Yard.

The question whether a Grand Order of Apollonians, or Apollonian Masons, ever existed or not cannot at present be considered settled, but, if it did, it must surely have left other traces, which only await recognition, and I hope that in my paper I have sufficiently clearly indicated the important points to be remembered in looking for them. A careful search through the files of old newspapers of the two Yarmouths (if any such have been preserved) may yield interesting results and perhaps disclose the names and circumstances of the members.

Here, then, I will conclude, but not without acknowledging my gratitude to Bro. Songhurst for valuable help and criticism, and to the other Brethren who have so kindly replied to my letters of enquiry.

ADDENDUM.

Since this paper was written Bro. Hextall has found a mention of 'the Apollonian Lodge' at Great Yarmouth in the second volume of '*The Perustration of Great Yarmouth*;' by Charles John Palmer, F.S.A., Great Yarmouth, 3 vols., 4^o., 1872-1875. The passage occurs in Chap. vii. 'The Tolhouse Hall' at p. 251. The Tollhouse (or Tolhouse) is a well-known ancient building formerly used as the Town Gaol.

Amongst those who have filled the responsible office of gaoler, may be mentioned Mr. Richard Helsdon, who by intense application acquired no inconsiderable share of knowledge. He was well acquainted with mechanics; and was held in great esteem. He died in 1803, aged 44, and was buried with honors by the Apollonian Lodge, of which society he was a member.

This reference is important because it confirms the opinion I have already expressed that the Yarmouth of the Summons was the Norfolk town of that name. We now know that the Apollonian Lodge was at work there in 1803, and the name and circumstances of one of its members. Also that the Order possessed some form of funeral ceremony.

As regards the Secretary's signature Bro. Hextall makes an interesting suggestion. He points out that in the Summons we have no mention of a *place* of meeting and a fictitious and concealed *date* and he asks if it is not possible that the signature of the Secretary may also be a fictitious and concealed one. In this case 'W^m W^m' would represent an official name or title and not the man's actual surname. This was the practice amongst the Illuminati and some other Societies. But Bro. Hextall agrees with me that a real surname beginning with *W* and ending with *m* is more probable.

Bro. DRING said:—

It is really surprising what an interesting paper can be prepared out of such scanty material as our Bro. Tuckett has had before him. Unfortunately, the subject is one of those unsatisfactory and thankless ones, which never do credit to the writer of the paper. Although Bro. Tuckett has really given us little that is of historical value, that does not by any means indicate the amount of time that he has spent in preparing this paper, with alas! a negative result. At the same time, it is papers such as this that the Lodge welcomes, because the Quatuor Coronati Lodge is a Lodge of Research, and even if we take up a subject and obtain but a negative result, it is a very good thing indeed to be able to place on record that an attempt has been made to ascertain the solution of a puzzle.

I am inclined to think that this Apollonian Lodge was in reality a local Lodge or Society at Great Yarmouth. I should say it was most probably a purely local Lodge: I do not see that it had any connection with Norwich at all.

I have a friend at Yarmouth, who has made that town his constant study. I sent him a proof of the paper, and asked if he could furnish any information. Unfortunately he has been away for some time in the North of England, but he was good enough to make a special effort to get to Yarmouth during this week, and he spent a day there in looking through his memoranda. He says:—

At the beginning of the 18th century there was at the North end of the town a Pleasure Garden known as the Apollo Gardens, with a Tavern of the same name therein; and at the present time there is a road in the same neighbourhood, still called the Apollo Walk. This was probably the meeting-place, and when we get the Apollonian Lodge and the Apollo Tavern, I think it clearly points to the Apollo Tavern at Yarmouth.

This gentleman goes on to give me a list of Yarmouth worthies, whose names coincide with the initials "Wm. Wm.," but I do not think that any of them is half so plausible as the suggestion of William Windham, made by Bro. Tuckett.

I have now the pleasant duty of proposing a hearty vote of thanks to Bro. J. E. S. Tuckett, for the trouble he has been at in preparing the paper, and I should like also to thank our Secretary for reading the paper in Bro. Tuckett's enforced absence.

Bro. F. W. LEVANDER said:—

I should much like to express my admiration of the amount of trouble which Bro. Tuckett must have taken in compiling this paper.

Of course, having in mind the references that our late Bro. Sadler made to the Apollonians in his Inaugural Address in November, 1910, I take it that Bro. Tuckett does not mean to associate *his* Apollonian Society with that more ancient body.

With respect to the sentiment which is to be found at the head of the summons, it is contained in the New Dictionary of Latin Proverbs, which was printed in 1866; and the English proverb which corresponds to it may be expressed as "The fool makes a rod for his own back."

When Bro. Tuckett mentions the four stars on either side of the Moon, he says that one has four satellites, and presumably represents Jupiter, while another with five satellites is clearly intended for Saturn. The remaining two, he says, are Mars and Venus. I do not quite see why these two should be Mars and Venus: thus we leave out Mercury. I would suggest that the Order being probably composed exclusively of the male sex, Mercury and Mars are intended, as being more appropriate than Mars and Venus, the latter representing the female sex.

With regard to the date of the Order, Bro. Tuckett says he considers that as the summons was issued on the 2nd October for the following Thursday, and as not more than a clear week's notice is possible, nor less than six day's notice is probable, therefore the 2nd of October in the year represented by the "A.O. 2405" must have fallen on a Thursday or a Friday. But Bro. Tuckett has doubtless in his researches come across notices in old newspapers, where a very short intimation of a forthcoming meeting is frequently met with.

I think Bro. Tuckett is to be congratulated upon the result of much time and labour.

Bro. W. B. HEXTALL writes:—

It is noticeable how Apollo supplanted Bacchus in England as the patron saint of inns and taverns, and how his name was appropriated to societies and gatherings whose purposes by no means included neglect of conviviality. By the time when Ben Jonson wrote,

Welcome all who lead and follow
To the oracle of Apollo,

that deity's name must have been intelligibly associated with the condition delicately hinted at as Bacchiplenus.

Though apparently excluded here by the figure of Apollo so conspicuous on the Great Yarmouth summons, the possibility may at another time arise of 'Apollonian,' or such like, having reference to some Apollonius, particulars of more than twenty of whom are given in the *Nouvelle Biographie Générale*, Paris, 1855. This would, however, be almost certainly confined to two of the name; Apollonius of Perga, who flourished in Alexandria, 225—205, B.C., and of whom the *Imperial Dictionary of Universal Biography*, by Waller, 3 vols., n.d., says "amid that constellation of illustrious geometers which comprehends the names of Euclid, Archimedes, Apollonius and Ptolemy [he] occupies no second place"; or Apollonius of Tyana, *circa* 4 B.C.—97 A.D.; described as a Pythagorean philosopher and thaumaturge, or reputed worker of miracles, who in the pursuit of knowledge wholly abstained from speech for five

years, preparatory to entering into mystic communion with Brahmins of India, Magicians of Persia, and Priests of Egypt; and concerning whose remarkable account of Indian warfare it has been observed that, "If our modern artillery be not the thing intended, we must fail to give any meaning to the passage." Whilst in the particular instance before us the prominence given to a figure of the classic Apollo upon the summons goes far to negative an Apollonius theory, it may be well to bear in mind that an alternative derivation or allusion is possible, especially as the term 'Apollonian' is found referable so early as 1727 to one of the two actual personages named above. (*N.E. Dicty.*)

Bro. TUCKETT writes in reply:—

The extent to which the *externals* of Freemasonry were imitated by would-be rival Societies during the eighteenth century is a striking testimony to the importance of the genuine Craft in the eyes of the public at large. As it is the duty of Masonic students to leave *no* stone unturned in the search for information concerning the customs and usages and past history of our great institution, we should not count as lost time spent in the study of these rivals, trivial as many of them are seen to be in comparison with the grand original, and it is well to have a record for future reference of the titles and designations of such Societies together with any details concerning their working which can be recovered. The discovery of the mention of an Apollonian Society at Great Yarmouth in 1803 in Palmer's book changes the negative result of my paper into a positive one and I am hoping that further and fuller information will come to our notice now that the attention of those interested in the subject has been directed to it.

As regards the 'Apollonian Masons' referred to in Bro. Sadler's newspaper extract, there is *at present* nothing whatever to connect them with the 'Apollonian Order' at Yarmouth in 1803-5. But many of these 'Orders' did shew a surprising vitality, and it may yet prove to be the case that the Yarmouth lodge was the legitimate, perhaps the last, descendant of a body of sufficient notoriety to be mentioned in the newspaper paragraph at the time when that was written. On the information now before us it does certainly seem that the Apollonian Order was a Society purely local to Great Yarmouth.

Bro. Dring's discovery of the Apollo Gardens and Tavern at Yarmouth leaves no room for doubt as to the identity of the 'usual place' mentioned in the Summons. I accept Bro. Levander's suggestion that Mercury and not Venus is one of the four planets depicted. I sought for some astrological signification for their presence on the Summons, but with no satisfactory result. It is true that newspapers, when announcing forthcoming events, sometimes give but a very short intimation, but the issue of a Summons is not quite the same thing and surely implies *at least* six days' notice.

It has been suggested that the Secretary's signature is Wⁿ W^m and not W^m W^m. With this I am not inclined to agree, but I admit that the point is doubtful.

Bro. Hextall's note on 'Apollonius' is a timely warning that the word 'Apollonian' may not necessarily be derived from Apollo, the God of Song, although in the present instance undoubtedly it is.

My cordial thanks are due to Bros. Dring, Levander, and Hextall, for their kindly remarks and valuable contributions to the discussion, and to the Brethren for their favourable reception of my paper.

THE TEMPLAR LEGENDS IN FREEMASONRY.

BY W. J. CHETWODE CRAWLEY, G.C.T., Gt. Priory of Ireland.

I. TEMPLARIA DISCRETA.



BEFORE recapitulating the various Legends by which it has been sought to connect the original Order of the Temple with what are now known as Masonic Knight Templars, it is proper to submit to the student some preliminary considerations which have been sometimes carelessly, sometimes carefully, ignored in treatises professing to deal with the subject.

Hence, before embarking on the sea of tradition, it is expedient to recall to the student's attention some historical considerations bearing on the question of Masonic Knight Templars. All that is attempted or intended is to throw into relief some incidental points bearing directly on the question in hand. To do more, would be superfluous in this age of cheap Encyclopædias.

The patient reader will gladly condone the necessarily disjointed structure of the preliminary paragraphs. The random reader will further bear in mind that in all Mysteries, ancient and modern, the Legend must be so told that the initiated alone can fully understand, and that for the outer world there must ever be gaps in the tale. Happily, the random reader may be depended on to avoid such perplexities, by skipping the entire article.

THE GENESIS OF THE IDEA.

The century that preceded the repulse of the Spanish Armada from the British shores had been marked by the Discovery of the World's place in God's Universe. The Armada itself was an outward sign of the spirit that sought to stifle the re-birth of Society. The century that followed the Armada was marked, for the Anglo-Saxon race, by their struggles to embody in practice the lessons taught in theory by the Discovery that lit up the new path.

Glimpses of that Discovery had been vouchsafed to seers and sages of antiquity, to Socrates and Plato, Confucius and Zoroaster, and their like, but had remained with them enshrined in the Ideal. Now, it had been brought by Christianity within the scope of the every-day world, and all that was needed was that the every-day world should fit the Sermon on the Mount to its every-day business—if it could.

Thus it came about that when Freemasonry of the modern type raised its head above the seething travail of the new era, it took its stand as no new thing. It found its way to the hearts of men, despite the ban of ecclesiasticism, as an honest endeavour to better Man's place in the Universe by providing a haven "for Men of Honour and Honesty, by whatever Denomination or Persuasions they may be called." Surely, here was a faint but clear echo of the Sermon on the Mount.

Before long, the kinship of the High Ideal of Freemasonry to Christianity bore varied fruit. One result was a desire to parallel the enthusiasm of the Crusaders by a revival of their framework and outward setting. The attempt commended itself to the Fraternity on the Continent of Europe as well as to the Fraternity in the British

Isles, but with widely different inspiration and aspiration in each case. The purpose of the present essay is to distinguish, as clearly as may be, between the different systems, and to set side by side for the first time, the various stories that have been put forward in their support.

THE ORDER OF THE TEMPLE AND PHILIPPE LE BEL.

In the first place, the Order of the Temple was abolished through the necessity of Civil Government, and not through the wanton exercise of a tyrant's will. In France, the number and value of the lands held by the Order exceeded those of the lands under the King's direct control, while there was no comparison between the overflowing wealth of the Grand Master of the Temple and the scanty resources of the Monarch. When the crucial moment came, the King was successful because he grasped the idea that only as Head of the State could he procure the co-operation or connivance of less far-seeing rivals in arresting the power of an Order that threatened all authority other than its own. The Order claimed to be above the Law of the Realm, and to owe no responsibility to any power outside their own ranks. In this claim, the Order had not been content with exemption from the Civil Law. By an ingenious subterfuge, which transferred to the Grand Master and his representatives the power to assess the penances imposed in the Confessional, the Order had subverted the most sacred and essential of all ecclesiastical privileges. Here was the lever that enabled Philippe to command the aid of the Pope and the clergy, however unwilling they might be to assist in supporting the rights of Civil Government against a Religious Order.

This was not all. The Order of the Temple had done much in the way of accumulating the goods and material possessions that stood for wealth in the Dark Ages. It had done much more: it had learned how to use wealth. The Grand Master and his advisers became the financiers of Popes and Kings. In the telling phrase of the most recent and most accurate of investigators into their history, "The Constables of the Cross had become the Cashiers of Christendom."¹ Thus to the licence of the professional soldier and the pretensions of the pseudo-ecclesiastic was superadded the arrogance of the purse-proud. No Chivalric Order had ever started with a higher or more spiritual ideal: none ever fell more completely under the sway of gross and carnal ambitions.

Hand-in-hand with an unsavoury reputation, rumours of secret impiety and depravity began to circle round the Order of the Temple. Whence precisely these rumours originated, or what degree of credence is to be attached to them are as much matters of opinion in the Year of Grace, 1912, as they were in the Year of Grace, 1312. To-day, as pretentious a list of authorities will be found in favour of one opinion as of the other. Six hundred years ago, the Order of the Temple, after prolonged judicial inquiry, obtained a verdict of acquittal in Castile, Arragon, Portugal, and the Archbishopric of Mayence, while at precisely the same epoch, and after similar judicial inquiry, it incurred the verdict of guilty in France, England, and the Archbishopric of Cologne. Such were the contemporary verdicts—all the rest is guess-work.

Natural indignation at the revolting cruelties that befouled these judicial enquiries and ecclesiastical inquisitions into the charges against the Order of the

¹ Herbert Wood, *Proceedings of B.I. Academy* (1907), Vol. XXVI., Section C., No. 14, p. 344.

Temple, blinds the casual reader to the true proportions of the principal actors in this tragic scene. No reader who comes to the knowledge of such cruelties without previous study of the epoch can realise that they were common matter of course. The ordinary administration of Law and Justice included tortures inconceivable to us. No student can make himself acquainted with the manners and customs of the Dark Ages without a feeling of repugnance akin to positive nausea. The worst of it was that the Church condoned such cruelties. The adage "that all things are for sale in Rome" was as true in the days of the Christian Clement as it had been in the days of the Pagan Jugurtha. Instances can be culled from contemporary records of atrocities held over till the Pope should proclaim a Jubilee, when wholesale customers could count on reduction on taking a quantity.

Such were the habits of Christendom when Philippe le Bel undertook, or, more correctly speaking, found himself compelled to undertake the suppression of the Order of the Temple. The Monarchy and the Order could not exist together in France. Philippe le Bel was in no way superior to the prejudices of his age. But he was a statesman, and foresaw clearly the issue and the only lines on which it could be successfully fought. Ruthless and unscrupulous, he availed himself of his position as Head of the State to turn the machinery of Civil Government against the Order. He bribed or coerced the Pope into throwing his influence into the scale. Then by a master-stroke of underhand management, akin to political genius, he ensured the simultaneous attack of all the Houses of the Order in France, without warning, on a given day. When we come to count the apparently insuperable obstacles thrown in his way by the necessary co-operation of lukewarm allies, by the distances between the Houses, by the power of his adversaries, and, above all, by the habitual disloyalty of his adherents, we cannot refuse admiration of the secrecy maintained, and the success secured in face of such difficulties. When the Templars had been arrested, the matter pursued an ordinary course. The tortures inflicted on the Templars formed a part of the usual Civil and Ecclesiastical procedure, and cannot be charged to Philippe's personal account. Indeed, it is plain that in the France of that day Philippe could not have abolished the use of torture in the case of Templars accused of heresy without flying in the face of all precedent and of all constituted authority. We may rest assured that no such thought ever presented itself to the cold, callous, and merciless Monarch who has imprinted himself on the pages of French history as an inhuman outcrop of an inhuman era.

The appalling shades that darken the fall of the Order of the Temple are somewhat lightened for us by the general freedom from actual torture that marked the suppression of the Order in England. Michelet acquits us completely of the charge, while Wilke and the German authorities grudgingly account for the exemption by the admission that "in most cases in England the threat seems to have been sufficient to obtain the desired confession." Furthermore, in England those who had received allowances (*corrodaria*) from the Order of the Temple for their lives, on account of past services, received compensation on the dissolution of the Order.¹

It would be futile to attempt to strike a balance of degradation between the parties. The sordid depths to which the noble Ideal of the Order of the Temple had sunk is matched by the gruesome cruelties that Church and State took as a matter of course. In the awful words of the Mediæval Chronicler, "In those days, Christ and his Saints were asleep."

¹ Herbert Wood, *Proceedings of R.I. Academy*, Vol. XXVI., p. 360.

Here occasion may be taken to supply a correction of the current explanation of the device on the Templars' Seal, two horsemen on one horse. The explanation that this device is intended to commemorate the poverty of the Order, which could only afford one horse for each pair of Knights, is due to an unsupported surmise of Matthew Paris. It is flatly contradicted by the Statutes of the Order which expressly enjoin that each Knight shall be provided with three horses. Even the *fratres servientes armigeri*, or men-at-arms, of whom a body attended each Knight, were allotted one horse each. Although Matthew of Paris' explanation has been corrected by Stow and other antiquaries, it still survives.¹

KT. TEMPLARS v. KT. HOSPITALLERS, ETC.

Great confusion has been caused by the persistent manner in which Masonic authors have ignored the antagonism that existed between the Hospitallers and the Templars at the time of the downfall of the latter Order. It has been blindly assumed that the Order of St. John of Jerusalem, though notoriously ill-affected towards the Order of the Temple, had laid aside all jealousy at the time of the Downfall. It has been vehemently asserted that when the Order of St. John of Jerusalem had succeeded in grasping such of the assets of the Knights Templars as had not been absorbed by Church and State, it had sympathetically received into its Brotherhood the excommunicated members of the suppressed Order. Similar assumptions and assertions lie at the root of every attempt to assign a Chivalric origin to any form of modern Freemasonry. Nothing can be further from the truth. The ORDER OF ST. JOHN OF JERUSALEM was the bitter enemy of the ORDER OF THE TEMPLE: all the more bitter, because of the ostensible resemblance between the two Orders. The older Order gloried in the Downfall of its younger rival; it aided in the persecution; and it sought to assure its title to its new gains by exterminating the former owners. There is no need to cite authorities in favour of this position. There is no known instance (so far as the present writer is aware), of a KNIGHT TEMPLAR being received into, or sheltered by the ORDER OF ST. JOHN OF JERUSALEM, after the Downfall, nor is there any probability of such an event having occurred without the knowledge of the ecclesiastical authorities. The KNIGHTS TEMPLARS were, one and all, excommunicate, and, therefore, outside the pale of the Church, so that no KNIGHT TEMPLAR could be received into any Christian Fraternity till the excommunication had been taken off by the same hand that had laid it on. This would involve in its turn, the issue of a Papal Bull, or Decree, promulgated *ex cathedra*, which would have to be ecclesiastically published throughout Christendom, and could not have passed without comment. Even if there had been no excommunication, and the case had been simply that of transferring a KNIGHT TEMPLAR in good standing to the Order of St. JOHN OF JERUSALEM, special Papal intervention would have been necessary. The KNIGHTS TEMPLARS were under the Augustinian Rule, and, according to Canon Law, no authority, save that of the Holy See itself, could absolve the Augustinian from his vows, even to the end that he might replace them by those of a kindred Religious Order. The Canon Law is dead, or dying, for us to-day. Six hundred years ago it was a living force for all Christendom. Any such infringement of

¹ The device on the Templars' seal was in time changed to the *Agnus Dei*, with a *nimbus* and Banner. The original Banner of the Order was the *Beauséant*, half black and half white. See H. WOOD, *Proceedings of R.I. Academy*, Vol. XXVI., p. 329.

its Canons as is implied in the unlawful transfer of an Excommunicate would have insured notice, not only in the Papal Chancery, but in contemporary political history. Its record would not be now to seek.¹

The confusion between the KNIGHT TEMPLARS and the KNIGHT HOSPITALLERS has found its way into unexpected corners. When the prestige of the "Military Lodge of Ireland, No. 728, I.C." led to the formation of a cognate Templar Preceptory, the founders sought a name which should proclaim their Templar pedigree. The founders fell into the trap provided for them in the confusion between the two Orders, and called the new Body, the Kilmainham Encampment of High Knight Templars. Unfortunately, the KNIGHT TEMPLARS never had a Preceptory or Encampment of any sort at Kilmainham. That site was occupied by the headquarters of the KNIGHT HOSPITALLERS in Ireland, and the assumption of the title only goes to show the prevalence of the modern confusion between the rival Orders, of the TEMPLE and of MALTA.

Notwithstanding the learned labours of the Abbé de Vertot, there would seem to be room for hesitation in affirming which St. John was the original *Divus eponymus* of the Knight Hospitallers, though there is none as to the identity of the St. John subsequently approved by the Pope as their Patron Saint. This was St. John of Jerusalem, otherwise St. John the Almoner, or St. John the Eleemosynary, a personage somewhat obscure in comparison with his great namesakes, St. John the Baptist and St. John the Evangelist. When the Calendar of the Church of Rome, with its score or so of Saints John, was forgotten by Freemasons, the identity of this local Saint, who served as Patriarch of Alexandria from 606 A.D. to 616 A.D., was merged in one or other of the two Saints John whose sanctity was universally recognised. Freemasons may stand excused for sharing in the mistake, for our distinguished Bro. H. F. Berry, I.S.O., D.Litt., of the Public Record Office, has cited numerous original documents, emanating from the Order itself in the twelfth and thirteenth centuries, in which sometimes St. John the Baptist and sometimes St. John the Evangelist are claimed as Patron Saints.² The mistake was not the less palatable to our forefathers in the Craft, because it fitted in with the popular assumption that the Mediæval Guilds of Freemasons had been wont to celebrate their festivities on St. John's Day. In the last century, a flicker of vitality was engendered by Dr. Oliver's somewhat controversial work entitled *A Mirror for Johannite Musons*. In this work, the Rev. Dr. Oliver, who in his earlier career, stoutly supported the Christianizing factors in Freemasonry, sought to exhibit an antidote to the Unitarian, or, more properly speaking, the Unsectarian proclivities ascribed to H.R.H. the Grand Master.

As far as Modern or Grand Lodge Freemasonry is concerned, the earliest mention of St. John known to the present writer is to be found in *The Grand Mystery of Freemasons discover'd*: London, 1724. In this pamphlet the name of St.

¹ Sir Walter Scott, in his *Dramatic Poem of Halidon Hill*, introduces, among other characters, a Knight Templar. Sir Walter is careful to explain in a Note appended to the Poem, that the Drama is a pure work of imagination, the events having been transferred from 1402 to 1333. Notwithstanding this disclaimer, the compiler of the later of the two Scottish Templar Legends would have the reader take the Drama as corroborative evidence. See *Statutes of the Temple*, Edinburgh, 1843, p. xii.

² Cf. Ducange, *Glossarium*, s.v. *Hospitallarii*.

John takes the place held by St. Stephen in the Catechism published the previous year in a London Newspaper, *The Flying Post*, No. 4712.¹ The invocation of St. John is by no means confined to the Grand Lodge of England. The name of St. John the Evangelist stands at the head of every Master Mason's Certificate issued by the Grand Lodge of Ireland, while the generic term "St. John's Masonry" is officially used by the Grand Lodge of Scotland to denote the Craft Degrees. It may be convenient to leave to these Grand Lodges the task of explaining the usage, which evidently has no connection with the Order of St. John of Jerusalem, otherwise Knights of Malta.

KNIGHTS OF MALTA.

In the desire to strengthen the correlation of Christianity and Freemasonry, an origin for the organization of the Craft was sought in the mediæval Orders of Christian Chivalry. Amid the multiplicity of such Orders, two stood forth conspicuously challenging the fond admiration of the Masonic enthusiast: the Knight Hospitallers and the Knight Templars.

THE ORDER OF KNIGHT HOSPITALLERS had been the first to be founded, and bade fair, even in the eighteenth century, to be the last to pay the penalty of uselessness. It was universally regarded as the most celebrated and important of the Military Orders. It had carried its success so far as to be a semi-independent European Power, charged, even in the eighteenth century, with the maritime police and control of the Mediterranean. With such credentials, this famous organization would have commended itself to the popular imagination as the foster-parent of Freemasonry, but for one insuperable obstacle: the Knight Hospitallers, under their new name of KNIGHTS OF MALTA, were in full activity as the Pope's chosen champions at the very time when the Christian elements in Freemasonry wanted a Chivalric Sponsor that should be free from Papal obligations. In commercial parlance, there was no use in pretending to be the trade successors of a going concern, especially of a going concern that loudly proclaimed its essential antagonism. So, the enthusiasts were driven back on the next most celebrated order, that of the KNIGHT TEMPLARS: with what success, we shall presently see.

The earliest accredited instance of the appropriation of the title KNIGHT OF MALTA to a Degree purporting to be Masonic, is to be found under 2nd - 4th December, 1778, in the Minutes of the Body then ranking as St. Stephen's Lodge, and now known as the Edinburgh Royal Arch Chapter, No. 1.² We shall have occasion, later on, to advert to the circumstances in which the Degree was conferred, according to the usage of the time, in a Craft Lodge by Visiting Brethren from another Craft Lodge. The earlier date, which had for many years been accepted for the Degree, was based on the supposition that the title KNIGHT OF MALTA had been used in the Bye-Laws of the STIRLING ANCIENT LODGE as far back as 1743. More accurate information has shown that the Bye-Laws exist only in a transcript of 1790, and that the transcriber seems, in all good faith to have transferred to the Degrees of 1743 the Titles of 1790.³

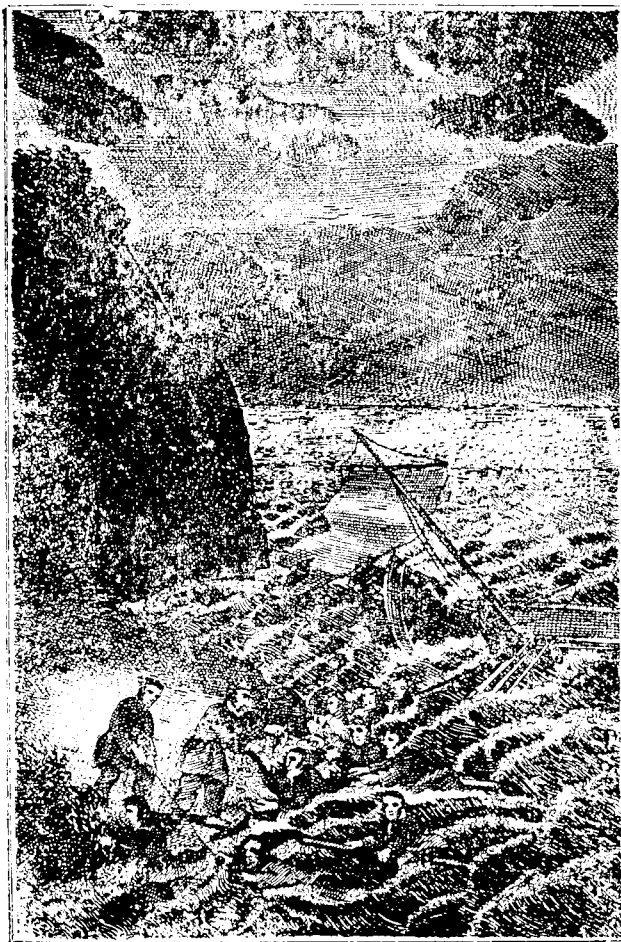
¹ *History of Freemasonry*, by R. F. Gould, Vol. III., Appendix, p. 475; p. 487.

² *History of the Ancient Masonic Lodge of Scoon and Perth*, No. 3, by D. Crawford Smith, Edinburgh, 1898, p. 141.

³ *Origin of the English Rite of Freemasonry*, by W. J. Hughan, Leicester, 1909, p. 78.

"Order of Knights of Malta."

I.



II.



ARS QUATTOR CORONATORUM.

From *The Templar's Chart or Hieroglyphic Monitor*, by JEREMY L. CROSS, New-Haven (Conn.), 1821.
(Original Edition)

As a corollary, it can be confidently stated that the Degree thus styled KNIGHT OF MALTA by the Edinburgh Brethren of 1778, and by the Stirling transcriber of 1790, neither had, nor then claimed to have, any connection with the genuine Order of Malta. The Legend was essentially non-chivalric, being based on an incident in the voyage of St. Paul to the Island of Melita. The Degree was otherwise known as the Knight of St. Paul, and is often met with under that appellation in Certificates of the period. The Degree obtained wide acceptance on both sides of the Atlantic, being placed on the same footing as Knight of the Mediterranean Pass, which it far outstripped in popularity as a concomitant, almost a rival, of the Degree of Masonic KNIGHT TEMPLAR. Owing to the obligation of secrecy, it is impossible to bring all the evidence into court, but the deeper and wider the investigation extends, the more assured will be the conclusion that the Degrees of Knight of Malta and Knight of St. Paul were synonymous in Masonic parlance at the close of the eighteenth century, and that neither appellation had aught to do with the genuine and then existing Order of Malta.

As long as the genuine KNIGHTS OF MALTA continued to patrol the Mediterranean with a navy and army of their own, there was little danger of them being confounded with their Masonic namesakes. The case was altered when the Island fell into the hands of the French in 1798, and subsequently became a British possession. As though to put the question beyond doubt, the Grand Master of the English Knight Templars (1807-1812), Judge Waller Rodwell Wright, was appointed to the highest judicial post in the Island. A Grand Master may be credited with a desire to evolve a suitable pedigree for his Order, especially when his official position gives him unexampled facilities for the quest. The Judge's reluctant conclusions only served to emphasize the gap.¹

The inconsistencies and discrepancies that discount for us the appropriation of the title KNIGHT OF MALTA to a Masonic Degree attracted little notice among the American Brethren. Naturally, the Government and control of Malta and the Mediterranean loomed inconspicuous, when seen from the other side of the Atlantic. The Pauline Legend before-mentioned assumed the title of KNIGHT OF MALTA without challenging suspicion. When the futility of the assumption was borne in on the late Dr. A. G. Mackey, that eminent American scholar felt it a duty to bring the matter before the General Grand Encampment of the United States, in 1856. Under Dr. Mackey's influence the General Grand Encampment formally rejected the Degree, and removed it from the Statute Book of the KNIGHT TEMPLARS of the United States.

Dr. Mackey's arguments were three in number, and have not lost force by lapse of time. First, he pointed out that the relations between the KNIGHT HOSPITALLERS, who subsequently blossomed, or withered, into the KNIGHTS OF MALTA, and the KNIGHT TEMPLARS at the time of their extinction were such as to stamp the Initiation of any one individual into both Orders with the label of incongruity, to use no stronger word. Secondly, he pointed out that the ORDER OF MALTA had never been at any time or in any sense a Secret Society: least of all such a Secret Society as could have given birth to a system of Freemasonry utterly subversive of the professed principles of the Order. Thirdly, Dr. Mackey pointed out that the genuine Order of Malta had never ceased to exist, and that it was, at the time of speaking, in actual existence as a Knightly Order, under the patronage of the Pope himself. To these arguments, Dr. A. G. Mackey might have added a fourth of equal strength, in that the Degree as

¹*The History of Freemasonry in the District of Malta*, by A. M. Broadley; London, 1880; p. 5; Appendix, p. 107.

administered on both sides of the Atlantic, had never made any allusion to, or claimed any devolution from, or connection with the genuine ORDER OF MALTA beyond what might be inferred from an unwitting usurpation of the title.¹ The force of Dr. Mackey's arguments was irresistible.

Too many interests, however, both material and sentimental, were involved. Six years later, the General Grand Encampment of the United States reversed its decision, and, in 1862, restored the Degree known as KNIGHT OF MALTA to its former place in the Statute Book.

Almost contemporaneous with these Transatlantic events, and perhaps, not unconnected with them, was the earliest attempt to construct an Initiatory Ceremony claiming to represent the old-time Profession of a Masonic KNIGHT OF ST. JOHN OF JERUSALEM, as separate from that of a Masonic KNIGHT TEMPLAR. Shortly after the Installation, in 1831, of Bro. William Stewart, G.C.T., as Grand Master of the latter Order in succession to the better known Col. Kemeys Tynte, a Committee of Grand Officers of the Temple was appointed to consider the status of the KNIGHTS OF MALTA. This Commission, under the direction of Bro. John Masson, G.C.T., Great Chancellor, drew up a Ritual, which was formally approved, December, 1866. It seems never to have got beyond the stage of official MS., in which it was communicated to the parties concerned. This Ritual was submerged amid the mutual concessions necessitated by the consolidation of the Great Priories of England and Ireland in 1873, but still exists under official seal. It expressly recognises the Degree of the MEDITERRANEAN PASS, which had previously occupied even a more dubious position than the KNIGHT OF ST. PAUL, in bygone days.

THE ORDER OF CHRIST, OF PORTUGAL.

Christiana Militia, 1319.

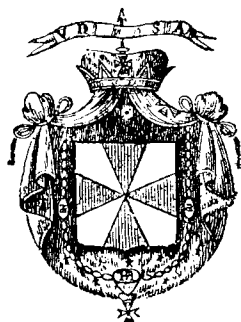
Now and again, it has been assumed that the *Order of Christ*, founded A.D. 1319, in Portugal, a country in which the Templars had been acquitted of the more heinous crimes of which they had been accused, perpetuated in some way the Order of the Temple. Nay, it was asserted that the intimate relations existing in the first half of the nineteenth century, between the Freemasonry of Ireland and the Freemasonry of Portugal, of which we have spoken elsewhere, might well be the channel through which the Templar traditions reached modern Freemasonry. Beyond similarity of object, however, no connection can be discerned between the two Orders of Knighthood. The same obstacles that precluded the Order of St. John of Jerusalem from becoming a refuge for the excommunicated Templars operated even more stringently in the case of the new Order, which was bound to take precautions against such contamination. The Portuguese Order was designed to supersede, not to perpetuate the ORDER OF THE TEMPLE, as will be seen from the circumstances of its foundation.

When Dionysius, King of Portugal, found himself deprived of the armed levies of the Templars in the strenuous struggle then being carried on against the Moors in Spain and Portugal, he bethought himself of creating a new Order to lend him the help so sorely needed. It was a condition, precedent to the success of such an Order

¹ For proof of this position, see *The Templar's Chart, or Hieroglyphic Monitor; containing all the Emblems and Hieroglyphics explained in the . . . Orders of . . . Knights of Malta, or Order of St. John of Jerusalem*, by Jeremy L. Cross: Newhaven (Conn.); 1821. [Plates 18, 19.]

that it should be unmistakably distinct from the Excommunicated Order of the Temple. Consequently, beyond the superficial similarity entailed by their common object, there was no real point of contact between the two Orders. The order of the Temple had a white mantle, the Order of Christ a black mantle. The former had a Red Cross, the latter a White Cross; the former had the standard *Bauceant* and *Vexillum Belli*, the latter the Royal Banner of Portugal; above all, the Portuguese Order was under the Benedictine Rule; while the Templars had been under the Augustinian Rule. This last named precaution was enforced in 1320 by Pope John XXII., and was plainly meant to preclude the possibility of any members of the dispersed Order being received into the newly founded Confraternity. The gap between the *Christiana Militia* and the *Milites Templi* was not to be crossed.¹

The foregoing points in the Templars' story are trite and well-worn: so well-worn, indeed, that to all appearance they have failed to impress themselves on the chivalric veneer of modern Masonic Templar Ritual.



II. TEMPLARIA HODIERNA.

LATTER-DAY CEREMONIAL SYSTEMS.

The desire to connect Masonic Knight Templars with the original Order of the Temple, thus bedecking the ideas of the Craft with the panoply of chivalry, led to the introduction and acceptance of various Ceremonial Systems, designed to vindicate the memory or exemplify the usages of the Templars. Two of these systems especially concern our present inquiry, inasmuch as they survive to the present day, and have served to mould consciously or unconsciously, our existing Rituals. Each system is radically distinct from the other, and portrays a different aspect of the spirit of Philanthropy, of which Freemasonry is the embodiment. Both systems, with many

¹*An Accurate Historical Account of all the Orders of Knighthood, at present existing in Europe:* London [1805.], Vol. II., p. 52, *et seq.*

others, found ready acceptance in the latter half of the eighteenth century, and failure to discriminate between these inconsistent, or rather, irreconcilable streams, has tended to obscure the current conception of Templar Ceremonies.

The casual reader, if there be any such, will bear in mind, that, in referring to questions of Ritual as distinguished from History, only such indications can be given as shall suffice to put the initiated on the track. With this explanation the two Systems will be sufficiently indicated for the expert as the K-H and H.K.T. Degrees respectively. In the eighteenth century, the former Degree held undisputed sway on the Continent of Europe, while the latter was practically confined to English-speaking Freemasons.

THE CONTINENTAL (OR K-H) SYSTEM, if we may so call it for distinction's sake, was saturated with the idea of retribution for wanton injustice by restoring to the oppressed their rights. This idea the Degree sought to personify in the guise of a dormant Order of the Temple, which should arise from its slumber, and smite the tyrants, hip and thigh, with great slaughter. This Degree of Vengeance, as it was commonly called, is usually traced, on no very convincing evidence, to Lyons as a birth-place in 1743. If so, it certainly preceded Von Hund's and Johnson's fictional organizations and probably supplied the hint for them. In any case, we may take it as historically certain, as far as anything can be styled certain amid the sea of conflicting misstatements decorated with the name of French Masonic History, that this Degree was elevated, under the title of *Grand Élu*, into a prominent place in the Rite of Perfection, during the quarter of a century immediately preceding the French Revolution. Divested of the crudities imposed on it by the excited tone of the place and period, it has developed into the Thirtieth Degree of the Ancient and Accepted Rite, preaching a moral far other than that ascribed to it at the start. The terminology of the certificates issued by Continental organizations during the eighteenth century shows that they refer to Knight Templar Degrees of this type, and that they are unconnected with the Knight Templar Ceremonies in vogue among English-speaking Jurisdictions of corresponding date. Failure to recognise this distinction has led to much misapprehension of the manner in which the glorious edifice of the old-time Order of the Temple came to be reflected on the stream of Freemasonry. As far as British Freemasonry is concerned, the Continental doctrine of Vengeance seems never to have found a footing in any Degree of Knight Templary proper, though it was duly inherited from the Rite of Perfection by the Ancient and Accepted Rite. The records of the "Grand Sublime Council," Dublin, 17th February, 1796, show that the K—H, with the S.P.R.S. (now 32°, A. and A. Rite) was regarded as the culmination of the Higher Degrees. When the Degree first appears in the Minutes of the Cross of Christ Encampment, London, 8th June, 1801, it bespeaks its Irish ancestry in its restriction to Rose Croix Masons, and its appellation of NE PLUS ULTRA.¹

Although the Rite of Strict Observance has fallen, of its own weight, into the pit of oblivion, the Ritual propagated by Von Hund and his associates still forms the matrix of the systems in vogue in Scandinavia and North Germany. The same may be affirmed of the Swiss Masonic Templars, to whose *Grand Prieuré d'Helvétie* fraternal

¹ *Report to Triennial Convocation*, by Rt. Hon. Lord Justice Fitz Gibbon, Dublin, 1909, p. 19: *Origin and Progress of the Preceptory of St. George*, by C. F. Matier, G.C.T., London, 1910, p. 16. From Bro. C. F. Matier's work, which is a model of accurate transcription, it will be seen that the Cross of Ch. Encampment followed the sequence of Higher Degrees peculiar to Ireland, and conferred the Ne plus Ultra or K-H Degree only on candidates who had already been installed as Knight Templars. The style and title NE PLUS ULTRA was in due course transferred to the Thirty-third Degree, Ancient and Accepted Rite.

recognition was extended in 1910 by the Great Priory of England. This recognition would seem to be based, not on community of origin or of Ritual, but on identity of doctrine and object.¹

THE ANGLO-AMERICAN (or H.K.T.) System was as emphatically British, in origin and practice, as that which we have been discussing was Continental. The difference between the two forms was radical in matter, in manner, and in doctrine. The Ceremonies of this alternative System had nothing to do with the idea of Retributive Justice, and made no pretence of awaking a dormant Order. Its prevailing characteristic seems to have been a more or less reverent adaptation of certain ecclesiastical solemnities, whereby the Brethren might be reminded of the Christian inter-communion that bound together the Knights of old. Originally, great stress was laid on the tests and trials which the candidate had to undergo, for all the older certificates are loud in praise of the skill and valour displayed by him. It is to these Certificates and to casual outside allusions that we are indebted for our knowledge of the extent to which the Degree was worked. The Brethren who were responsible for its introduction, or for its invention during the fifth and sixth decades of the eighteenth century were, almost to a man, adherents of the Grand Lodge of Ireland, or of the Grand Lodge of Scotland, or of the Irish-born Grand Lodge of the Antients or of the moribund Grand Lodge of *All England* at York. These Grand Lodges worked a common Ritual, ignoring the "variations in the established forms" that had found favour with the premier Grand Lodge of England (Moderns). Under the Grand Lodges that thus worked in unison, the possession of a Craft Warrant was held to sanction the Working of any Degree the Lodge might deem Masonic, though not to necessitate any entry of the same on the Craft Minutes. This was especially true of the Grand Lodge of Ireland which expressly forbade any entries outside the Craft Degrees. Not even the Royal Arch was excepted from the prohibition, which fitted marvellously with the construction put by Irish Freemasons on the Obligation of Secrecy. Indeed, the tendency in Lodges holding Irish Warrants, —and most of the Army Lodges did so—was not only to omit such entries in the first place, but to destroy them if inadvertently recorded. Thus, only exceptional circumstances, such as the acknowledgment of obligation to Visiting Brethren from a Sister Craft Lodge for aid in conferring a Degree, would induce our old-fashioned Secretaries, mostly laborious penmen, to record on the Craft Minutes an occurrence regarded by themselves and their Grand Lodges as outside the Craft Jurisdiction.

The case of St. Andrew's Lodge, Boston, New England, affords an instance in point.² At the risk of forestalling more detailed investigation in a subsequent section, the reader may be reminded that this famous Lodge, chartered by the Grand Lodge of Scotland, 13th November, 1762, though working under a Warrant concerned only with the Craft Degrees, availed itself during the month of August, 1769, of the aid of Visiting Brethren from British Army Lodges, whose antecedents we shall presently investigate with some care.

¹ On the other hand, the pendulum of Ritual swings even farther in the opposite direction when we come to the *Concordat* of 1908, which established full mutual recognition between the Grand Commanderies of the United States and the Grand Priorities of the United Kingdom. The American system is a development and embellishment of the Ritual of the Early Grand Encampment of Ireland. Thus the American system is as far removed from the Rite of Strict Observance as from the imitation of Mediæval Usages that superseded in 1873 the former Ritual of England.

² *St. Andrew's Royal Arch Chapter, of Boston, Mass., by Alfred F. Chapman, Secretary, etc.*: Limited Edition. Boston, 1883. *Anniversary of St. Andrew's Royal Arch Chapter: Historical Address by Warren B. Ellis*, Boston, 1894.

By way of illustration, a precisely parallel exemplification of the position may be cited from the minutes of St. Stephen's Lodge, Edinburgh, when nine years later, similar Degrees were introduced into that Lodge. On 2nd December, 1778, the Lodge Minutes record that

"This day the compliment of six sundry steps was offered to the Office-Bearers of St. Stephens Lodge by sundry of the Brethren from the Ancient Lodge of Perth and Scoon"

Accordingly, two days later, 4th December, 1778,

"This night being set apart by the Brethren of Perth and Scoon Lodge in order to confer on the Office-bearers of St. Stephen's Lodge, the following Degrees of Masonry, viz., Excellent and Super-Excellent Masons, Arch and Royal Arch Masons, and Knight of Malta". . . .

The "Six Steps" mentioned by anticipation in the Minute of 2nd December, 1778, become only four when the Degrees come to be actually conferred, just as in St. Andrew's Lodge, Boston. The apparent separation of Arch and Royal Arch in the Minute of 4th December, 1778, betokened then, as it still does in the Irish Legend, the Ceremonial pause between the actual discovery outside the White Veil and the Solomonic interpretation after the Passing of the Veil.

The foregoing extracts are copied from the Minutes of St. Stephen's Lodge, but no notice of the occurrence was taken in the Minutes of the Lodge of Scoon and Perth, though the Brethren conferring the Degrees were as prominent members of that Lodge as the corresponding Brethren in Boston had been of Lodge No. 322, I.C.¹ From the identity of the sequence of the "Steps," beginning with the Excellent and culminating in the Chivalric Degree, it might be reasonably inferred that the Ancient Lodge of Scoon and Perth had learned its lesson in the same way as St. Andrew's Lodge at Boston. At least, there is no evidence, nor even probability, of any other source.

Despite the strained interpretation of the Obligation of Secrecy, which has made such entries rare in the Minutes of the eighteenth century, we reach firm ground towards the end of the century, and can discern beyond doubt to which School of Ceremony we should refer the Ritual of the Degree of Masonic Knight Templars known to the English-speaking Craft. As evidence of the use in Great Britain, we have a skeleton Ritual, partially in cipher, undoubtedly of eighteenth century origin. This Ritual was ascribed to the year 1786 by its late owner, Major Irwin, the well-known antiquary of Bristol. For Ireland, we have still earlier and no less convincing evidence in the expository *Address to the Divine Being*, dated 1784, and prefixed to the MS. *Statutes, Rules, and Ordinances for the Government of the Most High and Illustrious Order of High Knight Templars of the Province of Munster*, November, 1793. We shall quote this remarkable *Address* in full when we come to treat of the Legend by which this earliest form of our K.T. Ritual sought to establish connection with the original Order of the Temple. No explanatory comment can add to the force of its own words:—

"It certainly must appear an odd one to the common reader, but those who are Honoured with the Sacred Order of the Temple will readily comprehend it."²

¹ *History of the Ancient Masonic Lodge of Scoon and Perth*: by D. Crawford Smith, Perth, 1898; p. 141. *History of the Edinburgh R. A. Chapter, No. I.*, by William A. Davis, Edinburgh, 1910.

² Both MSS. quoted in the text are in the present writer's collection.

In Scotland, at the close of the eighteenth century, the Ceremonial of Masonic Knight Templars was none other than that of the Early Grand Encampment of Ireland, whence the Degree itself had admittedly come.¹

Evidence of precisely the same character, and to the same effect, is furnished by the covert allusions in Thomas Dunckerley's *Knight Templar's Song*, written in 1791, and published in the *Freemason's Magazine*, August, 1794.² This corroboration by Dunckerley, the first Grand Master of the Masonic Knight Templars of England, is especially valuable. It proves that the seven or eight encampments under Dunckerley's control, including the Baldwyn encampment of Bristol, practised the same Ceremonies and used the same words as those current in Ireland and in the Army Lodges that had spread the Degree a quarter-of-a-century earlier. Considering the relations existing in the eighteenth century between the Masonic systems of Munster and Bristol, it would be difficult to resist the inference that the Knight Templars of the seventh decade in Bristol were the Masonic children of Knights Templars of the sixth decade in Ireland.

An intelligent perusal of the *Munster Address*, in conjunction with Dunckerley's *Song*, will leave no room for doubt that in 1791 in England, and in 1793 in Ireland, the Degree of Knight Templar, conferred in accordance with this *Address*, was substantially identical in sequence, matter, and symbolism with the Degree in use in 1873, when the Great Priories of England and Ireland were united. Having attained this stage of certainty with regard to the Degree in 1793, the language of the certificates and the tenour of contemporary allusions support the further inference that no alterations of any moment had taken place during the quarter-of-a-century immediately previous, and that the Knight Templar Degree of 1793 was substantially identical with that of 1769.

THE ARMY LODGES AT BOSTON, 1769.

Having thus traced the infancy of our Knight Templar Ritual, it is worth our while to review the circumstances amid which the Degree was conferred in St. Andrew's R.A. Chapter, Boston, New England, on 28th August, 1769.

During that month of August 1769, St. Andrew's Lodge was assisted in working by members of three Army Lodges belonging to British Regiments stationed in Boston:—

Lodge No. 58, G.L. of the Antients, in 14th Regt.;

Lodge No. 106, G.L. of Scotland, in 64th Regt.; and, above all,

Lodge No. 322, G.L. of Ireland, in 29th Regt.

It will be observed that the premier Grand Lodge of England (Moderns) is unrepresented. It could not well be otherwise, for both the Grand Lodge of Ireland and the Grand Lodge of Scotland formally recognised the Grand Lodge of the Antients as the Grand Lodge of England, and looked askance on the adherents of the premier Grand Lodge as Brethren who had sold their birthright for a mess of pottage.

¹ *History of the Lodge of Edinburgh*, D. Murray Lyon, Tercentenary Edition; Edinburgh, 1900; p. 328, 329.

² *Thomas Dunckerley, his Life Labours and Letters*, by Henry Sadler, London, 1891, p. 262. *Freemason's Magazine*, August 1794. It will be observed that in the letter quoted by Bro. H. Sadler, Thomas Dunckerley describes himself as "Grand Master, by the Will of God, of the Most Noble and Exalted Religious and Military Order of Masonic Knights Templar of St. John of Jerusalem": a hopeless jumble of the titles of the Orders. It may further be remarked that in the odd pamphlet entitled *A Word to the Wise!* London and Dublin, 1796, a verse is quoted which shows apparently that Dunckerley's first version of the *Song* held the Masonic Knight Templars to be patriotic volunteers, if need be.

There was no denying the superior respectability of the premier Grand Lodge, if respectability is confined to the Upper Classes of Society. Nevertheless, scarcely three years had elapsed after the fraternisation of the three Army Lodges of three separate Jurisdictions, assembled from hostile camps to do honour to the Boston Lodge, when the three Grand Lodges from which those Army Lodges hailed solemnly renewed their inter-recognition, to the exclusion of the premier Grand Lodge of England.¹ At that date, the Lodge of St. Andrew, engaged in the ceremonies of the Royal Arch Degree would have been no fit place for the adherents of the premier Grand Lodge who favoured the "variations in the established forms" that had led to the disuse of the Chair Degree, the pivot and mainspring of the Royal Arch. Later on, when the Grand Lodge of the Moderns found itself compelled by weight of public opinion among the Fraternity to recognise the R.A. Degree, a different Legend and a different Nomenclature were adopted, in which the sequence of Excellent, Super-Excellent, and Royal Arch was unknown. That sequence regulates the Royal Arch Degree under the Grand Chapter of Ireland to-day as clearly as it regulated the Degrees conferred in St. Andrew's Lodge, 28th August, 1769.

In order to understand the position of the Boston Brethren and their Visitors, it must be borne in mind that the Grand Lodge of the Antients from the date of its rise to the date of its absorption of the Grand Lodge of the Moderns, was recognised by the sister Grand Lodges of the United Kingdom as the Grand Lodge of England; that this recognition was endorsed in the Colonies, especially in the American Colonies, by the almost universal acceptance of the Antient or Irish Work, no matter whence the Lodge Warrant had been obtained; and that the Union of 1813 was not held complete till the Grand Lodges of Ireland and Scotland had by a personal commission, empowered for the purpose, satisfied themselves that adequate reforms had been introduced into the Work of the United Grand Lodge. Hence the fundamental Article of the Union of 1813, "Pure Ancient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. . . ."²

The Brethren thus responsible for the introduction of the Knight Templar Degree, with its Royal Arch preliminaries, into St. Andrew's Lodge, were active members of the Irish Army Lodge No. 322. Their names, Charles Chambers, William MacMullan, and James Brown, stand respectively thirty-eighth, thirty-ninth, and forty-eighth on the list of Brethren entered on the Grand Register of Ireland as belonging to Lodge 322. The entries are in the handwriting of Bro. John Calder, Grand Secretary, and are among the last names enrolled before the Regiment left for service in North America.

Obviously, if we trace back the journeyings of the three Army Lodges in question, No. 322, I.C., No. 58, E.C. (Antients), and No. 106, S.C., we shall come across all possible sources of the Templar Ceremonial used in St. Andrew's Lodge. Let us begin with the Lodge mainly, if not exclusively, concerned, No. 322 on the Register of Ireland. This Lodge was founded 3rd May, 1759, and from that day followed the fortunes of the Regiment till the Warrant was returned to Grand Lodge in 1820. When the

¹ *Ahiman Rezon*, Third Edition; London, 1778. The Gold Medal presented to the Duke of Leinster, Grand Master of Ireland, in commemoration of this event, is still in possession of the family, by whose courtesy an electro type *replica* has been added to the Museum of the Grand Lodge of Ireland.

² It must not be overlooked that, in the early drafts of the *Articles of Union*, 1813, recognition was extended to the Degree of Masonic Knight Templar.

Lodge was founded in 1759, the Regiment which had not been out of Ireland for the previous ten years, resumed its weary tramp through Ireland, the veriest type of a "marching Regiment." The Lodge necessarily accompanied the Regiment all over the country, from Limerick to Londonderry, till it returned to Dublin in 1763. In Dublin it remained till May, 1765, when it took ship for Halifax, N.S. It made Halifax its Headquarters till General Gage brought it to Boston in 1769 to reinforce the 14th and 29th Regiments already encamped in that city.¹ In all this marching and counter-marching there is no suggestion of any Masonic influence other than that of Ireland.

Let us next see whether any trace of other influences can be discerned in the story of the other two Lodges, No. 58, E.C. (Antients) and No. 106, S.C., less directly responsible for the Ceremonial used in St. Andrew's Lodge. Lodge No. 58 (Antients) was warranted for the 14th Regiment in 1759. From that year till 1766, the Regiment was quartered in England, for the most part in Middlesex and Kent. In 1766, the Headquarters of the Regiment were transferred to Halifax, N.S., where they remained till 1771, supplying detachments to General Gage whenever required. The Lodge would naturally abide with the Headquarters, so that it is extremely doubtful that the Lodge ever met in Boston. Whether this be so or not, there is no trace of any Knight Templar organization save such as might be current in England.²

The Scottish Lodge, No. 106, was chartered in 1761, for a Lodge in the newly formed Sixty-fourth Foot. This Regiment, originally the Second Battalion of the Eleventh Foot, was converted into a distinct corps under the name of the Sixty-fourth Regiment, in 1758. After a brief term of service in the West Indies, the Regiment, with its Scottish Lodge, was quartered in Ireland from 1763 till 1768. It embarked at Cork for Boston in 1768, where it remained till 1770, when it was transferred to Halifax, N.S.³ Here again there is no trace of any other Masonic influence than that of Ireland.

As far as the evidence goes, we must hold it established that the Ceremonial System employed in conferring the KNIGHT TEMPLAR Degree in St. Andrew's Lodge, Boston, on 28th August, 1769, had been learned in Ireland, and nowhere else. We can see the dissemination of this Degree under the assumed authority of the Craft Warrant, and its subsequent adoption by the Early Grand Encampment of Ireland, the lowly forerunner of the present magnificent Templar Organizations of the British Isles and the United States. We can ascertain the continuity of the Degree from an ever-increasing mass of Certificates, Lodge entries, and incidental notices. Further, we can trace identity of the technical Working of the Degree not only in such documents as the before-mentioned Bristol Ritual of 1786, but in the allusions of the Munster *Address* of 1793, and in Dunckerley's *Knights Templars Song* of 1795. In the United States, the continuity of the Degree, and the identity of its Ritual are not less clearly marked. Indeed, it might be contended that the American Ritual is nearer than the British to the original Ceremony introduced by the Irish Brethren into St. Andrew's Lodge, Boston. The most striking difference is the incorporation of the Red Cross Knight (or Knight of the Babylonish Pass) into the Templar sequence of Degrees. This position it never held in the British Isles, though its popularity in the

¹ *History of Thos. Farington's Regiment, subsequently designated 29th (Worcestershire) Foot*, by Major H. Everard: Worcester, 1891.

² *Historical Memoir of the Fourteenth or Buckinghamshire Regiment of Foot*: London, 1845.

³ *Memoirs of the Services of the 64th Regiment*; H. G. Purdon, London: 1881.

eighteenth century is well attested by the multitude of its Certificates still extant. It stood on the same footing as the White Cross Knight, the Knight of the Mediterranean Pass, the Templar Pillar Priest, and sundry other fantastic forms of so-called Masonic Knighthood.¹ The Knight of Malta forms a third necessary constituent of the full KNIGHT TEMPLAR Degree as practised in the United States, but it preserves its original Pauline Ritual, which has nothing to do with the genuine Order of St. John of Jerusalem or any other Chivalric Order. This Pauline Ritual to which sufficient reference has already been made, was common to all English-speaking Brethren of the Degree, till the middle of the last century when the KNIGHT TEMPLARS of England and Ireland seem to have fallen into the error of supposing the Order of Malta to have been the lineal decendants and successors of the Order of the Temple, and into the further error of supposing themselves to be in any way descended from either Order.²

The lapse of time and the influence of environment have naturally modified and embellished the Degree of MASONIC KNIGHT TEMPLAR in the United States as well as in the British Isles, but the framework of the Degree as worked to-day on both sides of the Atlantic, remains the framework of the Degree worked during the last quarter of the eighteenth century under the EARLY GRAND ENCAMPMENT of Ireland, and is plainly unconnected with the Rite of Strict Observance, or any similar organization on the Continent of Europe.

III. TEMPLARIA COMMENTICIA.

CHEVALIER ANDREW MICHAEL RAMSAY,
1680-1743.

For a hundred years, and more, the stock *Histories* of Freemasonry have vied with each other in ascribing to the Chevalier Andrew Michael Ramsay the introduction of the Higher Degrees and, notably, of Masonic Knight Templars. Among the first to detect the false note in this blatant chorus was our Veteran Brother Robert Freke Gould, whom we are still proud to number among the active members of the Lodge. Not the least important of Bro. Gould's services to the Order is his admirable account of Chevalier Ramsay's relation to Freemasonry, then for the first time correctly presented to the English readers view. Much additional material has been gathered since then, and all of it supports Bro. Gould's general position.³

¹ The Red Cross Knight of the Babylonish Pass, like the Red Cross Knight of Eri, has no connection whatever with the Rose Croix (18) of the A. and A. Rites.

² See *The Templar's Chart, or Hieroglyphic Monitor*; by Jeremy L. Cross, New-Haven, Conn., 1821, the illustrations in which will go a long way towards explaining and confirming the allusions in the *Munster Address* of 1793. Also, *The Order of Knight Templars*, by Henry W. Rugg, D.D., p. 189, *Report of Twenty-sixth Triennial Conclave of the Grand Encampment, U.S.A.*; Boston, 1895. *History of Freemasonry and the Concordant Orders*, New York, 1891, Part III., Division XVI., by Frederic Speed, P.G. Commander, Mississippi; Division XVII., by Lt.-Col. W. J. B. MacLeod Moore, Supreme G.M., Canada: &c., &c.

³ *The History of Freemasonry*, by Robert Freke Gould: London, 1887; Vol. III., p. 77.

Masonic Knight Templars.

I.

Boston Aug. 18. 1769 Lodge
 at Lodge of Royal Arch Masons, at Mason Hall
 Bro. James Brown Master
 Charles Chambers Sen. Ward
 Winthrop Gray, Jun. Ward
 Stephen Bruce Secy
 John W. ...
 William M. Carr
 John Woodington
 Henry Glen
 William M. Mullin
 Joshua ...
 1. Voted Bro. Saml. Sumner. Be made a Royal
 Arch mason. Provided he will oblige himself to be
 for the Lodge at all times the w. M & w. shall
 think proper to call Lodge. & to be made Brother
 2. Voted That a Committee Consist of three
 Brothers Chambers
 Bro. Winthrop Gray
 Bro. M. Carr
 Bro. Steph Bruce as Secy
 Stephen ...
 ...

Extract from Minute-book of St. Andrew's Lodge, Boston, Mass.,
 18th August, 1769.

From Photographs in Dr. Chetwode Crawley's Collection.

Masonic Knight Templars.

II.

At a Royal Arch Lodge Held at Masons Hall Boston New England
 August 28. 1769

Present, The B.W. Brother James Brown M.
 Charles Chambers S.W.
 Wentrop Gray S.W.
 Wm. M. Wallon
 Henry Glynn
 Wm. M. Lane
 John Worthington
 Joshua Loring S.W.

The Petition of Brother William Davis coming before the Lodge begging to
 have & receive the Parts belonging to a Royal Arch Mason, which being read
 was received & he Unanimously Voted for, & was accordingly made by passing
 the four Steps that of an Excell. Sup. Excell. Roy. Arch & K. Templar —

Extract from Minute-book of St. Andrew's Lodge, Boston, Mass.,
 28th August, 1769.

From Photographs in Dr. Chetwode Crawley's Collection.

Briefly, the stock *Histories* entrenched themselves within a vicious circle of audacious assertions. It was asserted that Ramsay had delivered an Oration in 1738 or thereabouts—precision of date is never necessary to this class of assertion—with the express purpose of turning Freemasons into Knight Templars: that he had, in the same Oration, buried the three Craft Degrees of Entered Apprentice, Fellow-Craft and Master beneath a heap of High Degrees with magniloquent names; that he had, years before, personally urged these proposals in the Grand Lodge of England; that an obvious motive for such innovations lay on the surface, inasmuch as he was a notorious Jacobite emissary, burning to overthrow the House of Brunswick; and that the result of his manœuvres would have been to transform Freemasons' Lodges into Stuart Encampments.

In face of such unblushing assertions, will it be believed that Ramsay in his famous *Oration* never once mentioned, or even alluded to the Knight Templars? Yet the fact is so: the only Chivalric organization mentioned in the Oration is the Order of St. John of Jerusalem, the persistent rival and relentless enemy of the Order of the Temple. If, undeterred by the welter of assumptions and assertions that bubbles round the name of Ramsay, one might venture an humble guess, one might suggest that the selection of the Order of St. John of Jerusalem for special mention was due, in the first instance, to a desire to account for the epithet Lodge of St. John then and still employed to designate a Lodge of Freemasons. One might even go further, and hint at the connection between the Order of St. John of Jerusalem and the Order of St. Lazarus, both Benedictine in Rule, and kindred in origin, as an additional reason for selecting the former Order to be the progenitor of Freemasonry.¹ Again, will it be believed that, just as there is no mention of Knight Templars, so there is no mention of High Degrees in the *Oration*? Yet the fact is so: the only occasion on which Ramsay is alleged to have spoken of High Degrees is when he likened the Craft Degrees of Entered Apprentice, Fellow-Craft, and Master Mason, to the Knightly grades of Novice, Professed Knight, and Perfect—surely an apt comparison. No mention of a Higher Degree than the foregoing can be found in the *Discours*.² Again, will it be believed that there is no evidence of Ramsay being a Freemason at the time of his visit to England, and that, in truth, all evidence points the other way? Yet the fact is so: Ramsay came to London in the winter of 1729, and remained nearly a year, without leaving any trace on English Freemasonry. On the contrary, the List of Members of London Lodges for 1730 is extant, and Ramsay's name does not occur among them. He cannot have been initiated during the visit, or have attended any Communication of Grand Lodge, or taken part in any of its customary Ceremonies, without our knowledge: for he was a personage of celebrity, and we know the

¹ The English reader will find Ramsay's *Discours* translated in full in R. F. Gould's *History of Freemasonry*, Vol. III., pp. 84-89. The fundamental idea giving unity to the composition is that as the Knights of St. John of Jerusalem waged a warlike Crusade against Unbelief, so the Brethren of the Lodge of St. John should wage a peaceful Crusade against Ignorance. To this end, Ramsay advocated the issue of a Universal Dictionary, in which differences of Religion and Politics should have no place. In the next generation, this suggestion was carried out by the French *Encyclopédistes* with a success that has left its mark on Literature for all time. In the second edition of the famous *Encyclopédie*, the article on Freemasonry was contributed by Lalande the Astronomer.

² Ramsay's reference in the *Discours* to St. John's Lodges and King Edward III. of England recalls the *Collection . . . of the Daily Journal, containing . . . v. The Discovery of Freemasonry, with the several letters on that Occasion: vi., The Origin of Masoury in England . . .* London, Second Edition, 1731. One of the letters in this *Collection*, bearing date 5th September, ascribes the origin of Freemasonry to an organised strike among Edward the Third's Masons at Windsor, and discusses the question which St. John is to be regarded as their Patron.

Societies he joined and the company he kept. Lastly, will it be believed that there is no ground for supposing Ramsay to have been a Jacobite agent? Yet the fact is so: the reader has no need to go farther than to the *Dictionary of National Biography* to learn that Ramsay spent his early manhood in actual service as a soldier in the British Auxiliaries during Marlborough's campaigns; that after his disgusted withdrawal from his short-lived charge of the old Pretender's infant sons at Rome, he was offered a similar charge at the Court of St. James, being invited by George I. to undertake the post of tutor to his third son, the Duke of Cumberland; that Ramsay's visit to England was made with King George's special sanction; and that when the University of Oxford conferred on Ramsay the Honorary Degree of LL.D.,—the distinction between LL.D. and D.C.L. was not always observed in those days—the circumstances of the Convocation converted the usual implicit Declaration of Fealty into an explicit acknowledgement that George I. was King of England *de jure* as well as *de facto*.

Such incidents show no leaning towards Jacobitism, and it may be added that the late Mr. Andrew Lang, perhaps the highest authority on the Jacobite intrigues of the Georgian epoch, personally assured the present writer that there was, in his opinion, no ground whatever for suspecting Ramsay of being a political agent.

Years ago, that brilliant scholar, our late Secretary, Bro. G. W. Speth, summed up the situation by likening the Chevalier's appearance on the horizon of Freemasonry to a Meteor, with a single flash and no more.¹ It began and ended with the *Oration*. Even now, after the laborious investigations set on foot by Pastor Schiffmann and Dr. W. Begemann, Ramsay's connection with Freemasonry cannot be traced farther back than 1734-5, when he seems to have been attracted by the newly formed Paris Lodges. It ceased in 1738-9, when he realised that Freemasonry had become an illegal Society in the Country of his adoption, and had been banned by the Church of his choice. Ramsay could not do otherwise than retire without beat of drum, for he was law-abiding and conscientious to an extreme degree.

During the three remaining years of his life, Ramsay seems to have retained his theoretical opinion of Freemasonry, but he never again took a practical part in its concerns.²

¹ As far as Ramsay's interference in Freemasonry goes, the entire requirements of the case would be met by supposing the Chevalier never to have been initiated, but to have been invited as a distinguished visitor, to deliver an address before a Lodge of Freemasons! Such an invitation to an uninitiated visitor would not have seemed to Ramsay impossible, or, in certain circumstances, inadvisable. We have on record his unequivocal invitation to Cardinal Fleury to honour the Lodge with an uninitiated visit. It cannot be said with certainty that the *Discours* was actually delivered before the Lodge on the appointed occasion, though it was indisputably written for that purpose, and published with that imprint. The reader who scans the terms of Ramsay's letter to Cardinal Fleury, dated 20th March 1737, will gather that the actual recitation of the written composition before the Lodge depended on the Cardinal sending the MS. back to the Chevalier by express messenger before noon of the following day. Whether the Cardinal would so put himself about to further an object diametrically opposed to his wishes may well be doubted. *Hypotheses fingo*. It can, however, be affirmed without hesitation that the Chevalier had, to use his own phrase, "frequented those assemblies" of Freemasons for some time preceding the date of the *Discours*, and it may be affirmed without hesitation that there is no trace of his attendance after the Cardinal had conveyed to him the King's disapproval of the assemblies. (*Die Tempelherrn und Freimaurer*, by Dr. W. Begemann; chap. III., p. 44; etc. *History of Freemasonry*, by R. F. Gould, Vol. III., p. 83, etc.).

² Beyond the *Discours* itself, the main sources whence Ramsay's opinion of Freemasonry may be gathered are the anecdotes collected in Dr. A. F. Busching's *Beiträge zu der Lebensgeschichte denkwürdiger Personen*: Halle, 1783-1789; Cf. Pastor G. A. Schiffmann's *Andreas Michael Ramsay: Eine Studie*: Leipzig, 1878; Dr. Wm. Begemann's *Die Tempelherrn und die Freimaurer*: Berlin, 1906; *Andreas Michael Ramsays Rede über die Freimaurerei*: Leipzig, 1907.

The mantle of Jacobite mystery flung over Ramsay's career has but two clasps. The first is the circumstance that in 1724, under pressure from the French Court, the Chevalier, who had already gained the reputation of being the ablest educationist in Europe, became tutor to the Older Pretender's infant sons at Rome. In that city he remained only ten months in all, of which only five were spent in the Stuart Household. Disgusted by this closer view of the Jacobite intrigues, Ramsay returned to Paris almost at once, and never again saw any member of the Stuart family. Five years later, Ramsay honoured with King George's express permission, visited England and was received with open arms by the powers that were. Truly, there is little room for Jacobitism in this episode.

Secondly, it has been assumed that as Ramsay had been converted, after years of anxious self-searching, in 1710 by the great and good Fénelon, he must have been inflamed with religious ardour to restore England to the Old Faith. Suffice it to say that the religion taught by Fénelon and learned by Ramsay was Catholic, not Roman Catholic; would that there were more teachers and learners of the same faith!

No account, however brief, of the Chevalier Ramsay's connection with Freemasonry could conclude without mention of the celebrated pamphlet, entitled *Rélation apologique et historique de la Société des F.M.* burned by order of the Inquisition at Rome, 1st February, 1739, by the Public Executioner. This pamphlet, purporting to be published at Dublin, by a fictitious Patrice O'Donoko, was attributed to the Chevalier in a paragraph printed in the *Gentleman's Magazine* for April, 1739.¹ There is no mention of Ramsay's name in the original Order of Condemnation issued by the Roman authorities, and the internal evidence shows that the assertion of the Chevalier's authorship would find favour only with advocates, who, for one reason or another, decline to admit the internal evidence of the pamphlet itself.

The exoneration of the Chevalier Ramsay from all share in the propagation of the Higher Degrees so favoured on the Continent has come late; but it has come completely. Its completeness is due to the learned labours of Dr. W. Begemann, whose published works have been already quoted. The thorough-going method in which Dr. Begemann deals with the Chevalier's *Discours* recalls the *apparatus criticus* with which a Forbiger or a Heyne was wont to approach vexed questions of textual criticism. As a result, the association of the Chevalier Ramsay's name with Templar Freemasonry can no longer be sustained.

BARON VON HUND AND THE TEMPLAR SUCCESSION.

THE K.T. LEGEND OF THE STRICT OBSERVANCE.

The amazing outgrowth of Continental Freemasonry, which we loosely call the Rite of Strict Observance and associate with the name of Von Hund, has no real connection with English-speaking Freemasonry, save by way of comparison and contrast. True, the Rite of Strict Observance started with the cardinal proposition that every Freemason is a Knight Templar, but the Templarism of Von Hund had nothing in common with the Masonic Knight Templars of the British Isles and the British

¹ *Gentleman's Magazine*, Vol. IX., p. 219.

Colonies. No episode in Continental Freemasonry, not even the contemporaneous outburst of High Degrees in France, is more thoroughly permeated with audacious assumptions, contradictory assertions, and groundless inferences, culminating in the stultifying doctrine of Unquestioning Obedience to Unknown Superiors. From this vortex of imposture one point, at least, emerges clearly: the Templarism of the Strict Observance has had no influence upon the Knight Templar Degree as conferred in the Irish Army Lodges, and thence inherited by Dunckerley's Religious and Military Order of KNIGHTS TEMPLARS. As far as English readers are concerned, the most intelligible and accessible account of the Rite of Strict Observance and Von Hund's share in its foundation, will be found in Bro. R. F. Gould's *History of Freemasonry*.¹ No whit behindhand in interest and learning, but written from a wholly different point of view, comes Bro. R. Greeven's essay on *Templar Freemasonry*.² During the quarter of a century that has passed since these documents were written, much additional matter has been brought to light, and, in particular, Von Hund's methods and motives have been gravely questioned. For this fresh information, Masonic students are mainly indebted to the exhaustive researches of our indefatigable Bro., Dr. W. Begemann, of Berlin, who is acknowledged as the highest living authority on the subject. No episode in Freemasonry is more perplexing than the Strict Observance: no individual career has been more variously estimated than that of its originator, Carl Gotthelf Von Hund. (1722-1776). Authoritative opinions can be cited in which his character ranges through every gradation from an arrant charlatan to a self-deceiving enthusiast. Even to-day it is a moot point whether he lived and died a Lutheran or a Romanist, or when, where, and why he changed the one Faith for the other. The very inspiration of the Rite he founded has been ascribed, with equal assurance, to the budding anarchism which ran to seed in the French Revolution, or to the crafty Jesuits, who sought to forge a new weapon for their quarrel with the Pope.

The failure of Von Hund's System to impress itself on English-speaking Freemasonry would justify the omission of further reference to it, but for the fact that it was first in the field, and thus gave the hint to the systems that followed in its track. Consequently a summary of the story by which it sought to support its claim is necessary in order to estimate the relative position of the subsequent claimants.

The legend by which Von Hund and his coadjutors sought to establish the continuity of the STRICT OBSERVANCE with the KNIGHT TEMPLARS was simple, but elastic. An unhistorical Grand Prior of Auvergne, named D'Aumont, made his escape from a prison of uncertain location *before*, according to one account, *after*, according to another, the execution of Jaques de Molay. After devious wanderings, D'Aumont made his way to an anonymous islet "off the Scottish coast." There he found another KNIGHT TEMPLAR, Grand Commander Harris, equally unknown to history. The name of the Grand Commander suggests to the irreverent modern sceptic a possible kinship with the Mrs. Harris to whom Mrs. Gamp made frequent appeal. According to another version, it was one Pietro di Bologna, Archididascalus of the Clerks of the Temple, that effected an escape from somewhere, and it was to the Teutonic Knights in Finland that he betook himself in the first instance. Repulsed by the Teutonic Order, Pietro turned his steps from Finland to Scotland, picking up D'Aumont on his way. Thenceforward Pietro di Bologna drops out of the story.

¹ *History of Freemasonry*, by Robert Freke Gould; London, 1887; Vol. III., chapter XXIV., p. 99, where a list of authorities up to that date will be found.

² *The Templar Movement in Masonry; an Essay* by R. Greeven; Madras, 1890, p. 35, p. 61, etc.

D'Aumont makes his appearance in Scotland as a full-fledged Grand Master of the Temple, without waiting for the office to fall vacant. As will be seen from Von Hund's List of Grand Masters of the Templars, D'Aumont was in actual office as Grand Master in 1313, though De Molay's demise did not take place till 28th March, 1314. It is sardonically characteristic of the Legend that the only date which can be verified should be thus open to suspicion, to use no stronger phrase.

Grand Master D'Aumont and Grand Commander Harris, having thus foregathered on the unnamed island, wended their way to "Old Aberdeen," where they invented, or introduced, or revived, or embraced Freemasonry, according to the taste of the narrator, or the exigencies of the narrative.

Here we may leave the Templar Legend of Von Hund and the Rite of Strict Observance. Enough has been said to explain the acrimonious allusions to it in the rival French Rite, as set forth in the *Manuel des Chevaliers de l'Ordre du Temple*.

The catalogue of Grand Masters according to the rite of Strict Observance is appended, mainly for the purpose of comparison with the competing list of the French Rite. The list will be found mutually destructive.

GRAND MASTERS OF THE ORDER OF THE TEMPLE,

in succession to Jaques De Molay, according to the Rite of Strict Observance.

- 1313. D'Aumont, (I.) *Ordinis Restitutio*.
- 1330. Harris
- 1332. Sylvester de Grumpach.
- 1370. Steward.
- 1392. Obrack, *Hibernus*.
- 1427. Balther, *Scotus*.
- 1459. Lyndwertz, *Hibernus*.
- 1500. Galbert, *Gallus*.
- 1504. Gloucester, *Anglus*.
- 1538. D'Aumont, (II.) *nepos*.
- 1589. D'Aumont, (III.) *filius*.
- 1592. D'Aumont, (IV.) *filius*.
- 1595. Harokier, *Scotus*.
- 1627. Steward, (II.)
- 1659. Grenex.

[Here is introduced, without explanation, a change of style hard to understand, in which the Grand Masters are designated by fanciful titles. Not the least difficult part to explain is the employment of the Roman *Eques* as equivalent to the Mediæval *Miles*. It is superfluous to add that any such use of *Eques* is unknown to the genuine Order of the Temple, or to any other of the chivalric orders.]

- 1679. *Eques a tonitru*.
- 1695. *Eques ab equo nigro*.
- 1717. *Eques a boccario*.
- 1732. *Eques a leone aureo*.
- 1743. *Eques ab unione*.
- 1788. *Eques a sole aureo*.
- 1792. *Eques a victoria*.
- 1792. *Eques a leone resurgente*.

The last three *Equites* in the foregoing list are said to represent, respectively, the Young Pretender, the Duke Ferdinand of Brunswick, and the Prince of Hesse.¹

In such circumstances, the personal character of the claimant counts for much, and we gladly avail ourselves of Dr. W. Begemann's courteous permission to publish, for the use of English students, his admirable sketch of Von Hund's Masonic career.

VON HUND'S MASONIC CAREER.

1742--1776.

BY DR. W. BEGEMANN.

On three different occasions, at Altenberge in 1764, at Kohlo in 1772 and at Brunswick in 1775, HERR VON HUND showed a pretended *patent* in ciphers, that has not been deciphered until to-day, because nobody has found the key. It is signed *Georgius Vilhelmus*," dated "24-2-427" (that is 1314 + 427 = 1741), and addressed to "*Mr. Andrew Lumesdek actual Secretary to his Britanic Majesty*." By this Andrew Lumesdek there is meant Andrew Lumisden, private secretary to Prince Charlie, the Young Pretender, from September 1745 until the middle of April 1746. He escaped from Scotland by the help of different disguises and arrived at Rouen towards the end of 1746, where he led a miserable life until the end of 1749, when he went to Rome. Here he became Assistant Secretary to the Pretender (the Chevalier de St. George) in 1750 and at last in 1762 "acting-secretary," and after the death of the Pretender, when Prince Charles Edward had come to Rome in 1766, secretary to the Young Pretender. The particulars about this Andrew Lumisden are contained in Dennistoun's "*Memoirs of Sir Robert Strange etc. and of his Brother-in-Law Andrew Lumisden etc.*" (London 1855, 2 volumes.) Now, as Andrew Lumisden was not "*actual Secretary to his Britanic Majesty*" until from 1762 to 1766, and to the Younger Pretender from 1766 to 1768, when he was dismissed, the pretended Patent could not have been addressed to him before 1762, and the year 1741 (1314+427) is a bold falsification. Therefore it is evident that it had been fabricated only a short time before it was produced at Altenberge in 1764. Probably Herr v. Hund had made out in some way, that the then "actual Secretary," as he styled him instead of "*acting Secretary*," was a "*Mr. Andrew Lumesdek*," as he again mistook the name, instead of "*Lumisden*." Probably Herr v. Hund had thought it necessary to prepare a Patent, after he had heard of JOHNSON, who made his appearance in 1763 and pretended to be a Scottish Nobleman and Grand Prior of the Order, sent to Germany by the Superiors of the Order. In October 1763 Herr v. Hund received a letter from Jena, wherein the arrival of a Scottish Nobleman, Grand Prior of the Order, was announced without giving his name. In his answer, dated 31st October 1763, Herr v. Hund has the following passage:

"We beg to present our compliments to the Scottish Nobleman (Cavalier) who has arrived, we should be glad to meet in his person His Excl. Sir Robert, Chev. de l'étoile Flamboyante, Grand Prior of the high Order; the more as His Worshipful Grace, our Chief Provincial, has the honour to be since many years in personal near acquaintance with him; whose handwriting is very well known to all members of our Provincial Chapter, as all orders issued from time to time by His Eminence the Grand Master have been countersigned by him."

¹Thory, *Acta Atomorum*, Vol. I., p. 283, note.

Another passage runs thus:

"We reverence our Grand Master under the name of Chev. du Soleil d'or, and as he is a Peer of Great Britain, the Scottish Nobleman will the more be able to understand the letters of his real name G.W.E. of H. ———"

And the concluding passage is:

"In case the High Personage of the Order, who is now with you, should want to have a special conversation with us, we shall propose Leipsic as place of meeting, where then a member of the high Provincial Chapter will be present to give him every necessary information, though we cannot conceal from you beforehand that this Province properly is exempt from any ordinary Visitation and its Chief (Chef) is himself *magnus Visitator ordinis*. Therefore if ever a *visitatio via extraordinaria* should take place, the *Delegatus* must be provided with a special authorisation *Consilii supremi ordinis et suorum superiorum*, to which we should pay due obedience as we had such a case already in 1753."

As the letter from Jena was issued from the Chapter of Jena, the answer was returned from the Chapter of S.....g (i.e. Sonnenburg), as Herr v. Hund used to style his Chapter. As he himself was a self-made Provincial Grand Master (called afterwards "Heermeister") and did not know whether the newcomer was not perhaps a real high member of the Order, he thought it would be good to have a Patent, and so he fabricated the one shown at Altenberge in 1764: the more necessary, as probably he had heard that Johnson was possessed of a Patent. As besides he believed as most Continental Masons of that time, that the Pretender was connected with the Order, perhaps as the real Grand Master, he tried to make out the Secretary to this "*Britanic Majesty*" and append the name to the forged document, dating it back to 1741, when Lumisden had not yet any connection with the Pretender or his son.

At the same period he fabricated a letter in French by which "George Guillaume Chev. du Soleil d'or, Gr. Maître de tous les T..... etc." nominates the "Chev. de l'Epée" to be "*Magnus Visitator Ordinis*," because he had styled himself so in his letter of the 31st October 1763. This letter of nomination has the following subscription in Latin:

"Datum ex Decreto Supremi Consilii.

"Lond: die St. Catharinae: XXV Novembr: CDXLI.

"Georgius Wilhelmus eques a Sole aureo.

"Supr. T..... pl. Mag.

"In pleno vidi.

Ad mandatum Supr. Consilii:

"Robert Chev. de l'Etoile flam.

"Edouard Chev. du Trait.

Gr. Pr."

Seer. de Cons."

The year is $1314 + 441 = 1755$. and Robert Chev. de l'Etoile flam. is the Grand Prior named in the above letter of 31st October 1763, whose hand-writing all members of the Provincial Chapter are said to know. But it is a fact that not a single paper was found in the archives after the death of Herr von Hund that had come from that fabulous Grand Prior, except only the letter of 1755 which he was made to countersign as Gr. Pr. Probably Herr v. Hund had chosen the year 1755 for this forgery, because he had compiled in the same year the so-called "Red Book" (i.e.) *Regula et Statuta SS. Ordinis Legesque conscriptae quae attinent ad ejusdem VII. Provinciam*. At this period there were only seven members "*in Capitulo Provinciali S . . b . . gensi*" whose names are at the head of the "Red Book" in 1754 or 1755. From documentary evidence we know that his first Lodge at Unwürde was not installed before 1751, and that the preparations for forming a Chapter did not begin

before the end of that year, it was then called "Chapter of Droissig." Not before 1754 or 1755, when the "Red Book" was compiled, was the name altered into "*Capitulum Provinciale S(onnen)b(ur)gense.*" After the title given above the "Red Book" has the names of the then seven members, then a "Vorbericht" (Preface) in German dated the "6 Mart. st. v. 441, welches war der 17^{te} Mart. st. n. und der XVI Kalendarum Aprilis 1755," whilst the list of the names has the superscription "*Nomina Residentium in Capitulo Provinciali S . . b . . gensi die IV^{to} Martis qui est Fridelini Anno Restaur. Ordin. CCCCXLI et XVI calend. April st. n. Anno Aer. Christi 1754.*" No doubt 1754 is a mistake for 1755, as 441+1314 is 1755, which year is under the "Vorbericht," and there are other evidences that the "Red Book" was not compiled before 1755. Herr v. Hund appears to have sometimes also confounded these two years. —After the "Vorbericht" there come extracts from *Nicolai Gurtleri Historia Templariorum* p. 80-137 including *Reg. I-LXXII*, new *Reg. LXXIII-LXXVII* being added. Then follow Statutes for the Province on the choice, Proclamation and Introduction of the "Heer-Meister" and several other matters, also a list of the "Heermeisters" of the VII. Province since 1301, of which the original is said to be in the archives of the Grand Chapter, and of this original v. Hund's predecessor v. Marschall is said to have had an attested copy which had been burnt. Besides there are the Arms of the several provinces of the Order that have been copied from "*Jacobi Typosii Symbola divina et humana*" (Tom. III.: Praga, 1601 and 1603).

We know from the fragments of v. Hund's Diary that he was made a Freemason on the 20th of March 1742 at Francfort s/M. (*j'ai été reçu dans l'Ordre des maçons libres*), but he says nothing about Passing and Raising, and he left Francfort on the 21st of March, so that it is quite uncertain whether and where he received the Second and Third Degrees. The Diary describes the return home by Hanau, Gethausen etc. etc., and he arrived at home on the 30th of March, but there is no further mention of Masons and Masonry. In July 1742 he left home again and went through Holland and Belgium, during July and August, then through Flanders to Paris, where he arrived in December. Afterwards v. Hund himself, or his friends, said he had been in England before going to Paris, but according to the Diary he was *not* in England. He remained at Paris until the 20th of September 1743, when he went directly to Strasbourg, where he arrived on the 24th of September and remained until the 10th of October. He went from Strasbourg by South Germany and returned home (the Diary breaks off with the 13th of November, the end is lost), and according to the testimony of his friends he never in later times left home again for abroad. Now during all the time spent in Holland, Belgium and Flanders there is not a single word of Lodges or Masonry in the Diary. During his abode at Paris there are only two entries on Masonic affairs; namely on the 20th of February: "*J'ai tenu ma première Loge en qual. de m: en Chair:*" and on the 25th of August at Versailles, where at the institution of a Lodge he acted as Senior Warden. Beside these two entries there is no other word on Masonry or Templarism, or of persons in any way connected therewith. But at Strasbourg he visited lodges on the 28th and 30th of September as well as on the 3rd, 4th, and 6th of October 1743, and he gives a lot of names of persons well known and of all kinds of particulars; on the 3rd of October he mentions a Lodge composed of 33 masters "*dont il y eut 7 Elus,*" but beside this there is no mention on any Higher Degrees or templarism. And from all other evidences of that period we may be pretty sure that there were not yet Masonic Templars at all in 1743, though

many Masonic historians in spite of missing evidences try to make us believe in Masonic Templarism already about 1740 or even earlier. Besides, it is important to notice that according to his own Diary v. Hund when leaving Paris did *not* pass once more through Flanders and Holland, but went straight to Strasbourg and did never during his lifetime return to Holland.

After these different necessary preliminaries I come to the proper legend of his Templarism, of which there is no written evidence before the end of 1751, when v. Hund introduced a few friends into the so-called "Inner Order," and the first mention of his Grandmastership is in a letter of the 26th of October 1753, wherein he is styled "Trés haut et très magnanime Grandmaitre Provincial." Now this letter proves that the Chapter was still preparing in 1755, and about the same time v. Hund

told in a letter dated $\frac{14}{25}$ Jan. $\frac{\text{CDXLI}}{1754}$ (which is again a mistake for

1755), that His Eminence, the *Supremus Templariorum Magister*, on v. Hund's proposition by *Decretum supremi Consilii d. d.*, London, 25th Nov. (of above year) had confirmed the Knight *ab Adamante* as Chancellor

of the Province. In another paper dated $\frac{15}{26}$ February $\frac{5441}{1755}$, (here is the

right year), v. Hund communicates that the Grand Master had made him Grand Visitator; and that the Prior *Chev. du Lion rouge* had been made Mareshal de l'Ordre, as is said also in the cited letter of the 25th of November (fabricated no doubt by v. Hund himself). Besides His Eminence the Supreme Grand Master had sent a memorial in cipher, and in French, about the American affairs in North-Carolina and "Terra di Labrador," that the Provincial Chapter might come to a resolution thereon. Besides the Provincial Chapter should declare whether it would acknowledge the Knight *a penna rubra* to be its Representative near His Eminence, and the same Knight as agent should be provided with instructions. Some further pretended propositions of His Eminence are contained in the paper, but may be left aside.

We see from this paper that already in 1754 or 1755 v. Hund asserted to be in regular connection with the pretended Grand Chapter in London, and His Eminence the Supreme Grand Master, whose *nom de guerre* is not mentioned in the paper, though it is to be found in the letter of 25th Nov. 441 in French, *Chev. du Soleil d'or*, as well as in Latin, *Eques a Sole aureo*.

As there is no certain document concerning that which v. Hund has told about his earlier Masonic career and his connection with Templarism, and as, besides, he appears not to have told the same particulars at the different occasions when he was asked to legitimate himself, we can only put together what is laid down in the different sources from which we may gain information. He is said to have got the 3 first degrees during his abode at Francfort in 1742. Soon after, during his second journey, he had gone through Holland and England to Paris, according to one of his friends. He himself said, that in Paris in 1743, he had become acquainted with English and Scottish gentlemen who were in connection with Charles Edward Stuart; that Lord Kilmarnock, under assistance of Lord Clifford, had made him acquainted with the Higher Degrees and received him as Knight Templar (according to another source, Knight *a Penna Rubra* performed the ceremony). Then he was introduced to the Old Pretender (according to others: to Prince Charles Edward Stuart), and he had supposed this one to be the Grand Master, but afterwards he had seen that another personage must have been the

Grand Master. He had got a Patent, and believed the man who subscribed it (*Eques a sole aureo*), was Lord Kilmarnock, but later on he had understood that another person was behind the Lord, and hinted at the Pretender. Therefore, during his abode at Paris he (v. Hund) had worn the uniform of the Scottish Blue Guards. Though he supposed the Pretender might have a mind to use the Order for furthering his political aims, so that it would be dangerous to be in connection with the Order, he had continued this connection. On his return from Paris *through Flanders* (he went straight to Strasbourg!) he had become acquainted with some other Superiors of the Order who had engaged him to propagate the Order in Germany and to become Superior or "Heermeister" of the Seventh Province as successor to v. Marshall who at the moment held this rank. Afterwards, v. Marshall had invited him to visit him, but when he (v. Hund) arrived, the other (v. Marshall) had died already and had burnt all his papers, except the *Matricula* of the Order (i.e. the list of pretended Grand Masters and "Heermeisters" contained in the "Red Book"). After the death of v. Marshall he (v. Hund) had considered himself to be his successor as "*Heermeister*" of the Seventh Province. In spite of the danger of continuing the connection with the Order in England or Scotland he had held a correspondence with the Superiors, and a Deputy from Scotland had visited him because of the mercantile operations of the Order in America, especially in "Terra di Labrador," but seeing the emissary was a cheat he had broken off this connection. He declined to say more, pretending he was bound by a solemn oath; he would be willing to say more, but he feared to ruin a great number of persons.

There are some more particulars, but these are the chief points, and it is easily to be seen that there are contradictions and confusions. It is certain, besides, that the Old Pretender (Chev. St. George) was in 1743, and many years before, far from Paris, at Rome, and that Prince Charles Edward did not leave Rome before January 1744. So v. Hund cannot have been introduced either to the Pretender or to his son: Herr Von Hund does not mention Lords Kilmarnock and Clifford in his Diary, or say anything of Higher Degrees, and it could easily be demonstrated by evidence in Scotland that Lord Kilmarnock could not have been at Paris in 1743, as he was Grand Master of Scotland in that and the previous year.

From Dr. W. Begemann's painstaking analysis, it will be seen that Von Hund never was in England or Scotland; that he never was in Paris at the same time as either the Old or the Young Pretender; that, consequently, neither of them could have participated with him in any form of Freemasonry in Paris; that his pretended Patents were crude forgeries; and that his doctrine of Unknown Superiors, who could only be communicated with through him, was a rank imposture, bordering on the farcical.

The absurdity is heightened by the fact that Prince Charles Edward never had any connection with Freemasonry. This we know on his own authority, at the close of his life, and at a conjuncture when it would have been to his advantage to be able to show some acquaintance with Freemasonry.¹

¹ *Die Tempelherrn und die Freimaurer*, by Dr. W. Begemann, Berlin, 1906. Chapter III., p. 49, *et seq.* *The Jacobite Lodge at Rome*, by W. J. Hughan: 1910, Chap. III.

SOME FURTHER LIGHT ON J. MORGAN OF THE PHŒNIX BRITANNICUS.

BY BRO. J. E. S. TUCKETT, M.A., Cantab, F.C.S., P.P.G.Reg., Wilts.



THE following notes are intended to supplement an Article from the pen of Bro. Harry Sirr in vol. xix. of *A.Q.C.*, entitled "J. Morgan, and his Phœnix Britannicus." To the student of Freemasonry, the "Phœnix Britannicus" and its author or compiler, "J. Morgan, gent.," are of interest because of the Masonic Dedication to Charles, 2nd Duke of Richmond, which, although its language must be considered extravagant, even when allowance is made for the custom of the time when it was written, yet has an unmistakable note of sincerity running through it. Bro. Sirr has pointed out that this Dedication provides us with a *contemporary* refutation by a reputable author, himself a Freemason, of the slanderous attacks made upon the Craft by its rivals and imitators the Gormogons, and this invests it with an importance which it would not otherwise possess. Relying chiefly upon the very meagre notice of J. Morgan in the *Dictionary of National Biography*, Bro. Sirr is able to give little or nothing of a biographical nature concerning him, and is unable to decide what was his Christian name—for reasons which he states he concludes that the name was probably John—and his particulars of Morgan's publications, although interesting and valuable, are incomplete. He speaks of Morgan as a "nervously candid man" and (further on):—

Broadminded, frank, somewhat whimsical, with a taste for wholesome literature, and possessed of literary attainment—these seem to have been some of Morgan's characteristics, and withal he was a Mason. The glimpses make us feel we should like to know more about his personality. The world outside the Masonic Order can see how very guarded he was. Direct assertions he would not make, unless of his own full knowledge—hence, if any were needed, his contemporary support in repudiating insinuations so long ago mendaciously published against the Order, may now be pointed to with eminent satisfaction.

With this I fully agree, and it will serve as my excuse for the following pages.

Three works by Morgan are noted by Bro. Sirr, namely:—"The Phœnix" of 1731, "The Lives and Memorable Actions, etc.," of 1739, and "The History of Algiers, etc.," of 1728-31. Of the first two the author of the Article gives very full particulars, including valuable transcripts, but of the third, which he does not appear to have seen, he speaks with some hesitation and seems to be in doubt whether any such work was penned by the J. Morgan who was responsible for the others.

The title page of "The Phœnix" proclaims it to be by:—"J. Morgan, gent'" and *D.N.B.* ascribes to the same J. Morgan the second work 'Lives and Memorable Actions,' but makes no mention of 'The History of Algiers.'

Lowndes's Bibliographer's Manual, Bohn, Ed. 1858, also Ed. 1860, credits J. Morgan with 'The Phœnix' and 'The History of Algiers,' but is silent as to 'Lives and Memorable Actions.'

Nichols's Literary Anecdotes, 1812, *Index*, contains the reference:—"Morgan, John, his 'Phoenix Britannicus' iv., 98. 110."

Wilford's Monthly Catalogue for February, 1729, contains an announcement of the appearance of:—"Mr. Morgan's second volume of the History of Algiers."

The *British Museum Catalogue* assigns 'The Phoenix Britannicus' and 'Lives and Memorable Actions' to:—Morgan, John.

All these facts are duly noted by Bro. Sirr, but he goes on to state that 'the British Museum Catalogue connects neither J. Morgan nor John Morgan with such a History, *i.e.*, Algiers,' and here it is that he has gone astray. The 'History of Algiers' *does* appear in the B.M. Catalogue, but it is assigned to:—Morgan, Joseph. This curious tangle may be put into a convenient tabular form thus:—

| | Title Page | D.N.B. | Lowndes | Nichols | Wilford | Brit. Mus. Catal. |
|-----------|------------|-----------|-----------|-------------|------------|-------------------|
| Phoenix | J. Morgan | J. Morgan | J. Morgan | John Morgan | — | John Morgan |
| Lives &c. | * | J. Morgan | — | — | — | John Morgan |
| Algiers | J. Morgan | — | J. Morgan | — | Mr. Morgan | Joseph Morgan |

* No name on title, but in 'Advertisement' the work is stated to be:—"Completed by a Gentleman who resided in Turkey near Twenty Years."

Now 'The History of Algiers' is by no means rare. It is to be found in the British Museum, the Bodleian, and in the Cambridge University Library, and I have examined four other copies, two of them my own property. There is no possible doubt that all three of the works are by one and the same man, and the last of the three (Algiers) introduces us to another of his works, one not yet mentioned, and unknown to Bro. Sirr. This is 'Mahometism Fully Explained,' 1723—25, and it settles the question of Morgan's Christian name which was *Joseph* and not *John*. Thus the B.M. Catalogue (presumably following Nichols) is at fault in using the latter of these two names.

The 'History of Algiers' originally appeared in two separate volumes published in 1728 and 1729 respectively. Each volume had a separate title-page (bearing date of issue), distinct 'List of Subscribers' and 'Dedication.' In 1731 the 'remainder' of the two-volume issue was published bound up in one volume furnished with a new title-page as follows:—

A COMPLETE
HISTORY
OF
ALG I E R S
To which is prefixed,
An EPITOME of the *General History* of
BARBARY, from the earliest Times :
Interspersed
with many curious *Passages* and *Remarks*, not touched
on by any Writer whatever.
By J. MORGAN.
LONDON
Printed by J. BETTENHAM ;
For A. BETTESWORTH and C. HITCH, at the *Red-Lion* in
Pater-Noster-Row. M.DCC.XXXI.

Bibliotheca Sloaniana. L. 39

A COMPLETE
HISTORY
OF
ALGIERS.

To which is prefixed,

An EPITOME of the *General History* of
BARBARY, from the earliest Times:

Interpersed

With many curious *Remarks* and *Passages*, not touched
on by any Writer whatever.

VOLUME I.

By J. MORGAN.

LONDON:

Printed for the AUTHOR, by J. BETTENHAM, 1728.
Sold by the several *Booksellers*, whose Names are in the List, as
SUBSCRIBERS. Price, *Sheets*, 8s.

In this issue there are certain other changes, notably some alterations in the Preface and the omission of Lists of Subscribers and separate titles for the two volumes, and also of a certain 'Author's Letter to — Esq.,' which originally came with a separate pagination between the Dedication and Table of Contents in the second volume. That the main body of the book is simply the old remainder is shewn by the fact that this 'Letter' still figures in the Table of Contents, and that at the commencement of the History of Algiers there appears the *old* separate title bearing the date 1728 :—

A COMPLETE
HISTORY
OF
ALGIER S
AND ITS
TERRITORY
FROM
The Time of its being possessed by the
TURKS



Printed in the YEAR, MDCCXXVIII.

At the end of volume i. there appears at p. 352 in small type the following footnote in which the name of the famous Dr. Richard Rawlinson occurs, and which shews that the 'Letter' was published separately—a fact which accounts for its nearly always being absent from the bound book.

N.B. Thro' Mistake, Mr *Edmund Overall* is left out in the List, and the Mark of Distinction for *Subscribers* for Royal Paper is, I find, omitted after the Names of *Maurice Hunt*, Esq and *Dr Rawlinson*. Our Town does not so abound with *Subscribing* Spirits, for me to treat those who *came into it* with *so good a Grace* after such an unworthy Manner. I heartily beg Pardon; tho' the Fault was not mine. All Purchasers are desired not to Bind their Books, 'till the Publication of a *Letter* of about ten Sheets, mentioned in my *Preface*.

The 'Dedication-Letter' of vol. i. like that of 'Lives and Memorable Actions' (See *A.Q.C.* xix., p. 133) is addressed to officials at the Admiralty. It is headed as follows :—

To the RIGHT HONOURABLE, the
LORDS COMMISSIONERS
For executing the Office of
LORD HIGH ADMIRAL, &c.

(Volume ii. is similarly inscribed to :—'The Lords of the Hon^{ble} Commission for Trade'). The literary style and 'slavish tone' remind us forcibly of the similar performance in the 'Phœnix' as also does the large type in which it is printed. The long Preface which follows exhibits the same constant harping on the subject of Subscriptions and 'countenance received.' There is also a semi-apologetic reference to the Author's use of the writings of 'Grave, Catholic, Pious, and Zealous Spaniards, of good Credit and Authority' with which we may compare the extract given by Bro. Sirr at the top of p. 132. The 'nervous candour' which Bro. Sirr notes as the characteristic of the J. Morgan of the 'Phœnix' and 'Lives and Actions' pervades the whole of the 'History of Algiers.' There are the same curious tricks and turns of phraseology, as for example :—

(Dedication—*Phoenix*).

Wishing I had an Offer of more Worth
to tender, I shall only beg Permission,
submissively, to subscribe my self

YOUR HONOUR'S
most obedient,
and most devoted
humble Servant
J. MORGAN

(Dedication—*Algiers*)

. . . am only sorry at my not having any
Offering of more Value or Merit to tender
. . . and submissively to subscribe my-
self.

YOUR GRACE'S
most dutifully obedient,
and ever devoted
humble Servant, &c.
J. MORGAN

At p. 79 of the 'Phoenix' there is a footnote by the compiler referring the reader to the '2d Volume of MORGAN'S History of ALGIERS,' and there are other notes implying a knowledge of Barbary and the 'Turkish' language. In short the three works were due to the same man.

The 'History of Algiers' is eminently readable, conveying the impression that the Author is writing of a people he both knew and understood, and describing scenes and places with which he was familiar, as in fact he claims to be the case. His frequent reference to and copious extracts from the Classics and from modern authors, more particularly historians, shew what a very widely read man he was, while his whimsical asides and curious anecdotes form a very attractive feature throughout the work. As the 'Contents of the Letter' referred to above give some idea of the Author's style I will quote in full:—

Introduction—Books *in nubibus*. A vile Practice.—How the Author would use a sad Fellow—An Embryo—What might be, if it were the Fashion.—Multifarious *Recusants* encountered by a *Subscription-Hunter*.—Use made of his *Proposals*. His Humility and Willingness to oblige.—Mature Consideration.—What would be thought Ill-Breeding towards the *South*.—What an Author would like.—Diversity of Modes, and dangerous Affairs.—The Author charitable and not un-conscientious.—And withal modest. Neglects a good Offer.—*Cornhill* how peopled.—'Tis a bad Wind that blows Nobody Good.—Castles in the Air.—Duty of Authors.—Trials of Patience.—A Sweet Temper ruffled.—Ill-natured *Queries*.—Odd Curiosity.—*Æsop's* Dog. Exposing ones *Inside* perillous.—Of two *Spaniards*.—What is a Disgrace in certain places; and what is not so.—Figure Cutters. How they manage it.—The Author necessitated to play the Thief: But by way of Amends, thinks of distributing certain Jackets and Doublets.—Why he distributes his Benevolence *piece-meal*.—Is blamed for his good Intentions: Why, and chiefly by whom.—Has a tollerable Share of Grace: And wherefore particularly.—Parallel between Varlets of different Classes.—Farther Apologies for his Doings.—What he builds upon.—An abominable *Pun* of his.—Loves his Country.—Is attacked most cowardly: And suffers for not being a smart Babbler.—Grovels on in his own Sphere: yet cannot be let alone.—Pretends to have a passable good Hand at making *Mouse-Traps*.—Frankly owns his Failings.—Disdains to *serve up* another's *Cookery*.—*Curst Cows* have *Short Horns*.—Has *Cooked* for others.—A Challenge—His notion of Pedantry.—Purloins, or rather borrows a *Postscript*, not very remote from his own individual Conceptions,

The narrative naturally contains a record of many of the author's adventures in the country he is describing, but in addition he, from time to time, drops hints of a more general biographical nature. For example:—

. . . . [Algiers and Barbary] a country and Peeple where and among whom I had passed so many years of my life. (*Preface.*)

Our late Consul [*i.e.* at Algiers], Robert Cole, Esq., whose Cancellera I once was. (*Preface.*)

Not many years before I quitted Africa, which was early in 1720 . . . (*Hist. of Algiers*, p. 315.)

Now we know from the 'Advertisement' in 'Lives and Memorable Actions' that Morgan 'resided in Turkey [*i.e.* the Turkish possessions in Africa] near Twenty Years.' He must therefore have quitted England *soon after* 1700. I shall have occasion to refer to this point later.

Throughout the book there are frequent references to 'my *Mahometism Explained*,' and we thus learn of a fourth work from J. Morgan's pen. Its full title is as follows:—

MAHOMETISM FULLY EXPLAINED.

Containing

- I. The previous Disposition to, and the Method of, the Creation: the fall of Adam and Eve: their repentance and sufferings: their posterity down to Noah, with a particular Description of the Deluge.
- II. The wonderful Life of Abraham and the distinction between the two lines—that of Isaac, Father of the Jews, and of Ishmael, Father of the Arabs.
- III. An historical and chronological Dissertation concerning the miraculous Prophetick LIGHT; which shone on the Forehead of Mahomet and all his progenitors.
- IV. The LIVES of HASHEM, ABDOL-MUTALIE and ABDALLAH, the three immediate predecessors of Mahomet: with his own LIFE, Pilgrimage to Heaven, Death, &c. The prayers, Ceremonies, Fasts, Festivals, and other RITES observed by the Mahometans, with a remarkable description of the Day of Judgement.

Written in Spanish and Arabic in the
year MDCIII. for the Instruction
of the Moriscoes in Spain
By Mahomet Rabadan an Arragonian Moor
Translated from the original Manuscripts and
illustrated with large explanatory Notes
by Mr MORGAN
London

Printed for M. Mears at the Lamb, without
Temple Bar. MDCCXXIII. (Price 5s)

The second volume appeared in 1725.

Apparently 'Mahometism Fully Explained' is little known and scarce, for although the British Museum has the complete work, the Cambridge University Library possesses the first volume only and neither volume is to be found at the Bodleian. Its interest for us lies in the fact that it discloses Morgan's Christian name. After the Dedication to Edward Lord Harley (son of Robert 1st Earl of Orford

who died in 1724) which is dated May 20th, 1723, there comes a 'Letter' to the well known Humphrey Prideaux, Dean of Norwich, which is signed:—

Jos. Morgan.

The Letter is followed by a 'Reply' on behalf of the Dean by Tho. Church and addressed:—

To Mr. Jos. Morgan.

'Jos' is the recognised abbreviation for 'Joseph,' although there are other names commencing with those letters.

In 1697, Humphrey Prideaux, then Vicar of Trowse near Norwich, published his 'True Nature of Imposture fully display'd in the Life of Mahomet' of which at least seven editions appeared—the seventh in 1718.¹ [It is of this work that the story is told that the publisher to whom the manuscript was offered, remarked 'that he could wish there was a little more humour in it.'] Morgan's letter to the Dean is dated August 12th, 1723, and commences by an apology for encroaching upon his valuable time, and an account of the circumstances under which Mahomet (or Muhamad) Rabadan's MS. came into the writer's possession and of its contents. He concludes by asking permission to send his translation of the MS. to the Dean for his perusal with a request to correct a few pages and the favour of a speedy answer. Tho. Church's letter in reply states that the Dean would be very willing to comply with the request were it not for the fact that he was so 'weakened with Age and Infirmary that he hath not Strength in his Hands to write his own Name.' The reply is dated August 18th, 1722—an obvious misprint for 1723. Dean Prideaux died in the following year, November 1st, 1724.

There is no 'List of Subscribers' to Morgan's 'Mahometism Fully Explained' and there is nothing of *Masonic* interest either in that work or in his next publication 'The History of Algiers.' As we know from Wilford's Catalogue, the second volume of 'Algiers' appeared in February of 1729, and in January of 1731, when the 'Phoenix Britannicus' commenced, Joseph Morgan was a Mason. His initiation therefore almost certainly took place at some date between February, 1729, and January, 1731, at which time he was resident in England, and presumably in London since in the footnote at p. 352 of 'Algiers' he refers to London as 'Our Town.' It would be very interesting to know more of his connection with the Craft. In the Library of Grand Lodge there are manuscript lists of Lodge members for the years 1723, 1725, and 1730, but in neither of them does the name Joseph Morgan occur. But, of course, it must be remembered that these lists are incomplete besides being in other respects imperfect. It is practically certain that Joseph Morgan, when he wrote the Phoenix Dedication, was a member of the Lodge at the Horn Tavern, Palace Yard, Westminster. To quote the words of Bro. Henry Sadler:—'At this time (1723-1733) it was probably the most numerous as well as the most aristocratic lodge in the whole craft.' (*Thomas Dunckerley*, p. 85). Morgan says:—

The undeserved Honour, by me unworthily enjoyed, of *belonging* immediately to a *Place*, so illustriously enobled by the Condescension

¹ 'The True Nature of Imposture Fully Display'd in the Life of Mahomet. With A Discourse annex'd for the Vindication of Christianity from this Charge. Offered to the Consideration of the Deists of the Present Age.' By Humphrey Prideaux, D.D., Dean of Norwich. The Seventh Edition, Corrected. London: Printed for E. Curll, and J. Hooke, in Fleet-street, and W. Mears and F. Clay without Temple-Bar, MDCCLXVIII. Price 3s.

Edmund (d. 1745), son of Dean Prideaux, was the first W.M. of the Lodge at the Maid's Head, Norwich, 1724 (*See A.Q.C., vol. xv., p. 175.*)

The Phoenix :
OR, A
REVIVAL
OF
Scarce and Valuable Pieces
From the Remotest Antiquity
down to the Present Times.
BEING
A COLLECTION of Manuscripts and
Printed Tracts, no where to be found but
in the Closets of the Curious.

By a Gentleman who has made it his Business to
search after such Pieces for Twenty Years past.

*All Men receive their Birth from other things,
But from Himself the PHENIX only springs ;
From his own Cinders, balm'd in costly Spices,
A Second PHENIX like the First arises :
O happy thine own Heir ! What ruins all,
Adds Strength to thee, restor'd by Funeral.*

Dryden.

LONDON, Printed for J. Morphew near Stationers Hall.
M. DCC. VII.

Title-page of *The Phoenix*. From the copy in the Q.C. Library.

of a Right Noble Duke of RICHMOND, who *there*, peculiarly, sits
PRESIDENT!

And he refers to His Grace as '*my* R.W.M.' According to the 1723 list the Duke was Master of the Horn Lodge in that year, and he is mentioned as such in the G.L. Minutes of November 25th, 1729. Now, as I have shewn, Morgan was presumably initiated subsequently to February 1729, and it is therefore more than probable that the Horn Lodge was his Mother Lodge. And it is possible that he was received into the Craft by the Duke himself in person, but I cannot help thinking that, had that been so, he would have made some reference in the Dedication-Letter to a circumstance so interesting to himself. The Duke of Richmond succeeded the Earl of Dalkeith as G.M., and reigned from November, 1724, to December, 1725, and the Phœnix Dedication, it should be noticed, is addressed to His Grace not because he had been Grand Master, but because he actually was at the time the writer's Right Worshipful Master.

The Masonic Dedication of the '*Phœnix Britannicus*' and the entire absence of the *Masonic* element in the subject matter of the book itself remind us of the parallel case of Robert Samber's '*Long Livers*' published in 1722. Perhaps the idea of making use of his Masonic connection in the hunt for '*Subscribing Spirits*' may have come to Morgan from a perusal of Samber's work.

I will now pass to a consideration of the *origin* of the '*Phœnix Britannicus*.' The point to which I wish to draw attention is that in January, 1731, when the first of its six numbers appeared, the *idea* of the work and even its very *title* were no new thing. I possess an excellent copy of the '*Phœnix Britannicus*' and I have also two volumes entitled:—

The Phœnix

OR, A
REVIVAL

OF

Scarce and Valuable Pieces
From the Remotest Antiquity
down to the Present Times

BEING

A COLLECTION of Manuscripts and
Printed Tracts, no where to be found but
in the Closets of the Curious

By a Gentleman who has made it his Business to
search after such Pieces for Twenty Years past.

All Men receive their Birth from other things,
But from Himself the PHENIX only springs;
From his own Cinders, balm'd in costly Spices,
A Second PHENIX like the First arises:
O happy thine own Heir! What ruins all,
Adds Strength to thee, restor'd by Funeral.

Dryden.

LONDON, Printed for *J. Morphew* near Stationers Hall

M.DCC. VII.

The title-page of the second volume omits the words 'From the Remotest Printed Tracts,' also the information about the 'Gentleman,' and the quotation from Dryden. It is dated M.DCC.VIII. There is no 'Dedication' but each volume has a 'Preface' by the 'Undertakers.' The first of these acknowledges that:—

A Design partly of the same nature, was begun in *Holland* by the Learned and Industrious Mr. *Le Clerc* in 1703 which has met with such Approbation, that it is still continu'd and publish'd there in *French*.

And goes on to declare it to be the intention of the 'Undertakers' to:—

insert such of Mr. *Le Clerc's* Extracts as are Valuable and sute our Design, when we can't meet with the Books.

Which is, at any rate, honest. Presently we read:—

The Gentleman who laid the Groundwork of this Design, has look'd over all the late Mr. *Miller's* curious Collection of Pamphlets; and since Dr. *Seaman's* Auction, which was the first, he has attended most that have been in *London*.

The name of Le Clerc will be familiar to the Brethren from the fact that a copy of 'Le Clerc's Introduction on the Principles of Architecture' was acquired by the Old King's Arms Lodge at London in 1733 (*see A.Q.C.*, vol. xxv., p. 111.). This was no doubt a translation¹ of the 'Traité d'Architecture' by Sébastien Le Clerc (1637-1714), published in two volumes in one, 4^{to}, in 1714. The 'Learned and Industrious Mr. Le Clerc' was, however, the much more famous Jean Le Clerc (Johannes Clericus), 1657-1736, who resided in Amsterdam from 1684 onwards. Moréri² gives a complete list of his works, and there can be no doubt that the publication referred to by the projectors of the 'Phenix' was the 'Bibliothèque Choisie,' Amsterdam, 12°, the twenty-seven volumes of which ran from 1703 to 1713.

In Lowndes's *Bibliographers Manual* (Part 7—1869) is the following note:³—

Phenix (The) an interesting collection of tracts projected by John Dunton. See Dunton's Declaration in the Nation Vindicated, 1712, part 2, page 22.

This seems to prove that the eccentric John Dunton was one of the 'Undertakers,' but I have not been able to verify the reference to the Nation Vindicated—a work which is not to be found either at the British Museum or at the Cambridge University Library. No mention of the 'Phenix' occurs in any list of Dunton's Works which I have seen.

There are curious points of similarity (too remarkable to be passed over in silence) between the 'Phenix' of 1707 and the 'Phoenix Britannicus' of 1731. Indeed, I have formed the opinion that the former is none other than that earlier form or 'Garb' of the latter spoken of by Morgan in its Dedication. The 'Pieces' reproduced are naturally quite different, but there is a strong resemblance between the methods of stringing them together with quaint introductory notes or explanations, addressed to the reader. Compare also the following extracts:—

¹ Le Clerc, Sebastian. Treatise on Architecture with remarks and observations, *fine illustrations, including rare Masonic plate*, two vols. in one, London, 1732.

Le Clerc, Sebastian. Treatise on Architecture with remarks and observations necessary for Young People, *plates*, 2 vols., London, 1732.
(These are quotations from a booksellers' catalogue.)

² Le Grand Dictionnaire Historique où Le Mélange Curieux de l'Histoire Sacrée et Profane . . . par M^{re} Louis Moréri . . . Nouvelle Edition . . . A Paris . . . MDCCLIX. 10 vols, folio.

³ Mr. Alfred Bull, of Hart Street, Bloomsbury, very kindly drew my attention to this note by Lowndes.

PHENIX, 1707-8.

No where to be found but in the Closets
of the Curious. (*Title-Page*)

No man has reason to be offended that
we don't make the Humour of any Party
a Rule for our Collection

(*Preface*, Vol I.)

. . . We shall be ready . . . to
give all reasonable Satisfaction upon a
Reference to Indifferent Persons.

(*Preface*, Vol I.)

. . . such Gentlemen as have any-
thing Scarce and Curious to impart, and
will be pleased to send it, directed for the
Undertakers of the *Phœnix*, to be left at
Fellows's Coffee - House in *Aldersgate-*
Street.

(*Preface*, Vol I.
nearly identical
in *Preface*, Vol II)

PHŒNIX, 1731.

Only to be found in the *Cabinets* of the
CURIOUS. (*Title-Page*)

also *Preface*

. . . I exclude *not* Originals . . .
Modern Party-Disputes *alone* excepted.
(*Preface*)

. . . I would be understood to be
absolutely a Neuter in Party-Affairs:
(*Postscript to Preface*)

. . . the then *Title*, &c., were, by
indifferent Persons, looked on as somewhat
too *particular*

. . . to some People, all this may be
a *Matter of Indifferency*

All *indifferent* Persons having, exclusive
thereof, the full *Quota* of *Pages* . . .
(*Dedication*)

. . . *Great Men*, who are abundantly
stocked with the best *Curiosities* of this
kind, I most Submissively intreat their
Assistance . . . All such Commands,
directed for J. Morgan, to be left either
with Mr. *Burton*, Printer, near St. *John's*
Gate, *Clerkenwell*, or with Mr. *Edlin*, at
the *Prince's Arms*, against *Exeter-Exchange*
in the *Strand*.

(*Preface*)

The extract from Dryden, which adorns the title-page of the 'Phœnix,' was
singularly appropriate not to say prophetic. It certainly does seem that:—

'A Second Phœnix (very) like the First'

did really arise from the 'Cinders' of the Phœnix 'restor'd by Funeral' in a sense
perhaps not contemplated by 'the Undertakers.' The question now suggests itself
whether 'the Gentleman who laid the Groundwork of the *Phœnix*' could possibly have
been the 'J(os) Morgan, gent' who unassisted brought out the *Phœnix* later on.
From the Contents of the 'Letter to — Esq' in the History of Algiers already
quoted we know that he *had* at some time '*cooked* for others,' but that by the year
1728 he *had* come to disdain to 'serve up another's *cookery*.' If so, then the 'Phœnix'
of 1707-8 is the publication spoken of by Morgan in his Dedication of the 'Phœnix'
to the Duke of Richmond:—

The *Scheme* of this, in a different Garb, Humbly *Inscribed* to my
R.W.M. Your GRACE has seen before: And because the then *Title*
&c were, by *indifferent* Persons, looked on as somewhat too *particular*, it
now again begs Your GRACE'S Patronage, under a *Title* more *general*.
. . . . Under your GRACE'S Auspices it cannot surely miscarry.
With the Great Name of RICHMOND in its Front, how can I despair
of a favourable Reception?

The wording here is somewhat confused, for Morgan seems to imply that the 'Scheme' in its earlier form as in its later form was dedicated or inscribed to His Grace. But the last words clearly show that he does *not* mean this, but, on the contrary, that the inestimable benefit of the Duke's patronage was to ensure the success with which the scheme had not previously met. I take the opening sentence to mean :—

The Scheme of this Book, which is now humbly inscribed to my R.W.M.,
Your GRACE has seen before—but in a different Garb.

It is, of course, impossible that Charles, 2nd Duke of Richmond, could have been interested in the 'Phenix' when it appeared in 1707, for he was then only six years old. But there is no reason why his attention should not have been drawn to that work later. When he was asked to extend his countenance to the *new* 'Garb' it would surely be but natural to bring the *old* and discarded because unsuccessful 'Garb' to His Grace's notice! Therefore the Duke's age is not an insuperable difficulty in identifying the 'Phenix' with Morgan's earlier venture. But are there other difficulties? How long *before* 1707 was 'the Gentleman who laid the Groundwork' of the Phenix at work laying it? Of 'the late Mr. Miller' I can find no trace, but 'Dr Seaman' can only be Lazarus Seaman, sometime Master of Peterhouse, Cambridge, who died in 1675, and whose famous library was sold by auction in 1676—the first recorded auction-sale of a library in England. The Records at Stationers' Hall throw no light upon the identity of 'the Gentleman': whoever he *may* have been, it is clear that he ceased to direct the business of producing the 'Phenix' *some time before* it actually appeared in print in 1707. Now we have seen that Morgan was absent from England from *soon after* 1700 until *early in* 1720. Comparing these various dates, it will be seen that Joseph Morgan would have had ample time in which to pursue the hobby of attending *most* of the auction sales of books and tracts from the date of the Seaman dispersal until the 'Phenix' began to take shape, and the description of him as a 'Gentleman who has made it his Business to search after such Pieces for Twenty Years past' is not at variance with such knowledge as we possess of his movements. The account which he gives in his Letter to Dean Prideaux of his purchase of Mahomet Rabadan's MS. at Tunis in 1719 indicates that he had a taste for the acquisition of such papers, as in fact does the nature and extent of most of his literary work. Witness also the following remarks in his Preface to the Phoenix :—

As to what (*i.e.* rare tracts) I have of my own (collected with no small
Expence of both Money and Time) they have not only amused but
instructed me. . . . (p. iv).

Next to the Delight I take in perusing uncommon Tracts. . . .
(p. iv.)

Many of the Pieces I revive, if met with at Sales or Auctions, fail not to
bear a good Price. . . . (p. v.)

In short, all that we know of Joseph Morgan supports rather than opposes the theory I have advanced that the Phœnix of 1731 was a revival of the Phenix of 1707-8.

It may perhaps be thought that the change of name from 'Phenix' to 'Phoenix Britannicus' is difficult to reconcile with Morgan's statement in his Dedication to the Duke that the 'too *particular*' Title, etc., of the earlier production had been replaced by one 'more *general*.' But this difficulty is more apparent than real. The expression 'Title &c' obviously implies much more than the mere *name* of the book—Phenix or Phœnix Britannicus—and refers to the information afforded by the title-page as a

whole as to the nature and scope of the contents of the volume. In the case of the 'Phenix' the reader was promised 'a Revival of Scarce and Valuable Pieces from the Remotest Antiquity down to the Present Times,' but he was left in doubt as to the principle upon which the selection had been made, and might reasonably have concluded that the *rarity* of the piece was the main point considered. In this way the 'title &c' of the 'Phenix' was 'too *particular*' *i.e.*, mentioning only a single one of the merits of the pieces revived. Now the 'Phœnix Britannicus' title-page is careful to describe its contents as a 'Collection of Scarce and Curious Tracts, Historical, Political, Biographical, Satirical, Critical, Characteristical, &c. Prose and Verse. . . . Interspersed with Choice Pieces from Original MSS.' As compared with the other, this may fairly be termed 'more *general*,' and, therefore, likely to appeal to readers of very various tastes. A comparison of the articles contained in the two publications shews that in the later one the intention was to amuse as well as instruct, and that the preservation of 'scarce' pieces was by no means the only or even the chief aim in view.

As regards the introduction of the word *Britannicus*, I am indebted to Bro. Songhurst for the happy suggestion contained in the following words :—'If the earlier collection is entirely a translation of foreign matter, and the later one purely British, the new name is easy to understand.' As a matter of fact the 'Phenix' does not consist *entirely* of translations from foreign matter, but it does *largely* so consist—no doubt a tribute levied upon the 'Learned and Industrious Mr. Le Clerc' as promised by the 'Undertakers' in their Preface. Now the 'Phœnix Britannicus,' from cover to cover, contains nothing but *British* matter, *i.e.*, writings by or about English men and women, or concerning the history and institutions of our own country. This striking contrast in the contents of the two publications, indicated by the slight but significant variation in the name, is an additional link in the chain which connects the 'Phenix' with the 'Phœnix Britannicus.'

The following is an amended list of publications written, edited, or compiled by Joseph Morgan, in the order in which they issued from the press :—

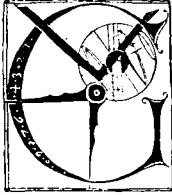
- I. 1707-8. (?). The earlier scheme of 'The Phœnix Britannicus.'
Probably 'The Phenix' of 1707-8, 2 vols., 8°, London.
At any rate inspired by that publication.
- II. 1723-5. 'Mahometism Fully Explained'
2 vol., London.
- III. 1728-9. 'The History of Algiers &c'
2 vol, 4°, London. A second issue in one vol, with new title-page, in 1731.
- IV. 1730-1. 'A late Monthly Pamphlet which, for six successive months, went by my name, till July last, and is since Defunct.'
Not identified. The quotation is from the Preface to 'Phœnix Britannicus' (p. v.) The first number appeared in the month of February, *i.e.*—according to the old method of reckoning—in the year 1730. There is no record of this publication at Stationers' Hall.
- V. 1731-2. 'The Phœnix Britannicus.'
Six numbers, 4°, commencing January, 1731, and ending June, 1732. Issued in book form, 1 vol, 4°, 1732, and twice subsequently.

- VI. 1739. 'The Lives and Memorable Actions &c'
1 vol, 12°, London. Re-issued without the six-page Dedication
to Lord Vere Beauclerc.

I am greatly indebted to Mr. H. G. Aldis, of the Cambridge University Library, to Mr. G. F. Barwick and the late Mr. G. K. Fortescue, of the British Museum, and to Mr. C. R. Rivington, Registrar at Stationers' Hall, for their courtesy in answering my letters of enquiry; and my cordial thanks are due to my friend Mr. Justice Batty, at Cambridge, for his kindness in making transcripts, which have greatly assisted me while writing this paper.



NOTES AND QUERIES.



GREGORIANS.—The Scabbard of a Sword which evidently belonged to this Society in 1736, has recently been added to the Museum of the Grand Lodge of England. Probably it is the one which in 1858 was in the possession of Mr. Edward Hawkins, who published a description in *Notes and Queries* (quoted in *A.Q.C.*, xxi., 108). The inscription corresponds exactly, but the Arms are shewn with a Scallop Shell as Crest, instead of the usual figure of Time. Mr. Hawkins identified an hour-glass in the embossed decoration of the gilt mounts, but I am inclined to think that the figures so described are merely part of a conventional design not relating in any way to the Gregorians, and that the Scabbard is a stock pattern, adapted for the Society by the engraved inscription and Arms. The Sword has unfortunately disappeared.

W.J.S.

The Khaibarites.—The *Daily Journal*, July 20th, 1725, has the following:—

This day comes on the Election of Master of the Grand Khaibar in the room of Mr. Robert Prior deceased, at which the several Members, Honorary Brothers and Candidates are desired to assist.

E.H.D.

Sir William Wilson.—In *A.Q.C.* xxv., page 254, Bro. Wonnacott refers to the equestrian statue carved by Sir William Wilson for Nottingham Castle. He says "The statue referred to was supposed to have been sculptured from an entire block of stone, but when the mob in 1831 broke into the Castle and carried it off as a trophy, it proved to be of wood, and its fragments went to feed the bonfire of the rioters."

This statement is perhaps derived from the account given in Deering's *History of Nottingham*, but as a matter of fact, the equestrian statue was undoubtedly carved in stone; the torso remains *in situ*, and therefore was not carried away, moreover, a spurred foot in stone from the same statue has long been in the Museum at the Castle.

Public Library, Nottingham.

J. POTTER BRISCOE.

Dr. Richard Munkhouse.—The following publication from the pen of Dr. Richard Munkhouse, Freemason and Gregorian, seems to have escaped the notice of those who have written concerning that worthy.

A Discourse delivered in the Church of Almondbury, in the West Riding of the County of York, May 16, 1799, at the Constitution and Dedication of the All-Manns Lodge of Free and Accepted Masons. By the Rev. Richard Munkhouse, D.D. 8vo. 1s. Hurst. 1799.

The *British Critic*, London, F. and C. Rivington, 62, St. Paul's Church-yard, for July, 1800, thus notices it:—A very suitable and sensible Discourse, from Matt. v., 16, Let your light so shine before men. The concluding part is more immediately addressed to the Society of Masons, who are earnestly enjoined to examine strictly into the moral characters of those whom they admit among them, and are zealously recommended, "cordially to support the reasonings, and strengthen, as much as possible, the hands of the government."

In List No. 17, at the end of Bro. R. F. Gould's *Four Old Lodges*, the Lodge is entered as :—1799 No 575 Allman's L., Admondbury, Yorkshire.

J. E. S. TUCKETT.

“Free and Easy ” Clubs.—In connection with the “Free and Easy Johns ” referred to *ante*, p. 4, it may be useful to note that in a series of lists of Clubs and Societies contributed to *Notes and Queries* by Mr. J. Holden MacMichael, 1899-1901, are :—

The Free and Easy Johns.

The Free and Easy under the Lamb, 1801.

The Society of the Free and Easy round the Rose.

W.B.H.

Masonic News in the *Edinburgh Evening Courant*, 1767-1772.

SATURDAY, FEBRUARY 21, 1767

LONDON.—“On Monday last, at a grand lodge of Free Masons, at the Thatched house Tavern in St James's street, his Royal Highness the Duke of Cumberland did them the honour to become a member.”

WEDNESDAY, MARCH 4, 1772.

LONDON.—“Last night at a quarterly communication of the Society of Free Masons, held at the Mitre Tavern, Fleet-street, upwards of 300*l*. was received to carry into execution the laudable designs of that Society. The meeting was numerous and respectable.”

SATURDAY, MARCH 21, 1772.

LONDON.—“A Petition is presented to the House of Commons, from the Deputy Grand Master and Grand Wardens of the Society of Free Masons, praying to be heard by themselves, or Counsel, against the Bill now depending before that House, to incorporate the Society of Free Masons, which Petition was ordered to lie on the table.”

MONDAY, APRIL 6, 1772.

LONDON.—“Yesterday the Bill for incorporating the Society of Free Masons, which was to have been taken into consideration of the whole House, was deferred.”

WEDNESDAY, APRIL 8, 1772.

LONDON.—“The King of Prussia is such a friend to Freemasonry that he lately rebuked the members of the grand Lodge at Berlin for treating him with some marks of distinction, declaring that in the Lodge he would not be considered as the King, but as brother Frederick, and adding that the breach of quality was to destroy the fundamentals of the Society.”

MONDAY, MAY 4, 1772.

LONDON.—“Last night a grand quarterly communication of the free and accepted Masons was held at the Crown and Anchor Tavern in the Strand, in order to choose a new Grand Master, when the Duke of Cumberland, Lord Petre, Major General Salter, and Edward Edwards, Esq; were nominated; the shew of hands was twenty to one in favour of Lord Petre, who in consequence was chosen.”

WEDNESDAY, MAY 13, 1772.

LONDON.—“At the grand feast of the Antient and Hon. Society of Free and Accepted Masons, at Merchant Taylors Hall, on Monday last, the Duke of Beaufort, Lord Petre, Lord Dudley and Ward, the Hon. Charles Howard, (heir to the Duke of Norfolk), and many other persons of distinction, were present, besides near seven hundred of the Brotherhood, when the Duke of Beaufort invested Lord Petre with the ensigns of the office of Grand Master, who appointed the Hon. Mr. Dillon his Deputy. It is remarkable, that a great number of Ladies were in the gallery on the above occasion. A good band of music attended, and several songs in honour of Masonry were sung by some of the most eminent performers at both theatres, and the evening concluded with great festivity.”

A. M. MACKAY

P.M. 36 (S.C.)

TO A NEWLY INSTALLED WORSHIPFUL MASTER.

Do thou so rule and live that, following thee,
Each new-made Brother shall, with well-plied maul
Of high endeavour and with chisel's edge
To noblest sacrifice of self devote,
Shape the rough ashlar of his mind and heart
Until—a perfect cube-stone—fair it shews
Meet for the Temple of th' ETERNAL KING.

Nor unto thee be wanting in that hour
When toil on earth to rest in Heaven shall yield:
THE MASTER'S benison, transfiguring all
Thy deeds of service past with Light Divine!

* * * *

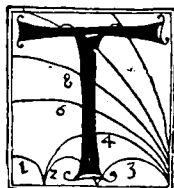
O may THE POWER ENTHRONED ABOVE
On thee HIS gifts of Grace outpour;
HIS Wisdom, Beauty, Strength and Love
Guide, cheer, uphold thee evermore!

So mote it be!

*Pension St. James, Montreux,
Switzerland, 3rd April, 1913.*

C. Fred. Silberbauer.

OBITUARY.



THE Brethren mentioned below have passed hence, and it is with much sorrow that we record their deaths:—

Herbert Atkinson, of Upsall Lodge, Nunthorpe, Yorkshire, Asst. Sojourner of Priory Chapter No. 561, who joined the Correspondence Circle in March, 1912. He died in North Ormesby Hospital on 4th January, 1913.

Lieut.-Col. J. Binning, C.I.E., V.D., of the Bengal Masonic Association, 12, Dalhousie Square East, Calcutta, India, on 25th January, 1913. He was a P.M. of the Lodge of True Friendship No. 218, and a member of our Correspondence Circle from March, 1907.

William St. Clair Denny Corcoran, of The Exchange, National Bank, Pittsburg, Pennsylvania, U.S.A., on 21st March, 1913; P.M. Franklin Lodge No. 221, and a member of the Correspondence Circle since October, 1906.

Francis John Deane, of Cranbrook, British Columbia, who was a P.M. of Kamloops Lodge No. 10. He joined the Correspondence Circle in June, 1912.

James Edward Hardwich, 14, Azalea Terrace South, Sunderland. Bro. Hardwich, who was a life member of the Correspondence Circle, which he joined in October, 1908, belonged to the Palatine Lodge No. 97. He died on 11th March, 1913.

Edward Lovell Hawkins, M.A., Oxon., Barham House, London Road, St. Leonard's-on-Sea, on 17th April, 1913. He joined our Lodge 7th April, 1886; resigned 2nd September, 1886, re-joined 8th November, 1906, and was appointed Senior Warden 8th November, 1912.

The Rev. **Charles Henry King**, A.K.C. (Lond.), of White House, Sunbury-on-Thames, a member of the Ionic Lodge No. 3210, and Prov.G. Chaplain of West Yorkshire. He was admitted to the Correspondence Circle in January, 1908, and his death occurred in January, 1913.

Stephen King, Box 168, Salisbury, Rhodesia, of the Lodge St. John in the South No. 747 (S.C.). He joined our Correspondence Circle in October, 1896.

Jenö Levy, of VII. Erzsébetorut 23, Budapest, Hungary, Deputy Master of Lodge Madach, and a member of the Council of the Symbolical Grand Lodge of Hungary, on 5th January, 1913. He was elected to the Correspondence Circle in June, 1906.

Rayner Blount Lewis, 37, Anerley Park, London, S.E., P.Pr.G.D., of Herefordshire, and a member of the Correspondence Circle since November, 1897. He died on 14th April, 1913.

John Christopher MacDonald, of 21, Nixon Street, Newcastle-upon-Tyne, on 15th April 1913. He was a member of the De Loraine Lodge No. 541, and of our Correspondence Circle, which he joined in March, 1898.

William Waring Mangles, Constitutional Club, Northumberland Avenue, London, W.C., in February, 1913. He belonged to the Yarborough Lodge No. 811, and also to our Correspondence Circle, to which he was elected in June, 1897.

John James Perceval, of 7, Glene Terrace, Wexford, Dep.Prov.G.M. of Wicklow and Wexford. He joined the Correspondence Circle in May, 1899, and died on 30th March, 1913.

Edward Phillips, of 30, Orchard Street, Portman Square, London, W., on 12th January, 1913. Bro. Phillips was a P.M. of the Amity Lodge No. 171, member of the Panmure Lodge No. 715, and a holder of London Rank. He became a member of the Correspondence Circle in March, 1907.

Seth L. Pope, Box 256, Portland, Oregon, U.S.A., Past Grand High Priest of the Grand Chapter of Oregon. He acted most efficiently as our Local Secretary for his State from 1907 until shortly before his death. He had belonged to the Correspondence Circle from January, 1899.

Edward T. Schultz, 1740 Park Avenue, Baltimore, Maryland, U.S.A., on 11th March, 1913. Bro. Schultz was born on 23rd August, 1827, at Frederick; he was initiated on 3rd June, 1854, in Lodge Concordia No. 13, and was W.M. five times. He was appointed to the rank of Senior Grand Warden in 1884, and held high rank in other Masonic degrees, being 32° in the A. and A.R. He began his important work, *The History of Freemasonry in Maryland*, in 1880, and completed it in 1887. He also published the Reports on Foreign Correspondence of his Grand Lodge for the long term of twenty-six years, and of his Grand Chapter for thirty-six years. For more than fifteen years he had been totally blind, and it is, therefore, the more remarkable that he was able to accomplish the important literary works on which he was engaged. He joined our Correspondence Circle in June, 1888.

William Alfred Scurrah, 12, Rutland Street, Regent's Park, London, N.W., on 29th December, 1912. Bro. Scurrah was initiated in 1883 in the Royal Savoy Lodge No. 1741, and subsequently became a member of the Henry Levander Lodge No. 2048, and many other Lodges, including the Wantage No. 3178, and the Hendon No. 2206, of both of which he was Secretary for many years. He was exalted in Belgrave Chapter No. 749; and was ultimately given the rank of Grand Standard Bearer in Grand Lodge and A.G.D.C. in Grand Chapter. He was elected to the Correspondence Circle in March, 1890. His funeral took place at Finchley Cemetery.

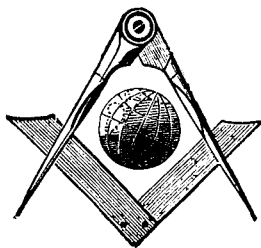
George Shread, Cambridge House, Trinity Road, Birchfield, Aston, Birmingham. This brother, who died at the advanced age of 86 years, was a P.Prov.G. Warden, and joined the Correspondence Circle in May, 1893.

Henry Leonard Stillson, of Bennington, Vermont, U.S.A. This brother was born in Granville, New York, on 19th September, 1842, was prominent in Freemasonry in the U.S., and took much interest in Masonic literature, being Editor-in-Chief of *The History of Freemasonry and Concordant Orders*, published in 1891. He died at Bennington, 5th April, 1913. He had been a member of our Correspondence Circle since March, 1892.

Joseph Henry Taylor, 29, Lee Terrace, Blackheath, London, S.E., on 22nd April, 1913. Bro. Taylor, who joined the Correspondence Circle in October, 1905, was P.M. of Earl Dartmouth Lodge No. 3279. He was buried in Hither Green Cemetery.

Oric O. Whited, 300, Washington Avenue, S.E., Minneapolis, Minnesota, U.S.A., on 8th August, 1912. He joined the Correspondence Circle in May, 1907.

John Yarker, Burton Road, West Didsbury, Manchester. Bro. Yarker was born at Swindale Shap, Westmorland, on 17th April, 1833, and was initiated in Lodge Integrity No. 189 (now No. 163) on 25th October, 1854, being then 21 years of age. He afterwards became connected with numerous Masonic bodies and degrees of all kinds in different parts of the World. His first contribution to Masonic literature was an article on *Military Masons* in the *Freemason's Magazine and Masonic Mirror*, 1858, and from that date his pen was always active, his writings being far too numerous to detail. His death occurred on 20th March, 1913, and he was laid to rest in St. Paul's Churchyard, Withington. He had joined our Correspondence Circle as early as May, 1887, his number on the roll being 77.



Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

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Vol. XVII., 1904. Colours in Freemasonry, *F. J. W. Crowe*; Dr. Robert Fludd, *E. Armitage*; Minutes of an Extinct Lodge, *E. A. T. Breed*; Budrum Castle, *Admiral Sir A. H. Markham*; The Very Ancient Clermont Chapter; The High Grades in Bristol and Bath, *J. Yarker*; The "Chetwode Crawley" MS., *W. J. Hughan*; Irish Certificates, *S. C. Bingham, W. John Songhurst*; Accounts of Re-building St. Paul's Cathedral, *Canon J. W. Horsley, Andrew Oliver*; Summer Outing—Worcester, *W. John Songhurst*; The Grand Lodge of Ireland and the Grand Lodge of Pennsylvania, *Dr. Chetwode Crawley*; A Glance at the Records of Two Extinct Hull Lodges, *G. L. Shackles*; Templaria et Hospitalaria, *L. de Malczovich*; The Government of the Lodge, *Canon J. W. Horsley*; Notes on Irish Freemasonry, No. VIII., *Dr. Chetwode Crawley*; &c.

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Vol. XIX., 1906 (not sold separately). Old City Taverns and Masonry, *J. P. Simpson*; The Carolus of our Ancient MSS., *J. Yarker*; The Sirr Family and Freemasonry, *H. Sirr*; The Naimus Grecus Legend, II., *E. H. Dring*; Seals on "Antients" Grand Chapter Certificates, *J. T. Thorp*; The Lodge of Prudent Brethren, *H. Guy*; Templaria et Hospitalaria, *L. A. de Malczovich*; A Unique Engraved List of Lodges, "Antients," A.D. 1753, *W. J. Hughan*; The Sea Sergeants, *W. B. Hestall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan, and his "Phoenix Britannicus," *H. Sirr*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bowes*; Summer Outing—Shrewsbury and Ludlow, *W. John Songhurst*; Notes on the Grand Chaplains of England, *Canon J. W. Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Dr. W. Wynn Westcott*; Arab Masonry, *John Yarker*; &c.

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MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I., II., III., IV. and VIII. are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Vol. I. (*out of print*) contains:—

Facsimile and Transcript of the "Masonic Poem" MS., Bib. Reg. 17 A. 1. (*British Museum*). This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represents the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Vol. II. (*out of print*) contains:—

Facsimile and Transcript of the "Matthew Cooke MS." Add. MS., 23198 (*British Museum*), with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of date to the "Regius MS." (Masonic Poem) published in Vol. I. and is probably equal to it in interest.

Facsimile and Transcript of the "Lansdowne MS." No. 93, art. 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the "Harleian MS." No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Vol. III. (*out of print*) contains:—

Facsimile of the "Harleian MS." No. 2054, fo. 22. (*British Museum*). With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. (*British Museum*). With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Leeds*). With Transcript, and Commentary by Bro. C. O. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) of the "Cama MS." With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge" and "Spencer" families of these old writings.

Vol. IV. (*out of print*) contains:—

Facsimile of the "Grand Lodge No. 1, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, inasmuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. (*Grand Lodge Library*). With Introduction and Transcript. This MS. has once before been printed (in Gould's "History.") Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) of the "Harris No. 2 MS." (*Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gaa.*) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Vol. V. (nearly exhausted), price 10s. 6d., contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Phillipps No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Phillipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Phillipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Vol. VI., price 10s. 6d., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents "Newly Translated by J. Whytestones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Vol. VII., (nearly exhausted), price 10s. 6d., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

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"**The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727,**" twenty-two pages of facsimile, and a treatise on the history and Masonic importance of this Society from the pen of Bro. W. H. Rylands, F.S.A., P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

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May, 1913.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. JOHN SONGHURST, *F.C.I.S.*, P.A.G.D.C.

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➤❖ Ars ❖➤ Quatuor Coronatorum

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



*EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
and W. J. SONGHURST, P.A.G.D.C.*

VOLUME XXVI. PART 2.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.
1913.

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 subject 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 in the offices at No. 52, 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 near 800 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 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 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 and 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.



Photographed by James, Glasgow. Photograph by A.J. Daniels, London.

Yours sincerely
E. L. Hawkins

FRIDAY, 2nd MAY, 1913.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present :—Bros. E. H. Dring, W.M.; W. B. Hextall, J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; Hamon le Strange, Pr.G.M., Norfolk, P.M., Treas.; W. John Songhurst, P.A.G.D.C., Secretary; W. Wonnacott, S.D.; and F. W. Levander, Steward.

Also the following members of the Correspondence Circle :—Bros. Fred. H. Postans, H. F. Whyman, H. R. Justice, John Foulds, John Church, Osborne Pearston, Henry Huxley, George Robson, Gordon P. G. Hilla, G. Vogeler, G. A. Crocker, H. Hyde, R. E. Landesmann, A. B. Joseclyne, J. Smith, R. Goodall, W. J. Evans, J. C. Zabban, H. G. M. Holmes, Col. Sir Howland Roberts, Bart., E. Adamson, Charles H. Bestow, F. W. Le Tall, W. Leonard Staines, Nugent Chaplin, The Rev. M. Rosenbaum, Wm. J. D. Roberts, Col. D. Warliker, W. Laird Clark, D. Bock, Walter Dewes, John I. Moar, W. Howard Webb, Dr. A. E. Wynter, Aug. Brennecke, S. J. Fenton, T. Fred. Isherwood, Stanley W. Rodgers, J. Walter Hobbs, J. H. Ganson, R. J. Houlton, Dr. T. Edwin Harvey, G. H. Fennell, S. V. Williams, A. C. Beal, C. F. Sykes, J. M. Goodwin, J. Powell, H. Newman Godward, C. Isler, Leonard Danielsson, M. Thomson, Dr. S. Walshe Owen, G. Fullbrook, F. A. B. Lord, Reginald C. Watson, and J. F. H. Gilbard.

Also the following Visitors :—Bros. Wm. H. Booth, P.M. Lancastrian Lodge No. 2328; H. E. Simpson, J.D. Burdett Lodge No. 1293; Col. F. S. Leslie, late R.E., I.P.M., and C. A. Bassett-Smith, P.M. Hiram Lodge No. 2416; L. W. H. Fischer, P.M. Britannic Lodge No. 33; Richard Faull, G.St.B.; J. Francis E. Hall, I.P.M. Greenwood Lodge No. 1982; G. Tader, P.M. Panmure Lodge No. 715; Chas. Bryant, J.W. Fairfax Lodge No. 304; Bernard Hollander, J.D. Authors Lodge No. 3456; A. E. Toogood, Westbourne Lodge No. 733; J. F. McGough, Tredegar Lodge No. 1625; and P. H. Bennett, W.M. Calculus Lodge No. 3575.

Letters of apology for non-attendance were received from Bros. G. Greiner, P.A.G.D.C., P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; J. P. Rylands; E. Macbean, P.M.; Admiral Sir A. H. Markham, P.Dis.G.M., Malta, P.M.; E. Conder, L.R., P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.; A. Cecil Powell; F. H. Golduey, P.G.D., P.M.; Fred. J. W. Crowe, P.G.O., P.M.; William Watson; Sydney T. Klein, L.R., P.M.; John T. Thorp, P.A.G.D.C., P.M.; L. A. de Malezovitch; R. F. Gould, P.G.D., P.M.; and E. Armitage, P.Dep.G.D.C.

Bro. DRING said :—

It is with true sorrow that I announce to you the death of our dear and much esteemed Brother Edward Lovell Hawkins, the Senior Warden of this Lodge. As perhaps some of you are aware, since the middle of last summer he had been in poor health, but neither I nor any of his friends had any idea that he was suffering from a

grave malady, or that it would have a fatal consequence. Unfortunately, towards the beginning of last month, the indisposition took an acute form, and our Brother passed away very suddenly on Thursday, 17th April. On the following Tuesday, a few of us saw him laid in his last resting-place at West Norwood Cemetery, after a service had been performed at Christ Church, St. Leonard's-on-Sea, where he had resided in recent years. Bro. Hawkins was so well known to all of you, either personally or by his writings, that you will readily understand no words of mine can possibly express the void that his death will cause, not only in this Lodge, but among all students of Freemasonry throughout the world.

Bro. Hawkins was born on the 10th August, 1851, and was the son of the Rev. Robert Hawkins, M.A., Vicar of Lamberhurst, Kent. He was educated at Eton and proceeded to Oxford, where he graduated B.A. in 1875 and took his M.A. in 1877, being Classical Postmaster of Merton College. His vocation was that of a private tutor, in which capacity he had some thirty-five years' experience, carrying on establishments in Oxford, in London, and more recently at Barham House, St. Leonard's-on-Sea. Perhaps this vocation gave him a greater amount of leisure than most other professions. That leisure he undoubtedly used most adequately not only for the benefit of Freemasonry but for his fellow-men in general. In the long list of appointments held by him, ranging from Provincial Grand Secretary of Oxford downwards, will be found the onerous positions of Treasurer of the East Sussex Hospital, member of the General and Finance Committees of the same Institution, and Treasurer and latterly Secretary of the King Edward Memorial Fund for the removal of the Hospital. He was also Treasurer of the South Saxons Club, connected with amateur sport. At the same time he found time to write not only a large number of Articles for the London *Freemason*, but many papers for this Lodge and several important books. Among his Masonic writings may be mentioned : *The Lodge of the Nine Muses and its Jewels*; *Red Apron Lodges*; *Freemasonry in Massachusetts*; Translation of the Pope's *Encyclical De Secta Massonum* (all of which appeared in the *Freemason*); *History of Freemasonry in Oxfordshire*, 1882; *A Concise Cyclopædia, or Handbook of Masonic Reference*, 1908. He also prepared the New and Revised Edition of Mackey's monumental *Encyclopedia of Freemasonry and its Kindred Sciences*, which was published last year. For our *Transactions* he wrote papers on *Two Editors of the Book of Constitutions*; *The Henry Heale MS.*; *Two Old Oxford Lodges*; *Adoptive Masonry and the Order of the Mopses*; *Evolution of Masonic Ritual* (the first of a triad of papers on the ritual, which he had intended to complete), besides many reviews and notes on various Masonic matters. He also conceived the idea of a periodical devoted to Masonic Notes and Queries, and in May, 1911, the first number of "*Miscellanea Latomorum*" made its appearance. It was a most valuable addition to the Masonic press, and questions asked by correspondents were promptly and adequately answered.

Bro. Hawkins was initiated into Freemasonry in the Apollo University Lodge No. 357 at Oxford, and became its W.M. in 1881. Later he joined the Alfred Lodge No. 340, and the Churchill Lodge No. 478, both also at Oxford. He afterwards joined the St. Leonard's Lodge No. 1842, was W.M. in 1905, and Secretary for some years. He was appointed Prov. Grand Steward of Oxon. in 1879, Prov. Grand Registrar of the same province in 1880, Prov. Senior Grand Warden in 1882, and Prov. Grand Secretary from 1883 to 1885. In the Province of Sussex he was Grand Steward in 1910 and Senior Grand Warden in 1912. In the Royal Arch he was a member of the

Apollo University Chapter No. 357, was P.Z. in 1884, and was Prov. Grand Scribe E. from 1884 to 1885. He was also a P.Prov. Grand Sword Bearer of the Mark Degree for Berks. and Oxon; 30° in the A. and A.R.; Knight Templar; Knight of Malta, etc.

He had been one of the earliest joining members of this Quatuor Coronati Lodge, the date of his admission being 7th April, 1886, the first meeting after the consecration. For private reasons, he found it necessary to resign two or three months afterwards, but he always took a keen interest in its work, and eventually re-joined on 8th November, 1906. He held most of the offices in the Lodge, and last November I appointed him my Senior Warden, and was anticipating the pleasure of his installation in the principal chair at the end of this year. I must not omit to mention the fact that Bro. Hawkins had looked after the interests of the Lodge for some time as our Local Secretary for Sussex, and his kind services will be greatly missed.

In a Lodge such as ours, we have to deplore the loss of members by death, more often than is usually the case in Masonic Lodges: but I think it may surely be said on this occasion, as it should be possible to say on all such occasions, that our late Brother performed to the full his allotted task. Although his voice is hushed, his words will yet speak to generations of Freemasons for many years to come.

One Grand Lodge, four Lodges, and thirty-four Brethren were admitted to membership of the Correspondence Circle.

A Vote of Congratulation was accorded to members of the Correspondence Circle who received Grand Lodge Honours at the Festival held on 30th April.

The SECRETARY called attention to the following

EXHIBITS

By Bro. WILLIAM WATSON, Leeds.

Silver JEWELS, square, level, and plumb-rule, engraved "Kent Lodge of Instruction." The square bears the hall-mark 1829.

By Bro. SAMPSON FOGG, Manchester.

Bronze MEDAL, probably Scotch, not yet identified.

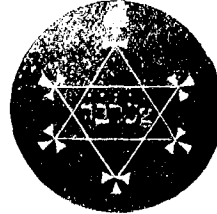


By Bro. R. F. WALLIS, Titchfield, Hampshire.

Masonic SEAL, with portrait of Admiral Rodney, and said to have belonged to one of his descendants.

By Bro. C. RUSSELL PEACOCK, Mumbles, Glamorganshire.

Gold TOKEN, or Talisman.



This has been identified as the Talisman figured in Francis Barrett's *Magus, or Celestial Intelligencer*, book ii., part i., chap. v., p. 41. It is there described as follows:—"This Seal is used as a preservative against all casualties, dangers & mischief, being worn engraven on pure gold it secures the bearer from all evils."

By Bro. EDMUND POOLE, London.

PUNCH-BOWL, Oriental Ware. *Presented to the Lodge.*

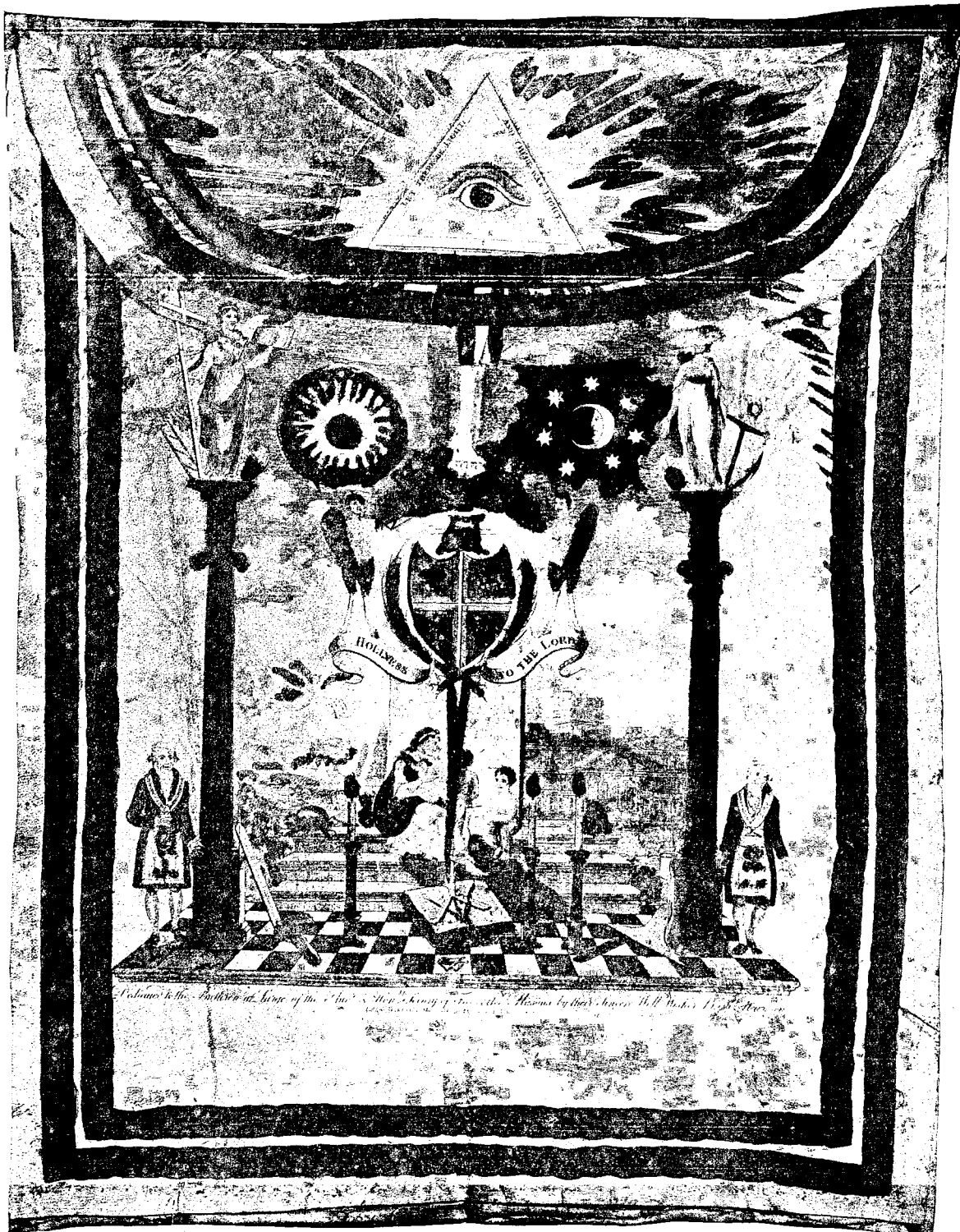
By Bro. HAMON LE STRANGE, on behalf of Bro. H. J. JARMAN, Bury St. Edmunds.

APRON, engraved by R. Newman, May 1st, 1798. The body and flap of the apron are edged with purple, red, and light blue ribbon; and the following inscription is at the foot:—

"Dedicated to the Brethren at Large of the Anct & Honble Society of Free & Accd Masons, by their Sincere well wisher, Br R! Newman."

A cordial vote of thanks was unanimously accorded to those Brethren who had kindly lent objects for exhibition or who had made presentations to the Lodge Museum.

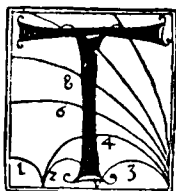
Bro. GORDON P. G. HILLS read the following paper:—



NEWMAN APRON in the possession of Bro. H. J. Jarman.

NOTES ON THE RAINSFORD PAPERS IN THE BRITISH MUSEUM.

BY BRO. GORDON P. G. HILLS, L.R., P.M. 2416, P.Z. 2416.



THE correspondence and papers of our distinguished Brother, General Charles Rainsford, occupy Nos. 23,644 to 23,680 in the Catalogue of Additional MSS. at the British Museum Library. Many of the volumes proclaim their contents by their titles, relating to the important appointments and commands held by General Rainsford during his military career, and other matters, and having examined the whole of the Papers in case of finding any stray clue, I believe I am justified in saying that I can now guide our Brethren to all that is of any interest from the Masonic point of view.¹

Last year I laid before the Quatuor Coronati Lodge ample extracts from the Biographical Memoranda (Add. MSS. 23,667)² of his life up to 1796, written by General Rainsford, concluding with the list of his many "Avocations," military, Masonic and otherwise, and published with it a list of the contents of the volume entitled "Papers relating to Masonic Affairs, Mesmerism, etc.," 1768—1799. (23,675). I now propose to give a further account of the items bearing upon Freemasonry in this volume, in the two volumes (23,669 and 23,670) of "General Correspondence," and throughout the papers.

The volume of "Correspondence and Various" (23,659) only yielded an impromptu translation (f. 115) from a French almanack of the "Commandemens des Anciens Philosophes à leurs Disciples,"³ made at Algiers in 1782, when adverse winds drove him to make a temporary sojourn there. In his Biographical Notes, he says that he stayed a short time and received "great Civility from the Dey, who upon his going to be presented asked Him how His Brother The King of England did, making

¹ Since this paper was read I have completed my examination of all the Rainsford Papers at the British Museum. In Appendix E I give a list and brief description of all the volumes.

² The references throughout this paper are to Additional MSS. at the British Museum Library.

³ "Translated Extempore"

1. Tell your Secret to No one, 2. Speak little & well.
3. Let not Women or Wine e'er persuade You to Ill.
4. To All be complacent, 5. Familiar with Few,
6. Nor by Flatt'ry gain any Point you pursue
7. Know compleatly your Man e'er your Friendship you show
8. Nor too rashly condemn, tho' it should be your Foe.
9. Know Yourself. 10. Nor rejoice at Another's Distress
11. Nor let Hatred or Anger, your Malice express.
12. Be firm in ill Fortune, 13. Be prudent in Good.
14. Pay Respect where 'tis due and well understood.
15. Despise not the Poor, but Supply him with Food.
16. To do well, is better than Words can declare.
17. Be content with what Fortune allows you to share.
18. Be aware how you trust, who your Ennemys known
19. Let Mercy & Kindness to All Men be shown.
20. Shun Idleness, Avarice with Pride and Conceit
21. And Remember that Death will come sooner or late
And as you to your Neighbour your Charity lend
So will Heaven to You be a generous Friend."

no Difference between Them." We find from his correspondence that he took the opportunity to gain some information bearing on Kabbalah and Rosierucianism, (23,669. f 85.), but the Journals (23,656,-7, and -8) relating to this "Mediterranean Expedition" are tantalizingly silent on these topics.

A volume of "Miscellaneous pieces in Verse in English, German, French, Spanish and Latin" (23,674) a collection of trifles, gives no information of interest to the Lodge, although as a resident in the neighbourhood my eye was caught by the heading (f. 30) "The following Stanzas were written upon a Lady who expressed an inclination to Bathe in Taplow Spring, Aug^t. 4. 1800."

The contents of the two volumes of "General Correspondence" are very varied and full of interest beyond what I can include in these researches. Besides letters relating to Masonry, one comes on matters as varied as, regulations as to the etiquette of the Venetian Republic on a visit by the Duke of York (1772), requisitions for Military protection during the Gordon Riots (1780), the consignment of "a barrill of very fine oysters, a pair of Giblets" and three "widgeon," letters from public persons such as the Dukes of Gloucester and Kent, Lord St. Vincent, correspondence with Mrs. Rainsford, their son and daughter, and much else.

The memoranda and extracts from Bye-laws relating to the Lodge L'Immortalité de l'Ordre meeting at the Crown and Anchor in the Strand, (23765, ff. 1, 3 and 25) explain the difficulties in the proposed amalgamation of this French Lodge with the Lodge of Antiquity, the negotiations for which, as we learn from Bro. Rylands' "Records," seem to have come to nothing. In fact, "L'Immortalité de l'Ordre" died a natural death (erased 1775), and some of its members¹ seem to have joined "Antiquity," and formed the nucleus of the clique of friends who afterwards led the attack on Bro. Wm. Preston. It is clear from these papers that the Members were at issue with their Master, Vignoles, as to the control of their charity fund and the regularity of their meetings, and particularly as to the validity of proceedings when less than seven members were present. The extracts from the By-laws bear on the question of the Poor-box and payments.

We also come in touch with Bro. Rylands' "Records" of "Antiquity" in the person of Peter Lambert de Lintot, who visited the Lodge June 9th, 1779, and two summonses relating to the Harodim Chapter and Lodge (ff. 50, 46 and 48). Bro. Yarker has given us some notes about Lintot (*A.Q.C.* xvi., p. 160; and xvii., p. 88), and we have amongst these papers an Inventory of some of his Masonic properties which I annex to this paper as Appendix B. The List is headed by a copper plate engraved design giving the emblem of the Lodge of St. George De L'Observance No. 53² C.P.² of all Degrees of Masonry VII² . . . LXXXI. of Perfection. "C.P.²" evidently signifies "Clermont Perfection Rite," of which the "Ancient and Accepted" Rite is now much in the position of a residuary legatee.

The numbers refer to the system of TWENTY-FIVE elevations or degrees, divided into VII. classes or rather Lodges, Chapters, or Councils controlling them, LXXXI. marks being allotted amongst the 25 degrees for their accomplishment. I cannot here enter upon the involved history of the A. and A.R., except to point out

¹ For reference I give names occurring as Members of the Lodge. In 1758 Vignoles, W.M., De Leautier, Substitute; Pierre Duva, Du Roveray, S. and J.W.; Cardinaux, Sec. Other names Blacke, Wulbarry, Des Barres, Saur, March, Cole, Colmon, Dubois. The last I fancy may be the Brother who collaborated with Vignoles in the publication of "La Lyre Maçonne," issued at the Hague 1763.

² Previously No. 68, became No. 53 in 1770.

that in 1794 Bro. Rainsford held 32 degrees, so that the Rite, under whatever name it might be, had apparently then already achieved the mystic number 33. I have copied a list of Lodges under the Grand Lodge of the United Netherlands formed December 27th, 1756 (23,675 f. 19) and a Masonic Charge (f. 43), which are of interest, and they appear as Appendices C and D to this paper.

I referred briefly in my former paper (Notes on some Masonic Personalities, etc., *A.Q.C.* xxv., p. 141.) to the "CONVENT OF PARIS,"¹ held under the auspices of the Order of Philalèthes in August, 1784, and now propose to give some more detailed account of the information which the Rainsford papers afford as to its relations with England, and the English representatives: Brothers Bousie, Brooks, Heseltine, Maubach, and Rainsford, who are said to have attended.

This Masonic Congress was one of some ten or more such gatherings, convened either in the interests of the propaganda of systems such as the Strict Observance, or as in the present case, and at Wilhelmsbad (1782), in an attempt to rescue Continental Masonry from the state of confusion in which it was involved.

The Duke of Brunswick, the Princes of Hesse-Darmstadt and Hesse-Cassel, and the leading German and French Masons of the day were among those who attended, St. Martin and Mesmer took an active part in the proceedings. An invitation was extended to Cagliostro,² whose passage of arms with the Convent forms one of its most interesting recollections. It is noticeable that Brother Rainsford had served with distinction under the Duke of Brunswick in the war in Germany in 1761 as an expert in fortification, and in the interval, the Duke had taken a very leading part in Freemasonry generally, besides being concerned in several of the Convents (Kohl 1772, Brunswick 1775, Wolfenbüttel 1778), so that from this association he may have gained some of his knowledge of Continental Masonry.

The points on which our French Brethren asked Brother Bousie to obtain information are set forth in ten articles with much detail (23675. f. 13). I translate and abbreviate them as follows:—

¹Thory. in his "*Acta Latomorum.*" Paris, 1815. Vol. II.: pp. 92-97, gives a long list of the members, princes, royal officials and officers in the service, bankers, and many others of all ranks and professions.

²Mackenzie gives an account of the affair: An invitation was sent on February 10th, 1785, desiring Cagliostro to attend the Convent, and he told the bearer he would attend, but, in the course of a few days wrote, desiring that all members of the Convention should adopt the Constitutions of his Egyptian Rite, and be initiated in the Mother Lodge at Lyons; also requiring that "the archives of the Philalèthes" (the labour of 10 years' researches) "should be burnt." Count Gleichen was deputed to see him and obtain a more reasonable understanding. The reply came that "The Unknown Grand Master of Free Masonry" deigned "to give a ray of light into the darkness of their (the Philalèthes') temple." It is "his wish to prove to them the existence of one God—the basis of their faith. . . . It is by deeds and facts, by the testimony of the senses, that they will know God, man, and the intermediary spiritual beings. . . . Let, then the Philalèthes embrace the doctrines of this real Masonry . . . let the sanctuary be purified. . . . Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected." The Philalèthes replied that they could entertain no such project. The great Unknown replied again at length, in the strain of his former letter, "We have offered you the truth and you have disdained it. . . . Do not justify yourselves: we are not offended," and, giving his address a very practical turn he asked, "What are forms without funds?" Finally three delegates from the Convent were initiated at Lyons, but, although they were much impressed and reported favourably of the Order, negotiations happily fell through and Cagliostro had nothing further to do with the Convent.

1. At a foxhunt at which Lord North¹ and Lord Sandwich were present a strange sportsman took part, a man well-informed and well-educated, he arrived and departed without anyone being able to find out anything about him. Could these noblemen, or anyone connected with them, throw some light upon the adventure?
2. The Lodge [AR] has the first book of the Constitutions, printed in 1723, and asks for further editions.
3. Also for Copies of any references to Freemasonry in contemporary newspapers, reviews, &c.
4. Aged Masons to be questioned as to the ideas about Masonry in their youth, and details of variations in its aim, and the means employed.
5. Whether it is usual in England for noblemen and gentlemen to enroll themselves in the trades' societies, according to their choice or associations, as in other countries?
6. What is the origin of the name 'free maçon'? And what is the difference between 'free' and 'accepted'?
7. What is the truth about the Locke MSS. (the original of which was supposed to be at the Bodleian Library) and Henry VI.'s alleged authorship, about which Hume, the historian, is referred to.
8. If the Masonic Association is ancient no one would be more likely to possess the proofs than Mr. "de Valancey,"² Colonel of Engineers at Dublin, who is celebrated on account of his discoveries about the identity of the Phœnician and Irish languages.

This is followed by lengthy "general observations" on the antiquity of the Masonic and kindred societies, and the need for carefully distinguishing the aim, the origin, the progress, and the "eclipses" of Freemasonry, in view of the exploitation of contradictory theories exploited by the fanatic, the trifler, or the moneymaker.

9. Information is sought about the Isle of Mull, the retreat given by Richard Cœur de Lion to the Masons from Palestine, and the hereditary Grand Mastership of the house of "Stewards" of Scotland. Did Masons really exist in the Isle?
10. Mount Hérédon, so celebrated in several of the high grades in France, is said to be in the Isle of Mull, whilst others believe it to be the same place as Kilwinning; what was the origin of the Freemasonry of the builders employed at that Abbey?

Ascertain the dates of the Constitutions given to various Lodges of the different European States from the Grand Lodge of London.

¹ Lord North 1732-1792. Premier during the American War of Independence. Resigned office 1782, and returned to office in a coalition government the same year, which lasted only a few months, after which he held no further responsible position in the State. Lord Sandwich at first a friend and associate of Wilkes, afterwards prominent in attacking him, had been a member of Lord North's Ministry, and, as First Lord of the Admiralty, narrowly escaped censure at the time of the abortive naval engagement off Ushant in 1778.

² Charles Vallancey (1721-1812). Employed as an Engineer Officer on a military survey of Ireland. Secretary to the Society of Antiquaries of Ireland 1773. F.R.S. 1784. General 1803. He was Grand Secretary of the Grand Lodge of Ireland in 1768. Wrote several works on the fancied resemblance between the Irish language and the Phœnician, North American Indian, Egyptian and Hindu tongues. He never acquired the vernacular, or a real knowledge of the Irish of the Old MSS., and his writings very naturally are untrustworthy in their alleged facts and extravagant in their theories.

Trustworthy information was sought concerning the residence in England of Dr. Falk ("docteur fale"), the opinion held as to his manner of life, and all circumstances of interest relating to this extraordinary man who is said to have died about four months ago.

Brother Bousie was referred to Brother Brooks,¹ a mason "*très agé*," and an old member of the National Grand Lodge of London, extremely well-informed and able to give information as to the antiquity and aim of Masonry, who ordinarily lived at Hammersmith, six miles from London.

But this was not all, the Lodge appended a further note that they were interested in the experiments on Mercury, Silver, and Gold, by Dr. James Price, at Guildford, a review of whose brochure on the subject had appeared in the Universal Magazine, which is quoted at length. The Lodge would like further particulars.

Civilities were to be conveyed to the officials at the Grand Lodge, particularly to the present G.M., and to Brother Heseltine ("Czeltine"), Secretary General.

Finally a note "not to forget the information on Swedenborg."

On 13th June, 1783, we find Brother Wm. Bousie in London, writing to General Rainsford, . . . "I return you the paper relating to the Lodge in Paris, you will oblige the Brethern very much, and me in particular, by sending me every information in your power; any of your acquaintances going to France I daresay will take charge of any small packet you may send to my address." He encloses a letter from the Marquis de Lusignem, "who I flatter myself you will have a great deal of pleasure in being acquainted with." (23,669. f. 87.)

It would seem that Brother Rainsford handed the Memoranda over to the German Lodge, 'Der Pilger,' London, and the paper is endorsed on the outside, "Ansd. by Mr. Swedeman." The Master and Officers of the Lodge drew up the reply, which they charged the J.W. to deliver to Lt.-General Rainsford 'our very Worshipful Brother' (23,675. f. 11.). It is headed —

"London 18th of July in the year 3887 i.e. after the nativity of Jesus Christ 1783."

The rest of the document is in French, and after giving the address at Free Masons Tavern, Great Queen Street, it proceeds to this effect:—

True Masonry has never experienced variations in its aim ('but') which being unique cannot be varied. As to the means which the true masons have employed to attain 'the aim,' the difference of their relations with the world, at different times, has obliged them to vary the exterior form of the means to attain the end.

2. The denomination "Des frères maçons" originated in France, where the Members of the order judged it proper to *accept* the name, which has been the reason that they have since been called "des frères acceptés (free and accepted maçons)."

3. With regard to the MSS. at Oxford they will endeavour to find out.

¹ Brother John Brooks wrote, January 6, 1785, inviting General Rainsford to attend his Royal Arch Chapter at Freemasons' Hall (23,669, f. 93). Comp. John Brooks, of "Prudence" Chapter, appears as joining "St. James" on June 9th, 1796, in the history of that Chapter. He was Rainsford's proposer for admission to Royal Arch Masonry in Grand Chapter.

4. The Society which exists in our own times under the name "Des frères maçons" is without doubt very ancient, it is only amongst the inmost ("*intimes*") Brethren that one learns to solve completely the problem of its antiquity.
5. The Society in the time of "Richard, Cœur de Lyon" did not go by the name of "frères maçons."
6. The word "Heridon" is famous in several degrees of Masonry, that is to say, in some invented degrees (*grades forgés*), or in degrees of masonry so-called. Apparently, the enlightened brethren who have judged it proper to make the law, that Jews should be admitted into the Society, have received the word with the secrets (*mystères*) which have been entrusted to them.
7. The date of the Patents or Constitutions granted by the Grand Lodge of London, will be found in the published book of the Constitutions, of which the G.L. is about to print a new edition.
8. Mr. Samuel Falk was a Jew who died a little more than fifteen months ago, they maintain that he had misemployed some knowledge (*connaissances*) which had been entrusted to him, and that for that reason he was punished, and obliged to pass the rest of his life in solitude, without daring to communicate his knowledge, which he had the imprudence to make apparent for ostentation.
9. The 'frères Stuart,' 'the Stuart Brothers,' at London, it is explained, are the Members of the Grand Stewards Lodge, the regulations of which are described.

We have the translation of a letter from Savalette de Langes, the leading spirit of the Philalèthes and Secretary of the Convent, January 28th, 1784, (23,669, f. 76) to Bro. Bousie. He writes that he has been kept in doors waiting for the melting of the snow, but is determined to see him next day at eight o'clock, whatever the weather, before he leaves Paris, to have a conversation about papers which he encloses. These comprise a letter from the Council of *Escharpes Blanches* to Bro. Rainsford, an Almanac with the List of Members for 1781 (a copy of which will also be sent to the Pilgrim Lodge), a copy of further observations and enquiries, a table of abbreviated signs, and a copy of New Regulations to be communicated to Bro. Rainsford, constituting him an Honorary Member (23,675, f. 41).

Accordingly we find another lengthy Memorandum, in French, dated at Paris, January 28th, 1784 (23,675, f. 17), addressed to Bro. Rainsford. It commences with explanations about the Lodge Amis Réunis AR and the Philalèthe Council of Escharpes Blanches ÆBR, whose researches have been carried on for ten years, and proceeds to propound further questions. The letter is underlined and replies are noted in red ink in Rainsford's hand and it is endorsed, "Ans^d by f. Bouzie 21 Apr. 1784."

Referring to the replies from London, it is asked, "Since you say that Masonry has never experienced any variation in its aim, do you then know with certainty, what this unique object is? Is it useful for the happiness of mankind?" Rainsford interjects in red ink "What is the Happiness of Mankind?" ("le Bonheur de l'Homme.") Tell us if it is of an historical, political, hermetical or scientific nature? . . . Moral, Social, or Religious? . . . Are the traditions oral or

written? The reply is, "See Calcot p. 80." Your reply as to the English name of Free Masons (*francs maçons*) appears to us very vague—(An opinion one can heartily endorse)—Again they are referred "See D^o," (*i.e.*, Calcot). They ask more questions about the antiquity of the order, the information reserved for the 'Inmost Brethren' ("les ff. Intimes"), and mention the three Reforms in Germany, Dehünt (Von Hund,) Zinnendorf, and the Wilhelmsbad Convent in 1782, and are referred to Calcot as to the first, and are told that as to the rest 'I don't know' and 'Nothing to say.'

Your reply relating to Mount Heredom does not answer the whole of our question—we, too, know the value of the compilations of the pretended Scotch Degrees, but it concerns us to know if there really exists in the Isle of Mull, formerly Melrose (Müllt, autrefois Mélose) in the North of Scotland, a Mount Heredom, or if it does not exist. Rainsford replies 'No,' and refers them for the word Heredom and Jewish lore, thus

"Cabala

הַר אֲדֹנָי

Mons Domini

Malchuth"

The Hebrew characters imply Har Adonai; 'Mons Domini,' Mount of God; "Malchuth" being 'Kingdom,' the tenth Sephira of the Kabbalistic System.

Further enquiries follow about Doctor Falk. What was the nature of his knowledge? Is there any other Disciple in your country besides Léman who might now be in France? What was the opinion of him during life, his reputation after death? There is an idea that he foretold the death of Louis XV. to two French lords.

These worthy French brethren were evidently determined to justify their title of "*Chercheurs de la Vérité*"!

The adventure of the sportsman and Lords Sandwich and North received no elucidation in 1784, and I must confess I cannot find a clue to its explanation so far.

Brother Rainsford's references to "Calcot" evidently refer to Wellins Calcott's "Candid Disquisition,"¹ which was published in 1769, and where there appears in the list of subscribers the name of "Colonel Rainsford, Equerry to his Royal Highness the Duke of Gloucester."

The history of the Locke MS. still remains a mystery, in fact it is a question if it ever existed. A copy of this Masonic Catechism, supposed to have been written by Henry VI., first appeared in the "Gentleman's Magazine" in 1753, and found acceptance amongst the Masonic authorities of the day. It was in 1778 that the first attack on its authenticity was made by Lessing, and since then competent authorities have pronounced opposite views on the question. The mention of Pythagoras under the name of 'Peter Gowere,' which has been so quoted against the Catechism, is no wit worse than many other such cases in Masonic or other old documents, as we have a good instance in "Naymus Græcus" and its many variants. Bro. Gould quotes a saying that, if genuine, the MS. would seem "to authorise a conjecture that the denomination of Free-masons in England was merely a vernacular corruption of the

¹A Candid Disquisition of the Principles and Practices of the Most Ancient and Honorable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature and Design of that Institution. Dedicated by Permission to the Most Noble and Most Worshipful Henry Duke of Beaufort, etc., etc., Grand Master, By Wellins Calcott, P.M. . . . Printed by Brother James Dixwell, in St. Martin's Lane. A.L. 5769. A.D. 1769.

FRERES MAÇONS established in France." Possibly this explains why the English Brethren, instead of answering the plain question put them about 'free maçon' and 'free' and 'accepted' made their suggestion about "frères maçons" and an explanation of "accepted," which is forced, to say the least.

The queries about 'Hérédon' open up many interesting questions about so-called Scotch Degrees and High Grades into which the limits of this paper prevent my entering.

The enquiries about Dr. Falk bring before us a most curious personality, and incidentally give a little fresh information about him. If Jewish Brethren did introduce Kabbalistical learning into the so-called High Degrees, here we have one, who, if a mason, would have been eminently qualified to do so. In this connection, let me say that I am much indebted to Bro. Rev. M. Rosenbaum for directing me to the late Dr. Adler's most valuable paper on this subject in the *Transactions* of the Jewish Historical Society of England (vol. v., p. 148, "The Baal Shem of London"), and for his kind trouble in the elucidation of many points of Jewish lore. CHAYM SAMUEL JACOB FALK, also called *De Falk*, *Doctor Falk*, *Falc*, or *Falckon*, was probably a native of Podhayce, in Podolia, a portion of Poland now included in the Austrian Empire. It is possible that he visited Jerusalem, and his epitaph states that he came from the East. He was charitably taken care of during an illness at Fürth,¹ where his mother was buried. There is a possibility that his father, Raphael the Sephardi, might have immigrated from Spain or Portugal. The Rabbi claimed to be a Kabbalist, and to be possessed of thaumaturgic powers. There is a record in his early history of so-called Kabbalistic and Magical operations, which he performed, in the presence of many distinguished persons, on the estate of Comte de Rantzow, in the territory of Brunswick, but later — on his coming into Westphalia — the authorities took a very serious view of his boasted ability to discover treasure, and sentenced him to be burnt alive as a sorcerer. Falk escaped and came to London, where he arrived in 1742. Here he seems to have gained a position of notoriety by his practices, and strange stories were told of his supernatural achievements, which evidently lost nothing in the telling. He was known as the Baal Shem² of London. His Commonplace Book, now in the Library of the United Synagogue, forms a strange medley of diary, an account of dreams, charitable gifts, catalogues of books, Bible texts, Kabbalistic names of Angels, recipes for making cakes, spiced liqueurs, and pills for the gout, accounts of monetary transactions and investments, lists of pledges, etc. There are references to mysterious journeyings to and from Epping Forest, references to meetings, a meeting chamber in the forest, and chests of gold there buried. The Rabbi probably carried out some chemical experiments, possibly had some skill in a process of plating, akin to electro-plating, and other knowledge, which he wished to keep to himself, but this would be too prosaic an explanation for the common folk. The story ran that, as he was travelling along Whitechapel Road, on one of these midnight excursions, one of the back wheels of his carriage came off, which alarmed the coachman, the Doctor, however, ordered him to proceed, and the wheel, it was said, followed the carriage all the way to the forest! It was reported that sometimes means ran short, so that the Doctor was really poor, but the want of provision and fuel for the household was

¹ Fürth is a town in Bavaria, in the middle circle of Franconia, five miles N.W. of Nuremberg, having a large Jewish population.

² Meaning "Master of the Name" (of God) one who was able to work miracles through the Name of God, became a professional designation for a practitioner combining quack doctor, physician and Kabbalist in his art.

easily overcome. Falk would order three shirts to be aired by the fire, and withdraw into a private chamber, whither, on the sounding of a ram's horn, one of the shirts was brought. Three times this was done, and then the larder would be fully supplied and coals in abundance, so that the cellar door could not be shut until the fuel had been shovelled in !

On one occasion the Rabbi paid a visit to a gentleman residing at St. Paul's Chapter House, to whom he gave a candle which burned unquenched for three weeks, and which travelled from an upstairs cupboard to the kitchen, candlestick and all, without the intervention of any human agent. Similarly, plate deposited at the pawnbrokers mysteriously found its way back to its owner's chest. He was said to have arrested the progress of a fire which threatened to consume the Great Synagogue by inscribing four Hebrew characters on the pillars of the door.

Anyone among the Rabbi's compatriots who appeared doubtful about these marvels would, it was declared, have been looked upon as "a hypocrite and a doubtful Jew."

Falk resided in a commodious house in Wellclose Square. He built a synagogue adjoining, to which two Readers were attached, and a tabernacle is said to have been erected by him in the public garden of the square. An enthusiastic admirer, Susman Shesnowski, wrote a glowing account of his friend to his own son in Poland.

"Hear, my beloved son, of the marvellous gifts entrusted to a son of man, who verily is not a man, a light of the captivity . . . a holy light, a saintly man . . . who dwells at present in the great city of London. Albeit I could not fully understand him on account of his volubility and of his speaking as an inhabitant of Jerusalem" . . . His chamber is lighted by silver candlesticks on the walls, with a central eight-branched lamp made of pure silver of beaten work. And, albeit, it contained oil to burn a day and a night, it remained enkindled for three weeks.¹ On one occasion he abode in seclusion in his house for six weeks without meat or drink. When at the conclusion of this period, ten persons were summoned to enter, after they had purified themselves by immersion in the Ritual Bath, "At midnight we came to his house, and there donned white surplices . . . On Wednesday he bade the Cabbalist, Moses David, write in his note book. Then he directed Moses and another of the Brotherhood to kindle the light of two candlesticks. When Moses had completed the writing he asked the company to enter his chamber barefooted. Lo! and behold, the saintly man was seated on his throne arrayed like an angel of heaven, diademed with a golden mitre, a golden chain round his neck reaching to his waist, from which a great silver star was pendant, and on the star holy names were engraved. His face was covered with a veil star-shaped, and his head-gear was marvellously fashioned of parchment whereon holy names were written. And to each corner of the turban a star of pure gold was fastened, and names were engraved thereon as on the tablets. And who can describe the beauty of the painting on the tapestries that are hung on the walls with sacred figures, as on the heavenly throne in 'Ezekiel's vision,' and on these

¹ Compare the story of Rosenkreutz. Mackenzie says that Rabbi Jeckiel at Paris, in the time of St. Louis (IX., 1226—1270), had an ever-burning lamp; possibly in this and other cases some preparation of phosphorus was used similar to that discovered by Prince de San Severo at Naples in 1750.

figures holy names are inscribed. In that chamber there were silver chains. Five men sat within and five outside the chains. And before him a Shofar was placed on the table, which the saintly man had made, and also a trumpet on which holy names were inscribed. . . . Verily this man stands alone in his generation by reason of his knowledge of holy mysteries. I cannot recount to you all the mysteries he accomplishes. I am grateful that I have been found worthy to be received among those that dwell within the shadow of his wisdom."

The eulogy contains accounts of various mystic conjurations and concludes:—

"I know that many will believe my words, but others who do not occupy themselves with mysteries will laugh thereat. Therefore, my son, be very circumspect, and show this only to wise and discreet men. For here in London this matter has not been disclosed to anyone who does not belong to our Brotherhood."

Another contemporary Jewish writer, Emden, was bitterly prejudiced against Falk, whose orthodoxy he suspected,¹ and sent a counter-blast in the form of another letter to Poland saying:—

That this foolish Susman received his wage for writing the preceding letter. That Falk had made his position by his pretence to be an adept in practical Kabbalah by which means he professed to discover hidden treasures. That by his pretensions he had entrapped a wealthy captain whose fortune he had cheated him out of, so that he was reduced to dependency on the Rabbi's charity, and yet, despite this, wealthy Christians spend their money on him, whilst Falk spends his bounty on the men of his Brotherhood so that they may spread his fame. Emden stigmatises Falk as an ignoramus, and says that he had been told (the writer acknowledged that he did not know the Rabbi personally) that, when called to the Law in his oratory on the Sabbath morning, he could hardly pronounce the blessings, that it was like the twittering of a sparrow, and that no voice could be heard.

Both the eulogist and the critic agree as to the indistinctness, which was probably due to the Rabbi's Sephardic pronunciation.² Falk's fame spread abroad. A royal prince, in quest of the philosopher's stone, applied to the sage, but received a rebuff—he was not admitted. Rabbi David Azulai records that in Paris, in 1778, he met the Marquis de Toma (no doubt Thomé) and the Marchesa de Croua, who informed him that she had been instructed in Kabbalah by this adept. "How much mischief did this so called Baal Shem work," he says, "who in his conceit and arrogance revealed practical Kabbalah and conjuration, to many princes and princesses to aggrandise himself!" We note here the same idea expressed by the London Brethren in their information, and from Susman's account it is evident that Falk customarily went into solitary retirement for his own purposes.

¹ Podolia seems to have offered a fertile soil for the development of Jewish sectarianism. The doctrines of Sabbathai, the pseudo-Messiah, largely blended with Kabbalistic mysteries, were revived by the Zoharites who rising in Podolia died out about 1791. The Chasidim who preceded the Zoharites and survive to the present day also appear to derive from the same country, their founder, Besht, having been born in Podolia in 1740. This Sect were sometimes stiled Sephardim because they adopted portions of the Sephardic liturgy, not that they were of Spanish or Portugese origin.

² His Father was known as Raphael, the 'Sephardi.'

When that extraordinary adventurer, Baron Theodor de Neuhoﬀ (1696-1756) after his brief tenure of the throne of Corsica, languished under arrest for debt, in the King's Bench prison, it is recorded that he hoped to retrieve his fortune by the recovery of treasures hidden in the depths of the seas, and Falk visited him with reference to this project. It may be noted in passing that the Genoese had tried to excite prejudice against Neuhoﬀ¹ by representing him as addicted to the practice of magic.

Falk records a mysterious meeting with Prince Czartoryski,² "one of the most eminent Princes of Poland, connected with royalty," and was also in touch with the French Court in the person of "Prince Emanuel" whom he describes as "servant of the King of France." It is said that Falk gave the Duke of Orleans, Philippe Égalité, a talismanic ring, which it was supposed would ensure his ascending the French throne, which is still in the possession of the family, having passed to King Louis Philippe, and thence to the Comte de Paris.

Dr. Falk's principal friends were the well-known bankers, Mr. Aaron Goldsmid and his son George. He was on terms of intimacy with the leaders of the Jewish Communities in London in the persons of the Chief Rabbi and the Rabbi of the new Synagogue, and undoubtedly held an influential position. His epitaph, in oriental phraseology, says that "his name was known to the ends of the earth and distant isles," and the Rabbi himself chronicles, in his diary, that when, on account of his offerings, the compliment of "*Baal Bayis*," i.e. "privileged member" of the congregation was suggested he declined it as beneath his dignity. "Heaven forbid," he exclaimed, "that I should be named in this connection, for *I am a privileged member of the whole world!*" I warned him not to entertain such an intention and tendered my thanks." A writer³ in 1808 says, "His advice was sought for on all difficult emergencies. . . . Many to this day have reason to bless his memory, not only for his advice, but for the liberal and permanent donations he has left." This author also refers to a story, that a sealed packet left in the custody of the Goldsmid family with special cautions that it was not to be opened, was mysteriously connected with the death of Mr. Aaron Goldsmith. It was supposed that curiosity led him to open it, and brought the penalty upon him! Falk married about 1742, but his wife predeceased him, and was buried in the German Jews' Cemetery at Mile End. There is no record of any family, but a step-son, "Gedalyah," is mentioned in the Diary, and also as a legatee. A pleasing portrait of the Rabbi, painted by Copley, which is extant, bears out the description of a contemporary that "when he walks abroad he is garbed in a flowing robe, which strikingly harmonises with his long white beard and venerable features." The picture shows him placing his hands on a table and holding a pair of compasses in the right hand with one point placed on the centre, within a ring or circular device, whilst the other hand rests on a paper, and the forefinger points to the device of the interlaced triangle known amongst Jews as "The Shield of David," sometimes called "Solomon's Seal."

¹ I think it is probable that Neuhoﬀ was a Mason, at any rate the insignia of his Corsican Order of Knighthood savour of the symbolism, including a sky blue mantle, and a star bearing a figure of Justice with scales and underneath the letter T within a triangle. Neuhoﬀ's son, Frederick, honorary colonel in the Würtemberg army, paid a consolatory visit to Dr. Dodd in prison, whose letter to him of April 27th, 1777, is extant. The papers which form the last volume, 23.680, of the collection are an appeal by Col. Felix Frederick to the H. E. I. Co. with regard to his services in supplying Würtemberg troops for India, followed by a long and bitter attack in the form of a letter, sent January 19th, 1774, to General Paoli whom he accuses of having privately influenced the Company against him and vilifies at great length. His chequered career came to an end on February 1st, 1796, when he shot himself outside Westminster Abbey. See Percy H. Fitzgerald's "Kings and Queens of an Hour," Tinsley Bros. 1883.

² Governor-General of Podolia (1734-1823).

³ L. Alexander, author of "Memoirs of the Life of Benjamin Goldsmid" (London 1808).

Dr. Falk died on April 17th, 1782, and was buried on the following day in the burial ground at Globe Road, Mile End,¹ where the epitaph on his gravestone bears witness to his excellencies and orthodoxy. His will made, only a few days previously, on the 14th of April, refers to his health, "finding myself indisposed but of sound mind and memory and fully capable to make my last Will and Testament." The executors were Messrs. Aaron and George Goldsmid, father and son, and Mr. Lyon de Symons, son-in-law of the former. His principal bequests were a gift of two miniature scrolls of the Law in silver cases, still enshrined in the Ark of the Great Synagogue, annual payments to the Great Synagogue and other Congregations in London, to the Congregation at Fürth; many personal legacies, to the Chief Rabbi, his stepson and others, and the residue for the benefit of the poor, which, although the dividends are diminished, still brings about £100 a year for distribution amongst various funds by the authorities of the United Synagogue.

There is no reference to Falk's disciple "Leman," of whom the French Brethren wrote, except the fact that the Will (which was proved on May 11th, 1782) is endorsed with a statement that it was produced in the course of an action "Goldsmid and anor. agst. Lehman," in the Exchequer.

When General Rainsford was at the Hague superintending the embarkation of foreign troops to serve in the American War, he wrote, on November 11th, 1777, that in order to obtain money for his expenses "it was necessary to visit my friend Boas the Jew Banker. . . . In conversing with one of the Sons, we fell upon the Topick of Dr. du Falk, the famous Cabalist, whom I had heard a great deal of both at *Harwich* from the Capt^s of the Packets,—at *Helvoet Sluys*, and at *Maasland Sluys* and found him in high Repute at all three Places, for the Propriety of his Behaviour and Sanctity of his Manners and, as well, from the respectable Character he appeared in of a venerable Rabbi of great Benevolence and Generosity, but knowing long before that the *Boas'* family had a particular Knowledge and Correspondence with him, I questioned the Son about him, especially upon that Part of his Life, mentioned by Count *Rentzow*, published at the Hague in 1741. The Jew made no Hesitation to answer my Questions, and enter minutely into his Character. I found C^t *Rentzow* had confounded two things together, what had passed before the *D. de Richelieu*, and what before C^t *Donop*, *Westerlock* and Count *Rentzow* himself. The first was not done by du Falk—but the last which are very singular and surprising, he owned were done by himself, but that at present he would not or dare not attempt them: that he was a most profound Cabalist and a very holy Man; that he had formerly been much distressed for Money, and that a Mr. *Lehman* had furnished him at different times, and by various Means, tho' sometimes not so creditably; that *Lehman* was a Man of good family in Germany, and originally of dissolute Manners but since his Friendship with Dr. du Falk he was a man of good Morals, and Religion: that *Lehman* was now in France with some French Nobleman, in hopes of getting Money from there, and that du Falk was at present very easy in his Circumstances but had wasted a great deal of Money; that his Brother would tell me a great deal more of this Subject upon another Occasion. I was very glad to hear from such good Authority both of the Doctor and my Friend *Lehman* whom I have known for some years, and found in all his Behaviour and Conversation to be a very upright Man, and whom I am now in close Correspondence

¹ "Here is interred . . . An aged and honourable man, a great personage who came from the East, an accomplished sage, an adept in Cabbalah. . . . His name was know to the ends of the earth and distant isles. During the forty years that he resided here, he uplifted the banner of the Law and of Divine Worship. He studied and kept the Law, the Commandments, and Statutes. . . ."

with, and expect to see at my Return to England, upon some particular Business between us. He is now at Versailles, in close connexion with the Chev^l de L——g and the P. de Tingri, and the Conversation I had with Boas will be of no small use to me *in futuro*, but more of this another time, it is late and I must wish you Good Night to save the packet." (23650 f. 7)

A copy of a letter written in French by General Rainsford at Harwich, October, 1782 (23,669 f. 85) throws some further light on Dr. Falk. It is in reply to a letter from an unnamed correspondent, who had sent his communication by the hands of General Paoli,¹ another mutual friend, the Comte de Labbia is referred to, and after complimentary requests for the continued interchange of information as to works and discoveries, our Brother writes:—"As to the Kabbala all is upset by the unexpected death of Dr. Falk. I have spoken with his great friend Lehman, who is, from what he tells me, his heir to the sum of £15,000 sterling, but up to now I have found nothing certain relating to that famous Rabbi, whether he is genuine or a knave. What does your friend in Franconia² say about it, who was so desperately taken with him? Believe me, I have found news about that Jew, among the Jews of Algiers, and they have told me some extraordinary stories about him, even so far as to attribute their success against the Spaniards to him—*voilà!* I don't know his real origin!" The journal of Rainsford's sojourn at Algiers, March 3rd, to March 21st, 1782 (23,656, -7, and -8) makes no reference to these matters.

We get here some explanation of the endorsement on Dr. Falk's Will, and of the law proceedings, which would explain the fact which Dr. Adler mentions, that the annual benefactions did not reach Fürth until 1838.³

General Rainsford's letter proceeds:—"I have found some rather curious MSS. at Algiers in Hebrew relating to the Society of *Rosicrucians*, which exists at present under another name with the same forms. I hope, moreover, to be admitted to their true knowledge. A chemist named Dr. Price has recently printed some experiments to verify the possibility of Transmutation. . . ." but further particulars are needed.

This brings us to the subject of the 'addenda' at the close of the *Philalèthes'* memorandum, and to the tragic story of one who has been called "the last of the Alchemists."

¹ Pasquale de Paoli, Corsican patriot, whose father had fought under Theodor de Neuhooff to free his country from the Genoese, headed the rising in 1755, established a government of which he was the president, but the Genoese ceding their rights to France in 1768, Paoli and his party were defeated by the French forces when he retired to England until, in the year 1789, he was recalled and appointed military commandant of Corsica by Louis XVI. On that monarch's fall he wished to bring the island under the British Crown, but to avoid dissensions ultimately retired to England, where he lived until his death in 1806, when he was buried in Westminster Abbey. General Rainsford met his brother and nephew at Leghorn in 1782. The former, a priest, militant in defence of his country, "before he pulled the trigger at a Frenchman . . . always recommended his soul to Heaven, which he thought a sure Passport, and then killed them with a safe Conscience"! The Comte de Labbia, a Venetian, was our Brother's companion in Quarantine at Leghorn, the same year (23,656 fs. 59, 95).

² The town of Fürth with which Falk had associations was in Franconia.

³ Mackenzie in his *Royal Masonic Cyclopædia* appears to make three individuals out of the one personality. His dates are wrong and he evidently has a suspicion that two of the characters, Rabbi de Falk and Cain Chenuel Falk or Falcon, may be the same person, as they undoubtedly are; but he further refers to a 'John Freidrich Falk,' son of the preceding, born at Homburg of Jewish parents, reported to have been the head of a Kabbalistic College in London and to have died about 1824. As Dr. Falk had no children this seems another confusion. The description would fit Falk himself. Bro. Dr. Wynn Westcott has referred to a Rosicrucian College in London presided over by a Dr. Falk or Falcon between 1830 and 1850 (*A.Q.C.* vii., 37). This again does not agree with the dates, when this Rabbi Falk had his Meetings at Welclose Square, but it is not clear even with regard to those gatherings that the term "Brotherhood" used in this connection means any more restricted Society than the Jewish 'brotherhood' in general.

JAMES PRICE, born in London, 1752, the son of James Higginbotham, matriculated at Magdalen Hall, Oxford, and on succeeding to a small fortune, in 1781, changed his name to 'Price.' He became F.R.S. in 1781, and received the degree of M.D. from his University for his chemical labours. He afterwards performed a series of experiments on the Transmutation of metals, in his laboratory at Stoke, near Guildford, between 7th and 25th of May, 1782. Mercury was poured on a flux of borax, charcoal, and nitre, half-a-grain of "a certain powder of deep red colour" was added, and the substances heated together in a crucible, when gold was the result; on another occasion the use of "a grain of white powder" resulted in the production of silver, the mysterious powders converting fifty or sixty times their own weight of mercury into gold or silver, which were proved genuine on assay. Dr. Price issued a pamphlet,¹ published by the Clarendon Press in 1782, giving an account of his experiments, and saying that his stock of the powders was exhausted, and that the cost of replenishment would be too great in labour and health for him to undertake it. In the course of his preface, he wrote that "A frequent perusal of ancient chemical writers and an early attachment to the metallurgic branches of Chemistry, inclined the Author . . . to believe that the wonders related in books, at present little read, though frequently exaggerated, had at least some foundation, also, that some discoveries supposed to be modern, were really recorded in very ancient authors; but in terms so obscure that the fact must rather be applied to explain the description, than the description to illustrate the fact." The names of those present at the various experiments are given,² and specimens of the metals had been submitted to the King (George III.).

Dr. Price published a second edition to meet the criticism evoked by his pamphlet, which had made a great stir. In this second preface the author denied that the Mercury used had been accidentally impregnated with gold by having been used in the manufacture of Ormolu, etc., but expressed his regret that "his account to which he gave only the unassuming title of *Experiments on Mercury*, should have been held out to the World as announcing the Discovery of the Philosopher's Stone; which in the usual sense of the word, he perhaps as well as others, thinks merely chimerical." It is said³ that in October, 1782, he had admitted to his friends that he had been deceived and that the Mercury *did* contain gold. Eventually under the pressure of the Royal Society and at the entreaty of his friends, he undertook to repeat his experiments. He tried to obtain further information with regard to German hermetic processes, but his undertaking to produce the powders failed, and he returned to Guildford where he committed suicide by drinking a tumbler full of laurel water (which he had prepared in the previous March), in the presence of three Members of the Royal Society who came by appointment to witness his experiments. His death is said to have occurred on 3rd or 8th January, 1783, but as the second edition of his publication is dated 1783, there is possibly a mistake, or this intended vindication must have appeared almost simultaneously with the report of the death of this unfortunate man. The Writer in

¹ "An account of some Experiments on Mercury, Silver and Gold, made at Guildford in May, 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's account of Degradation of Gold . . . Oxford: at the Clarendon Press. MDCCCLXXXII." The second edition omits any reference to "Silver" or "Gold" in the title, and is dated 1783.

² Capt. Francis Grosse, Ensign D. Grosse, Sir Philip N. Clarke, Bart., Dr. Spence, J. D. Garthwaite, Esq., Mr. Hallamby, Lords Onslow, King and Palmerstone, Revs. O. Manning, B. Anderson, G. Pollen and J. Roberson, Clerks, Wm. Mann Godschall, W. Godschall, Jun., and Wm. Smith, Esqs., and Messrs. Gregory and Russell.

³ In Dictionary of National Biography. Göttingisches Magazin, iii. Jahrgang, p. 579.

the Dictionary of National Biography justly remarks that Dr. Price's "reputation as a man of fortune and honour seemed to place him above any suspicion of dishonesty. . . . It is impossible to decide whether Price was an impostor or a madman. The last hypothesis, adopted at the inquest, is supported by the account of his death" in the German periodical referred to.¹

It is refreshing after this sad history to turn again to the sentiments with which Rainsford's long letter concludes:—"Perhaps I am too visionary and too eager for the great secret. Whether it is true, or if it is folly, it is always amusing, at the same time to fathom the secrets of Nature, and when the study tends to extend knowledge, not to hurt one's neighbour, that is always commendable and to be pardoned, and whilst the World is employed in cutting throats on the one hand, one is well in the right to honour God and study His Works on the other. These are my true sentiments on which I vaunt myself boldly. Employed as I am by Profession, in Politics, and in War, as a Man of the World, I profess none the less Religion, Morals, and Philosophy, and I pursue them by all Paths to reach a good Haven and to perform my Duty as an Honest Man. I write to a Philosopher and an Honest Man consequently I speak without reserve." A friend wrote to him, in 1774 (23,652) that Dr. Richardson of All Hallows, Thames Street, wished that he would come to hear him preach, for he says, "You love Divinity tho' not Orthodox."

On June 14th, 1784, Bro. Maubach wrote to General Rainsford, from 16, Wardour Street (23,669 f. 92), conveying M. de Langes' thanks for his information and asking his advice as to the best methods of pressing forward the establishment of "the Universal Society," of which the scheme had been communicated, and which apparently was to be the practical outcome of the Paris Convention. No time was to be lost in approaching suitable candidates for membership, particulars to be printed, and the society to be recommended to men of letters and particularly to Mr. Maty,² so that he might give a favourable notice of it in his Journal.

On July 12th, 1786, De Langes himself wrote to Bro. Rainsford (23,669 ff. 110 and 112) telling him that on account of the poor attendance at the Convent it had been decided to prorogue the assembly until next year, meanwhile the members were

¹In "The Sketch" of February 26, 1913, "The Clubman" writes under the heading "The Philosopher's Stone":—"Sir William Ramsay, Professor Norman Collie, and Mr. H. Patterson, each working independently, seem to have come nearer than has ever been attained before to that dream of all the old alchemists, of turning base metal into gold. When, in 1783, James Price, a Fellow of the Royal Society, committed suicide in his laboratory in the presence of many of the great chemists of England, who had assembled to see him convert mercury into the precious metals, it was believed that alchemy had received its death-blow, especially as at about the same time all Germany resounded with laughter at the discomfiture of another alchemist, Herr Semler. Herr Semler, advanced in age, obtained great benefit from a remedy titled the Salt of Life, which was really a mixture of Glauber's salts and magnesia. So beneficial did he find this salt that it occurred to him that if it could change a man in bad health into a healthy man, it might also possibly change a base metal into a precious one. He put some of the dissolved salt into an earthenware jar and set it by the fire to see how it would be affected by heat. Two or three days afterwards, looking at the solution, he found that it contained some grains of pure gold. Here at last was the Philosopher's Stone!—and Semler at once wrote two great volumes on the wonderful properties of the Salt of Life. Klaproth, the most eminent chemist of the day, found grains of gold in some samples of the Salt of Life, but later on, in some other samples, he found grains of brass. The explanation was that Semler had a faithful old servant, who, thinking to gratify his master, bought gold leaf which he broke up and put into the preparations of the Salt of Life. But the old servant, going away on a holiday, left it to his wife to continue the pious fraud. The wife, being a frugal woman, saw no use in wasting money on real gold, so she bought some Dutch metal and put that, instead of the gold, into the solution of the powder. No wonder Germany laughed when the story came out!"

²Maty, Rev. Paul Henry (1745-1787). Chaplain to Lord Stormont, Ambassador at Paris, afterwards became a librarian at the British Museum and in 1778 a Secretary of the Royal Society, a post which he resigned owing to dissensions in 1784. In 1782 he commenced a literary Review which was continued till 1786.

begged to transmit their answers (especially with regard to articles 3, 4, 5, 6, 9 and 10) and the Committee urged that the most interesting, necessary, and useful object for consideration, was the proposal for the New Reform.

The copy of a letter written in French by Rainsford, undated and unaddressed, but apparently written to de Langes (23,675 f. 41) refers to the recent troubles in France and the consequent interruption of the Meetings of the Council of "Les Escharpes Blanches." He goes on:—"I have applied myself to fathom the Mysteries of Masonry and to penetrate into the most sublime Degrees. The misfortune is that I find so few persons who are fit for this mysterious Science, but I console myself with the hope of coming by degrees to the end of my researches, and of establishing a Worshipful Lodge of Brethren worthy of the highest secrets"! He asks for copies of the publications of the Convent, of which Brother Bousie had given him a catalogue in 1786, which the bearer, Mr. Woulfe, will pay for and bring back, and refers to himself as "un F.^r. de R.^r. C.^r. M.^r. . ."

The letter introduces Mr. (Peter) Woulfe¹ as an Englishman and one of the most expert chemists of the century, and recommends him as worthy to be admitted a member of this Fraternity. This same gentleman is mentioned as bearer of another letter to an unnamed correspondent² at Paris (23,669 f. 123). Brother Woulfe (for he was evidently a Mason) no doubt shared some of Brother Rainsford's interests in Alchemy. Another correspondent, "Mr. Andrea,"³ who wrote to General Rainsford from Hanover, May 12th, 1778 (23,669 f. 49), to thank him for his gift of geological specimens, mentions having written "to your chemist friend, Mr. Woulfe," in 1776. In a letter from Algiers addressed to Sir John Jervis (afterwards Lord St. Vincent, August 24th, 1786 (23,669 f. 106), it appears that Mr. Woulfe had a claim on the Government for political services connected with the consulate there. His name also occurs in a letter dated September 20th, 1789 (23,669 f. 129), in which the writer says, "Wolfe has not written to one yet, as he promised, and indeed I do not expect much political information from him." To which Rainsford replied (23,669 f. 162) that Wolfe "is you know a little eccentric as all philosophers are, and you must excuse him, and catch him when you can." From a letter he wrote in London on July 17th, 1794, to General Rainsford, at Gibraltar (23,670 f. 75), he seems to have been somewhat of a visionary. After referring to a sale, in which he had tried to benefit the General, Woulfe says, "It is impossible to get from Paris what you desire. I left with your worthy Lady two Books of Prophecies by one Brothers;⁴ they contain very wonderful

¹ Peter Woulfe, 1727-1803. chemist and mineralogist. First discovered native tin in Cornwall 1766. Elected F.R.S. 1767. Inventor of the apparatus for passing gases through liquids known as "Woulfes bottle." Copley Medallist 1768. A great believer in the "prophet Brothers."

² Possibly Comte de St. Bedan.

³ The writer (whose name reminds one of Andrea the Rosicrucian author, 1586-1654) was a brother-in-law of "Mr. Müller" of Birmingham. The letter refers to specimens of quartz, etc.

⁴ Richard Brothers, 1757-1824. entered Royal Navy and rose to Lieutenant, and leaving the Service in 1783, he travelled abroad. In 1789 he started an objection to the terms of the oath which he had to take before receiving his half-pay. He developed the idea of a Divine Commission, and published "Prophecies," called himself the nephew of the Almighty, and, objecting to the expression "sovereign lord" as blasphemous and claiming the throne as a successor of David, was, in 1795, arrested for treasonable practices and confined as a criminal lunatic. An agitation in his favour was carried on for many years. After his release, in 1806, he lived with friends in London where he died. He wrote on the Identity of the English and the Ten Lost Tribes and, in his later days, was also engaged in astronomical speculations. Woulfe and Mr. and Mrs. de Louthembourg were among his supporters. A great friend William Bryan, a Quaker, a druggist of Bristol, in his "Testimony of the Spirit," gives an account of Brothers' Life and of his journey to Avignon in 1788.

things, and I fear we shall find all he says to be true You cannot now doubt, but there was good foundation for what I wrote to you about Bryant last September had you attended to it, the wicked designs of our republican Societies would have been then known." A year later the General sent remembrances to Mr. Woulfe in a letter to Mrs. Rainsford. The last glimpse we get of this character is in a charming letter of thanks and farewell addressed to the General and Miss Rainsford, dated from Dover, March 18th, 1802, written by the Bishop of Troy (?)¹ who had been a refugee in this country. He says, "To-day I was thinking to write to you before I put to sail, when on a sudden I have been struck with the sight of Mr. Wolf. We sat down in the same Inn, at the same table for dinner he coming from, I, going to France. That good dear man is much better than I expected, not as well as I wish. . . ." (23,670 f. 268).

Brother Rainsford's interest in "Alchemy" and cognate studies has already been illustrated by his own references, which I have quoted, and it will be recollected that one volume of the British Museum MSS. (23,676) in his own handwriting is "Alchemical processes," communicated to him "at Rome, 1772, by Gaspero Landi." He states in his list of Avocations that in 1794 he was a Member of a Rosicrucian Society at Paris. The few pages of notes, mainly in German, headed "Ex ordinatione et concordia fratrum—Instructio & Manipulatio" are signed with the motto "Sphæræ fondus (*sic*) a Sales," indicating the writer's degree as an adept (23,675 f. 5). A correspondent at the "Bristol Hot-wells," September 20th, 1789 (23,669 f. 129), who signs T.S.D., and appends an equilateral triangle with a point in the centre to his signature, writes about the meaning of "Alchemy," and says his ideas "are grounded entirely on that knowledge which he has collected" from General Rainsford's conversation. He refers to the Alchemical and Mystical writers, and especially to Jacob Behmen² in support of his views, to which Rainsford replies³ (23,669 f. 103). These letters which I have already quoted with reference to Peter Woulfe, mention a Brother Bush, recently wounded, and refer to the case "of the possession" of "George Lukins of Bristol who made much noise about a year ago." That Brother Rainsford's interests in chemistry took sometimes a more practical form we find from a letter addressed to him, July 17th, 1792, by H. Parker, of Newman Street, who refers to a conversation at Mr. Nassau's and "Mr. Grindle the Chymist," who will be content to sell the "*styptic*" for a very moderate profit. "If therefore you will persist in your humane Resolution of letting the Public benefit by it; you have nothing to do but to send the Prescription with the authority . . . and we will hereafter settle the mode by which its virtues may be best ascertained."

Whilst Rainsford was at Gibraltar in 1795 a gentleman arrived with an introduction from the General's Cousin, Sir Joseph Banks, whom he recommended to the English Consul at Barcelona as "Dr. Bronsonet, a Gentleman and Philosopher of Literary Merit," but alas! this philosophic (? masonic) gentleman had ulterior, I suspect political, motives and one finds a little later on that he is characterised as "the Snake in the Grass." (23,665 ff. 222 and 296.)

¹ The signature ends in a flourish which makes it doubtful, but the B.M. catalogue gives this reading.

² Jacob Böhme or Böhmen, mystic, 1575-1624, whom the writer quotes as saying "A Man must be purified into a divine Magus before he can have such a command over nature as to effect the philosophical change." Wm. Law, the English Divine, was a follower of Böhme and Jones of Nayland, a critic.

³ This idea was only a far-fetched derivation of the syllable *Al*, so that *Al* would refer to '*El*' 'the Deity,' and 'Al-chemy' signify the Chemistry of God, the derivation, which Rainsford supported, giving the sense of "the" par excellence—the Chemistry of Chemistry as the Koran is called "*Al-Koran*."

A copy of a long letter (23,669 f. 123), written by Rainsford to a friend whom he addresses as "Count," and who I think is the Comte de St. Bedan (see 23,670 f. 71), refers to their joint study of the "writings of that great Man Swedenborg" in London some years since, and apologises that he has not replied to a letter in 1786; Mr. Woulfe had suggested his writing and sending the letter by his hands. The General begs to be regarded as a Friend and Brother who wishes to profit by your instruction, and to be admitted, so far as his pretensions suffice, into the circle of your "respectable honorable et très vénérable Fraternité" (which probably refers to the Rosicrucian Society at Paris). Rainsford refers to his study of the Cabbalah of Fludd, and asks his friend's opinion on Animal Magnetism, which is to this hour the subject of the wonder and research of the whole world, here in our country as in the North, and in particular at Strasburg where the results are so remarkable as to excite great astonishment and surprise. He has studied Masoury in France, in the North, in Germany, and at Lyons. "I cannot say anything about the Science of Cagliostro for I know nothing of its Principles or its true Aim, but I wish very much to establish here among the true seekers and advocates of the Sacred Science an Order which can do Honour to Humanity, and uphold the Religion and Worship of the Lord, according to the Precepts which He has given us in the Holy Books, which emanate directly from Him." He asks for an opinion on books written by Abbé Pernetty on Egyptology, and a Hermetic Dictionary, and signs himself "Your . . . Brother and Friend

Lt. Genl. Cha. Rainsford
or Chev. Sarindorf."

An anagram of his name as Brother Songhurst promptly detected.¹

Putting the matter briefly and generally about several names which I have now to mention, the case seems to be:—The ABBÉ PERNETTY (1716-1801), Alchemist and Mystic, was the founder of the Rite of Illuminés, originating at Avignon, where Count Grabianka is especially mentioned as co-operating as a follower of Swedenborg. Pernetty's contribution seems to have been Eastern or Kabbalistic Theosophy coming from the Systems of Pasquali and the Martinist Rite. The MARQUIS DE ST. MARTIN (1743-1803) was an ardent disciple of the mystic Jacob Böhme (to whom Swedenborg was also indebted for some of his theories), and a follower of Swedenborg and Pasquali. EMANUEL SWEDENBORG (1688-1772) was a man of more than ordinary attainments as a mathematician, natural philosopher, and astronomer, and although now-a-days he is chiefly remembered on account of his doctrines as set forth in his mystical works on the New Jerusalem, etc., they attracted comparatively little notice in his lifetime. He died in London. BENEDICT CHASTANIER, master of the Lodge "Socrate de la Parfaite Union" at Paris (1767), was particularly identified with Swedenborgian propaganda, and the Swedenborgian Rite devised by the Marquis de Thomé.² He introduced his system of Illuminated Theosophists in London in 1767.

All these systems seem to have led their votaries to look for the intervention of angelic ministrations, visions of a Spiritual World, and a Second Advent at hand. How such ideas were developed depended upon the standpoint of the votary—they might

¹ It is curious that when General Rainsford proceeded to Leghorn in 1781-2 with a mission to enter the besieged Castle of St. Philip, Minorca, the alias which he had adopted, which was immediately penetrated, was the commonplace name of "Davies"—an English Merchant (23,656, f. 47).

² Rabbi Azulai's account of meeting the Marquis de Thomé and Marchesa de Crona at Paris in 1778, when the latter spoke of Falk, and said that she had visions of angels and demons, suggests that she belonged to the Illuminés, who admitted members of both sexes.

be spiritual and ideal among the refined and educated, or material, even to grossness, amongst the ignorant or vicious, sinking to the depths like Schroepfer's¹ necromancy—Cagliostro developed this idea of angelic ministrations as one of the features of his spurious Egyptian Masonry, and endeavoured to give his Rite the semblance of a scientific basis by allying it with Mesmer's System, which was seriously received, and investigated by the learned before its author decended to charlatanism. The scientific facts of hypnotism are its survival.

We meet with CHASTANIER in the Rainsford papers in a long letter to the General, July 22nd, 1785 (23,669 f. 101), inveighing against a certain "minister" of religion as an emissary of Belial, and making proposals as to the publication of Swedenborgian literature. In August following he writes to arrange a meeting for General Rainsford with Marquis de Thomé, in London. In 1792 there is a brief note asking for a letter to be franked (f. 293). The last communication of September 24th, 1802, complains that at the head of Mr. Cosway's translation of "*L'Amour Glorifié*" General Rainsford's name appears as introducing the work, whereas it was he, Chastanier, who received copies of it from Moscow in 1787, and gave the General one of these.

A manifesto "*To the Children of the New Kingdom at London*," dated February 12th, 1787, at Avignon, of which we find a copy and translation from the French (23,675 ff. 24. 26), is signed by *Count Grabianka*, *Staroste de Lieve*, and others. It explains that Count Grabianka is the person who has been known by the name of *Sutkowski*, thanks the Brethren for their gifts of Swedenborg's Works, and states that the writers have long since been acquainted with the truths they contain, which Heaven revealed to them. It informs them of a Society claiming to have been founded by Our Lord in 1779, in the North of Europe. Some of those first chosen were ordered to go North and the ensuing Spring will bring back fifteen. "Eight successive years passed in obscurity and silence imposed upon the greater part of us, have brought us to this happy day." From Mackenzie's account (*Royal Masonic Cyclopædia* 'Egyptian Masonry') it appears that this was one of Cagliostro's ventures. The Count arrived in London in November 1786, and issued an invitation "*To all Masons*" (by advertisement in the "*Morning Herald*") to meet him at Reilly's Tavern, the "*Hercules Pillars*," opposite Freemasons' Hall, Great Queen Street, when he introduced himself as *Count Sutkowski* hailing from a Society at Avignon, originally formed in Courland, whence he had been obliged to fly in 1779. He visited the Swedenborgians at their Theosophical Society, meeting in rooms in the Middle Temple, and displayed minute acquaintance with their doctrines, whilst claiming a superior knowledge. He is said to have tried to unite the Zinnendorf² and Swedenborgian Systems. Cagliostro left England at the end of the year, and the manifesto quoted above was issued after his departure. The copy of a letter from C. B. Wadsbrom,³ at Havre, March 12th, 1778, to Chastanier (23,669 f. 120) speaks of a year's travel to Africa, etc., in connection with "the new Doctrine," and tidings

¹ Schroepfer, J. G., adventurer and impostor, established a spurious Scotch Lodge at Leipzig, 1768, in which magic was taught, but especially concerned with the pretended evocation of spirits. He shot himself in the presence of his friends, 1774.

² Zinnendorf, chief of Medical Corps of the Prussian Army, 1731-1782, quarrelled with the Order of Strict Observance, and founded his own Rite about 1766. The German Lodge "*der Pilger*," London, is said to have been founded on "Zinnendorf's plan" by J. D. S. Leonhardi.

³ Whilst Bro. Rainsford was at Gibraltar in 1795, this German gentleman wrote asking him to subscribe to his forthcoming "*Account of the Curious Proceedings of the Europeans in Africa, the Colonies already formed, etc.*" The book was received in September (23,660, ff. 62,102). It will be recollected that the General was a member of "*The Society for making Discoveries in Africa*."

received from his friend Nordenskjöld in Sweden. It appears to refer to the Grabianka propaganda.

The correspondence of the DUKE OF NORTHUMBERLAND¹ with General Rainsford, between 1781 and 1808 (23,668), affords some interesting references:—On August 13th, 1785, the Duke writes from Alnwick (before he succeeded to the title in 1786). “By the bye I hope you know that the famous Count Calioistro is at Paris, and that the manner in which he lives, and the stories told of him are so wonderfull, that I long much to know whether there is any truth in them. I will only tell you that he is said to be 300 years old, and lives, without any visible means of acquiring such wealth, at a greater expence, than the first of the Nobility at Paris.” In 1785 and 1786 there are references to Rainsford’s pursuits and interests:—“Your account of the Meteor is extraordinary . . . The flaming Sword must portend War,” and “your Friend’s Prophecy” is referred to (f. 6), Rainsford was interested in cultivating *black* roses (f. 21); and himself an experimenter in Animal Magnetism (f. 9), The General’s son had been ill and received benefit from Mrs. Loutherbourg’s² prayers, and the Duke comments, “By all accounts Mrs. Loutherbourg’s Charms would have a wondrous effect upon Persons even more advanced in years than Mr. Rainsford.” (f. 25).

A letter from Syon House, January 13th, 1798, has the following passage:—“The same Person who gave me the account of the Oasis and characters I gave you has sent me a very curious thing of which I send you an exact copy. It is the representation of a Tablet which hangs over the Grand Master’s Throne, in the Great Oasis, and is said to contain some of the highest and most secret Mysteries of the Order. Perhaps you have the Figure and an Explanation of it in some of your Books. From what you said to me I have pressed my correspondent here, and begin to suspect that he is one of the Magi. If your Book give you an Explanation pray let me know it, for I am not willing to give the Price he asks for an Explanation, namely, to enter into the Order.” (f. 78.)

Another letter of January 19th, 1799, reads:—“I wish to see you . . . and return you the Manuscripts and Books which you have been so kind as to let me see. From these it would appear that the Abbé Barruel³ is too severe, but you must

¹ Hugh Percy, 1742-1817, (2nd Duke of the 3rd creation). Served under Prince Ferdinand in the Seven Years’ War, and also at Bergen and Minden. Fought in the American War under General Gage. Succeeded to the title 1786; Garter 1788; General 1793; F.S.A. 1787; F.R.S. 1788. M.P. for Westminster. At first a supporter of Pitt, but afterwards allied with the Prince of Wales’ circle. Boswell mentions meeting him at Paoli’s house 1778. He presented a petition to the King on Dr. Dodd’s behalf backed by 20,000 names. At f. 63, May 5th, 1796, the Duke explains to Rainsford the terms on which he would be expected to act as his nominee in Parliament to attend regularly and vote against “the Measures of the present Insolent Ignorant and Wicked Administration.”

² This lady was the wife of Philip James de Loutherbourg, 1740-1812, who originally destined for the Lutheran Ministry, studied in Paris and became a great painter unrivalled in the design of theatrical scenery, for which his services were secured for Drury Lane by Garrick. He exhibited at the R.A. from 1772 on, became Associate 1780 and Academician 1781. Planned and exhibited his “Eidophusikon” device of moving pictures and effects in 1782. The latter part of his life he lived at Chiswick and devoted himself to mysticism. The writer in the Dictionary of National Biography, says “He became a believer in Cagliostro, Mesmer, and falling under the influence of the prophet Richard Brothers, claimed for himself and his wife (probably his second) the power of prophecy and of healing diseases by prayer and faith.” In 1789, Mary Pratt, a disciple, published an account of their cures, but an unsuccessful attempt at healing exposed them “on one occasion to the violence of a riotous mob.” When Cagliostro left England, his wife remained with the de Loutherbours, who eventually escorted her abroad to rejoin him.

³ A. Barruel, 1741-1820, author of a violent attack on French Freemasonry under the title, “Mémoires pour Servir à l’Histoire du Jacobinisme” which first appeared in 1797.

remember that he says that these three Degrees of the Old Masonry are exempt from the severest charges, and that they are only a kind of Ground Work to all the Wickedness and Blasphemy of the other higher Degrees, and that by the time you have arrived at the Head of the Degrees, Atheism, Rebellion and every other smaller Crime is taught and practised. It is therefore from these more elevated Degrees that one is to judge how far the Abbé has or has not unjustly accused the Fraternity. As far as I have gone, I confess I see no grounds for his Assertions, but apparent Injustice, but as the Portuguese say *veremos*, if you trust me with your Manuscripts of the higher Orders. By the bye I remember you was so kind as once to show me a Plan for a secret and friendly Order, which I believe was never established, which I recollect struck me very much, and which I could wish you would be good enough to let me see again. In this age of Villainy and Wickedness, when everybody is endeavouring to break all the ties and advantageous comforts of connection and Friendships, why should not a few good men endeavour to stem the Torrent by forming themselves into a Society." (f. 82). Here one has the mention of MSS. and much else of Brother Rainsford which has apparently been lost. There is an echo of the design of founding a Masonic Society, which the correspondence with Brother Maubach of the Paris convent, 1784 (23,669 f. 92), Rainsford's letter to de Langes (23,675 f. 41), and the letter signed "Sarindorf" (23,609 f. 123) also mention, and the reference to which in Brother Downing's letter to Brother Maurice of May 2nd, 1797, formed the text for my former paper (*A.Q.C.* xxv., p. 141). One thing appears quite clearly from these papers, that the leading spirits of the Paris Convent, Rainsford and his friends, wherever their speculations may have led them, were anything but revolutionaries in the political sense.

In appendix (A) to this paper I have given brief particulars of several papers amongst the Rainsford MSS., which illustrate what I have pointed out about Pernetty, Mesmer, St. Martin, and the directions in which some of our Brethren were led in trying to fathom the hidden mysteries of Nature and Science. I will in conclusion give some details about one such case which is specially interesting on account of the persons concerned.

Rainsford preserved a memorandum in his own hand-writing as follows:—

(23,665 f. 33) An Account of an Operation performed at Paris by One of *The Society of Illuminés* as told by a Person of High Distinction in London to the Writer of This.

The *Society of Illuminés* of which the King of Prussia in 1789 was chief, pretend to Supernatural Powers, and of bringing those that are Dead or Alive to whatever Place They choose to call Them and at whatever Distance They may be, and the following was told to the Person above mentioned by Count de Catelan a French Nobleman, upon the strongest Assertions of Truth, and the Writer of This had it from the Noble Person's own Mouth, who desired it might be put in writing.

There was at that time at Paris a Scotch Surgeon who was of this Society, and being requested by the above Count to give Him a proof of this Art. The Surgeon resisted for some time, from being unwilling to go thro' the Ceremony; but upon being hard pressed, and threatened with being thought an Impostor and a Charlatan he yielded to The Count's Proposal, and a Time and Place being settled, upon their Meeting, the Count was asked Whom He wished to see, and upon

mentioning a (Lady)¹ Woman of good Family in England with whom He had lived familiarly, after some Ceremonies of Art, The Lady appeared at once sitting in a Chair of the Room dressed in the very gown The Count had made Her a Present of when in England.

Upon going up to Her, She gave Him her Hand which was palpable, and seeing a Ring on her Finger which he also had given her He took it off, and asked her if it was true that The Soul was Immortal. She replied, at that present Time She could not answer him; but on that very Day Month He should see Her again, and She would give Him a proper Answer.

In a letter, one of many preserved from Lord St Vincent written at the Marquis of Lansdowne's seat, Bowood Park, Wilts, October 2nd, 1792, the writer facetiously tells Rainsford that "The Marquis² bids me say he is sure you hold intelligence with your Bro^r Illuminé the King of Prussia and that you know all about his views but will not communicate to us Clay Mortals" (23,669 f. 223).

The King of Prussia referred to was Frederick-William II., who succeeded his Uncle Frederick II., distinguished as 'the Great,' in 1786, and reigned until his death November 16th, 1779. Under his brief rule, Prussia lost much of the wonderful prestige to which Frederick the Great had raised the country. Frederick-William found a task to his hands which might have daunted the powers of a great man, and could not rise to the occasion. In the words of one who cared for him almost as if he were a son, "he seemed made to make his people happy: a character full of mildness and warm, heartfelt benevolence; there was also energy in him, and he would have proved it well, if mischance had not so willed it that low and bad influences gathered round him and got possession of him and he had lost all mastery over his own passions. . . . And yet he was so kind, so true a friend in need, and, if one may use the simple expression, such a true-hearted honest man!" I quote this from a book³ recently published to which I can refer the Brethren who desire further information for a most interesting and understanding account of this Prince. In the reaction against the general atmosphere of Rationalism, which found its culminating point in the French Revolution, and was exhibited in the propaganda of the Illuminati of Bavaria, Masonry shared, and, as we have seen there were Illuminés whose practices were carried to the opposite extreme. To an extraordinary extent, Frederick-William became involved in such a movement in his own country, and allowed his judgment to be guided by its exploiters. According to the book I have mentioned, the most prominent agents in the King's entanglement seem to have been John Rudolf Bischoffswerder and John Christopher Wöllner.⁴ Bischoffswerder (1741-1803) was initiated at Halle in 1758, and attached to the service of the Duke of Courland, where Cagliostro was at one time. The story of an elixir possessed by Bischoffswerder, and

¹ The word "Lady" is erased.

² Better known as Lord Shelburne (1737-1805). Held a commission in the Guards and served under Prince Ferdinand in Germany. Held what were considered advanced Liberal views, at first hailed the French Revolution and advocated alliance with the Republic. During the summer it is said that Bowood might be considered "the emporium of talent; the seat of learning and science," where "literati, politicians of all nations, sects and classes" associated.

³ A Mystic on the Prussian Throne—Frederick-William II.—by Gilbert Stanhope. Mills and Boon, London, 1912.

⁴ Their brotherhood names as "Rosierucians" are said to have been FARFERUS PHOCUS VIBRON DE HUDLOHN for the former, while Wöllner was known as CHRYSOPHIRON and to his secret superiors as HELIOCANUS and Frederick-William became ORMESUS MAGNUS!

to which the King believed he owed his life, reminds one of that adventurer, but Bischoffswerder seems to have been a sincere if a mistaken man, whilst the report of Wöllner (1732-1800) is not so favourable. Findel describes him as "self-interested, and with inordinate ambition—yet, was his social life blameless."

APPENDIX (A).

Particulars of Correspondence, etc.

(23,669, f. 1).

A translation of a letter from the Abbé Pernetty to Mr. Cha. Frederic Nordenskjöld at Stockholm. Berlin 1757.

Communicated to Genl R. in French by Mr. Spence, Surgeon, in April, 1757.

Refers to immediate signs of the Second Advent, and relates two cases of peasants in Podolia who died, returned to life and "had seen and heard very extraordinary Things in the Other World which they were forbid to repeat."

(23,675, f. 21).

Extract from a letter, London, November 25th, 1786. Refers to a Society of New Jerusalemists, who adopt the Doctrine of Baron Swedenborg, in White Russia (which is a part of Lithuania), and their publications which they desire to introduce in London.

(23,669, f. 91). A letter so business-like and common sense that I feel constrained to copy it at length.

"Dear Sir,

I have the honor to send you the late Mr. Zichen's Prophecy received by yesterday's Messenger from Hannover, to which the Editor in order to answer the better the purpose of a Catch Penny has added some Remarks of an anonymous Astronomer, which have no manner of connexion with the great Revolution, predicted by Mr. Zichen. That author intended to write and to publish something about Hieroglyphics,¹ but was prevented by his death by which, to all appearances, the Litterary World has suffered no loss.

I subscribe myself with great respect,

Dear Sir,

Your most obedient and most humble Serv^t

CHS. HINUBER

St. James Street,

May y^e 6 : 1784."

¹From a letter at f. 26 it appears this MS. was in General Rainsford's hands in 1768.

(23,675, f. 28-32).

Copy of a letter from West Auckland, October 20th, 1788.

Particulars relating to Maid Margaret in the house of Ralph Hodgson who foretold the end of the World, and had visions of Angels and Demons. Rev^d Rich^d Clarke (f. 31) wrote that as the wonderful event was to happen during the year "we must suspend our opinions for a time."

(23,669, f. 125).

Extract in Rainsford's writing from a letter in French, Paris, December 18th, 1788.

Refers to a peasant girl, at Nancy, named Marguerite, who has visions, &c.

(23,669, f. 127).

A letter in French, Yverden, Canton Berne, October 26th, 1788, from Colonel de Cerenville¹ to Rainsford.

Refers to books by Mesmer, and others, on Magnetism, M^r Douston, and M^r J^r Huthwaites, at Nottingham, an essay on Somnambulism, by an artillery officer, Tardif de Montrevil. At 'Strasbourg' and 'Lion' there are several "Sociétés Harmoniques" (of Mesmer's pseudo-Masonic System). Has a new work on Swedenborg, published by the *Exégétique et Philanthropique Société* of Stockholm.

(23,670, f. 71).

A letter in French, 100, St. Martin's Lane, Charing Cross, London, July 28th, 1794, from the Comte de S^t Bedan, physician to the Comte de Provence (Brother of Louis XVI.) to Rainsford.

Refers to Magnetism, medical qualifications and introductions.

Bro. Woodford refers to the Count as writer of a MS. on the Occult, &c., and I think probably he is the unknown correspondent to whom Rainsford wrote, sending the letter by Woulfe, the chemist. (See 23,669, f. 123, previously quoted).

(23,675, f. 35).

Fragment of Account of Magnetic Healing.

D^r Beikers, at Bremen, to Prof^r Baldinger.

Refers to two young women, who in addition to improving in their bodily health, enjoy ecstatic conditions, during which they prescribe for themselves and appear to have powers of divination, &c.

(23,675, f. 37).

Copy of a letter (and translation) from a member of a High Society of Learned Men, at St. Petersburg, to a French Gentleman at London, September 15th, 1798.

Refers to the Second Advent, in expressions of the Zendavesta. Signed "B^r Kervelozaen." I think, as I wrote before, a "Martinist" effusion.

¹ Bro. Woodford (in Kenning's Cyclopædia) refers to a Madame Cerenville who translated, from the German, "Walter de Montbarry, G.M. des Templiers": Paris, 1799. Probably belonged to Adoptive Masoury. Colonel de Cerenville's commission as lieutenant-colonel, in the Polish Service, dated 1769, is preserved at f. 36, 23,673.

APPENDIX (B).

(23675, f. 50). [The spelling is a little uncertain].

INVENTORY

Of Manuscripts, Drawings, Jewels, etc., of the late Bro. Peter Lambert de Lintot.

BOOKS AND PAPERS.

| <i>English.</i> | <i>French.</i> |
|---|--|
| Sundrie Symbolic ^a | ^a Sundrie Symbolic |
| Little Elected of 9 ^b | ^b Little Elected of 9 |
| Elected of 15 ^c | ^c Elected of 15 |
| Ditto of the Unknown ^d | |
| 3 books of Architect ^e | ^e Architect |
| Hist ^y of Grand Scots } R. Arch ^f | ^f 5 books Royal Arch |
| Sacred Numbers } | |
| K ^{ts} of the Eagle, Rosa Crucis & } | { K ^{ts} of the Eagle, Rosa Crucis & Tripple |
| part of the K ^{ts} of Palestine } | { Cross |
| 3 books of Grand Elected ^g | K ^{ts} of Palestine with a history of the columns |
| 2 books of K ^{ts} of the East ^h | ^h K ^{ts} of the East and West |
| 2 books of K ^{ts} of the East & West ⁱ | ⁱ K ^{ts} of the East & West, Druids |
| ^k Grand Instector, 2 nd section, 7 th Degree | ^k Grand Inspector 3 books |
| Temp ^{ers} | Kilwinning Templar |
| K ^{ts} of the Sun | |
| Fire of the Sylphs ^m | ^m Sylphs |
| Invocation of Minerva ⁿ | ⁿ Princes of Jerusalem |
| Ladies Masonry ^o | ^o Grand Commander of the East |
| 1 st } Book of Antiquities | ^p Ladies Masonry with the |
| 2 nd } | ^q Drawing of the Lodges in 3 sections |
| General and particular Statutes | ^r Philosophic Sylphs |
| Royal Arch by Zerubbable | ^s Chaos open |
| 3 papers of Grand Comd ^r of the East | Illustrations on several Degrees |
| One of Sover ⁿ Comd ^r of the East | |

SUNDRIE SCRAPS IN BOTH LANGUAGES.

DRAWINGS.

Opening of the 7 Seals, &c.—a Ditto.

The 9 Arches.

Temple of Brouma and Solar System.

Hieroglyphic.

Symbolic and Architect.

K^{ts} of the East.
 Architect.
 Templars.
 The 9 Arches of Enoch.
 Sovereign Commander.
 Israel returning from Babylon under Zerubbable.
 Templars—a Ditto.
 Chaos, 7th Degree, Adam.
 Sylphs.
 Stadhacad, Grand Inspector, 2nd Sectⁿ 7th Degree.
 Hierarchy.
 Royal Arch by Solomon.

METAL.

A copper plate for the frontispiece as on this paper.
 Three plates for Masonic Seals.
 A brass ring for the finger.

STONE.

The cubic Scientific Curiously Engraven.
 A superficial Ditto. Ditto.
 A small cube, plain.

JEWELS.

1. A small cross, Mother of Pearl with 9 stones.
2. A Ditto, Mettle, plain.
3. A small square, Mother of Pearl with stones, a cross Mother of Pearl, Engraved, a circle with a Heptagon Engraved, silver.
4. A Royal Arch (mettle) neatly engraven, a star of six points, M. Pearl, with Lustres, fixed to a Black Collar edged with white, Red cross silk.
5. A mettle circle ornamented with lustres, in the Centre a Triangle, from which issues a Glory; the reverse side curiously engraven with masonic Emblems and Mottos, on a Black Collar edged with white.
6. A star mettle of 7 points ornamented with Lustres, circular center piece engraved and a Triangle composed of Stones, pendant a Small Cross ornamented; the whole pendant to a black collar with a Silver Orris on the interior Edge.
7. Mettle, A square plate with the 2 pillars of Enoch (M. Pearl) a Circle, a Triangle and a Glory, with Stones, engraved. On the reverse, the 9 arches, with a small cross pendant at the bottom; on the top the figure of the Sun. A Red Collar edged with black.
8. Mettle, a Mathematical Compass 180 degrees, with a silver star of 7 points pendant to a purple collar edged yellow.
9. Silver Cross and Star of 7 points on a Black Collar.
10. Cross pens, silver.

APPENDIX (C).

(23,675, f. 19).

TABLEAU GÉNÉRAL
DES LL. RÉUNIES, SOUMISES À LA GRAND MAITRISE
NATIONALE DE HOLLANDE.

Suivant leur rang de séance pour cette Année 1784.

| | | |
|-------------------------|---------------|------|
| Le Véritable Zèle | La Haye | |
| La fidélité | Amsterdam | |
| La Paix | | |
| La concorde | Arnheim | |
| Les Cœurs Unis | La Haye | 1756 |
| L'Union Royale | | |
| L'indissoluble | | |
| La charité | Amsterdam | |
| La vertu | Leyden | |
| La Philantropie | Middelbourg | |
| * La Bien Aimée | Amsterdam | |
| Concordia vincit Animos | Ditto | |
| St Pierre | à St Eustache | 1757 |
| L'amitié | Curaçao | — |
| Les Parfaits Maçons | St Eustache | — |
| Solomon | Bengale | 1750 |
| La Perseverance | Rotterdam | — |
| St Jean Baptiste | St Eustache | 1760 |
| L'astrée | Utrecht | — |
| L'aurore | la Brielle | 1761 |
| La Constance | Maestricht | — |
| L'Harmonie | Hulst & Lille | 1764 |
| L'amour fraternel | Thiel | 1765 |
| L'Inséparable | Berg-op-Zoom | 1767 |
| La Zé ée | Surinam | — |
| La vertueuse | Batavia | — |
| La Profond Silence | Campan | 1770 |
| La Compagnie durable | Middlebourg | — |
| La fidélité | Colombe | } |
| | Isle de Cylon | |
| St Jean de la Réunion | Demerary | 1771 |
| La fidèle Sincérité | Batavia | — |
| L'Union Provinciale | Groningue | 1772 |
| La bonne Esperance | au Cap de | } |
| | Le nom | |
| La Sincérité | à Punto Gale | } |
| | Isle de Cylon | |
| La Constance | Bengale | — |

| | | | |
|------------------------|---|---------------|------|
| Concordia | } | Suriname | — |
| L'Union | | | |
| La Désirée | | Nagapat Coröm | — |
| L'Union | | Curaçao | — |
| La Solitaire | | Surinam | 1776 |
| St Jean de la Concorde | | Suratte | — |
| La Magnanimité | | Bois le Duc | — |
| L'Esprit du Corps | | Hoorn | — |
| Cura & vigilania | | Surinam | |
| L'Union Militaire | | Zwol | 1778 |
| La Constance | | Surinam | 1779 |
| L'imperceptible | | Hensden | — |
| La Soleil levant | | Schiedam | — |
| L'Union d'Orange | | La Haye | 1781 |
| La Concorde | | Rotterdam | — |
| La probité de Frise | | Lecuwarden | 1783 |
| La Temple de la Vertu | | Thoolen | — |
| L'Unanimité | | Deventer | — |

Outre la loge affiliée.

La concorde du bat Rhin à Clèves.

Gr Maitres Provinciaux.

A Maestricht; à Bengale; à Surinam

à Curaçao & à St Eustache.

APPENDIX (D).

A CHARGE.

(23,675, f. 43).

Brother,

As you are now admitted into the fraternity of Free and Accepted Masons, the situation in which I have the honour to stand in this lodge, calls upon me to make a few remarks upon the qualifications and duties which are essentially requisite in every brother, in order to his becoming a worthy member of this most ancient and honourable society.

In your intercourse with the world it is to be presumed that you have heard various conjectures and various opinions upon *Masonry* and its *professors*.—But whatever notions those who are ignorant of our mysteries may form of the nature of our institution, or whatever motive might, in any instance, have induced a wish to be made acquainted with those Mysteries I trust that the solemnities which have accompanied your initiation with them, have already led you to conclude, that they are such as may deservedly employ the thoughts and profitably engage the attention of the best and ablest men.

You are at present but in your Infancy, in your *weakest* state with respect to the Royal Art: and therefore must yet be a stranger to numberless beauties and

excellencies in this sublime science, which a regular progress through its several parts and degrees would open to your view.

Let me then exhort you to a frequent recollection; that barely to be enrolled in the list of Free Masons, will not admit you to a knowledge of all its important secrets and mysteries. These will ever remain concealed from such as want either ability or industry to investigate them.

You will soon perceive that the *speculative* as well as the *operative* Mason must *work*, and that with *constancy* and *zeal* if he hopes to become a *real Master* an useful proficient in this our exalted art. Hence, a due attendance on the lodge must appear to be absolutely necessary for your improvement—this being the school in which instruction may be most properly sought and most successfully conveyed:—and to the discharge of this part of your duty, the satisfaction you will experience in our harmonious and benevolent meetings will doubtless be a forcible inducement— In these peaceable assemblies you will hear nothing prophane, nothing obscene, nothing immoral, from the lips of the Brethren: There will be no other contention than who *can work best* and who *can agree best*. 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—and here also we discover what *Wisdom* has *contrived*, what *Strength* supports, and what *Beauty* adorns our admirable structure. Free Masonry, therefore, may (not improperly) be stiled the *daughter of Heaven*, as the only means of attaining to a knowledge of her sublimer Mysteries and an Enjoyment of her more refined Pleasures are Integrity, Ability and Diligence together with an uniform practice of all the social, moral and religious duties.

These are the qualifications and steps by which men ascend to the summit of the Royal Art: and while they steadily adhere to those virtues which are the characteristicks of our profession: they will not only secure to themselves the esteem of every able and faithful brother, but also the warmest approbation of their own hearts.—Invested then as we are with this ancient and noble order, which yields preference to no human institution, we should abhor every act that may obscure its lustre, or lessen its dignity. Our whole lives should be conformed to that GREAT LIGHT, the Law of God; and all our actions convince the world that *Truth*, *Brotherly Love* and *Universal Charity* are the grand principles on which we proceed. Since therefore to be good Masons, we must necessarily be good men in the whole compass of our duties, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if we have any reverence towards our Maker, any regard to virtue and our own reputation we must all, my Brethren, not only think on, but perform these things.

Thus we may entertain a well grounded expectation that the good effects of our *works* will follow us when we are at rest from them: and that in That day which shall put an end to all things; when the *Sun* shall be for ever darkened, and the *Moon* no longer give her light, we shall be admitted as *duly prepared candidates into the holy Lodge* of the Heavenly *Jerusalem*; where *Faith* shall be turned in [to] Vision; where *Hope* shall be changed to fruition, and where *Charity* shall never fail.

APPENDIX (E).

CORRESPONDENCE AND PAPERS OF GENERAL CHARLES RAINSFORD
IN THE BRITISH MUSEUM.

Additional MSS. Nos. 23,644 to 23,680.

(Purchased of J. Waller, 19 May, 1860.)

- 23,644 and 23,645. SERVICE IN PORTUGAL. Rainsford quits service with Prince Ferdinand of Brunswick, and proceeds to Portugal as Lord Tyrawley's A.D.C. Instructions of, and reports to Count la Lippe. Private and official correspondence, 1762-1764.
- 23,646; 23,647 and 23,648. JOURNALS OF THE DUKE OF GLOUCESTER'S JOURNEYS ABROAD; on which Rainsford accompanied him as Equerry, to Denmark, Vienna, Lisbon, Gibraltar, Leghorn, and Naples, etc., 1769-1772. Also TRANSACTIONS ON EMBARKING FOREIGN TROOPS, 1776.
- 23,649; 23,650; 23,651 and 23,652. EMBARKATION OF FOREIGN TROOPS. Private and official correspondence, journal of travels on the Continent, 1776-1778.
- 23,653 and 23,654. THE GORDON RIOTS; HARWICH CAMP. Correspondence, etc., 1780-1781.
- 23,655. MILITARY AFFAIRS, MILITIA, ETC. 1777-1803.
- 23,656; 23,657; 23,658 and 23,659. EXPEDITION TO THE MEDITERRANEAN, to attempt to enter St. Philip's Castle, Minorca, which capitulated before Rainsford could arrive. He travelled by land to Leghorn, sailed for Minorca, but was driven to Algiers whence he returned to Leghorn and back by land. Journals, Correspondence, etc., 1781-1782. General Rainsford's appointment as Lieut.-Governor of GIBRALTAR. Correspondence, 1793-1794.
- 23,660; 23,661; 23,662; 23,663; 23,664; 23,665 and 23,666. Correspondence *re* HARWICH CAMPS, 1782, and GIBRALTAR, 1793-1795. Journals at Gibraltar as Lieut.-Governor, afterwards as Commander-in-Chief, official and private correspondence to 1796.
- 23,667. AUTOBIOGRAPHICAL NOTES, 1744-1795. (See *A.Q.C.* xxv., p. 152).
- 23,668. Correspondence with the DUKE OF NORTHUMBERLAND, 1781-1808.
- 23,669 and 23,670. GENERAL CORRESPONDENCE, 1757-1802.
- 23,671. MILITARY PAPERS referring to General Wade in Scotland, 1726. Crossing the Rhine, 1743, etc.
- 23,672. CORRESPONDENCE and private papers, etc., copied at Gibraltar 1794, dating from 1747 to 1771.
- 23,673. MISCELLANEOUS and Military papers, Commissions, etc., 1743-1798.
- 23,674. MISCELLANEOUS PIECES IN VERSE.
- 23,675. PAPERS RELATING TO MASONIC AFFAIRS, Mesmerism, etc. (See list of contents, *A.Q.C.* xxv., 159).

- 23,676. ALCHEMICAL PROCESSES communicated to General Rainsford by Gasparo Landi, at Rome, 1772.
- 23,677. RENTALS of the King's Property at JERSEY, 1749.
- 23,678. Account of the SIEGE OF HAVANA, by Sir C. Knowles, 1761.
- 23,679. CAPT. HIPBURN'S JOURNAL OF HIS SHIPWRECK, 1766, at the mouth of the Ganges. A copy of this appears in 23,672.
- 23,680. COL. FELIX FREDERICK'S case against the Hon. East India Coy. with regard to the supply of Troops from Wurtembourg (1770-1774), and his letter of protest to General Paoli, whom he accuses of having influenced the Company against him: January 17th, 1774. (The Colonel was the son of Theodor de Neuhoff, the adventurer King of Corsica; see note p. 103).

Bro. DRING said :—

I am sure we are all much obliged to Bro. Hills for the paper which he has just read, but like the one which he read last year, it does not open up very much discussion. He has done his best to make a running commentary all through the paper, and certainly seems to have left very little to be said by way of criticism in order to render the subject more intelligible. For this reason I am sure the paper will be of very great value in our *Transactions*.

When Bro. Hills read his last paper, our I.P.M., Bro. Simpson, gave it as his opinion that General Rainsford was a very speculative Mason. There is not the slightest doubt that he was; but we have to remember that we are specially advised to study the liberal arts and sciences and to seek out the hidden mysteries of nature, and different people will of course put different interpretations on this advice, as indeed they are at perfect liberty to do. In this connection, it is curious to notice the various effects which Freemasonry has in different parts of the World. Masonry in England has followed the phlegmatic disposition of the English people, and it may seem to our foreign brethren that it has assumed a very matter of fact and materialistic appearance compared with its aspect in other countries. We can easily understand the volatile Frenchman seeking to obtain the true Masonic light from the doctrines of the Hermeticists and the Rosicrucians, from Dr. Falk and from Mesmer. We associate the German mind with philosophic and analytical ideas, and certainly these have had their influence on Freemasonry in Germany. And in considering Freemasonry in these various aspects, I think we must agree that brethren of foreign nationalities are entitled to put their own interpretation on the teachings of the Craft, so long of course as they do not depart from the Landmarks.

It may be said perhaps that according to our ideas, there is very little of Freemasonry in the paper we have just heard, but all the same it illustrates a very interesting chapter and a very interesting period of French Masonry during the eighteenth century.

Bro. W. B. HEXTALL said :—

The question which was debated in the French Lodge in London, *L'Immortalité de L'Ordre*, before 1775, as to "the regularity of their meetings, particularly as to the validity of resolutions passed when less than seven members were present," seems to

have been at no time definitely settled. In December, 1818, upon Grand Lodge being invited to pronounce as to the number requisite to constitute a regular Lodge, the Board of General Purposes replied that "the subject is one which has undergone a great deal of discussion and consideration in Grand Lodge, especially on the late revision of the laws [upon the Union of 1813]. But it is a matter of so much delicacy and difficulty that it was thought advisable not to depart from that silence on the subject which had been observed in all the 'Books of Constitutions.'" Oliver's *Institutes of Masonic Jurisprudence*, 1869, 128; 1874 edition, 182; and see Constitutions, 1911, Rules 162 and 181. For other mention of de Vignoles see the paper by Bro. Count Goblet D'Alviella, *A.Q.C.* xxv., page 39.

I presume to suggest to Bro. Gordon Hills that to compare his de Lintot material with the six copper-plate engravings which are associated with the latter's name, and examples of which are in our Lodge library, might not prove unprofitable.

Mention of the *John Locke MS.*—also known as the *Leland MS.*—may be supplemented by the following extract from a letter in *The Gentleman's Magazine* for 1753, vol. xxiii., 518, the Locke MS. having been first published in the September number.

Norwich, Oct. 9.

Mr. Urban

I was extremely entertained and delighted with the copy of that antient and venerable manuscript concerning Freemasonry with which you first obliged the publick in your September magazine, and which is since unartfully printed in various shapes. The Brotherhood were so well pleased with it that there was not a Magazine to be got in this City, and orders were given for a fresh supply. You must have found this by the demand. Mr. Locke's notes and explanatory remarks do the paper great honour, and his declaration and the lady's have contributed to increase the number of Masons in several Lodges.

This publication of the Locke MS. in 1753 certainly coincided with a time of Craft activity in Norwich, for in November of that year a deputation or warrant was granted by Dr. Manningham, D.G.M., for a new Lodge at the Castle and Lion in that city. (*Freemasonry in Norfolk*, by R.W. Bro. Hamon le Strange, 1896, 78).

There is a little variation in the account of Dr. James Price contained in *Gorton's Biographical Dictionary*, 1828, which says that the Royal Society compelled him on pain of exclusion to repeat his experiments in the presence of two of the Fellows, Richard Kirwan and Peter Woulfe; that he begged for delay, and committed suicide in the interval, on August 3rd, 1783.

Of Peter Woulfe, "a distinguished cultivator of the science of chemistry, who was one of the latest believers in the mysteries of alchemy," some particulars were collected from personal friends by Professor W. T. Brande, and are in the latter's *Manual of Chemistry*, 1848, vol. i., xvii., where it is stated that Woulfe usually spent his summers in Paris, but had his residence in Barnard's Inn, Holborn. His rooms were so fitted with furnaces and apparatus that it was no easy task to reach his fireside. Dr. Babington related that he once put down his hat and never found it again, such was the chaotic state of the alchemist's home. Woulfe breakfasted at four a.m., when a few select friends were sometimes invited; to gain entrance they were to knock a specified number of times at an inner door. Whenever he wished to break an acquaintance, or felt himself offended, his practice was to send a present to the

offender, and never see him again: the presents characteristically consisting of some expensive chemical product. He had long vainly searched for the elixir of life, and attributed his repeated failures to want of preparation by pious and charitable acts. Some of his alchemical apparatus were said to be still extant, having affixed to them supplications for success, and for the welfare of the adepts. Woulfe's remedy for illness was the heroic one of travelling by the mail to Edinburgh and returning by the next coach to London. A cold taken on one of these expeditions terminated in inflammation of the lungs, of which he died in the year 1805, aged nearly 80. The *Dictionary of National Biography* gives 1803 as the year of his death.

Pascal Paoli, the Corsican patriot, who is mentioned in connexion with one of Rainsford's letters, became a joining member of the Prince of Wales's Lodge, now No. 259, in February, 1800, and his portrait is in the late Bro. Thomas Fenn's *List of Members*, 1890, which states, "His remains were interred in the Churchyard of Old St. Pancras, whence they were quite recently (1889) conveyed to his native land. He was on terms of intimacy with Dr. Johnson, Boswell, Reynolds, Burke, Goldsmith, Wilkes, and Sheridan, and there is a bust and inscription to his memory in Westminster Abbey." The year of his death is given variously as 1806 and 1807. No less than seventeen different portraits of him are in the print-room of the British Museum.

Bro. Wonnacott rose to support the vote of thanks to Bro. Gordon Hills and commended the pains expended on the preparation of the paper, and in doing so said:—I must draw attention to the fact that we do not even yet know enough of the contents of the Rainsford Papers. The thirty-seven volumes in the British Museum would seem to require a deal of searching through, as the various memoranda are not arranged chronologically or in the form of a diary. So far the writer has dealt *in detail* with only three of them. 23675 "Papers relating to Masonic affairs, Mesmerism, etc," and 23669 and 70, "General Correspondence"; and one can hardly say what may yet be found in the other volumes, be it of masonic or merely biographical interest. And although in his former paper our Brother remarked that these papers were "interesting but not very voluminous," we yet remain in the dark as to further very necessary particulars of Rainsford's life and masonic career.

I should have thought it would have been desirable to skim through the remaining volumes before this present paper was written in order that the masonic career of the General might have been defined—if possible—somewhat more particularly, certainly as to the date and place of his initiation. We want to know more of the earlier stages of his masonic life. We have been told he has not been traced as an officer of the Grand Lodge of England, but I think it very probable he was, for I have found him to be a "Modern" mason, serving as one of the Grand Stewards in the year 1769, in which year he was also President of the Board of Stewards, the name appearing as "Col. Ch. Rainsford." In the Grand Lodge Register, where I have made a careful search, the list of the Stewards' Lodge does not begin until the year 1769, and the first names are those who were Grand Stewards of the following year. But in the list of names of the "Royal Lodge" No. 313, formerly the "New Lodge," which met at the Thatched House Tavern in St. James's Street, there is the name of Col. Rainsford as a joining member on February 3rd, 1773, four years after his stewardship and while he was equerry to H.R.H. the Duke of Gloucester, but no clue as to the Lodge from which he joined. It would have been easy a little later

than that time to trace the twelve Stewards to the Lodges for which they served, but we are faced with the fact that the Lodges entitled to send up Stewards do not commence their lists of members until a year or two later than the period when the Register of the Moderns opens. And as in nearly every case the President of the Board of Stewards was favoured with promotion to some rank in the Grand Lodge, so perhaps we may yet find Col. Rainsford among the list of those so honoured.

The Lodge "L'Immortalité de l'Ordre," of which Jean Joseph Vignolles (Vignoles), was the first R.W. Master, was constituted on the 16th June, 1776, at the Crown and Anchor in the Strand. Lord Blayney, the Grand Master, disallowed the title they had first selected—"L'Immortalité des Frères." It made no returns after 1767. Vignoles was again Master in January, 1769, and resigned early in 1771. In 1772 he endeavoured to have it closed by Grand Lodge but it remained on the register until 28th April, 1775, when it was erased, "not having contributed, etc." This was the Lodge in which the famous Chevalier D'Eon was initiated.

In 1770, Vignoles was Provincial Grand Master of Foreign Lodges (under the Moderns), an office created in consequence of the increased number of lodges abroad under the English allegiance. He procured in this same year the independence of the Grand Lodge of Holland formed in 1756 (see Appendix C to this paper). In *A.Q.C.*, ii., 100, will be found a note of his predilection for innovations, complained of by the Rotterdam brethren, and his long letter to *Loge La Bienfaisante* at Ghent, dated 15th May, 1770.

From 1777 to 1783 Vignoles occupied the house known as 213, Kings Road, Chelsea, a photograph of which appeared in the recently published *Survey of Chelsea*, II., p. 80.

One remark by the author I am unable to agree with, viz :—(p. 94 *ante*) "The members [of L'Immortalité de l'Ordre] mostly joined Antiquity and formed the nucleus of the clique of friends who afterwards led the attack on Bro. Wm. Preston." Of the eleven names given by the writer in the footnote (*ante* p. 94), with the addition of Jean Baptiste Saur in the text, only one of them can be traced as having joined Antiquity previous to the Preston episode: that one was Francis Des Barres, who had been a constant visitor in 1768 and 1769, and joined on 21st June, 1769, but as he does not appear in the Grand Lodge Register we are unable to say how long he remained a member. His name does not appear at all in the proceedings concerning the expulsion of William Preston.

Of the thirteen other names collected from various sources—there is no list of members of "L'Immortalité" in the Grand Lodge Register—there were two also who joined Antiquity in the late sixties and one in the seventies. These were

John Bothomley, joined July, 1768,
Theodore Carter, joined February, 1769, and
William Browne, joined December, 1772.

The two latter are not in the Grand Lodge returns of the period: they had no connection with the proceedings against Preston. Carter was appointed J.W. of the lodge for the first half of 1772 but declined the office. Wm. Browne was not in the 1776 printed list of members of the lodge, which was produced by Preston at his own expense while R.W.M. of Antiquity. Bothomley, however, was closely concerned in the matter, the leading spirit in the agitation being John Noorthouck, and behind them both was Jas. Heseltine, the Grand Secretary. The statement quoted above as to the "clique of friends" is therefore scarcely justified by the facts.

I am not satisfied that the expression "Stuart Brothers," about which information was sought by the Paris brethren, means what Rainsford conveys in his reply, namely, the Grand Stewards. The General's reply suggests he himself had got off the track when he mentions them as such. I believe the question may very possibly have referred to the degree of "Stuart frères," the sixth of the Swedish Rite as it was arranged in 1780, and of which the equivalent name was "Knights of the East and Princes of Jerusalem."

Lambert de Lintot, of whose books and jewels we now have the interesting Inventory (Appendix B) was also a "Modern" mason. In the list of members of "Loge St. George de l'Observance," No. 148 I have found him entered as

Peter Lambert de Linter, age 20, Gentleman, No. 5, Coy's Gardens,

Tottenham Court Road,

made a Mason in 1745,

joined [this Lodge] 1779, 13th March.

He was still a member and became Master in 1787. "St. George de l'Observance" was erased three times in all, on 28th April, 1775 (reinstated 24th April, 1776), on 7th April, 1784 (reinstated 17th November, 1784) and finally removed from the roll on 12th February, 1794.

If any fault can be found with the paper now under consideration it is the want of actual transcripts of the veritable documents, or at least *copious* extracts from them, instead of a resumé of any papers referred to. Rainsford's life and researches will yet fill an important hiatus in our study of the complicated Continental systems of masonry, and such documents I feel sure will prove of great value when we begin to fill up the lacunæ. The masonic student of the future will want these for reference.

Bro. J. LITTLETON writes:—

"George Lukins, of Bristol, who made much noise about a year ago (1788)," was a tailor, living at Yatton, Somerset, about 10 miles from Bristol. He pretended that he was possessed with seven devils, and had played on the credulity of his immediate neighbourhood for upwards of eighteen years before he was "delivered" by the Rev. Joseph Easterbrook, vicar of Temple, Bristol, assisted by Messrs. J. Broadbent, J. Valton, B. Rhodes, J. Brettel, T. McGeary, and W. Hunt (who are described as Wesleyan Preachers), and "eight other serious persons," on June 13th, 1788, at an extraordinary service in the Vestry-room of Temple Church. The service was mentioned in the local papers, and a full account was published in pamphlet form (four editions were quickly bought up) under the following title:—

"A Narrative of the Extraordinary Case of Geo. Lukins, of Yatton, Somersetshire, who was possessed of Evil Spirits for near eighteen years. Also an Account of his remarkable Deliverance, in the Vestry-Room of Temple-Church, in the City of Bristol. Extracted from the Manuscripts of several persons who attended."

A Mr. S. Norman, surgeon, of Yatton, wrote a letter to the Bristol papers, on June 21st, exposing the imposture. There were, however, many who believed in the genuineness of the possession, and the efficacy of the exorcism, and the controversy, which grew very heated, extended over several weeks.

The "possession" dated from January, 1770. Returning from a Christmas mumming at one of the houses in the neighbourhood, in which he had taken a part, Lukins was seized with a fit (Mr. Norman suggests that it was too much ale and cider) and lay in a ditch the greater part of the night, during which time the devils entered into him. From that time the demons, at varying intervals, asserted their power, causing Lukins to indulge in all sorts of ridiculous and filthy actions, to sing blasphemous parodies of hymns and psalms, frequently winding up with some attempted act of violence. At other times he was a quiet, rational and inoffensive man, but he contended that it was impossible for him to follow his trade as he never knew when the demons would master him, or what they would impel him to do. Mr. Norman, who was the parish doctor, watched him carefully for a long time. He found the demons were so considerate as not to trouble Lukins unduly when he thought he was alone, and they never commanded him to cast himself into the fire unless there were sufficient people present to restrain him from carrying out the order, which was always given in a loud voice. Dr. Norman formed the opinion that Lukins was an impostor who preferred to be supported by the charity of the benevolent and superstitious rather than work for his living. He, however, sent him to St. George's Hospital, London, where he remained several weeks, during which time the demons left him severely alone, much to the disappointment of the medical staff. The opinion of the medical men was duly conveyed to the Overseers of the parish, but the neighbours were so impressed by the different voices which issued from Lukins when the demons were speaking (he was evidently a ventriloquist) that he was able to lead a lazy life for some 18 years. I do not know how he came to submit to the ministrations of the Vicar of Temple, but after two or three exhibitions in the Church he attended the service of June 13th, and when it had lasted two hours the evil spirits proclaimed their intention of leaving him, and in a short time he became quiet, and declared himself entirely freed from their domination.

He was living in 1804, and was then earning his livelihood as a common carrier between Yatton and Bristol.

Bro. GORDON HILLS writes as follows in reply:—

I have to thank the W.M. and Brethren for their kind reception of my paper. I only regret that considerations of time did not permit me to read what I had written, except in an abbreviated form. Since my paper was read I have completed my examination of *all* the Rainsford Papers at the British Museum, and have added the result of my gleanings to this paper, the chief items being a reference to Dr. Falk (23,650), and some interesting matter amongst the Duke of Northumberland's letters (23,668), and to make the information more complete, I have added a brief list of the papers as Appendix E. The Brethren now have very full particulars of all items bearing on our Masonic researches, and information which will enable them, if they desire to do so, to lay hands on the original documents without any trouble. I do not think, under the circumstances, it is worth while to add further transcriptions of the papers, even if our Editors could afford the necessary space in the *Transactions*. It is disappointing that I have not found any reference to Brother Rainsford's initiation and his personal Masonic history remains, as Bro. Wonnacott pointed out, very incomplete. I have to thank him for adding a little which helps our information, and Bro. Hextall's notes form an interesting commentary on several points. I agree with Bro. Wonnacott that the statement about the number of members of

"L'Immortalité de l'Ordre" who joined "Antiquity" ought to be modified, but at any rate Bothomley was very closely concerned with the attack on Preston, and I do not think it would be unfair to call him at any rate an *important part* of "the nucleus of the clique of friends" in "Antiquity." Carter, I believe, seconded Noorthouck's proposition of Preston as a joining member.

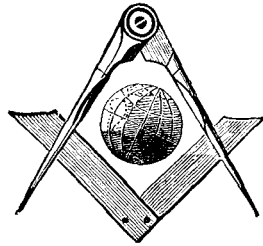
I think that there was probably a little confusion in minds of the French brethren, and those in England, about the 'Scotch *Stuarts*' and the 'Grand *Stewards*,' of which the circumstances Brother Wonnacott mentions afford one possible explanation, but as the replies passed through the hands of the Lodge *Der Pilger*, which is supposed in its foundation to have had some associations with Masons of the Zinnendorf Rite, it seems curious that *they* should not have been aware of the existence of "frères Stewart" abroad.

I found a paper in Rainsford's writing (23673, f. 132), dated 1795, at Gibraltar, which gives particulars of his early life previous to his entering the Army in 1744. He was born at West Ham; his mother, whose maiden name was Bale, died before 1731, and his father, Francis Rainsford, Colonel on half pay, lived at Clacton-on-Sea, where after some years he married a lady the widow of a Mr. Field, late Steward to the Earl of Rochford. In 1736 Rainsford went to Dedham School to learn Latin, under a Mr. Grimwood, but on his father's removal to Colchester, "when I was advanced as far as Ovid's *Metamorphoses*," he joined Mr. Smythers' School there as a day scholar. About 1739, the second Mrs. Rainsford, "who had been very cross and severe to me and caused me a great deal of Correction," died, and in his father's absence on his military duties the boy was left in care of Mr. Turner, "a Lawyer." In 1742 "I left School, having learned all my Master could teach me, viz., the Classics, Greek Testament, Minor Poets, and Homer." In 1743 Rainsford boarded with "Mr. Lloyd the Clergyman" at Clacton. "I was now 16 year old & of no Profession," he writes, "tho' I applied myself closely to Business expecting to go into the Law under a son of the late Mr. Fields who was an Attorney in the Temple at London." In March, 1744, he was summoned by his Uncle to London with the offer of a commission in General Bland's Dragoons, which brings us to the start of his autobiography, with which my former paper dealt so far as, I think, necessary for our purposes (*A.Q.C.* xxv., p. 152). Rainsford's own account is intended to relate his military career, it does this and more, and, on a fresh perusal of it, the original seems to me to leave very little, if any, time unaccounted for, with the addition of the information contained in the journals and correspondence, yet a great many of the activities of this busy and strenuous life must, with our present sources of information, be left to conjecture, and particularly in that part of it—Freemasonry—which is our special concern. We have at the British Museum a collection of interesting papers, but, as regards Masonry, the information is certainly not voluminous, and in many cases information, journals or letters, have been laboriously copied twice, and even a third time, so that there is not so much as appears at first sight. General Rainsford's father, at the end of his life, lived with his brother, who was Deputy Lieutenant of the Tower of London, at the time of his death, in 1770; the son refers to him as "the tenderest Father and the Best of Friends." Amongst the Miscellaneous Verses we get a picture of Rainsford as the dashing young Guardsman:—

"Next view a quaint & rattling blade
With blithesome step advance
R — sf — d of Mirth the surest Aid
Leads down the sprightly dance." (23,674, f. 5).

The family connection with the Tower, to which was due General Rainsford's own burial there with other relations, is interesting, because it appears that his great-grandfather, Francis Rainsford,¹ who was buried there in 1678, held the appointment of Deputy Constable as long before as 1676. Rainsford's first wife, with whom he was buried, was daughter of "—— Miles of the Tower."

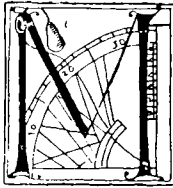
¹ *Genealogist* ii., 108-9.



A SHORT SKETCH OF THE RISE AND PROGRESS OF IRISH FREEMASONRY.

BY BRO. J. H. EDGE, K.C., P.M. 143 (I.C.);

Author of "An Irish Utopia."



Y excuse for venturing to load the columns of the proceedings of the Quatuor Coronati Lodge with a general sketch of Irish Freemasonry is that I want to arouse the enthusiasm of British and Colonial Brethren regarding the successful struggle their Irish Brethren have made to maintain our Order in Ireland, often in adverse circumstances. I must also crave your indulgence when I refer to matters common to the history of Masonry all over the world. If I omitted these references, I would break the thread of my narrative, and render several matters which might be otherwise interesting unintelligible.

My uncle, Edward William Mannsell, who was a zealous Mason, acquired an intimate knowledge of the Craft while sitting in Lodge No. 13, Limerick, at the feet of Bro. Michael Furnell, the Provincial Grand Master of North Munster. Bro. Maunsell introduced me, so far back as 1857, to Bro. Furnell. That introduction, I believe, first aroused in me a veneration for Freemasonry. Bro. Furnell was a fine specimen of the hospitable, kindly Irish country gentleman of sixty years ago. He was a most ardent brother, and devoted a long life to the furtherance of the Order. His memory is perpetuated among us in several ways, such as his name having been given to a very popular Prince Masons' Chapter. His wife was extremely enthusiastic on the subject, and started a ladies' association on lines similar to Freemasonry.

I was initiated in Lodge 143 by Bro. Charles Walmisley fifty years ago. It has occurred to me that I might string together a few thoughts on the changes in our Order since I first joined it, and that I might add some gleanings from the rich harvest of Masonic lore which has been gathered in my time.

When I was initiated we had no special Irish Masonic historian. We now possess one in our Bro. Chetwode Crawley, who for many years was the guiding and leading spirit in the Irish Grand Lodge of Instruction, and is now Grand Treasurer of the Grand Lodge of Ireland. Nothing is more distasteful to real merit than fulsome flattery. I am, however, compelled to say something more about him. A large number of the facts mentioned in this paper are derived from his writings. His *Cæmentaria Hibernica* is one of the most valuable works which has ever been contributed to the history of Freemasonry. He has in this book traced the course of the Craft in Ireland from its earliest beginnings to the present day. He has proved every statement which he has put forward. Our brother the Grand Treasurer unites in one, as it were, the two branches of the legal profession. He first as counsel advises the proofs, and then as solicitor carefully collates the evidence and prepares the brief for the opening explanation of the case. He has also contributed stray papers on Irish Masonic subjects, chiefly to the *Transactions* of our Quatuor Coronati Lodge. Among these

papers, there are contributions on such matters as the long connexion which has existed between the Grand Lodge of Ireland and the Grand Lodge of Pennsylvania; the Papal Bulls and Decrees against our Order; our Irish Masonic Charities; and biographical notices of John Wesley, the great Duke of Wellington, and Daniel O'Connell.

It is to be hoped that before long a new edition of all his Masonic Works will be published, and if anything I now write may increase, even by a little, the growing demand for such a book, I consider I shall not have written in vain. His *Cæmentaria Hibernica* is out of print, and several of his Masonic papers are not easily procurable. I am strongly of opinion that a consolidation of all his writings, which would bring before the reader in a continuous narrative form the many results of his researches, would be of incalculable service in recording the progress and objects of our Craft.

Ireland has, on the whole, been unfortunate in her history and her institutions; but to this statement there are several bright exceptions. One of them consists in the fact that our Masonic body has been singularly fortunate in the circumstance that we have had good and wise brethren to preside over us.

By reference to our annals it can be easily seen that the names of members of the noble house of Donoughmore occur more frequently in the long list of our Grand Officers than any others. The Atholl family has a similar distinguished record in British Masonry. Mrs. Christiana Hely-Hutchinson, in the eighteenth century, was created Baroness Donoughmore. She was the wife of the Right Honourable John Hely-Hutchinson, an eminent lawyer and statesman, who, on retirement from his profession, was made Provost of Trinity College, Dublin. Their eldest son, Richard, who succeeded his mother in the Barony, was the first Earl of Donoughmore, and, by special remainder of that title, his brother John and his nephew John successively became the second and third Earls of Donoughmore. The first Earl of Donoughmore was our Grand Master from 1789 to 1813, which was the most critical period in our Irish Masonic history. During these years, by his untiring vigilance and great administrative ability, he saved us from being involved in political agitations, and from a schism between Ulster Brethren and those in the other three provinces. In 1813, when he had steered our Masonic barque into comparatively smooth waters, and felt, at the same time, the weight of years telling upon him, he handed over the rudder to Augustus Frederick, Duke of Leinster. The second Earl of Donoughmore was our Grand Warden from 1791 to 1823. He was the celebrated Major-General Hutchinson who got the *éclat* of driving the French out of Egypt in 1801, having succeeded to the command of the British forces when the brave Sir Ralph Abercromby died of his wounds. The Honourable Augustus Abraham Hely-Hutchinson, another son of John Hely-Hutchinson and of the Baroness Donoughmore, was our Deputy-Grand Master from 1807 to 1818. Richard John, the fourth Earl of Donoughmore, was our Grand Warden from 1846 to his death in 1866, and his grandson Richard Walter John, the sixth Earl, was our Junior Grand Warden from 1908 until this present year (1913), when he was elected our Grand Master. The Duke of Leinster was our Grand Master from 1813 to 1874. He was therefore in supreme command when I was admitted in 1863. He even then, and down to the last, was the watchful guardian of the Order which he loved so well. He did not, in my day, attend many meetings of Craft Masonry. I can, however, with pardonable pride, recall one occasion when I saw him presiding in our Grand Lodge. His predecessor the Earl of Donoughmore, held the command in more troubled times; and the Duke

had a less anxious tenure of office. He did invaluable work in his own way. We are indebted to him for the simple dignity of our Ceremonials, and for the exclusion from Ireland of spurious rites and superfluous degrees. He was not only our Grand Master, but also our Grand Commander, our head and leader in all the various steps of our Order. We owe him a deep debt of gratitude for establishing perfect harmony between our various degrees, and for the absence of any jealousy or rivalry among them. He did not create Irish Masonry, but he left his mark upon every part of our system. He built up all the various stories of our Masonic Temple upon the solid foundation of Craft Masonry. He was succeeded in the chair by the first Duke of Abercorn, and he again by his son, our late Grand Master. Both these noblemen, by their culture, accessibility, and, above all, by their earnest zeal for the good of our Craft, have done a great deal towards promoting the present prosperous condition of Freemasonry in Ireland.

We have now secured, as I have already stated, as our present Grand Master, the 6th Earl of Donoughmore. He is familiar with the working of our Order, both in England and Ireland. He has taken care to announce that he intends to respect our Irish customs and sentiments. I have no doubt at the same time that his election will tend to encourage, in all important matters, a uniformity of practice between the Grand Lodges of England and Ireland.

All our successive Grand Masters have had able deputies. The first of them I remember was Judge Townshend. I can vividly recall the dignity and tact with which he presided in Grand Lodge. Most of you need not be reminded of his successors. Our late lamented brother, Sir James Creed Meredith, devoted to Irish Masonry all the time he could spare from his many other engagements. His annual reports, too, will always remain a testimony to his labours, and may well prove a mine of wealth to the Bro. Crawley of one hundred years hence.

I must here say a few more words about one of our former Deputy Grand Secretaries, dear old Charlie Walmisley, whose name I have already mentioned. He was an Englishman, and his quiet, orderly methods and clear common sense—all qualities characteristic of his race—were of great service in the conduct of his office. He, however, got the appointment when an elderly man, on his retirement from an important Government post, and therefore he did not, as did our brother Flavelle, our present Deputy Grand Secretary, bring the vigour of youth to the discharge of his duties; but he always had the interests of our Order at heart, and in those days, when the business of the office was not as onerous and multifarious as it is now, he was the right man in the right place. Charlie Walmisley was proud of the Order in general, but prouder still of his own Lodge, 143, of which he was the Secretary. As the day drew near for one of its dinners, the business of Grand Lodge was brushed aside; he attended to nothing, thought of nothing, except who were invited, who were coming, who would be absent. Any apparent disrespect to his Lodge he took as a personal slight to himself. I well remember his disgust and anger on finding in the collection for poor and necessitous brethren at one of our dinners a farthing coin, which some young wag had slipped on the plate. Bro. Walmisley being an Englishman, took the incident too seriously; he never fully realized the levity of the Irish character. Pardon an old brother like myself for lingering a little over my reminiscences of 143. Bro. Theophilus St. George, who rose to the highest Masonic distinctions, succeeded Bro. Walmisley as its Secretary, and his successor was Bro. Falkiner Harding. Both these brethren more than sustained the position in which Bro. Walmisley left his

Lodge. A double portion of Bro. Harding's zeal and energy has certainly descended on our present Secretary, Chisholm Cameron. I shall just mention three other brethren of my Mother Lodge, among the many names which crowd upon me—William Fleming Black, whose memory will always be associated with our Masonic Charities; genial and generous Sir Edward Hudson-Kinahan, and the Rev. Joseph Allen Galbraith, a learned Professor and Fellow of Trinity College, Dublin. Both Bro. Black and Bro. Kinahan were prominent Irish Unionists, and Bro. Galbraith was one of the original starters of the Irish Home Rule movement. These names alone afford a clear proof, if such were needed, that Irish Freemasonry as an institution knows no party politics.

To show you that I know there were other energetic Secretaries of Dublin Lodges, I need only name two. One of these is that earnest and whole-hearted Mason, Colonel Vesey Davoren, who, fifty years ago, most successfully revived and worked up the Military Lodge, No. 728. The other name is that of Sir Charles A. Cameron, our Deputy Grand Master, who made the Duke of York's Lodge No. 25, what it is. Our English and Scotch guests, who attended at our recent Triennial Convocation, were, I am sure, never present at a more magnificent entertainment than that which was given to them by Lodge 25.

About the time at which the Duke of Leinster was called to the Grand Lodge above to receive his reward, Bro. Crawley rendered a great service to the Craft by initiating our late Bro. Lord Justice FitzGibbon in Trinity College Lodge. It would be presumptuous of me to attempt a panegyric on his memory. Fitting tributes have already been paid to him by the most eminent brethren among us. I may just say he did for our charities what the Duke of Leinster did for the working of our degrees. In the last report he delivered as President of the Rose Croix degree, on the 19th May, 1909, he taught us how to study the history of our Order. He warned us against the danger of refusing to accept anything of which it is impossible to produce better evidence than tradition or probability, and, on the other hand, he cautioned us against investing Freemasonry with every attribute which imagination can supply. In the following weighty sentence he frankly gives us his impression as to its antiquity. He says:—"I am convinced that long before the transition from Operative to Speculative Masonry, probably for centuries, possibly even before the days of Solomon, the Craft existed as an organized society or guild." We must bear in mind this opinion of a brother who, from his judicial experience and great learning, was so well qualified to estimate our traditions at their true value.

The belief that one great Being created all things and ruled over and directed what had been so created was the primitive belief of all mankind. It was this faith, the hope of the promised Messiah being added, which sustained the great Patriarch Abraham, and, in spite of some back-slidings, all his descendants. We owe to the Hebrew race many of the best traditions of our Order. We are proud to say that at the present time some of the most earnest and influential members of our modern speculative Freemasonry belong to that great Israelitish people, whose marvellous energy, talents, and financial enterprise are felt and recognized throughout the civilized world. The rites which are known as Phallic worship are celebrated in reverence of the same great Being whom Abraham served. Traces of these rites are found throughout the world.

Phallicism must have originated at a very remote period, and it is still widely practised in India. The Hindüs, in ancient times, were worshippers of one God only, whom they designated "*Brühm Atma*," "*The Breathing Soul*," that is the life-giver,

the Great Creator of the Universe, and of all things in it. In process of time they adopted as the material emblem of the Creator the Phallus, or, as it is termed, the Linga. This emblem usually is represented by an egg-shaped boulder of black basalt, found chiefly in the River Nerbudda in Central India, whose stones are preferred to all others for this emblem. The pedestal ought, if possible, to be a simple stone, but masonry, and even concrete, are used where stone is not procurable. This description may not at first seem to resemble the Irish Round Towers, which vary in height from 50 to 130 feet. They, however, may from their peculiar shape have been intended as representations of the Phallus, and, therefore, if this were so, the earliest of them were originally built for Phallic Temples.

Many of the rites of the Phallic cult would appear to us westerns to be offensively obscene; but Sir William Jones, the distinguished Oriental scholar and jurist, points out that these ceremonies are no proof of the depravity of the persons taking part in them, that they are not wild orgies, and that they are, on the contrary, serious celebrations which are intended to propitiate the Omnipotent Creator and Ruler of all things. Mr. Edward Sellon, in his "Annotations on the Sacred Writings of the Hindüs," shows clearly that in at least some of the leading sects who observe the Phallic rites, the members are sworn to secrecy, and he also calls attention to the remarkable analogy between Phallic worship and the Eleusinian mysteries. These mysteries were celebrated at Eleusis in ancient Greece, and only persons properly initiated and bound to secrecy were allowed to take part in them.

A very remarkable account of these mysteries was given by a learned divine who was not a member of our Order. We Freemasons can therefore trace, though he could not, the similarity which they bore, in many ways, to Freemasonry. The person I have alluded to was the Right Reverend William FitzGerald, a former Bishop of Killaloe. The following passages occur in the first volume of his *Lectures on Ecclesiastical History*, which he delivered in Trinity College, Dublin:—

"From very early times of the world's history there seem to have been practised throughout Greece, Egypt, Syria, Asia Minor, Chaldæa, and Persia, certain secret rites of religion, under the name of Mysteries, which were regarded by the people with peculiar veneration. . . . But in the mysteries—at least in the more respectable of them—the legend was delivered down by the tradition of an order of educated men, with a fixed succession and a limited number, so that some security was provided against essential change, or at least against merely capricious and inconsistent change. . . . The legend of Ceres, which was the subject of the mysteries of Eleusis, was such as to make those rites peculiarly attractive. . . . The truth is, too, that it was only the greater mysteries which were celebrated at Eleusis. The lesser were solemnized at Agræ, on the Ilissus, or, as some say, in Athens itself. . . . Those initiated one year in the lesser mysteries, passed on the next to the greater."

Sir Samuel Dill, Professor of Greek in the Queen's University, Belfast, in his "Roman Society in the last century of the Western Empire," while discussing the mystical side of paganism, says: "It came from the East—from Persia, Syria, Egypt—the homes of a conception of religion which was alien to the native spirit both of Greece and Rome." Professor Dill gives a vivid description of an initiation into the mysteries of Isis or Ceres; and it is evident that the mystical ceremonies which were imported from the East into Eleusis, and thence to Rome, were for the greater part disclosed only to the initiated, and were in their rites and symbolism akin to the Phallic worship in India of the present day.

We have then in these rites and ceremonies from time immemorial, far anterior to the Christian era, the worship of the Great Creator of the Universe, coupled with secrecy in its most important ceremonial observances. There is a strong probability that the priests and leaders in the Phallic and Eleusinian mysteries were persons distinguished for their learning and occult knowledge, and that they wished to keep their discoveries as well as their mystical ceremonies confined to themselves. We know from recent investigations that the very places in the East where these mysteries were at one time extensively practised were highly civilized while Western and Northern Europe were sunk in barbarism.

It is obvious that discoveries and inventions could not formerly have been confined to a select few, except through covenants of secrecy. In the present day, persons take out patents to protect their inventions. I believe ancient nations employed secret signs and pass-words to safeguard their arts and discoveries—while we moderns substitute for these modes of recognition an elaborate system of patent registration.

Our well-established tradition is that there were secret signs and pass-words used by the architects, overseers, and workmen employed in the building of Solomon's temple, and that there were in fact trade secrets confined to the various grades of proficiency among them. It is certain, then, that secret fraternities existed at a very early period connected with religious worship, as well as with some primitive form of trade unionism, and perhaps from mixed motives.

Brother W. Ravenscroft, who has attained high Masonic rank, gives, in his book called *The Comacines*, an interesting account of a society of operative masons, who, undoubtedly, for commercial purposes, strictly confined their handicrafts to selected persons, who were bound not to reveal their trade secrets, and who were known to each other by signs and pass-words. The Comacines formed one of the principal communities who in the history of our Craft served, so to speak, as stepping-stones from the pre-historic and pre-Christian age into the somewhat misty middle ages. The Quatuor Coronati, or four crowned martyrs, who were put to death by Diocletian for refusing to carve a statue of Æsculapius, were the patron saints of the building communities during the splendour of mediæval operative masonry. When Rome fell under the Goths and the Vandals, the fraternity of architects in Rome, being then entirely Christian, fled to the Island of Comacina, in Lake Como, and thence, under the name of the Comacines, spread the knowledge of their art over Western Europe.

The Comacines observed secrecy for trade union purposes. Their professional descendants were the Steinmetzen or stonecutters of Germany, who possessed traditions of their connexion with the Temple at Jerusalem, which they must have derived from the Comacines. The German Steinmetzen were also a secret body, and had means of recognizing each other. They had a more complete organization than the Comacines, and they probably united the principles of trade unionism with the charitable characteristics of a friendly society.

I do not agree with Brother Ravenscroft that the Comacines were the persons who built the first round towers in Ireland. In recent times there were 118 of these Irish towers standing. None of the same description have been discovered in either England or Wales. There were eight of them in Western Scotland, one at Port Erin, in the Isle of Man, and only thirteen over the entire Continent of Europe. All antiquaries consider that the Scottish and Isle of Man Towers were merely copies of the Irish originals, and it is obvious that if the Irish towers had been designed by European workmen, such as the Comacines, during the Christian era, some like them



The Round Tower at Glendalough.

would have been erected in England. The fact that many of the Irish round towers were built or in some cases re-built, since the introduction of Christianity into Ireland, does not necessarily conflict with the theory that the earlier examples of them were of pagan origin. There have been many historical instances of buildings which were erected for heathen worship being afterwards converted into Christian temples, and, on the other hand, Christian churches have been used as Eastern mosques. The inhabitants of a district have usually learned to reverence old familiar objects; and probably the Irish people, on embracing Christianity, not only abstained from levelling the Irish Phallic towers, but, further, built new ones similar to them in Christian churchyards. I think there are good grounds for believing that the earliest Irish round towers were erected for Phallic worship by a high caste Eastern tribe called the Tuatha de Danaan. A member of this tribe, who was known as the Gobhan Saer, is generally recognized as their chief designer. Various conjectures have been made as to the meaning of the terms Tuatha de Danaan and Gobhan Saer, and some of these interpretations, if correct, would associate this learned tribe and skilled artificer closely with Craft Masonry. I am content to connect these Irish towers, in their original conception, with the Phallic cult, which I have endeavoured to show may have contained at least the germs or first beginnings of our brotherhood.

Masonic marks of very early date, whether made by the Comacines, the Steinmetzen, or other like societies, have been found scattered over the Continent of Europe and the British Isles; for example, some, which cannot be later than 1210, were discovered on the ruins of Grey Abbey, Co. Down. They were sketched by that accomplished Brother, the late Sir Thomas Drew. Similar marks were also found at Youghal, in St. Mary's Church, and in the Dominican Friary, both of which were built in the thirteenth century. These were described by Mr. E. Fitzgerald in the Journal of the Kilkenny Archæological Society. We believe that our speculative Masonry was evolved out of the operative Masonry of the Comacines and Steinmetzen. It is probable that the change was of a gradual, almost imperceptible, nature. We know of many instances in which insurance and friendly societies, which were originally started for the members of particular trades and their families, have been extended first to other trades, and finally, to all classes. Something of the same kind, no doubt, took place in the case of the Comacines and Steinmetzen.

Finally, speculative Masonry emerged out of operative Craft Masonry entirely free from anything of a commercial character. The primitive and original degrees of Speculative Freemasonry constitute the particular order which is still, on account of its origin, known as "Craft Masonry"; and the words "labour," "work," and "working," have been likewise adopted in connexion with the degrees, on account of their being used to describe the physical toil of the working mason or mechanic. Bro. Henry Sadler, at one time Grand Tyler, and, in his latter years, Librarian of the Grand Lodge of England, in his "Masonic Reprints," gave instances of entries in old records, as far back as 1620, which indicate the existence of speculative Masonry at that date in England. Further on, about the close of the seventeenth and the opening of the eighteenth centuries, a fair number of lodges of speculative Masonry sprang up in Great Britain and Ireland, evidently in response to a feeling that some such brotherhood was wanted. Ireland was very early in the field. Recent researches among the manuscripts of Trinity College have shown that Freemasonry of the speculative type was known within the precincts of Dublin University before the Revolution of 1688. Such intermittent or scattered instances of Freemasonry were on the borderline between the past and the present.

All speculative Freemasonry now in existence can be traced, through one channel or another, to the Grand Lodge of England, which was founded in 1717. Two eminent brethren, the Rev. James Anderson, D.D., of the University of Aberdeen, and the Rev. John Theophilus Desaguliers, M.D., of the University of Oxford, speedily came forward in this movement, and to their sagacity and foresight we may consider ourselves indebted for our present system. In the Book of Constitutions of 1723, compiled by Anderson from the old charges of our mediæval brethren and approved by Desaguliers as Deputy Grand Master, were laid the foundations of the cosmopolitan Craft of to-day—at once tolerant and reverent, God-fearing, law-abiding, peace-loving, knowing no distinction of sect, country, or race.

The only necessary principles of Craft Masonry are a belief in God, in the immortality of the soul, and in the brotherhood of man. These are essential requisites, and if we abandoned them we would destroy the ground-work of our Order. Those of our members who, like myself, are Christians, are sometimes accused by other Christians who are not Freemasons of having ignored Christianity in belonging to a Society which does not insist in a belief in Christ as a necessary condition of membership. We Christians can, in my opinion, answer that accusation by replying that we believe that the first beginnings of our Order can be traced back to a time when the primeval belief in a Creator was given to us as a preparation for a fuller revelation, and also by stating that when the brotherhood was revived in the form of Speculative Freemasonry, we would have been false to the teaching and example of our Blessed Lord if we had then separated ourselves from those who did not hold our Christian Faith.

It is not at present known when the Grand Lodge of Ireland was originally founded, but it must have been in full working order in 1725, as a detailed account of the Earl of Rosse's Installation as Grand Master on St. John's Day, in the summer of that year, has been discovered in the *Dublin Weekly Journal* of the 26th June, 1725. The language of the journal is very quaint and amusing, and some of the grammar and spelling are now obsolete. It would take too long to give the entire report. I cannot, however, refrain from quoting an extract containing the description of the banquet and procession to the theatre. It is as follows:—

“Immediately the Grand Master made them an Elegant speech, ‘Expressing how sensible he was of the Great Honour done him, and promising to discharge the great and important Trusts reposed in him, with becoming Fidelity, &c. And concluded, with an Appollgy for the shortness of his Speech, because Dinner was ready, and believed they were Hungary.’ There were three large Tables at the lower end of the Hall, of common Form, for Private Brothers; for the *Grand Lodge* only sat at the *Mystical Table*. They had 120 dishes of Meat, and were attended by 25 Drawer, admitted Free Mason for this solemn Occasion. After the Entertainment they all went to the Play, with their Aprons, &c.; the private Brothers sat in the Pit, but the *Grand Master*, Deputy Grand Master, and Grand Wardens, in the Governments Box, at the Conclusion of the Play, Mr. *Griffith* the Player, who is a Brother, sung the Free Mason's Apprentices Song, the *Grand Master* and the whole Brotherhood joyning in the Chorus. The Brothers of one Lodge wore fine Badges painted full of Crosses and Squares, with this Motto, *Spes mea in Deo est*. Which was no doubt very significant, for the Master of it wore a Yallow Jacket, and Blue Britches.”

There is no trace of any rowdyism or excessive drinking in the report, although it may have been written by an unfriendly hand. The concluding sentence excites a suspicion of irreverence on the part of the reporter, who might well be excused if he

found it hard to keep his countenance in view of the "Yellow Jacket and Blue Britches" worn by the Master of the Lodge that had "fine Badges painted full of Crosses and Squares." Let us hope that we have improved since that day, and that Brethren no longer run the risk of exciting ridicule by wearing tawdry finery or tinsel jewellery.

It is some justification for the jacket and breeches that they are mentioned, five years later, by Pritchard in his "Masonry Dissected": and he there explains that the compasses are symbolized by the yellow jacket, and the steel points by the blue breeches. They are also still regarded as of some importance in Scotland, where they are believed to be a relic of Operative Masonry.

The Grand Lodge of Ireland, though so styled, either did not then claim, or was not then acknowledged to have jurisdiction in the South of Ireland, as a Grand Lodge of Munster was established in 1726. This latter Grand Lodge was, however, merged in the Grand Lodge of Ireland in 1731. The first warrant granted by the Grand Lodge of Ireland was accepted by a well-known Munster Lodge which had previously existed, and is still No. 1 in the list of Irish Lodges. The Cork Brethren have always been to the front in our ranks. Belfast scarcely existed at the beginning of the eighteenth century; but the North of Ireland now contains about half of the entire number of our Irish Brethren, and has invariably worked in harmony with Dublin and the South.

Freemasonry, in one form or another, has existed in Scotland from a very remote period, and its Grand Lodge was constituted in 1736, and has been a tower of strength to the Craft throughout the world. The Grand Lodge of Pennsylvania preceded it by a few years, being founded in 1732; and according to the History of Freemasonry by Bro. J. C. Leggett, of Ripley, Ohio, Benjamin Franklin was in 1734 its Grand Master. George Washington also was, in 1752, initiated in a Lodge at Fredericksburg, Virginia, then subject to the Grand Lodge of Pennsylvania. This Grand Lodge has had always, through its early association with Cork, a close bond of fraternity with the Grand Lodge of Ireland.

Quakerism very early in its history took firm root in Cork. Its great disciple William Penn, while residing on his estates in the South of Ireland, first became imbued with the doctrines of the Society of Friends, and carried them to America, where he won the confidence and affection of the native Indians by fair treatment and brotherly love. He died in 1718, and probably never was a Freemason; but his grandson, Springett Penn, was the first Deputy Grand Master of the Grand Lodge of Munster in 1726. It is well known that the Quakers, wherever found, are knit together in loving friendship; but, at the same time, they have always been tolerant and charitable in their attitude towards all mankind, without distinction of race or creed. Their Society was started in the seventeenth century, when speculative Masonry was first becoming generally known. Quakerism and Freemasonry have a great many tenets in common. The old charges of James Anderson bear a striking resemblance to the religious tolerance and broad humanity of the early teachings of George Fox, which have been preserved in the book on the Christian Doctrine, Practice, and Discipline of the Society of Friends.

I must here refer to the notorious split which for sixty years divided English Masons. In 1751 a Grand Lodge was founded in London, styled "The Grand Lodge of England, According to the Old Constitutions." This additional Grand Lodge was openly in conflict with the Grand Lodge of England of 1717. The Grand Lodge of 1751 has been popularly called the Grand Lodge of the Antients (I use designedly the old spelling), the Grand Lodge of 1717 being, on the other hand, called the Grand Lodge of

the Moderns. The reasons for the creation of this Grand Lodge of the Antients may be briefly summed up in the statement that the Grand Lodge of the Moderns had sanctioned certain alterations in Ritual which were held to be inconsistent with the system formerly in practice. The original founders of the Grand Lodge of the Antients were chiefly Irishmen, and the most prominent of them all was an Irish Brother, Laurence Dermott. This Brother was a journeyman painter by trade in Dublin, where he was initiated under the Irish Grand Lodge in 1740, and where he was installed as Master in 1746, in the Dublin Lodge No. 26. He afterwards went to London, and was the leading spirit in founding the Grand Lodge of the Antients, which was always united in the closest bonds to the Irish fraternity, and rigorously held the teaching and practised the ritual of the Grand Lodge of Ireland. The great schism of the Antients and Moderns was happily closed in 1813 by the establishment of the United Grand Lodge of England. It is contrary to the spirit of our Order to boast; but it must be admitted that the system of the Antients, which was the same as that of the Grand Lodge of Ireland, was practically adopted by the United Grand Lodge, and the innovations of the Moderns were for the most part abandoned.

We Irish Freemasons have charities of which we may be justly proud. Our Masonic Female Orphan School was founded in 1792, our Masonic Orphan Boys' School in 1867, and our Victoria Jubilee Masonic Annuity Fund in 1887. Each of these schools contains one hundred pupils, the Female School having, besides, sixty out-pensioners; and the Annuity Fund contributes yearly sums towards the support of about seventy aged persons, who are either brethren or the widows of brethren. These useful institutions by no means represent the whole scope of our benevolence as Masons. Money grants are also often voted by Lodges and other Masonic bodies in aid of special cases; and at all our entertainments collections are made for our necessitous brethren. In addition to liberal subscriptions towards the three principal charities, Belfast has its own Masonic Widows and Charity Funds, and Down has its own Masonic Widows Fund. It is no vain boast to state that our Charities are fully equal to those of any other Masonic body, having regard to our numbers and resources. We are also given to hospitality, and we encourage cheerfulness and geniality. It must, however, be borne in mind, that our Society was not formed merely for the purpose of distributing alms, though the relief of distress is one of the practical public signs that the moral truths inculcated by our Brotherhood are really understood and appreciated by us. Dinners and banquets also, though they promote good fellowship and make the brethren better acquainted with each other, do but little to justify the existence of our Order.

Our object is a lofty one, namely, the moral elevation of the human race by means of a universal brotherhood. I believe that from the earliest period of man's existence his better nature had been always craving and yearning after a common brotherhood, which would promote peace and good-will among all the nations of the earth. It is our plain duty to strive to foster whatever trace of the Divine nature each of us may possess, and to control our baser instincts, which lead to hatred, ill-will, unscrupulous rivalry, and, too often, to unnecessary bloodshed and misery.

The word "speculative" is used by us in the sense of symbolic or theoretical, as opposed to operative. We must all fully understand our position. We are only speculative Masons. We are neither operative tradesmen working at a building for a daily wage, nor are we the members of a benefit society—half charitable, half provident. Every brother who joins us must put completely out of his mind the idea that he can obtain, through our Order, either personal pecuniary gain or other worldly advantage.

We, as speculative Masons, have secret modes of recognition. We thereby secure ourselves from the intrusion of false brethren, who might otherwise be brought in unawares to spy out our liberty. The proceedings at our meetings are not secret, being recorded in regular minutes, like those of any ordinary society. The very fact that we are, in a sense, a secret society, must, at all times, more especially in the present critical and changing times, make us doubly careful that we should preserve inviolate the fundamental law of the Masonic Order in Ireland, and that no controversial or polemical discussion on religious subjects or party politics shall, under any pretence whatever, be permitted in any Masonic Assembly.

Brother Dr. H. F. Berry in a valuable paper called "Some Historic Episodes in Irish Freemasonry, 1790-1830," recently read before a meeting of our Quatuor Coronati Lodge, has given some particulars, which show that, in the latter part of the eighteenth and the commencement of the nineteenth century, some Freemasons or persons falsely so called, contrary to the fundamental law to which I have referred, misused our Order in Ireland for political purposes; but our Brother Berry has also clearly demonstrated that these malpractices have altogether ceased for over eighty years. We know well that during that long period no attempt has been made to resume these unmasonic practices. We owe the firm establishment of the fundamental law prohibiting all controversial or polemical discussions to the wise guidance of the first Earl of Donoughmore, the Duke of Leinster, and the other Brethren who have had authority over us. This rule entitles us to ask, and more than that, to demand that our Society, which inculcates good will to all and enmity to none, should not be interfered with, no matter what changes of Government may from time to time take place in Ireland.

Although Irish Freemasons have avoided political questions, we have always not only loved the brotherhood, and feared God, but we have also honoured the King. His late Majesty King Edward was both our King and the head of our Order, and, in this double capacity, at Masonic entertainments his health was always enthusiastically drunk. Many Irish brethren can well remember how heartily we were accustomed to honour the toast of our beloved Queen Victoria.

Our Deputy Grand Master in his booklet "*Masonic Dinner Etiquette*," has traced the toast usually given in Great Britain and Ireland for many years, when our King has not been a Mason, and he has found it to be "The King and the Craft," which really means that the Craft are loyal to their Sovereign. This toast was given successively in the cases of George II. and George III., neither of whom was a Mason. The Deputy Grand Master advises us to use it in Ireland with respect to His Majesty King George V., who is not a member of our Order: and I think we ought to follow his advice.

I cannot give our younger brethren a more vivid view of the universal brotherhood aimed at by our Order than by quoting a few passages from a sermon printed in the Report of Grand Lodge for 1905, and preached in St. Patrick's Cathedral, Dublin, on December 10th, 1905, by our present Grand Chaplain, the Primate, when he was Bishop of Ossory and a Provincial Grand Officer. He said: "We, Masons, have learned from 'The Volume of the Sacred Law' (as we call the Bible), that God is the great Creator, Maker, and Preserver of all things. We have learned, too, that what all men have got in common—namely, their God-given humanity—is greater far than all the accidental circumstances of man's environment, including the external marks of rank and fortune. And whoever confesses this faith we welcome him as a Brother to share with us the hidden mysteries of Nature and Science."

In another part of his sermon, the Bishop, in alluding to the universality of Masonry, observes: "It is not too much to say that it has covered Europe with its shadow,

and that in Africa, Australia, India, New Zealand, Japan, America, and elsewhere, it is rapidly growing in usefulness and vigour. And the reason is this, that it appeals to universal wants, and supplies a universal need." Then, in another passage of this heart-stirring address, he goes on to say: "No man in a Masonic Lodge compromises any cherished conviction of the creed he holds. He sets up no new sect or party—but he helps to soften the asperities of creed and to reduce to practice the brotherhood which Jesus Christ has taught us, based upon the Fatherhood of God."

The space will not allow me to give any more extracts from this eloquent and convincing sermon, which, owing to the exquisite elocution of the preacher, could be heard, without effort, in the remotest parts of the vast edifice.

We can point with pardonable pride to the long roll of illustrious Irishmen who have joined Freemasonry—men who differed widely in their religious and political views, but who were enabled at the same time to unite in the common brotherhood of the Masonic Order. Dean Swift was a member of the same Lodge in London which enrolled on its books his life-long friends, John Arbuthnot and Alexander Pope. For some years we claimed the great John Wesley, though an Englishman, as an Irish brother, owing to the fact that a Rev. John Wesley was a member of a Lodge in Downpatrick, and a contemporary of his famous namesake. It has now been ascertained that this member of an Irish Lodge was not the earnest evangelist who founded the world-wide brotherhood of Methodists. By way of a slight compensation we are proud to claim as a brother, though he was an Englishman and a member of an English Lodge, Samuel Wesley, nephew of John Wesley, the evangelist, and son of the Rev. Charles Wesley, the melodious hymn-writer. Samuel Wesley evidently inherited the remarkable musical genius of his family. In 1813 he composed and conducted a Grand Anthem for Freemasons. A few years later, he composed a Grand Mass for the Chapel of Pope Pius VI., and received in appreciation of it an official Latin letter of thanks from the Sovereign Pontiff, and then, as a sort of counter-balance, he composed for the Church of England a complete set of Matins and Evensong, which at once took rank among our favourite Cathedral Services.

Arthur, the first Duke of Wellington, was christened Arthur Wesley, and he did not use the surname of Wellesley until he was twenty-nine years of age. He was a near relative of the founder of the Methodists; both were born leaders of men, and in determination of character, straightforward conduct, and wonderful powers of organization, there were many points of resemblance between the two cousins. The Iron Duke was born in Ireland; and Dangan Castle, Trim, and Mornington House (now the office of the Irish Land Commission), Dublin, both claim to have been the places of his birth. He was certainly initiated as a Freemason in a Lodge held in Trim, and signed the Roll of the Lodge in 1790 as "A. Wesley." He did not, however, take any active part in the working of our Order during his arduous and eventful career.

That great Tribune of the People, Daniel O'Connell, became a Freemason in 1799, and continued an active and prominent Brother for several years. Not satisfied with being a member of the Lodge in Dublin in which he was initiated, and of which he became Master, he was one of the founders of a Lodge in Tralee, and was affiliated to the well-known Lodge No. 13, Limerick. O'Connell was a loyal son of the Roman Catholic Church. He was also a liberal-minded, large-hearted man, and often helped his Protestant fellow-countrymen. Many striking incidents have been related of this celebrated Irishman, but I do not think it is generally known that one of the very first uses to which he put his membership of the Imperial Parliament, after he gained

for himself and his co-religionists Catholic Emancipation, was to demand justice for an Irish Protestant named George Dallas Mills, who had been a clerk in the Dublin Post Office. Mills discovered frauds and abuses in the management of his department, and reported them to headquarters. The Government, on investigation, found Mills was right, reformed the Post Office, and, of course, dismissed the delinquents, but took the extraordinary course of dismissing Mills also. O'Connell's chivalrous intervention was successful. He obtained a life pension for the man who had been so infamously treated.

The Roman Catholic Church showed at an early date its hostility to the Masonic revival in the eighteenth century by issuing numerous Bulls, Letters, and Decrees against it, beginning with the Bull, *In Eminenti*, of Pope Clement XII., dated the 28th April, 1738. Notwithstanding such denunciations, the majority of the Irish Brethren were at the commencement of the last century of the Roman Catholic persuasion. This did not arise from any wilful disobedience to the directions of their Church, but rather either from ignorance of their Church's wishes or from the Bulls which had then been issued not having been ecclesiastically promulgated in Ireland, or perhaps even from other causes, such as doubts as to whether the Church's mandates on the subject were temporary or perpetual. The Roman Catholic Church's opposition has continued to the present day, as is evidenced by various declarations, including a peremptory Encyclical Letter of Pope Leo XIII., of April 20th, 1884.

O'Connell, in a letter which appeared in *The Pilot* newspaper of the 24th April, 1837, stated his reasons for having left our Order. It is only fair to his memory, and also to ourselves, to give his letter in its completeness. It was read at the time in Grand Lodge, and is as follows:—

To the Editor of THE PILOT,

LONDON, April 19. [1837.]

SIR,

A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that Society.

I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

It is true that I was a Freemason and a Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state, that having been acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late Archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudible and useful institutions—institutions deserving of every encouragement—the temperance Societies.

But the great, the important objection is this—the profane taking in vain the awful name of the Deity—in the wanton and multiplied taking of oaths—of oaths administered on the Book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which, perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently become a Freemason, which I certainly would not now do.

I have the honour to be,

Your faithful servant,

DANIEL O'CONNELL.

We must all respect our fellow-countryman for obeying the dictates of his conscience. We not only would not wish, but would prohibit, any man from joining our Order if we knew that he considered it wrong to do so; and we would not attempt to retain a brother among us if, like Daniel O'Connell, he believed that to remain a Freemason would be a sin, or lead to a waste of time or money. The very circumstance that, since their Church's directions have been made quite clear on the point, so few Roman Catholics have belonged to our Craft in Ireland, shows conclusively that Irish Freemasonry does not sap or meddle with the religious faith of its members.

I shall just add a few words on O'Connell's references to temperance and oaths. Shortly before the date of his letter, a Temperance Association had been started in Munster by the Rev. Nicholas Dunscombe, an Episcopalian clergyman; Richard Dowden, a Nonconformist layman; and William Martin, a member of the Society of Friends; and almost while O'Connell's letter was being written these three men were joined by the Rev. Theobald Mathew, a Capuchin monk, who, by his burning enthusiasm and earnest advocacy, quickly became the leader of the crusade. O'Connell very properly favoured this movement. It had a great deal to do with restricting excessive drinking at all entertainments, including Masonic banquets. Now-a-days there is no excessive drinking at our Masonic entertainments; and we as Brethren welcome the increasing number of total abstinence Lodges among us.

As to the superfluity of oaths, involving an indiscriminate and indefensible misuse of the Divine Name, the only excuse—and it is a very lame one—for such a system is, that it was only too common in Courts of Justice and in all societies one hundred years ago. The practice of taking oaths has been virtually abolished in Irish Freemasonry. It was never an essential part of our ritual: and affirmations, instead of them, when the majority of the brethren present so wished it, were quite possibly often allowed in olden times. We still require signs and passwords, for the reasons I have already stated; but a pledge or promise not to reveal them, unless in accordance with our rules, can now be given in whatever manner is binding on the conscience of the candidate.

To turn to a less grave subject. You have all, doubtless, heard it alleged that there was one lady who became a member of the Craft. I think most of us regarded the tradition as merely a myth, just an idle story invented by some outsider with the object of ridiculing us. Late investigations have tended to prove its authenticity. The lady was the Honourable Elizabeth St. Leger, daughter of Lord Doneraile. The ceremony of her initiation is said to have taken place in a Lodge held in Doneraile Court about the year 1712, when she probably was not more than eighteen or nineteen years of age, as she was born in 1693. She had overheard Masonic matters, and it was thought advisable to admit her into our Craft under the obligation of secrecy. Her future husband, Richard Aldworth, to whom she was married in 1713, was present at her admission. She continued during the rest of her life to take a keen interest in Freemasonry. We have no positive proof that any other woman was ever admitted in Ireland.

I have dealt only with Craft Freemasonry in Ireland. I shall now allude, very briefly, before I close this paper, to the steps in the Masonic ladder which are beyond Craft Masonry. During the eighteenth century innumerable new and fanciful degrees and fantastic rites were invented and engrafted on the primitive stock of speculative Masonry, which had been evolved out of operative Guilds. The reputation of our Order in this way became threatened at the end of the eighteenth century. The Supreme Council of the United States of America, then hailing from Charleston, South Carolina, in 1802, intervened, with the object of identifying genuine Freemasonry, checking further innovation, and procuring the acceptance of a standard of uniformity. This action was ultimately successful, and led to the general adoption of a rite of 33 degrees. Considerable liberty was exercised by each Jurisdiction which adopted the new rite, both in its ceremonial and in the choice of the degrees which should be worked. We have omitted a considerable number of degrees; and those which are worked under the Irish Constitution form one continuous series, in which each degree is required to qualify its possessor for further advancement. The first step above Craft, or, as it is often called, Blue Masonry, is the Royal Arch, or Red Masonry. It is open to all who have been admitted to Craft Masonry, and its history is given in Brother Crawley's *Cæmentaria Hibernica*.

The next step is Templar or Chivalric Masonry, the first degree limited to those professing the Christian religion. Sir Charles A. Cameron, our Deputy Grand Master of Craft Masonry, occupies the corresponding position in the Templar Order. He has published a very interesting book "On the Origin and Progress of Chivalric Freemasonry in the British Isles," being an account of the Knights Templar and Knights of Malta. There is now appearing in the *Transactions* of our Quatuor Coronati Lodge a learned paper by Bro. Chetwode Crawley on "The Templar Legends in Freemasonry," which explains many seeming difficulties. All the Degrees above the Templar are limited to Christians. The next is the Rose Croix. Its members are known as Prince Masons. The Rose Croix is the 18th Degree. The only Degrees now worked in Ireland above it are the 28th, 30th, 31st, 32nd, and 33rd.



THE TEMPLAR LEGENDS IN FREEMASONRY.

BY *W. J. CHETWODE CRAWLEY, G.C.T., Gt. Priory of Ireland.*

III. TEMPLARIA COMMENTICIA.

(continued).

MASONIC K.T. LEGENDS.

The difference between the Templarism of the Rite of Strict Observance, based on the so-called Degree of Vengeance, and the proper Degree of Masonic KNIGHT TEMPLAR, practiced by the English-speaking Craft, was essential. It necessitated corresponding divergence in Ceremony and Doctrine. The only points of similarity between the two Degrees to be described in the eighteenth century lay in the common assumption, by both systems, of the title of KNIGHT TEMPLARS and the consequent attempts to justify the assumption of title by some Legend of Succession.

The forms that the Legend took are four in number, and may be catalogued as follows:—

- I. The Irish Version 1793.
- II. The French Version 1810.
- III. The first Scottish Version . . . 1837.
- IV. The later Scottish Version . . . 1843.

To each of the foregoing Versions is appended the date of the earliest authoritative issue that we have been able to trace.

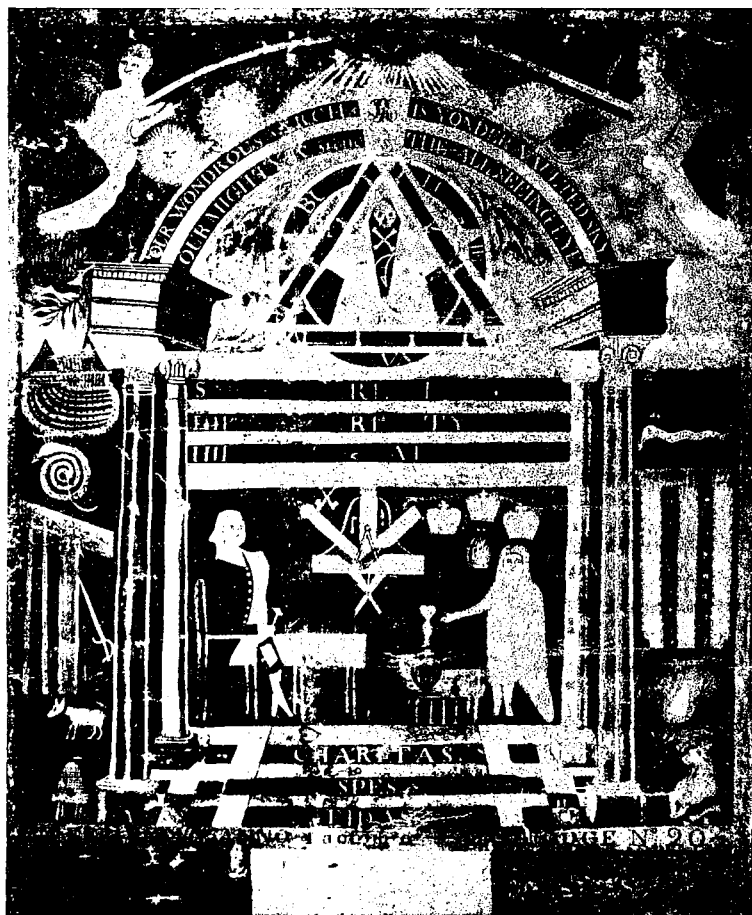
THE IRISH LEGEND.

As the Degree of Masonic KNIGHT TEMPLAR is first found in connection with the Lodges under the Grand Lodge of Ireland, so the Irish Version of the Legend is the first to be met with in authorised form.

Between 1760 and 1780, the KNIGHT TEMPLAR Degree had taken such hold on the Irish Craft that it seems to have been accepted as a Masonic Degree throughout Ireland. As a necessary consequence, the Degree found more or less favour with the Lodges that worked in unison with the Grand Lodge of Ireland. We may surmise that the warlike traditions of the Order of the Temple helped this popularity among Military Lodges in the early days, as was the case with the English Volunteers in the later days of Napoleonic stress.¹ It has been elsewhere shown that the Army Lodges under the Grand Lodge of Ireland greatly exceeded in number those of any other Grand Lodge of the period, and it is unnecessary to repeat that the Grand Lodges of the Antients and of Scotland worked in unison with the Grand Lodge of Ireland. Hence, wherever the Army Lodges spread Freemasonry in those days, there the KNIGHT TEMPLAR Degree was regarded as an appendage to the ordinary Degrees.

In Ireland itself, the KNIGHT TEMPLAR Degree found such widespread acceptance as made it clear that it was in accord with the ideas of the Irish Brethren at large.

¹ *Memorials of Masonic Templarism*; Appendix to Hy. Sadler's *Life of Thomas Dunckerley*, London, 1900; p. 290, *et seq.*



R. A. A. BANNER OF LODGE NO. 205, I.C.,

Attached to 35th Regt., 1749-1790; at Moy, Co. Tyrone, 1790-1814.

Photographed by kind permission of Bro. WM. TAIT, Belfast.



H.K.T. BANNER (*obverse*) OF LODGE No. 465, I.C.

Held at Moy, Co. Tyrone, 1769-1833.

Photographed by kind permission of Bro. WM. TAIT, Belfast.

We certify the Bearer hereof Henry Camps Entd. past &c. &c. &c. was a Member of the said Lodge, wherein he always behaved himself as becometh the Dignity of a Mason; the character of a worthy Brother, and Benefactor to the Antient and Honourable Fraternity. As also the Bearer has attained to that Honourable Step of a Master Mason in Masoury; as witness our hand at St. Phillips the 5th day of April A.D. 1769 A.M. 5769.



ISAAC FIELDING
Secretary.

MILES RUSHWORTH, Master.
BASIL CUNNINGHAM } Wardens.
FRANCIS PHILLIPS }

[II. 1770.]

By Consent of the Right Worshipful Lodges of Free and accepted Masons No. 572 N. 90 Authorised from the Grand in England and formed into a Lodge of Super excellent or Royal Arch Masons consisting of Twenty-seven Members—

We certify that the bearer hereof Henry Camps was a Member of the said Lodge, wherein he always behaved himself as becometh the dignity of a Mason, the character of a worthy Brother and benefactor to that Antient and most Honourable Fraternity— We in the strongest manner Recommend him to every place of Trust in Masonry, and that all Regular Constituted Lodges in Antient Masonry, may receive him as a Trusty and well beloved Brother and to render him every service as far as the Rules of Masonry directs.



To all whom it
may concern.

Given under our hands and Seal of Our Lodge at St. Philips in the Island of Minorca on the 4th day of May A.D. 1770, A.M. 5770.

Grand Masters { THOS. DUGAN.
BASIL CUNNINGHAM.
GEORGE SMITH.

[III. 1773.]

(Original in Red and Black Ink, partially illegible, owing to folding, &c.).
In the Name of the Most Blessed and Undivided Trinity,

Father, Son, and Holy Ghost.

These are to Certify that the Bearer hereof HENRY CAMPS, was by us Obligated as a Member of the Most Noble Order of Knight Templars under the Sanction of Warrant No. 153 on the Registry of England. He having endured with Honor and Fortitude the Noble Behaviour with great Skill and Valour, for which we recommend him to all Brother Knights Templars.



Signed by order

WM. ALSFORD }
JNO. NORTON } Scribes.

Given under our Hands and Seals, at our General Assembly in Shekool in the Island of Minorca, this 13th. day of April, 1773.

CAJ. FOSTER, E. G^d. M^r.
JAS. FLEMING, G.H.P.
JNO. TURNBULL, G.M

[IV. 1776.]

Which no man knoweth saving he that Receiveth it No. 2 Minorea.
By the E.G. &c. &c. That the Bearer hereof our Trusty and well
Beloved Brother Sr. Henery Camps is a Worthy Br. K.T. of our E.G.L.
Held under the Sanction of the Provincial Lodge No. 2 Minorea and whilst
amongst us Behaved as A Worthy Brother of the Order. And as such we
Recommend him to all E. G. Ls. of Knight Temp^s Hosp^s. &c., &c., &c.,



WM. COOKE
JOSEPH MAKEPEACE } Scribes.

Given under our hands and Seal of the
Lodge in Mahon this 2 of May 1776.

ANNO TEMPL^r 1778.JOHN TURNBULL E.S.M^r.ANDREW HASTIP G.P^k.WM. GILCHRIST, G.Rth.

The foregoing set of Certificates has been selected in order to emphasise the early and general acceptance of what has been called the Irish Sequence of Degrees, viz., E.A., F.C., and M.M. (including the Chair Degree, Actual or Virtual); Excellent, Super-excellent, and R.A. Mason; culminating in H.K.T. None of the Lodges mentioned in the Certificates hailed directly from the Grand Lodge of Ireland. Lodge No. 90 in the Thirty-third Regiment of Foot, the most prominent among them, was the famous Lodge that "presented the Warrant of 19th August, 1761, to the Grand Lodge of New York, and acknowledged their Jurisdiction," on 5th August, 1783.¹ In Lodges more immediately under the Grand Lodge of Ireland, the rise of the EARLY GRAND ENCAMPMENT did not eradicate the notion that the Degree of High Knight Templar, or, indeed, any other Masonic Degree, could be conferred without other authority than the Craft Warrant. How the sequence of Degrees was administered in Dublin may best be gathered from the documents of which photographic reproductions are annexed.

It must be remembered, too, that there was at the time no Governing Body in Freemasonry save the Grand Lodge. So well was this understood, that as late as 1805 the Grand Lodge of Ireland seriously contemplated taking over the Government of the High Knight Templar as well as the Royal Arch Degrees.² Much in the same way, the Grand Lodge of All England at York had extended recognition to the Irish sequence of Degrees a quarter of a century previously.³

The unquestioning belief in the implicit powers of the Craft Warrant, combined with the popularity of the High Knight Templar Degree to make it easy for some adventurous Dublin Brethren to fit to their own heads the halo that seemed to bedeck the cloud-capt towers of Old Kilwinning Lodge, when seen from a distance. In 1779, these Brethren obtained a Warrant from the Kilwinning Lodge, which, though rigorously confined to the practice of Craft Masonry, was loudly proclaimed the Mother of all High Degrees. If these Brethren had but known it, they might have found corroboration for their claims in Dean Swift's sardonic anticipation of the Co-Masons' Comedy of to-day.⁴ The paragraph in *The Grand Mistress*, in which Dean

¹ Jane's *Masonic Records*, 2nd Edition, 1895, p. 95. McClenachan's *History of Grand Lodge of New York*, 1888, Vol. I., p. 211.

² *The Freemason* (London); *Diamond Jubilee Number*, 1897.

³ *Origin of the English Rite*, W. J. Hughan; 1909: p. 102.

⁴ *Masonic Reprints and Historical Revelations*, by Henry Sadler; London, 1898, Introduction, p. xxxv. The full title of Dean Swift's skit is *A Letter from the Grand Mistress of the Female Freemasons to George Faulkner, Printer*, and it was published 21st December, 1731. Cf. *Caementaria Hibernica*. Fasc. III (1900), Preface, p. 2.

Swift couples the Knights of St. John of Jerusalem and of Malta with "the famous old Scottish Lodge of Kilwinning," has not yet been dislodged from its proud position of being the earliest tribute paid in Grand Lodge times, outside Scotland, to what speedily became the traditional renown of the Old Kilwinning Lodge as a fountain of High Degrees.

Fortified by the supposititious devolution of imaginary powers, the Dublin Lodge assumed the title of HIGH KNIGHT TEMPLARS OF IRELAND KILWINNING LODGE, and prospered exceedingly. The leaven of High Degrees worked. On January 20th, 1782, this Dublin Lodge was the first of all English-speaking Lodges to incorporate into its system the Rose Croix Degree of the Rite of Perfection, which twenty years afterwards became the backbone of the Ancient and Accepted Rite of Charleston, U.S.A., and, mayhap, suggested the interpolation of *Scottish* into its title.

In view of the modern limitation of the Authority of each Grand Lodge to its own jurisdiction, it is well to observe that no such limitation was recognised in the eighteenth century. Our Scottish Brethren transgressed no Landmark when they issued a Warrant for a Lodge to work within the confines of the Grand Lodge of Ireland. More than one Lodge had in earlier days been warranted by the Grand Lodge of Ireland for work in England, and so lately as 1773, an Irish Lodge had been established at Bordeaux.¹ Before the grandiose *High Knight Templars of Ireland Kilwinning Lodge* was constituted, an effort had been made to organize a central authority, independent of Grand Lodge, for the Knight Templars of Ireland. At the very first meeting of the Lodge "at High Noon of St. John," 1779, the W.M. appended to his name the letters E.G.M.; that is, EARLY GRAND MASTER. The history of the Early Grand Encampment, no less than that of the H.K.T. Kilwinning Lodge, has yet to be written, and we must refer the student in search of circumstantial information to the invaluable Monograph by Sir Charles A. Cameron, C.B., and the Tercentenary Edition of the *History of the Lodge of Edinburgh*, by D. Murray Lyon, as already cited.

Two suggestive instances of the close connection between the American Brethren and the Dublin Craft with its Higher Degrees may be here submitted for the students' investigation. On 20th February, 1788, the Royal Arch Chapter, working in Charleston, S.C., under a Warrant from Dublin, formed a junction with the Sublime Grand Lodge, "and their members were received into our degrees, free of expense, and acknowledged as high as the 13th inclusive." It will be remembered that there was no "Warrant from Dublin" other than the Craft Warrant, and that the Irish Brethren thought the Knight Templar Degree well within its scope. Consequently, we are not surprised when we find among the Degrees from which the Irish Brethren

¹ *Three Lost Lodges, 1745, 1754, and 1773*; A.Q.C., Vol. VIII. (1895), p. 79. The doctrine of Exclusive Territorial Jurisdiction as it is styled in the United States was called into being by the needs of the ever-increasing number of contiguous Grand Lodges in America. It partakes of the nature of an International Compact rather than of an Ancient Landmark. The earliest legislative form of the doctrine occurs in the *Rules, Orders, and Regulations* issued by the Grand Lodge of Ireland in Nov. 1768. Rule No. XXVII. enacts that "No Army Lodge shall for the future make any Townsman a Mason where there is a registered Lodge held in any Town where such Lodge do meet: And no Town's Lodge shall make any Man in the Army a Mason, where there is a warranted Lodge held in the Regiment, Troop, or Company, or in the Quarters to which such Man belongs. And any Army or other Lodge making a Mason contrary to this Rule to be fined One Guinea."—*Caementaria Hibernica, Fasc. III.*

"From the position that one Regular Lodge ought not to interfere with another, it is but a logical step to the position that one Grand Lodge should not interfere with another."

are exonerated, the three grades of *Blus*, culminating in the *Sublime Knight Elected*.¹ The second instance concerns Lodge No. 656 on the Register of Ireland, originally warranted in 1786, for Kingston, Jamaica. Shortly afterwards, the Lodge transferred itself and its Charter to Baltimore, Maryland, where it spread the KNIGHT TEMPLAR Degree with such success that the resulting Encampment of KNIGHT TEMPLARS can boast a continuous and prosperous existence from 1790 to the present day. This Irish Lodge, known to the Dublin authorities as "St. Patrick's Lodge, Baltimore, N. America," is credited with being the Mother-Lodge of Frederick Dalcho, who thus made acquaintance with Higher Degrees: an acquaintance which resulted in the magnificent organization known as the Ancient and Accepted [Scottish] Rite.²

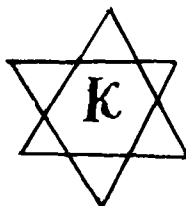
In neither of the foregoing instances is the original documentary evidence extant, but in both cases we can trace the traditional evidence to a date within twenty years of the events themselves: that is, to a period well within the life-time of the original actors and witnesses. Thus we can see the infancy, if not the birth in Ireland of the Masonic Knight Templar Degrees that has found favour with the English-speaking Craft. We see its rapid growth in the latter half of the eighteenth century. We see the ceremony disseminated throughout the British Isles, and far beyond them, by the Army Lodges, and we note that the Army Lodges that led the way had not been out of Ireland for the previous twenty years. We observe, as a natural consequence, the subsequent acceptance of the Degree by the Brethren of the Grand Lodges that worked in unison with the Grand Lodge of Ireland, notably by the Grand Lodge of the Antients, and the Grand Lodge of All England at York. We can put our finger on the precise method of its introduction from Ireland into Scotland, and we can account for its speedy appearance in the West of England, by recalling the long-continued and intimate relations between the Freemasonry of Bristol and that of Munster.³

Important as are the organizations of Masonic KNIGHT TEMPLARS that have sprung from these small beginnings in the British Isles, they are far outstripped by the kindred organizations in the United States. When the worthy Irish soldier laid aside his firelock for the nonce in favour of Freemasonry before Boston in 1769, he would have stood agape could he have foreseen the mighty organization that has enveloped the Continent of America. Within the century that has succeeded the meeting of the Boston Lodge, the muster-roll of the American KNIGHT TEMPLARS has grown and lengthened till to-day close upon one hundred and fifty-thousand Christian Soldiers answer to the call, bearing on high a banner which betokens the Patriotic and Religious aspects of Freemasonry. It is hard to embody a nobler ideal.

¹ *Dr. Dalcho's Masonic Orations*; Charleston, South Carolina (1807), p. 64; p. 67.

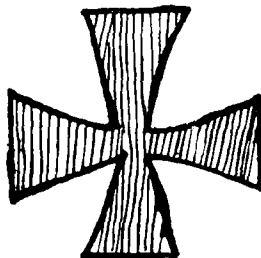
² *List of Lodges . . . held under the sanction of the Right Worshipful Grand Lodge of Ireland*; Dublin; 1804: p. 21. *Report . . . to Prince Masons of Ireland*, by Rt. Hon. Lord Justice FitzGibbon, P.C.; Dublin, 1909: p. 22.

³ Reference has already been made in the text to *Origin and Progress of Chivalric Free Masonry in the British Isles*, by Sir C. A. Cameron, C.B., Dublin, 1901, 14 *et seq.* To the foregoing Essay by Sir Charles A. Cameron belongs the credit of being the pioneer work on the subject, and it is absolutely indispensable to the student. In addition to references already supplied, the following important sources of information should be consulted:—*History of the Lodge of Edinburgh*, by David Murray Lyon, Tercentenary Edition, 1900, p. 313, 329. *Origin of the English Rite*, by W. J. Hughan, Second Edition, 1909, p. 117, etc. *History of Freemasonry in Bristol*, by A. C. Powell and J. Littleton, Bristol, 1910: p. 779, 791. *Notes on Irish Freemasonry*, No. VII., A.Q.C., Vol. XVI. (1903), etc., etc. *History of Freemasonry and the Concordant Orders*; New York, 1891, Part III., Div. XVI., p. 700. *Knight Templars and Allied Degrees*, by Frederic Speed, P.G. Commander, Mississippi: Div. XVII., p. 741. *British Templary*, by Col. MacLeod Moore, G. Commander, Canada. *Report of K.T. of Massachusetts and Rhode Island*: Boston, 1895. *Order of Knights Templars*, by Henry Rugg, D.D., *passim*.



Hillman Success Book
Cork 18th November 1793

*The Ensign of the Invincible
and magnanimous Order of
Knights Templars —
Instituted 1118 —
A Cross Gules —*



MS. COPY OF STATUTES OF GRAND ENCAMPMENT OF MUNSTER, 1793.

From Dr. Chetwode Crawley's Collection.

The following Legend and Address are prefixed to the MS. *Statutes, Rules and Ordinances for the Government of the most High and Illustrious Order of High Knights Templars of the Province of Munster*, to which we have previously adverted. They occupy the first eleven pages of the MS. volume, which is superscribed *H. Gillman Lucas, Cork, 13th November, 1793*. The Legend purports to have been transcribed in 1784 from an earlier document, and, certainly, survived into the nineteenth century, for at least one other copy was found in the sparse archives of the Supreme Grand Encampment.

“KNIGHTS TEMPLARS.”

[1784.]

“A BRIEF ACCOUNT of the most noble Sacred and Illustrious Order of Knights Templars translated from an authentic Ancient Manuscript found in the year 1540, in a square oak box, under the High Altar of the Templars’ Church in London. immediately after the suppression of the Knights of St. John of Jerusalem by HENRY THE EIGHTH, the 25th of May in the above-mentioned year.

J: C: St. C—

“THESE Knights of St. John were successors to the Templars, after their expulsion by Edward the Second in the year 1312, the time this Manuscript was written and deposited.

“WHEN found, it was carefully convey’d to the hands of Jacob Ulric St. Clair, of Roslin, in Scotland, whose family had the Honor of Heredetry Grand Master of that Kingdom confer’d on them, and in which it continued uninterrupted for upwards of two centuries. .

“WILLIAM St. Clair of Roslin, in the year 1736, gave it to his nephew, John St. Clair, M:D: of Old Castle, in the County of Meath, then studying at Glasgow, from whom and by whose assistance I took this Copy in the year 1784.

“It was written on a piece of Skin resembling our parchment, but much thicker: the Letters Ancient Norman Characters found in the doomsday book of William the First, some had been gilt, but are now black and Chipped off. The whole seems to have been done rather with a painting pencil than any kind of pen, their Colour mostly red with some black.

“The entire would have been unintelligible to me, but for the assistance of the above mentioned Doctor St. Clair, who during his stay at Leyden where he resided some years, and made the Celtic and ancient Norman Languages his study, for the better understanding several original papers preserved in the family Library brought from Roan in Normandy, By Godfry St. Clair, soon after the Conquest.

“This Curious manuscript begins with the following ADDRESS TO THE DEVINE BEING: it certainly must appear an odd one to a common reader, but those who are Honored with the Sacred Order of the Temple will readily comprehend it.

“ADDRESS.

“WE, the trusty Champions of the Great Emanuel, in this our day of tribulation, Having with reverence and holy fear renewed on this spot our Awful and Glorious ties and Ceremonies, whereunto appertaineth such things as the eyes of man hath not seen, neither hath the heart conceived, save only those who have seen thy Golgotha, who have tasted of thy bitter cup—even from the Valley of Death, think it meet to set down and commit to the Earth as to a Sepulchre some things which may hereafter relight that sacred Fire which for some ages we foresee must be hid in the Hearts of a Chosen few, as in a grave wherein resteth bones—and Rottenness—and wonder and contemplation: yet at thy good time those

dry bones shall be clothed, and live, and arise even from this dust, and through weary pilgrimages arrive at thy holy City, even thy Holy of Holies——So be it unto us——We will bear thy cross——We have drank before thee, we have tasted of thy cup Jehovah, the cup of thine own workmanship, we have looked with our Eyes wonder and astonishment——We have seen thy wonder of wonders. Our Lord our Head, remember us, shorten this our Rough and Rocky road, take this heavy Burthen from us. Simon—we think upon thee, Horov——awe——and Silence—— Oh! quench not our Glorious Lights, nor extinguish us as the evil flame that Sold thee—— We die this day thy Soldiers, we all perish together as we have lived. —— Death cannot part us. Oh! Spare a remnant somewhere to lay up the sacred rules of thy Servant Bernardin: nor cut us clean off, that thy Soldiers fall not from thee forever and thy Temple here on Earth. Oh! grant that these our last wishes, here deposited in Earth, may hereafter come to light, and bring us who suffer this day to the knowledge of future faithful Brethren and Champions of thy Cross.”

“AMEN AMEN AMEN.”

“HERE FOLLOWS an Historical Account of the Order, their rise, progress, and Sufferings, sign'd by Hugo de Paginis and Godfrey de St. Andemer, Grand Masters, and 157 Knights.

“As most of the Historical particulars of this ancient and Noble Order have been largely treated of by Several Authors: I shall here only Sett down in as brief a manner as possible the mere heads of what this manuscript, And some annexed to it by Jacob Ulric St. Clair, to whome it was first delivered.

“THIS Order was originally founded by Pope Galasions [*sic*] the first A: D: 1119, it is evedent from certain ceremonies forming part of the Rules of Knights Templars that Galasions was a Free Mason, who in Conjunction with St. Bernard formed those Rites and Ceremonies which constitute the Order of Knight-hood.

“There were Originally but nine Companions, and, those of the first Men then existing in Christendom. During the Crusades their number was considerably enlarged, as well as their business. The title originally given to this Order remains a Secret to this day to all but those Initiated. That which they commonly bear, viz: Templars, was given by Baldwin the Second, when he had subdued the Saracens he appointed them a portion of Land and a House where the Temple of Jerusalem Stood. . There were a number of poor Knights whose office was to conduct Pilgrims, at that time, safe through the Holy Land. The Council of Trent A: D. 1127 fully confirmed all the vast Priviledges, Donations Honors and Lands allotted by the Several Popes and Crowned Heads to this order. In the year 1186, Saladin having taken Jerusalem, the Knights were dispersed all over Europe, where they founded large Seminaries famous for Learning, Wealth, Valour, Power, and an Invincible love and adherence to each other.

“The Grand Master fixed his residence in the Island of Cyprus Among the numerous Houses founded at that time: that which is now called the Temple in London and where this Manuscript was found, was one of the Noblest and most Magnificent. Ireland, at that time the seat of piety and Learning, was not destitute of this order: near Dublin Where the Royal Hospital of Kilmainham now stands was a most Superb Edifice of the Knights Templars, which they inhabited until the Reign of King Henry the Eighth. It is evedent from various circumstances of History the Great power and priviledges this order possess'd.

“In Signing Magna Charta that great Bulwark of English Liberty in the Reign of KING JOHN A: D: 1215 we find the name of the Grand

Master of the Templars in London Brother Aylmeric G: M. & I: C: M: immediately after the Arch-Bishops and Cendulpt the Pope's Nuncio, before any of the Temporal Lords be they ever so high and potent. During the Civil Broils and Disturbances of those days all Money, Plate, and Valuables of London and Wesminster were deposited with the Templars, as they Considered the Valour and probity of those their greatest Safe-guard and Security in those troublesome times:

"In or about the year 1309 Philip the Fair of France and pope Clement the 5th. plotted the Destruction of the Order, fearing them too powerfull, and finding them contrary to their political views.

"Three years after viz. A: D: 1312 they succeeded So far as to condemn and abolish the Order in a General Council held at Vienna in Dauphny, Philip treacherously Seized on the Grand Master who had been Seduced from Cyprus to France and accused him and the Order of the most unheard of and ridiculous crimes, such as Worshipping an Asses head, trampling on the Crucifix and denying Christ ——— The Grand Master and fifty seven principal Knights were burnt on this Extraordinary charge Because they wou'd not reveal their most Hidden and Sacred Secrets: nor did the fury of Philip and Clement rest here They threatened both temporal and eternal destruction to all who should harbour the Order, and prevailed on EDWARD THE SECOND of England to put them to Death or banish them from his Dominions ——— It was on this occasion this manuscript was buried.

"Edward's persecution was not as severe as Philip's, for he Suffered some of the Order to remain in his dominions, but under another name and, as Knights of St. John, they held some Lands and Revenues untill the Suppression of Monastries by Henry the 8th. After which, they were Incorporated with the Knights of MALTA, the only remaining branch of this famous Order, except Honory Members who were formed in several parts of Europe about the year 1540, and who still enjoy the Mysteries and Secrets of the Order, With all its mystic Rites tho' not its former Power and Grandure."

Such is the earliest accredited version of the Legend by which the early Masonic Knight Templars of the English-speaking world sought to connect themselves with the extinct Order of the Temple. The ceremonies that accompanied it are sufficiently identified for our purposes by the allusions in the Invocation. Their continuity in both Hemispheres is plainly to be discerned behind the veil of ostensible secrecy thrown around them by Dunckerley and Cross. In fine, the Ceremonies could have taken root only in a country freed from ecclesiastical domination, and the Legend is racy of the Irish soil.

On the other hand, the rapid acceptance of the Degree shows that it was regarded by the Craft as a practical, if particular application of the principle of Brotherhood; and therein lies the justification of the title MASONIC. The Degree fitted in so well with the needs and wishes of the Brethren that it remained substantially unaltered for a full century, from the days of the Early Grand Encampment till those of the Anglo-Hibernian Compact of 1869-70. This well-meant and short-lived Compact set about introducing alterations, which bade fair, at one time, to produce results rivalling those of the "Variations made in the established forms" that had, in the previous century, justified the appellation of the Grand Lodge of the Moderns.¹ Here, again, a page of history stands unwritten.

¹For the phrase, see *Book of Constitutions*, Noorthouck; London, 1784, p. 240, note.

TEMPLARIA RESARTA.

Happily, the result of the Anglo-Hibernian Compact that concerns the Fraternity to-day is confined to Costume. During the Napoleonic Wars, patriotism had infused a touch of practical efficiency in all organizations that laid claim to a Military title. When the Long Peace ensued, the old needs ceased to press. As a consequence of the new social conditions, the Masonic Knight Templars proceeded to revise their outward habiliments if not their inward inspirations. At the January Meeting, 1838, the Supreme Grand Encampment of Ireland—the *matrix* of all similar Bodies—issued a Circular to the following effect:—

“For the purpose of preserving a perfect uniformity of costume in the different Encampments throughout Ireland, we would recommend that on ordinary occasions of meeting, the members should appear with the Badge of the Order, a gold Cross, pendent to a plain black ribbon, to be worn sashwise from left to right; also, a black Apron, trimmed with white, and on the left breast a Star of seven points, set in silver, of brilliants, having in the centre a cross, and at its base a serpent, &c.

MOTTO—*In hoc signo vinces.*

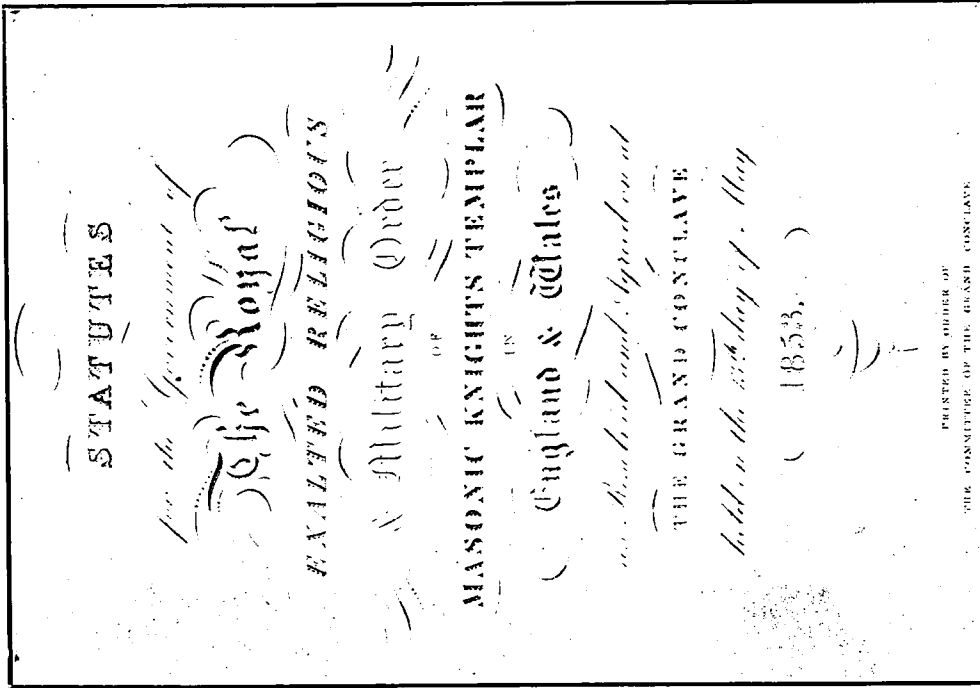
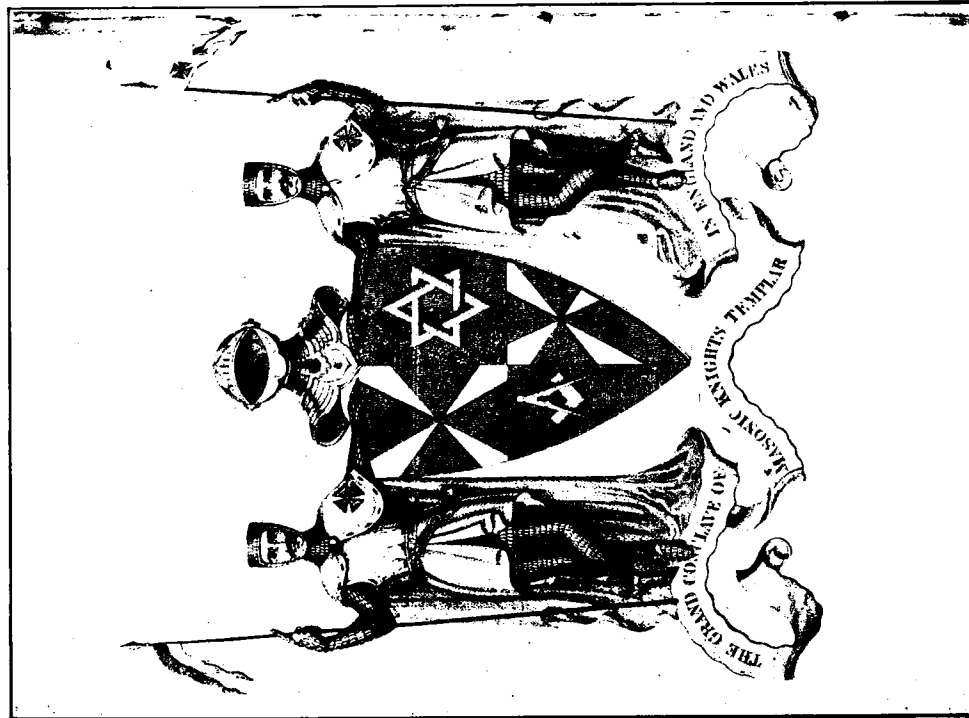
“The distinguishing mark of the Knights of Malta, M.P., is a Cross of eight points, enamelled white, or in diamonds, pendent to a black watered ribbon, worn at the breast. The Knight Grand Cross, or *Croix d' honneur* of Malta, is attached to a triangle, and is appended to a red Collar with white edges.

MOTTO—*Mors aut victoria.*

17th January, 1838.”

Fifteen years later, in May, 1853, the corresponding Body in England, which had assumed the title of “The Grand Conclave of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar in England and Wales” issued a new set of *Statutes* to which was appended a revised code of Costume. The new Code provided for distinctions of rank by means of Crosses, Jewels, Collars, Gauntlets, and such-like accoutrements. The black Apron dependent from a black Girdle, the black Baldric or Sash, and the black Sword are retained, though the Apron is now dignified with the title of Badge. There are, however, two important differences or innovations. In the first place, a *white* mantle or cloak is prescribed in startling contravention of the sombre hues that had earned for the chivalric Degrees the title of Black Masoury. In the second place, no provision is made for any distinctive mark or emblem of the Knights of Malta. In fact there is no allusion to, or mention of, the Order of Malta from beginning to end of the English Statutes of 1853. In view of previous and subsequent claims, it is not easy to account for this silence.

Meantime, the “Grand Conclave of the Religious and Military Order of the Temple, established in Scotland” in 1843 superseded the “uniform dress coat, vest, and button” previously in vogue. The uniform might have been described as fairly conspicuous, for the coat was to be “blue or black, the skirts lined with crimson silk, and the vest, white casimer.” The buttons were the only part of the uniform that bade fair to survive the new departure in Costume of 1843. It consisted in an attempt to rehabilitate mediæval panoply as our gala garb. The inventors took great pains with their imitation, but they overdid their part. Even the hardest mailed warrior that ever fought in Palestine might stand excused if he showed trepidation when proffered a pair of “tight white Pantaloons, with buff Boots, turned over five inches broad, lower half lined with red, with red silk Tassels,” and so on. The anachronisms and incongruities of the attire did not arise from a desire to assimilate Templar



STATUTES AND ARMS ADOPTED BY GRAND CONCLAVE OF ENGLAND AND WALES, 1853.

From Dr. Chetwode Crawley's Collection.

equipment to Masonic clothing. The same document that prescribed the Pantaloon and added a red lining to the buff Boots conveyed the momentous enactment of 11th March, 1844, dispensing with the necessity that Scottish Knight Templars should be possessed of any Masonic Degree.¹

Impelled by the obsolescence of the contemporary costume of Masonic Knight Templars, the Anglo-Hibernian Conferences of 1869-70 developed, as we have seen, into the Compact of 1873. The white Mantle and Tunic of the extinct Order of the Temple were then resuscitated as the outer garb of modern Masonic Knight Templars. Down to that date, the predominant hue had been black, as befits the Emblems of Mortality, and the gloomy attire of the members had been based on Craft clothing. In virtue of the Anglo-Hibernian Compact, the hues were reversed, white and flowing robes, intentionally devoid of connection with Freemasonry, took the place of the sombre cerements that had enshrouded the lessons of the Degree during the first hundred and fifty years of its existence.

In the United States of America, similar developments were produced by similar causes, but along different lines. The clothing and accoutrements worn in the Grand Commanderies of the United States differ from those worn in the eighteenth century, just as the Military Uniform worn to-day differs from that of the eighteenth century: and for the same reason.

Every member of the Masonic Order of the Temple must judge for himself whether the British or the American development comes closer to the true ideal of the Degree. Whichever way the balance inclines, let us see to it that the outward glamour dims not the inward essence of the Degree.

THE FRENCH LEGEND, 1810.

The tempest of *Hauts Grades* and *Rits Intimes* that bade fair to submerge Freemasonry in France during the latter half of the eighteenth century continued at intervals under the First Empire. Too many interests—ideal, social, and pecuniary—had been involved to allow the storm to subside without recurrent outbursts.

Among the more noteworthy recrudescences of the tempest was the promulgation in the first decade of the nineteenth century of a new *Ordre du Temple*, based altogether on French lines, and claiming to perpetuate an exclusively French transmission of the genuine Order of the Temple. This patriotic revival had nothing to do with either of its forerunners in Germany or in Ireland. It energetically repudiated D'Aumont and his wanderings, and substituted a new Succession of Grand Masters, utterly unknown to Von Hund and the Rite of Strict Observance. As for the Early Grand Encampment of Ireland, it may be doubted whether in that age of Napoleonic warfare, any Frenchman had ever heard of the Masonic KNIGHT TEMPLAR'S Degree that had been, and was being spread mainly by the Military Lodges of the British Army. The gap in Ritual between the French and the British Masonic KNIGHT TEMPLARS was even deeper than the gap between the French and German.

The chief factor in this recrudescence was an otherwise obscure Provençal, whose acquaintance we make at first under the name of Bernard-Raymond Palaprat, who is said to have been born in 1775, being sixty-three years old when he died, 18th

¹*Statutes of the Religious and Military Order of the Temple, established in Scotland, 1843; Chap. VII.; Appendix, 1844, p. 11, p. 14.*

February, 1838. Palaprat seems to have lived on the fringe of the Medical Profession, having established himself as a Chiropodist (*pédicure*) in Paris at the opening of the nineteenth century. Very little is known for certain of his early Masonic career, though he is reputed to have left the *Loge des Sincères Amis* in 1805, in order to found a new Lodge entitled *Les Chevaliers de la Croix de Christ*. If this be so, the date coincides with the seed-time of his *Ordre du Temple*, and may be only another mode of expressing the same idea. The link is of the slenderest: but if it should break in the handling, away goes all pretext for holding the *Ordre du Temple* to be an offshoot of Freemasonry.¹

Unquestionably, Palaprat was in practice as a Chiropodist at the time of his inexplicable preferment to the dignity of Grand Master of the Temple. Even on his own showing, it is hard to understand how a Roll of Grand Masters, professing to include Princes of the Blood Royal of France, should come down to such as he.² Palaprat continued in practice all his life, eking out his professional gains with the substantial proportion of Templar fees reserved to the Grand Master. No official record of his having obtained any Medical or Surgical Diploma has yet been traced, though he is styled *Docteur en Médecine*, by Henri Grégoire in 1828.³ It is to be remembered to his credit, however, that he was concerned in a scheme to establish a *Société Médico-philanthropique*, much on the same plan as our British Self-supporting Dispensaries. Palaprat displayed no literary or scholarly aptitudes. The two pamphlets attributed to him by his contemporary, Dr. Kloss, turn out, on examination, to be of the nature of circulars, to which his name was affixed in his capacity of Grand Master.⁴ It is instructive to observe how the unpretentious *B.R. Palaprat, pédicure* of the *Almanach Bottin* expands under the sunshine of "Masonic History" into *B.R. Fabré Palaprat*, then annexes a fortuitous M.D., inserts a hyphen between the new *Fabré* and the old *Palaprat*, then discards both hyphen and *Palaprat* in favour of the more aristocratic *Fabré*, crowning all with the Royal appellative *Bernard Raymond, tout court*. As a result, there are accredited books of reference which give *Fabré* and *Palaprat* as separate entries.

With these meagre details before us, *B.R. Palaprat, pédicure*, may be fairly classed among the flotsam and jetsam of the Revolutionary vortex: the very type to emerge a self-created Grand Master of a non-existent Order.⁵

The earliest authoritative statement of the claims of Palaprat's *Ordre du Temple* is contained in the first edition of the *Manuel*, compiled and published under his

¹ The Lodge *Chevaliers de la Croix*, "established in its bosom the Templar System, not as a Masonic association, but as a separate organization. The members of the Lodge and Chapter did not necessarily become Knight Templars, but every Knight Templar became on the spot a member of the Lodge and its Chapter. Knight Templars properly so called, repudiate all connection with Freemasons, who, on their part, have never cared to put themselves in touch with Societies which are not Masonic. Such is emphatically the character of the organization here dealt with."

Précis Historique de l'Ordre de la Franc-Maçonnerie, par J.C.B. . . . Paris. 1829, Vol. I., p. 113.

² See Dr. Morrison's *Letters, A.Q.C.*, Vol. XXV. (1912), p. 71. *Statutes of the Religious and Military Order of the Temple*; Edinburgh, 1843; *Historical Introduction*, p. ii.

³ *Histoire des Sectes Religieuses*, par M. Grégoire, Paris, 1828: a work to which we shall have occasion to refer later on.

⁴ Kloss, *Bibliographie der Freimaurerei*; Frankfort-am-Main, 1841; No. 2352, No. 2395.

⁵ In illustration of the uncertainty that besets Palaprat and his antecedents, it may be added that he is credited with being "*un ancien ecclésiastique*" by our Illustrious confrère, M. le Comte Goblet d'Alviella in his erudite and interesting essay on the *Hauts Grades* of the Continent, entitled *Sur les Origines de la Franc-Maçonnerie Templière*; Brussels, 1904: p. 40.

A LA PLUS GRANDE GLOIRE DE DIEU.

MAGISTÈRE.

GRAND-MAITRE,

S. A. E.

T. C. T. P. et T. E. P. S. S. M.

⌘ F. BERNARD-RAYMOND.

LIEUTENANS-GÉNÉRAUX,

LL. AA. EE.

TT. GG. TT. PP. et TT. EE. PP. SS. SS. MM.

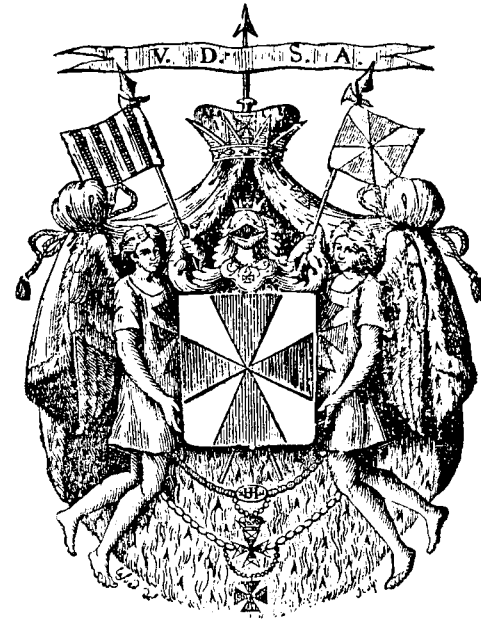
⌘ F. PROSPER-MARIE-PIERRE-MICHEL D'ASIE.

⌘ F. JACQUES-PHILIPPE D'AFRIQUE.

⌘ F. JEAN-BAPTISTE-AUGUSTE D'EUROPE.

⌘ F. HENRI-LOUIS D'AMÉRIQUE.

ORDRE DU TEMPLE.



ANS QVATOR CORONATORUM.

A PARIS,

DE L'IMPRIMERIE DE J.-B. POULET,

IMPRIMEUR DE L'ORDRE DU TEMPLE,
Rue du Cimetière-Saint-André-des-Arts, n°. 5.

692-1810.

TITLE-PAGE AND SPECIMEN PAGE OF *Manuel de l'Ordre du Temple*, 1810.

From Dr. Chetwode Crawley's Collection.

auspices in 1810. We append the title-page of the *brochure*, and in view of its rarity and importance, we make no scruple of placing an analysis of its contents before the English reader for the first time.

The volume consists of 55 pages (sm. 8vo.), which fall naturally into three divisions. The first twenty-four pages are occupied with lists of the members of the Order. Then a score of pages are taken up with the Report of the Committee on Archives and Relics. The remaining nine or ten pages are devoted to *Minutes* of the Convents-General of 1810, whereby salaries and perquisites are assigned to the Officers of the Order.

Taking the first division, we find between two hundred and three hundred entries, arranged under various categories, and elaborately decorated with multifarious titles, as may be gathered from the specimen page annexed. The variegated efflorescence of these titles makes it difficult to ascertain the identity, or even to compute the number of personages thus adorned, for every magnate seems to have rejoiced in more titles than one. The categories, under which the members at large are classed, include such headings as *Magistère*, *Ministère*, and *Conseil Statutaire*, down to ordinary *Chevaliers*, *Novices Écuylers*, and *Servans d'Armes*: twenty-four pages in all, including the title-page. The foregoing summary amply provides for the first of the divisions into which the *Manuel* falls. It is in the two remaining divisions that the real interest lies.

The second division extends from page 25 to page 45 inclusive, and is mainly occupied with a catalogue of the credentials of the Order. These consist of articles preserved in the *Sacrarium* of the Order, wherever that deposit may have been located from time to time.

The third and final division of the *brochure*, extending from page 46 to the end of the book, is occupied by the Official Decrees of 27th August, 1810. These decrees (three in number), ending on page 55, are signed in each case by Bernard Raymond as Grand Master, and by other Grand Officers. They place the pecuniary relations between the subordinate Houses of the Order and the Grand Officers on a very different footing from those which were current in the genuine Order of the Temple.

As the subject has been purposely wrapped in mystification, it is hoped that the following will be found an adequate English translation of the two divisions above-mentioned, especially of the division containing the earliest authoritative description of the credentials of the *Ordre du Temple*.

“EXTRACT FROM THE OFFICIAL REPORT
DRAWN UP IN PURSUANCE OF THE LAW OF 29TH. VEADER 691.
[4TH APRIL, A.D. 1809]
BEING AN INVENTORY OF THE CHARTER,
STATUTES, RELICS AND INSIGNIA
THAT CONSTITUTE THE SACRED TREASURE OF THE
ORDER OF THE TEMPLE.

The 14th. day of the month Tab, in the year of the Order 692; the 6th. of the Grand Mastership; the 18th. May of the year 1810 of Our Lord JESUS CHRIST.

In pursuance of the Law passed by the Convent-General at its Session on 29th, Veadar, 691, to the following effect:

The Convent-General having heard the report of its Commission adopting suggestions submitted therein; Holding that all the Members of the Order are answerable for the Statutes, Charter, insignia, etc.;

HEREBY DECREES :

ARTICLE I.

The Secretary of the Convent-General and the Grand Secretary-General [*Secrétaire-Magistral*] shall draw up an Official Report, comprising a *verbatim* copy of the Charter of Transmission and the Statutes, as well as of the exact condition of the *Insignia*, the noble and priceless inheritance of the Order, on whose behalf the Grand Secretary is to be held responsible, according to the aforesaid Report.

II.

This Official Report entered on the Registers of the Convent-General shall be verified by the signature of all the Members present, who shall likewise sign a duplicate, which shall be replaced in the Depository.

III.

Dispatches relating to the condition of the *Insignia* shall be addressed to all the Houses of the Order, to be placed in their archives.

IV.

In conformity with the Laws, the Statutes, Charter and *Insignia* shall be placed in the Grand Master's Palace, enclosed in a coffer with five separate keys, one of which shall be kept by each Member of the Grand Master's Council. In the absence of a Lieutenant-General, his key shall be handed to the Supreme Preceptor; and so on.

V.

Every year, on the celebration of the last day of the year, the Statutes, Charter, and *Insignia* shall be brought into the Convent-General, their condition ascertained and presented for respectful inspection by the Knights who shall renew in their presence, with their hands on their swords, the Oath of Fidelity and Obedience to the Laws of the Order. The same procedure shall be observed at the opening and closing of every Session of the Convent-General and a Minute shall be made, in due course, of the deed and deposited in the coffer.

VI.

The place where the coffer with five keys which contains the archives and precious relics shall be determined by the Grand Master's Council in secret session, and made known only to the Princes.

VII.

The Convent-General, wishing to show the deepest mark of confidence in the Grand Master's Council, entrusts it with the execution of this Decree, and relies solely and simply on their assurance for its execution; an assurance which the Grand Master's Council will give by a decree which being of itself a deed of deposition shall be read aloud in the Convent-General on the closing day, inserted in the Official Report, and deposited in duplicate in the coffer.

VIII.

The Convent-General decrees special thanks to Their Eminent Highnesses the Grand Master and the Lieutenants General of Africa, Asia, and Europe, and proclaims solemnly their noble courage as well as the gratitude of the Order for their having preserved at the risk of their lives and

during such critical times, the Statues, Charter and Insignia, the everlasting and inestimable memorials of the Order of the Temple.

IX.

The present Decree shall be inserted at the head of the Official Report ordered by Article I., and of the dispatches forwarded under Article V.

Moreover, in obedience to the injunction which His Eminent Highness the Grand Master, in the Convent-General in Session of 10th. of Nisan last, has deigned to address to us; We,

Charles of Tartary, Minister of the Order, Secretary of the Convent-General, Grand Preceptor of Northern Europe, Grand Prior of Tartary, Bailli of Roussillon, Commander of Clermont:

Auguste-Savinien of Lorraine, Minister of the Order, Grand Secretary, Grand Prior of Lorraine, Warden of Champagne, Commander of Rouen:

We have betaken ourselves to the Grand Master's Palace in presence of Their Eminent Highnesses the Most Exalted, Most Puissant, Most Excellent Princes, Our Most Serene Highnesses, the Grand-Master, and the Lieutenants-general of Asia, Africa, Europe and America, assembled in Sovereign Council; for the purpose of receiving at their hands the delivery of the ancient objects forming the Sacred Treasure of the Order, to the end that a faithful and complete inventory of the aforesaid objects may be made by us.

Their Eminent Highnesses have handed over to us

I. The Charter of Transmission, written in two columns and a half on a very large sheet of parchment, embellished, according to the fashion of the time, with Gothic Architectural designs, with illuminated letters coloured, gilt, and silvered, the first of which represents a Knight leaning on a shield charged with the Cross of the Order.

At the top, the conventional Cross is depicted as a heading, in ancient form.

At the bottom is the seal of the Order, attached by strips of parchment. The acknowledgments by the Grand Masters begin about the middle of the third column run on into the one following, and end, two-thirds down right-hand margin.

Of the fore-mentioned Charter we have transcribed the following copy:—

“Ego frater Johannes Marcus Larmenius, hierosolymitanus, Dei gratiâ et secretissimo venerandi sanctissimi que martyris, supremi templi Militiæ Magistri (cui honos et gloria) decreto, communi fratrum consilio confirmato, super universum templi ordinem, summo et supremo Magisterio insignitus, singulis has decretales litteras visuris, salutem, salutem, salutem.

Notum sit omnibus tam proesentibus quam futuris quod

| | |
|--|-------|
| Ego Franciscus Thomas Theobaldus Alexandrinus, | |
| Deo juvante, supremum Magisterium accep- | |
| tum habeo | 1324. |
| Ego Arnulphus de Braque, Deo juvante etc. | 1340. |
| Ego Johannes Claromontanus, etc. | 1349. |
| Ego Bertrandus Duguesclin, etc. | 1357. |
| Ego Johannes Arminiacus, etc. | 1381. |

| | |
|--|-------|
| Ego Bernardus Arminiacus, etc. | 1392. |
| Ego Johannes Arminiacus, etc.. | 1419. |
| Ego Johannes Croyus, etc. | 1451. |
| Ego Robertus Lenoncurtius, etc. | 1478. |
| Ego Galeatius de Salazar, etc. | 1497. |
| Ego Philippus Chabotius, etc. | 1516. |
| Ego Gaspardus de Salciaco Tavannensis, etc. | 1544. |
| Ego Henricus de Monte Morenciaco, etc. | 1574. |
| Ego Carolus Valesius, etc. | 1616. |
| Ego Jacobus Ruxellius de Granceio, etc. | 1651. |
| Ego Jacobus Henricus de Duro forti, Dux de Duras, etc. | 1681. |
| Ego Philippus, Dux Aurelianensis, etc..... | 1705. |
| Ego Ludovicus Augustus Borbonius, Dux du Mayne, etc. | 1724. |
| Ego Ludovicus Henricus Borbonius Condaceus, etc. | 1737. |
| Ego Ludovicus Franciscus Borbonius Conty, etc.... | 1741. |
| Ego Ludovicus Hercules Thimoléo de Cossé Brissac, etc. | 1776. |

Ego Claudius Mathoeus Radix de Chevillon, Templi senior Vicarius Magister. . . . adstantibus fratribus prospero Mariâ Petro Michaële Charpentier de Saintot, Bernardo Raymundo Fabré, (1) Templi Vicariis Magistris et Johanne Baptista Augusto de Courchant (2), supremo preceptore, hasce litteras decretales à Ludovico Hercule Timoleone de Cossé Brissac, Supremo Magistro, in temporibus infaustis mihi depositas, fratri Jacobo Philippo Le Dru, Templi seniori Vicario Magistro. . . . tradidi, ut istae Litterae in tempore opportuno, ad perpetuam ordinis nostri memoriam Juxta ritum oriental emvigeant die 10 Junii 1804.

Ego Bernardus Raymundus Fabré. . . Deo juvante supremum Magisterium acceptum habeo, 4 Novembris 1804. [*]

II. The original draft of the Statutes in the year 587 of the Order [A.D. 1705] copied by hand on 27 sheets of paper, bound in one volume in small folio, covered in plain crimson velvet, lined with satin of the same colour, with gilt edges, having one blank leaf at the beginning and four at the end, in all 32 folios. attached at the bottom by a cord of crimson silk, on which is fastened a large Gothic seal, in the form of a pointed oval, of green wax, stamped on one side with the figure of St. John the Baptist, supported on a shaft below which is the escutcheon bearing the Cross of the Temple and the motto: *Mil. Templ. Sigillum* and on the other side the Cross of the Order on a round shield.

At the head of the second folio is the device with the Arms of the Order, followed by an initial P quartered on a shield with the Arms of the Order and those of Orleans.

On the back of the twenty-seventh sheet are the signatures of the Grand Master Philippe. and of the lieutenants-General Jean Hercules of Africa, Francois-Louis-Leopold of Europe, Henri of Asia, Marie-Louis of America and, lower down, of the Grand-Secretary-General Pierre D'Urbain.

From which original we have transcribed the present copy.

(1) Now Grand Master.

(2) Now titular Lieutenant General of Europe; having been designated (in the current session of the Convent-General) for the title of America, the Grand Prior of Lombardy, Chevalier of Langier-Villars.

* [The gaps and omissions in foregoing, as well as in the STATUTA on next page follow accurately the text of the edition of 1810.]

“ AD MAJOREM DEI GLORIAM.

STATUTA

Commilitonum ordinis Templi,

È regulis

In conventibus generalibus sancitis

A Conventu Generali Versaliano

Anni millesimi septingentesimi quinti

Confecta,

Et in unum codicem coacta.

Philippus, supremus Magister Militiæ Templi;

Johannes Hercules Africanus, supremus Vicarius Magister; Henricus

Asiaticus, supremus Vicarius Magister; Franciscus Ludovicus Leopoldus

Europæus, supremus Vicarius Magister; Maria Ludovicus Americanus,

supremus Vicarius Magister, Dei gratiâ et fratrum suffragiis, ordinis

supremi principes,

Singulis has præsentēs visuris,

Salutem, salutem, salutem.

Conventus Generaliscommilitonum Templi, die vigestimâ nonâ Lunæ

Adar, anni ordinis quingentesimi octogesimi sexti, versaliis habitus, has

præsentēs regulas, ordinis statuta, digessit.

CAPUT PRIMUM.

DE ORDINE.

Templi commilitonum ordo, etc. etc.

.....
.....
.....
.....
.....

Sit præsens archetypum nostris chirographis et magno antiquo ordinis sigillo munitum; à Ministro ordinis secretario nostro subsignatum, et in archiva secreta ordinis ad semper depositum.

Architypi exemplar ab ordinis Ministro Secretario Magistrali, ipso subsignante, adquemque conventum, sub ordinis sigillo magno, chirographis que magni Cancellarii et magni Senescalli mittatur.

Eodem modo archetypi excerptiones necessariae, ad quasque caeteras ordinis domus mittantur.

Perscribantur autem præsentia statuta in tabulas Magisterii, curiæ praeceptorialis, Magnæ Censcalliæ, Magnæ Cancellariæ, et quarum cumque jurisdictionum quarum interest.

Datum parisiis, in aulâ Magistrali, die decimâ septimâ lunæ Nisan, anni ordinis quingentesimi; octogesimi, septimi, primi Magisterii; die undecimâ mensis aprilis, anni millesimi, septingentesimi, quinti.

F. PHILIPPUS.

F. JOHANNES HERCULES AFRICANUS.

F. F. L. LEOPOLDUS EUROPEUS.

F. HENRICUS ASIATICUS.

F. MARIA LUDOVICUS AMERICANUS.

De mandato suarum Eminentissimarum Celsitudinum, Minister ordinis, Magistralis Secrétarius,

F. PETRUS URBINUS.

Et à la marge, tout au bas: Scripsit humillimus frater, fidelissimus
eques,
F. JOSEPHUS DUPLESSIS."

[TRANSLATION.]

[TO THE GREATER GLORY OF GOD.]

STATUTES

OF THE FELLOW-SOLDIERS OF THE ORDER OF THE TEMPLE
COLLECTED FROM THE RULES ENACTED IN CONVENTS-GENERAL,
AND EMBODIED IN A SINGLE CODE,
BY THE CONVENT-GENERAL HELD AT VERSAILLES
IN THE YEAR 1705.

Philippe, Supreme Master of the Military Service of the Temple;
John-Hercules, of Africa, Supreme Vice-Master; Henry, of Asia, Supreme
Vice-Master; Francis-Louis-Leopold of Europe, Supreme Vice-Master;
Maria-Louis of America, Supreme Vice-Master; by the grace of God and
the votes of the Brethren, Supreme Princes of the Order!

TO ALL WHO SHALL SEE THESE PRESENTS,
GREETING, GREETING, GREETING.

The Convent-General of the Soldiers of the Temple, held at Versailles
on the 29th. day of the Moon Adar, in the 586th. year of the Order, drew up
these present rules as *Statutes* of the *Order*.

Cap. I.

CONCERNING THE ORDER.

| THE | ORDER | OF | THE | SOLDIERS | OF | THE | TEMPLE | &C. | &C. |
|-----|-------|----|-----|----------|----|-----|--------|-----|-----|
| * | * | * | * | * | * | * | * | * | * |
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Let the present Archetype be accredited by our signatures in writing,
and the ancient Great Seal of the Order; let it be countersigned by the
Minister of the Order, our Secretary, and deposited in perpetuity among
the Secret Archives of the Order.

Let a copy of the Archetype be forwarded by our Minister, the
Magistral Secretary of the Order, countersigned by himself, to every
Convent, under the Great Seal of the Order, as well as the signatures in
writing, of the Great Chancellor and the Great Seneschal.

In the same fashion, let the necessary excerpts from the Archetype
be sent to the several other Houses of the Order. Moreover, let the present
Statutes be copied into the records of the Grand Mastership, the Praecep-
torial Court, the Great Seneschalry, the Great Chancellry, and whatsoever
other Jurisdictions it may concern.

Given at Paris, in the Magisterial Court, on 17th. day of the Moon
Nisan, in the year of the Order 587, in the first of the Grand Master-
ship; on the 11th. day of the month of April in the year 1705.

F. PHILIPPUS.

F. JOHN-HERCULES OF AFRICA.
F. H. L.-LEOPOLD OF EUROPE.
F. HENRY OF ASIA.
F. MARIA LOUIS OF AMERICA.

By Order of Their Most Eminent Highnesses
The Minister of the Order, Magistral Secretary

F. PETER URBIN.

(And on the margin at the bottom)
The very humble Brother, and faithful Knight has subscribed

F. JOSEPH DUPLESSIS.]

“III. A small copper reliquary, in the form of a Gothic Church, containing in a linen shroud four fragments of charred bones found in the ashes of the most illustrious martyrs of the Order.

IV. An iron sword in the shape of a cross, surmounted by a globe, and supposed to have been used by our Grand Master, the most glorious martyr Jacques.

V. A helmet of iron and its visor, bedecked with dolphins and inlaid with gold; supposed to be that of the glorious martyr Guy, Dauphin of Auvergne.

VI. An antique spur of copper gilt.

VII. A bronze paten, inside which is engraved an open hand, of which the little and ring fingers are bent back on the palm.

VIII. A plaque of gilt bronze representing St. John under a Gothic Arcade.

IX. Three Gothic bronze seals, in shape pointed ovals, varying in size, described in the Statutes as the seal of the *Grand Master John*, the Seal of the *Chevalier Croisé* and the Seal of *St. John*.

X. The top of an ivory crozier and three mitres of cloth, one of gold thread embroidered on silk, and two of silver embroidered with pearls having been used in the ceremonies of the Order.

XI. The *Beauceant* of white woollen, with the Cross of the Order.

XII. The Battle-Standard of white linen with four black stripes.

Of all and each of which relics, the Sacred Treasure of the Order of the Temple, shown to us by L. AA. EE. our Sovereign Lords, we have in their presence drawn up and delivered in the present inventory in duplicate: to wit, one on the Register of the Convent-General, and the present one in sixty folios, which together with the decree of their AA. EE. shall be inscribed with the signatures of all the Knights present at the closing session of the Convent-General, furnished with the Seals of the Order, and placed in the coffer with the five keys, in lasting testimony of the veneration of all.

Thus was the deed executed at the Grand Master's Palace at Paris in the year and day as above, in virtue of the powers entrusted to us by the law of the 29th. Veadar 691, above mentioned.

In Witness whereof I have signed

CHARLES OF TARTARY
Grand Preceptor,
Secretary of the Convent-General.

In Witness whereof I have signed

AUGUSTE-SAVINIEN DE LORRAINE
Minister of the Order
Secretary-in-Chief.

BERNARD RAYMOND Grand Master: PROSPER-MARIE-PIERRE MICHEL
of Asia Lieutenant-General: JACQUES PHILIPPE of Africa, Lieutenant-
General: JEAN BAPTISTE AUGUSTE of Europe, Lieutenant-General: HENRI-
LOUIS of America, Lieutenant-General: by the grace of God and with the
sanction of our Brethren, Soverign Princes of the Order;

To all who shall see these present letters,
Greeting. Greeting. Greeting.

The Convent-General having decreed in Session on the twenty-ninth Veadar last, the inventory and the disposal of the sacred treasure of the Order the custody of which is entrusted to us by the Statutes, as well as the ceremonies which must be observed at their exhibition, at the opening and closing of every Session of the Convent-General;

Wishing to fulfil in its fullest extent the religious object of the prudent and wise dispositions for the execution of which the holy army in its noble confidence relies upon our vigilance;

After having caused the inventory of the aforesaid Treasure to be drawn up in our presence by our well-beloved faithful and very dear Brethren the Ministers, Secretary of the Convent-General and Grand-Secretary:

We have decreed, and do decree, as follows:

ARTICLE I.

The inventory drawn up this day in our presence and transcribed at the head of the present decree by the Ministers, the Secretary of the Convent-General, and the Grand Secretary of the precious monuments composing the sacred treasure of the Order is recognised as true and faithful and all its contents approved by us.

II.

The aforesaid inventory, as well as the relics therein mentioned and described, shall be presented to the Convent-General during this day's Session in order to be confirmed by all the Knights present both on the register of the Convent-General as well as on the duplicate which must according to the terms of the law of the 29th. Veadar 691 remain enclosed in the safe with five keys.

III.

In like manner, in execution of the aforesaid law the present decree shall be placed in the safe as a solemn act of deposition and as a perpetual guarantee of the strict punctiliousness, which we have employed in measures so important to the sacred and enduring destinies which the Order is called to fulfil.

For these reasons let the present decree be forwarded by our Grand Secretary and copied at the foot of the report of the inventory both on the Registers of the Convent-General as also on the copy deposited in the safe to receive the signatures of all the Knights present, to be sealed by the Grand-Chancellor and copies to be sent to all the houses of the Order.

Done at Paris in our Grand Palace the 14th. day of the month of Tab. in the year of the Order 692 and the 6th. of the Grand Master the 15th. May of the year of Our Lord Jesus Christ 1810.

F. BERNARD-RAYMOND.

T.J.P. of Africa

F.P.M.P.M. of Asia

F.J.B.A. of Europe

T.H.L. of America.

By Order of their very Eminent Highnesses

Auguste-Savinien de Lorraine the minister of the Order, *Grand Secretary*.

And on the said day 14th. day of the month of Tab, in the year 692 of the Order the 6th. of the Grand Committee on the 18th. May 1810. to the present Act in Convent-General has been attached the signature of all the Knights present to whom each of the relics mentioned has been

presented by the Grand Committee, & deposited in the safe with the five keys during the sitting after receiving the oaths of all, according to the law of the 29th. of Veadar

Signed

BERNARD-RAYMOND.

F.P.M.P.M. of Asia.

F.J.B.A. of Europe.

F.H.L. of America.

[and eighty other Knights.]

TO THE GREATER GLORY OF GOD :

Extracts from the Registers of the Sovereign Council in Session on the 27th. day of the month of Aab. 692. and the 6th. of the Grand Mastership (27th. August 1810).

BERNARD-RAYMOND. GRAND MASTER, &c., &c.

To all those who see these letters

Greeting Greeting Greeting

In consequence of the message sent to the Statutory Council by the Convent-General, in the sitting of the 5th. of Veadar 691. regarding the putting into force of a proposal the principle of which is consecrated by the ancient traditions and practise of our fathers and which being essential to the dignity of the Order and for outward respect has legal force from the moment when it is possible to put it into force; the Statutory Council in its sitting of 25th. Aab. 692. has resolved and we decree as follows:

ART. I. An annual stipend is assigned to each of the officers out of the beneficiary charges of the Order.

First: The Grand-Mastership;
Secondly: Each of the Grand Lieutenancies;
Thirdly: Each of the Grand Preceptories;
Fourthly: Each of the Grand Priories;
Fifthly: Each of the Bailiwicks;
Sixthly: Each of the Commanderies.

3. The stipend of each Officer consists of the 20th. taken from the General Funds in his authority.

4. The Supreme-Preceptor has for Stipend a priority of three-twentieths on the revenue of each preceptory:

The stipends of the Primate, of the Coadjutors General, of the Grd. Seneschal, of the Gd. Secretary, of the Gd. Prior Genl., of the Gd. Treasurer, of the Gd. Hospitaller, of the Gd. Chancellor and of the Gd. Master of the Rolls are taken from the Treasury of the Order and fixed each year by a Satutory edict.

6. The Stipends of the Coadjutors are taken from the special funds of their respective Languages and fixed each year by the assembly of the Language;

7; Stipends may be established by the Grand-Council for the General officers and other officers of the Order: these Stipends shall be fixed by a Statutory edict.

Let the present edict be forwarded to our Secretarial body, sealed in the Gd. Chancellry, registered in the Gd. Seneschal's office, the reading and copy thereof shall be made in all the houses of the Order to secure the execution of it counting from the first of Tischri next.

Signed

F. BERNARD-RAYMOND

&c. &c. &c. &c.

On the aforesaid day 27th. Aab. 692

(27th. August 1810)

BERNARD RAYMOND &c.

To all those who shall see the present letters

Greeting Greeting Greeting

The Convent General having settled at its Session on 5th. Veadar the basis on which it has referred to the legislative Council the organisation of the beneficiaries' stipends of the Order in which the preceptorial titles are placed above those of Grd. Priors.

Having regard to Article 3 of the 26th. Chapter of Statutes which shows with the signature of each Gen. Officer the name of his most important benefice:

The Ministers of the Order, our Counsellors be it understood we have decreed and do hereby decree as follows:

- Art. 1. The Supreme-Preceptor and the Grd. Preceptors shall bear as beneficiary name that of their Grand-Preceptory.
2. The Supreme Preceptor has as a beneficiary name that of *Grand-Preceptor*; and in Latin *Proeceptorianus*.
3. The Grand Preceptors have as beneficiary names; Sud-Europe (*Sud-Europaeus*); Nord-Europe (*Nord-Europaeus*); Sud-Asie (*Sud-Asiaticus*); Nord-Asie (*Nord-Asiaticus*); Sud-Afrique (*Sud-Africanus*); Nord-Afrique (*Nord-Africanus*); Sud-Amerique (*Sud-Americanus*); Nord-Amerique (*Nord-Americanus*).

Let the present decree be sent to our Secretarial bureau, sealed in our Grd. Chancellry, registered in the office of th Grd. Seneschal etc.,

Signed

F. BERNARD-RAYMOND

&c. &c. &c. &c.

On the aforesaid day 27 Aab 692 (27th August 1810)

BERNARD-RAYMOND

&c. &c. &c. &c.

To all who shall see these present letters:

Greeting Greeting Greeting

In pursuance of the law passed by the Convent-General etc.

The Legislative Council in its Sitting on the 25 Aab 692 has ordered and we decree as follows:

ART. I.

The Assemblies of the Order shall within the six months immediately following the publication of the present edict, take such measures as they may deem most effectual for establishing a Hospice without delay.

II.

The Establishments intended to provide hereafter such aid from our Hospices as the various conditions of human life may require, shall first be devoted to training the young in a moral and industrious life by bringing them into touch, as far as the circumstances may permit in each Convent, with the general plan which has been submitted to the Legislative Council by the Bailli de Sundgaw, Vice-Grand-Chancellor.

III.

The Lower Houses of each Obedience shall contribute to the expenses of the first Institution as well as to the annual expenses which their Convent shall judge necessary, and which shall have been sanctioned by a Statutory edict.

IV.

To provide for the expenses of the First Establishment that shall be opened for all the members of each Convent and the Subordinate Houses a Subscription shall be raised by means of debentures, payable by lot, in proportion to the Fund available every year for this repayment.

V.

The ordinary expenses of the Hospice shall be provided for by the voluntary contributions of the members of the Order as well as by an assessment on the annual income from all those who reside within the Obedience. The amount of this assessment shall be fixed every year by the Legislative Council.

VI.

The Legislative Council shall fix every year in like manner, in the general distribution of the finances of the Order the amount which shall be granted to each Convent in proportion to the importance and needs of its Hospice.

VII.

The Convent and the Houses in their Obedience which have not sufficient means for the Founding of a Hospice are allowed to contribute by voluntary Subscriptions as well as by an annual assessment to the glory and prosperity of that which the Grand Metropolitan Convent will establish in the Head-quarters of the Order.

The present edict is to be forwarded to our Grand Secretary's Office, to be sealed in the Grand Chancellor's Office, and registered in the office of the Grand Seneschall. The reading and copy to be on the registers shall be made in all the Houses of the Order for the due execution thereof.

Done at Paris in our Grand Master's Palace on the 27th. day of month of Aab; in the year of the Order 692, and 6th. year of the Grand Mastership (27 August 1810)

Signed

F. BERNARD-RAYMOND

F. JEAN-BAPTISTE-AUGUSTE D'EUROPE.

F. JEAN-PIERRE DE LA PRECEPTORERIE, *en l'absence* DE S.A. E. D'AFRIQUE.

F. GUIL-JACQUES DE SUD-ASIE, in the absence of S.A. E. D'AMERIQUE.

Subscribed on behalf of LL. AA. EE.

F. AUGUSTE SAVINIEN DE LORRAINE.

On behalf of LL. AA. EE.

For despatch,

The Minister of the Order, Grand Secretary General.

[FINIS.]

THE STUDENT who has been at the pains to peruse the foregoing authoritative and circumstantial exposition of the claims of the *Ordre du Temple*, as officially set forth by Palaprat in 1810, will note that assumption takes the place of proof, and that the omissions are even more remarkable than the assertions. No evidence is brought forward to substantiate the authenticity of the alleged Relics, which seem, for the most part, of a cursory type that would need specific identification and corroboration before acceptance. The Official Report, however, confines itself to enumeration and description. No attempt is made to trace the history of these common-place articles, or to chronicle their vicissitudes through five centuries of constant shifting from hand to hand, and from hiding-place to hiding-place. The student is left without help from History to frame hypotheses to account for the reversal of policy involved in the publication of such a document at Palaprat's behest, and for Palaprat's aggrandisement.

The French succession of Grand Masters, attuned to catch the patriotic ear when the martial glories of the First Empire were at their height is wholly subversive of Von Hund's List, and was meant so to be. Even in the construction of fictitious dynasties, France could not abide Teutonic tutelage.

In a previous section, attention has been drawn to the essential divergence that can be discerned from the first between the HIGH KNIGHT TEMPLARS of Ireland and the KNIGHT TEMPLARS of the Rite of Strict Observance, the only systems that claimed to perpetuate in the eighteenth century the extinct Order of the Temple. That divergence continues unabated to the present day. All organizations of Masonic Knight Templars existing among English-speaking nations in the twentieth century can trace their pedigree, directly or indirectly to the HIGH KNIGHT TEMPLARS of the eighteenth century. In like manner, all such organizations existing to-day on the Continent of Europe show descent from the rival system which held undisputed sway over the Continent in the eighteenth century. Thus it came about that when the *Ordre du Temple* made its appearance in Paris at the beginning of the succeeding century it was inevitable that it should follow the lines of Continental precedent. Adroitly replacing German mysticism by French patriotism, the *Ordre* contented itself with eliminating from the list of Secret Grand Masters all personages inconsistent with a French transmission, and ignored all foreign claims to legitimate succession.

From this attitude of aloofness, the *Ordre du Temple* was roused by the spur of active competition. At the very moment when Palaprat was launching his company on the market, if one may be pardoned the irreverent phrase, a kindred spirit the Comte de Grasse-Tilly was busy, introducing into Paris the Ancient and Accepted Scottish Rite of Thirty-three Degrees which had just seen the light at Charleston, U.S.A. Of this Comte de Grasse-Tilly, son of the famous Admiral of that name, it is sufficient for our present purpose to say that if there were truth in a tithe of the charges preferred against him when he was expelled from the Rite in 1818, by the Body which had been his own Supreme Council, he must be classed as a French *Chevalier d'Industrie*, rather than as an American Soldier of Fortune.¹ The Rite thus introduced was supposed to contain, among its *Hauts Grades*, Degrees which claimed to perpetuate the Dormant Order of Knights Templars according to the Succession of Grand Masters fathered on Scotland by Von Hund. Acquiescence in such a claim was plainly incompatible with the very existence of the *Ordre du Temple*. Palaprat found himself compelled to publish his Succession of Grand Masters, as in the volume before us. This authoritative pronouncement was followed, as we shall presently see, by an invective against the Scottish proclivities of the so-called *Rit Ecossais*, which, in its turn, drew forth a counter-blast from Dr. Morrison.²

Between the Succession of Secret Grand Masters thus published and that appended to Von Hund's Legend, there is nothing to choose in point of credibility. Each is destructive of the other. Each is beset with practical difficulties beyond human precedent. Each is devoid of historical corroboration; nay, each contravenes the known course of events. Beside the grosser demands on human credulity, each reveals to the trained eye the fatal little slips that betray the concoctor of pedigrees.

¹ This Comte de Grasse-Tilly had a double in the shape of a younger brother, also entitled, under the somewhat spacious Rules of Continental Nobility, to the prefix of Comte. The elder seems in later life, to have borne arms for Napoleon: the latter, to have borne arms against Napoleon in the Guerilla bands of Spain. Each is said to have founded a separate and antagonistic Supreme Council, 33°, in Madrid, the latter in 1807, the former in 1811. As a matter of course, the K-H Degree was prominent in both the Spanish Councils.

² See *Charter of Iarmerius*, by John Yarker, A.Q.U., Vol. XXV. (1912), p. 69.

The *Ordre du Temple* flaunts the signature of Bertrand du Guesclin, who could neither read nor write; the Strict Observance dresses up the chivalric *Commilitones* as Roman *Equites*: and so on.

In such cases, the omissions are often as instructive as the assertions, and the *Ordre du Temple* supplies an admirable instance in point. In the first place, the original *Statuta* of the genuine Order of the Temple are cut down to *seven* words, of which four are taken up with the heading of the chapter which is *not* quoted. Such a statement appears incredible to the pitch of absurdity, but the reader can refer to the Latin text. The *Statuta* are thus cut down to make room for matter naturally more important in the view of Palaprat and his colleagues, the Decrees in which they allocated to themselves pecuniary emoluments. The reader who has referred to the Latin text will appreciate the sardonic humour that describes this tri-verbal summary as *Statuta in unum codicem coacta*; and he may, perchance, call to mind the tri-literal word of Plautus.

In the next place, although the document which it is now the fashion to call the Charter of Larmenius, is described with extraordinary minuteness of detail, no mention is made of the document being signed in cypher. It is impossible to go beyond the elaboration of detail, extending to material, head-piece, tail-piece, margins, and, above all, to the illuminated letters of the MS. No hint is given of cypher: on the contrary, the citation of illuminated lettering, without further comment, is inconsistent with such a supposition. We must hold that the document, thus minutely described in the *Official Report* of 1810, was not adorned with cypher, and we shall not be surprised to find that the first intimation that the MS. was in cypher comes from an outside source.

Of all the omissions from the *Official Report* of 1810, that which will most startle the ordinary student is the complete absence of any reference to Freemasonry. The assumption that the *Ordre du Temple* claimed any connection with Freemasonry is without foundation. The truth is that the *Ordre du Temple* depended for its very existence on wholesale denial of the Templar adjuncts of the contemporary Rites of Freemasonry, and such a denial involved Freemasonry itself, as it was understood on the Continent of Europe.

ORDRE DU TEMPLE, 1817.

The indiscriminating appetite for Secret Degrees that had ensured the success of the *Ordre du Temple* and of many another organization in the Paris of the First Empire continued after the Restoration of the Bourbons. In 1817, a new edition of the *Manuel* of 1810 was published, revised and greatly enlarged. As this second edition has formed the model, *mutatis mutandis*, for all subsequent issues, no account of the *Ordre du Temple* could be deemed satisfactory if it failed to indicate the modifications introduced thus early.

The first feature to challenge attention is the increase in size. The meagre pamphlet of 1810, with its 55 pages, has grown into the stout octavo of 1817, with more than 246 pages. The title-page purports to reproduce the Arms invented for the *Ordre du Temple*, but with a difference from the former escutcheon. Still, the Angels, who have been requisitioned as Supporters, display their neat ankles and gaily tripping feet in a manner that irresistibly recalls Milton's "light fantastic toe."

The first twenty-five pages of letterpress in the issue of 1817 are taken up with a *Notice Générale* preceded by two *Allocutions* delivered in 1805 and 1812 respectively.

In the *Allocutions* it would be hard to find anything of literary or historical value, but the *Notice Générale* is on a different footing, and must be accepted as the authorised version of the Legend of the *Ordre du Temple*.

Not the least surprising circumstance connected with the authoritative publication of this Legend in the *Manuel* of 1817 is the appearance of a *précis* of the *Notice Générale* two years previously in Thory's *Acta Latomorum*. The Legend is there ascribed to one M. Foraisse, to whose erudition and courtesy high compliments are paid by Thory. This M. Foraisse seems to have acted as Guardian of the Archives of the *Ordre du Temple*; and must be credited with popularising, if not with inventing, a pre-Christian origin for Templar doctrines.¹ The non-existence of cipher-writing in the documents included in the Inventory of 1810 is thus incidentally confirmed by Thory in the interval between the first and second editions of the *Manuel*. In his elaborate account of the *Ordre du Temple en France*, to which attention has already been directed, Thory appends the following note:

"All the documents comprised in this collection have been placed at our disposal by M. Foraisse, who has been kind enough to throw open the Archives of the Temple and allow us to examine the originals of the Charter of Larmenius and of the Statutes, as well as to take copies of them."²

Obviously, no copyist could have failed to remark the uncials which were supposed to lend character to the original Charter of Transmission.

Thus, the inherent improbability inseparable from the reiterated silence of 1810 and of 1817 is converted into practical incredibility by the independent testimony of 1815.

The *Notice Générale* of 1817 develops an aspect of the Chivalric Myth, which was apparently unknown to the *Manuel* of 1810, and which may be provisionally ascribed to M. Foraisse, on Thory's authority.

The following translation brings this notable Legend, for the first time, within the Scope of Knight Templars of the English-speaking Jurisdictions. The document is necessary for a full understanding of the divergence between the Scottish Legends promulgated respectively by the Chevalier Burnes, in 1836, and by J. Linning Woodman in 1843, and castigated impartially by Dr. Charles Morrison in 1846.³

EXCERPT FROM THE GENERAL ACCOUNT
OF THE UNITED ORDERS OF THE EAST AND THE TEMPLE (*See Note A*).

The Order of the Temple is cosmopolitan: it is divided into two great classes; to wit,

The Order of the Temple,
The Order of the East (*d'Orient*).

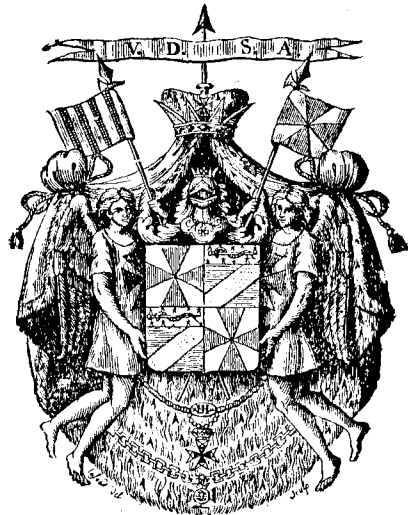
The Eastern Order has given birth to the Order of the Temple, and it has become a branch thereof. It is to Ancient Egypt that we must look for

¹ *Acta Latomorum*; Paris, 1815; Vol. II., p. 139. *Uf. id.* Vol. I., p. 282.

² *Acta Latomorum*, Vol. II. 1815, p. 139, No. XV.

³ It must be borne in mind that Dr. Charles Morrison had exceptional opportunities of comparing and contrasting the original H.K.T. Degree of Ireland with the rival Continental Degrees. He was a member of the H.K.T. Encampment, No. 333, Limerick, as well as a Grand Officer of the *Ordre du Temple*, and an eagerly canvassed constituent of the three irreconcilable Templar organizations that claimed, each for itself, exclusive legitimacy in Scotland. Hence, too, Dr. Morrison's candid admission that the Degree of Masonic Knight Templar had been introduced into Edinburgh by the Army Lodge in the Northamptonshire Regiment, working that Degree under an Irish Warrant. See D. Murray Lyon's *History of the Lodge of Edinburgh*, Tercentenary Edition, 1900, p. 313.

MANUEL
DES CHEVALIERS
DE
L'ORDRE DU TEMPLE.



A PARIS,

Chez les FF. J.-B. POULET et CH.-A. POULET, père et fils, Δ *Grandes*
Adeptes de l'Aigle noir de St. Jean, Imprimeurs de la Milice du
Temple, quai des Augustins, N^o. 9.

699. *am. de l'Ordre (Aumier)*
1817. *am. de l'Ordre (Aumier)*

TITLE-PAGE AND SPECIMEN PAGE OF *Manuel de l'Ordre du Temple*, 1817.

From Dr. Chetwode Crawley's Collection.

(41)

STATUTA

COMMILITONUM ORDINIS TEMPLI,

E Regulis, in Conventibus Generalibus, præsertim, in
Conventu Generali *Versaliano*, anno quingentesimo
octogesimo sexto, et in Conventibus Generalibus
Lutetianis, anno sexcentesimo nonagesimo tertio,
nec non anno sexcentesimo nonagesimo quinto
sanctis, confecta, et in unum codicem coacta.

AD MAJOREM DEI GLORIAM.

BERNARDUS-RAYMUNDUS, *Dei Gratiâ et Fratrum*
suffragiis, Militiæ Templi Supremus Magister,
omnibus has præsentis visuris salutem, salutem,
salutem.

CONVENTUS GENERALIS commilitonum Templi, die
primâ lunæ Nisan, anno Ordinis sexcentesimo nonage-
simo quinto, anno nono Magisterii nostri, die primâ
mensis Aprilis, anno D. N. J. C. millesimo octingen-
tesimo decimo tertio, Parisiis habitus, MILITIÆ TEMPLI
REGULAS, ut sic digestas, per universum Ordinis im-
perium, STATUTA, exsequendas DECREVIT.

the origin of the Order of the East. This organization included several Classes or Orders of Adepts. Adepts of the first class were at once law-givers, judges, and pontiffs. Their policy was opposed to the publication of the Metaphysical and Natural Sciences which they held in safe keeping: he who would have dared to disclose to the people (the uninitiated) the secrets reserved for the members of the priestly hierarchy, would have been punished with the utmost severity. They allowed the populace to see only the unintelligible symbols which formed the body of External Theology. This Theology was an amalgam of absurd doctrines and extravagant practices, which nevertheless helped to maintain the hold of superstition, and to strengthen the ruling class.

Moses was initiated in Egypt. Profoundly versed in the priestly Mysteries of Theology as well as of Metaphysical and Natural Science, he knew how to make use of the knowledge—with the help of the Most High—in discomfiting the Magi, and delivering his countrymen. Aaron, his brother, and the Chiefs of the Hebrew tribes became the depositories of his doctrine. These Chiefs, or Levites, were divided into several classes, after the manner of the Egyptian priesthood.

The Son of God then made his entry on the stage of this world. . . . He was educated in the School of Alexandria. Penetrated with a spirit truly divine, and endowed with the most astonishing capacities, he knew how, while still a child, to pass through all the Degrees of Egyptian Initiation.

(We speak of J.C. as Man. In this respect, he has made himself subject to all that has to do with the nature of Man). [*Sic in orig.*]

Brought up to Jerusalem he attended, at the age of nine years, before the Rulers of the Synagogue. He made plain to them the numberless variations to which the Law of Moses had been subjected at the hands of the Levites. He confounded them by the force of his genius, and the extent of his knowledge. But the Jewish priests, blinded by their passions, persisted in the errors which were at once the result and the cause of them. However, the fulness of time was accomplished:—J.C. turning the outcome of his lofty ideals towards universal civilisation and the happiness of the world tore away the veil that hid the truth from the nations. He inculcated the love of God, the love of their fellow-creatures, and the equality of all men before the common Father. Hallowing, as it were, by a sacrifice worthy of the only Son of God, God himself, he fixed the heavenly teaching he had brought with him for ever upon earth, by his Gospel, the religion laid down in the Book of Eternity.

Jesus conferred evangelistic Initiation on St. John, the Beloved Disciple, and on his other Apostles. He breathed into them His spirit, and divided them into several Orders, inasmuch as that had been the custom among the Egyptian hierophants and among the Hebrew priests.

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In proportion as the Christian Religion grew into favour, the Egyptian and Jewish Initiations became fewer and fewer and finally underwent increasing changes. The true Initiation among these two races, as far as regards Morals, has been transmitted to us in its pristine purity by J.C. The Gospel precepts, as far as regards Morals, are to all appearance, such as composed the Inner (Reasonable) doctrine or Theology of their priests. We make no mention of their dogmatic (secret) doctrine: it was, and could only be, a symbol of the Christian Dogma. It behoved God alone to broach this dogma for our adoration.

As regards the Mathematical, Physical, and Metaphysical Sciences, which had been cultivated by the ancient Egyptians with such success, and in which Moses had attained such proficiency, it would seem that

they have been neglected by the first disciples under the Christian Dispensation.

They had adopted the saying of Jesus *Regnum meum non est de hoc mundo*, and despising the perishable¹ goods of the earth, they turned all their studies and reflections in the direction of Morals, and betook themselves to God who alone is changeless and who shall never perish. (*Note B.*)

St. John the Evangelist, the Apostle of Brotherly Love, never left the East: his Doctrine, always pure, was not modified by anybody else's Doctrine, St. Peter and the other Apostles carried the precepts of Jesus Christ among distant nations; but compelled too often, in order to spread the Faith, to lend themselves to the manners and customs of the different nations, even to extend recognition to Rites other than those of the East; shades, nay, differences of opinion, slipped into the various Gospels in like manner as into the numerous Christian sects.

Towards 1118, the Mysteries of the Priestly Order of Initiation of Egypt, passed on to the Jews by Moses, and afterwards to the Christians by Jesus Christ, were religiously preserved by the successors of St. John the Apostle. The Mysteries and Initiations, revived in the Gospel Initiation (or Baptism) constituted a sacred deposit, which the simplicity of primitive and unvarying manners, identified with the BRETHREN OF THE EAST, had preserved without change.

The Christians, hard pressed by the Infidels, recognising the courage and piety of the brave Crusaders who, Sword in one hand and Cross in the other, flew to the defence of the Holy Places; and rendering, above all, conspicuous justice to the virtues and ardent charity of the companions of Hugues de Payens, felt bound to entrust to hands so pure the treasure of knowledge acquired during so many centuries, hallowed by the Cross, the teaching and the conduct of the God-Man. Hugues was invested anew with patriarchal power and placed in the Order of the legitimate successors of St. John the Apostle and Evangelist. Such is the origin of the foundation of the Order of the Temple, and the consolidation in this Order of the various modes of Initiation current among the Christians of the East. To this Initiation belong the different Degrees consecrated by the Rules of the Temple, on which so much stress was laid in the famous, though horrible, Inquisition instituted against this noble Order by Philippe le Bel and Clement V.: an Inquisition in which they sought to construe into impious practices what in reality stood only for probationary trials, symbols, signs of recognition, rallying cries, etc. etc.

Jacques de Molay, foreseeing the misfortunes that threatened the Order, nominated as his successor Jean-Marc LARMENIUS, of Jerusalem, whom he invested with the plenitude of Patriarchal-Apostolic authority, and with the powers of Grand Master. This last Grand Master transmitted the powers of Pontiff and Grand Master to Bro. Thibault, of Alexandria, as is evidenced by the Charter of Transmission which Jean-Marc Larmenius gave: a charter of which the original is preserved amid the Treasure of the Order of the Temple.

After the death of Jacques de Molay, the Scottish Templars having become apostate, at the instigation of King Robert Bruce, ranged themselves under the banners of a new Order, instituted by that prince, the receptions into which were based on those of the Order of the Temple. It is here that we must seek the origin of Scottish Masonry, and, possibly, that of the other Masonic Rites. The Scottish Templars were excommunicated in 1324 by Larmenius, who proclaimed them,—for the

¹ Meaning thereby, subject to external change only.

one part, *Templi desertores* (the recreant Templars) and for the other, *Dominionum Militiæ spoliatores* (the Knights of St. John of Jerusalem.)—to be placed for ever outside the pale of the Temple: *extra girum Templi, nunc et in futurum, volo, dico et jubeo*. The like anathema has been subsequently launched by more than one Grand Master against such Templars in revolt against lawful authority.

From the schism thus begotten in Scotland have sprung sects in great number, most of which have the impudence to claim descent from the Temple, and some even to style themselves the Order itself. Such are the Rectified System, the Knights Kadosch of all Rites, etc. Quite recently, other branches in Germany have torn themselves from the parent stem, at the time of the election of a Grand Master, and on the occasion of the selection of a French Knight to fill the dignity The dissentients turned themselves into Reformed Templars, and provided themselves with new Statutes. (Note C.)

The Order of the Temple has never ceased to exist from the date of its persecution, as can be plainly deduced from the *Charter of Transmission*, wherein will be found the undertaking, *manu propria*, of all the Grand Masters of the Temple in succession to Jacques de Molay, the illustrious martyr, to whom be Honour and Glory. This Charter is in continuation of the List of preceding Grand Masters, enrolled in the Grand Cartulary of the Order, under the title *Tabula aurea*.

Besides several other precious memorials, incontestable witnesses of its lawful existence, the Temple preserves in its archives various objects of great importance from the historical point of view, and some other articles enumerated in the Official Report by way of Inventory, under date of 14 Tab. 692 (18 May, 1810) signed by close on two hundred Knights, all of whom have seen and handled these very articles.

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As the hierarchical powers of the Temple are manifest in the Statutes, we shall not here dwell on this point. No more shall be said of the ritual of Reception or Initiation into the various Degrees, of the Houses of the East (Lower Service), or of the ceremony of Reception of Novice-Esquires-under-Arms, and of Knights of the Temple, Higher Service). Such a publication is not permitted. It would, besides, be a superfluity in a *Manuel* designed solely to set forth General Rules, to give information that belongs exclusively to the common or conventual life. For the same reason, we shall not include the Rule of the holy Père Bernard in this collection.

With regard to the moral, religious and political conduct professed in the Temple, as well as its executive government, it will be enough, in order to put them in their true light, to reassure uneasy consciences, to repel the hateful charges brought against the Order, by the foes of all that is good, and to set at rest the Members of our Institution as to the nature of sundry schisms called into being by Brethren who have lost their way but for whom we are ever glad to hold open the gates of the fold; it will be enough, we repeat, to quote certain passages from the Allocutions of the Grand Master, delivered before the Convent-General at the Anniversary meetings¹ in the years 1805 and 1812, and entered, *manu propria*, on the Register of Sovereign Decrees by the last Grand Secretary-General and his predecessor (the late Grand-Prior, Aug. Savinien de Lorraine, and the late Warden, Louis de Sandgau). These paragraphs show plainly enough the moral aspect of the Order in respect

¹ The anniversary of the Martyrdom is celebrated on the last day of each lunar year.

of its peculiar administration, and its relation to Civil Society, so that we have no need to enter on further explanation in this respect.

NOTE A.

The members of the Grand Master's Council [*Convent-Magisterial du Temple*] in Session, to the number of forty-five, on the Anniversary of the Martyrdom in the year of the Order, 696. [1814] having submitted to the Grand Master a unanimous Resolution to the effect that, for the better instruction and regulation of the conduct of the Brethren, the separate documents entitled *General Account of the United Orders of the East and of the Temple; Official Report and Inventory of the Sacred Treasure; the Charter of Transmission; the Statutes, Decrees, and Rules; the Special Decree regarding Finances; the Catalogue of Languages; the List of Grand Officers of the Order, etc.*, should be collected into a single volume, to be entitled *Manuel des chevaliers de l'Ordre du Temple* to be forthwith printed and published for the benefit of those whom it might concern;

His Very Eminent Highness, yielding to the wish of his Brethren, has adopted the Resolution of the Grand Master's Council as a Decree, and has nominated, as a Committee to edit the *Manuel* and to superintend its publication, the following Very Eminent Members: the Ministers of the Order, &c.

NOTE B.

According to the doctrine of the High Initiation, God exists, and must of necessity exist in everything and everywhere. Then this cannot occur, unless such a Being should himself be everything that is. Consequently, every part or section of that which is, must be a part of God. But if God cannot exist without being strictly all that is; if His essence is to contain all and to be contained in all; to be the completion and conjunction of all; if He cannot exist save by and in this conjunction, He is, of necessity, ONE, INDIVISIBLE, UNCHANGABLE, ETERNAL, SUPREME HARMONIOUS, SUPREME PERFECT, etc.

It will not be out of place, perhaps, to print here a passage from the Papal Decree issued at Vienne, in 1312, against the Order of the Temple. In this Act, the Pope declares he has no right to exterminate the Order, and that it is merely "by way of provisional procedure" that he pronounces a sentence which was bound to be the signal for the most frightful persecutions, etc., etc., etc.!!! [*Sic in orig.*]

. Ordinis statum, habitum atque nomen, NON SINE CORDIS AMARITUDINE ET DOLORE (what a decision!) sacro approbante concilio NON PER MODUM DEFINITIVAE SENTENTIAE, cum eam super hoc secundum inquisitiones et processus super his habitos, NON POSSUMUS FERRE, DE JURE, SED PER VIAM PROVISIONIS, seu ordinationis apostolicae, irrefragabili et perpetuò valiturâ sustulimus sanctione, ipsum prohibitioni PERPETUAE supponentes, distinctiùs inhibendo nè quis dictum Ordinem de coetere intrare vel ejus habitum suscipere aut portare, vel pro Templario gerere so praesumeret; quod si quis contrà faceret, excommunicationis incurreret sententiam, ipso facto. Datum Viennae, 6 non. maii, pont. nostri anno 7, (2 Maii 1312).

A PROVISIONAL sentence to be put in force FOR EVER!

. *Quid non mortalia pectora cogit Auri sacra fames!*

The Fathers of the Church, in session of the Council at Vienne, have, on the contrary, opposed Clement's wishes, with a hostility most energetic and most honourable. But had they given their approval to the Provisional Sentence, would this Act have been thereby the less a master-piece of sophistry and injustice!!! [*Sic in orig.*]

NOTE C.

"It is known that after the condemnation of the Templars, a crowd of knights emerged from France, and fled, in large measure, into Scotland, the East, and Portugal. They have always initiated proselytes, and the Order exists to this day, though not recognised by Monarchs. The knights are not numerous, but they have preserved their decorations, their Charter, the sword of Jacques Molay and some bones of the martyrs who perished at the stake. The succession of their Grand Masters has never been broken, and they quote many names of the highest quality, who, since the proscription of the Order, have been invested with that dignity. The various Degrees of Masonry are, without doubt, but imitations of the Order of The Temple, which have sprung up in the various countries where the first settlement of the knights took place. Although stripped of its great wealth and the privileges it once enjoyed the genuine Order of the Temple has never ceased to distinguish itself by philanthropic views, and, what is far better, by good deeds of every kind. It has preserved its Ritual, its Faith, religious and military; and that lofty sense of Brotherhood which Masonry, somewhat over-popularised, has, nevertheless, known how to imitate sometimes."

(*Vergy, ou l'Interrègne depuis, 1792 jusqu'à 1814*: a poem by M. le Comte Proisy d'Eppe,—p. 240, note 5.)

Resuming our catalogue of the contents of the edition of 1817, the *Notice* is followed by sundry selections from *Allocutions* which had been delivered in 1805 and 1812 by Palaprat in his capacity as Grand Master, and which may be dismissed as at times rising to mediocrity.

Next in order comes the Official Report on the Archives and Relics of the *Ordre du Temple*, of which a translation has already been given (pp. 165-6.) The reprint of 1817 is no less minute and elaborate than the original of 1810. In neither is any hint given that the document then purporting to be the Charter of Larmenius was adorned with signatures in cipher. On the contrary, the absence of any such hint is no less marked in the Summary which appears for the first time in 1817 appended as a prefatory note to the Inventory of 1810.

The Official Report or Inventory of the Archives and Relics of the *Ordre du Temple* succeeds the *Notice Générale* in the *Manuel* of 1817 without preamble, and might be dismissed as a mere reprint of the document of 1810, but for two noteworthy alterations in the text.

The first of these alterations or amplifications of the former text fills a gap in the Charter of Larmenius: the second accounts for the irreconcilable attitude of the *Ordre du Temple* towards Freemasonry.

Reference to our reprint of 1810 will show that the second paragraph of the Latin text tails off into five lines of asterisks. This hiatus is filled in the new edition by the subjoined fifty lines of Latin text, as follow.

CHARTER OF TRANSMISSION, 1817.

"Notum sit omnibus tam praesentibus quàm futuris, quod, deficientibus, propter extremam aetatem, viribus, rerum angustia et gubernaculi gravitate perpensis, ad majorem Dei gloriam, Ordinis, Fratrum et Statutorum tutelam et salutem, ego, supra dictus, humilis

¹Other *Notes* are omitted as unimportant.

Magister Militiæ Templi, inter validiores manus Supremum Statuerim deponere Magisterium.

“Ideirco, Deo juvante, unoque Supremi Conventus Equitum consensu, apud eminentem Commendatorem et carissimum Fratrem, Franciscum-Thomam-Theobaldum-Alexandrinum, Supremum Ordinis Templi Magisterium, auctoritatem et privilegia contuli, et hoc præsentì decreto, pro vitâ, confero, cum potestate, secundum temporis et rerum leges, Fratri alteri, institutionis et ingenii nobilitate morumque honestate præstan tissimo, Summum et Supremum Ordinis Templi Magisterium, summamque auctoritatem conferendi. Quodd sic, ad perpetuitatem Magisterii, successorum non intersectam seriem at Statutorum integritam tuendas. Jubeo tamen ut non transmitti possit Magisterium, sine commilitonium Templi Conventus Generalis consensu, quoties colligi valuerit Supremus iste Conventus; et, rebus ita sese habentibus, successor ad nutum Equitum eligatur.

“Ne autem languescant Supremi Officii munera, sint nunc et perenniter quatuor Supremi Magistri Vicarii, supremam potestatem, eminentiam et auctoritatem, super universum Ordinem, salvo jure Supremi Magistri, habentes: qui Vicarii Magistri apud seniores secundum professionis seriem, eligantur. Quod Statutum è commandato mihi et Fratribus voto sacrosancti suprâ dicti Venerandi Beatissimique Magistri nostri, Martyris (cui honos et gloria). Amen.

“Ego denique, Fratrum Supremi Conventus decreto, è supremâ mihi commissâ auctoritate, Scotos Templarios Ordinis desertores, anathemate percussos, illosque et Fratres Sancti Johannis Hierosolymæ, dominorum Militæ spoliatores (quibus apud Deum misericordia) extrâ girum Templi nunc et in futurum, volo, dico et jubeo.

“Signa, idco, pseudo-Fratribus ignota et ignoscenda constitui, ore commilitonibus tradenda, et quo, in Supremo Conventu, jam tradere modo placuit.¹

“Quæ verò signa tantummodò pateant post debitam professionem et equestrem consecrationem, secundum Templi commilitonum Statuta, ritus et usus, suprâ dicto eminenti Commendatori à me transmissa, sicut à Venerando et Sanctissimo Martyre Magistro (cui honos et gloria) in meas manus habui tradita. Fiat sicut dixi. Fiat. Amen.

The foregoing expansion of the text of 1810 completes the authorised version of the Charter of Transmission, as set forth in the *Manuel de l'Ordre du Temple* of 1817 and subsequent years.

The first part of the *Addendum* is disciplinary, and would have no bearing on our present enquiry, but for the tell-tale anachronism involved in the classic use of *Equites* and *Equestris Ordo* for Knights and Chivalric Order in a MS. purporting to date from the early fourteenth century.

The later paragraphs, however, are worth translating and run as follows:—

“Finally, in pursuance of the Supreme Authority vested in me by Decree of the Brethren of the Convent-General, I will, declare, and command the Scottish Templars, deserters from the order and Smitten by Anathema, together with the Brethren of St. John of Jerusalem, despoilers of the domains of the Service, (may God have mercy upon them) to be beyond the pale of the Temple, both now and hereafter. Accordingly, I have appointed signs, unknown and to remain unknown to the *pseudo-Fratres*, to be communicated to the *Commilitones* by word of mouth, and

¹ Voyez le décret magistral sur les nouveaux signes de reconnaissance, prescrits par le Convent général de l'an 695.

in such manner as it has seemed good heretofore to communicate them in the Convent-General.¹

"Let these signs, however, be disclosed only after due Profession and Knightly Consecration in accordance with the Statutes, Ceremonies and Usages of the fellow-Soldiers of the Temple, having been handed on by me to the aforesaid Commander in like manner as I have held them entrusted into my hands by the Venerable and Most Sacred Martyr, the Master, to whom be Honour and Glory. Let it be done according to my word: so let it be done! Amen."

Note C quoted above, defines for the first time the attitude of the *Ordre du Temple* towards Freemasonry, and stigmatises the Masonic Degrees as mere imitations. The antagonism becomes still more marked in the *Bibliographie* which closes the volume. Presumably, in 1817, the trade rivalry of the so-called Templar or K-H Degrees of Continental Freemasonry need no longer be evaded, or could no longer be ignored. The mythical Teutonic, or pseudo Scottish Succession, from which those Degrees depended, had to be boldly repudiated. The invention and introduction of a system of secret signs had to be accounted for. No connection with, or derivation from Freemasonry could be admitted, for the *Ordre du Temple* claimed not to preserve, but to supersede Freemasonry.²

This inference is abundantly strengthened when we come to the next section of the Official Report of 1817, which deals with the *Statuta* of the Order of the Temple. In the earlier issue, the *Statuta* resolve themselves into an exordium and peroration professing to be signed and counter-signed by Philippe d'Orleans, whose countenance was plainly deemed to be of the last importance to the French Succession. Between the exordium and the peroration are wedged the *Statuta*, condensed to the irreducible minimum of three Latin words and five lines of asterisks, in like manner as the Charter of Transmission had been condensed.

In 1817, the exordium, on which so much stress was laid in 1810, is cut down to the single word *Philippus*, without explanation or comment. The *Statuta*, by way of counterbalance, are expanded from three words into more than one hundred and ten pages of closely printed text, copied from some one or other of the numerous editions of the Statutes of the genuine Order of the Temple.

The change in the treatment of the documents amounts to a reversal of policy. It looks as though some critic conversant with the canons of historical credibility had been busy in the interval between the two issues of the *Manuel de l'Ordre du Temple*.

The *Statuta*, borrowed for the nonce from the old *Militia Templi*, are succeeded by miscellaneous Edicts and Decrees of the new *Ordre du Temple*, mostly signed by Palaprat, and extending over thirty-five pages.

¹"C.f. the *Décret Magistral* respecting the new Signs of Recognition sanctioned by the Convent-General of the Year, 695." [*Sic in orig.*].

²Unwitting testimony to the persistent divergence between the Teutonic and French Systems is borne, nearly half-a-century later, by Jeremiah How, in *The Freemason's Manual*; London, 1862. In Chap. xix., p. 310. How writes thus: "The Templar Degree derived its origin in this country from two sources—France and Germany: the *Cross of Christ Encampment* held at Clerkenwell was of French origin; the *Observance* was from Germany, and presided over by Brother Burckhardt." Ten years later, the statement was repeated in an unauthorised and anonymous work entitled *The Text Book of Advanced Freemasonry*, published in 1873 by Messrs. Reeves and Turner, of London, whose names will be familiar to our readers as having kept the spurious Rituals of Richard Carlile before the public. From this latter source, the statement is quoted, in its turn, with not undue warning, by C. F. Matier, in his valuable *Origin and Progress of the Preceptory of St. George* (p. 2); London, 1910. These authors were evidently unaware that the so-called French source, the *Ordre du Temple*, diligently eschewed all contact with Freemasonry.

After the *Décrets Réglementaires*, comes the most extraordinary feature of the revised *Manuel*; perhaps, one of the most extraordinary ever presented to the multitude for its acceptance. Under the heading

“General Table of the contributory charges of the *Ordre du Temple*, according to the map drawn up in pursuance of the *Décret Magistral* of 11th Tab, 695 [1813].”

are catalogued some thousand Pories and Commanderies in every country of the Globe; and in some others.

In illustration of our meaning, we append the Pories and Commanderies enumerated in two such countries, IRELAND and MONOMOTAPA.

“GRAND-PRIEURÉ D'IRLANDE.

LAGÉNIE.—Dublin, métropole: Balrudery, Nether-Cross; Newcastle.
ULTONIE.—Armagh, Lurgan, Blackwater.
MOMONIE.—Waterford, Dungarvan, Tallow, Lismore.
CONNACIE.—Galway, Tuam, Roscommon, Slego.”

“GRAND-PRIEURÉ DU MONOMOTAPA

CHIRORO.—Zambo, mètr.; Lupata, Ouana.
MANICA.—Ogose, Quyang, Zomia.
MACONDE.—Goima, Chingo, Labo.
QUITÈVE.—Swala, Hasato, Ango.
BIRI —Bocicas, Rotong, Sabia.”

The first of these countries, Ireland, really does exist; even the inhabitants are in agreement on this point. The second, Monomotapa, fabled to lie beyond the Mountains of the Moon, is wholly imaginary. In neither country, real or imaginary, was there ever a Commandery of the *Ordre du Temple*.

It constitutes a nice problem for the Metaphysician to determine whether it is a more sublime effort of the Imagination to plant non-existent entities in an actual country which is known not to harbour them, or to make use of a non-existent country to harbour non-existent entities. Then there arises the resulting problem, determine which alternative affords the nobler scope for faith on the part of the believer.

Having thus handed over the mythical to the metaphysical, we come to the *Table of Knights in charge of the Ordre du Temple*. The list is, for the most part, couched in studiously enigmatical, not to say apocryphal, titles, such as *Jean Marie d'Europe*, *Marie-Ambroïse d'Amérique*, and suchlike. The *Table* occupies eight pages, ending on page 205 with the well-known Cross of the Order, as tail-piece.

Here the text of the *Manuel* may be said to close, but there is a supplement, covering a dozen pages, entitled *Bibliographie ou Table Chronologique* which combines controversial exposition with the usual contents of a Catalogue of Books.

In the *Bibliographie* (p. 229—p. 241), accordingly we find specific mention of Freemasons and Freemasonry, in relation to the *Ordre du Temple*: and the mention is hostile and aggressive. In the opening paragraphs of the *Bibliographie*, surprise is expressed that the Templars had been classed

“with Jesuits, Freemasons of every Rite, Illuminati of every sect, and Jacobins of every party”

as promoters of the Revolution of 1789. By way of explanation, the writer of the *Bibliographie* points out that the Destruction of the Templars had served as inspiration for several unrelated and discordant Degrees in the Secret Societies of the day. Subsequently (p. 237) a round dozen of such Grades, mostly Masonic, are enumerated as more or less spurious, including therein the Portuguese *Order of Christ*, and the several variants of K—H.

To prevent misconception, the List of Degrees, thus disavowed, is prefaced with a warning that their Rituals, or *Cahiers*, have no connection with those of the *Ordre du Temple*.

In the course of the *Bibliographie*, M. Thory's *Acta Latomorum* is mentioned with exceptional approval. This is not to be wondered at. Although no place could be legitimately found for the *Ordre du Temple*, which claimed no connection with Freemasonry, in the first volume of *Acta Latomorum*, yet in the second volume of somewhat later compilation, Von Hund and the Rite of Strict Observance, though claiming to be Masonic, are completely subordinated to the un-Masonic French Succession.

The last paragraph of the *Bibliographie*, and of the volume itself, runs thus:—

“The Baron Von Hund has organized in Prussia a Templar System with the title of ORDER OF STRICT OBSERVANCE. We may rest assured that he has found the model of this Society in France, in the Grand Chapter of Clermont of former days.”

Thus, the authoritative utterance of the *Ordre du Temple* regarding Freemasonry, begins by repudiating all K.T. Degrees known on the Continent of Europe, and, true to the idea of French Succession, ends by seeking the root of Von Hund's Legend in French soil.

This patriotic paragraph ends the letterpress of the *Manuel* of 1817, but there are five additional pages of *Errata*, and a large folding Calendar, purporting to chronicle the years of the Order. The sheet is headed by a paragraph asserting that the Templar Year is the Lunar Year, and proceeds to give, in tabular form, the corresponding Lunar months for each year of the nineteenth century of the Christian era. Great pains have been taken with the setting of this *Tableau Chronologique*, but the compiler has slipped into one of the pitfalls that beset the path of the literary compiler. The calendar thus foisted on the Soldiers of Christ is no other than the post-Exilic Jewish Calendar, which does away with all Christian Fasts and Feasts, and abrogates the starting-point of all Christian chronology, the Birth of our Lord.

So ends the authorised version of the Legend of the *Ordre du Temple*, as promulgated in 1817. The extreme rarity of the early editions of the *Manuel*, and the contrast between the issue of 1810 and that of 1817 must be our excuse for devoting so much space to an organisation that never made any pretence of being Masonic.

[To be Continued.]

SUMMER OUTING. — EAST SUSSEX.*BY BRO. FRANCIS R. TAYLOR.*

THE twenty-fourth annual Outing of the Quatuor Coronati Lodge No. 2076 took place from the 19th to the 22nd June, 1913, in the Eastern part of the County of Sussex, with the well-known seaside resort and chief Cinque Port of Hastings as headquarters.

The district is full of historical reminiscences, both before and after the coming of William the Conqueror. Hastings was a market place of noteworthy interest in Saxon times and had the royal privilege of a mint, from whence coins of Canute, Edward the Confessor, Harold II., William I., William II., and Henry I. were issued.

The importance of Hastings at the time of the Norman Invasion is apparent, from the fact that William, Duke of Normandy, after landing at Pevensey, on September 28th, 1066, obtained food from Hastings and then proceeded to encamp there. The Norman encampment was in the vicinity of the site where Hastings railway station now stands. The Normans set forth from Hastings on the 14th October, 1066, and fought the decisive battle at Senlac, some six or seven miles inland.

The brethren of the Quatuor Coronati Lodge assembled at Victoria Station, on the 19th June, 1913, at about 3 p.m. With Q.C. badges prominently displayed, the journey was commenced at 3.20 p.m., and in the course of two hours Hastings was reached.

The members who took part in the Outing were the following, viz.:—

Bros. Dr. O. W. Aldrich, of Columbus, Ohio, P.M. 4; C. W. Anderson, jun., of Thornaby-on-Tees, P.M. 1418; F. J. Asbury, of London, P.M. 410; O. H. Bate, of Cape Town, Pr.G.M., S. Africa (D.C.); T. A. Bayliss, of Warwick, P.G.St.B.; Seymour Bell, of Newcastle-upon-Tyne, P.G.D.; John Boddy, of Sunderland, P.Pr.G.D.; Walter H. Brown, of London, P.G.Stew.; W. Busbridge, of Plumstead, P.Pr.G.D.; F. S. Cahill, of Hove, 393; Dr. Thomas Carr, of Blackpool, P.M. 2665; James Castello, of London, L.R.; R. Colsell, of London, P.A.G.Pt.; George Court, of Hereford, P.M. 120; Thomas Cowling, of Wisbech, P.Pr.G.O.; G. A. Crocker, of London, 857; Dr. A. J. Cross, of Dalton-in-Furness, P.Pr.G.D.; W. Lanes; Alex. Darling, of Berwick-on-Tweed, P.Pr.G.W.; W. Dickinson, of Pyrford, Surrey, Pr.G.Sup.W.; George M. Doe, of Great Torrington, P.Pr.G.R., Devon; E. H. Dring, of Sutton, W.M. 2076; Charlie D. Eaton, of Birmingham, P.Pr.G.Treas., Worcester; C. S. Ellington, of Middlesbrough, J.W. 602; L. A. Engel, of London, P.M. 25; W. A. Evens, of Edgware, 2697; J. Austin Fabb, of Cambridge, P.Pr.A.G.D.C.; Stanley F. Fitch, of London, P.A.G.D.C.; David Flather, of Sheffield, P.Pr.A.G.D.C., W. Yorks.; Alfred Gates, of Sherborne, P.Pr.G.D.; John T. Gaunt, of Eaglescliffe, Durham, P.Pr.G.Sup.W.; John W. Gieve, of Portsmouth, P.A.G.D.C.; J. F. H. Gilbard, of London, 56; G. Greiner, of St. Leonard's-on-Sea, P.A.G.D.C., P.M. 2076; William Hall, of Putney, P.M. 15; William Hammond, of London, 209; Dr. William Hammond, of London, P.G.D.; Brigadier-Gen. J. E. W. Headlam, D.S.O., of Simla, India, P.M. 1789; W. Rhodes Hervey, of Los Angeles, California, P.M. 202; W. B. Hextall, of London, P.Pr.G.W., Derby, J.W. 2076; David Hills, of Beckenham, P.A.G.D.C.; Gordon P. G. Hills, of Cookham Dean, L.R.; Richard H. Holme, of Newcastle-upon-Tyne, P.Pr.G.W.; John Holt, of Yarm-on-Tees,

P.Pr.G.D., Durham; P. H. Hood, of London, 1185; A. Bassett Hopkins, of London, P.M. 2108; Percy H. Horley, of South Norwood, P.M. 1139; R. J. Houlton, of Queen's Park, P.M. 733; Henry Hyde, of Leytonstone, P.M. 1227; W. E. Jones, of London, L.R.; Alfred Joyce, of Birchington, P.M. 2356; George F. Lancaster, of Gosport, P.A.G.Pt.; Thomas Leete, of London, P.M. 901; F. W. Le Tall, of Sydenham, S.W. 2913; Edward Macbean, of Glasgow, P.M. 2076; J. Macdougall, of Beckenham, A.D.C. 185; Herbert Y. Mayell, of London, P.M. 227; W. L. Mildren, of Dalton-in-Furness, P.Pr.G.Sup.W., W. Lancs.; W. W. Mitchell, of Arundel, S.D. 3164; C. A. Newman, of Oundle, 607; Dr. S. Walshe Owen, of London, P.M. 901; James Parsons, of London, P.M. 1446; Fred. H. Postans, of London, 2956; Henry Potter, of London, L.R.; F. A. Powell, of London, P.G.St.B.; Thos. J. Ralling, of Colchester, P.A.G.D.C.; Major John Rose, of London, P.M. 2094; The Rev. Dr. H. G. Rosedale, of London, Ch. 1297; Col. M. J. G. Scobie, C.B., of Hereford, Dep.Pr.G.M.; The Rev. J. S. Serjeant, of Warboys, Pr.G.Ch., Northants. and Hunts.; J. P. Simpson, of London, P.A.G.R., I.P.M. 2076; W. H. Smith, of Ross, Hereford, P.Pr.G.D.; W. John Songhurst, of London, P.A.G.D.C., Sec. 2076; F. G. Swinden, of Birmingham, P.Dep.G.S.B.; Francis R. Taylor, of London, S.W. 2416; W. J. Tennant, of London, 2913; John Thompson, of London, L.R.; John T. Thorp, of Leicester, P.A.G.D.C., P.M. 2076; G. Percy Turner, of London, S.D. 2765; Lionel Vibert, of Madras, P.Dis.G.W.; J. Procter Watson, of Bombay, W.M. 3189; William Watson, of Ross, Hereford, Pr.G.Pt.; John White, of London, P.G.D.; George C. Williams, of London, P.M. 25; Harper Woodhead, of London, S.W. 2840; Edward R. Woodward, of London, P.Pr.G.Sup.W., Norfolk; and J. Young, of Belfast, P.Pr.G.W., Antrim.

Some of the local brethren were on the platform to greet the party on its arrival, and they formed an escort to the Queen's Hotel, the home of the visiting brethren during their week-end meeting. The brethren, after dinner, made their way to The Castle Hotel, Wellington Square, Hastings, to attend the Emergency Meeting of the Derwent Lodge No. 40, which had been summoned for the ceremony of passing a candidate and to welcome the members of the Quatuor Coronati Lodge to Hastings.

The attendance was a large one, and the presence of Freemasons from all parts of the world must have deeply impressed the candidate, who was admitted to the Second Degree. His entry into Freemasonry may also be considered memorable, as he was initiated on the 100th Anniversary of the Consecration of his Lodge.

On the completion of the ceremony the Wardens' chairs were taken by the W.M. of the St. Leonard's Lodge and the W.M. of the Hastings Lodge, at the courteous request of the W.M. of the Derwent Lodge, the three chairs being thus fittingly occupied by the Masters of the three local Lodges, in the order of the dates of origin, which are as follows:—

The Derwent Lodge No. 40—1813.

The St. Leonard's Lodge No. 1842—1879.

and The Hastings Lodge, No. 2692—1897.

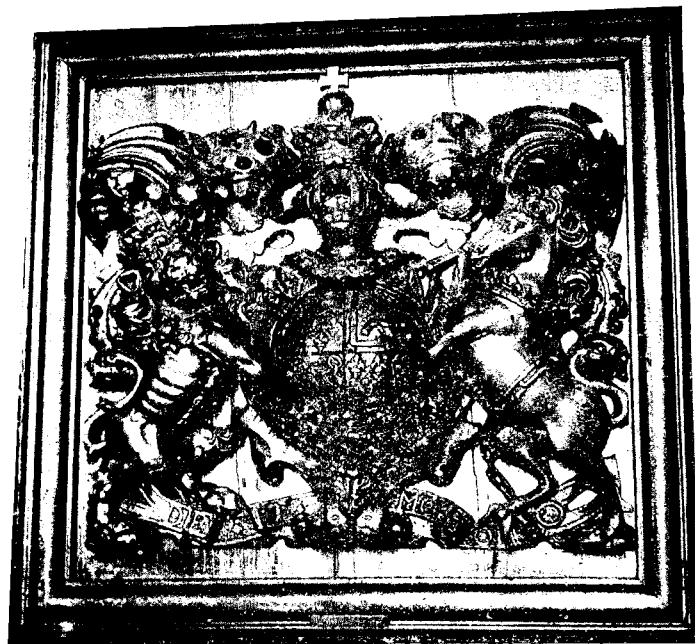
Centenary of Derwent Lodge No. 40. The visit of the Quatuor Coronati Lodge was coincident with the year of the Centenary of the Derwent Lodge No. 40. The original warrant was granted in 1754, but the Lodge lapsed a few years afterwards and was not resuscitated until 1813. The Warrant of Confirmation granted by the Athol Grand Lodge bears date the 5th April, 1813, and the re-constituted Lodge was consecrated on the 12th May, 1813.

An interesting book, entitled *Landmarks in the Records of the Derwent Lodge* was published by W.Bro. Arthur Carpenter, W.M., on Whit-Monday, the 12th May, 1913, that being the 100th anniversary of the Consecration of the Lodge, and the Centenary Meeting in celebration of the event was held ten days later.

Welcome to the Quatuor Coronati Lodge. W.Bro. Arthur Carpenter, P.A.G.D.C., Prov.G.Sec., Middlesex, W.M. of the Derwent Lodge, gave a very hearty address of welcome to the Quatuor Coronati Lodge, and, on referring to the Centenary of the Derwent Lodge, very kindly presented copies of his book to our W.M., for inclusion in the Library of our Lodge.

An interesting remark was made as to the doubt of the origin of the name "Derwent," which the Lodge assumed in November, 1813, and members with a keenness in research for the origin of names may be able to elucidate the matter.

An allusion was made to the wanderings of the original tracing boards of the Derwent Lodge, and it is hoped that they will eventually find their way back to their first home. They were in use on the occasion of our visit. The framed Royal Coat of



Arms, an illustration of which is here given, is one of the treasured possessions of the Derwent Lodge and is said to have come from Battle Abbey. It seems more probable that it came from some Church in the neighbourhood, for we know that an order was issued at the Restoration for the Royal Arms to be displayed in all Churches as a sign of the Royal supremacy.

The address of welcome was ably supported by Bro. F. James, the W.M. of the St. Leonard's Lodge, and by Bro. A. E. Morris, the W.M. of the Hastings Lodge; and Bro. E. H. Dring, the W.M. of the Quatuor Coronati Lodge thanked the brethren of the local Lodges in Hastings for their cordial reception of the visiting brethren.

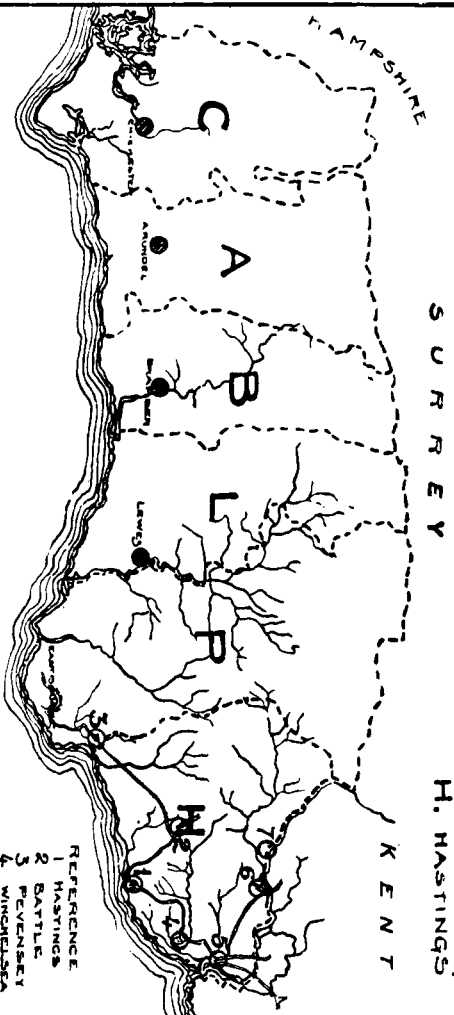
The brethren, on the closing of the Lodge, inspected some old certificates, minute books, old prints, etc., of the local Lodges, also the interesting silver jewels of the W.M. and Wardens of the Derwent Lodge. After appropriate refreshment and fraternal conversation the visitors returned to the Queen's Hotel fully satisfied with the evening's proceedings.

- SUSSEX -

SUSSEX IS DIVIDED INTO SIX RAPES VIZ :-

Scale of Miles 0 10 20 30 Miles

- C. CHICHESTER
- A. ARUNDEL
- B. BRAMBER
- L. LEWES
- P. PEVENSEY
- H. HASTINGS



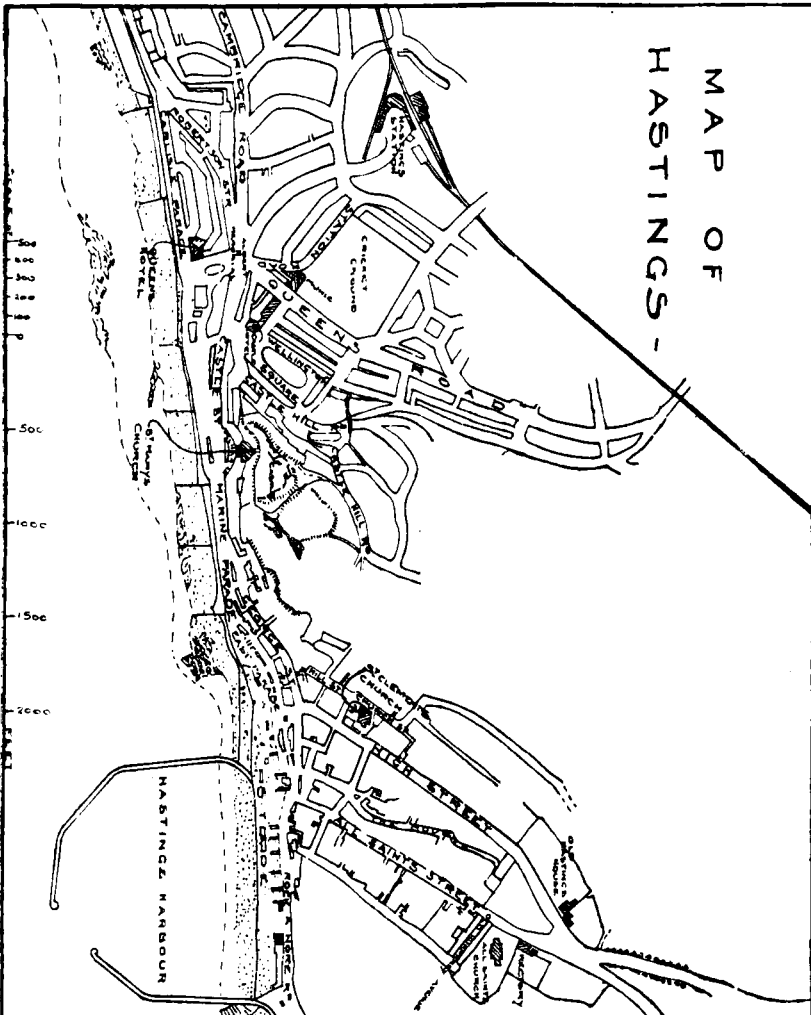
- REFERENCE
- 1. HASTINGS
 - 2. BATTLE
 - 3. PEVENSEY
 - 4. WINCHELSEA
 - 5. RYE
 - 6. NORTHAM
 - 7. BODIAM

THE ENGLISH CHANNEL

1913

FRANKS & TAYLOR

MAP OF HASTINGS -





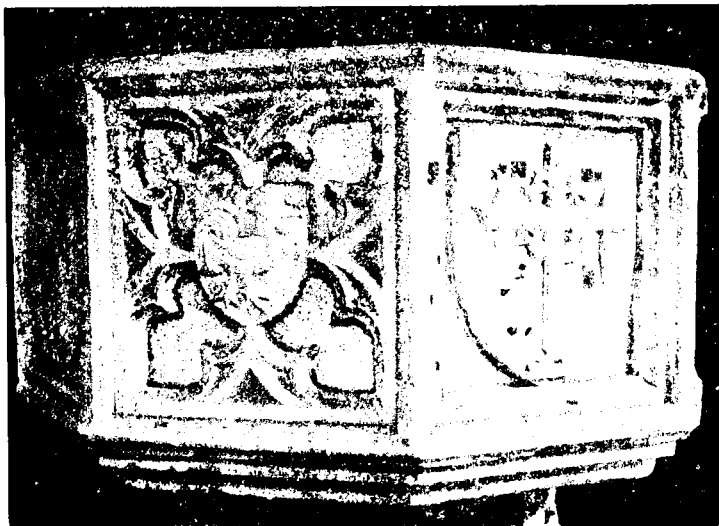
Francis R. Taylor.

St. Clement's Church.



S. Walshe Owen.

The Castle.



Francis R. Taylor.

St. Clement's Church.—The Font.



Francis R. Taylor.

Stoup in South Porch
of All Saints' Church.

HASTINGS.

It may be mentioned here that the following local brethren, with others besides those already referred to, took part in the organization for the reception of our party, viz.:—W.Bros. W. Careless, P.Pr.G.R.; Colonel J. A. Carpenter, P.G.S.B.; H. C. Edwards, P.M.; F. Rossiter, P.Pr.G.D., Treasurer No. 40; H. A. Stratford, P.Pr.G.D.; Bros. W. H. Begbie, J.W. No. 40; Henry Braund; P. A. Emmerson; A. Dyer; Alderman George Hutchings, Mayor of Hastings; and F. J. Mann, S.W. No. 40.

Friday, 20th June, 1913. The programme set forth that at 10 o'clock in the morning the perambulation of Hastings would be taken under the guidance of Bro. Alderman George Hutchings, Mayor of Hastings, but unfortunately he was unable to attend and so an excellent deputy was found in Mr. Henry Cousins, the author of *Hastings of Bygone Days and the Present*.

The Cinque Ports. Hastings may have been one of the towns which received its first Charter from Edward the Confessor, but at any rate the institution in 1078 by William the Conqueror of the Cinque Ports of Dover, Hythe, Sandwich, Romney, and Hastings, constituted a compact naval government. The Warden of the Cinque Ports had complete civil and military control in the area of the ports, the towns of Winchelsea and Rye being added as time went on. The privileges of the Cinque Ports were granted in return for services rendered to the King in providing and equipping ships in defence of our Country. The ships thus supplied practically formed the Naval strength of England down to the time of Henry VII., when a permanent navy was established. Some ships were fully equipped by the Cinque Ports for the naval service until the reign of Charles II., and it was only in comparatively modern times that the immunities and privileges enjoyed by the barons of the Cinque Ports were made obsolete by Parliamentary reforms.

The ships of the Cinque Ports sailed under the ensign of St. Michael.

Seaford and Hastings. The French began a series of coast raids in the latter years of the reign of Edward III. They attacked Winchelsea in 1359, and during the following year landed at Rye and Hastings. The English obtained full penalties for the damage done, but on the death of Edward III. the French recommenced their old tactics with the result that in 1377 the whole of the South Coast was plundered. The Isle of Wight was severely dealt with, and the French fleet then proceeded to Winchelsea which was fortunately saved by an effective defence, but Hastings being unprotected was burnt. Hastings, on being re-built, is stated to have been divided into the three parishes of St. Clements', All Saints', and St. Mary-in-the-Castle.

The disastrous effect upon Hastings by the inundation of the sea and by the burning of the town was to reduce it to a state of poverty, thus rendering it incapable of fulfilling those services to the nation expected from a Cinque Port. A charter of Henry VIII. recognised these circumstances and incorporated Seaford with Hastings to overcome the difficulty.

The Rapes of Sussex. The County of Sussex, after the Norman Conquest, was divided into six parts known as 'rapes,' each one having a sea front and a castle or military station for defensive purposes. The word 'rape' may be taken to signify measurement by a rope.

The six rapes of Sussex are those of Chichester, Arundel, Bramber, Lewes, Pevensey, and Hastings. Hastings gave its name to the division of Sussex, in which it is situated.

Hastings Priory. The Priory of the Holy Trinity is supposed to have been founded in the reign of Richard I. by Sir Walter Bricet for a Society of the Black Canons of the Order of St. Augustine. Nothing now remains; but its site is indicated by the Priory Valley in the vicinity of the Railway Station and west of Hastings Castle. The Albert Clock Memorial is assumed to occupy the site of the Priory Bridge.

Castle Hotel. The Castle Hotel in Wellington Square was built in 1818. It has been the meeting place of the Derwent Lodge since January, 1875. The Hastings Lodge also meets here.

Hastings Castle. The castle was built upon the cliff dominating the town and from it the old parts of Hastings can be seen in all their picturesqueness. It appears that the site was that of the Anglo Saxon "Hæstinga Cæstar," and when William I. arrived on our shores "he ordered that a castle should be dug at Hastings." The Bayeux Tapestry depicts a timber tower and stockade with men digging earth from the fosse and forming a mount which they are rendering compact by blows from the flats of their spades. The Chronicle of Battle Abbey records that the Duke William after landing at Pevensey "did not long remain in that place, but went away with his men to a port not far distant called Hastings; and there, having secured an appropriate place, and acting upon a prudent determination, he speedily built a castle of wood." William I., after the Conquest, erected a Castle at Hastings, with curtain walls and buildings complete, and in 1070 granted it to Robert, Earl of Eu. Some of the present remains of the Castle may have been the Conqueror's work, but it is certain that the greater part is of later date. The Earl of Eu, on passing into possession of the Castle, built within its precincts the Parish Church of St. Mary, which he established as a Collegiate Church, with houses for the dean, secular canons, and general establishment within the Castle grounds. The remains of the cruciform church and of its ecclesiastical buildings form the main part of the ruins of Hastings Castle within the curtain walls. The chief architectural work is of late twelfth century, but that of an earlier date is indicated by the herring bone work which occurs in the curtain walls, in the north wall of the Chapel, and in the turret stairway of the central tower.

It is typical of castles which depended for their defence on lines of earthwork that the castle keep was built upon a site distinct from that of the mount, doubtless for the reason that the foundation of a stone tower would be insecure on an artificial earthen mount. This usual plan was followed at Hastings when the Castle was added to and the keep erected in 1171-1172. The mount remains at the north-east corner of the enclosure; it was originally defended by a fosse and further protected by a large outer bailey with earthworks and fosse.

It appears that Hastings Castle was allowed to lapse into ruins by neglect and by the action of the sea during the fourteenth and fifteenth centuries. Interesting records of Hastings Castle notify that William Rufus was detained there for a month by adverse winds which prevented him embarking for Normandy, and that from Hastings Castle King John issued a proclamation claiming the supremacy of the seas for England.

St. Mary's Church. The parish church of St. Mary within the Castle is mentioned in an historic document of the time of Henry VI. as having existed in Saxon times. Its foundation as a Collegiate Church by Robert, Earl of Eu, occurred in 1070, and early in Edward I.'s reign its constitution was altered by the King to that of "The King's Royal Free Chapel of Hastings," thus transferring its ecclesiastical control from the Bishop of Chichester to the Crown. The church was burnt in 1216 and rebuilt in 1225. During the fifteenth and sixteenth centuries it passed through a period of neglect and decay which was rendered complete by its dissolution in 1547.

The excavations made at the Castle in 1825 by the then Earl of Chichester brought to light the remains of the Church and Castle as at present known. The chancel arch is of modern construction, having been erected from the fragments discovered on the site.

The Parish Church in Pelham Crescent known by the name of St. Mary-in-the Castle is intended to be a continuation of the ancient chapel within the Castle. It was built by the Earl of Chichester, 1825 to 1828, and consecrated in 1828.

Pelham Cottage. Pelham Cottage, Pelham Place, is noted for the fact that Prince Louis Napoleon, afterwards Emperor of the French, lodged there from 18th March to 31st March, 1840, under the name of Colonel Eliot.

The Battery and Pier. At that part of the parade parallel with George Street a fort known as The Battery was built in 1760 and mounted with guns. It was pulled down in 1830.

The old wooden pier of Elizabeth's time ran out in a south easterly direction below the site of the Battery. Stumps of the piles comprise the only remains.

Old Inns and the Derwent Lodge. The old inns where the Derwent Lodge has met are the following, viz. :—

| | | | | |
|------------------|-----|-----|-----|--------------------------------|
| The Cutter Inn | ... | ... | ... | 1813-17 ; 1822-23 ; 1840-1842. |
| The Anchor Inn | ... | ... | ... | 1817-22. |
| The Swan Inn | ... | ... | ... | 1823-27. |
| The King's Head | ... | ... | ... | 1827-40. |
| The Swan Hotel | ... | ... | ... | 1842-75. |
| The Castle Hotel | ... | ... | ... | 1875 to the present time. |

Town Hall. The old Town Hall with a market place for its lower storey was built in 1700 and was situated in Courthouse Street. It was pulled down after the new Town Hall in High Street had been completed in 1823 on the site of an old house dated 1700. This Town Hall was in its turn discarded when the present municipal buildings were erected in 1880, and is now used for business purposes. There is displayed over the entrance in the Council Chamber of the present Town Hall, as was also the case in the two previous buildings, a shield bearing the arms of France which was taken from one of the gates of Quebec and brought over and presented to the Corporation of Hastings by General the Hon. James Murray, the son of the 4th Lord Elibank.

St. Clement's Church. The old church of St. Clement undoubtedly occupied a site seaward of the present one it having been destroyed by the inundation of the sea in 1236. The foundation of the present church dates from 1286, when the

Abbot of Fécamp obtained the site by consent of Edward I. The church then erected comprised chancel, nave and broad south aisle. The aisle terminated with a tower at its west end. The raiding French force in 1378 burnt the town and of the church only a damaged tower and portions of the walls remained. During the rectorship of William de Lyndon (1381-1414), the present Perpendicular church was built upon the old foundations but extended westward and with a north aisle added. The chancel was brought out eastward in the first quarter of the sixteenth century. The Perpendicular octagonal font is of exceptional interest, as in a series of shields on the sides are depicted the instruments of the Passion. The church was restored in 1874-5 under Mr. Butterfield.

All Saints' Church. The Church of All Saints, situated at the north end of All Saints' Street, is of fifteenth century date. The will of Richard Mechyngge, dated November, 1436, refers to it as "The New Church." The church comprises chancel, nave, north and south aisles, and a western tower.

There is a Perpendicular stoup in the south porch and on the wall of the south aisle is an undated brass with effigies of a man and a woman kneeling at prayer. This memorial was discovered when removing the floor of the old Corporation pews in 1844, and has the following inscription:—

"Here under this stone lyeth the bodies of Thomas Goodenough, sometime burges of this town, and Margaret, his wyf, for whose soules, of your charite, say a Paternoster and Ave."

The register of 1619 records the baptism of the notorious Titus Oates, who became curate of the church during his father's incumbency after the Restoration.

Masonic Tomb. In the churchyard of All Saints' Church is the Masonic tomb of Bro. William Edwards who died in 1842, at the age of 83 years. The following record is from the minutes of The Derwent Lodge No. 40, of April, 1842. "Our deceased brother was a subscribing member for 36 years. His zeal for masonry was manifested by a punctual attendance to all summonses, rarely equalled and never excelled." It was resolved in the Lodge that "the masonic emblems be engraved on the tomb and be paid for from the funds of the Lodge."

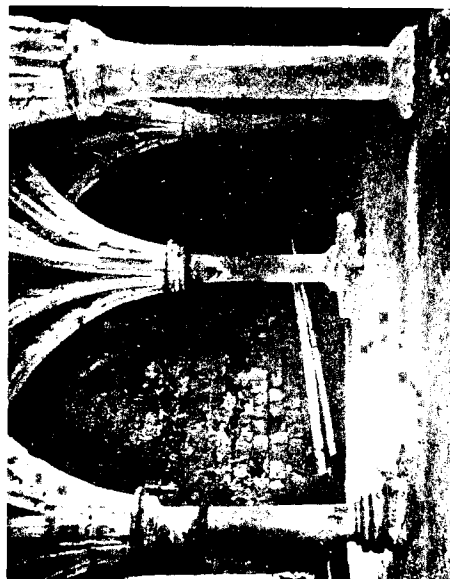
"Edwards' Rest." The gift of the freehold house No. 3, Cavendish Place, Hastings, was made in 1871 by Mr. Richard Edwards, son of the Bro. William Edwards, whose tomb has just been referred to, the rents of the house "to be devoted to the benefit of, or the house to be used as a home by, any poor distressed Brother or widow of any brother of the Derwent Lodge who might need such a refuge as 'Edwards' Rest' to render the close of their days happy & comfortable."

Hastings House. On the south side of All Saints' Church is old Humphreys Avenue and here Hastings House was situated until 1875, when it was pulled down. The Duke of Wellington lived at this house during his command of the district, and in 1806 brought home his bride there. In 1814 Lord Byron was in residence.

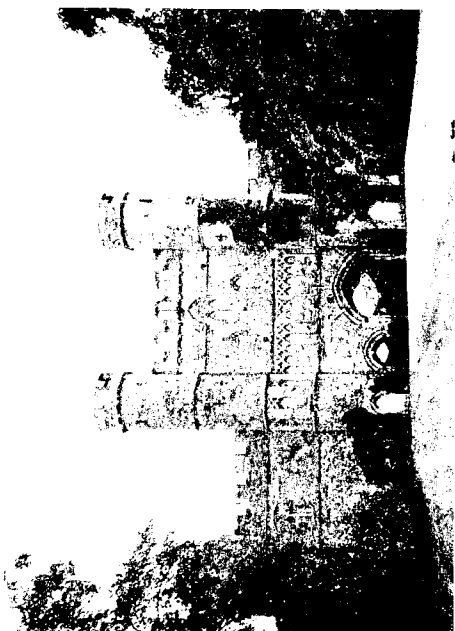
Old Hastings House. An interesting early eighteenth century house is situated at the north end of High Street, and is known as "Old Hastings House." It was the residence of John Collier in 1716, and his daughter having married Edward



Alex. Dudgeon. North-West Corner of Cloisters.



J. P. H. Gilbard. Crypt under Dormitory.
BATTLE ABBEY.



Francis R. Taylor. The Gateway.—From inside.



Francis R. Taylor. The Dormitory.

PEVENSEY.



Francis R. Taylor.



Francis R. Taylor.



J. F. H. Gilbert

The Church.—West Front.

WINCHELSEA.



Francis R. Taylor. Tombs in North Aisle.



Francis R. Taylor.

The Ypres Tower.



Francis R. Taylor.

St. Mary's Church.—North Porch.



J. F. H. Gilbard.

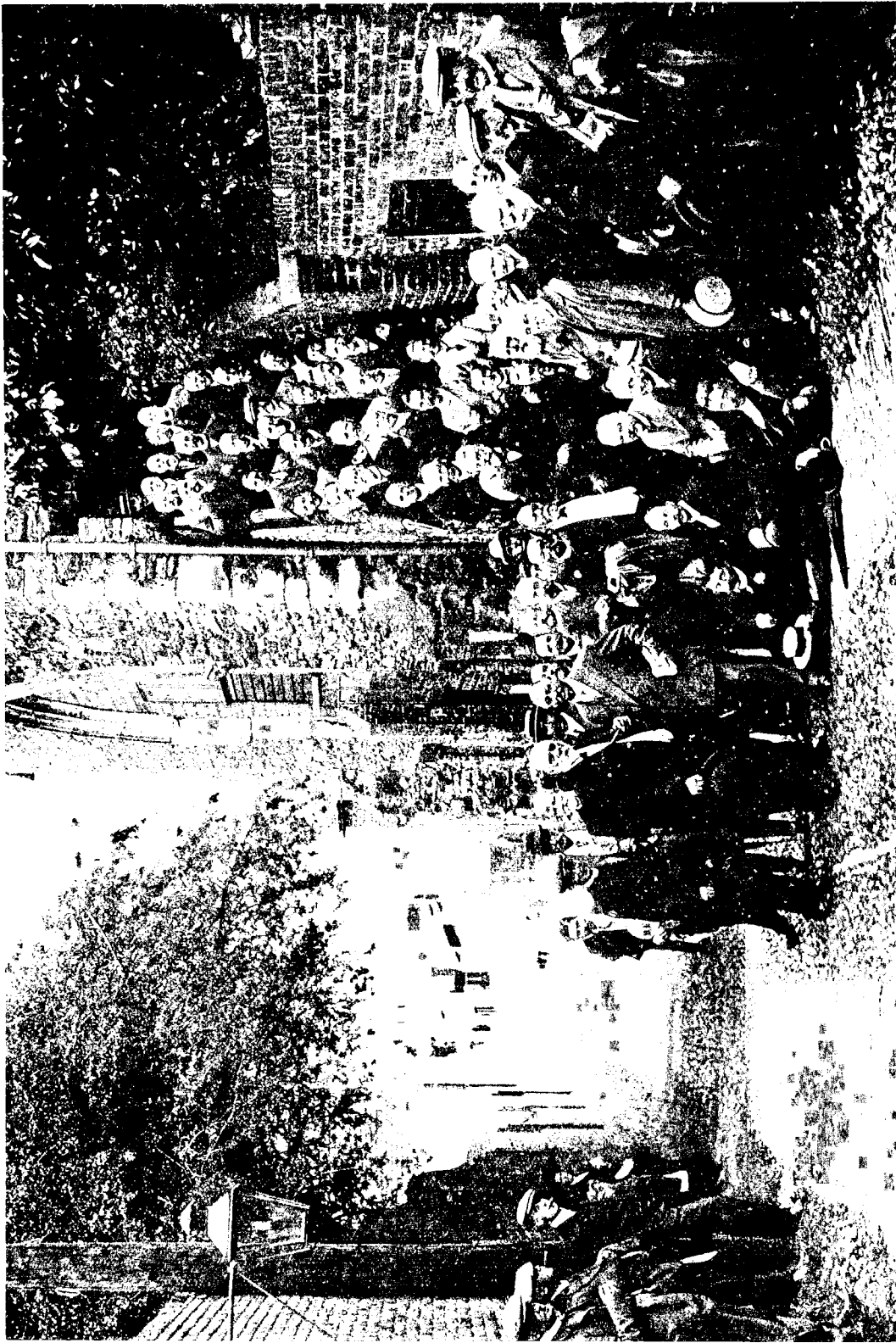
The Land Gateway.



Francis R. Taylor.

Norman Arches in St. Mary's Church.

RYE.



The Monastery.
RYE.

Francis R. Taylor.

Milward, it passed to the the Milward family on Collier's death in 1760. Edward Milward, grandson of John Collier, married Sarah, the daughter of the Rev. William Whitear, Rector of St. Clement's (1770-1779), and he died in 1833, leaving his Hastings estates to his widow. Her second marriage was with William, Earl of Waldegrave, who died in 1860, the Countess surviving him for 13 years. The East window in the South Aisle of St. Clement's Church is to her memory. The Countess of Waldegrave was much respected for her benefactions to religious and educational institutions in Hastings.

East Cliff House. East Cliff House, at the end of All Saints' Street, was built in 1762 by Mr. Capell, and is a characteristic house of the period with interesting chimney pieces and a well designed staircase. The party inspected the house at the kind invitation of Mr. Harry Furniss, the well-known artist, who has taken it for his studio, and intends to cover the walls with sketches illustrative of the period at which it was built.

Members of the party were much impressed with the genial reception and each one on leaving was delighted to take away a memento in the form of an autograph.

A heavy thunderstorm during the morning having compelled the party to seek shelter, a good deal of interest in the old town had to be left for individual effort.

Pelham House. The house in High Street with the date 1610 and the Pelham Arms is one of the oldest in Hastings, but it has undergone the process of modernization.

Shovel's House. In a house on the western side of All Saints' Street lived the mother of Admiral Sir Cloudesley Shovel, but a portion of it was pulled down in 1838.

Reception at Town Hall. The members of the party were received at the Town Hall by Alderman George Hutchings, Mayor of Hastings, who was warmly thanked for his hospitality and for the splendid arrangements made by him.

After luncheon at the Queen's Hotel the party proceeded by motor coaches to Battle Abbey.

Battle Abbey. The gateway to the Abbey is a magnificent example of Decorated English Architecture. It was re-modelled by Abbot Retlynge in 1338, a licence having been granted by Edward III. to fortify the Abbey. The wings on either side are of a later date—the one on the East had the Market house on the ground storey and the Court Hall on the first floor, whilst that on the West formed the prison of the Abbey Liberty.

The Abbey grounds constitute a plateau sloping steeply on its southern side. On the ridge of the slope Harold's army on the 14th October, 1066, twice repulsed the attacks of the Normans, but the Duke of Normandy feigning flight enticed the Saxons to rush madly after his retreating army into the valley below with the result that the Normans gained the plateau at the top of the hill after a severe struggle and great slaughter. Thus by a stratagem of war that which would have been a disastrous defeat was turned into a decisive victory for Norman arms. Harold, after hours of resistance, was slain between his two standards in the centre of the last line of defence,

and the spot where he fell was marked by the command of the Conqueror in order to fulfil the vow he made before the battle began and which is recorded in "The Chronicle of Battle Abbey," in these words:—"I make a vow, that upon this place of battle I will found a suitable free monastery." There is a tradition recorded by Giraldus Cambrensis that Harold escaped from the battlefield with the loss of his left eye, and lived and died an anchorite in a cell near St. John's Church, Chester. But historians discredit this tradition, and also the one which asserts that Harold's brother Gyrth survived the battle and lived to see Henry II., to whom he stated that Harold had not been buried at Waltham.

The great Abbey founded by William I. flourished until the dissolution of the monasteries by Henry VIII. It was then granted to Sir Anthony Browne, who pulled down the church, chapter house, cloisters, etc., and converted the Guest Hall and the Abbot's Lodge into his own residence. In 1719 the property was disposed of to Sir Thomas Webster, and in his family it remained until 1858 when it was bought by Lord Harry Vane (afterwards the fourth and last Duke of Cleveland) who enlarged and modernised the residence. It was purchased by the present owner, Sir Augustus F. Webster, Bart., on the death of the Duchess of Cleveland in 1901, and is now leased to Mr. M. P. Grace, who kindly threw open the Abbey grounds for our visit.

Bro. Sir Augustus F. Webster, R.W.Prov.G.M. for Hampshire and the Isle of Wight, accompanied the visitors on their inspection of the historic site and ruins, under the able guidance of the Very Rev. the Dean of Battle, Bro. Dr. E. R. Currie, P.G. Chaplain.

The ruins of the Abbey Church and buildings comprise:— (1) The south wall of the Nave, which has no characteristic architectural features except fragments here and there. (2) The triapsidal eastern crypt indicating the position of the high altar erected on the spot where Harold was slain, which was discovered in 1817 by excavations undertaken by the owner. (3) The Dormitory, which undoubtedly forms the most interesting portion of the ruins with its roofless Early English Hall and the three beautiful vaulted crypts beneath of the same period. The visitors in passing from the Dormitory proceeded in small groups; and Bro. Hutchings, Mayor of Hastings, unfortunately met with a mishap by slipping down the slope at the side of the stone steps leading to the south side of the Abbey grounds. He had a nasty shaking, and to our great regret, was confined to his house for a few days.

Battle Parish Church. The circumstances under which Battle Abbey had been built attracted vast numbers of pilgrims. This fact, doubtless, led Prior Ralph, in 1107-1124, to build the Parish Church of Battle. This Church, like many others throughout our country, has been altered, added to, and restored from time to time with the result that very little of the original work remains. Transitional Norman work occurs in the Nave arcades, Early English in the western doorway, Decorated in the south aisle and north chapel, and Perpendicular in the north aisle, south Chapel, south porch and tower, whilst Modern work is to be found in the chancel, which was rebuilt by Butterfield. The sixteenth century alabaster altar tomb of Sir Anthony Browne, and his first wife, is in the North chapel. The Deanery is a fine example of a seventeenth century house, and is quite near to the Churchyard.

Pevensy. The party motored from Battle to Pevensy, and were shown over the ruins by Mr. J. E. Ray, a member of the Excavation Committee. The area enclosed at Pevensy by the outer circuit was undoubtedly the Roman station of

Anderida. The stone wall with its solid round towers, two of which flanked the south-west gate, were the means of defence during the latter years of the Roman occupation against the repeated Saxon raids. The Roman legions left Britain and then, in 490 A.D., as recorded in the Saxon Chronicle, "Ella and Cissa besieged the city of Andred and slew all that were therein; nor was one Briton left there afterwards." The landing of the Normans at Pevensey, in 1066 A.D., is stated thus in the Saxon Chronicle: "Earl William came up from Normandy into Pevensey on the eve of St. Michael's mass; and soon after his landing was effected they constructed a castle at the Port of Hastings."

William I. granted Pevensey to his half brother Robert, Earl of Mortmain, who utilised the old Roman walls as the enceinte of his castle. The Roman walls, 10 feet thick and 20 feet to 30 feet high, were built upon puddled clay into which oak stakes had been driven. The base of the wall consisted of chalk and flint, which, in one part, was covered with flint concrete. The wall above is of flint concrete with sandstone ashlar and with bonding courses of red tiles cemented with the characteristic red mortar. Originally there were twenty solid semi-circular bastions in all, and of these there are remains of twelve.

The Normans first of all dug a moat round the Roman enceinte wall and then raised a mound thirty feet high at the south-east corner within the enclosure. Then as time went on, the stone curtain walls, with their towers and main western gateway, flanked by two towers, were built and formed the Norman bailey. The mound was surmounted with a stone keep and other buildings were erected. A moat was dug on the outside of the northern and western sides of the castle. Traces of Norman work are found in the towers of the gateway, but the main work remaining dates from the thirteenth century. It is interesting to note that the basement of the Northern tower is vaulted.

After an hurried inspection of the old mint house at Pevensey the party returned to Hastings.

Smoking Concert. On Friday evening, June 20th, the brethren of the three Hastings Lodges entertained the visiting brethren to a well-arranged Smoking Concert at the Concert Hall, St. Leonard's. It was a most enjoyable evening and our cordial thanks were expressed by our W.M. at the conclusion of the programme.

Saturday, June 21st. On Saturday, June 21st, our programme was crammed full of interesting visits, and starting at 10 o'clock in the morning we proceeded by motor coaches to Winchelsea, where we just had time to look round the delightful place and that is about all.

Winchelsea. Winchelsea was added to the Cinque Ports by William the Conqueror, but in the closing years of the thirteenth century it was destroyed and submerged by the sea. The Winchelsea of to-day was founded by Edward I., in whose time it was a flourishing seaport, but a century later the sea receded and left it a deserted town a mile inland. The laying out of the town by Edward I. is the first example of a town planning scheme, the streets intersecting at right angles into thirty-nine squares. One of the squares is occupied by St. Thomas's Church, which was built in 1300, and contains some of the most beautiful Decorated work, especially in its tombs. The Porch with the Arms of the Cinque Ports is late Perpendicular.

Winchelsea has been referred to as a "sunny dream of centuries ago."

Rye. There is much that is analogous in the history of Rye and Winchelsea, Rye with Winchelsea was given by Edward the Confessor to the monks of Fécamp. Rye became a Cinque Port with Winchelsea and is now two miles inland.

Rye is quaint and mediæval. Its picturesque old world appearance is simply fascinating. The Land Gateway was built about 1327, and is the only one remaining of the three originally built in the town walls by Edward III. The Ypres tower was supposed to have been erected by William de Iprys, Earl of Kent, but it appears that it was built about 1240 and granted in 1430 to John de Iprys from whom it took its name.

St. Mary's Church is one of the most interesting parish churches in England, and has examples of all periods of English Gothic Architecture. The tower and transepts are early Norman, the nave Transitional merging into early English, and the chancel with its north and south chapels early English. There are many interesting masons marks in the Church.

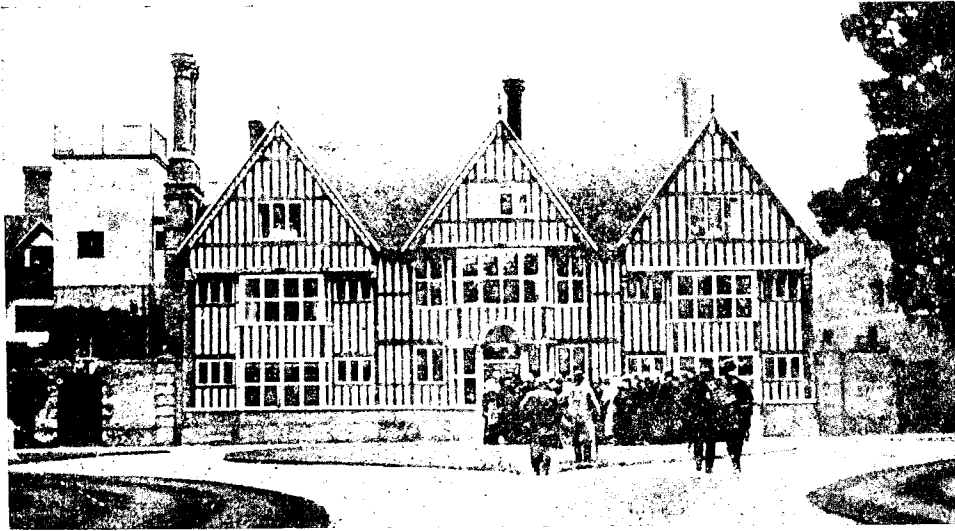
The party, after leaving the Church, proceeded to the Monastery where lunch was partaken of. The Monastery was that of Friars Heremites of St. Augustine, but the date of its foundation is unknown. The south windows are late Decorated. Rye abounds with several examples of good old work, and in this connection the Mermaid Inn may be mentioned, although it has been recently thoroughly restored.

Brickwall and Northiam. The drive was continued from Rye to Brickwall, the mansion of the Frewen family, and, with its beautifully laid out gardens and grounds, was inspected, by kind permission of Colonel E. Frewen, C.B. The house was built in the Elizabethan period, added to in the seventeenth century, and renovated in modern times. The Church at Northiam, with its tall Norman tower, plain Early English nave and Perpendicular windows, was also visited. Queen Elizabeth, on August 11th, 1573, in one of her Royal Progresses, dined upon the village green, under an oak tree. From Northiam the party drove to Bodiam.

Bodiam Castle. The continual attacks made by the French upon the southern ports of our country during the fourteenth century, and especially at Rye and Winchelsea, undoubtedly led Sir Edward Dalyngrugge to obtain a licence, on the 21st October, 1385, to crenellate his manor at Bodiam, and "to make a castle thereof in defence of the adjacent country against the kings enemies." Bodiam Castle is striking and picturesque. It consists of a simple rectangular enclosure, with a lofty curtain wall 40 feet high. At each angle is a circular tower, and midway on each face a square one. The gatehouse on the north face is of an impressive design, flanked with a square tower on each side of the entrance. The tower in the centre of the south face forms another entrance, but of lesser import. The interior of the castle enclosure was characterised by well grouped domestic buildings arranged against the curtain walls. On the south of the courtyard were situated the hall and kitchen, and at the west or screen end of the hall was a passage leading to the south gateway. In close proximity to the kitchen was the pantry and buttery. The private rooms were arranged on the east curtain wall with the castle chapel at their northern end. The usual western gallery of the chapel was entered from the first floor. The servants' quarters were on the western side of the courtyard.

Bodiam Castle is an example of the manor house castle with a wide moat, and its defensive nature was supplemented by defences of the approaches.

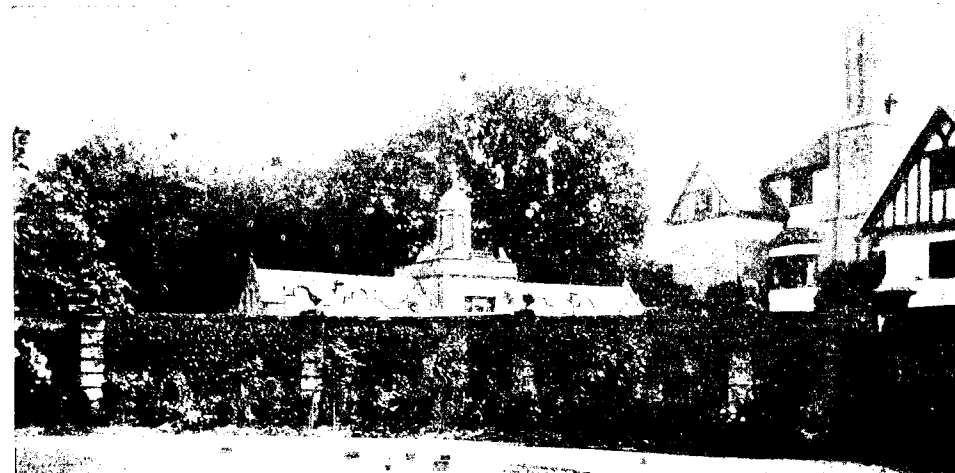
ARS QUATTOR CORONATORUM.



J. P. H. Gilbert.



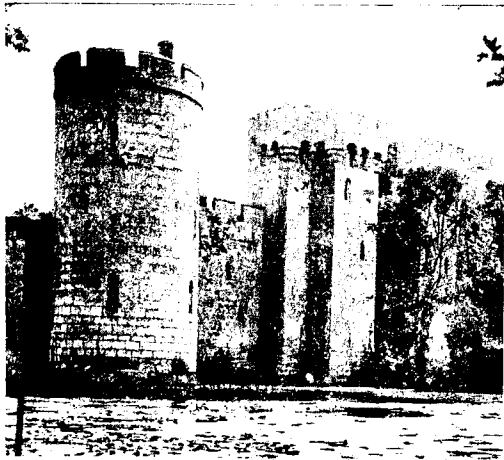
Francis R. Taylor.



Francis R. Taylor

BRICKWALL.

ARS QUATUOR CORONATORUM.



J. F. H. Gilbard,



S. Walshe Owen,



Francis R. Taylor,



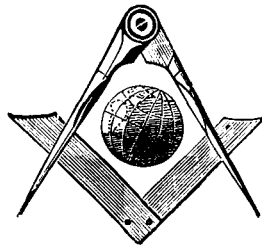
Francis R. Taylor,

BODIAM CASTLE.

“At Home.” From Bodiam Castle we made our way back to Hastings and arrived there in good time for dinner. Then at 8.30 p.m. we were ready to receive the local brethren to our “At Home,” which proved a great success. At one of the convenient intervals a presentation was made by our W.M. to Mr. E. Harold Paull, the manager of the Queen’s Hotel, for the enthusiastic way in which he provided every comfort for every member of the party.

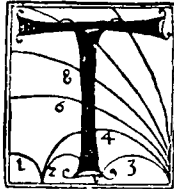
Sunday, 22nd June. The time at our disposal was left to each individual member to make his own arrangements. Some walked, some rode, and some attended divine service; then just before lunch a photograph of the group was taken.

During the afternoon there were strolls by the seaside, and at 5.30, with a hearty farewell from the local brethren, we steamed back to London.



St. John's Day in Harvest.

TUESDAY, 24th JUNE, 1913.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. E. H. Dring, W.M.; J. P. Simpson, P.A.G.R., I.P.M.; W. B. Hextall, J.W.; W. John Songhurst, P.A.G.D.C., Secretary; W. Wonnacott, S.D.; E. Armitage, P.Dep.G.D.C., J.D.; H. F. Berry, I.G.; and F. W. Levander, Steward.

Also the following members of the Correspondence Circle:—Bros. George C. Williams, Fred. H. Postans, C. S. Ellington, Richard H. Holme, Chas. W. Anderson, jun., John Holt, Godfrey E. P. Hertslet, The Rev. M. Rosenbaum, Dr. Lynn R. Cole, F. Postans, H. Hyde, The Rev. H. Saumarez Smith, G.Ch., New South Wales, John H. F. K. Scott, Dr. O. W. Aldrich, Fred. Armitage, Walter Dewes, Chas. H. Bestow, A. J. Prewer, Henry Huxley, R. Benzecry, John Foulds, L. A. Engel, F. J. Eedle, Lionel Vibert, The Rev. J. S. Sergeant, I. Cooke, F. Shipton, George Robson, J. Austin Fabb, C. A. Newman, Chas. H. Scarlett, Alexander Gilchrist, G. Vogeler, Curt Nauwerck, D. Bock, Francis R. Taylor, C. G. Grunhold, J. Procter Watson, Col. Sir Howland Roberts, Bart., S. V. Williams, O. H. Bate, Pr.G.M., S. Africa (D.C.), W. C. Mannering, Wm. J. D. Roberts, J. Smith, H. J. Otten, Dr. A. E. Wynter, F. W. Le Tall, Dr. William Hammond, P.G.D., C. F. Sykes, Dr. S. Walshe Owen, Algernon Rose, Dr. T. Edwin Harvey, William Henry Clarke, A. Havelock Case, Harry Machin, J. Walter Hobbs, J. H. Ganson, A. F. Parker, C. Isler, Leonard Danielsson, F. J. Asbury, Percy H. Horley, Geo. H. Richardson, Reginald C. Watson, John White, P.G.D., and Dr. W. Jobson Horne.

Also the following Visitors:—Bros. W. G. Huxley, P.M. Prosperity Lodge No. 65; B. Bowman, Friars Lodge No. 1349; W. W. Claridge, Union Lodge No. 52; Dr. Ernst Schulze, Lodge Urania zur Unsterblichkeit, Berlin; Harold Wright, I.P.M., Midland and Oxford Bar Lodge No. 2716; W. Knowles, Lodge of Truth No. 944, P.Dis.G.W., Bombay; E. G. Venables, Lodge of Friendship and Harmony No. 1616, P.Pr.G.W., Surrey; L. W. H. Fischer, P.M. Britannic Lodge No. 33; Sydney Tappenden, Stew., and E. Tappenden, I.G., City of London Lodge No. 901; W. A. Evens, Lodge St. Michael-le-Querne No. 2697; H. E. Sadler, New Century Lodge No. 2860; George Simpson, S.W., Borough of Hackney Lodge No. 2944; Arthur H. Trotman, Upper Norwood Lodge No. 1586; P. Heichert, Penge Lodge No. 1815; R. A. Taylor; and Edward F. Jones, I.G. Paddington Lodge No. 3267.

Letters of apology for non-attendance were received from Bros. Admiral Sir A. H. Markham, K.C.B., P.Dis.G.M., Malta, P.M.; E. Conder, L.R., P.M.; J. P. Rylands; G. Greiner, P.A.G.D.C., P.M.; Edward Macbean, P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; Hamon le Strange, Pr.G.M., Norfolk, P.M.; Sydney T. Klein, L.R., P.M.; T. J. Westropp; F. H. Goldney, P.G.D., P.M.; L. A. de Malczovich; R. F. Gould, P.G.D., P.M.; John T. Thorp, P.A.G.D.C., P.M.; William Watson; and Fred. J. W. Crowe, P.G.O., P.M.

Four Masonic bodies and forty-five brethren were admitted to membership of the Correspondence Circle.

The Secretary called attention to the following

EXHIBITS.

By Bro. W. O. WELSFORD, London.

Cast of DEACON'S JEWEL, Mercury pattern, belonging to a Lodge in Scotland. *Presented to the Lodge.*

By Bro. R. H. BAXTER, Rochdale.

APRON, probably Scotch R.A., embodying intermediate degrees such as the Red Cross of Babylon, etc.

By Bro. J. WALTER HOBBS, London.

Founder's JEWEL, of Lodge St. Mary No. 3661, Balham.

By Bro. SEYMOUR BELL, Newcastle-upon-Tyne.

Membership JEWEL hanging from ribbon—red, white, and green. On one side of the star are an anchor, square, and compasses; on the reverse "O! de Berne" and beneath it a crossed mallet and trowel.

BROADSHEETS, the "Knight Templar's Dream" and the "Royal Robe," published by James Kay, Glasgow. The second of these seems to be a Templarized version of Catnach's Masonic Hymn. See *A.Q.C.* vii., pp. 84 and 191.

By THE SECRETARY.

BRONZE LEVEL and PLUMBRULE, made by Adams, Little Goodge Street, for fastening to chair-backs.

Masonic HALFPENNY, 24th November, 1790.

JEWEL, of Polish National Lodge, presented to "Webster Esq^{re}. 1848 P.M.,"

MEDAL, Prince Hall Masons, Centenary, 1784-1884.

Earthenware PLATE, "Société St. Georges, Dunkerque."

Leather Pouch, containing:—

JEWEL, Arms of Scotland in enamel, set in embossed metal, engraved at back "The Gift of the Caledonian Lodge to Bro^r John Anderson 1771."

R.A. JEWEL, engraved with the name of L. Crombie, 1835.

Collar JEWEL of 1st Principal; "Presented to Compⁿ Lewis Crombie, P.Z., by St. Maclars Chapter A.L. 3836 A.D. 1836."

JEWEL; degree of St. Laurence the Martyr.

JEWEL; Baldwyn Cross, Knight Templar, in a case which bears the trade label of Burekhardt, Jeweller, 2, Terrace, Davies Street, Berkeley Square, London.

This Leather Pouch and its contents were all the property of Bro. L. Crombie, who was also a member of the Britannic Lodge and Chapter of St. James, London.

By Bro. T. LEETE, London.

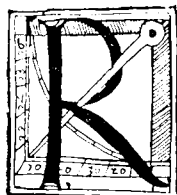
JEWEL, Metal Gilt, Square, Level, and Plumb-rule, on oval plate.

A very hearty vote of thanks was accorded to those brethren who had lent objects for exhibition or made presentations to the Museum.

Bro. H. F. BERRY read the following paper:—

SOME HISTORICAL EPISODES IN IRISH FREEMASONRY, 1790 — 1830.

BY BRO. HENRY F. BERRY, I.S.O. Litt.D.



RECENTLY it came to my knowledge that there were certain documents relative to Freemasonry in Ireland, more especially in the North of Ireland, from about the period of the Rebellion, and subsequently down to the year 1830, to which attention had not been particularly directed, which might be considered as important in the history of the Craft in that country. They are among the State Papers preserved in the Record Tower, Dublin Castle, and I am indebted to the Keeper of the State Papers for allowing me to make use of these documents for a purely historical purpose. They present matters in a new point of view, for most of us have hitherto been unaware of a close *temporary* connexion between the Order and Ribbonmen in Ulster, and it is strange to find that in a certain part of the country, and for a limited period, the two bodies became (as it were) united in opposition to the Orangemen. Being well aware of their exclusion from our proceedings, I need hardly say that this Paper is not intended to trench on Politics or Polemics, as the documents presented to the Lodge relate to a curious and unique episode in our Annals, brought before it in a purely historical sense.

It is new to think of Members of the Order in direct conflict with the authorities and police, but then nothing surprises one, where Ireland is concerned! At the close of the eighteenth century and the commencement of the last, the country was full of secret societies, with their passwords, the members of which were bound by political or religious ties. They kept their neighbourhoods in a perpetual state of alarm, and outrages were of constant occurrence. Orangemen and Ribbonmen, representing respectively the Protestant and Roman Catholic Faiths (broadly speaking) banded themselves in fierce opposition, the one to the other. When the Ribbonmen were put down, the members of the Ribbon Organization in the North began to find their way into Masonic Lodges, while the Craft and Orangemen were at deadly enmity. The action of the authorities was the cause of hitherto loyal Masons being thrown into union with Ribbonmen. Mr. D. A. Chart¹ observes that "when the Ribbon Societies were put down, Catholics were suspected of utilising the secret organisation of Freemasonry for the purpose of meeting and combining against the Orangemen. In some accounts of disturbances, the antagonism is between Orangemen and Freemasons." At this time and for many years subsequently, Roman Catholics in large numbers were zealous Freemasons, more especially in the South of Ireland, and it was not until about the last quarter of the nineteenth century, that members of that Church found it impossible to continue their connexion with the Order, owing to increasing and militant hostility on the part of the Hierarchy and ecclesiastical authorities. Bro. Chetwode Crawley² (to whom in this, as on many other occasions, I am greatly indebted for advice and assistance), says, that in the closing decades of the eighteenth century, a large propor-

¹ *Ireland 1800-1829*, p. 199 n.

² *The Old Charges and the Papal Bulls*. A.Q.C. xxiv., p. 47.

tion of the rank and file of the Craft belonged to the Roman Catholic religion. In some districts, the proportion was so large as to amount to a majority, and in Protestant Ulster, there were Lodges largely, if not exclusively, composed of brethren of the Roman Catholic persuasion. Daniel O'Connell, the Liberator, belonged to two local Lodges in Munster, as well as to one in Dublin. In Lodge alone (Bro. Crawley observes), at this time, among the social institutions, were they received on a level with their Protestant fellow countrymen, so it is not to be wondered at that the Order was popular in Ireland.

As early as 1792, Government must have had its eye particularly directed on the Craft, as there is found in so unlikely a repository for such a thing as the Irish State Paper Office, a volume of rules of Freemasons Lodge, No. $\frac{180}{15}$ dated 25th September, 1792, printed by Robert Rhames, Dublin, which must have been procured for the purpose of getting information on matters masonic.

A letter of "Amicus" to the Editor of the *Northern Star*, dated 21st March 1792, mentions that all disorders and mischiefs in the country are being hatched by those who associate under the description of *Hedge Masons*. Possibly this was a secret society that was probably masonic, but which met without warrant or authority.

On 25th December, 1796, James Patterson wrote from Magherafelt, that he heard three meetings were to be held *under the masque of Masonry*, on St. John's Day (27th December, St. John's Day in winter) to report the strength of their different districts (Coleraine, Garvagh, and Dungiven, in the county of Londonderry). These meetings were probably treasonable.

In a letter written on 15th February, 1797, Rev. Thomas E. Higginson, of Woodbrook (incumbent of Lambeg) says, that he had been told by Gally of Ballinderry, where arms and powder were concealed in Belfast. He mentions that one Bob White is a cousin german of Gally, and that both are Freemasons. They being together, White told him he knew where the powder was, and Gally was afterwards informed by a brother of White's, *under the secrecy of Masonry*, that it was concealed in White's own house. Gally told the writer (Higginson) that his principal scruple in giving information against his cousin, was his being *bound to secrecy as a Mason*. Higginson replied that he was a Mason himself, but no secrecy of masonry obliged him to conceal anything which, as a Christian, he should divulge, and the concealing of which might prove injurious to so many of his fellow creatures.

25th February, 1797, is the date of a letter from George Macartney, Antrim, describing his search in the house of John McBride, wherein, on 21st February he found the medal (hereinafter described), with masonic emblems on the one side, and rebel sentiments on the other, together with a compromising letter, some cartridges and bullet moulds. John and Thomas McBride, father and son, would appear to have been members of a branch of the United Irishmen at Clady. The medal is of metal, very rudely carved. On the obverse are the All-seeing Eye, with rays; the volume of the Sacred Law, on which are laid the Square and Compasses, between two pillars; below is the Tesselated pavement, with date "1790." On the reverse is an Irish harp: above "Irishmen Unite"—beneath "Tear off your chains and be free, Jo. McBride 1790," with an axe on the dexter, and a twig or plant on the sinister side. This reverse side is figured in Mr. Chart's book, p. 198. Assuredly the well-known emblems of the Order were never in stranger or more incongruous juxtaposition than on this hybrid medal. Comparatively soon, this unholy alliance between Freemasons and Ribbonmen appears to have been dissolved, as R. Hamilton, Crown Solicitor on

the North-East circuit, in a letter to the Attorney General, dated 21st August, 1811, refers to a case in which a number of Romanists made an attack and assault on a party of Freemasons, consisting chiefly of Roman Catholics and some Protestants, who were in a graveyard burying a deceased Freemason, near Castlewella, co. Down, "with the usual parade that generally attends such occasions." In 1823, the windows of a Masonic Lodge were reported to have been broken by a party of Ribbonmen, when the Brethren turned out and dispersed them.

We now pass on to another set of events which appear to have arisen as a result of what is familiarly known as the "Disarming Act." By the 38 George III., C. 21, persons in whose possession any arms or offensive weapons should be found, and who might not give them up on being required, were to be deemed disorderly. The provisions for registering arms being considered insufficient, it was further enacted by the 38 George III., C. 83, that persons having arms, were to deliver lists of such at Sessions in October. Affidavits were to be read in Court, and the Justices might issue licences to fit persons. The Clerk of the Peace was bound to register the arms, and penalties were to be inflicted on those who kept arms in an unauthorised fashion. The provisions of this latter were quite intolerable to a large number of members of the Craft, and a storm of indignation arose. It found immediate expression in a letter written by H. Clements on 10th April 1797, which is as follows: "I am very sorry to tell you, that the sentiments of the people of this country are within these last ten days, totally changed from what they were. It was at that time a loyal and spirited people, determined to support their King and Constitution, and were bound to each other by the oath of Orangemen, but finding they were in the exact same state with what they called the enemies of their country—the United Irishmen—both they and the Freemasons joined the United Irishmen."

The next document which bears on the subject is from quite the other end of the Kingdom, and consists of copy of a paper given by a gentleman in Cork, to Mr. Beamish, a magistrate. It deals with secret signs among the disaffected, pass-word "Lewis's mantle." Shake of the left hands, with a pressure on the third joint of the middle finger. "The hand next the heart to a brother." They call each other, "Brother Masons."

It had become necessary to assert the loyalty of the Order, for there is a printed Declaration and Resolution, dated 21st June, 1797, passed at a meeting of the General Committee of Free and Accepted Masons of the county and city of Armagh (thirty-four Lodges). Thomas Greer, W.M., President of the county, in the chair, Brother Thomas Armstrong taking the second chair. It disclaimed all connexion with traitorous societies, and expressed regret that the loyalty of some Masonic Lodges was doubted. The Brethren were anxious to wipe away the stigma placed on them. The sincere thanks of the Committee were tendered to Brigadier General Knox, by whose order the Brethren were permitted to assemble, as usual, on St. John's Day: also to Brother Lieutenant-Colonel Buckley, for his kind representation of the loyalty of the Masonic Body.

Lodges, both Masonic and Orange, were held in Regiments, and were recognised by the authorities. During the last quarter of the eighteenth century, and the first decade of the nineteenth, more than 150 Lodges attached to Regiments were warranted by the Grand Lodge of Ireland. Lodge No. 846 was attached to the Tyrone Regiment, and in 1797, a number of Regiments issued hand-bills directed against the United Irishmen, for the purpose of vindicating their loyalty.

Mr. Pelham, Chief Secretary for Ireland,¹ wrote on 24th October, 1797, to Lord Donoughmore, at that time Grand Master of the Order in Ireland² (ancestor of our present distinguished Grand Master), as follows: "Not being a Freemason, I cannot tell in what way your Lordship can check the designs of those who wish to make Freemasonry a political engine, but I am perfectly satisfied, that whatever steps you may think proper to take will be better than I can suggest." Lord Donoughmore replied on 31st October, 1797, enclosing a letter of Charles McCarthy, Port Surveyor at Strangford, written on 16th, which stated that some time ago, Rev. Mr. Hall, Mr. Bracken, and he, had been appointed officers of a Freemason's Lodge, No. 815, in that town. "I declined acting (he adds) from Mr. Hall's conduct, reading several Resolutions of Freemasons, and Mr. Hall being expelled, I was induced to see whom the Lodge consisted of, the members of which, on my visiting, I did not much approve of. Impelled with a desire to be useful, I hereby beg leave to submit to Lord Donoughmore, a plan that struck me at this critical time, for the prevention of any unfortunate practices that the lower order of the people may put into execution by being initiated into the mysteries of Masonry. A Past Deputy Grand Master and Assistant to inspect, and no more Masons made for a stated time. I am afraid several men have been initiated for some time past, whose principles are not equal to the tenor of their meeting as Freemasons." Lord Donoughmore, writing on 3rd September, approved of the suggestion of a visitation, and said that he had been careful not to make new Lodges in the North, except under recommendations from Magistrates. "Knowing as I do (he wrote) the writer of the letter,³ I should not have thought the information it conveys worthy of much consideration, as coming from him, if I had not had on other accounts, much anxiety on the same subject for some time past. Grand Lodge, where I preside, has not been wanting in recommending to country Lodges from time to time, the line of conduct they ought to pursue." Lord Donoughmore added that in the present state of the North, it would not be easy to find a person calculated to do good, and give a dispassionate report in the manner suggested by Mr. McCarthy's letter. He proposed that Dr. Wade,⁴ Deputy Grand Master, should visit the Northern Lodges. "On him, I could implicitly rely. He is a zealous supporter of Government." Dr. Wade subsequently called on Mr. Pelham, who left the matter altogether in the hands of Lord Donoughmore. He also saw Lord Wellesley, then Lord Lieutenant, who endorsed Lord Donoughmore's letter in the following terms:—"I have seen Dr. Wade, and on conversing with him, think it most advisable to leave the matter entirely to your Lordship and him, desiring only that you will be assured of my readiness to co-operate with and second any plan in which you may think my assistance necessary."

In a paper by Bro. T. J. Westropp, on "Freemasonry in Cork City" (*A.Q.C.* xxi., 58), he quotes a letter from Lord Donoughmore to Dr. Thos. Westropp,

¹ 1795-8.

² He held office from 1789 to 1812.

³ Lord Donoughmore held a sinecure office in the Irish Custom House, and had probably nominated McCarthy to his post.

⁴ Walter Wade, M.D., Deputy Grand Master 1794-1799. He was Professor and Lecturer in Botany to the Dublin Society for a number of years, and was an eminent scientist and author. Bro. Chetwode Crawley, in his Supplement (on Daniel O'Connell) to the *Old Charges*, (*A.Q.C.* xxiv., p. 125) remarks that it would appear the troubles of 1798 had left their traces on the Brethren, for there had been friction between the D.G.M. and Grand Lodge. Unpleasant bickering took place, which reached a climax at the June Communication 1800. Grand Lodge meetings were suspended from May to Nov. 1798, in consequence of the Rebellion.

P.D.G.M. for Munster, dated 18th April, 1808, in which his Lordship says that there is every prospect of the re-establishment of that peace and harmony throughout the Order of Masonry in Ireland, which ought never to have been interrupted.

On 8th November, 1797, a Petition of John Pasley, proprietor of the *Freemason's Journal*, was presented to Mr. Cooke,¹ by the Right Hon. Arthur Wolfe, Attorney General, praying for a grant of the office of Publisher of Government Proclamations. He had printed a *Letter in answer to Lord Fitzwilliam's Four Letters to Lord Carlisle*, which "pleased everyone but Catholics;" and an *Essay approving of the conduct of Lord Carhampton*, both of which appeared in the *Freemasons Journal*. For this, he was hounded down by the Roman Catholic party. The paper was "hallooed as a Protestant production," and even hawkers of news in the streets refused to sell it, as they were threatened.

There is a remarkable letter, which goes to show that men banded together for illegal or traitorous purposes, sometimes called themselves Freemasons, as a cover and blind. William Fleming, Ship *Boyd*, Cove, writes to Dr. Harding, Cork, on 6th February, 1808, that he had discovered a matter of importance to the King and Government. A man there told him he had been taken to Dublin and examined before the Privy Council as a *Northern Defender*. Though he was then silent, he had disclosed to Fleming the system, and that to frustrate the vigilance of the magistrates of Down and Armagh, they were accustomed to associate under the appellation of Freemasons, "to cover their deep machinations. Their Lodges are very numerous and respectable."

On 9th May, 1808, Thomas Whinnery, Post Office, Belfast, in writing to J. Traill, mentioned that Charles Davis, a publican, of Smithfield, Belfast, is supposed to have been in Dublin on masonic business. "That Body, it seems, has divided into two parties, with the least loyal of which Davis is actively connected."

The Union Lodge No. 13, Limerick,² which was founded in 1732 (ranking next to No. 1, Cork, 1731), took care to express its sentiments of loyalty to the Throne, on the accession of King George IV., as a letter of 2nd March, 1820, conveys the fact of Lord Sidmouth having laid before His Majesty, their very loyal and dutiful address.

A third episode has now to be considered. By the Act, 4 George IV. c. 87., which received the Royal assent on the 18th July, 1823, and is entitled "An Act to amend and render more effectual the Provisions of an Act made in the 50th year of His late King's Majesty for preventing the administering and taking of unlawful Oaths in Ireland," it was enacted :

- I. That Societies should be deemed unlawful, the members of which were required to take oaths declared unlawful by the Act, 50 George III. c. 102 (an Act for more effectually preventing the administration or taking of unlawful Oaths in Ireland, and for protection of magistrates and witnesses), which received the Royal Assent on 20th June, 1810. Also Societies having members whose names were kept secret, or were not known to the Associations at large ; or in which the names of members were not entered. All present members of such, acting, and all future members, were declared guilty of unlawful combination.
- II. This was not to extend to declarations of Societies, if approved by two Justices, and registered with the Clerk of the Peace.

¹ Edward Cooke was Under Secretary.

²This Lodge possesses the celebrated "Marencourt" Cup. See Paper on it, by H. F. Berry, *A.Q.C.* xviii., p. 13.

- III. Offenders might be proceeded against before two Justices. When convicted, they might be imprisoned for three months or fined £20. If convicted on indictment, they might be transported for seven years, or imprisoned for two years with hard labour.
- VII. Provided for penalties on persons permitting unlawful meetings in their houses.

On the coming into force of this, the "Unlawful Oaths and Assemblies Act," Samuel Boyd, of Carrickfergus, on 1st April, 1824, addressed the Right Hon. Robert Peel in the following terms :

"Give me leave to direct your attention to the Act of last Session against unlawful oaths and assemblies, particularly so far as regards Freemasons, many of whom are now forwarding petitions to Parliament, praying the removal of the restrictions imposed upon them in common with the other Societies under the said Act, which I feel it my duty to assure you in confidence has created much silent murmuring and discontent. This would have manifested itself to a greater extent and more openly, were it not that the fundamental principles of the Institution are founded on loyalty and attachment to His Majesty's august person and government, from which I am convinced, nothing could induce nine tenths of even the Roman Catholic, as well as Protestant Brethren, to swerve. Besides, confined to masonry, it formed a bond of brotherly harmony and friendly union of sentiment between the two sects (otherwise unhappily so much at variance and enmity with each other), without regard to party or religious feelings. It should be cherished and encouraged, particularly as it tended in a great measure to keep the Roman Catholic Brethren loyal, and free from party spirit, and Ribbonism (now so prevalent to an alarming extent), out of regard to their Protestant Brethren (however much the same persons seem cordially to dislike Protestants who are not Freemasons), and persevere in Masonry in despite of the mandates of their Priests, some of whom within my own knowledge have refused to marry or Christen, or even refuse the rites of their Church to Masons unless they would withdraw themselves from Masonry, and the consequent bonds of friendship thus subsisting between Christians without distinction of sect. In fact, I have known Priests carry the matter so far as to refuse to allow a Protestant Mason to be sponsor for a Roman Catholic child. For all which, independently of their object being manifestly, to prevent, as much as in their power, that bond of union and friendship which has so long subsisted between the two sects in Masonry, they must be actuated by some dark and gloomy motives, which every day's experience of the conduct and proceedings of their Catholic Parliament (for such—it is now generally called) is more fully developing; and unless checked, I lament to say that I fear the consequences will eventually be most dreadful, and of the deepest dye in this Kingdom. Every possible means should consequently be resorted to, to counteract these evils and diabolical machinations, which, to a certain extent, I conceive and am convinced Masonry was calculated to do. Therefore, in my humble judgment, the present restriction on Masons meeting as formerly, should be removed, and to that end, their petitions to Parliament particularly deserve your attention and that of Government."

All this goes to show the singular power and influence possessed by Masonry in causing Protestants and Roman Catholics to fraternise and be on mutual good terms.

A document of great interest is a Précis of the various Reports sent in to the Inspector General after the St. John's Day celebrations in June, 1825.

Co. ANTRIM. Information as to a Masonic procession at Crumlin, was received from Lieut. Crossley and others, which passed off without disturbance; also from Chief Constable Corry, of Freemason Lodges having "marched" on 24th, without any disturbance. Chief Constable Colclough reported that the Lodges in Upper and Lower Glenarm conducted themselves with great propriety.

The Freemasons who assembled at Ballycastle, Ballintoy, and Armoy, marched in public procession, and dispersed without the least disturbance. A Body of them marched through Ballynure and Ballyboley, to be joined by other Lodges, and returned without any tumult.

Co. TYRONE. Several Freemason processions took place in Dungannon. Three Lodges marched in an orderly manner through Clogher.

Co. DERRY. No breach of the peace at Limavady. Five Lodges assembled in Coleraine, and "walked"; also some at Garvagh.

Co. ARMAGH. Chief Constable Hill prevailed on the Freemasons of Newtown Hamilton to avoid a procession, although a procession of Ribbonmen took place in the village, all of whom were armed, and continued firing through the night. Four or five Lodges met in Portadown.

Co. FERMANAGH. The police were called on to disperse a meeting of Freemasons at Irvinestown. The Lodges, on nearing the town, halted and sent on a Master to get permission. Being refused, they dispersed, save one lodge, but a Magistrate meeting them at the entrance of the town, they dispersed and took their standard.

Co. CAVAN. Several processions in Mr. Godley's neighbourhood (under pretence of attending funerals) of persons marching in regular order, carrying wands and garlands, and composed of one religious persuasion. A great deal of alarm was occasioned, it being understood by the common people of the country that the Ribbonmen got it up to show their strength.

On 27th December, 1825, Christopher Plunkett wrote from Coleraine to Major Darcy, Chief Inspector, Belfast, stating that he had been called on by the Mayor to assist in dispersing Freemasons marching in procession through the town, though previously warned. He and Rev. Thomas Richardson (a magistrate) tried to disperse them quietly, but being unable, they stopped the procession, and seized on two stands of colours, which were quickly rescued by those assembled. There were not enough police, and no military, so they had to allow the procession. Several principals in it are known, and will be brought before the magistrates. The meeting of Freemasons on this day (St. John's day in winter) was quite unexpected, as the Freemasons here only held them on 24th June. Unless examples be made of those in whose houses the Lodges were held, and those who were known to have walked in the procession and assisted in rescuing the colours from the magistrates, it will be impossible to prevent a recurrence, as the Freemasons declared they had "authority to walk," and they bade defiance to magistrates and police.

On 28th December 1825, Chief Constable Somerset Corry wrote from Ballymoney to Major Darcy, Belfast, that a number of Freemason Lodges met there yesterday, notwithstanding the notice given them to desist, as from instructions, four

Lodges persisted in marching with colours flying, and drum and fife. Had it not been for the determined part the High Sheriff took in conjunction with him, bad consequences might have ensued, even endangering his person, in aiding the police, as stones were thrown by the mob, and one of the men was knocked down. He got names of the ring-leaders, which will be laid before the magistrates at the next Petty Sessions.

Mr. John Godley,¹ Killigar House, Killeshandra, in a letter dated 8th July, 1825, stated that he apprehended danger to the public peace from certain funeral processions, which are thought to be a pretext for party assemblages, and he asked for instructions from the Law Officers of the Crown as to whether such processions were legal, and how they should be dealt with. A Minute dated 20th July, signed "W" (Lord Wellesley) is endorsed on this letter, and begins as follows:—"The original opinion of the Attorney and Solicitor General related to processions of Freemasons (supposed to include Ribbonmen), and the question of Orange processions arose incidentally, and was so stated."

A Case stated for the opinion of the Law Officers, dated 16 June 1826, is as follows; "The Magistrates of various counties in Ireland have represented to His Excellency the Lord Lieutenant that on 24th June and 12th July in every year, processions take place in their respective counties, which are frequently attended with great public inconvenience, mischief and danger. On the former day there is a parade of Freemasons, and on the latter, of Orangemen. Party feelings are in consequence excited, and resistance and retaliation take place, accompanied by rioting, outrage and bloodshed. The magistrates, apprehensive that on the approaching 24th June and 12th July, encounters of this nature may occur, to the disturbance of the public peace, the increase of party hatred, and dissensions, and the danger of bodily harm to His Majesty's subjects, are desirous to ascertain by what legal means they may prevent the processions, which occasion this mischief." The Right Honourable William Conyngham Plunket, A G. was of opinion that magistrates should use every legal means to repress so great an evil, as such processions were attended with loss of life, and in any case, danger to the public peace. Every magistrate, on receiving information that the public peace was likely to be endangered, would be warranted in taking the necessary steps for its preservation, and might arrest the persons found assembled, or about to assemble, and hold them to security to keep the peace. Notwithstanding the legal opinion and the steps taken to prevent their public processions, the Brethren continued to hold them. Chief Constable Ross Lewin wrote from Ballynure (Belfast) on 26th February, 1826, that he had received information that a funeral procession of Freemasons was to take place, on which he had communicated with the magistrates. Before the messenger could return, a party of men, with colours flying, and in the costume of Freemasons, marched through the village. From Mr. (afterwards Sir William) Gregory's² letter of 7th July, 1825, he thought it his duty to follow the party, when he informed them of their illegal position. Some mounted police were with him, so he took their colours, which he retained. The party offered no opposition, but considered it a hardship that other Lodges were allowed to assemble, while they could not. Mr. Ross Lewin replied that had he known of others, he would have taken similar steps. On the whole he reported that the members of the party conducted themselves peaceably.

On 28th June, 1828, a Report on Dublin Freemasons was made by Michael Farrell, chief constable. He enclosed a printed list of Lodges in the Dublin District,

¹ High Sheriff, co. Leitrim 1818.

² Under Secretary for Ireland, 1812-1836.

with names of officers, hours and places of meeting, together with a printed circular of 2nd April, 1825, from the Grand Lodge of Ireland. This congratulated the Brethren on the fact that the Legislature, having recognized Societies instituted without religious distinction for the advancement of science and for public or private charity, masonic meetings conducted in strict conformity with the rules and principles of the Order, would be protected. "Masters and Past Masters will therefore resume their masonic labours." Grand Lodge enjoined a steady adherence to the ancient charge—that no subject of politics or religion should be introduced or discussed at any Meeting of the Craft.

Mr. Farrell's report, as having been penned by a non-mason, and especially an Inspector of Police, is interesting. He names seventeen Lodges in Dublin, which, he adds, generally dine. The constitution of Grand Lodge is described, and a statement made that Lodges consider applications for charity. No religious distinction is permitted, nor are political or religious subjects allowed to be introduced. The greatest care is taken as to the character of those about to be admitted. The Duke of Leinster¹ and the High Sheriff² are members of the Order, and all Masonic Lodges, as well as regimental ones in the garrisons throughout the country, are subject to Grand Lodge. They consider themselves authorized to meet under the late Act, there being no religious distinction, and the foundation of the Society being charity and brotherly love. Mr. Farrell added that Mr. Goulbourn³ had expressed himself as being highly pleased with the conduct of the Order. The Lord Chancellor⁴ approved of it, and awarded the late Dr. Barrett's bequest of £500 to the Freemasons' Orphan School.⁵ Lord Combermere⁶ authorized a Lodge in connexion with the 22nd Regiment under General Gough.

The last notice bearing on these matters to which I wish to direct attention is dated 26th June, 1830,—a report from Chief Constable John Clarke, of Ballymena, who said that on 24th instant, several Lodges of Freemasons, with music, colours and other badges, marched in procession through the town to Connor, and 23 lodges assembled to attend Divine Service. They returned shortly after in a peaceable manner.

In conclusion, I would point out that any attempts to turn Freemasonry into a political or sectarian organization were fleeting and sporadic, and that the Masonic authorities eradicated them without difficulty or friction. Undue importance must not be attached to these episodes, which may well be characterised as Masonic aberration. They were purely temporary and local, mainly induced by mistaken action on the part of the authorities (which in Ireland has frequently been answerable for strong ebullition of feeling); the dissatisfied element was mainly confined to Hedge Masons and persons who wriggled themselves into Lodges in a very few localities, and it was speedily stamped out. It seems clear that our Order was used for a limited

¹ Augustus Frederick, 3rd Duke, Grand Master of Ireland, 1813-1874.

² Hon. Edward Wingfield.

³ Rt. Hon. Henry Goulbourn was Chief Secretary 1821-7.

⁴ Lord Manners.

⁵ Dr. John Barrett, Vice-Provost of T.C.D. did not specifically bequeath this sum to the School. After certain bequests, he left the residue of his property (the entire amounted to about £70,000), for "the relief of the sick and indigent, the poor and naked." A suit (*Kyle v. Barrett*) was instituted to carry out the trusts of his will, and under this, a Scheme was settled by the Court of Chancery, which divided the available funds among a number of deserving Dublin Charities. £500 was assigned to the Masonic Female Orphan School.

⁶ Commander of the Forces in Ireland, 1822-5.

period by designing persons with a view to carrying out their own ends, but the true spirit of the Fraternity soon re-asserted itself, and rose superior to these fleeting influences. The Rebellion period in Ireland unsettled everything, and it is not to be wondered at that even our ancient Order did not escape for a time the contagion around.

Bro. DRING said:—

I am quite sure you have all been greatly interested in Bro. Berry's paper. I am afraid I am not in a position either to discuss or to criticize it. Although Bro. Berry is an officer of this Lodge, his face is not, perhaps, quite so familiar to you as are those of a good many of the other Lodge members. This is entirely due to the fact that Bro. Berry resides in Dublin, where he was the Assistant Keeper of the Public Records. I must express the wish that other assistant keepers of records in London or elsewhere would give us the benefit of their researches in a similar manner. I am convinced that a number of interesting items would then be brought to light affording valuable information on many obscure points in Masonic history.

I have to propose a very cordial vote of thanks to the reader of the paper.

Bro. W. B. HEXTALL, in seconding the vote of thanks, said :—

Bro. Dr. Berry's paper is valuable for the information it gives, and also as a warning against dogmatism or over confident assertions. Most of us would probably have rather boldly questioned a possibility of members of the Craft within the British Isles taking a side against the constituted authorities; but it has to-night been shown that such was the fact.

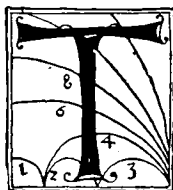
I conjecture that the term *Hedge Masons* indicated some obscure association which, being unable to afford a recognised place for assembling, held its meetings out of doors.

The Ballintoy Lodge referred to in the paper still possesses some handsome old jewels which are illustrated in *Lodge of Research*, No. 2429, *Transactions*, 1905-6, 25-28; and there is a further note upon this Lodge in the volume for 1906-7, 113-120.

REVIEWS.

FREEMASONRY BEFORE THE EXISTENCE OF GRAND LODGES.

By W. Bro. Lionel Vibert, I.C.S. 150, 877, 2188, 3457, P.Dis.S.G.W., Madras, etc.



HIS recent addition to Masonic literature will doubtless receive a hearty and well deserved welcome and warm appreciation from all brethren who love to study the lore and history of the olden time Craft.

In a brief and well written preface the author tells us that his "intention in writing this little book is to present in a simple and "concise form the results arrived at by the great modern students "of the Craft." A glance through the pages of his Work will shew that his purpose has been admirably fulfilled. In the busy and exacting era of to-day, there are many brethren who cannot command the leisure they desire, to study and examine closely the work of our great Masters. These will find in Brother Vibert's book—in the briefest and most concise form—a lucid Summary and Comment on the noticeable features and events of the period of which he has treated.

After perusing some of the extravagant and utterly impossible views which have of late been bestowed upon the Craft, it is quite refreshing to take up a work which calmly and soberly relates what is supported by authentic evidence, and what commends itself to intelligent and reasonable people.

No higher compliment can be paid to the author than to say that he follows worthily in the footsteps of our lamented Brother Hughan, inasmuch that he is reliable in his statements, and that he puts nothing forward as a fact which cannot be proved to be one.

It would be scarcely practicable in the brief space here available to single out points for especial comment. The whole of the 164 pages are closely packed with valuable information.

In congratulating Brother Vibert on the result of his labours he may be assured that his Volume will take a position of consideration amongst the standard works of reference appertaining to the subject of Freemasonry. For Brethren who are desirous of adding useful items to their libraries no better investment than this can be made.

Printed by the eminent old firm of Masonic publishers, Messrs. Spencer & Co., Great Queen Street, W.C., guarantees that the workmanship is of the best. Copies may be purchased from them, price 4/6, post free; small 8vo. cloth, clear readable type, on fine toned paper.

WILLIAM WATSON.

QUATUOR CORONATORUM ANTIGRAPHA.

MASONIC REPRINTS OF THE QUATUOR CORONATI LODGE, No. 2076, LONDON,
VOLUME X.

Edited by Bro. W. J. Songhurst, P.A.G.D.C., Secretary. [Price 21/-.]

The recently-issued volume of the Masonic Reprints of the Quatuor Coronati Lodge, edited by Bro. W. J. Songhurst, will be warmly welcomed by students of the early history of the Grand Lodge of England, in all parts of the world. It is the first instalment of a work, the publication of which has long been looked forward to, viz., a complete transcript of the minute-books of the two Grand Lodges of England—Moderns and Antients—down to their union in 1813. This instalment brings the Moderns minutes down to 1739, and is a most valuable addition to standard Masonic literature, which should find a place in every Masonic library.

For many years past all Masonic writers have been at a great disadvantage in not knowing the absolute full text of the Grand Lodge Minutes. Our late Bro. Henry Sadler, their custodian for so many years, generously placed his knowledge of them at the disposal of every enquirer, and would, on occasions, produce the books for reference; but a hurried examination, such as was thus possible, by no means sufficed for every purpose. But now, with this full transcript, every student will have, when the series is complete, what he has so long desired.

The full text of the Minutes is printed, "without abbreviation or alteration of any kind," and the notes, added by Bro. Songhurst, will prove most useful in explaining many points, which might be difficult for the ordinary reader to understand.

Without a thorough and complete study it is quite impossible adequately to describe the work, and properly estimate its value, but my first impressions are, that the more it is studied the more valuable it will prove to be.

The transcript is preceded by an Introduction of twenty pages, containing, among other valuable items, a full table of all Lodges constituted down to September, 1732, with dates of constitution and places of meeting, a list which will prove exceedingly useful to many. There is also brought together the Masonic record of Dr. Anderson, "as it is revealed in the minute-books and in his Constitutions," a compilation which will save many an hour's search to those who are looking up the career of this old Masonic historian.

There then follows the main portion of the work, consisting of 323 pages, bringing the Moderns' Minutes, as already stated, down to 1739. Included in the transcript are full lists of the members of Lodges in 1723, 1725, and 1730, which will be found exceedingly useful, by those who desire to ascertain to what Lodges the Brethren belonged, whose names appear in the early Masonic records. From these lists we learn that Anthony Sayer, the first Grand Master, was a member of the Lodge meeting at the Queen's Head in Knaves Acre, in 1723 and 1725; that William Cowper, the Grand Secretary from 1723 to 1727, and the Rev. James Anderson, the compiler of the first (1723) Book of Constitutions, were members of the "Horne" Lodge in 1723; that Martin Foulkes, the eminent antiquary, and Deputy Grand Master in 1724, belonged in 1725 to the Lodge meeting at the Bedford Head, Covent Garden, and also to a Lodge at Norwich; that the Duke of Wharton, the eccentric Grand Master of 1723-24, was Master of the "Kings Armes" Lodge in 1725; that Eman. Bowen, the engraver of the first List of Lodges, was Warden in 1725 of the Lodge held at the

Griffin in Newgate Street, and Master of a Lodge at Carmarthen, South Wales, and that the Lodge meeting at the "Horne Tavern at Westminster," of which the Duke of Richmond was Master in 1723, was the aristocratic Lodge of the period, including nine noblemen among its members; also that there was a Provincial Grand Master of Cheshire in 1725, and of South Wales in 1727.

It is interesting, too, to be able to read the full account of meetings, the record of which in the published Constitutions consists of a few words only. Thus there are full details of the special meeting of Grand Lodge held for a very curious purpose on December 19th, 1727, and an unusual complaint laid before the Grand Lodge on June 25th, 1728, by the Master of the One Tun Lodge, in which a woman was denounced as the culprit.

Again, in face of the tendency to-day towards the wearing of "abundance of jewels" at Grand Lodge, we should scarcely expect to find the Grand Master complaining "that some Brethren attended without their Jewells and others unclothed," yet such was the case on June 25th, 1728. Many old customs, now long obsolete, appear to have been general in early times, even at the meetings of Grand Lodge, as, for example, the drinking of toasts and the singing of songs; thus, at the Grand Lodge held on November 26th, 1728, "the Health to the Brethren of the Madrid Lodge was propos'd and drank with three Huzzas," and the Lodge was subsequently closed "in fform, concluding with the Masons Song."

Many more curious extracts, and full of interest to the Craft, could be quoted, but enough will have been given to show the great value of the volume to all who are interested in the early history of the Grand Lodge of England.

The book is well-printed, embellished with a Frontispiece consisting of the illuminated Arms of the Duke of Norfolk, illustrated by many interesting facsimiles, and provided with a very excellent index, all of which add substantially to its value.

By this volume, for which there can be nothing but praise, Bro. Songhurst has materially enhanced his reputation as a Masonic scholar and exponent, while the thanks of all those who are interested in these matters are abundantly due to him for this first instalment, to the completion of which we now look forward with anticipation of further profit and pleasure.

JOHN T. THORP.

THE BRITISH KAFFRARIAN LODGE No. 853, E.C., AND ITS CONNECTIONS.

By G. Ross Spencer, P.M., King William's Town, 1912.

This useful little book was written at the time of the Jubilee of the British Kaffrarian Lodge in 1911; and it really comprises a concise History of Freemasonry in King William's Town.

We are first introduced to the town in the early fifties, when it was little more than a military post, having only two principal streets, with houses of "wattle and daub, with mud floors." By 1856 there had been some systematic colonization, and it seemed that a Masonic Lodge might have a chance of success. Accordingly a Warrant No. 987 was obtained from London for the establishment of what was to be

known as the Fordyce Lodge. The founders were, however, mostly military men, and when in 1858 the troops were transferred to India after the Mutiny there, the Lodge entirely collapsed. Two years later an unsuccessful attempt was made to revive it; and in 1861 a fresh Warrant, No. 1155, was received, under which the British Kaffrarian Lodge was constituted in November of that year.

Within the first twelve months eighty-six meetings were held, and fifty-six candidates were admitted, one of the first being Dr. Charles James Egan, afterwards the much esteemed District Grand Master for the Eastern Division of South Africa.

Numerical progress seems to have been steady until 1878, when the membership stood at over 150, and a new Lodge, the Memorial, was formed. Thenceforward the tide of prosperity turned, and at times it became difficult even to find Brethren willing to take office. It was at length decided to amalgamate the two Lodges, and in 1898 the Memorial Lodge returned its Warrant, all its members joining the British Kaffrarian.

The book contains much interesting information in regard to prominent Masons in the Town; the Lodge Buildings; disputes with the authorities of the old Province of the Cape of Good Hope, etc., and has as appendices most useful lists of Members and of the principal Officers of other Masonic bodies in the Town.

W.J.S.

ROBERT FREKE GOULD.

COLLECTED ESSAYS AND PAPERS RELATING TO FREEMASONRY.

1 vol. in 4to.; xvi., 307 pages. Belfast, Tait, 1913. [Price 21/-.]

When the late Max Muller published his *Chips from a German Workshop*, the great success of the book was due to the fact, not that it brought to the world some wonderful revelations in the way of philology or hierology, but that it threw sidelights on the materials, tools, and methods used by the illustrious Professor in opening new vistas to the sciences of Language and of Religion. The same, in this respect, can be said of the collection of Essays just issued by Bro. Gould. He is, as everybody knows, one of the last survivors of the small band of English scholars who, from the middle of last century, renewed or rather created the scientific knowledge of the Masonic past, by applying the principles of modern criticism and even, whenever documents were concerned, "the rules of evidence followed in Justice Courts," as he says himself. His large *History of Freemasonry* and, perhaps still more, his *Concise History*, because more concise and therefore more attainable, will remain, even outside the Craft, as standard works, to which very little can be added, unless there should be unearthed some new and startling documents.

The present "Scraps from a Masonic Desk," as they might be called, are sixteen in number, ranging in date from 1882 to 1903, and reprinted from several Masonic periodicals, among which the *A.Q.C.* comes in, of course, for a large share. It is to us a matter of congratulation to read over, once more, what the Author said of the Quatuor Coronati in his Installation Address, when, twenty-six years ago he succeeded our first Master: "The Correspondence Circle has reached a total of 150 members in all parts of the world. This shows the amount of interest which is taken in our special labours." It seems that in those days the expectations of our founders were modest. What of our 3,300 correspondence members to-day?

These Essays represent, of course, only a small part of the Papers the Author has produced during his long and useful career as a Masonic historian and journalist, for he has an easy and fertile pen. We have to share his regret that the prospect of a second volume has prevented him (or his publisher) from reproducing here such contributions as his Biographies of Dr. Stukeley, the Duke of Wharton, Martin Clare, and Dr. Thomas Manningham. But, as matters stand, I must at once excuse myself for not being able to review thoroughly all that he has given, as such a task would imply a book nearly as big as his own; especially in view of his fondness for digressions, which, appropriate and well-founded as they may be, would nevertheless each require some comments. For instance, his commentaries on the *Regius MS.* and "the Assembly," respectively published in 1889 and 1892, take together one hundred closely printed pages, so that all I can do is to refer the readers interested in the subject to the book itself, or, better still, to the *Concise History* where he presents his last views on the question in terms at once more developed and more precise. But it would be unfair not to point out the masterly manner in which, more than a quarter-of-a-century ago, he left the ways of those who contented themselves with a textual criticism of the old texts without sufficiently investigating, for more light, the concomitant circumstances of history. Many there were in those days, who still kept the belief in the existence, during the Middle Ages, of Grand Lodges, held under the name of "General Assembly," every year or every three years, where all Masons were summoned to elect their Grand Officers and transact the business of the Craft. More than one scholar had already hinted at the improbability of such meetings in the fourteenth century and took it for a simple legend, although backed by James Anderson's *General Regulations*. Bro. Gould chose at once an intermediate position: There were very likely "General Assemblies," where all the Masons had to repair, but neither more nor less than the members of other trades, and, in fact, all the male inhabitants of the kingdom, whether of high or low rank. The *Regius* and the *Cooke MSS.* reflect the procedure of the fourteenth century or even of an antecedent period. Their "General Assembly" must have meant the Court of the Forest or the Court of the Shire, which every subject was compelled to attend, according to the code of laws affecting his vicinage, in order to take the oaths of allegiance and to assist the administration of justice. Of course, the Masons, like other Craftsmen, may have made the best of the occasion to hold private meetings so as to look after their own interests, but these gatherings were not official nor even lawful. Bro. Gould's views did not pass without opposition. A clever Masonic Dignitary from the other side of the Atlantic retorted by calling attention to the difference between the functions of the Historian and those of the Jurist. The Historian is at perfect liberty to question statements of facts in his efforts to discover the actual truth. But, when certain propositions are assumed to be facts in the enactment of the law, the Jurist, in construing the law, is bound by such assumed facts, and *it makes no difference whether they are facts or not*, he is "bound by the record." Anderson's two Books of *Constitutions* having been accepted by the Grand Lodge, one ought not to go beyond or behind them. Bro. Gould might have answered simply that he acted not as a Jurist but as an Historian, whose sole business it is to go for the facts as they are. But he preferred to remark, in a general way, addressing himself equally to the Historian, the Jurist and the Student of Freemasonry: "The spirit of Enquiry is abroad and neither the writings of Dr. Anderson or of other commentators will be allowed to block the way, when there are opportunities of consulting, at first hand, the original authorities upon which he and they have exercised in so many instances a very perverse ingenuity." (Page 101). And he was quite right.

Several of the Essays deal with the controversy on the plurality of Degrees. The Author seems not a little proud, and rightly, of the part he took in the elucidation of this vexed problem. As early as 1885 he showed that in Great Britain, all along the centuries that preceded the era of Grand Lodges, two systems of Masonry, both practical, pursued their course, one in England, the other in Scotland, and that we cannot comprehend either of them without the light reflected from the other. The Constitutions of 1723 embodied the rules adopted by the Grand Lodge of London, but they were laid down by a Scotch pen, and thus James Anderson introduced into the Masonic language of the south some expressions, so far used only north of the Tweed, such as Entered Apprentice and Fellow Craft. This small innovation had big consequences. In Scotland, Fellow and Master meant one and the same thing. Some English Lodges, finding these words in the *Constitutions*, imagined they implied the existence of two different Degrees above the first, and from that mistake arose the tri-gradal system of initiation, which the Grand Lodge only sanctioned in 1738. This is a working hypothesis which explains a good deal. Yet I imagine that the misunderstanding was greatly fostered by the current fact that the Mason's trade, like all trades in general, had always included, if not three degrees, at least three conditions or grades: Apprentices, Fellow, and Master. These distinctions rest on the permanent needs and conditions of industrial organization. It is to be noticed that, all over the world, once a fellow had risen to the rank of Master, either by opening a workshop, directing a gang, undertaking jobs or by proving his capacity, paying certain dues and passing through some formalities—a Master he remained all his life and enjoyed all the privileges, if any, attached to this qualification. I remember how I shrugged my shoulders when I first heard that some restless spirits were questioning the survival of this rule in the modern form of the "Pure and Ancient Masonry." Yet I had to give in, like most of the Masonic students of my generation.

But if it was hard to persuade oneself that Regulation xiii. in Anderson's *Constitutions*: "Apprentices must be admitted Fellowcraft and Masters only here, except by dispensation," must in no case be read "Fellowcraft or Masters," it is still harder to make us believe that when the *Proceedings of the Philo-Musicæ Societas* mention some Brethren as having passed Fellows in February, 1725, and Masters in the following May, this does not imply two distinct ceremonies, some confusion having arisen from a probable delay in writing down the Minutes. I have my doubts about this explanation, but, after all, the point is immaterial. Once admitted that the practice of three degrees must have sprung spontaneously in some Lodge or some Lodges, between the first and the second edition of the *Constitutions*, it matters very little whether it was in 1725, 26, 27, 28, 29, or in 1730, when Bro. Gould believes it was originated, perhaps under the indirect influence of Samuel Prichard's *Masonry Dissected*. Anyhow, its official recognition, in 1738, closes what has been appropriately called the Epoch of Transition.

But if one agrees generally on the *terminus ad quem* of this Epoch, can we say the same concerning the *terminus a quo*? In other words, did this period begin, as Bro. Gould says, with the foundation of the first Grand Lodge, in 1717? Every institution, like every aggregation, is always in a transitory state, even those which claim the privilege of immutability. The changes may be slow, gradual, nearly imperceptible at given moments, or, as the great naturalist, Hugo Verriès, has shown in the evolution of species, quicker at times and nearly sudden in appearance. Between 1717, or rather 1721, and 1723, there happened the greatest transformation undergone by the Masonic Craft, or, in fact, by any Craft or private Society whatever: the passage

from a local and orthodox trade union to a speculative and universal brotherhood. If we take into consideration only the actual realisation of the Reform, the starting point might perfectly well be assigned to the year 1717. But, if we wish to embrace the entire development of the great wave, we soon find out that this date only marks a stage in the process. The revolution, as often the case, was rather an evolution. Evidently the founders of the Grand Lodge knew what they were about and had some deeper purpose in view. Yet, outwardly, this event brought at first no change in the composition, principles, aims, and practices of the component Lodges. These four, so far as we know, containing a mixture of Speculative and Operative members, went on with their traditional symbolism and, according to the predominance of one of their two elements, continued, more or less, their avocations exclusively connected with the art of building. The break with the past only asserted itself in 1721, when, on September 29th, the Grand Lodge "finding fault with all the copies of the old Gothic *Constitutions*, ordered Bro. James Anderson to digest the same in a new and better method." Even the promulgation of the first *Constitutions* did not at once modify the composition and the work of the subordinate Lodges. New Lodges dropped in one by one, and the Operative element gradually dropped out. According to Bro. Gould there was no serious modification in the symbolism of the Craft, except the re-arrangement of Degrees. Where, then, lay the innovations? He states, they were only three: The introduction of the compound words Entered Apprentice and Fellow Craft; the prohibition to work the Master's part outside the Grand Lodge; the abolition of Christianity as the religion of Freemasonry. The first point was only a change in terminology, misleading as it was; the second justified, as he thinks, by the growing inability of the private Lodges to properly conduct the ceremony, was repealed two years later. But the third, the substitution of a purely deistic for the old Christian profession of faith, was, as another Masonic scholar, Brother Mackey, says in his *History of Freemasonry* (p. 941), "Operative Freemasonry never was tolerant or cosmopolitan. It was in the beginning ecclesiastical, always Christian, and always sectarian. Of all the differences that define the line of demarcation between Operative and Speculative Freemasonry, this is the most prominent."

No wonder there was an "uproar" among many Masons of the time who, remarks Bro. Gould, "looked upon it in much the same way as we now regard the absence of any religious formulæ whatever in the so-called Masonry of the Grand Orient of France." The sequel is well-known, how, after some wavering and even a step backwards in 1738, the Grand Lodge of England settled, in 1813, upon a formula which is practically the same as that of 1723. Yet it must not be imagined, as some Masonic writers have done, especially on the Continent, that the Grand Lodge's special design, in 1723, was an homage to the liberty of conscience. Its latitudinarian declaration was not the cause, but the result of its universalistic standpoint, the direct consequence of its desire to establish a bond of "true friendship," irrespective of all differences in opinions, as well as in professions, ranks, parties, or countries, between honest men, "who otherwise must have remained at a perpetual distance." (*Constitutions* of 1723, p. 1.) "The now familiar *mot du guet*," says Bro. Gould, in the last Essay (*The Mission of the Masonic Press*, p. 360), "the Fatherhood of God and the Brotherhood of man, would have been both unmeaning and unintelligible to the Masons living in the era that preceded that of Grand Lodges, as their conception of a creed would have been a strict belief in the Trinity, and probably nothing would have more surprised our ancient Brethren than to hear it mooted that persons of other than Anglo-Saxon parentage, were qualified for admission into the Society."

The author is far from denying that this sudden enlargement of Masonic ideals was due to the influence of the Speculatives, who had become predominant in most English Lodges on the eve of the foundation of the first Grand Lodge. Ought we not, therefore, to include in the "Epoch of Transition" the growth and the antecedents of this element? When did it begin to make itself felt within the Craft? It is not easy to determine the start of such intellectual movements, especially when one has to deal with secret societies. Yet Bro. Gould himself furnishes us with an approximate date, when, dividing the Pre-Grand Lodge history of the Craft into three main divisions, he chooses for the commencement of the last the year 1646, date of Ashmole's initiation. Not that I attach more importance than he does himself to the part played by Ashmole in the elaboration of the new Masonry. We are far to-day from the vagaries of Nicolai and Ragon, who represented this worthy antiquarian as the real father of Speculative Masonry, and even as the author of its rituals. But Bro. Gould reminds us that Ashmole's initiation, as recorded in his diary of 1646, affords the first written evidence of an English Lodge where Speculatives were admitted and, perhaps, even in a majority. Let me say that for my part I mean by *Speculatives* something more than "non-Operatives." There seem to have been from the earliest times, in the guilds of Freemasons as well as in some other influential companies of artisans, members foreign to the trade, but chosen for their rank, their power, their wealth, to fill the functions of what we call to-day honorary members: sometimes lords, bishops, and even kings' sons. In Scotland these extra-professional members were called *geomatics*, in opposition to *domatics*; in England, Speculatives as distinct from Operatives. Towards the middle of the seventeenth century we see a change in both countries, especially in England, where among the "accepted" masons, one finds henceforth scholars like Ashmole, doctors, scientists, philosophers, cabbalists, hermeticists, perhaps a few representatives of some mediæval mystic or rationalistic sects, still imbued with the last rays of the Pagan Schools and Mysteries, dreamers not only of the Elixir of Life and the Philosopher's stone, but also of universal Brotherhoods like the *Fama Fraternitatis* of Andrea and of ideal cities like the *Nova Atlantis* of Francis Bacon. As early as 1638 did not a Scotch Master of Arts, Henry Adamson, singing the praise of his native Perth, print in his *Muses Threnodie*,

"For we be Brethren of the Rosie Cross.

We have the Mason's Word and second sight,"

which shows at least that at that date the symbolism of both Societies was coupled together in some cultured minds.

If these speculatives were not the originators of the grand scheme which their continuators realised in 1723, where did it come from and how did it get into the Craft?

Some of our learned Brethren think it was always there. Bro. Gould himself, in several parts of these Essays seems to favour the idea that our symbolism was never without a deep philosophical signification, but that its meaning was lost or obscured during the decay of the Craft subsequent to the Middle Ages. His arguments are worth considering, like everything that falls from his pen: 1.—In the old writings of the Craft we meet with inculcations which are far removed from the range of operative Brethren. 2.—The *Regius* Manuscript speaks of sons of great Lords which used to be "taken to this geometry" (meaning: initiated into the learning of the Craft), and the *Cooke* Manuscript mentions about King Athelstane, that "of speculative he was a Master." 3.—There are indisputable evidences that mediæval Freemasons were using signs, tokens and words of which the meaning was only known to its members.—All

these assertions are sound ; it is only the inferences I cannot admit. The authors of our oldest manuscripts were plainly *clerici* who, writing for the Craft, would naturally tend to embellish its pedigree and choose, as its former patrons, the best names on which they could lay their hands : moreover, tracing on behalf of the Brethren, the rules of social behaviour "at table, in presence of a lord and of ladies," they could do no better than copy the codes of manners current at the time. Admitting the similarity in this respect between some parts of the *Regius* and the non-masonic contemporary poem *Urbanitatis*, I believe it more likely that the first of these copied the second. Anyhow, is this enough to conclude that there was in those Days "a Guild or Fraternity commemorating the science of Masonry without practising the art" and from which "all the memory of its ancient trade had departed?" Was there such a gulf between the Masons of the *Regius* or the *Cooke MSS.*, and the Masons who were practising their "art" in the *Hole Craft and Fellowship of Masons*, which, after some centuries of continuous existence, has furnished such important and suggestive matter for the investigations of Bro. Conder. It is quite true that speculative masonry, as understood to-day, implies something more than a latitudinarian and humanitarian tendency, even translated in works of assistance and benevolence ; that it includes certain moral and philosophical lessons to be disclosed by the interpretation of its symbols ; also that the Freemasonry of old had its secrets and its emblems ; but we are still waiting for the proof that these referred to something deeper than the use of the tools and the canons of the art, with a mixture of the current biblical and ecclesiastical symbolism.

What can be granted, and so far I am quite willing to approach the opposite view, is that, when, towards the middle of the sixteenth century, some cultured minds looked for a rallying point on the basis of mutual help and reciprocal toleration, they could find no better organism than the existing Lodges of Freemasons. There offered itself a body of traditions and legends connected with the culture of ancient times and with the arts of the mysterious East. There lay a system of commonplace symbols which lent themselves, as we know well, to the deepest and boldest interpretations. There rose a constant appeal to the mystical science of numbers and of figures which opened the way to the loftiest speculations in morals and metaphysics—as still shown in our days by papers like those read before the Quatuor Coronati by Brother Klein and others. There was the principle of actual solidarity between fellows of the same society, irrespective of place, and the future possibility on an unlimited extension of this principle, which must have appealed strongly to the humanitarian tendencies of the Rosicrucians. Finally there was the great attraction of a secrecy which would shelter the researches of the hermetic philosopher as well as the unorthodox speculations of the modern gnostics and the boldest researches after scientific truth.

Did these newcomers enter the Lodges in consequence of a preconceived plan or did the advantages they might find there for their own ends, only dawn upon them some time after they had been received in the fold of the Craft? It remains doubtful whether we shall ever know, but is it not likely that, in conformity with the tendencies of human nature and the very methods of the Craft, they combined under the rose at a given moment, the schemes which finally blossomed into the foundation of a Grand Lodge, and the substitution of a speculative Brotherhood for an operative Union? To this end they must have grafted on the traditional symbols of the Lodge, to ensure better secrecy, some additional symbolism of their own, thus forming wheels within wheels. When success had rewarded their efforts, did they give up their special organization? How far are they responsible for the formation of the tri-gradal system, for the opening in 1730 of Masters' Lodges, for the existence, in the same year, of these

The Attendance, therefore, of the Brethren is hereby earnestly requested on that evening, April 23.

By order of the Lodge,

Charles Puckeridge, Secretary.

The Hole in the Wall in Fleet Street was the house where St. Thomas's Lodge, No. 142, met 1817-20. Two other Lodges, not now in existence, also met there. Several other London houses bore the same name—In Gate Street, Lincoln's Inn Fields; Gloucester Street, Queen Square; Gt. Kirby Street, Hatton Garden (at all of which Masonic Lodges were held); as well as in Chandos Street and Baldwin's Gardens. Of the house in Kirby Street the "Vade mecum for Malt-worms, or a Guide to Good Fellows," contains a eulogistic ode, from which we learn that at the time of its composition the landlord's name was William Kirby. An illustration of the Sign is also given.

F. W. LEVANDER.

Sir Walter Scott as a Freemason.—I send a note in regard to Sir Walter Scott's connection with Masonry, which is of interest. It shows that in 1823 he was offered the Grand Mastership of the Order of the Temple and declined it. I cannot trace that he was either a Royal Arch Mason or a Templar.

ALFRED A. MURRAY.

St. David's Lodge Room, Edinburgh.

3rd November, 1823.

General Meeting of the R.G. Conclave of Scotland for Elections, &c.

Present :—

| | |
|------------------------------------|--------------------|
| Sir Alexander Deuchar, | Grand Master. |
| Robert Craig, M.N. Com. of No. 23, | Sen. Capt. P.T. |
| John Lawson, Proxy Com. of No. 25, | Junr. Capt. P.T. |
| John Bryce, do. do. of No. 32, | Central Capt. P.T. |
| W. H. Blaikie, | Grand Secretary. |

With many office bearers, and a numerous attendance of Proxies from Country Encampments.

The Grand Master having opened and constituted the Conclave, the Minute of last meeting was read and confirmed. Which done, the Grand Master stated: That it had long been his wish to have resigned the Office of Grand Master of the Order, which in virtue of the Charter granted by His late Royal Highness, the Duke of Kent, was vested in him for life, as soon as he could get a nobleman, or some distinguished personage to accept of the same, and which he had often attempted, but hitherto without success, he had lately made an application for that purpose to a person of high distinguished character; and from whose well known attachment to Chevelry induced him to believe that he would have accepted of it, the personage to whom he alluded was Sir Walter Scott, Baronet, from whom he had received a very polite letter, which he would submit to the Conclave.

Of which the following is a Copy.

"Sir,

"I have received only yesterday your obliging letter of the 20th October,
 " which had been left at my house in Castle Street. It was not
 " my fault, therefore, that you have not sooner received my
 " sincere thanks for the honour you have designed me in putting
 " me up for the nomination of Grand Master of the Knight
 " Templars, it is an honour which I am under the necessity of
 " declining, my health and age not permitting me to undertake
 " the duties, which whither convivial or Charitable, a person
 " undertaking such an office, ought to be in readiness to perform
 " when called on, besides, I have always felt particularly un-
 " comfortable when circumstances have forced me to anything
 " resembling a public appearance, but, with these feelings, I
 " should do the Conclave injustice, were I to accede to your
 " proposal, which in other respects does me flattering honour.

I am, Sir,

With best thanks,

Your much obliged,

and Obedient Servant,

(Signed) "WALTER SCOTT."

Abbotsford }
 26th October. }

Was Pope Pius IX. a Freemason?—In conversation with one whose word I can trust both as a clergyman and a Mason, I found that when living in South America he ascertained that Pope Pius IX. was not only a Mason but a member and secretary of a Lodge in Monte Video in his younger days. This naturally interested me much, but from want of acquaintance in that city I have been unable to get some details I desired. As, however, Quatuor Coronati is a world wide Lodge I write in the hope that some brother, resident in or visiting Monte Video, may be able to trace and transcribe further evidence.

Meanwhile I may quote from the letters of my informant :

"In answer to your letter, it is a fact that the signature of Pope Pius IX. exists in one of the native Lodges of Monte Video. Soon after his ordination Mastai was sent out as 'auditor' to the Vicar General of Chile. It is generally reported that he was initiated into Masonry in that country, although I have not been able to get the exact date. Anyhow, when later on he was appointed Apostolic delegate in the Uruguay, he appeared in the Lodges as a full-blown Mason. This matter is generally known and accepted as historical in S. America, both among Brethren of the Craft and profane persons. I forget the name of the Lodge, but it was an Italian one. However, it would be an easy matter to get a copy of his signature in the Lodge books by applying to the Venerable, Loggia Italiana, Monte Video."

I wrote accordingly, but received no information. In a second letter my clerical friend, who lived in South America for many years, wrote :

“ I am sorry that Bro. F. has been unable to send you the information required. But he is a junior appointed since the elimination of the independent Italian Lodges. It was in 1881 that I saw the signature. I forget the name of the Lodge, which I attended as a visitor.”

I write in the hope that some brother across the ocean may be able to enquire into the matter. If the Lodge in question ceased to be, its records probably passed into the custody of some other Lodge.

J. W. HORSLEY.

A Free Mason at Bradford-on-Avon.—On the exterior wall of the Church at Bradford-on-Avon, Wiltshire, is the following inscription :—

This Valt was built by
John Methwen,
John Deverell, 1707,
Free Mason.

G. TREVELYAN LEE.

Sculthorpe.—With reference to the Aprons exhibited at the meeting in March last (see *ante* p. 29), Bro. C. Gough kindly calls attention to the following Obituary Notice which appeared in the *Freemasons Quarterly Review* for 1836, p. 196.

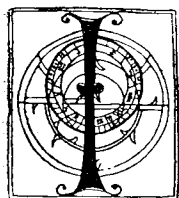
Bro. John Sculthorpe, aged 65. The deceased Brother was registered in No. 12, 9th Oct., 1804; joined 212 in 1805; joined 194 in 1817; joined late 349 in 1819; joined 87 in 1824; and afterwards joined 33, of which he was a member at the time of his death. Bro. Sculthorpe was relieved in October, 1835, with £10 by the Board of Benevolence. He was a printer by trade; died possessed of some property, which was taken at his decease by the parish, and brought at the hammer £70. It was his custom, in consequence of an asthmatical complaint to rest himself on the stairs, and while in this situation fell forward and died, probably owing to a sudden fit.

In the one case we have no Christian name, and in the other no address, but perhaps it is safe to assume that the engraver of the plate for the Aprons in 1812, is the brother who died in May, 1836.

The Lodges of which he was a member are Fortitude and Old Cumberland, now No. 12, the Universal No. 181, Honour and Generosity No. 165, Prince Edward's, erased in 1827, Mount Lebanon No. 73, and the United Mariners No. 30.

W.J.S.

OBITUARY.



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

James Richard Bell, of Hazeldene, Ightham, Kent, P.Dis.G.W., Punjab, who joined the Correspondence Circle in June, 1898.

John Buchanan, of 64, Bembridge Terrace, Winchester Road, St. Margaret's, Twickenham, on 24th May, 1913. This brother, who joined the Correspondence Circle in March, 1901, was a P.M. of the Caxton Lodge No. 1853, and a member of the Gallery Chapter No. 1928. He was buried in Highgate Cemetery.

V. C. L. Crump, of Town Walls, Shrewsbury, on 11th May, 1913, aged 65. Bro. Crump, who was a prominent local official, was a most enthusiastic member of the Craft, being connected with the Salopian Lodge of Charity No. 117 for many years. His initiation took place in that Lodge in 1874. After the separation of the Province of North Wales and Shropshire in 1888, he succeeded Bro. J. P. White as Prov. G. Treasurer, and held that office until 1892, when he received the collar of Prov. J.G.W. In 1899 he received the rank of Past Grand Standard Bearer of England. He was buried in the General Cemetery at Shrewsbury on the 14th May.

Alfred John Hines, of 22, Napier Road, South Tottenham, London, N., on 1st July, 1913. A member of the Regent's Park Lodge No. 2202, and of our Correspondence Circle since January, 1910.

Willis Ibbotson, Haverhill, Suffolk, in June, 1913. He was Past Master of Royal St. Edmunds Lodge No. 1008, and a Past Prov.G.Steward of Suffolk, and was elected to the Correspondence Circle in May, 1907.

The Rev. Wilberforce Saulez, M.A., of Brereton Lodge, Wokingham, Berkshire. This brother, who joined our Correspondence Circle in May, 1898, was a member of the Lodge of Obedience No. 1753 and also Provincial Grand Chaplain of Devon.

Arthur William Slack, of Oakleigh, Buxton, Derbyshire. He was a P.M. of Lazar Lodge No. 1688, P.Z. of Chapter of Unity No. 69, as well as Past Prov. Grand Registrar both in the Craft and R.A. He joined the Correspondence Circle in January, 1891.

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF THE TRANSACTIONS.—Very few complete sets of *Ars Quatuor Coronatorum*, Vols. XXV. now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for 1887 and 1892 are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, are on sale to members at 12s. 6d. per volume. Vols. I., III., VI., VII., VIII., and XIX. are, however, only sold in complete sets.

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., will also be found in each volume.

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Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th. 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

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Facsimile and Transcript of the "Lansdowne MS." No. 98, art. 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the "Harleian MS." No. 1942. (*British Museum*). The question of the date of this MS. is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

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Facsimile of the "Sloane MS." No. 3848. (*British Museum*). With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Leeds*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

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Facsimile (two pages) of the "Harris No. 2 MS." (Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, ga.) With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

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Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Phillipp's No. 1 MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Phillipp's No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Phillipp's No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Vol. VI., price £1 .., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

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Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Vol. VII., (nearly exhausted), price £1 1s., contains:—

A photo-lithographic facsimile of "**The New Book of Constitutions,**" by Dr. Anderson, 1738, with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest, and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

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Vol. IX., price £1 1s. (nearly exhausted), contains the full text of a valuable and hitherto unedited MS. in the British Museum:—

"**The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727,**" twenty-two pages of facsimile, and a treatise on the history and Masonic importance of this Society from the pen of Bro. W. H. Rylands, F.S.A., P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

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| | |
|---|---------|
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September, 1913.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. JOHN SONGHURST, *F.C.I.S.*, P.A.G.D.C.

OFFICE, LIBRARY AND READING ROOM:

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»❖ Ars ❖« Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXVI. PART 3.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.
1913.

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 in the offices at No. 52, 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.

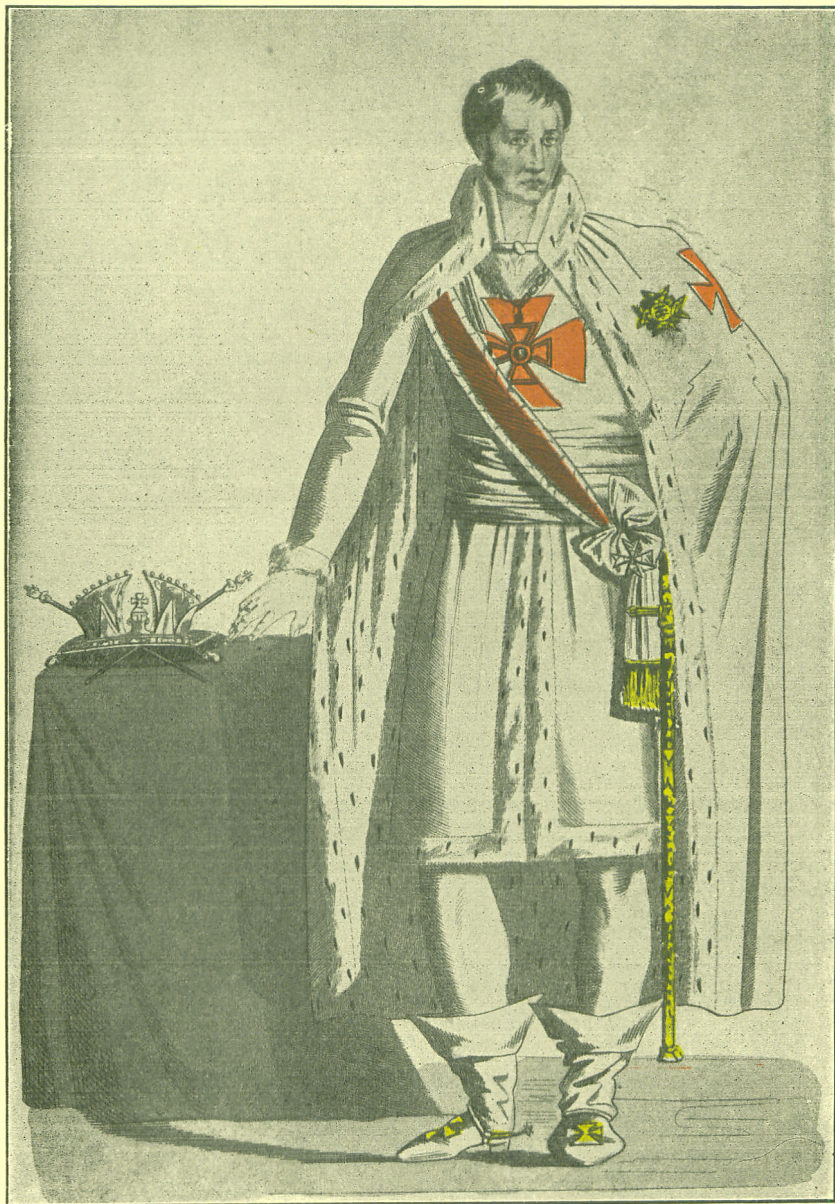
It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

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.



MODERN COSTUME OF GRAND MASTER OF THE TEMPLARS.

(Palaprat's *Ordre du Temple*.)

Histoire des Sectes Religieuses: H. Grégoire, Paris, 1828, Tom. II., c. xxv.

(From Dr. Chetwode Crawley's Collection).

THE TEMPLAR LEGENDS IN FREEMASONRY.

BY W. J. CHETWODE CRAWLEY, G.C.T., Gt. Priory of Ireland.

III.—TEMPLARIA COMMENTICIA.

(continued).

L'ORDRE DU TEMPLE :

First mention of signatures in cipher.

Before passing finally from the *Ordre du Temple* and its Legend, it behoves us to fulfil our promise to give particulars of the earliest mention, so far ascertained, of cipher-writing in connection with the documents catalogued in the Inventory of 1810, and especially in connection with the document indifferently styled the Charter of Larmenius or the Charter of Transmission.¹

The passage to which we refer will be found in Monseigneur Henri Grégoire's *Histoire des Sectes Religieuses*, Paris, 1823; vol. ii., chap. xxv., pp. 400-401. This remarkable Cyclopædia of Religions was the work of an even more remarkable man, who has faded so completely out of living memory that any mention of him, or his work, must be accompanied by an explanatory sketch.²

Henri Grégoire (1750-1831) was born near Luneville, and received his early education at the Jesuit College of Nancy. His ability was speedily recognised by that learned and astute Order, who conferred on him a professorship in one of their colleges before he reached the age of twenty-five. At this early period of his chequered life, he published an *Essay on the Treatment of the Jews*, the tone of which was in striking contrast to the bigotry that then actuated the Church of Rome. The essay was translated into several languages, and obtained currency in England, where it chimed in with the wave of philanthropy that was ushered in by the labours of Howard, Wilberforce, and Wesley. Ten years later, Grégoire found himself returned as a Deputy to the States-General at Paris, and from that hour till the day of his death he never slackened his Republican ardour, nor abated his Ecclesiastical zeal. It says much for the flexibility of his training under the Jesuits that he could contemplate the pose of the *Sans-culotte* beneath the *soutane* without any feeling of incongruity. There could be no doubt of the sincerity of the man. When Gobet, the terror-stricken Archbishop of Paris, abjured Christianity at the impious Feast of Reason, Grégoire faced the howling throng, and dominated it by his dauntless courage. When the newly-organized Republic came to terms with the Pope in 1791, Grégoire became Bishop of

¹ *Vide supra*, p. 151; p. 171, &c.

² *Histoire des Sectes Religieuses: Qui sont nées, se sont modifiées, se sont éteintes dans les différentes contrées du globe, depuis le commencement du Siècle Dernier Jusqu'à l'Époque actuelle. Par M. Grégoire, ancien Evêque de Blois. Nouvelle Edition, corrigée et considérablement augmentée. Tome Deuxième. Paris. Baudouin Frères, éditeurs. Rue de Vaugirard, N^o. 17. — 1828—1845.* The work is in six volumes, of which the first five were published in the author's lifetime, but the sixth was posthumous, not being issued till 1845, sixteen years after the publication of the fifth volume.

Blois, and administered his diocese for ten years to the satisfaction of all parties. Then the *Concordat* between the Pope and the Emperor Napoleon proved too much for Grégoire's combination of Republicanism and Romanism. His Bishopric passed from him. It was but the beginning of ill-fortune. His unshakable fidelity to his principles cost him, in the long run, all the offices and distinctions with which Church and State had, in turn, thought fit to honour him.

During all these years, under Monarchy, Anarchy, Republic, Empire, and Monarchy again, Grégoire had persistently advocated the wide toleration of his earliest literary *Essay*. It is a sad comment on such a career to find that the Archbishop of Paris thought himself compelled to deny to Grégoire, on his death-bed, 1831, the last Rites of the Church, for which he had adventured life and sacrificed worldly prosperity.

As might be expected from an author with such credentials, the plan of the *Histoire des Sectes Religieuses* was revolutionary to a degree. In fact, it marks a new conception in Theological Literature. Till then, and perhaps since then, the compilers of Theological Handbooks have been wont to paint all creeds, save their own, in the most forbidding colours. Grégoire allowed each sect to speak for itself. In each case he had recourse to the accredited exponents, not to the prejudiced opponents, of the sect. For instance, the account of English *Freemasons* is mainly drawn from Preston's *Illustrations of Masonry*; that of the *Quakers* from Barclay's *Apology*; that of the *Methodists* from the Rev. John Wesley's own Works; and so on. The irreconcilable tenets of the various sects are left to balance themselves in the reader's mind as best they can.

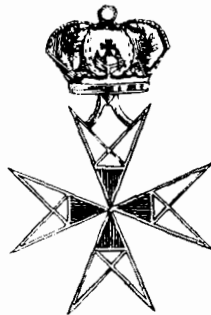
In pursuance of this plan, which left each Sect to stand on its own bottom, the *Ordre du Temple* and Palaprat had to be accepted at their own valuation. It must be admitted that their patriotic claims seem to have chimed in with Mgr. Grégoire's life-long pre-possessions.

The section devoted to *Les Templiers* covers twenty-five pages, and is adorned by two engravings, which we reproduce. The first illustrates the costume of a Templar: the second discloses the cipher. Some idea of the range of Mgr. Grégoire's Encyclopedic *Histoire* may be gathered from the single volume before us, which contains xxix. chapters, describing more than double that number of heterogeneous Religious or Semi-religious Sects and Communities. The Societies thus enumerated range from the *Illuminati* to the *Quietists*, and the article from which we quote finds itself wedged in between the *Carbonari* and the *Baptists*, nor are the *Francs Maçons* far distant. All these sections are practically unknown to the present generation, but they will repay perusal as they disclose the aspect in which such Societies desired to present themselves to the Continental public. In this respect, the section on the *Templars* is especially valuable, as it discloses the views which the *Ordre du Temple* was anxious to impress on outsiders.

The passage relating to the cipher runs thus:—

‘ This Latin Charter is written in characters peculiar to the Order. Imposture has now and again fabricated documents and even medals. We have all heard of the celebrated *Padouannes*, but the original of the Charter in question, when submitted to examination by experts, displays no symptom from which they could infer a forgery. It is to be found in the

ARS QUATUOR CORONATORUM.



Caractères correspondants aux caractères de l'Alphabet.

| | |
|---|---|
| a | V |
| b | ∠ |
| c | Λ |
| d | ∇ |
| e | ▷ |
| f | ◁ |
| g | Δ |
| h | ▽ |
| i | ∩ |
| k | ◊ |
| l | ℓ |
| m | ◊ |
| n | X |
| o | V |
| p | ∠ |
| q | Δ |
| r | ▷ |
| s | ▽ |
| t | ◁ |
| u | Δ |
| | ▷ |
| x | ∩ |
| y | ◊ |



Les manuscrits que l'on a ne portent point ces trois lettres d'après leur ordre. L'on suppose qu'elles représentent
α ζ. β.

third edition of the *Manuel des Chevaliers de l'Ordre du Temple*; 12mo, Paris, 1825, year 707 of the Order.¹ The Grand Masters from Larmenius onward have appended their signatures to it, in regular succession. Among the number, occur the names of Du Guesclin, three Armagnacs, one after the other, between 1338 and 1451; then Chabot-Montmorency, Valois, the Regent Philippe; with three Bourbons in succession, the Duke of Maine, Bourbon-Condé, Bourbon-Conti, etc. The list is without gap from the death of Jacques Molay down to Fabré-Palaprat, Grand Master since 1804, Doctor of Medicine, esteemed for his talents and for the excellence of his character.

In accordance with these facts, the Templars holding the continuity of the Order never to have been broken, assert that in 1324, the Scottish Templars, *excommunicated* [*Ital. in orig.*] by Grand Master Larmenius, were merely counterfeits of the Order of the Temple, who grew to be eventually the stem of the Masonic Societies."²

It is worth noting that in the passage quoted above the Degree of Doctor of Medicine is ascribed, for the first time, so far as has yet been ascertained, to B. R. Palaprat. No clue is given as to the University supposed to confer the Degree, and, notwithstanding the foregoing polite ascription, Palaprat seems not to have laid personal claim to such a distinction. The *Code Napoléon* was imperative on such points.

Two years after Palaprat's death, most of Mgr. Grégoire's sketch was reproduced by M. C.-H. Maillard de Chambure as an introduction to his *Règle des Templiers*, Paris, 1840. The cipher code was depicted more clearly, and sundry details were added, bringing the annals of the French Succession down to date. Notably, the name of Admiral Sir William Sidney Smith is added to the list of Grand Masters, as Palaprat's successor. With the Admiral's death, in 1840, the *Ordre du Temple* may be said to have dropped out of existence.³

Much of our space, perhaps too much, has been taken up with the *Ordre du Temple* and the French Templar Succession. No attempt could be made to curtail our task by referring to previous trustworthy accounts in the English tongue. Writers on both sides of the Atlantic seem to have contented themselves with alternate eulogy and invective. In this cloud of rhetoric is to be found the only semblance of support for their pertinacious efforts to confound the *Ordre du Temple* with the genuine Order of the Temple, or to connect either with Freemasonry.

If the rules that govern historical evidence are to be trusted, the *Ordre du Temple*, as manipulated by Palaprat and expounded in the authorised *Manuel*, was not the heir, but the counterfeit of the genuine *Militia Templi*; and, further, the *Ordre du Temple* was not the kindly foster-parent, but the uncompromising rival, of Freemasonry.

¹ "Page 43, et seq."

² "See *Manuel*, pag. 10, et seq."

³ *Règle et Statuts Secrets des Templiers, précédés de l'histoire de l'établissement, de la destruction et de la continuation moderne de l'Ordre du Temple, publiés sur les manuscrits inédits des Archives de Dijon, de la Bibliothèque Corsini à Rome, de la Bibliothèque Royale à Paris, et des Archives de l'Ordre. Par C.-H. Maillard de Chambure, Conservateur des Archives de Bourgogne. Paris. Brockhaus et Avenarius, Libraires, Rue de Richelieu, 60; Dijon, Lamarche, Libraire, place Saint-Etienne. 1840.*

THE SCOTTISH LEGEND, I.—1837.

THE RESEARCHES of Bro. David Murray Lyon in the records of Scotland, and the researches of Bro. Sir Charles A. Cameron, C.B., in the records of Ireland, leave no doubt that the Masonic Degree entitled KNIGHT TEMPLAR was introduced into the West of Scotland—the district hallowed to outsiders by the mystic attributes of Kilwinning—from the EARLY GRAND ENCAMPMENT of Ireland.¹ We have also the direct testimony of Dr. Charles Morrison that this Masonic Degree was introduced into Edinburgh in 1798 by the Brethren of the Nottingham Militia, who, as was customary in Army Lodges, worked under an Irish Warrant. From this same source, Alexander Deuchar, the “first Grand Master of the Scottish Masonic Knight Templars,” obtained his knowledge of the Degree in 1803.²

Presumably, the Scottish Templars, in common with all similar English-speaking Masonic organizations, were satisfied with some variant of the Legend that had satisfied the Early Grand Encampment (p 153). No sign of a fresh Legend is to be discerned for close on fifty years, when a new departure was made under the auspices of Dr. James Burnes, better known as the Chevalier Burnes,³ (1801-1862).

In 1836, Dr. James Burnes, who had attained high rank in the Indian Medical Service, returned to Europe on long leave. In the course of his Continental trip, he visited Paris, where he became associated with the *Ordre du Temple*. Dr. Charles Morrison has related how, in the Autumn of 1836, Dr. James Burnes was received into the *Ordre* by Palaprat *au coin de cheminée*; a neat French phrase which corresponds to our vulgar “on the sly.”⁴ The sequel shows the unobservant ease with which Dr. James Burnes, who was nothing if not a Scot, was led to endorse allegations that not only annihilated the so-called Scottish Succession, but actually speeded the Scottish Templars on their downward course with a parting Anathema.

Returning to Edinburgh in the winter of 1836, Dr. James Burnes set himself, with characteristic ardour, to create Great Pories of the *Ordre du Temple*, first in Scotland, and subsequently, in India. What success attended the efforts of the newly installed Chevalier may be gathered from the contemporary *Memoir* compiled by R.W. Bro. John Grant, his colleague in the Indian Medical Service.

“Before quitting Edinburgh, Dr. Burnes devoted a few leisure hours to his sketch of the history of the Knights Templars, having been encouraged to undertake the work by offers of valuable documents in the possession of old and noble families, and especially requested to leave amongst his friends some such token of remembrance. The book was brought out in a very elegant form by his friends Messrs. W. A. Laurie, and Robert Blackwood, but not more than a sufficient number of copies for distribution amongst intimate friends was printed. It contains illustrations of the curious fact mentioned in Mill’s Chivalry, that the

¹ *Chivalric Masonry in the British Isles*, by Sir Charles A. Cameron, C.B.; A.Q.C., Vol. XIII., p. 156; *History of the Lodge of Edinburgh*, Tercentenary Edition, 1900; Chapter XXX., *et seq.* The reader will bear in mind that until the fall of Malta in 1798 and its subsequent occupation by England, there was little risk of the Masonic Degree known as Knight of Malta, or Melita, or St. Paul, being mistaken for the Papal Order with which it has since been strenuously confounded.

² *History of the Lodge of Edinburgh*, by D. Murray Lyon, 1900; Chapter XXVIII. A.Q.C., Vol. XXV., p. 72.

³ Cf. *The Chevalier Burnes*, A.Q.C., Vol. XIII., p. 44, where will be found an admirable account, by Bro. R. F. Gould, of the Masonic career—outside Templarism,—of this amiable and accomplished Public servant.

⁴ *Charter of Larmenius*, A.Q.C., Vol. XXV., p. 72.

Order of the Templars has descended to our own days*, and traces the history of these Knights, and of those of St. John of Jerusalem in Scotland.”¹

* “*Vide Appendix II.*”

The section of the above-mentioned pamphlet by the Chevalier Burnes, dealing with the Knights Templars, forms an interesting Appendix to the *Memoir* from which the paragraph has been quoted. In it, the Chevalier Burnes gives a summary of the origin and scope of the *Ordre du Temple* as exhibited to him during his sojourn in Paris. The tenour of the summary leaves no doubt that the *Ordre* never presented itself to this ardent Freemason as a part of Freemasonry.

We quote the *Appendix* in full.

“THE CONTINUATION OF THE ORDER OF
THE KNIGHTS TEMPLARS.

“(Abridged from Dr. Burnes’ *Sketch*, Chap. IV.)

“But the persecution of the Templars in the fourteenth century does not close the history of the Order: for, though the knights were spoliated, the Order was not annihilated. In truth, the cavaliers were not guilty,—the brotherhood was not suppressed,—and, startling as is the assertion, there has been a succession of Knights Templars from the Twelfth century down even to these days: the chain of transmission is perfect in all its links. Jacques de Molay, the Grand Master at the time of the persecution, anticipating his own martyrdom, appointed as his successor, in power and dignity, Johannes Marcus Larmenius of Jerusalem, and from that time to the present there has been a regular and uninterrupted line of Grand Masters. The Charter by which the Supreme Authority has been transmitted, is judicial and conclusive evidence of the Order’s continued existence. This Charter of transmission with the signatures of the various Chiefs of the Temple is preserved at Paris, with the ancient Statues of the Order, the rituals, the records, the seals, the standards, and other Memorials of the early Templars.

“The Brotherhood has been headed by the bravest cavaliers of France, by men who, jealous of the dignities of knighthood, would admit no corruption, no base copies of the Orders of chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templar’s Red Cross. Bertrand du Guesclin was the Grand Master from 1357 till his death in 1380, and he was the only French Commander who prevailed over the chivalry of our Edward III. From 1478 to 1497, we may mark Robert Lenoncourt a cavalier of one of the most ancient and valiant families of Lorraine. Phillippe Chabot, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appear as Knights Templars, and Henry, the first duke, was the chief of the Order from the year 1574 to 1614. At the close of the Seventeenth century, the Grand Master was James Henry de Duras a Marshal of France, the nephew of Turenne, and one of the most skilful soldiers of Louis XIV. The Grand Masters from 1724 to 1776, were three princes of the royal Bourbon family. The names and years of power of these royal personages who acknowledged the dignity of the Order of the Temple, were Louis Augustus Bourbon, duke of Maine, 1724-1737,—Louis Henry Bourbon Condé, 1737-1741,—and Louis Francis

¹ MEMOIR of JAMES BURNES, LL.D., K.H., F.R.S., By JOHN GRANT, Esq., *Re-printed From DR. CORBYN’S INDIA REVIEW*, FOR SEPTEMBER 1840. *With an APPENDIX.* CALCUTTA: SAMUEL SMITH AND Co., No. 1, HARE STREET, 1840. The author of the *Memoir* was the Chevalier’s compeer in Freemasonry as well as in the Indian Medical Service, the one being Provincial Grand Master of Bombay, the other of Bengal, under the Scottish Constitution.

Bourbon Conty, 1741-1746. The successor of these princes in the Grand Mastership of the Temple was Louis Hercules Timoleon, Duke de Cossé Brissac, the descendant of an ancient family long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776, and sustained it till he died in the cause of royalty at the beginning of the French Revolution. The Order has now its Grand Master, Bernardus Raymundus Fabr  Palaprat, and there are colleges in England and in many of the chief cities in Europe.

“After this short account of the continuation of the Order, which we have extracted from Mill’s Chivalry, it may be interesting to describe the present nature and objects of the Institution, and we shall accordingly make a brief abstract of the Statutes established by the Convent-General, held at Versailles in 1705, under the Grand Mastership of the Regent Duke of Orleans, and by succeeding General Convocations so far as they relate to these subjects. The Order of the Fellow Soldiers of the Temple consists of two distinct classes termed a Superior and Inferior Militia; the former comprising all knights consecrated according to rites, rules, and usages, with their Esquires; and the latter, the humbler brethren or persons admitted *propter artem*, and the candidates, or as they are designated, the postulants, for the honour of Chivalry. Except as a serving brother no one is eligible even to the lower grade, who is not of distinguished rank in society, which in Great Britain is understood to imply, that station in life which would entitle a gentleman to attend the Court of his Sovereign. The Candidate must moreover be strongly recommended by Sponsors as a Christian of liberal education, eminent for virtue, morals, and good breeding, and in no case is a strict scrutiny into these qualifications dispensed with, unless the aspirant be a Knight of Christ, a Teutonic Knight, or the descendant of a Knight Templar. Should he be ambitious of the rank of Novice Esquire, which usually precedes Knight-hood, he is farther called on to produce proofs of nobility in the fourth generation; and a deficiency in this requisite can only be supplied by a formal decree of the Grand Master conferring on him the nobility necessary for his reception. Considerable fees are paid by all entrants; and members on being promoted to the equestrian honors of the Order, are expected to make an oblation to the Treasury, the amount of which cannot be less than four drams of gold, but generally very far exceeds that sum. Before receiving the vow of profession, which is still administered to all Chevaliers, the Candidate makes a solemn declaration either that he does not belong to the Order of Malta, or that he abjures the spirit of rival hostility which actuated the Knights of St. John in former days against the Templars. These preliminaries being arranged, his petition is finally decided on, either in a Conventual house, or by the special legate of the Grand Master, in whose name only his reception can be proclaimed, and once armed a Knight, and consecrated a Chevalier of the Temple, he cannot on any pretence whatever renounce the Order.

“At the Head of the Hierarchy of the Order, ranks the Convent-General, or Assembly of the Knights, but the Executive power is vested in the Grand Master. He is elected for life from among the Knights, and it is declared impious to substitute a successor to him unless he be deceased, or shall have voluntarily abdicated; he may even nominate his successor by testament or otherwise to the Convent-General. He can create new houses and dignities in the Order, cancelling those already constituted, remit penalties, and confer all benefices and offices, the collation to which is not specially provided for in the statutes. He confirms all Diplomas of profession and patents of appointment, and may send legates possessing powers delegated by himself to different countries.

“Next in honour to the Grand Master, unless he has publicly appointed a delegate or successor, are his four Deputes, or Vicarii Magistralles, who are nominated by himself, and removable at his pleasure. After these follow the members of the Grand Council, which consists of the Supreme Preceptor, and the eight Grand Preceptors, the Primate of the Order, and his four Coadjutors General, with all the Grand Priors, Ministers, and other principal dignitaries that may be present at the Magisterial City. Each nation of the Order is presided over by its Grand Prior appointed for life, whose Language comprises the various subordinate divisions of Bailiwicks or provinces; Commanderies; Convents of Knights and Noviciate Esquires; Abbeys of Ladies and Canoness [*sic*]; Chapters of Postulants, and Conclaves of Initiation. Except in special cases, no Chevalier is eligible for a Commandery before the expiration of two years from his having obtained the honours of Knighthood, and in like manner no Commander can be appointed a Bailli, nor any Bailli a Grand Prior, before the same period has intervened.

“In order that the objects of the Institution may be distinctly understood, we shall now proceed to translate a decree by the present Grand Master, bearing date the 4th. September 1826, in explanation of the Vow of Profession, which has been already referred to, observing, at the same time, that the Order of the Temple, being exclusively devoted to the Christian religion, cannot be considered in the slightest degree connected with Free Masonry, which, it is well known, welcomes equally to its bosom the Jew and the Gentile, the Christian, and the Mahomedan, requiring from each only a belief in a Divine Being, with a just sense of moral rectitude and conscientious obligation. The decree alluded to states that as the vow contains many dispositions which, misconstrued, might appear incompatible with the advance of knowledge and the manners of the age, it is declared that Candidates sign it under the following interpretation:—

“1st. That by the vow of poverty, the Order does not mean to submit the Chevaliers to an absolute poverty, but to remind them that they ought always to be ready to share their fortune with the unfortunate, and to sacrifice it for the wants of the Order.

2d. That the vow of chastity, and of obhorring lewdness, is the solemn engagement of fulfilling the obligation that society imposes on all men to labour to overcome their vicious propensities, in order not to outrage either decency or morality.

3d. That the obedience due to the Grand Master, and to the dignitaries of the Order, does not exclude the duty imposed on every chevalier of conforming himself as a man, to natural right, and of obeying, as a citizen, the government of his country.

4th. Lastly, That the Templars are not ambitious of subduing the physical universe to their domination, but the nations that cover it to Christian morality.

“The habit of the Order consists, as formerly, of the white tunic and mantle, with the red cross on the left breast; a white cap with a red feather; a white silk sash fringed with red; white pantaloons, buff boots, gold spurs and an equestrian sword with a silver hilt. The dress differs somewhat according to the rank of the individual, but every Chevalier is bound to wear the gold ring of profession, with the Cross of the Order and the letters, P. D. E. P., together with his own name, and the date of his reception, engraven thereon. Each Knight also is decorated with the conventual cross or jewel of the Order, which consists of a gold cross of eight points enamelled white, surmounted by the Grand

Master's Crown, and bearing on its centre a cross pattée enamelled gules. The ribband or collar with which the cross is worn is red silk, edged with white.

"In concluding these observations, we regret to say that the Order of the Temple, notwithstanding its undeniable claims to honourable distinction, has never enjoyed much consideration amongst our countrymen. Its exclusive character, together with the great expense and difficulty which attend admission into its ranks, no Englishman being legitimately eligible, unless formally recommended by the illustrious Grand Prior of England, has raised against it a host of enemies. Hence, calumnies have been propagated against it, and an institution perfectly unconnected with politics, and actuated by the purest principles of Christian Philanthropy, has been represented as engendering false notions of Government and wild infidelity. But the registers of the Temple contain the respected names of Massillon and Fenelon; Frederick the Great, and Napoleon¹ sanctioned its ceremonies and honoured its officers; and even in these days, princes of the blood and some of the most illustrious nobles, of our own and other countries, have not disdained to display the humble ring of profession, along with the gorgeous decorations of the Garter and the Golden Fleece. Scattered over the mighty empire of Great Britain, there are not more than forty subjects of his Majesty who are Knights Templars; and the whole Members of the Orders do not probably at this moment exceed three hundred; but we assert, without fear of contradiction, that no institution equally limited can boast of a greater number of distinguished and honorable associates.

"P.S. 1840.—Since the above was written, about twenty gentlemen have been enrolled as Knights Templars within the Grand Priory of India. The following are now the British subjects holding dignities in the Order: Fra. H.R.H. the Duke of Sussex, Grand Prior of England; Fra. the Duke of Leinster, Grand Prior of Ireland; Fra. the Right Hon. C. Tennyson D'Eyncourt, Grand Prior of Italy; Fra. General Geo. Wright, Grand Prior of India; and Fra. James Burnes, K.H. Grand Prior of Aquitaine, G. Preceptor, and Magisterial Legate. In 1838, the Grand Master, Bernard Raymund Fabrè Palaprat, being on his death-bed, nominated, by testament, as his successor, our illustrious countryman, Admiral Sir Sidney Smith, who ruled the Order till his demise in the present year, having been, we believe, the first British subject, who ever did so. The late lamented Earl of Durham was Grand Prior of Scotland, having succeeded to that dignity on the promotion of the Duc de Choiseul to be Supreme Preceptor. The Duc de Choiseul had long been a competitor for the Grand Mastership, and had he lived, it is probable he might now have obtained his object. He was the leader of a powerful party in the Order which considered that the Chevalier Fabrè Palaprat, not being of illustrious descent, and having succeeded to the government of the Order

¹ En 1811 Napoléon, empereur, revenant à ses idées sur l'importance de cet ordre, tant sous le rapport civil que sous le rapport religieux, fit appeler le grand-maitre Bernard-Raymond et après plusieurs questions à sa manière sur l'état actuel de l'ordre, sur ses statuts, etc. il s'informa des époques de ses assemblées. Apprenant qu'il y en aurait bientôt une pour la célébration de l'anniversaire du martyre de Jacques de Molay, l'empereur s'empara de cette circonstance, et donna des ordres pour que cette cérémonie se fit publiquement avec une grande pompe religieuse et militaire. Une place d'honneur était réservée pour le grand-maitre et ses lieutenans généraux. M. Clouet chanoine de Notre-Dame, coadjuteur-général du primat du Temple, et revêtu du camail primatial, prononça l'oraison funèbre du grand-maitre martyr. — L'Empereur don Pedro, après avoir accepté le titre de premier chevalier d'honneur du Temple, autorisa un de ses ministres à recevoir le brevet de grand-prieur titulaire du Brésil; et l'on ne peut douter, d'après la correspondance de ce ministre avec le grand-maitre Bernard-Raymond, que don Pedro n'eut l'intention de faire ré fleurir l'ordre du Temple au Brésil, comme aussi en Portugal où il avait été sauvé de sa destruction en 1312 par le roi Denis, qui créa l'ordre des chevaliers du Christ, et en donna les dignités aux chevaliers proscrits par le décret de Clément V.—*Biographie des Hommes du Jour*, Paris, 1836."

temporibus infaustis, when the ancient nobility of France were scattered by the troubles of the revolution, ought to have resigned his Abacus in favor of Bourbon Montmorenci, or some other scion of a princely line, at the restoration."

Some of the names and details set forth in the foregoing quotations re-appear in the corresponding proclamations of the newer organization, which superseded this off-shoot of the *Ordre du Temple* as soon as the Chevalier's back was turned on Edinburgh. Others occur in the Lists of the older organization that bore allegiance to Alexander Deuchar and not a few of the entries, including the name of the Chevalier Burnes himself, appear in all three sets of Lists. There was no check on the contradictory assumptions that passed for Masonic investigations a hundred, nay, fifty years ago. It may even be that the ailment has not yet been completely purged away. Naturally, the "offers of valuable documents in the possession of old and noble families" came to naught: such documents did not exist, as far as the perpetuation of the Order of the Temple was concerned. We shall presently see how the hint was taken in the next phase of the Scottish Legend, and how adroitly a shadow of a bridge was projected over the historical gulf by a master hand.

The Chevalier Burnes cherished no illusions about the supposed connection between the Templars and Freemasonry, and he seems to have mastered the cogent fact that the Order of St. John of Jerusalem was the last place in the world where an excommunicated Templar would seek or find refuge. Neither proposition commended itself to the Scottish Fraternity. When the Chevalier Burnes retired from the Colonial Service, and took up his abode in Scotland in 1850, he found the Legend of the *Ordre du Temple* universally discredited in favour of a fresh setting of the story. The new Legend disguised its novelty by incorporating such features of the old-fashioned Irish Legend as were already familiar to the Scottish Encampments, and successfully appealed to Scottish patriotism. Thereupon, the Scottish off-shoot of the *Ordre du Temple* died of inanition.

THE SCOTTISH LEGEND, II.—1843.

The earliest public intimation of the new phase of the Scottish Legend would seem to be in the form of a letter to a well-known Edinburgh newspaper. This letter, which is subjoined in full, was evidently intended as a counterblast to an obituary notice of Admiral Sir Sidney Smith, in which eulogistic reference had been made to the *Ordre du Temple* and its Edinburgh off-shoot.

Sir Wm. Sidney Smith (1764-1840), whose heroic defence of Acre (1799) has covered his name with imperishable glory, had long given up the practice of his profession. Relieved of the constraint that had been imposed by Napoleonic strife, this vainest and bravest of sailors set up residence in Paris, and speedily acquired a reputation for true English eccentricity. His name is frequently mentioned by contemporaries in connection with the *Ordre du Temple*. Ultimately, the gallant Admiral was reputed to be the successor of Palaprat, though the source of his authority, the nature of his functions, and even the proper title of his post were left in doubt. These doubtful points, however, were never settled. When the famous Admiral died, 26th May, 1840, scarcely eighteen months after Palaprat, the *Ordre du Temple* had already dropped out of active existence.¹

With these introductory remarks, we subjoin the letter.

¹ *Règle et Statuts Secrets des Templiers*; par C.-H. Maillard de Chambure, Paris, 1840; *Appendice I*, p. 116. In this work, by an odd solecism, the *Appendices* are prefixed to the Text.—*Histoire des Sectes Religieuses*, par Gregoire, Ancien évêque de Blois, Paris, 1828; Vol. II., p. 392, et seq.

"KNIGHTS TEMPLARS.

To the Editor of the EDINBURGH ADVERTISER.

SIR,

I read a few days ago in the *Observer*, a paragraph purporting to be a notice of the late gallant Sir Sydney Smith, the greater part of which, however, is an account of the spurious order of the French Knights Templars. As a good deal of ignorance prevails regarding the soi-disant and real Order of the Temple, which last is often, though erroneously, confounded with the Masonic institutions, perhaps a short history of both may not be unacceptable to your readers.

All the world knows that Jacques de Molay, twenty-fourth Grand Master of the Temple, was burned at the stake by order of Philip the Fair King of France and Pope Clement V. in the year 1314, after having been seven years in prison; and that at the same time the Order was put down and discountenanced all over Europe. The alleged causes for this persecution were heresy and domestic crime, which the investigations of subsequent historians have proved to be utterly groundless. The real motive was the power and extensive possessions of the Order, and also the dread prevalent amongst governments in all ages, and more especially in the darker ones, against the political machinations of secret societies. In England the order was entirely suppressed. In Scotland the examination was conducted under the direction of Edward I., (who then styled himself Regent of the Realm.) and Sir Walter de Clifton, Grand Preceptor of Scotland, along with one other knight, was tried by special commission at Holyrood on the general charge against the Templars. The advance, however, of Robert the Bruce and the fearfully unsettled state of the country caused the commission to be broken up before sufficient evidence was filed to justify any sentence. De Clifton joined the standard of King Robert, fought in many of his engagements, more especially in the memorable battle of Bannockburn, and as the Order had been suppressed in every other country, except Scotland, was by the universal voice of his brethren, elected Grand Master in place of Jacques de Molay. The high dignity of the Master of the Temple being thus vested in the Scottish knights, it was handed down in regular unbroken succession until the time of the Reformation, although it would appear that an attempt had been made, but successfully resisted, to sink the military character and merge the Order entirely in the priesthood. At the Reformation, of course the constitution of the Temple underwent a considerable change. The priestly functions of the knights, so far as the vow of celibacy and many other restrictive obligations were concerned, were abolished, and all the ceremonies pertaining to the Roman Catholic Religion, so far modified as to suit a Protestant conscience. In Cromwell's time, when the suspicion of secret societies was doubly acute, the Scottish Templars threw themselves under the protection of the Masonic body, which, as is well known, the wily Protector rather fostered than discouraged—a singular deviation from his usual policy. This was the original of that intimate connexion between Free-masonry and the Temple, which has ever since subsisted. it being now a rule that no candidate shall be admitted for probation to the Order unless he has passed the various degrees of the Masonry of St. John, and also a higher grade, known as the Royal Arch Chapter. In the year 1809, the Scottish Templars, at their Grand Conclave, determined that the Order, which for some time had been kept from public view, should again be placed on a more conspicuous footing, and for that purpose they addressed a memorial to his Royal Highness Edward Duke of Kent, father of her present most gracious Majesty, requesting him to take upon himself the style of Royal Grand Patron of the Order. Accordingly, the Duke of

Kent issued a Charter of Confirmation to that effect, dated the 3rd. December, 1809, and the Order has continued to flourish down to the present day, when Admiral Sir David Milne fills so worthily the office of Grand Master, being the seventy-second in succession from Hugo de Payence, founder of the Order, or the forty-eighth from Jacques de Molay, who perished at the stake.

As to the French pseudo-Templars, their history is this. They allege that de Molay, when in prison, nominated as his successor one Larmenius, whose first care was to excommunicate the Scottish Templars, or, according to the pretended bull, to place them "extra gyram Templi," on account of their having, contrary to their oath, borne arms against a Christian King, viz., Edward I., the arch-enemy of Scotland. This precious historical document was a late invention of the pseudo-Order, who found it necessary, with the view of establishing their own claim of antiquity, to extinguish the genuine Scottish branch, to whom they must otherwise have yielded. Besides this, they have published a list of the different Grand Masters down to the present day, amongst whom they profess to number the Princes of the Bourbon blood. Unfortunately, this brilliant roll, so prolific in lofty names at periods when records are few, has ended in a pedicure or chiropodist of the name of Palaprat, who died several years ago, without leaving a successor. Sir Sydney Smyth was never Grand-Master, but merely, as the writer in the *Observer* remarks, took upon himself the office of Regent. Since Palaprat's demise, the French Order seems to have sunk into its pristine insignificance, at least we are not now as formerly favoured with flaming accounts of its chapters. The real fact is, that in France the soi-disant Templars were the mere mushrooms of Masonry, which, as is well known, has been carried to a greater extremity in that country than in any other, not even excepting America. The Scottish Order, on the contrary, seems to be in a flourishing state at present, as I can personally vouch for, having been no later than Tuesday last at a chapter of the Metropolitan or Canongate Kilwinning Priory, at which no fewer than thirty Knights attended.

I must apologise to you, Mr. Editor, for having occupied so much space in discussing a matter which to some may appear of little importance, but it is one interesting in an historical and antiquarian point of view, and may serve to disabuse those who believe at present that the famous Order of the Temple vanished from the face of the earth upwards of five hundred years ago.

I am, Sir,

Your most obedient servant,

A COMPANION OF THE ORDER."

The foregoing letter to the *Edinburgh Advertiser* may be traced, directly or indirectly, to Bro. James Linning Woodman, C.S., whose handiwork is everywhere apparent in the opening stages of the rehabilitation of the Scottish Legend. His name is prominent among the first Grand Officers as Grand Secretary and Treasurer, accompanied in the original edition by a *naïve* schedule of his pecuniary perquisites.¹

The circumstances attending the rejection of the French *Ordre* and the adoption of a Scottish line of descent are too near our own day to allow them to present themselves in proper perspective, but the primary inspiration was assuredly the fervent patriotism of which the Scottish nation is so justly proud. To this cause an unenthusiastic onlooker, might also ascribe the ready acceptance on which the Scottish Legend can still count.

¹ *Statutes of the Religious and Military Order of the Temple, as established in Scotland*: Edinburgh, 1843: page xxi., and page 23.

Like the Chevalier Burnes and Dr. R. T. Crucefix, Bro. J. L. Woodman owed association with Masonic K.T. Degrees to the seed which the Early Grand Encampment of Ireland had so successfully sown in Great Britain. All three belonged to the section which Alexander Deuchar claimed to rule. This worthy Lowland Scot, who had some local reputation as an heraldic engraver, suddenly and almost paradoxically burst on the public gaze in 1811 as Grand Master of the Masonic Templars of Scotland—and of everywhere else that would acknowledge his jurisdiction. Dr. Charles Morrison tells the story of Deuchar's initiation into the Order, some two years after his own, at the hands of the same Army Lodge under Irish auspices. The circumstance seems to have escaped the observation of the present generation of historians of the Scottish Order of the Temple, though it was so well known to the last generation as to be included in Dr. Mackay's *Encyclopedia of Freemasonry*. As a natural consequence of its environment the new Templar Legend, propounded to the readers of the *Edinburgh Advertiser*, could not but adopt such features of the old Irish Legend as were already familiar to the Scottish branch of the Early Grand Encampment, and were consistent with the patriotic enthusiasm that could alone render the version justifiable and acceptable.

Comparison between the earlier and later forms of the Legend will show that the selection was not made without judgment, but the acceptance of the later form was really due to the literary support given it by Bro. W. E. Aytoun (1813-1865) the celebrated Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Bro. Aytoun, whose name stands next to that of J. L. Woodman in the original List of Grand Officers for 1843, was then approaching the zenith of his fame, and obtained the Professorship two years later. His literary stature was conspicuous even among the intellectual giants that have earned for the Scottish Metropolis the cognomen of the *Modern Athens*. His work abides with us unto this day. The *Historical Notice of the Order* prefixed to the *Statutes*, of 1843, is universally ascribed to his pen, and the bulk of it still stands, with minor emendations, as Introduction to the existing *Statutes of the United Order of the Temple and the Hospital in Scotland*. The handiwork of the great Master of English leaves nothing to be desired from the literary point of view.

From the historical point of view, the author of the *Historical Notice* seems to have descried that much was wanting in the Legend. The weak spots are propped up by citations and inferences. Unfortunately, closer subsequent investigation has failed to show that the citations justify the inferences, so that they serve rather to mark than to screen the joints in the harness.

The fundamental assumption that the rival Order of St. John of Jerusalem could, at any time, have received the Templars into its community, and that it had so received them at the time of their excommunication, must be thrust aside. The misconception could only have arisen in Protestant countries long after the Reformation, at a date when the force of the Canon Law had had time to drop into desuetude. Well aware of the weakness of the position, the author of the *Historical Notice* sought to cloak the point by citing two Latin Cartularies. The student, however, who is at the pains to wade through the Low Latin of these formidable documents, will find that, as far as the cartularies are concerned, the aim of the Order of St. John of Jerusalem was not the restoration or perpetuation of the excommunicated Templars, but the untrammelled spoliation of their hereditaments.

With like intent, passages from Sir Walter Scott's dramatic poem of *Halidon Hill* are subjoined to the *Historical Introduction*. Sir Walter had been careful to explain

in the *Notes* appended to the play, that the poem was a pure work of fancy, the incidents and characters being transferred by poetic licence, from the Battle of Homildon Hill, 1402, to the Battle of Halidon Hill, 1333. Despite this direct disclaimer of chronological accuracy, the *Historical Notice* treats the entry of a Knight Templar among the *dramatis personæ* as though it conveyed Sir Walter's approval of the thesis that in 1333 and 1402 the titles of Knight Templar and Knight Hospitaller were convertible terms.

In the further embellishment of the Scottish Legend of 1843, the centre of the stage is held by an anonymous letter, curiously parallel in its setting to the anonymous letter that had introduced the Legend to a Scottish audience. Like the former letter, the latter was addressed to the *Edinburgh Advertiser*, in which it appeared on 1st December, 1843. It was skilfully drawn up, with an eye towards its lurking assumptions, not less than towards its bold assertions. It professed to relate how the Grand Mastership devolved on and was accepted by the young Pretender, in succession to Graham of Claverhouse, the Earl of Mar, and the Duke of Athole. The letter jumped with the general judgment and speedily obtained credence, both within and without the Order. It has been frequently reprinted, and in spite of duplicate versions has maintained its ground to our own time. As lately as 1900, Sir Charles A. Cameron, C.B., in his admirable sketch of Chivalric Freemasonry, summed up the current appreciation of the letter in the phrase: "Thus there is fairly strong presumption that at the time, 1745, when Prince Charles Edward was in Scotland, some kind of Knight Templar was in existence—probably introduced from France by the Pretender's partizans."¹

Since that sentence was penned, the authenticity of the letter, always questionable because uncorroborated, has been completely set aside by the investigations of Dr. W. Begemann, the most eminent of German Masonic Scholars. In the essay on the KNIGHT TEMPLARS to which reference has already been made, Dr. Begemann has subjected the letter to the canons of historical criticism with a thoroughness of search and a cogency of conclusion that have never been surpassed. The result at which Dr. Begemann arrived was that the letter could not have been written by the personage to whom it was ascribed; that it could not have been received at the specified date by the personage to whom it was supposed to be addressed; and that the happenings it purported to narrate were imaginary. The various steps by which this conclusion was forced on the investigator are given at length in *Die Tempel herrn*, and a brief summary will be found by the English reader in Bro. W. J. Hughan's latest work on the *Jacobite Lodge in Rome*, where will also be found version of the letter printed in the *Historical Notice* of 1843.²

The form assumed by the later Scottish Legend at its issue in 1843 was incomparably superior to previous essays. Its literary style and finish diverted attention from its unsound historical foundation. The less patriotic and less artistic Legend formulated in 1837 stood no chance before it. So with the crude old Irish Legend, which had been imported into Scotland along with the Degree itself, in the days of the Early Grand Encampment.

¹ *The Origin and Progress of Chivalric Freemasonry in the British Isles*, by Sir Charles A. Cameron, C.B. A.Q.C., Vol. XIII., 1900, p. 157.

² *Die Tempelherrn und die Freimaurer*: von Dr. Wilhelm Begemann: Berlin, 1906; Section III., p. 50 *et seq.* *The Jacobite Lodge at Rome*, by Wm. Jas. Hughan, Torquay, 1910, Chapter III., p. 25. The classical student, comparing the lesser with the greater, will note the curious parallelism between the methods of Dr. Begemann when applying the canons of historical criticism to the letter, and those of Richard Bentley, when dealing with the *Epistles of Phalaris*.

DISCLAIMER OF FREEMASONRY.

No sooner had the GRAND CONCLAVE OF THE TEMPLE in Scotland found its feet than it hastened to follow in the footsteps of the *Chevaliers de l'Ordre du Temple* rather than in those of any organization of Masonic KNIGHT TEMPLARS already existing in the British Isles. The former contemptuously dissociated themselves from Freemasonry. The latter rested their claim to existence on the fact that they were inseparable from Masonic Lodges. The claim had been recognised by the highest authority in English Freemasonry.

The most famous, and perhaps the most important of the ARTICLES OF UNION of 1813 stands as follows:—

“II. It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more, viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.”¹

Thus, the practice of the Army Lodges, which we have traced from the Irish Army Lodges before Boston, U.S.A., in 1769, to the similar Lodge in the Northamptonshire Regiment in garrison at Edinburgh in 1801, obtained substantial recognition, on behalf of the English-speaking Fraternity, in the ARTICLES OF UNION of 1813.

Unmindful of such recognition, and regardless of the rights and requirements of existing Scottish Encampments, the new GRAND CONCLAVE OF THE ORDER OF THE TEMPLE in Scotland took early opportunity of freeing itself from Freemasonry. A few months after the publication of the Legend, the new organization issued a circular dated 11th March, 1844, which, in the official words of the Registrar, J. Linning Woodman, directed attention:—

“More especially to that enactment which dispenses with necessity that Members of this Order, received hereafter in Provincial Priories, should belong to any Masonic Association.”²

Hereupon, the Scottish Legend passes, of its own motion, *extra gyram Latomix*.

¹ Would it not be desirable that writers on Masonic History should quote the foregoing Article in its entirety whenever they cite its authority on Degrees? The version in the text is taken from an official copy, signed, countersigned, sealed and delivered by the proper authorities on behalf of *both* the Grand Lodges in question, and formally adopted by the resulting United Grand Lodge of England, 1813. In the previous generation, the Grand Lodge of All England (York) had signalised its fitful existence by expressly acknowledging, on 2nd July, 1780, the K.T. Degree to be a constituent part of Freemasonry. This recognition was presumably due to the influence and practice of Army Lodges, as the Antients' Lodge in the Inniskilling Dragoons had been so active in the recrudescence of the G.L. of All England, in 1770, that it was commonly believed to have been Warranted by that Grand Lodge.

² The corresponding words of the actual enactment are: “It is not necessary that persons admitted” to the Scottish Order of the Temple “shall have obtained any Masonic Degree,” provided they pay extra Installation Fees. See *Appendix. Statutes of the Religious and Military Order of the Temple*, Edinburgh, 1843, pp. 1, 11.

IV.—TEMPLARIA SEROTINA.

LEGENDARY AFTERMATH.

It will be gathered from the foregoing pages that the K.T. Legend current in Encampments working in England, as well as in Scotland, a hundred years ago, could not be other than the Legend inherited along with the Degree itself, from the Early Grand Encampment of Ireland. The same conclusion holds good, *mutatis mutandis*, as to the K.T. Degree imported by the Army Lodges into the United States of America, and, indeed, into all English-speaking jurisdictions. This Legend, which we have seen to be clearly distinct from that underlying the Continental Degree of Vengeance accompanied the K.T. Degree from Ireland in the eighteenth century. In the succeeding century, it was naturally subject to local modifications, of which two are especially noteworthy.

The first in point of time was caused by the re-opening of Paris and the Continent generally to English visitors after the restoration of the Bourbons and the battle of Waterloo. The visitors brought home with them to the Metropolitan Encampments some knowledge of the French *Ordre du Temple*, and tried to fit it into the English Ritual. Later on, parallel, though dis-similar, modifications engendered by contact with the brand-new Scottish Legends, found their way into Deuchar Encampments, especially in the North of England, so readily accessible to Scottish intercourse.

Subject to these modifications the K.T. Legend current in England must be regarded as substantially unaltered till the radical re-arrangements, 1865-1870.

Such have been the Legends framed to account for the introduction of the Degree of MASONIC KNIGHT TEMPLAR into the Masonic Cycle. Each of these Legends has obtained credence and found partizans individually: no person has yet been credited with believing them all at one and the same time.

Reviewing the constitution and environment of English-speaking Freemasonry a hundred years ago, two main motives seem to have actuated the Brethren, who sought to adorn the Freemasonry of the British Isles with the glamour of the most famous of the extinct Orders of Chivalry.

These two motives were Patriotism and Christianity.

Naturally, the composition or introduction of a Degree embodying these principles fitted into the Irish system, which had never adopted the "variations in the established forms" forced on the Grand Lodge of England in 1730 by circumstances that had no parallel in Ireland, where the notion of a sequence of Degrees still obtained. The idea of Patriotism appealed irresistibly to the Army Lodges where the K.T. Degree first found footing. In Napoleonic times, when the K.T. Degree had crossed from Ireland to England, Dunckerley's first care was to assure himself of the readiness of the K.T. Encampments to take on themselves the duties of a Volunteer Force. To-day the splendid organization of Masonic Knight Templars of the United States owes much of its popularity to the fidelity with which it has adhered to the idea of a National Military Force, ready and willing to serve in the field in time of need.

Inspiring as such an incentive may have seemed to the Military Lodges, the primary motive of combining the tenets of Christianity and of Freemasonry into a harmonious whole, must have soared to still higher flights in the general conception.

The Christian faith was already professed by all Brethren known or accessible to the framers of the new Degree ; save by an insignificant sprinkling of Jews and a hypothetical fraction of Mahommedans. Why, then, should not the extinct glories of the Order of the Temple presage a new Crusade in which the champions of Christianity should be Freemasons ? Could there be a nobler aim than to put into practice the admonition of the Apostle of the Gentiles, " To do good unto all men, especially unto them who are of the Household of Faith." ?

In reply to such a question, the present writer is proud to sign himself

W. J. CHETWODE CRAWLEY, G.C.T.,
Great Priory of Ireland.

CONVENTIONAL CHIVALRIC COSTUMES,

1585.



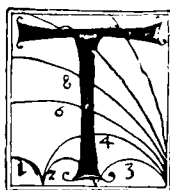
TRADITIONAL HOUSE-COSTUME OF
EXTINCT ORDER OF THE TEMPLE.



HOUSE-COSTUME OF THE
ORDER OF MALTA.

Photographic reproductions of the original woodcuts in [FRANCISCUS MODIUS] *Cleri totius Romanæ Ecclesiæ subjecti, . . . habitus . . . a J. Ammanno expressi. . . . Francoforti, 1585.* (Brit. Mus. Cat.).

FRIDAY, 3rd OCTOBER, 1913.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. E. H. Dring, W.M.; J. P. Simpson, P.A.G.R., I.P.M.; W. B. Hextall, J.W.; The Rev. Canon J. W. Horsley, P.G.Ch., P.M., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; W. Wonnacott, S.D.; Edward Armitage, P.Dep.G.D.C., J.D.; F. W. Levander, Stew.; A. Cecil Powell, Stew.; and John T. Thorp, P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. Fred H. Postans, The Rev. E. C. Tippetts, The Rev. Prebendary Arthur J. Ingram, P.G.Ch., H. A. Badman, J. Smith, H. R. Justice, Jervis Wegg, Capt. Aleyn W. Stokes, F. Postans, Lawson McCreary, H. E. Sadler, Dr. William Hammond, P.G.D., Herbert Bradley, P.Dis.G.M., Madras, Walter Dewes, C. A. Newman, W. Leonard Staines, Chas. J. Higgs, W. Howard-Flanders, Gordon P. G. Hills, V. B. M. Zanchi, Leon Vermont, John A. Pruen, A. J. Prewer, J. C. Zabban, Charles S. Burdon, F. Baden Fuller, Edward F. Jones, G. H. Lutetchford, Col. J. R. Thomas, V.D., Col. Sir Howland Roberts, Bart., R. E. Landesmann, Edward Tappenden, A. B. Joscelyne, Curt Nauwerck, H. Hyde, Herbert Burrows, The Rev. H. Saumarez Smith, G.Ch., New South Wales, Fred A. Robinson, H. Woodman, H. F. Raymond, Wm. J. D. Roberts, G. A. Crocker, Fred. Armitage, T. Fredk. Isherwood, Hy. T. Wood, W. F. Keddell, W. A. Evens, Geo. C. Williams, Charles Clarke, P. H. Hood, J. Walter Hobbs, S. J. Fenton, Captain W. P. Bennett, Mihill Slaughter, P.A.G.D.C., Bedford McNeill, J. F. H. Gilbard, R. Ghislain, C. Gough, A. H. Vince, F. P. Robinson, D. Bock, Henry J. Dalgleish, Walter H. Brown, P.G.Stew., The Rev. Carey F. Knyvett, Algernon Rose, Robt. A. Gowan, Max Infeld, Albert C. Grover, The Rev. C. E. L. Wright, P.G.D., F. W. Mitchell, W. J. Spratling, P.G.S.B., The Rev. E. Bucknall L. Smith, G. Vogeler, J. Powell, Leonard Danielsson, C. F. Sykes, F. S. Laskey, L. Wild, A. C. Beal, W. Knowles, Reginald C. Watson, and G. H. Kitchener.

Also the following Visitors: — Bros. George Uttley, Incorporated Society of Musicians Lodge No. 2881; Orton Bradley, Westminster & Keystono Lodge No. 10; C. A. Bassett Smith, Hiram Lodge No. 2416; Henry Ptery, P.M. Athenaeum Lodge No. 1491; J. G. Parker, P.M. Mozart Lodge No. 1929; Henry Crane, I.P.M. Kingswood Lodge No. 2278; Hans Ladewig, Lodge zur Siegenden Wahrheit, Berlin; Charles Compton, Islington Lodge No. 1471; Stanley Uddle, J.D. Maybury Lodge No. 969; D. H. Wassell, Org., Westminsterian Lodge No. 3344; and R. Henry Penney, Constitutional Lodge No. 55.

Letters of apology for non-attendance were received from Bros. Admiral Sir A. H. Markham, K.C.B., P.Dis.G.M., Malta, P.M.; T. J. Westropp; E. Conder, L.R., P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; J. P. Rylands; Edward Macbean, P.M.;

G. Greiner, P.A.G.D.C., P.M.; William Watson; Sydney T. Klein, L.R., P.M.; R. F. Gould, P.G.D., P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.; L. A. de Malczovich; and Fred. J. W. Crowe, P.G.O., P.M.

Bro. Edward Armitage, P.Dep.G.D.C., was elected Worshipful Master for the ensuing year; Bro. Hamon le Strange, Pr. G.M., Norfolk, P.M., was re-elected Treasurer; and Bro. J. H. McNaughton was re-elected Tyler.

Five Lodges and forty-one Brethren were admitted to membership of the Correspondence Circle.

A hearty vote of thanks was unanimously accorded to Bro. W. J. Songhurst for the painstaking labour and assiduity with which he had edited the tenth volume of *Quatuor Coronatorum Antigrapha*, containing the Minutes of the Grand Lodge of England (Moderns) from 1723 to 1739.

The SECRETARY called attention to the following


EXHIBITS.

By Bro. E. H. DRING.

Silver WATCH, with Masonic emblems painted on the dial. This was made by John Pung, of Hastings, in 1808. The initials of the owner, R.H., are engraved on the back of the outer case and on the top of the stem. The watch has a silver fob chain, with two Masonic jewels, attached, Craft and R.A.

By Bro. W. B. HEXTALL.

Autograph LETTER of John Noorthouck (editor of the 1784 *Book of Constitutions*) dated Feb. 7th, 1776, from "Bernard's Inn, Holborn," and signed:—

your most obedient servant


By Bro. G. GREINER.

K.T. SWORD, made by Pilling, London, for W. H. Gilbert & Co., Calcutta.

By Bros. JOHS. RASMUSSEN & W. MALLING, Copenhagen.

MEDAL, silver, struck to commemorate the death on 14th May, 1912, of H.M. Frederick VIII., King of Denmark. The obverse shews the head of the late King, with his motto *Deus mihi adiutor*. Round the edge is an inscription which translated reads

“Frederick VIII. King of Denmark. 1871 VIII. F.P. V.S. V. 1912 (1871 The Wisest *Vicarius Salomonis* of the 8th Province of Freemasonry 1912).” The reverse has a cube on which is a Maltese cross (the cross of the Grand Lodge of Denmark); above is an irradiated triangle with the word *Jehovah*: to the left are a trowel and a gavel: to the right a square and compasses: below are the sword and axe of the *Vicarius Salomonis*. The design rests on a mosaic pavement, beneath which is an inscription reading in English:—“The reward awaits him who has worked faithfully.” The King was made *Vicarius Salomonis* in 1871 and had thus been in office 41 years at the time of his death. *Presented to the Lodge.*

By Bro. JOHN T. THORP.

COLLAR JEWEL, which appears to have belonged to a member of the King's Friends Lodge of Nantwich, soon after the Union. It is engraved on the reverse “K^s F^s—S.W.—L^o No. 553.” S.W. are probably the initials of the original owner.

By Bro. C. GOUGH, Woodford.

K.T. PATENT, granted on 23rd Aug., 1836, to James Burnes, and signed by “Bernardus Raymundus” and others, appointing Burnes Great Prior of Aquitaine.

ROSE-CROIX CERTIFICATE, issued by *Le Souverain Chapitre de Trinitaires*, Paris, to James Burnes, D.M., aged 35, of Montrose, County of Forfar, Scotland, 28th August, 1836. Amongst the signatures is that of “C. Morison de Greenfield, S.G.I.G. 33°.”

ROSE-CROIX JEWEL, with cypher inscription.

By Bro. A. E. WAITE, South Ealing.

COLLAR JEWEL, of the Order of Gregorians, silver-gilt. The obverse is embossed, and the design appears to be the same as that on the Jewel worn by Sir Edward Astley as Grand of the Order. (See *A.Q.C.*, xxi., 97.) The reverse is engraved with the Arms of the Gregorians as shewn on their List of Chapters. Below these arms are those of the Sparrow family, but as no colours are indicated it is not possible to say which branch of the family is intended.

By Bro. SEYMOUR BELL, Newcastle-upon-Tyne.

Engraved JEWEL, silver-gilt, bearing the mark of the Birmingham Assay Office; the date mark is that of the year 1800-1.

By Bro. J. E. FAWCETT, Bradford.

PHOTOGRAPH of a Candlestick now in the possession of the Lodge of the Three Graces No. 408, Haworth, and believed to have been made for a Lodge meeting there about 1806. *Presented to the Lodge.*

By the SECRETARY.

TABLE, inlaid with representations of Working Tools and various Geometrical propositions from the Books of Euclid.

Box, Japanese lacquer, inlaid with Masonic emblems in mother-of-pearl.

PUNCH-BOWL, Sunderland lustre ware.

MIRROR, with various Masonic emblems engraved on the under side of the glass.

By Bro. Dr. WM. HAMMOND, Librarian of Grand Lodge.

BRASS SUN-DIAL, engraved with Masonic emblems. This was brought recently from an old Manor house in Dorset.

WOODEN MAUL, found recently in one of the rock tombs at Thebes. It was given to Lord Bolton from the Rustafræll Collection, and was presented by him to Grand Lodge. The Tomb contained a mummy of the xviii. dynasty (about 1700 B.C.) and as it had remained unripped and therefore unopened since the original interment it is evident that the Maul, which shews considerable signs of use, must have been left there by a workman more than 3,600 years ago.

"THE DEFENCE OF MASONRY" 1731. It was advertised in the *Daily Post* of Dec. 15 and *Daily Journal* of Dec. 16, 1730, as "This Day is publish'd," but this is the only copy that is known to exist. It was re-printed in the 1738 *Constitutions*, and also in the 1738 edition of Smith's *Pocket Companion*. This copy is in 4^{vo} on 27 pages, in addition to a Title page here reproduced, and a Half-Title which reads—

A
DEFENCE
OF
MASONRY,
Occasioned by a PAMPHLET, called
MASONRY DISSECTED [*sic*]
(Price One Shilling.)

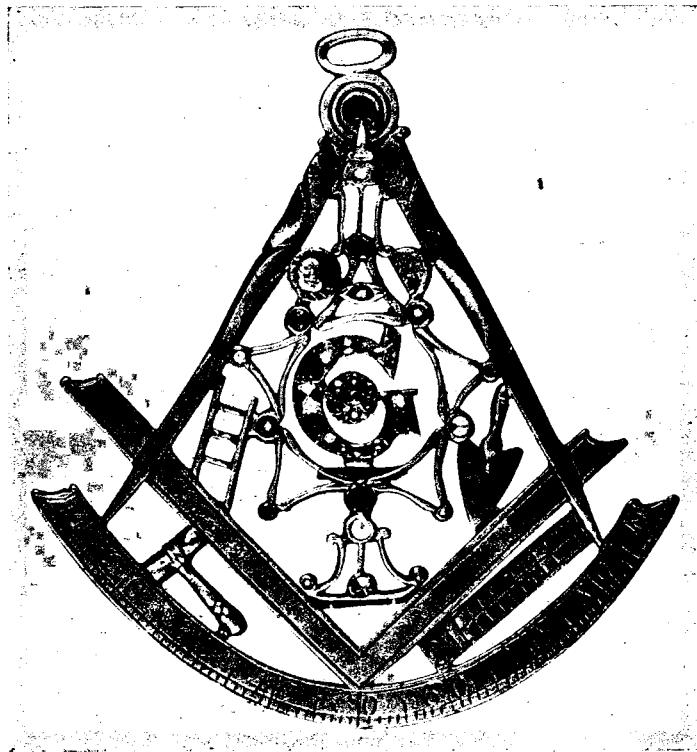
It is to all intents and purposes the same as the reprints just mentioned, the main difference being that it contains the Latin versions of quotations which in the Reprints only appear in English Translations. In one or two instances words have been transposed without altering the sense.

By Bro. E. GEOFFREY VENABLES, London.

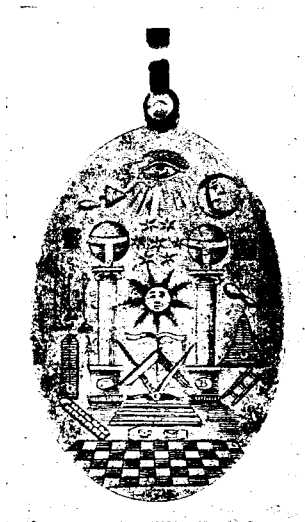
GLASS, engraved with Masonic emblems.

A hearty vote of thanks was unanimously accorded to those Brethren who had kindly lent objects for exhibition or who had made presentations to the Lodge Museum.

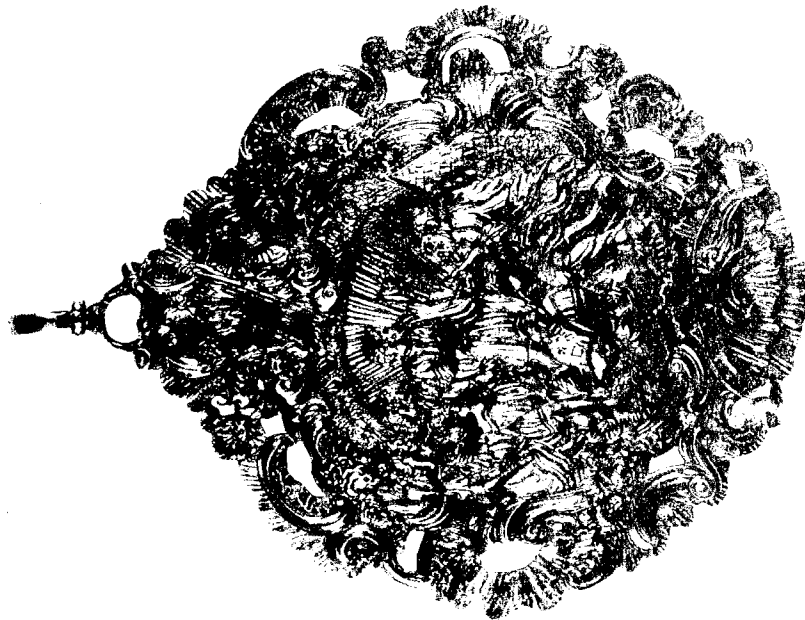
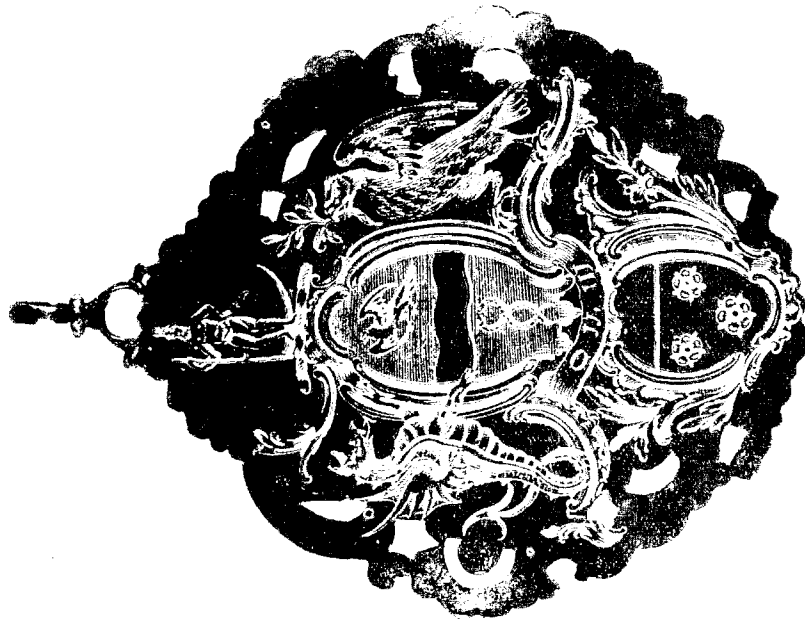
Bro. HERBERT BRADLEY read the following paper:—



COLLAR JEWEL of the King's Friends' Lodge, Nantwich.
In the collection of Bro. John T Thorp.



SILVER GILT JEWEL, in the collection of Bro. Seymour Bell.



COLLAR JEWEL of the Order of Gregorians. Exhibited by Bro. A. E. Waite.

ARS QUATUOR CORONATORUM.



CANDLESTICK in the possession of the Lodge of The Three Graces
No. 408, Haworth.

ARS QUATUOR CORONATORUM.

A
D E F E N C E
O F
M A S O N R Y,

Occasioned by a PAMPHLET,
CALLED

MASONRY DISSECTED.

Rarus Sermo illis, & magna Libido Tacendi.

JUV. Sat. 2.

L O N D O N :

Printed for J. ROBERTS, near the *Oxford-Arms*,
in *Warwick-Lane*.

M.DCC.XXXI.

From the original in the Library of the Grand Lodge of England.

BRO. MOZART AND SOME OF HIS MASONIC FRIENDS.

BY R.W. BRO. HERBERT BRADLEY, P.Dis.G.M., Madras.



BEFORE embarking upon our subject this evening I think I ought to explain exactly how this paper came to be written.

My brother was asked to lecture upon Mozart to the pupils of one of the most distinguished English teachers of singing. In studying the *Magic Flute* he found so much Masonry in the opera that he wrote to me early in the present year asking if a paper had ever been read before this Lodge on Mozart's Masonic Music. I examined the indices to the *Transactions*, and found that practically the only allusions to Masonic Music scarcely touched the fringe of the subject of Mozart's connection with Masonry. About half-a-page of very valuable and highly condensed matter in an excellent article written by Dr. W. A. Barrett, pp. 95 and 96, vol. iv. of the *Transactions*, is almost all that I could find. I therefore suggested to my brother that we should join forces and endeavour to produce a paper on the subject of Mozart, illustrated by portions of his Masonic compositions. I submitted the suggestion to the Worshipful Master and to Bro. Songhurst, and the result is before you to-night.

OPENING SONG.¹ Op. 483.

[Bro. Charles Compton.]

Sing festal lays to heav'n ascending,
Fraternal voices blending,
Sing our Protector's praise.
For in our brethren's hearts a triple fire he found,
And all our hope anew is crown'd.

Chorus.

Then loud let our chorus be swelling,
His praises forever forthtelling,
Who knitted more closely our band,
Who finding our zeal warmly glowing,
For merit this honour bestowing,
Has crown'd us with generous hand.

Those, too, we praise, who watching o'er us,
Held virtue's torch before us,
So walk we in their ways.
For flowing from their path, where'er their steps have stood,
Each brother finds a source of good.

¹The words of this song are explained in the history of Mozart's Mother Lodge. *Vide infra*. This English version of the Opening and Closing Songs, is by Bro. Orton Bradley, who presided at the Piano during the performance of the Musical Illustrations to the Paper

Chorus.

Far better than mere acclamation,
 To thank them by bold emulation,
 And honour like theirs to attain.
 Threefold is the labour before us,
 So hush'd be the strains of our chorus,
 Till called to refreshment again.

In dealing with our subject it is necessary to consider the exact position of Freemasonry in Austria at the time when Mozart became a Mason.

The first Lodge founded in Austria was the Lodge of the Three Stars, at Prague, founded by Count de Spork, on the 26th June, 1726.¹ In 1729, owing apparently to priestly influence, a charge of High Treason was brought against the Count. His trial lasted for years, and it was owing to the intercession of the Emperor Francis I., at that time Duke of Lorraine, that Count de Spork, against whom nothing whatever had been proved, was acquitted.

Francis I., as Duke of Lorraine, had been initiated and passed at the Hague in 1731, by a deputation consisting of Bro. J. T. Desaguliers, P.G.M., John Stanhope, and John Holtzendorf, Wardens; the Earl of Chesterfield, Brothers Strickland and Benjamin Hadley, and one Dutch Brother. In the same year the Duke of Lorraine visited England, and the Grand Master, Lord Lovel, afterwards the Earl of Leicester, summoned an Emergency Lodge at Houghton Hall, Norfolk, then the seat of Robert Walpole, Earl of Orford. At this meeting the Duke, under the name of Bro. Lothringen, and Thomas Pelham, Duke of Newcastle, received the third degree.

The first historic document relating to Freemasonry in the Empire of Austria emanated from the Emperor Charles VI., who, in an order promulgated in 1736, at the instance of the clergy and the States of the Netherlands, prohibited the Craft altogether in the Netherlands. This edict, however, did not apply to Austria, because the Craft was there protected by influential personages belonging to the Court of Vienna.

When Pope Clement XII., in 1738, published the bull, known as *In Eminenti*, against Freemasonry, steps were taken at Vienna to prevent its publication, and Lodges continued to work although they were unrecognized. The bull was never published, either in Austria or Hungary, or even in France. Even in Ireland no papal bull against Freemasonry was published until after the Rebellion of 1798. The influence of Francis I. is supposed to have prevented the publication of this bull as well as that of Benedict XIV., *Providas*, dated 1751. The same influence prevented the publication of Pope Clement's bull of 1738 in Tuscany, of which Francis I. was Grand Duke. So great was the neglect of the Papal mandates in almost every Catholic country that an immense number of clergy were members of the Craft, and in many cases clergy were the official Orators of Lodges.

Francis was married in 1736 to Maria Theresia, the daughter and heiress of the Emperor Charles VI. On the death of Charles, in 1740, Francis returned to Vienna and was made Co-regent with his wife of the whole of the Austrian Empire. At this time the position of Masonry became very unsatisfactory. Although the Emperor

¹ *A.Q.C.*, iv., 21.

was a Freemason and a founder of the Lodge *Zur den drei Kanonen* (The Three Cannons)¹ he had all he could do to prevent the suppression of the Order. Francis was not a very determined person, and the atmosphere of the Court of Vienna prevented him from openly exercising any authority in favour of Masonry. Nevertheless, by his personal influence and position, he was able, in a quiet way, to do a good deal for it. He was able to influence his consort and her advisers in its behalf, and the fact that the Emperor was a member of the Order must have been of great importance. Many of the nobility were members of the Craft and no doubt the Empress herself found it wiser not to attack Freemasonry openly, except upon one special occasion.

For some time the assemblies of Freemasons had to be held secretly, sometimes in one place, and sometimes in another, in order to mislead the police, who were aided by the higher clergy and their satellites, the ladies of the Court. It was the desire of the Emperor's opponents to break down his influence, and it is suggested that if they had been successful in destroying Freemasonry, which was under the Emperor's special protection, they would have been able to undermine his influence altogether. Ladies, dressed as men, attempted to force their way into the Lodges, and, having been discovered and excluded, they were resolved to do all in their power to crush Freemasonry. It is even asserted that the Empress herself made her way into a Lodge, but left it as soon as she found there were no women present.

Most of these statements are of doubtful accuracy, but it appears tolerably clear that the jealousy of the Empress was excited to such a pitch that she caused the Lodge of the Three Cannons, at Vienna, to which her husband belonged, to be surrounded, and arrested no less than eighteen Freemasons, who were kept in custody from the 7th to the 19th of March, 1743. It is difficult to believe that anything but blind jealousy could have dictated such an inopportune measure, for it was established that the Brethren belonged to the highest aristocracy, were absolutely loyal, and held a high position in the Court, and were the last persons likely to commit a breach of the laws or act against the welfare of their country.

For the next twenty years the Viennese Lodges carried on a peaceful and on the whole uneventful existence until 1764, a year before the death of the Emperor, when Masonry was absolutely forbidden in the whole of Austria by an imperial decree. This order, however, does not seem to have been carried out in actual practice. Masonry continued to be practised with little less freedom than before.

In 1765, the Emperor Francis I. died, and was succeeded by his son Joseph II., who was appointed by his mother Maria Theresia, co-ruler with herself. Joseph II., although not himself a Mason, took great interest in the Order, and, perhaps, might have become a member of it, but for the multitudinous variations in the methods of working and the degrees worked. Different rites of all kinds followed one another with the most bewildering confusion, some of them run by honest masons, some by impostors, and some by men who had an axe of their own to grind. No wonder the joint ruler of the state was unable to make a choice. when the other joint ruler at any rate did not openly approve of the order.

In 1780, Maria Theresia died, and Joseph II. reigned alone. His succession was the commencement of the short period of the prosperity of Austrian Masonry. The Emperor was described as the Freemason without an apron, and the Craft being assured of his protection became bolder. On the 22nd April, 1784, delegates from all the Austrian Lodges assembled in Vienna to the number of forty-five to choose a

¹ Or the three Canons (*A.Q.C.* iv., 193), or the three Firing Glasses (*Gould's History* iii., 186).

Grand Master, and to render themselves independent of the Grand Lodge of Berlin under which the Austrian Craft was working. Count Dietrichstein was elected Grand Master. He had, some years previously, been appointed Provincial Grand Master under the Grand Lodge of Berlin.

Caroline Pichler, daughter of Franz Salis von Greiner, born 1769, who was 23 years of age at the time of the death of the Emperor Leopold II., and therefore quite old enough to form a personal opinion of the position of Freemasonry in his reign, wrote as follows in her memoirs.

“ The Order of Freemasons had a great vogue. Their ostentation bordered on the ridiculous. Masonic Songs were composed and printed, which were sung everywhere. Masonic jewels were carried as trinkets. Women received white gloves from Apprentices and Companions, and fashionable articles received the name of *à la Franc Maçon.*”

She continues:—

“ Many people entered the Craft out of curiosity and enjoyed the pleasures of the table at least. Others with less pure intentions, for it was useful to belong to this order, the members of which were everywhere, and had valuable acquaintances in every Circle. This fact was most attractive. Others on the other hand strove to find in its hidden mysteries, the key to occult science, the philosopher's stone, relations with spirits, and imaginary or super-natural beings.

“ It is certain that in the short space of time during which they had legal existence, that is to say until 1794, Freemasons did many things that were most laudable, and also committed absolutely unjustifiable actions, but it must be recognised that they made large collections for the poor and unhappy.”

During the hey day of the prosperity of Freemasonry in Vienna the principal Lodge was *Zur wahren Eintracht* (True Harmony). This Lodge and *Zur Wohltätigkeit* (Charity) held their meetings in the same premises and celebrated St. John's Day, 1784, by a joint meeting for which Ratzky wrote a poem. The members of *Zur wahren Eintracht* were among the leading intellectual men of the day. It was looked upon as a sort of pattern and nurse for the other Lodges as it sought to free Masonry from the spurious growths which had been introduced into it, and it encouraged the cultivation of the sciences. It was also a literary Lodge and in a manner a precursor of Quatuor Coronati. To this Lodge belonged Sonnenfels, also Blumauer, satiric poet, and Paradis, a man known to all Vienna, whose daughter, blind from birth, was at any rate for a time cured by Mesmer. Joseph Haydn, the Composer, who joined the Lodge in 1785, and Reinhold, professor of Philosophy, were also members. Mozart also appears to have been a member. I must not omit to mention Ignace Von Born, a savant and philosopher who founded this Lodge in 1780.

Von Born, born in 1743, died in 1791. At one time he was a Jesuit for a year or so. A scientific miner by profession and a great practical mining engineer, he resuscitated, in 1770, at Prague, the Lodge of the Three Pillars, but he was a Craft Mason, and an enemy of the Strict Observance, which had such a strong hold in Bohemia, and this led to his leaving the Lodge, and also Masonry temporarily in or about 1773, when

the Brethren of the Lodge joined the Strict Observance. Between 1780 and 1785 there were eight Lodges in Vienna of which the most interesting to us is the Crowned Hope (*Zur gekrönten Hoffnung*) to which Mozart belonged.

On the 1st December, 1785, the Emperor issued an autograph decree ordering all Magistrates and Governors to give perfect liberty and protection to Freemasons. Under the influence of the priests, the Emperor was induced to rescind this decree in 1789. It provided that there should be only three Lodges in future at each capital and only one in each provincial town in which there were administrative authorities, and none in any other place. In Vienna the eight Lodges formed themselves into two taking the titles of Truth (*Zur Wahrheit*), and New Crowned Hope (*Zur neugekrönten Hoffnung*), but as the number of members was limited by the decree some Freemasons had to wait for vacancies before they could join. Joseph II., with all his good intentions towards Freemasonry, does not seem to have been happy in the results which he obtained. The Lodges could not develop under his decree and there could be no natural increase. Although protected by the Emperor, Freemasonry lost its independence and its vitality, and gradually began to flag. The loss of Von Born and other influential brethren between 1786 and 1791 was a blow from which Masonry in Vienna never really recovered.¹

The death of Joseph II., in 1790, robbed the Craft of its most influential protector. His successor, Leopold II., only reigned for two years, during which attacks upon the Lodges recommenced. They were directed by a renegade Freemason, named Hoffmann, whom Leopold used for secret affairs, and who had great influence at Court. However, nothing very serious was effected, the Emperor being very much occupied with the French Revolution. Leopold's son and successor, Francis II., regarded his own personal safety as the one important thing in the State, which consideration led him to evolve a peculiar form of police surveillance. In 1794 he decided to suppress Masonry, and all the Lodges in Austria were closed. He even proposed to suppress Masonry throughout the whole of Germany, and this would have been done if the King of Prussia had not asserted openly in the Reichstag that the Freemasons were his best subjects. From 1794 to 1848 there were no Lodges in Austria.

Mozart arrived at Vienna in 1781, and joined the Craft in 1784. His biographer, Otto Jahn, says :—

“ The consideration in which the Order was held at Vienna when
“ Mozart settled himself there was such that it is not surprising to find
“ him with those who were the most clever and best educated men, and
“ the best society of the time. He felt a want of that serious amusement
“ which reaches the heart and feelings, and joined the Lodge . . .

“ The want of a form of liberty based upon intellectual and moral
“ education, which was seriously felt at Vienna at this time was supplied
“ chiefly by Freemasonry, and Mozart thought that it would be useful to
“ him to be introduced into a circle of men who studied great problems.
“ The mysticism and symbolism of the Craft had its own effect upon his
“ impressionable nature.”

After he joined the Craft, Freemasonry occupied a very important position in Mozart's life. Six months after his own initiation he induced his father to become a Mason, and shortly before his father's death he wrote to him as follows. Mozart had at this time been a Mason for about two years.

¹ A fuller account of Von Born, by Bro. Bennett H. Brough, will be found at *A.Q.C.* xiii. 72.

“ Since death is the true end and object of life I have so accustomed myself to this true best friend of man, that its image not only has no terrors for me but tranquilizes and comforts me. And here I thank God that he has given me the opportunity of knowing it as the key of all beatitude.”

But nothing more clearly shows how seriously Mozart regarded Masonry than his compositions for the Lodge. Himself the greatest musician that has ever been a member of the Craft, no Masonic music that has ever been written compares with his.

The principal Masonic pieces are :—

1. *Die Gesellenreise*, op. 468, a Masonic song, composed March 26th, 1785.
- 2 & 3. The Opening and Closing of the Lodge. Op. 483 and 484. These were probably composed for the first meeting of the Lodge *Neugekrönten Hoffnung*.
4. A short Cantata, *Maurerfreude*, op. 471, for tenor and chorus, dated April 20th, 1785, performed on the 24th of the same month, in honour of Von Born, at a special Lodge held on that day to celebrate his discovery of the method of working ores by amalgamation. The success of this discovery was celebrated by the Lodge *Zur wahren Eintracht* by a banquet, at which the Cantata was performed.
5. A short Masonic Cantata, said to have been written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, op. 623. This was written for the consecration of a Masonic Temple, on the 15th November, 1791. It was the last finished composition of which Mozart conducted the performance.
6. The Cantata *Die ihr des unermesslichen Weltalls Schöpfer ehrt*, op. 619.
7. *Maurerische Trauermusik*, an orchestral piece, an elegy on the death of Duke Georg August of Mecklenburg Strelitz, and Prince Franz Esterhazy, op. 477.
8. *The Magic Flute*.

In the British Museum there is a Manuscript Collection of sixty-six Masonic Songs in German, some of which are ascribed to Mozart.

Mozart is stated to have been initiated in the Lodge *Zur Wohltätigkeit* in the autumn of 1784. Other authorities state that he was initiated in the Lodge *Zur Hoffnung* or the Lodge *Zur gekrönten Hoffnung*. As a matter of fact all these statements are in a measure true.

The Lodge *Zur Hoffnung* was founded in 1769 or 1770, probably by some foreign or military brethren. They received their warrant from the Lodge *La Croissante des Trois Clefs* at Regensburg. This Lodge obtained its authority to warrant Lodges from the Lodge at the Hague. The new Lodge obtained its warrant in 1771, and accepted the ritual of the Mother Lodge which was a Franco-Scottish system embracing a number of high degrees. The Lodge found itself isolated owing to its distance from and the neglect of the Mother Lodge, and being approached by certain brethren who were endeavouring to make proselytes for the Strict Observance it entered into negotiations with the object of joining that rite. The Worshipful Master of the time appears to have been a man of a very cautious character and after many inquiries a convention was drawn up between the Lodge *Zur Hoffnung* (Hope)

and the 'Three Eagles' Lodge. This was not favourably accepted by the authorities of the Strict Observance at Prague, and the negotiations were broken off. The Lodge then made advances to Berlin, by the Grand Lodge of which, after considerable hesitation, they were received, and their name was changed to *Zur gekrönten Hoffnung*, 'The Crowned Hope,' there being already a Lodge of Hope (*Zur Hoffnung*) under Berlin.

Under the decree of the Emperor of the 1st December, 1785, Mozart's Mother Lodge *Zur Wohltätigkeit* was united with the Lodges *Zur den drei Feuern*, and *Zur gekrönten Hoffnung* under the title *Zur neugekrönten Hoffnung*. The Lodge *Zur Wohltätigkeit* is said to have been founded by the brethren of the Lodge *Zur gekrönten Hoffnung*. It will be seen that *Zur Hoffnung*, *Zur gekrönten Hoffnung*, and *Zur neugekrönten Hoffnung* ultimately became one Lodge. The words of the opening music clearly illustrate these changes. Richard Koch, Director of the Reichenhall baths, says¹ that Mozart's Mother Lodge was described as a glutton's Lodge by Ritter von Seyfried, a pupil of Mozart. But Koch shows that it had a library of 1,900 volumes, that it was a legally constituted Lodge, and that it had a laboratory in which lectures were given. In fact there seems to be no foundation for Von Seyfried's opinion. The list of 1788 shows that the members of Lodge *Zur neugekrönten Hoffnung* consisted of 1 Ruling Prince, 36 Counts, 1 Marquis, 14 Barons, and 42 Nobles, Officers, Ambassadors, Chamberlains, Prebendaries, Officials, etc. Among these members were Giesecke certainly, probably Schikaneder, and L. Schmidt, director of the Salzburg Theatre. Other Masonic friends of Mozart were Baron von Gemmingen who proposed both Mozart and his father, M. Puchberg, merchant, who often helped him in his financial troubles, the Baron von Gebler for whom he composed *Thamos, King of Egypt*, Count Franz Josef Thun, husband of his patroness, the Countess Thun, and Count Ferdinand Christopher von Zeyll, Prince Bishop of Chiemsee. Mozart does not appear to have been a member of the Illuminati, but he must have been intimate with a good many members of that order as there was a strong branch of it at his birthplace, Salzburg.

Of Mozart's Masonic Music by far the most important composition is the *Magic Flute*. Of the other pieces Otto Jahn specially mentions the funeral music about which he thus expresses himself:—

"Mozart has written nothing more beautiful from the technical point of view, or of a more perfect harmonic effect, nothing more startling from the point of view of psychological truth than this short adagio. It is the expression in music of the same virile thought which allows the tears to trickle down the face in the presence of the dead without allowing itself to be dominated by them."

This, however, is an orchestral piece and therefore unsuitable for performance in Lodge. Of the Cantata, op. 619, *Die ihr des unermesslichen Weltalls Schöpfer ehrt*, Jahn says that though it was not immediately Masonic in character it was the expression of a Masonic frame of mind. He adds that it was published as a musical illustration to a treatise by Ziegenhagen, and goes on,

"His object in publishing this was . . . To induce wise princes and enlightened universities to further the study of the relation of things to one another, which is so unmistakably superior to ordinary religious teaching."

¹ Br.: Mozart, *Freimaurer und Illuminaten. Nebst einigen freimaurerischen kulturhistorischen Skizzen*. . . . Bad Reichenhall. [1911.]

He hoped also to make the acquaintance of all parents who wished to devote their children to husbandry, and to found a colony based on his views in the neighbourhood of Strasburg.

And so we come to the Magic Flute.

SOLO FROM MAGIC FLUTE—SARASTRO'S SONG.

ARIA. "Within this hallowed dwelling" (The Magic Flute).

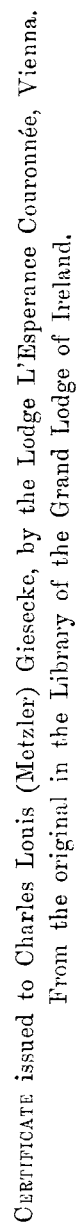
[Bro. George Uttley.]

Within this hallowed dwelling
 Revenge and sorrow cease,
 Here troubled doubts dispelling,
 The weary heart hath peace.
 If thou hast stray'd, a brother's hand
 Shall guide thee toward the better land.
 This hallow'd faue protects thee
 From falsehood, guile and fear,
 A brother's love directs thee,
 To him thy woes are dear.
 Whose soul abides in earthly strife,
 Doth not deserve the gift of life.

It has already been stated in the *Transactions* of this Lodge (vol. xvi., p. 200) that the Masonic character of this opera was due to a mere chance, but the libretto is there attributed to Schikaneder, who certainly was not responsible for the whole of it.

Johann Emanuel Schikaneder, born in 1751, at Regensburg (Ratisbon), began life in great misery as an itinerant musician. In 1773 he became Comedian in a theatrical Company, and married the manager's adopted daughter. In 1778 he was touring with a Company of his own, and a repertoire that included King Lear, Hamlet, Macbeth, Schiller's 'Fiesko,' Lessing's 'Emilia Galotti,' Gluck's 'Orpheus,' and popular patriotic pieces, ballets, and entertainments, as well as German comic operas, some of which he composed himself. A capable manager, popular with his troupe, a moderately good singer, and a Freemason, he was clever enough to see that his best line of business was an appeal to German patriotic sentiment. He gave a season of 'Singspiel' (German Comic Opera) at Vienna in the winter of 1784-1785, often patronized by the Emperor, but soon had to run away from his creditors, leaving his troupe under his wife's management. In 1787 he was back in Regensburg with an entertainment of the same kind, and in 1789 he returned to Vienna, where he remained for some years at the "Theater im Starhembergische Freihaue auf der Wieden," a house standing outside the fortifications of the town.

Schikaneder soon found that what the public wanted was operas based on oriental subjects or fairy tales, and observing the success of a rival manager Marinelli with this class of piece, produced with some success "Der Stein der Weisen" (September, 1790), adapted from Wieland, with music by various composers, including Mozart. For the next year he had Wranitzky's 'Oberon,' and he now came to Mozart with a similar kind of libretto. Schikaneder had been doing well with his theatre for some time, but his habits were so extravagant that he was at this time very short of funds and in fact felt that he would be penniless if he could not place something



to Charles Louis (Metzler) Giesecke, by the Lodge L'Esperance Couronnée, Vienna.
From the original in the Library of the Grand Lodge of Ireland.

attractive before the public. He had made the acquaintance of Mozart and his family about 1780, at Salzburg during his tours. Mozart himself at this time was not very prosperous. The King of Prussia had offered in 1789 to make him his Kapellmeister, but he declined the appointment as he hoped to obtain a similar post at the Austrian Court. The Emperor commissioned him to write an opera, which was 'Cosi fan Tutte,' produced in January, 1790. A very beautiful opera, its success was limited, and the death of Joseph II. put an end to his hopes of a Court appointment. Leopold II. had no taste for music, and was by no means inclined to recognize any one whom his predecessor had patronized. Mozart therefore had to make a concert tour, and on his return to Vienna in May, 1791, Schikaneder laid before him the libretto of his new opera.

Mozart had never written anything of the kind: in fact, he said, "If we make a mess of it, I cannot help it, for I have never written a magic opera in my life." E. J. Dent¹ considers that it was hardly dignified for a musician of his reputation and standing to undertake to compose a fairy opera intended to be performed in what was little better than a wooden barn to an audience that cared for nothing but vulgar melody, silly 'gags,' and business, and spectacular effects including the production of a menagerie of animals on the stage. But he points out that the Emperor had treated Mozart very unfairly, that he had been anxious to write a German opera all his life through, that his sister-in-law, Frau Josefa Hofer, was a member of Schikaneder's Company and that both Schikaneder and Mozart were Freemasons. Mozart accepted the commission and set to work, but Schikaneder, who knew the difficulty of getting Mozart to write down anything, took advantage of the fact that the composer's wife was away at Baden taking the waters in June and July, and he himself was without a servant. He induced Mozart to live at the theatre where he lent him a little garden house in the courtyard. The collaboration of Mozart and Schikaneder is not unlike that of Gilbert and Sullivan, and to those who are acquainted with the manner in which the Gilbert and Sullivan operas were produced, the incident of the garden house will bring back recollections of the manner in which one of the helpers in those operas was induced to do his share of the work.

The actual composition of the Magic Flute was performed under every kind of drawback. The composer was made to write more or less to order. He was continually under the Manager's eye, and the Manager constantly demanded alterations of the tunes, more especially those attached to his own part. The Manager and the Composer were living anything but a quiet life.

While Mozart was working at the Magic Flute he received two fresh commissions. In July he was invited to compose a Requiem Mass and to name his own price for it. This offer he accepted. In August he was asked to compose an opera to celebrate the Coronation of the Emperor as King of Bohemia, in Prague, on the 6th September. This also he accepted, although it involved very strenuous work, as well as the long journey to Prague. He wrote the opera in eighteen days. It was produced, but was unsuccessful. Almost immediately afterwards he returned with all speed to Vienna. At Prague he had been unwell, and he was not much better when he arrived at Vienna. He had to finish the Magic Flute in a violent hurry. It was not finished until the 28th September, and was produced on the 30th. At first its success was only moderate, and Mozart, somewhat dispirited and in a highly nervous

¹ E. J. Dent produced the Magic Flute at Cambridge, in December, 1911. His book on Mozart's Operas is the last word on the subject. But, not being a Mason, he does not attempt to deal adequately with the Masonic portions of this opera.

state, returned to the Requiem Mass. The opera began to go much better (it was repeated twenty-four times in October), but Mozart remained on the verge of a nervous breakdown. His wife, who had been to Baden again since they returned from Prague, came back and called in a doctor. She took the Requiem away from him, and he wrote a Masonic cantata to words attributed to Schikaneder, which was performed on the 15th November. Two days later his last illness set in, and he died on the 5th December.

The story of the Magic Flute was originally taken from a fairy tale, by Wieland, called *Lulu oder die Zauberflöte*, but when the libretto was practically completed an opera on the same subject was produced at a rival theatre, under the title *Kaspar der Fagottist, oder die Zauberzither*. Schikaneder's libretto accordingly had to be revised, and sympathetic allusions to Freemasonry were introduced. Hence it is suggested that the Masonic idea in the Magic Flute was purely accidental. But it is known that Mozart originally declined to undertake the composition of the opera, which he had scarcely begun, when *Kaspar der Fagottist* was produced on the 8th June, 1791. Who can say that the Magic Flute would ever have been written at all, but for the Masonic portions of the libretto? In fact, when Mozart was working on the music, it is almost certain that it was intended as a glorification of Freemasonry.

Schikaneder seems always to have claimed the authorship of the libretto of the Magic Flute, but Dent shows that there is every reason to believe that Giesecke had a very considerable part in it. That Giesecke, a mineralogist of note, and a man of European reputation, claimed his share in a private manner before certain friends and acquaintances in Vienna in 1819, was recorded by Julius Cornet, in a book on German Opera published in 1846. Giesecke's statement amounted to this, that he was responsible for the whole of the libretto except the parts of Papageno and Papagena which were Schikaneder's. Cornet's statement was accepted by Mozart's biographer, Jahn, and corroborated by Neukomm, who went to Vienna as a pupil of Haydn, in 1798, and knew Giesecke himself. That Giesecke was a Mason is proved by the certificate which, by the courtesy of the Grand Lodge of Ireland, we are able to produce to-night. Giesecke is known to have written a number of other librettos and plays, including Wranitzky's 'Oberon,' and there is no reason why he should have stated that he had written this libretto, if he did not do so. Giesecke did claim his share in the authorship of the Magic Flute before Schikaneder's death, for in the preface to an opera by Süßmayer, produced in 1794, named, "The Mirror of Arcadia," Schikaneder said that a theatrical journalist had been impertinent enough to claim co-authorship in the Magic Flute. This theatrical journalist was Giesecke, who edited an actors' newspaper in Regensburg, in 1786.¹

It is very remarkable that in Cornet's account of the circumstances under which Giesecke claimed to be the author of the libretto, he states that Giesecke made his statement *à propos* to Cornet's singing of the cavatina added to "The Mirror of Arcadia." Obviously it was the mention of this opera which reminded Giesecke of Schikaneder's claim, and the fact that he was ready to mention his own authorship of the libretto in connection with an extract from this opera seems to show that the claim made by him was a genuine one.

Later on I hope to be able to show that Giesecke was not a man likely to make a false claim to the authorship of the Magic Flute.

¹ From papers left by the late Bro. Kupferschmidt.

The argument of the opera is an absurd magic story, showing ample evidence of changes made in it from time to time, changes which rendered some parts of it altogether inconsistent with others.

The Japanese Prince, Tamino, while out hunting, is pursued by a great serpent, and falls into a swoon; three ladies, attendants of the Queen of the Night, slay the Monster, and, admiring the youth, and thinking that he is likely to be useful to their mistress in recovering her daughter, they leave him and return to their mistress. On recovering his senses the Prince finds the bird catcher, Papageno, the low comedian of the caste, standing by him in a ludicrous costume of birds' feathers. Papageno, a good-natured chattering poltroon, tells the Prince that he has slain the monster, when the ladies return and inform the Prince of the truth. They lock up the birdcatcher's mouth with a padlock and show the Prince a portrait of Pamina, daughter of the Queen, with whom he immediately falls in love. Being informed that the damsel has been carried off by a wicked magician, the Prince swears to set her free. The Queen of the Night appears and promises Tamino her daughter as the reward of his success. The ladies then unlock Papageno's mouth, and order him to accompany Tamino to the castle of the magician. They provide Tamino with a Magic Flute, and Papageno with a chime of bells, also possessing magic properties. They are given three boys, or genii, as guides, and set out for the magician's castle. In the next scene Papageno has found his way into the castle, where he meets the Moor Monostatos. Mutually alarmed they fly in opposite directions. Papageno, returning, finds Pamina, and, telling her about Tamino, suggests to her to start with him in search of the hero. Pamina is only too willing, in order to escape from the advances of Monostatos. Tamino, in the meantime, finds his way to a wood in which are three temples of Nature, Reason, and Wisdom, where he is stopped by a Priest, from whom he ascertains that Pamina is still alive. He has been exhorted by his guides, the genii, to be steadfast, enduring and silent, and his first proof of the latter quality is given by a long conversation with the Priest, who explains to him that Pamina has been taken from her mother for good reasons, which will be revealed in due time, but never are.

Papageno reappears with Pamina, pursued by Monostatos and his slaves. Papageno saves the position by the use of his bells, which cause everyone that hears them to dance and sing, and Sarastro, High Priest of the Temple, appears on his return from the chase. Pamina implores his forgiveness and obtains it, but is not granted her further prayer, to be allowed to return to her mother. Monostatos re-enters, having captured Tamino. The High Priest sentences Monostatos to seventy-seven strokes of the bastinado, Tamino and Papageno are ordered into the temple to be proved, and for that purpose are blindfolded, and so ends the first Act. It will be observed that so far there is no wickedness or magician about Sarastro, and, in the second Act, it turns out that the wickedness is the Queen's, a lady who, in the first Act, appeared to be quite a respectable character. Sarastro turns out to be the High Priest, not only of the temples in the last Act, but also of Isis and Osiris, and, as soon as the Act commences, he introduces Tamino as a candidate for the mysteries. Sarastro reports that he is virtuous and beneficent, and that he can keep silence. Tamino is accepted as a candidate and permitted to enter the temple accompanied by Papageno. In the next scene Tamino and Papageno are left in darkness by the Priests, who have enjoined silence upon them and warned them against the wiles of the other sex. The three ladies appear, and soon get Papageno talking when they are driven away by the Priests. In the following scene Monostatos finds Pamina asleep and is about to kiss her, when the Queen suddenly appears. Finding that Tamino has entered the Temple

she gives Pamina a dagger and orders her to kill him and secure for her "the sevenfold shield of the sun," now in the possession of Sarastro, which was formerly the property of Pamina's father. Monostatos again appears and threatens Pamina, who is again saved by Sarastro.

In the next scene a trial of silence is imposed on the candidates. Papageno succumbs at once. Tamino is tempted by Pamina, but remains silent. Yet another scene in which Tamino is taken with Pamina before the assembly of the Priests, and the lovers are parted. Papageno is provided with, but immediately separated from, a female counterpart Papagena, who is evolved from the old woman who induced him to break through the ordeal of silence. Pamina attempts to commit suicide but is saved from herself by the three Genii. Tamino is subjected to the final ordeal, that of fire and water. Pamina joins him and having won through the ordeal they are admitted to the temple as initiates. Papageno re-appears, attempts suicide, and is saved by the genii and united with Papagena.

Finally the Queen of the Night, with her ladies and the Moor, to whom she promises her daughter, make a last attack on the temple, which is defeated by the appearance of daylight and all ends happily.

It is needless for me to point out what a poor thing this story is, but from the manager's point of view it was most excellent. It provided him with a good comic part for himself, it introduced a marvellous serpent, a menagerie of animals, which appeared whenever Tamino used the Magic Flute, and the music was magnificent. The second Act teems with allusions to Freemasonry, then a power in Austria, and the music was the first real attempt at German national opera. It was not entirely successful at first, but in a few weeks after its first production, on the 30th September, 1791, it may be said to have got into its stride, it was repeated twenty-four times in October of that year, its hundredth representation was on the 2nd November, 1792, and its two-hundredth on the 12th October, 1795. In an article, by Batzko, published in 1794, in the *Journal für Luxus und der Moden*, it is stated that Papageno had become intensely fashionable. Children had Papageno toys, and fashionable people wore coiffures, fillets, muffs and reticules *à la Papagena*. It was for Schikaneder a great success, as it was the precursor of a number of successful operas of a similar nature. So much so that he produced a sequel to it, by Peter von Winter, named the Labyrinth, in 1794. It is interesting to note that this contains practically no allusions to Freemasonry. Goethe also contemplated a sequel to the Magic Flute, but it was never finished, though the libretto was practically written. Dent considers that it contains the germ of Faust. If a Masonic continuation of the Magic Flute was to be published obviously Goethe was the man to do it.

The origin of the plot of the Magic Flute is now generally believed to be a book published in 1731, by the Abbé Terrasson, named 'Sethos,' described as a history of life drawn from the monuments of ancient Egypt. It contains a description of the initiation of Sethos, an Egyptian prince, into the mysteries of Egypt. King Thamos, a play by Gebler, with music by Mozart, was also founded on it, and Dent, who is not a Mason, found Sethos of great value to him in understanding the Magic Flute. Tamino's adventure with the serpent comes straight out of Sethos. The Queen of the Night and her three ladies are modelled on Sethos. The head-dresses of the Armed Men in the second Act of the Magic Flute are taken from Sethos. The speeches of the three Genii and the Priest in Act I., and of Sarastro in Act II., strongly resemble parts of Sethos. Sethos enters the temple by the North Gate, as does Tamino in the opera. Sarastro's

prayer to Isis and Osiris, and the duet for the Armed Men are taken almost word for word from Sethos, and other similarities between Sethos and the Magic Flute are pointed out by Dent.

The Masonic portions of the work must be held to refer to contemporary Freemasonry in Austria, even the laying of the scene in the Temple of Isis and Osiris has a meaning of its own. It was the practice in Vienna at this time to compare Freemasonry with the ancient mysteries, especially those of Egypt, more particularly since Von Born, in the first number of his *Lodge Journal*, published in 1784 an important paper on the Egyptian mysteries. In this article he wrote:—

“ The uninitiated saw in the symbol of the sun and moon Osiris
 “ and Isis. Following the mystic reasoning the sun was the single
 “ supreme divinity, the source of all existence, and the moon was the
 “ symbol of his all creative power. Sometimes the sun-symbol signified
 “ spirit and fire, and that of the moon water and earth, which passed for
 “ the causes of all natural activity, and to which the air owed its
 “ existence. Amongst philosophic sciences included in the mysteries
 “ natural philosophy had the first place as the image of Isis took the next
 “ place after that of Osiris. Truth, wisdom, and the good of humanity
 “ were the objects of the Egyptian Mysteries, and that is why the priest,
 “ who occupies the chief function in Egypt, wears on his breast the
 “ statuette of Isis with the inscription ‘the voice of wisdom and truth.’
 “ Truth, wisdom, and the opening of an era of happiness for all humanity,
 “ are they not the objects of our institution? Do not our precepts at
 “ every step show this object? Is not truth as the word of the Master
 “ which we strive to recover in our sanctuary? Do we not aim at
 “ opposing vice, ignorance and folly? Does not each brother work at
 “ the stones which are intended for the erection of the edifice of the
 “ happiness of humanity? Can we have a higher object, or a more noble
 “ one than to extend our knowledge by mutual instruction, and to show
 “ all those who join our ranks the way to virtue and the path of
 “ perfection? to reclaim them if they go astray, and encourage them if
 “ they weaken? to practise all that is good, to hold back from evil?”

What could be more natural than that the authors of the *Magic Flute* should deal with Freemasonry under the cloak of the Egyptian mysteries, when we consider that the evil days of Freemasonry in Austria were just beginning? Jahn says:—

“ The political revulsion that took place under Leopold II. led to
 “ the withdrawal of whatever countenance had hitherto been shown
 “ to Freemasonry, and caused it to be suspected as a powerful
 “ medium for disseminating ideas of religious and political liberty. Its
 “ glorification on the stage in a work in which its rites and symbolism are
 “ placed in a dazzling light, and its moral tendencies are justified so that
 “ the initiated recognize the secrets, but the outsider, while enjoying the
 “ music obtains an impression of a deeper meaning, must appear a
 “ bold and timely demonstration that wisely kept clear of personalities.”

There can be little doubt that Von Born, who died in July, 1791, was represented by Sarastro, the High Priest of the Temple of Isis and Osiris.

Monostatos, the Moor, represents the clergy, especially the Jesuits and the Monastic Orders. The punishment of seventy-seven stripes of the bastinado inflicted upon Monostatos is taken from Von Born's satire, published under the name of *Ignaz Loyola Kuttenteitscher* (scourge of cowls) published 1784.

The entry of the Queen of the Night and the Moor into the temple is considered to refer to the raiding of the Lodge by the Empress Maria Theresia under the influence of the clerical party referred to above, but it must be confessed that it seems unfair to couple the Empress with the character of the Queen of the Night. Still it must be remembered that she was for many years not only no friend of, but actually opposed to the Craft.

Tamino is the representative of Joseph II., and Pamina of the upper classes of Austria. The clerical party were, no doubt, anxious to obtain control of the upper classes, and failed to do so, just as Monostatos failed with regard to Pamina.

Papageno and Papagena are the commoner people, a pleasure loving lot without any serious purpose.

It has also been suggested that Monostatos stands for Leopold Aloys Hoffmann, a traitor to Freemasonry. Initiated in 1782 in Vienna, he became a member of the Lodge *Wohltätigkeit*, and was Secretary from 1784 to 1785, when he went to Pesth. Always in low water he was often helped by the Lodge. A collection was made for him in the Vienna Lodges in 1786, and his own Lodge lent him 200 gulden. In a series of letters described as the letters of one honest man to another regarding Freemasonry, he ridiculed the Lodges in a most shameful way. In 1792 he persuaded the Emperor that the Freemasons were organizing a revolution in Austria, and succeeded in getting Masonry prohibited in the country. It hardly seems likely that Hoffman's machinations were publicly known when the Magic Flute was brought out. Shortly after the production of the Opera, came the persecution of the Freemasons by the authorities, and consequently we find in an article written by L. von Batzko in the *Journal für Luau und der Moden*, vol. ix., 1794, the argument of the Opera reduced to a long complicated allegory. The Queen of the Night is stated to represent Superstition, Pamina is Enlightenment, the child of the Queen and Patriarchal Religion (now deceased). Sarastro is Reason. The seven-fold circles of the sun are True Knowledge, or Conviction, Monostatos the human passions, and Prince Tamino the Men of Might, whose spirituality is not yet perfected by trial and ordeal. The Snake is Evil, Papageno Folly, the Ladies of the Queen of Night the servants of Superstition, the Flute the single speech of Nature, the chime of bells Flattery, the Genii the Powers of the Mind. All this is so very elaborate that it is practically impossible for the allegory to have been in the minds of the authors in view of the hurried way in which the Magic Flute was produced. However, at the time at which the article was published, the allegory no doubt served to keep the authorities off the scent of the Masonic allusions, which are really contained in the libretto. Von Batzko seems to have been a Mason, and at the end of his explanation of the allegory he remarks: "Those who are members of this order will know and understand. Those who are not will themselves be able to follow these ancient mysteries in part so far as they have a knowledge of the mysteries of the ancients."

In the British Museum there is a Manuscript translation into English of the Magic Flute prefaced by a translation of Batzko's allegory. According to the catalogue, the MS. forms part of a collection of plays and dramatic pieces intended for performance and representation at Drury Lane Theatre, and sent by their authors to the Right Honourable Richard Brinsley Sheridan, and Thomas Sheridan.

It was written very shortly after the publication of Batzko's article, but the writer is unknown. The collection was presented by Coventry Kearsley Dighton Patmore in 1864. The paper on which it is written is eighteenth century small quarto, but as Thomas Sheridan died four years before the Magic Flute was produced, it is evident that this translation was interpolated into the collection after his death.

The tunes of operatic and other compositions of Mozart's time were often lifted bodily from older music. There are several instances of this in the Magic Flute.

The tune of the duet of the two men in armour is that of an old hymn first published in 1524, "Ach Gott, vom Himmel."

DUET OF THE TWO MEN IN ARMOUR (The Magic Flute).

[Bros. Henry Plevy and George Uttley].

He who would wander on this path of tears and toiling
Needs water, fire and earth for his assoiling ;
If he can overcome the fear of grievous death,
He shall be lord of all that lives beneath.
A ray of light divine shall flood his soul,
To him is granted in this life to reach the goal.

The tune of Papageno's song *Ein Mädchen oder Weibchen* is from Scandelli's hymn, *Nun lob mein Seel den Herrn*, published 1540.

In the *Trauermusik* op. 477, he uses three themes from the hymn books, the first psalm tune from the Cologne Antiphonary, and the first and seventh tunes for the Miserere.

It is related that some one accused Mozart of having stolen the March No. 9 from Gluck's *Alceste*. Mozart replied that this was impossible for the March was still there.

Papageno's second song has a bell obbligato, which was originally played behind the scenes by Pischlberger, a celebrated double bass player. On one occasion Mozart played it himself, as we hear from a letter to his wife, in which he wrote :

" I amused myself by playing an arpeggio when he came to a pause.
" The second time the pause occurred I did the same. Then he stopped
" and would not go on ; I guessed what he was after, and made another
" chord upon which he tapped the bells and said *Halts Maul* [a slang
" expression which may be translated 'Hold your Gab'] whereupon
" every body laughed."

On the 7th October, 1791, he wrote to his wife :

" I am just home from the opera. It was as crowded as ever. The duet
" Mann und Weib and the bells in the first Act were repeated as usual,
" also the trio of boys in the second Act. But what delights me most
" is the silent applause. It is easy to see how this opera is ever rising."

At a performance of this Opera at Godesberg in 1794, a keyed instrument, similar to that in use at the present time, was first used for the bells.

This is no place for a criticism of the Music of the Magic Flute. But a few references to the opinions of well known men upon the Opera may be useful.

Goethe thought so highly of it and its libretto that he seriously contemplated the production of a sequel to it, and, as already mentioned, he almost completed the libretto. At first there was a difficulty about the composer. Wranitzky, a Mason, would

not undertake it. Later on, when Zelter was ready to do the music, Goethe had used the ideas of the libretto for other works. He was, of course, a Freemason. While he found the libretto of the Magic Flute full of impossible and improbable incidents, he wrote: "In spite of all this it must be acknowledged that the author had the most perfect knowledge of the art of contrast, and a wonderful knack of introducing stage effects." Also, "Granted that the majority of the spectators care for nothing but what meets the eye, the initiated will not fail to grasp the higher meaning." While Goethe was director of the Weimar Theatre the Magic Flute was performed 82 times, and Don Giovanni 68 times. No other play or opera was performed so often.

Jahn wrote of the Magic Flute:—

"The Zauberflöte has a special and most important position among Mozart's operas: the whole musical conception is purely German, and here for the first time German opera makes full and skilful use of all the elements of finished art. If in his Italian operas he assimilated the traditions of a long period of development, and in some sense put the finishing touch to it, with his Zauberflöte Mozart treads the threshold of the future, and unlocks for his countrymen the sacred treasures of natural art."

Breakspeare wrote that the Overture

"Considered as an independent movement is perhaps the most masterly contrived, and musically perfect, of all single items for band performance ever written."

And again

"The union of melodic and formal beauties with expressional force and fidelity throughout all Sarastro's music and the choruses of the priests, and the concerted trios of the Genii produce a superbly dignified, lofty, and noble effect."

Krehbiel says that we have the dictum of Beethoven that the Magic Flute was Mozart's greatest opera, because in it his genius showed itself in so large a variety of musical forms, ranging from ditties in the folksong style to chorale and fugue, and especially because in it Mozart first showed himself a German Composer.

Again Jahn writes:—

"Whatever be the value of the Freemasonry concealed in this Opera under the mysteries of Isis and Osiris, it is certain that for Mozart whom we have learnt to know as a zealous Mason, it has been a motive owing to which he has invested his subject with serious dignity. The brilliance given by the Music to the Symbolism of the mysteries is founded upon the devotion of Mozart's Masonic ideas."

"The scenes in which Sarastro and his initiated followers appear are full of most imposing solemnity. The same characteristic appears in the finale of the first Act, all of which has an esoteric character. The march and chorus after which Sarastro enters the temple, and the final chorus in praise of virtue and the justice of the divine being are distinguished not only by their vigour, but also by their seriousness and solemnity. It is the same in the case of the choruses which salute Tamino and Pamina after the Ordeals, which praise the victory of the force which crowns wisdom and beauty. Solemnity is its general key-

“note which is expressed by elevated, brilliant, and gay but noble and
 “vigorous expressions, which also make the German text stand out.
 “These choruses stand forth in composition and importance, far above
 “the ordinary choruses of operas of that time. Their expression
 “is brought out by great dignity relieved by rich instrumentation,
 “especially by the use of the trumpets, which give a peculiar *cachet* of
 “solemnity and magnificence uncommon in the music of this period.
 “The esoteric character of the mysteries makes itself specially felt in the
 “Second Act. A sweet solemn march brings in the assembly of the
 “priests. It is one of the most beautiful musical phrases that Mozart
 “ever wrote. The same may be said of the prayer commencing, O Isis
 “and Osiris. The serious, truly religious sentiment contained in them is
 “sufficient to prove how well Mozart who thanked God that he had learnt
 “from Freemasonry that death is the True Key of happiness, understood
 “the profound feeling of its symbols, and how to interpret them
 “correctly.”

E. J. Dent in his book on Mozart's Operas compares the unfinished Requiem left by Mozart with the Magic Flute, and points out that the words of the Requiem constantly refer to the very fear of death which Freemasonry had taught Mozart to overcome. He considers that in the Magic Flute we may learn to know Mozart's religious feelings at their sanest and most exalted moment, whereas the Requiem is the product of a morbid and diseased imagination, which in spite of its beauty can hardly be contemplated without pain. In the Requiem he is not expressing primary and elemental religious emotions, but seeking to reproduce the conventional ecclesiastical atmosphere. This is the natural result of the circumstances under which the Requiem was commissioned. A mysterious messenger came to Mozart and brought him a letter in which a Requiem Mass was commissioned for which he was to name his own price. He accepted the offer and started the Requiem. His last journey to Prague and the opera commissioned by the Emperor interrupted his work in Vienna, and when he returned from Prague he was obsessed by the idea that the mysterious messenger who brought him the commission to write the Requiem Mass was foretelling his own death. The Requiem was incomplete when Mozart died, and was finished by his pupil Süßmayer, and handed over by Mozart's widow to the Messenger. It turned out that he was merely the servant of Count Walsegg, an amateur musician, who wished to be known as a composer, but was sensible enough to recognize his own limitations. The Requiem was ordered in memory of his dead wife.

Mozart was engaged upon the Requiem almost up to his last day on earth. He had returned to it after the performance of his last Masonic cantata, and on the 4th December some of his friends came to try over the Requiem with him. One of them at Mozart's request sang over Papageno's first song, and the opera seems to have given him his happiest thoughts during his last illness. He died on the morning of the 5th December, and on the afternoon of the 6th he was buried in a pauper's grave. It is stated that the crowds assembled outside his house while he was dying, wept and sobbed aloud, but not one man attended the funeral. Mozart left only 60 florins, and a friend, Baron Van Swieten, had him buried in such a manner that no one knows where his body was laid. A heavy storm of rain drove back those few friends who started to follow him to the grave. Constance, his widow, was completely prostrated. Dent suggests, and probably correctly, that his Masonic friends would have secured for him a more dignified funeral, but owing to the fact that he died of malignant typhus, his burial perforce,

had to take place as soon as possible after death. His musical friends at any rate were with him up to the last. No priest was present at his death-bed, in fact Mozart at that time had reached a stage of intellectual development at which he had begun to realize that the religion of his ancestors did not entirely supply his spiritual needs. His sister-in-law at his wife's request, went to the priests to endeavour to arrange that a priest might be sent to him as if by chance. For some time they refused, and it was with difficulty that they were persuaded to agree. Even then Mozart seems to have been unwilling to see a priest, for Jahn's account makes no mention of a priest even arriving at the house. The Lodge published his last Cantata and sold it for the benefit of his widow and children.

Among the papers left behind by Mozart his family had absolutely nothing except the letter to his father already quoted containing the slightest reference to Freemasonry. According to Koch, his sister 'Nannerl' stated that all these as well as all the Masonic papers left behind by his father were destroyed for fear of the Prince Bishop of Salzburg, Graf von Colloredo. It is possible, of course, that all of them might have been taken over by the Freemasons. Koch, in his book, reproduces a certificate which he illustrates as "Mozart's Freemason's diploma in the Museum at Salzburg." An examination of the reproduction shows that it was granted on the 22nd of the third month of the year of Light, 5792. Koch states that the names of the possessor and officers of the Lodge have been erased, and that it was evidently made out for Count Leopold von Dhaun. I flatter myself that in Giesecke's certificate which has been lent to us by the Grand Lodge of Ireland we have something much nearer the real thing than the blank certificate illustrated in Director Koch's book. Giesecke's certificate is dated the 21st of the third month of 5793. The signatures to Giesecke's are Fr. Metz, Grand Maître; Fr. Jos. Tepper, Maître Député; Moritz Stavory, Premier Surveillant; Carl Frid. Hensler, Second Surveillant; Fr. Thom Christian, Secrétaire. On one pillar of the certificate is shown the crest of the Austrian Grand Master, Prince von Dietrichstein (two crossed vine knives) and the initials of his name T.D., as well as the motto *Te Statorem*, representing him to be the Jupiter Stator of Austrian Masonry. The other bears the arms of the Prince surmounting the words *Sub umbra alarum Tuarum*. It is noteworthy that the certificate bears the date 5793, while Director Koch states that he finds Giesecke's name in the list of members present in the Lodge *Zur neugekrönten Hoffnung* on St. John's Day, 1788. Probably Giesecke did not obtain a certificate from his Lodge until he made up his mind to leave Vienna.

This certificate was unearthed by the Grand Lodge of Ireland at my brother's instigation. My brother was going to Ireland this spring, and I suggested to him to make enquiries of the Grand Lodge of Ireland regarding Giesecke. Brother Songhurst kindly introduced him to Brother Chetwode Crawley, who was kindness itself to him. The Grand Lodge of Ireland disappointed us by reporting that they could not find the name of Giesecke in their books. However, they continued to search, and some three weeks after my brother returned to London, this valuable certificate arrived from Ireland, and has been lent to us for this occasion.

Giesecke is for Englishmen at any rate far the most interesting of the men connected with Mozart at the time of the production of the Magic Flute. It seems certain that his real name was John George Metzler. He was born at Augsburg in 1761, one of a

¹ This is Koch's account of the certificate, and is founded doubtless upon information derived from the Museum authorities at Salzburg. The initials TD are not the initials of Fürst von Dietrichstein who was Grand Master. But Koch states that the Lodge was the special Lodge of the Fürsts von Dietrichstein, so that these initials may have been those of one of his predecessors. I have not been able to ascertain the initials of the Grand Master's father.

pair of twins. He was the son of a tailor and studied law in the University of Göttingen from Michaelmas, 1781, for two years. Cornet states that he was born at Brunswick and was expelled from the University of Halle. This appears to be wrong. It is suggested in an article in the *Dublin University Magazine*, 1834, that he adopted his mother's name when he went on the stage. But this is wrong as his mother's name was Götz. He entered at the University of Göttingen as Johannes Georgius Metzlerus, although in his own album now in Dublin he described himself as Carolus Ludovicus Metzler Cognomine Giesecke. It is possible that Charles Louis Metzler, alias Giesecke, never entered at Göttingen, but that the Metzler who joined that University was one of his brothers. His mother had twins twice and triplets once, so that errors of identity are excusable. He had a passion for the stage and especially for music and the opera. He wrote a good many librettos and pieces between 1791 and 1799, and from the time he left his home about 1781, he kept an album in which he got his friends to write their names with quotations and remarks.

After leaving Göttingen about 1783 he appears to have become an actor. But little is known of his career on the stage. It has been stated that he was an actor for thirteen years. He played one of the most important parts in the chorus in the original production of the *Magic Flute*. As a young man he was friendly with Schiller, Klopstock and Goethe, and he would appear to have begun to study mineralogy seriously in 1794, at Freiburg, under Werner. He was evidently a man of wandering tastes. According to the biographer of the *Dublin Magazine* he entered the Austrian Military service, and was wounded in the right instep, and was thenceforward lame, and was for some time employed in political work under Prince Metternich. His Masonic Certificate contains more than twenty endorsements, which show that he visited various Lodges at Berlin in 5801; Potsdam, May, 1801; Freiburg, December, 5801; Frankfort, December 31st, 5801; Munden, April, 5802; Altona, July, 1802; Hamburg, August, 1802; Lubeck, January, 1803; Rostock in the same month; Greifswald, March, 1803; Strassburg, August, 1803; Bremen, August, 1803; Copenhagen in September, and apparently a Swedish entry in the same year.

The only English entry is as follows:—

“ Brother Charles L. M. Giesecke accompanied me to the Grand Lodge
 “ of Scotland and attended the celebration of the Festival of St Andrew
 “ on the 30th day of Nov^r 1813 by the Scottish Masons
 “ Edinburgh G. C. Mackenzie Baronet
 “ 1st Dec 1813 Provincial Grand Master
 “ of the Northern Counties viz: Ross, Cromarty, Sutherland, Caithness,
 “ Orkney, and Zetland.”

There is one more entry, namely, the Grand Lodge Hamburg under the date June 24th, 1818.

It is very remarkable that there are no endorsements on this certificate before 1801, and only one Continental one after 1803. Probably it was dangerous to be a Mason when Giesecke visited the Continent after he finally settled in Dublin.

According to the account in the *Dublin University Magazine* Giesecke visited Turkey and Bulgaria before the end of 1804. In the latter year he seems to have settled in Copenhagen, which he made his headquarters for some time. He had a house in the Strand which was destroyed in 1807 at the bombardment of the Town. He opened a school of mineralogy, and became a dealer in minerals at this time. In 1806 the King of Denmark sent him on an expedition to Greenland, where he remained studying the minerals, and making charts of the country for nearly seven years. For

five of these years he was completely forgotten by the Danish Government, who suddenly remembered him in 1811, and sent the *Brechling* whaler (Capt. Ketelson) to bring him back. The vessel was so shaky from being ice nipped in her journey northwards, that Giesecke refused to travel in her, but he shipped a collection of minerals in her under the charge of Ketelson. She was captured by a French privateer which in turn fell into the hands of an English frigate, which put into Leith with her two prizes. All three vessels were in harbour at Leith at the end of 1811 or the beginning of 1812, and the "dommed stanes," to quote from the *University Magazine*, lay in the Courtyard of the Leith Custom House until April, 1812, when Thomas Allan, Banker, of Edinburgh, and Lt.-Col. Imrie, bought the collection for £40. Allan wrote a paper on them for the Royal Society of Edinburgh, and Imrie presented them to the Right Hon. Lord Gray in 1816.

Giesecke followed his minerals in 1813, in August of which year he landed in Hull with nothing in the way of clothing but Esquimaux furs. He found his way to Edinburgh in search of his collection, and finding it beyond his reach, used its loss as a means of obtaining introductions to and attracting the sympathy of the scientific world. A long visit to the home of Banker Allan followed, together with a valuable introduction to Sir George Mackenzie, who had Giesecke's portrait painted by Raeburn, which portrait¹ is now in the possession of the Royal Dublin Society.

While Giesecke was staying with Allan, the latter wrote a paper for the Royal Society of Edinburgh on the minerals in the collection, the basis of the paper being conversations with Giesecke, who at that time was not well acquainted with English. In 1813, the Royal Dublin Society decided to found a professorship of mineralogy, and Giesecke was elected out of nine candidates largely on the strength of a recommendation from the Royal Society of Edinburgh. He obtained permission to visit Denmark before taking up his Professorship, which he finally did in November, 1814. During his visit to Denmark he received the order of the Dannebrog, which conveyed with it a small pension, and he was henceforth known as Sir Charles Giesecke.

In 1817, he was sent by the Society to make a collection of minerals on the Continent, and on his return to Dublin, the Society presented him with a medal. It was in this year that Raeburn's portrait which had originally been intended for the Royal Society of Edinburgh,² was sent by Sir George Mackenzie to Dublin. In 1818, Giesecke again visited Copenhagen from which he made his way to Vienna, where he handed over to the Emperor a large collection from Greenland. It was during this journey that he met Cornet and made the claim to the authorship of the libretto of the *Magic Flute* described by that writer. On his return to Dublin he continued to lecture and made a geological survey of various counties of Ireland. He became a very popular person in Dublin and died suddenly on the 5th March, 1833.

A man with these credentials is hardly likely to have made a false claim to the authorship of the libretto of the *Magic Flute*. In any case his word in the matter³ is much more likely to be reliable than that of Schikaneder, a badly educated man, an itinerant musician, who became a theatrical manager of extravagant tastes and prodigal way of life, and who died mad.

¹ Dent publishes a reproduction taken from a drawing of this portrait in his *Magic Flute*, published in 1911. He says, in the preface, "The original is, unfortunately, not in good enough condition to afford a satisfactory reproduction."

² Sir George Mackenzie requested M. Giesecke to sit for "his picture to the celebrated artist Raeburn, which he first intended for the Historical Society of Edinburgh, but subsequently presented it to the Dublin Society accompanied by a very complimentary letter." *Dublin University Magazine*, Feb. 1834.

³ Bro. Kupferschmidt's notes entirely confirm this opinion.

A memorial tablet to Giesecke may be found on one of the staircase walls of St. George's Church, Dublin. There is a bust above it. The inscription is as follows:—

To the memory of Charles L. Metzler Giesecke, Knight Commander of the Royal Danish Order of Danebrog, F.R.S.E. and G.S.L., V.P.R.I.A.H., M.R.D.S., M.W.S.M., M.B.S.L., and M.R.D.A.S. Member of the Royal Societies of Copenhagen, Upsala, St. Petersburg, Dresden, Munich, Jena, Wetteran, Prague, &c., &c. Who devoted thirty-six years to the sciences of mineralogy and geology in the pursuit of which he traversed a great part of Europe and passed seven years in Greenland amidst unnumbered obstacles and privations with an ardour unabated by the severity of that inhospitable clime. He was distinguished by the favour of many crowned heads of Europe and was for nineteen years professor of Mineralogy in the Royal Dublin Society. He was beloved as a friend and sought as a companion by all who knew him.

Born at Copenhagen, April 6th, 1761. Died at Dublin, March 5th, 1833.

The mineral Gieseckite was named after him. It consists of hydrated silicate of alumina, soda and potash and is similar to *elcolite* but contains more water.

Giesecke's collection of specimens which was originally bought by the Banker Allan and Lt.-Col. Imrie, is now in the Museum at Nairn. Col. Imrie gave it to the Right Honourable Lord Gray by whom it was presented to the late Duchess of Gordon, who died in 1864 and bequeathed it to her cousin Brodie of Brodie. It now forms part of a collection presented by him to the Museum.

The catalogue is written in almost perfect copperplate, and contains a description of each mineral. The following extracts from it are interesting.

"A descriptive catalogue of 120 rare minerals, the produce of Norway, Scotland, and Greenland." "This collection was transferred to Elizabeth, Duchess of Gordon, in October, 1828, as a small mark of his esteem and most perfect regard by Her Grace's Faithful Humble
"Servant."
GRAY.

"The minerals from Greenland described above are certainly the most curious and perhaps the most valuable in this little collection. They fell into the hands of their present possessors in consequence of the following accident:—A gentleman of the name of Geisecke [*sic*] in Denmark, a person of great knowledge in Mineralogy and Geology, had determined to visit Greenland as an unexplored country, as to these two lines of natural history; and his love of Science led him to remain in that desolate and wintry climate, where he laboured under the deprivation of every sort of comfort, for several years before he thought of realizing his hard won mineralogical wealth; but he at last sent home, in a Danish vessel, a large collection of fine specimens. This vessel was taken by a British cruiser and brought into the port of Leith as a prize. They were soon afterwards advertised to be seen and to be sold. This awoke the attention of the Mineralogists of Edinburgh, most of whom, after an inspection, held this collection as a parcel of debris, very little worthy of attention. They held the *sodalite* to be a *Felspar*, and the rare *Cryolite* to be a sulphate of lime. Among many other inspectors were Mr. Allan and Lt.-Col. Imrie, who did not hold these specimens as being unworthy of attention. Mr. Allan soon discovered that that which had been deemed to be sulphate of lime was the rare mineral of *Cryolite*, and that the *Sodalite* was no *Felspar*.

"In consequence of the mistakes of the men of knowledge, Mr. Allan and Lt.-Col. Imrie purchased the whole of the Greenland Minerals at the sale for a small and certainly a very inadequate price as to their real value."

"When Mr. Giesecke gives to the public his geological account of Greenland, which it is said he is at present preparing, he will not only give additional value to the above specimens, but he will also add very interesting knowledge to those who dip into geological research."

"Before the arrival of the Greenland Minerals at Leith Cryolite was known in Europe only by a few small fragments brought by a Missionary from Greenland to Copenhagen where it lay for some years unnoticed and was at last by accident found out to be a new mineral, and was immediately bought up by the amateurs with great avidity and at an immense price."

Giesecke's interesting personality has led us from Vienna to Dublin and Nairn. Let us return to Vienna and conclude with an extract from the oration made at a Lodge of mourning held by the Masons in honour of Mozart. This oration was published in 1792 and sold for the benefit of Mozart's family.

"It has pleased the everlasting Master Builder to tear our beloved Brother from the chain of our brotherhood. Who did not know him? Who did not value him? Who did not love him, our worthy brother Mozart? Only a few weeks ago he stood in our midst, and with his magic tones added such beauty to the dedication of our Masonic temple. Mozart's death brings irreparable loss to his art; his talents which were apparent in his earliest youth made him even then the greatest marvel of his time. Half Europe valued him. The great called him their favourite,¹ and we called him Brother. But while we must of necessity recall his powers in art we must not forget the praise due to his great heart. He was the most enthusiastic follower of our order. Love for his brethren, sociability, enthusiasm for the good cause, charity, a true and deep feeling of pleasure when he was able by means of his talents to help one of his brethren, these were the chief features of his character. He was husband, father, friend to his friends, brother to his brethren. Only the wherewithal was wanting to hinder him from making hundreds happy, as his heart bade him."

What more could be said of a Freemason?

In conclusion it is only right to say that I have received the utmost kindness and assistance from many sources. I am greatly indebted to the Grand Lodge of Ireland, and Brother Chetwode Crawley. Information from the Royal Society of Edinburgh placed me in communication with Mr. George Bain of Nairn, who was able to show me Giesecke's minerals. Bro. Vogeler, the late Brother Kupferschmidt's Masonic Executor, informed me that at the time of Brother Kupferschmidt's death he was working on the subject of Mozart and Masonry and showed me Bro. Kupferschmidt's notes. These reached me after most of this paper was written, but were invaluable to me in confirming almost every conclusion to which I had come, and enabling me to affirm many points which unassisted I might have hesitated to express.

¹ *Liebling*.

CLOSING SONG. OP. 484.

[*Bro. Charles Compton.*]

Our thanks are yours for ever,
Who are the badge of office wearing,
Let virtue be your sole endeavour;
So everyone will joy in bearing
The chains that bind such brethren true,
Sweet'ning the cup of life anew.

Chorus.

And this obligation
We swear to fulfil,
Upon your foundation
To build with a will.

Then raise us ever higher
Upon the wings of truth ascending,
To wisdom's throne we may aspire.
That so our weary labours ending,
We may be worthy of her crown,
And rest where envy is unknown.

Chorus.

And this obligation
We swear to fulfil,
Upon your foundation
To build with a will.

Bro. E. H. DRING said :—

If the rapt attention with which the brethren have listened to the paper and the beautiful music which was interspersed, is any criterion of their appreciation, I am sure that Bro. Bradley and the brethren whom he has introduced for the purpose of rendering the music, must be most highly gratified, and well repaid for what they have done this evening.

The paper is hardly one which lends itself to criticism, and I certainly am the very last person to criticise it. I can only act as the mouth-piece of the brethren present and thank Bro. Bradley and the other brethren most heartily for the interesting paper and the music which accompanied it.

Bro. J. P. SIMPSON seconded the vote of thanks.

Bro. E. ARMITAGE said :—

The paper, as our W.M. has remarked, lends itself very much to praise and very little to criticism. We necessarily have at times much work which is of the dry-as-dust order, and therefore we welcome Bro. Bradley's paper very gladly.

The difference between the issue of a Papal Bull and its publication has struck me as very remarkable. It might be issued, but unless it was officially made known throughout the country it was of little or no effect.

Where can we find any higher praise for Freemasons than that of the King of Prussia, who said that they were his best subjects? Where Masonry received official sanction, it flourished accordingly, and where that sanction was not so marked, and the Lodges were treated with indifference, they became very weak, even if they did not die out altogether. The ideas of law and order impressed upon the minds of the candidates had the effect of strengthening the Craft. This was shown in a marked way in the eighteenth century.

Once more let me say that we owe Bro. Bradley a deep debt of thanks for his labours.

BRO. W. B. HENTALL said:—

It is not within my competence to offer any general observations on Bro. Bradley's paper. Mozart formed the subject of our St. John's Card in December, 1892: and Bro. J. T. Thorp referred to "The Magic Flute" as a Masonic Opera, in his paper on *Freemasonry in Gounod's Opera, "Irene, the Queen of Sheba,"* in *A.Q.C.* xvi., 193. There is also a paper of some length in the *Transactions* of the Masters' and Past Masters' Lodge, No. 130, Christchurch, N.Z., vol. ii., 19-23, by Bro. A. Cookson, on "A Masonic Opera" (The Magic Flute).

The article on Mozart in *Gorton's Biographical Dictionary* (1828) says that he "was particularly partial to his opera of *The Magic Flute*, though not the parts of it which had been most admired by the public."

In *Notes and Queries*, January 2nd, 1858, page 3, is the following story relative to Mozart's dying production of his Requiem. "A grim legend says that a Stranger came to the divine composer and ordered a Requiem, or Mass for the Dead. Mozart undertook it. After a time the stranger returned. 'Begun,' said Mozart, 'but not finished.' 'Good,' said the Stranger; and went his way. A second time he came. 'Progressing,' said Mozart. 'Good,' said the Stranger. A third time the Stranger came. 'It will be finished to-night,' said Mozart. 'Ha! Indeed!' exclaimed the Stranger, and vanished. That very night the Requiem was finished—and on Mozart himself, in his coffin, was it sung for the first time."

On October 19th, 1901, the *Standard* newspaper had a communication from its Vienna correspondent to the effect that Mozart's skull had a few days previously been handed over to the Museum at his native town of Salzburg, with all the solemnity befitting the occasion, and conveying an assurance that "every care will be taken of what is the only known portion that is left of the great composer's remains."

I very heartily support the vote of thanks to Bro. Herbert Bradley for his paper, and also to the brethren who have afforded such efficient musical assistance.

BRO. H. F. BERRY writes:—

Some time ago, with a special purpose in view, I collected some facts with regard to Sir Charles Giesecke's career, especially during his residence in Dublin, but I do not think much can be added to the full account given in Brother Bradley's paper. His real name of Charles Ludovic Metzler, and the inscription on the mural tablet in

St. George's Church, Dublin, is clearly wrong in stating his birthplace to have been Copenhagen, as there can be no doubt he was born at Augsburg in 1761. Giesecke was elected Professor of Mineralogy to the Royal Dublin Society in January, 1814, and at the time he was unable to lecture in English, but undertook to study the language, which he did with such success that, in a very short time, he spoke it with ease. He arranged the famous Leskean cabinet of Mineralogy, which had been purchased by the Society, and, in 1817, he was presented with its gold medal, which was executed by William Mossop, jun. Giesecke was absent from this country from 1817 to 1819, being compelled to journey to Copenhagen in connexion with his Greenland Expedition, when serious illness overtook him. He then visited Augsburg and also paid a visit to Vienna. On his sudden death in 1833, the Royal Dublin Society passed a resolution expressive of its high sense of his talents as a scientific Professor, and his amiable manners and character as a gentleman.

Bro. HERBERT W. HUNT writes:—

It is very gratifying to find the subject of Mozart's connection with Freemasonry so fully treated, and I wish I could be present to join in the thanks accorded to R.W. Bro. Bradley and his musical brethren, especially as Bro. Orton Bradley and I played Mozart together long before we knew each other as Masons.

The remarks I wish to add are made in the full realization of the fact that it is much easier to criticize than to perform.

Bro. Brough's paper "An Austrian precursor of the Quatuor Coronati Lodge" tells us that Franz Salis von Greiner (the father of Caroline Pichler, the novelist), Baron von Gemmingen and Ratzky, the poet, all belonged to the Lodge *Zur wahren Eintracht*.

Another member was Count Franz Paula von Dietrichstein, the Lord Chamberlain: can his relationship to the Austrian Grand Master, variously described as Count Dietrichstein and Prince von Dietrichstein, be ascertained?

Turning to the list of music: it is unusual to describe the numbers of Mozart's works as *opus* numbers. Like Bach, Mozart did not number his compositions; the numbers refer to a catalogue compiled by Köchel, and should be indicated K., K.V., or Köchel, thus, "Die Zauberflöte" (K.V. 620). Köchel endeavoured to enumerate the works in chronological order, and the list of Masonic music should follow this plan, and run 1, 4, 7, 2 and 3, 6, 8, 5. Three other works are supposed to have been intended for Masonic use: they are, an Adagio, in Canon form, for wind instruments (K.V. 411), an Adagio, also for wind instruments (K.V. 412), and a short Cantata (a hymn to the sun) "Dir, Seele des Weltalls" (K.V. 429).

The date of No. 7 on the list is July, 1785.

The words of No. 6 are by Ziegenhagen.

No. 5 contains, as an appendix, a Hymn for closing of the Lodge, which was, probably, Mozart's farewell to Masonry. The words of the Cantata, and this Hymn, clearly refer to the Consecration ceremony, "To-day we consecrate this habitation for our Temple," "For the first time we gather within this new seat of knowledge and of virtue," and

“Look, the consecration is completed,
O! that the work were finished also
That consecrates our hearts!”¹

Why are the words “said to be” by Schikaneder? I do not remember that any previous writer has cast doubt on their authorship.

Giesecke's claim to a share in the libretto of “*Die Zauberflöte*” seems to have been amply proved, and has been known in England for the last forty years, through Lady Macfarren's preface to the Opera: but a mistake has crept in with respect to Neukomm's corroboration of Cornet's statement; Jahn says that Neukomm knew Cornet in Vienna, not Giesecke: there is nothing to show that Neukomm ever met Giesecke.

Bro. Bradley's argument (which reminds me of the assertion of a recent lecturer, that a man who could write double counterpoint could not tell a lie) is not strengthened by attaching superior virtue to a man who lived under an assumed name, and either was expelled from Halle or went to Göttingen under still another name; and surely it is unfair that a man's word should be mistrusted because he was poor and badly educated. It is quite comprehensible that Emanuel Schikaneder (I do not know where Bro. Bradley finds the “Jean”), when his reputation was attacked and his means of livelihood imperilled, would cry “Halt's Maul!” just as he did when Mozart played tricks with the bells behind the scenes and revealed to the audience that the actor himself did not play them.

After all, what is left of this “poor thing of a story” for Giesecke, after subtracting what was taken from Wieland's “*Lulu*” and Terrasson's “*Sethos*,” and Schikaneder's alterations and the parts conceded to him, not to mention the influence that has been attributed to Born?

The most probable solution is that he was the sole author of the play adapted from Wieland's “*Lulu*,” for he had just previously arranged one from “*Oberon*,” another of Wieland's fairy stories. The original story introduces the hero to the fairy queen, who gives him a portrait of her daughter, and sends him to rescue her from the castle where she is imprisoned by a wicked magician, and the help of a magic flute enables him to do this.

Freemasons must have been much concerned about their position at this time, the year after the death of their last royal patron, and it is very probable that the idea was suggested to Schikaneder by one or more of his Masonic brethren to treat their difficulties in a way that would win the sympathy of the public, and Schikaneder took the readiest way by transforming the work in hand rather than seek a new plot: the influence of Born would be felt by the brethren, for he had studied and written on the Egyptian mysteries, and very probably knew “*Sethos*,” and this influence would not be less because of his death during the progress of the work.

That Giesecke had much to do with this transformation seems to me very improbable, especially considering the conditions under which the work was done.

He was a man of superior education and would most likely have been disgusted at the way his work was converted into this “most absurd specimen of that form of literature in which absurdity is only too often a matter of course,” and, therefore, would remain silent the while he acted the part of First Slave.

¹ This Cantata was published 11 years ago under the title “The Praise of Friendship,” with English words by Bro. George C. Dusart, describing the Three Degrees. (Davis & Co., London and Brighton).

In any case we owe something to Schikaneder, for although he made suggestions for alterations in the music, did the music suffer, music that Beethoven declared to be Mozart's greatest work? And would the work ever have been completed if Schikaneder had not kept an eye on Mozart in the pavilion near the theatre and in the summer-house on the Kahlenberg?

It would be interesting to know if the Chorale "Ach Gott, vom Himmel sieh darein" was used in the Lodge Ceremonies, or if its inclusion in the opera was purely fortuitous. The great Bach used it, almost exactly fifty years before, as the foundation of one of his Church cantatas.

Masonic allusions are to be found in Mozart's letters; in one to his friend Hofdämmel, who was about to become a Freemason, he wrote "We shall soon be able to call each other by a *better name* (einem schönern Namen). Your affair is now near a close."

In several letters to Herr Puchberg, he either addresses his friend, or signs himself, O.B., *i.e.* Ordens Bruder.

"I rely entirely on your friendship and brotherly love, and confidently hope that you will give me a helping hand both by word and deed."
"to show your kindness and brotherly love."

Lady Wallace's translation of the letter to his father is more pointed than that given by Bro. Bradley.

"As death (when closely considered) is the true goal of our life . . .
I thank my heavenly Father that He has vouchsafed to grant me the happiness, and has given me the opportunity (you understand me) to learn that it is the *key* to our true felicity."

A Masonic friend of Mozart, of whom more might have been said, is Franz Joseph Haydn (1732-1809) the composer of "The Creation"¹ and over 150 Symphonies, and the "father" of the string quartet. They met first in 1781, and the ten years' friendship ceased only with the death of Mozart (Haydn was in England at the time). They had the highest respect and affection for one another, and Professor Hadow remarks that it is more than a coincidence that the finest works of both were written after the beginning of their acquaintance. That was a memorable meeting in 1785, when Haydn made his celebrated avowal of Mozart's genius to Leopold Mozart, the father, who was staying with his son from February 10th to April 25th. April 24th was the date of the celebration at the Lodge *Zur wahren Eintracht*, and Leopold Mozart, who shortly before had been persuaded by his son to become a Freemason was present.

Another friend of Mozart who ought to be of some interest to us was Thomas Attwood (see *A.Q.C.* iv., 95), Organist of St. Paul's Cathedral from 1796 to 1838. He was a favourite pupil of Bro. Mozart from 1785 to 1787. Of him Mozart said "Attwood is a young man for whom I have a sincere affection and esteem . . . he partakes more of my style than any other scholar I ever had."

Mozart at one time thought of founding a society of his own, to be called *Die Grotte* (grotto), and had drawn up the rules.

¹ The setting of the words "And there was light" in the opening chorus is worthy of remark. "The Creation" was composed 1796-1798.

Knowledge of Mozart's life and work seems to be in a great measure presumed. May I give concisely what many members of 2076 would surely wish to know of his history?

Wolfgang Amadeus Mozart was born at Salzburg, January 27th, 1756. His love for music was shown at a very early age. His sister, Maria Anne (b. 1751), was also something of an infant prodigy. Their father, Leopold Mozart, a musician of repute, travelled with them in their first tour, in 1762, to Munich, Vienna, and Pressburg. A more extended journey commenced in 1763, and included Frankfort, Brussels, Paris, and London, where they arrived in 1764. Before leaving, in 1765, Mozart presented a MS. composition to the British Museum. Later they travelled in Italy, and, when in Rome, heard the famous *Miserere* sung in the Sistine Chapel; this Mozart wrote down in its entirety after one hearing (1770). Other journeys followed, till the thread is taken up at his leaving Salzburg for Vienna in 1781. His compositions include 20 comedies and operas, 15 masses, 41 symphonies, 42 concertos, 30 quartets, 80 sonatas, some 80 songs and arias, and many other works, and he did not live to complete 36 years.

The last written words of Mozart that remain to us, in a P.S. line to his wife, are from the Trio (No. 19) in "*Die Zauberflöte*"—"The hour strikes! Farewell! We shall meet again!"

During his last illness, in the evenings at the time of the performance of the opera, he was in the habit of placing his watch beside him and following the various scenes in spirit.

Nohl relates that after death, "The body was clothed in the black dress of the Masonic Brotherhood, and laid on a bier which was placed in his study beside his piano . . . He was a man whose mission in this world seems to have been entirely fulfilled, to whom it was given to link together the godlike with humanity, the mortal with the immortal—a man whose footprints not all the storms of time can ever efface—a man who, amid all his lofty aims, esteemed the loftiest of all to be the elevation of humanity.

Bro. HERBERT BRADLEY writes as follows in reply:—

As Mozart died before the Requiem Mass was completed, and it was finished by Süßmayer, the story quoted by Bro. Hextall from *Notes and Queries* must be imaginary.

Bro. Hunt notices that the Grand Master Dietrichstein is variously described as Prince and Count. There is nothing necessarily wrong about this as during his father's lifetime he would have the lower rank, and after his father's death would succeed to the higher. Count Paul was the Grand Master's younger brother.

Bro. Hunt objects to the quotation of *opus* numbers. If I am wrong in using them, I have erred in the best of company, as Reinecke's edition of Mozart's Masonic music uses *Werk* numbers.

Reinecke also omits from his list Nos. 411 and 412, both of which are orchestral. But he includes No. 429, which is the Hymn to the Sun. He states that this composition is for two tenors and bass, with a soprano solo. This makes one wonder how it would be rendered in a Lodge. But there is a far better reason for excluding these three compositions from a list of Mozart's Masonic Music. It is that in Köchel's

list they are dated 1782 and 1783, the date of Mozart's initiation being 1784. It was not without consideration that my brother and I excluded them from our list. It seems probable that the Hymn to the Sun was like No. 6 the expression only of a Masonic frame of mind. I wrote "said to have been written by Schikaneder" deliberately. I think there is reason to doubt whether Schikaneder could have written them. I may add that I have found at least one German writer, who has expressed a doubt whether Schikaneder was a Mason. If he was not he did not write these words. Bro. Kupferschmidt notes that Schikaneder's name is not in one of the Lodge lists. I cannot understand why Bro. Hunt says that there is nothing to show that Neukomm ever met Giesecke. Dent says¹ "Cornet's statement was accepted by Jahn, and corroborated by that made to him personally by Neukomm, who had come to Vienna in 1798 to be a pupil of Haydn, and had known Giesecke himself." I may add that the authorities of the Dublin Museum have informed me that Dent personally visited Dublin to examine Giesecke's diaries and album. So far as I am aware this has not been done by any previous writer.

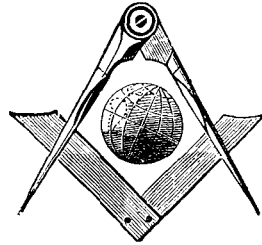
In reply to Bro. Hunt's remarks upon Giesecke, I must point out that he did not live under an assumed name. He changed his name once for all, as many other people have done, when he was quite young, and he retained his new name until the end of his life. He was not expelled from the University of Halle, because he never belonged to it, nor is there the least evidence to show that he went to Göttingen under a different name. Bro. Hunt has not recognised the confusion that must have been caused by Giesecke's mother's *penchant* for twins, which must have been the cause of many mistakes. As for being called "Sir" Charles, why not? He was a member of a Danish order of Knighthood, and the distinction between English and Danish, or other Knighthoods was hardly known in the early years of the nineteenth century. I cannot find that I have written anything to justify the suggestion that I have thrown doubt upon a man's word because he was poor and badly educated. Giesecke was a man of superior education and attainments. Starting life as a chorus singer he became a professor of mineralogy under the Royal Dublin Society. Wherever he went he made friends and was deservedly popular. Two months after his arrival in Edinburgh he was recommended by the Royal Society of Edinburgh for the Dublin Professorship, although at the time he could hardly speak English. He was specially honoured by the King of Denmark, and the Emperor of Austria. He was a member of at least ten learned Societies in different parts of Europe. Schikaneder's father was an itinerant musician, and Schikaneder began life in a similar position. He had a very poor education, he was extravagant in his tastes, and had to abscond for fear of his creditors. He died mad. When he was in funds he led a profligate and riotous life, and Mozart's friends have attributed his early death to the life he led with Schikaneder while the *Magic Flute* was being written. Either Giesecke or Schikaneder, but not both of them, spoke the truth in this matter. Which is the more likely to be reliable?

I am obliged to Bro. Hunt for drawing my attention to Jean. The name should, of course, be Johann. When I came across Jean I was reading a French account, and the mistake had slipped my notice. Bro. Hunt need go no farther than the catalogue of the British Museum as an authority for Johann Emanuel.

I have not been able to find the portrait of Giesecke in any list of Raeburn's works. Dent says it was painted in 1817, but this does not seem to be correct. Giesecke seems to have sat to Raeburn before the end of 1813, and never seems to have

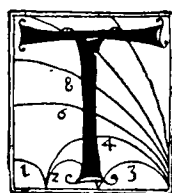
¹ *Magic Flute*, p. 34.

been in Scotland after that year. Again, Giesecke was not elected a member of the Royal Society of Edinburgh until 1821, several years after the portrait reached Dublin, so that it seems open to question whether the portrait was originally intended for the Edinburgh Society. It can hardly have been originally intended for Dublin, for when the sittings were given Giesecke was unknown in Ireland. The probability seems to be that when Sir G. Mackenzie commissioned the picture he did not know what he intended to do with it, that he hoped Giesecke would be made a member of the Royal Society of Edinburgh, and for some time intended it for that Society. But the Society did not elect him, and Giesecke having become a popular person in Dublin, Sir George decided to present it to the Dublin Society.



Festival of the Four Crowned Martyrs.

SATURDAY, 8th NOVEMBER, 1913.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. E. H. Dring, W.M.; J. P. Simpson, P.A.G.R., I.P.M.; W. B. Hextall, J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; Hamon le Strange, Pr.G.M. Norfolk, P.M., Treas.; W. John Songhurst, P.A.G.D.C., Secretary; W. Wonnacott, S.D.; Edward Armitage, P.Dep.G.D.C., J.D.; F. H. Goldney, P.G.D., P.M., D.C.; F. W. Levander, Steward; Edward Macbean, P.M.; Dr. Wm. Wynn Westcott, P.G.D., P.M.; and John T. Thorp, P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. Fred. H. Postans, Reginald F. Lawton, H. A. Badman, Sidney W. Parfect, F. Postans, Robt. F. Boutwood, Wm. Edgar Leman, Walter Dewes, James R. Potts, C. H. Denny, Dr. William Hammond, P.G.D., H. Ball, J. Smith, G. A. B. Green, Col. D. Warliker, Hy. Wilmot, Edw. Blinkhorn, Thomas J. Jolly, Lawson McCreary, Robt. A. Gowan, John W. Gieve, P.A.G.D.C., F. H. H. Thomas, Major A. Sutherland, V. B. M. Zanchi, P.G.Stew., Israel Solomons, O. H. Bate, P.Pr.G.M., S. Africa (D.C.), E. W. Roach, A. H. Bowen, S. W. Rodgers, Reginald C. Watson, Col. Sir Howland Roberts, Bart., R. Goodall, the Rev. S. Stewart Stitt, Bedford McNeill, C. Isler, Chas. S. Ayling, R. E. Landesmann, Frank Hughes, Henry Budd, F. Inskipp, H. Hyde, A. E. G. Copp, Horace Nelson, George Simpson, D. Bock, W. A. Barker, Sydney Meymott, Dr. William Scot, John Foulds, Dr. A. E. Wynter, G. Vogeler, J. Toon, Hy. T. Wood, A. J. Kingston, John I. Moar, W. T. Storm, Francis R. Taylor, Prof. Randal Woodhouse, Geo. C. Williams, A. S. Lewis, John Waddell, F. Shipton, J. R. Brough, Algernon Rose, the Rev. E. C. Tippetts, B. Marr Johnson, P.Dep.G.D.C., J. C. Zabban, J. Walter Hobbs, R. Benzecry, Wm. J. D. Roberts, W. Knowles, Major J. Penny, Dr. S. Walshe Owen, Curt Nauwerck, the Rev. M. Rosenbaum, F. C. Lloyd, P. J. Prewer, F. W. Kahn, Fred. Armitage, the Rev. C. E. L. Wright, P.G.D., G. E. Gregory, A. C. Beal, F. E. Toye, Herbert Y. Mayell, W. A. Evens, Mustapha Ben Yusuph, G. Fullbrook, J. Albert Richards, L. Danielsson, A. Y. Mayell, H. Harris, Percy C. Webb, Alfred Solomons, Capt. B. J. Friend, H. F. Raymond, John H. R. Bright, Hugh Cumberland, F. P. Baxter, and A. Cadbury Jones.

Also the following Visitors:—Bros. F. T. Denny, P.M. St. John and St. Paul's Lodge No. 615; H. T. Mainwaring, S.D. Crane Lodge No. 2630; J. B. Tyrrell, University Lodge No. 496 (Canada); J. A. Bell, I.G. Henley Lodge No. 1472; D. D. Reid, P.M. Golden Square Lodge No. 2857; John G. Wall, P.M. Chiltern Lodge No. 1470; W. Stonhold, W.M. Old Quintinians Lodge No. 3307; G. C. Breese, P.M. Empress Lodge No. 2581; David Gillies, Eureka Lodge No. 440; B. T. Roach, Philanthic Lodge No. 3032; C. Norman, W.M. High Cross Lodge No. 754; George T. Mawson, Orion in the West Lodge No. 415; R. G. Watson, High Cross Lodge No. 754; Geo. J. Brinkworth, L.R. Carnarvon Lodge No. 1572; W. Maurice, Warrant Officers Lodge No. 2346; Percy Allen, St. John the Baptist Lodge No. 475; G. Edden, P.M. Panmure Lodge No. 715; C. J. Kirk, P.M. Malden Lodge No. 2875; H. Y. Borcham, Hiram Lodge No. 2416; John D. Ledbury, L.R. Second Middlesex Artillery Lodge No. 2484; Harold Witney, J.W. Valentia Lodge No. 3097; J. Plunkett Bowley, P.M. Leigh Lodge No. 957; the Rev. W. Levin,

Ch., Montefiore Lodge No. 1017; Paul Boade, Lodge Minerva zu den drei Palmen, Leipzig; Peter B. M. Roberts, Canongate Kilwinning Lodge No. 2 (S.C.); B. Foulkes Winks, P.M. Eastes Lodge No. 1965; J. H. Mansfield, Polytechnic Lodge No. 2847; Otto Schmidt, P.M. Lodge zur Pompejus Säule (Alexandria); Ramsden Walker, P.M. United Northern Counties Lodge No. 2128; Coleman P. Hyman, Royal Colonial Institute Lodge No. 3556; E. A. Ward, P.M. Crusader Lodge No. 1677; Alex J. Wood, P.M. Ionic Lodge No. 227; and James Churchill, Lodge No. 2 bis (S.C.).

Letters of apology for non-attendance were received from Bros. Gen. Sir Charles Warren, K.C.B., P.Dis.G.M., E.Arch., P.M.; J. P. Rylands; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; G. Greiner, P.A.G.D.C., P.M.; T. J. Westropp; E. Conder, L.R., P.M.; S. T. Klein, L.R., P.M.; William Watson; R. F. Gould, P.G.D., P.M.; A. Cecil Powell; H. F. Berry; Fred. J. W. Crowe, P.G.O., P.M.; and L. A. de Malczovich.

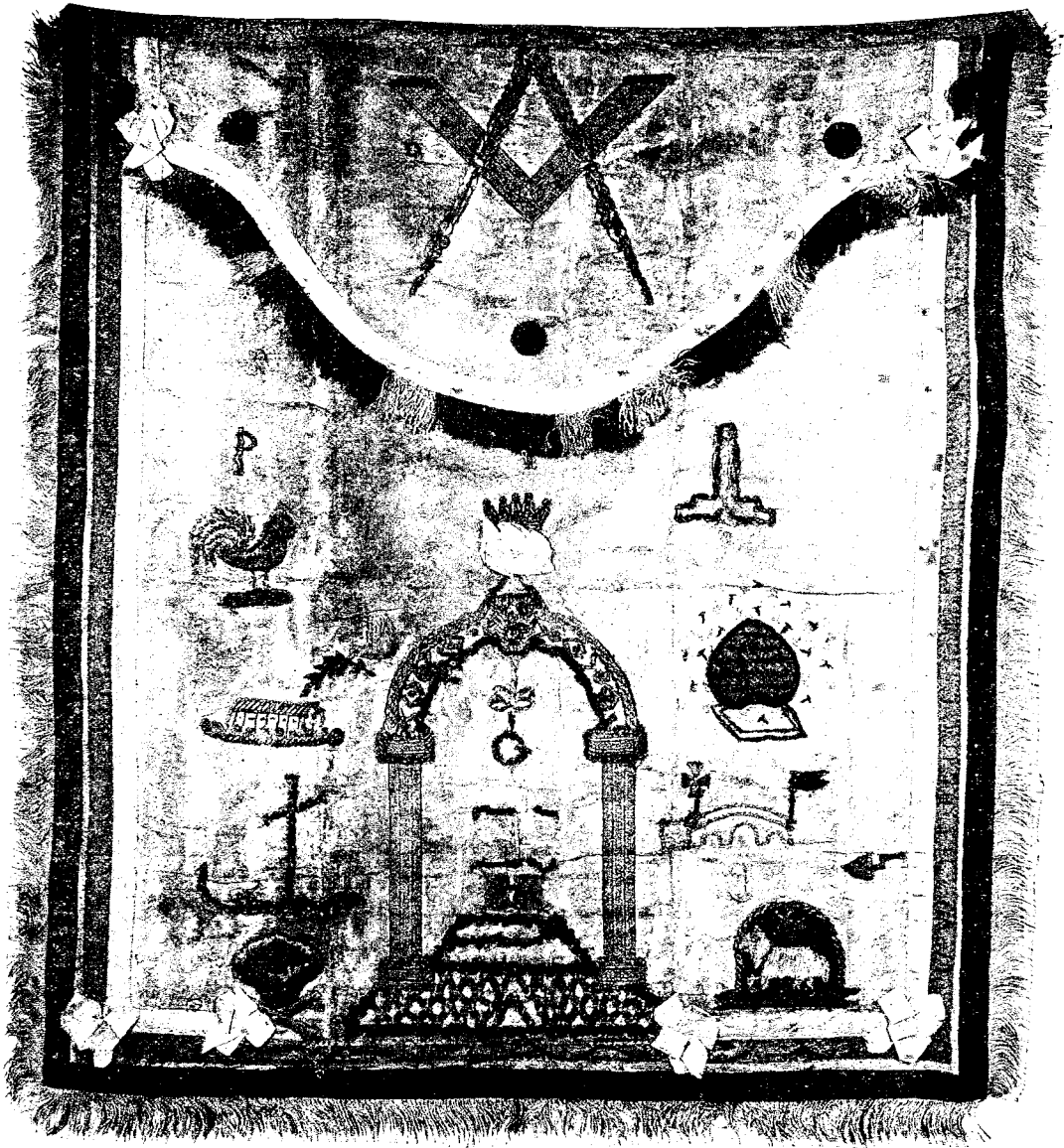
One Grand Lodge and thirty-two Brethren were admitted to membership of the Correspondence Circle.

Bro. Edward Armitage, P.Dep.G.D.C., was regularly installed as Worshipful Master of the Lodge by Bro. E. H. Dring, assisted by Bros. Hamon le Strange, Pr.G.M., Norfolk, J. P. Simpson, P.A.G.R., John T. Thorp, P.A.G.D.C., and F. H. Goldney, P.G.D.

The W.M. appointed his Officers as follows:—

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|-----------|--|
| S.W. | Bro. W. B. Hextall. |
| J.W. | „ W. Wonnacott. |
| Chaplain | „ Canon J. W. Horsley, P.G.Ch., P.M. |
| Treasurer | „ Hamon le Strange, Pr.G.M., Norfolk, P.M. |
| Secretary | „ W. John Songhurst, P.A.G.D.C. |
| S.D. | „ H. F. Berry, I.S.O. |
| J.D. | „ F. W. Levander. |
| D.C. | „ F. H. Goldney, P.G.D., P.M. |
| I.G. | „ T. J. Westropp. |
| Steward | „ A. Cecil Powell. |

The W.M. proposed and the S.W. seconded “That Brother Edmund Hunt Dring 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,” which was carried by acclamation.



IRISH APRON worn by William Greenwell in 1823.

The Secretary called attention to the following

EXHIBITS.

By Bro. E. CHARLESWORTH, Gomersal, Yorkshire.

COIN, of Francisco Ximenez de Texada, Grand Master of the Order of Malta, 1773-1775. The coin has been mounted as a star shaped brooch.

By Bro. A. H. BOWEN, London.

SASH, probably belonging to the Orange Society.

By Bro. R. I. CLEGG, Cleveland, Ohio.

BRONZE MEDAL, commemorating the jubilee of Lodge Concordia No. 345, under the Grand Lodge of Ohio. The Lodge is composed of German-speaking Masons, and was founded in 1863. *Presented to the Lodge.*

By Bro. H. F. RAYMOND, Harrow.

APRON, embroidered in silks and tinsel on satin. Among the emblems are a beehive, crown, cock, ark, lamb and flag, anchor, skull and cross-bones, plumb-rule, dove with olive-branch, and trowel. On a false flap are the square and compasses, with the letters D. and G., possibly the initials of a former owner. The whole apron is edged with rows of light blue, red and black ribbon.

MS. CERTIFICATE, which has been laid down and varnished, making the writing almost indecipherable. It appears to have been granted in 1823 to William Greenwell (grandfather of the Exhibitor) by the Rathkale General Assembly No. 305, Limerick, and it refers to degrees including that of Knight of Malta.

By Bro. JOHN FOULDS, London.

IVORY BUST believed to be of John Waterhouse, who is said to have been a prominent English Freemason in or about 1840.

By the SECRETARY.

CARVED WOOD PANEL, square and compasses, enclosing G, surmounted by the All-seeing Eye, level and square. In the angle of the square is the No. "72."

COCOA-NUT SHELL, beautifully carved with Masonic and other emblems.

By Bro. COLEMAN P. HYMAN, London.

ENGRAVED FORM OF SUMMONS, in blank, issued by the Maitland Lodge of Unity, New South Wales. The Lodge was founded in 1842 and was the tenth Lodge in Australia. *Presented to the Lodge.*

By Bro. F. POSTANS, London.

CLEARANCE CERTIFICATE, issued 3rd October, 1825, by the Lodge of Sincere Friendship No. 567, Chunar, India. This Lodge was the 8th Lodge of Bengal, constituted 12th Nov., 1792, at Chunar (Mirzapur) as No. 528, which in 1814 became 567 and in 1819 was named the Lodge of Sincere Friendship. Its last payment to Grand Lodge was in 1829; it was "placed in abeyance" in 1850 and finally erased from the roll in 1853. The Certificate reads as follows:—

TO WHOM IT MAY CONCERN.

Lodge No. 567.
5792
A L
Sincere Friendship
Chunar

We the Master Wardens & Secretary of the Regular Constituted Lodge of Free & accepted Masons No. 567 of the Registry of England do Certify that our Brother George Evans is a free & accepted Mason in the Master Degree & was initiated raised & past in our Lodge & during his stay with us behaved as a true & faithful Mason, As such we Recommend him [?] he may after a due Trial & Examination be received into all Regular Constituted Lodges of this our Ancient & H^{ble} Society whenever he shall apply for admittance.

Given under our Hands & Seal of our Lodge in Chunar East Indies this third day of October A.D. 1825 A.L. 5825.



SAM^l. FENN
Off^r. Sec^y.

P. BROADWAY Master
GEO. PLAYFAIR Senior Warden
L. SHINKEY Junior Warden

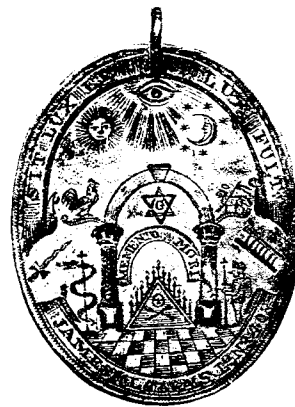
Geo. Playfair, the S.W., was inspector-general of hospitals in Bengal, and father of the late Sir Lyon Playfair.

Presented to the Lodge.

By Bro. G. A. B. GREEN, High Wycombe.

SNUFF BOX, with emblems of the Order of Loyal United Friends.

ENGRAVED Silver JEWEL, bearing the name of the original owner—James Lomas, Lodge No. 408. This was probably the Irish Lodge No. 408, which in 1804 was meeting at Ballintoy.



A cordial vote of thanks was unanimously accorded to those Brethren who had lent objects for exhibition or who had made presentations to the Lodge Museum.

The W.M. delivered the following Installation Address:—

INAUGURAL ADDRESS.



BRETHREN, the uppermost feeling in all our hearts this evening is one of deep regret that death has, in the past year, robbed us of one who would otherwise have occupied this Chair to-night.

Bro. Hawkins' connection with the Lodge dates back to April, 1886, when he was first admitted to Membership. He resigned in September of the same year, only to rejoin us in 1906. Since then he filled the various Offices of the Lodge, and his keenness in all things Masonic, together with the amount and variety of his work, is well known to most of us. We grieve that he was not spared to crown his labours in the Lodge by filling this Chair to-night.

Now Brethren, I appreciate more highly than I can say the trust you have shown in placing me in the Chair as Master of the Lodge. I recognise to the full the difficulty of filling the position with satisfaction to myself and advantage to the Lodge. However, I will do all that in me lies to maintain its traditions and advance its interests, and know well that I can reckon on the ungrudging support and help of the Brethren of both Circles. It was Bro. Hextall who suggested that I should take this Chair, which I was unable to take when offered to me some years ago, and it is owing to his kindly thought that you see me here now. I trust mine may be the privilege of installing him as your Master on our next anniversary.

Allow me for a little time to take stock of the Lodge, and carry out the suggestion made by our eminent Past Master, Bro. Gould, in his inaugural address in 1887, that periodically we should subject "the position and prospects of the Lodge to an analysis whereby we may estimate how far it fulfils or falls short of fulfilling all the purposes for which it was called into being."

The Warrant of Constitution was granted on the 28th November, 1884, but it was not till the 12th January, 1886 that the Consecration took place. The delay was due to the absence—on duty in South Africa—of the first Master Designate, Sir Charles Warren. The founders had laid their plans and chosen their first Ruler, and were quite content to wait for his return from South Africa. They understood to the full the value of the motto *Festina lente*.

And now what were the purposes for which this Lodge was called into being? I cannot do better than quote from the Oration delivered by Bro. Woodford as Past Grand Chaplain at its Consecration. He said :—

I propose in the next place in respect of our specific cause of assembly to call attention, as seems both reasonable and useful, to the idea and aim which have led to the formation of the Quatuor Coronati Lodge and superinduced the need of this official ceremonial. The Quatuor Coronati Lodge which you, Sir, are here to-day to consecrate for the Grand Master has, besides its peculiar name, a special interest, a special end in view.

In that revival of the literature and study, the archæology and æsthetics of Freemasonry, which we have happily witnessed and welcomed in these our days, the legends of the past in connection with

our wonderful Brotherhood, full of interest as they are to any thoughtful mind, have demanded, as in truth they deserved, the close investigations and consideration of Masonic students. But when we talk of the legends of the Craft it may perhaps not inaptly be asked 'What are they'? And whenever launching our Student-boat on the vast sea of Masonic history and archæology we seek to realise what are its legends, its actualities, and its illustrative evidences, the expanse is immense, the horizon far off. For in truth we may find ourselves in our needful researches among primeval mysteries, we may have to go to far Aryan sources, we may navigate the mystic symbolism of the Egyptian Book of the Dead, we may lose ourselves amid hieratic papyri, or we may sound as far as we can the ἀπόρρητα of Greece and Rome. Some of us have made our incursions into Scandinavian sagas, others have explored Teutonic Mythology, and others have lingered amid the communities of Greece and the Collegia Opificum of Rome.

Masonic students have to consider in their survey of the Masonic Records of the past, the accretions of early ages, and the peculiar aspect and colouring of mediæval tendencies. Hermeticism has an attraction for some, the usages and organisation of the Craft Guilds affect others. In fact no one can successfully treat the diversified outcome of all these various lines of thought and study, of traditional witness, of Masonic history, without paying attention to many apparently conflicting and yet probably coherent testimonies, all converging to one point, all witnessing to one true source of origin and development; if often contrasted, still ever parallel, co-existent and synchronous. The legends of the Craft, properly so called, are those which bear on the esoteric teaching and exoteric organization of Craft Masonry, whether or no affected by contemporary influences, or dominated either by monastic, mystic, or hermetic symbolism. We believe, that in some form or other, some way or other, perhaps as yet hardly clear to the student, perhaps yet to be traced through various channels and many lines of progress, thought and symbols, the old Craft Masons were our forbears in many special forms of Craft gradation and inner mystic teachings, alike in their usages, regulations, and archaisms; and their legends may take the shape of the 'Legends of the Guilds' or may be found in rhythmic forms, in archaic remains, in MS. collections, in Black-letter chronicles. . . .

In this our new Lodge, it is proposed, from time to time, to have papers read on subjects far off or near, recondite or commonplace, to invite discussion on the successive subjects brought before us by 'expert workmen' and to issue Transactions. We trust that by this means we may help forward the important cause of Masonic study and investigation, may induce a more scholarly and critical consideration of our evidences, a greater relish for historical facts, and subserve at the same time the increasing and healthy movement for the extension of libraries and museums in all Lodges. If the intellectual and cultured study of what Freemasonry is, has been, and may yet be, to ourselves and to the world, is in any way promoted by our efforts, believing, as we do, that such a study, thoughtful and prudent, zealous yet discriminating, is essential to a proper understanding of masonic archæology and masonic formulæ, we

shall indeed rejoice. For thus it may chance that we shall be enabled to rescue contemporary Freemasonry from the charge frequently brought against it, that it sacrifices an intellectual study of Freemasonry proper to the more pervading requirements of the social circle, and that it is too easily contented with a routine of ritual on the one hand and the pleasing exercise of hospitality on the other. Whether these ideas and aims of ours are destined to be successful time alone can show ; but sure I am of this, that this new venture has been essayed in an honest attachment to the Craft, and in a sincere desire usefully to extend the many claims Masonic history and archæology have on our time, our intellects, and our sympathy, as Freemasons who take a pride in their Order, and who feel and feel strongly that knowledge and light, the opposites of ignorance and darkness are, ever have been, and we trust ever will be characteristic features and the abiding distinction of Freemasonry.

Again, in his paper on Freemasonry and Hermeticism, read before the Lodge in December 1886, Bro. Woodford says in speaking of the invaluable *History* of Bro. Gould:—

If Bro. Gould seems to have exhausted most fields of enquiry and investigated most sources of possible origin, it will be remembered that he clearly points out how much is still very uncertain in the history of Freemasonry, that much moreover only rests on probability at the best, and how difficult therefore it is still for us to speak decisively of many points concerning which we should like well to have the fullest information and the clearest light. Bro. Gould would remind all students that theories however ingenious and suggestive are one thing, but that historical facts and archæological certainty are very different matters. There is just one difficulty in our present position and efforts as students which we should not ignore. Just as our forefathers believed too easily and too much we *au contraire* are inclined to believe too little and too hardly. . . . All thinkers and students are struck with one great difficulty attendant on masonic research, the impossibility of accounting for its origin, preservation and perpetuation in the world, from any *one* known source or origin or in any *one* distinct line of existence and development. It is in truth much more probable that Freemasonry does not depend on any one single channel of progress, but it may have several co-existent and convergent sources of origin.

Bro. Woodford died in December 1887, and we learn how much we owe to his initiative from Bro. Gould's appreciative words when he said:—

The institution of the Quatuor Coronati Lodge gratified a wish that he had expressed many years previously, and happily he was not summoned to his final rest without being afforded the intense satisfaction of seeing crowned with perfect success the daring experiment of founding a Lodge on the joint basis of Masonry and intellectuality in which beyond the shadow of a doubt, there belonged to himself a priority of conception, over and above all the other charter members of No. 2076.

Listen, too, to what Bro. Gould says of the Lodge in 1887:—

I desire to point out that the Lodge is truly catholic in its aims; every school of Masonic thought and research may here find a tongue and place its opinions before the Brethren; those whose studies lead them to the misty regions of hermeticism, or the Jewish Cabbala; others whose classic predilections favour the ancient mysteries or Roman Collegia; still others who dip into the fount of eastern tradition and legend, are as free to ventilate their conclusions and hypotheses as the more matter of fact students, who at present content themselves with delving into the mine of mediæval lore and custom. We are all willing to contribute from our own stores to the general stock of information; we are all anxious to receive the contributions of our fellows. Individually we each reserve to ourselves the right of dissent or acquiescence; but the Lodge as an entity has no belief, no theory, no leanings to this side or the other; no body within the Lodge is constituted a censor of its proceedings, no portion of the members, majority or minority, is entitled to pronounce either *imprimatur* or *anathema*.

Such, Brethren, were the aims of the founders of the Quatuor Coronati Lodge, and each one of you has but to look at the list of contents of the several volumes of *Transactions*, noted on the cover of every part, to realize for yourselves how faithfully they have been carried out. Fresh facts have been brought to light and fresh links forged in the chain of Masonic history. Nor has the study been neglected of other subjects not strictly Masonic which might have a bearing on or help to elucidate the history, ritual or symbolism of our Craft. And so the wisdom of the founders has been more than justified.

One of the first things we all learn is that Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols. Now there have been many systems in the World's history to which this definition would aptly apply and no one of all of them can claim any origin entirely peculiar to itself. Quite apart from their intrinsic interest which, to many of us, is considerable, we cannot afford to neglect their study in our endeavours to catch and reunite the broken and scattered rays of truth as they emerge from fable. History, Ritual, Symbolism, are each illumined in the process.

It was in December, 1886, that a most momentous decision was reached which has made the valuable researches of so many Masonic students available to the Craft at large. The report says 'On the motion of Bro. Speth it was resolved to form a literary Society under the guidance and protection of the Lodge.'

The circular to this effect was sent out in January, 1887, and the first member to join our Correspondence Circle was Bro. Stephen Richardson, a London Mason and Past Master of Unity Lodge No. 183. Others followed in quick succession, and in February, 1887, we note the names of Bro. Begemann, whose services to the Craft it would be impossible to over estimate; Bro. Craven, who has given the world such scholarly and sympathetic appreciations of the great Rosicrucians Fludd and Maier; Bro. Kupferschmidt, whom many of us remember well as a highly esteemed Past Master of the Lodge; Bro. Sadler, our Master, whom we have mourned so lately and to whom the Craft owes so much; and Bro. William Watson, now a member of our

permanent Committee, whose work in Masonry has been unceasing and untiring; while in May of the same year two Brethren joined us who have since been Past Masters of the Lodge, Bro. Macbean who has given us so much of interest as to Scotch Masonry of the present and the past, and Bro. Shackles who has made the subject of Masonic Medals peculiarly his own to our great advantage. In the same month we have the two first applications from Corporate Bodies, the Supreme Council of the Ancient and Accepted Scotch Rite, Belgium, and the Eboracum Lodge Library, York, and both of them we are still proud to number on our roll. Brethren, those responsible for the management of the Lodge sowed the seed, and the harvests have already been beyond their expectations, and who shall say what the increase still may be.

The enthusiasts of twenty-five years ago talked of a possible growth to 1,000 or even 1,500 members as the utmost they could hope for, while the actual result for the past eight years has been well over 3,000 members. The increasing membership during all these years has made it possible to gather up and sift Masonic facts and fictions from an ever widening circle of students. The increasing income of the Lodge has resulted in increased value for money to its members in the shape of *Transactions* and *Reprints*. Bear these two points well in mind and pay especial attention to the former one. It is not your money only or chiefly that we want, but your brains and active co-operation. As Bro. Woodford truly said, 'the expanse is immense, the horizon far off.' Much has already been done; more still remains to be done and we look with confidence to the ungrudging work of students all over the world to add each his mite to the ever growing pile. So only will permanent success be assured. The late Bro. Fenn in his speech at the dinner following the Consecration suggested that some Brother of the Lodge would shortly solve the question as to whether Sir Christopher Wren had ever been Grand Master or even a Mason at all. Several of us have had a try to find the answer but so far the matter is not definitely settled, though I have little doubt that some zealous and expert Brother will in due time prove its truth or otherwise.

Now to deal with numbers for a moment. Our first St. John's Card, that scarce little pamphlet, was issued in 1887 as a Christmas surprise for which Bros. Speth and Gould were responsible. It contained the names of 23 members of the Lodge, 177 members of the Correspondence Circle, and 19 Corporate Bodies. Taking the St. John's Card of 1912, we find that only seven of these 23 members are still with us, for death has taken heavy toll; and of the Correspondence Circle only 29 private members out of the 177, three of whom are now full members of the Lodge; and 13 out of the original 19 Corporate Bodies.

There is a cosmopolitan flavour too about it, for among the private members of the Correspondence Circle of 1887 still left there are 3 from South Africa, 2 each from the United States and Germany, and 1 each from Denmark, Italy, and Sweden; while among Corporate Bodies there are 2 from South Africa, 1 from Belgium, and 1 from New Zealand.

In June, 1888, on the suggestion of Bro. Alexander Howell, of Southsea, a zealous member of the Correspondence Circle, the Lodge decided to appoint Local Secretaries, and the first four at once appointed were for Hants, West Riding of Yorks, Griqualand West, and Otago, N.Z. It would be hard to estimate how important has been the work that our Local Secretaries have done. Their numbers have risen from the original four to a maximum of 96 in 1898, and we have now 71 working for us. Their untiring labour is a most valuable asset to the Lodge in every way.

In October, 1890, a life compounding fee was arranged of 12 years' subscription for individuals and 25 for Corporate Bodies, and many have taken advantage of this. At the end of 1907 it was decided to charge £1 1s. for the first year and 10/6 for subsequent yearly subscriptions.

Our Brother the Secretary proposes to print the analysis I have made of the members of the Correspondence Circle from its commencement so that you will be able to refer to the table and see what the increase or decrease has been during each year in any part of the world. The totals in 1912 were 34 members of the Lodge and 3 Honorary Members, 71 Local Secretaries, 298 Corporate Bodies, and 3327 members of the Correspondence Circle. Comparing these results with those of 1887 we find:—

| | | | 1887. | 1912. |
|---|----------------------------|--------|-------|-------|
| ● | England (excluding London) | ... | 71 | 1071 |
| | London | ... .. | 31 | 827 |
| | United States | ... .. | 35 | 300 |
| | South Africa | ... .. | 10 | 232 |
| | Australia & New Zealand | ... .. | 4 | 183 |
| | India & Far East | ... .. | 2 | 163 |
| | Canada | ... .. | 2 | 94 |
| | Scotland | ... .. | 3 | 63 |
| | Argentina | ... .. | 1 | 54 |
| | Ireland | ... .. | 2 | 50 |
| | Germany | ... .. | 6 | 41 |
| | Wales | ... .. | 1 | 32 |
| | Jamaica | ... .. | 1 | 12 |
| | Mediterranean | ... .. | 2 | 11 |
| | Belgium | ... .. | 2 | 10 |

Others having double figures in 1912 but not appearing in 1887, are:—

| | | | |
|--------------|--------|---|----|
| Newfoundland | ... .. | 0 | 15 |
| Holland | .. .. | 0 | 13 |
| Egypt | ... .. | 0 | 12 |
| Philippines | ... .. | 0 | 11 |

Speaking as a whole, London has been the great mainstay, while many of the English Counties have come in well. The West Riding of Yorks alone runs into three figures with a total of 103. Some counties, however, seem to be lethargic and make no progress in membership. The Isle of Man which supported us for many years has now vanished from our lists. Scotland and Ireland have given steady and valuable support. In the United States we have at one time or another had members in every State in the Union with the exception of Delaware and Idaho. Some of the other States are not represented at the present moment but they have been before and no

doubt will be again. In Pennsylvania we started in 1887 with 18 members, and in 1912 we have but 17 and one wonders why? But it is to South Africa and Australia that we must turn to see the most startling increases, and decreases too, alas. In Johannesburg alone we find 88 members in 1895, and 58 in Capetown in 1899, while Ballarat in Victoria had 30 members in 1894. Queensland started with one member in 1887, rose to a maximum of 236 members in 1897 with 16 Local Secretaries, and now has but 37 members with 2 Local Secretaries. I look with great confidence to the time when the membership there will once more increase for I have the liveliest recollection of the Masonic keenness when I was there in 1885, and saw something of Masonic work in Brisbane and Townsville under the genial auspices of Bro. John Fenwick, then District Grand Secretary of Queensland, and afterwards a member of our Correspondence Circle.

The first Summer Outing was on a very modest scale, being a one day visit to St. Albans in 1889. These single days were repeated each year to 1894, when a four days' trip was planned to Salisbury and Stonehenge, which proved a great success. Since then, needless to say, the extended Outing has come to stay. I have not been able to find any very marked connection between the Summer Outing and increase of membership at the place where it was held. Perhaps the best instances are Norwich in 1902 and Chester in 1905.

The reports of these Summer Outings bulk rather largely in many volumes of our *Transactions*, but I question whether they be of sufficient general interest to Brethren all over the world to warrant the space they occupy.

Up to the present we have had but four honorary members of the Lodge, Bros. Col. Shadwell Clerke in 1890, H.R.H. Prince Friedrich Leopold of Prussia in 1901, H.R.H. the Duke of Connaught, our Grand Master, in 1908, and Sir Edward Letchworth, our Grand Secretary, in 1911. We are proud to number them on our roll, and it is no mere formal compliment we have paid to those who have honoured us by acceptance of Honorary Membership.

Years ago Bro. Gould reminded us of Sir Richard Burton's saying, "Next to the antiquary, in simplicity of mind, capacity of belief, and capability of assertion, ranks the Freemason." This, however, was before our *Transactions* saw the light of day. They speak for themselves and tell the tale of arduous work given freely by members of both Circles, while in addition we note valuable contributions by some who were never members of our Order, among whom we may mention Mrs. H. Murray-Aynslie, who was from 1891 till her death in 1898 an Associate Member of our Correspondence Circle, Mr. Wyatt Papworth, Mr. Walter Ryc, and the Rev. A. B. Grimaldi.

Of the *Reprints* there have been ten vols. published and good value indeed has been given. Indeed, in one case I happen to know that the cost of publication will not have been covered even when every copy is sold.

Of other publications we have, as you know, the Four Rolls, containing facsimiles of the Old Charges. Also *Cæmentaria Hibernica*, that invaluable addition to Masonic history from the keen and indefatigable pen of Bro. Chetwode Crawley; that fascinating volume too on *British Masonic Medals* with which we always associate Bro. Shackles' name, and again that most useful little pamphlet by Bro. Speth—*A Masonic Curriculum*.

The late Bro. H. J. Whympster, who died in 1893, helped us very materially indeed with the issue of the earlier volumes of the *Reprints*, allowing us to make use of the litho stones of the Halliwell MS. which he had had prepared for an issue which he was getting out, helping us too in cash, which was a valuable guarantee against possible loss in the ventures which the Lodge had undertaken in the way of Reprints.

The jewel for the Correspondence Circle was designed and issued in 1888, that for the members of the Lodge in 1891.

The Library and Museum owe their excellence very largely to the generous gifts that have from the first been made to them by Brethren of both Circles. As you know, a Deed of Trust was executed in 1888 by which it is provided that in the event of the dissolution of the Quatuor Coronati Lodge or the reduction of its members to three, the Library and Museum would pass to the Grand Lodge of England, and so be preserved for all time to the use of the Craft. The knowledge of the existence of this Trust Deed has taken away any feelings of doubt which a Brother may have had as to the ultimate destination of any valuable masonic book or curio which he might wish to give to the Lodge and so make it available for the use of an ever-increasing band of students.

I can find no definite information of any precursor of this Lodge on similar lines. Bro. Bennett H. Brough tells us in the *Transactions*, vol. xiii., p. 72, that in 1780 Ignatius von Born founded in Vienna the Lodge *Zur wahren Eintracht*, which he describes as "a sort of learned Society in which original papers were read, the first being by Born on the Mysteries of the Egyptians." This, however, would seem to have been a Society formed of Freemasons for scientific research, but not specially, if indeed in any sense, for masonic research. Of their *Journal für Freimaurer* 12 vols. were issued 1784-1786. They were privately printed, the edition being one of from 600 to 1,000 copies quarterly. This and further information may be found in Bro. Brough's paper. Bro. William Simpson in his Inaugural Address to this Lodge in 1888 tells us that about 20 years before "a Masonic Archæological Institute came into existence but after a year or two it ceased to exist."

We have now, however, many Lodges and Masonic organisations which have followed in our footsteps, and I am indebted to Bro. Songhurst for the names of some of those which have published *Transactions*.

1. The Lodge of Research No. 2429, Leicester.
2. The Humber Installed Masters' Lodge No. 2494, Hull.
3. St. Michael's Lodge No. 2933, Singapore.
4. The Masonic Historical Society of New York.
5. The Leeds Installed Masters' Association.
6. The Manchester Association for Masonic Research.
7. Aldershot Army and Navy Lodge No. 1971.
8. The Masters' and Past Masters' Lodge No. 130, Christchurch, New Zealand.
9. The Dorset Masters' Lodge No. 3366.
10. The Notts Installed Masters' Lodge No. 3595.

Many of these have done excellent work for the benefit of the Craft in general, and incidentally too for the benefit of themselves in particular, since there is nothing more helpful to the Masonic student than a personal interchange of ideas with other workers in the same field. We ought to be able to look to them more especially for the collection of items of interest in local masonic history. They can help us very effectually with material from time to time, and we can help them by placing it within the reach of Masonic students all over the world.

Brethren, do you remember the time when you were enjoined to make a daily advancement in Masonic knowledge? That always seemed to me to be a very tall order, and one which taken literally defeated itself. Take the spirit of it, or even the letter if you like, and the Quatuor Coronati publications will go far to supply the want.

Such, Brethren, is a short and necessarily inadequate sketch of what has been attempted and done in the 28 years of existence of the Lodge. The foundation has been well and truly laid by Craftsmen who have given of their best. Let us see that we too do what we can to add fitly to the structure, and leave with confidence a continuance of the good work to those who come after from generation to generation.

**QUATUOR CORONATI
LODGE
No. 2076.**

| | 1887 | 1888 | 1889 | 1890 | 1891 | 1892 | 1893 | 1894 | 1895 | 1896 | 1897 | 1898 |
|-----------------------|---------|---------|---------|---------|----------|----------|----------|----------|----------|----------|----------|------|
| Inner Circle ... | 23 ... | 28 ... | 30 ... | 30 ... | 31 ... | 31 ... | 28 ... | 29 ... | 28 ... | 30 ... | 31 ... | 33 |
| Local Secretaries ... | — ... | 17 ... | 27 ... | 32 ... | 43 ... | 57 ... | 62 ... | 77 ... | 78 ... | 96 ... | 91 ... | 96 |
| Correspondence Circle | 177 ... | 469 ... | 726 ... | 980 ... | 1196 ... | 1375 ... | 1590 ... | 1831 ... | 2135 ... | 2310 ... | 2465 ... | 2677 |
| Corporate Bodies ... | 19 ... | 63 ... | 102 ... | 145 ... | 176 ... | 199 ... | 215 ... | 235 ... | 261 ... | 267 ... | 279 ... | 281 |

EUROPE.

England.

| | | | | | | | | | | | | |
|---------------------|--------|--------|--------|---------|---------|---------|---------|---------|---------|---------|---------|-----|
| Bedfordshire ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 2 ... | 2 ... | 4 ... | 5 ... | 6 ... | 3 |
| Berkshire ... | — ... | — ... | — ... | — ... | — ... | — ... | 2 ... | 4 ... | 5 ... | 8 ... | 8 ... | 10 |
| Bristol ... | 1 ... | 1 ... | 1 ... | 3 ... | 5 ... | 7 ... | 8 ... | 8 ... | 9 ... | 10 ... | 10 ... | 9 |
| Buckinghamshire | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 |
| Cambridgeshire ... | — ... | 1 ... | 2 ... | — ... | 1 ... | 2 ... | 2 ... | 3 ... | 3 ... | 5 ... | 5 ... | 4 |
| Channel Islands ... | — ... | — ... | — ... | 2 ... | 4 ... | 4 ... | 4 ... | 4 ... | 5 ... | 6 ... | 8 ... | 6 |
| Cheshire ... | 2 ... | 3 ... | 4 ... | 5 ... | 6 ... | 13 ... | 18 ... | 30 ... | 31 ... | 33 ... | 34 ... | 34 |
| Cornwall ... | 6 ... | 10 ... | 21 ... | 28 ... | 28 ... | 28 ... | 24 ... | 23 ... | 23 ... | 23 ... | 24 ... | 24 |
| Cumberland ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | — |
| Derbyshire ... | — ... | 1 ... | 1 ... | 1 ... | 4 ... | 3 ... | 3 ... | 3 ... | 3 ... | 3 ... | 3 ... | 4 |
| Devonshire ... | 1 ... | 6 ... | 10 ... | 14 ... | 19 ... | 20 ... | 22 ... | 23 ... | 24 ... | 22 ... | 24 ... | 25 |
| Dorsetshire ... | 3 ... | 5 ... | 5 ... | 5 ... | 5 ... | 7 ... | 6 ... | 7 ... | 9 ... | 7 ... | 10 ... | 10 |
| Durham ... | 2 ... | 3 ... | 4 ... | 8 ... | 9 ... | 11 ... | 10 ... | 11 ... | 11 ... | 13 ... | 17 ... | 19 |
| Essex ... | — ... | 1 ... | 2 ... | 4 ... | 3 ... | 6 ... | 8 ... | 17 ... | 22 ... | 30 ... | 32 ... | 30 |
| Gloucestershire ... | — ... | 4 ... | 3 ... | 6 ... | 6 ... | 6 ... | 5 ... | 5 ... | 6 ... | 7 ... | 8 ... | 12 |
| Hampshire ... | 15 ... | 34 ... | 45 ... | 40 ... | 34 ... | 34 ... | 34 ... | 37 ... | 35 ... | 34 ... | 41 ... | 41 |
| Herefordshire ... | — ... | — ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 3 ... | 3 ... | 2 ... | 2 |
| Hertfordshire ... | — ... | 2 ... | 4 ... | 5 ... | 6 ... | 5 ... | 6 ... | 5 ... | 5 ... | 8 ... | 11 ... | 15 |
| Huntingdonshire... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — |
| Isle of Man ... | — ... | 1 ... | 1 ... | 2 ... | 2 ... | 3 ... | 5 ... | 8 ... | 7 ... | 6 ... | 6 ... | 4 |
| Isle of Wight ... | 1 ... | 4 ... | 3 ... | 3 ... | 3 ... | 3 ... | 4 ... | 4 ... | 4 ... | 4 ... | 4 ... | 4 |
| Kent ... | 2 ... | 5 ... | 12 ... | 17 ... | 19 ... | 26 ... | 34 ... | 36 ... | 40 ... | 47 ... | 51 ... | 53 |
| Lancashire, E. ... | 8 ... | 7 ... | 13 ... | 12 ... | 16 ... | 18 ... | 20 ... | 24 ... | 24 ... | 24 ... | 32 ... | 36 |
| Lancashire, W. ... | — ... | 2 ... | 6 ... | 8 ... | 11 ... | 22 ... | 23 ... | 26 ... | 25 ... | 26 ... | 27 ... | 28 |
| Leicestershire ... | 1 ... | 3 ... | 3 ... | 4 ... | 5 ... | 7 ... | 7 ... | 6 ... | 6 ... | 6 ... | 6 ... | 7 |
| Lincolnshire ... | — ... | 1 ... | 4 ... | 17 ... | 19 ... | 16 ... | 17 ... | 18 ... | 17 ... | 16 ... | 15 ... | 12 |
| London ... | 31 ... | 58 ... | 88 ... | 147 ... | 168 ... | 190 ... | 209 ... | 257 ... | 324 ... | 356 ... | 410 ... | 559 |
| Middlesex ... | — ... | — ... | — ... | 3 ... | 3 ... | 6 ... | 9 ... | 8 ... | 10 ... | 16 ... | 15 ... | 19 |
| Monmouthshire ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 |
| Norfolk ... | — ... | — ... | — ... | 4 ... | 7 ... | 6 ... | 8 ... | 11 ... | 11 ... | 11 ... | 10 ... | 9 |
| Northamptonshire | — ... | 1 ... | 6 ... | 7 ... | 10 ... | 11 ... | 10 ... | 11 ... | 11 ... | 11 ... | 12 ... | 16 |
| Northumberland... | 1 ... | 1 ... | 5 ... | 18 ... | 21 ... | 26 ... | 32 ... | 31 ... | 30 ... | 27 ... | 27 ... | 29 |
| Nottinghamshire... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 3 ... | 2 ... | 2 ... | 3 ... | 5 |
| Oxfordshire ... | — ... | — ... | 1 ... | 4 ... | 5 ... | 3 ... | 8 ... | 10 ... | 9 ... | 7 ... | 9 ... | 8 |
| Rutland... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| Shropshire ... | 2 ... | 4 ... | 10 ... | 10 ... | 11 ... | 11 ... | 11 ... | 11 ... | 12 ... | 21 ... | 23 ... | 23 |
| Somerset ... | 3 ... | 6 ... | 6 ... | 8 ... | 10 ... | 9 ... | 9 ... | 9 ... | 9 ... | 9 ... | 10 ... | 12 |
| Staffordshire ... | 1 ... | 8 ... | 15 ... | 16 ... | 16 ... | 14 ... | 17 ... | 20 ... | 24 ... | 23 ... | 23 ... | 24 |
| Suffolk ... | 1 ... | 2 ... | 2 ... | 1 ... | 1 ... | 1 ... | 2 ... | 2 ... | 9 ... | 11 ... | 11 ... | 19 |
| Surrey ... | 2 ... | 2 ... | 2 ... | 2 ... | 4 ... | 5 ... | 12 ... | 23 ... | 36 ... | 36 ... | 44 ... | 54 |
| Sussex ... | 2 ... | 1 ... | 2 ... | 5 ... | 8 ... | 13 ... | 20 ... | 25 ... | 29 ... | 28 ... | 35 ... | 35 |
| Warwickshire ... | — ... | 1 ... | — ... | 1 ... | 3 ... | 9 ... | 13 ... | 17 ... | 16 ... | 20 ... | 20 ... | 21 |

| 1899 | 1900 | 1901 | 1902 | 1903 | 1904 | 1905 | 1906 | 1907 | 1908 | 1909 | 1910 | 1911 | 1912 |
|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|------|
| 32 ... | 32 ... | 28 ... | 23 ... | 30 ... | 31 ... | 32 ... | 35 ... | 35 ... | 35 ... | 35 ... | 35 ... | 32 ... | 34 |
| 95 ... | 90 ... | 94 ... | 87 ... | 82 ... | 76 ... | 74 ... | 70 ... | 73 ... | 62 ... | 69 ... | 71 ... | 72 ... | 71 |
| 2836 ... | 2850 ... | 2895 ... | 2851 ... | 2823 ... | 2904 ... | 2946 ... | 3116 ... | 3308 ... | 3310 ... | 3373 ... | 3366 ... | 3321 ... | 3327 |
| 294 ... | 298 ... | 302 ... | 310 ... | 311 ... | 302 ... | 298 ... | 285 ... | 284 ... | 289 ... | 292 ... | 292 ... | 294 ... | 298 |
| 4 ... | 5 ... | 7 ... | 7 ... | 7 ... | 6 ... | 7 ... | 8 ... | 6 ... | 6 ... | 8 ... | 10 ... | 10 ... | 11 |
| 12 ... | 9 ... | 9 ... | 9 ... | 12 ... | 10 ... | 12 ... | 16 ... | 16 ... | 14 ... | 18 ... | 15 ... | 17 ... | 16 |
| 9 ... | 9 ... | 9 ... | 9 ... | 10 ... | 8 ... | 6 ... | 6 ... | 8 ... | 5 ... | 5 ... | 8 ... | 8 ... | 8 |
| 4 ... | 4 ... | 7 ... | 8 ... | 10 ... | 8 ... | 5 ... | 5 ... | 7 ... | 4 ... | 5 ... | 6 ... | 8 ... | 9 |
| 5 ... | 5 ... | 6 ... | 6 ... | 8 ... | 10 ... | 11 ... | 13 ... | 18 ... | 18 ... | 24 ... | 24 ... | 19 ... | 20 |
| 7 ... | 7 ... | 8 ... | 7 ... | 7 ... | 8 ... | 5 ... | 4 ... | 3 ... | 3 ... | 3 ... | 3 ... | 4 ... | 4 |
| 35 ... | 30 ... | 33 ... | 36 ... | 29 ... | 24 ... | 46 ... | 52 ... | 51 ... | 41 ... | 37 ... | 37 ... | 29 ... | 25 |
| 24 ... | 25 ... | 25 ... | 25 ... | 25 ... | 21 ... | 18 ... | 17 ... | 17 ... | 16 ... | 16 ... | 16 ... | 16 ... | 13 |
| 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 2 ... | 2 ... | 2 ... | 3 ... | 4 ... | 4 ... | 4 ... | 2 ... | 2 |
| 4 ... | 4 ... | 5 ... | 4 ... | 3 ... | 3 ... | 7 ... | 9 ... | 11 ... | 11 ... | 11 ... | 13 ... | 15 ... | 18 |
| 37 ... | 41 ... | 34 ... | 29 ... | 30 ... | 31 ... | 30 ... | 33 ... | 35 ... | 40 ... | 48 ... | 42 ... | 38 ... | 38 |
| 10 ... | 9 ... | 9 ... | 10 ... | 10 ... | 7 ... | 6 ... | 7 ... | 8 ... | 8 ... | 12 ... | 11 ... | 14 ... | 14 |
| 22 ... | 24 ... | 26 ... | 25 ... | 26 ... | 30 ... | 33 ... | 31 ... | 29 ... | 40 ... | 40 ... | 32 ... | 34 ... | 34 |
| 31 ... | 33 ... | 34 ... | 37 ... | 35 ... | 42 ... | 43 ... | 47 ... | 67 ... | 41 ... | 39 ... | 45 ... | 43 ... | 40 |
| 12 ... | 22 ... | 21 ... | 17 ... | 15 ... | 13 ... | 11 ... | 9 ... | 12 ... | 17 ... | 17 ... | 18 ... | 19 ... | 23 |
| 43 ... | 41 ... | 39 ... | 42 ... | 42 ... | 50 ... | 52 ... | 54 ... | 48 ... | 46 ... | 47 ... | 50 ... | 42 ... | 44 |
| 1 ... | 4 ... | 4 ... | 3 ... | 5 ... | 5 ... | 5 ... | 5 ... | 4 ... | 4 ... | 4 ... | 3 ... | 4 ... | 3 |
| 16 ... | 17 ... | 15 ... | 13 ... | 13 ... | 14 ... | 13 ... | 13 ... | 15 ... | 17 ... | 17 ... | 15 ... | 12 ... | 12 |
| — ... | 2 ... | 2 ... | 2 ... | 1 ... | 1 ... | 2 ... | 2 ... | 2 ... | 2 ... | 3 ... | 4 ... | 5 ... | 6 |
| 2 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — ... | — ... | — ... | — |
| 4 ... | 3 ... | 3 ... | 3 ... | 3 ... | 4 ... | 4 ... | 4 ... | 5 ... | 6 ... | 7 ... | 6 ... | 7 ... | 6 |
| 58 ... | 58 ... | 52 ... | 50 ... | 51 ... | 54 ... | 55 ... | 55 ... | 61 ... | 62 ... | 68 ... | 71 ... | 77 ... | 72 |
| 41 ... | 45 ... | 44 ... | 41 ... | 41 ... | 38 ... | 39 ... | 47 ... | 50 ... | 40 ... | 41 ... | 40 ... | 36 ... | 37 |
| 31 ... | 27 ... | 32 ... | 32 ... | 26 ... | 32 ... | 35 ... | 41 ... | 38 ... | 37 ... | 42 ... | 43 ... | 42 ... | 42 |
| 8 ... | 9 ... | 6 ... | 9 ... | 11 ... | 10 ... | 10 ... | 13 ... | 14 ... | 16 ... | 16 ... | 14 ... | 16 ... | 16 |
| 11 ... | 7 ... | 9 ... | 8 ... | 10 ... | 11 ... | 8 ... | 8 ... | 7 ... | 6 ... | 7 ... | 8 ... | 8 ... | 8 |
| 649 ... | 642 ... | 676 ... | 650 ... | 611 ... | 674 ... | 690 ... | 782 ... | 841 ... | 870 ... | 865 ... | 857 ... | 857 ... | 827 |
| 21 ... | 19 ... | 23 ... | 32 ... | 31 ... | 31 ... | 28 ... | 23 ... | 26 ... | 28 ... | 28 ... | 25 ... | 21 ... | 17 |
| 1 ... | 2 ... | 2 ... | 1 ... | 1 ... | 1 ... | 2 ... | 4 ... | 5 ... | 6 ... | 5 ... | 4 ... | 5 ... | 6 |
| 10 ... | 9 ... | 9 ... | 27 ... | 24 ... | 24 ... | 23 ... | 21 ... | 28 ... | 30 ... | 30 ... | 29 ... | 25 ... | 26 |
| 15 ... | 13 ... | 14 ... | 13 ... | 11 ... | 17 ... | 23 ... | 24 ... | 21 ... | 21 ... | 18 ... | 15 ... | 14 ... | 15 |
| 27 ... | 22 ... | 21 ... | 22 ... | 29 ... | 33 ... | 30 ... | 31 ... | 31 ... | 27 ... | 21 ... | 25 ... | 27 ... | 34 |
| 7 ... | 10 ... | 8 ... | 5 ... | 5 ... | 7 ... | 8 ... | 7 ... | 10 ... | 17 ... | 18 ... | 18 ... | 20 ... | 20 |
| 17 ... | 15 ... | 15 ... | 13 ... | 14 ... | 15 ... | 13 ... | 11 ... | 14 ... | 11 ... | 9 ... | 9 ... | 6 ... | 5 |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | — |
| 20 ... | 18 ... | 19 ... | 18 ... | 16 ... | 14 ... | 13 ... | 18 ... | 22 ... | 24 ... | 24 ... | 23 ... | 21 ... | 19 |
| 13 ... | 10 ... | 10 ... | 9 ... | 10 ... | 10 ... | 10 ... | 11 ... | 11 ... | 12 ... | 16 ... | 16 ... | 17 ... | 18 |
| 27 ... | 29 ... | 32 ... | 31 ... | 32 ... | 35 ... | 40 ... | 42 ... | 46 ... | 44 ... | 42 ... | 40 ... | 34 ... | 36 |
| 20 ... | 16 ... | 16 ... | 15 ... | 14 ... | 12 ... | 12 ... | 10 ... | 14 ... | 14 ... | 15 ... | 19 ... | 20 ... | 20 |
| 59 ... | 60 ... | 51 ... | 51 ... | 51 ... | 52 ... | 52 ... | 50 ... | 53 ... | 55 ... | 51 ... | 57 ... | 60 ... | 60 |
| 34 ... | 32 ... | 30 ... | 24 ... | 29 ... | 31 ... | 35 ... | 47 ... | 52 ... | 47 ... | 44 ... | 57 ... | 59 ... | 63 |
| 22 ... | 20 ... | 26 ... | 28 ... | 28 ... | 28 ... | 31 ... | 37 ... | 41 ... | 41 ... | 47 ... | 42 ... | 31 ... | 33 |

QUATUOR CORONATI
LODGE

[illegible]

| 1899 | 1900 | 1901 | 1902 | 1903 | 1904 | 1905 | 1906 | 1907 | 1908 | 1909 | 1910 | 1911 | 1912 |
|--------|--------|--------|--------|--------|--------|--------|--------|---------|---------|---------|--------|--------|------|
| 3 ... | 3 ... | 3 ... | 2 ... | 2 ... | 2 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 |
| 3 ... | 3 ... | 3 ... | 4 ... | 4 ... | 3 ... | 3 ... | 3 ... | 3 ... | 3 ... | 3 ... | 5 ... | 8 ... | 11 |
| 3 ... | 4 ... | 3 ... | 2 ... | 5 ... | 7 ... | 6 ... | 9 ... | 14 ... | 15 ... | 12 ... | 12 ... | 9 ... | 9 |
| 41 ... | 44 ... | 44 ... | 46 ... | 45 ... | 46 ... | 47 ... | 55 ... | 54 ... | 55 ... | 55 ... | 55 ... | 53 ... | 54 |
| 88 ... | 97 ... | 91 ... | 87 ... | 81 ... | 79 ... | 80 ... | 89 ... | 107 ... | 101 ... | 100 ... | 98 ... | 95 ... | 103 |
| 13 ... | 13 ... | 19 ... | 17 ... | 15 ... | 15 ... | 18 ... | 16 ... | 16 ... | 17 ... | 16 ... | 12 ... | 7 ... | 7 |
| 6 ... | 8 ... | 3 ... | 3 ... | 6 ... | 6 ... | 7 ... | 8 ... | 11 ... | 14 ... | 17 ... | 19 ... | 22 ... | 25 |
| 78 ... | 79 ... | 78 ... | 72 ... | 66 ... | 65 ... | 72 ... | 72 ... | 71 ... | 68 ... | 69 ... | 66 ... | 64 ... | 63 |
| 46 ... | 46 ... | 56 ... | 49 ... | 47 ... | 49 ... | 52 ... | 54 ... | 50 ... | 49 ... | 44 ... | 44 ... | 49 ... | 50 |
| 3 ... | 1 ... | 4 ... | 1 ... | 2 ... | 3 ... | 1 ... | 3 ... | 4 ... | 2 ... | 2 ... | 2 ... | 5 ... | 3 |
| 14 ... | 14 ... | 13 ... | 18 ... | 18 ... | 18 ... | 14 ... | 15 ... | 14 ... | 10 ... | 11 ... | 11 ... | 10 ... | 11 |
| 3 ... | 2 ... | 2 ... | 3 ... | 4 ... | 3 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 4 ... | 4 ... | 3 |
| 6 ... | 6 ... | 6 ... | 6 ... | 6 ... | 6 ... | 6 ... | 6 ... | 8 ... | 8 ... | 8 ... | 9 ... | 9 ... | 10 |
| 2 ... | 2 ... | 4 ... | 4 ... | 4 ... | 4 ... | 4 ... | 8 ... | 8 ... | 8 ... | 8 ... | 9 ... | 10 ... | 9 |
| — ... | — ... | 1 ... | 1 ... | 1 ... | 2 ... | 1 ... | 3 ... | 2 ... | 2 ... | 2 ... | 3 ... | 2 ... | 2 |
| 18 ... | 18 ... | 19 ... | 21 ... | 24 ... | 24 ... | 25 ... | 25 ... | 28 ... | 32 ... | 34 ... | 40 ... | 37 ... | 41 |
| 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| 4 ... | 5 ... | 7 ... | 7 ... | 7 ... | 7 ... | 12 ... | 14 ... | 15 ... | 14 ... | 12 ... | 14 ... | 14 ... | 13 |
| 2 ... | 1 ... | 1 ... | — ... | 1 ... | 1 ... | 1 ... | 2 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 |
| 1 ... | 1 ... | 1 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 3 ... | 3 ... | 3 |
| 4 ... | 4 ... | 5 ... | 5 ... | 6 ... | 8 ... | 7 ... | 10 ... | 5 ... | 5 ... | 4 ... | 3 ... | 3 ... | 4 |
| — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| 2 ... | 2 ... | 3 ... | 2 ... | 2 ... | 2 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 2 ... | 2 |
| 1 ... | 3 ... | 2 ... | 2 ... | 2 ... | 3 ... | 2 ... | 2 ... | 1 ... | 1 ... | 1 ... | — ... | 2 ... | 1 |
| — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 3 ... | 3 |
| — ... | — ... | — ... | 2 ... | 6 ... | 5 ... | 4 ... | 3 ... | 3 ... | 6 ... | 9 ... | 5 ... | 5 ... | 5 |
| 17 ... | 13 ... | 15 ... | 18 ... | 23 ... | 23 ... | 22 ... | 21 ... | 22 ... | 22 ... | 22 ... | 22 ... | 18 ... | 18 |
| 1 ... | 1 ... | 1 ... | 1 ... | 2 ... | 5 ... | 5 ... | 6 ... | 7 ... | 8 ... | 7 ... | 5 ... | 5 ... | 5 |
| 10 ... | 10 ... | 11 ... | 10 ... | 10 ... | 9 ... | 7 ... | 8 ... | 9 ... | 8 ... | 7 ... | 7 ... | 7 ... | 8 |
| 16 ... | 17 ... | 18 ... | 22 ... | 19 ... | 25 ... | 22 ... | 25 ... | 21 ... | 23 ... | 23 ... | 24 ... | 25 ... | 24 |
| — ... | 3 ... | 3 ... | 3 ... | 2 ... | 2 ... | 1 ... | 1 ... | — ... | — ... | — ... | — ... | — ... | — |
| 7 ... | 9 ... | 11 ... | 9 ... | 8 ... | 7 ... | 9 ... | 11 ... | 27 ... | 27 ... | 22 ... | 24 ... | 22 ... | 23 |
| 10 ... | 17 ... | 17 ... | 17 ... | 16 ... | 21 ... | 23 ... | 25 ... | 27 ... | 31 ... | 32 ... | 30 ... | 27 ... | 27 |
| — ... | — ... | — ... | — ... | 2 ... | 2 ... | 2 ... | 2 ... | — ... | — ... | — ... | — ... | — ... | — |
| 51 ... | 49 ... | 41 ... | 41 ... | 40 ... | 38 ... | 42 ... | 50 ... | 48 ... | 41 ... | 42 ... | 37 ... | 35 ... | 35 |
| 24 ... | 20 ... | 18 ... | 17 ... | 17 ... | 16 ... | 15 ... | 11 ... | 2 ... | — ... | — ... | — ... | — ... | — |
| 9 ... | 11 ... | 11 ... | 11 ... | 10 ... | 10 ... | 10 ... | 9 ... | 8 ... | 8 ... | 10 ... | 12 ... | 10 ... | 9 |
| — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 2 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | 1 |
| — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 4 ... | 6 ... | 7 |
| 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 |
| — ... | 1 ... | 2 ... | 2 ... | 1 ... | 1 ... | 3 ... | 3 ... | 3 ... | 4 ... | 15 ... | 14 ... | 13 ... | 11 |
| 1 ... | 1 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 6 |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 |

**QUATUOR CORONATI
LODGE**

No. 2076.

| No. | 2076. | 1887 | 1888 | 1889 | 1890 | 1891 | 1892 | 1893 | 1894 | 1895 | 1896 | 1897 | 1898 |
|-------------------------|-------|------|------|------|------|------|------|------|------|------|------|------|------|
| AFRICA. | | | | | | | | | | | | | |
| Basutoland | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Bechuanaland | ... | — | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 3 | 2 | 2 |
| British East Africa | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Canary Islands | ... | — | — | — | — | — | — | — | — | — | — | 1 | — |
| Cape Verde Islands | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Egypt | ... | — | — | — | — | — | 1 | 1 | 1 | 2 | 2 | 4 | 6 |
| Madeira | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Mauritius | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Northern Nigeria | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Portuguese E. Africa | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Portuguese S.W. Africa | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| St. Helena | ... | — | — | — | — | — | — | — | 1 | 1 | 1 | 1 | — |
| Swaziland | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Union of South Africa. | | | | | | | | | | | | | |
| Natal | ... | — | 4 | 17 | 17 | 20 | 16 | 17 | 16 | 22 | 23 | 24 | 30 |
| Orange Free State | } | — | 1 | 1 | 1 | 1 | 4 | 18 | 18 | 22 | 27 | 24 | 17 |
| Orange River Colony | | — | — | — | — | — | — | — | — | — | — | — | — |
| Rhodesia | ... | — | — | — | — | — | — | — | — | — | — | — | 3 |
| Mashonaland | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Matabeleland | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| S. Africa, Central Div. | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Griqualand | ... | 1 | 38 | 45 | 50 | 52 | 42 | 42 | 35 | 30 | 27 | 20 | 17 |
| S. Africa, E. Div. | ... | 7 | 10 | 17 | 18 | 26 | 28 | 29 | 30 | 39 | 38 | 39 | 44 |
| S. Africa, W. Div. | ... | 2 | 4 | 8 | 11 | 15 | 20 | 20 | 18 | 22 | 23 | 27 | 44 |
| S. African Republic | } | — | 3 | 31 | 53 | 64 | 67 | 68 | 78 | 127 | 134 | 136 | 123 |
| Vaal River Colony | | — | — | — | — | — | — | — | — | — | — | — | — |
| Transvaal | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| West Coast of Africa | ... | — | — | — | — | — | — | — | — | — | — | — | 6 |
| Gold Coast | ... | — | 1 | 1 | 4 | 4 | 4 | 4 | 5 | 5 | 5 | 5 | — |
| Zanzibar | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| WEST INDIES. | | | | | | | | | | | | | |
| Antigua | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Barbadoes | ... | — | — | — | — | — | — | — | 1 | 1 | 1 | 1 | 1 |
| Bermuda | ... | — | — | — | — | — | — | 1 | 1 | 1 | 1 | — | — |
| Cuba | ... | — | — | 1 | 1 | 1 | 1 | 3 | 3 | 3 | 3 | 3 | 3 |
| Danish West Indies | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Dominica | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Jamaica | ... | 1 | 1 | 1 | — | 1 | 1 | 1 | 1 | 1 | — | — | — |
| St. Vincent | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Trinidad | ... | — | 2 | 2 | 2 | 1 | — | — | — | — | — | — | — |
| NORTH AMERICA. | | | | | | | | | | | | | |
| Canada | ... | 2 | 5 | 7 | 7 | 9 | 11 | 14 | 14 | 17 | 21 | 21 | 20 |
| Alberta | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Assiniboia | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| British Columbia | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| Manitoba | ... | — | — | — | — | — | — | — | — | — | — | — | — |
| New Brunswick | ... | — | — | — | — | — | — | — | — | — | — | — | — |

| 1899 | 1900 | 1901 | 1902 | 1903 | 1904 | 1905 | 1906 | 1907 | 1908 | 1909 | 1910 | 1911 | 1912 |
|---------|---------|---------|---------|--------|--------|--------|--------|--------|--------|--------|--------|--------|------|
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 |
| 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 2 ... | 4 ... | 4 ... | 3 ... | 3 ... | 3 ... | 2 |
| — ... | — ... | — ... | 1 ... | 1 ... | — ... | — ... | — ... | 1 ... | 1 ... | 2 ... | 1 ... | 2 ... | 3 |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | — ... | 1 |
| 8 ... | 8 ... | 7 ... | 6 ... | 5 ... | 4 ... | 6 ... | 8 ... | 10 ... | 8 ... | 7 ... | 15 ... | 12 ... | 12 |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 |
| — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 |
| — ... | — ... | 1 ... | 2 ... | 2 ... | 3 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | 1 ... | 1 ... | 1 |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — |
| 31 ... | 32 ... | 33 ... | 33 ... | 36 ... | 37 ... | 36 ... | 35 ... | 30 ... | 25 ... | 24 ... | 26 ... | 30 ... | 29 |
| 20 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 13 ... | 16 ... | 17 |
| — ... | 23 ... | 27 ... | 25 ... | 25 ... | 21 ... | 18 ... | 13 ... | 12 ... | 13 ... | 14 ... | — ... | — ... | — |
| 10 ... | — ... | — ... | — ... | — ... | 27 ... | 35 ... | 33 ... | 34 ... | 33 ... | 38 ... | 33 ... | 32 ... | 31 |
| — ... | 17 ... | 21 ... | 24 ... | 23 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | 7 ... | 6 ... | 5 ... | 5 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 17 ... | 16 ... | 17 |
| 14 ... | 14 ... | 14 ... | 11 ... | 13 ... | 12 ... | 15 ... | 15 ... | 16 ... | 19 ... | 19 ... | — ... | — ... | — |
| 40 ... | 39 ... | 41 ... | 40 ... | 44 ... | 45 ... | 42 ... | 48 ... | 62 ... | 59 ... | 59 ... | 40 ... | 38 ... | 39 |
| 73 ... | 70 ... | 70 ... | 70 ... | 71 ... | 71 ... | 72 ... | 61 ... | 50 ... | 40 ... | 39 ... | 39 ... | 43 ... | 37 |
| 117 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | 115 ... | 111 ... | 113 ... | 94 ... | 84 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | 78 ... | 75 ... | 75 ... | 69 ... | 72 ... | 84 ... | 65 ... | 59 |
| 2 ... | 1 ... | 2 ... | 2 ... | 3 ... | 4 ... | 3 ... | 3 ... | 3 ... | 4 ... | 1 ... | 3 ... | 6 ... | 8 |
| — ... | — ... | — ... | — ... | — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — ... | — |
| — ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | 1 ... | 1 |
| 1 ... | 1 ... | 1 ... | 1 ... | 1 ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — ... | — |
| 3 ... | 3 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 ... | 2 |
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**QUATUOR CORONATI
LODGE**

| No. 2076. | 1887 | 1888 | 1889 | 1890 | 1891 | 1892 | 1893 | 1894 | 1895 | 1896 | 1897 | 1898 |
|----------------------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| <i>Canada (continued).</i> | | | | | | | | | | | | |
| North West Territory | — | — | — | — | — | — | — | — | — | — | — | — |
| Nova Scotia | — | — | — | — | — | — | — | — | — | — | — | — |
| Ontario | — | — | — | — | — | — | — | — | — | — | — | — |
| Prince Edward Island | — | — | — | — | — | — | — | — | — | — | — | — |
| Quebec | — | — | — | — | — | — | — | — | — | — | — | — |
| Saskatchewan | — | — | — | — | — | — | — | — | — | — | — | — |
| Newfoundland | — | — | — | — | — | — | — | 1 | 1 | — | — | — |
| <i>United States of America.</i> | | | | | | | | | | | | |
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| Arkansas | — | — | — | — | 2 | 2 | 2 | 1 | 1 | 1 | 2 | 1 |
| California | — | — | — | — | — | — | — | — | — | 1 | 3 | 4 |
| Colorado | — | — | — | 1 | 4 | 4 | 9 | 7 | 5 | 4 | 4 | 2 |
| Connecticut | — | 3 | 3 | 3 | 2 | 2 | 3 | 4 | 4 | 4 | 4 | 2 |
| District of Columbia | 1 | 1 | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 4 | 3 | 3 |
| Florida | — | — | — | — | — | — | 2 | 3 | 3 | 4 | 3 | 4 |
| Georgia | — | 1 | 2 | 2 | 2 | 5 | 5 | 3 | 3 | 3 | 4 | 12 |
| Hawaii | — | — | — | — | — | — | — | — | — | — | — | — |
| Illinois | 1 | 1 | 2 | 2 | 2 | 2 | 3 | 4 | 3 | 4 | 4 | 5 |
| Indiana | — | — | — | — | 3 | 1 | 1 | — | 1 | 1 | 1 | 1 |
| Indian Territory | — | — | — | — | — | — | — | — | 1 | 1 | 1 | — |
| Iowa | — | 1 | 1 | 1 | 2 | 4 | 4 | 3 | 3 | 2 | 1 | 1 |
| Kansas | 2 | 1 | 1 | 1 | — | — | — | — | — | — | 1 | 1 |
| Kentucky | — | — | 2 | 3 | 3 | 4 | 4 | 3 | 3 | 2 | 2 | 2 |
| Louisiana | 3 | 3 | 6 | 8 | 9 | 9 | 7 | 10 | 12 | 13 | 12 | 11 |
| Maine | — | — | — | — | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 |
| Maryland | — | 1 | 2 | 3 | 3 | 3 | 2 | 2 | 3 | 3 | 3 | 3 |
| Massachusetts | 2 | 6 | 7 | 8 | 9 | 9 | 10 | 10 | 10 | 7 | 5 | 9 |
| Michigan | 1 | 1 | 1 | 1 | 3 | 3 | 2 | 2 | 2 | 1 | 2 | 7 |
| Minnesota | — | — | — | — | 1 | 5 | 12 | 14 | 13 | 15 | 15 | 15 |
| Mississippi | — | — | — | — | — | 1 | 1 | 1 | 1 | — | — | — |
| Missouri | — | — | — | 1 | 2 | 2 | 1 | 1 | 1 | — | — | — |
| Montana | — | — | — | — | — | — | — | — | — | — | — | 1 |
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| Nevada | — | — | — | — | — | — | — | — | — | — | — | — |
| New Hampshire | — | — | — | — | — | — | — | — | — | — | 1 | 1 |
| New Jersey | — | — | — | 1 | 1 | 1 | 1 | 2 | 5 | 8 | 12 | 15 |
| New Mexico | — | — | — | — | — | — | — | — | — | 1 | 2 | 2 |
| New York | 3 | 5 | 8 | 8 | 25 | 24 | 23 | 17 | 22 | 17 | 23 | 29 |
| North Carolina | — | — | — | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 2 | — |
| North Dakota | — | — | — | — | — | — | — | 1 | 1 | 3 | 3 | 3 |
| Ohio | 1 | 2 | 3 | 4 | 8 | 8 | 6 | 6 | 6 | 3 | 5 | 5 |
| Oklahoma | — | — | — | — | — | — | — | — | — | 1 | 1 | — |
| Oregon | — | — | — | — | — | — | — | — | — | — | — | — |
| Pennsylvania | 18 | 26 | 26 | 28 | 31 | 27 | 27 | 20 | 20 | 21 | 22 | 22 |
| Rhode Island | 1 | 2 | 5 | 8 | 16 | 11 | 19 | 19 | 18 | 17 | 13 | 13 |
| South Carolina | 1 | 1 | — | — | — | — | — | — | — | 1 | 1 | 1 |
| South Dakota | — | — | — | 1 | 1 | 1 | 2 | 5 | 9 | 9 | 7 | 6 |
| Tennessee | — | — | — | — | 2 | 19 | 24 | 37 | 39 | 35 | 23 | 15 |

| 1899 | 1900 | 1901 | 1902 | 1903 | 1904 | 1905 | 1906 | 1907 | 1908 | 1909 | 1910 | 1911 | 1912 |
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| 19 ... | 18 ... | 19 ... | 20 ... | 14 ... | 15 ... | 13 ... | 12 ... | 13 ... | 17 ... | 25 ... | 26 ... | 31 ... | 35 |
| 235 ... | 234 ... | 209 ... | 189 ... | 174 ... | 163 ... | 132 ... | 83 ... | 83 ... | 70 ... | 59 ... | 51 ... | 40 ... | 37 |
| 15 ... | 16 ... | 16 ... | 18 ... | 19 ... | 20 ... | 20 ... | 20 ... | 19 ... | 20 ... | 20 ... | 21 ... | 19 ... | 16 |
| 9 ... | 9 ... | 8 ... | 5 ... | 4 ... | 6 ... | 6 ... | 6 ... | 9 ... | 9 ... | 8 ... | 6 ... | 7 ... | 6 |
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| 17 ... | 24 ... | 25 ... | 29 ... | 31 ... | 33 ... | 34 ... | 26 ... | 26 ... | 17 ... | 18 ... | 18 ... | 16 ... | 10 |
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| 18 ... | 18 ... | 20 ... | 21 ... | 21 ... | 25 ... | 23 ... | 28 ... | 31 ... | 40 ... | 43 ... | 44 ... | 47 ... | 43 |
| 23 ... | 24 ... | 23 ... | 24 ... | 30 ... | 26 ... | 26 ... | 30 ... | 28 ... | 28 ... | 26 ... | 25 ... | 25 ... | 21 |
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At the subsequent banquet, Bro. E. H. Dring, I.P.M., proposed "The Toast of the Worshipful Master" :—

BRETHREN,

You are all well aware that the Brother whom I appointed as my S.W. — Bro. E. L. Hawkins—was suddenly called to the Grand Lodge above during his year of office; and, from deep feelings of sympathy and out of respect for his memory, I did not appoint a successor in his stead. Those who really knew Bro. Hawkins and appreciated his work will recognise that I was justified in thus honouring his memory.

In the ordinary course of events it would have been only natural to expect that my J.W., Bro. Hextall, would have been elected to succeed me in the office of Master. But with that fraternal generosity which should mark all Freemasons, he suggested that Bro. Armitage, who, after filling all the minor offices of this Lodge, unfortunately found that his private avocations prevented him from accepting the Mastership of the Lodge five or six years ago, should be selected as Master for the present year, and that he himself should simply pass on into the chair of S.W. Such an amiable attitude was irresistible, and was deeply appreciated, not only by Bro. Armitage, but also by the other members of the Lodge; and I esteem it a privilege to place the facts before the notice of the Brethren present, and to show how Bro. Hextall's wishes have been considered.

Bro. Edward Armitage was born in 1859, and comes from a branch of the Armitage family which settled at Farnley Hall, near Leeds, at the beginning of the last century. As a child he was very delicate, and in consequence was educated privately, spending the last two years before going up to Trinity College, Cambridge, with a tutor at St. Andrew's. Here he started golf, and he was afterwards appointed Secretary, and then Captain, of the Cambridge University Golf Club, in the days when golf was almost an undiscovered game in England.

At Cambridge Bro. Armitage took up Natural Science, more especially Anatomy and Physiology; but his health broke down in 1885 and again in 1891, and he went for voyages to Australia and New Zealand and the South Seas. Later he visited the West Indies, and examined the merits of the Sisal Industry there; and afterwards travelled through Canada and the United States.

On returning to England Bro. Armitage took up research work in the Reading Room of the British Museum, giving particular attention to anonymous and pseudonymous literature. Subsequently he moved from London to his present home in Surrey, where he has an interest in a local engineering works, being also a Director of the Farnley Iron Company, near Leeds.

Let us now turn to Bro. Armitage's Masonic career, as shown in this tabulation :—

EDWARD ARMITAGE.

CRAFT.

-
- Feb. 1882. Initiated in Isaac Newton University Lodge No. 859, Cambridge.
 - 1883. Joined Underley Lodge No. 1074, Kirkby Lonsdale.
 - Jan. 1885. Master of Underley Lodge No. 1074, Kirkby Lonsdale.
 - 1886. Prov. Grand Dir. of Cer., Cumberland & Westmorland.
 - Oct. 1887. Master of Isaac Newton University Lodge No. 859, Cambridge.
 - 1887. Prov. Grand Senior Warden, Cumberland & Westmorland.
 - 1887. Joined Alma Mater Lodge No. 1492, Cambridge.

- Oct. 1888. Joined Correspondence Circle of Quatuor Coronati Lodge No. 2076, Lond.
Oct. 1898. Joined Inner Circle of Quatuor Coronati Lodge No. 2076, London.
May 1901. A Founder and first Master of Rosemary Lodge No. 2851, London.
1902. Deputy Grand Director of Ceremonies.

Vice-President of the three central Masonic Charities.

ROYAL ARCH.

- May 1883. Exalted in Euclid Chapter No. 859, Cambridge.
1884. Affiliated to Edinburgh Chap. No. 1, S.C., and took Excellent Master Degree.
1888. Z. of Euclid Chapter No. 859, Cambridge.
1889. Prov. Grand J. of Cambridgeshire.
1889. Joined Bective Chapter No. 1074, Kirkby Lonsdale.
1902. Deputy Grand Director of Ceremonies.

ANCIENT AND ACCEPTED RITE.

- June 1882. Advanced to 18° in University Chapter No. 30, Cambridge.
1885. Advanced to 30° in London.
1889. Sovereign of University Chapter No. 30, Cambridge.
1891. Advanced to 31° in London.
1897. Advanced to 32° in London.
1897. Assistant Dir. of Cer. to Supreme Council 33°.
1898. Director of Ceremonies to Supreme Council 33°.
1900. Advanced to 33° in London.
1912. Grand Marshal of Supreme Council 33°.

MARK.

- April 1882. Advanced in Isaac Newton University Lodge No. 112, Cambridge.
1889. Prov. Grand Senior Overseer, East Anglia.
1889. Master of Isaac Newton University Lodge No. 112, Cambridge.
Vice-President of Mark Benevolent Fund.

ROYAL ARK MARINER.

- Mar. 1885. Admitted in Isaac Newton University Lodge No. 112, Cambridge.
1886. Commander N. of Isaac Newton University Lodge No. 112, Cambridge.

KNIGHTS TEMPLARS.

- May 1883. Installed in Tancred Preceptory No. 102, Cambridge.
1883. Installed as Knight of Malta at Ipswich.
1883. Prov. Sword Bearer, East Anglia.
1888. Preceptor of Tancred Preceptory and Prior of Malta No. 102, Cambridge.
1889. Provincial Marshal, East Anglia.
1898. First Great Aide-de-Camp.

ROYAL ORDER OF SCOTLAND.

- July 1884. Advanced in Grand Lodge, Edinburgh.

ROYAL AND SELECT MASTERS.

- April 1885. Advanced in Cryptic Council No. 1, Edinburgh.
 1900. Affiliated to University Council No. 26, Cambridge.
 1902. Master of University Council No. 26, Cambridge.
 1902. Assistant Grand Director of Ceremonies.

ALLIED DEGREES.

- April 1885. Took St. Lawrence, Knight of Constantinople and Red Cross of Babylon in Garnett Council No. 8, Lancaster.
 Nov. 1888. Took Grand High Priest in Four Kings Council No. 7, London.

RED CROSS OF ROME AND CONSTANTINE.

- Jan. 1883. Installed in Red Rose Conclave No. 12, Lancaster.
 1885. Sovereign of Red Rose Conclave No. 12, Lancaster.

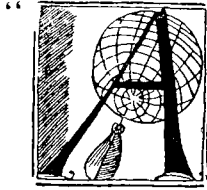
MYSTIC SHRINE.

- April 1892. Admitted Noble of the Mystic Shrine in Mecca Temple, New York.

Thus has Bro. Armitage soared away into the most rarified atmosphere of Freemasonry, whence the general run of Freemasons, even his Brethren of this Lodge, must in his purview appear but as little specks in a nebulous cloud of mist. And not only has he soared above, but he has spread his wings towards some of those collateral associations whose siren voices have charmed his curiosity. To our Members in the United States I may point to the fact that he is the first Master of this Lodge who has "trodden the hot sands of the desert, and been refreshed with camel's milk."

It is a Brother with such credentials, with such knowledge, experience, and attainments, whom we welcome this evening as Master of our Lodge: yet my own feelings tell me that I ought rather to describe Bro. Armitage as just an ordinary cultured, hard-working man, modest and enthusiastic. And if I am asked which of these qualities is in him the most prominent, I answer unhesitatingly—Modesty; for in exercising it he succeeds in hiding all the others. I am even afraid that occasionally modesty may have led our Brother to depreciate his own capabilities, for I am quite sure that it has lain in his power to contribute more to the pages of our *Transactions* than the papers which have appeared over his name. Be that as it may, we shall all join with heartiness in the desire that our new Master may have a full measure of success during the year so auspiciously commenced, and that the Lodge may derive satisfaction and profit from his rule.

NOTES AND QUERIES.



“STLEY’S.”—A contemporary “Biographical Sketch of the celebrated Philip Astley, Esq.,” in *Granger’s New Wonderful Magazine*, vi., 3222-25 (London, Alex. Hogg & Co., 1808) gives particulars which somewhat differ from references to him at *A.Q.C.* xxi., 69, and xxiii., 182.

At the first, the late Bro. le Feuvre gave Astley’s birth-place as Newcastle-under-Lyme. *Granger* says, “He is a native of London, and the son of a cabinet-maker, to which business he was brought up at his father’s shop, which was then opposite the Royal Grove, Westminster Bridge.”

At the second reference, Bro. Dr. Chetwode Crawley narrated certain difficulties which confronted, but were surmounted by, Astley in securing a site for his circus in Derby Square, Dublin, in 1787. The statement in *Granger* reads:—

Having been granted, for his loyalty, a general licence from his majesty to perform in any part of his dominions, Mr. Astley opened a theatre in Peter-street, Dublin, about the year 1790. This gave great offence to Mr. Daly, the then manager of the theatre royal, Crow-street, who conceived that by his patent he had a right to monopolize all theatrical entertainments. He therefore went with his attorney and the sheriffs of Dublin, on the first night of Mr. Astley’s opening, to demand his *authority* for so doing. Our hero, to the no small entertainment of the audience who witnessed this ludicrous scene, was a long time before he gave the desired satisfaction. At last, to the great mortification of Mr. Daly, he produced his majesty’s licence, and the latter was obliged to make an abrupt exit.

His theatre in Peter-street proved a great success. He however ventured too far, for having performed “My Grand Mother,” and other pieces belonging to Mr. Daly’s theatre, this litigious man went to law with him and got £500 damages. The success of our hero, however, rendered him superior to all the artifices of his rival. He had overflowing houses, while the other performed to empty benches. Fortune at last forsook him, for during the troubles in Ireland Mr. Astley experienced an overthrow. His loyalty was then ill suited to those distracted times, for during the representation of a piece of this kind, a furious banditti broke in, demolished the scenery, and entirely destroyed the theatre. Government, we believe, made Mr. Astley some compensation for this change of fortune. Our hero extended his speculative mind to building, and erected a great number of houses called Hercules-buildings, near the asylum, in the Westminster-road, among them is one which we believe he now occupies, distinguished by P.A. over the door. His theatre near Westminster-bridge he now made over to his son, who married a Miss Smith, then an eminent performer there. During the temporary peace of 1802 he went to France, but having staid *too* long, he was detained a

prisoner for some months. . . . However he got safe over, and the services he performed were gratefully considered by the first character in this country. Having suddenly recovered his liberty, he procured from Government a licence for another theatre, which he erected in Wych-street on the piece of ground formerly occupied by Craven-house, and where he exhibits during the winter season with general applause.

Without presuming to suggest which of the statements, so far as they may be at variance, is correct, it is not unfair to remark that the *New Wonderful Magazine* appeared in Astley's lifetime (1742-1814), and that personal knowledge is there claimed for "the writer of this sketch," and seems to be implied by the detail given of affairs domestic as well as of business. A small portrait of Astley is in the same volume, which last was presumably unknown to the compilers of the *Dict. Nat. Biography*.

For mention of Astley as a member of the Craft, see *A.Q.C.* xxiii., 208. The *Freemasons' Quarterly Review* for 1843, 546, has Astley and his son erroneously as "John" or "Jack"; but it will be seen that the *Magazine* agrees as to the marriage of "young Astley," who died in 1821. The father was a founder of the Royal Grove Lodge, No. 240 (Antients) in 1787; and the son appears to have joined the Royal Naval Lodge in 1801. In 1792 the "Royal Grove" name was changed to the "Royal Saloon, Astley's Amphitheatre."

W.B.H.

Memorial Stone at Ashton-under-Lyne.—On the wall inside the Parish Church of Ashton-under-Lyne, is a stone tablet erected to the memory of John Postlethwaite. The inscription is as follows :—

In
Memory of John Postlethwaite,
who sustained the highest
Orders of Masonry without
becoming
PROUD,
and died Feb. 2nd, 1818.
Aged 70 years, preserved
from indigence by the
Bounty of his Friends.
562.

Around this are grouped many Masonic emblems, carved and painted, the whole being flanked by two columns. No. 562 was borne at that time by the Lodge of Minerva, now No. 300, at Ashton.

W.J.S.

Miscellanea Latomorum.—In May, 1911, the late Bro. E. L. Hawkins commenced a little publication having the above as its main title. It was intended to supply information to those who asked for it on matters of Masonic interest, and it undoubtedly filled a long felt want. On the lamented death of Bro. Hawkins in April last year, his executors announced that the publication would cease. Fortunately it has been found possible to revive it, and it is now appearing in a more convenient form. Nine numbers are to be published in the year, and the valuable services of Bro. F. W. Levander have been secured as editor. The little journal may be recommended to those students who desire knowledge on any knotty points of Masonic history or symbolism, or answers to difficult questions in (as the title indicates) miscellaneous matters appertaining to Masons and Masonry. Bro. Hawkins, who was not only an indefatigable student, but also a very well-read classical scholar, might have appropriately taken as a motto for his publication, *Disce ut semper victurus*: Acquire knowledge as if you were likely to live for ever.

All communications connected with the publication should be addressed to Bro. Levander, at 30, North Villas, Camden Square, London, N.W. The subscription is 5/- a year, to be paid to him in advance.

W.J.S.

A Masonic Hero at Verdun, 1807.—In 1810, there was published by "T. Hookham, Jun. and E. T. Hookham, Old Bond-Street, London," in two volumes small 8vo., an interesting little work, entitled:—"A Picture of Verdun, or the English detained in France; Their arrestation—Detention at Fontainebleau and Valenciennes—Confinement at Verdun—Incarceration at Bitsche—Amusements—Sufferings—Indulgences granted to some, Acts of Extortion and Cruelty practised on others—Characters of General and Madame Wirion—List of those who have been permitted to leave or who have escaped out of France—Occasional poetry—And anecdotes of the principal detenus. From the Portfolio of a Detenu." The following narrative appears at p. 101 of the first volume:—

Lieutenant Barker being confined by a severe illness to his apartment, the windows of which looked upon the river, saw a little child fall into the water. Notwithstanding his ill state of health, he doff't his coat, ran down stairs, sprang into the stream, swam after the infant, and saved its life. The whole town and neighbourhood, both French and English, had not ceased to talk of this gallant achievement, when, some months afterwards, he saw a gendarme fall into the Meuse, and stifling the antipathy which every free-born Briton must feel at the idea of one of these base minions of oppression, he only saw the fellow-creature in danger; he sprang in after him, and saved him also. The noise that this second feat occasioned was excessive. The lodge of freemasons invited Mr. Barker to a fraternal banquet, at which their orator thanked him in the name of humanity: the prefect of the department, who usually resides at Bar, when he came to Verdun, paid him a visit of ceremony, to offer him his Services if he could be of any use to him; and the papers not only of the neighboring departments, but of the capital, did him justice in the highest panegyrics, Yet Lieutenant Barker was, during three years,

unable to procure his exchange; and last year, when the death of his father required his presence in England, he was refused the permission of returning home for three months on his parole. It is with infinite regret that we add to the above, that this gallant officer has, according to the latest accounts from Verdun, fallen in a duel since the beginning of 1810.

This worthy Bro. Barker was a Lieutenant in the Royal Navy. He was the President of the most exclusive of the many Clubs organised by the English prisoners at the depôt of Verdun—the Café Caron Club. He got into trouble with the Governor, General Wirion, in 1807, the charge being *lèse-majesté* based upon the possession by the Club of an English-French dictionary with the following as the English equivalent of the word *Spoliateur*:—"Despoiler, one who despoils and lays waste to everything, a Buonaparte." It is gratifying to know that the gallant officer was acquitted. It is known that Masonic Lodges were held by the prisoners at Verdun, but the Lodge mentioned above was presumably a French one for a Brother *Orator* was not a recognised officer in an English Lodge.

J. E. S. TUCKETT.

Memorial to Bro. Henry Sadler.—I am now able to reproduce a photograph of the Stone which has been erected over the grave of our late esteemed Bro. Henry Sadler (W.M. 1910-1911) in the Great Northern Cemetery at New Southgate. It was felt by his many Masonic friends that some slight tribute to his memory should be devised, and accordingly brethren were invited to contribute small sums towards the memorial. The monument was designed by Bro. T. Stirling Lee, P.A.G.Sup. Works, and forms a striking testimony to the very great respect in which our late brother was held by a very large number of Freemasons all over the World. It is of yellow Mansfield stone, and contrasts strongly with the white marble headstones in its immediate neighbourhood. The inscription upon the column reads as follows:—

IN MEMORY OF
HENRY SADLER.
B. 19. OCT. 1840. D. 15. OCT. 1911.
PAST ASSISTANT GRAND DIRECTOR
OF CEREMONIES AND LIBRARIAN
OF THE UNITED GRAND LODGE
OF FREEMASONS OF ENGLAND.
THIS MEMORIAL WAS ERECTED
BY SOME OF HIS MASONIC FRIENDS
WITH WHOM HE HAD LONG BEEN
ASSOCIATED, IN TOKEN OF THEIR
AFFECTIONATE REGARD.

The illustration is reproduced from a photograph taken by Bro. James T. Orton.

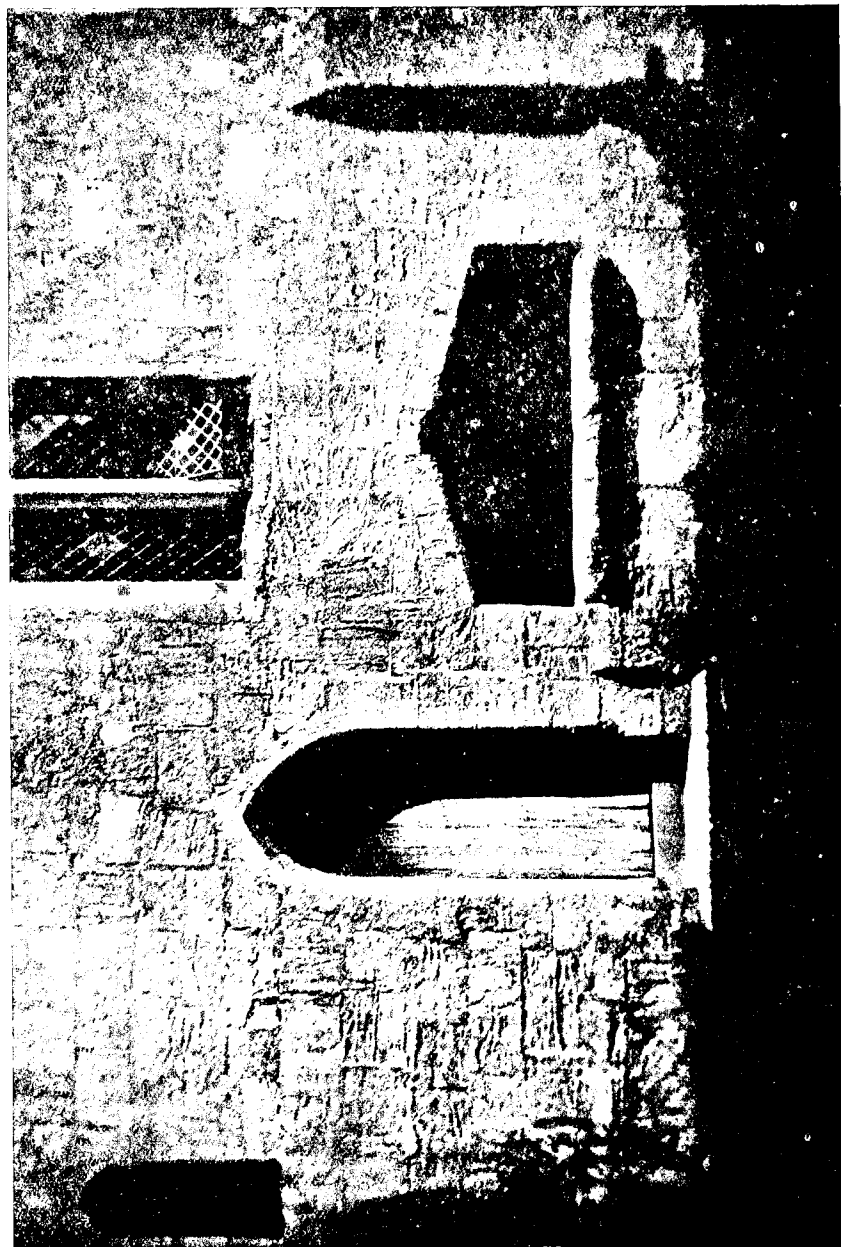
W.J.S.



MONUMENT to the memory of the late

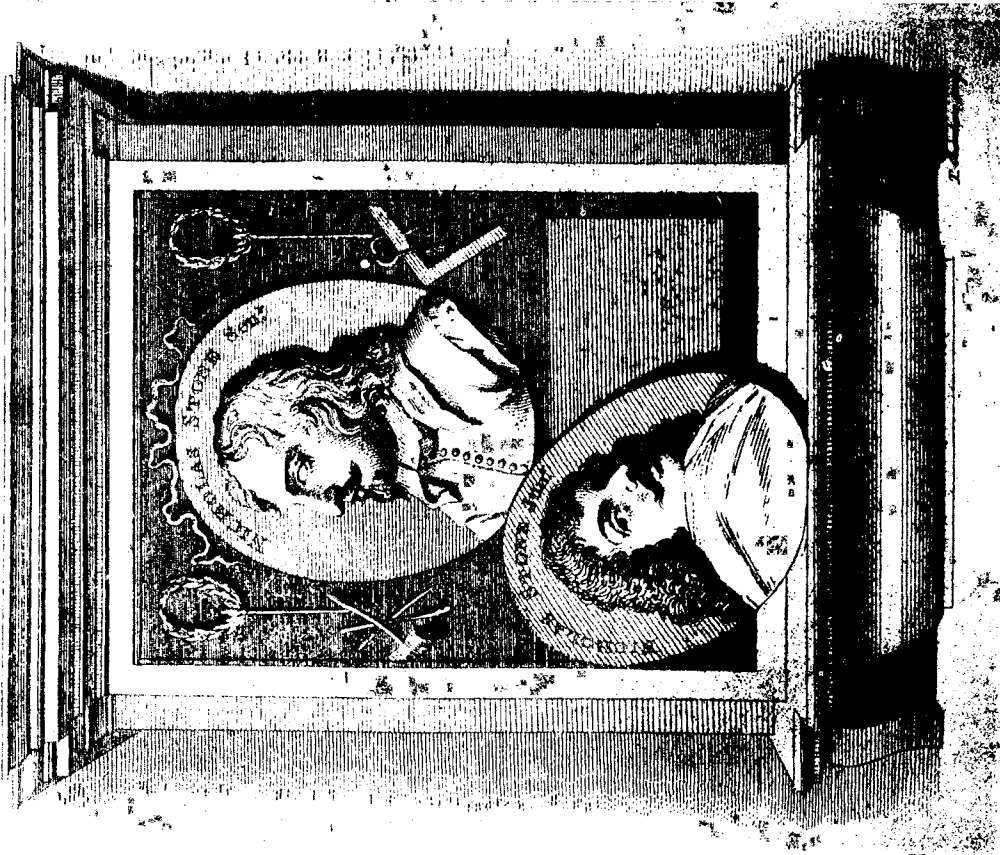
BROTHER HENRY SADLER.

Erected in the Great Northern Cemetery, New Southgate,
by his Brethren and Friends.



TOMB of JOHN STONE at St. Giles' Church, Sidbury, Devon.

P. 165.



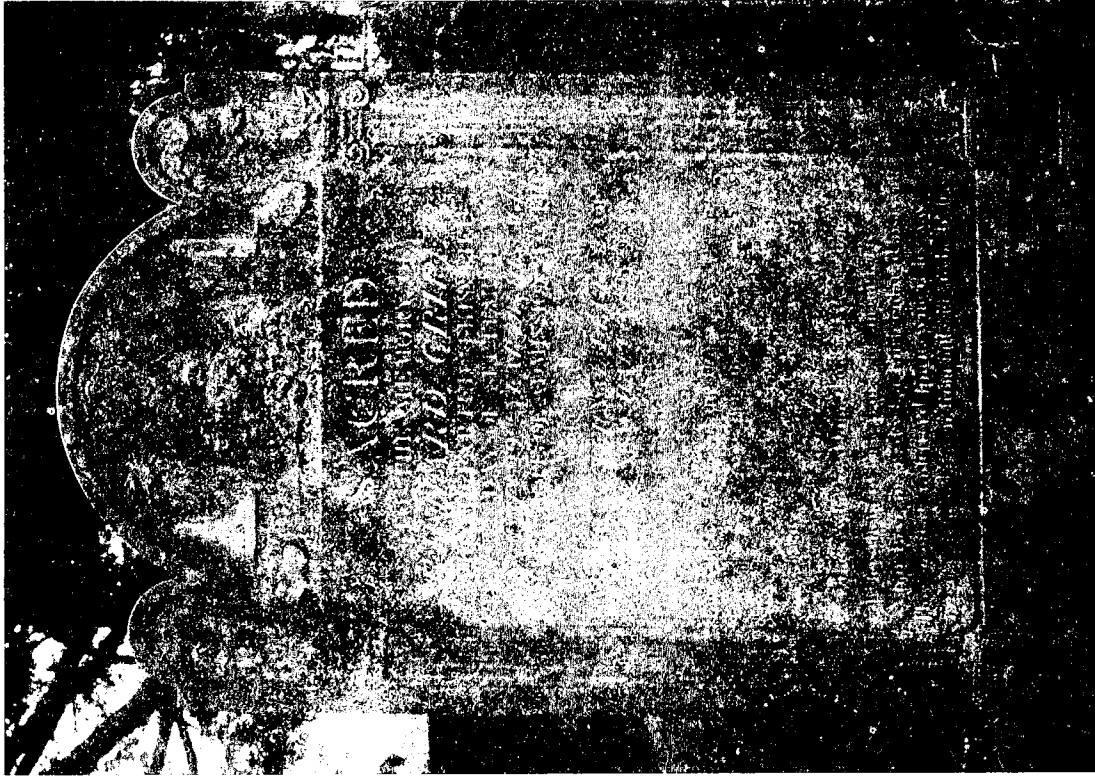
P. 170.



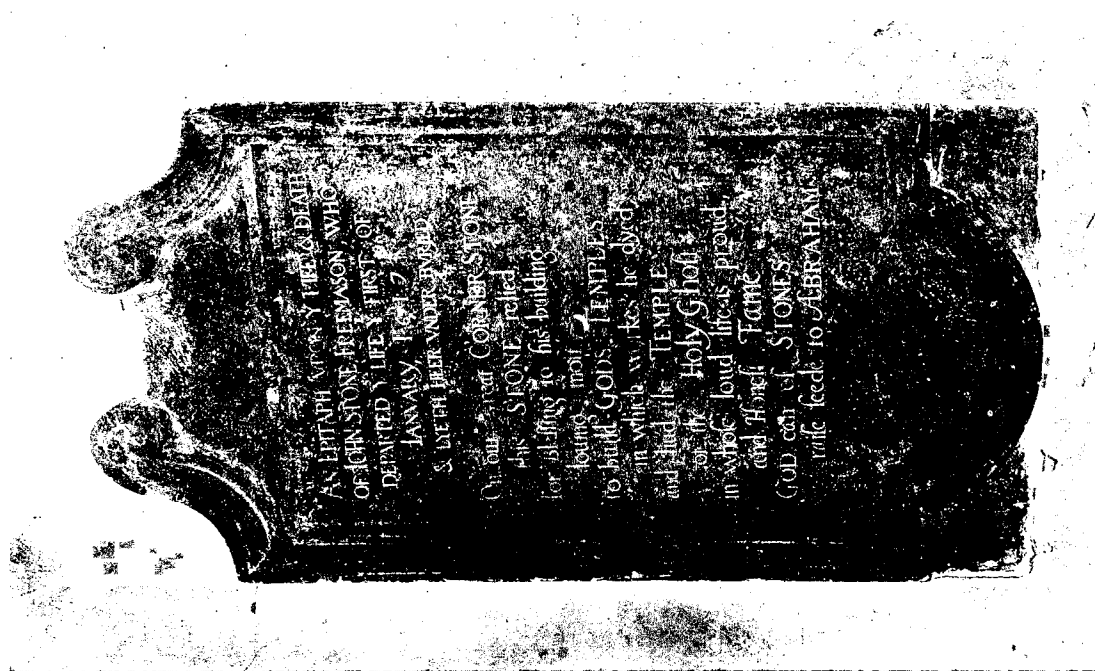
Ammerman sculp.

HENRY STONE.

NICHOLAS STONE, and his sons HENRY and NICHOLAS.



TOMBSTONE over the grave of RICHARD CRIPER,
in Launceston Churchyard, Cornwall.



TABLET to the memory of JOHN STONE, in St. Giles'
Church, Sidbury, Devon.

wards. (4) The *twofold* Grip is not so clearly defined. (5) The Summons is quite blank, *i.e.*, there is no writing upon it at all. This Summons form was found in a house in Gaol Street (now Middlegate Street) close to the Old Toll House referred to in my article. It is now the property of Bro. A. J. Newby, P.M. of the Friendship Lodge at Great Yarmouth, who has very kindly lent it to me for examination and comparison with my own. Bro. Newby had also at one time a small pamphlet Book of Apollonian Odes or Songs, but this has most unfortunately been lost.

J. E. S. TUCKETT.

Tombstone in Launceston (Cornwall) Churchyard.—This is a slate slab in good preservation, with the emblems in relief and gilt, the ground being sunk. The inscription is somewhat difficult to decipher as the stone is covered with green moss, but by applying some white powder to the lettering the photograph has recorded this in a satisfactory manner.

At the top are the usual emblems of the All-seeing Eye, Sun, Moon, and Stars, Square and Compasses, Level and Plumb-rule, the Rough and Perfect Ashlars, and in the centre is a group representing Charity. Over the Corinthian column on the left is Faith, and on the Ionic column to the right is Hope. The two scrolls at the top contain the name of the sculptor, which is indecipherable, and the words "Plymouth Dock," now known as Devonport, where masonry was strong at the period of this work. The name Cripier is pronounced "Creeper," and there are representatives of the family now in the town of Launceston.

S A C R E D
TO THE MEMORY OF
R I C H A R D C R I P E R
who departed this life
the 7th day of September 1809
in the 29th year of his age,
in full hope of admission to the
G R A N D C E L E S T I A L L O D G E A B O V E
I N T H E E T E R N A L D E G R E E O F
B L I S S A N D H A P P I N E S S.

When worthless grandeur to its dust return,
No heart-felt grief attends the sable bier:
But when the Friend, the Husband lov'd, we mourn,
Deep is the sorrow, genuine is the tear.
Stranger, should'st thou approach this hallowed stone,
The merit of the valued dead to seek,
Let not the MYSTIC BROTHERHOOD alone,
Let those who lov'd him, those who knew him, speak:
Oh, let them in some pause of anguish say
What Love inspir'd, what Earth enlarg'd his breath,
How soon th' unfettered spirit wing'd its way
From Earth to Heaven, from suffering to be blest.

W. W.

To the memory of Henry Stone, of Long-acre
 Painter and Statuary ;
 who having passed the greatest part of thirty-seven years
 in Holland, France & Italy,
 atchieved a fair renown for his excellency in arts and languages,
 and departed this life on the 24th day of August, A D. 1653,
 and lyeth buried near the pulpit of this church.

His friends bewail him thus—

Could arts appease inexorable fate,
 Thou had'st survived this untimely date;
 Or could our votes have taken place, thy sun
 Had not been set thus at its glorious noon ;
 Thou should'st have lived such statues to have shewn
 As Michael Angelo might have wished to own ;
 And still thy most unerring pencil might
 Have raised his admiration and delight,
 That the beholders should enquiring stand,
 Whether 'twas Nature's or the Artist's hand ;
 But thy too early death we now deplore,
 There was not art that thou could'st live to more,
 Nor could thy memory by age be lost,
 If not preserved by this pious cost ;
 Thy name's a monument that will surpass
 The Parian marble or Corinthian brass.
 John Stone, to perfect his fraternal affection,
 erected this monument.

June, 1699,

Four rare stones are gone,
 The Father and three Sons.

In memory of whom their near kinsman, Charles Stoakes, repaired this Monument.

Walpole adds, " John Stone, the last of the family, died soon after the Restoration. A descendant of the Stones was Grand Warden to Sir Christopher Wren, when erecting St. Paul's, before the revival of the Grand Lodge in 1717 ; this was probably Stoakes, who came into possession of all their portraits, drawings, paintings and models."

This reference to Sir Christopher Wren would be more interesting if it could be shewn that it was not based on the statements of James Anderson.

HUBERT W. HUNT.

The 'Apollonian' Order at Great Yarmouth.—Bro. A. E. Richmond of Yarmouth has very kindly drawn my attention to another example of the Summons issued by this Society or Order which existed at Great Yarmouth in the early years of the last century. It is very similar to the one in my collection, but there are the following points of difference :—(1) It is slightly larger. (2) The signs of the Zodiac are in reverse order. (3) The Face in the Moon is looking inwards instead of out-

The testimony of Sidbury gravestones to the existence of Stones in the eighteenth and nineteenth centuries, and the absence of the name at Woodbury, apparently pointed to Sidbury as the home of the family, especially as a search over many years of the Woodbury Registers revealed only one entry of that name—a baptism in 1587.

with sons of Rbt Stone 22b July

Rbt Son of Rbt Stone xxi. July

But, as the loss of the Sidbury Registers in a fire at the Vicarage in 1850 cuts off all possibility of information in that direction, and as, in the *Dict. of Nat. Biography*, Nicholas Stone is stated to have been the son of a quarryman (perhaps accounting for the absence of record at Woodbury), the connection, if any, is not likely to be traced.

HUBERT W. HUNT.

The Family of Nicholas Stone.—Bro. Conder, in his monumental work, "The Hole Crafte, &c.," quotes from Walpole's *Anecdotes of Painting*, with reference to the life and works of Nicholas Stone, but no mention is made of his family.

According to Walpole, "Nicholas Stone left three sons, Henry, Nicholas, and John. . . . Nicholas, the second son, was of a promising genius, and while abroad, modelled after the antiques so well that his works have been mistaken for the best Italian masters. . . . Henry, the eldest son, carried on in conjunction with John, the business of a statuary after his father's death."

Is this Henry Stone the same that came on the Acception of the Masons' Company in 1649-50? (*A.Q.C.* ix., 36).

Two epitaphs, formerly in the old Church of St. Martin's-in-the-fields, picture the family in the quaint language of the time.

To the lasting memory of Nicholas Stone, Esq.,
 Master Mason to His Majesty,
 in his lifetime esteemed for his knowledge of sculpture and architecture,
 which his works in many parts do testify,
 and though made for others, will prove monuments to his fame.
 He departed this life 24 August, 1647, aged Sixty-one,
 and lyeth buried near the pulpit in this Church.
 Mary his wife, and Nicholas his son
 lye also buried in the same grave.
 She died November 19th, and he on 17th September, 1647.
 H.S.——posuit.

John Stone, Freemason.—In a fascinating book—"Memorials of the West," by W. H. Hamilton Rogers, F.S.A., and published at Exeter in 1888—there is a chapter entitled "The shrine of an old freemason." The author describes how, on a visit to St. Giles' Church, Sidbury (Devon) he noticed, first, a tomb inserted in the south chancel wall on the outside, with its record on a square stone in front,

J.S. 16—.

Then, how he afterwards found the clue to the initials and date in the inscription on a tablet near the same spot, on the same wall, inside the building.

Bro. Rogers notes that the tomb "occupies the olden place of honour, assigned in earlier times only to such persons as had been the patrons or benefactors of the fabric," and "seems apparently to have been a portion of the original structure. But the table of the tomb looks like a later insertion, and certainly the stone under it is (that which contained the initials, etc.), being of white freestone."

Some twenty-five years have passed since this was written, and all that can now be traced of the inscription is the first half of the date, 16—. When Bro. Rogers wrote his essay he had no doubt about the J.S. being there (the illustration in the book gives the complete date 1617); its disappearance has no doubt been accelerated "by the fraying heels of succeeding generations of little boys."

The discovery of an early Crypt, or rather Confessio, under the Western half of the Chancel during the restoration of 1898-99, has revealed the position of the Eastern wall of the Norman Chancel to have been fourteen feet from the present Chancel arch (*i.e.*, a little to the left of the door in the illustration). The chancel is supposed to have been extended eastward in the thirteenth century, although the earlier chequer work on the east wall seems to be in its original position.

The tomb may therefore have been a Founder's tomb, moved to its present position when the Chancel was extended, and, four centuries later, "made available for the old craftsman also, whose other memorial is on the wall just inside, and himself, doubtless, at rest below."

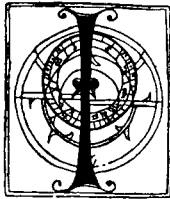
The illustrations of the tomb and tablet which accompany this note render much description unnecessary. The tablet, of black Devonshire marble, is to the east of the Perpendicular window (*i.e.*, to the right in illustration), and is 3ft. 6in. high by 1ft. 10in. wide: while the dimensions of the recessed tomb are, height of centre of arch 2ft. 4½in., and width of recess nearly 6ft.

The punctuation of the inscription seems to have been added at a later period, and some of the stops were probably at first only accidental scratches. The commas after *relied* and *prov'd* are plainly errors, and so also I believe that to be after *dyed*. Bro. Rogers seems misled by this last into supposing that Stone died during the progress of some re-building of the church, perhaps by an accident in connection with the work. But, apart from the fact that there is no record of re-building at this period, a more likely explanation is, that the word *dyed* precedes *liv'd* only for exigencies of rhyme: and the sentence should run thus:—"On our great Corner-stone this Stone relied for blessing to his building, loving most to build God's Temples, in which works he died and lived the temple of the Holy Ghost: in whose loved life is proved and honest fame,—God can of stones raise seed to Abraham."

The suggestion, that there might be a connection traceable between John Stone, of Sidbury, and the often-mentioned Nicholas Stone, seemed worth following up.

The latter was born at Woodbury, a little more than eight miles from Sidbury 'as the crow flies.'

OBITUARY.



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

J. Leach Barrett, of 30, Belsize Park Gardens, Hampstead, London, N.W., on 6th November, 1913. Initiated in 1868 in the Phoenix Lodge of Honour and Prudence No. 331, at Truro, he was exalted in the Eclectic Chapter No. 1201, was a member of the Board of General Purposes from 1896 to 1898, and obtained the rank of Past Grand Standard Bearer in Grand Lodge and Past Grand Sword Bearer in Grand Chapter. He joined our Correspondence Circle in June, 1892.

Henry Francis Beaumont, of Whitley Beaumont, near Huddersfield, and of Ascot, on 6th October, 1913, aged 80. His initiation into Freemasonry took place in the Beaumont Lodge, Kirkburton, in which he afterwards held office. Some years ago he presented to the Library of the Provincial Grand Lodge of West Yorkshire an ancient Masonic MS. which had been discovered at Whitley Beaumont, and was afterwards known as the "H.F. Beaumont MS." A typographical reproduction was published, with an introduction by Bro. William Watson, in 1901. The interment of our late brother took place at Kirkheaton Parish Church, in the Beaumont Chapel, which contains the remains of his ancestors.

Carl Heinrich Max Bouche, Brehmstrasse 41ⁱ, Dusseldorf 110, Germany, on 16th November, 1913. He was Master of the Lodge zur Hoffnung und Stärke am Niederrhein; and a member of our Correspondence Circle from May, 1911.

Percy Louis Grey Bridger, 441, Bartolomé Mitre, Buenos Aires, Argentina, on 2nd October, 1913: P.Dis.G. Superintendent of Works and P.Dis.G. Sword Bearer (R.A.) of the Argentine Republic, and a member of our Correspondence Circle since March, 1902.

Edwin Gamman, of 79, Mark Lane, London, E.C., on 7th November, 1913. He was a Past Master of the Royal York Lodge of Perseverance No. 7, and J. of the Cyrus Chapter No. 21. He joined the Correspondence Circle in January, 1911.

Joseph Goodes Gardner, North Street, Graaff Reinet, Cape Colony, on 7th June, 1913, a member of the Correspondence Circle from January, 1901.

Frank J. Burgoyne, Librarian of the Tate Central Library, Brixton Oval, London, S.W., on 18th October, 1913. He was a P.M. of the Lambeth Borough Council Lodge No. 2941; and joined our Correspondence Circle in June, 1904.

Edward Frederick Holbeiton Edlin, of 10, Collyer Quay, Singapore, a life member of the Correspondence Circle since June, 1904, and President of the District Board of General Purposes of the Eastern Archipelago.

Wesley Francis, Pietermaritzburg, Natal, on 5th October, 1913. Bro. Francis was an old and highly respected Colonist of Natal. He was born in Hertfordshire in 1836, and commenced business in Pietermaritzburg in 1867, being first elected to the Town Council in 1872, and subsequently serving as Mayor on two occasions. He saw the town converted into a fortified post during the Zulu War, and greeted the campaigners on their return, with an address of welcome. He was closely identified with Masonic institutions in Natal, having been initiated in 1867, in Prince Alfred Lodge No. 956, of which he was twice W.M. When the District Grand Lodge of Natal was first instituted, he held the office of Deputy Dis.G.M., and on the death of Bro. Finnemore in 1895, became District Grand Master, which position he held until his death. He was also the first District Second Grand Principal of Natal in the R.A., and became Grand Superintendent in 1895. In other degree he occupied high rank. He was an old member of the Correspondence Circle, having been elected in March, 1839.

Joseph Carruthers Henry, of 1895, Iglehart Street, St. Paul, Minnesota, U.S.A., on 8th August, 1913, at the age of 57. He joined the Correspondence Circle in January, 1899.

David Hills, of Rosetta, Brackley Road, Beckenham, Kent, on 1st August, 1913. Our Brother's Masonic career was long and varied, and he was closely associated with Masonry in London in its many branches. He was P.A.G.D.C. in Grand Lodge and P.G. Standard Bearer in Grand Chapter. He was buried in Shirley Churchyard, and will be mourned by a large circle of Masonic friends. In May 1899 he became a member of the Correspondence Circle.

Joseph Johnson, A.R.I.B.A., 47, Mark Lane, London, E.C., on 30th August, 1913; a member of the Anglo-American Lodge No. 2191 and of the Correspondence Circle, which he joined in May, 1906.

Surgeon Lieut.-Col. Henry Walter Kiallmark, of 5, Pembridge Gardens, London, W., at 80 years of age. The deceased brother was an Indian Mutiny veteran: he was initiated in the Royal Philanthropic Lodge No. 291 in 1856, and obtained the rank of Past Grand Deacon in Grand Lodge and Past Grand Standard Bearer in Grand Chapter. He joined the Correspondence Circle of this Lodge in October, 1895. The funeral took place at Kensal Green Cemetery on 27th October, 1913.

Henry Richardson, 4, Church Street, Greenwich, London, S.E., on 5th December, 1913; P.M. St. George's Lodge No. 140, and a member of the Correspondence Circle from March, 1892.

Sophus Heimann Simonsen, Kjöbmagergade 14, Copenhagen, Denmark, on 24th December, 1913. Our brother was a member of the Lodge zur Bruderkette (Hamburg) and was elected to the Correspondence Circle in June, 1887, his number on the roll being 83. He acted as our Local Secretary for Denmark from 1888 to 1911, being one of the first appointed to the office of Local Secretary. He was a Life member of the Correspondence Circle.

Charles Stokes, of Cecil House, Highfields, Sheffield, on 8th October, 1913. He was born in 1847 at Sheffield and was closely associated with the town. He had been connected with the Yorkshire County Cricket Club for over 40 years and always took a very keen interest in sporting matters. He was senior dental surgeon and

chairman of the Dental Board of Sheffield Royal Hospital. His Masonic career commenced in 1881, when he was initiated in the Wentworth Lodge, becoming its W.M. in 1893, and subsequently being appointed Prov. S.G. Deacon of W. Yorks. After joining very many Masonic bodies in that part of the country, his services to the Craft were rewarded in 1911 with the rank of Junior Grand Deacon of England. He was also Past Assistant Grand Sojourner of Grand Chapter. His membership of the Correspondence Circle dated from October, 1900.

Eugene Edward Street, of St. Martin's House, Chichester, on 9th October, 1913, aged 66. He was a well-known public man in his city, a J.P. for the city and the county, and the author of several books. He took a very great interest in all archæological matters. He was a Past Master of the Howard Lodge of Brotherly Love at Littlehampton, P.Z. of the Chapter attached to that Lodge, P.Pr.G. Registrar and P.Pr.G.H., of Sussex. He joined our Correspondence Circle in January, 1910. Bro. Street was also much interested in the work of the St. John's Ambulance Brigade. His remains were cremated at Golder's Green.

William Swales, 38, Blackwellgate, Darlington, on 26th November, 1913. This brother was P.M. of the Rose of Raby Lodge No. 1650, P.Pr.G.D. and P.Pr.G. Sojourner, and a member of our Correspondence Circle, which he had joined in June, 1905.

John J. C. Turner, of Essex Hall, Colchester, on 24th December, 1913, aged 64. He was Secretary and Superintendent of the Royal Eastern Counties Institution at Colchester, with which he had been connected since 1864. His initiation took place in the Angel Lodge No. 51, in 1875, and he was at the time of his death Past Grand Standard Bearer of England and P.A.G.D.C. in the Grand Chapter. He was elected to our Correspondence Circle in June, 1900.

ERRATA.

- Page 15, line 19, for *comfirming* read *confirming*.
 .. 24, .. 12, for *upen* read *upon*.
 .. 26, .. 22, insert semi-colon after (*Restore!*).
 .. 30, .. 13, insert *Brown* after *Stephen*.
 .. 94, .. 2 from bottom. for *marks* read *months*.
 .. 220, .. 3 " *Lazar* .. *Buxton*.

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF THE TRANSACTIONS.—Very few complete sets of *Ars Quatuor Coronatorum*, Vols. XXV. now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for 1887 and 1892 are no longer available.

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Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. (*British Museum*).

Facsimile and Transcript from "Instructions for a Parish Priest," Cott. MS., Claudius A. II., fol. 127. (*British Museum*). These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the "Gormogons." This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738. (*Grand Lodge of England Library*).

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. (*Grand Lodge of England Library*).

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F. Gould.

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Facsimile and Transcript of the "Lansdowne MS." No. 98, art. 48, f. 276 b. (*British Museum*). The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

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Facsimile of the "Sloane MS." No. 3323. (*British Museum*). With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. (*Masonic Library, Province of West Yorkshire, Leeds*). With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

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December, 1913.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

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