

Ars Quatuor Coronatorum :

BEING THE TRANSACTIONS OF THE

LODGE QUATUOR CORONATI, NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18.851,
CIRCA 1500 A.D.

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

VOLUME II.

A.L. 5889.

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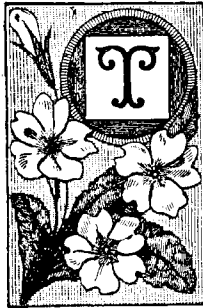
Ars Quatuor Coronatorum

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

No. 2076.

VOLUME II.

FRIDAY, 4th JANUARY, 1889.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. Simpson, W.M.; Robert Freke Gould, P.G.D., I.P.M.; Col. S. C. Pratt, S.W.; G. W. Speth, Sec.; Prof. Hayter Lewis, S.D.; Rev. C. J. Ball, I.G.; E. Macbean, Steward; F. H. Goldney, P.G.D.; W. H. Rylands, P.G. Steward; J. Finlay Finlayson; and C. Kupferschmidt. Also the following members of the Correspondence Circle:—Bros. J. Wood; D. P. Cama, P.G. Treas.; Prof. P. L. Simmonds; R. Gowan; Prof. F. W. Driver; J. B. Mackey; C. F. Hogard, P.G. Std. Br.; S. R. Baskett; F. Binckes, P.G.S.B.; A. Rowley; Dr. W. R. Woodman, P.G.S.B.; and Max Mendelssohn. Also the following visitors:—Bros. Burns Gibsons; C. W. G. Pineo; Jabez Hogg, P.G.D.; and C. Meiter.

Bros. Gustav Adolf Cæsar Kupferschmidt, John Finlay Finlayson, and Caspar Purdon Clarke, C.I.E., were admitted to the membership of the Lodge.

The following resolutions were carried, viz.: 1.—“That this Lodge heartily concurs in the object of the Gould Testimonial Fund, is pleased to see that its W.M., Senior P.M., Secretary, and other officers, are on the Committee of the same, and, remembering the avowed objects for which this Lodge was warranted, amongst which is the encouragement of Masonic Literature, desires the Treasurer to forward to Bro. Ralph Gooding, P.G.D., the sum of ten guineas from the Lodge Account Fund, with a request that the name of the Lodge may head the list of contributors immediately after the names of the Committee Members.”

2.—“That the Permanent Committee, taking into consideration that the whole working time of the Secretary has long been devoted to the service of the Lodge, do recommend that a minimum salary of £100 per annum be attached to that office while it shall continue to be held by Bro. G. W. Speth.”

3.—“That the members of Lodge Quatuor Coronati, No. 2076, have learnt with great sorrow the loss which Bro. W. M. Bywater, J.W., has experienced in the recent decease of his wife, and beg to assure him of their fraternal sympathy with him in his grief and distress; that the Secretary enter this expression of their feelings on the minutes of the Lodge, and convey to Bro. Bywater the sincere condolence of his brothers.”

4.—“That Bro. Sir Charles Warren, G.C.M.G., K.C.B., Past Grand Deacon, having served the office of first W.M. of the Lodge Quatuor Coronati from the date of the warrant, 28th November, 1884, to the 8th November, 1887, the thanks of the brethren be, and hereby are, tendered to him for his valuable services, and for the fraternal generosity evinced by him at its formation, in providing for the preliminary expenses; that the above resolution be suitably engrossed and presented to Bro. Sir Charles Warren.”

5.—“That Bro. Robert Freke Gould, Past Grand Deacon, having completed his year of office as Worshipful Master of the Lodge Quatuor Coronati, the thanks of the brethren be, and hereby are, tendered to him for his courtesy in the chair and efficient management of the affairs of the Lodge, and more especially for the time and study devoted by him during his Mastership to the preparation of the commentary and dissertation contained in Volume I. of Quatuor Coronatorum Antigrapha; that the above resolution be suitably engrossed and presented to Bro. R. F. Gould.”

Fifteen Lodges and fifty-five brethren were admitted members of the Correspondence Circle, thus bringing the total of admissions to 517.

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

PERMANENT AND AUDIT COMMITTEE.

The Committee met, on the kind invitation of Bro. Professor Hayter Lewis, at 12, Kensington Gardens Square, W., on Friday, 14th December, 1888, at 6 p.m.

Present :—Bros. W. Simpson, W.M., in the chair; Col. S. C. Pratt, S.W.; W. M. Bywater, J.W.; Prof. T. Hayter-Lewis, S.D.; Dr. W. W. Westcott, J.D.; R. F. Gould, I.P.M.; W. H. Rylands; and G. W. Speth, *Secretary*.

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

The Committee agreed upon the following

REPORT :

WORSHIPFUL MASTER AND BRETHREN,

In submitting our annual financial statement to the Lodge, we are pleased to have little to record that is not of a highly satisfactory nature. Last year we ventured to liken our Lodge to a healthy infant, bright-eyed and strong-limbed, setting forth on a career of promise. The promise of infancy has been realized, the child has grown into a youth, still young, but already possessed of vigorous frame, betokening a healthy development. The full pride of manhood approaches with rapid strides; let us bestir ourselves to remove every obstacle from its path.

We entered upon the past year with a membership of twenty-one, which, by the accession of Bros. Whymper, Castle, Macbean, Goldney, and Williams, reached twenty-six. The lamented death of the *Doyen* of our Corps, Bro. the Rev. A. F. A. Woodford, on the 23rd December, 1887, reduces this number to twenty-five. Bro. Woodford was loved and revered by all, his place in our ranks will long remain unfilled, and his death is the chief shadow cast upon a very happy and prosperous year.

Of resignations there are none to record, and three eminent brothers are at this moment candidates for admission into our Inner Circle.

It will thus be seen that we "make haste slowly," and this is as it should be; for in the Quatuor Coronati it is emphatically quality and not quantity that is wanted.

During the past year we have met six times, and those present have, on each occasion, been privileged to listen to a paper of which no society in the world need be ashamed.

Ars Quatuor Coronatorum has been issued in three instalments, Parts III., IV., and V., and the valuable contributions therein published, cannot fail to enhance our reputation in the Craft and the world outside it.

Our Correspondence Circle has increased from 179 to 470 members. At least that was the figure on the 1st December, when our books were balanced; it has since been considerably augmented, because candidates present themselves daily. In all, since the commencement, 481 have applied and been admitted; but of these, the deaths of three have been recorded at various times, four have resigned, and four have joined the lodge. As might be anticipated, among the new members are many whose names are well known as Masonic historians and students, and one favourable symptom is the increasing extent to which Lodges and other Masonic Associations are joining in their corporate capacity.

The Library, which is making very satisfactory progress, now contains 669 numbers, and has been frequently utilized by members of both Circles.

We append a statement of accounts, with the necessary comments.

Postage.—The total amount spent during this year is **£56 7s. 1d.**, which has been equitably charged to the Lodge and the Correspondence Circle in the proportion of their respective membership.

Miscellaneous Printing, Summonses, Reports, &c., amounting to **£11 14s. 6d.**
and

Stationery, amounting to **£11 4s. 2d.**, have been similarly treated.

LIBRARY ACCOUNT.

The following Table shows the Expenditure for the year :—

	£	s.	d.
Subscriptions to <i>Freemason, Freemason's Chronicle, Masonic Star, & Chaine d'Union</i>	4	4	0
Purchase of Books	17	7	0
Carriage	0	7	0
Binding and Framing	1	6	9
Clerical assistance in cataloguing	0	10	0
Printing	0	12	0
Making and Binding 3 Library Catalogues	1	1	0
Making and fitting up Book-shelves	2	8	6
	£27	16	3

This also has been transferred in equitable proportions to the Lodge and Correspondence Circle Account.

REPRINTS.—Vol. I.

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
Balance from 1887 ...	30 5 6	F. C. Price for preparing and litho-	
Subscriptions received in 1888 ...	37 12 6	graphing the Facsimiles ...	46 18 6
		Various minor expenses ...	7 4 0
		Balance ...	13 15 6
	<u>£67 18 0</u>		<u>£67 18 0</u>
Balance in hand ...	13 15 6		

This balance will be further increased to £21 15s. 6d. when the outstanding subscriptions, for 16 copies ordered, come to hand. This is not enough to cover the ultimate cost; but as some 90 copies are still available for sale, the brethren may rest assured that no loss will be incurred.

REPRINTS.—Vol. II.

No steps have yet been taken towards the preparation of this volume, but Bro. Whympier has remitted towards its cost a sum of **£50** (which in a few weeks will be increased to £60). The circumstances are peculiar, and redound to the credit of our Brother. In 1887 he was employing Mr. F. C. Price, the facsimilist, on the execution of the Halliwell Poem, and had promised him further work of a similar nature. Towards the end of the year he was obliged to return to India, and came to an arrangement with our Secretary, Bro. Speth, to relieve him of the responsibility, undertaking to remit to the Lodge twelve monthly instalments of £5 each, on the sole condition that the Lodge should publish a second volume of facsimiles, and give the work of reproduction to Mr. Price. The volume will be taken in hand as soon as Vol. I. is issued, which we trust will not be much longer delayed.

REPRINTS.—Vol. III.

This will be a very arduous undertaking, and preparations have been entered upon since September, 1887. The expenses entailed have been chiefly for clerical assistance, in procuring exact transcripts of some 33 versions of the "Old Charges" and amount to **£14 15s.** Much yet remains to be done; the work can hardly see the light before the end of 1890, unless the Secretary receives very substantial assistance from the brethren.

SECOND EDITION OF 1887 TRANSACTIONS.

The original Edition of 250 having been exhausted, and the majority of the new members desiring to complete their sets, it became necessary early in the year to reprint. The cost of the Edition, 500 copies, amounted to **£47 3s. 6d.**, and a sum of **£75 16s. 6d.** has been received for copies sold, thus leaving a balance of **£28 13s.** to the good. **£5 15s. 6d.** is still due for copies delivered, and about 300 copies are in stock, which when sold, as must ultimately result, will leave a handsome profit.

MEDALS ACCOUNT.

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Purchase of Medals ...	43 18 6	Printing... ..	0 5 6
„ Balance brought down ...	4 18 0	Dies	15 15 0
	<u>£48 16 6</u>	Kenning's account for Medals delivered	32 16 0
			<u>£48 16 6</u>

This of course does not fairly represent the state of the account, because at this date, 1st December, the Lodge has ordered medals to be struck, the cost of which will be £9 19s. 3d. On the other hand, the sum of £3 14s. is still outstanding from different members, for medals now being executed. The difference of £6 5s. 3d. added to the balance of £4 18s. 0d. against us, represents the present value of the dies, viz., **£11 3s. 3d.** We trust that by the end of the coming year, the small profit on each medal will have entirely repaid the cost of the dies.

CORRESPONDENCE CIRCLE ACCOUNT.

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
Balance from 1887 ...	15 6 5	St. John's Card, 1887 ...	17 16 6
Subscriptions 1888 ...	267 13 6	A. Q. C., Part III., edition of 750	38 1 10
		„ „ IV. „ „	39 14 4
		„ „ V. „ „	20 0 0
		Library Catalogue Slips ...	32 9 9
		Circulars, forms, &c. ...	19 1 0
		Voted to G. W. Speth, 6/1/88	10 0 0
		Clerical assistance ...	4 1 0
		Share of Library expenses... ..	26 6 3
		„ Postage	53 7 1
		„ Miscellaneous Printing ...	10 14 6
		„ Stationery	11 4 2
	<u>£282 19 11</u>	Balance	0 3 6
			<u>£282 19 11</u>
Balance from 1888 ...	0 3 6		

At first sight it would appear as though we had barely avoided a deficit in the year's working, but there is a latent profit concealed in these figures, which must not be overlooked. Every sale of the back numbers (Vol. I., pts. III., IV. and V.) will now realise 10s. 6d. profit to the Lodge, all the expenses of their production having been covered; and as we have at least 200 complete sets in stock, and there can be no doubt of their ultimate disposal, the account is really a very excellent one.

Arrears of 1888 Subscription amount to £10 19s. 0d.; of which only £2 2s. are represented as doubtful. The balance of £8 17s. 0d. will therefore also swell the insignificant profit of 3s. 6d. realised.

LODGE ACCOUNT.			
Receipts.		Expenditure.	
	£ s. d.		£ s. d.
Balance from 1887 ...	7 9 1	Grand Lodge Dues ...	6 19 6
Subscriptions and Fees, 1888 ...	44 9 6	Rent of Lodge Rooms ...	6 6 0
		Tyler's fees ...	3 3 0
		Waiters and petty expenses ...	1 15 5
		Voted to G. W. Speth, 6/1/88 ...	10 0 0
		Collars and Jewels ...	2 6 0
		Expenses at 1887 Audit Meeting ...	1 0 0
		Share of postages ...	3 0 0
		„ Library expenditure ...	1 10 0
		„ Miscellaneous Printing ...	1 0 0
		„ Stationery ...	1 0 0
		Expenses attendant on Bro. Woodford's funeral ...	2 0 0
		Balance ...	11 18 8
	<u>£51 18 7</u>		<u>£51 18 7</u>
Balance from 1888 ...	11 18 8		

There is but one subscription of £1 1s. in arrear, which is considered good; the Secretary having reason to suppose the brother in question absent from home. Subscriptions and fees to the amount of £35 14s. 0d. are now due for 1889, which, with the cash in hand, £11 18s. 8d., and subscriptions already received, £11 1s. 0d., gives us an ample fund of £58 13s. 8d. for next year's expenses.

CASH ACCOUNT.			
Dr.		Cr.	
	£ s. d.		£ s. d.
Balance, Reprints Vol. I. ...	13 15 6	Balance, Reprints Vol. III. ...	14 15 0
„ „ Vol. II. ...	50 0 0	„ Medals Account ...	4 18 0
„ 2nd Edn. of 1887 Transactions ...	28 13 0		
„ Correspondence Circle Account ...	0 3 6		
„ Lodge Account ...	11 18 8		
Subscriptions in advance, Correspondence Circle Account ...	44 4 0		
Subscriptions in advance, Lodge Account ...	11 1 0	Balance, cash in hand ...	140 2 8
	<u>£159 15 8</u>		<u>£159 15 8</u>

which is partly in the hands of the Treasurer, and partly in those of the Secretary to meet current expenses.

The annual income of the Lodge, from all sources, having now reached a considerable amount, we are of opinion that the time has arrived to institute a regular system of financial control, and have therefore arranged:—

That a banking account be opened at the London and County Banking Company, Limited, Margate, in the name of the "Quatuor Coronati Lodge, No. 2076," and that all cheques on the said account be signed by the Treasurer of the Lodge for the time being.

That all amounts exceeding one pound sterling be paid by cheque only.

That, previous to payment, all claims be approved by the W.M. for the time being; his assent to be signified by his initials or otherwise on the face of the bill, which assent shall warrant the Treasurer in signing a cheque for the corresponding amount; and

That a sum not exceeding £25 be from time to time placed in the hands of the Secretary for petty expenses.

For the Audit Committee,

WILLIAM SIMPSON, W.M.

Bro. W. SIMPSON, W.M., read the following paper:—

THE WORSHIP OF DEATH.

"HOW WONDERFUL IS DEATH."—*Shelley.*



IN the paper which I had lately the honour of reading to the Lodge of the Quatuor Coronati, on "The Three-Fold Division of Temples," reference was made to the connection between the Temple and the Tomb; I then promised another paper dealing with this last subject; and to fulfil that promise I now appear before you.

The title, "Worship of Death," which I have adopted, is wider in its meaning than "Temple and Tomb." "Worship of Ancestors," now a common phrase, places a limit on the subject, being confined to only one aspect of it, which my view cannot be bound within. "The Worship of a Ghost" is something like the sentence by which Mr. Herbert Spencer has defined the origin of religion; this is also in my view limited, as it is only one of the phases of Ancestor Worship. Against these forms of expression so far as they go, I have nothing to say; I have only to state that they are not extended enough for my purpose. Among any of the races of a very primitive condition, when a man dies, the relatives or those around seem in all cases to think that the spirit, ghost, or something, which they believe is still the man, hovers about or near to the corpse. For its use they place meat and drink of various kinds, and ceremonial rites are performed in relation to it. Here is "Ghost Worship," or it may truly enough be called "Ancestor Worship," but the words "Worship of Death" are as truly descriptive as either. It will also be perceived that even in this early condition of humanity we have the combination of the temple and the tomb. The strange transition from Life to Death was a phenomenon which must have impressed men, however rude their civilization may have been. The grief of those related to the dead would find vent in wailing, and in performing ceremonies, whatever they might be, acts that were intended for the benefit of the deceased, in what they believed would be acceptable to him in his changed state. The strong and able-bodied would see in the dead man the fate which befell all, and to which they in time too must succumb. The meaning to which we give to the word "annihilation," was quite beyond the powers of their thought; no such idea could have come into their minds, and they still imagined that the man existed somewhere. Here was the beginning of the Worship of Death. As the human mind progressed, the simple beliefs of the untutored savage became modified, but the faith in another world continued, and the longing for immortality has not as yet abandoned the human soul. It was the continuation of this faith in a future life that preserved and developed the ceremonies connected with it; from it has sprung a vast mass of symbolism,—in which I include symbolical rites and ceremonies, as well as temple construction and other forms. Indeed, the accumulation is so great that I can make no pretence in this paper, beyond that of merely touching upon it. Still I hope to be able to lay enough before you to night, so that the bearing of the subject on Masonry will be apparent to my Brother Craftsmen.

I may state that when almost a boy I began work at architecture, but drifted out of it, and became an artist. Although, thus in a sense a deserter, I may claim that I have always been true to my colours. Architecture has had at all times an attraction for me; and it has been one of the delights of my travelling, that I was able to see and study on the spot so many styles, and so many celebrated temples. Fate has permitted me to visit many lands, particularly Eastern ones, where architectural remains exist, and where religions, strange to us, are still practised. This led me into the question of the Origin of Temples, and here I found that symbolism was the key that opened up the way to knowledge. There are very few religions in the world whose temples I have not visited, and generally where I had the opportunity, inquiries were made on the spot respecting the purposes of their construction, or regarding any point which attracted my attention: by these means, as well as by sketches and notes, I have for many years been collecting material. I make this personal statement to shew that I have some claim to speak on the subject, and am not laying before you what might be called hasty conclusions, or unconsidered assumptions.

I have to admit that there are some temples in which I can find no reference to a tomb origin. They are few in comparison to those in which it can be traced, and since I have been attracted to the consideration of the subject, temples which I at first thought had no reference to death, have proved on investigation to contain such: or at least in some of them, I think I can produce evidence which goes far to show that such is the case. Among them was the Tabernacle, which of course includes the Temple, for although they

were constructed of different materials, the one in its main arrangements was only a repetition of the other. In each, the Holy of Holies was a room shrouded in darkness,—the darkness of death I might say,—and the principal object in both was a wooden box. Now this box was in the most sacred part of the Temple; it was the object to which the whole service of the temple was directed. Think what these words mean, the whole service of a great temple, with its multitude of priests, its sacrifices, and its elaborate rites. I must ask you to try to realize for yourselves the high sanctity which belonged to this box. If it was not the symbol of the Deity, it was something nearly approaching to it. Yet strange to say, the books which attempt to explain the Temple and the Tabernacle, can tell almost nothing about the signification of this most sacred object. Let any one read for themselves, and they will find that this is so. The Ark was enshrined in darkness, and our best informed minds seem to have continued in a similar state in their knowledge regarding it. That it contained the Tables of the Law fails to give us light; for in no sense can the Ten Commandments, however important we may regard them, be looked upon as the highest expression of religious ideas. I came to the conclusion that the Ark was symbolical,—not a rash conclusion I still think,—and that its symbolism must refer to the highest attributes of the Deity. It was when I had reached some settled convictions of my own, as to what was the greatest manifestation of the Divine Power in relation to man, that I pronounced the Ark to be a Symbolical Coffin. I had many reasons all pointing to this as the true verdict. I confess that I felt at the time a great amount of certainty in this judgment; but the difficulty which at first presented itself was to find within the Jewish or Christian system some evidence to support it. I felt sure that there must be a link of connection, or a survival of one kind or another which ought to be found. The first thing I did was to look up the Lexicon of Gesenius to see what was the Hebrew word for the Ark. It turned out to be אֲרוֹן,—*Aron*, in English letters,—and my surprise was great on reading what followed;—“An *ark*, *chest*, in which things to be preserved are *collected*,—Spoken of a money Chest, 2 K., xii., 10, 11, of a mummey chest or coffin, Gen., i., 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited.” The reference given to Genesis is the last verse of the last chapter, where it says that the bones of Joseph were put in a “coffin,” and carried up by the children of Israel out of Egypt; the word for coffin here used is the same word as that given to the Ark of the Covenant. It may occur on hearing this, that it is just possible we have in this only an accidental similarity of idea attached to the word; that as a word for box might be generic, and could be applied to all boxes, and the Ark of the Covenant was one, and a coffin is the same, the use of the word may have no special signification. As we proceed I hope we shall rise above the possibility of looking at it in this way; but I have what seems to me to be a direct answer to the above. In Arabic the word used for the Ark of the Covenant is *Tabut*. I cannot speak as an authority, but I should suppose that this word must be based on an entirely different root from the Hebrew name; now this word is also a well known word in Arabic meaning “coffin;” and in this case it is a word never used in the sense of box, coffer, or chest. Here at least we find that two languages call the Ark of the Covenant a “coffin.”

There is a link between the Jewish and Christian systems, and an important one, which I have to refer to. At the crucifixion the Veil of the Temple was rent, and He who died passed through.¹ He passed through to that mystical chamber containing the symbolical coffin. This statement tells you the whole story. Here I might ask how it is that writers upon the “The Types,” have overlooked the highest one of all. The Ark of the Covenant as a “Symbolical Coffin” was in itself the type of The Death and the Resurrection.² The Tabernacle was made in imitation of the Universe, so Josephus tells us, and in this sense the Ark of the Covenant was a type or symbol to all mankind of the Death that awaits every man.³

¹ Our ordinary expounders seem to have failed in their way of looking at the Veil. With the theory here proposed, it presents no difficulty. The Veil stands between the Divine Presence and Man. In other words, between this world and the next. It veiled the great mystery of Death, and the life beyond, as typified in the Holy of Holies. The veil, as a symbol, still exists in the Christian Church, and can only be passed through by death. This view of the subject is supported by the account of the crucifixion.

² We are not quite without some links of evidence in favour of what is here expressed. On the Great Day of Atonement the High Priest entered into the Holy of Holies, with blood, “which is the life.” This was sprinkled seven times before the Mercy Seat, eastwards. The word for atonement is only a variant of the name of the Mercy Seat. On the Day of Atonement the Jews wore their Death Clothes. The principal article is the Shroud, called the *Sarghenat*, and the person, on his death, is buried in it. There is a wonderful legend about the wood of the Cross, that the seed of the tree came from paradise; there is a somewhat similar legend about the wood of the Ark of the Covenant. The cross, as a symbol of Death, contains the symbolism of the coffin, hence the tendency to ascribe a similar origin to the material of which they were both made.

³ The only writer I have met with who seems to have had a glimpse of the meaning of the Ark of the Covenant, is Parkhurst, who in his Hebrew Lexicon, on this word אֲרוֹן or *Aron*, says, “doubtless the *Ark of the Testimony* was . . . from the beginning represented to believers, Christ God-man, raised from the dead, no more to die.”

I will now deal with what I may call "survivals" of this idea in the Christian Church. It has been shown that the Three-Fold Division has been continued from the Tabernacle and the Temple by the Christian Church; and if it can be made out that the "coffin" or "tomb" symbolism was also continued, we shall have very strong evidence for the theory here proposed. We hear discussions in our midst as to whether a certain piece of furniture in our churches should be called an "altar" or a "table." I believe that neither of these terms is altogether wrong, but to explain this would require an essay on Sacrifice, which space here forbids. The Protestant Church did away with a great deal of old symbolism. This has been the case with all reformations, and is one of the reasons that symbolism has come down to us in such a fragmentary condition. Few protestants I find know anything about the construction of a Roman Catholic altar. Before describing it, I must recall to you what I said in my former paper about the Three-Fold Division being continued in the Christian Church from the Temple. I must also add that the Rood Screen of the Roman Catholic Church is recognised as representing the Veil of the Temple. The Iconostasis of the Greek Church, which is a solid wall, is also explained as representing the same thing. In the Abyssinian Church a curtain with the same meaning is placed at the door of the Holy of Holies, so that the interior, including the altar, cannot be seen. With these identifications before us, shall we be wrong in concluding that the altar in each case is the lineal descendant of the Ark of the Covenant?

Let me take the Roman Catholic Church to begin with, and see if it has anything in the shape of a "survival." The high altar of St. Peter's, at Rome, is placed over the body of St. Peter—at least, the Church believes this. You will find that many altars are made in the form of an ancient sarcophagus;—I can refer to one I have seen myself in the Cathedral or principal church of St. Malo. A writer, who describes a visit to the Trappist Monastery, near Algiers, says that the altar "is in the shape of a coffin." These are exceptions, and I now come to the rule. An altar, if constructed over the grave of a saint, such as St. Peter's at Rome, does not require a relic. The altar on which the sacrifice of the mass takes place must have a stone in which are placed the relics of a saint. Here are the words of a high authority on such subjects. In Dr. Rock's *Hierurgia*, it says:—"By the regulations of the Church it is ordained that the Holy Sacrifice of the Mass be offered upon an altar which contains a stone consecrated by a Bishop, enclosing the relics of some Saint or Martyr; and be covered with three linen cloths that have been blessed for that purpose with an appropriate form of benediction."¹

It may be mentioned that the consecration of the stone with the relics is a most solemn ceremony, and I believe it is much more so than the ceremony of consecrating the church. This points to its high importance, which will become better understood when it is pointed out that without the stone and its relic the ceremony of the mass cannot be performed. The Council of Trent declared that this should be so, and there is not an altar in a church of the Roman Catholic faith which has not such a relic. When mass has to be performed in a private house, the priest brings a stone with its relic. The altar is thus a relic-holder, or a symbolical tomb; and every Roman Catholic church becomes from this a temple and a tomb. Whether this gives us or not a "survival" of the Ark of the Covenant I will not at present discuss. The general opinion is that this undeviating rule originated with the early Church in the Catacombs. Anyone can fall back on this explanation if a better one does not appear.²

I am not familiar with the early history of the Eastern Church, but I should presume that it did not begin in the Catacombs; and I shall describe to you what is the rule with two branches of that Church: if we find no essential difference, then I may only leave the

¹ p. 458.

² It may be worth recalling here that there is another piece of well known symbolism which combines the idea of the temple and the tomb; that is in the supposition that the Christian church with its transept is in imitation of Christ and the Cross. St. Augustine in shewing that the Ark of Noah was a figure of the church, gives the following words, which are curious. The Ark,—“even its dimensions, in length, breadth, and height, represent the human body in which He came, as it had been foretold. For the length of the human body, from the crown of the head to the sole of the foot, is six times its breadth from side to side, and ten times its depth or thickness, measuring from back to front: that is to say, if you measure a man as he lies on his back, or on his face, he is six times as long as he is broad, from side to side, and ten times as long as he is high from the ground, and therefore the Ark was made 300 cubits in length, 50 in breadth, and 30 in height.”—*The City of God*, translated by the Rev. Marcus Dod, vol. xv., c. 26. St. Augustine does not use the word “coffin,” but his description scarcely permits of a doubt as to how he looked upon the form of the Ark. I give also the following from Mr. Fergusson, as it is very suggestive of origin in reference to the Christian church. He is writing of Baptisteries,—“It was certainly there that the most solemn and important rite, that of baptism, was always administered, whence it derived its name of *Baptistery*. These were also the tombs of important persons: and being copied from the tombs of the Romans, it is almost certain that the service of the dead, and the last sacrament, were here administered; and as a general rule all the sacraments, so far as we can trace them, belonged then to the circular building as contradistinguished from the ecclesia, or place of assembly.”—*Handbook of Architecture*, vol. ii., p. 483. It should not be overlooked in connection with the last quotation that Baptism is an initiatory rite.

catacomb theory to its fate. The Russian Church is one branch of the Eastern; and when in Russia I had the opportunity of inspecting the altar of the Chapel of the Winter Palace at St. Petersburg.¹ Instead of describing what I saw myself, I shall quote from a work written by an English lady, married to a Russian, and who has lived a long time in Russia; this lady seems to have attentively studied her subject, and written a most readable book.²

I shall repeat here in the first place a quotation given in my former paper, that the Russian Church "is divided into three parts, . . . in imitation of Solomon's temple." This may assist us in retaining the idea that the church is only the continuation of the temple. The Holy of Holies is divided from the body of the church by a solid screen, in this screen "are three doors, a large double one . . . is in the middle, and is called 'the Royal Gates' . . . at times the royal gates are completely closed, and all possibility of the congregation seeing what is being done precluded by the drawing of a silken curtain [symbol: the veil of the temple,] over the inner side thereof," p. 83. It will be seen from this that the Eastern Church keeps very close to the Temple in its forms, which is, of course, all the better for my purpose, ". . . immediately before the royal gates stands a square table, which is called the Throne, and which is the altar, in fact. On it are placed the gospels, . . . a gold or gilt cross for the congregation to kiss, a sort of tiny catafalque, with a little box in it to hold the Holy Elements, and a silk handkerchief, in which is carefully wrapped the Antimins. Beneath the Throne there is frequently a little box containing a portion of relics, in allusion to the passage in Revelations vi., 9."³ "As I have before remarked, the Greco-Russian services are full of allusions and similitudes, which often seem very far-fetched, and in some instances rather incomprehensible. . . . To impart an idea of these symbols I will mention a few of the inward and spiritual meanings of the last-named appurtenance to the altar. And first, the table itself represents various incidents connected with Jesus Christ; for instance, the Throne of the Almighty, Christ being one with the Father—the Table of the Last Supper—the Cross—the Sepulchre; but I think attention is drawn to it more in the last point of view than in the others," pp. 84, 85.

I may call attention to this point that the Ark of the Covenant was also the Throne,—the Mercy Seat; as this may be brought forward against my theory, and here I point out that one branch of the Christian Church accepts the possibility of the Sepulchre being the Throne. My own explanation is very simple—it is death which brings the individual before the Seat of Mercy—it was the ancient belief that when a man dies he appears before the Judgment Seat. In this light, I would submit, we have an additional evidence of the symbolical character I claim for the Ark of the Covenant. Let me point out also that the protestant controversy finds in the altar of the Eastern Church a solution which long ago presented itself to my mind. It is that, as the place of Death, it might be looked upon as the Altar as well as the Table. The partaking of the spiritual food implies the Death as much as the Sacrifice itself. The point I make here is to include the Protestant Church within the title of my paper; or at least it may be put that this controversy about the Altar and Table—let it be taken in either light—implies a survival of the "Death."

It is very striking to notice how many symbols of death there are in the altar of the Russian Church; the box in which the Holy Elements are kept is described above as being in a "Catafalque." The writer describes also the cloths covering the altar; one of which is called "the Sratchitza, is made in the form of a cross, the four ends hanging down and covering the legs of the Throne to the very floor, and is in remembrance of the 'linen clothes' left by the Saviour in His tomb on Easter morn."

The relics have yet to be described; the Antimins has already been mentioned, and is the counterpart of the Stone in the Roman Catholic altar; it is wrapped up in one of the coverings of the altar. This is "a small piece of silk or linen material about fifteen inches square, with a picture stamped on it, representing the burial of Christ by Joseph of Arimathea and the Holy Women. At the four corners are the busts of the Evangelists. Above and below is an inscription to the effect that it was in very deed consecrated by the Archbishop of the diocese, and that through it his blessing is conveyed to the whole building. A minute portion of relics, anointed with holy oil, is secured in a tiny bag or pocket, and sewn on that side of the Antimins which is turned to the east. Without an Antimins no church in Russia can exist; it cannot be consecrated without one, and until it is consecrated Mass, *i.e.* the Holy

¹ The priest and I lay on the floor, looking under the cloth coverings, our conversation was translated from Russian to French, and vice versa, by one of the chamberlains. I made sketches while in this position; and smile yet when I recall our situation, sprawling on our stomachs, and the difficulties there were in getting everything made clear on account of the language. The old priest, I must say, was very good, for seeing my interest in the matter, he evidently did his best to enlighten me. The altar has the outward appearance of being a cube, formed with a wooden frame, covered on the top and sides with cloth, a rich embroidered one being on the outside. There is no stone to contain the relics as in the Western Church.

² *Sketches of the Rites and Ceremonies of the Greco-Russian Church*, By H. C. Romanoff, Rivingtons, 1868.

³ "I saw under the altar the souls of them that were slain for the word of God, and for the testimony they held," Rev. vi., 9.

Sacrament, cannot be performed." The altar is the most sacred object in the church, and the most sacred thing in the altar is this relic. This bit of a dead body makes the altar into a tomb; and without it the building could not in this case be a temple.

I shall now take up the Abyssinian church, which is the Coptic branch of the Eastern Church. The churches in that country are distinctly threefold, in imitation of the Temple. Between the door of the Holy of Holies and the altar there is a curtain, said to represent the Veil of the Temple, which entirely conceals the interior. The altar is made of four posts; between which there is a shelf, on which the bread and wine are placed at the consecration. The Abyssinian Church presents us with a very curious variation from the Western and the Eastern churches, as they have been described above. So far as I could discover, when in Abyssinia, there is no relic in the altar. In its place a piece of shittim wood, or in some instances alabaster, is laid on the shelf, and on this the sacred elements rest, covered with an embroidered cloth. This piece of wood is generally about the size of a small quarto volume; with a cross carved on its surface. It is called the "Tabut,"—the Arabic word already referred to for coffin, and at the same time the very word by which the Ark of the Covenant is known in that language. This presents us with a very striking coincidence.



ABYSSINIAN TABUT.

This illustration is made from a rough "squeeze" of the Tabut, which was brought from Abyssinia at the time of the Expedition to that country in 1868; and is now in the possession of the Rev. W. D. Parish, Selmeaton, Sussex. It is made of the Accacia, or Shittim wood; and is about 8 by 7 inches, and about 1½ or 2 inches thick. It is very rudely carved, and has inscriptions on each side. On one side are the words, "This is the Tabut of Aba Menfes Kedus." On the other,— "This is the Tabut of Michael Gabriel Mariam Jasous, 10 and 2 Apostles and 4 Beasts." The two names would indicate that the Tabut had in its time belonged to more than one person. The "10 and 2" is a peculiar way of expressing 12. The Apostles are called *Hawaryat*, or "sent." The "4" Beasts are the Cherubic forms, and as they belonged to the Ark of the Covenant, it is interesting to find them referred to on this piece of wood, which has the name of Tabut, or coffin attached to it.

These descriptions, which I believe will be found accurate, of the Eastern and Western churches, may be said to represent the principal parts of the whole christian body; and I think they bear out the conclusion that in this system the temple is a tomb. In the Abyssinian Church the wooden block can only be considered as a symbolical tomb; and the relic in the other cases can scarcely be looked upon in any other light. Even in the Protestant Church reasons have been suggested which tend to show that the controversy about the altar or the table, although it ignores the tomb, has yet in it a relationship to Death.

Brother Westcott has already given a reference to the tradition that the body of Adam was preserved in the Ark.¹ I suppose I need scarcely remind my brethren that I am not writing as a historical critic, but as an archæologist on symbolism. The subject of tradition here touched upon would take a long paper to do justice to it. All I will say is that real history has been turned into symbolism, and the opposite process has taken place by history being manufactured to suit symbolism—this last is often the origin of tradition. But to return to Adam. I must first recall to your minds that the Ark has always been accepted as a type of the church. St. Augustine gives a long list of similarities between the two.

The thing that has surprised myself has been that after the tomb theory of temples occurred to me, fact after fact, and even where least expected by me, turned up to confirm the conclusion I had reached; and my wonder was great when I came upon the story of Adam's body having been in the Ark. The first reference I will give you is from the works of John Gregory, who was over two centuries ago chaplain to the Bishop of Sarum. He says, "You must know that it is a most confessed Tradition amongst the Eastern men [and Saint Ephrem himself is very principal in the Authority] that Adam

¹ *The Works of the Reverend and Learned Mr. John Gregory.* London 1671. *Benedictus Arias Montanus*, 1593, and the names of more modern writers who have dealt with the subject.

was commanded by God [and left the same in charge to his posterity] that his dead body should be kept above ground till a fullness of time should come to commit it to the middle of the Earth, by a Priest of the most high God. For *Adam* prophesied this reason for it, that there should be the Redeemer of him and all his Posterity. The Priest who was to officiate at the funeral they say was Melchisedec, and that he buried this body at *Salem*¹; which might very well be the middle of the habitable world as then, and that it was so afterwards, it hath been told you before. Therefore, (as they say), this body of *Adam* was embalmed and transmitted from Father to Son by a Reverend and Religious way of conveyance, till at last it was delivered up by *Lamech* into the hands of *Noah*; who being well advised of that fashion of the old world, which was to worship God toward a certain place, and considering with himself that this could not be towards the right [which was the East] under the inconstancy and inconvenience of a ship, appointed out the middle of the Ark for the place of prayer, and made it as Holy as he could by the Reverend presence of *Adam's* Body. Towards this place, therefore, the Prayer was said."² The italics are as in the original. If the Western Church believes that the worship of relics originated in the Catacombs, it is very strange that such a tradition as this existed, and seems to have been well known to the early writers of the Church, and is also well known to Mohammedan authors. Gregory puts it that in doing this Noah was "well advised of that fashion of the old world." *Adam's* body, as here described, was the relic in the altar to which the prayers of those in the Ark were directed, and after the flood the body was placed in the middle of the earth, which was understood to be Jerusalem.

Gregory gives "*St. Ephrem*" as being "very principal in the Authority;" Baring Gould³ also mentions the tradition, and refers to other early christian writers, Fabricius, and Eutychius a Patriarch of Alexandria, who have written on the subject. So far as I have read we have no clue as to when and where this story originated; I could easily believe in its having grown up among the early christians, to suit certain ideas they had,—and which will be brought up before you as I proceed,—but the difficulty would still remain to account for the Mohammedans having it; and although it does not seem to support any doctrine of their faith, the tradition has been much dwelt on by oriental writers, which is expressed by Gregory in his quaint way, that it was a "most confess'd Tradition among the Eastern men."

I must trouble you still further with a reference to one of these. El Masudi wrote a work called, "*Meadows of Gold, and Mines of Gems*," which has been translated by Sprenger. El Masudi in describing the flood says, regarding Noah, or Nuh, as the name was pronounced in the East,—"*God ordered him to construct a ship; and when he had finished it, the Angel Gabriel brought him the coffin of Adam, in which there was his corpse.*"⁴ After the flood, Sam, *i.e.* Shem, buried the coffin in the middle of the earth, and appointed Lamech as its guardian, instead of Melchizedek, as it is in the Christian version; and here it may be noted that the middle of the earth, according to Mohammedan writers, was not Jerusalem. Sprenger has added numerous foot-notes to his translation; there is one to the passage quoted above, it refers to the coffin, and is calculated,—after what has been said,—to draw attention. "*For coffin,*" he says, "*I was tempted to read 'his covenant,' as one copyist writes,*"—note here that the word admits of being written "*Covenant*" or "*coffin.*" He promises to state his reasons, and these appear in another note further on. El Masudi when writing about Talut, or Saul, and his right to rule over the people, Samuel gives the evidence of the right, saying,—"*The proof of his Sovereignty,*" said Samuel "*shall be the Ark, in which there is tranquility from your Lord.*"⁵ To this passage Sprenger adds a long note on the word "*tranquility,*" which in Arabic is *Sakinah*, generally understood to be the same as the Hebrew *Shekinah*, the root of which is to " *dwell,*" and from that it implies "*to be present,*" "*to be quiet,*" "*to rest.*" There are other interpretations, but Sprenger thinks this word "*tranquility*" was what El Masudi intended. To this he adds that some

¹ Or, Jerusalem.

² Chap. xxv., *Sanguis Abel*, p. 118. Ed., 1671.

³ *Legends of the Old Testament Characters, from the Talmud and other sources*, Articles, Noah and Deluge.

⁴ Vol. I., p. 72.

⁵ The passage in the Koran is as follows,—"*Then said to them their prophet, 'The sign of his Kingdom is that there shall come to you the Ark with the Shechina in it from the Lord, and the relics of what the family of Moses and the family of Aaron left, the Angels shall bear it.'*" In that is surely a sign to you if ye believe it," Chap. 2. This is from the translation by Palmer, in the *Sac. Books of the East*, vol. I., p. 38—to which the translator adds a note. "*The commentators do not understand that the word Sakinah, which is in the original identical with the Hebrew Shechina, and render it 'repose' or 'tranquility.'*" This quite agrees with the quotations from Sprenger. The word Shechina is from a root שָׁכַן, *to lay down, to abide, to dwell*, and is similar with the definitions given by Sprenger. The natural conclusion, from this meaning, would be that the word meant the place of the Divine Presence, where the Deity was symbolically represented as "*dwelling.*" The Ark of the Covenant, as the Mercy Seat, was pre-eminently the "*Dwelling,*" of the Divine Presence. The word Shechina is not to be found in the Old Testament, it came into repute among the later Rabbis. With them it became a mystical personification, which it is rather difficult to define. It was something like the Divine Presence in the form of the Holy Spirit; probably the ideas about he Logos, which were current at the time, had something to do with its origin.

commentators on the Koran say that the Tabut-es-Sakinah,—“Ark of the Covenant,” was an Ark given to Adam, which contained the portraits of all the prophets up to Mohammed. This story of the prophets, Sprenger thinks, did not find favour with El Masudi, and that he meant “tranquility” by the word, and he refers to his former note,—given above,—about the coffin being the covenant, and to this he adds,—“from which it appears that El Masudi believed that the Tabut [ark, coffin] of Adam contained his *body*, and not the portraits of the prophets.”

It may be mentioned that I only chanced to notice this last quotation after beginning to write this paper. Sprenger, the translator of El Masudi, must be an Arabic scholar of some repute, and here we find him using the words “Tabut,” “Ark,” and “Coffin,” as having the same meaning. However strange this identification of the Ark of the Covenant with a coffin may appear, it here finds support from at least one good authority. I reached the theory at first by tracing ideas, words seem to confirm it; and it has been shown that the character which has been attributed in this instance has never been entirely lost sight of. After the theory had dawned on my mind, it appeared marvellous to find how much it was capable of explaining,—how much that was vague and indefinite became clear and simple. How far it does this I hope will appear as we proceed; even in this case, mentioned above, of the Shekinah, which has always been a profound and mysterious piece of symbolism, we derive a slight glimpse of light. I cannot pretend to give any opinion as to whether Sprenger is right or not in rendering it “tranquility,” but suppose that we accept this rendering for the moment. Gesenius gives Shekinah, as from a root, “*to lay oneself down*,” “*to lie down*,” “*to abide*,” “*to dwell*”; from this Sprenger says that in Arabic the same word admits of being rendered by “*to be present*,” “*to be quiet*,” “*to rest*.”¹ Now according to oriental ideas, the grave was a dwelling, the most important of all habitations: and all the other words apply, they are even more appropriate, to it as well as to an ordinary house. I do not dream of suggesting that this touches on the Shekinah as the symbolization of the Divine Glory; but the word originated in the idea of dwelling, or resting, and we have to account for such a simple meaning having been transmuted into a very exalted one. I submit, that as God is everywhere, that the idea is not so much that of God coming to dwell with man, as that of man going to dwell with God. This is of course rather a fine point, and I do not insist upon it, I have only referred to it here in passing; but it must not be forgotten in considering this, that death, was the returning back to God, and that in this view, the tomb, or a symbolical tomb, would typify the Divine Presence.

Perhaps it ought to be explained, as it may assist in following what is being placed before you to state that underlying my theory is the ancient principle of regeneration, of being born again, or of passing through death to another condition of life, or of performing rites which symbolize these. The doctrine of regeneration is common to almost all the religions of the east, and most prominent among the forms which grew up in connection with it were symbols and ceremonies in relation to death. This will explain why the temple and the tomb are so often found in conjunction, and which it is the purpose of this paper to bring before you.

I must now take you to Jerusalem, the “middle of the earth,” a reputation which that city still retains. If we go into the Holy Sepulchre, in the centre of the nave of the Greek Church, there stands an object like an urn, with a round knob in the centre—this knob will be described to you as the “middle of the earth.” The visitor is probably wondering what it means, when he is led to a stair within the building, and on ascending finds himself in a chapel, where a hole in the floor, lined with gold, is pointed out as the place where the cross stood. This is Calvary. On coming down again a spot below is shewn as “Adam’s grave.”² If the visitor is a Protestant, by this time, if there is not an outward smile visible on the countenance, an inward one is pretty sure to be pervading his feelings. That which may be reasonable enough when considered as a symbol may have quite another aspect when presented as historical fact.

There are many who doubt the correctness of the site of the Holy Sepulchre, but at present I neither argue for it nor against it. As to the historical evidence for Adam’s grave, that also I shall not touch upon; but I shall ask you to look upon the consistency

¹ The Old Temple enclosure at Jerusalem is at the present time called “The Haram es Sherif,” which is translated the Noble Sanctuary, or place of Sacred Rest. The word “haram” means *rest*; and I have used the word in that sense in talking the ordinary Hindostanee of India. The word Haram, as the sleeping or resting apartments are called in the east, is nearly the same word. Is this idea of rest implied in this word “Haram,” and given still to the site of the Temple a survival of the Shekinah?

² “Going out on the left hand is Mount Calvary, where God was placed on the Cross, and beneath is Golgotha, where the precious blood of our Saviour fell on the head of Adam.”—*The City of Jerusalem, Palestine Pilgrims Text Society*. Translated by Captain Conder, p. 34. This old book is supposed to have been written in the early part of the 13th century. “And Men gone up to Golgotha by degrees: and in the place of that Mordeys was Adam’s Hed Founden, after Noes flode; in tokene that the Synnes of Adam scholde ben boughte in that same place.”—Mandeville, chap. vii.

of the symbolism that is here presented to us. However much the church of later times may ignore the tradition of Adam's body having been in the Ark—that tradition is almost necessary, or at least it is in harmony with the supposition that the grave of the patriarch still exists. We are all familiar with old pictures of the crucifixion, and the skull at the foot of the cross. That skull, the Church says, is Adam's—in this there is a recognition of the legend of the Ark, but I only ask you to look upon this combination, whether at the Holy Sepulchre or in pictures, as a symbolisation of the words,—“For as in Adam all die, even so in Christ shall all be made alive.”¹ In this declaration you have the doctrine of regeneration.

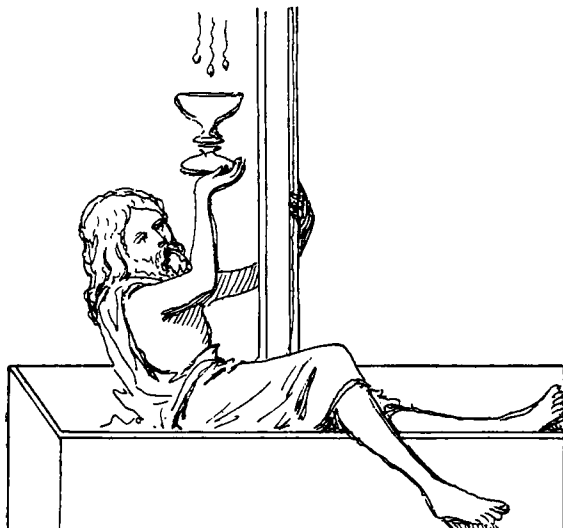
The old masters did not limit themselves to the skull, in many cases they represented the whole body of the Patriarch, and made him appear as in the act of coming to life and rising up, as the blood falls down on him. Over the west door of Strasburg Cathedral there



SCULPTURE
OVER WEST CENTRAL DOOR OF STRASBURG CATHEDRAL.

is a sculpture of this, in which Adam appears as a skeleton at the foot of the cross, and the blood which is to revive him is being received in a chalice. In a MS. of the 14th century, in the British Museum, is a drawing of Adam in a coffin at the foot of the cross; he is

¹ 1 Cor. xv. 22.



ADAM AT THE FOOT OF THE CROSS.

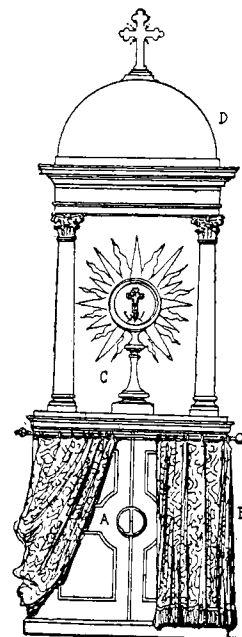
From an English MS. beginning of the 14th century, Arundel Col.
Brit. Museum.

this symbolism. I must now point out that this symbolism associated with death did not begin with the Christian system, it requires another view of the case to account for all that I have told you about Altars. Death began with Adam, the Church says that Christianity began with Adam—because Death began with him. This being the case you will see that the Ark of the Covenant, as the coffin, was the connecting link between Adam and Christ.

The Tabernacle which is often to be seen on altars in churches contains, if I understand it rightly, a complete symbolisation in itself of what I have given in this paper, as well as in the one of the three-fold division. It is surmounted by a dome—in Gothic form it becomes a spire—this is equivalent to the *Baldacchino*, or canopy, signifying the dome above, or heaven. Beneath this is placed a crucifix, or the consecrated Host, in a monstrance, as either of these represent the Word incarnate on earth it typifies the visible world. Below that is a square box with folding doors, and a veil before it. This is the Tomb or Sepulchre. Here I may recall to your minds that Tennyson uses the words "Behind the veil"¹ exactly in the sense I have endeavoured to convey. In my former paper the connection between the three-fold division and the tomb theory of temples was stated as being all part of one subject. The Tabernacle just described illustrates that declaration. The three-fold division of Heaven, the visible world, and the underworld, is distinctly expressed.² The sacred Host appears in the visible world as the symbol of the Regenerative principle; the whole typifying the universe and, along with it, the condition of existence here and hereafter—that is the Life-giving Power—Life through Death.

This great power did not express alone man's hope of immortality, and the means by which he believed it could be attained. It at the same time expressed the operation we see in constant action in the whole domain of animal and vegetable life. The symbolism has a wider application than that of the exclusively religious application. It is a perfectly

rising up, and holding in his own hand the Chalice into which the blood is shown as falling. This brings me now to the great central fact on which the Christian system is based—the Grand Mystery from which all its most sacred rites are derived. This is Death—or I might use the title of the paper and say the Worship of Death. If any of you have not studied the ceremony of the Mass, it becomes now easy of comprehension—or, at least, its symbolism does so. The chalice is placed over the stone with the relic, which must be a portion of a dead body. The rite is called a "Sacrifice," for it symbolises the death of Him who died for all. The relic symbolises Adam; Adam being dead, is the type of all the dead. From this we may look upon it that every altar is symbolically the grave of Adam. The ceremony is purely regenerative in its symbolism—it is the raising of the man from a state of Death. I say nothing about the spiritual application of all



TABERNACLE OF THE ROMAN CATHOLIC CHURCH.

A.—Tabernacle, with folding doors. B B.—Veil of the Tabernacle. C.—Throne of Exposition, with Monstrance. D.—The Dome or Canopy. "According to the present discipline of the Church, the Tabernacle ought to stand in the centre of the Altar, but not necessarily of the High Altar."—*Private Letter from a R.C. priest.*

¹ In Memoriam, lv.

² The late Pio Nono made a speech on the 18th June, 1871, in which speaking of his triple Tiara, he said it is "the symbol of my Three-fold royal dignity in Heaven, upon Earth, and in Purgatory."—*Daily News*, 3rd Feb., 1874.

scientific generalisation of natural phenomena; and I believe it was so understood—probably by thinking minds only—in the past.¹ From speculating in this mode it has occurred to me that in this we have a fairly satisfactory explanation of sacrifice—one of the forms which the Worship of Death has taken amongst all the races of mankind. With primitive people offerings were made either to gain the good will or to appease the anger of a superior. Although this was the first beginning, it need scarcely be doubted that symbolism grew around such acts. As thought developed, it could not have escaped observation that almost all life depended on death. One animal living on another is the rule—even vegetable life is not an exception; and man—the rule pre-eminently applies to him—his whole life has been continued and preserved by this process. The slightest thought must have told him that the food he ate was only procured at the expense of another life—a life that was sacrificed for his good. We Live on Death. The bloater at breakfast, or the mutton-chop at dinner, or the bread we eat with these, were living things; by eating them they undergo the process of destruction to support our existence. I cannot say that every sacrificial act was based on this far-reaching principle, because survivals of the appeasing idea can still be traced; but as a rule it will be found that most of the sacrificial forms we are acquainted with relate to food. I was first struck with a phrase in connection with this subject, which was given as a Chinese aphorism, that “whatever was fit for food was fit for sacrifice.”² The offerings in the Jewish system were all quite within the meaning of this sentence, some of them were called “meat offerings” and “drink offerings,” in Hebrew thought sacrificing and feasting were associated together.³ The sacrifice of other religious systems will be found to have been similar. I shall only recall to your remembrance that the Christian sacrifice contains in its rite the act of eating and drinking.⁴ We have another evidence in the Oriental performance of killing any animal to be used as food. I am familiar with it in India; in that country were I to order a man or a rat to be killed I should use quite a different phrase from the one employed if the animal was intended to be eaten. It has to be slaughtered “according to the law.” With the Jews the butcher is to a certain extent a priestly functionary. I submit that what is here stated tends so far, at least, to establish the sacrificial character of food. Should this be accepted, then the great sanctity and value which was attached in the past to sacrifice will find some explanation, it would be in keeping with the old symbolism to suppose that all food might be typified in one object; it might be a bullock,⁵ or a lamb, or a piece of bread;—bread and wine would represent meat and drink—in this light the sacrifice would typify the regenerative action as it is visible in nature, it would bestow a sacred character to the food we eat, reminding us that living things have suffered for us; it would be a symbol of the future life which all men have looked forward to; and the highest symbol of all would be that the visible food which fed the body typified the spiritual food the soul yearns for. Neither was it without its moral aspect; as the sacrifice implied suffering for others, it taught a similar duty to man. I have seen somewhere an Oriental expression which said that, “this earth is the carpet of sacrifice, where it is the duty of all to suffer.” In the Brahminical system sacrifice occupies a large and conspicuous position, and one of the sacred books utters in very few words a sentence which differs but little from what has just been expressed. It is this, “Man is a sacrifice.”⁶

“Unto each man his handiwork, unto each his crown,
The just Fate gives;
Whoso takes the world's life on him and his own lays down,
He, dying so, lives.”⁷

¹ “Everything living is produced from that which is dead.” Plato in *Phædo*.

² Quoted by Herbert Spencer in *Ceremonial Institutions*, p. 213, to which I add the following,—
“The idea of a sacrifice is that of a banquet.”—*Religion in China*, by the Rev. Dr. Edkins, p. 23.

³ See Prov., xv. 17,—xvii. 1. I find that the new Biblical criticism adopts this idea,—and here is a very full expression of it,—“... the earlier custom here presupposed, on which every feast of beef or mutton was sacrificial.”—*The Old Testament in the Jewish Church*, by W. Robinson Smith, p. 352.

⁴ In the *Litany of the Blessed Sacrament*, it is called the “Food of Angels.”

⁵ Readers of this should study the old sculptures of the Mithraic Sacrifice. It refers to the Vernal Equinox when it began in Taurus, at that time of the year, or rather the Sun of Taurus. The animal was supposed to regenerate the World, but at the autumnal Equinox, after the earth has produced its fruits, the power which accomplished this ceases, the animal that typified all this loses his power, he dies, or is sacrificed. The Scorpion is the sixth sign from Taurus, that sign represented the end of summer, and this animal is shown in the act of destroying the powers of the bull. Note that the end of the bull's tail is formed of ears of wheat. There are generally in the sculptures of this subject two trees, one with the bull's head near it, and torch standing upright, indicating the Vernal Equinox; on this tree there is no fruit, but on the other tree there is,—the torch is upside down and extinguished, and a scorpion is represented. The tree with the fruit, represents the autumnal Equinox when the bull dies. This recalls that it was when the fruit was on the tree when Adam fell, and death was introduced. The connection between sacrifice and food, as given in the Mithraic Sacrifice, is one worthy of careful consideration.

⁶ Khandogya—Upanishad, iii. 16.

⁷ Swinburne.—*Songs before Sunrise*.

Thus far I have dealt with the Jewish and Christian systems, endeavouring to shew that in each case the temple was in its essential point a tomb. There are many additional details which might be given to confirm this, but space bids me refrain. There is only one other rite of the church I will trouble you with, and it is given here as it refers to death and to initiation. On the first of January, 1870, I saw in the great basilica of St. Paul's without the walls at Rome, the ceremony known as the "Profession of a Benedictine," that is the phrase, meaning the reception of a monk into the Benedictine Order. At one point of the ceremony a black cloth was laid on the floor in front of the altar, on this the novice lay down, and he was covered with a black pall with some silver lace on it. A large candle stood at his head and another at his feet. There the man lay in semblance of death. The Abbot of the Order celebrated Mass, which occupied about half an hour. At the end of this the Deacon of the Mass came near to the prostrate figure, and reading from a book in his hand, in Latin, some words which were to this effect:—"Oh! thou that sleepest, arise to everlasting life," the man rose up, and, if I remember right, received the sacrament; he then took his place amongst the "brethren" of the Order, kissing each of them as he passed along. The state of death described above is admitted as being so by the Church, but it is explained by that authority as being "dead to this world." To this I would add a further definition that the rite symbolised regeneration, that the man was born again. The proof that he is supposed to leave one state of existence and become a new individual is supplied by the fact that when I asked his name it was refused to me, I was told that henceforth he would be known as "Jacobus;"¹ his old name went with the former existence. It is the same with Nuns, they all receive a new name, and they also go through a semblance of death as the final ceremony of the Order.² I understand that this was more or less the case with all the Monastic Orders of the Church. The natural question arises—from whence did the Church adopt these rites? The guess which presents itself is that they are the continuance of the ancient mysteries. This cannot be put at present as a certainty, but if evidence should eventually be come upon to establish this, a most important link in Masonry will have been found. These Monastic initiations have come down to the present day, and they are quite sufficient in themselves to give us, what I may call the Apostolic succession of a masonic rite from the remote past.

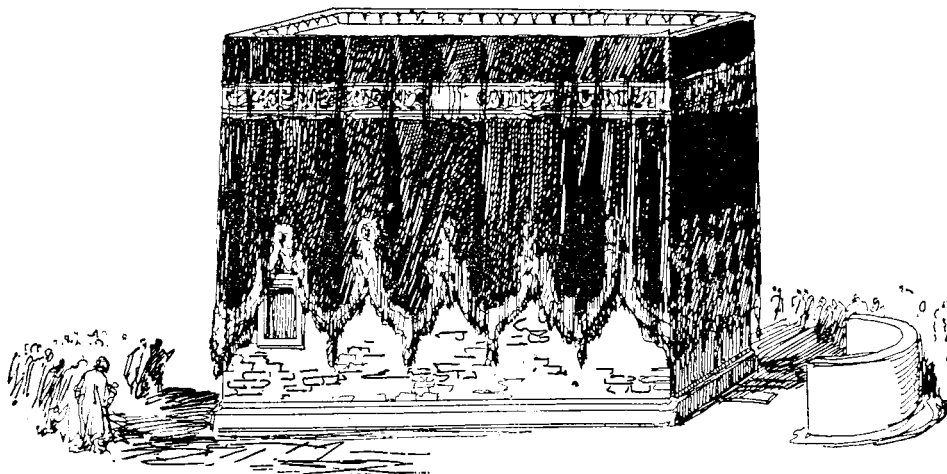
It will be appropriate now to refer to the Masonic system. To my Brother Craftsmen this does not require that much need be said. You can all see the application to the Masonic Temple of what has already been given in this paper. The theory, if it is accepted, establishes a new light of connection between the Lodge and the Jewish Temple, which, so far as I know, has not been previously noticed. The Lodge, it is said, has descended from the Temple; we are all taught that the floor of the Lodge is the same as the Mosaic pavement of that celebrated structure: such being the case, I claim the Lodge as another corroborative testimony to my proposed explanation of the Ark of the Covenant. I cannot pretend to explain how it is that churches and Lodges have continued the idea of a symbolic sepulchre from such a far back period; I can only suppose that knowledge of what was meant had existed at some period, and that through the course of time the real meaning dropped into forgetfulness, for at the present day neither Jew nor Christian seem to be aware of the full meaning of the symbolism.³ It is sufficient for my purpose at present to have shewn the identities, as they existed, and still exist; and as I pointed out in relation to the Temple and the Churches when treating on the Three-fold Division, how, though they all varied in their details, yet the Triple Division was manifest in each; so here again we also find an equal amount of difference among them, and still in all, this leading idea of the Temple being a Tomb, or some form of Worship in connection with Death, has been shewn to exist.

¹ I could only learn that he was a young American.

² I have an account of a ceremony that took place in the Monastery Church of Llanthony Abbey, in Wales, of which Father Ignatius is the Superior, and in which he took a leading part. A sister was to receive the "Black Veil;" she entered the church dressed in white, as a bride, to be married to Christ. This rite was celebrated by cutting off her hair, putting on the robes of a Benedictine Nun, including the Black Veil, and the marriage ring was put on her finger. The newly wedded Bride was then laid on a bier, covered with a pall, and carried out of the Church, while the burial service, "I am the resurrection and the life,"—"Earth to Earth, Ashes to ashes," was uttered, and the great bell of the Abbey tolled, while the chant for the dead was slowly sung. This was in 1882, on the Octave of the Assumption of the Blessed Virgin. I have read of other examples of this connection between death and marriage. The point is one that seems to me to be new.

³ The probability is that the early Christians did understand this matter, and there are passages in the New Testament which might be quoted in confirmation; but the hatred which grew up against the Jews and their Temple, led to such a fierce antagonism, that almost everything connected with them was ignored, and treated with contempt. This feeling may explain how a great deal was lost. There were exceptions to this, one of which may be quoted. Sir Charles Warren in his controversy with Mr. Fergusson about the site of the Temple and the Holy Sepulchre, says,—*"The Crusaders did not treat the Temple of the Jews with contempt."*—*The Temple or the Tomb*, by Charles Warren, p. 123.

The reformation effected at the time of Mohammed was so complete that Islamism has been called the "Presbyterianism of the East." Although so much of the older faith has been destroyed, still it is wonderful how much remains belonging to the Worship of Death, and most of the forms belonging to this are far from being in the spirit of Mohammedan teaching. The Kaaba, at Mecca, is a curious building, but so far as I have read no reference to it as a tomb has appeared. There is no direct evidence to offer on this head. The tombs



THE KAABA AT MECCA, FROM AN ORIGINAL SKETCH BY SIR RICHARD BURTON.

Corner of
Black Stone. Door

Tombs
of Ishmael and
Hagar. El-Hatym.

of Ishmael, and his mother Hagar, are pointed out close to the north wall of the building, but I never look on the picture of the Kaaba without feeling that it must have been intended to represent a place of sepulture. It is simply a stone box, the name "Kaaba" is said to mean *cube*, and it is very nearly one;¹ there are no windows, and the small door is about two feet from the ground, there is no worship performed in the interior—such a building could never have been intended for anything of the kind. What is called the "Holy Carpet"—its true name is the *Kiswah*—might be described as a curtain or veil, but, being black in colour,² and hanging over the building covering all its four sides down to near the ground, the word "pall" describes its appearance very exactly. The Kaaba may be described, and, I believe, not incorrectly, as the Holy of Holies³ which it undoubtedly is, of a temple; the Holy Place, or Pronaos, being wanting. It has many traditions attached to it, which are similar to those believed in about the temple at Jerusalem; and we have it recorded that Mohammed hesitated at first whether the Kibla, the point to which prayers are directed, should be at Jerusalem or Mecca. To my own mind it appears that if there was the symbolism of death in the one temple, it must have been in the other. I put the conclusion

¹ Burton gives the size as, "Eighteen paces in length Fourteen in breadth, and from thirty-five to forty feet in height. El-Idrisi puts it as 25 cubits by 24, and 27 cubits high. These dimensions make it very nearly a cube.

² Formerly the colour of the *Kiswah* varied, at times it was red, and at others green.

³ The part of the *Kiswah* which covers the door is very richly embroidered with gold and silver, it is called *Burqua el Kaaba*, or the "Face Veil of the Kaaba." A Mohammedan poet calls the Kaaba "Mecca's Bride," and Burton thinks that the word "face," as used above, had reference to the Shrine as a Bride, and on that account was veiled; but the Temple at Jerusalem was also feminine,—so is the Christian Church, it is also a "bride,"—to this might be added the Masonic Lodge,—for we talk of our "Mother Lodge." It is this sexual character of the coffin, or place of the coffin, which indicates the great principle underlying the whole symbolism of the subject. To this might be added, that in the Litany of the Blessed Virgin, she is called *Fœderis Arca*, or "Ark of the Covenant." "In the grave, the chambers of souls are like the womb of a woman." II. Esdras, iv., 41. This recalls that the ancient Egyptians figured a Goddess at the bottom of their coffins; these can be seen in the British Museum, and particularly in the Belzoni Sarcophagus of the Soane Museum, where the Goddess Neith occupies the whole length of the bottom, and is represented with her hands held open as if receiving the dead body. Since the above was written I have found in Perrot and Chipiez's, *Hist. of Anc. Art in Phœnicia*, that the *Kiswah* is also called "the *Tob-el-Caaba* [Shirt of the Caaba]. See on this subject Ali Bey Abbassi, *Voyage*, vol. ii., pp. 348-351. Vol. i., p. 326. This word "shirt" is only a variant of the Greek *Peplos*, the name given by Plutarch to the Veil of Isis at the Temple in Sais. I have an old edition of Plutarch, 1718, in which this Greek word is rendered into English by "petticoat,"—which is correct enough.

in this form, and others may judge as they are impressed by the evidence.¹ There is one part of the rites which may be taken as confirming this. There is a tract of country round Mecca which is called El Haram; this is the word "rest," the name already mentioned as given to the Temple enclosure at Jerusalem. When proceeding to Mecca, and on reaching the boundary of this tract, the pilgrims shave, cut their nails, bathe, and put on the pilgrim's dress called the "Ihram;" this is made of two pieces of white cloth, and is in reality a shroud. When the pilgrimage is over, great care is taken of it, for the Haji's desire is to be buried in this garment. This symbolizing of death by wearing a shroud during the ceremonies, which last for several days, has its counterpart in the customs of the Jews, who likewise wear a shroud called a *Sarghenat*, during the ceremonies of the Day of Atonement. This shroud is also worn on the first two nights of the passover.²

All travellers in the east are struck with the simplicity of Mohammedan devotions; the worship is prayer, and the temple is only an oratory. I have seen Mosques which were only formed of a low mud wall, and I have been in others, such as the Jumma Musjid of Delhi, which are large and magnificent specimens of architecture, splendid with marble and ornamentation. Even in the finest of these structures symbolism need scarcely be sought for. When the hour of prayer comes the Mohammedan has only to turn his face to Mecca and repeat the words he has been taught. Still there are parts of the faith of Islam, as well as its rites, which retain traces of old symbolism. On the wall towards which the worshipper turns his face in the Mosque, and which is at right angles to a line drawn from the spot to Mecca, there is a small niche like a miniature apse. It is called the Mihrab, and it indicates the direction of the Kiblah. I have never come upon any explanation as to the source from which the Mohammedans derived the Mihrab. It might have been from the Christian Church; or it may have been copied from the Synagogue.³ It is an interesting point that these three forms of faith have adopted the apse in their houses of prayer. I have for a long time thought over the apse, and with my tomb theory of temples it has always appeared to me to be only the half of a round tomb, but I confess I have had no evidence to offer beyond mere appearance. The origin of the apse has not as yet been very clearly made

¹ "This curious impress of Mahometanism on Bosnian Christianity may be illustrated by other facts. Pilgrimages to Jerusalem are undertaken by Christians almost as frequently as pilgrimages to Mecca by Mahometans. The performance of such is reckoned as honourable among the Rayahs, as among the Turks, and the christian pilgrims assume the title of Hadji. The Holy sepulchre is often known by the name of Tjaba, which is nothing but the Arabian Caaba.—See Ranke, *Die letzten Unruhen in Bosnien, 1820-1832*, in Bohn's translation, p. 314."—*Through Bosnia and the Herzegovina on Foot*, by A. J. Evans, B.A., F.S.A., p. 133, note. The facts quoted here prove nothing, but the whole, so repeats my words, that I think it is worth quoting. Mahomedans who could not go to Mecca, went to Jerusalem. In one of the publications of the Pilgrims Text Society, *A Journey through Syria and Palestine*, by Kasir-i-Khusra, in 1074, the author, a Mahomedan, states that at that date,—"Now, the men of Syria, and of the neighbouring parts, call the Holy City [Bait el Mukaddas] by the name of Kuds, [the Holy]; and the people of these provinces, if these are unable to make the pilgrimage [to Mekkah], will go up at the appointed season to Jerusalem, and there perform their rites, and upon the Feast Day slay the sacrifice, as is customary to do" [at Mekkah on the same day], p. 23. This shows at least that the Mahomedans knew but little difference between Mecca and Jerusalem.

² The late S. M. Drach is my authority for this; he was a well known member of the Soc. of Bib. Archæology. In the *St. James's Gazette*, of July 3rd, 1888, there appeared an Article on *Some Jewish Funeral Customs*. It contains the following,—"The body is then placed in the coffin attired in a white cotton gown known as a *Kittel*. This Kittel is, in Northern Europe, presented to a bridegroom by his bride on the day of their wedding, and is worn by him on certain occasions, such as the Day of Atonement and Passover Eve Celebration. It is made by the female relatives of the bride, but she herself must not take part in the sewing of it. In Poland, Galicia, and in Russia, the bridegroom always wears the death-garment under the wedding canopy during the performance of the wedding ceremony." Curzon's *Levant* mentions what I have not seen in any other work that I recollect of, that the pilgrims who are present at the ceremony of the Holy Fire at Jerusalem bring shrouds with them, they wash these in the Pool of Siloam, and believe that such clothing is a complete suit of armour against Satan and his wiles. As this statement of Curzon's is not mentioned by other writers, I had an inquiry sent out to Jerusalem, through the Secretary of the Palestine Exploration Fund, and Herr Schick, one of the Agents there, says he never heard of washing shrouds at Siloam, but cotton stuff "fit for a shirt or shroud" is kept by the Greek Priests. On the cotton is imprinted a large cross, the spear and the sponge, with the skull and three bones below. Each of the Russian or Greek pilgrims has a shroud of this material, and when going to the Jordan puts it on when bathing in that river. The Greek Church demands that the pilgrims do this. The Abyssinians do it, but not the Catholics, Armenians, nor the Syrians. Herr Schick has no knowledge that the pilgrims belonging to these churches bathe, in the manner described at Siloam, but he adds, "it is, perhaps done only by individuals."

³ There is a small apse in synagogues in which the Rolls of the Law are kept, and it is called the Ark, the Hebrew word *Aron* being used. Synagogues are oriented to Jerusalem, and this Ark is at the end to which the congregation face. This Ark was looked upon by the Jews as representing the Ark of the Covenant, being known by the same name, and to render the idea more complete a veil was placed before it.

out.¹ I give a note referring to a work lately published which goes far to show that the apse is derived from a tomb. This, in the present state of our knowledge, must be left yet as an open question; but I can give a passage from El-Masudi, which, although in rather an indirect way, helps to confirm this. That author, speaking of the high dignity which was intended for Adam, says:—"God made the Angels consider Adam as a *Mihrab*, *Ka'bah*, and *Kiblah*, to which the lights and the righteous were to pray."² El-Masudi lived in the 10th century, but we may suppose that this idea of the function Adam was to fulfil had existed before his day. A little consideration will shew that this is little more than another form of the tradition that the dead body of the patriarch was in the Ark; where he was the "Kiblah," and it might be added the *Mihrab*, and "Ka'bah." If the Christians had not oriented their churches, they would have been turned to the Holy Sepulchre at Jerusalem, where Adam's grave is believed to exist. The word *Mihrab* may be rendered "altar,"³ and as the relics in every Roman Catholic altar symbolically represent the "Old Adam," El-Masudi's words may be said to have been fully realised in the Christian Church.

As already stated the Mohammedans have the tradition of Adam having been in the Ark, but according to them he was not buried in Jerusalem. That was not their Kiblah, and the *Mihrab* of their Mosques does not point in that direction. It is believed that the body of Adam lies in the Musjid El-Khayf, in the Muna Valley, on the outside of Mecca. The ceremonies performed there occupy an important place in the Haj pilgrimage; oxen, camels, and sheep are sacrificed at this place, and near it is the spot where Abraham was about to sacrifice Ishmail, he being the victim, according to Mohammedan ideas, instead of Isaac—a gash in the rock is shewn where the knife fell when the Archangel Gabriel appeared and stopped the act.⁴ The *Mihrab*, or altar, of the Mahomedan Mosque thus points to Adam's grave, and to a place of sacrifice, as well as to the Kiblah.

When I was lately in Central Asia, I used to talk about Mohammedan ideas with a Persian gentleman⁵ attached to the Afghan Commission; who, being an educated Mohammedan, was well acquainted with the subject, and more particularly with the ideas of the Shia sect, to which the Persians belong. He surprised me one day by telling me that when Ali, the son-in-law of Mohammed, was buried at Nejef, a stone was found in the grave with an inscription stating that Adam had been buried at the same spot. The Shias have much in their faith that is not Mohammedan, and Ali has almost superseded Mohammed: there is one sect at least in Persia who believe Ali to have been God himself. Knowing this faith in Ali, I suspect that the stone said to have been found in his grave indicates that some attempt was in contemplation to make Nejef into a Kiblah. This is the only interpretation I can put upon this particular legend of Adam's Grave, but I do not assume it as a certainty.⁶

I come now to what is a very strong feature in all Mohammedan countries, that is tomb worship, or it might be called Saint worship, for the tombs in this case are those of men who had earned a reputation for sanctity. This is a feature which does not exclusively belong to the worshippers of the Prophet, but it is very marked in their case; how much of it has been derived from other systems in the east, or how far it has been developed within Mohammedanism, I am not able to give any definite opinion upon. Mohammed was opposed to such ceremonies, for he is reported to have said "O Allah, cause not my tomb to become an object of idolatrous adoration! May Allah's wrath fall heavily upon the people who make the tombs of their prophets places of prayer."⁷ This is very explicit but, in spite of it, the old reverence for death, more particularly when combined with sanctity, seems to have been

¹ A little over a year ago Mr. G. Baldwin Brown, Professor of Fine Art in the University of Edinburgh, sent me a work of his entitled, *From Schola to Cathedral*; in which he produces a considerable amount of evidence to show that the apse is derived from a tomb, and that it was a portion of a Chapel, called a "Schola," in which the early Roman Christians celebrated rites in connection with the dead. The Author thinks that the Roman Basilica derived its apse from the Christians, instead of the reverse process, which has been that generally accepted. I was of course surprised at finding some corroboration of my own idea, which was only a guess, but I have to say that the point should not yet be accepted till further evidence is found,—as yet it is only theoretic.

² *Meadows of Gold, and Mines of Gems*, Vol. I., p. 55.

³ Stiengass, in his Arabic Dictionary, gives "*Mihrab*" as one of the renderings of "Altar."

⁴ The sacrifice of Isaac was at first located on the Temple Mount. Josephus says that "it was that mountain upon which King David afterwards built the Temple." Ant. i. xiii. 2. The site has since been moved to the Holy Sepulchre, and in the Abyssinian Convent there is a scrubby bush covered with bits of rag, which now does duty as the thicket where the ram was caught. The site is now close to Adam's grave. It requires no explanation from me as to why this typical event should be put in such close vicinity to the "Old Adam." This illustrates what I have long been inclined towards, that the Symbolism of the past is often more to be relied upon than its historical accuracy.

⁵ Nawab Mirza Hassan Ali Khan, C.I.E.

⁶ There was also a grave of Adam at Hebron, which has disappeared. See Conder's *Tent Work*, Vol. II., p. 83.

⁷ Compare this with Mat. xxiii., 29.—"Woe unto you, Scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets, and garnish the tombs of the righteous." This is valuable as shewing that the old tomb worship was a common custom long before the time of the Prophet.

stronger than the Prophet. References to this practice will be found in books, but I think its extent can only be fully realised by travelling in the east. I have seen it myself in many parts, and it is one of the influences which has told on my mind in relation to the tomb origin of temples.

It will be necessary to give some details of this worship, so that its importance may be so far realised. First comes the Prophet's tomb at Medina, close beside it are the tombs of Abubekr and Omar; near to Omar's is an empty tomb, which, strange to say, the Mohammedans believe is for "Isa bin Maryam," or Jesus, the Son of Mary. In another room of the same building is the tomb of Fatima, the prophet's daughter. The building containing the tombs stands in a garden called El-Rauzah. Here we have an interesting feature in some oriental tombs. The Holy Sepulchre was at first in a garden, and nearly all the splendid Mohammedan tombs of India, such as the Taj, at Agra, stand in gardens. The tomb of Arungzebe, near the caves of Ellora, is known as the "Rauzah." So far as I can make out the garden attached to the tomb had a reference to the idea that paradise was a garden. There is a saying recorded of the Prophet which tends to confirm this—it is, "between my tomb and my pulpit is a garden of the Gardens of Paradise." This describes the space which is now the Rauzah, but as Mohammed died in Ayesha's house, it was not a tomb while he lived, the Rauzah would not then exist, and the saying is not likely to be that of the Prophet's; still this does not in the least affect the meaning which may be attached to the words. The whole is now surrounded by walls with minarets, forming a large Musjid, in which we have a noted example of the tomb and the temple combined.

With the Shias, Ali's tomb at Nejef, and Husain's tomb at Kerbela, command a veneration quite equal to that of the Prophet's at Medina. The Shias also make pilgrimages to the shrines of the Imams. I saw one of the most celebrated of these, the tomb of the Imam Reza, at Meshed, in Khorassan, and in our journey through Persia I was rather astonished at the number of pilgrims going to and coming from that place. Even the sons of Imams have a hereditary sanctity which makes their tombs favourite places of prayer. In India I became familiar with the tombs of "peers," a term applied in India only to Mohammedan Fakeers, or holy men, who have earned a reputation which makes their graves a place of prayer. In Afghanistan, where there is a purely Mussalman population, this worship is astonishing in its proportions. Such graves are called "Ziaret," and there is scarcely a village which has not one or even more of these shrines. They are generally constructed rudely of mud, ornamented with pebbles from the river, and in some cases the horns of animals, and often with rough stones standing round, many have long sticks projecting, with pieces of coloured rag fixed on them. These Ziaret are to be found not only in Afghanistan, but in Baluchistan and Siestan. In Lughman there is the tomb of Lamech, a shrine of great repute—the grave in this case is 48-ft. long,¹ and a domed structure has been built over it. There is also the tomb of Loot, or Lot, in the Jelallabad Valley; how these scriptural personages chance to have their graves in Afghanistan I have not as yet been able to explain.

In every part of the Mohammedan world, from the extreme east to the Atlantic, this worship of tombs is to be found. I will only add a few details of it as it exists in Syria, because we have very exact accounts of it there from the works published by the Palestine Exploration Fund. Captain Conder, in his *Tent Work in Palestine*, says that in almost every

¹ There are a number of large graves in this region, some are called *Nao Guz Wallahs*, or "Nine yard fellows;" larger one's, such as Lamech's, are known as *Chalis Guz Wallahs*, or "Forty yard fellows." Lamech's Tomb is included among the *Chalis Guz Wallahs*. Many years ago it occurred to me that these long tombs might have been originally "Sleeping Buddhas." There were many of these in Afghanistan, and we know from Hiouen Tshang, that in the 7th century there was one at Bamian 1000 feet long. I do not feel very confident of this explanation, still it is a possible theory. General Sir Alex. Cunningham, I find, adopts this idea. See *Archæological Survey of India*, vol. ii. p. 203. These shrines, from the visits of pilgrims, are very profitable to those connected with them. There is a well known shrine at Peshawur, where the defunct saint began to grow, and those in charge began to extend the tomb above ground, it grew a few feet every year; but it so chanced that the engineers had laid out a new road near the spot, and the "peer" would soon have been extended below it. An order had to be given that this would not be permitted, and the saint had to cease growing. The Public Works Department in India, it will be understood from this, is a powerful body, when it can control the underworld, as well as the upper surface of the ground,—at least this must be the view of the natives after this experience. There is a very good story which is told illustrating the value of these tombs. The hero of it is generally given as Burton. He was exploring one of these out of the way regions, and had adopted the guise of a Mohammedan fakeer, which is the only possible way of getting into some places. He had reached a village, and from his knowledge of the people's notions, of which he was such a perfect master, a very high opinion of his sanctity was soon produced. Having done this, and feeling comfortable, he determined to rest for a few days, and he was rather astonished when one of the elders of the village came quietly to him and advised that he should depart at once. On asking the reason for this, as well as the question if the people did not like him, the man said the villagers had formed the very highest opinion of him, and of his great holiness. Their respect was so great, they had come to the conclusion that it would be a most profitable thing for the village to possess his Ziaret, and they were discussing the means of realizing it.

village "a small building surmounted by a white-washed dome is observable, being the sacred chapel of the place; it is variously called Kubbeh, 'dome'; Mazâr, 'shrine'; or Mukam, which means 'station;' the latter a Hebrew word used in the Bible for the 'places' of the Canaanites, which Israel was commanded to destroy."¹ These Mukâms are in every instance the tombs of men who have died in the fame of local sanctity; and according to Captain Conder the worship "at them represents the real religion of the peasant."² This statement coincides perfectly with what I saw myself in Afghanistan, as well as with what I have heard from others, regarding the worship in that country at Ziarets. It would take a long time to give a full account of these tombs in every country, but when their number is realised, and the amount of devotion they receive is understood, it may be said that it throws a new light upon Mohammedanism; this is one of the results which we have gained from our more intimate knowledge of the people of the east which has been derived from modern travel. Read the Koran and you will get no trace of what has been here described, but visit any Mussalman country, go among the people with your eyes open, and you will soon find that this primitive *Culte* has survived in spite of the teaching of the Prophet.

The connection of the Mohammedan system with the Worship of Death would not be complete if no mention was made of the Muharram ceremonies. These are peculiar to the Shias, and probably it was from them that the Muharram was introduced into India, where the Sunnis as well as the Shias take part in its performance. Here again we have rites that are not at all in keeping with Mohammedan teaching, but must, as most writers believe, be the continuation of forms which belonged to some older faith. The Muharram is the yearly commemoration of the death of Husain, the son of Ali. It is a rude piece of acting, in which the events connected with the death of Husain are represented, and ends with carrying the dead body in procession. The funeral becomes the grand part of the performance; large catafalques are constructed, covered with green and gold tinsel. These are supposed to represent Husain's tomb at Kerbela, and are known in India by the Arabic word "Tabuts,"³ a word your attention has been already directed to. In Bombay, after the Tabuts have been carried through the streets, they, at least the temporary ones, are thrown into the sea, and the ornaments only of the permanent Tabuts as well. In the inland places, where there is no sea, the procession terminates at the burial grounds. This is a very slight sketch of the Muharram, but it is enough to give a general idea of it; and if the rites are a survival of some ancient faith, we ought to attach some value to them as giving us a glimpse of the past in relation to Tabuts or Arks, and their connection with death.

"By the tomb of the Prophet," is a phrase supposed to be common among those who belong to Islam. The words show the high sanctity which belongs to the spot. Amongst Mohammedan tombs that of the Prophet is no doubt the most sacred. We all know the peculiar legend about Mohammed's coffin—that it is supposed to hang somewhere between heaven and earth. Various conjectures have been made as to how this legend came into existence; but none of those I have met with seem to have caught the true explanation. "Niebuhr supposes it to have arisen from the rude drawings sold to strangers. Mr. William Bankes (Giovanni Finati, vol. ii., p. 289) believes that the mass of rock popularly described as hanging unsupported below the Mosque of Omar at Jerusalem was confounded by Christians, who could not have seen either of these Moslem shrines, with the Prophet's Tomb at El Medinah."⁴ These are very wild attempts at a solution, yet the explanation appears to me to be simple when Oriental, and particularly Mohammedan, ideas are considered. It is a good number of years now since the true notion occurred to me. At the time the Prince of Wales travelled in the Holy Land, Dean Stanley accompanied him, and the Sunday sermons preached during the tour by the Dean were afterwards published. In one of these he referred, if I mistake not, to the supposed tomb of David at Jerusalem, over which are the words in Arabic characters, "This is the Gate of the Garden of Paradise." The Dean explained that this was a common inscription over a saint's tomb.⁵ On reading this it at

¹ Vol. II., p. 219.

² Vol. II., p. 220.

³ "The celebration of this anniversary is an indispensable duty with the Shiah Moslems, and every great member of the sect has an Imambarrah, a hall or enclosure built especially for the representation of the play. This compartment is generally covered with a domed roof, and against the side which faces in the direction of Mecca is placed a model of the tombs at Kerbela, called *tabut* (ark), or *tazia* (mourning), which is generally a splendidly decorated fixture."—*The Times*, 19th Aug., 1879. This quotation is from a review of a work called *The Miracle Play of Hasan and Husain*, by Col. Sir Lewis Pelley. I beg readers here to note what has already been said in reference to the Mihrab, and also the close similitude in this to the altars of the Christian Churches.

⁴ Burton's *Pilgrimage to Mecca and Medinah*, ch. xvi., p. 222.

⁵ I have come on the reference since writing the above,—the Tomb of David,—"It is a large coffin like structure, covered with a green cloth, on which hangs the inscription,—'O David, whom God has made vicar, rule mankind in truth.' Immediately in front of the shrine is a well. On the south side of the recess is a small window and a wooden door. Over this door is an Arabic inscription,—'This is the Gate of the Garden of Paradise;' which is the usual description of a Saint's Tomb."—*Notes to Sermons preached before the Prince of Wales in the East*, by Dean Stanley, p. 148.

once suggested to my mind the origin of the story about the Prophet's coffin. At the Taj in Agra there is a variation of this—it invites the pure of heart to enter the gardens of Paradise.¹ David's tomb is a Mukâm—a very sacred one from being David's—Mohammed's tomb is only another Mukâm—probably the most sacred Mukâm in the world of Islam, and if it is looked upon as being “the Gate of the Gardens of Paradise,” the tomb is necessarily between heaven and earth. The supposition that the coffin hung in the air is merely a legend based on this from the assumption as to the position of the two localities.

This presents us with one symbolical aspect of the tomb that is worth noting—that is as a place of passage. I have already pointed out that this character is indicated as belonging to the Ark of the Covenant, by the account given of the Crucifixion. The old phrase, “*Mors Janua Vitæ*,” expresses a similar idea.

I will now turn to the consideration of some of the principal forms of religion in the old world in relation to the subject; it must be a hasty glance, for space will not permit of going into all the details I should like to give.

I will begin with the Egyptians. In the pyramids of that people we have a distinct enough combination of the temple and tomb, for each of them had a *mastaba*, or chapel, where stated services in connection with the dead were performed. At the pyramids of Merœ the remains of these chapels still exist. The tombs of Egypt had each a chapel as part of its construction for these services. These services at tombs belong to that worship which is found among all primitive people, and I believe that the study of these rites will yet throw more light on the ancient religions of the world than almost any other branch of enquiry. Even in this hasty sketch I am about to give I hope to lay before you sufficient evidence to show its great importance.

So far as I know as yet, I doubt if it can be said that the Egyptian temple is in any sense a tomb, or a derivation from one; but at the same time it has to be stated that the origin of these temples has not yet been arrived at. If it cannot be said that they had a tomb origin, neither as yet can the opposite statement be with certainty affirmed. Although refraining from any wide assertions on this point, still there is some evidence to be brought forward in favour of the tomb theory. Maspero, in a work of his only lately published, describes the Egyptian temples. He says:—“We will begin with the Sanctuary. This is a low, small, obscure, rectangular chamber, inaccessible to all save Pharaoh and the priests. It habitually contained neither statue nor emblem, but only the sacred bark, or a tabernacle of painted wood, placed on a pedestal.”² The rule was neither a statue nor an emblem, but a boat or a box, which was in the sanctum. We know from pictures that these Egyptian Arks were often a combination of a boat and a box, and that the boat was often the one in which the soul was wafted to the elysian fields of Amenti. In my previous paper on the Three-fold Division of Temples, there is a quotation from the Marquis de Rochemonteix, which applies to the more elaborate Temples, where there were a number of cells around the central Adytum, he states that these cells were called *ciels*, or “heavens,”—“*dans le ciel occidental, le dieu est mort; voici l'Ammah, la chambre où est dressé son catafalque, voici le caveau mortuaire.*”³ This description tells very plainly that there was a symbolism in these temples which had a reference to death. In the legend of Osiris we have a further confirmation of this. Typhon separated his body into a number of pieces; fourteen is the number given by Plutarch,⁴ and when Isis found them she built a temple to each. This myth we may suppose led to the repute which so many places had in Egypt of their having the tomb of Osiris; one of the most celebrated of these was that at Philæ, and to swear by the tomb at that place was the most sacred of oaths.⁵ These details, which are accepted by Egyptologists, go far to prove that the combination of temple and tomb, was not unknown in the Egyptian system. While stating this I am aware of a contrary opinion having been expressed by Sir Gardner Wilkinson. Clemens of Alexandria, it would seem, had come to a conclusion similar to my own, that temple and tomb were somewhat identical;⁶ Wilkinson refers to this, and says:—“Nor does his assertion, that temples were formerly styled tombs, apply to those of the Egyptians.”⁷ Although giving this judgment, he says in another place:⁸—“The name Busiris implies,⁹ as Diodorus observes, the burial place of Osiris; and the same interpretation is given to Taposiris,¹⁰ though the word is not Egyptian as the former, but Greek.” These places were numerous, and they are named from the burial place

¹ Keene's Handbook to Agra, p. 25.

² *Egyptian Archaeology*, p. 63.

³ *Le Temple Egyptien*, by the Marquis de Rochemonteix, p. 14.

⁴ Plut. de Isid. s. 18, Twenty-six pieces, according to Diodorus Siculus, b. 1, c. ü.

⁵ “The inhabitants of Thebes [which is one of the most ancient cities of Egypt], account it a great oath, and by no means to be violated, if a man swear by Osiris that lies buried at Philas.” Diod. Sic., b. 1, c. ü.

⁶ Clem. Orat. Adhort., p. 19.

⁷ *Ant. Egyptians*, vol. II., p. 75, first Ed.

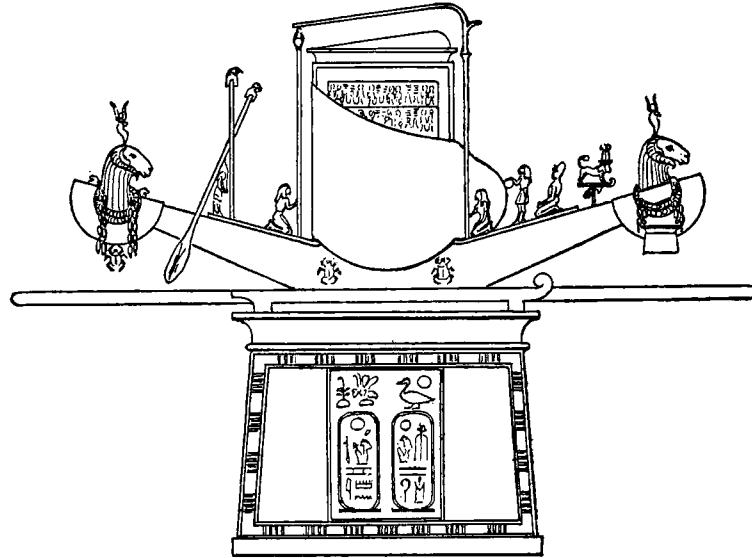
⁸ *Ibid.*, vol. 1, p. 347

⁹ A note states that “there were more than one place in Egypt of this name.” Each of them tombs of Osiris.

¹⁰ From *τάφος*, a grave; Taposiris is simply the “Grave of Osiris.”

of Osiris,¹ which we may be certain would in each case be a Temple as well as a Tomb. This, I think, shows that the words of Clemens were not very far from the truth.

As the meaning which I have ventured to give to the Ark of the Covenant is to a certain extent new, I may be excused for pointing out that it derives confirmation from the Egyptian Arks. Arks occupied a prominent place in the rites practised in ancient Egypt.



EGYPTIAN ARK, (from Wilkinson).

So far as my knowledge goes I think they could not in every case be said to have a symbolic reference to death. On this point I am not quite certain. The Ark of Khem represented a Garden, but the statues and pictures of that deity are as distinctly phallic as the god of the gardens was with the Romans. From this it may be inferred that the Ark of Khem, as a garden, represented the regenerative power. It was not a coffin, but it typified the place of the new birth,—a symbolism, which in one form or another, I suspect all the Arks possessed.

The rites of Osiris formed the principal worship in Egypt, the reason for this was that they were connected with death—and the funereal ceremonies. Plutarch relates the curious legend of his death, and the “mystic chest,” which was made for his body; he also describes the yearly ceremony of finding the body of Osiris, in which the priests “bring forth the chest, having within it a little golden Ark [or boat].” The same authority also states,—“The Egyptians, [as hath been already spoken] do shew, in many several places, the chests in which Osiris lies.” In the new edition of Wilkinson’s ancient Egyptians, which is revised by the late Dr. Birch, who adds a note, that,—“The myth of Osiris in its details, the laying out of his body by his wife Isis and his sister Nephthys, the reconstruction of his limbs, *his mystical chest*, and other incidents connected with his myth, are represented in detail in the temple of Philæ,”²—Osiris is generally represented as a mummy, or in the condition of death; and the dead were mummified in imitation of Osiris. In the Funereal Ritual the dead person represents Osiris, and the ark or boat is constantly referred to; it is by means of the ark or boat that the deceased passes to Aahlu, or the place of the blessed in Amenti.³ The Ark, it will be seen, becomes a symbol of the passage from this world to the next.

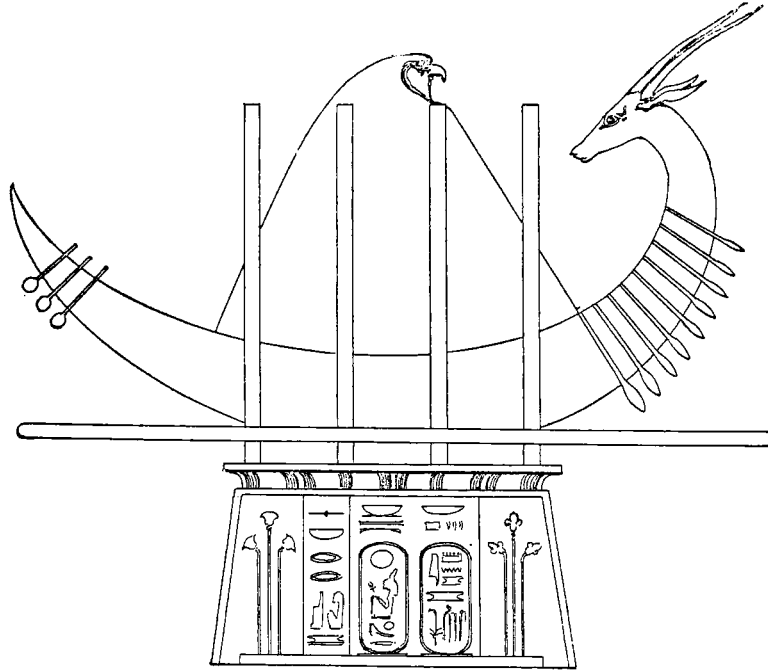
¹ “Though it may be they will tell you that some one Town, such as *Abydos* or *Memphis*, is named, for the Place where his true Body lies, and that the most powerful and wealthy among the *Egyptians* are most ambitious to be buried at *Abydos*, that so they may be near the Body of their God Osiris; and that the *Apis* is fed at *Memphis*, because he is the Image of his Soul, where also they will have it that his Body is interred. Some also interpret the Name of this City to signify, *The Heaven of Good Things*, and others, *The Tomb of Osiris*. Plut. *Is. and Os*.

“Isis was buried at Memphis, where at this day her shrine is to be seen in the Grove of Vulcan. Although some affirm that these Gods lie buried in the Isle of Nile, at Philas, as is before said.” Diodorus Siculus, b., 1. cii.

² *Ancient Egyptians*, New Ed., Vol. III., p. 84

³ “Thy soul is received in the bark Neshem with Osiris.” *Book of Respiration; Records of the Past*, Vol. iv., p. 122.

There was a form of Osiris which was particularly worshipped at Memphis, he was called Ptah-Socharis-Osiris, and represented as a sort of dwarf boy. In connection with his worship there was also an ark used, which was a combination of a box and a boat. I think it could be shown that ancient symbolism of the boat had a close reference to the regenerative power, and its consideration would give a strong support to the theory of this paper, but space prevents this being gone into at present. It will be enough for my purpose just now to give a quotation from Wilkinson; he says,—“the ceremony of bearing this boat in



ARK OF PTAH—SOCHARIS—OSIRIS.
(from Wilkinson).

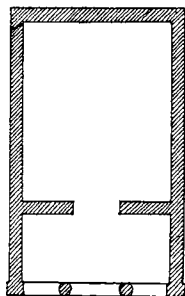
solemn procession was one of the most important of all the rites practised by the Egyptians; and the sanctity with which it was regarded by the whole country is sufficiently indicated by the conspicuous place it held in the temples of Thebes. Indeed, I believe that it was nothing less than *the hearse of Osiris*, and that this procession recorded the funeral of that mysterious deity.¹ The italics are mine, as they mark the character of the ark to which I wish attention to be directed.²

¹ *Ant. Egyptians*, New Ed. Vol. III., p. 19.

² An inscription at Karnak which gives an account of the battle and the taking of Megiddo, in Palestine by Thothmess III., has a long list of spoil, and among the articles is “an Ark of gold of the enemy,” *Records of the Past*, Vol. II., p. 45. Arks in connection with worship were plentiful in Ancient Times, and were not confined to Egypt. This is confirmed by the following extract from Dr. Smith’s *Dict. of the Bible* under the Article *Ark of the Covenant*.—“The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrius calls *κίβητες μυστικοί*, [Protrept., p. 12]; but especially of the Egyptians, in whose religious processions, represented on monuments, such an Ark, surrounded by a pair of winged figures like the Cherubim, constantly appears (Wilkinson *An. Egypt*, v. p. 271, 275). The same Clemens [Strom. v. 578] also contains an allusion of a proverbial character to the Ark and its rites, which seems to show that they were popularly known, where he says that ‘only the master [*ἀδελφοκαλός*] may uncover the Ark’ [*κίβητος*]. In Latin also, the word *Arca*num, connected with *Arca* and *Arceo*, is the recognised term for a sacred mystery. Illustrations of the same subject occur also, Plut. de Is. et Os. c. 39.; Ov. *Ars. Am.* ii. 609, &c.; Euseb. *Præp. Evang.* ii. 3; Catull. lxxiv. 260-1; Apul. *Met.* xi. 262.” The passage here referred to in Apuleius describes a female divinity who personifies “Nature,” and is declared to be the same as Venus, Ceres, Isis, and other feminine personifications of the “Queen of Heaven,” she is described as having,—“An oblong vessel, made of gold, in the shape of a boat, hung down from her left hand.” In the Ark of the Covenant, so far as we know, there is no suggestion of the boat, and yet the Christian Church accepts the boat as a type. The Ark of Noah was a type with this signification, and boats are common at the present day on the continent in celebrations connected with the Virgin. When the ancient symbolism of the boat is investigated, it appears as distinctly as need be to have been purely feminine. Nearly all the mysticism,—certainly all the most profound mysticism of religion,—was shrouded in this far-reaching symbolism. In some of the ceremonies still performed in India, a small boat-shaped vessel is used, flowers and seeds are placed in it, and it is floated away on the river. This vessel is called an “*Argha*,” and it is identical with the *Yoni*, which will be described further on.

Short as this notice is of the old religion of Egypt, I submit that it contains evidence that temples in that country were in many instances tombs; and that sacred arks, if not common to all the temples, were connected with the rites of most of them, and that these arks had in their symbolism a reference to death and burial, or the passage from this world to the next.

The Greek temple is one of the few which, as it has come down to us, seems to have no connection with a tomb or the worship of death; it is understood to be only a house to contain the statue or icon of the God to whom the rites were devoted. To this I have to remark that as yet we do not know the origin of the Greek temple. When I was first attracted to this subject of the tomb origin of temples I made a list of those temples in which this origin could be traced, and with it another of those in which I assumed no such connection could be found;—that was a good many years ago, and since then, as the result of investigations, I have had to transfer temples from the one list to the other. As yet the



PLAN OF GREEK TEMPLE.

This plan shows the early form, with cell and pronaos, from which the larger and more elaborate temples are only developments.

Greek temple remains on what is now by far the smaller list—that is the non-sepulchral class. Although, in that list, I have had suspicions for some time back regarding it—but my doubts can only as yet be called by that word. If we look at the plan of one of the early and simple arranged temples with its cell, and porch before it, the plan is exactly the same as the Holy of Holies, and the holy place of the tabernacle: this resemblance may also be followed out in the Egyptian temples. Some say that the Greeks copied the Egyptians in their temples; this I doubt myself—but if such was the case, the matter would be so far explained;—I say only so far explained, for we do not know the origin of the Egyptian temple. We have not, so far as I am aware, any explanation as to why the sacred adytum was only a small contracted cell. The theory of this paper would suggest that it may have been derived from a sepulchral chamber—but unfortunately there is no

evidence on which to establish this. My theory only raises a suspicion, but that is not enough; the Greek temple, if not copied, may have originated from the same starting point as the Egyptian, and the resemblance may have been naturally developed. The idea of a sepulchral chamber as the beginning might explain the matter, but we have this difficulty in the case of the Greeks—that their tombs were not of the same form as their temples—their tombs were mounds of earth, beneath which was the sepulchral vault. The best illustration of these tombs is that known as the Treasury of Atreus, at Mycenæ, and it belongs to a class of structure which must have had a distinct origin from that of the Greek temple. Although this is a correct enough statement of the case, it does not seem to me to altogether shut out the possibility suggested above. There were movements of races in the early history of Greece. The Dorians came from the north, and there was an intimate connection between Greece and Asia. These various races may not have all had similar burial rites, or the same kind of tomb. In most countries there was more than one type of tomb, and square built tombs did exist in Greece; a notable example being the celebrated mausoleum of Mausoleus. All this is mere speculation on my part, and I only give it as such.

Still, the Greek temples were in some instances—and very prominent instances too—connected with tombs. The tomb of Cecrops was upon the Acropolis at Athens, and Dr. Clarke states that the sanctity of the place was owing to the sepulchre.¹ The tomb of Erechthonios was in the Erechtheum. There was a tradition that the tomb of Dionysos was in the temple of Delphi.² I could give a long list of this combination of temple and tomb in Greece, but these noted examples just given will be sufficient. Clemens of Alexandria said they were so numerous that they could not be counted;³ and Maximus Tyrius has recorded that he could not but smile at being shewn in the same place the temple and the tomb of the deity.⁴ Euhemerus, who wrote about the time of Alexander the Great, and whose name has come down to us as having originated a theory in mythology, which was

¹ Clarke's *Travels*, vol. 2, p. 75. "The first place of worship in the Acropolis of Athens was the Sepulchre of Cecrops, The Parthenon was erected upon the spot." *Ibid.*, vol. 2, p. 76.

² "In the Adytum of the Pythian temple, where stood the Golden Statue of the God, there was a mound which was called, in an obscure legend, not known to all, the Grave of Dionysos." *Introduction to a scientific system of Mythology*, by C. O. Müller, p. 321.—"The Delphians also believe that the relics of Bacchus are laid up with them just by the oracle place." *Plutarch's Is. and Os.*

³ *Clementis Cohort.* p. 40.

⁴ *Maximus Tyrius*, Dissert. 38, p. 85.

adopted by many writers, states that the gods were only dead men deified, and he refers to their graves where they were worshipped. Dr. Clarke is rather an antiquated authority to quote, but as his travels were principally through localities in the Mediterranean and the Black Sea, and among the remains of Greek civilization, I feel myself justified in giving his words. He says:—"In view of labour so prodigious, as well as of expenditure so enormous, for the purpose of inhuming a single body, customs and superstitions are manifested which serve to illustrate the origin of the Pyramids of Egypt, of the caverns of Elephanta, and of the first temples of the ancient world. In memory of the 'mighty dead,' long before there were any such edifices as temples, the simple sepulchral heap was raised, and this became the altar upon which sacrifices were offered, hence the most ancient heathen structures for offerings to the gods *were always erected upon tombs*, or in their immediate vicinity. The discussion which has been founded upon a question 'whether the Egyptian Pyramids were tombs or temples,' is altogether nugatory: being one, they were necessarily the other. The *Soros* in the interior chamber of the great pyramid of Djiza, proving its sepulchral origin, as decidedly establishes the certainty that it was also a place of religious worship.

"Et tot templa Deum Romæ, quot in urbe Sepulchra
Heroum numerara licet.—"

The sanctity of the Acropolis of Athens owed its origin to the sepulchre of Cecrops; and without this leading cause of veneration the numerous temples by which it was afterwards adorned would never have been erected. The same may be said of the celebrated temple of Venus at Paphos, built over the *tomb* of *Cinyras*, the father of Adonis; of Apollo Didymæus, at Miletus, over the *grave* of Cleomachus, with many others, alluded to both by Eusebius, and by Clemens Alexandrinus. On this account, ancient authors make use of such words for the temples of the Gods as imply nothing more than a *tomb* or a *sepulchre*.¹ In this sense, Lycophron, who affects absolute terms, uses ΤΥΜΒΟΣ and Virgil, TVMVLVS"² It will be seen that the theory of temples having had their origin in tombs is no new idea, and Dr. Clarke's conclusions, although possessing some value in relation to Greek temples, were founded on very limited sources of knowledge, in comparison to what can be produced in the present day. Clemens of Alexandria's acquaintance with temples could not have extended much beyond those of the Greeks and Egyptians, yet he formed the judgment on this matter which has just been quoted.

Worship at tombs, or rites in honour of the dead, was conspicuous among the customs in ancient Greece. The tombs were mounds of earth heaped up over a stone cell.³ There are numerous references to these tomb heaps in Homer, and the later dramatic writers. Homer's account of the tomb of Patroclus will suffice as a description,—“Next they marked out the area for the tomb, and laid the foundations around the pile; and heaping up the tomb, retired.”⁴ The tomb was raised over the spot where the body was burned, and one of the mounds near Troy bears to this day the name of “The Tomb of Patroclus.” Homer also gives a long account of the funeral ceremonies, which included human sacrifice. When Alexander visited Ilium he anointed the pillar on the tomb of Achilles with oil, and ran round it naked with his friends.⁵ In Æschylus we have the sentence, “Reverencing the tomb of thy Sire as though an altar.”⁶ Sophocles speaks of “Funeral Gifts,” and “Expiatory libations.”⁷ “Hair and a Girdle” are offered at her father's tomb by Electra.⁸ It may be mentioned that the offering of the mourner's hair is often alluded to, “fresh-running streams of milk,” as a libation;⁹ a “mixture of milk and honey,”¹⁰ and “Froth of Wine.”¹¹

The worship of Adonis comes down to us from Greek as well as other sources, and it may be as well to notice it here. This worship is generally supposed to have been of Asiatic origin, and we have the well known reference to it in Ezekiel, where he describes the “women weeping for Tammuz.”¹² According to the legend, of which there are many versions, Adonis was killed by a boar, and the celebration of his death was a yearly celebration. A figure was made and placed in what were called the “gardens of Adonis,” these were vessels filled with earth, in which were planted “Wheat, barley, lettuce, and fennel.” Reference has already been made in this paper to the *Rauzah* or garden, and its connection with a tomb. Dr. Aldis Wright¹³ describes that after the finding of the body, it was “the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony—prostitution, cutting of the hair [comp. Lev. xix. 28, 29, xxi., 5; Deut. xiv. i.], cutting the

¹ “Temples and tombs, the sanctuaries of the dead.” Euripides, *The Troades*, v. 45.

² Clarke's Travels. Vol. II. p. 75.

³ I have been fortunate enough during my travels in having been able to visit some of the most celebrated of these tombs; such as those at Mycenæ; the Troad,—which includes the celebrated tomb of Achilles,—the wonderful group of mounds near Sardis,—among which is the tomb of Alyattes,—and the extensive group of Tumuli in the Straits of Kertch.

⁴ *Iliad* c. xxiii, v. 255.

⁵ *Plutarch's Lives*.

⁶ *Choephori*, v. 105.

⁷ *Electra*, v. 433.

⁸ *Ibid*, v. 450.

⁹ *Ibid*, v. 896.

¹⁰ Euripides, v. 120.

¹¹ *Ibid*.

¹² Ezek., 8, 14.

¹³ *Smith's Dictionary of the Bible*, Art. Tammuz.

breast with knives [Jer. xvi. 6], and playing on pipes [comp. Matt. ix. 23]. The image of Adonis was then washed and anointed with spices, placed on a coffin or bier, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent [comp. Ep. of Jer. 31, 32], and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis." I have often used the term "symbolical coffin," or "symbolical tomb," in this paper, and as the accuracy of the term is important, I would point out that we have a good example of it in the worship of Adonis. The worship extended over Syria and as far as Babylonia, where the name, as Tamzi,¹ has been discovered among the cuneiform inscriptions.

I can say very little here about the region of the "Two Rivers," or Mesopotamia. No tombs are found there by explorers, and the funeral rites are unknown. The temples were pyramids formed with steps or terraces, with a chapel on the summit. Many years ago, after I had become acquainted with the old architecture of India, it occurred to me that these terraced towers of Mesopotamia had in all probability the same origin as the Buddhist stupas, or dagobas, which we know were developed from the burial cairn or mound. As the Egyptian Pyramid must have had a similar development, it helps to support the suggestion. I collected a considerable amount of data bearing on this subject, which would be too long to give here, but it will be all found in a paper I read lately to the Society of Biblical Archaeology, where it may be consulted by anyone interested on the point.² Archaeologists of the present day have assumed that the Tower of Babel was constructed in the form of these terraced-temples—in fact, one of them the Birs Nimroud, is yet the traditional "Tower of Babel,"—supposing this identification to be correct, the theory includes that celebrated structure, whose top was to "reach unto heaven." As there has been no time as yet either to confirm or refute these suggestions which I have made of the origin of the Mesopotamian temples, I have no right to assume the matter as settled, and can only refer to it at present as a theory.³

Of all the religions Buddhism has the largest number of followers, and its worship extends over a large portion of the earth's surface; at present there are no Buddhists in India, but two thousand years ago it was the dominant religion; the rock-cut temples made by the Buddhist still exist,—some of them being yet very perfect,—and some of their shrines, more or less in a ruinous condition, may still be seen. In these shrines we have a distinctly recognised example of the temple and the tomb. In northern India these shrines are known as "topes," but in the south, and in Ceylon, they are called "dagobas;"—the old sanscrit name was "stupa," and that is the word now generally adopted for them by archaeologists. Stupa means a pillar, but these structures were dome-shaped, and stood on a base; they were solid masses of stone or brick, and contained only a small cell in the centre. This cell was a relic-holder, and contained the ashes or relics of some holy person. The ceremonies consisted of making a *pradakshina*, or circumambulation round them, in imitation of the "wheel of Buddha," and in saying *mantras* or prayers. Archaeologists are all agreed as to the origin of the stupa,—that origin being the primitive grave, mound, or cairn, which in process of time became a built structure. In the *Maha Parinibbana-Sutta*, or *Book of the Great Decease*,⁴ we have a detailed account of Buddha's death and the funeral rites. Before the death Ananda, one of the disciples, asked Buddha what was to be done with his remains. He gave directions for the cremation, and that a dagoba, or stupa, should be erected over the ashes. The stupa was to be such a one as would be erected over a Chakravarttha Raja, or supreme monarch. This part of the directions shews that the stupa, as a monument, was older than Buddhism,—the Buddhists only adopted it. The chiefs or kings of the tribes around sent messengers claiming the relics, and to avoid quarrelling or fighting the relics were divided among them, and stupas were built, in which they were placed. I shall here give the words ascribed to Buddha regarding these monuments.—"At the thought, Ananda, this is the dagoba of that righteous king who ruled in righteousness, the hearts of many shall be made calm and happy; and since they there had calmed and satisfied their hearts they will be reborn after death, when the body has dissolved, in the happy realms of heaven."⁵ This book of the Great Decease is a very early one, Rhys Davids

¹ *Trans. Soc. Bib. Arch.* vol. III., p. 165.

² *The Tower of Babel, and the Birs Nimroud, suggestions as to the origin of Mesopotamian Tower Temples*, by William Simpson. *Trans. Soc. Bib. Arch.*

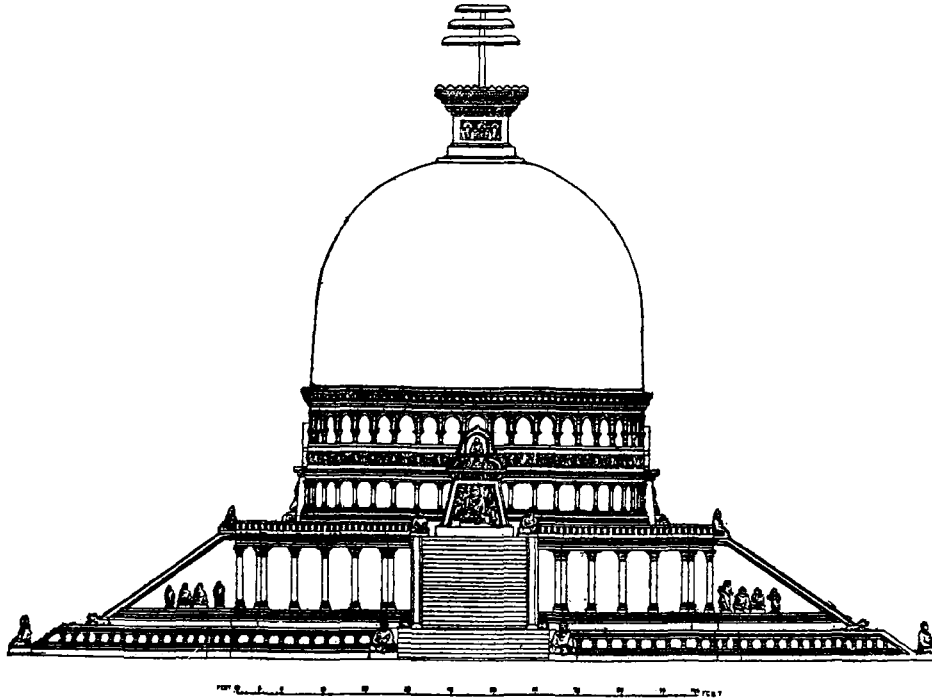
³ I quote the following from Lenormant's *Chaldean Magic*.—"As previously stated the dead were supposed to descend into the lower abyss [*ge*], the undisputed domain of *Mul-ge*; this place was called 'the country whence none return' [*Kur-na-de*], the 'tomb' [*Arali*], or as a euphemistic expression, the 'temple' [*ekur*], which was sometimes replaced by the plainer name of 'temple of the dead' [*Ekur-bat*], with which *Arali* is synonymous." p. 165. "A hymn, in which unfortunately the ends of all the lines are wanting, so that it is impossible to give a connected translation of it, describes this region as 'the temple' the place where no feeling exists . . . the foundation of chaos [*gi-umuna*], the place where there is no blessing . . . The tomb, the place where no one can see," p. 166.

⁴ Translated by T. W. Rhys Davids, *Sacred Books of the East*, vol. xi.

⁵ *Ibid*, p. 95.

suggests about 400 B.C., and at that date, judging from the quotation above, death was not looked upon as annihilation; and the words express, although not very definitely, the idea regarding the stupa, which I have here repeated, regarding the symbolism of the coffin or tomb, that is, a re-birth through death to another world.

Here we have an undisputed example of the temple and tomb, and we know that in this case the temple was developed from the tomb through those rites to which I have given the title,—“The Worship of Death.” It may be as well to explain the wide extent over which this worship prevailed. From Java, Ceylon, and Burmah these stupas existed at one time through the whole of India, including the Himalayas, extending over Afghanistan as far as Balkh which is close to the left bank of the Oxus. Asoka,—about 250 B.C.—is reported to have erected 84,000 of these shrines. In the beginning of the 7th century we have a detailed account of India by the Chinese pilgrim, Hiouen Tshang, and he describes them as existing there in large numbers, hundreds and thousands in some cases,—in all the towns he visited. When I travelled in Tibet, in 1861, that being still a Buddhist region, I was struck with the numbers of them even in the villages.¹ I was in the Jelallabad valley with Sir Samuel Browne’s force during the Afghan War of 1878-9. There are still



THE AHIN POSH TOPE, JELLALABAD.
Restored, from explorations made on the spot, by W. Simpson in 1879.

numerous remains of Buddhist topes to be seen there more or less in ruins. I excavated one, called the Ahin Posh Tope, and was fortunate enough to come upon the relic cell, where I found some brown dust, which I supposed to be the ashes of the holy individual to whose sanctity the tope had been erected. Among the ashes was a golden relic holder, and also twenty gold coins. Although the monument was 100 feet at its base, and in all probability had been over 100 feet high, the cell was only a small cubical space about 15 inches square. All the rest was a solid mass of masonry. I made a restoration of the building, which is here given as it will convey a general idea of the appearance of these monuments.² In

¹ Called in the language of that part of the world *Chhod-ten*, or “offering receptacle,” and *Dung-ten* or “Bone-holder.” *Cunningham’s Ladak*, pp., 376, 377. Many of these structures were merely memorials, or were dedicatory, and the first name applies to them. It was the same in India, many of the Stupas only marked spots connected with the life of Buddha, and other holy persons; but there was no difference in them externally from those which contained the relics.

² I may mention that this restoration of the Ahin Posh Tope had the approval of Mr. Fergusson. But since it was made I have discovered that the three umbrellas on the summit are not correct, their introduction was based on our knowledge of topes in other parts of India. North of the Indus the topes had a large number of these canopies. There was one at Peshawur in the 7th century, which had twenty-five gilt copper domes above it, and the whole was 400 feet in height.—*Buddhist Records of the Western World*, translated by Professor S. Beal, vol. i., p. 100.

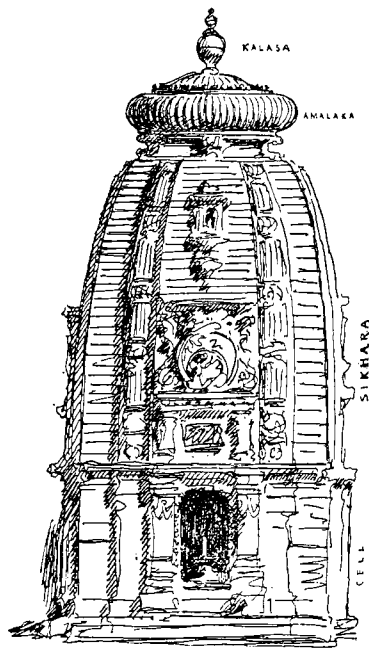
Rangoon there is a well known monument of this kind, called the Shwé-Dagon, which is 320 feet high; it is reported to contain eight hairs from the head of Buddha. At Pegu, there is one called Shwé-Madu, which is about 10 feet higher. In Java there is an immense structure of the same kind, known as Boro Buddor,—or “great Buddha.” In Ceylon we have a celebrated example of relic-worship in the *Dalada*, or the so-called tooth of Buddha, which is considered the palladium of the Island. It is enshrined in the centre of a number of golden dagobas, called in this case *Karanduas*, they are hollow, and fit over each other,—the outer one is 5 feet 4 inches high. It is very seldom that it is exposed to public view, but I had the gratification of seeing this precious relic on the occasion of the Prince of Wales’ visit to India, and managed to make a sketch of it.

Among the Lamas of Tibet, when a holy one dies, a *Dung-ten*—the Tibetan name for a stupa—is made for his ashes; but they have another method as well of working them up for ritualistic purposes. They mix the ashes with mud or clay, and form small figures of Buddha with this mixture, these are placed in the shrines where devotions are performed; thus presenting us with a curious form of relic worship. In a late number of the *Illustrated London News*,¹ in describing the cremation of a Phoongye, or Buddhist monk, in Burmah a similar practice with the ashes is described.

The Teshu Lama, who ranks next in Tibet to the Dalai Lama, visited the Emperor of China, and died in Peking in 1780. The Emperor sent the body back to Teshu Lumbo,—“The body was placed in a coffin of pure gold, in the form of a temple fixed on poles, and the Emperor ordered it to be conveyed to Tibet in charge of the Lama’s brothers. The gold temple was placed within a copper temple.”² This is a very striking illustration of the tomb and temple, and recalls the mediæval relic shrines which were often made in the form of churches, and carried on poles,—which again recalls the Ark of the Covenant.

The Hindus have a great variety of rites and ceremonies; some are complex and elaborate, while others are simple, many being of the most primitive character. It would often be difficult to explain their origin or to classify their *pujahs*. For the present it will

be sufficient if I divide them into the two great forms of worship,—that is the worshippers of Vishnu, and the worshippers of Siva. The temples of Vishnu are principally in the south of India; they are generally within large enclosed spaces, and strangers are seldom allowed to enter; we have some slight information about them, but my knowledge is not of that familiar kind, that would enable me to trace out or make suggestions about their origin.³ On the Ganges, and North of India, the temples of Siva may be seen everywhere. They are open, and a stranger may easily inspect every part, and look on at the ceremonies. They are very simple; the temple is composed of a square cell, generally small,—never very large, in no case is it large enough to lose its cell-like character. It has only one small entrance, and is surmounted by a tapering spire called the *Sikhara*. Before the doors of the cell there is usually another structure, but not cell-like in its form,—it is merely a porch, in this is placed the statue of a bull, *Nandi*, who, in a couchant position, gazes at the icon of the deity in the temple. The icon in this case symbolises the regenerative power of the universe. It is composed of a plain polished pillar, rounded at the top. There is so far as I have seen no attempt in them to represent any natural form,—it is as I have described it, a plain pillar. This represents the male power of the universe, and is known as the *Linga*, but often called Maha-Deo,—the Great God, a title of Siva, of whom it is the symbol. This stands



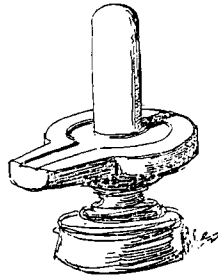
SAIVA TEMPLE.
Rough Sketch of the Hindu Temple with
Sikhara, &c.

¹ *Illustrated London News*, May 26, 1888, p. 568.

² *Narratives of Bogle's and Manning's Missions*, by Clements R. Markham, p. 208. Note.

³ The only point worth stating about these Southern Temples, is an obscure legend, according to which the bones of Krishna are preserved in the figure of Jagannatha, commonly known as “Juggernaut,”—at Puri. This celebrated temple is in some points exceptional, it is supposed that in the Buddhist period it was a temple of that faith. This supposition might explain the existence of the relics. I have a full account of the temple with all its rites and ceremonies in *The Antiquities of Orissa*, by Rajendralala Mitra, LL.D., who being a Vaishnava had access to the temple, but he says that the relics in the figure, whatever they may be, “Are the mystery of the mysteries of Orissa, and the chief priests, who alone know it, will not disclose it to the profane vulgar.”—Vol. 2. p. 127. Dr. Rajendralala Mitra is inclined to the idea that the relic is Buddhist. “Juggernaut” is generally associated in our minds with “worship” and “death,” but not exactly in the sense meant in this paper. I may mention on the authority of the writer above quoted, as well as others, that the “Lord of the World,” which is the translation of his name, has been very grossly libelled.

erect on a base, also formed of stone, which is circular in shape, with a spout to it, which gives the whole somewhat the appearance of a Jew's harp. This represents the female power of the universe, and is known as the *Yoni*. The worship consists in pouring Ganges water on the top of the linga,¹ which flows away by the spout of the Yoni, this is accompanied with offerings of rice *mantras*, which are sacred sentences temples into those of tomb and non-ple among the latter, noting, that birth, the symbols of the Saiva. Since then I have found Saiva I have data for their existence in for some years back I collected notes there is now every reason to con-had a tomb origin. I put my notes which was read to the Royal subject would be too long to give it in the transactions of that society² either to confirm or demolish this new theory of the Saiva temple, so, until it receives due criticism, I have no right to assume it as established.



LING-YONI.

and flowers, and the muttering of or prayers. When I first arranged tomb origin, I placed the Saiva temple if the coffin was symbolical of re-temple were closely allied to it. temples in India which were tombs, more than one part of that country; upon this subject, and I think clude that this particular temple and data in the form of a paper Asiatic Society last year. The here, but those interested will find As yet there has been no time

Brahmins, Kshatriyas, and Vaisyas go through a ceremony of initiation. With the Brahmin this takes place at his eighth year; he is invested with the Brahminical cord, called a *Juneoo*, a word meaning life or birth, and he then becomes one of the "twice-born," a title of the three castes,³ but it is peculiarly the distinguishing term applied to the Brahmins. Monier Williams says,—“that the wearing of it,”—the Brahminical cord,—“by the three twice-born classes is the mark of their spiritual birth.”⁴ I have always looked upon this Brahminical ceremony as a very important one in connection with initiatory rites. All initiatory rites have in their symbolism some trace of passing through death to a new life. The symbolized death may point to the end of our earthly life, and the birth to another world beyond, which all hope for, or it may indicate spiritual re-birth,—a still higher condition to be hoped for,—correctly understood the one implies the other;—but in whatever way it may be contemplated, the new birth must imply an intervening state of death. It would be interesting if this Brahminical rite could be traced backwards in time, but I regret to say I have no information on this subject. It is as old as the Dharma Sastra, or Institutes of Manu, where the Brahmins are constantly referred to as the “twice-born.”⁵

¹ I think there are five anointing liquids which may be used in the *Linga Pujah*,—*Pujah* means rite or ceremony—these are water, milk, curds, oil, and, if I remember right, wine. I have been surprised that no one, so far as I know, has noted the striking identity between the *Linga Pujah* and the rite performed by Jacob at Bethel, he “took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.” Gen. xxviii., 18. According to the ordinary notions no one would suspect any reference to death in these words, but in the verse before he distinctly says “this is the Gate of Heaven.” This is the character I have given to the Ark of the Covenant, and in the litany of the Blessed Virgin, she is not only the “Ark of the Covenant;” but also the “Gate of Heaven.” The Gate of Heaven means, or at least symbolizes, the place of passage from this world to the next, and implies Death, and Re-Birth. Rude stones were set up in many parts of the old world, and we cannot tell what was in the head of every one who erected them, many no doubt followed an established custom, but in some cases we have indications of what was meant by them, and Jacob, from his words, evidently knew what he was doing. All this may seem new and rather startling to those who have not directed their attention to the more mystical forms of religion. The writings of the early fathers of the Church have not come much within my range of reading, so I have to quote at second hand. This I do from the old book of the Rev. John Gregory, which has been already drawn upon, where he gives the words of St. Ephrem, and they would seem to show that the ideas I have expressed were not unknown to the Primitive Church. “Referring to the same the Blessed Virgin has been termed *Orientalis porta*, the Eastern Gate; as if that were the meaning of *Ezekiel's* Vision c. 44. So Saint Ephrem upon these words of Jacob, THIS IS THE HOUSE OF GOD AND THIS IS THE GATE OF HEAVEN: *This saying [saith he] is to be meant of the Virgin Mary, who became as it were another Heaven, truly to be called the House of God, as wherein the Son of God, that immortal Word, inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat.*” p. 84. The capitals and italics are in the original.

² *Some suggestions of origin in Indian Architecture. Journ. of the Roy. As. Soc. : vol. xx., part I.* I have presented a copy of the paper to the library of the Quatuor Coronati Lodge.

³ I may here refer to my former paper, where it is explained that the “four castes,” which is generally given in works on India, is a doubtful classification. The “Three castes, Brahmanas, Kshatriyas, and Vaisyas, [are called] twice-born.” *Vashistha*, i. ii. 2. *Sacred Books of the East*, vol. xiv., p. 9, four castes are mentioned, but the Sudras were principally the original population. The three castes are those who were initiated.

⁴ *Hinduism*, by Monier Williams, published by the Society for promoting Christian Knowledge, p. 60. Williams calls the Brahminical cord *Yajnopavita*,—the first part of that word, if I mistake not, is expressive of “sacrifice.”

⁵ Since this was written I have come upon some important references, which indicate that this rite goes back to a remote antiquity. As the subject is of interest I intend treating it in another communication.

One important aspect of the Hindu customs are the *Sraddhas*, or funeral rites. These are continued for years after the person's death. They have to be performed by a son, hence the desire of every man to be blessed with one. If a man is not so favoured, he adopts a son, so that these rites may be performed. This son enters into every relationship that a born son would have, even to inheritancy. If the man is a King, the adopted son succeeds him on the throne; the performance of the *Sraddha* becomes in law a proof of heirship. This very peculiar law is based on the importance a man attaches to the ceremonies he desires performed after his death. The ceremonies include the offering of food,—rice and milk, consecrated water, etc., to the manes of the deceased, and are survivals of the primitive customs, which seem to be so similar among all the early races of mankind.

I have travelled in China and been into the temples of that country, but my knowledge of them, from what I saw, is very slight. The Chinese temple seemed to me not to differ from the Chinese house, and instead of a statue of the deity, a tablet with his name on it was the usual object of worship. With such an exceptional arrangement, I had in this case no suspicion that there was anything in them referring to death, and I classed the Chinese temple as being of non-tomb origin. There are three forms of religion in China; the Confucian, the Taoist, and the Buddhist. Regarding the first here is a statement from the Rev. Dr. Edkins, the well known sinologue,—“The prevailing character of these and other temples belonging to the Confucian religion is funereal. They are the abodes of the dead. The name of the tablet, *Shin-wei* or *Ling-wei*, ‘the place of the soul,’ denotes that the spirit is supposed to be present there.”¹ This explanation, which is all the author gives, is suggestive of ancestor worship as the origin in this case; there does not seem to be any symbolical coffin or tomb. “The year after Confucius was dead, a funeral temple was erected to his honour.”² The Taoists have temples which vary in their character, some of them are called *Kung*, “palace,” as they represent the abodes of the gods; others are called *Kwan*, and are somewhat similar to the first; another class of temples is called *Meaou*, “their character being like that of the above-mentioned temples of the Confucian sect. They are intended for honour to the dead.”³

Dr. Edkins states that, “the character of Buddhist temples is different from this,”—that is, different from the Confucian temples,—“they are not for the dead, but for the living.”⁴ These places, as the Dr. explains, are monasteries in which the Buddhist monks live. In the Buddhist period India was covered with these establishments, they were called, *Sangharamas* and *Viharas*. I did not mention these when dealing with India, as they did not relate to my subject. I described the stupa, which is of tomb origin, and this monument the Buddhists introduced into China. There are not many of them in that country, but I have seen them in different places, there is one in the palace of Peking, which if I was rightly informed is reported to contain as a relic, a scab, which had been on the body of Buddha. These structures are not copied from the stupas of India, but from the *Dung-tens*, already described, of Tibet. The Pagodas of China, the tall towers with numerous roofs, were long a subject of speculation; but at last they turned out to have been derived from the stupas of India,—the umbrellas becoming transformed into the roofs. The pagoda in China never had any association with death, and yet their need be no doubt now of their tomb origin. I was fortunate enough to have been able to produce the first monumental evidence of this, by means of an old piece of sculpture I found in the Himalayas, at a place called Dras, on the road between Cashmere and Leh.⁵

In the paper on the *Three-fold Division of Temples* will be found illustrations of the Great Temple of Heaven at Peking. I described the south altar as the most important spot in that remarkable place of worship. It is composed of three circular terraces, each being less in diameter than the one beneath; the rites being performed on the circular space on the top. The whole is constructed of marble, but Dr. Edkins states that it is called *Yuen-Kew*, or “Round Hillock.”⁶ This naturally tends to suggest that we have here a development similar to the stupa, and that the “Hillock,” had been originally a grave mound, or an imitation of one which in course of time had been changed into the built form in which we see it to-day. This conclusion is only speculative on my part, but it derives confirmation in many ways. On the great ceremony at the Winter Solstice the tablets with the names of the Emperor's deceased ancestors are placed on the top of this “round hillock” along with that of Shang-te, the supreme ruler in heaven, and sacrifice is offered to them. The Emperor's ancestors have become, in the language of the *Peking Gazette*, “guests on high,”—they dwell with the supreme ruler in heaven, and they are worshipped along with the ruler. It is from tablets of deceased persons in the Confucian and Taoist temples, and the

¹ *Religion in China*, by the Rev. Dr. Edkins, p. 41.

² *Ibid*, p. 146.

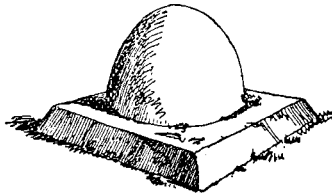
³ *Ibid*, p. 48.

⁴ *Ibid*, 41.

⁵ See *Sculptured Tope on an old stone at Dras, Ladak*, by Wm. Simpson. Journ. Roy. As. Soc., 1882.

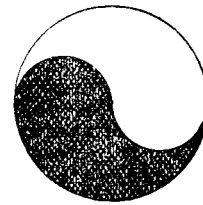
⁶ *Religion in China*, p. 19. Prof. Douglas, in *Confucianism and Taoism*, published by the Society for promoting Christian Knowledge, p. 85, gives it the same name.

worship given them, that Edkins calls them "funereal;" if these temples are funereal, then the temple of heaven may be the same. I am aware that this is not evidence in itself that the "round hillock" was at first a grave mound,—I can only put it that the ancestor worship helps so far to countenance that conclusion.¹



CHINESE GRAVE-MOUND.
North China.

I give here an illustration of the ordinary Chinese grave; the graves in the south of China are different, but in the north such graves are to be seen in countless numbers. They are formed only of earth, and this outline gives the form when they are first made, the weather soon reduces them to the shape of a simple rude heap. The conical mound on the top² is called T'ien which means "heaven;" the square base is called Ti, the word for "earth." But they have other appellations which throw light on our subject; the base is called *yin*, which means "female," the square form is symbolic of this principle, as well as of the "earth"—the Imperial temple of the earth at Peking is square, and not round like the temple of heaven,—the word Yin also means "darkness." The conical mound on the top of the grave is *yang*, or "male," of which the round form is a symbol; and the word also means "light." The *yin-yang* is a magic figure to be seen frequently in China, it is painted on a small board and put up for good luck and to keep away the evil eye. It is a circle divided by a wavy line formed of two half circles, the upper space is white and the lower is black. This figure represents the male and female principles of nature. An empty circle is called *hun-yuan* and means chaos; the *yin yang* on the contrary means cosmos. The upper or white is *yang*, which is the male, it also means heaven or light; the lower, or black half, is *yin*, or female; it also means earth and darkness,—the regenerative principle acts in the darkness of the womb, or the seed vessel,—darkness is associated with some of the most profound ideas of our craft,—and it is expressed by the symbolism of the Chinese grave mound. I have in other systems referred to the woman as symbolically connected with the tomb, and I find this also in China. Sir John Davis states that, "All tombs are sacred to *how too*, 'queen earth.'"³ I have also spoken of the tomb as a gate, or place of passage,—I have a newspaper cutting with an account of an important funeral ceremony in Shanghai, and the person who writes entered the chamber in which stood the coffin, and saw over the door "the two Chinese characters, 'Ling Mun,' signifying "gate of the soul."



YIN-YANG.

I can only refer now in the briefest manner to the "ancestor worship" of the Chinese. It has no doubt come down from the most primitive times. The chief desire of a China man is to have incense and offerings made at his grave for ever. The Emperor of China has to go every year to the tombs of the previous Emperors of his dynasty to perform these rites. Parents are worshipped while living, and the worship is continued when they are dead. Works on China generally give details on these matters, and I need not add to the length of

¹ The *Li-ki* does not mention the Temple of Heaven, but it says that, "The Son of Heaven sacrificed to Heaven and Earth," b. iii., sect. iii., 6. It is afterwards added that, "The Son of Heaven offered the spring sacrifice apart and by itself alone, but his sacrifices of all the other seasons were conducted on a greater scale in the grave of the high ancestors." *Ibid* 8. The great sacrifice now at the Temple of Heaven is the winter one, at the winter solstice, and it would seem from the quotations, that at the time when the *Li-ki* was written, this was celebrated "in the fane of the high ancestors;" that "fane" was consequently either the Temple of Heaven, or corresponded in some way with it. "With a blazing pile of wood on the Grand Altar they sacrificed to Heaven; by burying [the victim] in the Grand Mound, they sacrificed to the Earth." *Li-ki* v. xx., 2. At the Temple of Earth in Peking the sacrifice is still buried, but at a former time the North Altar of the Temple of Heaven was the Altar of Heaven and Earth. The burying of the victim in the "grand mound" suggests that the "round hillock" now the south, and the important altar, may have been derived in some way from the mound which was the grave of the sacrifice. The *Li-ki* and other books are large collections of what seems to be fragmentary texts, and it is very difficult out of these ritualistic data to work out accurate conclusions. The Chinese differ themselves as to the meaning in a great many cases, and it must be understood that I am here only doing my best to work out a sense which is obscure.

² According to the *Li-ki*, *Sacred Books of the East*, vol. xviii., p. 123, the placing of a mound over a grave did not become a practice till the time of Confucius. Looking to the almost universal custom of other nations I think this is a very doubtful statement.

³ *The Chinese*, vol. 2. p. 279. Sir John adds to the words quoted that it is "an expression which has a most singular parallel, not only in words, but the occasion of their use, in the passage of the Electra of Euripides, where Orestes invoking the shade of his father at the tomb, adds,—'and thou queen earth, to whom I stretch my hands.'" To this may be added the following, "A father is to be honoured as heaven, and a mother as earth." Edkins, *Religion in China*, p. 23.

this paper by giving them here. I need only point out the general conclusion, that every Chinese tomb is a temple.¹

The Shinto is the old religion of Japan which has been largely superseded by Buddhism. I will only give one reference to it, but it is from a good authority on all things Japanese. At a meeting of the Royal Asiatic Society on the 27th November, 1887, Mr. Satow, in his remarks on a paper that had been read, said,—“I have elsewhere given reasons for thinking that the origin of Shinto was “ancestor worship.”²

Archæologists in discussing the purpose for which the rude stone monuments of this country and other localities had been erected, are in the habit of affirming that if bones are found they were tombs; and if no remains are come upon that they were temples. This language is not confined to tyros, but is common to almost all our writers on these subjects; it will be unnecessary, after what has been given in this paper, to point out the irrelevancy of these forms of expression. In my former paper I referred to the uncertainty that exists about the intentions of those who erected these monuments. The Romans seem to have left some impress upon the religious ideas of our early ancestors; the christian system got strangely mixed up with Bardic legends, this medley has been still more confused by later writers, till at the present day we do not know what to accept or reject,—at least outsiders, such as myself, have not knowledge enough as to who is to be relied upon, and who is not. I mention this because any references I may make to books must be received with a certain amount of caution.³ Some of the Menhirs, or standing stones, have been found with remains under them. According to the usual style of conclusions these would be declared “tombs:” some contain no remains, and these, according to the same authorities, are “temples.” Now some of the Buddhist stupas have relics in them, but numbers of them have not; this difference does not affect our knowledge that the stupa is derived from a tomb, and that it is both a tomb and a temple. It is highly probable that the same may be the case with the standing stones. The erection of stones to mark a grave is a custom which goes back to very early times. Man in his primitive condition must have required the passing of many ages before he associated the symbolism of the re-generative power with the stone over a dead body in the earth. I believe that the rites given to the stone marking a grave have had more to do with the development of this peculiar regenerative symbolism, than the visible operations of nature, to which most writers have usually ascribed it. A long chain of data can be given from an early time down to the Hindu linga worship of the present day, that an erect stone was considered to be an emblem of the reproductive principle. Some of the Druidic⁴ stones have indications upon them that they did represent this principle; and many of the rites which are still performed at them support this conclusion.⁵ The remains found under standing stones prove at least that some were tombs;—how far the symbolism, just alluded to, applies to them, I must leave each person to read up and judge of for himself.

I come now to the Dolmens, or Kistvaens; these are cells made with erect stones on the sides, and a flat stone, which is the Dolmen, or stone table, forming the top. These monuments vary in size and arrangement, but generally they are so identical with the cells of sepulchral mounds, that some archæologists held the opinion they had all at first been covered with earth, but in course of time the soil had been removed, perhaps by farmers, to improve their fields with it. Some very eminent writers have supported this idea, but it had to be given up. Although untenable, the existence of the theory is indirectly strong confirmation of the sepulchral character of the Dolmens. If these stone cells were not covered with earth, burial of the dead never took place in them. Then, what were they? If we assume that they were simulated tombs, ceremonies of some kind must have been performed in connection with them. Most probably there were initiations into the priesthood, which was in three degrees. The author of *Brittania after the Romans* considers that Strabo has invented the arrangement, and that they should be Bards, Ovates, and Druids. In my

¹ A Chinaman on his death receives a new name. As already pointed out, this would seem to imply the birth of a new person, and it forms a curious analogue to that of the monks and nuns of the Roman Church, who receive a new name after the symbolical death and re-birth.

² *Journ. R. A. S.*, vol. xx., p. 1. p. 152.

³ None of the Bardic books are older than the 12th century, but they are supposed to have been written in the 6th; and they present us with a strange mixture of Druidism and Christianity. The Druids do not seem to have ceased being Druids when they became Christians, and some of them in Wales appear to remain in this condition at the present day.

⁴ I use this word for shortness.

⁵ The curing of disease by passing children through a “holed stone” is supposed to be another form of the same symbolism. In this case a re-birth is symbolized, and the individual becomes a new person—the old person and the disease is supposed to be thus thrown away. I have seen it stated that a custom existed in England, and it may exist still, that a growing tree was split, and sick children were passed through. In India we have the same custom. When a Brahmin loses caste, a golden cow should be made and the person going inside should issue from the cow in the manner of a birth, as a golden cow would be difficult to procure a large hoop of gold is made and the person passes through this.

former paper I quoted from that work, and I must here repeat the same words, as they affirm the existence of initiatory rites,—“Erasmus di Valvasone in his poem of *The Chase* fully describes Arthur's initiation into all the mysteries of the three worlds, which took place when he was out hunting in a forest, and pursued a hind to a mount, situated in a plain, and covered with stones arranged in giro, circularly.”¹ He also quotes the following sentence from Taliesin,—“The grave of Arthur a mystery of the world;”² to this he adds,—“It is therefore most probable that the only tombs of Arthur are the circles of great stones representing the mystery of the world; and that his sepulture therein is the same as his imprisonment for three nights in the prison of Gwen Pendragon and other mystic prisons.”³ Such sepulture is but a well-known stage of transition in the rites of Apotheosis, and does not signify that any real man's bones were there deposited.”⁴ Here we have the symbolical tomb. I must make another quotation from the same author. In treating of an old poem of Brittany, by the “Prophet Guinclin,” are the following remarks,—“But the third part of it,”—the poem,—“describes him as recumbent in what he calls his tomb, and dreaming dæmoniackal visions. I suspect the notion of having ended his days in a dungeon to be formed on a misconception of these words. I understand them of a cistvaen, or dreaming cell, in which he lay for the express purpose of divining by dreams, and which had the form of a stone sepulchre or coffin. It was a Druidistic imitation of the old Druidical method of dreaming in places of sepulchre. There are two other great points of Bardic doctrine in the poem of Gwinc'hlan, the first is the doctrine of the three worlds or cycles of existence through which every human soul is destined to pass,

Need is, that every man die thrice,
Before he can have final repose.”⁵

And the second is the metempsychosis into a toad. These two beliefs are often confounded together, but they are distinct affairs. The cycles are three but the metempsychosis are of unlimited number; and each cycle of a man's existence must be composed of numerous minor transformations. For the Cad Godden boasts of not less than eighteen such, and the Anghar C.⁶ of twelve. It is impossible to elicit the doctrine of *three deaths* from that of the three cycles of existence, without the doctrine of emanation and re-absorption into God, which we may therefore consider as implied by Gwinc'hlan.”⁷ The latter part of this long quotation does not bear much on the character of the Dolmen, but I have given it all, as it is suggestive with regard to initiations. The idea expressed is that if each world is a cycle of existence, a re-birth into it is necessary, and a symbolic rite would have to be gone through; if each again is sub-divided into existence under the forms of various animals,—and Bardic lore is full of allusions of this kind,—a similar process would be required. If the noviciate had to be changed from a toad, say to a deer, and then to a hen, a re-birth in each state would have to be gone through. Those who have followed me in this paper will, without further explanation, see the obvious meaning of all this. If the Dolmens were the places of initiation, we have here the reason suggested why these monuments are so plentiful in some parts of our own country and in Brittany. The rites of “passing” from one to another of these states must have been innumerable.

The last sentence about the whole being founded on “the doctrine of emanation and re-absorption into God,”⁸ applies generally to the principle underlying the whole. We have in our day a very familiar way of expressing the same, all must have often heard such words, as, that “we come from God, and that we return to Him again.” This is only the doctrine of emanation and re-absorption put into simple terms; we have only to consider what is implied by them to see the force of much that has been put here before you. The portal, and the process, by which we come into this world, naturally led to the idea that our return to God, which is through death, was a re-birth; the grave was the place of this re-birth, and it was looked upon as a womb; and from this came the feminine symbolism of which so many fragmentary survivals yet remain. Here is the simple key to the whole; look back at what I have written, and this will help to make many of the points clearer to the mind. Take for instance the “Gate of Heaven” which has been referred to; if we regard these

¹ *Brittania after the Romans*, vol. i., p. 115. In this case we may suppose that there would be a Dolmen in the centre of the circle, which is common to many of these old monuments.

² *Ibid*, p. 109.

³ “Arthur was a prisoner three nights in the Caer of Oeth and Annoeth [severity and mystery], three nights with Gwen [the lady of] Pendragon, and three nights in the prison of darkness [Cudd] or of magical illusion [Eud] under the flat stone of equal privilege [Cymmreint], or of commensurate size, [Cymmeint]. Triads i, 50, ii, 49.” *Cylops Christianus*, by A. Herbert, p. 49.

⁴ *Ibid*, p. 109. I find this passage appears with some of it left out, and in *The Three-Fold Division of Temples*.

⁵ These lines are in the Prophet Gwinc'hlan or, Guinclin's poem.

⁶ *The Anghar Cyvyndawd*, one of the Bardic poems; the *Cad Godden* is another.

⁷ *Ibid*, vol. 2, p. 101.

⁸ The Druids,—“It is one of their principal maxims that soul never dies, but after death passes from one body to another.” *Cæsar's Commentaries*, b. vi., c. xiii.

words with this light upon them, we see the symbolism on which they are founded, and we acquire a new insight into this meaning.

If these references from Bardic lore, and many more could be quoted, are correct,—a caution regarding them has been already expressed,—they justify the conclusion that at least some of our old Druidic remains were combinations of the tomb and temple, and that the Dolmens were symbolical tombs.¹

I have read somewhere, but at the moment the reference has escaped me, that the word *cill* or *kill*, which is found in the name of so many places in Ireland and Scotland, and which implies that there is, or in many cases there was, at the spot a chapel of the Saint whose name is combined with it, originally meant a grave, but in course of time the word came to mean "Church."²

This paper must now close, but it is far from having exhausted the material I have collected; and brevity has had to be followed, where much could be said. I think that this paper will show that I am justified in rejecting as a title, the term "Ancestor Worship;" which is based on a very limited comprehension of what, I will venture to affirm, is not only a wide, but at the same time a very profound subject. It is one which requires a careful tracing out from the religious ideas of the past, and among all the races of man; a minute study of rites and ceremonies becomes necessary, and a knowledge of the early forms of temples and tombs is indispensable. Since I first classed temples into those of tomb and non-tomb origin, a number of the second have turned out to belong to the first-class; but in no case have I had to change the classification in the other direction. This brings me to one rather striking condition which becomes apparent regarding the two classes of temples, which is, that the tomb-temples are those whose origin has been reached and is understood, while the non-tomb class are those whose origin we do not know. If the data which I have presented to you in this paper should be fortunate enough to stand the test of criticism, it will place the great majority of temples, with in fact only one or two exceptions, as having originated in one way or another in connection with death. I make no pretensions of being the first to give forth this theory of tomb-origin; I have shewn that it is as old as the time of Clemens of Alexandria, there are traces of it before that, for the doctrine of Euhemerus, that all the gods of antiquity were only dead, or deified heros, was a first step to one of the aspects of the worship of death. The quotation I have given from Dr. Clarke shows he had found that in one part of the world tomb and temple were almost identical. It ought to be remembered that formerly the knowledge necessary on which to form a judgment on this subject did not exist; it is only within our own day that the material for this purpose has been put within our reach. By the translation of books, as well as the facility for travelling, oriental ideas in the past, as well as in the present, are being opened up to us in a way they never were before. By means of these advanced conditions I feel justified in making the claim that I have not only expanded the whole range of this inquiry, but at the same time that I have added in some degree to our knowledge regarding it.

Late enquires into early religions have shewn that a wonderful identity exists in the primary ideas of most of them. This paper and my former one, are so far illustrations of this. It is not my purpose here to deal with the question which this involves, for I think we are as yet far from being prepared for arriving at a sound conclusion; but nevertheless I am tempted to add a word on the subject. There are two theories which naturally suggest themselves; one is—that mankind being alike in feelings and aspirations, and being at the same time more or less surrounded by the same operations of nature,—led to similar ideas

¹ It has only lately been discovered that monuments of this class exist in very large numbers in Palestine. Capt. Conder, R.E., in exploring for the Palestine Exploration Fund, came upon large groups of Dolmens in Moab. Accounts of them will be found in that officer's works *Heth and Moab*, chaps. vii. and viii.; *Syrian stone-lore*, p. 42; and the *Quarterly Statement of the Palestine Exploration Fund*.

² The origin of knighthood has not yet been traced back. Arthur had his knights, and although that personage may be wholly mythical, yet the legend may have some reference to knighthood at an early period, and the rites described by the bards, though dating only from the 12th century, are necessarily much older, and they may contain vestiges of truth regarding former times. The ceremony of dubbing a knight has changed even within the period of accepted history; it can now be gone through anywhere,—a Lord Provost of Perth was knighted on the railway platform by the Queen. The novice kneels before the Sovereign, who touches him with a sword, and says "Rise Sir John Smith," and the ceremony is finished. The verb used in this performance will, no doubt, strike the ear of a craftsman: but its meaning becomes more evident when we go back to the ceremony of an older period, when the novice lay all the night before he was "raised," in a chapel, and in darkness. He was supposed to be watching his armour—which indicates, evidently, that he had been divested of part of his clothing. If this ceremony goes back to the 6th century, the period of Arthur, what has been said above about chapels and dolmens would help to throw additional light on the subject. Were I to be as rash as the later Bardic writers, I might say I had traced knighthood back to "the grave of Arthur, a mystery of the world," but that tempting conclusion must be left till more substantial evidence is forthcoming. A Rosicrucian tomb of the date 1604 A.D., has the following inscription—"This grave, an abstract of the whole world, I made for myself while yet alive." These words come very close in their resemblance to what is said about Arthur's grave; and, if I mistake not, the Rosicrucians were closely allied in their ideas to Masonry.

being evolved; the other mode of explanation is—that the ideas were carried by the migration of races. I am inclined myself to accept both theories. There can scarcely be a doubt but races did migrate, and did carry ideas with them; but accepting this, it does not seem to account for all that we know, and I think it has to be supplemented by the other theory. Then the question comes. How did similar ideas originate in widely separated localities? The answer might be in this form. As soon as man emerged from the savage condition, and began to observe the forces of nature around him, the regenerative power would most probably impress itself on his thoughts. Whether we consider it in the animal or the vegetable world, it is calculated to strike the mind of those who can realize its action. It might be called wonderful; it is a constant miracle; a mystery shrouded in darkness. Death was another great mystery. The primitive man did not believe in annihilation,—all the old tomb ceremonies are conclusive on this point. Man has at all times shrunk from the idea of total extinction; he yearns for immortality. This led to the idea of a life beyond the grave. The grave thus became a place of passage,—a gate,—the gate of a new life,—but a new life implies birth, or regeneration,—and the symbols of the regenerative power grew up around the place of death. This seems a very natural process, and so simple that it might have been easily gone through in any part of the world as soon as a certain degree of civilization was reached. I give this only as a suggestion, a mere guess at a theory, but if it should ultimately be accepted, it will not only account for the similarity of ideas in various countries given in this and my previous paper, but it would go a considerable way in explaining the origin of other identities as well. The question is of interest to craftsmen, for it is here that we have in reality the beginning of Masonry. Legends have come down to us regarding our first origin, but they are only legends. We have also difficulties about the continuity of our system, more particularly in modern times. One great difficulty is to place on a sound historical basis our connection with the rites and mysteries of the past; this it is to be hoped will yet be done,—that object does not belong to the scope of this paper, my task has been to work backwards,—to seek beginnings, and if I have succeeded in throwing any new light upon the origin of our craft, however slight it may be, I shall feel satisfied.

“The Mason’s ways are
A type of Existence;
And his persistence
Is as the days are
Of men in this world.

* * * *

And solemn before us,
Veiled the dark Portal,
Goal of all mortal:—
Stars silent rest o’er us,
Graves under us silent.”¹

APPENDIX.

The following quotation is from a work which bears on the title page.—*Ancient Alphabets and Hieroglyphic Characters explained; with an account of the Egyptian Priests, their classes, initiation, and sacrifices, in the Arabic Language, by Ahmad Bin Abubekr Bin Wahshih; and in English by Joseph Hammer, Secretary to the Imperial Legation at Constantinople.* London, 1806.

The Arabic Author refers to what he calls,—“The second class of the Hermetians, called *Harāmisah Alpināwalūziyah*, the sons of the brother of Hermes, whose name was *Asclibianos*.” . . . They never communicated their secrets, and Hermetic treasures to anybody, but they preserved them from generation to generation till our days.

When a child was born to them the mother took it to the priest of the temple, where trial of children used to be made. She laid it down on the threshold of the temple without speaking a word. The priest then came with a golden cup full of water in his hands, accompanied by six other priests. He said prayers, and sprinkled water over the child. If it moved, and turned its face towards the threshold, the priest took it by the hand, and conducted it into the interior of the temple, where there was a coffin prepared on purpose. There they said prayers and performed ceremonies for an hour. Then the priest covered the face of the child with a handkerchief, a green one for girls, and a red one for boys; put it in the coffin, shut it up, and took in his hand a stick with three heads² made of silver, and set with precious stones.

¹ *Mason Lodge* by Goethe.

² Evidently a trident.

The father, mother, and relations of the child entered at this moment, and performed prayers and hymns in humble devotion. The priest then struck the coffin with his staff thrice, and cried out: 'in the name of the Lord thy God who created and made thee, exist by his wisdom, speak out the innermost secrecy of the events of thy life! Amen, Amen, for ever and ever!' The whole assembly performed seven adorations, and then stood up. The child said, 'health and heaven's blessing to thee!' The priest returned his greetings, and said, 'what is thy name? In what consists thy sacrifice, and what means of subsistence dost thou desire? At what hour hast thou been ordained with this noble body, and these gracious features, [*i.e.*, when wert thou born?] Art thou to remain here as thy brethren, or art thou merely a travelling guest? I ask thee in the name of God, the all vivifying, the unchangeable, the Eternal One, without end or beginning, in whose power are all things visible and invisible, the Lord of Heaven and Earth, the most High and Supreme Being; and I conjure thee to answer and promise, that as long as thou shalt exist in this world, thou wilt never reveal our secrets to any stranger.'

The child promised it in the name of truth, which is written on the table existing from the beginning of things, in the table of fate preserved in Heaven. The child was then told that he was received amongst the number of the wise and learned, the sons of science; or among the masters of mechanical arts and works. They conversed with him on every subject. They put to him different questions and heard his answers. A priest standing by noted the answers on a table of stone and hung it up in the temple.

After this they called the child, opened the coffin, purified it with fumigations, and performed a sacrifice consisting of a quadruped or a bird. They burnt the blood shed, purified the body, and wrapt it up in a piece of fine white linen an hundred and twenty-fold for a male, and sixty for a female.¹ They put it into a pot of earth, and deposited it in the pit of sacrifices. All this was performed according to secret rites known to nobody but themselves.

The coffin mentioned was made in the shape of a little chest, of the length of the child, made of olive wood, and adorned with gold and precious stones. If the child happened afterwards to mention this mysterious reception, they rejected it, saying, 'This child cannot be trusted with our secrets and mysteries, for it may betray them.' They afterwards brought forward some fault on which they grounded their exclusion. If the initiated person had already grown up, and wished to withdraw from their order, he was sure to die within three days." pp. 25-8.

The Arabic author who is said to have written the above lived at the end of the ninth century, A.D., but it is hard to believe that these can be the words of any one existing at that time. If the date ascribed to it had been since the time of Desaguliers, or the beginning of last century, there would have been no difficulty in the matter. I feel justified in giving this remarkable passage because an interest will attach to it whether or not its authenticity may be sustained. The author is also known as Ibn Wahshiya al-Kasdani, or the Chaldean. He is known to have been in the possession of a number of old Nabathæan works, supposed to be remnants of ancient Babylonian literature, and he has left translations of some of them in Arabic; the most noted of them being one called "*The Book of Nabathæan Agriculture*;" on the date of which Renan and other savants, have written long and interesting essays. These essays deal with the date of the originals, about which opinions vary considerably, but no doubts are expressed as to the integrity of Wahshih. Hammer who made the English translation of the work from which the quotation is taken, states that the original was found in Cairo. I find, so far as my inquiries have gone, that there are doubts about this original. I mention this so that too much faith may not be placed in the quotations.

Almost equally remarkable is the following passage from the same work, and which if it has any basis of truth in it, is a wonderful example of the temple and tomb, and for that reason I give it,—". . . I have seen, in one of the hieroglyphical buildings in upper Egypt, the representation I am going to describe. This building was a temple of the Lord *Adonai*, whom sun and moon serve. It represented a coffin, adorned with curious figures and admirable ornaments. A vine growing with its leaves spread over it. The Lord [God] was standing upon the coffin, with a staff in his hand, out of the end of which a tree shot forth and overshadowed, behind the coffin was seen a pit full of blazing fire, and four angels catching serpents, scorpions, and other noxious reptiles, throwing them into it. On his head a crown of glory, on his right the sun, and on his left the moon, and in his hand a ring, with the twelve signs of the Zodiac. Before the coffin an olive tree sprouted forth, under the branches of which different kind of animals were collected. On the left, a little further back, a high mountain was seen, with seven golden towers supporting the sky. A hand stretched forth from this sky, poured out light, and pointed with his finger to the olive tree. There was also the figure of a man, whose head was in the sky, and whose feet

¹ Made a mummy of it.

were on the earth. His hands and feet were bound. Before the Lord stood seven censers, two pots, a vase filled with perfumes, spices, and a bottle with a long neck [retort] containing storax. The hieroglyphic representing day was under his right foot, and a hieroglyphic representing night was under his left. Before the Lord was laid, on a high desk, the book of universal nature, whereon a representation and names of the planets, the constellations, the stations, and everything that is found in the highest heaven, was painted. There was also an urn filled half with earth and half with sand, [viz., the hieroglyphics of earth and sand being represented therein]. A suspended ever-burning lamp, dates, olives, and . . . in a vase of emerald. A table of black basalt with *seven* lines, the four elements, the figure of a man carrying away a dead body, and a dog upon a lion. These O brother, are the mysterious keys to the secrets, of ancient and modern knowledge. The wise may guess the whole from the part. It is impossible to embrace here the whole extent of this knowledge. We have here stated the ground of the business, giving the representations of things in general, their ends, courses, movements, turns, and returns, so that thou mightest easily and by degrees distinguish the one from the other, and at last become master of all the secrets of the world. These hints are sufficient for him who has organs, and an understanding heart." Ibid, p.p. 49-51

BRO. REV. C. J. BALL said: The suspicion expressed by Bro. Simpson himself that אָרֹן 'ārōn was simply a generic term denoting "box," "chest," is undoubtedly right. The fact that Joseph's body was placed in a chest, is mentioned in Gen. l. 26, as something extraordinary; for, as is well-known, it was never the custom in Israel to bury in coffins. The Hebrew fashion was to swathe the corpse in linen, and lay it on a shelf in a sepulchre hewn in the rock. "Coffin" is, therefore, an inappropriate term in our versions of that passage, in so far as it may suggest that coffins were as well known to the ancient Hebrews as to ourselves, and that 'ārōn, was a term commonly used in that sense. The suggestion that the expression יְהוָה אָרֹן 'ārōn Yāhwehāh, "The Ark of Jehovah," must originally have meant the *coffin* of Jehovah, is wildly incongruous. The very name of Jehovah suggests the idea of *life*, for it is formed from the root הוה "to breathe," "to become," and "to be" or "exist"; and hence the Septuagint, which is the oldest translation of the Hebrew Bible, paraphrases ὁ ὢν, "he who is," (Exodus, iii, 14), and the Apocalypse has ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐσόμενος "he who is and was and will be," expressing the same idea (Rev. i, 4.) Thus his very name denotes that the God of Israel was "a living God"; and it is utterly futile to "seek the living among the dead." But to proceed with the supposed philological argument, the Arabic تَابُوتٌ tābūt is not an original word in that language, but a loan from the Aramaic. In modern use it, no doubt, means *coffin*; but the earlier sense even in Arabic is that of *chest* or *box* in general. Like our own term "chest" it was also used of the breast, because of its resemblance to a box containing the heart, lungs, etc. Lane quotes an Arabic saying:

مَا أَرَدْتُ تَابُوتِي شَيْئًا فَقَدْتُهُ mā 'audātu tābūtī shai'an faqadtuhū,

"I have not put in my chest (*i.e.* breast) anything (of knowledge), and lost it." The Arabic use of a borrowed word is, however, of little importance in the question at issue; and the same may be said of the still younger Ethiopic ተቅብት: tābbēt, "chest," which is variously applied to a money-box, (11. Kings, xii. 10), to Noah's ark, to a coffin, to the Ark of the Covenant, to the Altar in Churches, and to the Chancel where the Altar stands. According to Dillman the Altar is so-called because it is made like a box, in order to serve as a receptacle for the holy vessels. As I have said the term passed into these languages from the Aramaic. It is, in fact, a modification of the "Chaldee" תִּבְיָתָא tēbūtāhā, "chest" a term which in the Targums designates Moses' ark of bulrushes, the ark of Noah, and the coffer in which the Philistines put their golden mice, (1. Sam. vi., 8); but *not* the Ark of the Covenant, nor Joseph's "coffin." This Aramaic term, again, is apparently an adaptation of the Hebrew תֵּבָה tēbāh, "chest," which is applied to Noah's box-like vessel, and to the ark of the infant Moses, but *never* to the Ark of the Covenant nor to a coffin. It is possible, and perhaps probable, that the Hebrew tēbāh is related to the Egyptian teb, "chest," "sarcophagus"; tep, "casket," "little box"; תֵּבָה tep, "boat"; compare the Coptic ⲧⲁⲃⲓ taibi, Ⲭⲁⲃⲓ tēbi. In all these facts there is nothing suggestive of symbolism. They simply illustrate the well known economy of language, which rather than invent a new name for a new object, extends the meaning of an old one, on the ground of a real or fancied likeness between the objects. A further illustration of this familiar principle may be seen in the term "coffin" itself, which is said to be only an older form of "coffer," and is derived from the Greek κόφινος (Juvenal's *cophinus*) a "basket." "Ark," Luther's Arche, is the Gothic *arka*, which means both a chest and a chest-like boat. Lastly I will observe that if temples

were originally tombs, we should expect to find some trace of the fact in language. In Semitic idiom, however, the temple is not a tomb but a *house*, (Assyrian 𐎶𐎵𐎶𐎵 𐎶𐎵 - e - gal, *Ekallum* = הֵיכָל "palace," lit. "great house"; Canaanite בית-אל *Beth-el*, "house of God). Even in Islam the association of the tomb with the mosque is an afterthought; and the term مَسْجِد *musjid*, "mosque," means not *tomb* but *place of worship*. Both in the Jewish and the Christian Churches, an altar is a *holy table*, not a tomb (see Ezek. xli., 22; Mal. i., 7; 1. Cor. x., 20, 21). I say nothing, although much might be said, about the philosophical argument for a life beyond the grave; an argument which is altogether independent of speculations about ghosts and dreams. I will content myself with remarking that the analogy of nature suggests that if there were really no existence beyond the present, man would not be troubled with a presentiment of it. Like the beasts that perish, he would be absorbed in his visible surroundings, and would never look above them to an object of worship, nor beyond them to a life to come.

BRO. W. H. RYLANDS said:—Having been one of those who received an advance proof of our W.M.'s paper, I have had the advantage of quietly reading over his remarks on these difficult and complex points of symbolism, and I have now listened to him with considerable interest; it is an old subject of discussion between us, and I must congratulate him on the industry and perseverance which has enabled him to bring together such a varied collection of notes, gathered from so many different sources.

It is easy to understand the difficulty encountered in the choice of a sufficiently expressive title—which should explain, as well as express the theory advanced. I cannot help thinking, however, that the one chosen is an unfortunate one. The worship of death as a *worship*, in the ordinary acceptation of the word, has in my opinion no existence whatever in fact. I must therefore entirely agree with Bro. Ball, in saying it is so contrary to the very foundation of both the Jewish and Christian faiths that it is almost impossible to believe that such an idea can ever have existed in either.

In the short space of time allowed it is of course impossible to examine in detail, a paper like the present one which extends to thirty-three pages of our Transactions and is evidently the result of much reading and selection. It is also unnecessary to enter into the reasons why death was looked upon as an advantage, but it was, I believe, always merely as a passage, or gateway, dividing the inferior state of this life, from another state, devoutly to be wished for as something better.

The theory now advanced touches matters of such first-class importance, and is so likely to be accepted by those to whom to see a thing *in print* is sufficient, that it ought not to pass unnoticed, and I am sure that in criticising our W.M.'s paper I am only doing what he wishes from all of us.

He must, therefore, forgive me when I say that the collection of a series of notes, of all ages, all countries, from writers, some of authority and some of none whatever, although extremely interesting and valuable to work upon, is not sufficient to prove a theory; but when massed under a distinctive title as in the present instance rather calculated to mislead, and likely to cause those who do not examine for themselves to accept too much as proved.

In my opinion before even a fragment of the large number of notes collected can be accepted in the connexion contended for, each instance in which a tendency towards the main idea *appears* to be present must be critically examined, and carefully scrutinized to the very foundation, and its gradual growth must be traced. In such an examination, no correct idea can in my opinion be arrived at, by placing all the apparent similarities on one dead level, at the same time taking them up at all periods; each should be independently examined, and have as far as possible a date or a series of dates affixed showing either a continuity of idea, or a natural development from the same original idea.

Similarities to an old idea may appear to exist at any period, in any system, but which have really a natural growth of their own, absolutely unconnected with what at first sight appears to be their origin. Until the gap between the two periods has been examined and the line of descent distinctly recovered step by step, or sufficiently to leave no room for reasonable doubt, it is unsafe to make any comparison between two facts, except as a tentative basis.

To explain my meaning I have selected an instance of very considerable importance, and it is the one upon which the majority of us are perhaps better informed, than on any of the others: moreover, in one phase it may be said to bear indirectly on some portions of our masonic system. I will, therefore, in as *short* a compass as possible submit what I believe to be the correct and ordinarily received opinion with regard to the Christian or Catholic Altar, thus roughly sketching out the course such an enquiry ought to take.

Although it has been supposed that in the early administration of the Sacrament in the Catacombs, for some portion of the ceremonies the upper slab of the tombs in which christians had been buried was used, there is no evidence, and I believe it is generally accepted that it was done merely as a matter of convenience. The space was limited in these ancient burial places,—very limited as every one knows who has seen them,—and from the form of the construction of the tombs, a hollow place cut into the rock walls, the burial covered with a flat slab, over which there was a roof or kind of niche, sometimes domed, was admirably suited to the purpose required, and ready prepared.

In early times the altar was simply a table, and nothing more; if as in the case of the use of the graves in the Catacombs, it contained relics, it was purely an accident, this had nothing whatever to do with, and was in no way required for the administration of the Sacrament.

In early times also it took the *form* of a table, and has no suggestion of a relic-case or any connexion with burial. The veneration of relics did not come into use until the fourth century, and then only exceptionally for veneration, or as a means of healing.

The placing of relics underneath or in the altar was of much later date. The Council of Nicæa (787) recognizes the necessity of a relic being put in every consecrated church, but it must be remembered that these relics were not confined to bones,—the commonest form were *brandea* or pieces of cloth which had been laid near the true relics of a saint or martyr. It is only necessary to look over any list of the objects in ancient times classed under the title *relic* to see that almost anything and everything, however trifling, connected with the life or martyrdom of the saint was included.

It is perfectly true that in early times altars were sometimes built over the graves of martyrs; a custom which from the *cella* possibly developed into the use of relics in churches, but this was not done

with any idea of worshipping the grave or death, but simply as a *memoria*, the grave of a holy man, saint, or martyr, being a holy place, and hence one suited to prayer; possibly also, as has been supposed, an analogy being found between the suffering of the martyrs, and the sacrifice commemorated in the Eucharist.

The honour paid to these relics, as in every other instance, points distinctly, not to a worship of death, but to the respect paid to the remains of one who had led a holy life, worthy of honored remembrance and imitation,—as a memorial in fact. The veneration, for it cannot be called worship, was given to the *dead man*, as having qualified himself for something better, and not to death. Although the idea sometimes in symbolism takes the place of the object, this has never been the case with relics—relics they were at the commencement—and relics they remain now—the only addition being the extension of the honour and respect with which they are regarded.

The altar was in no sense a tomb, it was a table. The earliest altars were of wood; records exist of their having been broken up for firewood, burnt, or re-planed, although there are references to stone ones so early as the fourth century. Ultimately stone came into general use, and was the canonical material of an altar; any other being forbidden in 517. In the Eastern church the materials seems never to have been considered of much importance.

A simple table, it was in early times often supported with four or more columns, and sometimes with only one in the centre. Examples of this form are extant of the fifth or sixth century, some even as late as the thirteenth, showing that although the tomb-like form was the ruling one in the Western church, at a later period the table form had not entirely been superseded, and was *equally useful* for the purposes required.

Altars do not appear to have been consecrated until the sixth century, and certainly did not as a rule contain relics before that period. As the respect and veneration in which relics were held grew, so grew the custom of relics in churches, and in altars, until finally it was decided that all altars ought to contain a relic or relics, among which should be one of the saint in whose honour it was consecrated. Again it is not the idea of the worship of death, or making the altar into a tomb, but honour paid to the virtuous life and memory of the dead man.

The form of the relic-box, or reliquary, with the rectangular lower portion, and sloping upper portion, sometimes like the roof of a house, has been supposed to be borrowed from a tomb, a house or a chapel. It requires no deep symbolism however to see how, after tombs had been made in the forms of churches and chapels, the house or tomb-like form was very naturally adopted for the casket when the intention was to preserve therein the bones or remains of a saint. This, however, was with no idea of a grave, or worship of death, but simply as an appropriate form for a casket to contain relics, just as some reliquaries took, during the middle ages, among others, the forms of heads, arms, legs, etc., etc.

Our W.M. has drawn a comparison with regard to the Tabernacle now found on the christian altar, and has characterised it as a grave. This, however, is an instance of a natural and quite independent developement having no connection whatever with such an idea,—nor is the idea even in existence now. At first, as already stated, the altar was simply a table. In early times nothing was permitted to be placed upon it except the things used in the Holy Communion. Even relics were not allowed to remain long upon it, and were in early times ordered to be placed before it.

The priest then sacrificed behind the altar, and no such ornament as a tabernacle could have existed as it would have interfered very much with the ceremony. Indeed, the earliest known receptacle for the sacrament was a pyx, or case in the form of a dove, symbolizing the Holy Spirit, *the giver of life*, these being hung from above the altar, hovering as it were over it. The earliest boxes in which the Holy Elements were carried took various forms, some examples are round, others in the form of a casket, but there is no idea of a worship of death or burial, it was simply a box which was often ornamented with holy pictures, and might take any form more or less ornamental according to fashion or fancy—a box being required for the purpose.

When in the ninth century (855) Leo iv. in limiting the objects which might be placed on the altar, mentions the shrine containing relics, it seems to be the first instance in which such a permission was given, and was evidently not in accordance with the general feeling of the time. In this case it must be pointed out it is only placed there with the other sacred objects, including the pyx, and the codex of the gospels, moreover it is only a statement of what might lawfully rest upon the altar, and not what *was ordered* to be placed there.

If the Tabernacle in later times has taken the form of a house with doors, one of the early forms of the tomb, instead of a casket or box, it, as will be seen from what I have stated above, was the result of simple accident or more probably convenience, and only arose when decorations began to be added to the altar, the early idea being retained of keeping the Holy Elements in the holiest part of the Church within the sanctuary, on or near the altar or table upon which they were to be administered.

The curtains were originally before the sanctuary, a system still retained in some divisions of the church, and were first used to close in the altar, when not in use, at the period when the Holy Elements were placed unguarded on the altar. When the tabernacle was introduced they lost there use in their original position, but were still retained and placed in front of the Tabernacle. This is a very simple developement of usage and convenience, and it will be easily seen that it involves no idea of either grave, tomb, or death, in the connexion contended for. The Tabernacle was simply a receptacle,—a box to contain and preserve from pollution something of too much value to be left unguarded.

In the above short summary I have purposely avoided anything approaching the religious belief as to the Holy Sacrament itself, as I do not think it is a subject which could with propriety be introduced in a Masonic Lodge. I have carefully adhered strictly, though shortly, to the historical question, although there is no doubt that the theory now advanced by the W.M. could be very sufficiently disputed from the religious view of the question.

In the same connexion our W.M. has introduced the Ark of the Covenant. I need hardly mention how important this would be, if it could be proved. Without entering into this portion of the discussion I may mention one or two points which should not be overlooked. It is contended by the W.M. that it was nothing more than a symbolical coffin. We must, I think, remember that at no period did coffins form an important part of the system of burial commonly employed, as far as we know, by the Jews. It is even more than doubtful whether they were ever used at all, and I believe certainly not at the earliest period when the Ark of the Covenant was a prominent feature in their ceremonies.

It would appear that, although according to Dr. Neale the *tabout* or ark of the Ethiopic Church is used for the reservation of the Sacrament, it is by others decared to contain nothing except a parchment, inscribed with the date of the dedication of the building. This latter appears to me to be more likely to be correct, although the former may in some instances have been the use to which it was put for convenience.

If we imagine it, thus described, as a chest containing the title deeds, so to speak, or the records of the foundation of the church, we may see in it some analogy to the Ark of the Covenant. I may mention that it does not appear to me that there is anything at all strange, but rather a thing to be expected that the Jews should carefully preserve, and hold in the highest possible veneration the title deeds so to speak, or in other words the records received directly from the Almighty by Moses, as a foundation for their faith.

Our W.M. told me some time ago that he intended to mention the very curious sentences published by Von Hammer Purgstall in his Book of Alphabets. I had paid no attention to them earlier as I had always accepted the opinion that this work, pretending to have been written by Wassih, so early as about 856, and copied again in 1023, was an impudent and modern forgery.

Von Hammer published his translation in 1806. In 1810 an article appeared in the *Magazin Encyclopédique*, written by Silvestre de Sacy. I need hardly say that anything written by such an authority may be accepted without hesitation. This review which runs to considerable length, completely destroys any value the book may have been supposed to possess, and I am only sorry that it has now been quoted, without enquiry. De Sacy says that these Arabic manuscripts of alphabets are not uncommon, that the writers of similar works, in order to stamp their writings with authenticity and importance, have added the name of some famous author, and he adds the following:—"et une pareille imposture a dû trouver facilement crédit parmi les peuples qui ignorent l'art de la critique, et que la force de leurs préjugés dispose à admettre les contes les plus ridicules." He says "the Arabic text is full of errors contrary to the rules of the Arabic language, which betrays a modern composition, and one made by an un instructed author, it may be added" he says, that it has also suffered much at the hands of its editors, who appear to have entirely neglected to "correct the proofs."

The alphabets are incorrect, the description of the pretended author is incorrect. We must not forget also that the MS. Hammer published, professing to be the copy of a copy, was according to its own colophon written out in the year of the Hegira 1165, or A.D. 1753. We may, however, I fancy, conclude that it was written any time between this date and 1806, when von Hammer printed it.

After quoting a long passage from the description of the supposed initiation, de Sacy adds "What I have quoted suffices, it seems to me to show, that we ought to class all the pretended rites of hermetic initiation among the most absurd fables, and the dreams of a disordered imagination."

BRO. DR. WOODMAN said: Our Worshipful Master, Bro. Simpson, has written a paper, which by its learning and comprehensiveness is worthy of himself and of the Lodge over which he presides. There are, however, one or two points in it concerning which I may be permitted to differ from him. The Ark of the Covenant in the Hebrew אֲרוֹן (Aurôn) the primary meaning of which is a wooden chest, is not therefore to be considered a symbolical coffin. Its contents in no way point to such a receptacle,—the tables of the Law, Aaron's Rod that budded, and the Golden Pot of manna. Its top formed the Mercy Seat, it was overlaid with pure gold, ten golden crowns surrounded it, and the Cherubim at each end, with wings expanded; and on this Mercy Seat was the glory and brightness indicating the presence of the Great Tetragrammaton "who dwelleth between the Cherubim." "The Holy of Holies was a room shrouded in darkness—the darkness of death I might say." The "Darkness of Death" alluded to could not have existed in the Holy of Holies, which was irradiated by the glory on the Ark of the Covenant, the Mercy Seat thus being a throne of God, who is spoken of as the *living* God. "He is not the God of the Dead but of the Living." Thus I contend that the Ark of the Covenant was in no way whatever connected with death as a symbolic "coffin," neither was the Holy of Holies in the "Darkness of Death" where the glory of the Almighty Tetragrammaton shone resplendant. I may also add that according to the Jewish ritual nothing common or unclean was allowed to approach the Sanctum Sanctorum, the High Priest only entering once a year after many washings and purifications. A dead body or anything appertaining to it would be considered the grossest sacrilege, it would not be allowed within a considerable distance of the sanctuary, and the Levitical Law commanded "that they put out of the camp whosoever is defiled by the dead." "And whosoever toucheth anything that is unclean by the dead." *Not an Altar.*—The Great Brazen Altar, the principal altar of sacrifice was in the East, whilst the Ark of the Covenant was situated in the West. In Christian Churches the altar is always in the East like the great Brazen Altar. This is another point of difference. If we want an altar we have it here. As to "relics" within altars in Christian Churches, I am thankful that the English Church has nothing to do with them or with any other form of corrupted humanity. It will be new to many as it is to myself, as to the relics in the stone, wrapped in three cloths, and placed in the centre of the altar, and without which the Mass could not be celebrated. The body of Christ saw no corruption, and therefore its presence, whether corporeal or spiritual, could not defile the Christian altar, which the relics referred to might certainly be expected to do. The only way out of the difficulty would be to cremate the said relic. The death of Moses was accompanied by unusual circumstances. It is recorded that God buried him on the top of a high mountain, and that at the time of his death he was in full strength and vigour. It is also recorded that no one knows where Moses was buried. This is significant, for there was no possibility of a superstitious worship of his grave and its contents. There is also a most remarkable allusion in the New Testament to a dispute about His body between Michael the Archangel and Satan. "At the Crucifixion the veil of the temple was rent, and He who died passed through—He passed through to that mystical chamber containing the symbolical coffin. This statement tells you the whole story." This assumes that He passed through the veil; St. Paul, however, states the He himself was the veil, and therefore He did not pass through it; the following is the passage, "Having therefore brethren, boldness to enter into the Holiest . . . by a new and living way which He hath consecrated for us, *through the veil that is to say His flesh.*"—Heb. x., 20. The Ark of Noah אֲרוֹן (Taivauh) the same word as is used *only* for this ark and the ark of bulrushes in which Moses was exposed, bears no similitude to the Ark of the Covenant which was the throne of God upon earth, whilst the ark of Noah was a ship made for the special purpose of saving alive men and beasts, both clean and unclean; and, granted that Bro. Dr. Wynn Westcott's reference to the tradition that the body of Adam was preserved in this Ark for its final interment after the Deluge be a fact, this addition to its living freight would not make it a coffin, any more than would be the case if a dead body

were on board any other ship in a similarly temporary manner, *i.e.*, for re-interment—but this is only a suggestion of my own which I should be sorry to insist upon.

BRO. GOULD said, that the W.M. in the interesting and able Address delivered at his Installation, had alluded to two classes of workers in the Lodge, one set (as he well expressed it) was working down, and the other up, and the possibility had been suggested of the two classes coming into actual contact in the process of investigation. Thus they might be compared to workmen burrowing from opposite sides through a mountain, but as the proceedings, so to speak, of the evening had been mainly conducted from one end of it, he should like, as a member of the “upwards” school, to say a word or two, as it were, from the other end. Bro. Rylands had, indeed, thrown out a note of warning, against too ready an acceptance of the view that because some customs of pre-historic times were similar to our own, they must therefore have lineally descended to us. He (Bro. Gould) was prepared to follow on the same side, but the lateness of the hour forbade his proceeding with the remarks he wished to make, and he would therefore communicate them in writing to the Secretary. There was, however, one branch of them, relating to the Symbolism of Masonry, which he was debarred from expressing elsewhere than in Lodge, and notwithstanding the sand had almost run out, he should claim their indulgence while he went on with that portion of his argument. Various writers had endeavoured to instruct them in Masonic Symbolism, but of one and all it might be said, that like Hotspur’s wife, “they could not utter what they did not know.” This explained in a great measure, why such a comparatively small number of brethren of learning and education took any very active part in Freemasonry. In the ceremonies there was a great deal that required explanation, and of this he would give some typical illustrations, [which was accordingly done], and the inquirer in each case was told it was symbolical, but to his natural rejoinder, “Symbolical of what?” he received no answer whatever. The one great and pressing duty of the Freemasons, was, he thought, to try and recover the lost meanings of many Masonic symbols, and to do this effectually it would be desirable to ascertain whether the Symbolism they possessed became theirs by inheritance, or was the accidental product of adoption (or assimilation.) If their Symbolism was inherited, then the analogous customs of remote antiquity should form the subject of their study and investigation; but if, on the contrary, it was introduced at a comparatively recent date into Freemasonry, then the way it was actually understood by those who so introduced it ought to have the first claim upon their attention.

On the motion of Bros. Speth and Pratt, a vote of thanks was accorded to, and acknowledged by, the Lecturer.

ADDENDA.

In a recent issue of the *Missions Catholiques* of Lyons, the well-known traveller and *savant* Abbé Armand David says that the mortal remains of the great conqueror Genghis Khan, or Genghis Bogoto as he is called in Mongolian, are preserved at a place called Kia-y-sen, in the land of Ordos, a desolate region in a bend of the Yellow River in Mongolia. They are contained in a large silver coffin, which the Mongols will not show to strangers without some good reason. The coffin is wrapped round with rich stuffs, and numerous pilgrims come to kiss these and to pay the same respect as they would to a living emperor. The coffin is not in a lamasery, or lama monastery, but in a special building which is guarded by a Mongol prince. It is said that this massive silver coffin was at first carried about all over Mongolia in order to save it from eager enemies of Genghis, and at length was brought here and deposited in Ordos because the latter was a country which, on account of its remote situation and its poverty, was safe from all hostile invasion.

A somewhat similar experience befell the remains of St. Cuthbert, sixth Bishop of Bernicia or Northern Northumberland, who died at Lindisfarne, A.D. 687.

In the great Danish invasion of the 9th century, his successor in the Bishopric, and his monks fled from their island, and carried the body of the Saint hither and thither until it found a resting place at Chester-le-Street in 853, whence it was removed to Durham in 995.

I alluded in the Lodge to the address of the W.M. on the 8th November last, and the following is the precise wording of the passage to which I then referred:—

“The Neo-Masonic Students are working backwards, and discovering details connected with the origin of our system as it exists at present. The Paleo-Masonic inquirers, by working forward from the far past, will necessarily meet the others in the process of investigation. Now the problem which will have to be encountered before this meeting can take place, comprises the questions connected with the Third Degree.”

One of the ablest Masonic writers, and who is at the same time one of the deepest of Masonic thinkers, observes in a recent publication:—

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

According to the same authority:—

“It is not known that the original Ancient Craft Masonry used any symbols at all. If it used any they were only the actual working-tools, and they had only the most trite and common explanations, if any. They had ‘the Mason-Word,’ given to Apprentices, and a simple obligation taken by them. Hiram Abiff was probably never heard of in a Lodge until after 1717, and the substitute for the Masters’ word certainly was not until several years later. The legend of the Third Degree was introduced by the new comers into Masonry, who brought into it all that is really symbolic and philosophical in the Three Degrees.”²

¹ *Official Bulletin*, (U.S.A.) Supreme Council, S.J., viii., (1887) app. 16.

² *Ibid*, 15

The first of these quotations leaves little scope for disagreement, though in my opinion the pre-eminence of Masonry over all other cognate societies should be allowed to rest, at least as much—if we go no farther—upon the antiquity of its written, as of its symbolical, traditions.

The second is not so easily dealt with. Had the earliest Masons any symbols at all? If we except the implements of their trade,—and indeed, it may well be, even without this limitation,—there is probability, but no certainty, that they had not. The MASON-WORD (in Scotland) was all that they received, but about this there is much vagueness, as therewith (in the opinion of Bro. D. M. Lyon) was conjoined, “all that might be implied in the expression.” When Hiram Abiff was first “heard of in a Lodge” it is impossible to decide. The silence of the Old Charges with respect to him is certainly conclusive—at least to many minds—as to his not being a Masonic hero of very great antiquity. But these ancient writings take us back to the 14th century or earlier, betwixt which period and the memorable year 1717, many evolutionary changes may have occurred. The genuine secrets of Masonry, in aught but the manner of imparting them, for all we know to the contrary, were the same in Ashmole’s time, as it has been the fashion to say that they became after what is termed the “Revival” of 1717. This of course only holds good as regards England. In Scotland the ceremonial was undoubtedly of a balder kind, and I freely admit that this circumstance is entitled to great weight, as possibly casting a strong and much needed side light on Masonic procedure in the South. But as I do not wish to be misunderstood, let me here explain that I am only arguing against the too common assumption, that because the essentials of the degrees, as we now have them, cannot be proved by actual demonstration to have had any existence prior to 1717—therefore they must be of later introduction. The balance of probability, it is true, in the opinion of many leading authorities, is thought to incline more in the later than in the earlier direction; but conjecture, however well presented, will not convert even the most plausible hypothesis into an established fact. The last contention of our Bro. Pike, however, is of most importance in the present connection; being (in effect) that whatever “is really symbolical and philosophical in the three degrees,” was introduced *after* the formation of the Grand Lodge of England.

Here I reach the point where I broke off in the Lodge, and I shall ask the brethren who were then present, and who may peruse this written communication, to kindly bear in mind the “typical illustrations” I endeavoured to present on that occasion by word of mouth, of a class of questions which are frequently asked but never answered.

In the opinion of a very learned critic, but who wrote with a decided bias against the Craft, “the Freemasons possess the relics and cast-off clothes of some deceased fraternity.” He then goes on to say, “They did not invent all the symbolism they possess. It came from others. They themselves have equipped themselves in the ancient garb as they best could, but with evident ignorance of the original mode of investiture, and we cannot but smile at the many labyrinthine folds in which they have entangled themselves. They suggest to us the perplexity into which some simple Hottentot would fall, if the full-dress regimentals and equipments of the 10th Hussars were laid at his feet, and he were to induct himself, without instruction, into the mystic and confusing habiliments.”¹

This, though coming from an unfriendly quarter, might equally well have been written by a fraternal hand. But in the idea that the symbols of Masonry were always meaningless, *i.e.*, from the date of their first use or introduction, the writer has gone a step too far.

As we all know, Emblems, Symbols, Types, have this in common—they are the representatives of something else for which they stand. But as expressed by Bro. Albert Pike with equal force and lucidity:

“The real and inner meanings of our Masonic Symbols were never communicated in writing, but only orally, as the meanings of the symbols and doctrines of Pythagoras were, and the real meaning of the jargon of the Alchemists.”

Hence their actual signification, though once known, has now to a great extent been forgotten, owing to the decay of oral instruction, and if not absolutely lost, is at best imperfectly understood.

We are told by Krause, the learned historian and philosopher, that:—

“When we find in any nation or age, social efforts resembling in aim and organization those of the Freemasons, we are by no means justified in seeing any closer connection in them, than such as human nature everywhere and in all ages is known to have in common—which characteristics form the basis of all social intercourse—unless we are thoroughly convinced by the most reliable historical facts that a really historical connection exists. And even such historical connections are very various in kind, for it is one thing when an Institution flourishes through being constantly renewed by the addition of new members, its sphere of action and regulations undergoing at the same time repeated changes; and another thing when we learn from history that from an already established Institution a perfectly new one takes its rise; and again somewhat different is it, when a newly formed Institution, just rising in its existence, takes for its model the views, sphere of action, and the social forms of one which has long become entirely extinct. The difference between these three kinds of historical connection must be everywhere most clearly defined, in such cases likewise where they all three appear. In the history of Freemasonry the third kind is more especially important, because it is most generally to be found, and to those unversed in the subject it seems as if there actually existed historical connection of the first and second kind.”²

If, therefore, our symbolism is inherited, we must look for its explanation in the way things were done and practised in very early times; but if, on the contrary, the symbols of Masonry have been borrowed and appropriated from any other source, we must look for their meanings, in the sense they were understood by those who incorporated them with, and engrafted them upon, our ancient Institution.—R. F. GOULD, *I.P.M.*

The Paper read by the W.M. is full of interesting details as to the dedication and arrangements of places of worship in nearly all parts of the Old World, many of these details being so far beyond the knowledge of the ordinary traveller, and supplemented by so large a number of references and notes, that the paper will be an absolute mine of reference for future writers.

But I think that the title given to it by the W.M. (the Worship of Death) gives an incorrect expression of the result of his arguments, and appears to suggest that much of the worship, with its prayers and sacrifices, offered up both in Pagan, Jewish, and Christian Temples, was so offered directly to the relics or to

¹ Dr. Armstrong in the *Christian Remembrancer*, 1847, xiv., 12.

² *Die drei ältesten Kunsturkunden der Freimaurer Bruderschaft.*

the memories of those Deified Heroes or Saints who have passed away; and it is not until we reach the latter portion of the paper that he clearly indicates that, in his view, the worship was symbolical of the New Life to which Death was (I use his words) a mere "place of passage—a gate—the gate of a new life."

I venture to suggest, therefore, that "the Worship of *Death unto Life*," or "of Life through Death," would better express the W.M.'s arguments, and remove a good deal of misconception of them.

The earlier portion of the paper relating to the Jews could be treated by others of our brethren so much more ably than by me, that I will venture to say but little as to them, and I turn at once to the subject of Pagan Temples and of the rites celebrated therein.

The grandest remains and (for the most part) the most ancient are the Egyptian; but from these we obtain, at first sight, very delusive ideas as to their original forms and origin.

We see rows of sphinxes, gigantic pylons, vast courts and corridors, gorgeously coloured, whose columns exceed in size those of any others known; and obelisks, many of which now form some of the grandest ornaments of the cities of Europe.

But all these are mere adjuncts—the courts and gateways were all additions to the real Temple itself which was, so far as is known, only a small plain cell; and, if we may believe Strabo, did not even always contain the statue of the God.

To use the descriptions given by Perrot and Chipiez in their elaborate work on Egypt, it was, in general, a small chapel in which was either an image of the Divinity, or a symbol, before which prayers were recited or certain rites performed. This agrees with M. Maspero's description (quoted by the W.M.) viz.:—"a low, small, rectangular chamber." But he adds "that, habitually, it contained neither statue nor emblem—but only the sacred bark—placed on a pedestal." It is only this symbol which appears to suggest the notion of a tomb.

Around this nucleus, whatever it was, were gradually built houses for the priests, store rooms for the vestments, etc., and, perhaps, a porch for shade. Then era by era, as the worship became more popular, there were added the grand accessories which I have described.

Other members of the Lodge are better qualified than I am to describe (or to surmise) what was the ritual practised, and what the prayers offered—whether to the Dead, or for the Dead, or to the *Risen* Dead; but certainly the Egyptian worship, so far as we know of it, appears to be a nearer approach to that to the dead than any other with which I am acquainted; or to quote again Perrot and Chipiez's words, it was, in early times, "le culte de la Tombe qui tenait le plus de place dans la vie religieuse de l'Egypte."

We find that each tomb of the wealthy had a chapel attached to it, and even the Rameseum and other gigantic Theban temples on the west bank of the Nile were only chapels to the tombs of the kings in the valley beyond, just as were those which the W.M. describes as having been, anciently, in front of the Great Tomb Pyramids of Memphis, and as still existing in Meroë.

These great chapels of the Rameseum and others are described by Sir. G. Wilkinson as cenotaphs "in which the memory of the king was preserved and worshipped."

But we can scarcely think that it was the actual dead king who was so worshipped. Rather were the worship and the prayers offered, as described by one of our latest and best authorities, Mr. Reginald S. Poole, for securing benefits for the Dead in the Future World. "The Inscriptions," he says, "invited all passers by—to say a prayer for the welfare of the person there buried."

How far this was mixed up with actual worship of the deceased I will not presume to offer an opinion.

So far as I am aware we have no record of the forms used in the dedication, or other ceremony used at the inauguration of an Egyptian Temple, so as to give us a clear idea of the object of its foundation; but in the history of the next great empire, the Assyrian, we have the complete form of the opening prayer, an invocation used at the dedication of one of the earliest temples at its capital, Asshur, by the great king Tiglath Pileser I. who reigned about one hundred years before Solomon.

He described how he rebuilt and enlarged it, and how he sacrificed precious victims to his Lord Iva.

He implores the God to preserve him in power—to bring rain on land and desert during his time,—and invokes curses on whosoever shall injure his Tablets.

To use Professor Rawlinson's words, the inscription is intensely religious. He glorifies himself much, but the gods more. Very beautiful is the whole prayer and all to the great Deity above for blessings in this living world below.

One century after this, there was built by the great king Solomon in another land—amongst another people,—far away to the west, the famous temple in Jerusalem, and we have carefully preserved to us his dedicatory prayer, the exact terms of which are household words amongst us.

A more touching composition read even now after a lapse of some 3000 years, scarcely exists.

Following to a large extent the general lines of the Assyrian, it has this great difference, viz.:—that the Pagan prayer is for the monarch himself, and the kingdom which is his: whereas the chief entreaty of the Jewish king is for his people and even for the stranger within their gates.

"Hearken then to the supplication of thy servant, and of thy people Israel, when they shall pray in this place, and hear thou in heaven thy dwelling place, and when thou hearest, forgive."

As I have before mentioned, I do not wish to speak further as to the Jewish worship, but I will venture to call attention in relation to the W.M.'s notice of the subject of the chests or coffins as connected with that of the Ark, to the custom of the Jews (at the commencement of our Era, at least), to deposit the bones of the dead carefully in stone or terra-cotta ossuaries, made in the form of an ark, or chest.

Several good specimens are in the collection of the Palestine Exploration Fund, at South Kensington, and were shewn at the Jewish Exhibition at the Albert Hall.

They were noted and described at length in the *Revue Archéologique*, 1873, and also in the Quarterly statement of the Fund in 1874.

The custom was a very curious one, and is not, I think, very generally known.

I now come to the Greek Temple, and here, at least, we may appear to be on firm ground, the whole subject being as familiar as it well can be, from the large remains of the buildings themselves in Greece, Sicily, and southern Italy, and from the fragmentary description of the rites and ceremonies given by various writers.

But I venture to think that the knowledge is not quite so great as we may suppose. We know, doubtless, the general outline of the Greek Temple, the various sizes and divisions. But as I have written elsewhere "the very form of the roof, and even how it was lighted, are enigmas. So with the *Interior*.

Had it a triforium as our Cathedrals, or a clerestory as Fergusson would suggest? How were the glorious statues of ivory and gold protected from the rain and the cold, and was the whole temple covered merely by a roof of wood, flat, like a ceiling, or was it spanned by the grandest of all coverings, the graceful arch? As to all this we are in doubt.

Nor do we know in what form the earliest germs of the temple appeared, as all specimens of the beginning of Greek art in this respect have disappeared years ago.

One example indeed, viz.:—that of the old temple of Aphrodite at Paphos, it was hoped, would have supplied this want; but recent excavations appear to show little more than Roman work, and it is distinctly recorded that the temple was rebuilt by Vespasian, and the coinage of the islands, which bears a likeness of it, appears to shew merely a grand screen and entrance gateway, with the symbol of the Goddess in a columnar court beyond.

This Goddess of the Cyprians would appear to be almost identical with the Astarte of the Phœnicians, and so will be classed with the worship of Adonis as described by the W.M.

Another famous Temple, whose distinct origin is lost in antiquity, viz., that to Artemis at Ephesus, was founded, it is said, as the reputed birth-place of the Goddess—but it has been rebuilt ages ago.

The oldest Temple of which remains actually exist is, probably the Heræum at Olympia, whose early wooden columns have been replaced, from time to time, as they decayed, by stone ones, whose varied outlines testify to the different eras of their erection. Standing as, no doubt, they do on the sites of the old wooden posts, they mark the completed form of the Greek Temple, and this early work must thus have been constructed when the form had been developed into that which we now know so well.

We have, then, for the beginning to reason backwards, and we may, I think, fairly take the words of Müller as correct and assume that the early temple was nothing more than the place where a religious image was put up and protected.

Much in fact, like the nucleus of the Egyptian Temple, whose open courts, afterwards enclosed, were replaced in the more severe climate of Greece, by the beautifully proportioned cell and colonnades of the Greeks.

In the Temple, in its perfected form, there was a statue or symbol of the presiding Deity and, in front of the Temple an altar. This symbol, when supposed to be miraculous, was often a well-nigh shapeless block; but when clearly the work of a human hand its sculptor made it in the likeness of a God or Goddess, so far as his imagination could picture it, in the full vigour of life and health.

Almost always too, the Deity of the chief Temple of a City was held to be the Guardian of that City—a living, heavenly, protecting Power. I know of no Temple now existing which was raised to any Deity of the regions of the Dead, nor have I been able to learn more as to any which have existed further than from a notice with which I have been kindly furnished by Miss Harrison, viz., one from Pausanias as to the Eleans.

He states that they have dedicated an enclosure and Temple to Hades which is opened once every year, but it is not lawful for any one to enter into them except the person who sacrifices. The Eleans are the only ones who worship Hades.

Of any Temple to Persephone I can find no record whatever. Nor do we know more of the ritual (if there were any) used in the dedication of a Temple by the Greeks, and I am again favoured, through the kindness of Mr. Penrose and Miss Harrison, with the following reference to Mons. Pottier's dictionary as to this, "Aucun auteur de l'époque Grecque ne nous a laissé une description du cérémonial qu'accompagnait la dédicace d'un Temple ou d'un édifice public."

I am not aware of any such dedication as those of the Assyrian king or of Solomon; but we may assume, from what we know from the poets and historians of Greece, that the ceremonial in the after history of the Temples was that of invocation and prayer.

Prayer to the Goddess of beauty for love, to the great Hercules for power, to the joyous Dionysos for the happiness of this world.

And sometimes, in the more noble supplicants we may discern the more noble thoughts expressed in the well known words of the Spartan prayer,

"Sovereign of nature, grant us what is good,
Be it or not the subject of our prayer,
And from thy suppliants, whate'er is ill,
'Tho supplicating for it, yet avert."

The dead Hercules, the suffering Dionysos, had no part, so far as I can call to mind, in the worship of the Greeks.

With them (to use again our W.M.'s words) it was the worship "of the life beyond the grave," which they regarded simply "as a place of passage, the gate of a new life," to those Dieties who had once been denizens of this Earth.—T. HAYTER LEWIS, S.D.

In Hebrew *Arōn* means the Ark of the Covenant; while *Tēbāh* stands for the Ark of Noah, as well as for the mud cradle in which Moses was discovered by the Princess on the banks of the Nile. The Arabic *Tābūt* implies, variously—the Ark of the Covenant, and of the Bulrushes, coffin, box, and tomb, and in Egypt is used to signify a coffin, as well as, according to Lane, a species of irrigating machine—but *felk* is the term for a boat, vessel, or Noah's Ark. Tabut is also the mystic funeral of Al Hussain.

The Arabic *Sakinah*, doubtless connected with the Hebrew *Shekinah*, is interpreted by so learned a commentator as El Masudi, as the equivalent of Tranquility or Peace, and probably refers to the Divine Presence resting or brooding over the Mercy Seat.

Sympathising throughout with the opinions so ably set forth by our Worshipful Master, I have been much impressed, on a fuller consideration of the subject, by the enormous mass of corroborative evidence he has brought together on this recondite study; and I desire to add a few notes which, from a slightly different standpoint, may assist his argument.

Hargrave Jennings in his rambling book on the "Rosicrucians," page 351, ed. 1879, reproduces a curious plate copied from a work issued by the Plantin Press, Antwerp, in 1593, where the Ark of Noah is distinctly shewn as a coffin with the body resting inside it—this by the way, as alluded to by Gregoire.

It is hardly possible to ignore the extremely Phallic tendencies of the Jews. That the Temple represented to them the human body is indicated directly in various texts, and indirectly by much of the language used.

Thus the Holy of Holies is described in one of their Rabbinical commentaries "*as between the thighs of the house.*" Saint Paul's remarks, and the Gospel allusion to "The Temple of the Body," point in the same direction. The Sanctum Sanctorum, in (almost) perpetual darkness and solitude, typified the Yoni, which is of course identical with the Ark (Argha), symbol of life and death, and corresponding to the Isiac boat. The Jews seem to have lost, if they ever possessed, the underlying idea of "*life through death,*" as the Sadducees, with whom were allied the priestly and orthodox classes, repudiated the notion of any resurrection, or after life. The *shape* of the Holy Place is a curious speculation: it was in the form of a double *vulva*:—the letter HE in Hebrew standing for 5, as well as the passive or receptive principle in nature, or put thus $5 \times 2 = 10 = (1)$ which, to the Student, requires no further explanation. It is always open to question how far even their teachers were acquainted with the higher meanings of these mysteries.

Of a similar shape and character is the king's chamber in the Great Pyramid, which many believe was used for the highest initiations and ceremonies. If so, the candidate representing the Solar Deity, would be placed in the sarcophagus standing in the middle of the apartment, whence he would be raised, or resurrected from a symbolical death. Our Worshipful Master refers to the same custom as still obtaining with the monastic orders, and some of us know that it is practised at the present day, and especially by the Eastern secret societies. The ark or boat, "*navis*," was frequently pictured by the crescent moon, and a relic remains to us in the nave of a church: Dagon, the fish, and fig are on the same trace.

The great doctrine of death and rebirth was quite familiar to the initiates of the ancient religions, with the exception of the Jews. This seems to substantiate my former remark that their faith was coarsely Phallic, and the facility with which they drifted so frequently into the Worship of the Groves, (Ashera-Stauros), supports the contention. If further evidence is necessary, consider the astonishment with which the learned Pharisee Nicodemus heard the announcement—"Ye must be born again." His sect *did* teach the Resurrection, and yet he was staggered by a statement which would be familiar and even welcome to any cultured Gentile. The Sanhedrim paid more attention to hair-splitting than to the esotericism of their system—and were, in this respect, prototypes of some Lodges. When speaking of the Jews (as a generic name), we must not overlook the fact that their Theosophy was very largely influenced by long continued intercourse with the neighbouring tribes on the Mediterranean littoral, as well as by their connection with the more distant Assyrian and other powerful, highly civilised nations. Their sacred writings and the evident proclivities of all ranks, show conclusively that the "chosen people" were deeply imbued with the faiths and practices of their associates; though the teachings were denuded of much of their spiritual significance and materialised by the dwellers in Palestine during the process of assimilation. The Babylonish captivity of 70 years had a marked effect, while the sojourn in Egypt has left little, if any, evidence in their habits, names, observances, or records.

I would invite the Worshipful Master to give us an explanation of the reason why there was no Ark in either the Second Temple or in that erected by Herod—at least Professor Smith says so in the Biblical Dictionary, on the authority of Josephus.

Kaaba means a *cube*—and we need not be surprised at the similarity of the two words, when we remember our indebtedness to Arab learning. In this connection I may be able to supply a "*link*," which our Lecturer has seemingly overlooked. Burkardt, in his description of this erection, referring to the semi-circular wall El Hatim, meaning "the broken," says that tradition affirms that the Kaaba *formerly extended to the Hatim*, and therefore *included the graves of Hagar and Ishmael*. Part of the structure having fallen down, and money or material being scant, the building was curtailed, and this small wall (Hatim) was erected to mark the space that the Kaaba originally occupied. However this may be, canonical law regards El Hatim as part of the Kaaba, and it is considered equally meritorious to pray in El Hijr (the ground between El Hatim and the larger edifice) as in the Kaaba itself; and pilgrims who have not had the opportunity, perhaps from inability to pay the fees, of entering the latter, are permitted to affirm upon oath that they have prayed in the Kaaba, although they may, as a matter of fact, have only prostrated themselves in the Hatim enclosure.

Burton, in "Pilgrimage," p. 507, reiterates the statement above given, and says that the Kaaba when rebuilt, in the days of the Prophet, for the eighth time, was curtailed from want of funds. When re-erected by Abdullah bin Zubayr, A. H. 64, the original larger space was occupied, as the old foundations were followed out, but in A. H. 74, this edifice was pulled down, and reconstructed by the celebrated warrior El Hajja, on the smaller basis, and pretty much as it now stands. The Caliph Harun al Raschid wished to put up a new temple, but the conservators dreaded possible innovations and preferred to keep it of the same dimensions as it had when Mohammed was alive. The Burgha, or face veil, is not the only feminine characteristic of the Kaaba, or "*Bride*," for according to Burton, it is guarded by eunuchs. Note that the Black Stone in the Kaaba has been an object of worship from an unknown date, and Mohammed cleverly turned it to his own profit by absorbing it.

It appears to me that the ceremony of the Mohurram, with the mourning for the murdered Hussain, is a lineal descendant of the old mysteries of Adonis, or Tammuz of Ezekiel, though I have no facts to support the suggestion. Some attention, however, is due to the certainty that the fierce proselytizing zeal of Islam resulted in many sects outwardly conforming to the Koran, while inwardly retaining their former beliefs: the late Professor Palmer's "Oriental Mysticism," and remarks on Sufism prove this.—EDWARD MACBEAN.

The word "Tabout" should be translated "bier," not "coffin." Bier is perhaps a little too far in the other direction, as a "tabout" is often a temporary coffin. Moslems do not leave the dead in coffins, but in cave-like tombs, the graves being always dug horizontally from a vertical shaft. Most often the whole is dug like an ordinary grave, and then a rough vault is made over it, leaving a small aperture at one end for the body to be pushed through, like a batch of bread in an oven. Enough room is left in the vault for the body to sit up when visited by the two judging angels the night after the burial. The "tabout" is taken away after the funeral and serves for others, but I believe in the case of great people a model of the tabout is placed over the grave, especially when a tomb or building is erected over it. These models can be seen at the Kalaoon and Hassan Mosques in Cairo, and perhaps the most ancient is the wooden sarcophagus in the tomb of Esther and Mordecai at Hamadan (Shusan). It is a "tabout" and placed over the grave.

I think Bro. Simpson will prove his case with respect to the worship of death, and even a step farther, as worship of the devil is much mixed up with most cults, and in India is the most powerful of them all.—C. PURDON CLARKE.

As some of my critics have construed the words forming the title of this paper in rather too literal a sense, it may be mentioned that the title is not a strictly accurate one, and that it was adapted because it has of late years been used by others, as in "Ancestor Worship," "Tree and Serpent Worship," &c. I understood it myself rather as Death in connection with Worship, which would have been more precise. Bro. HAYTER LEWIS has suggested an alteration in the title, but I fear it is too late now to make any change. The proposed addition would certainly make the purpose of the paper more evident, and the mention of it here may prevent others from following a too literal rendering of the words.

Bro. HAYTER LEWIS is a high authority on every detail of a Greek temple, and he says it was a place to hold the statue of the deity that was worshipped—it belongs to the class of temples which might be called a "house." Its origin is unknown. I have pointed out that the simple form of the Greek temple in plan differs but little from the simplified plan of the Egyptian temple, and that both are very similar to the plan of the Tabernacle and the Temple. The plan of a temple is too slender a basis for any identification, but it might afford some assistance if other evidence should turn up. I mentioned a suspicion I had about the Greek temple, and a possible tomb connection. It so chanced that Bro. Hayter Lewis has alluded to one of the points which produced this suspicion—that is, that the original symbol in these temples was a shapeless block of stone—this, it must be confessed, is as yet very slender ground to go upon, and the question must be left open till further discoveries are made, for much is uncertain, and a great deal will depend on the future conclusions of archaeologists regarding the symbolism of the old rude stone monuments. Many were sepulchral, but we cannot as yet affirm that they had all that character.

Bro. GOULD has made some remarks and given a few references that involve questions regarding symbolism which it would require more than one essay to properly deal with. It is to be hoped that these questions will be taken up by the Lodge, because it is desirable that we should have some canons of criticism to guide us. Judging from what I hear, as well as what I read, I should say that we are, so far as symbolism is concerned, in chaos. Far more difficult subjects have been reduced to order, and made intelligible. We are all agreed that our craft and its teaching is thickly overlaid with symbolism; such being the case it need not be pointed out that if we have not yet touched the rules by which symbolism is to be dealt with, the proper study of it has still to be begun. There are many minds of the Peter Bell type, to whom a symbol is nothing more than the primrose was to Peter; often I have heard men of this class, give their opinions on symbolism and, from the confusion of ideas which exists, such opinions may be expressed, and no one appear to be in the least astonished. Until symbolism is placed on something approaching a scientific foundation much of our labour will be of the Jack and Gill kind. The old clothes theory is one which I do not hesitate to admit, and I understand that Bro. Gould does not reject it; and this I should say will apply more particularly to the higher symbolism of masonry. I can give a very good example in the three-fold division of the Lodge, which is admittedly derived from the temple. The Cosmic Symbolism may not be quite as old as the days of Solomon, but I have shewn it dates back to the time of Josephus. I can give no opinion when the rite this paper treats of came into our Craft, but it can be shewn that a ceremony with the same symbolism existed at the period of Manu—roughly speaking about two thousand years ago; and it now becomes probable that it existed at the time of the "Aryan Separation," which is variously estimated as being three or four thousand years since. These are tolerably old clothes.

I have to thank Bro. BALL for a very concise and valuable bit of philology as a contribution to the subject. He is a philologist, and I am not; so I shall accept his philology as correct. The first objection which Bro. Ball brings forward is that the Hebrews buried the dead wrapped in a sheet, and that coffins were not so well known to them as to ourselves. The burial of the body in a sheet by Mohammedans and Jews I have seen;—one day I carefully watched a Jewish funeral on the Mount of Olives, and no coffin was used. This custom need not be disputed,—but when it is put that the ancient Hebrews were not familiar with coffins, I demur. Bro. RYLANDS repeats the objection, and says at no period did coffins form an important part in the Jewish burial; "as far as we know." It so chanced that we do know that the Mosaic system was given when the Jews had left Egypt, a country where coffins must have been as plentiful and as prominent objects as they are at the present day in China. There is nothing extraordinary in the statement that the body of Joseph was embalmed and put in a coffin in Egypt.¹ It shows that the Hebrews had adopted the burial customs of that country, including embalming, and they must have been very familiar with coffins at that period.² According to my own view of the subject I do not attach much importance to this point, for I am not limited to the word "coffin." Gesenius uses that term, and I naturally followed that authority. Bro. PURDON CLARKE suggests the word "bier" as a better rendering, and as giving the sense of *Tabut* in modern Arabic; I have no doubt but he is right. When the body is buried without a coffin it has to be carried from the house to the grave, and a long "box" with staves is used for this purpose. The *Tabut* in this case serves the same purpose as a hearse; and when a monument has to be erected over the grave, Bro. PURDON CLARKE says, the *Tabut* is the model.³

Bro. BALL does not venture to affirm that *Aron* may not be rendered by "coffin;" in Gen. i., 26, it is an Egyptian "coffin" that is referred to under that word. Gesenius points out the same word in Arabic, which he renders "a wooden chest, espec. a coffin;"—perhaps he should in this case have said "especially a bier,"—but the word in this is of small importance. The term *Aron* may be translated either "chest," "box,"

¹ So Joseph died, being an hundred and ten years old: and they embalmed him, and put him in a coffin in Egypt. Gen. i., 26.

² About two years ago Mr. Naville, with Mr. F. Llewellyn Griffith, made excavations at Tell el-Yehudeyeh, the site of an old Jewish town in the Delta of Egypt, there they found Jewish terra-cotta coffins. These were no doubt much later than the time of the Exodus, but they tend at least to shew that the Jews adopted the Egyptian funeral customs when in Egypt.

³ In Lane's *Modern Egyptians*, vol. iii., illustrations of these biers are given; one represents a funeral procession, in which the *Tabut* is carried exactly as the Ark of the Covenant was borne on men's shoulders. This resemblance is no doubt striking, but should be considered as merely accidental.

"coffin," or "bier." Bro. Ball chooses to render it by the two first words, but if any one prefers "coffin" or "bier," so far as the philology of the word goes, he is perfectly justified in doing so. We have the example of the Arabs as to how they rendered the word; with them it was, as given above, "especially a coffin." This does not exhaust the assistance my position derives from the use of this word. All coffins are chests or boxes;¹ but all chests and boxes are not associated with the idea of a coffin. In the case of the Ark of the Covenant why was a word not used that had only the sense of box, or chest?

It would be a very primitive language in which this could not have been done, and if there had been no reference, symbolical or otherwise, to Death in the Ark of the Covenant, it becomes rather difficult to explain why another word was not used. If the Worship of Death was only pure idolatry, why was this opening towards it permitted? This reasoning is cumulative, for we have the word *tabut*, I presume a distinct word, although belonging to an allied language, which does not permit of being exclusively translated by "box" or "chest." How is it that two distinctly separate words which are used for the Ark of the Covenant admit of a sepulchral meaning? The force of this, I submit, tells very strongly in my favour.

Bro. Ball says that to call the Ark of the Covenant the "coffin of Jehovah" is "wildly incongruous." Well, I am not sure that we should be quite certain that it appeared so to the ancient Hebrews, but the possibilities of the question need not be discussed here. The philology of Jehovah given by Bro. Ball is, I believe, perfectly correct, but while giving this it looks as if he was at the same time rendering the word "death" in rather too literal a sense. The whole purpose of my paper is to show that "Death" as the "Gate of Life," was the idea which so many people believed in, and that this faith found expression in religious rites, and in the symbolism of temples. I suppose I have not put this very clearly in my paper, but it was written hurriedly, and I am perfectly conscious of its shortcomings, and was aware while writing that there was much I was leaving out; but I thought that a great deal of it could be supplied from the mind of each one, and I ask my readers still to do this, for I cannot here, no more than I could in the body of my paper, give every hint and suggestion that bears on the subject. The Ark of the Covenant, as I propose explaining it, was a symbol, pointing to the end of man's earthly career, when he returns to the "Living God;" in this sense it also meant the fulfilment of all the religious and moral duties that were taught as necessary to man and which entitled him to his reward: in this sense the Ark of the Covenant might be looked upon as the concentrated symbol of the whole Mosaic system. I also pointed out that if my idea be right, it was the type of the death of Him who was to die for all. Bro. Ball puts it as if death in connection with Jehovah was incongruous. If the "coffin of Jehovah" be incongruous, I suppose for the same reason, words such as the "Tomb of Jehovah" would be equally so; yet there is in Jerusalem a very sacred building known as the Holy Sepulchre; now if anyone was to call that the "Tomb of Jehovah" I submit that the title would not be inaccurate. I may be wrong, but I have always looked upon the Holy Sepulchre as the continuation of the Temple, as "the church," the central or "mother church" of the system. The one was the successor to the other. Temple churches are to be found in many places, and they are built round in imitation of the Holy Sepulchre. I am not sure how the word "Temple" came into use in reference to these churches,—unless for the reason I have suggested,—and it may have no signification;² but if it only means that the Holy Sepulchre is still the Temple it is suggestive. If the mother church of the New Dispensation is a Sepulchre, there could be nothing incongruous in the central temple of the Old Dispensation having a reference to it.

With regard to the term *Beth*, "House," which was applied to the Temple and the Tabernacle, I may say that in my own mind there is no settled idea that they were of tomb origin.³ This is indicated in my paper, and in what I have written in reference to Bro. Hayter Lewis's communication. If we ever discover the first origin of the Egyptian and Greek temples, then some light may be expected on the plan of the Tabernacle; to this I would add that if the Kaaba at Mecca could be thoroughly explained, it would be of invaluable assistance in this task. Should it chance that a tomb origin becomes probable, the word *beth*, I think, will not stand in the way, for the word permits, according to Gesenius, of being rendered "*Sepulchre*, espec. one costly, sumptuous, Is. xiv. 18; . . . more fully called . . . eternal house, long home, Ecc. xii. 5"; he also renders it as "*Shoel*, orcus, Job, xvii. 13."⁴

I must have expressed myself badly if I conveyed the idea that the Mohammedan Musjid is a tomb. I have had some experience of such places in various parts of the east, and I am perfectly well aware that they are not tombs. What I do say is that tombs are made as musjids, and that the Ziarets of Afghanistan and the Mukams of Syria, present us with a system of tomb worship, which exists, not according to Mohammedism, but in spite of it.

As to "Altar" and "Table" I shall add nothing; they have already been dealt with in the paper, and "sacrifice," which is often intimately connected with the subject. Here I may say that the one difficulty I foresaw with this paper was the necessity for having to introduce the theological element, because I could not leave out the Ark of the Covenant. Still I thought it might be done if moderation were attended to. I feel satisfied to find that we have succeeded, and I may be allowed to compliment Bro. Ball and the other Brethren at the same time, for the consideration that has been shown in keeping this part of the question within due limits. Should I ever re-write this paper, which is not at all likely, and have fuller scope of space to do it justice, where the theological aspect of it might be more freely dealt with, I am under the impression that I could enforce my views in many ways from this quarter. Here I may take the liberty of referring to one feature of it, and that is in relation to the ideas in Warburton's *Divine Legation*, and to the acknowledged difficulty there is about any reference to a future state in the Mosaic system. It is quite unnecessary for me to point out how the theory proposed in my paper throws an entirely new light on the subject.

Bro. RYLANDS' criticism does not err on the side of leniency. He rejects the whole paper; the title fails to please him; and the notes are far from being satisfactory. As to the notes, I have given the authors' names in each case, so that every one can judge of their value. With regard to the quotation from Von Hammer I had doubts about it, and I made inquiries in more than one quarter. The result is that I appended a caution that it was not to be trusted,—so it has not been reproduced without inquiry, as Bro. Rylands

¹ Webster gives under "coffin,"—see "coffer,"—"radically the same word as coffer."

² Eusebius I believe applied the word "Temple" to the Holy Sepulchre.

³ I have in my paper applied the term "tomb" to the Christian Church; but this should be understood in the sense in which it is used. The church itself is not of tomb origin, but is generally accepted as having been derived from the Basilica—a place of assembly.

⁴ The Egyptians called their tombs "Eternal Habitations," and some of their coffins were made after the model of a house. There are urns in the Vatican Museum made in the form of a primitive round hut; I do not know what date is assigned to these, but it may be presumed that they belong to an early period.

supposes. My reasons for giving it are, that fragments at least of this piece of writing have found their way into the ordinary masonic literature; a cutting containing a portion of it was sent to Bro. Speth not long ago to insert in the *Ars Quatuor Coronatorum*; henceforth the character of the work will be known to our readers. Another motive influenced me. It will be admitted that it is a very singular document, more particularly is it so to Craftsmen. Whether it was concocted, or honestly written; whether in the present or in the ninth century—or any period between,—some interest I think would still attach to its origin. By its publication now it is possible that it may be seen by someone who may be able to give us information about it.

Bro. Rylands supplies a slight sketch of the development which took place in the church with regard to altars and relics. It is the usual account as it stands given in books, and although I might take exception to some of it, yet, so far as my case is concerned, I am willing to accept it. But what does it all prove? We know that the Church began in a very simple condition, and that as time went on it elaborated its rites and the symbolism connected with them. It is recognised by everyone that the Church of later times was different from that of the first two or three centuries. Bro. Rylands says that the use of the relic in the altar is of a late date—but he does not point out how this would affect the question. From my point of view I am not at all particular about a century or two. He says that at first the altar was a wooden table, without relics; then there were sometimes relics in the altar, and sometimes there were not; rags were occasionally used as relics. The question I ask is, what does all this establish? Does he mean that the relic was of no consequence? In the early church this may have been so, but in the later it was not the case. The churches, both of the east and the west declare, that without the relic the Sacrament of the Mass cannot be performed. I have shown, so far, how this development took place. In the Eastern Church where the symbolism is more complete, my paper indicates that the threefold division had been adopted from the Temple of Solomon; that at the door of the Holy of Holies there is a veil, which represents the Veil of the Temple. Within that is an altar which is looked upon as the "Throne of the Almighty," and the authority I quoted adds that it also represents "the Table of the Last Supper—the Cross—the Sepulchre; but I think attention is drawn to it more in the last point of view than in the others." I have given evidence to show that in the Abyssinian Church, a branch of the Eastern Church, the place of worship is in three divisions, in imitation of the Temple; within the door of the Holy of Holies are two poles on which is placed a cloth to represent the Veil; behind that is the altar, on this is placed a *tabut*, the Arabic name of the Ark of the Covenant, on which the Sacrament is consecrated.¹ This, I submit, becomes very strong evidence that the Temple and the Tabernacle were the models on which the development took place, and none of my critics have produced anything to invalidate this. I may also point out that here at least there is some slight "continuity of idea," which Bro. Rylands demands, in what I have placed before my readers. I wish I had more to give that would throw light on the subject, but it ought to be remembered that it is a direction of enquiry in which it is rather difficult to find information.

The Tabernacle is, as Bro. Rylands says, late: but again I do not see that its symbolism is to be rejected on that account. I have in the paper described the box part of it as a sepulchre, but since that was written I have been in correspondence with a friend, a Roman Catholic priest, and from what he says I am doubtful of the correctness of my words. Still it is not quite certain that they are wrong,—for here, as in other parts of this paper, much depends on how the words "dead" or "living" are to be understood.

In a note I have already referred to Dr. Neale—as his words would seem to imply that the *tabuts* were only used for the reservation of the Sacrament, I can say that I have myself seen the ceremony of consecration at them. Bro. Rylands also adds "others have declared"—he does not state who the "others" are—"that the *Tabut* contained nothing but a parchment with the date of the dedication of the Church." I am quite willing to suppose that such a document might be stowed away somewhere in the *Menber*, or Shelf of the Altar, but, again I ask, what does this establish; does it affect in the slightest degree any of my statements, or the conclusions I may have drawn from them?

Bro. Dr. WOODMAN, although also adverse, is a more genial critic. I hope he will find that I have answered some of his remarks already. Should I ever write out a full exposition of my subject, "Darkness" will form a special chapter, because it is one of the strong confirmations of my views. Darkness is associated with Death, just as Light is with Life; and Light is connected with Darkness, as Life is with Death. I refer Bro. Dr. Woodman to i. Kings, viii., 12; also to Psalms xviii., 9-11, xcii., 2—these are important in relation to Darkness itself. I refer him to the first chapter of Genesis, where Light

¹ Since the paper was written I have looked up some notes that were made at the time of the Abyssinian War, and I find that the whole altar seems to have been called a *tabut*, as well as the stone or piece of wood. My notes also state that the stone represents the Stones of the Law, and is typical of the "New Stone," [more probably this should be "White Stone with a new name," Rev. ii., 17.] as these *tabuts* are generally of marble or alabaster which are white,—this is a feature I had forgotten; and I have no note of my authority for this. I presume if the stone *tabut* had this meaning that the wooden ones would have the same. As I have suggested that the altar of the Christian Church is the successor, or continuation, of the Ark of the Covenant, I think the above is ample evidence that it is so in the Abyssinian Church; there is further corroboration that can be given. The Abyssinian priests, at certain parts of the Mass, circumambulate the altar, this is done by other branches of the Eastern Church, and for this purpose the altar is always placed, not against a wall, but in the middle of the Sanctuary. I remember being told at the time that this was done in imitation of David dancing round the Ark of the Covenant. In this I am only stating what I was told and do not vouch for it as perfectly reliable. If correct it is strong proof for my case. But I can add another. Menilik, the first king of Abyssinia, was the son of the Queen of Sheba, and Solomon; such is the tradition. He went to Jerusalem to be educated, and before his return he got permission to make a copy of the Ark of the Covenant; but before leaving, the priests who were to return with Menilik, placed the model in the Temple and brought away the real Ark. The tradition is that it is still in the Church at Axum, but no one ever saw it. It is a Christian Church and such is said to be its *tabut* or altar. The authenticity of this tradition need not be discussed; but its very existence shews what the Abyssinian altar claims to be descended from. In the ordinary churches of Abyssinia the altar stands in the centre of the *Makdas*, a word derived from the Hebrew, or Holy of Holies, and is formed of four poles, about three or four feet apart, forming a square space. In this there is a shelf called the *menber*, on which the marble or wooden *tabut* is placed, and on the *tabut* is the bread and wine during the ceremony of consecration. In none of the churches I visited, or heard described by others, were there any enclosed space in the *tabut* such as Dr. Neale's words would imply. I do not from this infer that Dr. Neale is wrong, for there might be in some of the altars an enclosed space such as he indicates.

comes out of Darkness, and this is repeated in John i., 5. I shall also ask our Bro. Dr. to recall certain rites he has, as a "Son of Light," seen performed. I shall ask him to consider certain natural phenomena with which he is no doubt familiar, and he will see that all life, animal or vegetable, begins in Darkness, and comes into the Light a Living thing. My contention all through is that the Ark of the Covenant was a symbol of the generative, or re-generative, principle, and the darkness I hold to be one of the evidences of this. The "Darkness of Death" is only one of the forms in which this might be expressed, but it is a very important one, as it refers here to a re-birth into a future state. These are only the heads, or hints, that I give, which I would ask readers to think out for themselves more fully, and they will find that this of the Darkness becomes one of the most beautiful pieces of symbolism that has come down to us from the past.

The flesh as the veil is a continuation of the symbolical idea that the body is a temple; but I do not suppose from this that Bro. Dr. Woodman ignores the fact that the Temple had a Veil. Through that veil the high priest passed once a year with blood, which is the life—and we have it that "by his blood he entered in once into the Holy place," Heb. ix., 12. I know there is some uncertainty as to how the various statements are to be rendered; I have adopted what seems the simplest view, and which, as I have already put it, agrees with Tenyson's words when he says "Behind the Veil, behind the Veil," by which he evidently means, When we have passed through.

I am not aware that I identified the Ark of Noah with the Ark of the Covenant beyond giving the curious tradition that the body of Adam was in the Ark of Noah, and that Noah and his family prayed, looking towards the body, naturally suggesting that this was similar to the relic in the altar, and as the Ark was a type of the Church, it is, I think, an important illustration of Tomb and Temple. Instead of objecting to what I said, Bro. Dr. Woodman should direct his remarks against St. Augustine, whose words I have given in a foot-note; and against Bro. Ball, who admits that the Hebrew name of the Ark is connected with the original word from which *tabut* is derived. Bro. Ball, of course, will say it was only a "box," but St. Augustine gives the proportions, and points out how these agree with the proportions of a human body.

Bro. Woodman seems to suppose that I think there was a relic or some portion of a dead body in the Holy of Holies. On the contrary, I have put it that the Ark of the Covenant was a "symbolical coffin,"—or it may be termed "symbolical bier;" and to show how little depends upon either of these words, I also referred to it as a "gate,"¹ or "passage." Although the temple enclosure was not a burial place,² and a dead human body would have defiled it, the statement of this is perhaps apt to convey an idea that no form of death was connected with the Temple and its services. In the very short notice given to sacrifice in this paper, nothing was said about the sacrificial system of the Temple; here it can only be alluded to in the briefest. The temple of Solomon has been described at times as a vast slaughterhouse; at its dedication 22,000 oxen, and 120,000 sheep were offered. The *Middoth* describes the "iron hooks" on which the carcasses were hung, and the "marble tables" on which they were skinned. The ordinary daily service must have required a large number of animals. The usual sin-offerings are explained as being "expiatory," and "vicarious,"—that is, the animal sacrificed represented the man who offered it. Here is, at least, a symbolical human dead body in front of the Temple, and it forms, I think, a very good illustration of the "Worship of Death." It cannot be necessary here to give the details of the ceremony on the great Day of Atonement, and its typical meaning. I have already given the words in Heb. ix., 12, which appear to me as plainly indicating that the "gate" or "passage" to the next world was through death, and this was symbolised as through the veil.

Bro. MACBEAN has called attention to a matter of some consequence as to the original form of the Kaaba. Although tolerably familiar with Burton's book I never chanced to notice the point. In the rough sketch I have given of the Kaaba, there is at the end of it a low wall, semi-circular in form, which encloses what are said to be the tombs of Ishmael and his mother Hagar. This wall is called El-Hatim, and the space it encloses is El-Hijr. Prayers which are said within the Hatim count as good as if they were performed within the Kaaba itself. The explanation of this is, that the Hatim at one time formed a part of the Kaaba, and of course included the two graves, and if the original wall was in the form of the semi-circular wall of the Hatim, the Kaaba must have had a perfect apse. I naturally feel an interest in finding that this temple originally enclosed what were believed to be graves; but I confess to a still greater interest in the possibility of these graves having been in an apse, or Mihrab. If it could be made out that an apse existed here from an early date, it would be a new light on the subject. As yet the point is full of uncertainties. We are not sure that the present Hatim is built on the original plan, which was seen by Abdullah bin Zubayr's workmen, who dug down to the foundation made by Abraham; and the present semi-circular wall only dates from about the time of Mohammed, so that till something definite as to form and an early date can be made out, no conclusion can be formed. It is a subject worthy of enquiry, and I feel grateful to Bro. Macbean for bringing this into notice.

I can offer no explanation beyond that which is usually given for the absence of the Ark in the Second Temple.

I trust I have replied to all the principal objections which have been brought forward; if I have overlooked any, it has not been done intentionally. How far I have succeeded in answering my critics is a matter I must leave to the judgment of those who care to follow it through. I never paint a picture but I wish to do it over again; and I find it is the same with what I write. Reading a paper, and hearing it discussed, is also something like seeing one's picture at an exhibition, faults and defects appear, and I confess already that there are passages in my paper I should like to alter, while there is much I should like to tone down, or bring out into more prominence. My paper is only a sketch for a large picture, which I am not likely ever to work out. There are many of the questions connected with it which require more investigation than I have time to give. I have produced in the paper material picked up in travelling and in visiting temples, to which I have added notes from my reading—which has never been of a very methodical kind. I have tried to be as accurate as I could, but I am aware how easy it is, even with the best intentions, to fall into mistakes. I leave the paper with all its faults, and I trust that those who read it carefully will be able to follow the ideas I have tried to express, and I have no fear of the final judgment upon it.—W. SIMPSON, W.M.

¹ Over the principal door of a church in Brighton I one day saw the words, "This is God's House, and the Gate of Heaven."

² The Haram, or temple enclosure, is still undisturbed by burials; but the Mohammedans bury their dead as close to the outside of the eastern wall as they can. The Jews are not allowed to make graves on the west side of the Kedron, so they bury on the side of the Mount of Olives. In this we see that both wish to be laid in death as near to the temple site as they possibly can.



FRIDAY, 1st MARCH, 1889.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. Simpson, W.M.; R. F. Gould, P.G.D., I.P.M.; Col. S. C. Pratt, S.W.; W. M. Bywater, P.G.S.B., J.W.; G. W. Speth, Sec.; Prof. T. Hayter-Lewis, S.D.; Dr. W. W. Westcott, J.D.; C. Kupferschmidt as I.G.; W. H. Rylands, P.G.St.; F. H. Goldney, P.G.D.; J. Finlay Finlayson; C. Purdon Clarke, C.I.E.; and Prof. W. Matthieu Williams. Also the following members of the Correspondence Circle:—Bros. J. B. Mackey; James Stevens; J. Bodenham, P.A.G.D.C.; J. da Silva; F. A. Powell; R. A. Gowan; Prof. F. W. Driver; W. M. Graham; C. F. Hogard, P.G.St.B.; and S. R. Baskett. Also the following visitors:—Bros. S. Garrick Steet, 554; and Sidney Willis, 21.

Nine Lodges and sixty-two brethren were admitted to the membership of the Correspondence Circle, raising the total number of intrants to 588.

Handsomely and symbolically designed Certificates of having passed the Chair were signed by the Officers in favour of Bros. Sir Charles Warren, G.C.M.G., K.C.B., P.G.D., and R. F. Gould, P.G.D.

BRO. W. H. RYLANDS read the following paper:

A WORD ON THE LEGENDS OF THE COMPAGNONNAGE.

PART II.

By W. HARRY RYLANDS, F.S.A.,

P.G. STEWARD; W.M. OF THE LODGE OF ANTIQUITY, No. 2.



IT will be a year to-morrow since I read the first part of this paper, printed in our *Transactions* Vol. i., p. 116. In it I submitted the complete legend of the three pretended founders of the Compagnonnage, with the Acte de Foi and other matters which had not up to that period appeared in English. Several brethren were kind enough to add their remarks to my paper, and as I then postponed my own remarks, I must now to some extent reply to what was said. Bro. Speth is correct in saying that the legend I then gave so far as the death of Maître Jacques, is the same as that which appeared in the second edition of Perdiguier's *Le Livre du Compagnonnage*, from which the translation in Gould's History was taken, or about one-third of the whole manuscript—the remaining two-thirds appeared only in the third edition of Perdiguier's book, from which I took it. I am happy to say that I am also enabled to submit at this time another legend, which was only touched upon in my former paper; as well as a large amount of new matter, which up to now has been entirely overlooked by my predecessors in the enquiry, and has, so far as I am aware, never been printed before, except in the book whence I obtained it.

There was no difficulty with me to explain the reason why the Compagnons fled to the Temple in Paris, as it was well-known to me, but it seemed beside my purpose, which was only to point out that at the time the Doctors of the Sorbonne compared certain legends or ceremonies of the Compagnonnage with the sacred writings, an association using a Temple comes in. At the same time there was a riot in that Temple when someone was slain. The explanation had already to some extent been given by Heckethorn (*Secret Societies* ii., 65), and Simon (*Etude*, p. 74). Perhaps I ought to have been more explicit, but I did not think it necessary. The word *Sanctuary* I used with its ordinary meaning in such a position, that is to say a place where a person is free from, or out of the pale of the laws by which he is pursued, and I so used it as it seemed to me to carry within itself the explanation required.

With reference to the *guilbrette* I may have something to say at a future time, but in my opinion it was a very simple matter. There was no secret in the action itself, and

although it may have some connexion with certain points in Freemasonry, as a copy, I think to attribute to it a great mystery as Bro. Speth appears to do would be an error.¹

I can only regret that Bro. Gould did not print his remarks in full, as I should then have had the advantage of them. With reference to his allusion to the archer and bow, I quite agree that like the arrow once shot the writings of an author are beyond his control; but the completion of the simile is often much less poetical; they both become at once subject matter for criticism, and it is only by that process of examination that the true value of both or either can be judged.

The mention made by Murray Lyon in his History of the influx of French workmen into Scotland—and we might remember also that our printer Caxton is believed on very good grounds to have obtained his first types from Bruges, with which England carried on a very extensive trade,—like the Revocation of the Edict of Nantes in 1685. are well-known historical facts. For my argument, however, it was not necessary to quote them. England and Scotland both, I believe, obtained many of their trade secrets, and it may be also some of their other secret ceremonies from France,—or rather, the countries exchanged; but the difficulty is to decide, not whether they did so or not, but how much was exchanged, what portions each derived from the other, and at what date? My own opinion is that the exchange was gradual, commencing long before 1685, and possibly spread over hundreds of years.²

I quite agree with Bro. Gould that we should hesitate to endow the legend of Solomon, Maître Jacques, and the Père Soubise, with any great antiquity, but at the same time would point out that in his *History of Freemasonry* Bro. Gould (vol. i. pp. 238 to 248) strains many points to prove its antiquity, and after long arguments appears to wish us to infer that it is to be dated in the *tenth* century of our era.

With such an antiquity I could not for a moment agree, and hence endeavoured to examine the legend as it came to us. It is evident that the Compagnonnage had such a legend or legends, for *all* those who have written on the subject, some of them being members of that body, although sometimes they call it foolish, never dispute its existence. Therefore, the fact that Perdiguier, a joiner, happened to be the first to step through the absolute secrecy of the society, and publish its legends, cannot in any way affect the argument. Again, Bro. Gould, I think, goes too far, or rather is not sufficiently clear, when he states that the Doctors of the Sorbonne do not *even hint* at the legend. They state, as I have already quoted from Le Brun, that in passing compagnons “they tell to him the history of the three first compagnons, which is full of impurity.” This is also quoted in Bro. Gould’s “*History of F.M.*” (vol. i., p. 234).

It is quite true they do not call it a *legend*, and do not specify that the history told was that of Solomon, Maître Jacques, and the Père Soubise. Nevertheless, the *history of the three first compagnons*³ must have been some story of the life or actions of some three supposed originals—no doubt legendary. There are *three* great divisions of the Compagnonnage, each attaching itself to a founder, either Solomon, Maître Jacques, or Soubise, they each have a story more or less alike; and it appears to me that such a similarity might fairly warrant the supposition that there was a connexion between the history mentioned by the Doctors of the Sorbonne, and that given by Perdiguier, or at least some form of it. If such was not the case there must have been extant another *history* of the three first compagnons, if only verbally so, before 1650—which has up to the present time not been recovered, unless it was a fragment of the one shortly to be given.

I have already noted my regret, that so far as I have been able to discover the legend of Solomon, possibly the earliest of all, has not been made public. I endeavoured to suggest what it may have been, by extracts from songs, etc., and am still inclined to think that if it ever existed in early times, it was in a very simple form, possibly nothing more than the bare statement, deriving from the Temple of Solomon as it occurs incidentally in what I will call the Orleans Legend. The opinion of Perdiguier as to the derivation of portions of these legends from the Freemasons, as well as the French dispute as to the names Hiram and Adonhiram, I had already called attention to, and shall again have occasion to speak about.

I am glad to know that Bro. Gould has now entirely changed his views and thinks that the Compagnonnage copied some of their traditions from the Freemasons, as this has been my own opinion for some time, and I think although it is not at present capable of absolute proof, very much may be said as to how and when the copy *might* have been introduced.

¹ It will be seen directly that this accolade familiarly called the *guilbrette*, was given to the numerous stone-cutters *initiés*, a grade invented and introduced about A.D. 1806.

² One instance will be sufficient. The army with which Edward III. laid siege to Calais which he finally took in 1347, included masons, carpenters, and smiths. Calais remained in the hands of the English for upwards of two hundred years.

³ The original text runs as follows:—“Après ce serment, il prend un Parrein, & en suite on lui apprend l’histoire des trois premiers compagnons, la quelle est pleine d’impureté, & à laquelle se rapporte la signification de ce qui est en cette chambre & sur la table.”

I must mention that although the Compagnonnage may have had in earlier times than the introduction of any legend about Hiram, a vague traditional descent from Solomon's Temple, it by no means follows that the names of Solomon, Jacques, and Soubise did not exist previously to that introduction, also that although there might be an early secession under a Maître Jacques, and a Père Soubise, simply as leaders, the orthodox party holding to their supposed origin from Solomon and his temple, it does not follow that the legend I gave in my last paper was not invented at a much later period, and fitted to the older names, when it was considered that the Society ought to possess a circumstantial legendary history. This it will be seen is to some extent borne out by Perdiguier.

Bro. Speth in a recent paper (Trans. vol. i., p. 139, note) has again asserted that the *Devoir* of the Compagnonnage was a similar document to the "Old Charges," and has to some extent based upon it a theory with which I cannot for a moment agree. This supposed similarity I disputed in my former paper. It is one of the principal points upon which the similarity of the Compagnonnage and Freemasonry is claimed, and one upon which Brother Gould lays considerable stress in his "History," and being now again asserted as the fact, by Bro. Speth,¹ I will at once state the reasons upon which I based my contradiction of it.

It appears to me, in the first place, that a very unnecessary mystery has been made by Bros. Gould and Speth as to this word *Devoir*, a difficulty which ought not to have been raised. It is a very ordinary word, and was in use with much the same meaning long before the Compagnonnage was again brought into notice. It has always had the same meaning when thus applied; for example, in the following titles of books:

Du devoir des Filles. 1597.

De la sainteté et des devoirs de la vie monastique, par Bouthillier de Rancé. 1684-5.

Instructions sur les principaux devoirs des Chevaliers de Malta. 1712.

Devoirs ecclésiastiques ou instructions . . . sur les Saints ordres par Fr. Hyac. Sevoy. 1760.

The Doctors of Paris in 1655 described the *Devoir*, evidently understanding what was meant,—“This pretended *Devoir* consists of three precepts—to honour God, protect the property of the master, and succour the compagnons.”

It is referred to in various vague forms in the works on the Compagnonnage. One I quoted in my former paper, another occurs in the Drama by Perdiguier (*Les Gavots et les Devoirants*, note, p. 6). The *Devoir* is, it says, the ensemble of laws, mysteries, ceremonies, which constitute a compagnonal society. In the *Recueil précieux de la maçonnerie adonhiramite* (p. 109), in an examination, the question and reply run thus:—“How can “these rare qualities be collected together? La sagesse dans les mœurs, la force dans “l'union avec ses frères, et la beauté dans son caractère.” These seem to describe the idea of the *Devoir* very well, and I think in the case of the Compagnonnage the *Devoir*, as the bond of union, must be taken as meaning the fundamental rules for the good government of the Society, particularly as regards the *duties* of one member towards the general body, as well as towards each individual compagnon.²

That this short and principal *Rule* may have been a portion of what was told or read over to a workman on his admission, I am not prepared to deny, as otherwise it is difficult to understand how he would become aware of what he had taken upon himself as his obligation to the Society. I think, however, that it was told.

The towns of the *Devoir* are often mentioned by Perdiguier and sometimes as being changed; a *Devoir*, being removed from one to another. In the *Dict. Gen. de la Politique* Levasseur, in the article on the Compagnonnage, explains that when it is said that certain things “fit naître des rivalités souvent sanglantes entre les différent devoirs”—that “*Devoirs* is here synonymous with corps, associations, orders, (p. 427, note). There can be no doubt that this is correct, for no one could for a moment imagine that the supposed manuscripts had battles among themselves. It is very evident from the context in such usages of the word, that what is to be understood is, that when a *Devoir* is spoken of as being in a certain town,—it refers to the workmen following one set of fundamental secrets, rules, ceremonies, and customs in use by that particular division of the Society. That certain rules were more or less public is clear; they were to be placed on the walls of the meeting rooms at the *mère*. But these could not be the sacred and secret *Devoir* so often mentioned, betrayal of which

¹ The following are the words of the note in question. “A new branch of the Compagnonnage could only be formed by procuring, for money or otherwise, a *Devoir*, i.e. a written document similar in many respects to our “Old Charges,” (cf. Gould i. 216, and Perdiguier, *Livre du Compagnonnage*).” I venture to say that although such a statement is made by Gould, in no instance does Perdiguier even suggest that a *Devoir*, had to be obtained—bought or otherwise, in order to establish a branch of the Society at any particular town.

² In *L'ordre des Francs-Maçons trahi*, etc., 1745, p. 63, we read “Le devoir d'un Franc-Maçon consiste à bien vivre avec ses Frères, à observer fidèlement les usages de l'Ordre, & sur-tout à garder scrupuleusement un silence impénétrable sur les mystères de la Confrérie. Il ne faut pas de longs discours, pour instruire un Récipiendaire sur cet article.”

was considered the act of a traitor. These printed rules are no doubt those given on the broad-sheet mentioned by Kloss in his *Bibliographie*, (No. 2708, p. 209) "Réglemens et formules de Lois des compagnons d'honneur, du devoir de la liberté, des enfans de Salomon." Paris, Pollet, 1838." In fact *Devoir* means very much what we refer to when we speak of the secrets of masonry. Indeed the word is so used. Thory, (*Acta Latomorum* I., 358) thus gives the title of a work translated from the Dutch. 1762, "Les devoirs, statuts et réglemens généraux des Francs-Maçons, etc."

With reference to the supposed sale of a *Devoir*, there is perhaps even less difficulty in the explanation. The sentences of Perdiguier run as follows (*Livre du Compag.* I. 50): "Un menuisier traître à sa Société leur vendit le *Devoir*"; and again (*ib.*): "Un gendarme, ayant été ouvrier et compagnon corroyer, vendit dans Angoulême son *Devoir* à un cordonnier nommé Carcassonne Le Turc, qui le communiqua à ceux de sa profession. Les cordonniers se formulent en société." The truth was this (*ib.* II., 76): In 1775, at Narbonne, in Languedoc, certain joiners and weavers had often been in trouble together, and after a fight in which the watch interfered, a compagnon weaver proposed that they should join in their joys and miseries alike, and it was resolved, *en chambre*, that the weavers should become part of the *grande famille*; "et il leur fut délivré un brevet, sous le titre de compagnons toiliers." They were not given a *Devoir*, as a document, but a warrant, certificate, or commission, enabling them to proceed as belonging to the general body.

The Angoulême case is something the same. A compagnon tanner and currier, who had made the Tour de France, and had been at the head of the Society in several towns, being frequently in the company with the shoemakers, he proposed to them, without making any condition, "de les recevoir Compagnons du *Devoir*, enfans de Maître Jacques, enfans des tanneurs et corroyeurs." Three of them accepted the offer 25th Jan., 1808, and "il les reçut," and "il continua à recevoir tous les cordonniers qui se présentèrent."

The original sentences of Perdiguier were quite well understood by Simon (*Etude*, p. 110) when he writes not that a tangible *Devoir* or MS. was sold, but—"un jeune compagnon tanneur nommé, dit-on, Marquerey, retenu à boire avec trois ouvriers cordonniers, trahit en leur faveur le secret de son devoir, et les fit compagnons,"—and again "Marquerey leur révéla les détails secrets de l'initiation des tanneurs et tous leurs signes de reconnaissance."

It is quite evident, from the procedure of those to whom the mysteries had been communicated, that they did not covet a MS. *Devoir* but the secrets. While two of them watched Marquerey the other went to the monthly assembly of the tanners, passed himself off as a brother, gained admittance, and there saw that he had learnt the true secrets. No further doubt on the subject was possible, so the three hastened to initiate others. (Simon, *Etude*, p. 111).

In the two explanations sent to Perdiguier, which I have quoted, it will be observed that in neither of them is there mention of any transfer of a *Manuscript Devoir*. The secrets were told, and that was all. A MS. *Devoir* was not even given afterwards to establish the newly formed corps, it was a warrant, certificate, or commission, and it was evidently perfectly well understood that Perdiguier in bringing the charges meant simply that the *Devoir*, and its secrets had been betrayed. The verb *vendre*, is in French as expansive as it is in our own tongue. The French idiom, expressing to be cunning, *i.e.*, to "sell" a person, uses the verb *vendre*, and I need hardly remind Bro. Gould and Bro. Speth, that when a person betrays a trust reposed in him, from unworthy or other motives, whether what he calls his honour is a marketable commodity or not, our English expression would be that he had *sold his honour*. This is exactly, as has been explained above, the meaning intended by Perdiguier, and the same kind of expression is also used in French, in the common phrase:—"Il vendrait son meilleur ami pour cinq sous."

These explanations, in my opinion, dispose at once of the proposed theory that *Devoir* is to be translated "charge," and that in it there is to be understood anything at all resembling what we call "our Old Charges."

It will be remembered that in my former paper I gave from Moreau his opinion that the real origin of the Compagnonnage was to be traced to Orleans. This opinion was repeated in the speech by Escolle at the grave of Perdiguier, when the monument raised by subscription was unveiled in 1876. He says that the building of the towers of the cathedral of Orleans broke the union of the Compagnonnage, and it was parted into the three divisions so often mentioned. In the drama published by Perdiguier (*Les Gavots et les Devoirants*, &c., 1862, note p. 6), he states that when this great division at Orleans occurred, those who hurried away, pressed by persecution, to cross or descend the Loire, on the *gabords* or *gavotages*, took the name of *gavots*, in remembrance of the frail embarcations which had saved them. They preserved the original system of religious toleration which made them popular in Languedoc, Provence, Dauphiné, and above all in the mountainous parts. They mixed with the inhabitants, were joined by them; and those also, in the South, who inhabit mountains are called *gavots*. The name *devoirants* he derives from *Devoir*, corrupted into *Devoirants*. Chovin

(*Le Conseiller des Compagnons*, 1863), contended that these two originally formed only one division. This Perdiguier disputes, and states that the *gavots* and *étrangers* claim that "Solomon founded our institution, and our laws are his laws." The *Devoirants*, on the contrary, say "Solomon founded us, but other men have regenerated us, and we live under the laws of these last."

Here again we find the *Gavots* and *Etrangers* claiming from Solomon which might be the original legend, and the *Devoirants*, who range under Maître Jacques admitting an alteration. The former fled from Orleans, and we may presume that the latter remained.

M. Chovin dates the split in the Society at Arles in A.D. 800, but it would appear without any good authority. Perdiguier (*Question Vitale*, 1863, 2nd edition, p. 13), places it—that is, the great secession—with the workmen in the town of Orleans about 1401. "How many times," he says, "the name of Orleans has struck the ear of the compagnon," and calls attention to the words by Bon-Accord in his satirical song on Origin of the Compagnons du Devoir, which I quoted in my former paper, as placing at Orleans the mighty deeds of Maître Jacques and Maître Soubise. He adds that one of their oldest songs, formerly very popular, commences as follows:—

What is this horrible tempest
Which rises in Orleans.

In the supplementary list, or chronological table of the Compagnonnage, given by Perdiguier (*Livre du Comp.*, 3rd ed., vol. II., p. 258), the first entry is:—"558 B.C. Stone Cutters, Compagnons Passants. This Corps was forgotten for some time, and resumed its early rights, in the time of Jacques Moler [Moler] of Orleans, the founder of beaux arts." This list was signed by the Compagnons as being correct. Again the 9th in the same list, the hatters, A.D. 1410, "First right of precedence [*droit de passe*], from the Duc d'Orleans. Approved by all the Compagnons." Perdiguier says that at the time Charles VI. was insane, a Duke of Orleans¹ was all powerful; he loved the arts, was initiated, protected the hatters, and these compagnons were at the head of the Compagnonnage du Devoir. This order of precedence or of antiquity, he adds, obtained by favour, must very soon have engendered discord between the *enfants* of Maître Jacques and those of Maître Soubise. Our old Gavots, he goes on, always talk of the evils which happened in this town—a report, dark, vague, everywhere present, has always singled it out as the home of a great rending of the working classes. We might expect some transmission of documents, as well as the tradition handed down from mouth to mouth for generations, but fable is more flattering than the truth. "Nevertheless everything is not lost, I learn that there are at Tours, Rochelle, Chartres, Valence, Marseilles, and perhaps at other towns also, old MSS. treating of Jacques Moler and of the secession of Orleans. But waiting for these MSS. to come to light, here is a precious document, stamped with the seal of truth, which came, it is said, from the archives of the compagnons dyers, which every compagnon, every man who is a friend of light, must read with interest, stopping at each word, as it furnishes us with a vast subject for meditation." (*Question vitale*, p. 15.)

The following is a translation of the text, as given by Perdiguier:—

"Secession of the Compagnonnage at the Towers of Orleans.

"The Towers of the Cathedral of Orleans were commenced in 1401. The works were confided to Jacques Moler, d'Orleans, called la Fleche d'Orleans, *Jeune Homme du Devoir*, and to Soubise, of Nogent-sous-Paris, G. . . *Compagnon*, and *ménatzchim* of the enfants de Solomon, called Parisien le Soutien du Devoir. These two *compagnons* were the conductors and the draughtsmen [*appareilleurs*] of all these works. A great number of workmen were employed there. But a general discontent grew among them, a wrong began secretly to be organized. When all was settled they abandoned their work.

"Jacques Moler and Soubise vexed at this mode of action, unknown to the Franks, demanded from the Court of Aids what they should do under such circumstances. Parliament gave as judgment in consequence, the banishment of all those organized corps d'état. The carpenters, dyers, stone-cutters, as well as a portion of the joiners and locksmiths, submitted to Moler and Soubise, for fear of suffering the same penalty. They adopted for their father Jacques Moler d'Orleans. He allowed the hatters to adopt Soubise de Nogent, which was done on the spot. But one part of the joiners and locksmiths formed a line and swore always to be faithful to Solomon; they took flight and embarked on *gavotages* or *gabords* (hence the name of Gavot, with which they invested themselves). One part of the stone-cutters also took flight. Finally their ancient records were burnt, and Moler and Soubise became the masters in name, and Christ the spiritual master.

"Nothing was spared to bring the rebel compagnons under subjection; the sword, the gibbet, prison, all were used. Some corps d'état, presented themselves, and were received in their old hulks,² and bore the name of *compagnons passants*. These were the

¹ Charles VI. became insane August, 1392, and died 22nd October, 1422.—W. H. R.

² or sheds.—W. H. R.

"rope-makers, basket-makers, hatters, blanchers, or skin-dressers, etc. To them was given the rule of the *Devoir* to follow, and they were received, by the trials of the passion [*épreuves de la passion*] and the entries into the chamber were symbolized by bread, wine, and cheese, and all in allegories. Nothing was preserved but what was indispensable, as origin relating to Solomon. Among the number of the corps, there were some who were not finished [*finis*]; to them was given a *Legend*, in which a moral code was likewise laid down on account of the wish to see if they would be faithful, and that they then knew the truth.¹ La Sainte Beaume was appointed as the place of pilgrimage, where coloured ribbons [*couleurs*] in the place of sashes, were taken, and bore imprinted the sufferings of the true master (Jesus Christ).

"The carpenters, joiners, locksmiths, dyers and tanners, enfants de Solomon, seeing that strength was on the side of Moler and Soubise, asked to be *Compagnons du Devoir*, which was allowed to them. The carpenters entered under Soubise, and the others under Moler. There only remained a portion of the stone-cutters, the joiners and locksmiths, who took the name of *Gavots* and *Compagnons du Devoir de Liberté*; as for the stone-cutters they took the name of *Compagnons du Devoir Etranger*: all three of them enfants de Solomon and faithful to their first master.

"When Moler and Soubise had delivered judgment, all submitted to their powerful yoke. It was then decided that the *Jeunes Hommes*, who had courageously seconded Jacques Moler and Soubise should bear the name of *Compagnons passants*, and have, as well as the carpenters, coloured ribbons [*couleurs*] flying at the cap, five large and five small: and that the stone-cutters might add flowered ones [*fleuries*].² . . the joiners and locksmiths, on the heart, the dyers fastened to their red belt, and the tanners to their belt of sky blue, and all floating from the staff.

"The compagnons, faithful to Solomon, lamented, and always protested against all these admittances; which Jacques Moler, called la Flèche d'Orleans, and Soubise of Nogent-sous-Paris, called Parisien le Soutien du Devoir, seeing, called an assembly of their proselytes, and gave rules and statutes, to be strictly followed. The accolade or guilbrette, was given to the numerous stone-cutters initiés, and entry to the chamber was allowed them. The *chambre* was provided for examinations on morality and about the work which the newly initiated [*initiés*] were made to undergo. A master compagnon was continually fixed there to direct the symbolical works, and to enter the names of the Compagnons. Reçus, to give passwords, sacred words³ and general recognition of each corporation. Lastly, Jacques and Soubise made their compagnons swear this solemn oath: I swear by the God whom I worship, by the soul which animates me, by the blood which flows in my veins, by the heart which beats unceasingly within me, to guard inviolate with constancy, perseverance, and firmness, the secrets which have been confided to me by my worthy [*respectable*] brothers, and brothers Jacques and Soubise; I swear by my sacred Devoir to love my neighbour as myself, to succour him everywhere, to punish the traitor, and to uphold the holy Devoir to the last drop of my blood.

"As soon as this oath was taken Jacques Moler commenced to speak, and said: Compagnons, the oath which you have just taken will be henceforth graven on our hearts; be ye then all of you disciples of brotherly love, and submit to the laws which rule us and which are to protect your brothers, etc.

"At this assembly it was decided that every non-catholic should not be received [*reçu*] compagnon; and, at their request, the compagnons, joiners, and locksmiths should have no longer the surname of compagnons, and this was so, to distinguish them from the Gavots; they pleaded also that, having been once baptised, they had no need to be so a second time, following the maxims of the true master, Jesus Christ.

"There was also given to the carpenters the name of Bons-drilles, to the followers of Maître Jacques that of Bons-Enfants; afterwards the four corps and the saddlers were called Jolis-Compagnons. (*Extract from the Historical Records of the Compagnons, * * *, du Devoir.*")

Thus ends the new legend, or Orleans legend as I have named it, which, in my opinion, although it may contain the real origin of two of the founders, is in itself of quite modern

¹ The following sentence occurs in Ramsay's Oration, pronounced 1737-8, printed 1741-3, translated in Gould's History, (Vol. III, p. 85).—"We have among us three kinds of brothers, apprentices, Fellows or Professed Brothers, Masters or Perfected Brothers. To the first are explained the moral virtues, to the second the heroic virtues, and to the last the christian virtues."—W. H. R.

² See the plate in the *Livre du Comp.*, 3rd edition, vol. i., p. 14, where le compagnon passant Tailleur de Pierre bears on his hat coloured ribbons, the uppermost, tied in a bow, is spotted with flowers on a white ground, or as we should say "flowered."—W. H. R.

³ The original text is, "pour donner les paroles, mots sacrés, et la reconnaissance générale de chaque corporation." The following sentence occurs in Perdiguier's, *Mémoires d'un Compagnon*, i. 262.—"Compagnons, tenez secrets vos modes d'initiation, vos reconnaissances, afin que le compagnon puisse reconnaître le compagnon."

manufacture, and of little value in considering the history of the Society. It has, I think, been compiled to suit certain requirements, and arrange the position of a certain section or sections. However, Perdiguier states that he has quite given up the idea of deriving Maître Jacques and Père Soubise from the Temple of Solomon or from the Templars. It is worth remarking that this new pretended history calls the idea of "followers of Solomon" the original one. This is borne out by everything I have seen up to the present time, and was suggested by me in my former paper as the true arrangement.

In the above legend the introduction of the word *menatzchim* raises a suspicion, particularly as it was used in the Rite of the Ecossais-Fidèles or Vielle-Bru at Toulouse.¹ Other points might also be mentioned, but it hardly seems worth while to discuss them. The oath, like some portions of those given in the former legend, calls to mind very distinctly several of the oaths demanded in what was called Adonhiramite Masonry in France (see *Recueil Precieux de la Maçonnerie Adonhiramite*, 1787).

Perdiguier, as has often been repeated, states that the legend of Hiram was adopted from those members of the Compagnonnage who were Freemasons. This seems to be very likely the correct explanation, but it must become a question how much more came from the same source. How many of their customs, usages, and secrets are not really ancient, but were introduced at quite a modern date.

In his *Histoire d'une Scission* (1846, p. 7), Perdiguier states that it is quite certain that in ancient times the Compagnonnage was not split up as it was in his time. The stone-cutters formed one society, the joiners, one, as also the locksmiths and the other divisions. A split came in the stone-cutters, joiners, locksmiths, and carpenters, hence the *loups* and *loups-garous*, the *gavots* and *dévotants*, etc., disputes and battles followed, which have lasted for five hundred years. Further differences arose in 1823 and 1839 between the internal divisions of some of the trades. Perdiguier writes of one of these,—it was the *anciens maîtres* called the *initiés* or *dignitaires* or members of the *troisième ordre* who broke away. In a note (p. 9) he says:—"It must be understood that when I say *maître* I do not mean the highest of the three primitive degrees as in Freemasonry, but simply master-joiner, *patron*, *entrepreneur*, having workmen in his pay, and nothing more.

These three primitive degrees he thus describes:—From its foundation, the society of *compagnons libres*, called *gavots*, was composed of three kinds of members: *attendants*, *compagnons reçus*, and *compagnons finis*. The *attendant* was the newly introduced, the young workman in his first novitiate in the society, protected, looked after, but out-side any mysteries. The *compagnon reçu* was better known, more experienced in work, to whom initiation had been given, and certain secrets communicated, but still not in a position to rule the society without further proofs of his morality and steadiness. A kind of second novitiate which should not last long. But as soon as the *compagnon* received the finishing he was all he could be—he was a *compagnon fini*, *compagnon achevé*, and began to take his weeks of ruling. He could be Secretary, *capitaine*, (called afterwards *premier compagnon*, and in some cases *dignitaire*), and if elected, *gouverneur* of the society. From his position of *compagnon fini*, he saw everything and shared in everything.

According to this arrangement the Society appears to have been complete and perfect. Young men could rise, and, if with ability, gain the highest positions. In 1803 there was introduced what Perdiguier calls the New and Aristocratic Order (*Hist. d'une Scission*, p. 11). The whole body was summoned, delegates were sent from every town of the *Tour de France* as it was considered, alterations were necessary—the society required clearing of old customs; it had grown old-fashioned, and required to be polished up. Fifteen or twenty attended the conference, and after discussing and arranging, they, to the dissatisfaction of those who had sent them, overstepped their commands. One of them was a free-mason, and he proposed that a superior class should be introduced, called the *troisième ordre*, or class (*ordre*) of *initiés*; the word *dignitaires* was also introduced. "They spoke of emulation, animation, glory, honour, grandeur; they stirred up vanity, awakened ambition, and finally so well coloured their speech, that they were listened to, and the proposition accepted."

Perdiguier calls these *affiliés* and *dignitaires* "*une insupportable aristocratie*," and compares them to the nobles of the Empire, created by Napoleon. The *affilié* took the place of the *attendant*; *compagnon reçu*, became *compagnon du premier ordre*; the *compagnon fini*, *compagnon du 2^e ordre*, and the grade now added became the 3^e *ordre*.² In this classification

¹ Thory, *Acta. Latom.* i., 325. A Rite which the Grand Orient refused to acknowledge. (*Ib.* 251).

² This arrangement is mentioned by Simon, p. 92, but he does not seem to be aware of the changes made. His knowledge was evidently very imperfect and gained almost entirely from the *Livre du Compagnonnage*. He also wrote strongly in favour of a connexion between Freemasonry and the Compagnonnage. This new grade bears a most striking resemblance to the so-called *maître ecossais* of France. The Lodges at Marseilles, Avignon (both important *compagnonnage* towns), were called *Mère-Loges*, &c., Gould (*Hist. of F.M.* vol. iii., pp. 92-3) thus describes the degree—"the Scots Master claimed to be in every way superior to the Master Mason; to be possessed of the true history, secret and design of Freemasonry; and to hold various

he states in the same note (p. 13) the *affilié* was of no account, and had no numbered place, but he was the same as before the change, as were also the *compagnon reçu*, and *compagnon fini*. "These three essential degrees were, and are still, what the three primitive degrees 'are in Freemasonry,—I say, the pure essence of the institution.¹ The word *attendant* may 'easily be passed over in favour of *affilié*, but those of *reçu* and *fini* lost nothing of their 'popularity and the third class, or rather the fourth class, was only in the *Compagnonnage* 'what the high grades are in Freemasonry, a dangerous superfœtation," etc.

A third of the deputies refused to sign the new creation. Besides the other matters concerning the society, the delegates made the code of nobility, a private, strange, mysterious code, around which they and their protégés gathered outside and to the detriment of the Society. These delegates, after being stamped with *la noblesse*, scattered themselves, carrying with them their secret work, which they settled in five towns, which were hence called principal or privileged towns. There they approached the richest and most influential of the settled [*établis*] *compagnons*, flattered their vanity, and initiated them into their *grade*. They were also equally active with those not settled; the numbers increased in strength and authority, and their power was established. Their yoke was heavy on the Society, and the *initiés* maintained for some years a certain high position for wisdom and knowledge, but little by little it gave way, and they ended by admitting into the order uneducated and badly chosen members without talent. These puffed up by the dignity they had assumed, boasted incessantly, and humiliated at pleasure the *compagnons finis*, who were their equals in the *Compagnonnage*. Hatred arose, the *compagnons finis* opposed the *initiés*, fought them vigorously, and declined to give them either submission or praise as a superior order. Their dignity was gone, no more sought for by the active members, they became rarer and rarer in the Society. They then centred their forces on the masters. It was the masters who possessed the *loi*, dealing it out according to their taste, and were the heads of the order; and these conferred initiation at their pleasure.

Disputes went on, which at the present time it is unnecessary to follow. Some time early in 1843 a special assembly was convened, delegates sent, and although at that time it was not wished to do more with the "third class" than make it dependent on the society, such was the idea of domination expressed by its promoters, that it was dissolved, and the abolition of the order of *initiés* was now an accomplished fact. Still they were not to be beaten, and used every endeavour to hold the place they had gained, and it is difficult to suppose that there were not a large number of the *compagnons* possibly belonging to the so-called High Grades who looked upon the downfall of the system with some regret.

In 1843 (June, July) Perdiguier was requested to interfere, as the society was thoroughly disorganized. He tells us that he himself² was of this "third class," and unaware that its abolition had already become law, proposed that instead of abolishing it, severe restrictions should be placed upon it, (*Hist. d'une Scission*, p. 45). He sent several circular letters to the towns of *Tour de France*, renounced himself all connexion with the "third class," which (*ib.* p. 101, 108) he characterizes as "*imitation franc-maçonnerie—imitation grossière des hauts grades*,"³ a sort of aristocracy which wishes to preside [*primer*] over the *compagnons finis* and over the entire society.⁴ Again he states that the *compag-*

privileges, of which some few may be mentioned. He wore distinctive clothing, remained covered in a Master's Lodge, and in any Lodge, even as a visitor, ranked before the W.M. At any time or place he could personally impart, either with or without a ceremony, the secret of the E.A., F.C., and M.M. degree. If he was a member of a Lodge, none but Scots Masons could adjudicate upon his conduct. Later still, when Scots Lodges became more numerous, they were grafted on the ordinary Lodges, and not only asserted but obtained still greater privileges. The W.M. was not chosen by the Lodge, but appointed by the Scots Lodge, and was almost always one of themselves, and the finances of the Mason's Lodge were disposed of by the Scots brethren, who also decided in all matters of doctrine and ritual. The Scots Lodge further usurped the privileges of a Grand Lodge, and issued warrants of constitution." The degree seems to have risen in France about 1740. I mention this from its similarity, although it is not now my intention to consider the direct origin of the new *compagnonnage* degree.

¹ Perdiguier argues (*Ib.* 122), that the *Compagnon fini* corresponds with the Master Mason, both being eligible for the higher offices of their respective societies.

² It must be remembered that Pediguier belonged to the division called the children of Solomon.

³ Members of the "third grade" speak of it as "le plus bel ordre . . . celui qui est le complément et le sceau de la bonne conduite et des talents d'un vrai compagnon. . . ."—*Ib.*, p. 40. A very suggestive description.

⁴ "Comment justifier le droit que s'arrogeaient les membres du troisième ordre de venir nous gouverner presque à notre insu (ou du moins de la plupart), de régler à leur gré les dépenses et les recettes, et de faire un véritable gaspillage des fonds de la Société." Letter to Perdiguier, *Hist. d'une Scission*, p. 9. In one instance the son of a veteran maître, young, and only just commencing his life in the *compagnonnage* was made an *initié*, and thus, instead of taking his proper place, last of all, at the next assembly was placed at the head. (*Ib.* 121). The *initiés* urged that, "les ordres supérieurs ne nuisent pas à la franc-maçonnerie, pourquoi nuiraient ils au compagnonnage?" (*Ib.* 122). Perdiguier combats this statement, and aptly quotes some very sensible remarks on the so-called high-grades by Clavel. It is however unnecessary to follow the

nons *initiés* are also freemasons (*ib.* p. 124), and (*ib.* p. 151) mentions oaths and words given to him when he joined the *initiés*.

I have quoted the above, as shortly as possible, but sufficiently *in extenso* to mark very distinctly the influence the introducers and holders of this third grade exercised over the Compagnonnage. For at least forty years, from 1806 to 1846, it existed, and I think it is easy to understand how such being the case, many customs and usages of later Freemasonry may, nay *must* have crept in, particularly at a period when the so-called high grades were rampant in France.

The derivation from Solomon and his temple, though *perhaps* older than the other portions of the legend, appears to me also to be of modern construction. In one of the letters to Perdiguier from Avignon, 15th August, 1843, in reply to his endeavour to arrange matters between the two contending parties, the following occurs: "Vous savez comme nous que la basse fondamentale et primitive de notre compagnonnage était: *Egalité pour tous* . . . et nous répétons tous avec Salamon, *Egalité pour tous*," (*Hist. d'une Scission*, p. 79). In the *Recueil Precieux de la Maçonnerie*, etc. 1787, in the ceremony of "Le chevalier de l'épée, surnommé chevalier de l'orient ou de l'aigle (p. 177) the following sentence occurs: "Le récipiendaire u. Souverain Maître, lorsque Salomon nous en donna les premiers principes, il nous apprit que l'égalité devoit être le premier mobile."

Nevertheless, there is the difficulty of the statement of the Doctors of the Sorbonne about the history of the three first compagnons, and I confess that it is a difficulty that at the present time I am unable to solve.

This legend of Solomon, or rather that of Maître Jacques, and the Père Soubise, I feel quite certain does not date back to the tenth century as Bro. Gould argued (*History of Freemasonry*, I., 284), but in my opinion, as I have just mentioned, is of quite modern construction. In considering the probable date of its composition we must not forget a curious connection—or rather collection of facts, which may perhaps have some value in the enquiry. The Compagnonnage was connected in one theory, often repeated by Perdiguier in some of his earlier works, and by others, with the Templars.¹ A third degree, which is admitted to be a symbolical one, is introduced by the Freemasons of France into the Compagnonnage, and the introduction of it culminated in a disturbance or secession somewhere about 1806-1823. The Grand Orient had been suspended during the Reign of Terror. In 1822-3 the police interfered, and the French Rites were in trouble. This is the very year that the alteration in the degrees caused differences in the Compagnonnage, and the new one gained great power.

Again we have the spurious documents of the French Templars, among which was the so-called Charter of Transmission. In 1810, some of the other documents, for example the Evangelium and Leviticon, etc., were not in the list of their records, and I think it is now generally admitted that some of the documents, in particular the Charter of Transmission, were manufactured a little earlier than this date.

It does not therefore appear to me to be improbable that sometime about the same period the legend of Maître Jacques as we now have it, was composed, and it may be attached to the earlier known names of Solomon, Maître Jacques, and the Père Soubise.

It appears to me also, and I shall now give my reasons for the suggestion, that this Legend is simply one of the ordinary "lives" as I before hinted, compiled from others—a piece here and a piece there, all arranged and made to suit certain requirements and local positions.

Maître Jacques may have had a personality as a celebrated Maître d'œuvres, or Master-Mason; but as has been mentioned above, probably from the time of the Persecution of the Compagnonnage (about 1650) by the Learned Doctors of the Sorbonne, a legend which probably included him was looked upon as an imitation and wicked perversion of the Life of Jesus Christ. Such was also the belief of some members of the Society, it will be remembered, and I am not prepared to dispute the points of resemblance, as it seems almost proved that the compiler of the legend had such a general idea. It must not be forgotten

arguments, I have given sufficient to show how offensive the actions of the *initiés* were to the *compagnons finis*, who were really of the highest true grade, and could gain nothing more either for their operative purposes, or in rank in the old Society, although they might amuse themselves with the fanciful inventions of the "troisième ordre." What they could not tolerate was the assumption of a superiority and authority to which that newly-formed grade was in no way entitled. It is not quite clear how far this dispute affected the whole Society, or whether it was confined to certain trades. It appears to have existed at least in the whole division to which Perdiguier belonged. How far it brought in, customs and ideas from Freemasonry, it would be difficult to decide.

¹ This may have arisen from the ignorant confusion between the names Jacques de Molai and Jacques Moler, but it is worth remarking as Gould says (*Hist. of F.M.* vol. iii., p. 93.) "In France some of the Scots Lodges (see note above) would seem to have very early manufactured new degrees, connecting these very distinguished Scots Masons with the Knights Templars, and thus given rise to the subsequent flood of Templarism."

that in the Orleans Legend it is distinctly stated that Our Lord was to be the spiritual master, also, as Perdiguier points out (*Question Vitale* etc., p. 23) the same document records that some of those who were not *finis*, were given a legend in which the moral code was likewise laid down. The trials of the Passion entered into the subject, and as Perdiguier says: "Maître Jacques was idealized, almost deified, he was a Christ. They made him a contemporary of Solomon, one of the architects of the Temple of Jerusalem, they attributed to him the greatest part of the labours of Hiram, even the columns, Jakin and Booz, etc., etc." They told the story of his death, burial, a horrible tempest, etc., etc. The whole scene was calculated to produce an effect, as Perdiguier says, "in the brain and heart of the *adeptes*." "No doubt," he adds, "the ancient law, the Jewish code [from Solomon], the burnt records, contributed something towards the story. In receiving the *compagnon* the fable was given to him (*ib.*, p. 24) and in finishing him the truth was given."

Thus it will be seen that in the *Compagnonnage* itself, or at least by Perdiguier, this story of Maître Jacques, and Père Soubise, was known to be an idle legend composed to produce an effect on the newly-admitted members, and the principal characters in it had nothing whatever to do with Jacques de Molai, the king of France, and the Pope, who caused the ruin of the Templars, any more than it was connected with the ancient god Sabazius. The main character of the drama, for such it really was, as the temporal master, was an idealized representation of Jesus Christ, the spiritual master. Soubise was merely his lieutenant and not his equal (*ib.* p. 23). But there, I think, the likeness ends, it is simply the main outline that has been taken. The *locale* of the Legend is quite otherwise, and many incidents in the story seem to me to naturally attach themselves to other different characters; and I shall now endeavour to make some of these similarities quite clear.

Let us then for a moment assume that the two names, Jacques and Soubise, existed as traditional founders in the Society, with a great original founder—Solomon. A legend is to be constructed. It must not be too evidently a copy of any in particular, and although it may be made to follow the life of Our Lord in its general outline, there must be such differences as to disguise it, until the time of explanation is arrived at.

The father of Maître Jacques is said to be Jacquin;¹ this name bears such a resemblance to Joachim that it is worthy of note, and it will be remembered that Joachim and Anna were the parents of the Virgin Mary, who was the mother of Jesus; and that St. Anna, or Anne, was one of the great patron saints of the *Compagnonnage*, for which no satisfactory reason has been given. It was in 1584 that the feast of St. Anne was rendered obligatory, although general at an earlier date. About the beginning of the sixteenth century the veneration of the parents of the Virgin increased more especially with regard to St. Anna, (Mrs. Jameson, *Legends of the Madonna*, 138.)

It will be remembered that St. Joachim was the father, and St. Joseph, patron of the carpenters, was the husband of the Virgin. A generation left out in the pedigree in compiling the legend is not improbable, if only to disguise it, and we thus obtain Jacquin (Joachim) the (grand) father of Jacques, the main lines of whose history resemble that of Our Lord.

Every legend must have a home, so to speak. Many of the towns included in the *Tour de France*, are situated in Provence. To no place could the composer look better than to that land of legends, and accordingly the one great religious legend of Provence is selected, that of St. Mary Magdalene.

"The middle of the thirteenth century," writes Mrs. Jameson (*Sacred and Legendary Art*, i., 348.) "was an era of religious excitement all over the South of Europe. A sudden fit of 'penitence—'una subita compunzione,' as an Italian author calls it—seized all hearts; relics "and pilgrimages and penances, and monastic ordinances, filled all minds. About this "period, certain remains, supposed to be those of Mary Magdalene and Lazarus, were "discovered at a place since called St. Maximin, about twenty miles north of Toulon. The "discovery strongly excited the devotion and enthusiasm of the people; and a church was "founded on the spot by Charles Count of Provence (the brother of St. Louis), as early as "1279. A few years afterwards this prince was vanquished and taken prisoner by the King "of Aragon, and when at length set free after a long captivity, he ascribed his deliverance "particularly to the intercession of his chosen patroness, Mary Magdalene. This incident "greatly extended her fame as a saint of power, and from this time we may date her "popularity." About the same period, that is at the end of the 13th century, she assumed some importance both in beauty, dignity, and prominence of place in art (*ib.* 364).

Again:—"The Magdalene doing penance in her rocky desert first became a popular "subject in the sixteenth century; in the seventeenth it was at the height of favour," (*ib.* i. 357).

¹ One of the Gates of Orleans was called Jacquin.

At this period numerous books were issued, for example *La Vie de Marie Magdeleine* etc., Lyon, 1605, which was written about 1500, and is now very rare. *Histoire de la Vie et de la Mort de Sainte, M.M.* by Vincent Reboul, Aix, 1671, Marseilles, 1676. *Histoire, etc.*, by Cl. Cortez, Aix 1654. *Histoire, etc.*, by P. Columbi, Aix, 1685, 2nd edition 1688; with many others and lastly I may mention the poem of Pierre de St. Louis, *La Magdeleine au desert de la Sainte-Baume en Provence*, Lyon, 1688, and also 1689. This work Brunet states (*Manuel du Libraire*) remained almost untouched, and unsold in the hands of the publisher until the death of the author in 1672. For some reason it then acquired a certain celebrity and was sold off at once, which necessitated a second edition, which may be that issued at Lyon, 1694. Another was published in 1700, some copies bearing the imprint Lyon, others Paris.

It must also not be forgotten that it was in 1601 that the building operations to restore the Cathedral of Orleans, destroyed by the Calvinists, commenced by Henry iv.¹ and Jacques Gabriel was the name of the architect, (died 1742).

It will now be necessary to state a few incidents in the life of the Magdalen as contained in the old Provençal Legend.² After the Ascension she, with her sister Martha, brother Lazarus, and Maximin, were set adrift in a vessel without sails, oars, or rudder by the heathens, but, guided by Providence, they were safely borne over the sea until they landed in a certain harbour which proved to be Marseilles, in the country now called France (*Mrs. Jameson, Sacred and Legendary Art*, I., 347).

This calls to mind the mention of probable shipwreck in one of the songs already quoted. She left Judea and landed in France. It was at Marseilles also that Maître Jacques is said to have landed after leaving Judea.

But to continue from Mrs. Jameson. They are refused help by the Pagans, to whom Mary Magdalene preached, and at last converts them. "Mary Magdalene retired to a desert not far from the city. It was a frightful barren wilderness, in the midst of horrid rocks and caves, and here for thirty years she devoted herself to solitary penance for the sins of her past life." Some of the legends describe her death as taking place in a Christian church, after receiving the Sacrament from the hand of St. Maximin, who, after the death of Lazarus, became the first Bishop of Marseilles. "But more popular accounts represent her as dying in her solitude, while angels watched over and ministered to her." In the Greek Legend she is still associated with a cave, and is said to have been buried at the entrance of the cave of the Seven Sleepers of Ephesus.

Here again is a similarity of idea. She dies in this wilderness like Maître Jacques, and her relics are supposed to have been found sometime before 1279, "at a place since called St. Maximin." This is the place where, according to the Compagnonnage Legend, the body of St. Maître Jacques rested awhile. "Ce fut le lieu qui prit le nom de Saint-Maximin," says the text. It is the same place where her relics are said to have been discovered, therefore where she was buried.³ The pilgrimage to Sainte Baume, Perdiguier states (*Livre du Compag.* II., 280) is only made by the Compagnons du Devoir, "it is supposed that there is found the tomb of Maître Jacques," which agrees with the Legend of the Magdalene.

"The traditional scene of the penance of the Magdalene, a wild spot between Toulon and Marseilles, is the site of the famous convent called La Sainte Baume (which in the provençal tongue signifies *Holy Cave*),* formerly a much frequented place of pilgrimage. It is built on the verge of a formidable precipice, near it is a grotto in which the saint resided; and to Mount Pilon, a rocky point about six hundred feet above the grotto, the angels bore her seven times a day to pray. The convent was destroyed and pillaged at the commencement of the French Revolution. It was filled with relics and works of art, referring to the life and the worship of the Magdalene." (*Ib.* p. 350.)

Saint Baume was the place of pilgrimage with the Compagnons. The Saint Pilon of the Magdalene Legend is specially revered by them, as will be seen when the *Compagnons du Devoir de Liberté*, followers of Solomon (*Perdiguier, Livre du Compag.* I., p. 61), coming from

¹ Henry iv. entered Orleans 2nd July, 1598, and in 1601 he himself laid the first stone, (*Polluche, Descrip. d'Orleans*, 1736.)

² I must mention that this legend is considered to be so apocryphal and modern that the Bollandists did not deign to assert it in their collection.—Baring Gould, *Lives of the Saints*, 22nd July, p. 509.—W.H.R.

³ Remembering the connexion between the Compagnonnage Legend and the Life of our Lord it is worth remarking that the sarcophagus of the Magdalene, at St. Baume, supposed to date from the 3rd or 4th century, is evidently of the Roman period. Its main ornaments are a series of panels, representing the scenes of the Passion of Our Lord, ending with one at the end of the kiss of Judas. The ornaments of the frieze are now destroyed, but portions of them were in existence in the 17th century, and bore similar subjects. The Magdalene washing the feet of our Saviour with her tears: The anointing of the hands and feet: Adoration and embracing of His feet: The Magdalene going to the tomb with perfumes: all find their copies in the incidents mentioned in the Legends of Maître Jacques. For everything that is known of the Provence Legend I would refer to Faillon, *Monumens inédits sur l'apostolat de Sainte Mary Magdeleine en Provence*, etc. 2 vols., 1859.

⁴ The word intended by Mrs. Jameson is *baoumo*.

Judea, landed in Provence. They gathered on the hills of Sainte-Beaume, and descended thence into the valleys, and afterwards to the towns.

Few compagnons formerly made their tour of France without adding a pilgrimage to the grotto of Sainte-Beaume, in Provence, from which they brought ribbons and symbolical images, looked upon as sacred. The place is still visited by one set of the compagnons who go to Provence. It is the place to which the Magdalene is said, after the death of Jesus Christ, to have retired and ended her days. The wood on the mountains about this dark and damp grotto are called by the compagnons *sans pareil*, and it is said that an animal has never been seen in it. (*Ibid*, i., 70.)

The desert of the legend is again referred to in the song (*Ib*. i. 200) called the Pilgrimage of Sainte Beaume.

"Between Marseilles and Toulon you may see Saint Pilon, a consecrated place so dear to the compagnon, and further Sainte Beaume. This holy place, consecrated by us, in the midst of the mountains, only presents a country of mourning and barrenness. There is seen the subterranean cave as old as the human race, which was an asylum for Saint Maximin, and after for Sainte Beaume, where the great man, renowned in the workshop of the compagnon, died,—where Sainte Madeleine expiated her many sins. I have visited this great desert in 1840, and seen the father at the monastery, etc."

Maitre Jacques was murdered near Saint Beaume, and there as the legend states he was buried—the text says, "ils ne s'arrêtèrent qu'à l'endroit où Maitre Jacques avait été assassiné et où il avait voulu être enseveli." This place the legend says, was "un endroit accoutumé," where he retired before sunrise for prayer. That is to say they carried the body in procession, for a circular pilgrimage, which as the distances given amount only to 1140 furlongs, or 2280 yards, we may conclude that it was confined to the small circle in which were situated those sacred places in the desert, sanctified by the residence of Mary Magdalene,—the grotto being her favourite place of retirement and where she also was buried.

No instructions were given by him at his death, but such pilgrimages to discover the desired place of burial were not uncommon. The best known instance is that of St. Cuthbert. Another somewhat similar instance will be quoted at a later stage.

It surprises Perdiguier that Maitre Jacques bequeathed his girdle to the carpenters then followers of Père Soubise who was supposed to have been concerned in his murder. But it was given not to the followers of Soubise, but to the carpenters,—of which there was only one section, the other principal trades had already been disposed of—and they could not well be overlooked: the joiners, or house-carpenters, received his cloak. Possibly at the time this fragment of the legend was invented Soubise had not yet entered into the story.

This is only again a small item which might be taken as helping in the proof that the legend of Maitre Jacques is the one important legend, and that contrary to the opinion of Bro. Gould (*History of Freemasonry*, i., p. 246), Soubise is as stated in the Compagnonnage itself the latest of the three founders. It must be remembered that the legend so far as concerns Maitre Jacques, whose "life" it really is, would do quite as well without the introduction of the name Soubise.

This bestowal of the girdle brings to mind that according to the legend the Blessed Virgin gave to Saint Thomas her girdle, taking pity on his weakness and want of faith. The emblem of St. Thomas was a builder's or carpenter's square, given to him in art on account of the old legend of his journey to the Indies, and his buildings for King Gondoforus. For the same reason he has been chosen among the patron saints of architects and builders.

St. Joseph was of course the ordinary patron of the carpenters and joiners, as St. Thomas and Betesus are those of the Masons. (*Husenbeth, Emblems of Saints*). The Magdalene herself was not unassociated in legend with St. Thomas, for Mrs. Jameson writes: "When the Magdalene is introduced into pictures of the 'Incredulity of Thomas,' it is in allusion to a famous parallel in one of the fathers, in which it is insisted 'that the faith of Mary Magdalene and the doubts of Thomas were equally serviceable to the cause of Christ.'" (*Sacred and Legendary Art*, i., 376.) We must not forget also that the Magdalene was joined with ideas of an association of love and beauty with the symbols of death and sorrow and utter humiliation.

In the early part of his life Maitre Jacques is said to have studied with a philosopher in Greece. The name of the philosopher is omitted, for what reason it is difficult to understand; perhaps it was blank in the original MS. from which Perdiguier's copy had been taken, perhaps the scribe could not read it, perhaps the name had not been invented. At first I thought it might have been Euclid as in the "Old Charges," or Pythagoras, as suggested by Gould, but so far as I have been able to discover they are not even mentioned in the songs or elsewhere. Credit is given to others for the invention of that symbol so revered by the Compagnonnage.

In the chronology at the end of vol. I. of the *Livre du Compagnon*. (p. 253) it is stated under 1640 B.C., Phenicia is the cradle of the Compagnonnage, or fraternal association of travelling workmen.

There is no mention of Euclid, the philosopher referred to in the Legend may be either of the two who are said (*Chronology* I., p. 254) B.C. 1290. Perdix invented the potter's wheel, the saw, the compass. This is also attributed to Dedalus, his uncle, B.C. 1380, "Doedalus, learned in architecture, in mechanics, the arts and trades, invented the instruments of labour." Both are celebrated in their songs (I. 180). "Thanking the ingenious Dedalus for the talisman which forms our name," referring to the supposed derivation of *compagnon* from compass, and (*ib.* p. 214) in a song "Le Compass," "Son of Perdix in carrying thy emblem, every devovrant," etc. Dedalus is then celebrated by the corps *de liberté*, and Perdix by the *compagnons du devoir*.

If the name Jacques was in existence in the Compagnonnage there is no need to search for it anywhere with the expectation of finding a real life that will agree with the one given in the legend. If it was not,¹ of course the name associates itself with one of the Saints James, (*cf. Gould's History of Freemasonry*, I. 247, etc.) There is the staff, which although in 1839 carried by all the *compagnons*, is only mentioned in the legend in connection with Maître Jacques. St. James the Greater was a pilgrim, and some relics are said to exist in France claimed to be those of St. James—the head at the Church of S. Marrie de Mare at Camargo, in Provence, as well as those of St. James the Great, said to be at Toulouse.

Other points correspond to some extent with the legend, as has been already pointed out by Bro. Gould,—for example :—After James the Great had been beheaded "his disciples "took away his body, and not daring to bury it for fear of the Jews, they carried it to Joppa, "and placed it on board ship." The ship was miraculously conducted to Spain, the journey taking seven days. They landed at length in Galicia, at a port called Ira Flavia, now Padron, and placed the body on a great stone, which became like wax, and, receiving the body, closed around it: this was a sign that the saint willed to remain there. (*Mrs. Jameson, Sacred and Legendary Art*, 233).

Here again is the pilgrimage in search of the wished-for resting place decided finally by the saint himself, just as was indirectly done in the case of Maître Jacques.

It is at this point that we meet with the pagan Queen Lupa, who is converted by a miracle, and built a magnificent church to receive the remains of the Saint.

The *compagnons étrangers*, stone-masons, it will be remembered were called *Loups* or wolves.²

St. James the Great is also represented to have worn a tunic, flapped hat, cloak, with a wallet or gourd of water suspended to his staff. The garments of Maître Jacques, which are divided by the various trades, are also those of a pilgrim.

When brought before the tribunal of Herod by the evil-minded Jews, one of those who dragged him along was converted by his gentleness and miracles of mercy, and asked to be allowed to die with him. "The apostle gave him the kiss of peace, saying 'Pax vobis!'" "and the kiss and the words together have remained as a form of benediction to this day." (*ib.* 233).

It was owing to the extraordinary likeness of James the Less to Our Lord that the kiss of Judas was necessary, according to an old tradition, in order to point out his victim to the soldiers. (*Baring Gould, Lives of the Saints*, May 1st).

The kiss in the legend of Maître Jacques was to be handed down from *compagnon* to *compagnon* as a token from their master of peace and friendship. And to St. James as the first of the apostles who departed to fulfil his gospel mission, the pilgrim's staff is given in art from the thirteenth century. "As St. Jago or Santiago, the military patron of Spain, "he became one of the most renowned saints in christendom, and one of the most popular "subjects of western art." (*Mrs. Jameson, Sacred and Legendary Art*, I., 231). He incurs the enmity of the Sorcerer Hermogenes, a name adopted into this legend from that of a famous gnostic teacher and philosopher. Having had some combats as to their power over demons, the apostle triumphs and requests St. James to protect him against his former servants, the demons. "Then St. James gave him his staff, as the most effectual means of "defence against the infernal spirits." (*ib.* 232).

It is suggestive also that he is usually represented with a family likeness to our Lord, his kinsman, though not so strong as that borne by St. James the Less. (*Baring Gould, Lives of the Saints*, July 25th).

¹ It is perhaps a curious coincidence that Reboul in his *Pèlerinage de SS. Miminax et de la Sainte Baume en Provence*, etc., Marseilles, 1673, states that he quotes from an authentic document arranged by Maître Jacques Jordan, Notaire Royal de la ville de S. Maximin. According to one Legend, the Magdalene was accompanied in her journey by the Mary Salome, and Mary Jacobi so called because she was the mother of "Saint Jacques," etc.

² *cf. Gould History of Freemasonry*, I. p. 248.

The latter, when Bishop of Jerusalem, was so careful and successful, that it stirred up the malice of enemies to conspire his ruin. Having been thrown down from the top of the temple, he was covered with a shower of stones, and one more merciful than the rest despatched him with a fuller's club. (*Ib.*, May 1st).

He is, therefore, in art represented with a fuller's club, which often becomes a thick stick or staff. That the ordinary pilgrim's staff should have collected a legend of itself is not extraordinary. I can quote another exactly similar instance, where an explanation to suit other events of more ancient times than the legend has been grafted upon this simple but useful staff. There is at Chalons on the Monday of Pentecost a procession called *procession des baguettes blanches*. "These long sticks," writes M. E. de Barthelemy (*Cartulaires*, etc., *de Chalons-sur-Marne*, 1853, p. 91), "which are carried, originated from necessity "when the priests found it necessary to use them on the bad roads, which formerly "surrounded Chalons, and are in no way a souvenir of the defeat of Attila, as certain authors "have advanced."

Staves were not uncommonly carried until a late period by those who made journeys on foot, partly for defence, and partly for comfort. It may also be worth remembering that to strike softly the wall or work with "his own staff," when coming where freemasons are at work, with certain words, is said, in Sloane MS. 3329, to have been a mode of recognition. (*Woodford, Freemason's Words and Signs*, 3rd ed., p. 9).

The legend of the reeds which saved Maître Jacques has been made to fit in with the staves, or bâtons carried by all members of the Compagnonnage, although apparently it only applied to his particular followers. For this reason I suppose the translations given in Bro. Gould's History interpret the French word *canne*, as cane, but cane in this form would be *canne de jonc*; *canne* simply means a staff, a stick, and is commonly used for a walking stick, or as we ordinarily say, a walking cane, even although it is of wood. In the Compagnonnage Songs the word *canne* is interchangeable with *bâton*. It is perhaps a little singular that the bequest of one whom many hated should have been thus adopted. I mention this, because in my opinion the value attributed to the incident of the small memorial piece of rush preserved by Maître Jacques, as a kind of talisman, is spurious, if I may use the word. It is given as the origin of the formidable bâtons, or staves, sufficient to fell an adversary at a blow. Evidently, I think it is a forced explanation.¹

But this little piece of rush in another connexion becomes much more curious, and at the same time interesting. Mackey, in his Cyclopædia, under the article Hiram, states that Oliver has preserved an old tradition which says that the steel stylus with which Hiram drew his designs upon the trestle board, was found upon him when he was raised, and ordered by Solomon to be deposited in the centre of his monument.

I have not read for many years the works of the once celebrated masonic writer, Dr. Oliver, I must confess, and have not now referred to see what is his authority for this legend, if any is given. It is, however, improbable that Dr. Oliver, who died in 1867, was in any way conversant with the legend of Maître Jacques, nor is it at all likely that he would select this unimportant item and attach it to Hiram.

But it suggests another curious possibility; was it inserted in the Compagnonnage Legend from an earlier one of Hiram, and is their vague legend of the murder of Hiram nothing more than a repetition of the murder of Maître Jacques, with a change of names? We are told, at least the inference is, that the real cause of the murder of Jacques was the jealousy of Soubise, some legends say that the cause of Hiram's destruction was the jealousy of Solomon. They both lost their lives when they were alone in the usual place of retirement, (*cf.* Mackey, article Hiram), and to crown all, as mentioned above, Perdiguier says that to Jacques were attributed the labours of Hiram. But where everything is so vague it is as difficult to discover what really was the legend of Maître Jacques, as it is to trace that of Hiram.² I strongly suspect that it was so undefined in the minds of the compagnons, and

¹ We perhaps ought not to forget in considering the sources from which this legend was compiled, always keeping in mind that its general basis of events was founded on the life of Our Lord, that some of the subordinate incidents might be gleaned from characters specially identified with Him. Such a one was Moses, apparently the only character of the Old Testament to whom Christ likens himself (*John* v., 46). Moses laid down a code, a law, like Christ for his followers. His life was saved from an attempt to murder him, by being placed in a basket of rushes, some legends say that at a later period of his infancy, he was hidden in the rushes growing on the banks of the river. His former Jewish name was Joachim (*Clem. Alex. Strom.* i., 343). He also had a staff of wonderful power, which Ewald remarks, was in his history what the Cross is in the first History of Christianity in the history of the Holy Cross (*Veldener, Berjeau's facsim.*, p. 21, &c.) Judas the son of Simon, brother of St. Stephen, the first martyr and grandson of Zacharias, is the one put in a well and kept there starving for six or more days, by St. Helena, until he told the resting place of the true cross. The two names given to the assassin of Maître Jacques were perhaps taken from the names of the opponents and enemies of Moses, the magicians Jannes and Jambres.

² The most complete Hiram Legend I have met with is that given by Heckethorn, (*Secret Societies*, vol. i., p. 241.)

possibly mixed up with the "legends" of the so called high grades, when Perdiguier wrote, that it assumed more than one form.

Maitre Jacques is said to have been born at a small town in the south of Gaul—Carte, now Saint Romili. Simon supposes that this place is purely imaginary. It is not unlikely, but there were several towns of the same name in the south of France, and that would be sufficient for the compiler of the Legend. The duplication of names of places, giving the supposed ancient and modern, seems to have been no uncommon feature in the class of legends¹ with which I would place the present one. It was done, I suppose, partly to give an air of antiquity, and partly to add a seeming veracity. But little can be gleaned from the names here given, except that in some instances they are in the Provençal dialect, and are very likely local names, otherwise unknown, and of little real importance in the story.

Sainte Beaume, the place to which both Magdalene and Maitre Jacques retired, is well known, and has already been referred to. It is the name of a mountain and simply means the Holy Cave, so named from the cave at the summit. The fact that the name is thus given without a more ancient alternative would seem to point to the legend of Maitre Jacques having been invented *after* it had assumed the name.

His remains are taken into the Desert of Cabra, now Sainte-Magdeleine. *Cabra* is simply the Provençal for goat. In a grotto near this place he is embalmed. The washing with aromatic essences is very suggestive of St. Mary Magdalene.

They enter a wood called Vorem, perhaps from *Vorm* or *Vorme*, small. They next stop at a place which took the name of Cinq Doigts, or five fingers, where they kissed one of his hands.² A simple origin for the name, but as the French is capable of being translated "five claws" it may indirectly refer to the five stabs of the assassins. Another rest is made at a place called Molva, now Caverne-de-Saint-Evreux. Molva is the Provençal form of the French *morue*, or perhaps *molue*, both words meaning a kind of fish.

The storm occurs in the wood, which took the name of Remords, or Regrets, a name well suited to the place where the Magdalene did penance for thirty years for past sins.

Another rest is made at Saint Maximin, this name like Saint Beaume is given without an alternative. It is the most northern place to which the procession wandered. The same spot is referred to in a most marked manner in the legend of the Magdalene.

The next rest is at a place called Lavenel, now Cabane-Saint-Zozime,³ only six hundred fathoms or twelve hundred yards further. The word *Lavenel* is perhaps *avenel*, which seems to correspond with the French *éveillé*, wakened or roused.

Some portion of the last words of Maitre Jacques we are told were unintelligible, and therefore Perdiguier adds two or three dots thus . . . Bro. Gould seems to suppose (*History of Freemasonry*, i., p. 218) that some secret may be here omitted. I do not, however, think so,—one would suppose that either "your devoir" or "Maitre Jacques" would be the words. The form used is simply the ordinary method of breaking a sentence uncompleted, or accentuating a pause, as in English the plain line — is sometimes used.

One word as to the introduction of the Père Soubise into the legend as having been the cause of the murder of Maitre Jacques. The legend of the latter is quite perfect without any name, and as I pointed out in my former paper, Soubise, so far as his own history extends, really plays, beyond the companionship of the two founders, and the murder, a very small part in the *real* legend.

If this assassination based on the crucifixion of our Lord, is more than pure invention, a somewhat similar event connected with Orleans could easily have been found by the composer of the legend—Louis I., Duke of Orleans, born 1371, mentioned by Perdiguier (as above), was the second son of Charles V., and brother of Charles VI. He acted as a kind of

¹ See above in the Legend of Santiago di Compostella.

² It is perhaps worth noting that one of the songs of the Lodges of adoption runs as follows:—

Le nombre de cinq est en ces lieux
Le nombre qu' on préfère,
Oui, mes sœurs, il offre à nos yeux
Une leçon bien chère;
Il dit en ce temple divin,
Où candeur nous rassemble:
Comme les cinq doigts de la main
Soyons unis ensemble.

and again the last verse commences,

Par cinq fois se donne un baiser.

³ It must not be forgotten that Mary of Egypt, often classed with the Magdalen from a similarity in their lives also retired to a desert place beyond the Jordan in penance and was there discovered by Zosimus. The two Maries were sometimes confounded, and before Mary of Egypt's celebrity in France was eclipsed by that of the Magdalen, she was very popular, from an early date. The scenes of her life are given in painted glass at Chartres.

Regent, and was all-powerful during the insanity of his brother, Charles VI. He ended by being assassinated by eighteen of the men of Jean Sans Peur, Duke of Burgundy, at Paris, in the old Rue du Temple, the rivalry between the two being the cause; all the followers of the Duke of Orleans fled when he was stabbed, except one whose name was Jacob, [? Jacobus, or Jacques] who perished in the endeavour to save his master. This murder was the origin of the two factions Armagnacs (Partisans of Orleans) and Bourguignons, who for so long a period stained France with blood.

The *acte de foi* is very interesting, it is ratified by the sacrifice of a heifer, whereas the *auto-da-fé* was ratified by the punishment of burning the accused. It is an oath, and like the others given throws light on some of the customs of the Compagnonnage, but to consider this subject, which I had commenced, would be to open up the whole question of the *devoirs* as well as the ceremonies of the Society.

In all previous endeavours to arrive at an explanation of this interesting legend, the effort appears to have been to find for each of the various actors some real personage whose career to some extent corresponded. This, in my opinion, was an error, and therefore I have taken another course, which I consider more reasonable and likely to result in more satisfactory conclusions.

Others may not agree with me, but it must always be remembered that in dealing with such fabulous stories it is not necessary or possible as a rule to find the events of one life complete or set of lives alone recorded. The additions which grew or collected round the revered personality or place were selected from many sources and welded together into what would appear an harmonious whole.

The legend of Maitre Jacques is a legend of Provence—it was the birthplace of the Compagnonnage—its beauties are celebrated in their songs—nearly all the stations of the Tour de France are in the south, some in Provence itself. The legend of Mary Magdalene is peculiar to Provence. They both have exactly the same locality, besides many other points of similarity, some of which I have pointed out.

Of course I am aware that the converse of my suggestion may be urged, but I think that it is much more likely that the inventors of the Compagnonnage Legend copied from that of the Magdalene¹ than the reverse. They would naturally seek for a local legend, and that of Mary Magdalene was at a certain period the most popular of all.

I need hardly mention that I do not for a moment place any credence in the truth of this legend; when arguments are used, it is not with regard to the statements made in the narrative, taking them as facts, but as incidents in a fable one bearing upon another.

In my opinion the legend, though cleverly contrived, is as we now have it of comparatively late date. It possibly was copied, and extended in some places from an earlier legend, written or otherwise, but that earlier one was I think not of remote antiquity, and I feel almost certain not earlier than the 17th century.

I have now spent a very considerable amount of time on the Compagnonnage and its legends. I have here recorded many arguments sometimes in opposition to one another in the endeavour to fairly state the various facts. They are only a small portion of what I have collected, some of which may be available on a future occasion. Nevertheless while admitting that the Society with a *Devoir*, and *perhaps* some legend from the Temple of Solomon (though I think this unlikely) may have existed for several hundred years, I cannot help thinking in the present state of our knowledge, and the materials we possess, that it is a quagmire if not a quicksand.

THE WORSHIPFUL MASTER expressed his interest in the paper just read, and merely wished to observe that the circumstance surmised by Bro. Rylands, viz., the transference of particulars and events from one legend to the life of a hero of a later legend constituted a state of facts of constant occurrence, and must be familiar to all students of comparative mythology. He thought there were two brethren present especially well qualified to criticise the lecture and he should call upon Bro. Gould and Bro. Speth in turn, to give the Lodge the benefit of their views.

BRO. GOULD said that the paper read that evening was one of those excellent contributions to their knowledge, which it became very difficult to criticize without the aid of printed slips, supplied before hand to brethren who were desirous of joining in the subsequent discussion. It was quite impossible to retain the entire lecture in the memory, after a single hearing, and for his own part he might say that in being carried from point to point, by Bro. Rylands, his recollection of what had been said, especially in the earlier portion of that brother's address, was by no means as clear as he could have wished. The remarks, therefore, that he had to make would necessarily be of a general character, though in a few instances, if his memory did not fail him, he would endeavour to grapple fairly with some of the conclusions advanced by the lecturer. It was contended by Bro. Rylands that he (Bro. Gould) in his "History of Freemasonry" had, in various ways, leant too favourable an ear to the claims or pretensions of the Compagnonnage. The charge might

¹ Pilgrimages to Ste. Beaume are said to have taken place as early as the 10th or 11th centuries, but it is quite certain that in the early part of the 17th century the Legend was very popular, and the place of her retirement was equally revered.

be correct, but the observations he had made on the subject were scattered throughout his book, and he should hope that they would be judged as a whole, and not by laying special stress on any isolated passage. It was well-known that at the Revocation of the Edict of Nantes, in the closing years of the eighteenth century, a large number of Protestant operatives and artisans came to England, bringing with them (in the fullest sense of the expression) the secrets of their trades. Upon that basis a speculation had been put forward that among those secrets there may have been some things, which after a time found a place in the Masonic ceremonial. But the French refugees settled largely in Ireland as well as in England, and every considerable town in Holland and Protestant Germany received a colony of these persecuted religionists. Hence, if the Compagnonnage customs had tinged those of the working Masons in England, the same effect might have been expected to result in other countries. From the lecture of the evening they learned a good deal, and the influence of Freemasonry upon the Compagnonnage, in 1803, was a solid accession to their knowledge. Still, however, he thought, and believed that Bro. Rylands would agree with him, that putting on one side any alleged similarities between Freemasonry and the Compagnonnage, there was much in the latter system which invited the attention of Masonic Students. In the seventeenth century—to go no higher—the workmen of many trades (in France) practised secret rites with which was associated a certain amount of symbolism. Among the trades there represented were the Saddlers, the Shoemakers, the Tailors, the Cutlers, and the Hatters, and in their initiatory rites was to be found a remarkable diversity of ceremonial. The other trades doubtless had customs of a like though not identical, character; and it occurred to him (Bro. Gould) as just possible that if the proceedings of the “Companion Masons,” or “Companion Carpenters,” of the same period, were equally revealed to view, there might be found some points of similarity between the customs of the stone-masons, and perhaps other workers, on both sides of the Channel.

BRO. SPETH said:—There are one or two points in the paper just read which I may, perhaps, touch upon now; but the majority must necessarily wait till I have had the opportunity of studying the paper in its complete, instead of hearing it in the fragmentary state, which the exigencies of time have forced upon us. My present impression is that I must revise the opinion I have hitherto held as to the antiquity of the Jacques Legend. Bro. Rylands appears to have produced very valid reasons for assigning to it an 18th or even 19th century origin. This, of course, destroys much of its importance in our eyes, but it does not minimise the weight of the fact, as admitted by Bro. Rylands, that in 1650 there was already evidently a “Legend of 3 Founders” in existence; and we may fairly conclude that one of these founders was Solomon, and that moreover he, at a still earlier period, ruled over the building trades only, and chiefly the stonemasons, “enfants de Salomon, Compagnons de liberté.” From these facts alone much might be deduced, but we could scarcely get further than inference. Bro. Rylands has further stated, on the authority of Perdiguier, that in 1823 the sons of M. Jacques instituted a fourth grade of companionship, called “initié,” at the instigation of a Freemason. The sons of Solomon were not comprised in this movement. This conflicts with Perdiguier’s statement elsewhere, that the joiners and locksmiths of Solomon divided their second grade of “Compagnon” into “Reçus, finis, and initiés,” the only branches of the Compagnonnage which had more than two classes, viz., aspirants and companions. These diverging accounts are somewhat confusing. Bro. Rylands attaches apparently little importance to the “Guilbrette.” When two companions met on the highroad they saluted each other with the Guilbrette, when they parted they repeated the Guilbrette, when they buried a deceased comrade one of them descended into the grave where *something secret occurs*, but howlings proceed thence and the mourners perform the Guilbrette. It was performed openly and was no secret. Two canes were placed on the ground crosswise, two companions stood in opposite squares, turned half round on the left foot, carrying the right foot forward so as to face each other, took each other by the right hands, embraced, and whispered in one another’s ears. The whisper was a secret. The embrace was evidently the theatrical hug of Dickens’ Mr. Crummles. Whether this be important or not must depend upon the date of origin, and on that alone—and here we are in the dark. The word Guilbrette is given in no dictionary—but Guil is a form of the mediæval Guild, and Brette may be derived from the obsolete French word Bret, a cry, lamentation, noise. If so, the word and the consequent ceremony must be ancient, and its signification the tears or sorrow of the Guild! In the ceremony of the hatters, and this was as early as 1650, “he who is received appears with his two feet crossed, his breast all uncovered, and ungartered.” The Doctors of the Sorbonne declared that it was done to represent Christ, but history is certainly silent as to Our Lord ever appearing in this peculiar costume. The facts, as stated to the learned Doctors, must be judged by themselves, and we must be cautious in accepting the interpretation put upon them by the Sorbonne. There is much in the Compagnonnage of Perdiguier’s day that may be ascribed to the influence of the Craft, but on the other hand there is also much in the Revelations of 1650 to give rise to curious inferences and deep thought; and I am glad to see that although Bro. Rylands has, apparently with success, divested the later ceremonies of some of their importance, he perceives and accentuates some of the remarkable circumstances connected with this association which antedate the introduction of Freemasonry into France.

ADDENDA.

HAVING now had an opportunity of studying the very complex and detailed paper by Bro. Rylands, my first task must be to correct an error into which I fell in Lodge. I then understood our Bro. to assert that, according to Perdiguier, it was the children of Jacques who instituted the third degree of “initié,” whereas I find he really attributed this innovation to the sons of Solomon. Perdiguier therefore did not contradict himself in this instance, and my remarks thereanent must be held as baseless. I am sure Bro. Rylands will require no apology, the difficulty of remembering, at a first hearing, every detail of an intricate topic being an all-sufficient excuse.

General remarks on the thoroughness of the paper would be out of place; it speaks for itself, and is really a valuable disquisition on an interesting and little known subject. I shall therefore proceed to examine some of the strictures of our Brother. His contention may be thus briefly summed up; 1st, that an unnecessary mystery has been made of the word “devoir”;—2nd, that to render the word as “Charges” is unwarranted and a straining of the language,—3rd, that the “Devoir” was not a written document at all, but a tacitly understood and orally communicated rule of conduct, and 4th, that a “devoir-town” meant simply one where a society of companions existed.

Bro. Rylands adduces no evidence in support of his first indictment, so I shall merely content myself by observing that I am unaware of a mystery having been made of it.

Now, as to the translation. French is a poor language as compared to English, and the fine distinction between duty and charge, can be felt by a Frenchman, but not expressed: the only word which at present occurs to me, as an alternative for "devoir," is "mandat," and this, as used in France, hardly renders the idea of charge. Will Bro. Rylands try to translate "The charges which belong to a Freemason" otherwise than "le devoir d'un franc-maçon?" Devoir is duty, and any duty enjoined upon one, whether orally or by written characters, becomes a charge. A solemn order, injunction or mandate, is a charge. "Moses gave Joshua a charge," *Num. xxvii.* "Charge them that are rich in this world, that they be not high-minded," *I. Tim., vi.* "The Devoir is a code, the entirety of the laws and regulations which govern a society," (*Perdiguier Le Livre &c., p. 58*). "This pretended Devoir consists of three precepts, honour God, preserve the Master's welfare, and maintain the Companions," (*Comments of the Doctors of the Sorbonne*). I have no objection to its being translated "duty," but I still hold that "charge" is the more appropriate word. Indeed, putting wholly on one side the "Old Charges," no other word occurs to me as being equally applicable in a translation. That the devoir, in a wider sense, by including, beyond the general rules of conduct, a code of laws, penal and admonitory, may be translated "constitutions" I do not deny. Of the two descriptions just quoted, *Perdiguier's* would imply a constitution, the *Doctors' a charge*. The following, from A. A. Monteil,¹ emphasizes the enlarged view of the devoir. "Chaque état européen a sa constitution; chaque compagnonnage a aussi la sienne, appelée devoir." That the word Devoir has been extended to include, upon occasion, the Society itself can make no difference whatever. Our word Lodge originally means the *place* of assembly; we more often, however, signify by its use the assembly itself, or aggregate of the members; a parallel fate has befallen the French word. With the objection to the word as insinuating too close a resemblance to our old English operative documents I will deal presently, but to object to the word charge as a mere matter of translation appears to me absolutely impossible. I admit that in the first few titles quoted by Bro. Rylands, the word devoir cannot be conveniently translated as charge, which proves absolutely nothing. But in the title quoted from Thory, he not only fails to weaken the rendering of the word for which I am contending, but positively justifies it and, moreover, displays a want of care which we are not accustomed to expect of him. The title, "Les Devoirs, status et réglemens généraux des Francs-Maçons," is not a translation from the Dutch, or, indeed, any language.² The best way to describe it is, a free adaptation of the well-known phrase, "the charges and regulations of the Freemasons." It is in fact the French alternative title of the official Dutch Book of Constitutions, which was printed in two languages, and which was moulded upon our own Book of Constitutions, which is itself only an amplification of the "Old Charges."

That the Devoir was a written document I think goes without saying from the very nature of things—but the proof will be found in my rebuttal of our Brother's fourth assertion. He says, "When a devoir is spoken of as being in a certain town it refers to the workmen," etc.—i.e., much as we should speak of a Lodge. I will place against this assumption one single sentence of *Perdiguier* (p. 68). The *Villes du Devoir* are . . . other towns are *bâtardes par la raison que les codes compagnonniques et sacrés n'y sont pas déposés.* Now if Bro. Rylands can find a Frenchman anywhere to speak of a *society* as being *déposé* in a certain town, I will acknowledge myself beaten all along the line. It is evident that the code did exist in writing and was there deposited, much as our present Warrants are, or as I maintain our "Old Charges" used to be. The assertion made by our Brother in the concluding lines of Note 1, p. 54, *ante*, therefore requires modification, and I trust it will be conceded that from a purely linguistic point of view the use of the word "charge" is justified.

But a far more important question is, did the Devoir resemble our "Old Charges?" If we accept the statement of the Sorbonne Doctors in 1650, it cannot be denied that, in principles inculcated, it was almost the exact counterpart. Condense our "Charges" and they would read the same, viz., "Fear God, honour the king, serve your master truly, and cherish the craftsmen," the only addition being the second clause. Bro. Rylands calls the Devoir a rule (very good word indeed) and admits he thinks it was *told* the candidate on his initiation. If he will go a step further, and for *told* substitute *read*, then, as he knows, the very same use was made of our Charges. To be read, it must first be written, and I think I have now established that fact. Bro. Rylands is quite right in saying that *vendre*, to sell, may be translated *betray*. I will concede this point. But *Perdiguier* states that no Craft can be admitted into the Society without a devoir or code be conferred by one of the original corps—now, we must not seek to force language from its natural intent, and I fail to see how a code of laws, a rule, call it what you will, could be conferred otherwise than in writing. The secrets would be transmitted orally, no doubt, as they are with us, but the code or charge would descend in MS., as ours did until 1723, when they were first printed, in which state every new Brother now receives them. Bro. Rylands may no doubt point to many passages where Devoir does *not* mean charge; but if I can point to only one where it does mean this and nothing else, his contention falls to the ground. Thus far I maintain the French charge agreed fairly well with our English charges, but our MSS. contain beside this a traditional History of the Craft. In the strict sense of language, this is however no part of the charge itself, and in the case of the Gateshead version, is omitted. Proof is wanting that a history was attached to the French Devoir, but as such a history existed in MS. it is just possible, more cannot be said. But here we meet with a decided difference, the French History was a legend referring to an individual, the English one was a history of the Institution, containing several distinct personal legends.

The legend of the Compagnonnage division into three bodies at Orleans in 1401, is interesting. The date is possibly too early, but that a schism existed already in 1640-60 is evidenced by the sculptured inscription on the Tour St. Gilles in Languedoc.³ If more than one party, then more than one legend as a matter of course; and although we may concede to Bro. Rylands that the present version of the Jacques Legend is indebted for some details to Freemasonry, the fact remains that at that early date, before the Craft was known in France, at least Jacques and Solomon were identified with separate branches of this society. To avoid admitting this we should be reduced to maintaining that subsequently to 1650 the old legends were

¹ *Histoire des Français des divers états.* Ed. 4, 1853, vol. i., p. 130.

² Should I, with an absolute mastery of both languages, write identical letters to a Dutch and a French friend in their own languages, neither would be a translation. An educated Dutchman is something even more than bi-lingual—indeed, taking into consideration the condition of Netherland society in the last century, if either version was a translation then, we should be justified in considering the French part of the work as being the original. The words, as I have said above are a free rendering, both in French and Dutch of "The Charges and general regulations of the Freemasons."

³ *Le Livre du C. ii., 85.*

not only modified, but entirely replaced by brand new ones. We know from the revelations in 1650 that (as Bro. Rylands is careful to point out) there was a history of the "first three companions," and that the Doctors maintained that in this history the "Mystery of the Holy Trinity is several times profaned." The force of the last word is possibly due to theological warmth, but it is curious that a distinctly trinitarian and very philosophical tinge is perceptible in our own symbolism. It is possible that Bro. Gould has ventured to hint at more than he can prove, but there always remains a contingency that, with prophetic instinct, he has divined more correctly than the facts would appear to warrant.

For the careful dissection of the Jacques Legend, which has resulted in showing the probable origin of so many of its details, our thanks are richly merited by Bro. Rylands. By comparing his narratives in the former paper with his deductions in this, every brother, even if unacquainted with the facts of the Compagnonnage can estimate the service he has rendered and the patient research necessary to attain the result achieved. That we do not agree as to the Devoir, and that I am still inclined to place a higher value on the Compagnonnage than is our Brother, is possibly because he attaches more importance to one set of facts and I give more prominence to another.—G. W. SPETH, *Secretary*.

I SHOULD first wish to thank Bro. Gould and Bro. Speth for their remarks on my paper. I quite agree with the former, as I know also with the latter that there is very much in the legendary history, customs, and ceremonies of the Compagnonnage which is quite worthy of the very careful attention of Masonic students. As I have already named to Bro. Gould, my object in pointing more particularly to those places in his *History of F.M.* where he favoured the "Compagnonnage Theory," than to those scattered expressions of opinion in other parts of the book was this: A large portion of one volume being devoted to the Trade Guilds of France, and the Compagnonnage, throughout which Bro. Gould very distinctly expresses his opinions in favour of the theory, was from its great prominence most likely to be the part to which anyone searching for information would look; while at the same time the scattered passages in which those opinions are modified or withdrawn would probably not receive such careful attention.

I have little to add to what I have already said about the Revocation of the Edict of Nantes. It seems to exercise Bro. Gould's mind very considerably. In his remarks on my former paper he seems to use it as an argument in favour of the introduction of customs and legends from the Compagnonnage into Freemasonry; in his present remarks he appears to take the other side, and endeavours to show reason why such could not be the case. I believe that some *trade* secrets were brought into all the countries to which the refugees came, but I doubt very much if any great amount of legends or secrets were then introduced from the French Crafts. The examination of trade terms shows in many instances their French origin, but I think the introduction was gradual, and as I have already stated ran through hundreds of years, beginning at a very early period. In fact it appears to me that this cannot be denied. Under any circumstances although it cannot absolutely be proved that other secrets, &c., than those belonging to the various trades were not introduced, I have seen no proof that such was the case to a very great extent. It is however certain that if the Compagnonnage gained its *masonic* symbolism, &c., from the Freemasons in or about 1803, it or its members could not have introduced that same symbolism in the 17th century into Freemasonry, or into the societies of operatives.

I do not here mention the examination of the French trades by the Doctors of the Sorbonne, in the 17th century, as I have had this evidence under consideration for some time, and may at a later period offer the results of my enquiry to the Lodge.

This naturally brings me to the remarks of Bro. Speth. Some parts of my paper I found it difficult to handle, and did not think it well to say too much about, but I cannot help thinking that without more definite information it will be very difficult, if not impossible, to draw that clear and distinct line we all desire to see drawn. But I must say that so far as I am concerned the matter is not by any means closed, and I hope it will be the same with others: I shall continue to search, collect, and hope, that sometime we may be better informed in this matter than at present.

The word *guilbrette*, is capable of several interpretations, my own opinion is that it may be fairly translated, following Perdiguier, as an *accolade*, that is to say, salutation or embrace and perhaps a kiss, as such it would very naturally be given at meeting and parting, the brother who descended into the grave may have carried the final parting from the brethren assembled, but I have not as yet arrived at any perfectly satisfactory explanation of either the word *guilbrette*, or the action which it expresses.

I may mention that some years ago I was told by a Frenchman, not himself a mason, although his brother was, that he had seen a curious ceremony carried on in France by, he said, the Freemasons, in which one of those present at a funeral went down into the grave, and did something, but he could not tell me any more, nor did his knowledge extend to any explanation. It struck him as curious, and therefore he had remembered it.

And now as to the word *devoir*. Bro. Speth's arguments are ingenious, but I do not think he fully understands my meaning. The word *charge* in Freemasonry has a specific meaning, which is extended in reference to our Old Charges. The contention was that the Compagnonnage Devoir was a MS., containing a legendary history therefore it was to be considered equivalent to our *Old Charges*, and on this much was based by both Bros. Gould and Speth. I do not for a moment dispute that the French word *devoir* might be translated "charge," but the translation would not suit in every instance as has been already proved. That each member was "charged," i.e. instructed in his duties, and obligations, using this word in its ordinary, un-masonic sense, is clear, and that to a book of our Constitutions as embodying the duties, regulations, and laws, of the Craft would fairly be applied the word *devoir*, a word which expresses it as well or better or any other. This I do not dispute, what I objected, and still object to, is an argument being based on one interpretation of the word which I consider to be so far without authority, and as I have already proved was not the one ordinarily given to it, and at the same time an interpretation which as regards Freemasonry is well understood. And now to take the last, and as Bro. Speth believes his closing, and unanswerable argument. I had not overlooked it, but here again I think Bro. Speth is in error. Fortunately Perdiguier has left a few indications which may guide us. In his *Memoires d'un compagnon* (II. 165), he writes that at the reception of new members the *réglements* were read over by the Secretary (cf. also *Ib.* I. 99) and had to be agreed to by the candidate. This, of which the principal articles are given at length, is a "charge," very similar in some points, to the rules given in the "Old Charges." It was evidently written, I believe printed, as it was read. It was no secret, because if the candidate could not agree to these rules he could retire, without joining. But of the secret ceremonies, reception of compagnons, the *great code*, "tout est pour le mieux, mais je ne puis ni

ne dois parler d'avantage." This *grand code* is what I take to be the real *devoir*, as a simple and comprehensive statement of duties, and it is here classed with secrets, etc., not to be written.

Bro. Speth quotes a sentence to which I can add another of similar import, also from the *Perdiguier (Mem. d'un Compagnon, ii., 115)*. "A part les villes que l'on appelle *villes de devoir*, dans lesquelles on fait des réceptions de compagnons, il y a d'autres villes, telles que Toulon [etc], où nous avons également des membres de notre Société, mais où nous ne portons pas le *devoir* et qu'on appelle pour cette raison *villes bâtarde*."

The word here used is "portons le *devoir*," but before this, like the sentence quoted by Bro. Speth, can be correctly understood, it will be well to examine the means used to take the *devoir* to a town. This is told by *Perdiguier (ib. ii., 116)* when describing the "taking" of a town. It was thus done. "Le tour de France, se consulte à cet égard." Of course this does not mean that the places consulted together, but the members of the Society fixed at and working on the Tour de France. Workmen were drawn from all the towns of the *Devoir*, they, at a given time, started and met at a stated place, entered into the town to be taken, "se rendre dans une maison préparée d'avance, nommer la mère, asseoir la Société." It was simply sufficient, therefore, to fix upon a house, occupy it in number, and there seat the society. There is no word of anything more, no document is deposited, but simply men appointed and supplied by the whole body in different contingents meet, and fix themselves there. The *Devoir*, or the accredited representatives of a certain division of the great body, following the rules, &c., of that particular *Devoir*, is there established. This becomes a *devoir-town*, because it is so made, ceremonies can be carried on there, there is a *mère*, officers, meeting room, and everything to render it complete. The secrets are there, because the men, and place, required for their communication had been placed there by the united orders of the Tour de France. In this sense the words quoted by Bro. Speth would be used, because under these circumstances "les codes compagnonniques et sacrés y sont déposés," in very much the same usage of the words as in the common French expression "deposer les secrets dans le sein d'un ami."

With regard to Bro. Speth's paragraph referring to the similarity of our "Old Charges" with the fancied MS. *Devoir*, I cannot for a moment agree—it begs the whole question. As for the *Devoir* being conferred to a new body of workmen in no other form than the supposed MS. "Rule," I have already shown that a new division was formed at Narbonne by the weavers being simply told the secrets and received compagnons with some ceremony no doubt, and given a *warrant* to form them into a division of the "grande famille."

That three great divisions existed before 1650 I have always admitted, indeed, such a division is proved, without the sculptured names in the Tour de St. Gilles, which I did not refer to as they do not extend our knowledge beyond the difference in the form of two sets of names. That the names of the three founders may have been claimed, Solomon as the first with Jacques and Soubise as leaders, the last two being perhaps acting personages in the real history, is what I contended against Bro. Gould's remarks on my first paper; what I do not believe is, that either of the legends produced by *Perdiguier* are other than of comparatively modern date.

One word as to the Dutch Book of Constitutions, I was well aware what it was. *Kloss* makes it quite clear in his Bibliography. Perhaps I might better have used the expression French Version, but it is of no consequence, I principally gave the title for one of the uses of the word *devoir*. It is, however, a question whether in a book printed in Holland with a Dutch title occupying the principal place, the French Version might not fairly be spoken of as "translated."

My "first indictment" about the mystery given to the word *devoir*, was I thought proved by the fact that it required some considerable explanation to make clear that some of the various interpretations given to the word were not warranted by the evidence. Also that from what I consider to be an entirely mistaken idea, a great fabric was put together, all of which I fear must crumble away.—W. H. RYLANDS.

BRO. BYWATER produced for inspection a Craft Jewel formerly worn by Bro. Robert Burns.

PROFESSOR DRIVER thought that it was scarcely sufficiently known what a high literary qualification the Lodge required of candidates for full membership. Many brethren were, like himself, under the impression that the ordinary attainments of a liberal education might suffice, and he suggested that, in order to prevent disappointment to would-be applicants, some public announcement of the high standard insisted upon should be made.

The matter was discussed at some length and the business of the evening being ended, the brethren adjourned to refreshment.



NOTES AND QUERIES.

MIDSUMMER EVE, OR ST. JOHN'S EVE [June 23rd], "is one of the Ancient Druidic Festivals, still liberally honoured in Wales. The custom of lighting bonfires survives in some of the villages, and at Pontypridd there are ceremonies of a solemn sort. Midsummer Eve, in 1878, fell on a Sunday. Upon that day the 'Druids and Bards' at Pontypridd held the usual feast of the summer solstice in the face of the sun. There is a breezy common on the top of a high hill overlooking the town, where stands a logan stone and a circle of upright stones constituting 'the temple of the Druids.' Here it is the custom of the present-day adherents of that ancient religion, beside which Christianity is an infant, to celebrate their rites 'within the folds of the serpent,' a circle marked with the signs of the zodiac. The venerable archdruid Myfyr Morganwg, stands on the logan stone, with a mistletoe sprig in his button-hole, and prays to the god Kali, 'creator of sun, moon, stars, and universe.' Then the white-bearded old man delivers a discourse, and new members are initiated into the 'mysteries.' Occasionally these new members are Americans from over the sea, and they include both sexes." *British Goblins: Welsh Folk-lore, Fairy Mythology, Legends and Traditions*, by Wirt Sikes, 1880, p. 277. The author of the book, from which the above is quoted, was the United States Consul for Wales. He gives no details of the initiatory rites, nor of the 'mysteries' the members were initiated into; nor does he fully describe 'the folds of the serpent,' except that it was 'a circle marked with the signs of the zodiac.' Details of these would be interesting to masons. Perhaps some one can furnish these, and the quotation may lead some brother mason to supply data that may be relied upon, for the description may be only a free rendering of what takes place. The reference to the 'God Kali' makes one dubious of the whole. 'Kali' belongs to the Hindu Pantheon, and is a goddess. *Kal* is 'time,' and the final *i* in the name implies the feminine gender. She is not the creator; on the contrary as 'the black abyss of time,' she is a personification of the destructive power of nature, because time swallows up all things. The word *Kali* has also the sense of 'black.' The ceremony took place 'in the face of the sun,' this will strike a mason at once. If anyone can give a correct description of this ceremony, one would like to know how the signs of the zodiac are marked on the circle. The signs would imply that in this lodge or temple, the east, west, south, and north, are all recognised.—W. SIMPSON.

MASONS' OR FREEMASONS' ARMS.—In a little book entitled "Historical Remarques," &c., by Richard Burton, 1681 (No. 703 in our Catalogue) pages 85 to 95, are shown the Arms of the City Companies. At p. 90 we find those of the Masons. They are, as well known, on a chevron the compasses extended, between three towers, two above and one below. My only reason for alluding to them is that the description states, "Masons, or Free Masons were made a Company 12 Hen. 4." Gould has endeavoured to show that after 1683 the London Masons' Company no longer called themselves Freemasons. Mr. Burton, in 1681, still uses these titles indifferently. The only other coats of arms containing the compasses are the carpenters and the joiners; there is no other bearing castles or towers.—G.W.S.

AFRICAN BROTHERHOODS AND CANNIBALISM.—"In its mystic character cannibalism forms a part, either actually or theoretically, of the initiative ceremonies or sacred rites of African Freemasonry and secret societies. The partaking of human flesh, generally prepared in a kind of paste mixed with condiments and kept in a quaintly-carved box, and eaten with round spoons of human bone, constitutes a bond of union between the confederates, and is also employed as a pledge of friendship between suspicious strangers or whilom enemies, or accompanies the making of a solemn declaration or the taking of an oath."—*The Fortnightly Review*, Jan., 1889, by H. K. Johnston, H.M. Vice-Consul for the Oil Rivers. The article from which this extract is taken is called "The Ethics of Cannibalism." It is an interesting reference to the existence of Free Masonry, or whatever it may be that is expressed by that name, among the tribes of Africa. It is natural to suppose that Masons at home would like to know more about this "black" Masonry, and the peculiar form it assumes. Members of the "Correspondence Circle" who are in Africa should collect information and send it home.

FREEMASON.—In the "Architectural History of the University of Cambridge," *Willis and Clark*, 1886, are several references to the word "Freemason." Inasmuch as the exact status of a mediæval Freemason, and wherein he differed from a Mason, are not accurately decided, all references of this nature should be noted for future comparison. In the account of St. John's College, Gilbert Wigge of Cambridge and Ralph Symons of Westminster, "undertakers" of certain work in 1598 are described as Freemasons. The following extracts

are from 1529-33. "Item gyffin to the master mason of Ely for drawyng a drawght for my lordes tumber . . . 3s. 4d." "Item to Mr. Lee the freemason for makyng and setting vpp the tumber, £6 8s. 4d.; Item, to Mr. Lee the freemason in full payment for my lordes tumber and for stone to the same tumber, £4."

Trinity College. In 1411 two "leymen" and a master mason (*magister operis*) who, together with his wife and servant, was entertained at dinner and supper receive wages. The passage regarding the erection of King Edward's Gateway (1426-27) is interesting. "The workmen, as usual in important building operations, were fed, paid, and also, as it would appear, housed and partially clothed by the college. A principal mason (*latamus principalis*) and a second mason (*latamus secundarius*) are mentioned. The former received, in addition to his weekly wages, an annual salary of 15s. 7d. In the first year the only thing done was the erection of a lodge or workshop for the masons; it was covered with sedge, as usual, to protect the walls from frost during the winter, and finished early in 1428." In 1518 the new tower was commenced, and a mason's Lodge, as usual, was first built. The accounts show "Imprimis to ye Fremason vpon an earnest peny xs.: It' payd to ye Fremason for ye Fyrst payment at the sealyng off the Indenturs x£." "In the works at the master's lodge, 1553, Scott, a rough mason, is named."

Emmanuel College. "A contract, 1667-8, was with Simon Wise, of Dean, Northamptonshire, and Nicholas Ashly of Ketton, Rutlandshire, *fremasons*; Ketton stone being used for *ashler*."

Peterhouse. The following definitions are found. 1481, John Wassynge, of Hinton, mason; 1438, Reginald Ely, mason. In 1438-9, Reginald is termed "Head mason of the King's College, &c."

Corpus Christi College. In 1459 a contract was made with John Loose, "leyer," to build a bakehouse. He was to receive "for his werkmanship and labour xi marc vj s. viii d., and gown of yeoman's livery, or else a noble" and he "schal have withinne the sayd College a chambre, j bedsteed, and a bedde, and his mete to be dyght in the kechyn at there costis, as longe as he is werkyng in the said werke."

The above extracts are taken from a review of the work by Mr. Wyatt Papworth in the Journal of the R.I.B.A. Two expressions of his own opinion are noteworthy. "A builder, therefore . . . or, as he is usually designated, a freemason . . . combined in his own person the functions of architect and builder." "1518 is the date of the first contract for works in Masonry, at Trinity College, while contracts for carpenters' work were usual. It may be concluded that, between 1500 and 1600, it was the custom of some one of the College to employ a master mason or freemason, and a carpenter, to execute certain works; and then to call in another person to survey the building when completed."—G. W. SPETH.

MASONIC SIGNS AMONGST THE ABORIGINES OF AUSTRALIA.—The following incident occurred at a meeting of the District Grand Lodge of Queensland (E.C.) on the 3rd June, 1885.

District Grand Secretary stated that he held in his hand a letter which he had received about three years ago from Bro. Twisden Bedford, who was then engaged in Government surveys at the farthest north-west portion of the colony. Brother Bedford asserted that he had seen Masonic signs and symbols amongst the savage aborigines in that district. He (Bro. Bedford) had been lately in town, and feeling still assured of the correctness of his former views, had requested the D.G.S. to communicate his letter to the Brethren. Assent having been given, the letter was read as follows:—

ANT'S HILL, NORMANTON, QUEENSLAND,
Aug. 1st, 1882.

DEAR FENWICK,—I have just returned from executing some Government surveys in the extreme n.w. of this Colony, part of which, I believe, has never been visited by the white man before, and I have accidentally dropped across traces of Masonry existing amongst the aborigines, thereby verifying the statements of others on the same subject. . . . The natives I have been amongst have been exceedingly treacherous and hostile, particularly as we neared the coast. A short time ago we were attacked, and had a severe brush with them; and a few days after, having to return to the spot, we found the body of a native, who had paid the penalty for his attack on us, carefully laid on the ground, wrapped in Ti-tree bark, and the gravelly ridge on which he was lying was covered with hieroglyphic characters, and amongst others describable were snakes, alligators, iguanas, rude figures representing the hailing sign and five-pointed stars—two right angles XX—single right angles, thus L. These reminded me of stories I had heard of Masonry existing among the northern aborigines. Shortly after this we were again attacked. The blacks began by trying to spear my horses. In the midst of it I had just covered with my rifle an enormous blackfellow, who seemed to be the chief—in another instant he would have been knocked over—when his eye seemed to catch mine, and he quickly gave me the P. S. of a Master Mason. He repeated it several times in quick succession. I hesitated when I first saw it, and I need not say that he went away unscathed. As we were not more than fifty yards apart I could not be mistaken in the sign. By way of accounting for the evident fact that these natives know something of Masonry, it is well-known that Masonry exists among the Malays, and that the n.w. part of the Queensland Coast has often been visited by Malay boats.

If you deem the above facts of sufficient interest to communicate to the Brisbane Brethren, I leave you at full liberty to do so.

Yours fraternally,

C. TWISDEN BEDFORD.

We owe our knowledge of this circumstance to Bro. Arthur Mears of Herberton, Queensland, and from his letter, enclosing the Proceedings of the District Grand Lodge, extract the following passages on the subject.

"In the first place I may state though not personally acquainted with Bro. BEDFORD I have every reason to believe his statements to be genuine, he holding a responsible position under the Colonial Government, and furthermore I feel assured our worthy District Grand Secretary would not have brought the matter forward unless satisfied of its *bona-fides*. You will notice in Bro. FENWICK's remarks, he held the letter in abeyance for a long time, until Bro. Bedford returned to Brisbane, for the purpose, I presume, of being thoroughly assured of its genuineness before reading it in District Grand Lodge.

"Personally I admit never having discovered traces of anything like Masonic signs amongst the natives I have met during a residence of nearly 15 years in this Colony. I have however never been in the Gulf country, and as one meets with different tribes every forty or fifty miles, having somewhat different manners and customs, and speaking with a variation of dialect, it is not at all improbable that certain tribes would be in possession of signs, etc., unknown to the inhabitants of other portions of the Colony.

"I have heard more than once that the Malays were in possession of a system of Masonry, but could never get anything tangible about it: it was owing to this I put my query to you, asking if anything was known of Masonry amongst the Malays, for could this be proved, I think it would clear up the question, as no doubt during their intercourse with the Natives of the Gulf Country they would at some time have communicated certain of their secrets to them.

"In reference to the symbols mentioned, marked around the graves of deceased natives, I remember many years ago reading in a report of exploration in the northern portion of Western Australia (I think by Forrest the explorer), of certain caves being found, apparently used by the natives as burying places, where the walls were adorned with very similar symbols to those described by Bro. Bedford. At that time not having received LVX myself, I did not take much interest in the matter; immediately I read Bro. Bedford's letter this returned to my memory.

"This I think to a certain extent corroborates the letter on that point, and it must not be forgotten the natives in that portion of Australia would be similarly situated to those of the Gulf of Carpentaria, viz., open to visits of the Malays on their cruising expeditions.

"This is I think all the information I can give you on the subject at present, but should anything fresh come under my notice at any time I will not fail to inform you; unfortunately it is one of those things not easily followed up."

We would only add that having looked up Forrest's "Explorations in Australia in search of Leichardt" we have found nothing recorded by him which throws any light upon the subject. Bro. Mears' memory is therefore possibly at fault to the extent that the reference in his recollection must be sought elsewhere. We should like to learn from other correspondents whether anything resembling Freemasonry has been traced amongst the Malays. The persistent recurrence of similar accounts of Masonic knowledge amongst aboriginal tribes can scarcely be entirely due to lively imagination, and presents of itself a very interesting phenomenon.

FREEMASONRY IN PERSIA.—In connection with note on *Trade Guilds in the East*, by Bro. W. Simpson, *Ars Quatuor Coronatorum*, p. 166, I send the following from a book entitled, "*A Residence of eight years in Persia*."

The book is written in the form of a diary, by Rev. Justin Perkins, an American Missionary. Published at Andover, 1843. Under date of *November 29th*, 1836, and after describing the effects of a shock of electricity on a mixed Persian audience, and stating that "Alchemy is still labouring in the brains of multitudes in Persia with all the magic interest and ponderous importance that it possessed in Europe in by-gone centuries," Mr. Perkins gives this paragraph on p. 297.

"Freemasonry is another secret which a Persian noble one day suggested as probably having some connexion with the electrical machine. *Firmóosh-kháná*—house of forgetfulness is the term used by the Persians to designate it, which was, doubtless, adopted from the mere resemblance of sound. I know not how often I have been questioned in relation to Freemasonry; but was fortunately able to plead happy ignorance on the whole subject.

"It is in even worse repute among Asiatics, than among patriotic anti-masons in America.

"They conceive of it as the quintessence of skepticism, infidelity, and atheism, and every other evil genius. In the Levant, the climax of opprobrious epithets is often capped with *phramazón*—freemason. A man who will quietly bear to be called a donkey, a dog, a swine, or a devil, will regard it as wholly unendurable to be called a *phramazón*."—S.B.W.

THE NESTORIAN KIBLEH.—From the same book, p. 186. I send the following as bearing on the christian *Kibleh*, cf. *Ars Quatuor Coronatorum*, p. 41., col. 1., Sir Charles Warren's paper on "THE ORIENTATION OF TEMPLES."

"Mar Yohannan took lodgings in the same room with us. About 9 o'clock we informed him that it was our practice to have worship, morning and evening, and we would

submit the point to his pleasure, whether we should listen to him, or he to us. He replied that *we* had already seen how the Nestorians pray, and now he should be very happy to see how we pray. I read a chapter from the Bible and we kneeled down and prayed. As soon as we closed, the bishop [Mar Yohannan was a Nestorian Bishop, S.B.W.] abruptly exclaimed 'it is very well.' Observing Mr. H. and myself to kneel in different directions, however, he inquired which way we turn our faces when we pray. We told him that we are not particular on that point, as God is in all places. 'God is everywhere,' he replied, 'that is your reason is it?' He appeared satisfied with our answer, but he added that the Nestorians direct their faces to the *East* in prayer, because they expect Christ to come from that direction, basing this expectation on the passage in Matt. xxiv., 27. 'For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the son of man be.'"

Also on pp. 297-8.

1836, Dec. 11th. "This evening, priest Dunka, our translator from the mountains, commenced studying Hebrew. *Dunka*, his name, is the Syriac term for *East*—a word to which the Nestorians are singularly attached, both as a name and as a title. They call Mar Shimon, *Patriárka d' M'dunka*, Patriarch of the East; and Christ, they say, will come to judgment from the east.—S. B. WILKINSON.

[“The principal entrance to the lodge room ought to face the East, because the East is a place of Light both physical and moral; and therefore the brethren have access to the Lodge by that entrance, as a symbol of mental illumination; for as Polydore Virgil quaintly says, ‘the manner of turnyne our faces into the easte when wee praie, is taken of the old Ethnikes, whiche, as Apuleius remembereth used to loke eastwarde and salute the sonne. We take it in a custom to put us in remembrance that Christe is the sonne of righteousness, that discloseth secretes.’”—From page 47. The Book of the Lodge or Officers' Manual, by Rev. G. Oliver, DD., 1849.—S. B. WILKINSON.]

THE COMPANIONAGE.—The following is from the *Archæologia* (1814) xvii., 83.¹ “The Freemasons appear to have been known in England about the beginning of the seventeenth century. They are said to have introduced the art of building in stone, and that the art of constructing walls to resist the thrust of a stone vault was their original mystery. It is more reasonable to suppose that the art of building stone walls is as old as stone quarries, than that this Society is as ancient as Solomon's Temple. About the beginning of the seventeenth century, the art ‘de la coupe des pierres’ was still held a secret, and the possessors of this mystery were called the ‘Cotterie.’ Maturin Jousse called his treatise, from this circumstance, ‘Secret d'Architecture.’”

A curious custom in vogue among the members of the Companionage, is thus referred to in Brand's *Popular Antiquities*, (edit. Hazlitt) ii., 188.

“Howling at Funerals appears to have been of general use in the Papal times from the following passage in Veron,² where speaking of St. Chrysostom, he says, ‘No mention at al doth he make of that manner of singinge or rather unsemely *howling* that *your Papists* use for the Salvation of theyr dead, therby, under a pretence of godlinnesse, picking the purses of the pore simple and ignorant people.’”

Stafford observes,³ “It is a wonder to see the *childish whining* we now-adayes use at the funeralls of our friends. If we could *howl* them back againe, our Lamentations were to some purpose; but as they are, they are vaine, and in vain.”

Braithwaite, speaking of the death of “a Zealous Brother,” says, “Some *Mourners* hee hath of his owne, who *howle* no so much that hee should leave them, as that nothing is left them.”⁴ The same custom prevails in Scotland at funerals, and in the last century at Avoch in Rosshire “The Lamentations of the women widows pierce a heart of stone.”⁵

Park, in his “Travels,” relates that among the Moors a child died in one of the tents “and the Mother and the Relations immediately began the Death-Howl. I had no opportunity of seeing the burial, but over the grave they plant one particular shrub, and no stranger is allowed to pluck a leaf, or even to touch it.” Speaking elsewhere of the Negroes, he says, “When a person of consequence dies, the Relations and neighbours meet together and manifest their sorrow by loud howlings.”—R. F. GOULD.

¹ *Observation on Vaults*, by Samuel Ware.

³ *Meditations and Resolutions*, 1612, p. 16.

² *Hunting of Purgatory to Death*, 1561, fo. 37.

⁴ *Whimzies*, 1631, p. 207.

⁵ Brand, p. 189.

REVIEWS.

THE ROYAL UNION LODGE, No. 246.¹ First impressions count for much, and the first impression in this case is, that the book is got up in remarkably good taste. Good paper, red edges, clear type, large margins, and a red border to each page, do not perhaps add to the literary value of a poor book, but they are certainly welcome additions to a good one. Bro. Norman's History, considering the recent date of the material he has had to elaborate, is of the latter class. The introduction by Bro. Hughan deals lucidly with the History of Gloucestershire as a Masonic Province, a matter judiciously left almost untouched in the body of the work, which thus gains in continuity of relation.

There are two distinct ways of writing a Lodge history. One is to give copious extracts from the minutes; the other, to use these sparingly and adopt the descriptive method. The latter course has been followed by Bro. Norman, and under the circumstances, I think he has chosen wisely. I have before remarked that every Lodge History contains something new to interest the student, and will briefly point out some examples in the present instance.

The election of Officers, according to the By-laws of 1815, was conducted in a very peculiar manner, which I fancy was hardly in accordance with the Book of Constitutions. "The wardens shall stand Candidates for the Chair; and they shall withdraw while every Free Member (what was a *Free Member*?) gives his vote in favour of him whom he deems most worthy." After that the remaining officers were elected alternately by the W.M. Elect, and the retiring W.M.

Then again, to be eligible for office, a member had to reside within a "cable tow of an Entered Apprentice" from the Lodge. I do not remember to have ever seen the length of a cable tow defined. In the "Old Charges," distances are mentioned which we may be perfectly justified in calling a cable tow, but they vary from 5 to 100 miles. In the Royal Union Lodge, it is evident, the vague expression not only signified some well defined distance, but it is even probable that two or three distinct cable tows were acknowledged. A few years later, a Brother, if within ten miles of home, could only plead "lameness and sickness" for non-attendance. May we therefore assume that a Master Mason's cable tow was 10 miles?

In 1823 the treasurer was "directed to pay the sum of £1 12s. for an opera hat." Bro. Norman is unable to explain this entry, but notices that two years subsequently Bro. Harper, the W.M., headed a public procession of Masons in an opera hat. I myself have no doubt on the subject. An old examination contains the following question and answer. "Where does the Master wear his hat? On nature's peg." In early times the W.M. wore his hat in open Lodge as a symbol of authority. In Germany the symbol has been perverted, and every member of the Lodge wears his hat in token of perfect equality. It is evident the brethren of the Royal Union were desirous to ensure a good hat being used, and not, peradventure, a billycock or other unseemly gear, according to the fancy of the W.M. for the time being. Now, an opera hat does vary in size at different times, *i.e.*, in height; but a patent hat, to vary in circumference, would have been better, for obvious reasons.

It is somewhat remarkable that in 1822, the Lodge being then at Cirencester, and nearly defunct, the *warrant*, furniture, and jewels, were purchased by some Cheltenham brethren, and the Lodge removed to the latter town. This course of proceeding was never allowed by the original Grand Lodge at London, and it is strange to find it permitted by the United Grand Lodge. But stranger still to find the Grand Secretary not only countenancing the transaction, but actually advising the purchasers how to proceed. Nevertheless such is the case, and it will be news for most of us.

The book is not without many other matters of interest, but it would be unfair to the author to pick out all the plums. The history is excellently told, and can be read from beginning to end without the least symptom of weariness supervening. I will only further mention that some details will be found therein concerning the notorious Dr. Claret, as also the proof that the famous Dr. Jenner was of our ancient Craft.—G. W. SPETH.

THE ENGRAVED LIST OF REGULAR LODGES for A.D. 1734. In fac simile. With an Introduction and Explanatory Notes, by WILLIAM JAMES HUGHAN, P.S.G.D. (England), P.S.G.W. (Iowa), &c., &c.²

The advent of Bro. Hughan's latest work, which he aptly describes as a souvenir of "ye olden tyme," recalls many pleasant hours of labour when I was engaged in the special study of the Engraved and Printed Lists of Lodges for my "Masonic Records, 1717-1886."

¹ The Royal Union Lodge, No. 246, Cheltenham, 1813-1888 . . . by George Norman, P.M., P. Prov. G. Regis, Gloucestershire. With an introduction by Bro. William James Hughan, P.M., P.S.G.D., etc.

² London, G. Kenning, 16, Great Queen Street. 1889.

The present volume contains a very capably executed fac-simile of the only known copy of Pine's Engraved List of 1734, which is now in the possession of Bro. James Newton, of Bolton. Having examined the original "little gem" myself some few years ago, I can testify to the accuracy of this reproduction in every particular.

These Engraved Lists commenced about 1723, the first we know of bearing that date, but really belonging to the year 1724, and they continued to be issued for upwards of 50 years. Of the earlier editions we have evidence only of those for 1724, 1725, and 1729. Next in order comes this valuable List of 1734, which contains 127 Lodges, numbered from 1 to 128 inclusive, the space at No. 79 being blank. It has ten pages of engraved "signs" and places of meeting, with, in most cases, the dates of constitution of each lodge; another page at the end supplying, in tabular form, the days on which the lodges assembled. Its frontispiece contains the arms of the most noble and puissant Lord John Lindsay, Earl of Craufurd and Lindsay, Viscount Kilberney, Lord Spinzie, Glenes, Feneven-Town and Columbfinech, premier Earl of Scotland, Grand Master, who ruled over the Craft from the 30th March, 1734, to 17th April, 1735. During his tenure of office only two lodges appear to have been constituted, viz., No. 128, at the Duke of Marlborough's Head, "Petticoate Lane, White Chapell," on Nov. 5th, 1734 (being the last noted in this 1734 List,) and No. 129, at the "Mason's Arms, Plymouth Dock," in January, 1735.

The "signs of the houses," for the interpretation of which Bro. Hughan kindly acknowledges his indebtedness to my work, are given by him in a separate list, without which the ordinary reader might puzzle a long time before ascertaining their real signification. To these Bro. Hughan has added valuable notes in reference to the position of such of the Lodges as are still existing, as also to the period of erasure from the roll of those which have ceased to meet.

Whilst, however, the fac-simile is exceedingly valuable in itself, as being a faithful reproduction of a List that is "worth its weight in gold," Bro. Hughan has greatly enhanced the value of his work by providing some really interesting and instructive "Notes" in relation to a large number of the 127 Lodges depicted. If there is any fault in them it is that they are too brief, and one is tempted to imitate the audacity of poor "Oliver Twist," who, alarmed at his own temerity, nevertheless was enabled to say, "Please, sir, I want some more!"

Bro. Hughan's allusion to the original method of constituting Lodges reminds me that in the earlier days of my Masonic studies this question was for some time a veritable *crux*, but after a while I came to the conclusion that in the early years of the Grand Lodge all the London Lodges were personally "constituted," either by the Grand Master or his deputy, or by some other Grand Officer by his authority, and that the date of such constitution, when registered in the Official List, completed the transaction. Out of London, however, the procedure was necessarily different, and thus we have "deputations" to constitute Lodges in various parts of England, as well as in foreign countries. Bro. Hughan gives a verbatim copy of the authority to constitute a Lodge at Bolton, dated 23rd October, 1732. This is the only "Warrant" the Lodge possesses, but it is not a Lodge Warrant at all, in the sense in which that term is now generally understood; hence this "deputation," together with others issued at that period, were simply authorizations to some qualified brother to constitute certain brethren into a "regular" lodge, and thus had merely the effect of a modern power of Attorney, which ceases to be operative so soon as the duties comprised in the power have been duly performed.

With a degree of sentiment which is most commendable, Bro. Hughan has dedicated his little volume to one of the Past Grand Masters of Massachusetts, the M.W. Bro. Samuel C. Lawrence, on account of the Engraved List containing the first Lodge that appears on the English Grand Lodge Register for America, namely No. 126, "Boston, in New England," although there was undoubtedly a Lodge of Freemasons regularly meeting at Philadelphia some years earlier. Brother Hughan's fame as a Masonic writer and historian is so well-known in the United States that I doubt not this new work will be eagerly sought after on that side of the Atlantic, and for this reason, amongst others, I recommend English brethren to obtain copies forthwith, if they would avoid disappointment in being unable to procure them later on.

There is only one point in this book—and that merely a matter of opinion—on which Bro. Hughan and I do not quite agree. He considers the Lodge, No. 115, which met at the Devil Tavern, Temple Bar, designated a "Scott's Mason's Lodge," was exclusively for natives of Scotland. I cannot find any evidence in favour of that opinion, but having discussed the subject recently, in connection with my paper on "Master's Lodges," (*vide* "Ars Quatuor Coronatorum," vol. i., p. 173), I need not pursue it further now.

I cannot conclude this pleasing duty of commending most strongly Bro. Hughan's book to the favourable notice of all Masonic Students, without congratulating him on being the medium of furnishing such a valuable contribution to masonic libraries as that now under

review. That it should be left to any private brother to undertake such work at his own expense and risk, ought not, in my judgment, to be necessary for a single moment. But, unfortunately, so it is, and but for the enterprise and perseverance of Bro. Hughan and others, much that we now know and possess would have been irretrievably lost. Age and circumstances do not tend to the preservation of these unique little works. Many of them, it is true, are in our Grand Lodge Library, but others are scattered all over the world, and all of them are practically inaccessible to those who do not reside in London. Surely the Grand Lodge could undertake or authorize the publication of facsimiles of all the earlier Engraved Lists down to (say) 1750, and thus be the means of disseminating and perpetuating important evidence in reference to the histories of many existing Lodges. Whether or not this suggestion will bear fruit I cannot say. I hope it will. In any case, to Bro. Hughan belongs the honour of setting an example worthy of imitation, and brethren will best show their hearty appreciation of his perseverance, enterprise, and industry, by speedily subscribing for every copy of his present work, in which case we may venture to hope that there will be other facsimiles to follow.—JNO. LANE.

THE ENGRAVED LIST FOR A.D. 1734.—The handy and elegant little volume in which Bro. Hughan presents us with a facsimile of the Engraved List for 1734, appears at a very opportune moment, and will, I trust, both foster and encourage the relish for a class of studies, the natural dryness of which the zeal and assiduity of our premier statistician—Bro. John Lane—have already done so much to remove.

The early history of English Masonry is roughly divisible into three periods. The first, comprising "Ancient Masonry," *properly so called*, and ending in 1717; the second, beginning with the formation of the first Grand Lodge, and ending about the middle of the eighteenth century; and the third, synchronizing with the duration of the Great Schism.

Throughout the first period the Lodges worked by inherent right, and of their precise ceremonial we are in ignorance. From 1717 until the appearance on the scene of the "Ancients," *improperly so called*, the authority of the Grand Lodge of England with regard to ritual and ceremonial was supreme and unchallenged.

This period, therefore, is one presenting great attractions for our antiquaries, and the research of Bro. Lane has already shown, that a close study of the old calendars of Grand Lodge, and notably of the edition of 1734, will yield results that extend far beyond the province of statistics, and are generally serviceable to all classes of students.

By the multiplication, then, of the copies of a very important *official* Calendar, which is the first in order after an interrupted sequence (1730-33), Bro. Hughan has done excellent service, but he has established a still stronger claim upon our gratitude, by prefacing his facsimile with an admirable commentary of twenty-six pages, which will be found interesting as well as instructive by all readers.

On one point, indeed, I am unconvinced by the arguments of the commentator, and though it is merely a slight difference of opinion, will record it, as the occasions on which I have differed from Bro. Hughan during the many years we have been associated in Masonic studies are so few, that when they do occur, I seldom throw away the rare opportunity of a fraternal tilt with a brother so well armed at all points as the veteran Masonic writer, to some of whose conclusions I am now about to demur.

In his preface to the facsimile, Bro. Hughan re-affirms what he had previously stated in his "introduction" to Lane's "Masonic Records," *viz.*, that *five* Lodges on the official list of 1723, were of earlier date than the Grand Lodge itself. This impression he derives from the fact that while *three* of the *four* Lodges which, according to Anderson, met and formed the Grand Lodge of England in 1717, head the list in question, the *fourth* place, or niche, is filled by the "Cheshire Cheese, Arundel St.," to the exclusion of the "Horn, Westminster"—the fourth and last of Anderson's series,—which follows it as fifth on the roll.

Bro. Hughan observes:—

It seems quite clear, therefore, that the *fourth* in the Lists of 1723-4 was considered the senior of the *fifth* (which is now the "Royal Somerset House and Inverness Lodge, No. 4,") and hence should be ranked as one of *five* 'Old Lodges' in London, which had a prior existence to the Grand Lodge."

No one knows better than Bro. Hughan that the Lodges were not shewn in the lists according to their rank and seniority until many years after 1723. Hence, to prove his case, he must show, that though the Lodges on the 1723 list, *after* the fifth (Horn) *do not* appear in chronological order, the first five *do*. A comparison of the lists given in the supplement to Lane's "Masonic Records" is here to be recommended. But even if it be admitted, *ex hypothesi*, that the first five Lodges in the Engraved List for 1723, *were* arranged according to seniority of constitution, how does Bro. Hughan explain why the numbers 2 and 3 of 1723 and 1725, were made to change places with one another, on the first occasion of numbers being prefixed to the descriptions of Lodges in the Minutes of Grand Lodge, *viz.*, on

December 19, 1727? This last arrangement, it may be observed, corresponded in every particular, with the order in which the names are given of the Masters and Wardens who signed the "Approbation" of the first book of Constitutions (1723); on which occasion, moreover, the representatives of the Lodge at the "Cheshire Cheese," were the *fifth* set of brethren to ratify the New Regulations, instead of being the *fourth*, a position which was allotted to the officers of the "Old Horn Lodge." True, the relative positions of Nos. 4 and 5 in the Book of Constitutions underwent a change in the Engraved List, but if we are to balance one testimony against the other, that of the former will far outweigh that of the latter.

The Engraved List of 1723, so far as it extends, has a written counterpart in the Minute Book of Grand Lodge. To the latter, however, are prefaced the words: "This manuscript was begun on the 25th November, 1723." Hence there is greater probability that the written list was copied from the Engraved one, then *vice versa*, and this view is corroborated by the circumstance—to which attention has been drawn by Bro. Lane—that the existing Engraved List of 1723, is apparently a second or expanded edition.

Reverting to the point at issue, if the way the Lodges are arranged in the calendar of 1723, is conclusive of the fact that No. 4 was older than No. 5,—then, on the same evidence, No. 2 must be pronounced the senior of No. 3, which would give the Lodge at the Queen's Head, Knave's Acre, a priority of constitution or formation over that at the Queen's Head, Turnstile, Holborn.

But this would entirely conflict with the arrangement observed at the ratification of the Constitutions (1723), the numbering in the Minutes of Grand Lodge (1727), and the authorized version of the establishment of the Grand Lodge of England (1738).

Passing away from the memorable "Four," Bro. Hughan touches with a light hand, and in graceful language, upon the histories and vicissitudes of many other famous Lodges, which are only a little way removed in point of antiquity from those of "Immemorial" Constitution.

The preface or introduction concludes by giving a minute account of the facsimile, and the various hands through which the original has passed, the entire commentary leaving upon the mind a feeling of gratitude towards Bro. Hughan for having conducted us through such a pleasant inquiry, and instilling a hope that in his "Handy Book to the Study of the Lists," now in course of preparation, Bro. Lane will enlighten us yet further with regard to a branch of our antiquities, the consideration of which will now be approached with far greater ease, since the publication of the little book it has been the purpose of these lines to review.—R. F. GOULD, *I.P.M.*

THE SYMBOLS AND LEGENDS OF FREEMASONRY.¹—This is one of those books wherein the author has failed to completely realize his aspirations, because their attainment is practically impossible in our present state of knowledge. In his concluding words he states, "We have followed the symbols of Masonry from the farthest times of antiquity, through the intervening ages, down to their identical use in the Freemasonry of to-day. We have followed the course of the great Allegory, Myth, and Legend from its primal origin, through several of its collateral branches,"—so far, no protest need be registered—but he goes on to say, "and have connected it with the great central legend of Freemasonry." This latter claim (*italics mine*) would carry us much farther than we can safely go. It is precisely the difficulty which has baffled all previous Masonic students, and it has equally vanquished Bro. Finlayson. The *connection* is not shown; and whatever resemblances may be found between the legends of remote antiquity, and those of Freemasonry, they are separated from each other, as before, by a metaphorical (or perhaps the subject will admit of my using the word *symbolical*) "Rubicon," to which neither ford nor bridge has yet been discovered. Our brother set out with less ambitious views. "To trace the legends to their source and give some account of the history of the symbols is the aim proposed in these pages." This aim has been very pleasantly carried into execution: the work is not exhaustive, and does not pretend to be so, but sufficient is given to whet the appetite for more; and the tale is told in simple, lucid, and picturesque language, calculated to inspire the novice with the idea that Masonic research is not unlike a prolonged saunter in the Elysian Fields of literature. The weary hours of dry reading and minute study, which must have preceded the writing of the book, have left no impress upon its pages.

As the book is intended for lay readers, rather than for the veterans of Masonic archæology, it would be unfair, perhaps, to insist upon the highest proof of authenticity in every instance. Still, it is unfortunate that the most important drawing in the whole series (fig. 1 plate v.) should be only "*said to be copied from the sarcophagus of a king*" (Stellar and

¹ By J. Finlay Finlayson. London: George Kenning, . . . 1889.

Masonic Astronomy, by R. H. Brown). Bro. Finlayson is quite alive to this defect himself, but whether the plate in question "contains sufficient intrinsic evidence of its genuineness" is a proposition, of which it is far easier to assert, than to successfully maintain, the affirmative.

Findel's (or rather Fallou's) Steinmetz initiation is given at length, which is to be regretted, because it is wholly misleading; although the author takes pains to point out that the account is disputed by "certain of the best accepted of our modern Masonic Historians." In this case, as in all others, Bro. Finlayson is scrupulously candid; but in matters of the kind the danger always is that the fiction will remain in the reader's recollection while the caution against its reception will be forgotten.

Our author is evidently a non-believer in the 1723 theory of the Hiramic Legend, and uses an argument which I do not remember to have seen before. He points out that Anderson in 1723 (p. 11) felt himself compelled to account for the name Hiram Abif, which is not in the English version of the Bible, and therefore must have been already current in the Craft, as otherwise no explanation would have been necessary. He also quotes from the minutes of the Grand Lodge of England, that on the 24th June, 1721, "Brother Payne invested" (Bro. Beal) "and install'd him in Hiram Abiff's Chair on the Grand Master's left Hand." This goes far to prove that the Hiramic Legend was well known in its entirety long before we hear of a Master Masons' degree, and if so, it could only have been conferred, as I have already maintained, upon Fellow-Crafts. These facts may have been insisted upon before, but I fail to recollect the circumstance. Of course the reference to the "Proceedings" of A.D. 1721 was not made until many years after that date (1738), and the earliest actual minutes of Grand Lodge do not go back farther than 1723, but the statement, nevertheless, comes down to us on evidence of great weight, and in a recognised channel of authority.

Paper, type, illustrations and language are all equally good, and as a survey of the general field, preparatory to a course of Masonic study, or as a popular digest to those who are too indolent or too busy to investigate for themselves, the book may be heartily recommended.—G. W. SPETH.

OBITUARY.

OUR brother, the Rev. John George Wood, the celebrated naturalist and lecturer, passed away on the 3rd March. He had but recently joined the Correspondence Circle, viz., on the 5th October, 1888. Just before Christmas he paid us a visit at Margate, and evinced great interest in the Lodge Library and our work in general. Our brother had injured his right hand years ago, so that in writing he was forced to guide it with his left. Most of his writing was, however, done whilst railway travelling, by means of a type-writer resting on his knees. He left us, after a most enjoyable two-hours chat in, as far as we could judge, perfect health, and his sudden death comes upon us as a great shock. We fraternally condole with his brother, Frederick Wood, also a member of the Circle.

BRO. VEARGITT W. MAUGHAN, who joined us in March, 1887, died in June, 1888, but we were not informed of the fact till January of this year. He was quite a young man, and some of us will remember that he was present in Lodge on the 8th September, 1887.

THE death is also announced of Bro. William Nott, P.Pr.S.G.W. Wilts, &c., who joined our C.C. in August, 1887. He was a very prominent character in the Wilts Craft, both as editor of the county Freemason's Calendar, and as Charity Steward for the province.

A PROMINENT brother has been lost to the Craft by the death of the Rev. Canon Portal. He was most active in Masonry from the date almost of his initiation in 1848, and in 1885 was appointed Grand Chaplain. He will, however, be best remembered in some of the societies of Masons superadded to the Craft and notably in the Mark degree, of which he was a main-prop and Past Grand Master.

CHRONICLE.

ENGLAND.

THE Lodges warranted by the United Grand Lodge of England in 1888, are as follows :—

- | | | |
|-----|-------|---|
| No. | 2236. | Kaikoura. Marlborough, New Zealand. |
| " | 2237. | Earl of Leicester. Wells, Norfolk. |
| " | 2238. | Rewa of Viti. Nausori, Fiji. |
| " | 2239. | Norman. Normanton, Queensland. |
| " | 2240. | Arrow. Kington, Herefordshire. |
| " | 2241. | Cordwainer Ward. City, London. |
| " | 2242. | Tyssen-Amherst. Hackney, London. |
| " | 2243. | Argonauts. Putney, Surrey. |
| " | 2244. | Cowper and Newton. Olney, Buckinghamshire. |
| " | 2245. | Advance. Brunnerton, New Zealand. |
| " | 2246. | Cyclist. East Molesey, Surrey. |
| " | 2247. | Albert. South Melbourne, Victoria. |
| " | 2248. | Shakspeare. Melbourne, Victoria. |
| " | 2249. | Jubilee. Rushworth, Victoria. |
| " | 2250. | Caulfield. Caulfield, Victoria. |
| " | 2251. | Alberton. Port Albert, Victoria. |
| " | 2252. | Rocky Park. Barkly East, South Africa (E.D.) |
| " | 2253. | St. Michaels. Bridgetown, Barbados. |
| " | 2254. | Waratah. Waratah, New South Wales. |
| " | 2255. | Philbrick. Chingford, Essex. |
| " | 2256. | Warner. Chingford, Essex. |
| " | 2257. | Powell. Bristol. |
| " | 2258. | Western Dis. United Service. East Stonehouse, Devon |
| " | 2259. | St. Nicholas. Thorne, West Yorkshire. |
| " | 2260. | Ridley. Newcastle-on-Tyne, Northumberland. |
| " | 2261. | Armitage. Milnsbridge, West Yorkshire. |
| " | 2262. | Dagmar. Wraysbury, Buckinghamshire. |
| " | 2263. | St. Leonards. Sheffield, West Yorkshire. |
| " | 2264. | Chough. City, London. |
| " | 2265. | Barnato. Highbury, London. |
| " | 2266. | Cator. Beckenham, London. |
| " | 2267. | Laidley. Laidley, Queensland. |
| " | 2268. | Hallamshire. Sheffield, West Yorks. |
| " | 2269. | Peace. Wigan, West Lancashire. |
| " | 2270. | Carnarvon. Bural, New South Wales. |
| " | 2271. | St. Pancras. St. Pancras, London. |
| " | 2272. | Rye. Peckham, London. |
| " | 2273. | Natimuk. Natimuk, Victoria. |
| " | 2274. | Werriger. Werracknabeel, Victoria. |
| " | 2275. | St. John's. Leichhardt, New South Wales. |
| " | 2276. | Barrier. Broken Hill, New South Wales. |
| " | 2277. | St. Paul's. Limassol, Cyprus. |
| " | 2278. | Kingswood. Elstree, Hertfordshire. |
| " | 2279. | Thornham. Thornham, East Lancashire. |
| " | 2280. | St. John's. Saugor, Bombay. |
| " | 2281. | Emulation. Perth, Western Australia. |
| " | 2282. | Harmony. Fremantle, Western Australia. |
| " | 2283. | Euston. St. Neot's, Huntingdonshire. |
| " | 2284. | Smyth. Grimsby, Lincolnshire. |
| " | 2285. | Eden. Workington, Cumberland. |
| " | 2286. | Albion. Brisbane, Queensland. |
| " | 2287. | Mokoreta. Wyndham, New Zealand. |
| " | 2288. | Sitapur. Sitapur, Bengal. |
| " | 2289. | Blundellsands. Great Crosby, West Lancashire: |
| " | 2290. | Fairfield. Fairfield, West Lancashire. |

Of the above 54 Lodges, 7 are Metropolitan and 23 Provincial, viz., West Yorks 4, West Lancashire 3, Surrey, Essex, and Bucks, each 2, and Norfolk, Hereford, Bristol, Devon,

Northumberland, Herts, E. Lancashire, Hunts, Lincoln, and Cumberland, each 1; in all 30 for England. Of the 24 Colonial Lodges, Australasia appropriates the majority, viz: Victoria 7, New South Wales 4, Queensland and New Zealand each 3, Western Australia and Fiji each 1, South Africa, Cyprus, Barbados, Bombay, and Bengal account for the remaining 5. Some of these newly constituted Lodges have however already lapsed from the register of the United Grand Lodge of England, owing to the recent establishment of the Grand Lodges of Victoria, New South Wales, and Western Australia.

BRO. COL. FOSTER GOUGH, C.C.,¹ Past Grand Standard Bearer, has been appointed Provincial Grand Master of Staffordshire, *vice* Bro. Col. Tudor, retired. His brethren of the Correspondence Circle tender their hearty congratulations.

A MEETING was held on the 26th February, at the Masonic Hall, Bradford, of Freemasons interested in the advancement of the Order, when a paper was read by Bro. T. B. Whytehead, P.M. (2076), on the "Advance of Intelligent Masonry." It was ultimately decided, on the motion of Bros. J. L. Atherton, J. Ramsden Riley (2076), and J. W. Balme, to form a "Bradford and District Masonic Literary Society," with Bro. Whytehead as president; Bros. Atherton and W. C. Lupton, vice-presidents; J. R. Welsman, treasurer; and J. W. Monckman, secretary. We wish it all success, and as there are already some seventy or more Correspondence Members in the West Riding (indeed every brother just mentioned is a C.C.), a firm basis of support would appear to be provided.

At the Festival of the Royal Masonic Benevolent Institution at F.M.H., on Wednesday, the 27th February, subscriptions to the amount of £13,186 5s. were announced.

THE ROSICRUCIAN SOCIETY.—The Annual Convocation of the Metropolitan College was held on April 11th, at the Masonic Hall, 16, Great Queen Street, London. The Supreme Magus, Dr. W. R. Woodman, IX°, was present, and the Master of the Temple presided at the opening over the largest gathering of the Fratres ever known. The Audit Report shewing a balance in hand of £44 was received. Two new fratres were received into the 1st grade, Zelator. Dr. William Wynn Westcott, Hon. IX°, who has for six years acted as Secretary to the College, was unanimously elected Master of the Temple, and was installed by the Supreme Magus. H. J. Lardner was invested as Deputy Master, and S. L. MacGregor Mathers, 8° as Secretary. Dr. Woodman was re-elected Treasurer. A Jewel of Honour was conferred upon the Past Master, T. C. Walls, who was notable for having introduced more new members than any other frater. Dr. W. Wynn Westcott gave an address, pointing out that the Rosicrucian Society was not a masonic high grade, although its members were necessarily master-masons, but was designed to cultivate the knowledge of the powers and properties of numbers, the Kabbalah, the alchemical and magical dogmas of the mediævalists, and other mystic lore; and then at the initiation of the members delivered a lecture on "The Basilisk or Cockatrice," reviewing the opinions of Pliny, and Latin authors, the relations to the red and green dragons of the Alchemists, the adoption of heraldry, biblical references, etc. He shewed coloured drawings copied by himself from MSS. in the British Museum, belonging to the beginning of the sixteenth century; and suggested that these and other mythical animals may have been copies of beings that had once existed countless ages ago, copies marred by long centuries of tradition, for they were not more grotesque and unnatural than some animals whose fossil remains exist, and whose reconstructed forms are now shewn in the Crystal Palace Grounds. A long and most interesting discussion closed the meeting, which had proved a most successful one.

BON VOYAGE.—Our first W.M.—Bro. Sir Charles Warren, G.C.M.G., K.C.B., Past Grand Deacon,—left England on the 4th April, 1889, to take up his command at Singapore. The best wishes of his brethren of the Quatuor Coronati, for his welfare and safe return to their midst will go with him. In a letter to our W.M., Bro. Warren expresses his intention of devoting some of his spare time, if possible, to writing a paper for us, and trusts to find many intelligent masons in that distant portion of the Queen's Empire, to swell the ranks of the Correspondence Circle. He will already find two there ready to greet him—although not exactly at Singapore—viz., Bros. Felix Gottlieb, J.P., and G. S. H. Gottlieb, his son, of Penang, besides the Felix Gottlieb Conclave, No. 3. It would be difficult to travel anywhere on British territory without finding a C.C. within hail.²

¹ These letters will in future be used to denote a Member of the Correspondence Circle.

² Since the above was set up, five additional Penang brethren have applied for admission.

SCOTLAND.

GLASGOW.—On Friday, 26th April, Bro. John Graham, C.A., of Broadstone was installed Prov. Grand Master of the province of Glasgow. In replying for the Provincial Grand Lodge, Bro. Graham furnished a historical *précis*, from which we extract the following passages. "The City Province of Glasgow has been up till now a thoroughly united province. It had not the largest number of lodges, but in point of number of members and representation of all grades of society, manufactures, trades, and professions, it was second to none in importance. It was interesting to note that although the office of Provincial Grand Master was created two years only after the erection of Grand Lodge, it was not till the beginning of the present century that we find Provincial Grand Lodges mentioned as organized bodies under Provincial Grand Masters. The Glasgow Lodges were at first (1739) placed under the jurisdiction of the brother having charge over the 'west country lodges.' This province embraced Glasgow, Hamilton, Dumbarton, Lesmahagow, Greenock, Lanark, Kilmarnock, Inverary, and Kirkintilloch. In 1756, Hamilton of Dalserf succeeded Collector Mollison as Provincial Grand Master. In 1769 an ex-provost of Glasgow (Murdoch) was made Provincial Grand Master over the counties of Lanark, Renfrew, Ayr, Dumbarton, and Argyll. On Provost Murdoch's death, Houston of Jordanhill was, in 1795, appointed as Provincial Grand Master. Then, early in the century, the provinces were re-arranged, Glasgow being placed in under-ward of Lanarkshire, with Sir John Stewart of Allanbank as Provincial Grand Master. In 1813, the designation of this province was again changed to Glasgow and under-ward of Lanarkshire, with Bro. Maxwell, younger, of Pollock, afterwards Sir John Pollock, as Provincial Grand Master. In 1826, Sir John was appointed Provincial Grand Master of East Renfrewshire, and his successor was Bro. Monteith, of Carstairs, commissioner in 1827. Then, nearer our own time, they had had as Provincial Grand Master Sir Archibald Allison, the historian of Europe, appointed on Bro. Monteith's resignation in 1847. Then the designation of the Province was again changed to 'Glasgow Province.' On Sir Archibald's death, Bro. Spiers of Elderslie was appointed, and on his death, Col. W. Montgomery Neilson, of Queenshill, and on his resignation the late Sir William Pearce."

BURMA.

ON p. 191, Vol. I, we commented on the curious statement that a Buddhist had been initiated. W. Bro. Travers-Drapes, C.C., Dep. Dis. G.M., writes to correct the statement. Moungh [Mr.] Bah Ohn, the candidate in question, is a Burman, and has been called to the Bar in England. He has so far modified his religious views that he was able to make a solemn declaration that he believed in one Supreme Being, one G.A.O.T.U., and that he considered an O.B. taken on the Holy Bible as binding on his conscience. The W.M. on this occasion was a Parsee, one Warden's chair was occupied by a Hindu, the other by an Englishman, and the Deacon was a Mahommedan.

INDIA.

At the meeting of the District Grand Lodge of the Punjab, 27th December, 1888, Bro. Brij Lall Ghose, P.D.D.G.M., read an address on the subject of "Freemasonry in connection with Brahminism"; and Col. O. Menzies a paper, communicated by Bro. H. J. Whymper, on "Masonic Literature." We have never seen the probable contents of a model Masonic Library better defined and classified, and the whole address is worthy of wide circulation. One paragraph we reprint, because we are sure it will meet with the general approbation of our readers.

"In dealing with the Histories of Masonry, it is hardly an exaggeration to state that if Gould's recently published great work is read and remembered to a reasonable extent, it is not essential for the ordinary Masonic student to trouble himself by reading any other general history. Gould's work is so exhaustive, his facts are so well and carefully collected, and collated, that all other general Histories become well nigh valueless. Particular histories will naturally always retain a value, and every brother should be conversant with such books as Hughan's Origin of the English Rite and his Memorials of the Masonic Union; with David Murray Lyon's history of the Lodge of Edinburgh; with Fort's Early History and Antiquities of Freemasonry; with Laurie's Grand Lodge of Scotland; and with Lane's Masonic Records 1717-1886; but for general History Gould is sufficient. Findel's History is of a more general character than the last named books and may be studied with advantage, but Gould, the Josephus of Masonry, has practically exhausted our History."

INCLUDED in the List of Honours conferred by Her Majesty at the New Year, we are pleased to note the name of Bro. H. J. Whymper, as Companion of the Order of the Indian Empire. Amongst the congratulations which Bro. Whymper, C.I.E., will doubtless receive, we trust those of the brethren of the Quatuor Coronati will not be the least welcome.

GERMANY.

BERLIN.—On Wednesday, the 13th February, Prince Friedrich Leopold, of Prussia, a cousin of the Emperor, was initiated, passed, and raised, for and on behalf of the Berlin Lodge, "Friedrich Wilhelm Zur Morgenröthe," at a special lodge, opened at 6 p.m., by the Grand Master of the Grand National Lodge at Berlin, Bro. Neuland, assisted by his Grand Officers and many visitors of distinction, amongst them the Grand Masters and Wardens of the other two Berlin Grand Lodges, and the G.M. of the Grand Lodge of Darmstadt. The gavel used was the one originally wielded by Frederick the Great, and with which thirty-five years ago Wilhelm I. initiated his son, the then Crown Prince, Frederick III., the late Emperor.

In reply to the toast of his health, the Prince said, "I have heard such beautiful and moving words in the Lodge, and have been here so warmly welcomed, that I am both constrained and pleased to express my deep thanks. I am aware of the affection which my forefathers, now at rest in God, the Emperor William I. and Frederick III. bore to the Craft. In like manner I trust to advance in its knowledge and to further its objects. Permit me to drink to your health."

FRANKFORT.—The Lodge in this city, "Frankfurter Adler," hitherto a member of the Grand Lodge of Hamburg, was on the 2nd December, 1888, received into the bosom of the "Eclectic Union," or Grand Lodge of Frankfort. The motive of this change of allegiance was solely convenience.

SPAIN.

THERE are no less than ten Masonic papers issued in this country. In Madrid, 5, viz.—Boletín del Gran Oriente de España; Boletín del Gran Oriente Nacional España; Gazeta del Oriente; El Porvenir Masónico; and El Simbolismo. In Barcelona, La Concordia; in Seville, El Taller; in Cadiz, El Cadiz Masónico; in Cordova, Boletín Regional; and in Alicante, La Humanidad.

SOUTH AFRICA.

On the 21st December, 1888, a new Lodge was inaugurated at Cape Town, under the warrant of the Grand Lodge, "Royal York" at Berlin. This is a distinct invasion of occupied territory: a Masonic arrangement which the German Grand Lodges have never acknowledged, although they profit by the fact that a State Edict of 1798 reduces any Lodge in Prussia not holding of a Prussian Grand Lodge to the status of an illegal association, and are thereby protected against retaliation.

In South Africa the opening of a new Lodge is always made the occasion of a great festival and brethren come hundreds of miles to be present. In this instance the District Grand Masters of the English, Scotch, and Dutch Constitutions advised their brethren to refrain from attendance, as a dignified protest; and the advice was acted upon with unanimity.

NEW ZEALAND.

PRELIMINARY meetings have been held to take steps to unite all the Masonic jurisdictions of this Colony under an independent Grand Lodge. The difficulties in this instance are greater than was the case with the other Australian Colonies, as instead of three semi-independent jurisdictions there are nearly a dozen to amalgamate. Moreover, the absence of some one single city, whose preponderance in dignity, size, population, and commerce, over all others shall point it out as the fitting metropolis of the Craft, is likely to be another hindrance to a quick consummation of the project.

UNITED STATES.

NEW YORK STATE.—The final payment of the last dollar of indebtedness of the Grand Lodge of this State, on its Masonic Hall and Asylum Fund, was celebrated on April 24th by a simultaneous meeting of every Lodge under its jurisdiction, viz., 717 Lodges with a membership of nearly 75,000 masons. A handsome bronze medal, two and-a-half inches in diameter, has been struck to commemorate the occasion. Great efforts had been made during the present Grand Mastership to accomplish this result: the rejoicings are perfectly justified and were apparently worthy of the occasion.

ALBANY, NEW YORK.—At its 123rd annual communication on the 17th December last, Mount Vernon Lodge, No. 3, was fortunate enough to recover, through the exertions of Bro. Mellius, two letters, written to the Lodge in 1783 by George Washington, which had long since disappeared from the Archives. Their very existence was only known by tradition amongst the older members. On the same occasion Bro. Strasser, C.C. was elected W.M. for the third year running, an unusual honour on which we congratulate him.

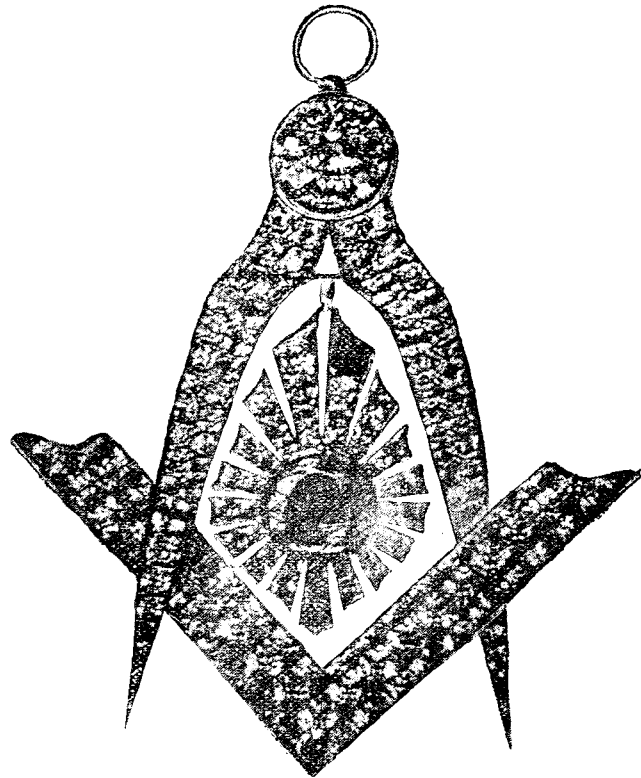
FRIDAY, 3rd MAY, 1889.



THE Lodge met at 5 p.m., at Freemasons' Hall. Present:—Bros. W. Simpson, W.M.; R. F. Gould, P.G.D., I.P.M.; Col. S. C. Pratt, S.W.; W. M. Bywater, P.G.Std.B., J.W.; G. W. Speth, Sec.; Rev. C. J. Ball, I.G.; E. Macbean, Steward; W. H. Rylands, P.G.St.; Professor W. Mattieu Williams; and C. Kupferschmidt. Also the following Members of the Correspondence Circle:—Bros. Col. J. Mead; W. M. Graham; Rev. O. C. Cockrem; Professor F. W. Driver; J. Stevens; G. J. Dunkley; W. Lake; R. A. Gowan; J. B. Mackey; Max Mendelssohn; F. A. Powell; G. A. Nock; C. F. Hogard, P.G.St.B.; and G. Greiner. Also the following visitors:—Bros. Rev. S. T. H. Saunders, P.M., 1503; S. Scott Young, W.M., 226; G. R. Langley, P.M., 183; and F. Pegler, 1671.

The SECRETARY announced that Bro. W. M. Graham had photographed the jewel formerly belonging to Robert Burns, which was exhibited at the last meeting, and had brought a number of copies with him for the acceptance of the brethren.

[The jewel, of which a picture produced from one of the said photographs is here given, was accompanied at the time by a letter, dated February, 1869, in which the writer says: "Its history, as communicated to me by the late Bro. King, and only a short time before his death, was this: that when at Malta he became acquainted with a Major Burns, who, by subsequent information, he learned was a descendant of the Poet Burns, and as the intimacy ripened, Brother King asked the Major if he knew of, or had heard of, a Masonic jewel which was reported to have been the property of the Poet. The Major replied that he was the possessor, and produced the F.C. jewel in question. Bro. King had a great wish to possess it, and when they subsequently parted, Major Burns presented it to Bro. King as a memento of their friendship, and it has remained in his possession till his death." It is now in the hands of his widow.]



Forty-two members (11 Lodges and 31 brethren), were admitted to the Correspondence Circle, raising the number of intrants to 629.

BRO. G. W. SPETH read the following paper :—

THE FOUNDATION OF MODERN FREEMASONRY.



ON the 8th November, 1887, Bro. Gould summarized for us the chief facts connected with Masonry in England previous to 1717; the object of this paper is to carry the subject one step further, and depict the events which gave rise to our present system of Freemasonry and trace their consequences in England (through one line of descent only), till the beginning of this century.

Only the barest facts can be given in the short space devoted to a Lodge paper, and the narrative will be an oft-told tale to many of us; nevertheless I trust, even to these brothers, my method of grouping and presenting the facts may not be without interest, whilst others may be glad to become acquainted therewith in a compendious form, divested of the many moot points which surround the subject and require prolonged study for even a partial elucidation.

From Bro. Gould's paper we may glean the following data. In 1646 there existed a Lodge of Freemasons at Warrington; in 1686 Plot mentions them in Staffordshire and as "spread over all the nation;" in 1682 a Lodge met in London; in 1688 there was a "Society of Freemasons" at Chester; and all these bodies were largely composed of non-operatives. In 1691 Aubrey mentions a similar society in London, and in 1709 Sir Richard Steele speaks of them as of a well-known subject. In 1701 and 1705 we hear of Lodges at Alnwick and Scarborough, probably largely operative; and from the seventeenth century (at least) onwards, there existed an old Lodge at York. How these Lodges met, whence they derived their origin and right of existence, and what they did are more or less matters of conjecture. It is equally unknown whether there was any bond uniting them, other than their esoteric secrets and customs, or any community of action. But in 1716 the preliminary steps were taken to forge a link, intended at first to affect only London and Westminster, but to which link after link has been added, until the resultant chain has "put a girdle around the earth."

No contemporary record of these events exists, we are indebted for our knowledge of them to Dr. James Anderson, who was not an actor therein, and whose first account, written twenty-two years subsequently, in 1738,¹ can only be hearsay. Nevertheless, he was in a position to acquire the best information, and there is no reason to doubt the substantial accuracy of his narrative. His account² is so meagre that it is incapable of being condensed, I therefore give it at length.

"A.D. 1716, the few *Lodges at London* . . . thought fit to cement under a *Grand Master* as the Center of Union and Harmony, viz. the *Lodges* that met,

- "1. At the *Goose and Gridiron Ale-house* in *St. Paul's Church-Yard*.
- "2. At the *Crown Ale-house* in *Parker's-Lane* near *Drury-Lane*.
- "3. At the *Apple Tree Tavern* in *Charles-street, Covent-Garden*.
- "4. At the *Rummer and Grapes Tavern* in *Channel-Row, Westminster*.

"They and some old Brothers met at the said *Apple-Tree*, and having put into the Chair the *oldest Master Mason* (now the *Master of a Lodge*) they constituted themselves a GRAND LODGE pro Tempore in *Due Form*, and forthwith revived the *Quarterly Communication* of the *Officers of Lodges* (call'd the **Grand Lodge**) resolv'd to hold the *Annual Assembly and Feast*, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a *Noble Brother* at their Head.

"Accordingly

"On *St. John Baptist's Day*, in the 3d year of King GEORGE I., A.D. 1717, the ASSEMBLY and *Feast* of the *Free and accepted Masons* was held at the foresaid *Goose and Gridiron Ale-house*.

¹ The New Book of Constitutions. Preston, at a later date still, has somewhat amplified Anderson's narrative. There are reasons for not trusting in him implicitly, but it must not be forgotten that when his first edition appeared eye-witnesses were probably still alive to give him information.

² *Ibid*, p. 109.

"Before Dinner, the *oldest Master* Mason (now the *Master* of a *Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected

"Mr ANTONY SAYER, Gentleman, *Grand Master* of *Masons*,

{ Capt. Joseph Elliot, } *Grand*
 { Mr. Jacob Lamball, Carpenter, } *Wardens*.

who being forthwith invested with the Badge of Office and Power by the said *oldest Master*, and install'd, was duly congratulated by the Assembly who pay'd him the *Homage*.

"SAYER *Grand Master* commanded the *Masters* and *Wardens* of *Lodges* to meet the *Grand Officers* every *Quarter* in *Communication*, at the Place that he should appoint in his *Summons* sent by the *Tyler*."

This is absolutely all that we know of the occurrences at these two meetings, and even here the word "revived" must be looked upon with suspicion. Beyond the three officers named the *dramatis personæ* have so far eluded all research, not even the name of the "oldest (Lodge) Master" who presided has come down to us. Preston and all other writers have had no other authority for their descriptions than the passage quoted above, and the only variation, in old accounts, is contained in a rare book called *Multa Paucis*, which asserts that six *Lodges*, not four, were present on the occasion. Bro. Hughan thinks that some peculiarities in an old *Lodge* list would warrant the supposition that at least five *Lodges* took part in the Transactions recorded, whilst Bro. Gould is inclined to attribute no importance to the unusual order in which the *Lodges* are there shown.

I will now give a list of the *Grand Masters* from 1717 to the present time.

Succession of Grand Masters.	24 June,	1717.	Antony Sayer, gentleman.
	"	1718.	George Payne, Esq.
	"	1719.	John Theophilus Desaguliers, LL.D., F.R.S.
	"	1720.	George Payne, Esq.
	"	1721.	John, Duke of Montagu.
	17 Jan.	1722.	Philip Wharton, Duke of Wharton.
	24 June,	1723.	Francis Scot, Earl of Dalkeith.
	"	1724.	Charles Lennox, Duke of Richmond and Lennox.
	27 Dec.	1725.	James Hamilton, Lord Paisley.
	27 Feb.	1727.	William O'Brien, Earl of Inchiquin.
	27 Dec.	1727.	Henry Hare, Lord Colerane.
	"	1728.	James King, Lord Viscount Kingston.
	29 Jan.	1730.	Thomas Howard, Duke of Norfolk.
	27 March,	1731.	Thomas Cook, Lord Lovel.
	19 April,	1732.	Antony Brown, Lord Viscount Montagu.
	7 June,	1733.	James Lyon, Earl of Strathmore.
	30 March,	1734.	John Lindsay, Earl of Craufurd.
	17 April,	1735.	Thomas Thynne, Lord Viscount Weymouth.
	15 April,	1736.	John Campbell, Earl of Loudoun.
	28 April,	1737.	Edward Blythe, Earl and Viscount Darnley.
	27 April,	1738.	Henry Bridges, Marquis of Caernarvon.

The list thus far is taken from the "Constitutions," 1738, and the peculiarities of spelling preserved. The following *Grand Masters* are copied from the official "Calendar."

1739.	Robert, Lord Raymond.
1740.	John, Earl of Kintore.
1741.	James, Earl of Morton.
1742.	John, Viscount Dudley and Ward.
1744.	Thomas, Earl of Strathmore.
1745.	James, Lord Cranstoun.
1747.	William, Lord Byron.
1752.	John, Lord Carysfort.
1754.	James, Marquess of Carnarvon.
1757.	Sholto, Lord Aberdour.
1762.	Washington, Earl Ferrers.
1764.	Cadwallader, Lord Blaney.
1767.	Henry, Duke of Beaufort.
1772.	George, Duke of Manchester.
1782.	H.R.H. the Duke of Cumberland.
1790.	H.R.H. the Prince of Wales.
1813.	H.R.H. the Duke of Sussex.
1843.	Earl of Zetland.
1870.	Earl de Grey and Ripon.
1874.	H.R.H. the Prince of Wales.

The next matter of interest will be to ascertain the fate of the "Four Old *Lodges*," the founders of our present system of Freemasonry.
 Original No. 1, at the Goose and Gridiron is now, after various changes of name and a short period of secession, the *Lodge* of Antiquity, No. 2.¹

¹ The reason it is no longer No. 1 will appear when, on some future occasion, the History of the Great Rivalry of the 18th century and the "Union" of 1813 is recounted.

Original No. 2, at the Crown, attended Grand Lodge for the last time, 29th May, 1733, made its last appearance on the Lodge Lists in 1736, and its place as No. 2 was filled up in 1740. An attempt was made to revive it, 16th March, 1752, but did not succeed,¹ although, as it worked without warrant by "immemorial" or inherent right, had a single one of its members been alive, he must have been in himself *de facto* and *de jure* the Lodge.

Original No. 3, at the Apple Tree, foolishly accepted a warrant, of which it had no need, on the 27th February, 1723. This was unjustifiably made a pretext, on the 11th July, 1729, to place it as No. 10 on the list, in spite of a protest by the Lodge. It is now Lodge "Fortitude and Old Cumberland," No. 12.

Original No. 4, at the Rummer and Grapes, disappeared from the Masonic Family between 1747-51, but was revived and restored 4th September of the latter year. It, like its two sisters, has amalgamated at different times with junior Lodges, and is now the "Royal Somerset House and Inverness Lodge," No. 4, better known as the "Old Horn" (where it met during last century), and is the only one, which by the vagaries of fortune, retains its original number and place on the list.

A careful collation of members' names further reveals the fact that No. 4 may be considered the speculative or gentleman's Lodge *par excellence*: and the other three as operative Lodges. Of course this definition is not absolutely correct, because Antony Sayer, *gentleman*, the first Grand Master, was a member of No. 3, and it is scarcely possible that all the members of the first three lodges were working masons, but the probability is that the majority was, and the rest of the artizan class. We may also presume that No. 4 contained some operative masons, but all the leading men of the Craft in the early years sprung from this Lodge, for instance, Payne, the 2nd G.M.; Dr. Desaguliers, the 3rd; Dr. Anderson, the compiler of the Book of Constitutions; Lord Paisley, G.M. in 1725; Sir Richard Manningham, the Duke of Queensborough, and many other noblemen. Sayer, although the first Grand Master, was never of any real influence, and as early as 21st November, 1724, was a petitioner for relief.

During 1718-19, Payne, G.M., several copies of the "Gothic Constitutions" *i.e.*, rolls of the Charges, were produced and collated. During 1720-21, according to Anderson, several of these valuable manuscripts were burnt by scrupulous **The Book of Constitutions.** Brothers to prevent their falling into strange hands. On the 29th September, 1721, the Duke of Montagu, Grand Master, "found fault with all the copies of the old Gothic Constitutions and ordered Bro. James Anderson to digest the same in a new and better method." Reading between the lines we may suppose, that the Society having now much increased, a more precise code of regulations was found to be necessary. On the 27th December, 1721, G. Master Montagu ordered "14 learned Brothers to examine Brother Anderson's Manuscript and to make report." The three months which had elapsed appears a short time to compile the work known as "Anderson's Constitutions, 1723," and leads to the surmise that he had already commenced the work previously. Upon the 25th March, 1722 the Committee reported having read the MS. and made some amendments, and the Lodge desired the Grand Master to order it to be printed. On the 17th January, 1723, "G. Warden Anderson produced the new Book of Constitutions now in print, which was again approved with the addition of the antient manner of constituting a Lodge." The Book was published towards the end of the year: the "Old Charges" therein are said to have been compiled by P.G.M. Payne, and the History by Bro. Anderson. But it contains not a word of the formation of Grand Lodge; all of which first appears in the edition of 1738: also by Anderson.

A list of all the known editions of this work may be valuable for future reference:—

1st Edition	1723	by Anderson.	4to.
2nd "	1738	"	"
	1746	same as in 1738 with a new title page.	
3rd "	1756	by John Entick,	4to.
4th "	1767	"	"
	1769	(probably unauthorized,	8vo).
	1776	(same as 1767, with an appendix,	
		probably by Preston).	
5th ,	1784	by John Noorthouck, 4to., the last	
		to contain the legendary introduction and the <i>précis</i> of modern	
		history to date.	
6th "	1815	4to., by W. Williams.	
7th "	1819	4to. "	"
8th "	1827	"	"
		same as 1819,	
		with later amendments to the	
		ordinances, and the first of the	
		8vo. series.	
9th "	1841	8vo.	

¹ Gould, Four Old Lodges, p. 42.

10th Edition	1847	8vo.
11th "	1853	8vo. and 32mo.
12th "	1855	8vo. and 32mo.
13th "	1858	8vo. and 32mo.
14th "	1861	8vo. and 32mo.
15th "	1863	8vo. and 32mo.
16th "	1865	32mo.
17th "	1866	32mo.
18th "	1867	8vo. and 32mo.
19th "	1871	8vo. and 32mo.
20th "	1873	8vo. and 32mo.
21st "	1884	8vo. and 32mo.
22nd "	1888	8vo. and 32mo.

An indication that the meetings of 1716 and 1717 did not include *all* the masons of London is found in a remark of Anderson's, 24th June, 1719:—"Now several old Brothers that had neglected the Craft, visited the Lodges; some Noblemen were also made Brothers, and more new Lodges were constituted."

On 24th June, 1720, we find the beginning of those innovations which have since placed so much power in the hands of the Grand Master, for up to that time it is evident that *ALL* the power resided in the Masons present, including the election to all the offices. "Also agreed, that for the future the new Grand Master shall 'have the sole power' of appointing both his Grand Wardens, and a Deputy Grand Master," in the event of "Noble Brothers being Grand Masters." On the 25th March, 1721, the G.M. Elect, Montagu, ordered the Grand Wardens to take some Stewards to assist them at the approaching festival. Although the order was not carried out, this may be taken as a very important starting point in future development. On the 24th June, 1723, the names of six Stewards are recorded, who were publicly thanked. Before leaving Anderson's narrative for the safer ground of the written minutes, which commence in 1723, it will be well to summarize his statements.

Grand Communications took place, broadly speaking, quarterly, namely, Lady Day, St. John the Baptist, Michaelmas Day, and St. John the Evangelist, and were attended by the Grand Officers, *i.e.* the Grand Master and Grand Wardens; and the Master and Wardens of every private Lodge. The Annual Festival was the 24th June (St. John Baptist), and *ALL* brethren who chose to pay for a dinner ticket were present, and were allowed to speak. In December, 1720, the election of Grand Master was transferred from the whole Craft at the Annual Festival to the Quarterly Communication in March.

In 1716 and 1717 four Lodges attended; on the 24th June, 1721, twelve lodges; on the 29th September, sixteen; on the 27th December, twenty; on the 25th March, 1722, twenty-four; and on the 25th April, 1723, thirty Lodges. From that time the rate of increase has fluctuated, till the Lodges under the Grand Lodge of England now number over two thousand, whilst quite a thousand English Lodges have separated from their mother and formed Grand Lodges of their own, and an incalculable number have lived their span and died.

That the four Lodges, and indeed the London Craft as late as 1723, had no thought of imposing their new organisation upon the country in general, much less upon the whole world, is evidenced by the 1723 "Constitutions": part II. being entitled "The Charges of a Free-Mason, extracted from . . . for the use of the Lodges in London," and Wharton's approbation (p. 73) cites, as concurring with him therein, "the Brethren and Fellows in and about the Cities of London and Westminster." Then follow the names of the Masters and Wardens of twenty Lodges, all in London. But in 1724, the very next year, there were already nine Lodges in the provinces, the first being No. 28, at the Queen's Head, City of Bath, warranted 1724, erased in 1736.¹ We accordingly find in the 1738 Constitutions no such limitation to London and Westminster.

Before many years the Grand Lodge extended its operations abroad, both on British and on foreign soil. The first foreign Lodge (but composed chiefly of Englishmen), was founded by the Duke of Wharton, a P.G.M., at Madrid, on the 15th February, 1728, on his own responsibility, and therefore irregularly. A warrant to regularise it was not granted till the 19th March, 1729, by which time there were already two warranted Lodges abroad, but on English soil, *viz.*, at Gibraltar, 9th March, 1729; and earlier still, February, 1729, at the East India Arms, Bengal. These three Lodges are now all extinct.

¹ The first Lodge warranted in the country and continuously on the Roll is "The Anchor and Hope" Lodge (105, now 37), Bolton, Lancashire, 23rd October, 1732, but "St. John the Baptist," No. 39, Exeter, was warranted in the previous July, only as it lapsed for five years (1754-59) has lost its pride of place. It is, however, quite possible that several Lodges warranted at a later period were in existence, under the older economy, even before the foundation of the Grand Lodge.

The first military or regimental (and therefore travelling Lodge), was granted by the Grand Lodge of England to the 8th Regiment Foot, in 1755, but the Grand Lodges of Ireland and Scotland had set the example in 1732 and 1743 respectively.¹

Provincial Lodges having been warranted, it was not long before Provincial Grand Masters were appointed. In 1725 two such appointments may be traced, viz. for Cheshire and for Wales, the former being the earlier. According to the Grand Lodge Calendar the first Provincial Grand Master in foreign parts was at Bengal in 1728: but Bro. Hughan has his doubts about this and will possibly give his reasons in reply to my paper.

The Grand Officers so far known to us are, the Grand Master, Deputy Grand Master, **Grand Officers.** Grand Wardens, and Treasurer. The Treasurer, however, did not attain rank as Grand Officer till 1753. New Grand Offices were created as follows, Grand Secretary on the 24th June, 1723; but not holding rank as a Grand Officer till later. W. Cowper, Esq., Clerk to the Parliaments, was the first holder of this office.²

Past Rank was not recognised till the 21st November, 1724, when it was agreed that Past Grand Masters were to have a vote in Grand Lodge.

On the 28th February, 1726, Past Deputy Grand Masters were conceded the same right, which was further granted to Past Grand Wardens on the 10th May, 1727.

On the 24th June, 1741, "The Treasurer, Secretary, and Swordbearer of the Society were declared *members* of every Quarterly Communication or Grand Lodge" but this does not appear to have constituted them Grand Officers, for we are expressly told that as regards the Treasurer, at least, this rank was only conceded to him on the 14th June, 1753.

The first Grand Chaplain, and the first of the only two Grand Architects were appointed on the occasion of laying the foundation stone, 1st May, 1775, of Freemasons' Hall, the building wherein we now meet.

An Acting, or as we should now term him, Pro-Grand Master was first appointed in April, 1782, on the election of the Duke of Cumberland as Grand Master. This Officer is only appointed when Princes of the Blood Royal fill the Masonic Throne.

And finally, on the 23rd November, 1785, a Grand Portrait Painter was created, an office, which like that of Grand Architect, was purely individual and for services rendered, and on the death of its incumbent fell into abeyance.

The creation of Grand Deacons does not come within our present purview, it was the result of the "Union" of 1813, which will be expounded in a future paper. All the other members of our now extensive hierarchy date from even more recent times.

The officers of a private Lodge were, during this period, the R.W.M. (we have since dropped the prefix Right in order to apply it to Provincial and **Private District Grand Masters, and Grand Wardens), the Wardens, Secretary, Treasurer, Tyler (and usually some Stewards).** Elections were quarterly, half-yearly, and towards the end of this period became annual. But a sketch of private lodge history would be best confined to a paper of its own.

With regard to Masonic clothing, I must confess that my researches have not quite cleared the ground. White gloves, I take it, were *de rigueur* from the beginning.³ **Clothing.** The badge was a huge plain white apron, such as the drunken W.M. and the tavern waiter or Tyler are begirt with in Hogarth's well-known picture of "Night." The collar has much the same shape as that at present in use, but is shorter. On the 24th June, 1727, the Worshipful Master and Wardens of all private Lodges were ordered to wear "the jewels of Masonry hanging to a white ribbon." When the colour was changed to blue I do not know.⁴

On the 17th March, 1731, the following enactments were passed. The Grand Master and Past Grand Masters, Deputy and Past Deputy, Grand and Past Grand Wardens to wear gold or gilt jewels pendant to blue ribbons about their necks, and white leather aprons lined with blue silk. I am unable to determine whether the word "lined" should be read "lined and edged," but am almost inclined to think so. This Spartan simplicity, so different from the present gorgeous raiment of Grand Lodge, is still preserved by the Grand Lodge of the Netherlands, as I have myself witnessed, and possibly also in other jurisdictions. The Stewards and Past Stewards were to have red ribbons and red linings, and the Masters and Wardens of private Lodges white ribbons, and might line their aprons with white silk, but

¹ It may be as well to state here that these two Grand Lodges were self-constituted, (i.e., without the assistance or intervention of England, in any form, but following her example and methods), in 1729, and 1736 respectively, and that the Old Lodge at York called itself a Grand Lodge from 1725.

² The "Woodford" MS. of the "Old Charges," with Cowper's Bookplate, now in our Library, contains a record in his writing that it was copied for him by Wm. Reid, Secretary to the Grand Lodge, 1728.

³ The prevalent lavender or lemon hue now so often seen in Lodge, the ordinary "evening kids" is utterly wrong.

⁴ Bro. Hughan informs me that the blue edging to the aprons came in at the Union (1813).



W. P. G. H. T.

of no other colour. On the 14th February, 1776, all *past* as well as *actual* Grand Officers were permitted to wear distinctive jewels.

I have already referred to the Stewards, and the history of this body of officials is well worth following up. They were then, as now, officers of Grand Lodge, but not Grand Officers. In 1723 six served and were publicly thanked, and on the 24th June, 1724, the Stewards were ordered to prepare a list of twelve Stewards to serve at the next feast. The institution fell into abeyance, but Desaguliers revived the office on the 28th November, 1728, when twelve were appointed. On the 2nd March, 1732, it was further agreed that each Steward should have the privilege of nominating his successor. On the 31st March, 1735, it was resolved "that for the future all Grand Officers (except the Grand Master), shall be selected out of that body," *i.e.*, from among the past Stewards.

This act is simply astounding. The Craft had already transferred its power of electing its rulers to the Grand Master, and now it narrowed the Grand Master's choice to the ranks of an oligarchy in its worst form, namely, with the right of perpetuating its own succession. This course of proceedings, inasmuch as the Stewardship, then as now, entailed expense, absolutely prevented any brother of moderate means from attaining grand office. The erection of this privileged class was inevitably bound to lead to plutocratic ascendancy and overbearance—a queer outcome of Masonic equality—and ultimately breed discontent. Such was in fact the result. Three months after, 24th June, 1735, we find the Grand Stewards presenting a memorial,—

1st. That they might form themselves into a special Lodge.

2nd. That this Lodge be represented by twelve members, with a vote each, at each communication, instead of the ordinary three, *viz.* Worshipful Master and Wardens.

3rd. That Past Stewards might wear a particular jewel and the usual red ribbon.

Not only was this granted by 45 votes to 42, but a further concession was made empowering the twelve Stewards of the year to also attend every Grand Lodge meeting in their proper colours, but not to vote except "relating to the ensuing Feast."

On the 11th December following, however, these privileges were appealed against on the confirmation of the minutes, and so much confusion occurred in counting the votes that no result could be declared, the debate was dismissed and the Lodge closed.

The Stewards, however, ultimately gained the day, for at the next meeting, 6th April, 1736, Grand Lodge was declared to consist of: 1st., the four present and all former Grand Officers; 2nd, the Masters and Wardens of all regular Lodges; and 3rd, the Master, Wardens, and *nine* representatives of the Stewards' Lodge.

On the 26th April, 1771, a vain effort was made to transfer the nomination of Stewards from that body to the London Lodges in rotation; on the 3rd February, 1779, because some Past Stewards did not join the Lodge or contribute to its funds, it was decided that only such as did should be eligible for Grand Office; and on the 18th April, 1792, the Stewards' Lodge, then No. 47, was ordered to head the list of Lodges, without a number. This position it still holds, but it is now differently constituted and has lost some of its exceptional privileges; a subject, however, which does not enter into the scope of this paper.

On the 21st November, 1724, the Duke of Richmond being Grand Master, the Earl of Dalkeith proposed a scheme of raising a fund of General Charity for distressed **Fund of Benevolence** Masons, which at once met with general support. It is a curious coincidence and Grand that at this meeting "Brother Anthony Sayer's petition was read and recommended by the Grand Master." The minutes do not say whether he was relieved on this occasion: but sums of money were voted to him subsequently in 1730 and 1741. **Committees.**

The Fund then instituted is now known as the Fund of Benevolence. It is now dispensed monthly, and of late years has disbursed a sum of 9,000 to 12,000 pounds yearly. A Committee called "the Committee of Charity" was appointed at the same meeting to manage the fund and distribute relief; it is now the "Board of Benevolence."

On the 15th December, 1730, the Committee was much extended. All business relating to Charity was referred to it for the future; and it was further empowered to hear complaints and to report thereon to Grand Lodge. It thus acquired to a great extent the position now held by the Board of General Purposes. The further regulations of December 13th, 1733, gave it enlarged powers. It was unanimously agreed:—

"That all such business which cannot be conveniently despatched by the Quarterly Communication, shall be referred to the Committee of Charity."

"That all Masters of Regular Lodges, together with all present, former, and future Grand Officers shall be members of that Committee."

"That all questions shall be carried by a majority of those present."

This constituted it, what is now known as the Board of Masters, which is still composed of the same members, and still meets four times a year to arrange the agenda for Grand Lodge, previous to entering upon its duties as the Board of Benevolence.

It will thus be seen that this important Committee exercised the functions of three of the present Committees of Grand Lodge. The fourth is the Colonial Board, of recent formation, whose duties were no doubt also performed by the Committee of Charity.

This delegation of a part of its powers by Grand Lodge to a select body of its members has been strongly commented upon by foreign writers as a foolish act, annulling the authority of Grand Lodge and endangering the equality of the brethren. I venture to affirm that no wiser step was ever taken by the Craft and none which has been more successful or freer from drawbacks. And if the present successors of this body find themselves shorn of much of their functions, this is only because the wonderful growth of our Institution has rendered a sub-division of duties imperative. Grand Lodge has never parted with its control over its subordinate Committees, and the fact that their decisions and recommendations so seldom evoke the faintest opposition speaks volumes in their praise and that of the wisdom of our predecessors.

I am afraid that the materials at my disposal are not sufficient to present a regular succession of the fees payable by lodges and brethren; but the following indications may be of interest.

Apparently for the first few years there was no regular fund for defraying the expenses of Grand Lodge, but the expenses of the evening were paid by those present. The first regular charge was instituted 27th December, 1729, viz., £2 2s. for constituting a Lodge, but the proceeds of this went to the General Charity, which had hitherto been supported entirely by voluntary donations of the Lodges and individuals.

Next we find that on the 24th February every Grand Officer attending Grand Lodge was required to pay 2s. 6d. towards the expenses of the evening, and on the 6th April, 1736, the same amount was required from every Grand Steward. On the 23rd November, 1753, it was enacted that no mason should be made for a less sum than one guinea, beyond the fees to the Tyler, such guinea to go either to the private fund of the Lodge, or to the Public Charity.

In 1755, Certificates signed by the Grand Secretary were first used, and smoking was prohibited in Grand Lodge, but I do not know whether these certificates were charged for. At last on the 28th October, 1768, a fee of 5s. to Grand Lodge was imposed upon every initiate and 2s. 6d. for registration. This appears to be the first attempt to provide a Fund for General Purposes. On the 7th April, 1777, it was agreed that after the 1st May ensuing no mason should be made for a less sum than two guineas, and no Lodge in London be constituted for less than £6 6s., and in the country, £4 4s. On the 20th March, 1788, the registration fee for London Masons was raised to 10s. 6d. As far as I know this scale of fees remained in force till the Union; but there were some exceptional levies in connection with the Hall Fund, which will now come under notice.

A short sketch of the early History of the Hall in which we hold our meetings should **Freemasons'** be of interest. In October, 1768, the Hon. Ch. Dillon, Dep. G.M., proposed : **Hall.** "that the brethren should take into serious consideration the most effectual means to raise a fund for defraying the expense of building a Hall." A considerable sum having been collected, on the 23rd April, 1773, a Committee, consisting of the present and past Grand Officers, Prov. Grand Masters, the Masters of the Stewards' and of ten other London Lodges, was appointed to carry on the work. Curiously enough the new board, erected for a special purpose, managed to usurp, in course of time, some of the privileges of the Charity Committee, but into these details I shall not enter.

On 25th November, 1774, the committee reported the purchase of premises in Great Queen Street, at a cost of £3150. These premises have since been considerably enlarged by fresh purchases. The foundation stone was laid 1st May, 1775, and the building opened 23rd May, 1776. The Committee thus completed its task in less than eighteen months, showing commendable dispatch. Of course it remained in debt, so temptations were held out to induce subscriptions. On the 21st June, 1779, it was enacted that subscribers of a loan of £25 free of interest, be presented with a medal to wear as an honourable distinction, and if the lender was a Lodge, the medal was to be worn by the master. Lodges now in possession of these medals are justly proud of the fact.¹ On the 8th January, 1783, a further inducement was proffered. Holders of the medal were to be *ipso facto*, members of Grand Lodge, and "every subscribing Lodge is allowed to send one other representative to Grand Lodge, besides the Master and Wardens, until the money be repaid."

On the 20th March, 1788, it was resolved to pull down and rebuild Freemasons' Tavern, and by the 7th February, 1798, the debt due on the Hall had consequently risen to £7000. An extra annual fee of 2s. per head was therefore levied, through the lodges, on every member of the Craft. This impost was not abolished till 1810.

¹ A representation of this Medal is given by Bro. Hugan in his "Masonic Register," 1872.

A curious chapter in our history opens in October, 1768, when the Deputy Grand Master informed the Charity Committee "that the Duke of Beaufort [G.M.] was resolved to have the Society incorporated." A copy of the proposed Charter was circulated, three Lodges memorialised Grand Lodge, adversely, and the Caledonian Lodge went so far as to enter a caveat against it in the office of the Attorney-General, for which its Worshipful Master had to publicly plead pardon in Grand Lodge on the 27th April, 1769, or suffer his Lodge to be erased. The Deputy Grand Master then reported 168 lodges as in favour of Incorporation and 43 against it, and the motion being put, was carried by a large majority. The Bill was, however, vigorously opposed in Parliament, and the Dep. G.M., the Hon. Charles Dillon, himself finally moved that its consideration be postponed *sine die*, which was agreed to.

A very few references will now conclude this summary of the chief events in the early years of Modern Freemasonry under the Grand Lodge of England.

At the beginning of the second half of the 18th century there occurred a formidable schism, which lasted till 1813, and will form the subject of a separate paper. **The Two Schisms.** In 1777, on the 27th of December, the Lodge of Antiquity attended divine service, clothed in the vestry, and after service returned to the Lodge Room in procession and clothing. A minority of the Lodge declared this to be irregular, no dispensation having been granted; the majority, headed by Preston, thought otherwise. The minority memorialised Grand Lodge, the majority signed a protest. The Committee of Charity sided with the minority, Preston pleaded "inherent right" on the part of his Lodge to do as they pleased, was expelled, recanted, and restored to his privileges. But Preston had recourse to that dangerous weapon the pen, and his Lodge foolishly erased three of the minority and refused to restore them according to the order of Grand Lodge. On the contrary, they, on 4th November, 1778, seceded from Grand Lodge, issued a manifesto, and formed an alliance with the Old Lodge at York, then calling itself the "Grand Lodge of ALL England." The minority remained as a Lodge under the banner of the Grand Lodge. The Lodge at York then constituted the majority by a patent, dated 29th March, 1779, a "Grand Lodge of England, south of the River Trent," in which capacity they warranted two lodges and two only, in 1779. However, in 1789, Preston and his friends apologized, withdrew their manifesto, were received back, reunited to the minority which had remained true to the Grand Lodge, and restored to all their privileges.

On the 25th March, 1788, the "Royal Freemasons' Charity for Female Children" afterwards called the "Royal Cumberland Freemasons' School" and now the **R.M.I. for Girls.** "Royal Masonic Institution for Girls" was established, to clothe, feed, and educate 15 children. In 1821 this number had increased to 65, in 1872 to 100, and it now harbours 264, whilst at its Centennial Festival last year upwards of £50,000 in voluntary subscriptions was collected.

Frederick Lewis, Prince of Wales, was initiated at a special Lodge, held at Kew by Dr. Desaguliers, on the 5th November, 1737. **Our Royal Masons** His brother, the Duke of Cumberland, was initiated in 1743. The Dukes of York, of Cumberland (Grand Master in 1782), and of Gloucester, sons of the Prince of Wales, were made respectively in 1765, 1767, and 1766, (the first of the three at Berlin) and were all granted the rank of P.G.M. of England in 1767.

The Duke of Gloucester, son of the last-named, was admitted in 1795 and made P.G.M. in 1796.

George IV., then Prince of Wales, was initiated by his uncle the Duke of Cumberland in 1787, and succeeded him as Grand Master in 1790, resigning on his accession to the throne in 1813, but retaining the title of Patron.

His brothers, the Dukes of York, of Clarence (William IV.), and of Kent, were made in 1787, 1786, and 1790, the latter at Geneva. The Duke of Kent played a prominent part as Grand Master of the Rival Grand Lodge at the Union of 1813. All three were granted the rank of Past Grand Master.

Another brother, Duke of Cumberland, afterwards King of Hanover, was initiated in 1796, received the usual rank of a P.G.M., and from 1828 till his death in 1851 was Grand Master of the Grand Lodge of Hanover. His son, George V. of Hanover, was initiated at Hanover in 1857, succeeded him as Grand Master and ruled both the Grand Lodge and the Kingdom till the Prussians abolished the one and the other in 1866.

Finally the Duke of Sussex, another brother of George IV., was initiated at Berlin in 1798, was Deputy Grand Master of England in 1812, and in 1813 became Grand Master till his death in 1843. Of him we shall hear more in connection with the Union and the United Grand Lodge of England; and our present Grand Master, his brothers and son, do not come within the scope of this paper.

Such in very brief outline is the History of the Premier Grand Lodge of Freemasons. I can assure you it has been an arduous task to compress it within the limits of a Lodge Paper.

The WORSHIPFUL MASTER expressed the interest with which he had followed the paper. Before calling for further comment he should like to suggest that a copy of Hogarth's picture be prepared to illustrate the paper.

Bro. W. H. RYLANDS thought that little could be added to the paper without going into details which would deprive it of its elementary character. The first aprons appeared from old engravings to have been practically workmen's aprons, white, and covering the whole body. The size gradually decreased, and once the fraternity got rid of the idea of a skin or leather covering, innovations rapidly presented themselves. Some old aprons were elaborately covered with Masonic devices. The word "lined" probably included "turned up with." It was usual to speak of a regal or judicial robe as *lined* with ermine, and they all knew that in that case the ermine extended over the edge. The jewels he thought were not suspended from a collar but from a silk ribbon. (Bro. Speth here called attention to Hogarth's picture in which the collar went round the neck). Bro. Rylands thought he had been misunderstood. It *did* go round the neck, but it was a plain ribbon all the same, i.e., it was not a collar cut to fit. (Bro. Speth concurred).

Bro. GOULD said:—The lecture of the evening has been fashioned so closely on the lines we have always laid down (in theory) that such papers should follow, as to leave us virtually very little to comment upon, unless we fasten upon the two or three points, which Bro. Speth notices but himself refrains from discussing, as being of a controversial character, and therefore only demanding a passing glance, in connection with the group of facts which he has marshalled and set before us with such ability. With regard, however, to some minor details:—The first Lodge at Bengal was held at Fort William, and not at the "East India Arms." This heraldic device being, in point of fact, the Arms of the East India Company, and therefore incorporated by John Pine, the engraver, with the "Signs of the Houses" where the Lodges met, shewn by him in his pictorial list. Grand Deacons were first appointed, after the Union, in 1814. Bro. Speth's remarks on the privileges accorded to the Grand Stewards in 1735, though strictly accurate, are nevertheless somewhat misleading. The general body of Freemasons, it is true, became ineligible for grand office unless they served as Grand Stewards. But their expectancy of, rather than their bare qualification for, the collar of a Grand Officer, should be considered. At the period in question (1735), excluding the offices of Grand and Deputy Grand Master, Treasurer, and Secretary (and the Grand Swordbearership was in abeyance), there were only two appointments made. These were to the Grand Wardenships, and as the Junior Grand Warden of 1734 became the Senior Grand Warden of 1735, there was virtually only one Grand Officer added to the roll. Moreover, the Grand Swordbearership, when the office was revived, was usually held for a long term of years by a single person. So far indeed as a comparison can be instituted, the Grand Stewards of the last century themselves corresponded pretty closely with the Grand Officers of our own times. The proposed Incorporation of the Society was in reality a side blow aimed at the rival organization, the Schismatics or Ancients, and the scheme was defeated by the vigorous opposition it encountered at the hands of the representatives of the latter body in Parliament. One of the controversial points, noticed but not discussed by Bro. Speth, was the actual number of Lodges which assisted at the foundation of the Grand Lodge of England in 1717, and upon this I shall offer a few remarks. Twenty years after the event in question, that is to say at the close of 1737, Dr. Anderson finished his New Book of Constitutions, and in this publication we first meet with the statement that the Grand Lodge of England was formed and constituted by four London Lodges. Nothing could be plainer or more precise. The places of meeting of the said Lodges are duly given, and in the construction of his narrative, Anderson, himself a Grand Warden of 1723, was assisted not only by Payne and Desaguliers, but also by Jacob Lamball, the Senior Grand Warden of 1717. Against this authoritative statement, we have first of all the anonymous testimony of *Multa Paucis*, a publication of 1762-3, to the effect that *six* and not *four* Lodges took part in what it has been the fashion to term the "Revival" of 1717. The statements of anonymous writers are best tested by the agreement or non-agreement of their contemporaries. No one, so far as I am aware, who wrote on Masonic history in the past century, repeats the statement in *Multa Paucis*, and William Preston, initiated in 1763, plainly disbelieved it; as may be seen from the account given by him of the establishment of the Grand Lodge of England, in his *Illustrations of Masonry*. Lately, however, it has been argued that because on the Engraved List for 1724, the *fourth* place is occupied by a Lodge *not* cited by Anderson in his story of the "Revival," and the *fifth* by Lodge No. 4 in the account of that writer, there must have been more than four Lodges in London of earlier existence than the Grand Lodge—hence lending colour to the anonymous statement in *Multa Paucis*. But the English Lodges were not arranged according to date of constitution until 1727, and in the very list (1724) upon which reliance is placed for the existence of more Lodges of "Immemorial" Constitution than the historic four, there are several Lodges placed above others which we know to have been of earlier formation. Hence, as seems to me, the description originally given by Dr. Anderson is not in the least invalidated by the evidence either of *Multa Paucis*, or of the Engraved List for 1724. With these observations I now bring my remarks to a close, and have great pleasure in proposing a cordial vote of thanks to Bro. Speth for the excellent paper he has read to us this evening.

This was seconded by Bro. PRATT and carried.

Bro. SPETH in acknowledging the vote, said that the Worshipful Master's desire to see a reproduction of Bro. Hogarth's plate was of course equivalent to a command, and should, if by any means possible, be attended to. He thanked Bro. Rylands for his remarks. Their brother was this year W.M. of the Lodge of Antiquity, i.e., No. 1 of the Four Old Lodges, a position of which any brother must be proud. As such, the few remarks he (Bro. Speth) had made on the schism of Bro. Preston and the Grand Lodge South of the Trent must be of special interest to him. He understood their brother was of opinion that the history (as usually received) of this incident was capable of serious modification, and he trusted the Lodge would some day be favoured with their brother's views. He had much pleasure in announcing that the next paper would be by Bro. Whytehead on the "Grand Lodge at York."

ADDITIONAL NOTES.

Bro. SPETH is determined to set us all an example in his devotion to Masonic studies. Another paper from his pen, and doubtless others in progress! This time there is little to possibly differ about, and much in which to agree; the sketch being mainly historical, thus avoiding matters of debate; but when "The History of the Great Rivalry of the 18th century" is attempted, there will be no lack of material of a polemical character, though probably the major portion of us will be in substantial agreement as to its origin and chief features.

I consider that Bro. W. H. Rylands has proved in his "Freemasonry in the seventeenth century," that the Craft was almost wholly speculative at Warrington and Chester, 1646-88, and Bro. Gould in his History has not failed to trace similar characteristics in London, 1682; York in all probability being of the same class, as also Scarborough.

It has never satisfied my mind that Bro. Gould is right in claiming, as also does Bro. Speth, that Dr. Anderson was not an actor in the revival of 1716-7. My faucies run in quite the contrary direction, as respects that well-known Brother, and so as to Dr. Desaguliers.

Our Secretary's reference to "Original No. 4" being again the fourth on the roll from the "Union" must be accepted with a qualification. The Lodge was the 5th in the Engraved List of Lodges for 1724, as also in the MS. List of 1723. In the two for 1725 (Engraved) it occurs as the 4th of those existing, but is in the 5th place, the 4th being vacant; but the Lodge is certainly the fourth on the MS. List of 1725. The first numeration, however, according to the dates of Constitution, was not until the Engraved List of 1729, when the Lodge in question was No. 3, it never having been No. 4 in any actual enumeration of Lodges until after the "Union." Dr. Anderson is responsible for the statement as to its being the fourth of the celebrated quartette, though the Lists do not confirm his assertion. Those interested in this point should consult Bro. Jno. Lane's "Masonic Records, 1717-1886," and especially the valuable supplement; neither will any harm be done if my last work is noted in relation to the 1734 List.

The question as to the position of Deacons under the "Modern" system is a curious one, especially as the Historian of No. 61, Halifax (Bro. Crossley) shows that the S.D. and J.D. were regularly appointed in that Lodge, and that its By-Laws of 1767 duly provided accordingly.

Respecting a Prov. G. Master for Bengal, so early as 1728, it strikes me that it is much more likely to have been an authority to "constitute" a Lodge there, rather than a patent as Prov. G. M., but as this opens up a wide question, and would also introduce another as to the character of the old warrants, I must forbear just now. A few words as to the latter point will be found in my "1734 List" (Reprint, &c., 1889), the old charters being more of the nature of permissions to constitute certain Lodges, as for the present Nos. 37 and 39 in 1732; the names of Masters and Wardens not being inserted by the Grand Secretary. This form of authority, however, evidently did not prevail in London during that decade, as we know from evidence extant that it was customary for the Grand Master to signify his approval by stating, on Petitions for the Constitution of Lodges, the date fixed by him for the ceremony, and apparently no formal Warrants were granted. W. J. HUGHAN.

Not having had the opportunity of being present when Bro. Speth read his paper, which is *multum in parvo*, I take the opportunity of making a few observations upon what he says under the sub-title "The four Old Lodges." That there were many Lodges in London in 1717 is, I think, a matter on which there is general agreement. Whether four, five, six, or more of these took part in the formation of the premier Grand Lodge in that year is not so certain. I incline to five at least, and the author of *Multa Paucis*, who affirms there were six, may be quite correct. The phrase "The four Old Lodges," should not, therefore, be interpreted as restricting the number of old Lodges to *four only*. The fact that the Lodge "at the Rummer and Grapes Tavern in Channel Row, Westminster," occupies the fifth place in the Engraved and Manuscript Lists of 1723-4, is presumptive evidence that there were four others, at least, that took part with it in the establishment of the Grand Lodge.

Bro. Speth's remark in reference to the present No. 4, that it is the only Lodge of the four "which retains its original number and place on the List," needs modification, for it never was No. 4 until the Union (1813). Its original position was in the fifth space in the List of 1723, without any number, and its original number was 3 when all the regular Lodges were rearranged in the first enumeration of 1729.

The Lodge originally "at the Apple Tree in Charles Street, Covent Garden," which occupied the second place in the 1723 List, became No. 11 (not No. 10) in 1729. The reason assigned by Anderson is that they "came under a new Constitution, tho' they wanted it not." Bro. Speth says they "foolishly accepted a Warrant." I am of opinion that further evidence is needed to prove that any Warrants were issued to Lodges at that period. So far as I can learn, the indications are clear that none of the early London Lodges had a Warrant, but acted on the personal Constitution of the Lodge by the Grand Master or his Deputy. The earliest so-called Warrants we know, namely those at Exeter, Bolton, etc., are not Lodge Warrants, but simple instruments—"deputations"—authorizing some Brother (in the absence of the Grand Master or some other qualified Grand Officer), to constitute certain Brethren who had been meeting as a Lodge, into a Regular Lodge, and thus entitle them to a place in the Engraved List of Regular Lodges, in contradistinction to those who met without being *officially* constituted. It is necessary to distinguish, at this period, between the words "Constitution" and "Warrant." Doubtless, in later years, the former became synonymous with the latter, and then meant a Warrant of Constitution, or an authority to meet and work; but in the early years of the Grand Lodge it appears to me that the term "Constitution" meant the Act of Constitution only, and did not include any written document, such as that with which we are now familiar, and without which no Lodge can legally assemble.—JNO. LANE.

FREEMASONRY IN ROTTERDAM, ONE HUNDRED AND TWENTY YEARS AGO.

BY J. P. VAILLANT.

[TRANSLATED BY G. W. SPETH.]

[A National Grand Lodge of the Netherlands was formed 27th December, 1756. In spite of this we find, according to the English Lodge-lists, that the following Lodges were warranted by the Grand Lodge of England.

In 1757.	Lodge of Regularity, No. 228, Amsterdam.
„ 1762.	Royal Frederick, No. 271, Rotterdam.
„ „	United Brothers, No. 284, Amsterdam.
„ „	Virtutis et Artis Amici, No. 288, Amsterdam.
„ 1765.	Perseverance, No. 359, Amsterdam.
„ 1767.	British Union, No. 400, Rotterdam.
„ „	Three Pillars, No. 402, Rotterdam.
„ 1768.	Victory, No. 419, Rotterdam.
„ 1769.	Sun, No. 436, Flushing.

The Grand Lodge of England was either only dimly aware of the existence of the Grand Lodge of the Netherlands, or did not recognize its exclusive territorial authority, but in 1770 a compact to respect each other's jurisdiction was entered into, and England ceased to grant warrants in the Netherlands. The Amsterdam Lodges immediately dropped out of the roll, but the five at Rotterdam and Flushing continued to be cited in our lists until 1813, although they in fact soon joined the National Grand Lodge.

Bro. J. P. Vaillant, C.C., Grand Secretary of the Grand Lodge of the Netherlands, has lately furnished to the "Annual" of his jurisdiction an interesting account of the rise of some of these Lodges, which at the same time presents us with a curious glimpse of the manners of the time. With his consent, we are pleased to submit a translation to our members.—EDITOR.]



It will be admitted that a knowledge of past events in Masonry must be of interest, even if the circumstances chronicled awaken few pleasurable sensations, but call a smile of astonishment to the reader's lips. It is notorious that in this country one hundred years ago much confusion prevailed in the Fraternity and that our Grand Master Van Boetselaer obtained much deserved credit by contributing considerably, during his long reign of thirty-nine years, to the restoration of order and harmony.

As an example of how matters were conducted one hundred and twenty years ago, let the following letter speak, which was addressed to the said Grand Master and which we reproduce in its entirety.¹

ORIENT, ROTTERDAM.
this 16/xii, 5768.

T.R.G.M.²

Nothing could have afforded me more pleasure than the announcement in your highly honoured circular of the 28th ult. of the arrangements entered into for a correspondence between the Grand Lodge and her daughters.

In order to comply, with some exactitude, with the orders contained therein, I shall be obliged to be not only discursive (I fear too much so), but to commence where I should leave off.

The Lodge of Orange³, in which I had the honour of receiving the light of the three degrees, has ceased to exist for a dozen years or more⁴; the first cause of its decadence was national jealousy; for after the departure of its chief and founder, Brother Schomberg, no agreement could be come to as to his successor, the said Lodge being then very strong and composed of Englishmen, Scots, Hollanders, French and Germans. The greater number of the Scots were the first to secede and establish themselves *without a Constitution*, but it was not for long. At the same time the Lodge declined more and more, and on my return from a journey which I had undertaken, I learnt its complete dissolution. Brother Van de Velde

¹ The original is in French.—ED.

² i.e., Très Respectable Grand Maître.

³ No. 202, warranted at Rotterdam by England, in 1750.—ED.

⁴ It therefore enjoyed a short life of some five or six years at most.—ED.

was its last Master; as far as I have heard, he retained in his possession all the effects of the said Lodge, and its re-assembly was never mooted.

At last Bro. F. Bruyer took measures to revive the Order in the city, and succeeded in establishing the Lodge Frédéric Royal.¹ His first plan was to admit only Frenchmen to membership.

This plan recalled to my mind the fall of the Lodge d'Orange, and appeared to me to owe its inception to a lively recollection of the same circumstances. After talking the matter over with some Germans we conceived the idea of founding a German Lodge under a constitution from one of the Provincial Grand Lodges of that country.² The resolution being taken I wrote to that effect to Berlin, but not being known there as a Mason, Lodge Royal Frederick granted me a certificate, on the strength of which a Constitution was forwarded to me under date 6/2, 5764, by which I was authorized to establish a Lodge in this city with the name Concorde Prussienne, giving it as distinctive colours celestial blue.³ On the 26th May, 1764, my said Lodge was solemnly inaugurated by the Lodge Frederick Royal at the express request of the Grand Lodge of the Three Globes at Berlin.

Many circumstances conjoined to hinder the growth of my Lodge, and the few brothers who composed it having left the city, with one sole exception, its career necessarily closed, to which my delicacy in the choice of candidates contributed not a little.

A man of easy means and debauched, called Van Dijck, was a frequenter of a tavern,⁴ of which the proprietor (George Alsop) gives himself out for a mason, and, as a matter of fact, does own a certificate from the Grand Lodge of London. This George Alsop, desirous of profiting by the circumstances, proposed to the said Van Dijck that he should allow himself to be made a mason in his house, and invited several brothers, novices or uninstructed in the Order, to be present and assist. As soon as I heard of it I warned them on no account to do so, and even warned Van Dijck of the irregularity of the proposed proceedings and of the consequences. But George Alsop, reluctant to lose so good a bit, contrived to gather together a few people, almost unknown, calling themselves Superior Brother Masters [or Masons.]⁵ of whom one is called . . . Mitault, and one . . . Cooper, and the job was done as decided upon.

Nevertheless, said Van Dijck having heard speak of constitutions, ordered one to be procured at his expense, which was done, and there you have the origin of the Lodge L'Union Britannique.⁶

N.B. The said Mitault and Cooper are not members of the Lodge; they prefer carrying on their own particular traffic, by imposing on the credulous and pocketing the ducats. Cooper has even had the impudence to procure from London a batch of certificates in order to sell them here to who will buy, for which purpose the names are left blank to be inserted by him. The facility with which these certificates were granted at London would be most astonishing if said Cooper had not pretended that they were required for the members of the British Union Lodge; but the consequences of this deception are none the less great.⁷

To return to the Royal Frederick Lodge. A wig-maker having been initiated under the condition that he would not seek to join the Lodge as a member, foregathered with others, and the resolve was taken to form a lodge of artisans. A warrant was petitioned for and granted, and there you have the Lodge of the Three Pillars.⁸

Mitault continuing his practice of making masons, and having initiated a certain number, they demanded of him a warrant to constitute themselves into a Lodge, which he promised them, but took no further steps in the matter. Tired at length of waiting, some of them resolved to proceed, and chose a certain Duchan for their master. They procured a constitution, in which Duchan is named Master, *et voilà la loge La Victoire*.⁹

But even before the warrant arrived it was discovered that not only was Duchan unfitted for the charge, but that he did not even possess the qualities desirable in a good mason; consequently his services were declined. What was to be done in this case? Bro. Bruyer was consulted, who, knowing that I was, so to say, on the retired list, having remained a simple spectator all that time, advised them to apply to me, and himself represented to me, that in order to prevent these new brothers going wrong, it would be advisable

¹ No. 271. Curious that he should have applied to England instead of to the Grand Lodge of the Netherlands, or that of France.—Ed.

² It is worthy of note how, throughout, England is looked upon as the supreme authority, and totally independent Grand Lodges on the Continent, such as that at Berlin, appear to be regarded as Provincial Grand Lodges only.—Ed.

³ Cabaret.

⁴ F.M. Superieurs, evidently High Degree-ers.—Ed.

⁵ No. 400. 1767.

⁶ If this is to be credited, it reveals a most unusual proceeding on the part of the London authorities. It is the only hint of such that has ever come under our notice.—Ed.

⁷ No. 402. 1767.

⁸ Victory, No. 419. 1768.

for me to take their instruction in hand and keep them in order. His arguments appeared to me valid, and I accepted the chair the same day their constitution arrived, reserving to myself full liberty to remain with or to leave them, according to circumstances, whenever it should seem good to me.

An event has occurred which has almost caused the extinction of the Lodge. A young man about to return to France was proposed, accepted and,—as a special meeting was to be held for his reception—was informed that he would have to pay half the cost of the supper, etc. Everything was settled, and the Candidate himself arranged with the landlord for the supper, and invited thereto several brethren of his acquaintance, members of other lodges. On the day of his initiation he made a pleasure-excursion and took with him Brother Alexandre, the serving-brother of the Lodge Royal Frederick, and the Senior Warden of the Lodge Three Pillars; who told him during the day, amongst other matters, that he would that evening receive a pair of gloves for her he loved best. "All right!" replied the candidate, "they shall be for your daughter!"

I initiated him, but I did not present any lady's gloves, but I explained to the candidate that it was usual so to do, and my reasons for not doing so, the which I believe I can justify completely.

What happened? Our Bro. Alexandre, disappointed of a pair of gloves for his daughter (of which no one knew anything at that time), and puffed out at having lately been received Scotch Mason, or Architect, in the Royal Frederick Lodge, in order to tyle it, cried out strongly against the initiation, even in Lodge, boasting of his high degree and of his knowledge (nevertheless, he is well known for his ignorance); but he little dreamed, no doubt, that I was an older Architect than he. In one word, he persuaded the candidate that he had been badly initiated, that he was being cozened in being made to pay half the supper, etc., etc. The new initiate, believing himself badly used and cheated, refused point blank; my Senior Warden, Jacques Tuyaret, who had proposed him and arranged with him about the expenses waxed indignant, and being of a very hasty temperament, proceeded from words to caning the initiate in the street. The blows were repeated several days after, but this time my Senior Warden was prosecuted. He was summoned before the magistrate, and having commenced the assault was condemned to a fortnight's imprisonment on bread and water. We made a subscription to satisfy the Grand Bailiff, and released him from prison.

The initiate, desiring to be raised to the third degree before his departure, and this not being permitted him in our Lodge, was raised in the Lodge of the Three Pillars—where Brother Alexandre is Senior Warden—to the great edification of all intelligent brothers. I say no more about it, lest I be censured for judging my own case.

Since then, as it appears to me, there is a diffidence in associating with a man who has been in prison. The conduct of Bro. Tuyaret is criticised, he is charged with being somewhat of a libertine, addicted to play, and failing to establish himself, living in the State without visible profession, etc., etc. [He practises as a surgeon, but on the quiet, not having been admitted]; in fact, no one desires his company. To cut my tale short, I enclose the memorial which was presented in Lodge about this matter; it is unanimous.

Brother Tuyaret replied to this memorial that he would not resign, and as for an exclusion, it would be necessary to prove facts against him justifying it: (there are enough to his score to expel him anywhere).

Seeing therefore the troubles agitating the Lodge, and desirous, as far as in me lay, to prevent its utter extinction, I have resolved to hold the festival Sunday, the 18th inst., to require an account of its position, so that everything may be in order, and suspend the Lodge till further advice.

As soon as the order of the Most Worshipful Grand Lodge shall reach me,¹ I shall convoke the Lodge in order to impart the decision arrived at; and it will depend upon that decision whether the Lodge is to live or die, for future meetings are impossible, so long as Brother Tuyaret is entitled to be present.

The Warrant of Lodge Victory was granted under the present Grand Master, Duc de Beauford (*sic*); it is dated 17th March, 1768.

The Lodge meets at present in the Wijnstraat, at a certain Jean Refour, who keeps a sort of tavern but has no sign; our days of meeting are the first and third Sundays of each month, between six and seven o'clock in the evening.

The list of members is annexed: it will be continued every quarter if the Lodge itself continues.

¹ Respecting the exclusion of Tuyaret. It is curious to see this English Lodge appealing to the Dutch Grand Lodge, but from passages further on, it would appear as if the position occupied by the Grand Lodge of the Netherlands was that of a Provincial Grand Lodge under England.—Ed.

As regards the contributions to be made, it is obvious that under present circumstances it is scarcely possible to settle that point: we must wait till the Lodge re-acquires its tranquility or, so to say, a new life; the which I shall try to affect if, as it desires, the Lodge is authorized to rid itself of Bro. Tuyaret; and the sooner I receive a reply on this matter the better it will be.

The petition which Lodge Frederick Royal has decided to present to the Very Grand Lodge, was signed by us before becoming acquainted with the new arrangements adopted in London.

Allow me, Most Worshipful Grand Master, at this opportunity to take the liberty of informing you of my resolution to re-open my Lodge Concorde Prussienne as soon as possible: but holding myself ready to render what assistance it may require to the Victory Lodge; and if the members of my future Lodge will adopt my views, I shall be delighted to enter into a fraternal correspondence with you, having always recognized the Very Grand Primitive Lodge of London as our first head; and I shall continue to hold the same sentiments always.¹

Meanwhile, I venture to beg, Most Worshipful Grand Master, that you will always keep me in your memory, and grant me the opportunity of being of service to you—with which zeal, affection, and sincerity I have the honour to be, by the Sacred Number,

M.W.G.M.,

Your very humble servant and devoted Brother,

L. E. HAKE, W.M. *pro tempore*,

Lodge "La Victoire."

P.S.—Having been unable to complete the list of members, failing some necessary information, and as after all it would any way be incomplete as long as the fate of the Lodge remains undecided, I will only remark that Bro. Tuyaret, or Abadie, of whom it is now the question, pretends to have been received A.C.² at Brussels, but he has no certificate, and *requires one to-day at our hands*. He was raised to the third degree by the notorious Mitault, and even, if we may believe him, Architect, but he knows nothing thereof. As a general thing, the world is swamped by *Sublime Masters*, to the great deception of the credulous.

Remarkable is a document in English, most likely of the year 1769, directed to the Grand Master in England, by the four Rotterdam Lodges, "Royal Frederick," "Three Pillars," "British Union," and "Victory," and signed by a number of officers and members, as follows:³

"We underwritten, Masters, Officers, and Members, of the Lodges established in the United Provinces under the Constitution of the Respectable Grand Lodge of Great Britain, very desirous to establish a National Grand Lodge in this country: to keep the old constitution and statutes of our Royal Order in their original purity against the grave innovations, introduced in these Provinces. For these reasons we beg our Right Worshipful Grand Master to constitute a National Grand Lodge with all the privileges and prerogatives annexed to the same. . . ."

"We have unanimously elected for our National Grand Master the Worshipful Brother Arnout Leers, Lord of the manor of Ameyde, Alderman of the city of Rotterdam . . ."

"We shall always acknowledge the Respectable Grand Lodge of Great Britain to be the first and original Grand Lodge, and we shall take due care to contribute yearly to the general fund of charity according to our funds and to the number of constitutions we shall have given."

Thus twelve or thirteen years after the creation of the Grand Lodge of Holland, and at the very moment when the Grand Lodge of England was about to grant it an act of independence, we find these Rotterdam Lodges petitioning for a National Grand Lodge! Were the Brethren then ignorant of its existence?

I discover no solution of this question in the names of the petitioners, for they were not, as one might suppose, all Englishmen, certainly not the proposed Grand Master, and certainly not many of them who bear a Dutch name, and describe their Masonic rank in Dutch or French.

¹ This reveals a curious blending of jurisdiction. It is evident that in some form or other he was ready to acknowledge three Grand Lodges (Berlin, the Hague, and London) as having some sort of control over his own Lodge.—Ed.

² i.e., *Apprenti-Compagnon*, E.A., F.C.

³ Is this not probably the petition of which Brother Hake speaks above, as having been signed before certain arrangements were known? and does not this petition furnish us with a reason for the action of the Grand Lodge at the Hague in 1770?—Ed.

The answer to the petition is not known to me, but it is evident from another letter that the Rotterdam brethren placed no great trust in Bro. de Vignoles,¹ through whose good offices the act of Independence was procured in 1770, and to whom they ascribed a great predilection for introducing innovations.

It is well known that this act, defining the jurisdictions of the Grand Lodges of England and Holland, and undertaking mutual respect, provides that the Lodges under English warrants "la Frédéric Roiale, l'Union Brittanique, et la Victoire seront en pleine et entière liberté ou de continuer sous la juridiction immédiate de notre Grandmaître Provincial pour les Loges étrangères ou de s'unir à la dite Grand-Loge Nationale de Hollande."²

They chose the latter course, for they soon thereafter appeared upon our Lodge-lists, perhaps because they did not care to be under De Vignoles' jurisdiction. None the less (according to Gould, *History* iii., 203-4) they were carried forward on the English Lists till 1813.

The choice left to them is certainly very strange, because it stands in opposition to the principles which the English Grand Lodge itself laid down; as may be seen from the following letter of Vignoles.

This is addressed to the Lodge "La Bienfaisante" in Ghent, 15th May, 1770, therefore shortly after the said act, and concerns a question of jurisdiction. It appears that this Ghent Lodge, warranted by Van Boetselaer³ wished to place itself under the new Grand Lodge of Holland, although the Marquis de Gages had shortly before been appointed Grand Master of the Austrian Netherlands. The sentiments in the letter are very strongly expressed.⁴

"Before considering this matter it will be well to recall certain principles which are generally admitted, others which, although incontestible, appear to be ignored, and still others whose validity is sure to be recognised by every true mason.

"It has always been avowed and recognized that English Masonry is the primal source of that which is to-day so beneficially spread over all parts of the globe. Therefore, the Supreme Grand Lodge at London only considers the others as in the true way of the art, so long as they conform to English usages; thence their general recourse to us to decide on their proceedings or to be instructed in ours.

"A principle which is not less incontestible is, that the Society is divided into regular provinces, one of which may not even initiate a subject of another without permission, and which, all having one common centre, are thus provided with a precise and continuous means of inter-communication; and this centre was ever the Supreme Grand Lodge at London.

"Finally, one maxim is to establish an organisation, which, regulating the rights of the general superiors, avoids all conflicts of jurisdiction. For this reason, the Supreme English Grand Lodge, the acknowledged mother of all the others, wishing to revive the ancient partitions and re-establish harmony in all sections of the order, renewed at the commencement of this century, on behalf of its Grand Master, the right inherent to his dignity of constituting National or Provincial Grand Lodges according as the welfare of the Fraternity might appear to him to require them.

"Therefore in 1756 the National Grand Lodge of Holland was erected under the Marquis of Carnarvon. The title National signified clearly the design of its institution, which was, that its chief, elected yearly, should exercise all rights over the masons of his nation, that is to say, all those living under the same political government."⁵

We see that the Grand Lodge of England from the very first recognized the erection of the Dutch Grand Lodge in 1756 and gave it full powers in all matters concerning its jurisdiction, although the formal act of independence was not granted till fourteen years later.

¹ Provincial Grand Master for foreign Lodges.—Ed.

² "Shall have full and perfect liberty either to remain under the jurisdiction of our Provincial Grand Master for foreign Lodges or to join the National Grand Lodge of Holland." This has been the invariable custom of England when recognizing new Grand Lodges, and is the cause of the present dispute on the part of the Grand Lodge of Quebec. A mother cannot possibly renounce her daughters, or forbid them the shelter of the parental roof. Bro. Vaillant has no just cause of complaint in this—but when he criticizes the action of England in granting the warrants in the first instance, he stands upon firmer ground—apparently only assailable on a supposition to be noticed later on.—Ed.

³ Grand Master of Holland.—Ed.

⁴ The original is in French.—Ed.

⁵ This letter of De Vignoles, which is very interesting as that of an eminent English mason laying down what he considers *ought* to be the law, enunciates views which are highly unhistorical, and formulates principles which have never at any time been acted upon, and were probably only conceived for the occasion by De Vignoles himself. The supposition to which we alluded in a former note is that, respecting the erection in 1756 of the Grand Lodge of Holland, De Vignoles is making use of subsequent and recent information and that there is nothing to show that the London authorities ever regarded the National Grand Lodge of the Netherlands before the date of the compact of 1770, as otherwise than a subordinate Provincial Grand Lodge. We have so often expressed our opinion of the injudicious conduct of our former rulers on various occasions, that we run no risk of being accused of Chauvinism if we now take their part.—Ed.

It is a difficult matter to reconcile the principles so forcibly enunciated in this letter, and the conclusions there laid down, with the action of the English Grand Lodge in granting Constitutions during this period (1756-1770) to four Lodges in Rotterdam, viz., Royal Frederick, British Union, Three Pillars, and Victory, and one in Flushing, the Sun, to whom was conceded the before mentioned option of joining the Grand Lodge of Holland, or of continuing to work under the jurisdiction of the English Provincial Grand Master for foreign Lodges.

The explanation may perhaps be found in supposing that the Grand Lodge of England was reluctant to part with its privileges, and previous to the compact of 1770 did not act very strictly in accordance with territorial principles. This may be deduced from the well-known letter of Deputy Grand Master Manningham. In that of the 6th December, 1756, he says, in answer to the question whether the Grand Lodge about to be erected would be allowed to grant Constitutions, or at least prevent their being granted by England without their approval or consent, "This request is granted: the Grand Master of England leaves the conduct of Provincial Grand Lodges (as such the new Dutch Grand Lodge is at present considered) to the Provincial Grand Master, and does not interfere between them with his authority."¹

And in the second letter of the 12th July, 1757, he says, "You mention your design of electing a noble Grand Master amongst yourselves; I communicated that part of your letter to our Grand Lodge; they have no objection to such election but seem pleas'd with your intention, neither will they claim more than brotherly love and friendly correspondence from your Grand Master, and will use their utmost endeavours to settle everything on a proper basis and be cautious how they interfere and grant Constitutions for Holland."²



¹ Not textual—translated from the Dutch.—ED.

² It will be observed that *caution* only and not absolute abstention from granting Warrants is promised. A possible suggestion is also, that if the Dutch Provincial Grand Master failed to make the annual returns and keep himself in evidence, the very existence of his Lodge might have faded from memory for practical purposes.—ED.

THE ORIGIN OF FREEMASONRY.

BY BRO. B. CRAMER.

[TRANSLATED BY BRO. G. W. SPETH.]

[Brother B. Cramer, of Berlin, editor of the *Latonia*, and a member of our C.C., has lately published a work entitled "*Allgemeine freimaurerische Instruktionen*." Therein he considers what Freemasonry is, what it should be, its aim and object, the means of attaining this object, the class of men who alone are fitted to be received masons and take part in the work, the methods to be employed in their selection and their education in the Lodge. This part of the book has been reviewed in the *Masonic Star*,³ and it will suffice to state here that none can fail to appreciate the earnestness of the author, or to admire the consistent tone of deep social philosophy and pure philanthropy which pervades his pages, but that the whole scheme is too visionary and impracticable for Englishmen and possibly for Germans also: whilst it would necessitate a complete revolution in all our ways. That the Craft is partially fulfilling the mission he would make its sole object is nevertheless true, although the great majority of Masons are but dimly aware of the fact: but to make its pursuit the single object of our Fraternity, to remodel all our customs and usages for this purpose, to get rid, as we must do, of ninety-nine per cent. of our members in order to fit the tool for the work, is a sheer impossibility, and if possible, would fail for want of material in men and money.

Our chief reason for alluding to the book here, is because Bro. Cramer has thought it necessary to justify his exposition by a reference to the Origin of Freemasonry, to which he devotes some twenty pages. The theory there expounded is not absolutely new—it has long been held by a large school of German thinkers, but we never remember to have seen it so fully and thoroughly expressed, and we believe a translation of the pages in question will be welcome to the Correspondence Circle.—EDITOR.]



THE rise of modern Freemasonry is not due to accident, neither did its founders follow any far-reaching plan: rather is it the case that our Institution, like many another, from small beginnings and through many changes, gradually evolved that phase of civilization which it now presents to our view. Masonic research is not yet in a position to define with infallible accuracy the causes, whose united effects called our Order into existence, but a persistent study of English history has brought to our knowledge many facts, on the strength of which we are able to construct a tolerably trustworthy explanation of the Origin of Freemasonry.

Having elsewhere attempted to sketch the progress of civilization in England during the latter half of the seventeenth and the first decade of the eighteenth century, it is now our purpose to pass in review the movements produced by toleration in religion and the spread of education and morality among the masses: for we may look upon the system of Lodge life, which arose in 1717, as an organised agitation on behalf of toleration and a more noble humanity.

The rupture with the traditions of the middle ages was initiated in England, it is true, by the Reformation of the sixteenth, but it was completed only in the seventeenth century, and the final phase of this rupture presents itself as the opening epoch of enlightenment. As previously in Italy, where the perpetual struggle between Kaiser and Pope produced such varied political fortune,—as there, at the time of the Renaissance, "modern man" first evolved himself—so also in England a parallel may be traced: the political turmoil and change of the seventeenth century smoothed the path of progressive development, and a newly acquired knowledge of exact science chased by degrees mediæval darkness from the mental and spiritual atmosphere.

One of the most important aspects of this epoch in the progress of civilisation is the birth and spread of religious toleration. Till towards the end of the sixteenth century it was considered sufficient in England to defend theological views by an appeal to old dogmatic methods.¹ Hooker's book on the Constitution of the Church, 1594, is the first to apply reason in the domain of theology. But this freedom of opinion did not prevail very rapidly, for as late as 1611 two persons were burnt by English bishops for religious dissent. Nevertheless Bacon's realistic philosophy had meanwhile strengthened the independence of men's minds, and thus there appeared in 1637 the celebrated work of Chillingworth on the Protestant Religion, in which all authority in matters spiritual is rejected: the author does not enquire whether certain dogmas are approved by the Church, but whether they are consonant with human reason, for only such are obligatory of belief. The enormous success of this work must have accelerated the movement, for now we meet with defences of dissent in religious matters. A universal spirit of doubt, criticism, and even of opposition, commenced

¹ London, April 25th, 1889.

² cf. Buckle, *History of Civilisation*, ch. vii.

to re-act on the masses, and a crowd of sects arose; this remarkable increase of heresy or dissent in the middle of the seventeenth century promoted a habit of independent thought: the authority of private judgment was insisted on, and in learning to perceive the fallibility of one's own opinion, a respect for the opinion of one's opponents was also acquired.

Under Charles I. (1625-49) theology for the first time invaded politics,—the strife between the various confessions and dogmas eventuated in a struggle between the followers of the Crown and of Parliament. This turned men's minds more to events of practical importance, and theological questions were neglected. The execution of Charles I. was so severe a blow to the supremacy of the Church that it never recovered the lost ground; for we must remember that the Anglican Church maintained the divine right of the king, and that its authority must have suffered when it was made evident that clerical power was unable to prevent the violent death of the monarch. Thenceforth for a whole decade the State was ruled by men who called themselves Independents, and who not only humbled the pretensions of the clergy, but also evinced a contempt for all usage and dogma. But in spite of this they possessed the great merit of exercising toleration towards other beliefs.

On the restoration of the monarchy and the accession of Charles II. (1660-85), the son of the decapitated Charles, the Anglican Church resumed, it is true, its outward splendour—the Test Act providing that all dissenters from its teachings should be ineligible for public office—but it had, as was plainly discernable, lost its old power. The new monarch was indifferent to theological controversy, and was even considered an atheist until, in after years, he became converted to Roman Catholicism. From the Court, as a centre, irreligion and the habit of profane speech extended in ever-widening circles: a faith of whose very nature men were ignorant became the subject of ridicule, and thus earnest and thoughtful scepticism lost its dignity. The shackles of an unjustifiable spiritual tyranny were shattered once for all, and the men of that day found themselves whirled along in a current which they were powerless to stem. After Thomas Browne had published his "Inquiries into vulgar and common errors," and thereby struck a fatal blow at the then reigning superstitious views of nature, teaching that truth reposed on two great supports, experience and common sense, the belief in the philosopher's stone, in spirits and guardian angels, in palmistry and witchcraft diminished and the study of nature increased. Favoured by the study of the natural sciences, the progress of civilisation was accelerated.

The most distinguished natural philosopher of the time was Boyle, who probably ranks immediately after Newton. He discovered important physical truths, was the pioneer of chemical research, and his discoveries re-acted on the material interests of humanity. Boyle insisted especially on the necessity of undertaking independent experiments: whilst he on one side, studied and worked, on the other Charles II. instituted the "Royal Society" for the purpose of increasing knowledge by individual experiments. Proceedings of this nature were looked upon with aversion by the partisans of the old school; they were inimical to the Royal Society as being the first institution which openly embodied the idea of progress: the whole clergy, almost, rose as a man against the light for which the great majority of the educated classes, backed up by the Court, were struggling.

Finally Charles II. publicly humiliated the clergy by granting the highest ecclesiastic dignities to men who were notoriously incapable, ignorant, and dishonest, although there was no lack of capable candidates who would have increased the reputation of the Church. His open encouragement of the philosopher Thomas Hobbes, the most dangerous adversary of the Church, was also most striking. But although the status of the Anglican clergy had been thus depreciated, we must not therefore conclude that its intolerance of dissent and lust of persecution had diminished: there exists a list of no less than 60,000 martyrs for conscience sake for the years 1660-1668, of whom as many as 5,000 died in prison: and in 1672 a member of the House of Commons candidly declared, "Our object is to bring all dissenters into the Anglican fold, and whosoever shall not willingly comply shall have no easy time of it." This principle was steadily, zealously and cruelly carried out.

After the death of Charles II, the clergy sought to recover its former power by reviving the old doctrines of passive obedience to the king and his divine right. James II. (1685-88) had proved himself well disposed to the Anglican Church by showing respect to the priesthood. The clergy had therefore agitated on his behalf and prevented the passing of an act by which he, as a Roman Catholic, would have been excluded from the succession. His conversion also was hoped for; already aged, he had no male issue, and his daughters, Mary and Anne, were not only of the Church of England but also married to protestant princes. But this extraordinary alliance between the protestant hierarchy and a papist king dissolved as soon as James made essay of a certain amount of religious tolerance. The fact was recalled that the Test Act required that all officials appointed by the government must take the Sacrament according to the rites of the Church of England. This Act was, of course, highly advantageous to the clergy, as it secured them all the privileges of office and dignity, and kept the dissenters under. In 1687 the king issued an edict granting his subjects full

liberty of conscience, intending thereby to facilitate Roman catholicism. At once the aspect of matters changed altogether; the majority of the clergy refused to read the Edict of Toleration in their churches, and, with brilliant promises of brotherly love and favour, besought the support of the dissenters. The latter, on their part, allowed their hatred of the Papacy to over-ride every other consideration, the alliance with their erstwhile tyrannical adversaries was struck, and the result of this confederacy was the expulsion of the king, and, later on, the limitation of the royal power.

Thereupon the son-in-law of James, William of Orange, Stattholder of the Netherlands, was called to the throne for the protection of the liberty of England and of the protestant religion. William's reign (1688-1702) was in every sense successful and brilliant. It produced an access of religious toleration, amelioration in the exercise of justice, abolition of the press censorship, and rapid increase of those great moneyed interests, by means of which the prejudices of small minds were more and more overcome. But scarcely was James exiled before the clergy repented of the act: William was looked upon as a friend of toleration, who would therefore curtail hierarchical privileges, and the Presbyterians, who were regarded by the clergy as their bitterest enemies, were received into his favour. The Episcopalians hated the Dutchmen, and would have preferred embracing papacy to receiving the Presbyterians amongst them; they therefore refused the oath of allegiance and hoped for the return of James II., with whom they entered into communication. This course of proceedings was most disadvantageous to their credit; it became obvious that they were guided by self-interest and preferred their petty pride of state to the welfare of the nation. It is not easy to find in all history such another example of inconsistency and reckless ambition. Many were deprived of their benefices, and in 1694 the bishops themselves complained of the indifference of the people towards them: clerical authority succumbed under the weight of its own degeneracy.

These changes in the three great fields of theology, science, and politics were augmented by the abolition of the laws against the freedom of the press, and knowledge was spread abroad. The chasm dividing the interests of the nation from those of the clergy yawned wider than ever, scepticism increased daily, and thus, towards the end of the 17th century, the soil was prepared for the growth of deism, the religion of the educated in the dawn of enlightenment. Thought overstepped the limitations of mere creed, and essayed to reach a point beyond confessions of faith; and precisely as in matters of right, of state, and of science, a common-sense foundation had been felt necessary, it was sought to place religion on a like footing. English deism strove to erect a natural, *i.e.*, philosophical religion in opposition to a positive creed. One constant component of man was discovered, a religious sentiment; our soul possesses, as Lord Herbert of Chorbury had previously expressed it, a natural instinct in religious problems, and therefrom is developed a series of beliefs respecting the nature of the Deity, which constitute the basis of Natural Religion or the religion of Common-Sense.

John Toland is the chief exponent of an enlightened religious philosophy; he insists on the right of free thought, involving the rejection of authority and the adequacy of private judgment. As a consequence he denies that the State has any right to concern itself with the faith of its citizens, and thereby becomes a zealous advocate of tolerance. Nevertheless he acknowledges a difference between an esoteric doctrine for the cultivated, and an exoteric for the uneducated. This exclusiveness is a peculiarity of the time; the century of enlightenment inherited from that of the renaissance, the social contrast between the cultured and the vulgar,—the whole mental movement of the 18th century may be said, in general terms, to have played its part in the upper social circles. A third peculiarity of Toland is the blending of deistical doctrine with a vague pantheism. His new religion possessed a cult peculiar to itself, consisting of a liturgy, a philosophic canon, lessons and answers. This is all elucidated in his "*Pantheisticon*," a work which was privately printed in 1720, and of which very few copies were distributed.

After the death of William, the other daughter of James, Anne, a narrow-minded and uncultured woman, whose reign once more favoured the Church, succeeded to the throne (1702-1714). At the time that William announced freedom of conscience, she is said to have exclaimed "It is a poor prospect for us, members of the State-Church. Dissenters can now do as they please. Each one now possesses freedom of worship, to our ruin of course. . . ." New means of persecution were devised, new laws enacted against the dissenters, who under William had boldly come to the front.¹ It was now proposed to deprive them of the franchise. Had Anne lived longer and, with her support, the Tory Government, every sign of tolerance would certainly have disappeared. Two of the worst of her enactments, the act against occasional conformity and that respecting education (which ruined the flourishing schools of the dissenters) lasted till within the reign of the first king of the house of Hanover, George I. (1714-1727), being only repealed in the parliamentary

¹ The proportion of conformists to nonconformists in William's time was reckoned as 22½ : 1.

session of 1719. And so late as 1726 the Bishop of London wished to oppose the re-introduction of the Act of Toleration, but was prevented by the Attorney-General. The History of religious toleration in England at this period presents so many unexpected changes, that we are forced to conclude that not only the Church but the people also were in a high degree intolerant.

The process of civilisation which the English nation underwent in the last decades of the seventeenth century exhibits concurrently with high lights many deep shadows: it was an epoch of degenerate morality and distracting factions. As regards the latter it will be sufficient to allude here to the fact, that subsequent to the expulsion of the Stuarts innumerable Jacobites remained in England who, under the name of Tories, ultimately grew into a dangerous power, and laid the foundation for an immeasurable extension of party struggles, for sixty years of national discord and recurrent danger of warfare. Moral corruption took the upper hand when, succeeding the unnatural severity of the Puritans, Charles II. ascended the throne, his Court setting the example of a dissoluteness without limits; play became a passion and cheating common; living was riotous and intemperance indulged in; no mouth was opened without emitting monstrous oaths; gallantry reigned supreme, intrigue formed part of everyday life, prostitution was rampant at court and in the theatre, and impudicity flaunted itself by the light of day. At the same time the liberties of the people were suppressed, judges exercised their function with a scandalous subserviency to the Crown, the philosopher Hobbes justified the most crushing despotism,—and notwithstanding the people remained blindly and fanatically loyal. Never was there a period in English history when that spirit of independence and love of liberty which had so long characterized the nation, showed itself less than in the years immediately succeeding the Restoration (1660).

But the prevalent immorality produced an ultimate reaction. Promoted by the anglican clergy, societies for the reform of morals arose, secretly at first, in London, under the reign of James II. In that of William, who ordered that all plays should be severely examined, and those which contained irreligious or immoral passages suppressed, these reformers appeared openly and energetically, especially after the issue of a work by the Reverend Collier on the impiety and immorality of the English drama. The moral societies engaged agents to take note of all expressions contrary to religion and morals on the stage; they even prosecuted directors and actors before the justices, and Queen Anne was often obliged to moderate their zeal. Of these societies frequent mention is made in the literature of the period: their numerous publications underwent many editions and have also been translated into German.

But the reformation of the morals of the day required other and stronger assistance, and chiefly that of the press. William having granted the freedom of the press in 1695, newspapers and pamphlets were multiplied in a manner thitherto unanticipated, the great parties in the state made use of the pamphleteers and procured them official appointments and pensions. For the first time a literary career held out a promise of advancement, and men of high attainments devoted themselves to it. At the end of the 17th and beginning of the 18th centuries, English literature presents a combination of every possible talent, and a flourishing press encouraged the nation to return to purer morals. But there were many difficulties to overcome; in order to re-act on the masses it was necessary to pick the road warily between the bigoted puritan, desirous of suppressing the drama and banishing all the pleasures of life, on the one hand, and the fast-living cavalier on the other; to unite the virtue of the one with the elegance of the other. Man is a gregarious animal, and must suit himself to a social life: it is not well to deprive existence of so good and wholesome an ingredient as joy. (Puritanism is still observable in the people of England, for instance, in their strict sabbatarianism and the unquestioning reverence extended to the "Holy Bible.")

What was wanted was, therefore, not only a clever and thoughtful writer, but a man who should possess the authority and the characteristics necessary to lead English society into a safe path, to instruct them in the golden mean, and to unite both the important elements which had so long striven for the mastery. Such a man was Joseph Addison, son of an Anglican clergyman, and finally Secretary of State; and the means he employed to strengthen moral reform in England was a periodical which appeared from 1711-14, and which he modestly called "The Spectator." Addison grasped the fact that the time was come for some other reading besides the purely political; that the press might be used for a more fruitful propaganda, the reform of manners. He himself declares in No. 124 that it is "more advantageous to mankind to be instructed in wisdom and virtue than in politics; and to be made good fathers, husbands, and sons, than counsellors and statesmen."

Addison edited his paper with the greatest tact; it was to contain no political news and party matters, still less scandal; nothing that should hurt the feelings of individuals, families, or societies. This abstention was a complete novelty. The paper was edited in a club composed of the most diverse characters; the members were the representatives of the

most important classes of society. We glance at the theatre, the coffee-houses, the streets of London, the courts of justice, the churches, etc. The matter is always changing, and Addison knew the art of constantly awakening fresh interest. He never speaks as from a pulpit; he never lapses into dry monotony. Let us picture him as a man of the world, of easy manners, earnest without brusqueness, learned without pedantry, loving intellectual pleasure, and a sincere Christian, not severe, not bigotted, not illiberal; one whose religion urges him to the exercise of every good quality. In the *Spectator* (No. 459) he says, "We have just enough of religion to make us hate, but not enough to make us love, one another." It would be easy to compile from his periodical a code of practical morality, and such a one has been actually compiled by a French author.

The "*Spectator*" had forerunners, as, for instance, the "*Tatler*" of Richard Steele, the freemason, and it had, perhaps, imitators. But if others share with Addison the merit of co-operating in the moral revival of England, to him belongs the greatest credit of having expanded, assured, and established this revival. Somerville wrote to him, "You have renewed and given us pleasure in humanity." Addison's plan was from the first to write so that his teachings might be of use in the practical circles of ordinary life. In No. 10 we find the characteristic passage:—"It was said of Socrates that he brought philosophy down from Heaven to inhabit among men; and I shall be ambitious to have it said of me, that I have brought philosophy out of closets, libraries, schools, and colleges, to dwell in clubs and assemblies, at tea-tables and in coffee-houses."

Clubs are a national institution in England. Addison himself thus speaks of them in No. 9 of the "*Spectator*":—"Man is said to be a social animal, and, as an instance of it, we may observe, that we take all occasions and pretences of forming ourselves into those little nocturnal assemblies, which are commonly known by the name of clubs. When a set of men find themselves agree in any particular, though never so trivial, they establish themselves into a kind of fraternity, and meet once or twice a week upon the account of such a fantastic resemblance. . . . The club, or rather the confederacy, of the Kings . . . admitted into it men of all qualities and professions. . . . Our modern celebrated clubs are founded upon eating and drinking, which are points wherein most men agree . . . When men are thus knit together by a love of society, not a spirit of faction, and do not meet to censure or annoy those that are absent, but to enjoy one another; when they are thus combined for their own improvement, or for the good of others, or at least to relax themselves from the business of the day, by an innocent and cheerful conversation, there may be something very useful in these little institutions and establishments. . . . The morality of the clubs is guarded by . . . laws and penalties."

We can now no longer be in doubt that the Freemasons' Lodges which arose in 1717 were nothing else but a new sort of Clubs: does not the Book of Constitutions state that the newly initiated "found in a Lodge a safe and pleasant relaxation from intense study or the hurry of business, without politics or party." Bro. F. L. Schröder, says in his "*Materialen zur Geschichte der Freimaurer*," (1815): "In 1717, the same year that the old Lodges in London met together to re-establish Freemasonry, Desaguliers left Oxford, where he had obtained reputation as a natural philosopher and mathematician, for London, became Chaplain to the Prince of Wales, and continued his lectures on Physics with great success. The enquiring physicist wished to become acquainted with Architects and so became a Freemason. The tendency to toleration which he found amongst the Freemasons—he found there united men of all ranks and Christian sects—inspired probably in him, exiled from France by intolerance, the idea of employing these re-unions for bringing together the many religious and political sects, for which purpose his reputation and extended acquaintance gave him a much desired facility." The first of the "Old Charges" reads: "though in ancient times . . . yet 'tis now thought more expedient only to oblige them to that religion in which all men agree." (This now is characteristic of the philosopher, the thinker, persecuted from his childhood). Further the sixth charge reads, "Therefore no quarrels about religion, or nation, or state policy, must be brought within the door of the Lodge, we being only, as masons, of the Catholick religion above mentioned." (Of these principles no word is found in the Charges of the older Lodges). Previous to the time of George I. no man would have dared to recommend that "Catholick (*i.e.*, universal) religion."

We think we have thus sufficiently demonstrated that our fraternity arose out of the intellectual movements of the time in England, and we will now attempt to give a sketch of the development which masonic teachings have since undergone. In the land of their birth they have made no remarkable progress, in France and Germany on the contrary they have been carried further and part re-modelled, part deepened, in the process.

ENGLAND.—A speech which was delivered in the Lodge at York in 1726, gives us a good idea of the economy of the old Lodges. This very ancient, but long inactive Lodge, did not share the views of its rival brothers in London, preserved its independence and retained assuredly the old customs. It was comprised of three classes of members; first,

working masons ; and secondly, men admitted from all other kinds of trades and crafts. The orator impresses upon both these classes the three great principles of the Order, brotherly love, relief and truth, and reminds them of their oath, which, if strongly adhered to, would prevent either false brethren from inside or foes from outside endangering the Lodge. The third class of members was composed of the cultured classes and the nobility, of whom he says, that they are best fitted for the officers of the Lodge to which they will add lustre. The study of Geometry and Architecture is enjoined upon the brethren, and at each meeting a lecture on one of these subjects should be delivered. All brothers are equal, the chief characteristic of each should be to act as good Christians, loyal subjects, and true Britons and Freemasons.

Anderson's Book of Constitutions, published in 1723 by order of and with the approval of the Grand Lodge of England, informs us that the intention of the founders of modern Freemasonry was to so transform the existing social but decrepid societies of Masons that the greatest number possible of men of different ranks as of diverse creeds and political opinions might meet together in a friendly way, so long as they were of one mind in subordinating their particular interests to the welfare of the whole. We read in the first "Old Charge," "concerning God and Religion," "whereby Masonry becomes the center of Union, and the means of conciliating true friendship amongst persons that must have remained at a perpetual distance." We shall not be surprised to find that tolerance is not here more expressly stated to be the prime object if we are acquainted with that period of English history so full of passionate party strife. The old writings in defence of Masonry also emphasize that the chief purpose of the new Society consists in the furtherance of peace and unity amongst men.

The re-organised Lodges were therefore a new sort of clubs, and at their institution no one thought of a world embracing union, rather was it intended that at first they should form a network of toleration societies in and around London, the Grand Lodge reserving to itself until 1725 the right of conferring the second degree. The Society of Freemasons was not only laughed at but early brought under suspicion, and in 1730 appeared the first exposure, Prichard's *Masonry dissected*, which is stated to contain essentially the ceremonial proceedings and the catechisms of the three degrees. Not until 1738 did Anderson reply to Prichard by a "Defence of Masonry," in which the purpose and contents of Freemasonry, Morality, is there defined,—to tame our passions and restrain our desires, daily to advance in the praiseworthy science by the exercise of good morals, charity, good-fellowship and humanity. For such a good end it is permissible to take an oath as regards secrecy. Freemasonry has a mystery, it derives from antiquity and is nearly related to the Pythagorean discipline and that of the Essenes. The ancient Egyptians had, like the Pythagoreans, their signs and symbols, as had the Cabbalists and Druids their secret ceremonials. The agreement between the customs and principles of Freemasonry and the ceremonies of the ancients, as also the consciousness that fragments of ancient mysteries and sciences, by oral transmission without books or writings, had descended to us, was most gratifying. And in order to satisfy those who desired to know what was discussed in the Lodges, it is added that the Lodge was not a school of theology, nevertheless the brethren were instructed in the teaching of their old religion, in good morals, humanity and friendship ; they were taught to abhor persecution, and to be peaceable subjects : affairs of state and politics were excluded, as also profane speech and evil manners.

According to the "Constitutions" a mason should be neither an atheist nor irreligious. This express rejection of atheism has nevertheless not prevented the Freemasons being constantly charged with a tendency to freethought and deism. But who bears in mind the persecuting rage of the English high-church, will hold it altogether unthinkable that the chief founders of our Fraternity, Desaguliers and Anderson, both presbyterian ministers, and desirous before all things of bringing peace amongst men, should have been so ill-advised, so foolish as to issue a direct challenge to their adversaries ; rather, if all masons, as such, were to be obligated to that religion in which all men agree, was it necessary that the definition of this "Catholick religion" should evade every matter positively confessional and content itself with the triad, God, Virtue, and Immortality, at the same time emphasizing that every man was to retain his own religious opinions undisturbed. The various defences of Masonry of the period prove that many members were pious Christians, and that great care was taken not to admit atheists or deists into the Order. We must not regard Toland's *Socratic Society* as a hint of Freemasonry, for the element of insufficiently educated members was so greatly in excess in the Lodge, that it often gave rise to quarrels and disorderly proceedings, but not to philosophical discussion.

In 1730 the Freemasons boasted of their connection with the theosophical Rosicrucians, and at the same time deism began to wane in England, whilst a new protestant sect, tolerated by the State, was formed. Whitfield, the celebrated preacher, and Wesley, the first theological statesman, organized a great system of religion, which was for

the Anglican bishops of the eighteenth, what the Reformation of the sixteenth century had been for the popes. The secession from the English high-church was very considerable, and by means of this new schism religious toleration won further general acceptance, so that from that time the work of the Lodges, viz., the propagation of tolerance in matters of belief became to a certain extent supererogatory.

Indeed, the young institution now entered upon a lengthened period of decadence and schism, during which we recall the foundation of the Royal Arch degree, described by the "Ancient Masons" as the root, heart, and marrow of Masonry; the summit and completion of ancient masonry, stamping upon our natures a firmer belief in the existence of a Supreme Deity, and awakening in us in a high degree the awe and reverence due to His Holy Name.

From the preceding it will be seen that so far we do not meet amongst our English brothers a single Masonic idea,¹ but simple practical requirements from the members and elementary exhortations to conduct themselves humanely towards each other. And in spite of subsequent manifold experience such it has remained in England to the present day; the first charge has been slightly altered as regards its verbiage, but respecting Freemasonry and its purpose it is not one whit more explicit than in 1723.

To sum up:—The fundamental idea of Freemasonry was then only in the germ, and we must not picture to ourselves the Lodge-life of the period in too favourable colours. G. A. Schiffman says "We do not know the life in those Lodges, neither are we informed that anything special was done to supply the wants of the intellect. Only once do we hear of an important oration, that of Desaguliers on the 24th of June, 1721. The gentry willingly joined a society from which religion and politics were excluded: beyond this, the activity of the Brethren was chiefly directed to works of charity. Grand Lodge was so occupied with the new organisation that its time was fully absorbed by councils, legislation, passings, processions, and festivals. The transformation of the old Lodges was doubtless difficult enough, for it was desired to maintain the connection with the operative masons but neglect the former sphere of activity, and, instead of the former loose tie, substitute a firm centralization. No encouragement, no indications to intellectual pursuits was afforded the new lodges, no support, not even the ritual, a knowledge of which was nevertheless expected of all the members." W. Begemann confirms this view with the following words: "At that time little could be perceived of what we now call Masonic spirit, although the Fraternity even to this day retains a high opinion of the Grand Lodge of England."

[We purposely abstain at present from any detailed comment on the foregoing theory and the arguments by which it is supported, although there is much, especially from the moment that Anderson and Desaguliers appear on the scene, from which we strongly dissent. Bro. Cramer next proceeds to depict the development of Masonic ideas in France and Germany, where we think he is on firmer ground, and of which we will only remark;—may we be preserved from following the French train of thought, whilst as regards the German it is very fine and praiseworthy, but totally unlike anything that English Freemasonry ever was, or is, or probably will be. Indeed in its present state, although we admire it exceedingly as a movement *sui generis*, we fail to see the propriety or utility of retaining our ancient ceremonies in connection with it. They have lost their *raison d'être*, even in the modified form prevalent in Germany.

But this has nothing to do with the theory of origin so cleverly propounded above. Bro. Cramer invites criticism, and we join with him in his request. The theory is one that is rapidly gaining ground in Germany, and no place can be fitter to dispassionately discuss it than the pages of *Ars Quatuor Coronatorum*. We trust that, amongst our many members who are competent, some few will favour us with their views for our next number.—EDITOR.]

¹ Our brother, of course, means a single idea that German Masons would now acknowledge as Masonic.—ED.

ST. JOHN'S IN HARVEST.

24th JUNE, 1889.



THE Lodge met at Freemasons' Hall, London, at 5 p.m., to celebrate the Masonic Festival of St. John in Harvest. The following members were present:—Bros. W. Simpson, *R.I.*, *M.R.A.S.*, *W.M.*; R. F. Gould, *P.G.D.*, *I.P.M.*; W. H. Rylands, *G.St.*, as *S.W.*; Jno. Lane, as *J.W.*; G. W. Speth, *Sec.*; Professor T. Hayter Lewis, *F.S.A.*, *R.I.B.A.*, &c., *S.D.*; Dr. W. Wynn Westcott, *J.D.*; T. B. Whytehead; C. Kupferschmidt, as *I.G.*; F. H. Goldney, *P.G.D.*; Professor W. Mattieu Williams, *F.R.A.S.*, *F.C.S.*; and C. Pardon Clarke, *C.I.E.* Also the following Members of the Correspondence Circle:—Bros. S. Richardson; E. W. Carus-Wilson; R. Roy; W. M. Graham; D. P. Cama, *P.G.Treas.*; J. B. Mackey; R. A. Gowan; H. Tipper; Max Mendelssohn; G. A. Nock; C. E. Wright; W. Lake; C. F. Hogard, *P.G.St.B.*; and J. Bodenham, *P.G.A.D.C.* Also the following visitors:—Bros. Col. Marmaduke Ramsay, District *G.M.* of Malta; Dr. B. W. Richardson, *P.M.*, 2029; H. Warner, 2265; and S. L. MacGregor Mathers, 195.

The Lodge having been opened and the previous minutes confirmed, 3 Lodges and 28 brethren were admitted to the membership of the Correspondence Circle. This raises the number of intrants to 660.

THE WORSHIPFUL MASTER referred to the publication, since the last meeting, of Part i. of the 1889 Transactions. It was a larger number than any previously issued, replete with interesting matter, and a credit to all concerned. The "Notes and Queries" department he thought would be very valuable; it afforded an opportunity for the preservation of matter which was perhaps scarcely fitted to form the basis of a paper or lecture, and he trusted that any brother, however inexperienced, who, in the course of his reading, came across a passage of possible interest, would make an extract for their Secretary. Such a course would naturally entail the reception of much that was already well known, but although the committee might decide not to reprint it on that account, the services of the correspondent would be none the less appreciated. On the other hand, much of great interest might be brought to their notice and gratefully made use of. He would mention, as a curious coincidence, that the Secretary had received for their next number, no less than four or five notes on Chinese Masonry from different quarters. Further, since the last meeting, Vol. i. of "Masonic Reprints" had been issued by the Lodge. The Brethren would be pleased to hear that he held the written commands of the Most Worshipful the Grand Master to proceed to Marlborough House, to present him with a copy of their publications to date. As soon as the Volumes were decently bound for the purpose, he should take the first opportunity of complying. Reverting to the "Reprints," he was of opinion that from every point of view, Masonic, archaeological, artistic, and literary, they were a credit to the Editor, the Lodge, and, he would add, the Craft itself. There was one feature of the book which deserved their especial attention. He alluded to the Commentary on the Regius MS. by Bro. Gould. The labour and research involved in its production must have been enormous. He had read it through once, but he intended to apply himself to a study of it, and wished he could have Bro. Gould at his elbow to answer questions as they rose to his mind. He was informed that it represented nearly twelve months of research and hard work, and he wished to impress upon the brethren that all this study and toil were rendered by Bro. Gould freely, cheerfully, and gratuitously, out of the abundant love he had for the Lodge and its welfare. He would now go through the needless formality of moving a vote of thanks, and had great pleasure in expressing to Bro. Gould what must of necessity be the unanimous feeling of the brethren, their gratitude for his work and their appreciation of the result. Bro. RYLANDS supported the vote, which was carried by acclamation.

BRO. GOULD said that he was very greatly obliged to the brethren for the compliment they had paid him, and he appreciated it the more on account of the kindly remarks of the *W.M.* and Bro. Rylands, with which the resolution had been introduced to the Lodge. The task of writing a commentary on the oldest document of the Craft had been a formidable one, and in setting to work upon it, he had been forcibly reminded of one of those memorable utterances which Cervantes has put into the mouth of Don Quixote. The latter, in enumerating the qualifications which should be possessed by a Knight Errant, went on to state, in effect, that he should be a proficient in everything. In like manner, to do full justice to the ancient legends and traditions of Masonry, any person who attempted to commentate upon them, ought to be, not only a student or antiquary of the Craft, but a scholar and archaeologist in the widest sense of these expressions. A close study of the Masonic Poem, would have been incomplete, without at least some research into matters not at first view absolutely connected with it. Thus the literature, the language, the architecture, the history and laws, and the geography of Britain, had each claimed a share of attention. He (Bro. Gould) in these collateral studies, did not venture to contend that he had proceeded very far, but nevertheless, in the time at his disposal, he had spared no exertion to qualify himself, as far as he was able, for the execution of the task which had been allotted to him. He thought the presentation of the Regius MS. in *fac simile* was the best of all possible reproductions with which a new series of their publications could be inaugurated, and if the commentary upon it should be deemed by the Lodge, he would not say altogether, but to some very slight extent, worthy of its text, he should be amply compensated for the time and labour he had devoted to it.

THE SECRETARY described the preliminary arrangements which had been made for a proposed excursion to St. Alban's in July, and handed round for inspection, a photograph of a boss in Peterborough Cathedral, forwarded by Bro. Clarabut.

BRO. T. B. WHYTEHEAD read the following paper:—

THE GRAND LODGE AT YORK.



Y task of preparing a paper upon the History of the Grand Lodge at York has been rendered comparatively easy, and has certainly been very greatly abbreviated, by the directions given me by our indefatigable secretary, whose instructions are that my essay is to be "Historical and Elementary, giving only facts and avoiding contentious points." Strictly speaking these orders would limit my remarks to a period ranging between the years 1725 and 1792, since it was not until the close of the former year that the Lodge at York, so far as we know, put forward any claim to the title or attributes of a "Grand" Lodge, whilst it was in the latter year that the last recorded Grand Master was elected. Still it would be scarcely a fairly related sketch of the career of the Ruling Masonic Body at York, if I were altogether to omit mention of the preliminary notices extant of Masonic meetings and gatherings prior to the year 1725. It is well, however, to impress upon the minds of young Masonic Students that, so far as any actual proof is concerned, the existence of Speculative Masonry at York at a date prior to the close of the 17th century is a myth. There are no records of any gatherings at York so old as the one at Warrington, for instance, at which Elias Ashmole was admitted. On the other hand it is an unquestioned fact that tradition does frequently point to York as a Great Masonic Centre for England, from which Masonry spread, and to which Freemasons in the earliest days looked as their Alma Mater. There is no proof that any ruling Masonic Body held an existence at York prior to 1725, and even at that late date those calling themselves the Grand Lodge of All England have left no trace of having exercised any functions which we should understand to appertain to a "Grand" Lodge. It was not, in fact, until 1761, so far as we know, that the Grand Lodge of All England at York really assumed the position of a Mother Lodge and issued authorities for dependent bodies.

The traditions found in Preston's works and the writings of authors of his class, referring to the existence of a Grand Lodge at York from time immemorial, are given by these writers as facts, and have been received as veritable and indubitable by generations of Freemasons. Even at the present day I find them widely accepted amongst brethren who do not read and who are content to drift along as their predecessors did before them. These legends of Grand Lodges held in pre-Norman times, and during the reigns of successive Plantagenet and Tudor Kings and Queens may or may not possess some foundation or shadow of truth, but it is no less lamentable than incontestable that not a trace of evidence can be found either in Masonic or contemporary profane records of any of the events described, nor has it ever been shown that anything in the nature of a Lodge of Speculative Masons existed in York previously to the year 1693. It is in this year that we of the present day first find ourselves in touch with a body of Speculative Freemasons meeting in York. In the possession of the York Lodge, No. 236, is an old MS. on paper, dated 1693, and signed by one "Mark Kypling," purporting to be a copy of the Ancient Constitutions of the Freemasons made by himself. The Roll is signed by five other Brethren, one of whom calls himself the Lodge Warden. This MS. was presented to the Grand Lodge at York in 1777 by a Bro. Walker, of Wetherby, who was, I believe, the Master of the Alfred Lodge held at that place and long extinct, and there can be no doubt that it originally belonged to the Old Lodge in York City. The surnames of the signatories are all well-known local cognomina. There is an earlier piece of indirect evidence of the existence of a Masonic organisation in York in the shape of a mahogany rule about eighteen inches long, with the date 1663 and the names "William Baron, of Yorke, John Drake, John Baron," and the interlaced triangles thereon incised. This rule was formerly the property of the Grand Lodge at York. Still even this venerable relic does not take us back so early as the entry in Ashmole's Diary recording his own initiation at Warrington in 1646.

From an inventory of the possessions of the Grand Lodge at York taken in 1779, we know that there then existed an old minute book beginning on the 7th March, 1705-6. This book has been lost or mislaid, but fortunately it was seen by Bro. Bussey, the Grand Secretary at York, as he states in a letter dated 29th August, 1778, that he then extracted from its entries a list of the brethren who had been Presidents during the period between 1705 and 1734. Bussey calls them Grand Masters, but it is evident that no such title was claimed before 1725, whilst Bussey had a distinct object in view when he made out his list, (incomplete as we now know) namely, the maintenance of a claim of Grand Lodge sovereignty from time immemorial. Still, however, the fact of the existence of these minutes cannot be denied. *The first existing minute* is dated in 1712, and from that year to

the time of the collapse of the Grand Lodge at York the minutes are in existence and available for reference, being in the custody of the York Lodge, No. 236. Even so late as 1712, however, we find no mention of any Grand Lodge, nor is there any symptom of a disposition to claim jurisdiction of any kind. The minutes are of the baldest kind, simply recording the bare fact of the meetings of the Lodge and the names of persons received from time to time. The Lodge is sometimes called a "private" and sometimes a "general" Lodge," but never a "Grand" Lodge, until 1725, some two years subsequent to the publication of the first book of Constitutions by the London Grand Lodge. The presiding brother is sometimes called "President," sometimes "Deputy President," and sometimes "Master," and I am inclined to think that these were terms applied arbitrarily to the person who stood *pro tempore in loco magistri*. The business of these early meetings consisted solely in the reception of members who were "severally sworn and admitted," and no mention is made of anything in the nature of a "Degree," as understood by us.

As an example, here is the earliest minute known, the first of a long series written by various hands on a long narrow roll of parchment. "March the 19th, 1712. At a private lodge held at the house of James Borehams, situate in Stonegate in the city of York, Mr. Thomas Shipton, Mr. Caleb Greenbury, Mr. Jno. Norryson, Mr. Jno. Russell, Jno. Whitehead, and Francis Norryson were all of them severally sworn and admitted into the Honourable Society and Fraternity of Freemasons. GEO. BOWES, Esq., Deputy President. Jno. Wilcock also admitted at the same lodge."

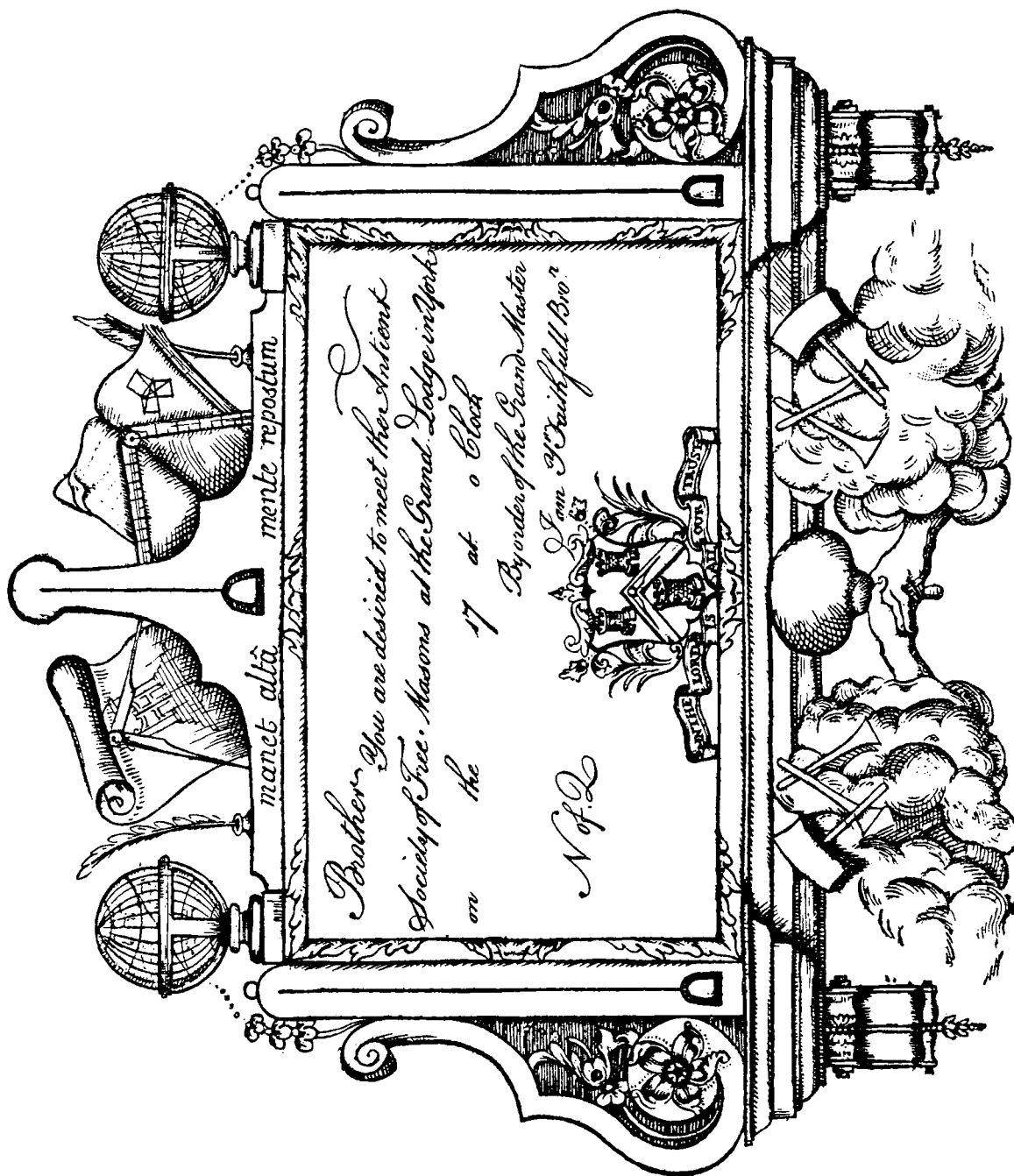
The first intimation of the assumption of the title of "Grand" by the Lodge at York is found in a minute dated 27th December, 1725, when at a meeting held at the Merchants' Hall in York, the "Society" chose Charles Bathurst, Esq., their Grand Master. At this period the meetings were held very frequently and a great number of candidates were admitted, many of them of good position in the county, but soon afterwards dissensions broke out in the Lodge arising from irregularities practised by some of the members, and it is noticeable that the minutes at once began to be kept with less punctuality. In fact after 1730 the records cease altogether for a time so far as any existing writings are concerned, although we have very strong evidence that meetings were still held for a period of some fifteen years further. Probably, however, these were of a very irregular character. Fortunately for the York Masons, and for the future of their old Lodge, a candidate had been sworn in during the year 1725 who was not the man to allow a venerable organisation such as this to collapse altogether, and who in 1761 initiated a successful movement for the revival of the ancient body. This was Francis Drake, the antiquary and historian of York, who had been elected Junior Grand Warden in the year of his admission, and at the Grand Festival in 1726 delivered his celebrated Oration on Freemasonry to the Grand Lodge at York, in which the claim of that body to be regarded as the Grand Lodge of *All England* was for the first time put forward.

On the 17th March, 1761, Bro. Drake and five other surviving members of the Grand Lodge held a meeting and reconstructed the ancient body, Drake being elected to the office of Grand Master. At this meeting several Masons were present as visitors and it seems more than probable that the immediate occasion of the revival of the Grand Lodge was the circumstance that a couple of months previously a warrant had been issued by the Grand Lodge of the Moderns in London for a Lodge to be held in York. It seems likely that the dormant condition of the old Lodge had almost forced this step, which in its turn had compelled action on the part of the surviving old members. At any rate the London Lodge had a very brief existence. Its best members joined the Grand Lodge and did good service as working members therein. As an outcome of the warranting of this "Punch Bowl" Lodge from London, the York Brethren deemed it advisable in 1767 to forward to the Grand Lodge in London a manifesto wherein they laid claim to a time immemorial existence as a Grand Lodge, acknowledging no superior, and asserting their ancient rights (not particularly specified) whilst admitting those of the Grand Lodge in London.

At this period, moreover, the Grand Lodge at York began to issue warrants for the founding of subordinate Lodges in the North of England, and from this time also may be dated explicit mention of "degrees."

In 1779 the Grand Lodge at York had an application from William Preston and a party of schismatics belonging to the Lodge of Antiquity in London, to grant authority for the formation of a Grand Lodge south of the Trent, and, flattered no doubt by the request, a patent was issued with that object, and two Lodges were actually warranted by virtue of this Authority. The healing of the squabble in the Lodge of Antiquity, however, soon put an end to this untimely movement.

Thenceforward the career of the Grand Lodge at York would appear to have been of a somewhat feeble character. The brethren who presided as Grand Masters successively were not of a class calculated to command any great amount of influence, whilst the founding of Lodges under warrants from London gradually weakened the prestige of the older local



Facsimile of Summons used by the Grand Lodge at York.

body. It is easy to understand that a Lodge making such great pretensions to paramount authority, and yet exercising no practical power of jurisdiction, would rather excite ridicule than respect, more especially when it was seen that men of the better class joined a Lodge working under London authority. First came the Apollo Lodge, warranted in 1773, and which quickly rose into favour as the fashionable Lodge of the period, drawing to itself for the remainder of the century most of the gentlemen who aspired to be members of the craft, and becoming, in fact, for a period, the ruling masonic organisation of Yorkshire. This was blow number one, but still the old and respectable Lodge struggled along until 1777, when the Union Lodge (now the York Lodge 236) was established under another London warrant. Blow number two gave practically the *coup de grace* to the old Grand Lodge, for the Apollo Lodge had absorbed most of the patronage of the professional classes and county men, whilst the Union Lodge became the resort of the tradesmen of the City, and so in 1792 the final meeting of the ancient body took place, when Bro. E. Wolley, a solicitor, was elected to the office of Grand Master. It is doubtful if this gentleman was ever installed in his office and almost immediately after his election the properties of the old body became dispersed, having been divided amongst the remaining members. Happily most of these interesting relics have been recovered, the bulk of them being now in the possession of the York Lodge, No. 236.

LIST OF PRESIDENTS OR GRAND MASTERS.

- 1705. Sir George Tempest, Baronet.
- 1707. The Right Hon. Robert Benson, Lord Mayor.
- 1708. Sir William Robinson, Bart.
- 1711. Sir Walter Hawkesworth, Bart.
- 1713. Sir George Tempest, Bart.
- 1714. Charles Fairfax, Esq.
- 1720. Sir Walter Hawkesworth, Bart.
- 1725. Edward Bell, Esq.
- 1726. Charles Bathurst, Esq.
- 1728. Sir William Milner, Bart.
- 1729. Edward Thompson, Esq., M.P.
- 1733. John Johnson, Esq., M.D.
- 1734. John Marsden, Esq.
- 1761-2. Francis Drake, Esq., F.R.S.
- 1763. John S. Morritt, Esq.
- 1764-6. John Palmes, Esq.
- 1767. Seth Agar, Esq.
- 1768-70. George Palmes, Esq.
- 1771-2. Sir T. Gascoine, Bart.
- 1773. Charles Chaloner, Esq.
- 1774-5. Henry Stapilton, Esq.
- 1776-9. William Siddall, Esq.
- 1780. Francis Smyth, jun., Esq.
- 1782. Robert Sinclair, Esq.
- 1783-4. William Siddall, Esq.
- 1790. Thomas Kilby, Esq.
- 1792. Edward Wolley, Esq.

Some ten warrants for Lodges are known to have issued from the Grand Lodge at York (exclusive of the authority for the Grand Lodge south of the Trent) between the years 1762 and 1790, but it is probable that some others were granted of which no record has been kept.

Some allusion should in this connexion be made to the Grand Royal Arch Chapter of York which occupied a rather prominent position for several years, and which was I believe originated and organised about 1761 by the same active brethren who constituted the short lived Punch Bowl Lodge. The earliest record is dated early in 1762 and the meetings were continued until about 1780, the minutes being kept with great regularity and care. Four Royal Arch Chapters are recorded as constituted under its authority. In 1780 the Grand Chapter recognised the Order of Knights Templar as the fifth degree in Masonry, and two warrants were issued for the formation of "encampments" of brethren working that rite.

A vast amount of interesting details regarding the career of the Grand Lodge of All England at York has been collected and related by Bro. Gould, Bro. Hughan, and others in their exhaustive works on the Craft, but the main thread of the story I have given in this brief paper. It has been amply shown by the above writers and contemporary authors acquainted with the facts of the case that what is known as York Masonry is in the nature of an unknown quantity. That Masonry had an early existence in York is indisputable. That the early traditions regarding it gave a flavour and a colouring to Masonry throughout the world there is no denying. Hence have arisen the very prevalent delusions about the "Old York Working," and hence also came much of the influence

gained at the time by the schismatic Grand Lodge of the Athols during the latter half of the eighteenth century, whose founders took to themselves the title of Ancient York Masons. But interesting in its way as is the story of the old Lodge at York there is nothing more in it than I have related. Its career was somewhat meteoric. Neither its rise as a Grand Lodge nor its setting as a masonic body had any material effect upon the main stream of Masonry. Two things, however, we must regret for all time; the loss of early records that might have thrown some light on the origin of the old Lodge and of Speculative Masonry in the north, and the indifference of the Masons of York in the last decade of the eighteenth century, most of whom apparently conspired to destroy this interesting and venerable body, whilst its own members had not the energy to stand up for its preservation even as a curious relic.

THE WORSHIPFUL MASTER, in opening the discussion, regretted that the instructions of their diligent Secretary had probably deprived them of much interesting speculation, but the paper was a model of lucid narrative, and they must all feel indebted to Bro. Whytehead for coming from York to read it himself. The rivalry, although passive, which was indicated in the title, "Grand Lodge of ALL England," reminded him of the rivalry between the primates of Canterbury and York, which he was much inclined to attribute to the Culdee influence in the north acting antagonistically to the Roman supremacy in the south. Was it not possible to argue with some show of plausibility that to Culdee influence the York Legend in Freemasonry owed its vitality? He himself thought so. And certainly, since he had witnessed the initiation of a Benedictine novice in Rome, a picture of which, made by him on the spot, was reproduced in Bro. Gould's "History," he had been unable to divest himself of the feeling that some order of clerics, possibly Culdees or Benedictines, had exerted great influence in the modelling of our rites.

BRO. SPETH expressed his sorrow if any instructions of his had confined the paper in too narrow limits. But the paper was written with an object: to take its place in a series of elementary lectures, which on their completion might be printed together and constitute a Masonic History Primer to be issued under the auspices of the Quatuor Coronati. Such a primer was intended for beginners in Masonic study, and for those who would never advance further in their studies, and for the use of Lodges of Instruction; and the several lectures should therefore be short, pithy, unassailable as historical productions, and depict only the broad outlines of Masonic events. If they contained more, the whole object of the scheme would be imperilled; and he thought the paper just read eminently fitted to its purpose. The W.M. was, however, not alone in his wish for more, as the communication he would now read from Bro. Hughan testified.

BRO. HUGHAN wrote:—I am much pleased that our able Secretary has persuaded my friend Whytehead to write a paper on the "Grand Lodge at York," but feel sorry that it is simply of an elementary character, because the author is so fully competent to favour us with an exhaustive treatise on *Freemasonry at York*.

The present paper answers well the purpose intended, as it contains all the chief facts ably summarized, and cannot fail to be useful as well as interesting to the class for whom it is written.

I take it, however, that what we want is an exact and comprehensive work on the Craft in the City of York during the last century, written critically and with a view to do justice to the whole of the interests involved. My "History of Freemasonry in York" wants rewriting, but I dare not touch it as yet, with so much else in hand, and Bro. Gould's excellent summary in his noble History is nothing like comprehensive enough, a large volume to itself being needed to thoroughly treat the whole question.

Now, Bro. Whytehead is precisely in the position, through residence and intimate acquaintance with the facts, to undertake such a duty, and I trust that the members of No. 2076 will bring all possible pressure at the meeting to induce him to proceed at once to discharge the duties of Historian of York Masonry; and *the sooner the better*.

I do not consider the minutes of the Revival of 1761, indicate that Drake was then and there elected Grand Master, because he took the Chair as *Grand Master* at the outset, the only officer elected being a joining member of that evening to the offices of "Grand Secretary and Treasurer." I am inclined to believe that Drake and his two Grand Wardens occupied their respective positions by virtue of the votes of the members prior to the dormancy of the York Grand Lodge, from say 1750 or earlier to A.D. 1761.

All students will share Bro. Whytehead's opinion that "what is known as *York Masonry* is in the nature of an unknown quantity."

I have undertaken to write a sketch of the "Apollo" Lodge, York, to which Bro. Whytehead alludes, and if our friend will consent to do the "Grand Lodge of All England" as thoroughly as it deserves, I feel assured all of us will heartily rejoice.

BRO. SPETH would only add that, if any amount of pressure, to be now exerted by the brethren assembled, could induce Bro. Whytehead to write a full history of Freemasonry at York, the Craft would certainly be the gainer. A more competent historian could not be found, fitted in every way for the task, and sure to bring to its accomplishment that love for the subject so desirable in a writer.

BRO. GOULD said: In moving a hearty vote of thanks to the lecturer I shall commence by saying that I am in cordial agreement with the speakers who have preceded me, in pronouncing the paper read to us by Bro. Whytehead, as being in all respects worthy of that brother's reputation. He has left few loop-holes for criticism, and, indeed, the utmost we can do is, to discuss at a little greater length some of the more noticeable features or points of the lecture. Our brother has alluded to Dr. Francis Drake, the Junior Grand Warden of 1726, and his famous oration, but there is one passage in it which will bear quotation, as being of material importance in the general history of Freemasonry. Drake speaks of "C-P-G & M-M" meaning, of course, Entered Apprentices, Fellow Crafts, and Master Masons, and this is the earliest of all known references to the degrees of those names, from which it may be inferred that they were wrought with the sanction, direct or implied, of a Grand Lodge. Two degrees only were recognised as such by the Grand Lodge of England in the Book of Constitutions of that body for 1723. Subsequently there were three, but of the precise date of the change we are ignorant. It is probable that a Third Degree, which we know was conferred in private Lodges in 1724, may have been added

to the Grand Lodge system in 1725, but we can only be quite certain that a distinction between Fellow Crafts and Masters was being gradually established in the English Lodges about the year 1730. A great deal might be said of the alleged "York Rite," which, as Bro. Whytehead so pleasantly tells us, had no existence. But it will suffice to remark, that in foreign countries, and especially in America, even at the present day, it is perhaps the most favourite expression by which the purest and most ancient of Masonic systems is implied. The photograph which has been handed round this evening reminds me that in Browne's History of York Cathedral there is an allusion to some figures in Masonic attitudes, and about these Bro. Whytehead may have something that he can tell us. I shall now end, as I began, with proposing a cordial vote of thanks to the lecturer.

BRO. WHYTEHEAD, replying, said that it was no doubt a remarkable fact that Bro. Drake had alluded to three Degrees, but the fact remained that no symptom of the working of them was to be found in the York archives. With regard to the "York Rite" he was quite incredulous as to the existence of such a thing, and even in cases where the workers no doubt firmly and honestly believed in their monopoly of such a working, he could find nothing varying from the usual thing, save in an occasional phrase or change of words, which amounted to nothing. He believed that the old records of the City had been thoroughly searched for references to Masonic events, but without success. He knew that several eminent masons entertained the theory that there was an early connection between the Benedictines and the Masonic Guilds, amongst others, that very eminent brother, Colonel Moore, of Canada, and some of the ritual of the Danish system seemed to indicate a connection of the kind more closely than anything now preserved that had ever been worked in England. His endeavour had been to stick as closely to the bare thread of the narrative as possible. One discussion would have necessitated others, and would have ended in a paper far too elaborate. The speaker then referred to some curious emblems now and formerly found in the wood and stone carvings in York Minster, especially to two carved stone figures, and to a carving in wood representing the letter G within the Square and Compasses, and, in response to a request from Bro. Rylands, promised to make further inquiries on the subject, and report to the journal of the Lodge.

BRO. RYLANDS said that he had come to the conclusion that G enclosed with the usual square and compasses simply meant geometry in former times, and that little signification could be attached to it when found. He possessed a book treating of various sciences, which were all more or less figuratively illustrated, and geometry was represented by a column with the well-known combination on its base. As regards the photograph, which had been handed round, it was really only a representation of the Holy Trinity. The Dove explained itself; at the back was the Father with a sun of glory round His head; before and below Him the Lord, whose left hand He was holding up to show the wound in the palm.

BRO. GOLDNEY requested Bro. Whytehead to try and obtain a distinct statement from the old stonemason to whom he had referred, respecting these carvings, before the old man should be beyond their reach. It was all very well and plausible to reduce every point of resemblance to the level of a pure co-incidence; but he was not so sure that this was a really scientific proceeding.

DR. RICHARDSON remarked on the persistency with which York was always connected with matters masonic, and upon the universal non-success attending any efforts to verify the assertions. He himself, assisted by some eminent historians and antiquaries, had attempted to find some sort of foundation for Preston's statement that in Elizabeth's reign Sir Thomas Sackville had been sent to York to disperse the masons, but had allowed himself to be initiated and stayed to bless, as Grand Master, where he had been deputed to curse. The result of the inquiry had been absolutely negative—it was very doubtful whether Sackville had ever been to York at all, at any time. He was half inclined to think there was something in the theory of Benedictine influence. An old Church he had inspected at Cromer boasted a Norman font with undoubted masonic markings and embellishments. And he could not help thinking that York had greatly influenced the Ritual. Whence did it come? Certain portions appeared to him to be of decided Yorkshire origin.

BRO. SEETH pointed out that there could be nothing native or peculiar in the Danish Ritual. Freemasonry in Denmark was purely of English origin and contained at first nothing which England did not possess. Towards 1765 it suffered the fate of the rest of the Continent (except France), and pure Freemasonry was swamped by Von Hund's Strict Observance (a templar) system. After the death of its head, Prince Ferdinand of Brunswick in 1792, Denmark adhered to the reformed variety of the same rite, till in 1855 by Royal Order, it adopted the Swedish system (also a templar rite). Thus there could be nothing Danish or indigenous in it. Anything, therefore, which may have struck Bro. Whytehead must be equally possessed by the Grand Lodge of Sweden and by the National Grand Lodge of Berlin; and the authority for their Ritual, if any, remained buried in the Archives of those three bodies and was not easily verified except by the heads of the rite in each state.

Hearty good wishes having been tendered, BRO. COL. RAMSAY, Dis. G.M., Malta, begged to thank the brethren, as a visitor, for the good work they were doing, and for the opportunity afforded him of being present at such an interesting meeting. He was happy to say, however, that through their kindness in electing him that evening, although he entered their Lodge a self-invited visitor, he should leave it a member of their widely spread Correspondence Circle.

The brethren then adjourned to refreshment.

NOTES AND QUERIES.

HOGARTH'S NIGHT.—The plate which illustrates my paper (*ante p. 90*) is worthy of minute study. The artist and engraver was William Hogarth, born 10th November, 1697, died 25th October, 1764. In the Grand Lodge Register he appears as a member of the Lodge at the "Hand and Apple Tree," Little Queen-street. This Lodge was constituted 10th May, 1725, met in 1728 at the "King's Arms," Westminster; in 1729 at the "Vine," Holborn, and was erased in 1737. Whether Hogarth remained a member of the Lodge till its erasure, and at what period he joined it, can not be determined; but the Grand Lodge Register again shows that he was a member of the "Corner Stone" Lodge in 1731. This name was, however, not assumed till 1779, several years after Hogarth's death. It started in its career in 1730, at the "Bear and Harrow," in Butcher Row, and its list of members shows it to have been one of the most distinguished Lodges of the day. With the exception of seven years (1743-1750) during which it suffered erasure, it remained in the Lodge-lists for upwards of a century, amalgamating in 1843 with the "St. George's" Lodge (of 1759) and is now "The George and Corner Stone," No. 5,—a red-apron Lodge. Hogarth was a Grand Steward in 1735, and his father-in-law, Sir J. Thornhill, was Senior Grand Warden in 1728. This is all I have been able to glean of his masonic career.

Our illustration is reproduced from an original print, in the British Museum, dated 1738. Inasmuch as it gives us a delineation of masonic clothing, the date is important. The exact day of the year which was in Hogarth's mind was evidently the 29th May, anniversary of the restoration of Charles II., as shown by the oak-leaves over the barber's sign, and in the hats of two of the figures. A note of this fact should be made by our German friends who are so anxious to connect the widow's son with the Pretender, and our loyal Craft with Jacobite intrigue. It is a stronger argument than any they have yet produced, and quite as valueless.

The street presented to our view is, almost without doubt, Hartshorn Lane, Charing Cross, opening into what is now Trafalgar Square, and which was known to our generation as Northumberland Street, but is now replaced by Northumberland Avenue. The only element of uncertainty arises from the position of the equestrian statue of Charles I., of which one would expect to see more of the near side, unless either its position has been since changed, or our artist has taken one of those liberties which by painters and poets are deemed allowable. In Hartshorn Lane "rare Ben Jonson" was born, and at the "Rummer Tavern," shown on the left, Prior was found reading Horace when a boy. Walpole's remarks would imply that the Rummer was not a very reputable house in his time, and if the room over the barber's shop be in any way connected with the tavern, the inference would appear to be justified. The only connection of the Rummer with the Craft, which I have been able to discover is that a Lodge, constituted 18th August, 1732, and erased in 1746, met at the "Rummer, Charing Cross," but removed in 1733. The signboard facing that of the "Rummer" is inscribed "Earl of Cardigan." I cannot find that any Lodge met here previous to the date of the engraving; but from 1739-42, a Lodge which was constituted 15th April, 1728, and erased in 1743, held its meetings at the "Earl of Cardigan's Head," Charing Cross, and from 1742-1744 its place was occupied by the "Union French" Lodge, constituted the 17th August, 1732. On the whole, it would not appear that any masonic memories were associated with this particular street in Hogarth's mind.

To identify the two Freemasons so prominent in the foreground would be interesting, but is beset by difficulties. Hogarth is known to have often introduced real personages into his pictures, and such may be the case here—but, on the other hand, they may be altogether "creatures of the poet's brain." Mr. Ireland considered the principal figure to be Sir Thomas de Veil, and subsequent commentators have both agreed and disagreed with him. On the resignation of Mr. Horace Walpole in February, 1738, De Veil was appointed Inspector-General of the imports and exports, and was so severe against the retailers of spirituous liquors that one Allen headed a gang of rioters for the purpose of pulling down his house and bringing to summary punishment the informers who were there concealed. Bearing this fact in mind, and remembering that the street here depicted is apparently a series of bagnios and taverns, it may be conceded that the libation which is being poured out on the head of the gentleman in question is precisely of such a character as the over-zealous inspector might anticipate. Hogarth may, of course, have intended nothing further than to represent a custom of the period; but a close inspection will reveal a woman's face in the background through the window, as though watching the effect, and yet desirous of remaining concealed. The act has, therefore, the appearance of being premeditated. Furthermore, in the Grand Lodge register (MS.) of the Lodge meeting at the Vine in 1729 (Hogarth's first Lodge), appears a Thomas Veal. Arguing from probabilities, we may

suppose that Sir Thomas Veil would sign his own Lodge register simply as Thomas Veil, and that the clerk at Grand Lodge would enter the name in a similar manner, perhaps unaware of the knightly rank of its bearer. Considering the times, the change of one letter in the name is of slight importance. A further suggestion which, however, is the merest guess on my part is, that Thomas Veal may have been knighted on his appointment in 1738, or at least subsequent to 1729, and altered his name to the more aristocratic form of "de Veil."¹ It is, therefore, just possible that in this Thomas Veal we have the real Sir Thomas de Veil, and if so, he was a member of Hogarth's own Lodge, and almost of a certainty known to him. A matter which I shall allude to further on rather increases the probability of Ireland's having guessed aright. But, on the other hand, an engraved portrait of Sir Thomas exists, dated some ten years later (a copy can be seen in the scrap album at Grand Lodge), and it must be confessed that the resemblance between the two portraits is very slight. The features are not absolutely unlike, but in the acknowledged portrait they are of a heavier type: the aquiline nose is fleshy, the pointed chin is rounder and doubled, and on the right upper lip is a wart which Hogarth would have been little likely to overlook. Nevertheless, it may be argued that ten years of good living might easily account for the difference. The companion figure has been set down by all commentators as a tavern waiter. Here, I think, they are wrong. The dress and wig are not those of a menial, and the masonic apron rather points also to a contrary conclusion. The sword under the arm at once suggests a Tyler, and a distinct resemblance may be traced between Hogarth's picture and an engraved portrait, dated 1738, of "Montgomerie, gardener of y^e Grand Lodge," or, as we should say, Grand Tyler. The cut of the coat sleeve and arrangement of the linen are also identical in both plates. What more consonant with all we know of Hogarth than the supposition that, the Grand Tyler having issued an engraving of himself in 1738, the very year of Hogarth's plate, he should seize the first opportunity of caricaturing it? All we know of Montgomerie is the portrait issued by himself, and the following entry in the minutes of Grand Lodge, 14th February, 1758: "Bro. Selby paid 16/- to G.S., which he had not paid to Montgomerie before he died." It is therefore probable that he died in 1757, and as a brother Lewis, the Tyler, is complained of in Grand Lodge, 8th June, 1732, Montgomerie's appointment must be of later date. Why these two masons should be depicted as wounded is difficult to divine. I can only point out that the W.M. suffers from a scratch over the right temple, and that his companion has received a violent blow on the forehead.

The "Ecce Signum," so out of place on a barber's sign, at once attracts our attention, as was probably intended. Is Hogarth laughing at the public curiosity regarding the Craft, and pretending that the head undergoing the dental operation conceals the "sign," or is he slyly bidding masons look deeper into his picture? Every intelligent brother will be able to answer this question himself.

The two figures on the right, assisting the distressed passengers in the coach, whose bodies run some risk of being burnt to ashes, impress me as a farcical duplication of the two principal figures, a still lower strain of caricature. Behind the belt of the taller one dangles a butcher's steel: and in this a covert allusion may be seen to the name of the Worshipful Master, Veil or Veal. He also grasps a mop, an instrument which, according to the popular repute of the time, was in great request amongst the free and accepted masons. His dwarfish companion is begirt with a wooden sword: an obvious skit upon the Grand Tyler—the wooden sword is difficult to account for otherwise.—G. W. SPETH.

SECRET SOCIETIES IN CHINA.—*The "Ko-lao Hui"*—a Chinese Secret Society.—A recent consular report from China describes the origin and working of a notorious secret society called Ka-lao Hui, which for many years past has given much trouble, and which quite recently has caused much commotion in Nankin and its neighbourhood. This Ko-lao Hui is described as a society "somewhat resembling the Socialists of Europe, and much dreaded by the officials and people of China." It originated during the Taiping Rebellion among the soldiers in Hunan for the purpose of affording aid to the wounded and the families of the men killed on service. The Hunan men served all over China, and their mutual-aid society spread by their assistance over the whole country. The aims of the society developed with

¹ My guess has been proved at least partially correct. Since the above was set up, I find in "Townsend's Catalogue of Knights from 1660 to 1760," "De Veil, Thomas. Magistrate. Knighted 13th March, 1743-4; Justice of the Peace; died 7th October, 1746." An incident in De Veil's career caused the publication of a pamphlet "The Justice and the Footman," which in its turn gave rise to a defence of De Veil, entitled, "The Devilad, an Heroic Poem, London, 1744. 4^o." (Brit. Mus., 11630, b. 5). The "Memoirs of the Life and Times of Sir Thomas Deveil, knight, London, 1748, 8^o." (Brit. Mus. 613, k. 7), which does not, however, impress me as very veracious, says he was the son of the Rev. Dr. Hans de Veil, "of a good family in Lorain;" and began life as a private in the army. If his father's name be correctly given, his identity with Thomas Veal would appear less probable. And yet the future knight may have enlisted as plain Thomas Veal, sinking his identity until fortune restored him to a more elevated rank.

its growth, and a sentiment of equality of worldly possessions and position became prevalent among its members. It is much in vogue with the soldiers from Hunan, but recent events have attracted the serious attention of many civil and military officers of high rank, most of them Hunan men themselves, and they intend to purge the society of the evil principles which it has of late years adopted. *Journal of the Royal Asiatic Society*, vol. xxi., pt. 2, p. 475.

This extract is from the last published journal of the Royal Asiatic Society, but I heard of Secret Societies when I was in China in 1872-3, and was told, that though the Taiping Rebellion had been put down, the adherents to that movement still existed in the form of secret societies; and that China was full of similar associations. Some of these bodies were supposed to have political objects, but I did not understand that they were all of that character. In this I write from memory and what I heard in the form of rumour. At the time I took down the names of some of these societies:—One was the *Pih-lien-Kiau*, or "Water Lily Sect;" The *Tien-ti hwui*, or "Heaven and Earth Brotherhood;" The *San-hah-hwui*, or "Triad Society." It would be interesting to know if any of the secret societies of China are non-political, and what their objects are, as well as the kind of organisation they have.—WILLIAM SIMPSON, W.M.

DEAR BRO. SPETH,

Herberton, March 18th, 1889.

CHINESE LODGES.—You state in your letter "the symbolism of the Square, etc., has been known to the Chinese since the time of Confucius," this immediately reminded me of a conversation I once had with an old P.M. *re* a Chinese Masonic Lodge. He informed me that many years ago a Chinese merchant named Quony Tars had been initiated in a Lodge in New South Wales, and after having been passed and raised, he informed the brethren that a similar institution existed amongst his countrymen. This naturally aroused the curiosity of the brethren, and it was eventually arranged that certain of them should visit a Chinese Lodge then existing in the district, which was done.

After receipt of your letter I immediately wrote the brother with whom I had had the conversation for full particulars, thinking the same might be of interest, his reply is as follows:—

"*Re* your questions.

"The name of the Lodge where Quony Tars was initiated is the Peabody Lodge (E.C.) held in Braidwood, New South Wales. The names of those who first visited the Chinese Lodge are, I believe, Bros. Buckley, Clemenger, Wilson, and Price, of the Peabody, and the writer from St. John's Lodge, Araluen (S.C.) The name of the place where the Chinese Lodge was held is Jembaicumbene, and is a diggings about four miles from Braidwood, and had at that time a population of between 2,000 and 3,000 Chinese.

"The Lodge was only worked up to the 2nd, and the position of the officers closely resembled a Scotch Lodge, viz., with a deputy and substitute master: in the second the Chinese took the p—s w—d in the same manner as under the Irish Constitution. The word in the first is pronounced as if it ended with a g.

"I cannot say if the Chinese Lodge is still in existence there; I should say not as the diggings are worked out.

"The triangle or pyramid is a figure or sign used in their first.

"From what I learned there the Chinese do not give their degree according to 'merit or ability' as with us, but according to caste or grade of society in which the candidate moves. The Chinese will protect their members' interests even against the law, and are particularly strict in enforcing penalties, etc.

"The visit took place in 1869."

Bro. French, my informant, is a P.M. and at present resides and carries on business as an architect at Cairns, North Queensland.—Yours faithfully and fraternally, A. MEARS, P.M., P.D.G.Sw.Br., Queensland, Secretary 1978.

The above interesting information is, of course, quite beside the question of indigenous Chinese Masonry. In such a connection it would prove too much. On the other hand it demonstrates very forcibly the imitative faculties of the Chinese, and the unexpected corners into which some features of Masonry have, more or less legitimately, penetrated. We believe that so-called Masonic Lodges amongst this people swarm in San Francisco.—ED.

AN ANCIENT RITE.—There is a tablet in the Boolak Museum at Cairo, known as the Great Mendes Stele. It bears an inscription describing some ceremonies which took place at the city of Mendes in the time of Ptolemy Philadelphos, the date of which would be the third century, B.C. A translation by Brugsch Bey is published with the authority of the late Dr. Birch's name attached to it, in the *Records of the Past*, vol. viii, p. 95. As this inscription gives expression to a principle of high significance in relation to ancient

initiations—and also to modern initiations—it may be worth giving some account of it. Strabo says that the Mendesians worshipped “a male and female goat;”¹ but according to this inscription it was a Holy Ram, or rather a number of these animals, that were the sacred symbols of divinity in Mendes; for Ptolemy on his accession to the throne wished to signalize the event by adding an additional Sacred Ram to the Temple. The animal was first inspected by the sacred scribes, and found to possess the necessary qualifications,—“they acknowledged its symbolical meaning, after the rules of the divine prescriptions, and it received the following title: ‘The RAM, the life of RA; the RAM, the life of SHU; the RAM, the life of SET; [the RAM, the life of OSIRIS.]’” A grand procession took place on the canal, in which the Pharaoh occupied the forepart of the “Ram-boat,” and the Holy Ram was placed on the throne, seemingly, from the description, as a God and a King. To give greater honour to the event Ptolemy had his wife Arsinoe crowned at the same time. Pharaoh was not only a King, like the Ram, he was a God also; and his wife consequently had to be made a goddess as well as a Queen; so her initiation or consecration was necessary, a very sacred rite. The inscription states that after the ceremony of the Ram,—“When His Majesty [returned home, he wished to unite] the first of his [consorts] NETEF-ANKH with the Goddess BA-ABET. And he gave her the following title of honour: ‘the amiable Princess, the beauteous, loveliest, fairest, the crowned one, who has received the double diadem, whose glory fills the palace, the friend of the holy RAM and [of the name of his priestess] UTA-BA, sister of the King, and wife of the King, who loveth him, the Princess of the country, ARSINOE.’ In the year 15, month Pachons [the 10th day was appointed for the Queen’s holy consecration and her introduction into] the Temple after the divine lady had received the holy anointing, during an interval of four days, she reappeared as a consecrated soul, and there were rejoicings for her in Anep.¹ When her festival was solemnized, to enliven her holy soul at the place of the living Rams, as was customary to the Rams of all Gods from ancient times unto this day. [Thereupon another ceremony was performed in honour of the Queen, in the form granted] to all goddesses, who there receive life a second time, scattering the fumes of incense over her and each first day of the ten-day week. His Majesty [further] commanded that her Ram-image should be placed in all Temples. This was very pleasing to her Prophets, that she should be found like the deities on account of her benevolent thoughts for all mankind. And [she] was crowned [in the presence of the assembled crowd, and rejoicing in her] were the women who were amongst them, and she received the name of ‘The beloved of the Holy Ram, Goddess, the beloved of her royal brother [Ph’adelphos] Arsinoe.’”²

The words which are of value in this inscription as bearing on the character of ancient rites are those which describe the Queen as having “received life a second time.” The importance of this point need not be enlarged upon here; the only question to be considered is whether this was an old Egyptian form, or a new idea imported by the Ptolemies from Greece. Here the inscription speaks very distinctly. In the part quoted it says it was “in the form granted to all goddesses,” that seems to imply to all who had previously been initiated as goddesses. Another part of the ceremony is described “as was always customary . . . from ancient times to the present day.” In the ceremony of enthroning the Ram in the Temple, it is stated that every form of honour was shown, “corresponding to the ceremonies as ordered by the God THOTH.” These words are evidence that the ceremony was understood to have been performed according to ancient Egyptian forms.

At the end of the inscription is another illustration that the idea of a re-birth was far from being unfamiliar to the Egyptians at that time. A new Temple was built for the Holy Ram, and another ceremony that lasted four days was celebrated. The inscription says, “The city of Mendes solemnized her new birth, and Anep³ was in festive adornment. Its inhabitants were jubilant, and all hearts were over-flowing with song, the Mendes-mead⁴ was full of ecstasy, and jubilant were all its inhabitants, they crying out: the city of Mendes *is born again*, may the Holy Ram of all Gods recompense what his Majesty has done, by prolonging his years as King for a long period.”⁵—W. SIMPSON, W.M.

FREEMASONRY IN CHINA.—The following cutting from the *Hong Kong Telegraph*, 16th April, 1889, has reached us both from Bro. Girling, of Hong Kong, and Bro. Lewis, of Amoy. It is signed C. A.—and the writer is, without doubt, Bro. Chaloner Alabaster, as appears from the allusion made by him to Bro. H. A. Giles, who, in his *Freemasonry in China* (Amoy, 1880, p. 19), demurs to some previous conclusions of Bro. Alabaster; which con-

¹ B. xvii., c. 1., 40.

² The city-quarter.

³ pp. 97-8.

⁴ The city-quarter.

⁵ A field on the west of the city, probably it was sacred to the Rams, for the Holy Ram is described as having been brought from it.

⁶ p. 102.

clusions, the latter brother in the *Hong Kong Telegraph* above referred to, again maintains and upholds. That so many correspondents should have favoured us simultaneously with Chinese Notes is a curious coincidence.—ED.

The question is continually asked—Are there any traces of Freemasonry in China? Having lately given some considerable attention to the subject, the following notes of the result of my researches may be of interest to the brethren. Not only there are, but I venture to think I shall be able to show, traces of Freemasonry in China; I have found existing there a mystic faith on which there seems some reason to believe our Craft is founded.

That Masonry exists in China at the present day in the same form that it exists in Europe may be safely answered in the negative. Secret Lodges, professedly founded for the cultivation of virtue and the development of benevolence, exist by the thousand, and in their rituals, when we have information regarding them, there are striking resemblances to those in use among ourselves. The members are sworn to brotherhood and mutual support; they make themselves known to each other by secret signs, and gain admittance to their Lodges in the same manner. The initiation of new brothers is conducted with the symbolic mystery which attends the entry of a mason into the Craft, and the members are bound to secrecy by penalties like those in force among us. But there, so far as I have found, the likeness ends. Masonic symbols, such as we employ, are not in use among them. They have never heard of Solomon, or Hiram, or the Temple at Jerusalem, or any other of the Jewish Kings and Heroes whose names are handed down in our modern rituals. They claim no brotherhood with foreign Craftsmen, know none of our pass words, use our signs differently, and agree only in chance symbols with the Craftsmen of other lands.

But if we go deeper down we find that these various brotherhoods, the date of whose origin is in most cases but recent (as with the Lodges which exist with us), one and all profess but to revive an ancient Faith, the mysteries of which have become lost, or at the best obscured, and further, that their various rituals and signs are supposed to be in some measure founded on ancient rites and symbols which have been handed down from the earliest ages.

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

I find, too, in the language of the books that they held sacred, as containing what was known of the great law in knowledge of, and conformity with, which all happiness consisted, constant use of pure masonic phraseology. As then, it is known among us that modern masonry is not identical in ritual or organization with the masonry on which it bases its foundation, it is sufficient to establish the identity that we should find resemblances so great as those I have brought to public notice.

SYMBOLIC BUILDINGS OR LODGES.—The chief symbolic buildings of which we have record in China are the temples Hsia, Shang, and Chou, respectively, which will be found figured in page 185 of the "*Memoires sur la Chine*" and the Temples of Heaven, Earth, and Man, still existing in Peking, a ground plan of which can be seen in Du Halde's work on China.¹

APRONS.—Of the lambskin apron of the Entered Apprentice I find the prototype in the lambskin in which the old Chinese Emperor, mentioned in the Book of Odes, girt himself when, having previously divested himself of his Imperial robes, he, bareheaded and barefooted, offered himself as sacrifice for his people; and of the aprons worn by other ranks in Masonry, in the symbolical adorned aprons worn by the high officers at the Imperial sacrifices. The symbols on the aprons which have come down to us are different from those in use in modern Blue Masonry, being a plant, an axe, and a symbol, the meaning of which is matter of dispute; but the second symbol is identical with one I find figured in Higgins' "Anacalypsis," on an undoubted masonic monument, and the other two with the symbols figured on the upper coat which answers to our modern scarves and are clearly and closely connected with the symbols in use among the Rosicrucians, which is admitted to be a branch of our Order, claimed indeed to be a higher rank of the mystic Priesthood in which the better informed hold Freemasonry to have had its foundation.

¹ See also A.Q.C., vol. I, p. 98.

SQUARE.—Of the symbolic square we have in the State religion of China continual representation from the earliest date till now. In Du Halde, which I quote as a book all can easily have access to, will be seen among the symbolic instruments of music, the suspended square made ordinarily of jade or resonant stone, and struck during the course of the rites with a symbolic meaning. In the “*Shu-king*” you will find more than once quotation of the more ancient ode, “*Kuee said:—I strike the stone, I tap the stone, and e’en the very beasts are moved in harmony;—*” or in plainer English—by the square are all things brought into their proper place: it needs but for it to be brought in force, and even brute creation yields obedience to the laws it symbols.

Brother Giles has objected that the square in the jewel I refer to is not a square but an obtuse angle, and his objection is at first sight very forcible, but the fact is that the symbolism is the same; we from the centre of the oblong tracing-board draw four lines N.S.E. and W., and take two enclosing a right-angle as the symbol of the whole. The symbol of the forces of nature as opposed to the forces of the ‘Without’ is represented by the compasses; the old Chinese divided the oval tracing-board into three parts symbolically representing Heaven, Earth, and Man, and therefore used an obtuse angle.

ASHLAR.—The ashlar is identical with the ancient Chinese symbol for the earth, the square stone which they say in their old writings figured the earth as the circle figured heaven, and the various altars to earth at Pekin and the different capital cities in China perpetuate the symbol to the present time. In the Lodge of which these Temples are the oldest representative the cubic block of stone has the same significance the Chinese have ever given it.

THE COVERED AND THE BARE FOOT.—At the spring festival in which the earthen symbol of earth and labour by which we are brought to birth, and the staff of life are carried in procession, we see following the image an urchin with one foot shod and the other bare, and wonder whether there be perchance connection between that and the masonic ceremony in which the candidate is led round the Lodge half-shod. Both ceremonies are symbolical and both identical, though the explanation given in our Lodges is not the same. The Chinese give theirs as being that the infant’s feet here represent the Yin and Yang: the bare and shining foot, which is the symbol of the light of the sun; the covered foot, its opposite, is often figured by the night or moon. And as all things on this our world must bear the imprint of the foot of man, so in this symbolic procession the child who represents mankind, with equal pace marks out the use and need of the two opposites from which they think that all things came to be the events of the year to come, arriving as man in his march determines.

THE SQUARE AND COMPASSES.—In the language, which is even a better record of past ages than brass or stone, I find in the earliest works that have come down to us the word “*Kueichü*,” literally the compasses and square, used as the symbol of right conduct. The man who had the compasses and square, and regulated his life thereby being then as now (for the expression has come down to modern times) considered to possess the secrets and to carry out the principles of true propriety. And here I may remark that the square and compasses have a much deeper symbolic meaning than most masons associate with them, and that there can be no doubt that it was in this deeper sense the Chinese used the symbol.

Again, in the same book, the “*Shu-King*,” the most ancient work in China, I find the magistrates spoken of as the “*Chunjên*,” literally the level men, the level being the emblem of their authority and the type of the conduct looked for from them.

Further, I find in one of the most ancient of the documents of which this work is a collection, the three chief officers of State in whose hand the supreme direction lay, spoken of as the “*San Chai*”—the three houses or builders; in other words, the three grand masters, to whom the management of the Grand Lodge was then entrusted.

There is, too, reason for thinking that the character by which the root or source of things is represented, “*hên*,” that which China’s sages tell us is the most important of all our duties to attend to, is a hieroglyphic picture of the skillet, an emblem held by masons in high respect.

And, finally, not to multiply instances, I find one of the most ancient names by which the Deity is spoken of in China is that of the First Builder, or as masons say, the Great Architect of the Universe.

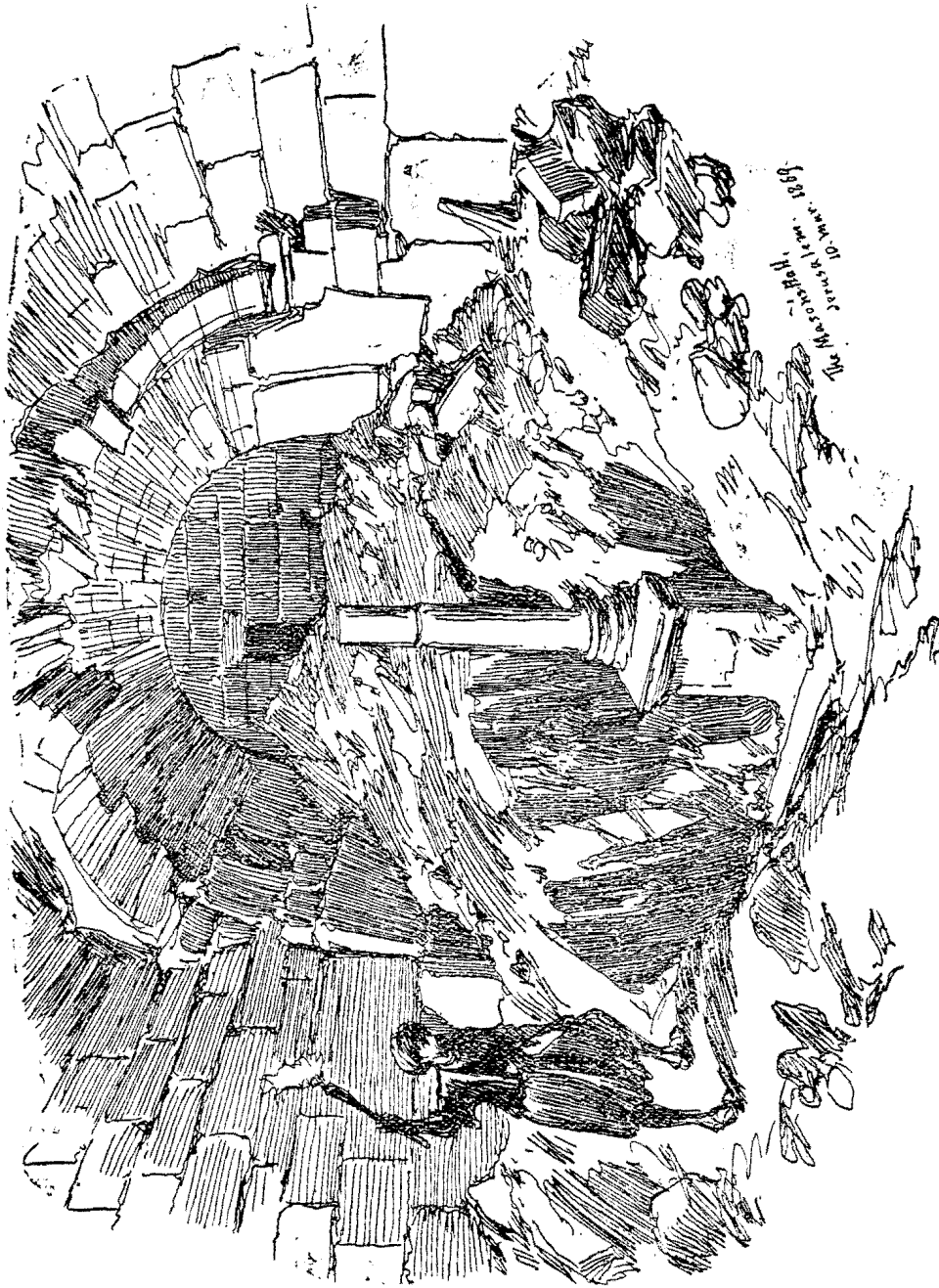
Of course, those who, like a recent writer in Blackwood, trace masonry no farther back than the wandering guilds of masons who undertook the building of the various Cathedrals of Europe in the age of the Gothic Revival, will see nothing in this, but casual resemblance; but for them the first article of our profession is sufficient answer whether or not, as they allege, these early guilds are the first Lodges in regard of which we have complete particulars and to which we can trace an uninterrupted connection. It is not to

them that we profess to go back. Masonry is not, as they allege, a benefit society of operative masons guarded by mysteries, and secret laws. It is a beautiful system of morality, veiled in allegory and illustrated by symbols. It would be better said "the true system of morality," for of morality there are no two perfect systems. The system we profess dates back to far earlier ages than Solomon or Moses ; and in all ancient writings, whether the Vedas, or the Bible, or the Shi-King, we find that system veiled in allegory as with us, and illustrated, for its transmission, by symbols, the full beauty and meaning of which are only known to those who are learned in the Mystic Faith. As a society in their present form the masons are of modern date, but the essence of masonry, on the traditions of which their rituals and charges, signs and symbols are in most part founded, we find existing in the earliest times to which we can go back.

With us for centuries the secrets lost in part were transmitted by the Free Guilds of Masons who gave us a name, and the two orders of the Templars and the Rosicrucians now joined with us ; in China they have in uninterrupted order been handed down from dynasty to dynasty, the reigning Emperor, whether of native birth, or Tartar, being recognised as Grand Master. By the learned in the mysteries the secrets have from age to age been orally handed down ; by them each successive ruler has been initiated ; and although the veil can be pierced by those that have the wit to do so, to the multitude the secret has been kept inviolate as truly as with us."¹

"THE MASONIC HALL," JERUSALEM.—The illustration and notice of this Masonic Hall at Jerusalem is given here with a double object. It is one of Sir Charles Warren's discoveries when he, as the well-known "Captain Warren," was carrying on explorations for the Palestine Exploration Fund. Upon the theory that Masonry began at the founding of the Temple, it is just possible that some ardent craftsman might acquire some limited account of this chamber, and jump to the conclusion that this was the first Lodge, and that it may have been built by Hiram for Solomon. The "dragoman" tribe are the same in all places, and they try to make the most of everything. These men are the living representatives of the Mandevilles and Munchausens of the past ; they are the evolvers of myths in modern times, and an ancient Masonic Hall in Jerusalem would be a tempting starting point for them. It need not be assumed that this would be done deliberately and with the intention to deceive. Myths in the past were growths, and it would be the same in this case. I was shown at the Armenian church by a dragoman, "the stones that cried out." On asking the question "What stones?" this guide, philosopher and friend looked very severely at me, as if I had been a boy in a Sunday School who had shown gross ignorance, and said, "Do you not know, Sir, that the Scriptures say the very stones will cry out? These are the stones." The connecting of Solomon's name with the Masonic Hall would be an easy process to the dragomanic mind, and to whatever might be added, no matter how improbable in comparison to this, the name of Captain Warren would, no doubt, be referred as giving an air of archæological accuracy to the myth. Readers of the *Ars Quatuor Coronatorum* will, after seeing this, be safe against the creative imagination of those who may in future construct accounts of this old chamber. The sketch here given was made in February, 1869, shortly after it was discovered, and my dragoman on that occasion was "Captain Warren" himself. On the western side of the Temple enclosure is a gate known as the Bab as Silsilé, or "Gate of the Chain," a deep valley, called the Tyropœon, separates here the temple hill from the city ; and it is known that in ancient times an arched roadway crossed this, connecting the Temple with the upper town. Sir Charles Wilson discovered the first arch still existing beneath this road, which is now known as "Wilson's Arch." Captain Warren continued the explorations at this spot, discovering other arches, and numerous underground vaults and chambers, most of them filled up with the accumulated débris of ages. Many of them had been long used as water tanks, and the Masonic Hall had been taken advantage of for this purpose. What it had originally been intended for is not known ; it is now about fifty feet beneath the present surface of the ground, and when found there was a large deposit of earth and stones reaching half way up to the top of the arch which forms the roof. The central pillar originally supported two arches, one on each side, which formed a sort of alcove behind, and it might have been a musjid, as the wall behind the pillar is in the direction of Mecca, but there is a door in the wall, which shows at least that it was not at first built for this purpose. It may be noticed even in the small sketch that there are some very large stones in the walls ; and Sir Charles Wilson states

¹ If this number of *A.Q.C.* should be seen by Bro. Alabaster, the wish may be conveyed to him, that he will favour us, for insertion in our columns, with a statement of the grounds upon which he bases his contention that some of the secrets of Masonry have been either preserved from loss, or rescued from oblivion, by the Templars and the Rosicrucians?—EDITOR.



THE MASONS' HALL (SO-CALLED), JERUSALEM.
From a Sketch by Bro. W. Simpson, W.M.

My Masons' Hall,
Jerusalem, 10 March 1889.

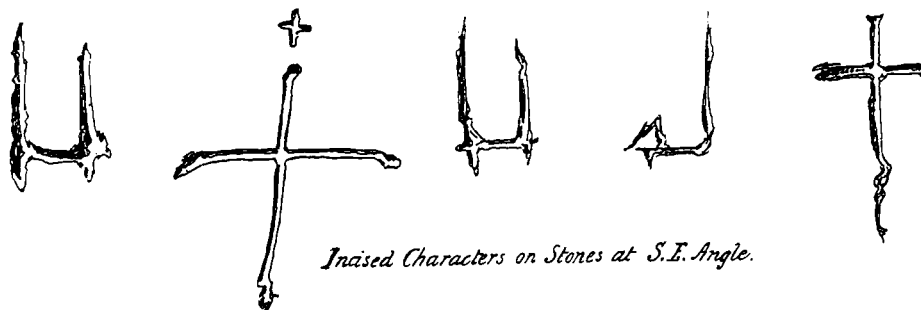
that: "The Masonic Hall has every appearance of being the oldest piece of masonry visible in Jerusalem with the exception of the Sanctuary walls, and perhaps as old as they." The Sanctuary walls, which formed the old Temple enclosure, are supposed by some to date from the time of Solomon; other authorities are of opinion that they are no older than Herod's Temple, but even supposing this last to be correct, it gives a respectable antiquity to the Masonic Hall, and shows that it was an important find. It was from penetrating into this antique chamber, so deep below the ground, with probably only a lighted candle in his hand, and seeing the solitary column standing up, which suggested to Bro. Warren the name the place is now known by. Further details of this discovery will be found in the *Quarterly Statement of the Palestine Exploration Fund*; and in *The Recovery of Jerusalem*, by Captain Warren.—W. SIMPSON, W.M.

MASONS' MARKS ON THE SOUTH EAST CORNER OF THE HARAM WALL, JERUSALEM.—Josephus describes the great height of the walls of Jerusalem, and says that if any one looked down from the battlements he would become giddy, "while his sight could not reach to such an immense depth."¹ This language, judging from the appearance of the walls at present, seemed to be very exaggerated. When Captain Warren was carrying on the explorations he thought it would be well to see how much of the walls were below ground, for he discovered that the repeated destructions of the city had caused the valley to be filled up. For this purpose he sunk a shaft at the south-east corner of the Haram. The old Temple enclosure is now known as the Haram ash Sharif, or the "Noble Sanctuary;" but is generally referred to as "The Haram." The wall at this corner is 77-feet 6-inches above the ground, and the surprise was great when Captain Warren discovered, by means of the shaft, that there was about 80-feet of wall below the surface, showing that it had been originally about 160-feet in height; and that the description of Josephus was fairly correct. The old parts of this wall are formed of magnificent masonry, and may be judged of by the pictures which have been repeatedly painted of the "Jews' Wailing Place." At that spot there are no very large stones; but at Barclay's Gate, which is near to it, the lintel is a huge stone 20 or 24-feet, by 6-feet 10-inches. At the south-west corner there is one stone 39-feet long; and in the south wall there is a block supposed to weigh about a hundred tons. There are all sizes of stones from these larger ones down to those of about three or four feet. Most of them are hewn and have marginal drafts. At the south-east corner Captain Warren found that the wall rested on the rock, and that a bed of some depth had been cut for the foundation stones. It was here, at this great depth, that the masons' marks were found. Some are cut in the surface to a depth of $\frac{3}{8}$ of an inch, but most of the characters are painted with a red colour like vermillion. Here and there are a few splashes, as if drops had fallen from the brush. As to the meaning of these characters it is to be regretted that as yet they are undecyphered. The following is the opinion of the late Mr. Emanuel Deutsch, who inspected them *in situ*. He considers that the signs were cut or painted when the stones were laid in their present position. They do not represent any regular inscription. They are Phœnician, and he considers them to be partly letters, partly numerals, and partly masons' or quarrymen's signs. Some are well-known Phœnician characters, while others are hitherto unknown in Phœnician epigraphy. He thinks that it would be premature to make any attempt to determine their meaning. Their date is also an unsettled problem. As yet nothing has been discovered to show whether the older portions of the wall date from the time of Herod or of Solomon. Some archæologists are inclined to accept the older period, and possibly that may be correct, but unfortunately as yet there is no definite evidence on which this can be asserted. No one supposes that they are later than Herod's time, and that gives a very respectable antiquity to these masons' marks. There are some masons' or quarry marks on the stones of the Great Pyramid—which are the oldest we know of—curiously enough the marks on the Great Pyramid are also in red paint, which so far helps to support the antiquity of those on the Haram wall, by showing a curious practice among masons or quarrymen in using red colour which extended from Palestine to Egypt. I may mention that I had the satisfaction of descending the shaft and inspecting these masons' marks with Bro. Warren, and that the incised characters here given are from my own sketches made at the time, in 1869. This shaft, as well as others, which were sunk in unprotected ground, had all to be filled up, so as to prevent accidents.—W. SIMPSON, W.M.

MASONIC ARCHÆOLOGICAL INSTITUTE.—This is the title of a Society which was formed about the year 1871 with the same objects in view for which the Quatuor Coronati Lodge has been founded. This similarity of purpose gives an interest to the Masonic Archæological Institute, as a forerunner of ourselves, and on that account a short record regarding it should

¹ Ant., xv. ii., 5.

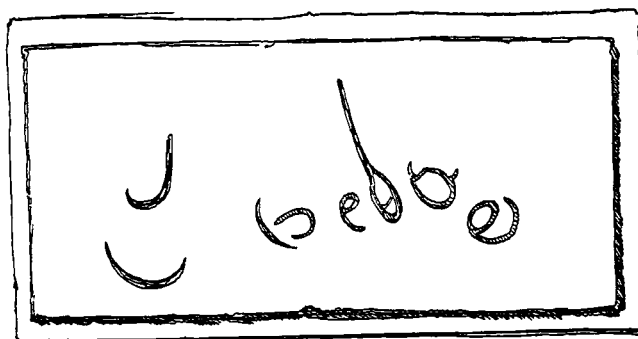
JERUSALEM.



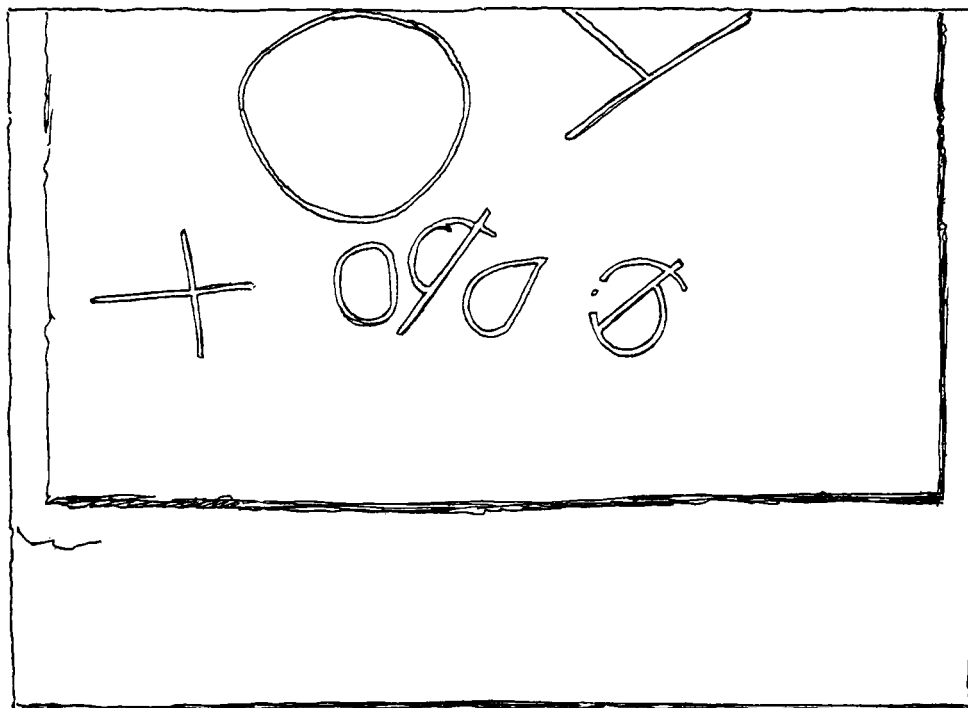
Incised Characters on Stones at S.E. Angle.



*Painted Characters
on Stones of fifth
course at S.E. Angle.*

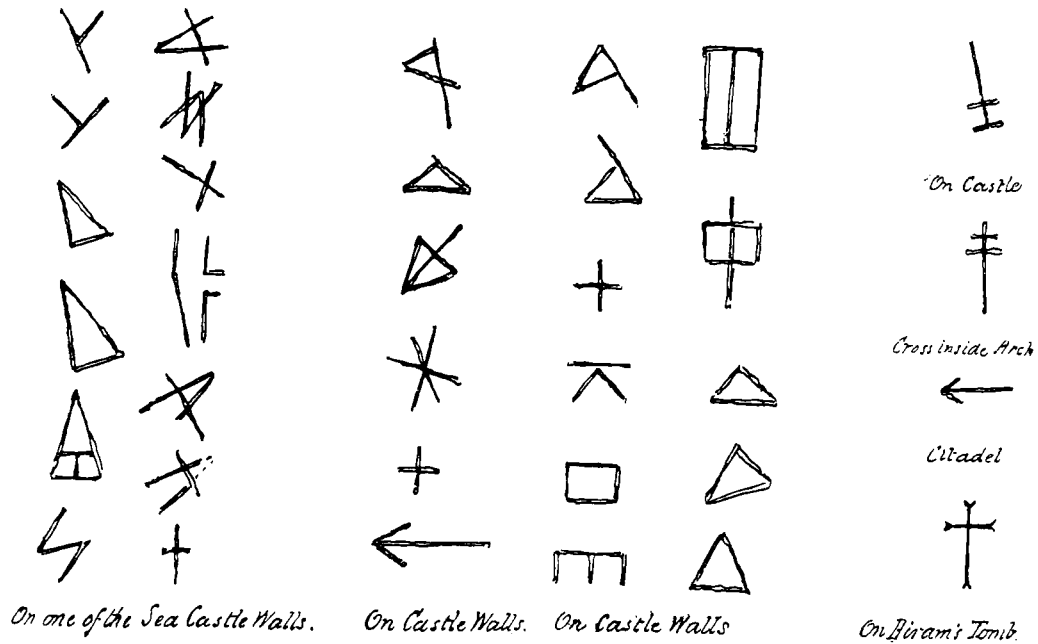


*Painted Characters on the tenth Stone from the S.E. Angle, on the fifth Course.
This Stone is 7½ feet x 5.9 ins.*

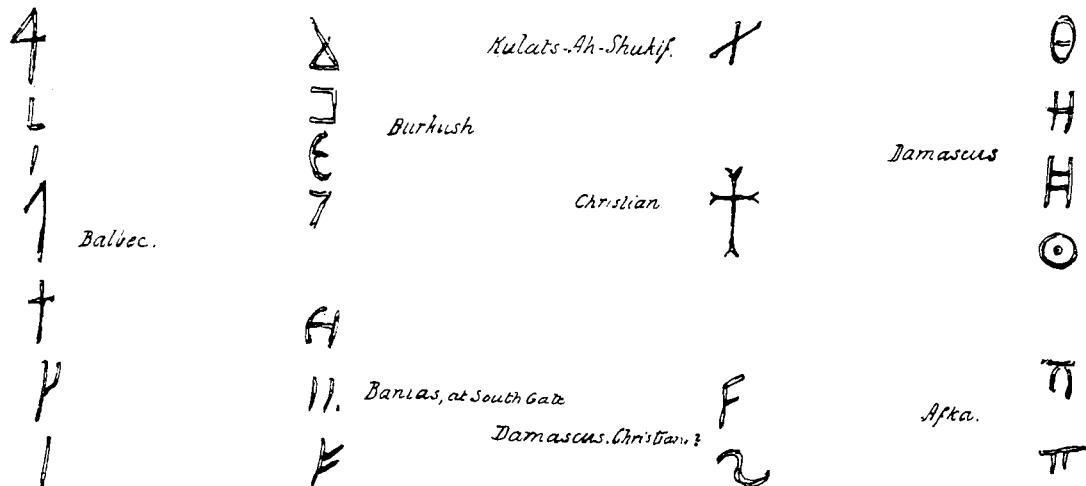


*Painted Characters on the third Stone from the S.E. Angle, on the second Course.
This Stone is 6 feet x 4.5½ ins.*

SAIDA [SIDON.]

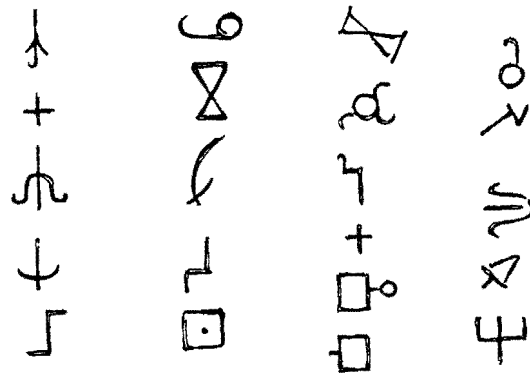


LEBANON and CŒLE-SYRIA.



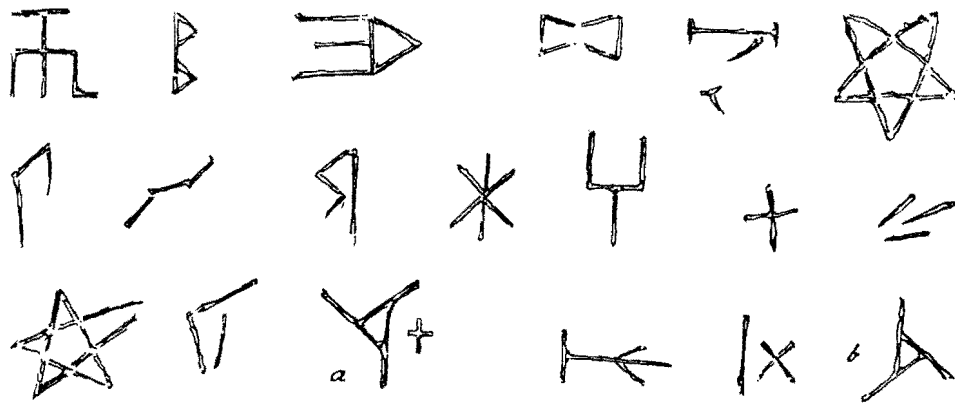
These Masons' Marks were, with other inscriptions, copied by Captain Warren [Sir Charles Warren], and published in the Quarterly Statement of the Palestine Exploration Fund, 1870, 326, 328, with the following remarks:—"These inscriptions and masons' marks, from the Lebanon and Saida, are for the most part reduced from Squeezes, and have not been described or published previously. They are naturally very imperfect; but it is hoped that future travellers will, with these to help them, recover those portions which are here missing or incorrect.—C.W."

SAADITALAT.



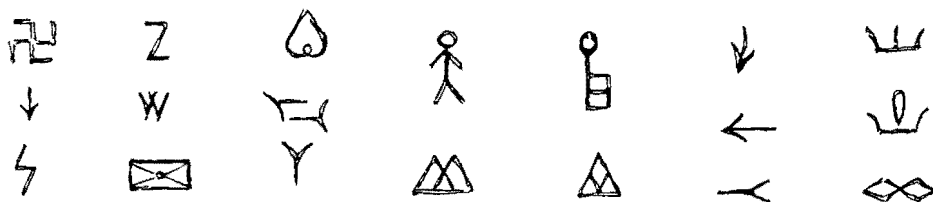
Reproduced in King's Gnostics from Ousley, who found them on the Old Palace of Saaditalat, near Ispahan, and seems to have copied them in the belief that they were the letters of an ancient and unknown language.

POMPEII.



From sketches made by William Simpson, 19 Feb., 1870. They are chiefly from the old fortification walls of the town. "a" is from a Temple of Venus, the same in form as "b," but showing a small cross in addition.

RAGLAN CASTLE.



be worth preserving. Another point of interest lies in the circumstance that several members who participated in the first effort were connected with the founding of the Quatuor Coronati, as the documents about to be given will show. Our Treasurer, Bro. Walter Besant, was the Hon. Secretary, and took an active interest in all that was done by the Institute. I believe he was out of pocket at the end, for he paid for printing as well as other expenses, and on the breakdown of the Society the subscriptions failed to come in.

The following prospectus gives the Subjects which were to be brought under consideration of the Institute, as well as the names of those who formed the council, with the titles of a few of the papers that were promised.

Masonic Archæological Institute.

THE object of this Society is the advancement of those branches of Archæological knowledge and research which, either directly or indirectly bear upon Masonry. Besides the history of Masonry proper, the Institute will be prepared to read papers and discuss subjects connected with Mysticism and Allegorical teachings in Literature and Philosophy; Symbolism in Religion and Art; the development and progress of Architecture; the history of Secret Sects, Associations, and Brotherhoods; and similar subjects. These papers will be published at the end of every season, and a copy of the Transactions will be presented to every Member. Master Masons only can be present or read papers at the Meetings of the Institute. Members will be elected by the Council, and will each receive two tickets for every Meeting.

The subscription is half-a-guinea annually, payable in advance, or five guineas for a life composition.

It will be understood that no papers will be published whose subjects render them unsuitable for the reading of those who are not Masons.

Contributions will be received for a Library and Museum.

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HON. SECRETARY.—WALTER BESANT, Esq., M.A.

The next season will begin in November, and will consist of six or more Meetings. At these some of the following papers will be read:—

REV. DR. COX	.	.	A ROSICRUCIAN TOMB.
REV. W. F. SHORT	.	.	GNOSTICISM.
HYDE CLARKE	.	.	TREE AND RIVER WORSHIP.
WILLIAM SIMPSON, F.R.G.S.	.	.	PHALLIC WORSHIP.
E. H. PALMER, M.A.	.	.	SECRET SECTS OF SYRIA.
C. F. RODWELL, M.A.	.	.	ALCHEMY.
CAPTAIN WARREN, R.E.	.	.	MOORISH ARCHITECTURE.
R. PHENE SPIERS, A.R.I.B.A.	.	.	SYMBOLISM IN ARCHITECTURE.
W. BESANT, M.A.	.	.	THE SECRET RELIGION OF THE MIDDLE AGES.

For further information, letters may be addressed to WALTER BESANT, Esq., 9, Pall Mall East, S.W.

LONDON, June, 1871.

The paper attached to my name was read on the 16th January, 1872, at Freemasons' Hall, Great Queen Street. It was a long one, and a second evening was appointed to continue the reading, and give fuller time for discussion. Our first W.M. appears as "Captain Warren, R.E.," but I think his paper never was read. The subject is a good one, and when he reads this he may perhaps feel disposed now to write it out for the Quatuor Coronati, which may be looked upon much in the light of a continuation of the former society. I think our Bro. Treasurer did not read his paper. He has achieved a world-wide reputation in literature since, but I know he has not lost his interest in all that belongs to the literature and archæology of the Craft, and although his time is "golden," we may probably be favoured yet with the paper he had in his mind nearly twenty years ago.

The following document gives a fuller account of the objects the Institute intended to deal with. Unfortunately it has no date; the words "provisional council" would indicate that it was earlier than the other, in which the council appears definitely formed; but then new names appear here, which would not have been dropped out in the other prospectus if it had been published after this one.

Masonic Archæological Institute.

PROVISIONAL COUNCIL.

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W. BURGESS, Esq.

HYDE CLARKE, Esq., Cor. Mem. German and American Oriental Societies, and Royal Society of Northern Antiquaries.

REV. J. E. COX, D.D., F.S.A., P.G. Chaplain.

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WILLIAM SMITH, Esq., C.E., F.R.G.S.

CAPT. WARREN, R.E.

Hon. Treasurer—WALTER BESANT, Esq., M.A.

Hon. Secretary—R. G. HALIBURTON, Esq., M.A.

The object of this Society is to promote the interests and to elevate the standing of Freemasonry, by systematic and scientific investigations into the early history of the Craft, and the origin and meaning of Masonic symbols, rites, and traditions.

Hitherto there has been a wide-spread uncertainty among Masons as to the antiquity of the order; and it is to be lamented that, in many instances, the spare funds of the members, instead of being devoted to the promotion of the interests of the Craft, have been absorbed in convivialities.

It is a matter of reproach that, though from time to time inquirers who are not Freemasons have drawn attention to the fact that throughout the world vestiges of Masonic rites and symbols are to be traced in ancient architecture, and in the religious systems of the ancient, and are still to be found among primitive races, little or nothing has been done by the order to collect materials of such singular interest to ethnology and to the Craft.

As it is believed that the memorials of Freemasonry scattered throughout the world, in the form of ethnic tradition and symbolism, are of greater antiquity than the most ancient historical monuments, it is proposed to have papers read and published on the following among other points of interest to the fraternity:—

- 1.—The connection of Freemasonry with the religion and symbols of primeval men.
- 2.—The connection of Masonic symbols with the astronomical systems, and with mythical or pre-historic chronology.
- 3.—Traces of Freemasonry in the traditions, symbols, religious rites, and systems of initiation among existing races of savages.
- 4.—Connection of Masonic symbolism with the primeval traditions of our race respecting Paradise and the Deluge.
- 5.—Connection of Masonic symbolism with the sacred structures of all ages.

Besides the history of Masonry, ancient and modern, the Institute is prepared to read papers and discuss subjects connected with symbolism in religion and art, the development and progress of architecture, the history of secret sects and brotherhoods, and similar subjects.

As the Masonic Archæological Institute is the only body of the kind in existence, it is intended, if possible, to extend its operations to every portion of the globe where craft Masonry is practised, especially throughout the Colonies.

A volume of Transactions will be published, and will be forwarded, post free, to the members annually.

Freemasons only are eligible as members, or for admission at the meetings.

Visitors are admitted by personal introduction of a member, by production of Grand Lodge Certificate, or by customary Masonic forms.

Members are elected by the Council, and are entitled to two tickets for each meeting.

The subscription is one guinea, payable in January.

The Council will elect honorary and corresponding members.

A subscription of ten guineas constitutes life membership.

A donor of one hundred pounds, being a mason of good repute, will be elected a Vice-President for life.

Contributions will be received for a library and museum.

Lodges, on a subscription of one guinea, are entitled to receive the Transactions, and six tickets for every meeting, on application to the Secretary, for the use of their own members.

The last paper I heard read at the Institute—and I believe the last given before the Society broke down—was at the Hall of the Supreme Council, in Golden Square, by Bro. R. G. Haliburton, St. John's Lodge, Nova Scotia; his name appears in one of the documents given here as Hon. Secretary; and he was the son of Judge Haliburton, author of the well-known "Sam Slick." The subject was "Pre-historic Vestiges of Masonic Symbolism." He claimed to have discovered what he called "The Year of the Pleiades," which was connected with a peculiar theory that all religious ideas and symbolism, Masonic included, originated south of the Equator, and at a date so far back as to account for the emigration of the human race to the northern hemisphere, and hence the title of "Pre-historic Vestiges." He published a work at Halifax, Nova Scotia, in 1863, which dealt with this subject, entitled "The Festival of the Dead," which he connected with the year of the Pleiades, and it contains some very curious information. The Masonic Archæological Institute never reached a monetary condition to enable it to publish any of the papers that were read.—WILLIAM SIMPSON, W.M.

[We are obliged to Bro. Simpson for this relic of the past—will Bro. Whytehead favour us with an account of the Institution of the two nascent Masonic Literary Societies at Bradford and Wakefield respectively?—EDITOR.]

REVIEWS.

SCHWALBACH'S HISTORY OF MASONIC RITUAL.—Brother Schwalbach is studying this difficult subject and has lately issued the first part of a book, of which the second will embody his views. This first part is merely to lay the foundation, and consists entirely of old exposures (so-called) translated into German from the English and French and freely annotated by the translator; it is in fact the body of evidence, on which the arguments of the next part are to be based. Putting on one side the difficult question as to how far these exposures are capable of being used for such a purpose, and waiving my right to argue that they are and must be—in view of the circumstances attending their original appearance—to a very large extent, if not utterly fallacious, yet exceedingly untrustworthy, there yet remain two questions to examine. First, are the documents selected by Bro. Schwalbach those best fitted for the purpose he has in view; and secondly, is his rendering of obsolete and idiomatic expressions in every case a fairly good translation?

The documents translated in this book are: 1st, the Sloane MS., No. 3329. 2nd, The Mason's Examination from the *Flying Post*, 13th April, 1723. 3rd, The Grand Mystery of Freemasons Discovered, edition of 1725. 4th, Prichard's *Masonry Dissected*, edition of 1787, 21st. 5th, The French *Nouveau Catéchisme des Francs-Maçons*, 3rd edition; and 6th, Jachin and Boaz, edition unstated, but certainly a very late one.

If we grant that such works are in any sense trustworthy, then it is plain that in Nos. 1 and 2 a good and indeed excellent choice has been made; but the first point to attract our attention in all the rest is, that late editions have been utilized. Why was the second edition of the *Grand Mystery*, 1725, preferred to the first, of 1724; and why was Prichard of 1787, preferred to the original edition of 1730? It contains many long passages which are wanting in the earlier copy, and presents not a few omissions of some importance. The French *Catechism* is by no means the earliest which appeared in that country, and more puzzling than any of the foregoing is the choice of so late an edition of Jachin and Boaz, or of this book at all. In 1760-62 appeared three rituals: A Master Key to Freemasonry; Three Distinct Knocks; and Jachin and Boaz. The latter work is by no means original, but

¹ Geschichte des älteren maurerischen Gebräuchums . . . Bro. F. K. Schwalbach. . . . Berlin, 1889 (published by the "Royal York" Grand Lodge, Berlin. Price 1 mk 60, post paid.)

founded in great part on the Three Distinct Knocks. However, as our author adds excerpts from this work in his foot notes, that point need not be insisted on; but I believe he would have done well to use an early edition of Jachin and Boaz, for this reason: The book has always borne the title Jachin and Boaz, was published in 1762, and as early as 1763 a FIFTH edition appeared, so great was its sale. But all the earlier editions (till, I think, about 1769) should have been properly entitled Boaz and Jachin in order to agree with the contents, whilst in later editions the title is justified. As far as I have been able to find out, the sequence Jachin and Boaz first appears in the "Secret des Francsmaçons," 1744 (I have not seen the original 1742 edition), and is first adopted in England in "Hiram, or the Grand Master Key," edition of 1764; after which it was incorporated in the legion of Exposures that then appeared, all based one upon the other, palpable and shameless plagiarisms.

Nevertheless, until the second part of Bro. Schwalbach's book appears, it is impossible to assert that his selection is a wrong one; he may have had reasons for his choice which are not obvious at a first glance.

As regards the question of translation, I am glad to confess that I am astonished at its general accuracy. Faults there are undoubtedly; the author is aware of the difficulty of the task he had set himself, and asks for corrections to be notified to him. I have gone through every word of the one hundred and twenty-two pages, and shall send Bro. Schwalbach the results privately, because his devotion to the cause which our Lodge has so much at heart deserves all the assistance any of us can render him. But the cases where even many Englishmen would have been at fault, and which he has successfully resolved are numerous. A few instances of each class may be of interest to our readers.

In the Sloane MS. we meet with the expression, "This wall is bosc or hollow." Bro. Schwalbach naturally enough translates this as *loose* or hollow. But *bosc* is an operative term, not yet quite obsolete, and means hollow, so that the second word is merely a definition of the first. "Can you change a cole pence?" Here is a puzzling phrase. Bro. Schwalbach has discovered that *coal* is slang for money, and I must confess I see no other way to render it.

The three Lodge jewels are described as the "Square Pavement, the Blazing Star, and the Danty Tassley." This last word he explains as the tessellated border, and such it certainly became in later examinations. But both they and he are, I think, wrong. An early examination mentions in the same connection a dented (or indented) ashlar to prove the gauge by. That is, a square stone with the feet and inches engraved upon it, a standard of measurement, to enable every mason to take up a lath of wood and construct a foot-rule at any time—a most necessary jewel in every working Lodge. Dented ashlar evidently became corrupted to Dantly Tassley, till its original meaning was lost. When accurate tool-making became a trade, and a two-foot-rule could be purchased for a few pence, the use of the dented ashlar must have lapsed.

The ashlar, I am pleased to see, is correctly translated. Most Germans render it as a perfectly squared stone, a mathematically correct cube. But an ashlar is merely a stone roughly squared, and Freemasons accordingly are quite correct to speak of both the rough ashlar and the smooth ashlar.

That diamond should be translated as "Spitzstein," *i.e.*, a perfect cube of stone surmounted by a four-sided pyramid, appears to me an error. "I know the astler, diamond, and square" (Masons' examination, 1723.) In Prichard, 1787, these are replaced by the "Rough Ashlar, Broached Thurnel, and Trasel Board." If the diamond or broached thurnel be this perfectly finished pyramidal cube, how can it be destined for "the apprentices to learn to work on?" The very word broached, *i.e.*, commenced, proves it was not a finished stone. The diamond and the broached thurnel are two puzzles which, I believe, neither English students nor Bro. Schwalbach have yet solved.

The third jewel, *viz.*, the square, our writer renders as a square board, *i.e.*, a tressle board, and not as the instrument usually called a square. At first I was inclined to disagree with him, but there can be no doubt he is quite right, because we not only find the place of this square filled in later examinations by the "trasel-board," but also in the examination of 1723 the jewels are given as four, "square, ashlar, diamond, and common square," proving that the square and the common square were two different instruments.

In the "Grand Mystery" we meet with a curious question. "How go squares? Straight." Bro. Schwalbach derives this from the game of chess, where it signifies, "How goes the game?" But the well-known expression regarding chess reads, "How goes THE squares?" and to an English ear the omission of the definite article makes a great difference. His rendering, therefore, of "How goes it?" scarcely satisfies me.

In the Sloane MS. there is a very peculiar phrase. "They have another signe used at the Table drinking when the glass goes not fast enough round they say star the guile." Our brother has discovered that guile means "as much liquor as is brewed at once" (Wright's Dictionary of Obsolete and Provincial words) and for *star* reads *stir*, and

therefore translates the passage as the equivalent of "pass the bowl." That it meant something of the sort was obvious to an Englishman of course, but I venture to think the exact definition would have puzzled many.

The other points where I disagree with Bro. Schwalbach are such as would not interest English readers, being merely slight amendments to his translations; but it is evident that his efforts have been successful in elucidating one or two dark passages and therefore deserve commendation.—G. W. SPETH.

QUATUOR CORONATORUM ANTIGRAPHA, VOL. I.—This long promised volume of Masonic Reprints has at length appeared; and we are confident our subscribers will consider themselves well repaid for their patience. It is, however, not our intention to praise our own production, but the volume contains a long and studious commentary on the Regius Poem, from the pen of Bro. R. F. Gould, P.G.D., I.P.M., which being an original contribution to Masonic Literature, is as much open to criticism in our columns as elsewhere. Brethren, especially those who have made the "Old Charges" a study, are therefore invited to send in their views for the next number of *Ars Quatuor Coronatorum*. One of our members, Bro. W. J. Hugan, P.G.D., has just reviewed the whole work in the *Freemason*, London, (Nos. 1059 and 1060). No brother, in England or elsewhere, has acquired a greater right, by previous study, to speak and be listened to on this subject, and omitting his generous compliments to the editor (which our modesty forbids us to insert, but for which we are none the less grateful), and confining ourselves exclusively to his criticisms, more especially to those devoted to Bro. Gould's share of the undertaking, we think copious extracts from the review in question will be of interest to our members. The volume has also been appreciatively noticed in the *Freemasons' Chronicle*, London. [Editor.]

Bro. W. J. Hugan, in the *Freemason*, says . . . "The volume is complete in itself, and so may at once be bound; but I suggest that the arrangement of the parts might advantageously be altered by placing the reprints forming Part II. at the beginning, so as to let Parts I. and III. be in consecutive order."

He then enumerates, and comments pleasantly from the bibliologist's point of view on the various documents reproduced in Part II., laying especial stress upon the rarity of the "Plain Dealer," and the "Ode to the Grand Khaibar," and paying a just tribute to the generosity of Bros. Ramsden Riley and Whytehead in presenting them to the Lodge Library, and continues: "The third reprint is taken from Smith's 'Free Mason's Pocket Companion,' of 1738 (Torbeck, London), and is entitled 'A Defence of Masonry,' which, as Bro. Gould states, was announced in the 'Daily Journal,' of December 16th, 1730, but the earliest issue of it known is to be found in the work aforesaid. This 'Defence' provides a key to the motives and aspirations which possibly animated the Revivalists of 1717-23, and, without doubt, deserves to be familiar to all Masonic Students, who are anxious to appreciate and estimate the precise character of the Fraternity in relation to 'Degrees' of that period. The other reproduction, completing the quartette, is 'Brother Euclid's Letter to the Author Against unjust Cavils,' which appeared in the Book of Constitutions, 1738, by the Rev. James Anderson, D.D., in which work also is a 3rd edition of the 'Defence.' The title page (exactly reproduced) of the 'Constitutions,' fitly introduces this epistle, but I should very much have preferred the whole 'Book' of 1738, Laws, History, and Appendices, List of Lodges, &c., &c., *having been wholly reprinted*, instead of being done in such a piecemeal manner, especially as the second edition of the 'Constitutions' is by far the most in request just now of that important series. Besides which, I feel assured that such a reprint would prove much more useful to the members of the 'Correspondence Circle' than another reproduction of the 'Cooke MS.,' when the volume published by Spencer and Co., of that celebrated Masonic MS. can be obtained, and is of itself fairly well done. However, this is but a matter of opinion, possibly my own only, but as our Lodge was not founded as a 'Mutual Admiration Society,' and has been conducted on the principle of promoting the utmost freedom of speech amongst its members—their being abundance of diversity without any un-Masonic friction—I claim my liberty to differ from the plan followed by the Publication Committee, whilst at the same time recognising their conspicuous abilities and accepting all they have done, and all they intend to do, with gratitude and loyal support. It is a pleasure for me to note that the last two of the foregoing have been reprinted from copies in the Library of the Grand Lodge of England, and duly acknowledged by the Editor.

"The real gem of the volume has yet to be considered, and now my difficulty begins, first, because such an artistic and faithful facsimile of the 'Halliwell' or 'Regius MS.' demands a lengthy notice, but, primarily, from the fact that Bro. Gould's 'Commentary' is of such magnitude and value that quite as much space would be needed to do it justice, as the

exhaustive essay itself occupies, even though the critique were written by one who, like myself, has had to acquire the faculty of condensation.

"The *Regius MS.*' (known hitherto as the 'Halliwell MS.,' but the new title adopted by Bro. Gould is assuredly the most appropriate), which came to the British Museum in 1757, with the 'Royal Library,' may for all practical purposes be accepted as of the 14th century. True, as Bro. Gould remarks, a later date has been ascribed to it by Mr. E. A. Bond, C.B., but David Casley, Deputy Librarian, and the compiler of the 'Catalogue of the Manuscripts of the King's Library,' 1734, placed this precious document at 'XIV. Century;' and though he styled it 'A Poem of Moral Duties,' yet my faith in his ability to correctly judge the age of MSS. remains as firm as ever. He says, himself: 'I own I may be mistaken in assigning the Century in which a Book was written, and instead of the IXth may have fixed upon the VIIIth or Xth Century. * * * And yet, I have studied that point so much, and have so often compared MSS. without date with those that have happened to have a date, that I have little doubt as to that particular.' The four lines each in facsimile, from Wycliff's Bible, late 14th century, and a poem of early 15th century, are useful aids; but as Bro. Gould is content to introduce these typical reproductions for comparison, without stating his final decision, deferring the point to another opportunity, I shall do likewise.

"The '*Regius MS.*' is most exhaustively treated by Bro. Gould, first in his *Prolegomena* of some fifteen pages, and then in his *Commentary* of sixty pages, the interest being sustained throughout, but I much wish his name had been on title page to Part III. Nothing like such an examination has ever been attempted before, and in my opinion is not likely soon to be repeated, the labour having been immense, the researches most thorough, and the comparisons instituted so comprehensive and protracted, that this commentary may be accepted as Bro. Gould's masterpiece. His treatment of the question is as much superior to all previous efforts as his History of Freemasonry is far beyond all others, and I consider that not only the 'Quatuor Coronati' Lodge, but the Craft universal, is deeply indebted to our gifted brother for his most important services in a department in which all are deeply interested but so few are competent to labour. I feel that it is scarcely fair to so painstaking a student to accept such literary work as a gift, though, of course, the same remark applies to all the contributions of the members of No. 2076, only in a lesser degree, as Bro. Gould has had to travel alone in an unexplored region, and without any guide to direct his researches. There is one thing, brethren at home and abroad have a capital opportunity just now to testify to their hearty appreciation of his Masonic abilities by aiding the 'Gould Testimonial Fund,' which ought soon to reach the 'four figures' at least.

"The eight divisions into which the legends and records of the building trades are grouped serve well the purpose intended by the classification, but their enumeration is about all that is possible for the present. 1.—The '*Regius*' and the '*Cooke*' MSS. naturally are first, having so much in common, and though not, strictly speaking, copies of the '*Old Charges*,' it is quite evident that their composers must have been familiar with the main features of such documents. 2.—The '*Old Charges*' follow next in order of importance, exact transcripts of each being promised in early volumes of our reprints. These Rolls or MSS. are sub-divided into (a) Introduction, Prayer or Invocation; (b) the History or Legend; and (c) the Regulations or Laws. Just, however, when one is getting ready for a careful examination of these handy and suggestive branches of the subject, we are referred to a 'later volume of the series,' which is tantalizing, though I am bound to say that our brother presents a mass of preliminary information of great value and research, only not to the extent needful, or up to the knowledge he possesses. He must surely have felt throughout the preparation of his work as if confined in a literary 'straight jacket,' consequent upon the demand for 'copy,' and the necessity for rigid condensation.

"What Bro. Gould terms a 'Calender of the Old Charges' exhibits, in tabular form, all the known versions, transcripts, and references down to the year 1889, the latest, called the 'T. W. Tew MS.,' being placed at 21a, and comes under the 'Sundry Forms' of the 'Sloane' Text, of the 17th century. Another table is based upon Dr. Begemann's classification, into groups or families, which Bro. Gould considers 'leaves very little to be desired,' as respects such a method of arranging the MSS., but he wisely cautions his readers against supposing 'that the other methods of classification of older date, are altogether superseded by the new arrangement.' To this I entirely subscribe. Dr. Begemann has done good service in his own particular department, and has so closely studied all the peculiarities of the fifty, or more, MSS., that he is fully entitled to take his place in the front rank as a specialist in all that concerns the internal character or texts of the '*Old Charges*.' Whilst, however, thankfully accepting his invaluable services, I feel certain he would be sorry for us to discard Bro. Gould's tabulation of the different forms in strict accordance with their historical value, or my system of grouping the prominent versions in respect to their unique or peculiar clauses or rules, as e.g., 'The Apprentice Charges,' or the Scottish and

York varieties. All the systems really work in harmony—philological, historical, and textual.

“There are a number of ‘digressions,’ *none of which can be spared*, and yet, paradoxical as it may sound, I would much rather they had not appeared in such a form, but been embodied in the Commentary itself, so as to prevent confusion, and the loss of touch at times with the work. The fact is, it should be re-written, and the author given twelve months to prepare a second edition, he being banished in the interim from all society, so that, undistracted and untrammelled, he might be able to do himself and the subject full justice. This reads like a hard and unfriendly sentence, but, practically, it means renewing his experience of the past year, and that is why I am so anxious for the Craft to prove their appreciation of his labours by promptly subscribing the means to enable him to continue and perfect his most important and valuable researches.

“The ‘first digression,’ on the structure of the poem, and a part of the legendary history, is an elaborate piece of work, but defies summarization, so it must be dropped, save to state that it should be duly perused and all its points as duly noted. I see Bro. Gould refers to the Arabic MS. alluded to by Professor Marks. I thought that was ‘dead as a door nail’ long since, for it savours much more of the *last* century than the fourteenth.

“‘With the decay of popular literature many oral recitals must have gradually died out, though it is probable that the Laws of the Craft continued to be rehearsed in the old way, long after the Legendary History had found rhymeless expression in some early MSS., of which—if we leave out of sight their lineal descendants, the Old Charges—we can now only track some faint vestiges, in the allusions to pre-existing writings of the Craft, which are met with in the Regius and Cooke codices.’

“It is quite possible, as suggested, that the variations noticeable in the oldest two MSS., and those of the later MSS., warrant the assumption that several codes of laws in rhyme or metre were at some time in existence, and, doubtless, several passages in the senior document seem to point to a rhythmic original, and that all the separate pieces ‘were derived from metrical originals.’ The omissions in the ‘Regius MS.’ are as remarkable as its insertions, but then it must be remembered that it lays no claim to being a copy of the ‘Old Charges.’

“Bro. Gould reiterates his opinion, expressed in 1882, that the MS. ‘displays rather the features of an epic poem than of a simple ethical code adapted to the genius and requirements of illiterate builders.’ I do not myself consider it impossible to believe that ‘the writer (or penman) of the manuscript saw a full version of the legendary history,’ for even long since his time scraps of our old MSS. may be detected in much more modern documents.

“The ‘Second Digression’ on the ‘York Legend’ is about the best of the many excellent features of the Commentary. It appears established that ‘the Edwin of Masonic tradition is identical with Edwin of Northumbria, and the Athelstan of the Legend can be identified with even greater ease, and he equally owes his position in Masonic History to an actual connection with York and its famous Minster.’

“The following should be carefully noted as a remarkable declaration:

“‘If, indeed, in the skein of fable of which the Masonic legend is composed, there be a solitary thread of fact, it appears to me that we must look for it among those of our traditions which can be associated in any way with the city of York and the Cathedral there.’

“It is also noteworthy that no later King of England than Athelstan is referred to in the legend, so it crystallized at that period. In illustration of these and other points, three capital maps are inserted, and the granting of a charter by Athelstan appears a much more probable event than many would have us suppose. In fact *lines* 488-9 point in that direction.

“I regret being unable to quite follow Bro. Gould in his startling and novel announcement that ‘the Regius MS. points to the existence of a symbolical or speculative Masonry at the date from which it speaks.’ True it is that the ‘Rules of Decorum’ are not such as we should expect operative Masons to be familiar with in the 14th century, but on the other hand the first part of the MS. and the real object for which it was written, in my opinion, would be equally inappropriate, or, even still more so, for the guidance of gentlemen. If the persons to whom the poem was sung or recited, were a Guild or fraternity ‘from whom all but the memory or tradition of its ancient trade had departed,’ I fail to see why it was ever composed, especially at the period in question. Three centuries later it might have answered, but surely not in 1390 or 1450. Still it may be so, and it is just possible I am not yet prepared to sufficiently weigh the evidence by reason of its novelty, originality, and opposition to all pre-conceived views on the subject. . . . —W. J. HUGHAN.”

HISTORY OF THE LODGE OF PROBITY, No. 61, HALIFAX, BY HERBERT CROSSLEY, S.W.—One of the most welcome signs of the times is the rapid increase of Lodge Histories. Not that all are of equal intrinsic interest to the student; neither, as regards their execution, do all stand upon the same level of literary excellence. But each has its especial interest, even outside the circle of Lodge members for whom it is primarily issued. As a general rule, the older the Lodge, the more pressing is the need of a history, and judged by this standard, some of our oldest Lodges are lamentably wanting in their duty to themselves and the Craft. The Lodge of Probity attained its 150th year of continuous working last year; and no doubt can exist that under these circumstances it was justified in publishing its annals in the handsome volume under review. In many respects it is a very complete history. Not only have we a sketch of the condition of Halifax at the period of the Lodge's Constitution, verbatim extracts from the minutes, portraits of eminent members, facsimiles of minutes, and certificates used by the Lodge, but also accounts of masonic events in the province in which the Lodge was a chief actor, such as the division of Yorkshire into two masonic provinces.

I think, however, that Bro. Crossley is mistaken in claiming Bro. John Senior as the founder and first member of the Lodge. He never appears in their books except as a visitor, and in 1768 a resolution was passed exempting him from future payment of the visitor's fees. That in 1738 he constituted the Lodge by command of the Grand Master is beyond doubt, but there is nothing to show that he ever belonged to the Lodge, and much to indicate the contrary. In those days a written license to assemble as Masons was not granted to the brethren in the manner with which we are familiar; usually the Grand Master, or his Deputy, attended in person and constituted the Lodge, notifying the fact upon the minutes. In their absence, a "deputation" was made out to some brother to act as their representative. Such a commission was doubtless received by John Senior and remained naturally in his possession, being his own property, addressed to him individually. The Lodge therefore retained no document proving its right to exist except perhaps Bro. Senior's signature to the first minutes (which are lost). In 1760 the Lodge appears to have thought it incumbent upon them to possess a warrant and so purchased John Senior's *deputation* from him for 10s. 6d. It is true Bro. Crossley calls it "the old warrant," and possibly the minutes do also, but *it could not have been*. Then two years later, by the kind offices and generous gift of the Grand Secretary, Bro. Spencer, a native of Halifax, they obtained a "renewed warrant," the wording of which more nearly resembles a "deputation" than what is understood as a warrant, and is probably almost, if not quite, a duplicate of the original deputation. And the most curious thing about it is that, issued in 1765, it bears the date 1738, and the signatures of Lord Carnarvon and G. Ward who were Grand Master and Deputy Grand Master respectively in 1738, and the first of whom, if not both, was dead years previously. Or are the names merely written and not signed? Bro. Crossley is not quite explicit on this point. In any case, it is a most remarkable document, and the Lodge is right to be proud of it, because it is probably a unique specimen, and although perfectly above board and quite valid, may not unfairly be characterised as a "pious fraud." It is a masonic curiosity of the first water.

Very interesting, as showing the way in which the revised ritual of 1813-14 was spread, at least in some parts of the country, is the account of how the Lodge sent a deputation to London to learn the new ceremonies and then constituted itself into a Lodge of Promulgation for West Yorks; very curious is the fact that for a long succession of years, the Lodge of Probity, in the absence or abeyance of a Provincial Grand Lodge, assumed and worthily carried out many of the duties incumbent on such a body; but most remarkable of all, that the bye-laws of 1767 explicitly provide for the yearly appointment of two deacons, an office, of which we find so few traces in the *regular* Lodges before the Union of 1813, that it may practically be said to have been non-existent. It is most gratifying to learn that this old Lodge, after an activity of more than a century and a half, still flourishes as a young bay tree.—G. W. SPETH.

THE 1759 ORDER OF TRUE FRIENDSHIP.¹—Dr. Maennel has given us here a pleasant little sketch of a curious society founded in 1759, the members of which were chiefly in the military service. The particulars are extracted from a MS. book of regulations, similar to our book of Constitutions, in the archives of the Lodge at Halle, and are very complete, describing the organisation, distinctive marks, jewels, tokens, and even the ritual. There is nothing pronouncedly masonic in the society, and yet it is perfectly clear that it was one of those eccentric associations of the last century which owed their inspiration to the Craft. Fines were apparently levied for every conceivable act of negligence or commission: as high as five dollars for gaming, and three dollars for absence from Lodge, but only eight groschen (6d.)

¹ Ueber den 1759 gestifteten Societaets-Orden der redlichen Freundschaft, Von. Br. Dr. Rud. Maennel in Halle.

for swearing. Our Brother thinks that swearing was such an ingrained habit with the army, that a higher penalty would have been injudicious and unbearable. Ladies were introduced at banquets and assemblies, but not at Lodge; each member was entitled to bring one, called his *moitié*,—i.e., half. She was not necessarily his wife. After the banquet it is ordered, "then shall each one forthwith commence dancing with his half, and the ball shall continue to the small hours." The jewel was four flaming hearts, flesh coloured, in the form of a cross, point to point. On one side of these hearts, in gold, the letters F.S.C.V. (*Fide sed cui vide*); on the other F.I.N.U. (*Fidelitas Inter Nos Utrusque*), the mottoes of the society. Between the points of the hearts a white disc, on one side, in black, the letters O.P. (*Orestes and Pilades*), on the other a green hill, signifying friendship. In each corner of the cross a forget-me-not.—G. W. SPETH.

CHRONICLE.

ENGLAND.

At the annual festival of the Royal Masonic Institution for Girls, Wednesday, 22nd May last, the amount collected was £5,354 15s.

THE 91st Annual Festival of the Royal Masonic Institution for Boys was held at the Alexandra Palace on Wednesday, 3rd July. The Subscriptions announced after dinner amounted to £13,182 18s. with twenty-four Stewards' Lists still to come in.

ON the 6th July the London "Freemason" issued its first number of the XXIII vol., and commenced its 21st year of publication. No paper can possibly please everybody, and no doubt many of its readers would like to see more attention given to this or the other subject which happens to be peculiarly interesting to themselves. We ourselves, for instance, would like to see more contributions on historical and archæological topics. But every candid reader will confess that the editor has manfully striven to cater for each in turn, and has been remarkably successful. As a Masonic news paper it is far ahead of any that have ever come under our inspection, and this is after all its primary object. The new issue is much increased in size, and considerably improved in appearance; type, paper, and arrangement being alike of superior quality. We beg to congratulate all concerned.

THE "Masonic Star," London, is about to be formed into a limited company. Considering the immense number of Freemasons in England, we believe there is room for all three of our present Masonic publications, and that fair competition is as wholesome for Masonic news papers as for every other class of interests. It helps to keep them "up to the mark."

At Horsa Lodge, No. 2208, Bournemouth, Bro. Charles Bessell delivered a lecture on "Sun Worship," on the 20th May last; and at the Jordan Lodge, No. 1402, Torquay, Bro. John Lane lectured on the 11th June "On some ancient Masonic obligations and modes of recognition."

GERMANY.

BERLIN.—The opponents of the Craft in Germany have rejoiced mightily at some supposed disapproval of our fraternity entertained by the present Emperor. The recent initiation of his cousin (which could not have taken place without his tacit consent) has somewhat tended to weaken this impression, and the last item of news from the Fatherland should altogether remove it. It appears that his Majesty has lately discovered a copper-plate engraving of his ancestor, Frederick the Great, representing the King in Masonic regalia presiding at an initiation. This he has caused to be reproduced, has forwarded a copy to every Grand Lodge of his dominions, and asked for the names of all the subordinate Lodges in order to perform the same gracious office in their behalf.

BRO. AUG. FLOHR, C.C., President of the Innermost Orient of the Grand Lodge Royal York at Berlin, was on the 6th May elected Deputy Grand Master of that Grand Lodge. We congratulate him heartily.

SATURDAY, 20th JULY, 1889.

SUMMER OUTING.



THE brethren met at St. Pancras' Terminus and left for St. Alban's by the 11.10 a.m. train, a saloon carriage being provided for their accommodation. There were present Bros. Col. S. C. Pratt, S.W.; W. M. Bywater, P.G.S.B., J.W.; Professor T. Hayter Lewis, S.D.; Dr. W. W. Westcott, J.D.; G. W. Speth, Secretary; Professor W. Mattieu Willams; and Dr. W. J. Chetwode Crawley. Also the following members of the Correspondence Circle, viz.—Bros. Dr. W. R. Woodman, P.G.S.B.; S. Richardson; C. B. Barnes; F. A. Powell; J. S. Cumberland; C. E. Ferry; Col. J. Mead; and G. H. Piper, D.P.G.M. Herefordshire; and the following visitors—Bros. Dr. Benjamin Ward Richardson; F. Pegler; C. Bowley (of Belfast); Mahaim (Liège); and R. T. Webster (Margate). Bro. Sydney T. Klein joined the party at St. Alban's.

After a slight lunch at the Pea Hen Hotel the first visit was paid to the Church of St. Peter's. Here the brethren were met by the curate, Bro. Rev. Valentine Faulkner, under whose auspices the Church was inspected, the chief point of interest being the monument of Edward Strong, the Elder, for whom Dr. Anderson claims the honour of having been appointed Junior Grand Warden under Grand Master Sir Christopher Wren in 1685. The truth of this assertion can scarcely be admitted, but the Strong family appeals to our sympathies, as masons, in a very high degree. Timothy Strong was a quarryowner and builder in Gloucestershire and Oxfordshire. His son, Valentine, was a notable builder in his day. He died in 1662, and on his tomb, at Fairford, Oxfordshire, is described as "Valentine Strong, Freemason." Valentine's son, Thomas, was engaged at Trinity College, Oxford, in 1665, under Sir C. Wren, and in 1675 made the first contract with the Commissioners for rebuilding St. Paul's. According to the family memoirs, written in 1716, he laid the first stone in the foundation with his own hands. Dying in 1681, he was succeeded in all his works and contracts by his brother Edward, buried at St. Peter's, in the city of St. Alban's, who associated with himself his son, Edward, the younger. The "memoirs" state,—"About the year 1706, Edward Strong, junior, began the Lanthorn on the Dome of St. Paul's, London, and on the 25th October, 1708, Edward Strong, senior, laid the last stone upon the same." The claim that the capstone of St. Paul's was laid by Edward, the elder, is re-asserted on the monument in question.

Skirting the city, the old Church of St. Michael's was next visited. Here, under the chancel lie the remains of Lord Bacon, "the wisest, greatest, meanest of mankind," and his effigy in a sitting posture adorns a niche in the north chancel wall. Architecturally the church is of the greatest interest, containing specimens of Saxon, Norman and Gothic work, curiously blended and superimposed.

A delightful saunter, spite of a fine drizzling rain, through the fields, along the stream under the spreading elms, conducted the party to the venerable abbey church of St. Alban's, where they were met by the Rev. W. Urwick, M.A., who has made the registers and archives of the edifice his especial study for many years past. Under his capable guidance every part of the structure was visited and its history explained, the old work admired and the new criticised. Some difference of opinion was evinced as to the taste, but none as to the solidity and thoroughness of the restored parts, or as to the public spirit and generosity of Lord Grimthorpe, who for years has borne the enormous cost of what is more than restoration, for it was necessary in many parts to entirely reconstruct.

In the course of his remarks, Mr. Urwick explained that the "city of St. Alban's, together with its venerable Abbey, is associated with the most important epochs of English History. It derives its very name from ALBAN, a citizen of old Verulam, the ancient capital of England, who is said to have suffered martyrdom, A.D. 304, and is usually regarded as the proto-martyr of Britain. The Abbey, built by Offa in 793, together with its shrine, stands a monument in stone of the faith of the christians of that day; and the Roman bricks of which its old tower is built are in themselves relics of the early Roman city. Round the martyr's shrine beneath, (which at the Reformation had been destroyed, and the fragments built into a wall, but was discovered and restored in 1872 by the late Mr. Chapples) a

constant train of pilgrims from all parts used devoutly to move, often upon their knees, and wonderful cures were said to have been wrought in response to the faith of the sufferers. Close by stood the *Scriptorium* where illuminated Manuscripts were written, and where Thomas Walsingham wrote his valuable *Historia Anglicana*, and the *Gesta Abbatum Sancti Albani*, manuscripts now in the British Museum, and collated in the *Rolls Series* by Mr. H. T. Riley.

The city, while taking its name from England's first *christian* martyr, is celebrated as the scene of the trial and execution of England's first *Lollard* martyr, JOHN BALLE, "mad priest of Kent" as he has been called, but in fact a faithful friend and forerunner of John Wyclif, and a heroic champion of our people's liberties in the time of the Jack Straw riots. There is abundant evidence that John Balle's crime was ecclesiastical, not political. The Archbishop's mandate against him, given in Wilkins (*Concilia* iii., 64, 65) proves this, and it is confirmed by a ballad in Wright's *Political Songs* (i., 231), which runs:—

" The Lollards are the darnel weeds,
The thorns and briars, yea, the tares,
Which lay the vineyard's portal waste.

* * * * *

John Balle, he foremost such things taught,
When he succumbed to cruel death,
Because of his iniquity."

He was hanged as a traitor near Sopwell Lane in St. Alban's, on July 15th, 1381.

St. Alban's has also had its *citizen* martyr in WILLIAM GRINDECORBE, who, with fourteen other citizens, was hanged at St. Alban's in the time of the uprising of the people in the fourteenth century, not long after Balle. The St. Alban's monks had exercised a terrible tyranny over the Hertfordshire farmers, by compelling them to bring their corn to be taxed and ground at the Abbey mill. They destroyed the querns which the farmers used, and paved therewith the floor of the Abbot's parlour, that abutted upon the south wall of the nave near the west front. After long years of oppression the citizens rose against this slavery, and gaining access to this parlour, William Grindecobbe broke up the pavement and distributed the broken pieces of the querns among the mob, 'as the blessed bread is broken and distributed at the Eucharist,' says the chronicler. For a time the people triumphed, and they obtained a charter, but the monks soon broke their pledges, and with their armed servants seized Grindecobbe and his comrades. They, too, were hanged in Sopwell in 1381.

The days of the *Marian* persecution are also marked at St. Alban's by the martyrdom of the *Protestant* GEORGE TANKERFIELD, who was burnt to death on Romeland, before the west front of the Abbey, on August 26th, 1555. And once more the terrors of the *Act of Uniformity* upon the restoration of Charles II., are written indelibly in the annals of the Abbey. The spot is pointed out in the passage through which there was once a right of way, whereon JOHN TOWNSEND was shot dead by Major Crosby, because he defended his minister, William Haworth, the *nonconforming* preacher at the time. This murder was committed on a Sunday in May, 1662, and the murderer was never brought to justice."

The party, after visiting this spot, entered the *Lady Chapel*, which, as explained by Mr. Urwick, was "built by the Abbot HUGH, who had been cellarer, and who had won the good will of the monks by his liberal allowances of ale. This Lady Chapel was set apart to be used as the Grammar School at the Reformation: and it was so employed for nearly three centuries. The school is now located in the Gate House of the monastery, which in early days had been used as the city gaol."

Lord Grimthorpe himself now joined the party, and kindly submitted to a course of "heckling," the reason for this and that alteration being fully explained by his lordship in answer to questions, and he incidentally supplied many details as to the structure of the Abbey, its foundations, vaults, etc., which were of great interest. A handsome collection was made for the restoration fund, Lord Grimthorpe was thanked for his explanations, and, there being still an hour to spare before dinner, the brethren took advantage of the warm, bright sunshine which had meanwhile replaced the drizzle of the forenoon, and after a careful survey of the monuments in the Abbey, and of the changes and transformations made in the building by Lord Grimthorpe, made their way to the old Gateway beyond the west front, and admired its fine old arch. Thence, almost following the track up which Alban is said to have been led to martyrdom, they descended, and crossed the river Ver at the very spot where the waters (as the legend runs) divided for the saint. Here they came upon the remains of the OLD WALL OF VERULAM, in which the three lines (a yard apart) of Roman

brick are distinctly traceable between the layers of flint and lime. It is a lovely walk up through the Verulam wood to the road leading from St. Stephen's to St. Michael's, and here a beautiful view of the Abbey tower was obtained. They then entered the grounds of Andrew McIlwraith, Esq., which command a lovely view of the city with its churches on the opposite hill, with the great Abbey in its midst, like a hen gathering her brood under her wings. In all England, no spot of higher historic and antiquarian interest can be found than that which this lovely prospect, lighted up by the setting sun, includes. Yonder spread the meadows (still rich in Roman coins) on which the once populous *Verulamium* stood. There runs the line of Roman wall, with its deep trench, now dry, beside. Before you in the hollow winds the silvery Ver, and beyond is the hill up which England's proto-martyr quietly walked amid the flowers to his death. And, once more, upon this hill stands, in its stern, plain strength, and simplicity of architecture, the noble ABBEY, with its long nave, rich in the history of centuries, and in the gravings of art and man's device. Our guide was careful to remind the party that the defacing of images, and removal of coloured glass from windows, was not (as is ignorantly supposed) the work of Oliver Cromwell and his Roundheads, but was done by pious hands of good Churchmen in Elizabeth's time, a century before Cromwell, and in obedience to a statute passed in Elizabeth's reign.

Dinner was served at the Pea Hen at 6 o'clock, after which votes of thanks were passed to Bro. Rev. V. Faulkner, and to the Rev. Mr. Urwick for affording the brethren so much instruction and the pleasure of their company.

Brother Speth was thanked for making the arrangements, and the party returned by the 8.32 train. The absence of the W.M., Bro. Simpson, through the call of business in Scotland, and of several other brethren who were unavoidably detained, was greatly deplored, but in spite of this drawback the outing was unanimously voted a great success, and worthy of repetition.



FRIDAY, 4th OCTOBER, 1889.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. Simpson, W.M.; R. F. Gould, I.P.M.; Col. S. C. Pratt, S.W.; W. M. Bywater, J.W.; G. W. Speth, Sec.; Prof. T. Hayter Lewis, S.D.; W. H. Rylands; W. M. Williams; J. Finlay Finlayson; C. Purdon Clarke; and C. Kupferschmidt. Also the following members of the Correspondence Circle:—Bros. J. Ross Robertson, Dep. G.M. Grand Lodge of Canada; R. A. Gowan; F. W. Driver; Robt. Roy; E. T. Edwards; G. A. Nock; and J. B. Mackey. And the following visitors:—Bros. G. Gregson; and Dr. B. W. Richardson.

The grand honours were accorded to Bro. Robertson, D.G.M. Canada, who said that words failed him to express his gratification, both as a member of their wonderful Correspondence Circle, and as a member of a jurisdiction thousands of miles away. As one who took a great interest in Masonic research, an interest not solely platonic, but which led him to actively prosecute the study of Masonic history, his ambition for some time had been to be present at a meeting of this Lodge, and though his stay in Europe was short, and the date of this meeting had necessitated a curtailment of his Paris trip, he had torn himself away from the fascinations of that gay city and its modern tower of Babel, rather than miss the opportunity afforded him of making the acquaintance of the distinguished Brethren who were members of Lodge Quatuor Coronati. He was a member and officer of one of the most prosperous swarms of that prolific Mother of Grand Lodges, the first in time and the first in honour of all Grand Lodges, the Grand Lodge of England. He was prepared to maintain that no body of Masons held the Grand Lodge of England in higher veneration, in more affectionate remembrance, than the Grand Lodge of Canada. Though separated by distance they were united at heart, and across thousands of miles of sea and land endeavoured, with their 20,000 craftsmen and 400 Lodges, to carry out the principles of their great progenitor. In their efforts they were assisted by an energetic Grand Master, and a first rate Board of General Purposes. It gave him, personally, unbounded pleasure to be present. He trusted other Lodges of a similar character might soon be formed in every jurisdiction. The Quatuor Coronati had shown the way, it remained for other Lodges to follow. He could conceive of no Lodge doing more good to the true interests of Freemasonry. It was an incentive to himself and others who were at this moment trying to build up a true and trustworthy history of Canadian Freemasonry, and of the Grand Lodge of Canada. This Grand Lodge was, of course, not so ancient as their own, but it claimed to have a history, a history of much interest and worthy of preservation. Such a history they hoped to record before long, and to produce a work creditable to themselves and that they might be proud of, and that even the Quatuor Coronati might be proud of. He concluded by again assuring the brethren of his gratification.

The following Candidates for Lodge Membership were proposed—

Brother Sydney Turner Klein, the Red House, Stanmore. Born 1853. Fellow of the Linnean Society, Fellow of the Royal Astronomical Society, &c., &c.; initiated in the Watford Lodge, No. 404, in 1888, author of "Thirty-six hours hunting among the Hymenoptera and Lepidoptera of Middlesex," "Appearance of Ephestia Kühniella in London, and the remedy provided by Nature," and other papers read before Scientific Societies.

Brother Benjamin Ward Richardson, 25, Manchester Square, W., London. Born 1828. M.A., M.D., LL.D., Fellow of the Royal Society, Fellow of the Society of Arts, Fellow of the Royal College of Physicians, Member of the Imperial Academy of Natural Sciences, Member of the Philosophical Society of America; initiated in St. Andrew's Lodge, No. 231, in 1864, W.M. in 1868, joined Lodge of King Solomon, No. 2029, in 1885, W.M. in 1885 and 1886; author of "Hygeia, a model city," "Diseases of Modern Life," "The Guild of Good Life," "The Common Health," and various biographical memoirs.

The Ballot for the elective officers for the ensuing year was taken, and resulted in the election of Bro. Lieutenant-Colonel Sisson COOPER PRATT, R.A., as Worshipful Master, and the re-election of Bro. WALTER BESANT, as Treasurer, and Bro. FREEMAN as Tyler.

A letter was read conveying the thanks of the M.W.G.M. H.R.H. the Prince of Wales to the W.M., for copies received of the Transactions and Publications of the Lodge to date, and was ordered to be recorded on the minutes.

A letter was read from the Grand Lodge of the Eclectic Union at Frankfort, thanking the Lodge and Bro. Whymper for the gift of said brother's facsimile reproduction of the Regius MS., and offering for acceptance a copy of their own annals.

A similar letter was read from the National Grand Lodge at Berlin. After extolling the Quatuor Coronati Lodge, the letter concluded by saying, "Let us assure you that we highly appreciate your meritorious literary and scientific labours and follow your career with great attention. As a slight token of our gratitude and fraternal feelings, and as a poor return for your handsome gift, we honour ourselves by sending you, for your library, a copper-plate engraving, a copy of which H.M. the Emperor William II. has been graciously pleased to present to every Lodge in his dominions." The engraving represents Frederick the Great as Grand Master conferring the light on a Candidate.

It was resolved "That Bro. W. Simpson, R.I., having completed his year of office as Worshipful Master of the Lodge Quatuor Coronati, No. 2076, the thanks of the brethren be, and hereby are, tendered to him for his courtesy in the chair and efficient management of the affairs of the Lodge; and that the resolution be suitably engrossed and presented to him."

A letter from Bro. Hughan, recording the discovery of a previously unknown scroll of the "Old Constitutions" in the possession of Bro. T. W. Watson, of Sunderland, and describing the same, was read.

BRO. W. MATTIEU WILLIAMS then read a Paper on

“ SOME ERRORS OF SCIENTIFIC EXPRESSION IN THE MASONIC RITUAL,”

Which was subsequently discussed by BROTHERS SPETH, DR. RICHARDSON, GOULD, RYLANDS, SIMPSON, DRIVER, EDWARDS, and FINLAYSON.

[We much regret that it is impossible to print this lecture, even in the most guarded manner, consistently with prudence and our obligation. The paper and the discussion will, however, be preserved in Manuscript on our Library shelves, where of course it can be in future consulted by Masons only.—EDITOR.]

The following paper by Bro. F. F. SCHNITZER, was, on account of the lateness of the hour, taken as read :—

“ FREE AND FREEMASON.”



BROTHER SPETH, in Vol. i., p. 148 of the Transactions, has given us an explanation of the meaning of “ Free ” in connection with Free Mason. My endeavour is to show, that Brother Speth has not succeeded in proving his case, and that the arguments based on his view are therefore liable to revision.

“ Free ” is evidently of Saxon origin, and it may therefore be permissible to enquire what meaning was in olden time attached to the corresponding “ frei ” and “ frey.”

The following compounds—amongst others—begin with “ frei ” or “ frey ” :—

Freigraf or Freygraf, Freiherr, Freyschöffe, Freigericht, Freistuhl, Freischütz, etc., nearly all of them terms of the “ Vehmgericht ” or indigenous and *quasi* secret tribunals of Westphalia.

Gualtherus H. Rivius, Medic. and Mathem. Dr.¹, in his Report on the most important and necessary Mathematical and Mechanical Arts of Architecture, Nuremberg, 1558, says on folio lx :—“ Therefore did the ancients hold this art (painting) in such high honour and respect, that they did except the painter’s art from all other handicrafts, and did not call it ‘ Fabrilem ’ but ‘ Picturam,’ and considered it a *Free Art* (Freye Kunst) and *no handicraft*.” (Keyn Handtwerck.)

On folio lxxv. on the subject of Sculpture :—

“ Sculpture—under which denomination we do not only understand the art of the ‘ picture hewer ’ and ‘ picture carver,’ but all such like artistic work of forming in all kinds of material—is indeed an excellent art and amongst all ‘ artistic handiwork ’ the ‘ most free,’ and particularly fit for a ‘ noble ’ mind, and has always been properly appreciated at such value by all sensible people, that it could never be separated or disconnected from the other ‘ free ’ mathematical arts.”

The learned translator and composer of this important work on architecture and the other “ free ” mathematical arts recommends its use on the titlepage to all artistic handicraftsmen, workmasters, stonemasons (steinmetzen), master builders, cannon and rifle masters, painters, carvers, goldsmiths, and whosoever uses the Compasses and Square artistically.

There can be no doubt whatever that Rivius, our author, makes a clear distinction between “ free art ” and handicraft, indeed, he says in so many words, “ free ” art is no handicraft.

It is, further, clear that he includes the stonemasons, because he dedicates his work to them, or rather to those amongst them who use “ the square and compasses artistically.”

From the foregoing I feel justified in claiming that a Free Mason, or Free Stone Mason (Freyer Steinmetz) was no more a man working in freestone than he was “ free to be a mason ; ” he was not a handicraftsman, but an “ artistic mason ” instructed in the “ free mathematical arts.” In other words, he was a man who understood the theoretical and mathematical doctrine of his craft, which need not exclude his also serving a practical apprenticeship. A Free Mason was not a mere practical hewer of stones and layer of

¹ In my library, and at any brother’s service.

bricks, but a man who had been taught to ascertain and determine with accuracy and precision the limits and proportions of the several parts.

Such knowledge could not be expected from the illiterate craftsman, who, in all probability, could not read or write, but executed each "particular" part as ascertained and determined by the "Free" or "theoretical" mason.

With your permission I would look at some more compounds containing our "Free."

John Henry David Goebel¹ in his work, "*De Secretis Judiciis olim in Westphalia . . . usitatis*," Ratisbonnae, 1772, treats of Frigrauiis, Frygrafschaften, Freystühle, Freygrafen, Freyschöpfen, pages 6 to 16. On the latter page he quotes:—

"Scabini sciti '*die Wissende*,' that is, the '*Schöffen* who know,' reliqua plebs non sciti—*die Unwissende*—those who do not know,—quod Scabini soli arcanorum judicii essent conscii," or, in plain English, these "Frey" Schoepfen, so called, because they served the "Free Court," alone knew the peculiar secret teachings of these law courts, as opposed to the Schöffen of, say, the *Gaugericht* or any other public court, who did not know these secrets, and were, consequently, only "Schöffen," not "Frei" Schöffen.

The fact that these Scabini had been theoretically instructed in the secret dogma of these Free Courts constituted them Free Schöffen.

On page 103 is a quotation from Aeneas, Cardinalis Senensis, who reports that Charlemagne elected "*viros graves et recti amantes, quos plectere innocentes haud verisimile fuit*." He chose grave and justice loving men, who were not likely to hurt innocent people, to preside over these secret Saxon courts. They were called *Frygrafen*, or Free Counts.

When we compare the general description of a count in feudal times, with the description of a Free Count as given above, we have the difference and the explanation of the word "Free."

The presiding count was not "Free to be a count," nor was he a young nobleman, who had served, until he was made free—*i.e.*, knighted. He was generally a count by inheritance and possession already, and was made free by selection and appointment, based upon special qualifications, education and fitness. He was in position and power as much above the ordinary count as a Free or Artist Mason was above the ordinary handicraftsman.

On page 111 Ludewich, Roman Emperor, grants a document as follows: We also make free (*frygen*) Burcher de Crussen, who is a serving man (serving in arms) of the Cathedral of Minden, and who has been made free (*fryget*) by the Bishop of Minden, so as to become a Free Count (*und fryget is van dem Bischope van Minden to einem Frygen graven*) to preside at the Court of Justice (the Secret Vehmish Court) on the Bishop's account and endow (*beligen*) him therewith."

Page 126. "*Fryding dicitur et Heimlich Ding*." In other words those who presided and in any way (except accuser and accused) assisted at these Secret Courts had the benefit of certain secret knowledge and passwords, withheld from the rest of the world, the "*Unwissenden*." I beg leave to refer to one more word, *Freischütz*, well-known through Weber's opera. He is called Freeshooter because he had acquired secret knowledge or skill, not accessible to every marksman, and which made him superior to his fellow craftsmen.

I do not propose to further follow out this argument, but hope I have succeeded in showing that "Free" in compounds such as Freemason signifies a person having special knowledge and skill in his particular handicraft, such as the ordinary handicraftsman had not. A person in this way is "free," who, by theoretical teaching and exceptional secret training, rises superior to his compeers and associates.

Applying it to Freemason, I deduce, that a Freemason is or was a Mason, who had been taught the secret arts and hidden mysteries of his Craft, artistically and theoretically, as well as the practical application of the same.

He had been initiated into the theoretical and probably symbolical teachings of his art. It is not my present object to touch on the symbolical teaching, I simply beg to record my strong conviction that it did exist. My present claim does not go further than theoretical, artistic, secret training withheld from the executive handicraftsman.

NOTE TO ABOVE.—The passage on p. 148, Vol. I. of Transactions, to which Bro. Schnitger refers, is not exactly my opinion. It is Bro. Hughan's and reads "I agree entirely with Bro. Speth relative to the meaning of the word *Freemason* . . . that the title really meant *Free to be a Mason, Free of his Craft*." My opinion is given at p. 140. "That it signified 'free of the mason craft' neither more nor less, is evident if we consider the expressions used both early and late." I grant this is exactly the same thing, but what I wish to point out is, that both Bro. Hughan and Bro. Schnitger inferentially extend my meaning to cover all Great Britain, whereas I was treating of Scotland alone. For that country I believe

¹ In my library.

my assertion holds good; and I have always maintained, and did so in the paper in question, that Scottish Freemasonry stood on a much lower level than English in the middle ages, it was but the shadow of the southern craft, and I doubt its having ever possessed a ritual extending beyond the conferring of the mason-word; whereas I have often insisted that the English Craft worked the third degree. I am not aware that I have ever *limited* the use of Freemason in England to the Freedom of the Craft, although it evidently included this.

Bro. Schnitger's arguments are all to the point and I have no intention of challenging them, I shall merely utter one word of caution. He employs the words *Freyer Steinmetz*, which means *free*, used as an adjective to qualify *Steinmetz* or mason, not as an integral part of the title, which would be *Freisteinmetz*. He is quite right. In his form the words may perhaps be met with, though I have never seen them: but they would not be identical with *Freemason*, nor is Bro. Schnitger uncandid enough to imply that a translation of *Freemason* is to be met with. But those only partially acquainted with German would not notice that in none of the compounds quoted by our brother is *frei* declined, whereas it is in this case. The equivalent of *Freemason* is nowhere met in German before 1720, when it becomes *Freimaurer*, not *Freisteinmetz*: and *Freyer Steinmetz*, if found, means free mason, not *Freemason*. Had our brother been addressing Germans I should not have noticed this point; it would have been unnecessary.

I will now apply myself to strengthen his arguments. His parallels drawn from the *Vehmgericht* are very pertinent, because a curious analogy exists between that extinct institution and our craft, in ceremonial and methods, the causes of which may, perhaps, be ascribed to the racial tendencies and customs of our common progenitors.

Side by side with his quotation from Rivius I wish to place a paragraph from the Matthew Cooke MS., (Add. MS. 23, 198. British Museum, 15th cent.), line 82. "Ther ben vii liberall scyens, that is to sey, vii sciens or Craftys that ben *free* in hemselfes." Now although this is, I think, the only Masonic document that speaks of *free* sciences, the context shows that it is only a definition, which has since fallen into desuetude, of *liberal* sciences, a well-known term. One of these, indeed the chief of these, *free* sciences, was geometry or masonry, and the Craftsman in the *free* science of geometry or *free* masonry may well have borne the name of *free* mason to distinguish him from the uneducated mason, or bricklayer, or stone-hewer, or wall builder. The inference is at least admissible as a working hypothesis. Its original meaning may have subsequently become obscured and confounded with the freedom conferred in all other Crafts.

With regard to the free-court of the *Vehmgericht*, we must not lose sight of the fact that it was a court *sui generis*, answerable only to the Emperor, and not included in the judicial system established by statute. No judge or tribunal could question its decisions, there was no appeal from it, and thus *may* have arisen its names of *free*, and the particle *free* attached to all its officers. This is merely a suggestion *per contra*, in which I place no great faith, as I prefer, on the whole, Bro. Schnitger's explanation.—G. W. SPETH.

The Lodge was closed—the brethren adjourned to refreshment; during the course of which Bro. ROBERTSON gave an interesting account of the working of their Association in America and Canada for the detection and suppression of the Masonic tramp.



Festival of the Four Crowned Martyrs.

8th NOVEMBER, 1889.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present: Brothers W. Simpson, W.M.; R. F. Gould, P.G.D., I.P.M.; Col. S. C. Pratt, S.W.; W. M. Bywater, P.G.S.B., J.W.; Walter Besant, Treas.; G. W. Speth, Sec.; Dr. W. Wynn Westcott, J.D.; Rev. C. J. Ball, I.G.; E. Macbean, Std.; W. H. Rylands, P.G.St.; J. Finlay Finlayson; E. C. Castle; Dr. B. W. Richardson; W. Mattieu Williams; C. Purdon Clarke; C. Kupferschmidt; and S. T. Klein. Also the following members of the Correspondence Circle: Bro. J. Lund Brayshaw; T. H. Pattison; S. Richardson; G. W. Taylor; C. B. Barnes; C. F. Matier, P.G.Std.B.; J. H. A. Elliott; W. M. Graham; H. Tipper; Rev. Dr. R. Morris; R. H. Gowan; J. B. Mackey; J. Newton; R. Roy; B. A. Smith; J. W. Manley; E. T. Edwards; J. Bodenham, P.G.A.D.C.; and W. F. Sheppard. And the following Visitors: Bros. Col. Shadwell H. Clerke, Grand Secretary; G. Powell, P.M. 142; B. W. D. Montgomery, P.M.X. (Belfast); T. L. Wilkinson, P.M. 92; and W. G. T. Gilbert, P.M. 257.

The following brethren were admitted to the membership of the Lodge, viz.: Bros. Sydney Turner Klein, and Dr. Benjamin Ward Richardson, and were presented to and welcomed by the Worshipful Master.

Thirty-four members were elected to the Correspondence Circle, raising the roll of intrants to 751, of whom 305 had entered during the year of office of the retiring W.M., Bro. Simpson, as against 292 in 1888

The routine business having been concluded, Bro. Gould, P.M., proceeded to install into the Chair of K.S. the W.M. Elect, Bro. Col. S. C. Pratt, who was presented by Bro. W. Besant, Treasurer.

The W.M. appointed his officers as follows, all of whom were invested with the exception of Bro. Hayter Lewis, unavoidably absent, whose duties were kindly undertaken during the remainder of the evening by Bro. Bodenham, P.G.A.D.C.:—

Bro. W. SIMPSON, I.P.M.
„ W. M. BYWATER, S.W.
„ T. HAYTER LEWIS, J.W.
„ WALTER BESANT, Treas.
„ G. W. SPETH, Secretary.
„ W. WYNN WESTCOTT, S.D.
„ Rev. C. J. BALL, J.D.
„ E. MACBEAN, I.G.
„ R. F. GOULD, D.C.
„ W. M. WILLIAMS, Steward.
„ J. W. FREEMAN, Tyler.

The WORSHIPFUL MASTER, Bro. Col. S. C. PRATT, R.A., delivered the following

ADDRESS.

BRETHREN,



AN ever-widening Correspondence Circle connects us geographically with all quarters of the globe and enlists in our ranks brethren of all grades and acquirements in the domains of literature and science. To the large number of members affiliated to the Lodge, as well as those who follow its proceedings with interest, I would point out the progress we are gradually making to further the great aim we have set before us. The intellectual and cultured study of what Masonry has been, is, and may yet be, covers a field of whose purview we have only as yet obtained a glimpse.

Though there may be some slight differences of opinion amongst Masonic students, we may say that the historical treatment of modern Masonry is now on a sound basis, and wants merely those minor developments which this Lodge has already done much to supply.

To connect modern with ancient Masonry or with the secret societies of the middle ages, and through them with the cults and rites of the earlier civilizations, is a task so vast in

its conception that we must approach it with due humility. To us belongs the task of accumulating evidence bearing on the subject from all sides, and I would insist on the necessity of taking a broad and comprehensive view of the subject matter to be collected. With all due deference to the many learned brothers present, I would urge that much of the mist and ignorance that envelops the origin of our Craft is due to the narrow and circumscribed manner in which many Masonic students have conducted their researches. We cannot expect to get much more direct evidence on the origin of our ritual, and we must go further a field in quest of information.

As the threads of a spider's web on a remote circumference trend towards a common centre, so the researches of science, literature, and art should be brought gradually to bear on the object we have in view. Procured from apparently remote sources, the chains of evidence may in themselves be somewhat weak, but, accumulated in sufficient numbers, they will eventually constitute a strength approaching to certainty.

The study of architecture, of the manners and customs of past ages, of trade—customs and secrets, the historic treatment of mythic legends, and even the development of the science of languages seem all likely to be of service to us. In London alone, the great public libraries and especially the Record office, afford fields of research, many paths of which are as yet untrodden by the Masonic student.

Keeping in mind the high aim this Lodge has set before it, it is a wholesome and laudable custom to annually review its progress, and thus be sure that its steps are always tending forward. I accordingly append a list of papers read at our lodge meetings during the year, as well as a list of Masonic works otherwise published by members of both our Lodge and Correspondence Circle. The excellent work thus performed speaks for itself, and we are full of gratitude, not only to the diligent authors, but to those brethren who have kindly contributed to the occasional Notes and Reviews in our *Transactions*. The Masonic Reprints stand out prominently as a memorial to the energy and talent of our Bro. Secretary, and have obtained laudatory recognition from many sources, including two of the principal German Grand Lodges. Without attempting to classify the merits of the various contributions we have received, I venture to call especially to your remembrance the interesting paper on the "Worship of Death" by our P.M., Bro. Simpson, and the "Commentary on the Regius Manuscript" by Bro. Gould. The excellence of these papers alone is sufficient to prove that the Lodge is advancing steadily to its ultimate goal.

In addition to work actually done in the Lodge, I am pleased to bring to your notice the fact that four of our brethren (Bros. Finlayson, Gould, Hughan, and Macbean), have delivered Masonic lectures to other lodges, and I trust that ere long we shall be able to supply lecturers in all cases where it is represented to us that the presence of one of our inner circle in such a rôle is calculated to aid in the more general diffusion of Masonic light. I need scarcely particularize further—our work is recorded in the *Ars Quatuor Coronatorum* which is open to the criticism of all, and there seems every likelihood of our keeping up to our present high standard, if we may judge by the qualifications of the four members admitted into the Lodge during the past year. To the office bearers and members of the inner circle of the Lodge, I would simply add a reminder that we carry out our work as a Masonic Lodge and not as a Society. To get through our work properly we must have greater punctuality in assembling, to ensure harmony we want at each meeting a full attendance of members; to maintain prestige and order our office bearers should, I think on all occasions, wear the conventional evening dress. Some laxity on these points has recently been a subject of comment, but these minor matters need, I am sure, only to be pointed out to prevent their recurrence.

I close this address with the hope that as Master of your Lodge—the students' Lodge of the Craft—I shall not unworthily follow the steps of my predecessors in this chair.

Papers read and books published by members of the Quatuor Coronati. 1888-89 :—

AUTHORS.	SUBJECT.
BRO. KUPFERSCHMIDT ...	<i>Grand Lodges of England and Sweden.</i>
,, SIMPSON ...	<i>Worship of Death.</i>
,, RYLANDS ...	<i>Legends of the Compagnonnage.</i>
,, SPETH ...	<i>Foundations of Modern Freemasonry.</i>
,, WHYTEHEAD ...	<i>Grand Lodge at York.</i>
,, HUGHAN ...	{ <i>Facsimile of Pine's Engraved List of Lodges, 1734.</i> <i>History of Apollo Lodge of York.</i>
,, LANE ...	
	<i>Handy Book to the study of Lodge Lists.</i>

AUTHOR.	SUBJECTS.
BRO. FINLAYSON	... <i>Symbols and Legends of Freemasonry.</i>
„ WHYMPER	... { <i>The Religion of Freemasonry.</i> <i>The Masonic Poem, facsimile.</i>
„ GOULD	... <i>Commentary on Regius Manuscript.</i>
„ NORMAN	... <i>History of the Royal Union Lodge, 276.</i>
„ CHAPMAN	... <i>Meetham's Masonic Orations.</i>
„ NEWTON	... <i>History of the Sincerity Lodge, 174.</i>
„ CROSSLEY	... <i>History of the Probity Lodge, 61.</i>
„ TRAVERS-DRAPES	... <i>Mark Masonry.</i>
„ HAWKINS	... <i>History of the Harmonic Lodge, 216.</i>
„ CRAMER	... <i>General Masonic Instructions.</i>
„ FLOHR	... <i>Constitution of the Grand Lodge Royal York, Berlin</i>

Bro. W. HARRY RYLANDS read the following paper:—

HOGARTH'S PICTURE NIGHT :

(THE LAST OF THE SERIES CALLED "THE FOUR TIMES OF THE DAY.")



IT is a little singular that up to the present time no member of our Craft (so far as I am aware) has ever attempted to throw light on what must be considered one of the most interesting of our early masonic prints.

In the last part of our *Transactions*, Bro. Speth has collected a number of masonic and other notes with reference to Hogarth and this engraving. I need not give any description, but will simply refer to the reduced facsimile there published.

Reference is of course made to the series in all the many books treating of Hogarth and his works, but the best and most complete account I have yet seen is that given in the Catalogue of Prints and Drawings, in the British Museum, (1877, vol. III., part i., p. 257 to 275) but as may be easily expected the masonic portions of this print are there entirely misunderstood.

Tradition has handed down the name of Sir Thomas de Veil as the hero of the scene, and although it is stated in the life of Hogarth (Nichols and Steevens, vol. II. 1810, p. 150), that "Sir John Hawkins assured me that it was not the least like him," it does not follow that it was not intended for him; Philip drunk and Philip sober we are told presented very different appearances.

As will be seen later on, there might also be reasons making it not very desirable that the portrait should be too faithfully drawn, although the accessories and other matters might be exact, and make it quite clear for whom the figure was intended. Moreover, it will be admitted that in most instances, though perhaps not in all, Walpole was correct when he wrote, "It is to Hogarth's honour that in so many scenes of satire or ridicule, it is obvious that ill-nature did not guide his pencil. His end is always reformation, and his reproofs general, except in " (prints mentioned) "no man amidst such a profusion of characteristic faces, ever pretended to discover or charge him with the caricature of a real person," and again in the note, "if he indulged his spirit of ridicule in personalities, it never proceeded beyond sketches and drawings; his prints touched the folly, but spared the persons."

I see no reason for adopting the fancy of Bro. Speth, that De Veil ever changed his name. Charles Marie de Veil, or du Veil, a learned Hebrew scholar, who from a Jew became a Roman Catholic, afterwards a Protestant, and latterly a Baptist, was the author of several works of considerable value. They were published in London, 1672, 1678, 1679, 1680, 1681, 1684 and 1685 (Lowndes). Allibone states that he was of Metz in Lorraine.¹

¹ Bro. Speth, in his remarks printed at the end of this paper, has raised the question of relationship between Charles Marie, and Dr. Hans de Veil. I think they were related, but am not certain, but did not quote the former for this purpose, but because both were said to come from Lorraine, and showed the form of the name before Sir Thomas was born. Others of the same name will be found in the "Biographie Universelle." I am not much surprised at confusion arising as to the authorship of the various books. There was another Rev. John de Veil, who, I believe, was an author like his father and grandfather. His death is recorded in the *Gentleman's Magazine* (vol. lxxii., p. 470):—"April 1st, 1808, at Edgeware, aged 73, Rev. John de Veil, Vicar of Aldenham, grandson of Sir John [Thomas] de Veil, formerly an acting Magistrate at Bow Street." I know by sad experience the difficulty of arranging such matters correctly, particularly when an author's books have been issued after his death, or reprinted.

The biographical notices of Sir Thomas (*Gentleman's Magazine*, 1747, p. 562, &c.), state that he was the son of the Rev. Dr. Hans de Veil, "a man of great parts, extensive learning, and of good family in Lorrain," who came to England before the Revolution, exercised his function in the Established church, was made Library Keeper at Lambeth, and was well esteemed by Bishop Tillotson, his patron.

Mr. S. W. Kershaw, M.A., F.S.A., the librarian at Lambeth Palace, informs me that the name is there entered "Hans de Veil," that he was library-keeper, which office he must have held between 1691-94, when Tillotson was Archbishop.

Throughout the following notices, running through the *Gentleman's Magazine* in their proper years, the supposed hero of the print is always called Thomas de Veil, Esq., Colonel, or Justice de Veil.

1731, July, he signs a petition with others about Fog's Weekly Journal, (vol. i., 287.)

1733, one of the Commissioners to survey the Offices of the Courts of Justice, (III., 551.)

1735, made Lieutenant-Colonel of the Blue Regiment of Westminster Militia, and a Deputy Lieutenant of the County of Middlesex. (v., 501.)

1738, made Inspector General of Customs, in room of Charles Horatio Walpole, Esq., (viii., 109).

1743. The wife of Justice Deveil died, (xiii., 51).

1744, made Colonel of the Red Regiment of Westminster Militia, in room of Sir George Walters, deceased, (xiv., 109).

1744, "Clifford William Philips, Samuel Gore, and Thomas de Veil, Esqrs., were knighted presenting the Address of the Justices of Middlesex," (vol. xiv., 169, from the *London Gazette*).

This petition gave the strongest assurances of their attachment to the king's person, and zeal for his government, and was presented after the riot of the "footmen," or foot soldiers.

Thomas was born in St. Paul's Churchyard in 1684, and at the age of sixteen was apprenticed to a mercer in Queen Street, Cheapside. His master having failed about a year later, and his father having exhausted his purse in putting him apprentice, he went into the army as a common soldier. His facility for languages recommended him to Lord Viscount Galloway, then commander of the Portugal expedition, who employed him and entertained him as his secretary. He showed so much courage that he was soon after given the command of a troop of dragoons. Returning to England when his regiment was reduced, he found his half-pay not sufficient to enable him to gratify his love of pleasure, and therefore set up an office for drawing up memorials, petitions, etc.

Made a Justice in 1729, the inscription upon his portrait (*De la Cour pinxit ad vivum. T. Ryley fecit. Publish'd according to the Act of Parliament, June y^e 1, 1747. Sold by De la Cour, Katherine Street in y^e Strand*), states that he was "one of His Majesty's Justices of the Peace for the Counties of Middlesex, Essex, Surry and Hertfordshire, the City and Liberty of Westminster, the Tower of London and the Liberties thereof." In this position he was indefatigable in tracing out remarkable villainies, by long and tedious examinations. In 1735 he discovered and suppressed one of the largest and most desperate associations of the kind, afterwards called Wreathock's gang.

Sir Thomas married four times, having twenty-five children, only three or four of whom, two daughters and one or two sons by his second wife, survived him.¹ His son, the Rev. Hans de Veil, was the schoolmaster at Flastead, Essex, and the author of several books. One daughter married a linen-draper in Cheapside, and the other an attorney.

Sir Thomas died literally in harness. He was taken ill while examining a prisoner on Monday, 6th September, 164⁵, became speechless, expired about 5 o'clock next morning, in the 63rd year of his age, and was buried with his second wife at Denham, in Buckinghamshire.

I have used principally the interesting biography given in the *Gentleman's Magazine* (1747, p. 563, &c.), as it contains all that is necessary for my purpose. The memoir mentioned by Bro. Speth, printed in 1748, is much longer and is evidently in part copied from, or written by the same hand as the one I have used; it contains, however, many more incidents in de Veil's life, and both strike me as being fairly authentic. The introduction to the "Deviliad" adds a little more, and Sir Thomas is often referred to in the newspapers of the period.

In the memoirs will be found some description of his private life. There we learn that although so alive and anxious to expose and punish the evil deeds of others, he himself

¹ There seems to be some uncertainty about the issue of Sir Thomas. One account says that the Rev. Hans de Veil was by the first wife (Mrs. Hancock) and another son, and the two daughters by the second wife. But it is of little consequence for the present purpose.

led a most vicious life, making use of his position of Justice to assist in his evil courses.¹ In fact he appears to have been just such a character as Hogarth would love to hold up to ridicule. There might very well therefore be good reason for the statement that Hogarth intended the figure in the picture to represent so prominent a character as de Veil evidently was. He seems like Jonathan Wild to have been just the man for his place, and even if the plate was intended to be slightly a portrait, as I have already suggested, de Veil drunk and knocked about as he appears in the picture would naturally bear only a slight likeness to de Veil, Colonel, Deputy-Lieutenant, and Justice, with all the titles and power rehearsed on his portrait.

But there is another reason why, perhaps, Hogarth would not care to make the likeness too evident. The parish register of Paddington records on the 23rd March, 1729-30, the marriage of Hogarth, and we are told (Nichols and Steevens, vol. i., p. 46), that soon after his marriage he had summer lodgings at South Lambeth, where he designed "The Four Parts of the Day." The notorious Vauxhall Gardens were first leased by Jonathan Tyers about 1730, and opened by him in 1732. It was to follow out his own advice to his friend (Tyers) for their decoration, that Hogarth made these and other designs, which were copied by Hayman the scene-painter at Drury Lane Theatre. In the list of paintings in the gardens (History of Lambeth, published by J. Nichols, 1786, Bibliotheca Topog. Britann., vol. II.), No. 4 of the Pavilions behind the Orchestra is occupied by "Night," described as a "bonfire at Charing Cross, and other rejoicing, the Salisbury Coach overturned, etc.," and it is added "the scenes of Evening and Night are still there," that was in 1786. The pictures are again mentioned in 1808 as remaining; and they were not taken down until 1841, when the gardens were partly dismantled. They had suffered much from dirt and weather, the canvass being simply nailed to the boards, and when at that time sold, fetched only a small sum. I have enquired from several friends who well remembered both the gardens and the sale, but can gain no definite information as to these pictures, except that they were long and narrow.

It is unfortunate that the above description, which is simply repeated in several of the "Guides," does not mention the two Freemasons of the engraving, but perhaps they were intended by the words "and other rejoicing," as except the candles in the windows of the barber shop, and the little boys with squibs, the other important portions of the picture rather represent miseries than rejoicings.

And now a word as to the engraving (Nichols and Steevens, vol. i., 1808, pp. 102-3, 116.) The prints were completed in 1737, and the publication announced in the London Daily Post, January 20th, 1737-8. The engravings "were received by the publick in 1737, with the encouragement they merited."

The originals, "all of them his own original paintings from which no other copies than the prints have ever been taken," were offered by printed proposals dated January 25th, 1744-5, the biddings to remain open during the month of February. "Night" fetched 26 guineas, and in another part of the same book (iii., p. 174), it is stated that "Morning" and "Night" were sold to Sir William Heathcote for 46 guineas, and are "still in his possession."

It is quite evident from the above that the pictures painted by Hayman for Vauxhall Gardens, still there in 1786, and not removed till 1841, could not be the same as those sold as above in 1745. Even if they were exactly similar this would not interfere with Hogarth's statement, that no other copies than the prints had ever been taken, although it might explain the peculiar wording of the advertisement. It is evident that although the set painted by himself and engraved in 1737, were perhaps copies of the Vauxhall set, painted by Hayman, these early designs could not be looked upon as copies of others, not painted until many years later.

It was during these years—say 1730 to 1746—as I have mentioned above, that de Veil was so successful in his exposure of what the writer of his memoirs aptly calls villainies. His house was attacked, as Bro. Speth has mentioned, as it was on several other occasions, and de Veil only saved his life and his house by his courage and presence of mind. His character in both lights—as a strict justice, and debauchee—would make a fitting subject for the pencil of Hogarth, and his portrait, with all the accessories of the picture, might very suitably find a place in a pavilion at Vauxhall.

It must also not be forgotten that Hogarth has, according to tradition, introduced several other real characters into his pictures. For example, among many others, Desaguliers, in the "Sleeping Congregation"; Pine in "the Gate of Calais." The old maid in "Evening" is said to represent either an acquaintance or relation, the original of which,

¹ Bro. Walter Besant has reminded me that Sir Thomas is represented in one of Fielding's plays, certainly from "The Coffee House Politician (Rape upon Rape) or the Justice caught in his own trap," we obtain not only a very lively description of Justice and Justices of the period, but the incidents are of a similar nature to those recorded of De Veil. It is said to have been written about 1730.

who, at first pleased, ended by feeling insulted, and thus Hogarth lost a legacy. In the plate of "A woman swearing a child to a grave citizen," the Justice is said to be intended for de Veil.

I cannot but agree with Bro. Speth that the name being written Veal (instead of de Veil), in the MS. list of 1730-32, was possibly a clerical error,¹ but as I have shown, all the evidence points to the fact that Sir Thomas was not responsible for the change. It seems very likely, indeed most probable, that the clerk copying from a list furnished by the Lodge, or perhaps a badly-written signature, copied the name wrongly; and it must not be forgotten that it was not until 1744 that Sir Thomas received the honour of knighthood although Colonel at an earlier date, so that earlier than that date the name would naturally be entered, or he would sign, without any distinctive title.

Another interesting point arises. Although the name of Hogarth is given in the MS. list commenced in 1725, de Veil's name is not among the nine members of Hogarth's Lodge, the Hand and Apple Tree, Little Queen Street, then only newly constituted (20th May, 1725). Mr. Thomas Veal does not occur until the list of 1730-32, when the number of the Lodge has increased to 41 members, and moved to the Vine Tavern, Holborn. His name then only occupies the 28th place, which if there is any seniority in the arrangement, would seem to show not a very long membership.

In the MS. list of 1725-26, however, the first of the two Wardens is given as Mr. John Debell,² which may very well be another error in copying for De Veil. If this is so, then probably we have his father, John de Veil, a member of the Hand and Apple Tree, in 1725-6. This is not impossible, for the "revolution" referred to, before which John or Hans de Veil came to England, is probably what was called by some people the "*Glorious Revolution*," when William III. came to the throne in 1688. There is nothing extraordinary in supposing that a man, whose son is born in 1684, say when the father was 20 or 25, and was still living in 1690, might survive until 1725-6, when he would be about 65 years of age.

If this suggestion is correct, then it will easily be seen why Thomas Veal or Thomas de Veil became a member of the Hand and Apple Tree, sometime after 1725 and in or about 1730. And why also, perhaps, Hogarth having left the Lodge would not hesitate to make use of the character of the Justice for one of his satirical pictures.

The second mason I have long considered to be a Tyler, or Guarder as he was then called, the sword, I think, is conclusive, and not intended for the sword of De Veil, as has been supposed. With Bro. Speth I fancy the face resembles the portrait of the Grand Guarder Montgomerie; together, we compared the engraving and portrait, and agreed that it was possible to trace a resemblance.

The snuffers hanging at his girdle, if the explanation I am about to offer is correct, would be a very appropriate emblem as a companion weapon to the steel hanging behind one of the other figures. It is difficult to arrive at the meaning of the latter, but two ideas have suggested themselves—that it either has reference to the butchering of Charles I., or that which Sir Thomas de Veil has recently undergone.

It appears to me possible that in these two figures we have a kind of duplication of the principal ones, perhaps carrying the idea of "before his face and behind his back." The shorter figure in both instances carries the sword; of the two taller, one is the supposed de Veil, and the other bears the butchering implement, the steel, or, it may be a knife. The idea that the main character represented Sir Richard Steele occurred to me, but there seems no point in ridiculing him after his death, which happened in 1729.

The aprons worn by the two figures are interesting; they are entirely without ornament, tied round the waist with long tapes or ribbons, the bow in front. Some meetings ago I expressed the opinion that a great deal of nonsense had been written about the masonic apron, which at first appears to have been simply a plain skin, the legs and tail cut off square tied round the waist, with the neck part of the animal under the neck of the wearer. At a later period this neck part was allowed to fall over the lower portion, and, I imagine, developed into the flap or fall of the apron. Of course, the length of the lower portion would vary, according to the position of the waist-belt. In the engraving they are very long, reaching far below the knees, which naturally reduces the size of the fall. I do not think the ordinary early aprons could be of an ornamental character, as they seem often to have been the possession of the lodge, and cost only 1s. or 1s. 6d. each. The earliest representation seems

¹ Mr. Viell is the 11th in the MS. List 1725, &c., of the Rummier in Henrietta Street.

² The name occurs as John Deval as the 16th of the members of the Lodge at the Ship on Fish Street Hill in the List of 1725, &c., and again, the 6th, in that of the Vine, Holborn, 1730, &c., as Mr. Dobell. That the Clerk was careless in copying some of the names in these lists is quite evident, and it is easy to understand how a badly-written capital V could be mistaken for a b; if this was the case the name would agree as nearly as can be expected, especially if the Clerk was dealing with signatures! I do not think either of these signatures should be confounded with any of the forms of Du Val or Delaval.

to be in the 1723 Constitutions, where they are brought in by a figure which I take to be the Tyler, in a bundle over his arm, and, as far as can be judged, are plain skins of the form described above.

It appears to me very unlikely that the apron at first indicated more than a very primitive symbolism in itself. When once the idea of decoration came in, more symbolism was added, and it would almost appear that the amount of decoration was ruled only by the pleasure of the wearer, a right which now seems to have, to some extent, survived in Scotland as confined to each lodge. With us the abuse naturally brought its own remedy, and our aprons are now, very rightly I think, obliged to bear upon them nothing more than the symbols of the rank of the wearer.

Although the 29th of May might naturally be supposed not to be exactly the day that would be chosen for festivity by such a marked supporter of the House of Hanover, there may be sarcasm intended, the more so perhaps, as De Veil's hat is decorated with a large bunch of oak. It must not, however, be forgotten that the Restoration Day was pretty generally honoured at the time, as is often recorded in the papers of the period. For example (*Daily Courant*; *Daily Journal*, Friday, 30th May, 1735), "yesterday being the Anniversary of the Restoration of King Charles the Second, the same was observed throughout the Cities of London and Westminster, with Ringing of Bells, Firing of Guns at the Park, and at the Tower, and in the Evening with Bonfires and other illuminations."

I have taken out for all the possible years the day on which the 29th of May fell, in the hope of fixing upon some Lodge meeting on that night which would suit, and at the same time assist in deciding the real year in which the picture was first painted or the incident occurred. I cannot, however, satisfy myself on this point, partly owing to the want of sequence in the official lists now extant. One thing is certain. De Veil—if we assume that he is the Thos. Veal of the MS. List—could not be returning from his own lodge, The Vine, unless it changed its day of meeting. So far as I have been able to trace it, the Lodge night was always the *first* Monday in the month, which could never fall on the 29th of May.

The figure pouring spirits into a large cask has, like everything else in this picture, a covert meaning, but I doubt if it refers directly to the appointment of De Veil as Inspector-General of the Imports, as this did not occur until 1738, whereas, as mentioned above, the pictures of which engraved copies were published were painted in or before 1737. It may, however, be connected with the "Gin Act" of 9 Geo. II., c. 23, 1736, by which a licence for the retail of this spirit was required; particularly as with this Act Sir Thomas so much identified himself that he was mobbed.

There is still another explanation, which may be found to agree better with the dates. One portion of the trade of a barber and blood-letter seems to have been in some instances the sale of liquor; for example, the sign said to have been written by Dean Swift for a barber and publican:—

"Rove not from *pole* to *pole*, but step in here,
Where nought excels the shaving but the beer."

or, according to another version:—

"Rove not from *pole* to *pole*, but here turn in,
Where nought excels the shaving but the gin."

It is said that the introduction of the overturned "Salisbury Flying Coach" refers to the proprietor, or the promoter of that stage.¹ At the present time it is difficult to explain the point of the satire. My own impression is that if not a real incident, it, like the moon, is intended to mark the time, which I take it to be very late in the evening.² One thing seems pretty clear, the horses facing towards Westminster would point to the fact that it is the arrival, and not the departure, of the coach. The route to Salisbury was along Piccadilly.

One of the most important parts of the subject, as it seems to me, now presents itself, and Bro. Speth says that the site of the incident is almost without doubt Hartshorne

¹ Another explanation has been offered (Ireland), that it is intended to be a burlesque upon a Right Honourable Peer, who was accustomed to drive his own carriage over hedges and rivers, and has sometimes been known to drive three or four of his maid servants into a deep water, and there leave them in a coach to shift for themselves. This may be correct, and the Peer may have been connected with Salisbury, it is impossible to be certain. I spent some time in trying to ascertain when the Salisbury Flying Coach was started, the name of its promoter, and what house it started from, as it might help in fixing a date for the picture, particularly as the coach was labelled in the Vauxhall painting. The result, however, was not satisfactory, and I have not the time at my disposal just now to pursue the enquiry further.

² It may be worth remembering that according to Aubrey's interesting account of the Restoration, about seven or eight at night, the decision was taken—the bells rang, bonfires were lighted everywhere, "and the city looked as if it had been in a flame." Salisbury is given as the first place to which the news ran—"by the next night." Brayley, *Londiniana*, 1829, iv., 68-9. See also Pepys Diary, 11 February, 1660, where he says that on that evening he counted seven or eight bonfires in King-street. It may also be mentioned that the Burning of the Rumps was a subject chosen by Hogarth for one of his pictures.

Lane, then Northumberland Street, and now replaced by the Avenue of that name. This I think cannot by any possibility be the case. Hartshorne Lane was on the east side of Northumberland House, which itself had a frontage of 162 feet, and did not commence until after the corner was turned going from Charing Cross. The street changed its name to Northumberland Street, but Northumberland Avenue commences on the site of Northumberland House. This being the case it would not be possible to see the statue of Charles I. from Hartshorne Lane. Moreover, the Rummer tavern was situated two doors from Locket's ordinary, "Nigh unto Buckingham Court, Spring Gardens," which house occupied the site of Drummond's Bank, at the corner of Spring Gardens. In 1710, says Cunningham, it was moved to the riverside of Charing Cross (burnt down 7th November, 1750), which would fix it as standing at the period of Hogarth's picture on the Whitehall side of Northumberland House, I fancy very near what was called Angel Court. I have not found any statement that the statue has ever been removed from its position as restored in 1674, from which it now looks down Whitehall. In a large number of maps I have examined the only difference I have found except where it is omitted altogether, is that a few only make the king's face towards the Strand, and this I think was done to show that the statue was intended, and not the cross, originally standing on the same spot.¹ Therefore if no liberties were taken by Hogarth in the position of the various objects represented, which considering his general accuracy seems unlikely, the place represented must be the old street formerly opening out from Charing Cross and leading to Westminster. This street, which in 1741 on leaving Charing Cross then covered only the right hand side of what now forms Parliament Street and Whitehall, was very narrow, in some parts scarcely eighteen feet wide, and if we look at the engraving, about half of the street is occupied by the overturned coach.

In such an arrangement, however, the Rummer seems to be represented in its original position as mentioned above, on the site of Drummond's Bank, 49, Charing Cross. As it was moved to the water side of Charing Cross in 1710, it would be shown on the wrong side of the street in the engraving. Unfortunately, the position occupied by the Earl of Cardigan's Head is not very clear. If we suppose the street in the plate to be some small thoroughfare leading towards Spring Gardens, it would not face the statue, and it is difficult to understand what part of the route of the Salisbury Coach it could possibly be, as that street, like Hartshorne Lane, does not appear to have led to any direct outlet. But if the statue as given in the engraving is examined, it probably furnishes the explanation of the difficulty. The king, in the statue itself, holds his baton in his right hand, and the right fore foot of the horse is raised. All its other feet are on the ground. This is *reversed in the engraving*, but if we turn it round and look through it, or, in other words, imagine the whole of the figures, etc., of the plate reversed, then the statue takes its correct form, and the Rummer is seen on the water side of Charing Cross. It may also be noticed that in the engraving the barber is shaving his customer with his *left hand*, which, of course, on reversing the picture would be changed. The scene is thus properly arranged, and corresponds with some of the published copies of the engraving, for example, the small one engraved by Cooke and published by Longman's in 1808, of which series of plates it is stated that as many as possible were engraved from the original *pictures*. Others will be found mentioned in the Museum Catalogue of Prints. It is easy to construct a little plan from the engraving of the streets, etc., as they existed say before 1737 and later—which corresponds fairly well with the maps of the period.²

The house behind which there is evidently a conflagration, for it is more than reflected light, may be intended for the Chequer's Inn, which stood in front of the King's Mews. It is carefully drawn, and seems to have a barge-roof or shelter running over the door and first row of windows and some kind of illumination in front. In the King's Mews, the 29th of May, might be "kept up" as at the Tower, with more than ordinary rejoicings. We may expect a large bonfire would be lighted in the somewhat extensive yard of the Mews, which casts a glare over the surrounding buildings as seen in the print.

This arrangement, I need hardly mention, has the great advantage of making the engraving agree with all the different buildings, &c., as they appear to have existed at the time.

The original Picture was in the family of the original purchaser in 1885, when I saw it at the Winter Exhibition of the Royal Academy, exhibited by the executors of the late Right Hon. Sir William Heathcote, Bart., unfortunately, although my memory is pretty clear on the subject, my notes are not sufficiently explicit, but on referring to the catalogue I find it was No. 48, and "Morning" No. 44. In the description of the latter it is stated that "immediately on the left" is St. Paul's Church, in front of it Tom's Coffee House, and in

¹ The Eleanor Cross, Charing Cross, in fact, which as is well-known, was destroyed in 1747 as idolatrous, by order of the "Long Parliament"!

² An interesting map and description of the alterations at Charing Cross, which resulted from the Act of Parliament passed in 1826, will be found in the *Gentleman's Magazine*, 1831, vol. ci., p. 201.

that of the former "Night," "immediately on the right is a barber's shop," size 29-inches by 24-inches. Short of seeing the picture again, this is as conclusive as possible.

But now we arrive at the question why Hogarth reversed his picture in the engraving which he seems to have made himself. It must be remembered that in the case of most of his pictures, it really made no difference which way they were engraved, as in them were rarely involved any particular objects. He or his engravers no doubt found it much easier to engrave from the original picture, than to reverse it by means of a mirror. I have compared the three principal series of pictures, *Marriage à la mode* (Nat. Gallery), *Rake's Progress*, and *The Election* (Sir John Soane's Mus.), with the *original* engravings and find that in the first of these series, the pictures (6) are reversed in the engravings, in the second series (8) all but two are reversed; and in the third series (4) three follow the arrangements of the pictures and one does not. This appears to carry out the general supposition that Hogarth and his engravers followed no fixed rule, but sometimes reversed his pictures in the engravings, and sometimes did not. Other instances might be given, Hogarth in his "Burning of the Rumps," represents the sign of the Devil Tavern, but as Mr. Walford remarks "curiously enough, he places it on the wrong side of the street." (*Londiniana I.*, 191).¹

The figures then are leaving some Lodge near to Charing Cross, and walking towards Westminster. Sir Thomas could not be going home, as his house, soon after he was made a justice, was in Leicester fields. His office was in Scotland Yard or Whitehall, which he only changed to Bow Street, Covent Garden, after 1738, a date too late for our purpose. Some little time after 1736 he was living in Thrift Street, Soho, where he appears in the Directory of 1738. But when it is remembered that, according to his memoirs, it was his office, and not his house, that was specially fitted up to suit his debaucheries, and that his office, up to about 1738, was near Whitehall, it is easy to understand why Hogarth may have seized the opportunity of adding another point to his satire.

I need hardly point out that if the pictures designed by Hogarth for Vauxhall were in the main points similar to those engraved in 1737, we perhaps may have to put back the incident represented about five years. I fear, however, that nothing but an examination of the Vauxhall pictures, if they still exist, will decide this important point.²

Several other signs are represented, and indeed many taverns and coffee houses existed about Charing Cross at the time, other than the two so prominently represented, the Rummer and the Earl of Cardigan. But surely Bro. Speth in making the statements that the only connexion of the Craft with the Rummer Tavern was a lodge constituted in 1732, and erased in 1746, but removed in 1733, and that no lodge met at the Earl of Cardigan previous to the date of engraving, has overlooked the following entries:—

MS. List, Grand Lodge, 1723-4; Bowen's Engraved List, 1723-4; Pine's Engraved List, 1725; Ditto, 2nd edition, 1725; MS. List, Grand Lodge, 1725-28, in all of which both these taverns appear, as the 14th and 20th Lodges in the four first lists, and the 11th and 15th in the last. In the MS. List at Grand Lodge, 1731-2, the Rummer only appears as the 99th Lodge. In every instance they are described as of Charing Cross. Also, as we do not possess lists of 1726, 1727, and 1728, we do not know what they contained, but it is a little singular that in the 1729 List not a single Lodge is recorded as meeting at Charing Cross.

This gives me an opportunity of asking a question, the answer to which I do not remember having seen definitely stated. Does it follow that the date upon which a Lodge, in that early, and I imagine somewhat irregular period (even after the first numeration of

¹ Since writing the above, my brother, Mr. J. Paul Rylands, F.S.A., has called my attention to two interesting articles by Mr. Austin Dobson in the *English Illustrated Magazine*, "The Banqueting House and Old Whitehall" (November, 1883), and "Changes at Charing Cross," (April, 1884). In the latter of these, I was pleased to find (p. 411) the following remarks on the engraving "Night":—"Hogarth's 'Rummer,' however, is on the left, whereas the tavern (according to Cunningham) was after 1710, on the right or Northumberland House side. Probably in the plate, as in the one of Covent Garden in the same series, the view was reversed in the process of engraving." Mr. Dobson gives two plates of Charing Cross, one from an original water-colour drawing in the British Museum, and the other from the print engraved by T. Bowles, 1753, after Canaletti. In both of these the houses in front of the Royal Mews Yard are shewn, as well as the position of the statue of Charles, which agree fairly well with those in Hogarth's engraving. I have left my original argument as it was written as I think it *proves* the position of the street, etc., but was very glad to find the above expression of opinion.

² Something, however, may be said. Allan Cunningham, in his *Lives of the Painters*, seems to say that Hogarth did not take lodgings in Lambeth Terrace until after 1731, and after he painted the satire on Pope, etc., "Burlington Gate," which is generally stated to be of that year. These lodgings appear not to have been taken by Hogarth until he had gained success as a painter; he lived in Leicester Fields, like De Veil. Also, he visited and made some designs for Headley Park, Hants, with his father-in-law, apparently before the visit to Lambeth, and as Sir James Thornhill died in 1734, we may, perhaps, fairly conclude that the designs for Vauxhall were drawn between 1732 and 1734. It does not, however, appear certain that they were painted in the pavilions when the gardens were opened in 1732, but I think they must have been added to the decorations soon after if not during that year.

Lodges) is said to have been constituted marks distinctly the first meeting? And if this is not the case, and it seems to me very unlikely that it was so, as Lodges probably were constantly "coming in," does it then not follow that we probably have in some of the later Lodges struck off the lists at different periods, the more modern representatives of the older Lodges, which in the lists of 1723, 1725, etc., have not been identified; and which, although they appear in the lists for two or three successive years, for example, the Rummer and Cardigan, find no place in the very useful compilation of Bro. Lane.

It seems likely that a real incident is pictured, even if not in the career of Sir Thomas Veil, although I cannot help thinking that there must have been some reason of which I think there is good evidence, for attaching his name to the Freemason. Not improbably an incident of the 29th May, which day with Hogarth's peculiar faculty for introducing points of connexion, satirical and otherwise, would at once call to his mind the statue of Charles I., which a few years later (1674) followed King Charles II., in Restoration. It is true that the night of that day was celebrated with bonfires, etc., and probably some amount of festivity, but why introduce one of his brethren into a picture, crowded with incident apparently bearing on de Veil's life and character, unless some real story was involved? It seems to me impossible that even in early times it was a common occurrence to see a Freemason taken home in this mangled and drunken condition, for indeed if it were, very many more tylers than the number usually recorded would have been required by the Lodges.

The extraordinary behaviour of the persons in the upper window of the barber's shop, although perhaps a usual occurrence at that period, is so prominently put forward in the picture that I cannot help thinking it has a distinct meaning. The only reason I can call to mind is well known, and if it is intended, certainly De Veil thus standing under the eaves of the house or rather window very cruelly suffers the punishment of a cowan.¹

Bro. Speth remarks that the words *Ecce Signum* on the barber's sign are to be taken as having some hidden meaning. I would go even further, and say that they are really almost what may be called the key to the picture.² The division between the barber's and surgeon's appears not to have been made until 1745, and even up to modern times the important office of blood-letting remained with the barbers, and they continued to use the well-known symbol of that duty—the barber's pole. In the print, the barber's shop illuminated with candles occupies a distinguished place, and is marked by a very prominent barber's pole as well as the carefully executed sign upon which may be read the very suggestive words—Shaving, Bleeding, and Teeth Drawn with a Touch. *Ecce Signum*.

Immediately beneath, the position of the figures marked by the incident in and out of the window over the barber's shop, stand the two freemasons, both of whom show evident signs of blood-letting about the head, as also apparently the man being shaved, although of a different kind from that used by the Barber-surgeons. The wound on the forehead of the Tyler, possibly of a fairly recent date, has been covered with a plaister patch. That of the figure called De Veil, on the contrary, is quite recent, as the drops of blood still remain. The different positions of the wounds are of little moment, they simply denote hard usage, one more recent than the other. There is no doubt that when the fashions of the time were coarser and more brutal than the present, many customs existed which now no longer serve even to amuse. Ideas have improved, in this at least, and what at an early time added a zest to so many entertainments, has naturally given way to better feelings and better taste.

Orgies like those in which De Veil has evidently recently been indulging did not always end pleasantly for every one. The Tyler, an old hand, had doubtless shared in similar ones in his time when off duty, and seems quite to understand the important mission he now has on hand.

Such brutal usages and fancies would appeal at once to both the right-mindedness, and keen hatred for absurdities in Hogarth's nature, in defence of which he so often, so vigorously and so successfully used his pencil. A drunken Freemason carrying in the open streets the insignia of his order—let us hope, however, such exhibitions were uncommon—particularly if the character was well-known, like De Veil, would admirably lend itself to Hogarth's wonderful power of holding follies up to ridicule. It matters little whether the person intended really appeared as represented, but I cannot help thinking such was the case, Hogarth wished to represent it, and there must be some outward and visible sign to explain the meaning.

¹ Is it, perhaps, worth mentioning that in the play by Fielding already referred to, the one wish registered by Sotmore against Justice Squeezum, is that Heaven may rain small beer on him. (Act. iv., Scene 9). The vessel from which the liquor is thrown in the original picture is described as a jug, in the Academy Catalogue, 1885.

² I think so, because the representation of simply a drunken Freemason in his clothing, being taken home, would have been too tame a satire for the wit and power of Hogarth. We must bear in mind the "manners and customs" of the period, so often held up to ridicule in his other pictures. I once heard of a traveller who, when asked to describe the manners and customs of a savage tribe, summed up his reply very epigrammatically in saying, "Manners they have none, and their customs are beastly!"

In the same connexion we must, I think, consider the ribbon and square which hangs round the Freemason's neck; and it is to be remarked that it is not worn by both the figures. It may have referred to the mastership of a Lodge, but I think not, as it is clear that in some instances, in early times, that emblem denoted the Past Master, and was otherwise not exclusively the badge of the Master of a Lodge.¹ It seems to me probable that Hogarth used it to denote the simple idea of master, perhaps including that of a recently passed master. If it carried with it also any symbolical meaning, such as Act on the Square, it would, when dangling on the breast of De Veil, contain a satire which possibly the wearer would be best able to appreciate.

If we take it that the emblem figures the idea of a brother craftsman, the same conclusion presents itself, and as being raised master is often for a long time the most important event in a Freemason's career, and as in early times it seems to have had even a greater importance than in our time, I cannot help thinking that this is the event in De Veil's or some other mason's experience, which Hogarth wished to picture.

In ill-lighted London of the period, even when private lamps were introduced, and I fancy I can trace something on the wall near to the Earl of Cardigan's Head which may be intended for a lamp, they were always extinguished when there was a moon. It is possible therefore that de Veil is really not so much intoxicated as has been supposed, but with the assistance of his one solitary light in the form of a horn-lantern, he picks his way through the darkness, supported by the strong arm of his companion. Being dazed, perhaps from a recent fall, with the addition of a little wine, he does not know exactly where he is, and hearing the noise caused by the overturning of the coach, and other surroundings, he uses his walking-cane very vigorously in doing battle with an imaginary enemy.

Many other minor points in the picture might have been referred to, as well as those interesting alone to masons, these I considered at length in my paper as *read*, but for obvious reasons they find no place here.

BRO. SPETH regretted that the lateness of the hour precluded the reading of such an interesting paper *in extenso*, or anything really approaching a discussion. He would, however, like one or two points explained which he had not quite grasped. [These related to the reversal—or non-reversal—and were satisfactorily answered by Bro. Rylands.] He had taken some trouble to compile a list of all the Librarians of Lambeth Palace with the result that no Hans de Veil figured there.

BRO. RYLANDS explained that he was not the Librarian, but held an office called "Library Keeper," and, therefore, would not figure on the lists, and yet his office would account for that title being, although inaccurately, ascribed to him in the biographies.

BRO. GOULD desired to express his pleasure at the production of so interesting a paper, and would, at that late hour, only detain the brethren sufficiently long to move a vote of thanks to Bro. Rylands.

This was duly seconded, carried, and acknowledged.

NOTE.—After a careful perusal of the above paper, the comments which I foreshadowed in Lodge appear to have lost their foundation. In my remarks on the plate [p. 116] I was attempting a style of investigation quite new to me, and foreign to my usual studies; and although I am pleased to find Bro. Rylands supporting me in the main points, I must submit to his obviously accurate corrections in others. My present feelings may be expressed by a witty sally which is pertinent to the subject of the enquiry:—

"Sir Thomas de Veil thinks it proper to tell
That summonses signed by Sir Thomas de Veil,
Which Sir Thomas de Veil never thought should be sent,
Were left where Sir Thomas de Veil never meant;
These Sir Thomas de Veil thought it fit to repeal
As witness his writing—Sir Thomas de Veil."²

One or two remarks on subsidiary points, however, occur to me. The biography of Sir Thomas, to which I alluded, describe the literary efforts of the father, Hans de Veil, but these works are really the production of Charles Marie du Veil, also mentioned by Bro. Rylands, and between whom and Hans, no connection even has been shown to exist. So glaring an error naturally made me suspicious of the whole biography.

Some books really published by Hans de Veil, are the work of the son, not the father, of Sir Thomas. They are "The Amusements of the Spaw in Germany, translated from the French," 1737, and the "Horizontal Moon," 1725. Hans, the son, took his B.A. degree at Emmanuel College, Cambridge, in 1724. He is the author of the following epigram on Molly Fowle, a Cambridge beauty, and daughter of an Alderman.

"Is Molly Fowle immortal? No.
Yes, but she is,—I'll prove her so:
She's fifteen now, and was, I know,
Fifteen full fifteen years ago."³

¹ One instance may be quoted. In an obsolete ritual of about 1730 occurs the following in the first degree. Q. What is the other furniture of a Lodge?—A. Bible, Compass, and Square. Q. Who do they properly belong to?—A. Bible to God, Compass to the Master, and Square to the Fellow-Craft.

² Notes and Queries, 3rd Series, Vol. iv, Oct 3rd, 1863, p. 270.

³ Nichol's, Literary Anecdotes, London, 1812, 8vo., Vol. i., p. 225.

Bro. Rylands' suggestion that *John Devell* was *Hans de Veil*, the father, may be right; I would only observe, however, that though *Hans* is short for *Johann*, or *John*, a German who usually signed *Hans* and was probably so baptized would never sign himself *John*. Our brother's name is *Harry*, short for *Henry*, but I question whether he ever subscribes *Henry*. *Hans* has long been a name by itself and not a mere abbreviation.

Why does Bro. Rylands imagine the cask in the picture contains spirits? Has he forgotten the occupation of the "Nightman"? We in Margate have not, but perhaps when our new Drainage Scheme is completed, we also may in course of time retain but a dim and hazy recollection of his mal-odorous person and pursuits. A naked candle so near a volatile spirit would appear to be dangerous.

In conclusion I can only congratulate our members that my poor notes by their very inaccuracy and incompleteness have elicited a paper from our Brother.—G. W. SPETH.

Brother Speth having kindly sent me a copy of the above remarks while I was correcting the proofs, I was able to say something on two of them in the notes, but other references will come better here. The name of the *Hans* who took his degree in 1724, according to the entry again varies the spelling, this time it is *Deveille*. It is quite clear that *Hans* was used as a separate name, but seeing how the interchange of it with *John* might affect the entries in the Grand Lodge Lists, I suggested as a possibility, that such might be the case. If I was right, it adds to the interest, but does not affect any main question; at the same time I shall be quite prepared to find that I was wrong.

As to the cask, as far as one can see, liquor is being poured from a small tub or something of the kind through the "bung-hole;" had it been intended for what Bro. Speth suggests, I should rather have expected to see a piece cut out of the cask, or the cask itself turned on end. It is, however, quite possible that the explanation now given by Bro. Speth is the correct one, but I do not see clearly how it bears on the subject of the picture. I should wish to thank Bro. Speth for his remarks and regret that there are not more of them. This engraving has specially interested me for a very long time, and I shall be only too happy to see more light thrown upon it.—W. H. R.

Bro. W. H. WILLIAMS produced for inspection a concert ticket, of which a *facsimile* is given herewith. Any brother who can give any account of these concerts is requested to prepare a note for our columns.



THE Brethren adjourned to refreshment. The usual loyal and Masonic toasts having been duly honoured,

BRO. SIMPSON said: It is now my duty, and a very pleasant one, to propose to you the toast of the evening—that of "Our W.M., Bro. LIET.-COL. S. C. PRATT." In doing this, I shall follow the custom which has already found acceptance with us, and give you, not a biography exactly, but a short account of some of those things which our W.M. has accomplished. It is at no time a very pleasant matter to listen to a history of your own doings, and I know that our W.M. is sensitive on this point; but he must on this occasion consent to suffer, as the relation will be of interest to all of us, and it is important that the brethren

of the Lodge, as well as those of the Correspondence Circle, should know something of the merits of the brother who is to rule us for the time being. Our W.M. is a soldier, a Lieut.-Colonel in a high and honourable profession; he comes of a family of soldiers; his father held staff appointments, as well as a military command in time of war; he was also a Mason. Thus our brother comes to us, bringing with him associations of our Craft, descending from father to son. In many respects a good soldier should be a good Mason. This idea was impressed upon me at the installation of our M.W.G.M. It is now a number of years since that took place, but I have never forgotten the impression produced. The capacious Albert Hall was filled with a great concourse of people who had never met before, but though unknown to each other, during the ceremony, the whole body acted as one person, and moved in conjunction with the accuracy of a crack regiment. It then dawned on me that we are a drilled body, obeying orders, and moving at the word of command. Moreover, obedience in other matters is early instilled in us, and unhesitating obedience is the motto of a good soldier. I then formed the opinion that a good soldier should be a good Mason, and that a capable officer must make a good W.M. Now in Bro. Pratt we have the good soldier and the capable officer, a good augury for the future of the Lodge under his guidance. It is curious that our rulers thus far have been soldiers. Bro. Woodford, our lamented first I.P.M., began life in the Coldstream Guards. Our first Master was Sir C. Warren; then came Bro. Gould of the 31st Regiment; and although I was never a soldier, I have, as a war correspondent, shared in many of the military campaigns, beginning with the Crimean War. We have now Col. Pratt at our head, the fifth in order, and there were just five soldiers in the nine martyrs who composed the Quatuor Coronati. Our W.M. belongs to the artillery, which has always been considered one of the educated branches of the service, but our brother stands still higher, for he has occupied the position of teacher in this higher branch. He has served in that capacity on the educational staff both at Sandhurst and Woolwich. To this must be added that he is the author of works connected with military education. One of these, entitled "Military Law," has gone through no less than five editions, a proof it was fitted for its purpose, and when I add that it was favourably reviewed in the *Saturday Review*, you will appreciate its merits. Another work, on "Field Artillery," our W.M.'s own branch of the service, was reviewed at great length in the *Times*, and has gone through a number of editions; but perhaps the highest compliment it has received has been its acceptance as a text book at West Point Military Academy on the Hudson River. We may safely assume some "grit" in a book when the Americans have adopted its teaching. Our W.M. has also written a *précis* of the Franco-German War, besides a variety of papers and notes on subjects connected with military history and art, and he has also acted as one of the Government examiners. These details of literary work will justify our W.M.'s right to take his place in the ranks of the Quatuor Coronati Lodge. But his services have not been all of this peaceful character. The smell of powder has been familiar to him on the fields of battle as well as on the practice ground. He has served in India, and took part in an expedition into Bhotan in 1864-65, a rather tough piece of work. Bhotan is in the Himalayas, to the east of Darjeeling, a country of mountains covered with dense forests, where it was difficult for troops to move and still more for artillery. Such a region gave the enemy, who were mountaineers, great advantage, one being the opportunity offered for surprises and night attacks, of which they availed themselves on more than one occasion. The campaign was no child's play, but one of great danger, entailing heavy marching and a great deal of hard fighting. But there was another and more terrible anxiety. The Deb Rajah, or divine king, who ruled the Bhotanese, sent a letter to the brigadier commanding the British forces, warning him as to what would happen if he continued the attack. Among other threats the missive contained the following: "I shall send the divine force of twelve gods, *as per margin*, who are very ferocious ghosts." The Rajah must have had some Baboo in his pay who had been a regimental clerk in our service, the phrase "*as per margin*" betrays this. It became quite a stock form among the Baboos, who at one time scarcely ever wrote a letter without introducing it. A story is told of a Baboo who wrote to his commanding officer that he could not come to his work one day "owing to a large boil, *as per margin*," which was on a certain part of his body. In the face of all difficulties, and with the very gods of the locality against them, the force pushed on. The fort of Dalincote was perched on a high hill, the artillery was brought up, and breached the walls; it was stormed and taken, our W.M. being prominent in the attack. He also took part in the actions at Chamurchi and Bala Pass. For his services he was repeatedly mentioned in the dispatches. To all this I may add that he was distinguished with the gold medal of the Royal Artillery Institution in 1871, and subsequently obtained the Staff College Certificate. By thus placing before you what our W.M. has done in his military and literary capacities, you will be able to form some idea of what he may achieve in the duties upon which he now enters. I feel sure that he will rule and guide our Lodge well, that he will encourage us in the labours which are peculiar to the Quatuor Coronati, and that, as we are a young body, with much yet to do in many ways, in order to carry out the objects we have in view, he will use every exertion to foster and help our studies to the best of his ability.

The remaining toasts were "The Founders and Past Masters," proposed by the W.M., and responded to by Bro. Simpson, I.P.M.; "The Correspondence Circle," by the Secretary, who called for replies from Bros. Dr. Morris and J. Newton; "The Visitors," replied to by Bro. Wilkinson in a speech of great humour; and "The Officers," in giving which the W.M. pointed out that he measured the willingness of all by the proofs given by Bro. Macbean, who habitually travelled up from Glasgow to carry out the duties entrusted to his care.



NOTES AND QUERIES.

THE DRUZES.—In the *Quarterly Statement* of the Palestine Exploration Fund for July last there is some information about the Druzes, supplied by Mr. Joseph Jabrail. The following extracts refer to their religious meetings, which are "secret." Reliable information regarding the Druzes is not to be found everywhere, but the source of the extracts here given is supposed to be good. Major Conder adds notes to the various paragraphs, and it will be seen that he confirms Mr. Jabrail's statements—as in the original, the word "Note" will indicate what Major Conder has written, to distinguish it from what Mr. Jabrail contributes.

"The Druze places of worship are called 'Khalwehs or Chapels.' " They believe that there are many Druzes in China, and that the religion of Queen Victoria is the Druze religion, though its votaries are not known by that name in England."

[Note.—This I have heard before stated. The connection of the Druzes with the Buddhists of Central Asia and China is noted in "*Syrian Stone Lore*," p. 347.]

"On attempting to enter a Khalweh on Thursday [the usual day of meeting for the Druzes] Mr. Jabrail was attacked by two Druze women standing by the door, and the congregation came out and cursed and stoned him, not recognising him as a former friend."

[Note.—The Druze meetings are secret. The women evidently were sentinels such as writers on the Druzes have described as posted outside the Khalwehs during meetings.]

"They take figs and raisins into the Khalwehs and eat them in company. If a man sins he brings raisins as a sacrifice into the Khalweh. . . . I have seen them presenting figs to one another when they met."

[Note.—The fig is said by some writers to be a token among the Druzes.]

Cyril of Jerusalem speaks of the "detestable ceremony of the fig" [*Catech Lect.*, vi., 23] among the Manicheans of the fourth century in Palestine.

"They meet in numbers in secret, women being present. They then pray, eat figs and raisins, and discuss their affairs. They are divided into two classes—'wise' and 'ignorant.' The 'Akkâls' again are divided into . . . 'special' and 'ordinary,' who have different degrees of initiation. There is a yet higher initiation—that of the Munazzahin, or 'purified.' Some Akkals are celibates. None of them drink intoxicating liquors or smoke. They wear a white turban [mâmah], and a cap without a tassel. Women may be 'Akkâlah's and then wear dark stuff on the head."

[Note.—This agrees with what is known of the various degrees of initiation among Druzes.]

"They know the signs of the Zodiac and names of certain stars or planets . . . the Druzes practise circumcision." He gives some information as to their belief in the re-incarnation of Adam, which is already well understood from the works of De Sacy and others. He refers to their feasts at the shrine of *El Khudr* and the lighting of lamps on tombs.—W. SIMPSON.

BRAHMO SAMAJ INITIATION AT LAHORE.—The Brahmo Samaj, and the Arya Samaj, are two reforming sects of modern growth in India. They may both be described as attempts to return to a system of simple theism which would be more in keeping with the Vedas. They reject nearly all the rites and ceremonies that have grown up since the Vedic period, but it would seem that initiatory rites have been retained. A small volume entitled, "*Indian Life, Religious and Social*," by John Campbell Oman, Professor of Natural Science in the Government College, Lahore, has just been published, and in it the author details what he saw of an initiation among the Brahmo Samaj Sect. The man was a Pandit, but he had determined to enter the Sanyasa Ashrama, which means a renunciation of the secular life. The announcement of the event stated that, "The ceremony of initiation into the new sphere of life will be performed in the hall of the Brahmo Mandir,"—and,—"the public are cordially invited to witness the ceremony,"—this shews that there was nothing secret about it. The man was married with three children, and had a good appointment of 150 rupees a month, or about £180 a year, a very comfortable position for a native of India,—all this was to be renounced, and as to the future "he left that to God."—Here is the description given by Mr. Oman of what he saw,—the candidate, with head and face shaved quite smooth, appeared before the audience, well clad in garments dyed of the orange-yellow colour affected by Ascetics in India. The officiating minister, a native gentleman of good standing, engaged for the most part in the secular work of vernacular education, wore his ordinary dress, but had, in honour of the occasion, thrown an orange-coloured sheet over his shoulders. After the preliminary divine service, the minister gave the candidate a new name, by which he was to be known henceforth, and read out various precepts, culled from the Hindu Shastras, in

regard to a virtuous life. He whispered into the ear of the new Ascetic the "Sacred Watchword," and then addressed him at great length upon the "responsibilities which his new life imposed upon him," p. 130. The word given in the rite would most probably be the sacred "OM," which is as old as the Vedas. In the above brief account of the ceremony there is no indication of anything symbolical of regeneration, except the giving of a "new name," in which we have a curious point of identity with the monastic orders of the Christian Church, as well as with other known initiatory rites.—W. SIMPSON.

HOGARTH'S NIGHT.—Our worthy Brother Secretary's notes on this subject (A. Q. C. vol. ii., p. 116.) are full of information and suggestiveness. I only desire to correct one little matter so that our Transactions may be made as trustworthy as possible.

The point is, that Bro. Speth has scarcely gone far enough back in his search for the Lodges at the "Rummer Tavern" and "Cardigan's Head," both at Charing Cross. There were Lodges at both places long before 1732. *Vide* Masonic Records 1717-1886—pp. 4 and 5.

In the MS. List of Lodges of 1723, and in the Engraved Lists of 1723-4 and 1725, as well as in the MS. List commenced in 1725, Lodges appear at the "Rummer Tavern" at Charing Cross, and at the "Cardigan's Head" at Charing Cross respectively, but neither of them met there when the new Engraved List of 1729 was compiled.

The Lodge at the "Rummer at Charing Cross" must have been of considerable note at the time. It had no less than 56 members in 1723, and 47 in 1725. The Right Hon. the Earl of Dalkeith [G.M. 1723-4] was a member in 1725, and the list includes 5 Colonels, 1 Major, 7 Captains, 5 Sirs, 1 Alderman, 1 M.D., and 18 Esquires.

The Lodge at the "Cardigan's Head" consisted of 16 members in 1723, and 18 in 1725, the latter including 3 Captains, the others being without special distinction.—JNO. LANE.

MASONIC ARCHÆOLOGICAL INSTITUTE.—Dear Brother Speth,—I was pleased to read in the *Transactions of the Quatuor Coronati*, vol ii., part ii., a notice by Brother William Simpson on the Masonic Archæological Institute, dead and gone these sixteen years and more. There are, however, one or two little errors in his account which should be corrected.

I was not the founder, nor even an original member, of the Society. It was, I believe, founded by the late Bro. William Smith, C.E., once Editor of the *Freemason* or the *Freemasons' Magazine*. At the time when I joined the Society, to which I was introduced by Bro. Hyde Clarke, one or two papers had been read, and a committee already existed, but not much had been done to make the aims of the Society known. There had been, I believe, some dissensions or defections in the original committee. I undertook to act as Hon. Sec., for a time at least, and in fact did so for two years. Among the papers read while I was hon. sec. were one by the late Professor E. H. Palmer on the "Secret Sects of Syria"—this he afterwards published as an article, which attracted great attention, in the *British Quarterly Review*; one by William Simpson, on "Phallic Worship"; one by Hyde Clarke, on "Tree and River Worship"; one by R. S. Haliburton on "The year of the Pleiades"; and one by myself on "The Newly Rescued Remains of the Temple." The Society languished, though we had a very good list of names on the committee, chiefly, I believe, for want of the cohesive and attractive power of a Lodge, which it never became. The number of members was never more than twenty or so. In 1872 or 1873, Bro. Haliburton offered to become its Hon. Sec. in hopes of working it up into a great Masonic Institute. This he failed to do, partly because he was obliged to go abroad, and the society dropped to pieces. The subscription was half-a-guinea—irregularly paid—and I believe that I have still, somewhere, all the papers of this little society. As soon as I find time I will look them up, and, if they prove to possess any other points of interest I will communicate them to the Lodge. Meantime I think that it would be well if we could procure a copy of Haliburton's book, called the "Festival of the Dead." Perhaps the author would present the Lodge with a copy. If I can procure a copy of Palmer's paper I will send it to you. Brother Simpson has perhaps the copy of his own remarkable paper, which I well remember.

I have always felt, since my initiation, that there is an immense mass of information in all countries and belonging to every age, which could be collected and put together from a masonic point of view. It was this conviction which made me become Hon. Sec. to the Archæological Society, and which also made me join the Quatuor Coronati, which you are rapidly developing into the kind of Institute which I at one time thought to make of our little Association. Circumstances and the exigencies of other work have taken me from the paths of archæology; as to the paper which I promised, I fear that even my notes have been lost and I do not think I shall ever be able again to open that closed chapter of mediæval research.—I remain, dear Bro. Speth, fraternally yours, WALTER BESANT, August 20th, 1889.

EARLY USE OF THE TERM "FREE MASON."—Among the publications of last year (1888) was "*The Oglander Memoirs*," edited by Mr. W. H. Long. These "Memoirs" are drawn up from the MS. collection of Sir John Oglander, K.T., which was written during the first half of the seventeenth century. In "*The Survey of the Churches*," (Isle of Wight) there occurs the following (pp. 197, 198.)

QUARR ABBY, ALIAS QUARRARA.

[Founded and finished by] "Baldwine, Sonn of the Earle of Devonshyre, and Lord of the Isle of Wight . . . on ye fyrst day of June, 1150. The sayde Baldwyne de Rivors browght owt of ye Lowe Counterye one John le fleminge, a good Free Mason, whome he imployed abowt ye mason woorke for ye bwyldinge of Quarr."—R. F. GOULD.

BROTHERING.—In "*Cunningham's Diary*," (Pub. Scot. Hist. Soc., ii), edited by the Rev. James Dodd, D.D., 1887, being the Diary and General Expenditure Book of William Cunningham of Craighends, will be found the following entries :—

June 17, 1676.			
To my man to pay his brothering	...	...	£01 2 0
June 26, 1677—To Andrew Greg			
[his servant] in part of his fie	...	...	£02 0 0
To him to pay			
his brothering with	...	...	£01 4 0

In the editorial glossary at the end of the book there occurs :—

"*Brothering* : Admission to Craft fellowship."—R. F. GOULD.

RIDING THE GOAT.—Alluding to the well-known tavern sign, "The Devil and Bag of Nails," Mrs. Piozzi (*Autobiog.* edit. Hayward, ii., 434), in a letter—5th April, 1819—to Sir James Fellowes, observes :—"Your idea of Pan among the bacchanals (Devil among a bag of Nails) is incomparable. 'Tis the only solution of so strange a sign; and Scaliger says that his Satanic Majesty, when visible to his adorers, commonly does assume the port and person of Azazel, Hebrew for the goat." As the Freemasons were anciently supposed to raise the Devil, can it be that, in the above we find a clue to the popular delusion, that every newly-made Mason is obliged to take a ride upon a goat?—R. F. GOULD.

PRE-REVIVAL FREEMASONS IN GERMANY.—The *Bauhütte*, Leipsic, 11th May, 1889, contains a curious communication from Brother Christian Hoser, of Heilbronn. His forefathers were patricians of Augsburg and merchants, officials of the Corporation, and so on, not, as he expressly points out, masons or architects. They were early partisans of the Reformation, and allied with Gustavus Adolphus, in whose cause they suffered much and ultimately lost their patrimony. Amongst the family papers are a portrait on cardboard, date illegible, of an elderly man, decorated with Masonic emblems, making a speech; and a beautiful painting on copper (perhaps a Rembrandt), dated 1624, representing a young man of energetic features, decorated with Masonic emblems and the master's sign. This is his ancestor, Hans Jacob Hoser, Burgermaster of Augsburg at the time of its siege by Gustavus Adolphus. Samuel Hoser, 1636, acknowledged before the Council that he had in his time taken a pledge to the Swedish monarch. Reports have always been current that Gustavus Adolphus was a Freemason, and the celebrated Masonic writer Schiffman journeyed to Sweden to investigate the rumour. Bro. Hoser thinks the history of his family strengthens the tradition and proves at least the existence of Freemasons in Augsburg in the 17th century.

He also states that on the printed funeral oration of Kinkel, Burgermeister of Schorn-dorf, who died in 1722, is a woodcut of an undeniable Masonic sign, and that after the clergy had finished the interment, a teacher of Latin made a speech and called him "dear brother," and that therefore Masons' Lodges existed in Germany before English Freemasonry was imported in 1724. The fact is curious, but hardly proves his thesis, because between 1717 and 1722 individual Germans may easily have become, and doubtless did become, Freemasons in London.

The portrait of 1624 is, however, more important; a copy of it ought to be published, and we could then all judge of its value.—G. W. SPETH.

THE MERCHANT AND CRAFT GUILDS OF ABERDEEN.—Although in another column will be found a review of Mr. Bain's *History of the Aberdeen Incorporated Trades*, there are some passages in the work, and entries from ancient burgh records, which seem to me of sufficient interest to warrant their insertion in that department of our *Transactions* where they can be referred to with the greatest ease. The following extracts are all taken from the work above cited.

CONSTITUTION OF THE ABERDEEN CRAFTS.—“About 1520 it became common in the leading burghs in Scotland for the Magistrates to grant Seals of Cause to the different bodies of Craftsmen. Under these local Charters the deacons were granted ‘full, plain, and free powers, express jurisdiction and authority to correct, punish, and amend all manner of crimes, trespasses, and faults of the said Crafts (blood and debt excepted) with power to onlaw and amerciate the said trespassers and committers of the Crafts, etc.’” (p. 98.)

OATH OF THE CRAFTSMAN.—The form of oath taken at the beginning of the last century by Merchant and Craft Burgesses when admitted to the freedom by the Town Council, is given by Mr. Bain, with the following “Addition for Craftsmen” :—

“I shall keep my self within the Bounds and Liberties of the Indentur past betwixt the Brethren of Gild and Craftsmen of this Burgh, the seventh of July, One Thousand Five Hundred and Eighty-seven. I shall be lyable to and obey the Town’s Statutes.

So Help Me God.” (p. 102.)

“In addition to subscribing the above oath, every Craftsman had to take the following oath to his own Craft :—

Be God him self and as I sall answer to God at ye dreadful day of judgement upoun ye condemnation or salvatioun of my soul, I sall perform these conditions ensuing :—

1.—I sall be ane trew and loyall subject to ye Kyng his Majestie and his royal successors whom we acknowledge to be supreme govenor over all persons as well ecclesiastical as civil within his Majestie’s dominions.

2.—I sall perform my oath given to ye weill of ye town of Aberdeen.

3.—I salbe obedient to the deacon-convener and to ye haill lauchfull ordinances of his court.

4.—I salbe obedient in lyke maner to ye deacon of my awin Craft, and to ye haill actis and ordinances of his court or conventiounes, and sall tender ye weill of my Craft, and nowyse reveill ye lauchfull secrettis thairof. And furdder, I sall to ye uttermaist of my power, concur to ye weill, standing and plenishing of our convening house and hospital of ye Trusties foundit be Dr. Williame Guild.” (p. 102.)

OFFICE BEARERS.—“The office-bearers of a Craft Association have, since the earliest period of their history, consisted of a deacon, a box-master or treasurer, and several masters, usually four. These office-bearers are elected annually, and, as a rule, hold office for two years. From time immemorial the election day has always closed with a common meal.” (pp. 105, 106.)

ENTERED APPRENTICES.—All journeymen and apprentices, although not members of the societies, were enrolled in the books of their own Craft, while apprentices were entered in the books of the town as their Craft, to enable them to claim the rights of an apprentice when they came to apply for their Freedom.” (p. 106.)

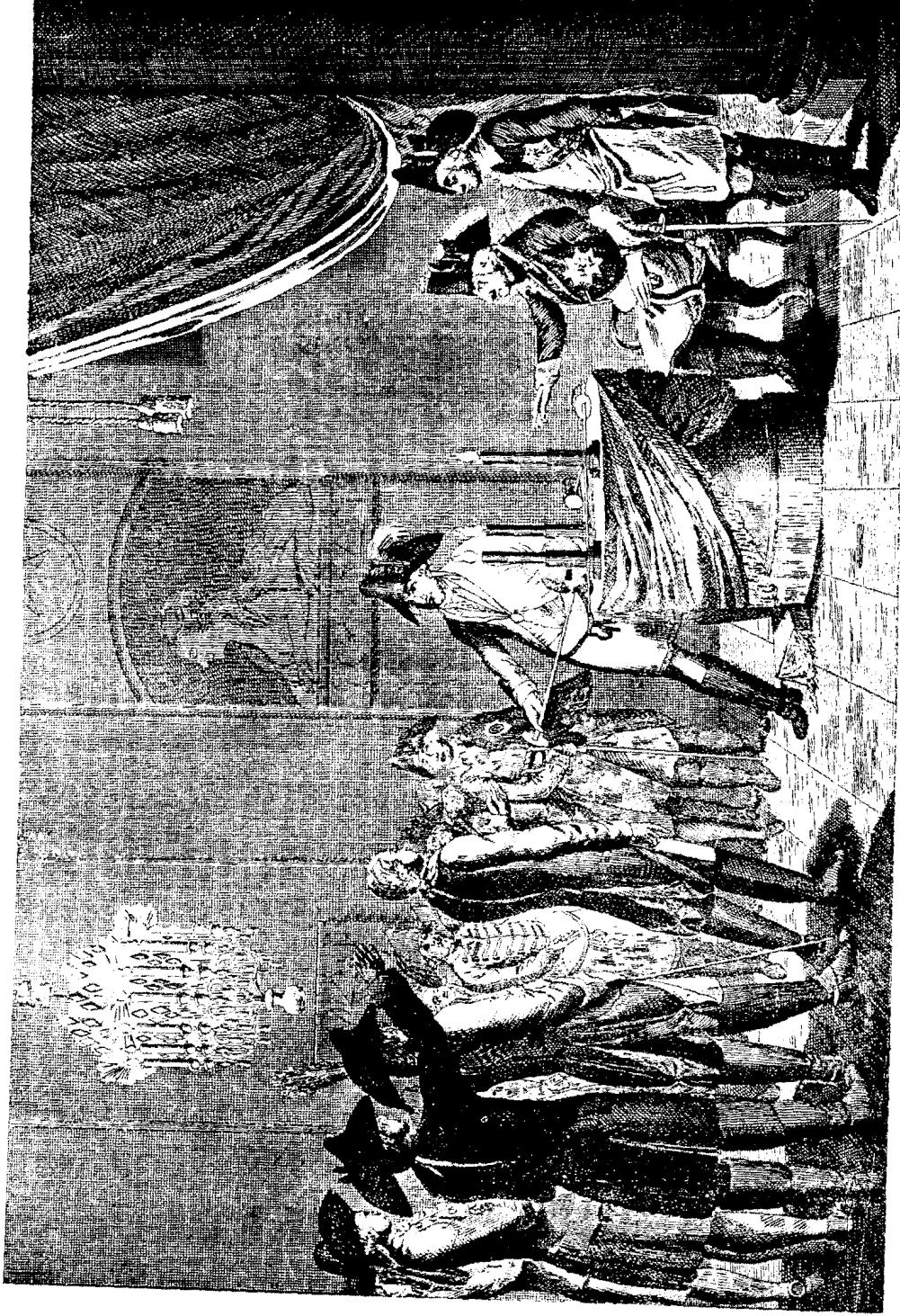
THE CONVENER COURT.—“The convenery or convention of deacons came into existence in Aberdeen about the end of the sixteenth century. In its original form this body consisted of the deacons only, one of whom was chosen to convene them when any question arose affecting the common or general interest of the town. In addition to the deacons, the master of hospital, the box-masters, late deacons, and first master of each Trade are [now] also members of the Convener Court.” (p. 122.)

Among the Acts and Ordinances of this Court are the following—those undated having been copied from the old Register, dated 1599 :—

ANENT SWEARING AND GIVING THE LIE.—“Item, it is statute, appointed, and ordained that whatsoever member of the Deacon Conveener Court shall take the name of God in vain, *sitting in ane fenced court or meeting*, [shall be punished]. And further it is enacted that whatsoever person shall speak rudely or uncivilie in *ane fenced court* or vilipend [vilify] the deacon conveener . . . or give ane other the lie either *in fenced court* or in presence of the deacon-conveener” [shall be fined.]

ANENT ATTIRE TO BE WORN AT MEETINGS, BURIALS, ETC.—“Item, it is statute and ordained that whatsoever deacon, master or member of the deacon-conveener court, shall come to the deacon-conveener court, or meetings, or to burials, or going upon any public affair, wherein the traids are connected, with capes, blue, black, or grey bonnets, *and not having hatts on their heids*” [shall be punished.] p. 128.

ANENT OPENING MEETINGS WITH PRAYER.—“27th May, 1650.—In presence of Doctor William Guild, founder, the haill deacon-conveener court being convenit, the said day it was strictly statute that at all meetings of deacon, or deacon-conveener courts, ane blessing shall be sought from God, and a right direction of their affairs to his glory, the good of the Crafts, and that they may be approvid in their awin consciences in the day of their accounts and this to be done by the deacon-conveener, and deacons of their several courts respectfully, dutifully, and in a godly manner.” (p. 128.)














Friedrich der grosse, als Freymaurer
im Jahr 1740

ANENT APPRENTICES.—“7th February, 1641.—It is statute and ordained . . . that all indentures that be made betwixt master and prentice shall be presented before the Town Clerk of this burgh within twenty days thereafter, to the effect that he may take ane note thereof in his registry.” (p. 131.)

BAKERS' MARKS.—“The Magistrates in Aberdeen began at an early date—as soon, in fact, as we have any mention of Magistrates in the public records—to take cognisance of the Baker Craft. In 1398 the bakers are dealt with in their collective capacity, and for the better regulation of the trade, a system of marks was instituted for the different makers of bread in the town. The following is the minute in the Council Register for the year 1457, vol. v., p. 337, the different marks being rudely drawn opposite each name, (pp. 212, 213):—

This ar ye baxteris of bred whilkis sal visit the Craft and na oythers in the first :—

Andrew Baxter, with his mark	
William Club	
William Atkynson	
Thom of Spens	
William Buchane	
Thom Imlach	
William Catnes	
Robert Ranyson	
John Whyt and Will Baxter	
Thom Gladi	
Andrew Mair	

It may be observed in conclusion that the practice of wearing hats at funerals was enjoined by the statutes of the Bakers and Shoemakers (pp. 219, 279.) Those of the former Craft also ordain that at a “court holden either general or particular, the court *ance being fencit*, whosoever thereafter speikes without leve askit and given sall pay six shillings” (p. 222.) A similar penalty was in force among the shoemakers for omitting to wear hats at “Head Courts.” (p. 282.)

An ordinance of the Tailors, bearing date the 18th February, 1678, and headed “Anent—Keeping the Secrets of the Craft,” has “It is striclie statute and ordained . . . that whatever entering freeman of the Craft, or any other freeman thereof, shall anyways reveal or divulge to the Magistrate or any Burgess of Guild, directly or indirectly, any of the Craft’s secrets, *especially anent their procedure when entering freeman of the traid*, anent the composition or other expenses, etc., shall never carry public charge amongst the said traid as deacon, maister, or box-master, until they give all satisfaction anent the said mis-demeanour.” (p. 255.)

It does not seem quite clear whether the passage italicized, and that which next follows, are to be read disjunctively, but if so the former would point in the direction of a form of “brothering” being in vogue at that time among the tailors, which has now fallen into disuse.—R. F. GOULD.

INDIGENOUS FREEMASONRY IN AUSTRALIA.—With reference to the account of finding Masonic signs in Australia, a somewhat similar tale (or fiction) has been known to a Masonic acquaintance of mine for the last eighteen years or more. The tale as told to me (and to which my informant attached but little importance masonically) was as follows :—A certain gentleman, who was, I believe, a medical practitioner and a Mason, was interested in conducting parties of immigrants to Australia. On one occasion, he went farther into the interior than had been his usual custom, and was captured by a native tribe. He was condemned by the chief to die, but on appearing before his captor he made use of certain Masonic signs. This obtained for him a respite, and his life was spared on condition that he married a woman of the tribe. After living with the tribe for some time, he managed to

escape (when his guards were less vigilant than was their usual wont), and returned to his friends.

It can hardly be supposed that these aboriginal tribes can really know the meaning of Masonic signs. It might be probable that chieftains and others of such tribes go through certain mysteries and religious (according to their belief, if they have any) ceremonies and signs—in fact a sort of initiation or preparation before taking upon themselves the office or position of chiefs or heads of their tribes. Some of these signs may be similar to our Masonic signs, and when the doctor gave his, possibly some one or more of them may have been somewhat similar to those known to the chief, but having quite a different meaning to what the doctor intended to convey. By good luck the sign given in some way saved the life of the prisoner, but as to the actual meaning of the sign as conveyed to the native, we are of course at a loss to know it.”—PENANG.

CHINESE MASONS.—The “Idaho World” reports a great meeting in that city of Chinese (so-called) Masons. It appears that the initiatory ceremonies last twenty-four hours. The Celestials claim that their Masonry is the same as ours, *but more fraternal*. This is how a Chinaman essayed to explain matters. He said:—“Him alle same Melican Mason. Him better. Chinese Mason more like Bludder. One Chinaman he Mason, nudder Chinaman Mason too; he no quarrel; he no fightee him. S’pose he fightee Chinaman no Mason, alle Mason helpee him—and man no Mason, alle Mason lickee him like Hellee. Two Chinaman, if he no Masons, heap fightee, alle light. Mason no lush in and say, ‘Whasser the matter now?’ He lette him fight alle same Melican man. No matter. Melican Mason no alle same bludder like China Mason. Melican Mason fightee nudder Mason alle same, no matter. He no alle same likee men got one mudder. You heap savey now.”

This does not convey a very exalted idea of Chinese Masonry.—G. W. SPETH.

GEOMETRY = MASONRY = SYMBOLS.—I have here and elsewhere, at various times, pointed out that the M.S. Constitutions of Masonry, and particularly the “Regius” Poem of 14th century, makes Masonry and Geometry synonymous terms. But as a matter of fact, Masonic or Geometrical tools and figures were used by Theosophical Societies as much as by modern Masons; we have evidence of this in ancient China, probably about 2,500 years ago; there is also evidence of it in the ancient Platonic Societies. Mr. Alexander Wilder, the eminent Platonist, has thus written in definition of Platonic Geometry:—

“*Γεωμετρία*, *ἡγεωμετρία*, Geometry; the science of land-measuring. Also *γεωμερέω*, to measure the earth; to be a geometer.”

“There was a more arcane meaning attached to these words by the philosophers, as well as to its sister terms *μανθάνω*, *μαθς*, *μαθημα*, *μαθηματικός*, all which relate to esoteric knowledge. Thus we find in Plutarchos the maxim ascribed to Plato: ‘God is constantly a Geometer’ (Symposiacs, viii., 2.) The democratic or popular government, which Solon approved of as being based on equality, was denominated *Arithmetical*, a shew of hands by wise and ignorant alike being sufficient to determine all questions, as when Sôskratês was condemned. The *Geometrical* was regarded by Platô and others as not to be excelled. It was also called the sacred or sacerdotal rule. ‘The statesman’s science will never willingly establish a government composed alike of good and bad men’; ‘We assign to every one that employment which is suited to his nature, and prescribe to each his peculiar art.’ ‘It endeavours to bind and weave together the natures inclining in contrary directions from each other, so as to be in accord with the alliance that fits together the eternal part of their soul with a divine bond.’ The Alexandrian Platonists in like manner taught that the spiritual world was arranged in geometrical order, as with gods, daemons, or guardian spirits, heroes or half gods, and souls. Hence, geometry was not a technic of sensible things, but of facts transcending them; ‘a science that takes men off from sensible objects, and makes them apply themselves to the spiritual and eternal nature, the contemplation of which is the end of philosophy, as a view of *epopteia* of the arcana of *initiation* in Holy Rites.’ It is a technic of eminence according to excellence, and of all authority with sole regard to merit and ability, irrespective of every consideration of equality, or the accident of factitious rank.”

I may remind the reader that unless this form of Masonic-geometry was preserved by Culdee Masons, it was abolished by the Emperor Justinian, and was not revived in the Romish Church until Cosmo Medicis educated Marsilio Ficino for the purpose of re-establishing a Platonic Academy at Rome in the 15th century.—J. YARKER.

REV. LAURENCE STERNE.—The following inscription, cut on a plain headstone, standing in the burial ground of the Church of St. George (Hanover Square,) on the Bayswater Road, although perhaps not strictly Masonic, has a certain interest to Freemasons. It has been supposed that Sterne was a member of the Craft, but although some part of the inscription

might be taken as expressing that such was his intention, it is distinctly stated that he did not belong to our Order.

It would be interesting to know the names of the two Brother Masons whose kindly feeling thus preserved Sterne's grave from neglect and oblivion.

W. HARRY RYLANDS.

Alas ! poor Yorick.

Near to this Place
Lyes the Body of

THE REVEREND LAURENCE STERNE, A.M.,

Dyed September 13th, 1768,

Aged 55 years.

Ah ! Molliter Ossa quiescant !

If a sound head, warm heart, and breast humane ;
Unfully'd worth, and soul without a stain :
If mental pow'rs, could ever justly claim
The well won tribute, of immortal fame ;
STERNE was THE MAN, who, with gigantic stride,
Mow'd down luxuriant follies, far and wide.
Yet what, though keenest knowledge of mankind
Unfeal'd to him, the springs that move the mind ;
What did it boot him ? Ridicul'd, abus'd,
By fools insulted, and by prudes accus'd.
In his, mild reader, view thy future fate,
Like him, despise, what 'twere a sin to hate.

This Monumental Stone was erected, to the memory of the deceased, by two BROTHER MASONS ; for although He did not live to be a Member of their SOCIETY, yet, all his incomparable Performances evidently prove him to have acted by Rule and Square : they rejoice in this opportunity of perpetuating his high and irreproachable Character to after ages.

W. S.

OBITUARY.

It is with great regret we record the death of Brother James Webster, Depute Clerk of Sessions, Edinburgh, on Friday, 23rd August, 1889. Deceased brother was, at the time, W.M. of the Lodge of Edinburgh, No. 1 (Mary's Chapel), and joined our Correspondence Circle last May.

A prominent member of the Craft passed away on the 19th September, in the person of Bro. Æneas J. McIntyre, Q.C., P.J.G.W., P.G. Reg., aged 68. From the year 1859, when he was first elected to serve on the Board of General Purposes, to 1883, when he resigned his appointment of Grand Registrar, he was foremost amongst the rulers of the Craft. In 1860 he first served as a Vice-president of the Board, and in 1861 he became President, whilst from 1862 to 1883 he filled the office of Grand Registrar. None who have ever attended Grand Lodge and heard him, in that capacity, address the chair, are likely to forget our brother. We never had the pleasure of meeting him in a private lodge, but we are assured that his after-dinner speech was always looked forward to as the event of the evening.

BRO. JOHN WHITFIELD EDWARDS, who joined us last March only, was also called to his rest on the 8th November last.

REVIEWS.

SCOTTISH MASONS' MARKS COMPARED WITH THOSE OF OTHER COUNTRIES. — This is a paper read by Bro. Professor T. Hayter Lewis, at the Glasgow Congress, 29th August, 1888, of the British Archæological Association, and contains many points of interest to us as Freemasons. Two plates of marks exhibited in parallel columns show the changes made in Eastern marks of remote antiquity when passing through mediæval Europe, till we see their forms as at present used in England and Scotland. The chief feature of the paper, however, is that Bro. Lewis has extended his researches beyond the masons' marks properly so-called, and considered them in conjunction with the tooling of the surface of the stones.

"Then we turn to the buildings themselves . . . we see that the men who worked at them in the twelfth century differed altogether in their manner of working from those of the thirteenth. The size of the stones, the tools used, the modes of working them, all differed most strikingly; differed, in fact, as much as the mouldings, the arches, the ornaments did. Go where you will, in England, France, Sicily, Palestine, you will find all through the buildings of the twelfth century the same carefully worked masonry, the same masons' toolmarks, the same way of making them . . . The masons used small stones, some 9in. wide and 6in. high, carefully squared, and marked across the surface with a delicately pointed chisel, always diagonally if the stone were flat, but following the leading lines if the work were moulded. These are masons' marks on the grandest scale, graved on every stone where the work which we call Norman is found."

"Another century comes and all is changed . . . the delicate tooling disappears and in place of it we get marks made with a toothed chisel, which cover the whole surface with small regular indentations most carefully worked upright (not diagonally as before) . . . But consider further, that when the tools of the Norman masons were thrown aside, there were thrown aside also their well-known details of ornament and mouldings."

"How came this change, and who were its definite authors? Something do these masons' tool-marks suggest as to this. The Norman tooling, so far as I have been able to trace it, came from the north and west of Europe; and whenever I have found it more easterly, as in Sicily or Palestine, the buildings have evidently had their origin in the west. But it is not so with the thirteenth century work. The claw-tool has been used in south-eastern Europe and Asia from very early times, and there is scarcely an ancient or thirteenth century mediæval building known to me, from Polo or Ravenna on the Adriatic, to Greece and eastward, which does not show in some part its use. Even now it is the ordinary tool in Egypt, and you may see there any day, the masons working with it as a matter of course. We have thus at the outset, in these tool-marks as well as in the design of the twelfth and thirteenth centuries, clear evidences of two distinct sources from which they were derived."

Bro. Hayter Lewis sums up his paper as follows. "We find —

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

"2nd. That in the thirteenth century there was introduced, with the early pointed style, an entirely different method of finishing the surface, and that the source of this method was apparently from the east.

"3rd. That masons' marks do not appear to have been commonly used in Europe until late in the twelfth century.

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

"Thus we are led to pay more attention to the opinion of Viollet le Duc, that there is evidence that the clergy who were in company of the Crusaders returned to Europe with the knowledge of what had been done by the Saracens . . ."

To which I would add that Jerusalem was captured by the Crusaders in 1099 and recaptured by Saladin 1187, and that synchronously with the remarkable changes described by our brother, the word Freemason first became a component of the English tongue and that about a century afterwards the Regius MS. was indited. The value of Bro. Hayter Lewis' monograph, as bearing on the origin of our Craft, must be patent to every thoughtful reader.—G. W. SPETH.

THE ABERDEEN INCORPORATED TRADES.¹—A very interesting work has lately fallen in my way, of which a short notice will not be out of place in the *Transactions* of this Lodge. But before proceeding with it I may be permitted to explain why it is that the early records of the Craft Guilds of Aberdeen have so important a bearing upon the history and development of speculative or symbolical Masonry. Dr. James Anderson, a graduate of Marischal College, Aberdeen, was the compiler, as most brethren are aware, of the first book of Constitutions, published in 1723, and also of the second edition of the same work, the *New Book of Constitutions*, which appeared in 1738.

These two books constitute what is commonly termed "the basis of Masonic history."

Dr. Anderson was entrusted with the task of remodelling the ancient laws of the Society on the 29th September, 1721, during the Grand Mastership of the Duke of Montagu, the minutes of the Grand Lodge informing us—under the above date—that "His Grace's *Worship* and the *Lodge* finding Fault with all the Copies of the *old Gothic Constitutions*, ordered Brother *James Anderson*, A.M., [he became D.D. subsequently] to digest the same in a new and better method."

The documents referred to, were the old Manuscript Constitutions. These relate the history of Masonry, or Geometry, and contain a series of Charges or Regulations, both of which were read to "new men" on their becoming apprentices to the Mason's trade.

Before the publication of Anderson's first work (1723), the terms Entered Apprentice, Fellow Craft, and (in conjunction with them) Master Mason, were not used in England. There is no allusion to them in any documentary evidence relating either to the proceedings of the building trades or of the Lodges (in South Britain) that have come down to us.

To Dr. Anderson, we have now seen, the task was confided of modernizing the old Manuscript Constitutions. For this there must have been some reason, and though in searching for it we must fall back upon conjecture, the solution I shall hazard violates no canon of probability, but on the contrary is in harmony with all known facts, and indeed, with great show of plausibility might be put forward as being fairly warranted by the evidence. Anderson, a Scotsman, and presumably a native of Aberdeen, is not mentioned in the records of the Grand Lodge of England until 1721. In the same year Dr. Stukeley was admitted a member of the Society—January 6th—and he tells us in his diary:—"I was the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath thro' the folly of its members."

The "run" alluded to, took place, no doubt, in consequence of the Duke of Montagu having been installed as Grand Master, on June the 24th, 1721. It was about this time I imagine that Dr. Anderson joined the English Society, and I am further of opinion that to the fact of his being then a Scotch Mason, was due the circumstance that the old Constitutions were placed in his hands for revision.

If this supposition be correct, the doctor, with little doubt, first saw the light of Masonry in the Lodge of Aberdeen.

The Laws and Statutes of this Lodge, in 1670, and the names of its members from the same year (though not an unbroken record), are still in existence.

Master Mason and Fellow Craft (or Fellow of Craft), are used as convertible terms in the Aberdeen Regulations, and this grade or title comprehended all those brethren above the rank of Entered Apprentice, an expression which also occurs with frequency in the laws.

The Masters (or Fellow Crafts) were, and the Entered Apprentices were not, members of the Lodge.

In an old book, dating from 1670, the names of forty-nine Masters (or Fellow Crafts), with their marks, are duly given. Of the book in question, these brethren are styled "The Authoires and Subscryuers," and the eleventh subscription is as follows:—

"11. James : Anderson : *Glassier and Measson* : and Wreatter of this Book, 1670."

In a list of "Clerk's of the Aberdeen Lodge," but which unfortunately only commences in 1709, the first name on the roll is that of *J. Anderson*, (probably a relative of the *Glassier and Measson*) which is repeated year by year until 1725.

The Scottish terms, Entered Apprentice, Fellow Craft, and Master, were introduced into the English Constitutions, by Anderson, apparently to serve the same purposes as they had long done in Scotland.

It is at least a remarkable coincidence—if nothing more—that almost the same words are used to describe James Anderson, the compiler of the Laws and Statutes of the Lodge of Aberdeen (1670); and James Anderson, the compiler of the Constitutions of the Grand Lodge of England (1723). Thus, the assent of the seventeenth Lodge on the English Roll, in 1723, to the Constitutions of that year is shown as follows:—

¹ Merchant and Craft Guilds, a History of the Aberdeen Incorporated Trades, by Ebenezer Bain, ex-Master of Trades Hospital, Aberdeen.—J. and J. P. Edmond and Spark, 1887.

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

A great part of the Book of Constitutions (1723) is taken up by the General Regulations, one of which—Reg. XIII—has the following :—

“Apprentices must be admitted Masters and Fellow Craft only here [*i.e.*, in the Grand Lodge] unless by a Dispensation.”

With these introductory observations, I now pass to Mr. Bain's interesting work in the Aberdeen Crafts, though the length to which I have been already carried, will prevent my doing more than indicate the passages to be found in it which possess a direct interest for Freemasons. At p. 118 we are told :—

“The Masons obtained a Seal of Cause in 1532 along with the wrights and coopers, but beyond being coupled with them in the same Seal of Cause the masons never became part of the Society formed by the wrights and coopers. When the Seal of Cause was obtained, the masons elected their own deacon, formed a Society for themselves, passed by-laws, and accumulated funds in the same manner as the other Associations. But about the middle of the seventeenth century their Society underwent a curious metamorphosis. Free or “speculative” masonry was introduced into Aberdeen shortly after the Mason Craftsmen obtained their Seal of Cause, but little was heard of the mysteries of Masonry until some time after the reformation, when a regular Lodge was formed in connection with the Masons' Craft Society about 1670. At the outset, Freemasonry was simply an adjunct of the original Association of Craft Masons; but gradually it became its leading feature, and the incorporation of mason artificers eventually became what is now known as the Aberdeen Mason Lodge. The ‘Olde Book’ of the Aberdeen Lodge contains the ‘lawes and statutes for measones gathered out of thir old wreatings by us, who ar the authoires and subscriberis of this booke,’ and the great bulk of these ordinances have reference to the affairs of the incorporation, and are drawn up in similar terms to those enacted by the other Craft incorporations in the town. They have nothing whatever to do with speculative masonry, which did not obtain prominence until a charter was obtained from the Grand Lodge of Scotland in 1743.”

So far Mr. Bain, who speaks of the masons “having as it were swarmed off” from these other trades, and the stress he lays upon the proceedings of the year 1670, as amounting in effect to a virtual new departure by the masons of Aberdeen, is worthy of our careful attention.

In my *History of Freemasonry* (vol. i., p. 422 *et seqq*) will be found a sketch of the Lodge of Aberdeen, and therein I have quoted from the Burgh Records, which, under the date of June 27th, 1483, refer to the “*masownys of the luge*.”

The “Lodge” therefore, of 1670, could hardly have been a new creation, and may with far greater probability be supposed to have been a continuation of the Lodge of 1483.

But that some notable deviation from the well-trodden path of Scottish Operative Masonry, took place at Aberdeen, in the former year is suggested by the evidence.

Not more than twelve of the forty-nine Masters (or Fellow Crafts) in 1670, were Operative Masons, and by the regulations ordained in that year, at the “entering of everie entered prentise,” the measson charter—a form of the Manuscript Constitutions—was to be read to him.

Mr. Bain traces with a masterly hand the vicissitudes of the various Craft Guilds of Aberdeen, but I must content myself with the briefest possible allusion to such features of his work, as possess any interest for Freemasons.

Of these, the rule enforced with regard to apprentices on taking up their freedom, is a case in point. Mr. Bain observes (p. 77): “In 1579 this dispute about the composition, and the admission of members to the Crafts who had not duly passed the [*Town*] Council, reached an acute stage. A number of Craftsmen were arrested and fined,” and the same writer gives the following extract from the Burgh Records:—

“The counsal being convenit for the maist part within the counsal-hous, reasoning upone the exorbitant and gryt compositions takin be the deconis of the Craftes of this burght fra Craftesmen and breder of the Craft in admytting thame fre of their Craft aganis thair prevelegeis, statut, devysit, and ordanit, that in all tyme cuming the decain of everie Craft sall present the person of Craft creven to be admittit free of the said Craft to the deines of gill [*guild*] of this burght as ane worthy and qualificit craftsmen to be admittit be the toune free of Craft efter diligent tryell and examination of thair hobilitie be the said Craft; and that the decanis of thair Craft sal nawayis compone witht thame quhill the person creven to be admittit free of the Craft, first compone with the said deines of gill, and to be admittit free be the toune, the maisterstick of the persone to be admittit being exhibit and producit in judgement; and giff ony decain heirefter contraveinis this present ordinance, and acceptis the contrair of the premises the contravener

to pay als mekil to the deniss of gill of this burght of his awn purss as he happenit to tak for the composition of the Craft."—*Council Register*, vol. xxix., p. 879.

The above clearly shows that at Aberdeen, as in other Scottish cities, the freedom of a Craft, or in other words, promotion from the position of apprentice to that of master (or Fellow of Craft), was not a matter of mere internal regulation, concerning only each guild of artisans, but required the assent of a higher and more generally representative body.

This usage I conceive Dr. Anderson to have had in his mind, when he drew up Regulation XIII. for the Freemasons.

The preliminary "Essay," of the budding Fellow of Craft, it will be observed, was called in Aberdeen, his "Maisterstick."

To glean still further from Mr. Bain :—"About 1430, Scotland became so much depopulated by the wars with England, that it was found necessary to import craftsmen from France and Flanders. In 1431, King James, 'to augment the common weil, and to cause his lieges increase in mair virtues, brocht mony nobill Craftsmen out of France and Flanders, and other partes—for the Scottis were exercit in continuell wars frae the time of King Alexander the Third to thay days. Thus were all Craftsmen slane be the wars.' James v. had also to plenish the country with Craftsmen from France, Spain, Holland, and England (p. 73). Among these were Masons.

"It was impossible for a Craftsman to carry on business on his own account within the burgh until he had become a freeman or a free burgess. In the first instance, a Craftsman applied to the deacon of his own Craft to be taken on trial of his qualifications, and if his fellow-craftsmen were satisfied, a petition was presented to the Magistrates and Town Council. This petition the magistrates remitted 'to the—trade of Aberdeen to take trial of the petitioners qualifications to be reported.' The Trade thereupon took him on trial, instructed him to make an essay or masterstick, and if found satisfactory, the applicant was again presented to the Magistrates and Town Council, when, after taking the oath of allegiance, he was 'admitted and received a Free Burgess of the Burgh of Aberdeen.'" (pp. 99, 100.)

"It has generally been supposed that Masons were at one time associated with the Wrights and Coopers, but there is no evidence that this was the case farther than that the Masons are mentioned in the Seal of Cause granted in 1532 to the 'Couparis, Wrichts, and Measones.' This does not imply that these Crafts formed one association. At that time each Craft had its separate deacon, and it was not until nearly a century after that date that the Wrights and Coopers came to act under one set of office-bearers. The Masons appear to have kept by themselves, and there are good grounds for believing that their incorporation or trade was the nucleus of what ultimately became the Aberdeen Mason Lodge. In the oldest minute-book belonging to the Aberdeen Lodge, there are inscribed the 'Laws and Statutes for Measones, gathered out [of] thir old wreatings by us, who ar the authoires and subscribers of this booke,' and these laws and statutes bear such a close resemblance to those enacted by the other Crafts in the town, that there is little room for doubt that the original organization was constituted in a manner similar to the other craft associations." (p. 236.)

The laws and statutes referred to by Mr. Bain, which were "Ordaigned be the Honourable Lodge of Aberdein, 27th December, 1670," are given by Lyon, in his *History of the Lodge of Edinburgh*, from which I extract the following :—"Wee ordaine . . . that no Lodge be holden within a dwelling house where there is people living in it, but in the open fields except it be ill weather, and then let a house be chosen that no person shall heir or sie us.

"Wee ordaine lykwayes that all entering prentiseses be entered in our antient outfield Lodge, in the meaines in the Parish of Negg, at the stonnies at the poynt of the Ness." (pp., 423-5.)

With the above—dating from 1670—may be usefully compared some passages culled from Sloane MS., 3329 (of uncertain date) ; "A Mason's Examination," 1723 ; and the "Grand Mystery of Freemason's discover'd," 1724.

SLOANE MS., 3329.

Q. What is a just and perfect or just and Lawfull Lodge.

A. A just and perfect Lodge is two interprintices, two fellow craftes, and two mast^{rs} more or fewer, the more the merrier the fewer the Bett^r Chear, but if need require, five will serve, that is two interprintices, two fellow craftes, and one mast^r., on the highest hill or Lowest Valley of the World without the crow of a Cock or the bark of a Dogg.

A MASON'S EXAMINATION ?

Q. Where was you made ?

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

THE GRAND MYSTERY OF THE FREE-MASONS DISCOVER'D.

Q. How many make a Lodge ?

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

All three of the Catechisms quoted from, savour of the Scottish idiom, and the form of Oath given in Sloane MS., 3329, commences :—" The Masons word *and everything therein contained* you shall keep secret" [*italics mine.*]

In my judgment, the Sloane MS. cannot be assigned any earlier date than 1723, as the three Catechisms were almost certainly manufactured after the appearance of the first book of Constitutions, or at all events after the evolutionary changes which are first officially recorded in that publication. In all of them there is a reference to the " Entered Apprentice," and from this I deduce that no such allusion could have found a place in what purports to be an English Masonic Catechism until after the old Gothic (or Manuscript) Constitutions were " digested " or modernized by Dr. James Anderson, a former resident in Aberdeen.

Whether the alterations introduced during the period of transition—1717-23—were of form only, and not of substance, it is now impossible to decide, though as I have elsewhere observed :—" it is improbable—not to say impossible—that either the Alnwick Masons of 1701, or the London brethren of 1717, would have looked calmly on, had the forms and ceremonies to which they were accustomed been so suddenly metamorphosed, as it has become, in some degree, the fashion to believe."

Lyon observes (*History of the Lodge of Edinburgh*, pp. 22-23) :—" If the communication by Masonic Lodges of secret words or signs constituted a *degree*—a term of modern application to the esoteric observances of the Masonic body—then there was, under the purely operative régime, only one known to Scottish Lodges, viz., that, in which, under an oath, apprentices obtained a knowledge of the Mason Word, *and all that was implied in the expression* (see the last extract from Sloane MS., 3329, *supr.*)"

Now the point is, what are we to understand by the phrase, " the purely operative régime ? "

Each student must supply his own answer, for no two are likely to agree in a definition of it. But that the Masonry of the Aberdeen Lodge in 1670, was symbolical or speculative, in the sense that the great majority of its members were not operative Masons, is indisputable. Also, we meet with in the Laws and Statutes of the same body, *the only allusion*—ante-dating the era of Grand Lodges—to *the practice of Lodges being held, and apprentices entered, in the open fields*, of which an echo (or survival) is to be found in the English catechisms that I have already quoted from.

It is in the highest degree probable, that Dr. Anderson received the benefit of the Mason Word at Aberdeen, though as to what " was implied in the expression," nothing can be predicated with any certainty.

It seems to me, however, that we shall not go far wrong if we assume that the doctor (always supposing that he *was* originally a Scottish Mason) carried with him, across the border, a stock of Masonic knowledge, equal to that of any English brother with whom he became associated. Some, indeed, may go still farther, and trace in the mandate delivered to him by the Grand Lodge of England in 1721, a recognition of his supremacy as a skilled votary of the Royal Art. However this maybe, it is unquestionable that the early records of the Lodge of Aberdeen, possess a deep interest for Masonic students, and supply evidence of the highest value, elucidatory of the general history of Freemasonry.—R. F. GOULD.

METHAM'S MASONIC ORATIONS.¹—I was lately reading in the " Bauhütte " (Leipsic) but omitted to mark the passage, a foreign item of news stating that in some Lodge in England a certain brother had delivered himself of a didactic address to his fellows : to which the Editor added a comment more or less to this effect :—" so then, at last the Craft in England is waking up and paying a little attention to the philosophic side of Masonry ! Such discourses are rather rare in that country." Poor Editor ! he evidently does not realise what an institution the Masonic oration is amongst us. How surprised he will be on receiving the volume of orations just published by Bro. Chapman, C.C., to find how many one single brother has produced in the course of a few years ! Moreover these efforts are all admirable in tone, matter, manner and diction. Of Bro. Metham it may also be said " Use does not stale his infinite variety," for, although in the twenty-six orations published necessity very often forced on the orator the obligation of treating the same subject, a

¹ Masonic orations by Bro. L. P. Metham, P.G.D., (England), P.D.Prov.G.M., Devon, &c. with an introduction by Bro. Wm. Jas. Hughan, P.G.D. Edited by Bro. John Chapman, P.M., 1402, &c. London, George Kenning, 16, Great Queen Street, W.C., 1889.

careful perusal has only disclosed two, or at most three instances where he has plagiarised himself.

The distinctive characteristic of these discourses has been happily sketched by Bro. Chapman in his preface. "The wise Council—the faithful caution—that marked the unstinted admonitions of the able orator, indicated how much he loved our fraternity; for while he dilated in glowing terms upon the distinctive basis of our society, he failed not to point out the dangers and difficulties attending those unmasonic elements that sometimes force their unhappy way into our institutions."

It is a difficult matter to accord the palm of superiority to any one oration, where all are so charming, but the most impassioned and noble burst of eloquence is probably to be found in the discourse before the Prov. Grand Lodge of Devon, August 14th, 1874, wherein Bro. Metham pleaded the cause of that charity to which he has devoted his life's work, "The British Female Orphan Asylum," for the benefit of whose funds the book is published.

Some few months back one of our members asked me to supply him from our library with some books for the perusal of a gentleman who desired a more intimate knowledge of our principles before applying for admission. This is emphatically the book for such a purpose, but should be accompanied by a word of caution. Bro. Metham makes fine oratorical use of our traditions, carrying our institution, forms, ceremonies, and principles back to an antiquity of thousands of years. This is very well "to point a moral or adorn a tale," but will scarcely bear the test of historical investigation; and the novice in the study of Masonic history should be warned against accepting every inference or suggestion as an undoubted fact. For the purpose of illustration our traditions are as good as facts, and we presume are only so used by Bro. Metham.

The orations having all been delivered in Devon and Cornwall, Bro. Hughan very appropriately gives us a sketch of the Craft in these two provinces as an introduction, adding much to the value of the book.—G. W. SPETH.

MARK MASONRY, by Bro. G. F. Travers-Drapes, Local Secretary (Quatuor Coronati C.C.) for Burma.—Within the 15 pages of this interesting *brochure* will be found collected a great many scattered references to the custom of affixing a mark by the operative Masons, and to the degree—which passes under the same name—now worked with such signal success by their speculative descendants, in all English-speaking countries. The writer, with a rare modesty, pointedly disclaims "any credit for originality of matter or research," and adds, "I have only collated and brought into a connected form whatever I have been able to find on the subject in the Masonic books accessible to me." But here our brother does himself a palpable injustice, since he has not only transcribed from a variety of authorities, but displays a commendable originality in his method of grouping and marshalling the materials so collected. The studies of Bro. Travers-Drapes have indeed been very profitably conducted, and it is quite impossible to yield assent to the poverty of his stock-in-trade, which he endeavours to make out by necessary implication, in the closing words of his modest apology for having entered into the field of Masonic literature. The verdict should, in truth, be quite the other way, as the library from which so many citations have been derived, can be no contemptible one, and if indeed, the author of the pamphlet under review, occasionally gives an excerpt, which is illustrative rather of learned credulity than of discriminative research, we should do well to recollect that he makes no pretension to having winnowed and sifted his authorities, but presents himself in all humility as but a painstaking and diligent collector. Some day, perhaps, our secretary in chief, Bro. Speth, will circulate among the suffragans of his vast diocese, a kind of *Index Purgatorius*, by means of which our Outer Circle will be assisted in eschewing such works as are evil and unreliable; but in the interim, the Colonial student, bearing in mind the old proverb, "Non è buon murator chi rifiuta pietra alcuna" (*He is not a good Mason who refuses any stone*), will, no doubt, be very often deluded and led away from the right track, by perusing all the books that may fall in his way, with an equal faith.

Bro. Travers-Drapes, however, is very far from having worshipped with a boundless docility at the shrine of authority. The extracts he presents are all of them interesting, and throughout the entire pamphlet, may be traced an evident desire on the part of the writer to collect materials which may be generally useful in so remote a district, rather than to formulate any specific conclusions of his own.

The task which our brother set himself to perform has been carried out very happily.

Among the works laid under contribution, is the *Freemasons' Quarterly Review*, and I notice, with much pleasure, that some excellent articles on "Mason's Marks," written for that publication by the late Dr. Somerville, are cited approvingly by Bro. Travers-Drapes.

Bro. Somerville and Colonel M'Leod Moore (of Canada), served together in the 69th Regiment, and I believe were office bearers at the same time, in the Lodge of St. John and St. Paul at Valetta.

From the *custom*, our author next proceeds to the *degree*, and here a word or two of caution may be thrown out against the too prevalent habit of assuming that there was any connection between the two. One was an old operative custom, common to all, or nearly all, trades. The other was a (so-called) degree, added to symbolic or speculative Masonry in the second half of the last century.

In bringing my notice to a close, I am anxious to put on record what I believe to be the general feeling of the Inner Circle of this Lodge with regard to the class of publications, of which the little work just reviewed may be regarded in every way as a highly favourable specimen. It is that we have far too few of them.

The papers read before the Lodge are necessarily limited in number, and our worthy Secretary has to look about on every side for suitable contributions with which he may fill up the vacant space in each current issue of these *Transactions*.

But the *demand* for Essays on Masonic subjects is only balanced by a *potential* supply, and it is on this point that I shall say a word or two before taking my leave of the reader.

I believe that in the contributions which the members of the C.C. are capable of sending to us, we possess a considerable amount of latent capital—and the appeal I have now to make to them is, that from time to time they should allow a portion of this to be called up.

To those brethren who are chary of recording their impressions in print, I would say:—"No man is his craft's master the first day." There must be a beginning in everything. Men must learn before they are competent to teach. But, alas, if there are no candidates for the apprentice stage, the Masters themselves will dwindle away and in due time cease to exist.

The band of working students, at no time a large one, stands at the present moment very greatly in need of recruits. If each member of either Circle asked himself two questions I think some benefit might result. They are, "What have I done, and what can I do, to promote the special objects for which the Quatuor Coronati Lodge was called into existence?"

To the first of these interrogatories, Bro. Travers-Drapes could return a more satisfactory reply, than, alas, a not inconsiderable section of our full members; while to the second, I may be permitted to suggest, that in his mental soliloquy, he might well think that having diffused so much light in the remote province of Burma, his next literary venture should assume the form of a direct contribution to "*The Magazine*," *par excellence* of the Craft, which is edited with such conspicuous ability by Bro. Speth.—R. F. GOULD.

NEWTON'S HISTORY OF THE LODGE OF SINCERITY.¹—Brother Newton thus begins his preface:—"The principle object the compiler of this history had in view, was to preserve the annals of a good, old and useful Lodge." As a record for the use of the Lodge-members we can not conceive any better plan than that adapted by the author or the possibility of any author carrying it better into execution. A section of, usually, about one page is devoted to every year, headed by the names of the principal officers and those of the initiates and joining brethren, followed by a reference to anything of interest which may have occurred during the twelvemonths. Bro. Newton may possibly regard it as an impertinence if I express my satisfaction at finding that he is a master of the Queen's English; but had he read as many histories as I have he would know that clear, easy, grammatical construction is not invariably to be found in some of these otherwise meritorious works. As a *record* the book is perfect, and I desire to emphasize this fact, because the author has occasionally appended historical notes, the inaccuracy of a *few* of which mar its value as a contribution to Masonic literature. In view, however, of Bro. Newton's declared purpose, as quoted above, I will not allude further to these blemishes, except to point out to future lodge-historians the advisability of submitting their pages, before issue, to a Masonic expert. Had Bro. Newton followed this plan the chances are that his book would have contained matter, now missing, of the greatest interest to students. In 1792 it was decided to hold a Masters' Lodge every fifth Tuesday. Raisings took place at all sorts of times, and therefore not exclusively at these Masters' Lodges, which naturally only occurred very rarely. There is a "Masters' night" recorded as late as 1805. What took place on these occasions? We are all anxious to know, and probably the minutes of "Sincerity" would tell us and thus help to settle the point so ably raised by Bro. Lane in a paper read before us in June 1888. This enquiry is commended to Bro. Newton's further research.

The facsimile of the certificate formerly granted by the Lodge is a welcome illustration, and the tables in the appendix must be most useful to members of No. 174.—G. W. SPETH.

¹ A History of the Lodge of Sincerity, No. 174. . . . compiled from the minutes 1784 to 1887, by John Newton, F.R.A.S., P.M. and P.Z. . . . London, 1888.

HAWKINS' HISTORY OF HARMONIC LODGE, No. 216.¹—This is another of those useful little monographs whose appearance is so welcome to the Masonic Student. The introduction deals generally with the relations between the "Ancients" and "Moderns," showing a rather better acquaintance with Masonic history than was apparently possessed by some previous lodge historians; for it is on the history of his own Lodge that the budding student usually tries his prentice hand; or rather it is the study of his own Lodge annals that often inspires a brother with a desire for Masonic knowledge. Brother Hawkins has a decided leaning to the views of Bro. Sadler *re* the "Ancients," a failing which is most natural, as the Harmonic Lodge is itself an Atholl Lodge; neither can I quite share his opinions respecting pre-revival degrees. His sketch of the other Ancient Lodges in Liverpool, and of the sad fate which overtook No. 31, is eminently readable and very interesting, and the whole of the introduction supplies much useful knowledge.

As regards the actual history, from the date of the first remaining minute book, 1819, (the Lodge dates from 1796), Bro. Hawkins follows the plan of allowing the minutes to tell their own tale, contenting himself with occasional explanatory foot notes. The minutes having been well kept as a rule, the plan is a success in this case. What strikes the reader at once, is the enormous amount of money spent on charitable work by this Lodge, totally disproportionate to its strength, or even to its very modest scale of subscriptions and fees. It appears to have responded liberally to any and every appeal; memorials, monuments, patriotic funds, Lancashire educational scheme, relief committees, the central Masonic institutions, the Masonic Hall; nothing came amiss to these open-handed brethren. For instance, on the 16th May, 1877, £120 were voted to various charities, and yet in October, the brethren were able to send £20 to the "Indian Famine Relief Fund," and in the February following £5 more to the Boys School, and again, in May, £11 to the "West Lancashire Masonic Institution." In October, 1881, upwards of £70 were voted to various charities. In December, 1885, £50. These examples are merely taken haphazard, the book teems with them. I scarcely know which to wonder at most, these constantly recurring benevolences, or the utter unconsciousness of anything unusual with which the bare facts are related. At one time, and for a few years, this Lodge came near extinction, and the narration of this period affords very curious reading. As the history is published for the benefit of the Charity Fund of the Lodge, I refrain from extracts; every brother should purchase it for himself and thus assist a Lodge which takes a very high view of its duties as stewards of this world's goods. The book is really interesting and well written.—G. W. SPETH.

LANE'S HANDY BOOK TO THE LISTS OF LODGES.²—About three years ago, Bro. John Lane brought out his *Masonic Records*, a publication of extraordinary merit, and which, as a gazetteer of the Lodges, became at once to the Freemasons, as valuable a work of reference, as the famous dictionary of Dr. Johnson, did to the general public in the last century. But the fact must be freely admitted, that neither of these two excellent compilations is fitted for continuous reading. The niceties of the English language pall upon the mind when absorbed in homœopathic doses through the medium of the dictionary, and the skeleton history of our Lodges cannot be perused at a sitting without a closer study of the figures and columns arranged so dexterously in the Gazetteer, than is compatible with either the leisure or the inclination of the most ardent student of our Antiquities.

In the "Handy Book," under review, however, Bro. Lane wisely eschewing the more formal arrangement of his greater work, leads the reader by a series of easy stages to a general grasp of the entire subject-matter of which the latter is composed. Thus he supplies, as it were, a key to his *magnum opus*, but those who know our author, will be quite sure that no book is issued from his manufactory, without bearing the impress of fresh study and research.

This we find accordingly in the "Handy Book," wherein is given, "in a compact form, and concisely and chronologically arranged, an account of the different Manuscript, Engraved, and Printed Lists that have appeared from 1723 to 1814;—Lists that are, in numerous cases, the only records extant from which the history of many of the oldest Lodges can be compiled."

Roundly stated, the Lodges under the Regular or Original Grand Lodge of England, had numbers assigned to them on six distinct occasions. The first chapter of the "Handy Book," is devoted to the period of time, 1723-1728, when Lists were published, but numbers were unknown, and in it will be found many interesting particulars of the customs which prevailed before the Lodges were made to take rank according to *Seniority of Constitution*.

¹ History and Records of "The Harmonic Lodge," Liverpool . . . and the Sacred Delta, R.A. Chapter, by Joseph Hawkins, P.M., P.Z.

² A "Handy Book" to the study of the Engraved, Printed, and Manuscript Lists of Lodges of Ancient free and accepted Masons of England ("Moderns" and "Ancients,") from 1723 to 1814, with an appendix and valuable statistical tables, by John Lane, F.C.S., P.M., 1402. London: George Kenning, 1889.

Chapter II. begins with the Engraved List of 1729, wherein the Lodges were arranged for the first time in order of chronological precedency, and ends with the same official publication for 1739. This decade is one of the most interesting in the annals of accredited Masonry, and especially so to students who are imbued with a love of these old records, the elucidation of which our Bro. Lane evidently considers to be his chief mission and recreation. Much curious learning, and many shrewd deductions from entries in the Lists, will be found in this section of the work.

Chapter III. describes the first *re-numbering* of the Lodges, in a graphic account of the known Lists for 1740, and the writer proceeds step by step, or rather year by year—the *lacunæ* being carefully noted—until he reaches the edition of the Engraved Series for 1755.

Chapter IV. presents the Enumeration, 1755-1769, and shows that the new numbers prefixed to the Lodges—on this, the *second* occasion of their being “closed up”—were first officially published in the Engraved List for 1756.

Chapter V. records the *third* alteration of the numbers, which took place in 1770, and lasted until 1779, in which latter year the Engraved List did not appear at all, having been superseded by the Freemasons' Calendar.

Chapter VI. begins with the official list of 1780, and ends with the edition of the same publication for 1792. This period synchronizes with the duration of the *fourth* change of numbers.

Chapter VII. records the *fifth* or last of these numerical transformations, which occurred under the rule of the Regular or Original Grand Lodge of England, prior to its fusion with the so-called “Ancients,” or Schismatics, in 1813. It lasted from 1792, to the date of the union in question.

After this, in Chapter VIII., Bro. Lane, proceeds with a summary of the lists of the rival organisation, the irregular, or unorthodox Grand Lodge of England, with which the older and orthodox body of the same name, amalgamated peacefully in 1813. The United List of 1814, is noticed in Chapter IX., and then follows a most exhaustive appendix, in which will be found set out in full, some of the rarest and most interesting of the lists which the author has referred to in the text of his work.

Our Bro. Lane is not one of those minor luminaries, whose dim radiance, stands in need of any assistance from the magnifying lens of the critic. His “*Masonic Records*,” to use the words of Bro. Hughan, “placed the author at one bound in the front rank of trusted and competent Masonic experts and historians.”

But although the work last cited exhibited our author in the most favourable light, there was still something wanting to do full justice to the range of his attainments. By the ordinary reader he was looked upon as one, and perhaps the greatest, of our specialists, yet they believed him to be entirely shut up and imprisoned within the precincts of his own microcosm. But Bro. Lane, wisely recollecting the old proverb :—

“Drawn wells have sweetest water,”

by still further prosecuting his studies in the same direction, enriched our *Transactions*¹ last year with one of the most valuable papers (Masters' Lodges) that has been read before the Lodge, and has followed up this success, still working in the old channels, by the publication under review. It will be seen, therefore, that the “Handy Book” is by no means an accidental essay, thrown off by its author in a brief interval of other occupation. Of our Bro. Lane, and his published writings, it may indeed, be said with perfect truth, that his whole leisure is devoted to the business of their preparation.

A perusal of the little volume under review, will at once shew the reader that it is not a work which has been either hastily or carelessly constructed. It is not too much to say that in the course of his research, almost the whole range of the printed and manuscript literature of English Masonry, and, in part, of other countries, has been ransacked by Bro. Lane. This, as all students are aware, could not be accomplished without great labour. They know also, that for eighteenth century lists of Lodges, eighteenth century documents and annals must necessarily be examined, and that few have the inclination, still fewer the ability, to have recourse to them.

Some would be incredulous, and others perhaps might smile, were Bro. Lane to make a full confession of the amount of time he has given up to daily toil among original evidences, in the archives of Grand Lodge, and the library of the British Museum—not to speak of a nightly correspondence with booksellers and collectors, which must have formed one, and that by no means the least pressing, of his many labours.

But new matter is what is wanted in these days, and that can only be obtained by giving up our time ungrudgingly to its pursuit, as the author of the “Handy Book” has done.

¹ A.Q.C., 1., 167.

Bro. Lane exhibits a remarkable fidelity to the subject of his earliest researches, and for this a good reason may be assigned. It could not but strike him that the field was too rich to be exhausted by a single crop, and that it would yield fresh laurels to the skilful hand that should toil for them. Yet, as an elegant writer observes:—"A good continuation seems to be the most difficult work of art. The first effort of the author breaks, as it were, unexpectedly on the public, taking their judgments by surprise, and by its very success creating a standard, by which the author himself is subsequently to be tried. Before, he was compared with others. He is now to be compared with himself. The public expectation has been raised. A degree of excellence, which might have found favour at first, will now scarcely be tolerated. It will not even suffice for him to maintain his own level. He must rise above himself."

Now, as it seems to me, the field in which our Bro. Lane is accustomed to labour so industriously, has not only yielded two good crops, but in the later one of the series, may be distinguished new and fuller evidence of the art and resource of the tiller of the soil.

The object of the "Handy Book" is to familiarize the reader with the various lists of Lodges—Manuscript, Engraved, and Printed—that appeared between 1723 and 1814. But the author contrives to bring in a great number of antiquarian and critical disquisitions, which are not only interesting in themselves as original contributions of considerable value to Masonic literature, but also throw a much needed light on points and matters with which all but a limited few are unfamiliar.

This brings me to a phase of Bro. Lane's latest work, which I can best illustrate by a quotation. Dr. Warburton, the famous writer, critic, and divine, in a letter to the Rev. Dr. Birch, October 25th, 1763, observes:—

"You must know that I am a good antiquary, though I make no words of it; as half ashamed of my taste—like a man who has taken an odd fancy to an ugly mistress."

Now if Bro. Lane had written nothing but his "Masonic Records," though it would have established to the fullest extent his claims as an antiquary, the chances are that by the majority of readers—to whom such studies are the reverse of congenial—his "taste" would have been deemed as anomalous, and his affection as misplaced, as those of Bishop Warburton himself, alluded to so humourously in the foregoing fragment of autobiography.

But on the other hand, and if his greater work had not been written at all, the words I have already used of Bro. Hughan's to describe it, would have been equally applicable to the "Handy Book."

In the latter, however, we have revealed to us the singular versatility of the author. The publication itself is both a text-book and a work of reference, and as such I trust the aspirations of the author may be gratified, by its becoming, as it well deserves to be, the manual of the Masonic student, in every English-speaking jurisdiction.—R. F. GOULD.

FLOHR'S PRINCIPLES AND CONSTITUTIONS OF GRAND LODGE, ROYAL YORK.¹—Nothing is more difficult for an English mason to understand than the principles on which foreign Grand Lodges are governed and the composition of the ruling body, unless it be the exact position and bearing of some *apparently* superior body, such as the Innermost Orient of the Grand Lodge, Royal York. On both these topics Bro. Flohr's pamphlet of 50 pp. is explicit, and he attains clearness by first describing the Constitution of Grand Lodge under Fessler's guidance in 1797, and then following up the successive development and modifications, to the period of the last in point of date.


The Innermost Orient may be described as a Committee of the Grand Lodge. Its members undergo an initiation, which is theoretically not that of a higher degree, they are, however, *instructed* in certain supplementary degrees in use by the two other Berlin Grand Lodges, and are, by formal arrangement, allowed to visit bodies working in these degrees. They, however, thereby derive no extra position in the Craft; their superiority is merely the effect of their membership of this Committee, which would equally exist if no ceremony or instruction took place. They are supposed to possess the greatest historical and technical knowledge of the ritual, and their duties are strictly confined to preserving its purity. The Innermost Orient is composed of nine members only, a great majority of whom are also Grand Officers. On the occurrence of a vacancy three brothers are proposed by the Innermost Orient, and Grand Lodge elects one of these. All matters concerning dogma and ritual are referred to this body, but its recommendations must be approved by Grand Lodge before attaining validity. The President and Vice-President rank next to the Grand Master and his substitutes. In the Provinces daughter committees are formed, termed Inner Orients with the like duties. Bro. Flohr is himself the President of the Innermost Orient,

¹ Grundsätze und Verfassung der Grossen Loge von Preussen, gen. Royal York zur Freundschaft . . . zusammengestellt von Br. A. Flohr. . . . Berlin, 1889. [Published by the Innermost Orient as MS. for Brothers only.]

and has lately been elected Deputy Grand Master. He is also a member of our Correspondence Circle. His pamphlet clearly disproves a misapprehension that is widely extended: viz., that the Royal York Rite works so-called High Degrees, and that the Innermost Orient is an autocratic body over-riding Grand Lodge by virtue of possessing these degrees. It really confers no degrees at all, but it communicates to its members the substance of certain high degrees still worked in Germany. The Constitution of Grand Lodge is explained with equal clearness, and our brother is to be congratulated on the timely production of a much needed book.—G. W. SPETH.

GEO. ROBERTSON'S HISTORY OF THE NEW ZEALAND, PACIFIC LODGE, No. 517, E.C. — This Lodge, the first in the Colony, was opened under a dispensation from the Provincial Grand Master in Sydney, dated 9th September, 1842. Its history is well told by our Local Secretary, Bro. George Robertson, P.M., 1521, in a pamphlet of 31 pp. Its actual Grand Lodge Warrant only dates from 1845, and an endorsement thereon attests the validity of the provisional 1842 document. For many years it exercised many of the functions of a Provincial Grand Lodge in the absence of such a body, and still holds a very prominent place in the Colony. The chief interest of the book lies naturally in the picture furnished of the beginnings of the Craft in a new territory, and fully justifies the production of the history. Although Freemasonry in New Zealand only dates from 1842 it has already spread throughout both Islands, and a great number of Lodges and some nine or ten Provincial Grand Lodges are in existence. The brethren there are now taking steps, which will probably prove successful, to form an independent Grand Lodge, Bro. Robertson being one of the foremost of the "agitators," a word which I use, without the least tinge of implied reproof, in its purely literal sense.—G. W. SPETH.

WILLIAM LOGAN. HISTORY OF ST. JOHN'S LODGE, No. 80, SUNDERLAND.—The number on the roll, 80, would infer a very old Lodge. Such is, however, not the case, for the Lodge was only formed in 1805, but received the warrant of a defunct Lodge, which had been active from 1761 to 1781. The short *précis* of its history given by Bro. Logan is chiefly interesting to non-members of the Lodge by the references to other degrees beyond those of the Craft worked under its warrant. I should like to know our Brother's reason, however, for surmising that an entry "The Lodge was closed as Chair Masons," meant as a Masters' Lodge. This was in 1821, but to me the minute seems rather to imply a board of installed masters. A minute of 1814, suspending a brother for unmasonic conduct "for a term of 99 years" is amusing, and so are Bro. Logan's observations on this and other occurrences.—G. W. SPETH.

GOBLET D'ALVIELLA'S CROIX GAMMEE.—A paper has lately appeared in the *Bulletins de l'Académie royale de Belgique*,¹ entitled "De la Croix Gammée ou Svastika;" by Le Comte Goblet d'Alviella. As this is a symbol which may not be familiar to many, a description of its form may first be necessary. The Croix Gammée, or Gammadion—for both terms are used—is a cross, but the end of each arm of the cross is bent at a right angle, thus . The name is given to it from each of the arms being like the *gamma*, or third letter of the Greek alphabet, a derivation which has some analogy to that of the Triple-Tau. The second name is a Sanskrit one, which in English orthography is written *Svastika*. In India the symbol has been explained as composed of two Sanskrit words, *Su*, "well," and *asti*, "it is"; meaning "it is well." The whole word *swasti*, according to Sir Alexander Cunningham, expressed the faith of an early sect in India, who were known as *Swastikas*. In China it was called *Wan*, which Comte Goblet d'Alviella gives in French orthography as *Ouan*. In Northern Europe it was called the *Fylfot*,² and was identified in some way with *Thor's Hammer*. It never was a Masonic emblem, but as a very ancient and almost universal symbol, which most Masonic symbols are, it ought to be familiar to Craftsmen, and on this account we give a notice of Count Goblet d'Alviella's treatise, which contains a very full and exhaustive resumé of the subject. There may be perhaps a possible connection between this cross and Masonry which has been pointed out by some writers; this is derived from the form of the Master's Gavel, which may be looked upon as a cross, or tee-cross in form—it being an emblem of authority, has a resemblance to Thor's Hammer, which was the sceptre with which that northern deity ruled. This might be a very acceptable explanation, if we

¹ 3e Serie, Tome xviii., No. 8; 1889.

² This term is formed of two words; the first is from the Norse *fiöl*, or Anglo-Saxon *fela*, meaning "many," of which our own English word *full* is an equivalent; and *fot* equal to "foot." The whole word meaning "many-footed." From this appearance of the symbol it has been described in heraldry as a *croix pattée*: and from the likeness of the arms to the metal cramps used in Masonry; it has also been designated a *croix cramponnée*.

had not the more likely one, that the gavel was simply the tool of the operative mason. The Swastika—I use this word as it is the one generally employed now among English Archæologists—has an interest attached to it which belongs to many other symbols derived from its being found wide-spread over the globe, and on this account presenting us with a good instance of that most difficult problem which has to explain the means by which it was carried to regions so distant from each other. This might at the present day be pronounced as the problem of problems. The difficulty is not confined to the student of symbolism; it confronts those who devote themselves to comparative mythology, folk-lore, and to all who attempt to trace out the origin of ideas in the past. It has been suggested that the human mind being alike in most races, under similar conditions it developed similar results; some have assumed that the emigration of races would account for everything, others have fallen back on conquest, and commerce has been supposed to have been the means, but none of these efforts seem as yet sufficient to explain all that is required. Could we establish the existence of a mystic brotherhood that had extended from a far past date, over most of the old world, this sphinx-like riddle might be read; but the difficulty here would be to show that such a brotherhood had existed; such an effort would only be adding difficulty to difficulty.

The Swastika is found on the celebrated Newton Stone in Aberdeenshire, and on old stones and crosses in Ireland, and is common to the ancient remains of Northern Europe. It may be seen in the catacombs of Rome as a Christian Cross. On the Archaic pottery, as well as on coins of Old Greece it figures; Dr. Schliemann dug up at Hissarlik quantities of “whorls” marked with the Swastika. It is not unknown in Sweden, Finland, and the Caucasus. In India it has been from a remote period a favourite symbol, and it was common to Hindus, Buddhists, and Jainas; in the present day I have seen it on door steps in villages as a mark for good luck. It is also found in Tibet, China, and Japan, but I am under the impression that it was carried to these countries by means of Buddhism from India. It is not found on the monuments of Egypt, nor among the Semitic races, from this it may be assumed to be a purely Aryan symbol. Still, the geographical space over which it has extended is a large one;—let us put it as from Ireland to Bengal. There is the problem; to account for a symbol, which is marked and distinctive, how it spread over that large extent of the earth’s surface.

Although the symbol is the same, its signification changes with the locality. In India it has been explained that it represented letters and words; in Northern Europe it was Thor’s Hammer, and supposed to represent a thunderbolt; in Rome it was a Christian Cross. As to its original meaning, if it ever had a first idea attached to it—many theories have been offered. Space will scarcely permit here to give these; but amongst them, the one which Count Goblet d’Alviella has adopted, seems to be the best and most in harmony with what we know of the symbol. According to this it is not a cross—in the usual acceptation of that word—but a wheel, and it symbolised the great solar or celestial movement. In this sense it would be the same as the well-known Buddhist, so-called, Praying Wheel, the turning of which had the same meaning.¹ The Buddhist circumambulates holy shrines and objects, in imitation of the wheel. The Hindu circumambulates also, but he does not recognise the wheel as the type. This ceremonial custom can be traced all the way from India, covering the same ground as the Swastika, assuming various forms as far as the Highlands of Scotland, also in Ireland, where it is called “Deisul,” and meant going sun-wise, and it was performed as a ceremony as late as the present century. Witches and evil ones, went opposite to the course of the sun, to accomplish their objects, and that was called “Widdershins.” Passing the bottle at table in a particular way may be noticed as a survival of this; turning the chair for good luck is another, and many more illustrations could be given. If this explanation that the Swastika originally signified the solar movement be the correct one, it will be perceived that although it is not a Masonic emblem, it is not without a symbolism which is closely related to Masonry.

I think the author in his numerous references has overlooked, that the discus of Vishnu is called a *Chakra*, or wheel, but it is also a *vajra*, or thunderbolt, and thus we have an important link between the Swastika and Thor’s Hammer.

There are many points in this excellent paper which tempt to further remarks, but I have already exceeded the length at first intended, and must now close. Count Goblet d’Alviella is a Craftsman, and a Past Grand Master of the Masons in Belgium; he is a “Membre Correspondent de l’Académie Royale de Belgique,” and “Professeur d’Histoire des Religions à l’Université de Bruxelles.”—WILLIAM SIMPSON.

¹ This, it may be explained, is in no sense of the word a “Praying Wheel,” if it were called a “Praising Wheel” it would be more correct, for it only contains an invocation. The words are “Om Mani Padmi. Hoong!” which means “Adoration to the Jewel on the Lotus. Amen.” The Jewel is to be understood as Buddha.

HUGHAN'S APOLLO LODGE HISTORY.¹—One notable feature of the modern Masonic press is to be found in the large number of histories of individual Lodges that have lately made their appearance. From time to time for twenty or thirty years past sketches of the kind have been published, but within the last decade these have been greatly elaborated and at the present time intimations crowd thickly upon us of the speedy publications of successive histories of Lodges, all doubtless possessing more or less of value and interest, and most certainly indications of a genuine desire for knowledge and a wide spread stirring amongst the dry bones of Masonry. It may, perhaps, be regarded as doubtful if these numerous publications, interesting and valuable as they may be, and doubtless are, are calculated to throw any material light upon the story of Freemasonry previous to the beginning of the 18th century, but they may be largely instrumental in perfecting our knowledge of the details of Craft organisation and working subsequent to that period, and on that account alone they are deserving of every encouragement and welcome. For it cannot be denied that there is much to be learnt regarding the details of the Masonic life of our brethren of the era of knee breeches and buckled shoes, and if this knowledge is ever to be acquired it can only be achieved by careful researches into the only too meagre records which the jealousy indifference and carelessness of our forefathers have left remaining to us. Moreover, as it often happens in social and political history, the letters and diaries of private persons are found to throw new lights upon the main stream of a country's career, so in Freemasonry the minute books and official documents and archives of private lodges are frequently of service in exhibiting the progress of the parent body, explaining otherwise unaccountable episodes and actions and bridging over apparently inexplicable gaps. For it should not be forgotten that to a large extent Masonic history must always be dependent upon inference. This is true mainly as regards our earliest existence, but even in comparatively recent days very little beyond the merest and roughest outlines are to be obtained from the records of the governing body. The general scheme may perhaps be drafted from these but the shading and colouring must be sought for amongst the *débris* which have come down to us from the secretarial muniment chests of the lodges of the consecutive periods since the formation of the Mother Grand Lodge of the World. Of course these Lodge histories must in the nature of things, apart from the respective merits of their styles of compilation, be of very uneven value. In the case of some Lodges, so far as their records inform us, their existences have been uneventful and common place, and their histories have a strictly local interest. In the case of others we find their stories intimately interwoven with those of other lodges in surrounding districts, and then it becomes of great importance that all left to us in the shape of records should be thoroughly examined and analysed by competent hands and the results given to the Masonic Reading World.

This is what has just been done for the remaining records of the Apollo Lodge, No. 450, which was instituted at York in 1773, and which for a number of years, indeed until nearly the close of the century, occupied the premier position amongst the warranted Lodges of the great northern county. The real history of the Apollo Lodge has been wanted for years. Most of its records were known to be in the library of the Humber Lodge at Hull, but their contents were known to few brethren and many erroneous notions were afloat as to the circumstances surrounding the Lodge and its membership. Probably no Masonic author of the present day is better qualified to deal with such a work than Bro. W. J. Hughan, for many reasons. Not only is he fortunate in the possession of an analytical mind and habit, but he is so perfectly conversant with all known facts, dates, and landmarks of the ascertained history of Freemasonry at large that nothing is at all likely to escape his detective vigilance, and therefore when it became known that he had been induced to undertake to write the history of the Apollo Lodge, it was expected that this important work would be well and exhaustively done, and that Masonic students, after long deferred hope would be put in possession of a further supply of reliable detailed information regarding the Craft in the North during that interesting period which saw the obliteration of the "Old Lodge at York."

It is hardly necessary to say that readers of this last work by Bro. Hughan have not been disappointed. The writer has carefully digested the whole of his available information and has given us in a brief compendious form all that is valuable concerning this extinct Lodge of Apollo, which during its short but eventful career, practically dominated Masonry in Yorkshire. Nor has he confined himself alone to the bald records. At the outset he clears the ground and erects a little platform for his story by giving a terse account of Freemasonry in York generally, from the date of the first recorded records down to the period when the Apollo Lodge was called into existence, touching *en passant* upon the story of the short-lived Punch Bowl Lodge, warranted from London in 1761 by the Moderns. This Punch Bowl Lodge was the first effort made by the Grand Lodge in London to gain a

¹ "History of the Apollo Lodge, York, in relation to Craft and Royal Arch Masonry," . . . by William James Hughan . . . London, Kenning, 1889. 5s., *post free, from the Author, Torquay.*

footing in York, which failed dismally, and it was more than a dozen years after the extinction of that Punch Bowl Lodge and the absorption of its members by the Grand Lodge of All England at York, that application was made to London by nine York brethren for a constitution for a Lodge, to be called the Apollo, and to meet at the George Inn in Coney Street, then the principal house of entertainment in the City.

The Warrant was granted and signed by Sir Thomas Tancred, Provincial Grand Master of Yorkshire, on the 31st July, 1773, and the first meeting under its authority was held on the 3rd day of August following. Bringing us up to this point Bro. Hughan makes a diversion for the purpose of putting his readers into possession of the leading facts as to the condition of the Craft at large in the county of Yorkshire at that period, when Lord Petre was the Grand Master of the "Moderns," incidentally alluding to the circumstance that the "Ancients" never seem to have had any permanent success in establishing lodges in that part of the world. He then takes up the minute book of the Apollo Lodge, and deals with every entry worthy of separate notice in full detail. Amongst these there is an entry in 1774 speaking of the "Sublime" Degree of Master Mason, which the author states to be the earliest instance of the use of this particular term as yet found by him in this country. The term "Masters' Lodge" is also frequently used as a distinctive appellation, and this point has elicited a few remarks from Bro. Hughan, as well as a reference to Bro. Lane's paper on the subject, published in the first volume of our *Transactions*. There are also several entries of presentations of medals to brethren in acknowledgment of services rendered; these adornments were probably the well-known perforated emblematical designs in silver, familiar to all Masonic collectors, and varying considerably in detail according to the taste of the donors.

On the face of the existing minutes it would not appear that up to the year following that of the issue of the warrant the Apollo had done anything beyond the pale of the usual routine of a Craft Lodge, or had assumed any special position of authority, but in the early part of 1774 its rulers found themselves suddenly placed at the head of affairs Masonic in the County. From a certain correspondence preserved in the archives of Grand Lodge, and only this year disinterred by Bro. Sadler, the painstaking sub-librarian, we are able to discover how this was brought about. It seems that a Brother Richard Garland was the moving spirit in the establishment of the Apollo Lodge, and in a letter written by him, dated 8th June, 1773, on the subject of securing a Constitution for the Lodge, he asks that the Master of the Apollo Lodge may be appointed also to the office of Provincial Grand Master for the whole County. Now as Sir Thomas Tancred had been appointed to that office some time previously (a fact of which the brethren at York must have been unaware, no provincial gathering having been held or authority exercised by Sir Thomas) this modest request could not be complied with, but whether impressed by the coolness of the proposition, or for other divers good causes and considerations him thereunto moving, the Provincial Grand Master did, in the month of February, 1774, issue an authority by which Bro. Wm. Spencer, W.M. of the Apollo Lodge, was confirmed Deputy Provincial Grand Master, John Cordley, S.G.W., and Richard Garland, J.G.W., etc., the whole of the officers of the Lodge being in fact appointed to fill the corresponding provincial offices.

Bro. Richard Garland, who is described in the City Records as a "Factor," was a Sheriff of York in 1756, and Lord Mayor in 1767, so that he must have been in good circumstances at the time.¹ Subsequently, however, he seems to have been so unfortunate as to drift into difficulties with very lamentable results, and to have thereby brought great discredit upon the Craft. The outcome of these provincial appointments of the Apollo officers, together with the apparent fact that no Provincial Lodges, in the present meaning of the term, were summoned, was that the Apollo Lodge became the Provincial Grand Lodge of Yorkshire, in the sense that its officers continually held the corresponding provincial offices, and the whole of the business of the province was transacted through its Worshipful Master, Secretary, and Treasurer. Naturally this state of things would give great importance to the Apollo Lodge, which was consequently for years the source of Masonic provincial honours.

Many interesting items appear from time to time in the minutes, which, with the Treasurer's Book, have been carefully consulted by Bro. Hughan. Amongst them are frequent allusions to Provincial matters, including the Constitution of the Union Lodge, No. 504, now well known as the York Lodge No. 236, which was compassed in 1777. About this time, and for a few succeeding years, the Apollo Lodge seems to have been at the height of its prosperity. Several of the clergy of York and the neighbourhood seem to have been associated with it, amongst them the Rev. Wm. Johnson, curate of S. Mary Castlegate and S. Olave Marygate, and the Rev. J. Parker, Vicar of S. Helen. These two gentlemen were frequently called upon to preach sermons before the brethren of the various Lodges in York

¹ I am not absolutely certain whether this Lord Mayor and Sheriff was the Richard Garland of the story, or his father, but I believe it was the man himself.

on SS. John's days and other anniversaries; sometimes in parish churches and sometimes in the quaint old cellar chapel of the Merchants' Hall, which was at one period the place of meeting of the Apollo Lodge. I have a printed copy of a discourse preached by Mr. Johnson at Doncaster, before the brethren of St. George's Lodge, on April 23rd, 1781, and another printed copy of a sermon by Mr. Parker, preached in Rotherham Parish Church before the Grand Lodge of All England, on the occasion of the Constitution of the Druidical Lodge on December 22nd, 1778. Both of these sermons are extremely good specimens of their kind, and betray the existence in the hearts of both these excellent divines of the "root of the Masonic matter."

For years the Apollo Lodge continued to manage the affairs of the Province through Bro. Garland, who appears to have acted as Deputy Provincial. Grand Master successively under Sir Thomas Tancred, Sir Walter Vavasour, and Richard Slater Milnes, Esq. As Bro. Hughan remarks, this state of things could scarcely have been quite satisfactory to the rest of the Lodges in the Province, but it did not endure very long, and in 1788 the financial integrity of Bro. Garland began to be called in question. It appears to me to be extremely likely that the scandals connected with this brother, who had occupied such a distinguished position for so many years, are likely to have been the fatal cause of the decadence and final collapse of the Apollo Lodge itself. The last meeting on record in the existing minute book was held on 15th October, 1788, but it seems that subsequent meetings must have been held, since names of new initiates were returned to Grand Lodge in London as late as 26th August, 1789. Many of the properties of the Lodge came eventually into the hands of Bro. John Watson, a solicitor, and Treasurer of the Lodge, and after his death they were sold by his sister in 1817 to a party of brethren in Hull, who intended to work a new Lodge (the Phoenix) under the authority of the Apollo warrant. This, however, Grand Lodge declined to permit, and the Hull brethren were compelled to give up the Apollo Charter and accept a new one. In the fourth chapter of his book Bro. Hughan briefly summarises the story of Royal Arch and Knight Templar Masonry in York, and in the fifth chapter he gives a short account of the movement in Hull which led to the transference thither of the relics of the Apollo Lodge.

There are valuable appendices containing *inter alia* a list of the members of the Punch Bowl Lodge, a copy of the warrant of the Apollo Lodge, a list of its members from its foundation to the year 1789, numbering 126, a schedule of its properties extracted from the old minute book, and the old Rules and Regulations of the Lodge. The book contains two illustrations, a lithographed frontispiece after Cave's engraving of the George Inn, and a woodcut of the Apollo Lodge Seal. It is dedicated by permission to the Earl of Zetland, the present Masonic chief of North and East Yorkshire.

There are numerous matters of interest about the entries in the Minute Book besides those I have named, but in a short review they could not be included, and the reader must refer to the volume itself for a complete knowledge of the subject. Bro. Hughan has done his work very carefully, as is his wont, and his readers will find little trouble in following him through his story. What we want now is the history of Freemasonry in Hull, where the Craft has undergone many vicissitudes and witnessed some thrilling incidents. It is whispered that an eminent brother of that city is at work with the intention of bringing out such a history, and we shall await its appearance with anxiety tempered with patience.

It may be as well to state that Bro. Hughan's edition of "Apollo" is very limited in number, so that it will be wisdom for all Masonic readers, collectors, and Lodge Libraries to secure copies forthwith.—T. B. WHYTEHEAD.



QUATUOR CORONATORUM ANTIGRAPHA.—VOL. I.



THE Lodge may fairly congratulate itself on the appreciation which this volume has called forth. We subjoin a list of Errata by Bro. Lane, and cuttings from several papers.

THE REGIUS MANUSCRIPT.—The *facsimile* of the Masonic Poem, recently published in Part I. of the first volume of "Quatuor Coronatorum Antigrapha," known as the Halliwell, or the Regius MS., is a very valuable addition to Masonic Libraries, and may be relied upon as being accurate in every particular. Having recently compared the *facsimile* line by line with the Original in the British Museum, I am enabled to add my testimony to its correctness.

It is, however, much to be regretted that the *Transcript*, which accompanies the *facsimile*, is somewhat faulty, and this regret I feel sure will be shared by Bro. Whympers (to whom we are all so much indebted), no less than by all students of the Craft.

I subjoin a list of the inaccuracies in the Transcript, with the correct readings of the Original, set opposite thereto :—

THE TRANSCRIPT.			THE ORIGINAL.			THE TRANSCRIPT.			THE ORIGINAL.		
Line	4	y-wisse	y	wysse		Line	499	keepe	kepe		
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I think, also, it would have been better if the Transcript could have been made to represent the Original with more exactness, by the reproduction of the abbreviations, contractions, &c. In that case we should not have had such words as "w'oute" and "wynne" incorrectly transcribed "without" (349) and "withynne" (124), for they clearly should be "wythoute" and "wythynne," the use of the letter "i" being, at that period, very rare indeed.—JNO LANE.

FROM THE "KEYSTONE," PHILADELPHIA, 27TH JULY, 1889.—Our readers will not fail to discover the light touch, and graceful diction, of a very distinguished member of our Correspondence Circle, the R.W. Bro. Clifford P. MacCalla, Grand Master of Masons of Pennsylvania. Bro. MacCalla has in times past shown himself so commendably out-spoken when he thought it necessary to correct false views, that his unstinted praise on this occasion acquires increased value in our eyes.

Prior to the present year, however, this invaluable "Masonic Poem" has never been published in *facsimile*. This notable work has just been accomplished by the Lodge Quatuor Coronati, No. 2076, London—the literary Masonic Lodge of the world—which has issued it in the first volume of its "Masonic Reprints," under the title of "Quatuor Coronatorum Antigrapha." Of the beauty, the interest and the value of this *facsimile*, and of the entire volume, we cannot speak in too laudatory terms. It reflects the highest credit on the Quatuor Coronati Lodge, on our esteemed friend and Brother, Geo. Wm. Speth, the accomplished Secretary of the Lodge, and editor of the volume, and on Bro. Robert Freke Gould, the historian of Freemasonry, who is the commentator on the Masonic Poem, and the other curious contents of this Reprint. We use only measured language when we say, that this volume should be in the library of every Freemason who has any desire for culture. It is handsome, it is curious, it is valuable—to our mind one of the most valuable monographs ever issued on Freemasonry.

Here we must commend, also in the highest terms, Bro. Gould's thoughtful, able and entirely satisfactory commentary on the Poem. He has evidently benefited by the criticisms (ours with that of others) on his previous lack of veneration for Craft traditions, as evidenced in his "History of Freemasonry." His

careful study of the Masonic Poem has led him to revise his views on this important branch of Masonic learning, and we are glad to announce that he is now in line with those who accept the traditions of Freemasonry as monumenting Masonic history. We congratulate him on his growth in Masonic grace and true Masonic scholarship, and we trust that hereafter THE KEYSTONE and he will be at one in their estimate of the value of Masonic tradition as an exponent of lost or obscured Masonic history.

FROM THE "BUILDER," SEPT. 28TH, 1889.—The reviewer in this case is Mr. Wyatt Papworth, and there are few who have dived deeper into the history of the mediæval architects and builders. He has ever strenuously opposed the theory that the present Freemasons have anything in common with them and has repeatedly laughed our pretensions to scorn. He probably holds the same views still, but this has not biased his judgment on the literary value of our production, to a criticism of which he devotes a whole page of the "Builder."

"It is of peculiar interest in connexion with the History of Freemasonry, and relatively so with Architecture, and as such is brought to the notice of the many readers, architects, and others, members or not of the Society." . . . "The opening portion [of Bro. Gould's comments] is followed by the 'Commentary on the Regius MS.' as he now terms this valuable early poem, which has been so well produced in *facsimile* in the work under review as almost to place the pages of the little volume in the possession of each subscriber to the work." . . . "The whole seventy pages of Mr. Gould's commentary and remarks are so replete with information, elucidation, and speculation, with, moreover, most faithful references to authorities, that little appears to be left for others to do, even if another Mr. Gould could be found to undertake such great labour."

THE "ATHENÆUM," 5TH OCTOBER, 1889, devotes a column to the consideration, or rather the description, of the book, and so far as it comments at all, does so favourably.

"Mr. Gould, author of the 'History of Freemasonry,' appends a very discursive commentary, in which he has brought together much curious information." . . . "The volume is printed in handsome form." . . . "The members of the Quatuor Coronati Lodge are evidently inspired with an enthusiasm for antiquarian studies."

This latter remark reads very much as though we should say, "the members of the Royal Astronomical Society are evidently astronomers;" but doubtless the writer's intention was complimentary.

THE "SOUTH AUSTRALIAN FREEMASON," 7TH SEPT., 1889, says:—

"The work reflects the highest credit on the members of the Lodge who were instrumental in its publication, especially upon the able Editor, Bro. Speth, and Bro. Gould, the writer of a Commentary and Dissertation upon the contents. . . . The Commentary is a further valuable contribution of Bro. Gould to Masonic Literature, and a further proof, if such were needed, of that Brother's vast store of Masonic knowledge and indefatigable power of research. It astonishes us how the Lodge has been able to present to the members of the Correspondence Circle such an artistic work as that before us at the low price of ten shillings. . . . We offer our hearty congratulations to the Lodge for the excellent work it is doing to foster the study of Masonic Literature and Archæology."

BRO. ALBERT PIKE, of Washington, U.S.A., in a printed letter to Bro. R. F. Gould, thus expresses himself with regard to the Commentary of the latter:—

"That whatever 'Gemetry' was, it took the name 'Masonry,' is plainly stated [in the Regius MS.], and the statement has ample support. The only question is, what 'Gemetry' was. It is equally certain, I think, that Masonry obtained its symbols from the Hermetic philosophers; and this creates a strong presumption that 'Gemetry' meant the science of Symbolism, dealing with numbers and figures: and if Ashmole and other English Hermetics did not conceal their organization under the mask of Masonry, they had no organization at all,—which is hardly to be believed, when the Astrologers had one. So that I think your conclusions correct."

CHRONICLE.

ENGLAND.

THERE has been a curious stir in Masonic circles lately which has resulted in the formation of three Lodges of a somewhat remarkable character. The first Lodge emanates from members of the Caledonian Society in London, and they have obtained permission to hold their meetings in the Scottish Corporation Hall, Fleet Street, London. Every member of the Lodge must be of Scottish descent, more or less remote. The Lodge was consecrated as The Scots Lodge, No. 2319, on Saturday, 27th July, in the presence of a distinguished company of brothers, Lord Euston being the first W.M.

ON Friday, the 15th November, a Lodge was consecrated at the head quarters of the 5th V.B. Manchester Regiment, mainly for the convenience of the officers of the Manchester Volunteers. Colonel Le Gendre N. Starkie, the Prov. Grand Master, is the first W.M., and the brethren are always to attend the meetings in "Mess Kit." This Lodge is not only of a military character, but is the 100th on the Roll of the Province, and therefore very happily called the "Centurion," No. 2322.

CLOSELY following on this, a Lodge was consecrated on the very next day in London, for the convenience of members of the London Irish Rifles Volunteer Corps, with H.R.H. the Duke of Connaught, Hon. Col. of the Regiment, Provincial Grand Master of Sussex, and District Grand Master of Bombay, as W.M.

SCOTLAND.

GLASGOW.—On the 30th September, 1889, Companion R. F. Gould delivered a lecture to a crowded audience of the members and friends of Glasgow Royal Arch Chapter, No. 50, under the presidency of Companion E. Macbean, M.E.Z. The subject was "The Antiquity of Masonic Symbolism," and as our brother promulgated views very much in advance of all his previous deliverances, we trust to have the pleasure of hearing them in the Quatuor Coronati Lodge before long.

AUSTRALIA.

THE "South Australian Freemason," 5th July, 1889, has a powerful leading article on the necessity of forming a Grand Lodge Library for that jurisdiction. Referring to the rise of Masonic Archæology in England it speaks in most laudatory terms of the Quatuor Coronati. The writer has, however, failed to take into account the lapse of time and the onward progress of our cause, for he credits our Correspondence Circle with only 470 members, the correct number on the 1st December last—but since raised to over 700. The journal in question is an eight-paged monthly, well edited, capitally printed, and replete with interesting matter, now in its second volume, but the price, 6d., appears to our English notions somewhat high.

WE hear there is a movement on foot to form a Lodge in Melbourne of a literary character. Its members will principally consist of the learned, literary, and scientific professions. There is a rumour that a similar project has been under consideration for some time past among a few South Australian Masons, and we trust it will shortly be consummated and find a cordial response and support.—*South Australian Freemason*.

AMERICA.

ON the 10th July the Grand Lodge of Connecticut celebrated its centenary with all possible éclat at Hartford. The proceedings included a historical address by Bro. J. Kellogg Wheeler, Grand Secretary (C.C.), a poem by Bro. Rev. J. T. Potter, and an oration by Bro. Rev. J. W. Richardson. Not the least propitious feature of the celebration was the restoration of Hiram Lodge, No. 1, to its old place in the Grand Lodge family.

NEW ZEALAND.

WELLINGTON LODGE, No. 1521.—Our local secretary, Bro. George Robertson, on retiring from the chair after an exceptionally active two years tenure, was the recipient of a very handsome testimonial on the 28th June. He returned the compliment in a manner which cannot fail to meet with the approval of our own Lodge—Wellington Lodge has decided to provide itself with a Masonic Library, and the retiring W.M. started the project by the gift of Bro. Gould's encyclopædic "History of Freemasonry."

OUR FRONTISPIECE.



THE FRONTISPIECE for Vol. II. which accompanies this number is a reproduction, very slightly reduced, of an engraving presented to this Lodge by the National Grand Lodge of Germany at Berlin, and of which Bro. Schulze, Grand Librarian of that Grand Lodge, writes us the following account.

“The copper-plate of this picture is in the possession of a member of our Grand Lodge, who for years has been in constant communication with the members of the Royal House in art matters. The Emperor, having been made aware of its existence, resolved, as a mark of his goodwill to the Craft, to have the plate printed, and to present one copy to every Lodge in Prussia. Some two hundred and eighty engravings have thus been distributed.

“The design is by Bro. G. W. Hoffman, a miniature-painter who lived in Berlin in the years 1751-1796: the plate was engraved by B. Calan, (1724-1783).

“The subject is the initiation of Margrave Friedrich of Bayreuth, a brother-in-law of Frederick II. (the Great), which took place in the Castle at Reinsberg, October 1740. The initiate stands uncovered in the centre of the picture, in the act of receiving back his sword, of which he had been deprived previous to the ceremony. By the side of the Grand Master, Frederick II., stands his brother, Prince William of Prussia, both decorated with the Order of the Black Eagle. The third prince wearing this order is the Margrave Carl of Brandenburg-Schwedt, a grandson of the “Great Elector.”

“The names of the other members of the Lodge, the so-called Court-Lodge, Noble Lodge, Loge Première, I copy from a journal printed in French and published in Berlin in 1740, to which the King himself was a prominent contributor. It there states that in June, 1740, in the Royal Lodge, the following brothers were initiated, viz.: Prince William of Prussia, Margrave Carl of Schwedt, Prince Holstein Beck, and Captain Möllendorf, and that at the time the Lodge was composed of the following members:—

“1. Count Wartensleben [who, with Frederick II., in the night 14-15 August, 1738, had been initiated at Brunswick, by several Hamburg Brethren].

“2. Count Truchsess von Waldburg.

“3. Staff-captain von Queis.

“4. Baron von Keyserling [the confidential friend of the King].

“5. Von Knobelsdorff [Architect to the King].

“6. Jordan [Secretary of the Lodge, formerly preacher, a witty and learned companion of the Crown Prince at Reinsberg, subsequently Privy Counsellor].

“7. Von Möllendorf [Page to his Majesty].

“8. Fredersdorf [Chamberlain: he was the Tyler].

“9. As a Visitor, Brother Bielfeld [subsequently Baron von Bielfeld, a member of the Hamburg Lodge, and the Senior Warden of the Royal Lodge at the initiation of the four members in June, 1740].

“The remarks between brackets are my own. The number of figures in the engraving would correspond with the above enumeration, supposing, as is natural, that the Tyler, Fredersdorf, were outside: in any case the designer had this list of members before him at the time.”

We have thus at least four authentic portraits in this picture: Frederick the Great, his brother the Crown Prince William, and the Margraves Frederick of Bayreuth and Carl of Schwedt, and possibly portraits of several others, with the Masonic Regalia of the day.

Index.

CHRONICLE.

	PAGE
Africa, South	84
Australia	181
Burma	83
England	81, 136, 181
English Lodges warranted in 1888	81
Erection of Bradford and District Masonic Literary Society	82
Germany	84, 136
Initiation of Prince Friedrich Leopold of Prussia	84
India	83
New Zealand	84, 181
Scotland	83, 181
Spain	84
United States	84, 181

LODGE PROCEEDINGS.

1889. 4th January	3
„ 1st March	52
„ 3rd May	85
„ 24th June. Festival of St. John	108
„ 20th July. Summer Outing	137
„ 4th October	140
„ 8th November. Installation and Appointment of Officers	144

NOTES AND QUERIES.

Midsummer or St. John's Eve	72
Masons' or Freemasons' Arms	72
African Brotherhoods and Cannibalism	72
Freemason	72
Masonic Signs amongst the Aborigines of Australia	73
Freemasonry in Persia	74
The Nestorian Kibleh	74
The Companionage	75
Hogarth's "Night"	116, 158
Secret Societies in China	117
Chinese Lodges	118
An Ancient Rite	118
Freemasonry in China	119
The "Masonic Hall," Jerusalem	122
Masons' Marks, Jerusalem	124
Masonic Archæological Institute	124, 158
The Druzes	157
Brahmo Samaj Initiation at Lahore	157
Early use of the term Free Mason	159
Brothering	159
Riding the Goat	159
Pre-revival Freemasons in Germany	159
The Merchant and Craft Guilds of Aberdeen	159
Constitution of the Aberdeen Crafts	160
Oath of the Craftsmen	160
Office Bearers	160
Entered Apprentices	160
The Convener Court	160

NOTES AND QUERIES—Continued.

PAGE

Anent Swearing and Giving the Lie	...	...	...	160
Anent Attire to be worn at Meetings, Burials, etc.	...	...	...	160
Anent Opening Meetings with Prayer	...	...	...	160
Indigenous Freemasonry in Australia	...	...	...	161
Chinese Masons	...	...	...	162
Geometry = Masonry = Symbols	...	...	...	162
Rev. Laurence Sterne	...	...	...	162

OBITUARY NOTICES.

Edwards, John Whitfield	...	...	...	163
Mac Intyre, Æneas J.	...	...	...	163
Maughan, Veargitt W.	...	...	...	80
Nott, William	...	...	...	80
Portal, Rev. Canon	...	...	...	80
Webster, James	...	...	...	163
Wood, Rev. John George	...	...	...	80

BIOGRAPHIC NOTICES.

Klein, Sydney Turner	...	...	...	140
Pratt, Lieut.-Colonel S. C., R.A.	...	...	...	155
Richardson, Dr. Benjamin Ward	...	...	...	140

PAPERS AND ESSAYS.

The Worship of Death, W. Simpson	...	...	...	7
The tomb origin of temples, 7; The Ark of the Covenant a symbolical coffin, 8; The Altar a relic holder, 9; The Relics in the Russian Church, 10; The Abyssinian Tabut, 11; Adam's body in Noah's Ark, 11; in the Greek Church at Jerusalem, 13; at the foot of the Cross, 14; The Tabernacle in the Roman Church, 15; Profession of a Benedictine, 17; The Kaaba at Mecca, 18; The Mahommedan Mihrab, 19; Mahommedan Tomb-worship, 20; Mahommed's Coffin, 22; The Pyramids, Egyptian Temples, 23; Egyptian Arks, 24; Greek Temples, 26; Buddhist Topes, 28; Saiva Temples, the Ling-Yoni, 30; Brahminical Initiations, 31; Chinese Temples, 32; Ancestor Worship in China, 33; British Menhirs and Dolmens, 34.				
A Word on the Legends of the Compagnonnage, Part II., W. H. Rylands				52
The Devoir, 54; The Orleans Legend, 55; The scissions of 1806-23, 58; The Provençal Legend of the Magdalene, 61.				
The Foundation of Modern Freemasonry, G. W. Speth	...	...	...	86
The first Grand Lodge, 86; Roll of Grand Masters, 87; Four Old Lodges, 87; The Book of Constitutions, 88; Growth of Jurisdiction, 89; Grand Officers, Private Lodges, Clothing, 90; The Grand Stewards, Fund of Benevolence and Grand Committees, 91; Fees, Freemasons' Hall, 92; Incorporation, the two Schisms, R.M.I.G., Royal Masons, 93.				
Freemasonry in Rotterdam, One Hundred and Twenty Years ago, J. P. Vaillant. [Translated by G. W. Speth]	...	...	...	96
The Origin of Freemasonry, B. Cramer. [Translated by G. W. Speth.]	...	...	...	102
The Grand Lodge at York, T. B. Whytehead	...	...	...	110
The Earliest Minutes, 110; Charles Bathurst, G.M. 111; Revival in 1761, 111; List of Grand Masters, 113; Grand Royal Arch Chapter, 113.				
Some Errors of Scientific Expression in the Masonic Ritual, W. M. Williams				141
Free and Freemason, F. F. Schnitger	...	...	...	141
Hogarth's Picture Night, W. H. Rylands	...	...	...	146
Sir Thomas de Veil, 146; the paintings at Vauxhall, 148; Montgomerie, 149; the Masonic Apron, 149; the locality depicted, 150.				

MISCELLANEOUS.

Address, Installation, by Lieut.-Colonel S. C. Pratt	...	...	144
Report of Audit Committee and Balance Sheet, 14th December, 1888	...	...	4
Description of Frontispiece	...	...	182

REVIEWS.

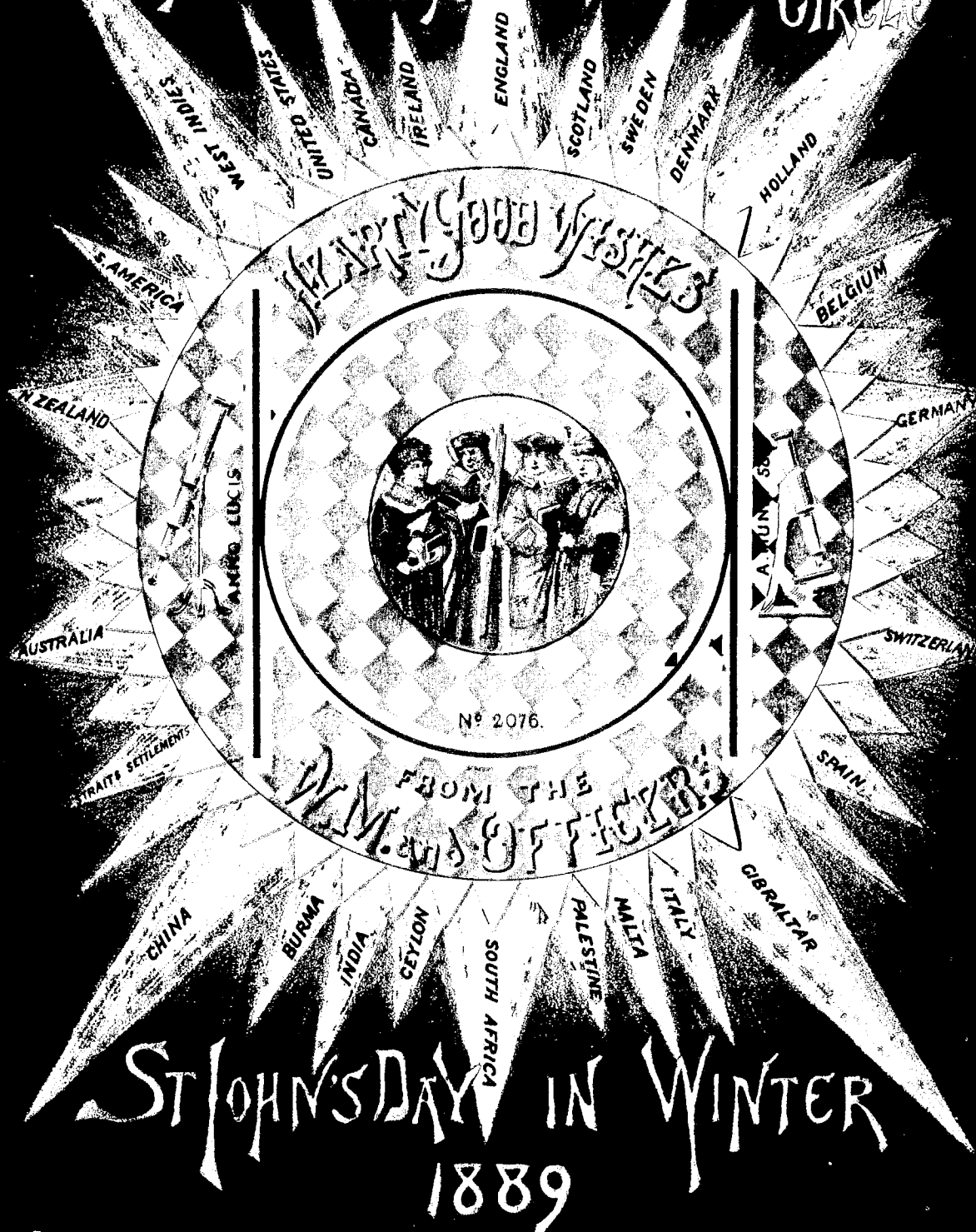
Norman's Royal Union Lodge, No. 246	...	G. W. Speth	...	76
Hughan's Engraved List of Regular Lodges for A.D. 1734	...	J. Lane	...	76
" " " "	...	R. F. Gould	...	78
Finlayson's Symbols and Legends of Freemasonry	...	G. W. Speth	...	79
Schwalbach's History of Masonic Ritual	...	G. W. Speth	...	130
Quatuor Coronatorum Antigrapha, Vol. I.	...	W. J. Hughan	...	132
" " " "	...	J. Lane	...	179
" " " "	...	Keystone	...	179
" " " "	...	Builder	...	180
" " " "	...	Athenæum	...	180
" " " "	...	Sth Austr. Freemason	...	180
" " " "	...	A. Pike	...	180
Crossley's Lodge of Probity, No. 61	...	G. W. Speth	...	135
Maennel's 1759 Order of True Friendship	...	G. W. Speth	...	135
Hayter Lewis' Scottish Masons' Marks	...	G. W. Speth	...	164
Bain's Aberdeen Incorporated Trades	...	R. F. Gould	...	165
Chapman's Meetham's Masonic Orations	...	G. W. Speth	...	168
Travers-Drapes' Mark Masonry	...	R. F. Gould	...	169
Newton's Lodge of Sincerity, No. 174	...	G. W. Speth	...	170
Hawkins' Harmonic Lodge, No. 216	...	G. W. Speth	...	171
Lane's Handy Book to the Lists of Lodges	...	R. F. Gould	...	171
Flohr's Constitution of Grand Lodge, Royal York	...	G. W. Speth	...	173
Robertson's New Zealand Pacific Lodge, No. 517	...	G. W. Speth	...	174
Logan's St. John's Lodge, No. 80	...	G. W. Speth	...	174
Goblet D'Alviella's Croix Gammée	...	W. Simpson	...	174
Hughan's Apollo Lodge, York	...	T. B. Whytehead	...	176

ILLUSTRATIONS.

Frontispiece—Frederick the Great presiding at an Initiation	...	...	...	...
Abyssinian Tabut	...	...	...	11
Sculpture over West Central door of Strassburg Cathedral	...	...	...	14
Adam at the foot of the Cross	...	...	...	15
Tabernacle of the Roman Catholic Church	...	...	...	15
The Kaaba at Mecca	...	...	...	18
Egyptian Ark	...	...	...	24
Ark of Ptah-Socharis-Osiris	...	...	...	25
Plan of Greek Temple	...	...	...	26
The Ahin Posh Tope, Jellalabad	...	...	...	29
Saiva Temple	...	...	...	30
Ling-Yoni	...	...	...	31
Chinese Grave Mound	...	...	...	33
Yin-Yang	...	...	...	33
A Jewel formerly belonging to the Poet Burns	...	...	...	85
Hogarth's "Night"	...	...	...	90
Facsimile of Summons used by the Grand Lodge at York	...	...	...	112
The Masons' Hall, Jerusalem	...	...	...	123
Masons' Marks, Jerusalem	...	...	...	125
Masons' Marks, Sidon, Lebanon, and Cœle-Syria	...	...	...	126
Masons' Marks, Saaditalat, Pompeii, Raglan Castle	...	...	...	127
Facsimile of Masons' Concert Ticket	...	...	...	155
Aberdeen Bakers' Marks	...	...	...	161

LONGE QUATUOR CORONATI

To the
Members
of the LODGE and CORRESPONDENCE
CIRCLE



St. John's Card

OF THE

LODGE QUATUOR CORONATI, No. 2076,

LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA, 1100 A.D.

27th December, 1889.

Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE.
MDCCLXXXIX.

Past Masters and Founders.

- * SIR CHARLES WARREN, G.C.M.G., Past Master.
- * WILLIAM HARRY RYLANDS.
- * ROBERT FREKE GOULD, Past Master.
- * GEORGE WILLIAM SPETH.
- * WALTER BESANT, M.A.
- * JOHN PAUL RYLANDS.
- * Sisson COOPER PRATT, Lieut. Col. R.A.
- * WILLIAM JAMES HUGHAN.
- WILLIAM SIMPSON, R.I., M.R.A.S., Immediate Past Master.

Officers of the Lodge.

Worshipful Master	...	...	Lieut. Col. Sisson COOPER PRATT, R.A.
Senior Warden	...	...	WITHAM MATTHEW BYWATER.
Junior Warden	...	...	Prof. THOMAS HAYTER LEWIS, R.I.B.A.
Treasurer	...	...	WALTER BESANT, M.A.
Secretary	...	...	GEORGE WILLIAM SPETH.
Senior Deacon	...	...	WILLIAM WYNN WESTCOTT, M.B.
Junior Deacon	...	...	Rev. CHARLES JAMES BALL, M.A.
Inner Guard	...	...	EDWARD MACBEAN.
Director of Ceremonies	...	...	ROBERT FREKE GOULD.
Steward	...	...	WILLIAM MATTIEU WILLIAMS, F.R.A.S.

Tyler.

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.

* Founders.

*QUATUOR CORONATI LODGE, No. 2076, and
CORRESPONDENCE CIRCLE, LONDON.*

FEAST OF ST. JOHN IN WINTER, 1889.



BRETHREN,

EARLY good wishes to you all from the Founders and Officers of the Quatuor Coronati Lodge.

You will have read with pleasure the interesting papers published in the *Transactions* of the past year, and will rejoice in the success that follows our early steps. Our Inner Circle has been strengthened by the election of four brethren of great promise, while more than 300 members have been added to our Correspondence Circle.

Among our members are some of the best authorities on the history of Modern Masonry, and to follow their researches with greater interest we intend shortly to continue our series of facsimilies (with commentaries) of the earliest Masonic Manuscripts.

The wider field of architectural and general research remains, however, still to be covered, and both to the student and the observer we appeal for aid. Remember every little helps, and that even short notes on any subject that connects our modern civilization with the past may serve as a basis on which more elaborate studies may be formed.

The books and pamphlets in our library now amount to nearly one thousand, and I trust that ere long we may find a suitable habitation for them in London, where all brethren of our Student Lodge may meet in amity.

We have set our hand to the plough, the field is wide and open, and the soil rich and fertile ; may the harvest of knowledge and light exceed our fondest hopes.

Yours fraternally,

S. C. PRATT, W.M.

P.S.—Brethren are reminded that subscriptions for the forthcoming year are due on the 1st of December, 1889, and are requested to forward them to the Secretary as soon as possible.



Members of the Lodge in the Order of their Seniority.



- 1a Warren, Sir Charles, G.C.M.G.. *Singapore.* 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. **Past Grand Deacon.**
- 1b Rylands, William Harry. 11, *Hart Street, Bloomsbury, W.C., London.* 2, 2076, P.M. Founder and first Senior Warden. **Past Grand Steward.**
- 1c Gould, Robert Freke, late 81st Regt., Barrister-at-Law. *Junior Army and Navy Club, 'St. James' Street, S.W., London.* 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**
- 1d Speth, George William. *Streatham House, Margate, Kent.* 183, 2076, P.M. Founder, Secretary.
- 1e Besant, Walter, M.A. 12, *Gayton Crescent, Hampstead, N.W., London.* 1159, 2076, P.M. Founder, Treasurer.
- 1f Rylands, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354, 2076. Founder.
- 1g Pratt, Sisson Cooper, Lieut. Colonel, Royal Artillery. 14, *Victoria Road, Old Charlton, S.E., London.* 92, 2076. Founder. **Worshipful Master.**
- 1h Hughan, William James. *Grosvenor House, Torquay, Devon.* 131, 2076, P.M. Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall.* **Past Grand Deacon.**
- 9 Simpson, William, R.I., M.R.A.S., &c. 19, *Church Road, Willesden, N.W., London.* 1159, 2076. Immediate Past Master. Joined 7th April, 1886.
- 10 Bywater, Witham Matthew. 5, *Hanover Square, W., London.* 19, 2076, P.M. Senior Warden. **Past Grand Sword Bearer.** Joined 7th April, 1886.
- 11 Irwin, Major Francis George. 52, *Bath Road, Bristol.* 153, 2076, P.M., *P.Pr.G.W., Andalusia.* Joined 7th April, 1886.
- 12 Whytehead, Thomas Bowman. *Minster Yard, York.* 1611, 2076, P.M., *P.Pr.G.W., North and East Yorks.* Joined 7th April, 1886.
- 13 Riley, John Ramsden. *Guy's Cliffe, Bradford, Yorks.* 387, 2076, P.M., *P.Pr.G.D.C., West Yorks.* Joined 7th April, 1886.
- 14 Lewis, Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architect. 12, *Kensington Gardens Square, W., London.* 197, 2076. Junior Warden. Joined 3rd June, 1886.
- 15 Westcott, William Wynn, M.B., Lond. 396, *Camden Road, N.W., London.* 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire.* Senior Deacon. Joined 2nd December, 1886.
- 16 Lane, John, F.C.A. 2, *Bannercross Abbey Road, Torquay, Devon.* 1402, 2076, P.M., *P.Pr.G.R., Devonshire.* Joined 2nd June, 1887.
- 17 Crawley, William John Chetwode, LL.D., Member of the Senate, Dublin University. *The Chalet, Temple Road, Dublin.* 357, (I.C.), 2076, P.M., *Elected Member of the G.L. of Instruction and Registrar of the Grand Chapter of Instruction, Ireland.* **Grand Steward, Past Grand Sword Bearer, and Past Grand Inner Guard, Ireland.** Joined 2nd June, 1887.
- 18 Ball, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 15, *Chalcot Gardens, N.W., London.* 1820, 2076. Junior Deacon. Joined 8th September, 1887.
- 19 Burford-Hancock, The Hon. Sir Henry James Burford, late 49th Regiment, Barrister-at-Law, Chief Justice, Gibraltar. *The Palace, Gibraltar.* 2, 153, 278, 1373, 1506, 2076, 2140, P.M., **District Grand Master, District Grand Superintendent (R.A.), Gibraltar.** Joined 8th September, 1887.
- 20 Kelly, William, F.S.A., F.R.H.S. *Ivy Lodge, Knighton, Leicester.* 279, 532, 1330, 2076, P.M., **Provincial Grand Superintendent (R.A.), and Past Provincial Grand Master, Leicestershire and Rutland.** Joined 8th November, 1887.
- 21 Whymper, Henry Josiah, C.I.E. *Gora Gully, Punjab, E.I.* 1413, 1448, 1960, 2076, P.M., *P.Dep.Dis.G.M., and P.Dis.G.H. (R.A.), Punjab.* Local Secretary for the Punjab. Joined 6th January, 1889.
- 22 Castle, Edward James, late Roy. Engineers, Barrister-at-Law, Q.C. 8, *King's Bench Walk, Temple, London.* 143, 2076, P.M. Joined 4th May, 1888.

- 23 Macbean, Edward. 97, *Hill Street, Garnet Hill, Glasgow.* 3 bis (S.C.), 2076, 50 (S.C.), M.E.Z., *Pr.G.Treas. (R.A.), for the Lower Ward of Lanarkshire.* Inner Guard. Local Secretary for Glasgow and vicinity. Joined 4th May, 1888.
- 24 Goldney, Frederick Hastings. *Prior Place, Frimley, Farnboro'.* 259, 335. 626, 2076, P.M., *Pr.G.Treas., P.Pr.G.W., Wiltshire.* Past Grand Deacon. Joined 4th May, 1888.
- 25 Williams, William Mattieu, F.R.A.S., F.C.S. *The Grange, Neasden, N.W., London.* 329, 2029, 2076. Steward. Joined 8th November, 1888.
- 26 Kupferschmidt, Gustav Adolf Cæsar. 23, *Woodbury Grove, Finsbury Park, N., London.* 238, 2076, P.M. Joined 4th January, 1889.
- 27 Finlayson, John Finlay. 14, *Heathcote Street, Mecklenburgh Square, W.C., London.* 385, 711, 2076. Joined 4th January, 1889.
- 28 Clarke, Caspar Purdon, C.I.E. 57, *The Grove, Hammersmith, W., London.* 1196, 2076. Joined 4th January, 1889.
- 29 Klein, Sydney Turner, F.L.S., F.R.A.S. *Red House, Stanmore.* 404, 2076. Joined 8th November, 1889.
- 30 Richardson, Benjamin Ward, M.A., M.D., F.R.S., F.S.A., F.R.C.P., etc. 25, *Manchester Square, W., London.* 231, 2029, 2076, P.M. Joined 8th November, 1889.

Members of the Correspondence Circle.

GOVERNING BODIES.

		Joined.
1	Grand Lodge of England, Library	London
2	Provincial Grand Lodge of Staffordshire	London
3	District Grand Lodge of Gibraltar	Gibraltar
4	District Grand Lodge of Natal	Lahore
5	District Grand Lodge of the Punjab	Cedar Rapids
6	Grand Lodge of Iowa, Masonic Library	Louisville
7	Grand Lodge of Kentucky, Library	Berlin
8	Grand National Lodge of Germany, Bro. C. Schulze, Librarian	London
9	Supreme Council, Ancient and Accepted Scotch Rite, England	Brussels
10	Supreme Council, Ancient and Accepted Scotch Rite, Belgium	London
11	Order of the Secret Monitor in England	London

LODGES AND CHAPTERS.

12	No. 57	Humber Lodge	Hull	May, 1889
13	" 98	St. Martin's Lodge	Burslem, Staffordshire	May, 1888
14	" 117	Salopian Lodge of Charity	Shrewsbury	January, 1889
15	" 162	Cadogan Lodge	London	May, 1889
16	" 236	York Lodge	York	October, 1888
17	" 253	Tyrian Lodge	Derby	January, 1888
18	" 257	Phoenix Lodge	Portsmouth	March, 1888
19	" 262	Salopian Lodge	Shrewsbury	January, 1889
20	" 278	Lodge of Friendship	Gibraltar	October, 1888
21	" 309	Lodge of Harmony	Fareham, Hampshire	March, 1888
22	" 331	Phoenix Lodge of Honour and Prudence	Truro, Cornwall	November, 1887
23	" 342	Royal Sussex Lodge	Landport, Hampshire	November, 1888
24	" 374	St. Paul's Lodge	Montreal, Canada	June, 1888
25	" 418	Menturia Lodge	Hanley, Staffordshire	May, 1889
26	" 450	Cornubian Lodge, " Coombe " Lodge	Hayle, Cornwall	November, 1887
27	" 517	New Zealand Pacific Lodge of Instruction	Wellington, New Zealand	May, 1888
28	" 525	Lodge Zetland	Hongkong	October, 1888

29	„	539	St. Matthew's Lodge	Walsall, Staffordshire	Joined.
30	„	545	Geelong Lodge of Unity and Prudence	Geelong, Victoria	January, 1889
31	„	611	Lodge of the Marches	Ludlow, Shropshire	May, 1888
32	„	622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January, 1889
33	„	624	Abbey Lodge	Burton-on-Trent	January, 1888
34	„	637	Portland Lodge	Stoke-upon-Trent	March, 1889
35	„	696	St. Bartholomew Lodge	Wednesbury, Stafford	October, 1888
36	„	711	Goodwill Lodge	Port Elizabeth, Sth Africa	January, 1889
37	„	712	Lindsey Lodge	Louth, Lincolnshire	June, 1887
38	„	726	Staffordshire Knot Lodge	Stafford	May, 1889
39	„	751	Eastnor Lodge	Ledbury, Herefordshire	March, 1888
40	„	769	Maryborough Masonic Lodge	Maryborough, Victoria	January, 1889
41	„	804	Carnarvon Lodge	Havant, Hampshire	October, 1888
42	„	844	Lodge of Otago	Dunedin, New Zealand	November, 1887
43	„	897	Lodge of Loyalty	St. Helen's, Lancashire	May, 1888
44	„	1010	Kingston Lodge	Hull	November, 1888
45	„	1060	Marmion Lodge	Tamworth, Staffordshire	November, 1889
46	„	1102	Mirfield Lodge	Mirfield, Yorkshire	May, 1889
47	„	1112	Shirley Lodge	Southampton	June, 1888
48	„	1165	Lodge Perseverance	Hongkong	May, 1889
49	„	1248	Denison Lodge	Scarborough	October, 1888
50	„	1331	Aldershot Camp Lodge	Aldershot	November, 1889
51	„	1367	Beaminster Manor Lodge	Beaminster, Dorsetshire	May, 1888
52	„	1402	Jordan Lodge	Torquay, Devonshire	March, 1888
53	„	1428	United Service Lodge	Landport, Hampshire	January, 1888
54	„	1448	Light in the Himalayas Lodge	Murree, Punjab	January, 1889
55	„	1454	Plantaganet Lodge	Albany, Western Australia	October, 1888
56	„	1462	Wharnccliffe Lodge	Penistone, Yorkshire	October, 1888
57	„	1469	Meridian Lodge	Cradock, Cape Colony	March, 1888
58	„	1513	Friendly Lodge	Barnsley, Yorkshire	June, 1889
59	„	1521	Wellington Lodge	Wellington, New Zealand	January, 1888
60	„	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	November, 1887
61	„	1611	Eboracum Lodge Library	York	March, 1888
62	„	1621	Castle Lodge	Bridgenorth, Shropshire	May, 1887
63	„	1665	Natalia Lodge	Pietermaritzburg, Natal	March, 1889
64	„	1778	Southern Cross Lodge	Harrismith, Orange Free State	March, 1889
65	„	1792	Tudor Lodge	Harborne, Staffordshire	January, 1889
66	„	1795	Combermere Lodge	Albury, New South Wales	March, 1889
67	„	1806	Corinthian Lodge	Amoy, China	January, 1888
68	„	1834	Duke of Connaught Lodge	Landport, Hampshire	October, 1888
69	„	1838	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	October, 1888
70	„	1884	Chine Lodge	Shanklin, Isle of Wight	January, 1889
71	„	1896	Andley Lodge	Newport, Shropshire	March, 1888
72	„	1915	Graystone Lodge	Whitstable, Kent	January, 1888
73	„	1927	Lodge Victory	Nelson, New Zealand	March, 1889
74	„	1960	Stewart Lodge	Rawul Pindee, Punjab	January, 1889
75	„	1990	Hampshire Lodge of Emulation	Portsmouth	May, 1889
76	„	1991	Agricola Lodge	York	January, 1888
77	„	2039	Prudence Lodge	Leeds	November, 1887
78	„	2074	St. Clair Lodge	Landport, Hampshire	November, 1887
79	„	2118	York Lodge of Instruction	York, Western Australia	January, 1889
80	„	2127	Drury Lane Lodge	London	June, 1888
81	„	2153	Lodge of Hope	Gosport, Hampshire	March, 1889
82	„	2155	Makerfield Lodge	Newton-le-Willows, Lancashire	November, 1887
83	„	2177	North Suburban Lodge of Instruction	Carlton, Victoria	May, 1889
84	„	2208	Horsa Lodge	Bournemouth, Hampshire	January, 1889

			Joined.
85	„ 2219 Mandalay Lodge	Mandalay, Burma	June, 1888
86	„ 2280 Lodge of St. John	Saugor, Central Provinces, India	November, 1889
87	Ark Lodge, No. X. (I.C.)	Belfast	October, 1889
88	Prince Frederick William of Prussia Lodge, No. 431 (I.C.)	Ballymena	January, 1889
89	Lurgan Lodge, No. 134, (I.C.)	Lurgan, Armagh	May, 1889
90	Naval and Military R.A. Chapter No. 40 (S.C.)	Edinburgh	March, 1889
91	Southern Cross Lodge No. 398 (S.C.)	Cape Town	October, 1889
92	St. John's in the South Lodge No. 747 (S.C.)	Barberton, Transvaal	October, 1889
93	Lodge de Goede Hoop (D.C.)	Cape Town	September, 1887
94	Jubilee Lodge (D.C.)	Barberton, Transvaal	October, 1889
95	Lodge Minerva zu den drei Palmen	Leipsic, Saxony	January, 1889
96	Lodge Indissolubilis	Berlin	June, 1889
97	William de Irwin R.X. Chapter No. 28	Weston-super-Mare	October, 1888
98	Felix Gottlieb Conclave No. 3 (O.S.M.)	Penang	January, 1889

OTHER ASSOCIATIONS.

99	Masonic Hall Library	Leicester	November, 1887
100	New Zealand Masonic Journal	Dunedin, New Zealand	May, 1888
101	London Library	St. James' Sq., London	May, 1888
102	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November, 1889

BROTHERS.

- 103 Abrahams, Woodward. *Herald Building, Baltimore, U.S.A.* Oriental Lodge and Jerusalem Chapter, Past Deputy Grand Master of Baltimore. March, 1889.
- 104 Aburrow, Charles. *Kimberley, South Africa.* 1574, 1832, P.M., 1574, 153 (S.C.), P.Z. October, 1888.
- 105 Aburrow, Edward. *Kimberley, South Africa.* 1417. January, 1889.
- 106 Adams, Arthur Robert. *Penang.* 1555, 1555, Dis. A.G.D.C. *Eastern Archipelago.* June, 1889.
- 107 Adcock, Charles Christopher. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October, 1889.
- 108 Alexander, Adolphus B., L.D.S., R.C.S. 62, *Wellbeck Street, W., London.* 2029. November, 1889.
- 109 Allen, George. *Castleary House, Bedford Hill Road, Balham, S.W., London.* 144, 720, P.M.; 186, 742, P.Z. September, 1887.
- 110 Anderton, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M., 331, P.Z., P.Pr.G.W., P.Pr.G.H., Cornwall. March, 1889.
- 111 Andrews, John. *Homewood, Rondebosch, Cape Town.* 398, (S.C.), P.M., 86, (S.C.), P.Z. October, 1889.
- 112 Ansdell, James Richard. 2, *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., 1605, P.Z., P.Pr.G.S.B., North and East Yorks. May, 1889.
- 113 Armitage, Edward. 9, *St. Andrew's Street, Cambridge.* 859, 1074, 1 (S.C.), P.M., 859, P.Z., P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.S.B., Cambridge. October, 1888.
- 114 Arnold, James. *Quarry House, Undercliffe, Bradford.* 1034, P.M. October, 1888.
- 115 Arnold, Newton D. *Providence, Rhode Island, U.S.A.* 1, Grand Master of Grand Lodge of Rhode Island. May, 1887.
- 116 Arter, Thomas R. *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., 43, 587, P.Z., P.Pr.G.S.B., Worcestershire. March, 1889.
- 117 Arthur, William Monarch Burnside. *Hongkong.* 525, P.M., 525, P.Z., P.Dis.G.R., P.Dis.G.O., Dis. G.S.W., South China and Hong Kong. October, 1888.
- 118 Atherton, Jeremiah Leech. 21, *Fairfield Road, Bradford.* 439, P.M., 439, P.Z., P.Pr.G.D.C., West Yorks. Local Secretary for Province of West Yorks. November, 1887.
- 119 Atkins, Henry John. *The Firs Glen, Bournemouth.* 195, 1764, P.M., 195, 360, P.Z., P.Pr.G.W., P.Pr.G.Sc.N., Northamptonshire and Huntingdonshire, P.Pr.G.J. Hants and Isle of Wight. March, 1887.
- 120 Austen, Arthur Elvey. *Craddock, Cape Colony.* 1469, P.M., P.Dis.G.W., Eastern Division of South Africa. May, 1887.
- 121 Bain, George Washington. 50, *High Southwick, Sunderland.* 949, P.M., 80, P.G.R., Durham. March, 1889.
- 122 Baker, George Edward. 24, *Endymion Terrace, Finsbury Park, N., London.* 192. January, 1888.
- 123 Balme, John William. *Westcroft House, Halifax, Yorks.* 61, P.M., 61, P.Z. March, 1888.

- 124 Barber, Joseph Wright. 19, *Park Lane, Bradford, Yorks.* 1648, P.M., 600, P.Z. October, 1888.
- 125 Barker, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., 258, P.Z., *P.Pr.G.Sup.W.*, *P.Pr.G.D.C.* (R.A.), *West Yorks.* May, 1888.
- 126 Barnes, Charles Barritt. 27, *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June, 1888.
- 127 Baskett, Samuel Russell. *Evershot, Dorchester.* 1367, P.M., *P.Pr.G.R., Dorchester.* March, 1887.
- 128 Batchelor, James Cunningham. *P.O.B. 872, New Orleans, U.S.A.* P.M., *Grand Secretary of Grand Lodge and Grand Chapter of Louisiana.* September, 1887.
- 129 Bate, Osborn Hambrook. *Standard Bank, Barkly East, Cape Colony.* 1824, 2252, P.M. June, 1889.
- 130 Bateman, Arthur Henry. *The Woodlands, Belvedere, Kent.* 1973, P.M. March, 1887.
- 131 Bates, Stockton. 1900, *Tioga Street, Tioga, Philadelphia, U.S.A.* 158, P.M., 183, P.H.P., *Mem. of Com. on By-Laws, G.L. of Pennsylvania.* March, 1888.
- 132 Batty, Fred. 59, *Piccadilly, Manchester.* 1231, 2231. March, 1889.
- 133 Battye, George. *New Cross Street, Manchester Road, Bradford, Yorks.* 176 (S.C.) October, 1888.
- 134 Baxter, Charles. 7, *Rothsay Place, Edinburgh.* 44, 48, 75, 40, P.Z. March, 1889.
- 135 Bayne, Alexander. *Kimberley, South Africa.* 591 (S.C.), P.M., 153 (S.C.), P.Z. March, 1889.
- 136 Bazenjee, Merwanjee Pestonjee. *Hong Kong.* 1026, 1341. January, 1889.
- 137 Bazenjee, Pestonjee. *Hong Kong.* 522, 1189, P.M., 123, (S.C.), 582, P.Z. *Dis.G.Treas., Hong Kong and South China.* January, 1889.
- 138 Beaumont, Charles, G., M.D. *Shirley, Southampton.* 26, 1112, P.M. March, 1888.
- 139 Beck, Rudolf Carl. *Wettiner Strasse, 14, Dresden.* *Lodge Zum Goldenen Apfel, Dresden.* March, 1887.
- 140 Begemann, Dr. Georg Emil Wilhelm. *Rostock Mecklenburg. Vereinte-Loge, Rostock, P.M., Provincial Grand Master of Mecklenburg.* February, 1887.
- 141 Bellew, William Septimus. *Captain Cape Police. Blink-klip, Hay, South Africa.* 83, 1417. June, 1888.
- 142 Belton, Charles. 33, *Norfolk Street, W.C., London.* 1, P.M., *Pr.G.W., Surrey. Vice Pres. Board of General Purposes, England.* March, 1888.
- 143 Beveridge, George. *Kimberley, South Africa.* 591 (S.C.) June, 1889.
- 144 Biccard, François Louis. *Johannesburg, Transvaal. Star of the Rand Lodge, (D.C.)* October, 1889.
- 145 Bilson, Frederick Eastall. 4, *Lansdowne Crescent, Bournemouth.* 195. March, 1889.
- 146 Bilson, John. 23, *Parliament Street, Hull.* 1010, P.M., 1010. March, 1889.
- 147 Binckes, Frederick. *Freemasons' Hall, Great Queen Street, W.C., London. Sec. R.M.I.B. Past Grand Sword Bearer, England.* November, 1888.
- 148 Black, William. *Falkirk, N.B.* 16, P.M., 270, P.Z., *Sub. Pr. G.M., Stirlingshire, Grand Steward, Scotland.* October, 1888.
- 149 Blackmore, George J. *Railway Department, Dunedin, New Zealand.* 844, P.M. May, 1888.
- 150 Blake, Captain G. *Barrack Master, Rawul Pindee, Punjab. P.Dep.Dis.G.M., Punjab.* October, 1888.
- 151 Bland, William Charles, M.B. *Boro' Lunatic Asylum, Portsmouth.* 257. January, 1889.
- 152 Bodenham, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., 601, 726, P.Z., *P.Pr.G.R., Hereford; P.Pr.G.Treas., Staffordshire; P.Pr.G.W., North Wales and Shropshire; P.Pr.G.J., Staffordshire; Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England. Local Secretary for Provinces of Shropshire and Staffordshire.* November, 1887.
- 153 Bodman, Alfred James. *Harrogate, Yorks.* 1001, P.M., 289, 1001, J. March, 1888.
- 154 Boor, Leonard George. *Nelson, New Zealand.* 1927. *P.Dis.G.W., Wellington, N.Z.* January, 1889.
- 155 Booth, Captain John. *Lynwood Turton, Bolton, Lancashire.* 37, P.M., 37, P.Z., *Pr.G.A.So., East Lancashire.* November, 1889.
- 156 Border, Samuel. *Coney Street, York.* 236, P.M. March, 1889.
- 157 Bowley, Edward A. *Kimberley, South Africa.* 591 (S.C.) May, 1888.
- 158 Boyle, Cavendish, C.M.G. *Gibraltar.* 278. *Local Secretary for Gibraltar.* March, 1889.
- 159 Bradford, William Keysall. *Kimberley, South Africa.* 1574. January, 1889.
- 160 Bramble, Colonel James Rogers, F.S.A., *Local Mem. Council B.A.A., V.P. Clifton Antiquarian Club, etc. Cleeve House, Yatton, Somerset.* 103, 1199, 1404, P.M., 103, P.Z., *P.Pr.G.W., Pr.G.R., P.Pr.H., Dep.Pr.G.M., Bristol, Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England.* February, 1887.
- 161 Brayshaw, John Lund. *Settle, Yorkshire.* 2091, 265. January, 1889.
- 162 Bremner, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., 107 (I.C.), *Pr.G.D.* (I.C.), *Ceylon.* May, 1887.
- 163 Brice, Singleton Mercer. *Exton P.O., Chester Co., Pennsylvania, U.S.A.* 51. May, 1887.
- 164 Briggs, William Aiton. *Kimberley, South Africa.* 1409. May, 1888.
- 165 Broadbent, F. W. *Bolton, Lancashire.* 37. November, 1889.

- 166 Broadley, Alexander Meyrick. *Drury Lane Theatre, W.C., London.* 1717, 1835, 2127, P.M., *P.Dep.Dis.G.M., Malta.* March, 1889.
- 167 Brooke, Colonel Saurin W. *Saugor, Central Provinces, E.I.* 2280. November, 1889.
- 168 Brooks, William Edwin. *Barkly West, South Africa.* October, 1888.
- 169 Brown, J. *Gora Gully, Punjab.* 1960. June, 1888.
- 170 Brown, Henry. 18, *Gold Street, Northampton.* 360, 1764, P.M., 360, P.Z., *P.Pr.G.W., Northants and Hunts.* March, 1889.
- 171 Brown, Robert Smith. 13, *South Charlotte Street, Edinburgh.* 124, 1, P.M., P.Z. Grand Scribe Ezra, Supreme Chapter of Scotland. May, 1889.
- 172 Browne, Henry Buxton. *King Street, Egremont, Cheshire.* 1350, 2132, P.M., P.Z. *P.Pr.G.D., Cheshire.* November, 1889.
- 173 Browne, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, 600. November, 1888.
- 174 Bryant, B. R. 29, *Brunswick Square, Camberwell, S.E., London.* 1329, P.M., 720, 1329, P.Z., *Pr.G.Std.B., P.Pr.G.A.So., Suffolk.* October, 1889.
- 175 Buck, Charles William. *Settle, Yorkshire.* 2091. October, 1889.
- 176 Budd, John C. *Penang.* 1555, P.M. November, 1889.
- 177 Budden, Frederick. 5, *Adelaide Buildings, Bournemouth.* 195, 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire.* January, 1888.
- 178 Bull, Edward. *Kimberley, South Africa.* 1574. January, 1889.
- 179 Bunting, William F. *St. John, New Brunswick, Canada.* Past Grand Master, Grand Lodge of New Brunswick. January, 1888.
- 180 Burne, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., 907, P.Z. January, 1889.
- 181 Calhoun, Rev. S. F. *Orwell, Vermont, U.S.A.* 10, Grand Chaplain of Grand Royal Arch Chapter, Vermont. September, 1887.
- 182 Cama, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London.* Past Grand Treasurer, England. September, 1887.
- 183 Camadore, Dhanjibore, F. *Rawul Pindie, Punjab.* 1448, P.M., 1448, P.Z. June, 1888.
- 184 Camp, Robert. *Peabody, Marion Co., Kansas, U.S.A.* 120, P.M. May, 1887.
- 185 Campbell, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October, 1888.
- 186 Campbell, John Macnaught. *Kelvingrove Museum, Glasgow.* 0, 408, P.M., 69, P.Z. March, 1889.
- 187 Cannington, A. K. 21, *Exchange Chambers, Liverpool.* 2289. November, 1889.
- 188 Carbert, George. *Wakefield, Yorks.* 495, 495. October, 1888.
- 189 Carmon, William Francis. 3, *Queen Street, Newcastle-on-Tyne.* 481, P.M., 481, H. November, 1889.
- 190 Carter, Arthur Roger. *Ashbridge, Hervey Road, Shooter's Hill, S.E., London.* 1728, P.M. June, 1888.
- 191 Carter, C. A. *Clarendon Crescent, Port Elizabeth, South Africa.* 863, P.M. *Dis.A.G.So., Eastern Division.* October, 1888.
- 192 Carter, Richard. *Royal Hotel, Falmouth, Cornwall.* 75, P.M., 331, P.Z. November, 1889.
- 193 Carus-Wilson, Edward Willyams. *Penmount, Truro, Cornwall.* 331. March, 1889.
- 194 Cass, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May, 1888.
- 195 Cass, John, J.P. *Ashgrove, Bradford.* 1034, P.M., 302, P.Z. November, 1888.
- 196 Caswell, George. *Children's Home, Dayton, Ohio, U.S.A.* 13, 16, H.P. September, 1887.
- 197 Cator, George Charles. *Kimberley, South Africa.* 1574, W.M. October, 1888.
- 198 Chadwick, John. 2, *Cooper Street, Manchester.* 44, *Pr.G.Sec., East Lancashire.* Past Grand Sword Bearer, England. October, 1888.
- 199 Chapman, John. *The Lawn, Torquay, Devon.* 189, 551, 1402, P.M. *P.Pr.G.D., Devonshire.* May, 1887.
- 200 Christiansen, Kund Ludwig. *Penang.* 1555, P.M., 1555, *Dis.G.W., Eastern Archipelago.* June, 1889.
- 201 Clark, Robert Douglas, M.A. *Pietermaritzburg, Natal.* 1665, P.M., 1665. March, 1889.
- 202 Cock, Williams. 108, *Queen's Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., 1297, 2005, H., *Pr.G.St., Middlesex.* November, 1889.
- 203 Cochran, William Allison. *S.W. Corner 42nd Street and Walnut Street, Philadelphia, U.S.A.* 368, P.M., 183. May, 1888.
- 204 Cockrem, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts.* 404, 1802, P.M., 404 *P.Pr.G.Ch., Nottinghamshire.* March, 1881.
- 205 Cockson, William Vincent Shepstone. *Hartebeestfontein, Transvaal.* May, 1889.
- 206 Cohen, the Chevalier Edward. *Pretoria, Transvaal.* 738, 1747, 744, (S.C.) Star of the Rand (D.C.), 738, P.M. October, 1889.
- 207 Contreras, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May, 1887.
- 208 Cook, Thomas. *Cato Manor, Durban, Natal.* 738, P.M., 738, P.Z. *Dis.G.W., Natal.* March, 1889.

- 209 Cooper, Charles Bennett. *Bedford Row House, Bedford Row, W.C., London.* 449, W.M., 403. June, 1888.
- 210 Cooper, Charles Partington. *Steam Packet Quay, Dnndalk, Ireland.* 47. Local Secretary for Province of Armagh. November, 1887.
- 211 Cooper, George. *Cedars, Brentwood, Essex.* 198, 214, P.M., 214, 1706. Past Grand Deacon and Past Assistant Grand Sojourner, England. October, 1888.
- 212 Cooper, G. C. *Graaf Reinet, Cape Colony.* 882, P.M. May, 1889.
- 213 Cousins, Henry Edward. *The Greestones, Lincoln.* 297, P.M., 297, P.Z. *P.Pr.G.W., P.Pr.G.So., Lincolnshire.* October, 1888.
- 214 Cowper, William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, P.M., 602, P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks.* March, 1888.
- 215 Cox, Benjamin. 1, *Hope Villas, Weston-super-Mare.* 1222, P.M., 1222, P.Z., *P.Pr.G.Pt., P.Pr.G.D.C., (R.A.), Somersetshire.* Local Secretary for Province of Somersetshire. February, 1887.
- 216 Cox, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., 2095, P.Z., *P.Dis.G.R., Hong Kong and South China.* February, 1887.
- 217 Crabtree, Charles. *Hillside Villas, Bradford.* 600, P.M., 600, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March, 1888.
- 218 Craig, Robert. 49, *Springfield Place, Leeds.* 304, P.M., *P.Pr.G.D., West Yorks.* October, 1888.
- 219 Cramer, B. Editor of "Latomia." *Friedenau Albestrasse, 18, Berlin.* Lodge zur Siegenden Wahrheit. February, 1887.
- 220 Cranswick, William F. 76, *Main Street, Kimberley, South Africa.* 1409. March, 1888.
- 221 Craven, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 bis. 209, *Pr.G.Ch., Caithness, Orkney and Zetland.* February, 1887.
- 222 Crickmay, George Rackstrow. 17, *Parliament Street, S.W., London.* 170, P.M., *P.Pr.G.W., Dorsetshire.* November, 1887.
- 223 Crocker, Edwin Alfred. 10, *Queen Street, Melbourne.* 1912, W.M., *Dis.G.Sup.W., Hong Kong and South China.* January, 1889.
- 224 Crofts, Richard. *Castilian Terrace, Northampton.* 1764, P.M., 360. *P.Pr.G.O., Northants and Hunts.* March 1889.
- 225 Croghan, Edward Henry, M.D. *Beaconsfield, South Africa.* 1022, 1832, P.M. January, 1889.
- 226 Croghan, James Carlton Hill. *Beaconsfield, South Africa.* 1832. January, 1889.
- 227 Croghan, John George, M.D. *Beaconsfield, South Africa.* 1832. January, 1889.
- 228 Cross, Edward William. 1, *Granville Crescent, Bournemouth.* 195, 2208, P.M., 195. March, 1887.
- 229 Crossley, Herbert. 4, *Norfolk Place, Halifax, Yorks.* 61, P.M., 61. Local Secretary for Halifax and vicinity. March, 1889.
- 230 Crowe, Frederick Joseph William, Lic. Mus., F.S.S. *Park View, Ashburton, South Devon.* 2189, 710. November, 1888.
- 231 Cumberland, J. S. *Alfred House, Rosendale Road, W. Dulwich, S.E., London.* *P.Pr.G.W., North and East Yorks.* November, 1887.
- 232 Cumings, Charles E. G. *Johannesburg, Transvaal.* 744 (S.C.) May, 1889.
- 233 Cunliffe, William Joseph. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z. *P.Pr.S.D.G., East Lancashire.* January, 1889.
- 234 Curtis, Charles H. Octavius. *Bournemouth.* 132, 195, 622. June, 1889.
- 235 Dally, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M. March, 1888.
- 236 Daniels, L. E. *Mazon, Grundy Co., Illinois, U.S.A.* 124, 31. May, 1887.
- 237 Danziger, Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May, 1889.
- 238 Darley-Hartley, W. Editor South African Freemason. *East London, Cape Colony.* 1824, 2092, P.M. *P.Dis.G.D., West Division, South Africa.* October, 1888.
- 239 Da Silva, Joseph. 46, *Alkham Road, Stoke Newington, N., London.* 205, P.M. May, 1887.
- 240 De Renzy, T. G. *Exchange Court, Dunedin, New Zealand.* 844. May, 1888.
- 241 Des Geneys, the Count. *Audrey House, Gosport.* 1705, 1990, P.M. September, 1887.
- 242 Dewell, James D. *New Haven, Connecticut, U.S.A.* 1. January, 1888.
- 243 Dewhurst, J. H. *Main Street, Kimberley, South Africa.* 1409, W.M. October, 1888.
- 244 Dickey, Samuel J. 54, *North 13th Street, Philadelphia, U.S.A.* 436, P.M., 183, P.H.P. May, 1887.
- 245 Dickson, J. *Wheatsheaf, Upper Tooting, S.W., London.* 720. November, 1887.
- 246 Dickson, Robert. *Jönköping, Sweden.* Grand Secretary, Grand Lodge of Sweden. September, 1887.
- 247 Dieperink, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Geode Hoop (D.C.), P.M., 334 (E.C.), 86 (S.C.), *Pr.G.W. Netherlands, South Africa.* Local Secretary for West Division, South Africa. May, 1887.
- 248 Dixon, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November, 1889.

- 249 Doesburgh, L. Van, M.D. *Prinsengracht 592, Amsterdam*. Concordia vincit Animos Lodge. P.M. January, 1889.
- 250 Donovan, Fergus. *Johannesburg, Transvaal*. 744 (S.C.) October, 1889.
- 251 Dorman, Thomas Phipps. *Renicliffe House, Cliftonvale, Northampton*. 1764, 360. P.Pr.G.W., *Northants and Hunts*. March, 1889.
- 252 Douallier, Oscar Charles Dalton. 17, *Rowland Street, Cape Town*. Lodge de Goede Hoop (D.C.), P.M. *Pr.G. Orator, Netherlands, South Africa*. October, 1888.
- 253 Downes, Rev. John Farrington, M.A. 5, *Trafalgar Square, Chelsea, S.W., London*. 2035, 2054, *Pr.G.Ch., Hertfordshire*. May, 1888.
- 254 Drage, Evelyn William. *Christ Church, Oxford*. 357. October, 1889.
- 255 Driver, Professor Frederick William, M.A. 62, *Lancaster Road, Notting Hill, W., London*. 45, P.M., 472, P.Z. October, 1888.
- 256 Dumolo, William. 20, *Bridge Street, Aberdeen, N.B.* 3 (I.C.) P.M., 3, (I.C.) P.K. P.Pr.G.I.G., *Munster*. October, 1888.
- 257 Duncan, Alexander. *King William's Town, Cape Colony*. 631, (S.C.), P.M. June, 1889.
- 258 Duncan, James Dalrymple. 211, *Hope Street, Glasgow*. Dep.Pr.G.M., *Dumbartonshire*; Pr.G.H. *Lower Ward of Lanarkshire*, Senior Grand Deacon (Craft) and Grand Chancellor (R.A.), *Scotland*. June, 1888.
- 259 Dunkley, George Joseph. *Hazeldean, Comford Grove, Balham, S.W., London*. 1851. P.M., 65, 1503, 1777. P.Pr.G.O., *Middlesex and Surrey*. September, 1887.
- 260 Dunn, Charles Henry. *Princess Café, Field Street, Durban, Natal*. 1937. November, 1888.
- 261 Dutt, Prosonno Coommar. 14, *Seetaram Ghose's Street, Calcutta*. 234, P.M., 234, 486, 203 (S.C.), P.Z. P.Dis.G.D.C., P.Dis.G.W., P.Dis.G.Treas., *Bengal*. March, 1887.
- 262 Dutton, John Rowe. 6, *Stanley Place, Chester*. 425. September, 1887.
- 263 Du Toit, William Morkel. *Johannesburg, Transvaal*. Star of the Rand Lodge. W.M. October, 1889.
- 264 Dyson, Samuel. *Elland, Yorkshire*. 1231, P.M., 1283, J. January, 1889.
- 265 Earnshaw, Edmund. *Godwin Street, Bradford*. 600. May, 1888.
- 266 Edwards, Charles Lund Fry. *The Grove, Wrington, Somersetshire*. 291, 357, 1199, 1750, 357, 446. P.Pr.G.Sup.W., *Oxfordshire*, Pr.G.Treas., and P.Pr.G.J., *Somersetshire*. October, 1888.
- 267 Edwards, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London*. 788, 2264, P.M. October, 1889.
- 268 Edwards, John Whitfield. 16, *Byrom Street, Manchester*. 317, P.M., 317, P.Z. March, 1889. Deceased November 8th, 1889.
- 269 Egan, Charles James, M.D. *Grey's Hospital, King William's Town, South Africa*. 853, P.M. District Grand Master, Eastern Division of South Africa. January, 1889.
- 270 Ellard, G. *Abington Street, Northampton*. 360, 1764, P.M., 360, P.Z., P.Pr.G.W., *Northants and Hunts*. March, 1889.
- 271 Elliot, James Thomas Spencer, of Wolflee, Hawick, Scotland. 1, 104, P.M., 1, Dep.Pr.G.M., *Roxburgh and Selkirk*, Proxy Pr.G.M., *West Indies*. Senior Grand Warden, Grand Lodge of Scotland. May, 1889.
- 272 Elliot, John Hugh Armstrong. 6, *King's Bench Walk, Temple, E.C., London*. 1523, W.M., 1118, H. P.Pr.G.A.D.C., *Oxon*. October, 1889.
- 273 Ellis, Frank Tate. *Head Master, Bishop Gobat School, Jerusalem*. 1545. October, 1888.
- 274 Eve, Richard. *Aldershot, Hants*. Past Grand Treasurer, England. March, 1888.
- 275 Fendelow, Charles. *Newbridge, Wolverhampton*. 1 (S.C.), 419, 468, 526, 1838, P.M., 419, P.Z. P.Pr.G.W., P.Pr.G.J., *Staffordshire*. Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies, (R.A.), England. November, 1887.
- 276 Ferry, C. E. 55, *Tregunter Road, South Kensington, S.W., London*. 65, P.M., 65, P.Z. February, 1887.
- 277 Fennemore, Robert Issac, F.R.H.S., F.S.Sc., F.R.G.S., F.Z.S., F.S.S., F.R.C.I., &c., &c. *Durban, Natal*. District Grand Master, Natal. Local Secretary for Natal. January, 1889.
- 278 Firth, Arthur James. *Graysbook House, Sandown, Isle of Wight*. 1869, P.M., 175, P.Pr.G.O., *Hants and Isle of Wight*. October, 1888.
- 279 Firth, Harrie. *Baildon, Shipley, Yorks*. 1545, 600. January, 1889.
- 280 Fitz-Patric, Alexander Findley. 8, *Northgate, Wakefield, Yorkshire*. 495, 495. March, 1888.
- 281 Fletcher, Archibald Henry John, M.A. *Kilsby Imperial Chambers, Huddersfield*. 275, 2227, 275. November, 1888.
- 282 Fletcher, James. *Point Durban, Natal*. Dis.G.A.Sec., Natal. 1937, W.M. October, 1888.
- 283 Flockton, William. *Oulton, near Leeds, Yorks*. 1042, P.M., 304, J. November, 1888.
- 284 Flohr, Professor August. *Berlin, N.W., Mittelstrasse, 49, III*. Lodge Friedrich Wilhelm z.g. G., Berlin. President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York" at Berlin. November, 1887.

- 285 Forbes, Samuel Russell. 93, *Via Babuino, Rome*. Lodge Universo. November, 1887.
- 286 Forrest, William. *Moorville, Turton, Bolton, Lancashire*. 37, 221. November, 1889.
- 287 Forshaw, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., 155. October, 1888.
- 288 Forsyth, Frank, L., M.D. 139, *Broadway, Providence, Rhode Island*. 37, 1. June, 1889.
- 289 Foster, Samuel George. *Kimberley, South Africa*. 591 (S.C.), W.M. June, 1888.
- 290 Fowle, George Henry. *Kokstad, East Griqualand, South Africa*. 1886, P.M., P.Dis.G.A.Pt., Dis.G.D.C., Natal. January, 1889.
- 291 Francis, Charles King. 401, *Walnut Street, Philadelphia, U.S.A.* 265, P.M. February, 1887.
- 292 Francis, Thomas. *Havant, Hants*. 804, P.M., P.Pr.G.D., Sussex. May, 1887.
- 293 Francis, Wesley. *Pietermaritzburg, Natal*. 1665, P.M., 1665, P.Z. Dep.Dis.G.M., Natal. March, 1889.
- 294 Frias, Guillaume Raphael. *Sagua-la-Grande, Cuba*. Hijos de la Fé Masónica. October, 1889.
- 295 Gardiner, Henry Trevor. *Times Office, Goole, Yorkshire*. 458, P.M., 458, P.Z. P.Pr.A.D.G.C., West Yorks. November, 1889.
- 296 Gardiner, Thomas Askio. *Longlands, Vaal River, South Africa*. 1417.
- 297 Gaukroger, William. *Fernside, Halifax, Yorks*. 61, P.M., 61, P.Z., P.Pr.G.D., P.Pr.G.H., West Yorks. March, 1888.
- 298 Geddes, Charles William Barraclough. *Kimberley, South Africa*. 1409. June, 1888.
- 299 Geesteranus, Anne Marie Maas, LL.D. *Eykenduynen Cottage, Loosduinen, Holland*. W.M. Lodge L'Union Royale. Deputy Grand Master, Grand Orient of the Netherlands. June, 1888.
- 300 Gibson-Sugars, John Sugars. *H.M.S. Arethusia, Chatham*. 1973. March, 1889.
- 301 Gieve, John Williams. *High Street, Portsmouth*. 309, 1990, P.M., Pr.G.Treas., Pr.G.Sc.N., Hunts and Isle Wight. January, 1889.
- 302 Giles, Henry Richard. *Fernside, Ellesmere, Shropshire*. 2131. October, 1888.
- 303 Gill, Alfred. *Batley, near Leeds*. 264, P.M., 264, J. November, 1888.
- 304 Gillman, William. *Wytham Lodge, Lennox Road, Southsea*. 257.
- 305 Gillies, David. *Hong Kong. Dis.G.D., Hong Kong and South China*. October, 1888.
- 306 Girling, Thomas H. *Hong Kong*. 796, 1160, 1484, 2167, P.M., P.Pr.G.Sec., Bengal. Local Secretary for Hong Kong and South China. September, 1887.
- 307 Glenn, Joseph Barber. 67, *Packhurst Road, Holloway, N., London*. 3. March, 1888.
- 308 Glynes, Webster. 22, *Mark Lane, E.C., London*. 29, P.M., 29, P.Z. Past Grand Steward, England. March, 1888.
- 309 Goddard, John Hawksley. 136, *Leinster Road, Rathmines, Co. Dublin*. 728, P.M. Representative from Grand United Orient of Portugal at Grand Lodge of Ireland. February, 1887.
- 310 Goddard, John Williams. 136, *Leinster Road, Rathmines, Co. Dublin*, 728, P.M., 728, P.Z. May, 1888.
- 311 Gordon, George. *Union Bank of Australia, Adelaide, South Australia*. 844 (E.C.), 3 (S.A.C.), P.M. P.Dis.G.S.B., Canterbury, N.Z. Local Secretary for South Australia. May, 1888.
- 312 Gottlieb, Felix Henry, J.P., F.R.G.S., F.S.S. *Penang, Straits Settlements*. 508, 1152, 1555, 1910, 2108, 2127, 2191, P.M., 508, P.Z. P.Dep.Dis.G.M., Eastern Archipelago. Past Grand Sword Bearer (Craft) and Past Grand Standard Bearer (R.A.), England. March, 1888.
- 313 Gottlieb, George Spencer Harris. *Penang*. 1555. Local Secretary for Penang, January, 1889.
- 314 Gough, Colonel Foster, LL.D. *Wolverhampton, Staffordshire*. 526, P.M., 419, P.Z. Provincial Grand Master, Staffordshire. Past Grand Standard Bearer, England. October, 1888.
- 315 Gowan, Robert A. *Clydesdale, East Finchley, N., London*. 2029, 141. May, 1888.
- 316 Graham, William Martin. *Latymer Road, Church Street, Lower Edmonton*. 65. March, 1889.
- 317 Grandsagne, Count Paul Emile Ajasson de. 11, *Passage Saulnier, Paris*. L. Temple des Amis de l'honneur Français. October, 1889.
- 318 Granger, Richard Keat. *Barkly West, South Africa*. 1417, P.M., 1417, P.Dis.G.D., Griqualand. October, 1888.
- 319 Granja, Dr. Edward de la. 265, *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October, 1888.
- 320 Gravatt, Alfred. 55, *Friday Street, E.C., London*. 619. March, 1889.
- 321 Green, J. E. Box, 340, *Johannesburg, Transvaal*. 1469, P.M., Dis.G.W., South Africa, Eastern Division. November, 1887.
- 322 Greenhough, Tom Earp. *Hawk Hill House, Guiseley, Yorks*. 1545. October, 1888.
- 323 Greenwood, Charles. 26, *Akeds Road, Halifax, Yorks*. 448. November, 1888.
- 324 Greenwood, Thomas. *Harnham Cliff, Salisbury*. 257. Pr.G.St., Oxfordshire. March, 1888.
- 325 Gregory, George. 25, *Barnsbury Park, N., London*. 1538, 2087, P.M., 1538, P.Z. P.Pr.G.D., Pr.G.Treas. (R.A.), Middlesex. October, 1889.

- 326 Gregson, George, M.R.C.S. 63, *Harley Street, W., London.* 231. October, 1889.
- 327 Greig, Henry Fenner. *The Eaves, Belvidere, Kent.* 1973. March, 1889.
- 328 Greiner, G. 10, *Milton Street, Cripplegate, E.C., London.* 92. January, 1888.
- 329 Groothoff, Herrmann. *Bredgade, 25, Copenhagen.* Grand Steward of Grand Lodge of Denmark. May, 1887.
- 330 Gumbs, J. A. 28, *St. Vincent Street, Port of Spain, Trinidad.* June, 1888.
- 331 Gundersen, A. 72, *Armagh Street East, Christchurch, New Zealand.* 609. November, 1889.
- 332 Gunn, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, W.M. March, 1888.
- 333 Gurner, John Robert. *North Terrace, Adelaide, South Australia.* 1, P.M. Past Grand Registrar, Grand Lodge of South Australia. May, 1889.
- 334 Guthrie, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June, 1887.
- 335 Haarhoff, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January, 1889.
- 336 Haasforther, Georg Carl Albert. *Vryburg, Brit. Bechuanaland, South Africa.* 2232, W.M. January, 1889.
- 337 Haigh, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P., Past Deputy Grand High Priest of the Grand Chapter, Massachusetts. November, 1887.
- 338 Halliwell, Frederick William. *De Grey Rooms, York.* 1611. January, 1888.
- 339 Hammond, Dr. William. *Stuart House, Liskeard, Cornwall.* 432, P.M., 254, H. *P.Pr.G.W., Warwickshire.* March, 1888.
- 340 Hampton, John. *Town Office, Kimberley, South Africa.* 591 (S.C.) Local Secretary for Griqualand, West. May, 1888.
- 341 Hancock, Edward. *Johannesburg, Transvaal.* 744 (S.C.) Star of the Rand Lodge (D.C.) June, 1889.
- 342 Hantke, Theodore John Charles. 82, *Rundle Street, Adelaide.* 32. Grand Assistant Sojourner, South Australia. November, 1889.
- 343 Harbord, Richard. *Kimberley, South Africa.* 1832, P.M., 1574. October, 1888.
- 344 Harper, James E. 735, *Broad Street, Augusta, Richmond Co., Georgia.* 1, P.M. March, 1888.
- 345 Harrhy, William Rosser, M.R.C.S. *Barkly West, South Africa.* 1417. January, 1888.
- 346 Harris, Augustus. *Theatre Royal, Drury Lane, W.C., London.* 2127, P.M. March, 1889.
- 347 Harrison, Frank Drake. 5, *MacArthur Street, Ballarat, Victoria.* 600. October, 1888.
- 348 Hart, Arthur. *Crewkerne.* 814, P.M. *P.Pr.G.St., Somersetshire.* May, 1889.
- 349 Hart, Asher. *Market Street, Johannesburg, Transvaal.* 744 (S.C.), P.M. October, 1889.
- 350 Hart, Ellis. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 351 Harte, Edward Charles. *Penang.* 446, 1555, 446. June, 1889.
- 352 Harvey, John. *Caer Gwent, Bournemouth.* 644, P.M., 195, Z. *P.Pr.G.St., Hants and Isle of Wight.* October, 1889.
- 353 Hatherly, William Firmer. *Hong Kong.* 1341. October, 1888.
- 354 Haward, Edwin, F.R.C.S. 86, *Wimpole Street, W., London.* 231. October, 1883.
- 355 Hawkins, Joseph. *Sunnyside, Roby, Liverpool.* 216, P.M., 216, P.Z. October, 1889.
- 356 Hay, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., 173. January, 1888.
- 357 Hayes, J. W., senior. *The Grange, Residency Road, Bangalore, E.I.* 1043, P.M. *P.Dis.G.W., Madras.* January, 1889.
- 358 Hayes, Michael. 38, *Horton Lane, Bradford.* 600. October, 1888.
- 359 Heath, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* 622, P.M., 622, 586, 1037, 1146, P.Z., *Pr.G.Ch., Dorset.* Past Grand Chaplain. November, 1887.
- 360 Hehner, Otto. 11, *Billiter Square, E.C., London.* 238. February, 1887.
- 361 Henderson, William. Box 224, *Johannesburg, Transvaal.* 1417, P.M. Local Secretary for the Transvaal. November, 1887.
- 362 Hendry, Major John Burke. *Equitable Building, New York.* 396, 173. June, 1889.
- 363 Hibditch, Alfred Edward. *Hong Kong.* 618 (S.C.) October, 1889.
- 364 Hicks, Thomas. *Tregamere, St. Columb, Cornwall.* 1529, P.M., 331, P.Z., *P.Pr.G.W., Cornwall.* June, 1889.
- 365 Higerty, Alexander Charles Ancel. 14, *Garrick Street, W.C., London.* 1044, 1714, P.M., 946, Z. *P.Pr.G.D., Surrey.* October, 1889.
- 366 Higman, John Wheeler. *St. Austell, Cornwall.* 496, P.M. May, 1888.
- 367 Hill, John. *Ennis, Ireland.* 60, 60, *Pr.Dep.G.M., North Munster.* October, 1888.
- 368 Hillis, John, 28, *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January, 1889.
- 369 Hodges, Richard. 217, *Old Christchurch Road, Bournemouth.* 195, W.M. March, 1889.
- 370 Hodgson, Richard. *Clifton House, Halifax, Yorks.* 448. March, 1888.

- 371 Hogg, Jabez. 1, *Bedford Square, W.C., London.* 172, 1260, P.M., 1260, P.Z. Past Grand Deacon, Grand Lodge of England. March, 1889.
- 372 Hogard, Charles Frederick. 89, *Balfour Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W., Essex.* Past Grand Standard Bearer, England. May, 1887.
- 373 Holbrook, A. R. *Holnwood, Victoria Road South, Southsea.* 309. March, 1888.
- 374 Holdsworth, Hugh Sugden. *West Hill, Gibbett Street, Halifax.* 408, 448, P.M., 408, P.Z., *P.Pr.G.D.C., West Yorks.* March, 1888.
- 375 Holland, J. L. *The Brewery, Rawul Pindee, E.I.* 1960. June, 1888.
- 376 Holmes, Alfred W. S. *Hong Kong.* 1341. January, 1889.
- 377 Holmes, John Richard. *Accra, Gold Coast, Africa.* June, 1888.
- 378 Honor, Joseph Potts. *P.O.B., 369, New Orleans, U.S.A.* 1, P.M., 1, P.Z. Past Grand Master and Past Grand High Priest of Louisiana, and General Grand King of General Grand Chapter, United States of America. October, 1889.
- 379 Hope, Andrew. 3, *Rockfield, Howell Road, Exeter.* 39. 0, (S.C.) November, 1889.
- 380 Hopekirk, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., 179, 746, P.Z. Past Grand Pursuivant, England. March, 1888.
- 381 Horton, William. *Lyndall Villa, Avenue Road, Southampton.* 130, P.M. *P.Pr.G.Pt., Hants and Isle of Wight.* November, 1887.
- 382 Howard, J. W. *Newara Eliya, Ceylon.* 1960. June, 1888.
- 383 Howell, Alexander Nathaniel Yateman. *Talfourd House, Elm Grove, Southsea.* 257, 1834, 257. March, 1888.
- 384 Howell, Major Charles Miller. *Lancaster, Pennsylvania.* 43, P.M., 43, P.H.P. *P.Dis.Dep.G.M., P.Dis.Dep.G.H.P., Pennsylvania.* May, 1889.
- 385 Howell, Thomas. *St. David's, Kent Road, Southsea.* 309, 342. January, 1889.
- 386 Hudson, Robert. 24, *Hotspur Street, Tynemouth.* 2039, 80, *Pr.G.Sec. and Pr.G.Sc.E., Durham.* Past Grand Sword Bearer, and Past Grand Standard Bearer, (R.A.), England. March, 1889.
- 387 Hughes, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M. February, 1887.
- 388 Hull, Charles. *Lyttelton Times Office, Christchurch, New Zealand.* 609, W.M. Local Secretary for Canterbury, New Zealand. June, 1889.
- 389 Hunt, George. *Chatham Buildings, Hope Street, Manchester.* March, 1888.
- 390 Huttenbach, August. *Penang.* 1555, P.M. November, 1889.
- 391 Inall, E. P., *Murree, Punjab, E.I.* 1498. October, 1888.
- 392 Innes, David Charles. *Wellington, New Zealand.* October, 1888.
- 393 Irving, E. W. *Eskdale, Sussex Road, Southport.* 1170, P.M., *P.Pr.G.St., East Lancashire.* September, 1887.
- 394 Ives, Frederick. *Saltaire Road, Shipley, Yorks.* 387, P.M. January, 1888.
- 395 Jacob, William Henry. *Magdala Villas, Winchester.* 76, 1883, P.M., 52, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A. So., Hants and Isle of Wight.* March, 1888.
- 396 Jaffrey, William. 27, *Booth Street, Manchester.* 152, P.M., *P.Pr.G.D., East Lancashire.* September, 1887.
- 397 Jefferis, Arthur Henry. 24, *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September, 1887.
- 398 Jerrard, Alfred Wilder. *Victoria House, Gladstone Buildings, Southsea.* 257. October, 1888.
- 399 Johnson, William. *Harris Street, Bradford.* 1034, P.M., 302, H. March, 1889.
- 400 Jones, Samuel George. *Charles Street, Adelaide, South Australia.* 32. November, 1889.
- 401 Kauffman, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., 224, P.H.P., *Dis.Dep.G.M., No. 1, Pennsylvania.* June, 1888.
- 402 Kauffmaun, Rector Otto William. *Höhere Bürgerschule, 36, 38, Vorwerks Strasse, Breslau.* Lodge Montana. June, 1889.
- 403 Kelly, George. 9, *Sutherland Gardens, Maida Vale, W., London.* 63, 146, P.M., 63, 146, P.Z. Past Grand Sword Bearer, and Past Grand Deputy Director of Ceremonies, (R.A.), England. May, 1889.
- 404 Kemp, Alexander. *Glenelg, South Australia.* 30, P.M. Grand Deacon, Grand Lodge of South Australia. May, 1889.
- 405 Kempster, William Henry, M.D. *Oak House, Battersea, S.W., London.* 60, 890, 1420, 1853, P.M., 766, 890, P.Z. March, 1888.
- 406 Kenning, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., 192, 1657, P.Z., *P.Pr.G.D. and P.Pr.G.D.C. (R.A.), Middlesex.* November, 1887.

- 407 King, R. G. *Edgcumbe House, Brockhurst, Gosport.* 2153. January, 1888.
- 408 Kirchhoffer, S. G. M.A., F.G.S., F.R.G.S. *Yateley Grange, Farnboro' Station, Hants.* 1492, 1714, 1899, P.M., 948, 1395, P.Z., P.Pr.G.W., Surrey. November, 1887.
- 409 Kirk, Alfred. *Gainsboro', Lincolnshire.* 422, P.M., 422, P.Z., P.Pr.G.W., P.Pr.G.H., Lincolnshire. March, 1889.
- 410 Knight, James Blackburn. 4, *St. Paul's Road, Bradford.* 302, P.M., 302, P.Z. November, 1888.
- 411 Knight, Josiah Franklin. 200, *Walnut Place, near 4th Street, Philadelphia, U.S.A.* 271, P.M., 52, P.H.P. Member of Library Committee, Grand Lodge of Pennsylvania. May, 1887.
- 412 Koch, John Godfrey. *Penang.* 1555, W.M., 1555. Dis. G.A.D.C., Straits Settlements. May, 1889.
- 413 Krumbhaar, William Turnbull. 117, *South 21st Street, Philadelphia.* 51, P.M., 251. May, 1888.
- 414 Lake, William. 11, *St. Julian's Farm Road, West Norwood, S.E., London.* 131, P.M. P.Pr.G.R., Cornwall. May, 1887.
- 415 Lambert, Richard. P.O.B., 872, *New Orleans, U.S.A.* 59, P.M. Assistant Grand Secretary of Grand Lodge, and Grand High Priest of Grand Chapter of Louisiana. Local Secretary for Louisiana. June, 1887.
- 416 Lamb-Smith, Thomas. *Holly Lodge, Britannia Square, Worcester.* 280, 1247, P.M. P.Pr.G.D., Worcestershire. September, 1889.
- 417 Lamonby, William Farquharson. 222, *Flinders Street, Melbourne, Victoria.* 752, 1002, 1073, P.M., 119, 371, 752, P.Z. P.Pr.G.R., P.Pr.G.A.So., Cumberland and Westmoreland. Past Grand Warden, Grand Lodge of Victoria. November, 1889.
- 418 Lane, Charles Sheriff. *Newstead House, West Hartlepool, Durham.* 764, 1862, P.M., 764, P.Z., P.Pr.G.D. and P.Pr.G.Sw.B. (R.A.), Durham. March, 1888.
- 419 Lancaster, George Felton. *Admiralty Cottage, Forton, Gosport.* 903, 1990, 2153, P.M., 342, 903, 1428, P.Z., P.Pr.G.R., P.Pr.G.J., Hants and Isle of Wight. May, 1887.
- 420 Lapin, Bernard. *Johannesburg, Transvaal.* 744. (S.C.) June, 1889.
- 421 Last, John Thomas. 9, *Belle Vue, Bradford.* 387. March, 1887.
- 422 Lawrence, James. *Kimberley, South Africa.* 591 (S.C.), 153 (S.C.), P.M. June, 1889.
- 423 Lawrence, General Samuel Crocker. *Masonic Temple, Boston, Massachusetts, U.S.A.* Past Grand Master of Grand Lodge of Massachusetts. March, 1888.
- 424 Lawson, Thomas Mann. *Hill Top, Armley, Leeds.* 600, 600. January, 1889.
- 425 Laxton, Frederick. *Newlands, Brighouse, Yorkshire.* 1301, P.M., 275, P.Z., P.Pr.J. March, 1888.
- 426 Lazarus, Abraham. 45, *Gore Road, South Hackney, E., London.* 1278, P.M. May, 1888.
- 427 Le Feuvre, John Emilius, J.P. 1, *Waterloo Place, Southampton.* 130, P.M. Dep.Pr.G.M. Pr.G.H., Hants and Isle of Wight. Past Grand Deacon and Past Grand Sword Bearer, (R.A.), England. September, 1887.
- 428 Lemon, Rev. Thomas William, M.A., S.C.L. *Mutley, Plymouth.* 70, 189, 223, 1071, 1205, 2025, P.M. 70, 189, 223, 494, 2025, P.Z. P.Pr.G.Ch., Pr.G.W., P.Pr.G.Prin.Sej., Pr.G.H., Devonshire. September, 1887.
- 429 Letts, Herbert. 43, *St. George's Street, Canterbury.* 31, 31. October, 1889.
- 430 Levy, Albert. Box, 423, *Johannesburg, Transvaal.* 1409. Star of the Rand Lodge (D.C.) May, 1889.
- 431 Levy, Hyam. *Johannesburg, Transvaal.* 747, 1665. May, 1889.
- 432 Lewis, Harold. *Mercury Office, Bristol.* 686. February, 1887.
- 433 Lewis, W. C. *Amoy, China.* 1806, W.M. March, 1889.
- 434 Lezard, Flavien Ernest. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 435 Lidgey, William. *Devoran, Truro, Cornwall.* 589, P.M., 1006, P.Z. January, 1889.
- 436 Lightfoot, Bruce. 4, *The Mall, Faversham.* 1915. March, 1889.
- 437 Lipinski, Louis. Box 119, *Johannesburg, Transvaal.* 788. May, 1889.
- 438 Locking, George Henry. *Pontefract, Yorkshire.* 910, P.M., 495, P.Z. March, 1888.
- 439 Lockley, Richard T. 16, *First Street, Albany, New York.* 14, P.M., 5, H.P. October, 1889.
- 440 Lockwood, Thomas Meakin. F.R.I.B.A. 80, *Foregate Street, Chester.* 425, P.M., P.Pr.G.Sup.W., Cheshire. March, 1888.
- 441 Logan, William. *Langley Park, Durham.* 124, 2135, P.M. P.Pr.G.R., Durham. February, 1887.
- 442 Lovegrove, Henry, F.S.I., A.R.I.B.A. 26, *Budge Row, Cannon Street, E.C., London.* 1507, 1777, 1949, 2048, P.M., 72, 1549, P.Z. P.Pr.G.S.W. and Pr.G.Treas., (R.A.), Middlesex. November, 1887.
- 443 Lukes, Thomas Henry. *White Hart Hotel, St. Austell, Cornwall.* 496, P.M., P.Z. November, 1889.
- 444 Lupton, William Charles. *Cheapside, Bradford.* 974, P.M., 302, P.Z. P.Pr.G.D., West Yorks. March, 1888.
- 445 Lyte, Joshua L. *Lancaster, Pennsylvania, U.S.A.* 43, P.M. September, 1888.

- 446 MacCalla, Clifford Paul. Editor of "Keystone." 237, Dock Street, Philadelphia, U.S.A. 67, P.M. Grand Master, Grand Lodge of Pennsylvania. February, 1887.
- 447 MacClenachan, C. T. 31, Chambers Street, New York, U.S.A. 271, P.M. Representative of Grand Lodge of Pennsylvania at Grand Lodge of New York. May, 1887.
- 448 MacConnachy, John. Hong Kong. 80, 190 (S.C.), 80, 363, (I.C.) January, 1889.
- 449 Macdougall, Hamilton, C. 24, Summers Street, Providence, Rhode Island, U.S.A. 21. Grand Organist, Rhode Island. March, 1888.
- 450 MacGregor, George Robert. Bingley, Yorkshire. 439. May, 1889.
- 451 Mackay, Edward. 82, Forster Square, Bradford, Yorks. 600. May, 1888.
- 452 Mackenzie, Allan. 17, St. Andrew's Square, Edinburgh. 2, P.M., 56, P.Z. Grand Steward, Scotland. November, 1888.
- 453 Mackey, John Brunt. 2, Bouverie Street, Fleet Street, E.C., London. 257, 319. October, 1888.
- 454 Macknought, Thomas. Kimberley, South Africa. 1409. January, 1889.
- 455 MacNair, Thomas S. Hazleton, Pennsylvania, U.S.A. 242, P.M., 181, P.H.P. Past Deputy Grand Master, Pennsylvania. May, 1887.
- 456 Maltland, William. Colombo, Ceylon. 454, 2170, 115, (I.C.), P.M. March, 1888.
- 457 Malden, Rev. Charles Herbert, M.A. c/o Binney and Co., Madras. 1285, 1841, 1906, 150. Dis.G.Ch. Madras. Local Secretary for South India. November, 1889.
- 458 Manfield, Harry. Cliftonville, Southampton. 1764, 360. May, 1889.
- 459 Manley, James Woolley. Elm Villa, Carshalton, Surrey. 1892. October, 1889.
- 460 Markham, Commodore Albert Hasting, C.B., &c. H.M.S. Active, Training Squadron, Portsmouth. 257. January, 1889.
- 461 Martin, Sidney. Darham Lodge, Watford, Hertfordshire. 404, P.M., Pr.G.D., Hertfordshire. May, 1888.
- 462 Mason, Charles Letch. 1, Moorland Terrace, Leeds. 304, 2069, P.M., P.Pr.G.Treas., P.Pr.G.H., West Yorks. June, 1887.
- 463 Mason, J. J. Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario. Grand Secretary of the Grand Lodge of Canada. March, 1888.
- 464 Mason, John William. Church Street, Pietermaritzburg, Natal. 956. Dis.G.Std.B. November, 1888.
- 465 Mason, William, M.R.C.S. St. Austell, Cornwall. 496, P.M., P.Z., P.Pr.G.D., Cornwall. November, 1889.
- 466 Massie, E. J. Church Street, Barnsley, Yorkshire. 1513, P.M. January, 1888.
- 467 Masson, David Parkes. Murree, Punjab, E.I. 1960. P.Dis.G.Treas., Punjab. June, 1888.
- 468 Masters, William. Rosslyn, St. Albans. 60, 428, 1479, 2128, P.M., 428, P.Z. October, 1889.
- 469 Mather, David. Kimberley, South Africa. 521, P.M. June, 1888.
- 470 Matier, Charles Fitzgerald. 8a, Red Lion Square, W.C., London. Past Grand Standard Bearer, England. June, 1888.
- 471 Maye, William Bennett. Abham, Buckfastleigh, Devon. 710, P.M., 770, P.Z., P.Pr.G.D.C., P.Pr.G.Std.B., (R.A.), Devon. January, 1889.
- 472 Mayner y Ros, José. 89, East Street, Kingston, Jamaica. P.M., P.Dis.G.Sec., P.Dis.G.W., P.Dis.G.Z., P.Dis.G.Sc.E., Jamaica. September, 1887.
- 473 Mead, Colonel J. Red Hill, Surrey. 1971. September, 1887.
- 474 Mears, Arthur. Herberton, Northern Queensland, Australia. 1978, P.M., P.Dis.G.St., P.Dis.G.S.B., Queensland. March, 1888.
- 475 Meiter, Charles William. 87, Gracechurch Street, E.C., London. 1671. March, 1889.
- 476 Mendelssohn, Max. 94, Southampton Row, Holborn, W.C., London. 212, 1839. January, 1889.
- 477 Mendelssohn, Sidney. Kimberley, South Africa. 1409. January, 1889.
- 478 Meyer, Charles E. 1717, Chestnut Street, Philadelphia, U.S.A. Chairman of Library Committee of the Grand Lodge and Past Grand High Priest of the Grand Chapter of Pennsylvania. February, 1887.
- 479 Middleborough, Harry. P.O.B. 144, Johannesburg, Transvaal. Star of the Rand Lodge (D.C.) October, 1889.
- 480 Miles, Charles George. Port Elizabeth, Cape of Good Hope. 711. March, 1888.
- 481 Mills, B. Langley, M.D., F.R.C.S. Saugor, Central Provinces, E.I. 2208, W.M. Dis.G.D., Bombay. October, 1889.
- 482 Mitchell, Rev. James Young, D.D. Lancaster, Pennsylvania. 51. May, 1889.
- 483 Mitchell, John Layton. Wintheuvel, Malmari, G. F. Marisco, Transvaal. 1417. October, 1889.
- 484 Monckman, Joseph Woodhead. 19, Charles Street, Bradford. 1018, P.M., 600, P.Z., P.Pr.D.C., (Craft), P.Pr.Soj. (R.A.), West Yorks. March, 1888.
- 485 Morasso, Alfred Cyril. Church Street, Gibraltar. 115, 278, 576, 670 (S.C.), 325 (I.C.), 115 (S.C.), 168 (S.C.), Dis.G.St., Pr.G.St.B. (R.A.), Gibraltar. June, 1889.
- 486 Morgan, W. Wray. Editor and Proprietor of "Freemasons' Chronicle." Belvidere Works, Hermes Hill, Pentonville, N., London. 211, P.M. November, 1887.

- 487 Morris, Richard, M.A., LL.D. *Lordship Lane, Woodgreen, N., London.* Head Master of the Royal Masonic Benevolent Institution for Boys. November, 1887.
- 488 Morrison, Robert. 96, *Napiershall Street, Glasgow, N.B.* 413, Dep.M., 50, P.Z. October, 1888.
- 489 Mortimer, G. F. W. *Chirk Lodge, Romsey, Hampshire.* 1112, P.M. *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.
- 490 Mouat, Charles. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.W., Eastern Division, South Africa.* May, 1887.
- 491 Mudge, W. H. *Johannesburg, Transvaal.* 744 (C.S.) May, 1889.
- 492 Mugglestone, John Thomas. *Darley Street, Bradford.* 600. May, 1888.
- 493 Muller, Cornelis Johannes. *Cape Town.* Goede Hoop Lodge (D.C.) March, 1889.
- 494 Munro, Sutherland Granville. *Northumberland House, Festing Road, Southsea.* 2074. January, 1889.
- 495 Munro, Professor Alpha Omega. *Southport Street, Gibraltar.* 408 (S.C.) Temple des Amis de l'honneur Français. October, 1889.
- 496 Murrow, Baron. *Highbury House, St. Leonards.* 2189. March, 1889.
- 497 Myers, Reverend E. M. *Petersburg, Virginia, U.S.A.* Petersburg Lodge and Chapter. *P.Pr.G.Ch., (S.C.), Melbourne.* March, 1888.
- 498 Mylchreest, Joseph. *Peel, Isle of Man.* Peace and Harmony Lodge (D.C.), Cape. January, 1889.
- 499 Nettle, William, M.R.C.S. *Liskeard, Cornwall.* 510, P.M., P.Z., November, 1889.
- 500 Newman, Henry Field. 18, *High Street, Shrewsbury, Salop.* 114. October, 1888.
- 501 Newnham, Ernest Edmund. *Barkly East, Cape Colony.* 2252, 853, W.M. October, 1889.
- 502 Newton, James. 23, *Silvervell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire.* February, 1887.
- 503 Newton, John, F.R.A.S. 19, *Lausanne Road, Queen's Road, Peckham, S.E., London.* 174, 1607, P.M., 174, P.Z. October, 1889.
- 504 Nippel, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February, 1887.
- 505 Niven, John. *Osborne House, Clayton, Bradford.* 750. June, 1889.
- 506 Nock, George Arthur. 50, *Richmond Terrace, Clapham Road, S.W., London.* 1896. January, 1889.
- 507 Norfolk, Thomas. 68, *Southfield Square, Bradford.* 600. January, 1888.
- 508 Norman, George. 9, *Clarence Street, Cheltenham, Gloucestershire.* 246, P.M., 82, P.Z., *P.Pr.G.R., Pr.G.S., Gloucestershire.* May, 1888.
- 509 Norton, Jacob. 418. *Washington Street, Boston, U.S.A.* 188. November, 1887.
- 510 Nunn, Richard Joseph, M.D. 119½, *York Street, Savannah, Georgia, U.S.A.* 15, P.M., 3, P.K. November, 1889.
- 511 Olsen, Terer. *Hong Hong.* 618 (I.C.) October, 1888.
- 512 Orde-Powlett, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks.* Past Grand Warden, England. September, 1887.
- 513 Owen, Captain Henry. *Lansdowne House, Queen's Park, Southampton.* 398 (S.C.) November, 1888.
- 514 Owen, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March, 1888.
- 515 Oxland, Rev. John Oxley, J.P., F.R.G.S., etc. *Rector of Clydesdale, East Griqualand, South Africa.* 1205, 1886, 2113, P.M., *P.Dis.G.Chap., Dis.G.W., Natal.* May, 1888.
- 516 Palk-Griffin, Richard. *Padstow, Cornwall.* 1785. October, 1888.
- 517 Palmer, Rev. James Nelson. *Bembridge, Brading, Isle of Wight.* 10, 357, 498, 1990, P.M., 175, P.Z., *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* Past Grand Chaplain and Past Principal Sojourner, England. November, 1888.
- 518 Partridge, Samuel Steads. *Leicester.* 523, 1560, P.M., 279, 1560, P.Z. *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer, (R.A.), England. January, 1889.
- 519 Paterson, William Sleigh. 100, *Reade Street, New York, U.S.A.* May, 1888.
- 520 Paton, John Roper. 98, *West George Street, Glasgow, N.B.* 3½, Dep.M., 50, P.Z. June, 1888.
- 521 Pattinson, Thomas Henry. 20, *Westfield Terrace, Baildon, Shipley, Yorks.* 1545, 600. March, 1888.
- 522 Patton, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania. May, 1887.
- 523 Pearce, Gilbert R. *Mellaneer House, Hayle, Cornwall.* 450, P.M., *Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March, 1887.
- 524 Peek, Rev. R. *Sweffling, Saxmundham, Suffolk.* 555, 936, 859, P.M., *Pr.G.Ch., Suffolk.* May, 1888.
- 525 Perks, Arthur Ryder. *Johannesburg, Transvaal.* March, 1889.
- 526 Perks, Thomas. *Kimberley, South Africa.* 1417. May, 1888.
- 527 Perry, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431, W.M. March, 1888.

- 528 Peters, Frederick William. *Kimberley, South Africa*. January, 1889.
- 529 Peters, Herbert William. *Kimberley, South Africa*. 1409, P.M. June, 1888.
- 530 Pierson, Joseph Waldie. *Pietermaritzburg, Natal*. 1665, 1665. March, 1889.
- 531 Pike, Herbert Stanley. *Gasworks, Colchester, Essex*. 1231. May, 1889.
- 532 Pilcher, Albert Henry. 2, *Victoria Terrace, Wincheap, Canterbury*. 972, 31. October, 1889.
- 533 Pinckard, George Josiah. *P.O.B., 1759, New Orleans, U.S.A.* 72, P.M., Representative of Grand Lodge of England at Grand Lodge of Louisiana. May, 1887.
- 534 Piper, George H. *Ledbury, Herefordshire*. *Dep.Pr.G.M., Herefordshire*. January, 1889.
- 535 Pollard, Joseph. 49, *Queen Anne Street, Cavendish Square, W., London*. 1706, 1826, 2000. October, 1889.
- 536 Poore, Thomas. 151, *Wirtemberg Street, Clapham, S.W., London*. 720, P.M., 720, P.Z. May, 1887.
- 537 Porteous, William. *Penang*. 1555. June, 1889.
- 538 Powell, Champney. *The Elms, Dixton, near Monmouth*. 457, P.M., *P.Pr.G.St., Monmouth*. May, 1888.
- 539 Powell, F. A., A.R.I.B.A. 200, *Kennington Park Road, S.E., London*. 457, P.M., *Pr.G.W., Monmouthshire*. November, 1887.
- 540 Pratt, Edward J. *Fleet Street, Torquay*. 1402. October, 1889.
- 541 Preston, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth*. 195, 2158, P.M., 195. March, 1889.
- 542 Pringle, Colonel Sir Norman William Drummond, Bart. *United Service Club, Pall Mall, S.W., London*. 92, 278. May, 1887.
- 543 Pudsay, Lieut.-Col. Henry Fawcett. 6, *Crown Terrace, Aulaby Road, Hull*. 1010, P.M., 1010, J. June, 1889.
- 544 Purchas, Thomas Alfred Rufus. *P.O.B., 472, Johannesburg, Transvaal*. 1886, P.M. October, 1889.
- 545 Purey-Cust, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York*. 236, 591, P.M. Past Grand Chaplain, England. January, 1888.
- 546 Quayle, Mark. *P.O.B., 919, New Orleans, U.S.A.* 1, P.M. October, 1889.
- 547 Ramsay, Colonel Marmaduke. *Malta*. 349, P.M., P.Z. District Grand Master and District Grand Superintendent, Malta. June, 1889.
- 548 Ranking, D. Fearon, LL.D. *Rockville, Merchiston, Edinburgh*. September, 1887.
- 549 Raymond, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire*. 329. March, 1888.
- 550 Read, John. 49, *Somerleyton Road, Brixton, S.W., London*. 720, 2105, P.M., 720, P.Z., *P.Pr.G.O., Middlesex*. September, 1887.
- 551 Reed, Captain George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall*. 75, P.M., *P.Pr.G.Sw.B., Cornwall*. March, 1888.
- 552 Reid, Arthur Henry. *Box 318, Johannesburg, Transvaal*. 711. *P.Dis.G.Sup. of W., Eastern Division South Africa*. October, 1889.
- 553 Reynolds, Captain Cecil Edwards, R.A. *Hong Kong*. 488, 1165, 1341, P.M., 488, 1165. October, 1888.
- 554 Reynolds, Herbert Charles. *Old Castle Buildings, Preeon's Row, Liverpool*. 2289. November, 1889.
- 555 Richards, George. *P.O.B., 98, Johannesburg, Transvaal*. 1574, P.M., 1574, Z. October, 1888.
- 556 Richardson, Frederick John. *Truro School, Truro, Cornwall*. 26 (Nova Scotia C.) October, 1889.
- 557 Richardson, Stephen. 135 *Wirtemberg Street, Clapham, S.W., London*. 183 P.M. February, 1887.
- 558 Riddiford, Henry. *Huntin don, West Virginia, U.S.A.* 231, 27, K. May, 1887.
- 559 Riley, Thomas. 14, *Grosvenor Terrace, Harrogate, Yorkshire*. 600, P.M., 600, 1001, P.Z. March, 1888.
- 560 Roberts, Austin. 20, *Park View, Halifax, Yorkshire*. 307, 448, P.M., 61, 448, P.Z. March, 1888.
- 561 Roberts, Richard Miles. *Kimberley, South Africa*. 1574, P.M., *P.Dis.G.W., Griqualand*. October, 1888.
- 562 Robertson, Rev. Arthur George Lennox. *San José de Flores, Buenos Ayres*. 617, 617, *Dis.G.Ch., Argentine Republic*. September, 1887.
- 563 Robertson, J. Ross. 55, *King Street, W., Toronto, Canada*. 22, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.G.Dis.Sup., P.G.Sc.N.* Deputy Grand Master of the Grand Lodge of Canada. March, 1888.
- 564 Robertson, Major J. R. *Johannesburg, Transvaal*. 1413. June, 1889.
- 565 Robins, Rev. James W., D.D. 1821, *De Laney Place, Philadelphia, U.S.A.* 121, P.M. Grand Chaplain, Pennsylvania. May, 1887.
- 566 Robinson, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford*. 1648, P.M., 302. May, 1889.
- 567 Robinson, John Chesworth. *The Elms, Mollington, Chester*. 425, P.M., 425, P.Z., *P.Pr.G.D., P.Pr.G.J., Cheshire*. February, 1887.

- 568 Roffey, James Richard. *Point Durban, Natal.* 1937. March, 1889.
- 569 Ronaldson, Rev. W. *Dunedin, New Zealand.* 844, P.M. May, 1888.
- 570 Roome, General Charles. *Masonic Temple, 23rd Street & 6th Avenue, New York, U.S.A.* Past Grand Master of the Grand Lodge of New York. May, 1887.
- 571 Rowley, Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks.* 289. March, 1888.
- 572 Rowsell, Alfred William. *Pietermaritzburg, Natal.* 863, 1565, P.M., 711, H. October, 1889.
- 573 Roy, Robert. 83, *Kensington Gardens Square, W., London.* 1118, 1492, P.M., 1118, P.Pr.G.Pt., *Cambridgeshire.* November, 1888.
- 574 Ruhland, John William. 15, *Hollis Street, Halifax, Nova Scotia.* 14, 1. Past District Grand Master, Past Grand High Priest, Nova Scotia. October, 1889.
- 575 Rush, D. B. *The Club, Johannesburg, Transvaal, South Africa.* June, 1888.
- 576 Russell-Wright, Rev. Thomas. *Dorset County School, Charminster, Dorchester.* 417, P.M., P.Pr.G.Ch., *Dorsetshire.* January, 1889.
- 577 Rymer, J. Sykes. *Monk Bridge, Yorks.* 236, P.M., 236, P.Z., P.Pr.G.R. P.G.H., *North and East Yorkshire.* November, 1888.
- 578 Sadler, Henry. *Freemasons' Hall, Great Queen Street, W.C., London.* Grand Tyler and Sub-Librarian, Grand Lodge of England. February, 1887.
- 579 Sanders, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *School House, Northampton.* 360, 1764, 1911, P.M., 360, P.M. P.Pr.G.Ch. and P.Pr.G.J., *Northants and Hunts.* Past Grand Chaplain and Past Grand Sojourner, England. January, 1889.
- 580 Sartain, John. 728, *Sansom Street, Philadelphia, U.S.A.* P.M. May, 1887.
- 581 Saunders, John. *Sea Cliff House, near Cape Town, South Africa.* 398, 420 (S.C.), P.M. P.Pr.G.Sup., *Cape of Good Hope (S.C.)* October, 1888.
- 582 Saunders, Sibert. *The Bank, Whitstable, Kent.* 1915, W.M. November, 1887.
- 583 Saunders, William John H. P.O.B., 41, *Grand Haven, Michigan, U.S.A.* 139, P.M. May, 1887.
- 584 Savage, John W. 126, *South 4th Street, Philadelphia, U.S.A.* 528. October, 1888.
- 585 Schnitger, Ferdinand Fritz. 20, *Leazes Terrace, Newcastle-on-Tyne.* 541, 594, 2260, 24. October, 1889.
- 586 Schott, Charles Jacob. 36, *Richmond Road, Bradford, Yorks.* 302, 302. November, 1888.
- 587 Schultz, Edward T. 11, *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. Past Grand Warden and Past Deputy Grand High Priest, Maryland. June, 1888.
- 588 Scott, James Alfred Speiers. 64, *Fern Avenue, Newcastle-on-Tyne.* 1427, 481. November, 1889.
- 589 Scott, William George. *Winnipeg, Manitoba, Canada.* 1, P.M. Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba. May, 1887.
- 590 Scott, W. H. 283, *Westminster Street, Providence, Rhode Island.* 36, 1. June, 1889.
- 591 Scratchley, Rev. Charles Edward, M.A. *Rectory, Barkly West, South Africa.* 1417. October, 1888.
- 592 Selzer, Andreas. *Delpot's Hope, Griqualand, South Africa.* 1417, P.M., 1417, Z. October, 1888.
- 593 Setna, S. D. *Hong Kong.* 1165, 618 (S.C.) May, 1889.
- 594 Serrurier, Charles George. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.), Goede Treuw (D.C.) June, 1889.
- 95 Shackles, George Lawrence. 7, *Land of Green Ginger, Hull.* 1511, P.M., 1511, P.Z., P.Pr.G.D., P.Pr.G.R., *North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. May, 1887.
- 596 Shearman, John. 126, *Fellows Road, South Hampstead, N.W., London.* 1146, W.M. Pr.G.W., *Dorsetshire.* June, 1888.
- 597 Shephard, Walter. *Fernbank, Louth, Lincolnshire.* 712, 712. May, 1889.
- 598 Sheppard, William Fleetwood, M.A., LL.M. *Trinity College, Cambridge.* 859, 859. Pr.G.St., *Cambridgeshire.* November, 1889.
- 599 Silberbauer, Conrad Christian. P.O.B. 263, *Cape Town, South Africa.* Goede Hoop Lodge (D.C.), 334. March, 1889.
- 600 Sillitoe, James Hill. 7, *Regent Road, Birkdale, Southport, Lancashire.* 317, 645, P.M., 42, 116, 126, 317, 645, 1387, P.Z., P.Pr.G.D.C., P.Pr.G.W., P.Pr.G.J., Pr.G.H., *East Lancashire.* Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England. May, 1888.
- 601 Simmonds, Professor Peter Lund, F.L.S., F.R.C.I., etc. 85, *Finborough Road, South Kensington, W., London.* 141, 554, 1159, P.M., 554, 1158, P.Z. Past Grand Steward, England. January, 1888.
- 602 Simonsen, Joseph Heimann. *St. Kiobmagergade 14, Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June, 1887.
- 603 Simpers, Robert N. 131, *South 5th Street, Philadelphia, U.S.A.* 493. September, 1887.
- 604 Singleton, Richard Harrison. *South Parade, Halifax, Yorks.* 61. June, 1889.
- 605 Singleton, William R. *Masonic Temple, 909, F. Street, N.W., Washington, U.S.A.* Grand Secretary of the Grand Lodge of the District of Columbia. September, 1887.

- 606 Slaughter, Mihill. 4, *Furnivall's Inn, E.C., London.* 176, 404, 2218, P.M., 176, 404. *Pr.G.W., P.Pr.G.O. (R.A.), Herts.* October, 1889.
- 607 Smith, Albert C. 24 and 26, *Tremont Street, Boston, Massachusetts, U.S.A.* Joseph Warren Lodge, Past Grand High Priest, Grand Royal Arch Chapter of Massachusetts. January, 1889.
- 608 Smith, Benjamin Arthur, M.A. *Fountain Court, Temple, E.C., London.* 523, P.M., 1560, *P.Pr.G.Std.B., Leicester and Rutland.* May, 1888.
- 609 Smith, John. *High Street, Coldstream, N.B.* 25, 280, P.M. 10. November, 1888.
- 610 Smith, General John Corson. 65, *Sibley Street, Chicago.* 273, P.M., 51, P.H.P. Grand Master, Grand Lodge of Illinois. May, 1889.
- 611 Smithies, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M. October, 1888.
- 612 Solomon, Solomon Temple. *Public Library, Kimberley, South Africa.* 1409, P.M. May, 1888.
- 613 Somerville, Robert, junior. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., 50. March, 1889.
- 614 Soule, George. 133, *St. Charles Street, New Orleans.* 76, P.M. October, 1889.
- 615 Southwell, William Lascelles. *Knowle Sands, Bridgenorth, Salop.* 262, 1621. *P.Pr.G.W., Salop.* May, 1889.
- 616 Stanley, Frederick. 6, *Clifton Gardens, Margate.* 127. May, 1888.
- 617 Stapylton-Adkins, George. *Barkly East, Cape Colony.* 2252. October, 1889.
- 618 Starkey, John W. *Gas Office, La Valetta, Malta.* 349, P.M., *P.Dis.G.Sec., Malta.* January, 1888.
- 619 Staton, James W. *Brooksville, Kentucky.* P.M. March, 1889.
- 620 Steer, H. A. 73, *High Street, Rhyl.* 1674, P.M., *P.Pr.G.D.C., North Wales.* January, 1888.
- 621 Stevens, Daniel Collenette. *Johannesburg, Transvaal.* 1409. May, 1889.
- 622 Stevens, Henry. *Hazeldene, Ashburton, South Devon.* 2189, 710. January, 1889.
- 623 Stevens, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., 720, 771, P.Z. January, 1889.
- 624 Stewart, William Edward, F.R.C.S. 16, *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* Past Grand Assistant Director of Ceremonies, and Past Grand Sword Bearer (R.A.), England. January, 1888.
- 625 Stocker, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* May, 1888.
- 626 Stokes, Horace A. *Ohio Soldiers' and Sailors' Orphans' Home, Xenia, Ohio, U.S.A.* 405. May, 1888.
- 627 Stone, John Charles. *Heather Dell, Dryden Road, Bush Hill Park, Enfield.* 65, 65. March, 1889.
- 628 Stopher, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., 52, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.
- 629 Storr, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., 704, 749, P.Z. March, 1888.
- 630 Stott, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., 61, 275. March, 1888.
- 631 Strasser, Solomon. 9 and 11, *Green Street, Albany, New York, U.S.A.* 3, W.M., 5. November, 1888.
- 632 Stringer, H. L. *Hong Kong, China.* 1341, W.M., 1341, *Dis.G.O., Hong Kong and South China.* June, 1888.
- 633 Sutro, Leon. *Kimberley, South Africa.* 1874. March, 1889.
- 634 Swift, Henry. *Kimberley, South Africa.* 1409. June, 1888.
- 635 Swithenbank, John Swaine. *Exchange Buildings, Bradford, Yorks.* 1648, P.M., 600. Nov., 1888.
- 636 Tallcott, Daniel W. *Albany, New York.* 75, 285, *P.Dep.Dis.G.M., New York.* January, 1889.
- 637 Tanqueray, Arthur Charles. *Brewery House, Clerkenwell Road, E.C., London.* 33, 33. June, 1888.
- 638 Taylor, Charles Clement Jennings. *Kimberley, South Africa.* 1409, 153 (S.C.) March, 1889.
- 639 Taylor, Edgar. *Devoran, Truro, Cornwall.* 331, 331. January, 1889.
- 640 Taylor, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., 377, P.Z., *P.Pr.G.W., Pr.G.Sec., Worcestershire.* November, 1888.
- 641 Taylor, George William. 19, *Breakspear's Road, St. John's, S.E., London.* 171, 140. October, 1889.
- 642 Taylor, John. *The Belgrave Pharmacy, Torquay.* 328, 1402. January, 1888.
- 643 Tempels, Pierre. *Avenue Louise, 2, Brussels.* Member of the Grand Orient and Supreme Council of Belgium. May, 1887.
- 644 Terry, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* Past Grand Standard Bearer, England. June, 1888.
- 645 Tesseyman, William. *Land of Green Ginger, Hull.* 57, P.M., *P.Pr.G.Sup.W., North and East Yorkshire.* May, 1887.
- 646 Thatcher, J. Wells. 52, *Bread Street, E.C., London.* 42. March, 1889.
- 647 Thomas, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November, 1887.
- 648 Thomas, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 3, P.M., Past Assistant Grand Secretary, South Australia. May, 1889.

- 649 Thomas, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October, 1888.
- 650 Thompson, John Rae Menzies. *York, Western Australia.* 2118, P.M., *Dis.G.D., West Australia.* November, 1887.
- 651 Thompson, J. W. Howard. *Devereux Chambers, Temple, E.C., London.* 165. March, 1888.
- 652 Thompson, William Edmund, junr. *Morton, Delaware Co, Pennsylvania, U.S.A.* 158, P.M., 251. May, 1888.
- 653 Tipper, Harry. 35, *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., 141, P.Z. June, 1889.
- 654 Todd, Joseph. *Registry House, Duncombe Place, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., North and East Yorkshire.* February, 1887.
- 655 Torgius, Lui Eduard Severin. *Durban, Natal.* 956, 1665. March, 1889.
- 656 Tracy, Nathaniel. 27, *Westgate Street, Ipswich, Suffolk.* 370, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September, 1887.
- 657 Travers-Drapes, G. F. *Rangoon, Burma.* 646, 832, 1268, P.M., 646, 832, 1268, P.Z., *Dep.Dis.G.M., Dis.G.H., Burma.* Local Secretary for Burma. March, 1888.
- 658 Tresise, Thomas Bickford. 9, *Molesworth Road, Stoke, Devonport.* 1136. May, 1888.
- 659 Treves, George. *Oldridge Road, Balham, S.W., London.* 720, P.M., 720. September, 1887.
- 660 Trevor-Smith, James Warren. *Barkly West, South Africa.* 1417. January, 1888.
- 661 Tristram, Rev. Henry Baker, D.D., F.R.S. *The College, Durham.* *Dep.Pr.G.M., Durham.* Past Grand Chaplain, England. February, 1887.
- 662 Turner, John William. 27, *Water Street, Huddersfield, Yorkshire.* 521, 1458, 1783, P.M., 290, 521, P.Z., *Pr.G.D., P.Pr.G.Sw.B. (R.A.), West Yorks.* November, 1888.
- 663 Vaillant, John P., LL.D. *The Hague, Holland.* Lodge L'Union Royale. P.M. Grand Secretary of the Grand Orient of the Netherlands. June, 1888.
- 664 Vallentine, Jacob. *Barkly East, Cape Colony.* 2252. October, 1889.
- 665 Vassar-Smith, Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., 82, 839, P.Z., *Dep.Pr.G.M. and Pr.G.H., Gloucestershire.* November, 1888.
- 666 Vaughan, Captain J. J., R.A. *Arsenal, Quetta, Beluchistan.* May, 1889.
- 667 Venables, Rowland George. *The Lodge, Ludlow, Shropshire.* 611, P.M., 262, P.Z., *Dep.Pr.G.M., Shropshire.* Past Assistant Grand Director of Ceremonies, England. January, 1889.
- 668 Vernon, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* January, 1888.
- 669 Vivian, Hugh Phillips. *Pengegon House, Camborne, Cornwall.* 589, 1544, P.M., 450. *P.Pr.G.W., Cornwall.* September, 1887.
- 670 Vizard, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, W.M. March, 1888.
- 671 Wade, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., 348 (I.C.), P.K. *Dis.G.Sec., Auckland.* June, 1888.
- 672 Wakeford, George William. *Charlottetown, Prince Edward's Island, Canada.* 1. 11. Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Grand King, Grand Chapter of Nova Scotia. March, 1889.
- 673 Waldron, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. Past Grand Master, Grand Lodge of Connecticut. October, 1888.
- 674 Walker, Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M. May, 1888.
- 675 Walker, Stephen James. *Penn Fields, Wolverhampton.* 418, 1838, P.M., *P.Pr.G.W., P.Pr.G.H., Staffordshire.* March, 1888.
- 676 Walsh, Albert. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.D., East Division, South Africa.* Local Secretary for Eastern Division, South Africa. June, 1887.
- 677 Walters, A. H. *Johnstown, Pennsylvania, U.S.A.* 538. May, 1887.
- 678 Ward, Dr. Charles Samuel. 18, *West 30th Street, New York.* 8. January, 1888.
- 679 Ward, Horatio. *Canterbury, Kent.* 31, 586, 622, 1112, P.M., 586, 662, 1273, 2099, P.Z., *P.Pr.G.W., Pr.G.Treas. (R.A.), Kent ; P.Pr.G.W., P.Pr.G.H. (R.A.), Wilts., P.Pr.G.Sc.N., Dorset.* October, 1889.
- 680 Warner, Hugo. 17, *Hatton Gardens, E.C., London.* 2265. October, 1889.
- 681 Watson, William. 28, *East Parade, Leeds.* 61, 2069, P.M. February, 1887.
- 682 Waugh, William James. *Ingfield, Baildon, Shipley, Yorks.* 1545, P.M., 600. March, 1889.
- 683 Weatherill, Henry Charles. *Johannesburg, Transvaal.* 1417. October, 1889.
- 684 Webb, Frederick Owen. *Ice Establishment, Port of Spain, Trinidad.* 251 (S.C.) November, 1888.
- 685 Webb, Joseph. *P.O.B. 447, Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.), W.M., October, 1889.
- 686 Weigall, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2075, P.M., 297, *P.Pr.G.Chap. Lincolnshire.* March, 1889.

- 687 Weighton, John. *Pietermaritzburg, Natal, South Africa.* 956, P.M., 1665, Z. March, 1889.
- 688 Welchans, George Reuben. *Lancaster, Pennsylvania, U.S.A.* 43, P.M., 43, P.H.P. June, 1888.
- 689 Wells, Harry. *Northumberland Court, Blackett Street, Newcastle-on-Tyne.* 1676, P.M. P.G.A.D.C., *Northumberland.* February, 1887.
- 690 Wells, Henry Halifax. 10, *Paternoster Row, E.C., London.* 1671, 2020, P.M. October, 1889.
- 691 Welsman, John Robert. *Simon Street, Bradford, Yorkshire.* 600, P.M., 600, P.Z. March, 1888.
- 692 West Yorkshire, The Right Worshipful Provincial Grand Master of. October, 1889.
- 693 Wheeler, Joseph Kellogg. *Hartford, Connecticut, U.S.A.* 4. Grand Secretary, Grand Lodge of Connecticut. May, 1888.
- 694 White, Herbert William, M.D. *Godwin Street, Bradford.* 1648. October, 1889.
- 695 Whiteley, Frederick. *Corn Market, Halifax, Yorkshire.* 61, 448, P.M., 61, P.Z. March, 1888.
- 696 Whitley, Edward Forbes. *Mem. R.I., Cornwall. Penarth House, Truro, Cornwall.* 1529, P.Pr.G.O. (R.A.), Cornwall. Local Secretary for the Province of Cornwall. March, 1887.
- 697 Whiteside, Walter Charles. *The Exchange, Bowl Alley Lane, Hull.* 250, P.M., 250, P.Z., P.Pr.G.St., P.Pr.G.A.So., North and West Yorks. March, 1889.
- 698 Wiarda, Karl. *Port Elizabeth, South Africa.* 711. June, 1886.
- 699 Wicks, Henry John. 56, *Milkwood Road, Herne Hill, S.E., London.* 1269, P.M., 1269, Z. March, 1888.
- 700 Wilbur, Newell, L. 37, *Dudley Street, Providence, Rhode Island.* 31, 1. June, 1889.
- 701 Willey, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St. Andrew's Ch. March, 1889.
- 702 Williams, Arthur Herring. *Kokstad, East Griqualand.* 1886, P.M. November, 1889.
- 703 Williams, Frank. *Kimberley, South Africa.* 1409. 153 (S.C.) March, 1889.
- 704 Williams, S. Stacker. *Newark, Ohio.* Past Grand Master, Ohio. January, 1889.
- 705 Williams, T. R. *St. Andrew's, Queen's Crescent, Southsea.* 257, P.M., P.Pr.G.W., Hampshire. October, 1888.
- 706 Williamson, Capt. William Blizard, J.P. *Sunny View, Battenhall, Worcester.* 529, P.M., 280, Z., P.Pr.G.W., Worcestershire. May, 1888.
- 707 Willmott, John. *Hong Kong.* 525, 525. October, 1888.
- 708 Wilkinson, Samuel Blaze. 32, *Hazelwood Road, Northampton.* 360. Local Secretary for the Province of Northampton and Huntingdonshires. November, 1888.
- 709 Wilkinson-Pimbury, Charles James. 60, *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March, 1887.
- 710 Wilson, Alexander. 66, *Fountainhall Road, Aberdeen.* 93, 155. November, 1888.
- 711 Wilson, George Abraham. *Public School, Stockport, South Australia.* 5. November, 1889.
- 712 Wilson, James. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., P.G.P.So., East Lancashire. March, 1889.
- 713 Wilson, Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June, 1888.
- 714 Wilson, Thomas William. 7, *Bootham, York.* 236. May, 1888.
- 715 Wingham, Walter. 2, *St. George's Circus, S.E., London.* 25, P.M., 25. March, 1889.
- 716 Wood, Rev. Charles Henton, M.A. 13, *Tichborne Street, Leicester.* 1560, P.M., 279, P.Z., P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland. March, 1888.
- 717 Wood, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., 1973, P.Z. June, 1888.
- 718 Wood, John. *Whitstable College, Whitstable, Kent.* 1915. January, 1889.
- 719 Woodhouse, William. *Woodstock Villa, Lansdowne Road, Bournemouth.* 195, P.M. March, 1889.
- 720 Woodman, William Robert, M.D. *St. Alban's, 23, Greville Road, Maida Vale, N.W., London.* 33, 66, 444, P.M., 33, 444, P.Z., Past Grand Sword Bearer, England. June, 1887.
- 721 Woollan, Frank Montgomery. *Kimberley, South Africa.* 1574. January, 1889.
- 722 Wray, Samuel W. 137, *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September, 1887.
- 723 Wright, Charles Edward Leigh, B.A. *The Manor, Dringhouses, York.* 236, 357. March, 1889.
- 724 Yarker, John. *Burton Road, Withington, near Manchester.* 163, 430, P.M., 430, 361, P.Z., P.S.G.W., Greece, etc. May, 1887.
- 725 Young, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May, 1889.
- 726 Young, James. 60, *Hazlehurst Street, Daisy Hill, Bradford.* 1545. October, 1888.

RESIGNED.

Abbey Lodge, No. 432. *Nuneaton, Warwickshire.*
 Ryde Lodge, No. 698. *Ryde, Isle of Wight.*
 Headley, Rev. A. A. *Portchester, Fareham, Hants.*
 Henderson, Matthias H. *Sharon, Pennsylvania.*
 Hooper-Rastrick, Robert J. *Southsea.*
 Jordan, Abraham. *Philadelphia, U.S.A.*
 Kenning, George Henry. *London.*
 Smyth, Thomas Adger. *Charleston, U.S.A.*

DECEASED.

Edwards, John Whitfield. Late of Manchester. 11th November, 1889.
Maughan, Veargitt W. Late of Oxford. June, 1889.
Nott, William. Late of Devizes. March, 1889.
Webster, James. Late of Edinburgh. 23rd August, 1889.
Wood, Rev. John George. Late of St. Peter's, Kent. 3rd March, 1889.

ERASED.

Kingsbury, R. A. 276, *Kennington Park Road, S.E., London.*

LOCAL SECRETARIES.

EUROPE.

Armagh
 Cornwall
 Glasgow and Vicinity
 Halifax and Vicinity
 Northampton & Huntingdonshires
 Shropshire and Staffordshire
 Somersetshire
 Yorkshire, North & East Ridings
 Yorkshire, West Riding
 Denmark
 Gibraltar

C. P. Cooper
 E. Forbes Whitley
 E. Macbean
 H. Crossley, Esq.
 S. B. Wilkinson
 J. Bodenham
 Benjamin Cox
 G. L. Shackles
 J. L. Atherton
 S. H. Simonsen
 Cavendish Boyle, C.M.G.

Steam Packet Quay, Dundalk
 Truro
 97, Hill St., Garnet Hill, Glasgow
 4, Norfolk Place, Halifax
 32, Hazelwood Road, Northampton
 Edgmond, Newport, Salop
 Weston-super-Mare
 7, Land of Green Ginger, Hull.
 21, Fairfield Road, Bradford
 Copenhagen
 Gibraltar

ASIA.

Burma
 Hong Kong and South China
 Penang
 Punjab
 South India

G. F. Travers-Drapes
 T. H. Girling
 G. S. H. Gottlieb
 H. J. Whymper, C.I.E.
 Rev. C. H. Malden

Rangoon
 Hong Kong
 Penang
 Murree
 Madras

AFRICA.

Natal
 Gold Coast
 Griqualand West
 South Africa, Eastern Division
 South Africa, Western Division
 Transvaal

R. I. Finnemore, District
 Grand Master
 J. R. Holmes
 John Hampton
 A. Walsh
 Dr. H. W. Dieperink
 W. Henderson

Durban, Natal
 Accra
 Kimberley, South Africa
 Port Elizabeth, Cape Colony
 Somerset West, South Africa
 Johannesburg, South African Republic

AMERICA.

Louisiana

R. Lambert

Masonic Temple, New Orleans

AUSTRALASIA.

New Zealand, Canterbury
 New Zealand, Otago
 New Zealand, Wellington
 South Australia

Charles Hull
 D. Harris Hastings
 G. Robertson
 George Gordon

Lyttelton Times Office, Christchurch
 Dunedin
 Wellington
 Union Bank of Australia, Adelaide

STATED MEETINGS OF THE LODGE IN 1890.

Friday, the 3rd January
 Friday, the 7th March
 Friday, the 2nd May

Tuesday, the 24th June
 Friday, the 3rd October
 Saturday, the 8th November



Directory.

ENGLAND.

Bristol, 11, 432.
 Cambridgeshire, Cambridge, 113, 598.
 Cheshire, Birkenhead, 1f; Chester, 262, 440, 567; Egremont, 172.
 Cornwall, Camborne, 647, 669; Falmouth, 110, 192, 551; Hayle, 26, 523; Liskeard, 339, 499; Padstow, 516; St. Austell, 366, 443; 465; St. Columb, 60, 364; Truro, 22, 193, 435, 556, 639, 696.
 Derbyshire, Derby, 17.
 Devonshire, Ashburton, 230, 622; Buckfastleigh, 471; Devonport, 658; Exeter, 379; Plymouth, 428; Torquay, 1h, 16; 52, 199, 540; 642.
 Dorsetshire, Beaminster, 51; Charminster, 576; Evershot, 127, Poole, 359; Wimborne, 32.
 Durham, Durham, 441, 661; Sunderland, 121; West Hartlepool, 418.
 Essex, Brentwood, 211; Colchester, 531.
 Gloucestershire, Cheltenham, 508, 665; Dursley, 670.
 Hampshire, Aldershot, 50, 274; Bournemouth, 84, 119, 145, 177, 228, 234, 352, 369, 541, 719; Fareham, 21; Farnboro', 24, 408; Gosport, 81, 241, 407, 419; Havant, 41, 292; Landport, 23, 53, 68, 78; Portsmouth, 18, 75, 151, 301, 460; Romsey, 489; Southampton, 47, 138, 381, 427, 458, 513; Southsea, 304, 373, 383, 385, 398, 494, 705; Winchester, 395, 628.
 Herefordshire, Ledbury, 39, 534.
 Hertfordshire, Barnet, 194; St. Albans, 468; Stanmore, 29; Watford, 204, 461.
 Isle of Man, Peel, 498.
 Isle of Wight, Brading, 517; Sandown, 278; Shanklin, 70.
 Kent, Abbey Wood, 717; Belvedere, 130, 327; Canterbury, 429, 532, 679; Chatham, 300; Faversham, 436; Margate, 1d, 616; Whitstable, 72, 582, 718.
 Lancashire, Eastern Division, Bolton, 155, 165, 286, 502; Manchester, 132, 198, 233, 268, 389, 396, 397, 712, 724.
 Lancashire, Western Division, Liverpool, 187, 554; Newton-le-Willows, 82; St. Helen's, 43; Southport, 393, 600.
 Leicestershire, Leicester, 20, 99, 518, 716.
 Lincolnshire, Gainsboro', 409; Lincoln, 213; Louth, 37, 597.
 London, 1b, 1c, 1e, 1g, 9, 10, 14, 15, 18, 22, 25, 26, 27, 28, 30, 1, 9, 11, 15, 80, 101, 108, 109, 122, 126, 142, 147, 166, 174, 180, 182, 190, 202, 209, 222, 231, 239, 245, 253, 255, 259, 267, 272, 276, 307, 308, 315, 316, 320, 325, 326, 328, 346, 354, 355, 360, 365, 371, 372, 380, 403, 405, 406, 414, 426, 442, 453, 470, 475, 476, 486, 487, 503, 506, 535, 536, 539, 542, 550, 557, 573, 578, 596, 601, 606, 608, 623, 624, 627, 629, 637, 641, 644, 646, 651, 653, 659, 680, 690, 699, 709, 715, 720.

ENGLAND.—Continued.

Monmouthshire, Dixton, 538.
 Northamptonshire, Northampton, 170, 224, 251, 270, 579, 708.
 Northumberland, Newcastle-on-Tyne, 189, 585, 588, 689; Tynemouth, 386.
 Oxfordshire, Oxford, 254.
 Shropshire, Bridgenorth, 62, 615; Ellesmere, 302; Ludlow, 31, 667; Newport, 71, 152; Shrewsbury, 14, 19, 500.
 Somersetshire, Crewkerne, 348; Weston-super-Mare, 97, 215; Wrington, 266; Yatton, 160; Yeovil, 549.
 Staffordshire, Burslem, 13; Burton-on-Trent, 33; Hanley, 25; Harborne, 65; Stafford, 38; Stoke-upon-Trent, 34; Tamworth, 45; Walsall, 29; Wednesbury, 35; Wolverhampton, 69, 235, 275, 314, 514, 675.
 Suffolk, Ipswich, 656; Saxmundham, 524.
 Surrey, Carshalton, 459; Red Hill, 473.
 Sussex, Hastings, 387; St. Leonards, 496.
 Wales, North, Rhyl, 620.
 Wiltshire, Salisbury, 324.
 Worcestershire, Kidderminster, 640; Moseley, 116; Worcester, 416, 706.
 Yorkshire, North and East Ridings, Hull, 12, 44, 112, 146, 543, 595, 645, 697; Malton, 674; Middlesborough, 214; Scarborough, 49; Wensley, 512; York, 12, 16, 61, 76, 156, 338, 545, 577, 654, 714.
 Yorkshire, West Riding, Barnsley, 58, 466; Batley, 303; Bingley, 450; Bradford, 13, 114, 118, 124, 133, 173, 195, 217, 265, 358, 399, 410, 421, 444, 451, 484, 492, 505, 507, 566, 586, 635, 691, 694, 726; Brighouse, 425, 630; Doncaster, 686; Elland, 264, 611; Goole, 295; Guiseley, 322; Halifax, 123, 229, 297, 323, 370, 374, 560, 604, 695; Harrogate, 153, 559; Huddersfield, 281, 662; Leeds, 77, 218, 424, 462, 571, 681; Mirfield, 46, 125; Oulton, 283; Penistone, 56; Pontefract, 438; Settle, 161, 175; Shipley, 279, 394, 521, 682; Wakefield, 188, 280.

SCOTLAND.

Aberdeen, 256, 287, 710; Coldstream, 609; Dunoon, 216; Edinburgh, 90, 134, 171, 452, 548; Falkirk, 148; Glasgow, 23, 186, 258, 488, 520, 613; Hawick, 271, Kelso, 332, 668; Kirkwall, 221.

IRELAND.

Ballymena, 88, 527; Belfast, 87; Dublin, 17; Dundalk, 210; Ennis, 367; Lurgan, 89, Rathfriland, 309, 310.

EUROPE.

Belguim, Brussels, 10, 643.
 Denmark, Copenhagen, 329, 602.
 France, Paris, 317.
 Germany, Mecklemburg, Rostock, 140.
 „ Prussia, Berlin, 8, 96, 219, 284; Breslau, 402.
 „ Saxony, Dresden, 139; Leipsic, 95.
 Holland, Amsterdam, 249; The Hague, 229, 663.
 Italy, Rome, 285.
 Spain, Madrid, 207.
 Sweden, Jönköping, 246.
 Switzerland, Neuchatel, 504.

MEDITERRANEAN.

Gibraltar, 19, 3, 20, 158, 485, 495; Jerusalem, 273;
 Malta, 547, 618.

AFRICA.

British Bechuanaland, Vryburg, 336.
 Gold Coast, Accra, 377.
 Griqualand, Barkly West, 168, 318, 345, 591, 649,
 660; Beaconsfield, 225, 226, 227; Delpont's
 Hope, 592; Hay, 141; Kimberley, 104, 105,
 135, 143, 157, 159, 164, 178, 197, 220, 243,
 289, 298, 335, 340, 343, 350, 422, 434, 454,
 469, 477, 526, 528, 529, 561, 612, 633, 634,
 638, 703, 713, 721; Longlands, 296.
 Natal, Clydesdale, 515, Durban, 208, 260, 277, 655;
 Kokstad, 290, 702; Mount Ayloff, 248;
 Pietermaritzburg, 63, 201, 293, 464, 530, 572,
 687; Point Durban, 282, 568.
 Orange Free State, Harrismith, 64.
 South Africa, Eastern Division, Barkly East, 129,
 501, 617, 664; Cradock, 57, 120; East
 London, 238; Graaf Reinet, 212; King
 William's Town, 257, 269; Port Elizabeth,
 36, 191, 334, 480, 490, 676, 698.
 South Africa, Western Division, Cape Town, 91,
 93, 111, 252, 493, 581, 599; Somerset West,
 247.
 South African Republic, Barberton, 92, 94;
 Hartebeestfontein, 205; Johannesburg, 107,
 144, 232, 237, 250, 263, 321, 341, 349, 361,
 420, 430, 431, 437, 479, 491, 525, 544, 552,
 555, 564, 575, 594, 621, 683, 685; Pretoria,
 206; Wintheuvel, 483.

CEYLON.

Columbo, 162, 456; Newara Eliya, 382.

INDIA.

Beluchistan, Quetta, 666.
 Bengal, Calcutta, 261.
 Bombay, Saugor, 86, 167, 481.
 Burma, Mandalay, 85; Rangoon, 657.
 Madras, Bangalore, 357; Madras, 457.
 Punjab, Gora Gully, 21, 169; Lahore, 5; Murree, 54,
 391, 467; Rawul Pindie, 74, 150, 183, 375.

CHINA.

Amoy, 64, 433; Hong Kong, 28, 43, 117, 136, 137, 305,
 306, 353, 363, 376, 448, 511, 553, 593, 632, 707,

EASTERN ARCHIPELAGO.

Penang, 98, 106, 176, 200, 312, 313, 351, 390, 412, 537;
 Singapore, 1a.

AUSTRALASIA.

New South Wales, Albury, 66.
 New Zealand, North Island, Auckland, 671;
 Wellington, 27, 59, 392.
 New Zealand, South Island, Christchurch, 331, 388;
 Dunedin, 42, 100, 149, 240, 569; Nelson, 73,
 154.
 Queensland, Herberton, 474; Maryborough, 40.
 South Australia, Adelaide, 311, 333, 342, 400, 648;
 Glenelg, 404; Port Adelaide, 725; Stockport,
 711.
 Victoria, Ballarat, 347; Carlton, 83; Geelong, 30;
 Melbourne, 223, 417.
 Western Australia, Albany, 55; York, 79, 650.

SOUTH AMERICA.

Buenos Ayres, 562.

WEST INDIES.

Cuba, Sagua-la-Grande, 294.
 Jamaica, Kingston, 472.
 Trinidad, Port of Spain, 330, 684.

UNITED STATES OF AMERICA.

Connecticut, Hartford, 693; New Haven, 242, 673.
 District of Columbia, Washington, 102, 605.
 Georgia, Augusta, 344; Savannah, 510.
 Illinois, Chicago, 610; Mazon, 236.
 Iowa, Cedar Rapids, 6.
 Kansas, Peabody, 184.
 Kentucky, Brooksville, 691; Louisville, 7.
 Louisiana, New Orleans, 128, 378, 415, 533, 546, 614.
 Maryland, Baltimore, 103, 587.
 Massachusetts, Boston, 319, 368, 423, 509, 607, 701;
 Somerville, 337.
 Michigan, Grand Haven, 583.
 New York, Albany, 439, 631, 638; New York, 362,
 447, 519, 570, 678.
 Ohio, Dayton, 196; Newark, 704; Xenia, 626.
 Pennsylvania, Columbia, 401; Easton, 356; Hazel-
 ton, 455; Johnstown, 677; Lancaster, 384,
 445, 482, 688; Merion, 185; Morton, 652;
 Philadelphia, 131, 163, 203, 244, 291, 411,
 413, 446, 478, 522, 565, 580, 584, 603, 625,
 722.
 Rhode Island, Providence, 115, 288, 449, 590, 700.
 Vermont, Orwell, 181.
 Virginia, Petersburg, 497.
 West Virginia, Huntington, 558.

CANADA.

Charlottetown, P.E.I., 672; Hamilton, O., 463,
 Halifax, N.S., 574; Montreal, 24; St. John,
 N.B., 179; Toronto, 563; Winnipeg, Ma.,
 539.



Abbreviations.

MASONIC.

A.	Arch, Assistant.	G.Pt.	Grand Pursuivant.
A.G.D.C.	Assistant Grand Director of Ceremonies.	G.R.	Grand Registrar.
A.G.Pt.	Assistant Grand Pursuivant.	G.S.B.	Grand Sword Bearer.
A.G.Sec.	Assistant Grand Secretary.	G.Sc.E.	Grand Scribe Ezra.
		G.Sec.	Grand Secretary.
B.	Bearer.	G.Std. B.	Grand Standard Bearer.
		G. So.	Grand Sojourner.
C.	Ceremonies, Constitution.	G. Sup.	Grand Superintendent (R.A.)
Ch.	Chaplain.	G. Sup.W.	Grand Superintendent of Works.
Chap.	Chapter.	G. Treas.	Grand Treasurer.
Com.	Committee.	G.W.	Grand Warden.
		G.Z.	Grand Zerubbabel.
D.	Director, Deacon, Dutch.	H.	Haggai, High.
D.C.	Director of Ceremonies.	H.P.	High Priest (<i>American R.A.</i>)
(D.C.)	Dutch Constitution.		
Dep.	Deputy, Depute (Scotch).	I.	Irish, Inner.
Dep. Dis.	Deputy District.	(I.C.)	Irish Constitution.
Dep. Dis. G.M.	Deputy District Grand Master.	I.G.	Inner Guard.
Dep. G.D.C.	Deputy Grand Director of Ceremonies.		
Dep. G.M.	Deputy Grand Master.	J.	Joshua, Junior.
Dep. Pr.	Deputy Provincial.	J.D.	Junior Deacon.
Dep. Pr. G.M.	Deputy Provincial Grand Master.	J.W.	Junior Warden.
Dis.	District.		
Dis. A.G.	District Assistant Grand.	K.	King (<i>American R.A.</i>)
Dis. G.	District Grand.		
Div.	Division.	L.	Lodge.
E.	Ezra, English, Excellent.	M.	Master, Most.
(E.C.)	English Constitution.	Mem.	Member.
		M.E.	Most Excellent.
		M.W.	Most Worshipful.
G.	Grand, Guard.	N.	Nehemiah.
G.Ch.	Grand Chaplain.		
G. Chap.	Grand Chapter.	O.	Organist.
G.D.	Grand Deacon.	Or.	Orator.
G.D.C.	Grand Director of Ceremonies.		
G.H.	Grand Haggai.		
G.H.P.	Grand High Priest (<i>American R.A.</i>)	P.	Principal, Priest (<i>American R.A.</i>), Past.
G.J.	Grand Joshua.	P. Dep.	Past Deputy.
G.L.	Grand Lodge.	P. Dep. Dis.	Past Deputy District.
G.M.	Grand Master.	P. Dep. Pr.	Past Deputy Provincial.
G.O.	Grand Organist.	P. Dis.	Past District.
G.P.	Grand Principal (R.A.)		

MASONIC.—*Continued.*

P. Dis. G.	Past District Grand.	Sc.	Scribe.
P.G.	Past Grand.	Sc.E.	Scribe Ezra.
P.H.	Past Haggai.	Sc.N.	Scribe Nehemiah.
P.H.P.	Past High Priest (<i>American R.A.</i>)	S.D.	Senior Deacon.
P.J.	Past Joshua.	Sec.	Secretary.
P.K.	Past King (<i>American R.A.</i>)	So.	Sojourner.
P.M.	Past Master.	St.	Steward.
P.Pr.	Past Provincial.	Std.	Standard.
P.Pr.G.	Past Provincial Grand.	Sub.	Substitute (<i>Scottish</i>).
Pr.	Provincial.	Sup.	Superintendent.
Pr.A.G.	Provincial Assistant Grand.	Sup. W.	Superintendent of Works.
Pr.G.	Provincial Grand.	S.W.	Senior Warden.
Pt.	Pursuivant.	Treas.	Treasurer.
P.Z.	Past Zerubbabel.		
R.	Registrar, Right.	W.	Warden, Worshipful, Works.
R.A.	Royal Arch.	W.M.	Worshipful Master.
R.W.	Right Worshipful.		
R.W.G.	Right Worshipful Grand.	V.	Very.
S.	Senior, <i>Scottish</i> , Sword.	V.W.	Very Worshipful.
S.B.	Sword Bearer.		
(S.C.)	<i>Scottish</i> Constitution.	Z.	Zerubbabel.

SOCIAL, ACADEMICAL, MILITARY, &c.

A.R.I.B.A.	Associate of the Royal Institute of British Architects.	G.C.M.G.	Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George.
B.A.	Bachelor of Arts.	Hon.	Honourable.
B.A.A.	British Archæological Association.	J.P.	Justice of the Peace.
C.I.E.	Companion of the Order of the Indian Empire.	K.C.B.	Knight Commander of the Most Honourable Order of the Bath.
D.D.	Doctor of Divinity.	Lic. Mus.	Licentiate of Music.
Dr.	Doctor.	LL.D.	Doctor of Laws.
F.C.A.	Fellow of the Institute of Chartered Accountants.	M.A.	Master of Arts.
F.C.S.	Fellow of the Chemical Society.	M.B.	Bachelor of Medicine.
F.G.S.	Fellow of the Geological Society.	M.D.	Doctor of Medicine.
F.L.S.	Fellow of the Linnean Society.	M.I.C.E.	Member of the Institute of Civil Engineers.
F.R.A.S.	Fellow of the Royal Astronomical Society.	M.R.A.S.	Member of the Royal Asiatic Society
F.R.C.I.	Fellow of the Royal Colonial Institute.	Ph.D.	Doctor of Philosophy.
F.R.C.S.	Fellow of the Royal College of Surgeons.	Prof.	Professor.
F.R.G.S.	Fellow of the Royal Geographical Society.	R.A.	Royal Artillery.
F.R.H.S.	Fellow of the Royal Historical Society.	Rev.	Reverend.
F.R.I.B.A.	Fellow of the Royal Institute of British Architects.	R.I.	Royal Institute of Painters in Water Colours.
F.R.S.	Fellow of the Royal Society.	R.I.B.A.	Royal Institute of British Architects
F.S.A.	Fellow of the Society of Antiquaries.	R.N.	Royal Navy.
F.S.S.	Fellow of the Statistical Society.	S.C.L.	Student of Civil Law.
F.Z.S.	Fellow of the Zoological Society.	V.P.	Vice President.

