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1904.





Edmonde M. O'Brien

THE

Scottish

MASTER MASON'S

HANDBOOK,

BY

BRO. FRED. J. W. CROWE,

P. PROV. G. ORG., DEVON; HON. MEM. LODGE "BONNIE DOON," 565; and S. ANDREW'S CHAPTER, No. 69, GLASGOW, ETC.

WITH AN

INTRODUCTION

BY

BRO. W. J. HUGHAN, P.G.D., ETC.

London:

GEORGE KENNING,

16 AND 16A GREAT QUEEN STREET, LINCOLN'S INN FIELDS, W.C.

1894.

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To

R.W. Bro. D. Murray Lyon,

Grand Secretary

of the

Grand Lodge of Scotland;

As a small tribute to his Masonic learning and worth, and in admiration for his great work on Freemasonry in Scotland, without which the preparation of this small volume would have been impossible, the "Scottish Master Mason's Handbook" is most fraternally dedicated by his friend

The Author.

Marsden,
Torquay,
Nov. 1894.

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AUDI VIDE TACE

INTRODUCTION.

BRO. CROWE'S "Master Mason's Handbook" for the English Constitution, which was first published in 1890, being now in a Second Edition, has, in the words of my Introduction, "been found very useful and has met a long-felt want." This has led the Publisher, Bro. GEORGE KENNING, to desire one for the Scottish Constitution. Doubtless, on its completion, another will be called for on behalf of Ireland, so as to embrace the three Grand Lodges and other Masonic organizations, of Great Britain and Ireland.

The Scottish "Master Mason's Hand Book" has been compiled on similar lines to the first of the series; only particular attention has been paid to the histories of the numerous old Lodges in the northern part of the kingdom, covering some three centuries of Records, and, traditionally, dating from a much older period.

Scotland is not so well off for copies of the "Old Charges" as we are in the South, those preserved not being earlier than the seventeenth century; neither are they so numerous. This lack, however, is more than compensated by the age, wealth, and importance of the actual Minutes of ancient Lodges and their Regulations, which are simply unrivalled and of the greatest interest and value. We are indebted to my esteemed friend, Bro. D. MURRAY LYON, Grand Secretary of Scotland, for

the earliest and best History of the Craft in that country, and belonging as he does to our realistic school of Masonic students, he has been most diligent in his researches, so as to base his works on absolute facts, rather than on fanciful theories, which mainly characterized his predecessors.

I do not favour the belief, held by some, that there was any essential difference between the Freemasonry of the Northern and of the Southern parts of the kingdom. It appears to me that *separate* degrees, with peculiar ceremonies attached to each (worked on the *modern* system), had no existence in either country prior to early last century. With all my Scottish proclivities, I am bound to award the credit of the arrangement of ancient Freemasonry into *three Degrees*, to the English Craftsmen who belonged to the historic "four old Lodges" (or more), on the inauguration of the premier Grand Lodge in 1717, or about that period.

How far or how much Scotland can claim to have taken part in the creation or fabrication of additional Masonic Degrees, is not easy to decide; for the term "Scottish" has undoubtedly been frequently applied to Ceremonies, more or less connected with the Craft, some of which were not originated in Scotland, and others possibly not even by Scots. Owing to the number of adherents of the Royal Family of the Stuarts in Scotland, and the persistence with which, in some quarters, it was sought to identify the Pretender's cause, with that of the Craft, it is probable that the term *Scottish* became so used in connection with certain Masonic Degrees during the middle and latter part of the last century, especially

on the Continent; but, so far as my researches have extended, there is a lack of evidence to justify any such claims, either as respects the Pretender's patronage or the origin of these Ceremonies in North Britain.

Bro. CROWE has referred to the antiquity of Craft Lodges at sufficient length, for the purposes of the Handbook, so no more need be said as to their special characteristics, but a few words as to the *Mark* and *Royal Arch* may not be amiss.

The earliest known Minutes of the Mark Degree in Scotland are those of Banff, of January 7th, 1778, in which it is stated that the "Mark Mason" may be conferred on Fellow Crafts, but that of "Mark Master Mason" on Master Masons only.* There are still older in England, especially those of the "Friendship" R. A. Chapter, Portsmouth (which was formed and constituted in 1769), and are of considerable value, because of their reference to a most enthusiastic Craftsman of the period. The first volume of records is in cypher, and on Sept. 1, 1769, it is therein stated that at a R. A. Chapter then held:

> "The 'Pro G.M.,' Thomas Dunckerley, bro't the Warrant of the Chapter, and having lately rec'd the 'Mark,' he made the bre'n 'Mark Masons' and 'Mark Masters, and each chuse their Mark. . . . . He also told us of this mann'r of writing, which is to be used in the degree w'ch we may give to others so they be F.C. for Mark Masons, and Master M. for Mark Masters"†

* Hughan's "Origin of the English Rite of Freemasonry," p. 107.

† "History of the Phœnix Lodge, No. 257," by Bro. Alex. Howell, p. 211.

In the next oldest conferring the two degrees, viz., of No. 142, London, dated August 9th, 1777, several Brethren were made Mark *Masons* and Mark *Masters*" in that Lodge; the records of the Marquis of "Granby" Lodge, Durham, of Dec. 21st, 1773, discovered by Bro. WM. LOGAN, apparently recording but one ceremony, termed "Mark Mason." Evidently the conferring of the "Mark Man" on Fellow Crafts has given rise to the fancy that the Mark Degrees generally were worked originally in Fellow Craft Lodges, but this is an error, the "Mark *Master*" being for Master Masons only.

It is not yet settled as to when and where the Royal Arch was first worked. It is noted in print by Dr. DASSIGNY, as early as 1744, and as being then known at London, York, and Dublin. The latest information on the subject will be found in my Introduction to Bro. JACKSON'S reprint of this very scarce work.* The records of the "Stirling" Lodge contain the earliest references to Royal Arch Masonry so far traced; the misfortune, however, is that they are copies of the originals, the latter having been missed of late. The volume of Lodge Minutes, in folio, is still preserved, beginning on 28th December, 1741, and ending in 1822, and the entries agree with the copy made about 1790, of the Laws of 1745, as respects their preparation and acceptance by the members in that decade.

The Code of Rules of 14th May, 1745, was ordered "to be engrossed in a book apart," on that day by the unanimous vote of the Lodge, as the original entry

* Dr. Dassigny's "Enquiry," 1744. Reprint in full facsimile by Bro. R. Jackson, Leeds, 1893.

proves, and, presuming that the transcript is correct, the fee of five shillings sterling was charged for "*Excellent and Super-Excellent*," and the same amount for the "*Knights of Malta.*" In confirmation of the R.A. Chapter or Lodge being worked in that decade; when the Grand Chapter was formed in 1817, the precedence of the Chapters had to be settled, and that of Stirling was proved to date from 30th July, 1743,* according to the following sworn declaration, duly attested, and copied from the original record then existing, and kindly forwarded to me by the zealous Grand Scribe E., Bro. R. S. Brown, of Edinburgh.

"Stirling, July 30th, 1743.

"Which day the Lodge of Stirling Kilwinning being met in the brother Hutchison's house, and being petitioned by Mungo Nicol, Shoemaker, and brother James McEwan, Student of Divinity at Stirling, and being found qualified they were admitted Royal Arch Masons of this Lodge, having paid their dues to the Treasurer.

(*Signed*) JOHN CALLENDER, R.W.M."

The oldest R.A. records in England are of the seventh decade of the last century, though there are references from 1752. The earliest original Minutes of the Degree in existence are dated December 22nd, 1753, at Fredericksburg, Virginia, U.S.A., and have been given in facsimile by me,† being those of a Royal Arch Lodge there and

* Proceedings Sup. Grand Chap. Scotland, 21st March, 1818.

† "Ars Quatuor Coronatorum" ("English R.A. Masonry," by W. J. Hughan), vol. IV., 1891.

then held, when three brethren were "*Raised to the Degree of a Royall Arch Mason.*"

There are several important works published, which afford accurate information as to many interesting points, particularly the massive volumes by Bro. D. MURRAY LYON, and Bro. W. FRED. VERNON,* as also the "History of Freemasonry in Dumfries," by Bro. JAMES SMITH,† and smaller works, as to the Royal Arch, &c., by the same industrious and successful student.

If the entry relative to the "Knights of Malta" of 1745, at Stirling, may be relied upon, that ceremony was worked more than thirty years before we meet with the degree elsewhere; but, singular to state, the Knights Templars have still to rest content with the Records of "St. Andrew's Chapter," Boston, U.S.A., of A.D. 1769, for the first minutes, so far traced of that portion of chivalric Masonry.

According to present evidence, 1743 *was* the earliest original Minute at Stirling, Scotland, of the Royal Arch; the oldest preserved being of 1753, and that for the Knights Templars, of 1769, both being in America. As to Records of Lodges, Scotland is far a-head of other countries, and it is to be hoped that the publication of such elementary works as Bro. CROWE'S handy book, will lead to the discovery of other valuable Minutes and copies of the "Old Charges."

W. J. HUGHAN.

DUNSCORE, TORQUAY,
November 21st, 1894.

* "History of Freemasonry," &c. London, George Kenning, 1893.

† J. Maxwell & Son, Publishers, 1892.

CHAPTER I.

Historical Sketch of Freemasonry.

THE origin of Freemasonry is lost in the mists of antiquity, and its history, until comparatively recent times, is uncertain; but still we consider that there is sufficient evidence to prove that our Brotherhood is the most ancient Society in the world. Doubtless, the Craft at present varies considerably in its forms and ceremonies from that in vogue centuries ago, but it has long presented certain characteristics, which have been faithfully handed down to the present day, such as a secret initiation, signs and tokens of recognition, and inculcation of the principles of morality and loyalty. The most probable descent of our Order appears to us to be this:—Originating in the Greek, Hebrew, and Egyptian mysteries (which, in turn, were no doubt derived from similar institutions of still older and forgotten nations), they became grafted to some extent on the Roman building guilds, the speculative character thus becoming somewhat lessened. The mediæval building fraternities were an operative continuation of the older guilds, until about the sixteenth century, when the purely speculative system entirely replaced those grand old masons to whom we are indebted for all the magnificent cathedrals and religious edifices which are the glory of Europe, and the undying memorials

K.C. indicates "Kenning's Cyclopædia of Freemasonry," and H.M. "Howe's Manual," and are thus abbreviated in foot-notes.

of a skill which modern builders and architects appear only indifferently to imitate.

In the course of our ceremonies we are informed that "the usages and customs of Freemasonry have ever borne a near affinity to those of the ancient Egyptians," and that "the system of Pythagoras was founded on a similar principle, as well as many others of more recent date;" and Bro. the Rev. A. F. A. Woodford, in treating of the Egyptian mysteries*, says, "Most of the earlier sages of Greece, like Pythagoras and Plato, are said to have been initiated in Egypt." Pythagoras certainly visited Egypt about 500 B.C., and gained the confidence of the priests, from whom he learnt many secrets; and on his way he visited Phœnicia,† where he was initiated by other priests into their mysteries. On his return he settled in Crotona, and formulated and taught his doctrines, which, according to Aristotle, were the first that determined anything in moral philosophy. "Their ethics were of the loftiest and most spiritual description; virtue was with them a harmony, unity, and an endeavour to resemble the Deity: the whole life of man should be an attempt to represent on earth the beauty and harmony displayed in the order of the universe; the mind should have the body and passions under perfect control; the gods should be worshipped by simple purifications, offerings, and, above all, by sincerity and purity of heart." Pythagoras instituted among his disciples secret worship, or mysteries, and they were also taught the science of numbers, geometry, and music; the various discoveries in mathematics, music, and astronomy ascribed to Pythagoras are proofs of the mighty impression he made on his contemporaries, as well as in after ages, and from the great respect which he paid to geometry, all Masons have ever hailed him as an

* K.C., p. 190. † H.M. (1881), p. 9.

ancient Brother, his system being certainly a close approximation to the science of Freemasonry. Amongst the Jews the sect of the Essenes* bore a great similarity to the Freemasons in their life and practice. The candidates for admission received from the Order a little hatchet, an ἀξινίδιον, as an emblem of activity, their linen girdle, and a white robe; and for one year they lived outside the Order amid the profane. At the end of this time, if they still persevered, they were received into closer communion, and took part in the holy washings and common meals, in which position they remained for two years. If they then still desired admission, they were, on being considered worthy, admitted into the Order in full, previously having taken a solemn oath to respect the laws of the Society, preserve its secrets, observe the laws of piety, justice, modesty, fidelity to God, and loyalty to their Sovereign. Turning to the Romans, we have the "Collegium Fabrorum," or College or Guild of Masons, from whom all modern researches prove the mediæval Guilds to be descended. The Collegia were institutions under the Roman government, and were introduced into England during the Roman occupation, as an inscription at Chichester clearly proves. With the fall of the Roman Empire the Collegia were dispersed, and after spreading through Gaul, Lombardy, and Germany, again introduced into England the building art, and also the organization of the Collegium.† These Colleges were governed by Magistra, Quinquennales, and had officers of various kinds, similar to those of Freemasons, and also admitted honorary members. They were secret institutions, governed by their own laws and officers, who kept their art a mystery, and their proceedings secret from the outer world, thus bearing a very strong resemblance to the present Order.

* Essenes. K.C., p. 206. † K.C., *Roman Colleges*, p. 580.

Bro. Woodford is strongly in favour of the theory of Guild descent for modern Masonry, and says, "We cannot otherwise account for 'Masons' Marks,' neither can we explain many other evidences which attest the existence of these building Guilds."* The Masons' Marks here alluded to are found on old ecclesiastical and public buildings in England, Scotland, Germany, and America; and, going back further still, in the passages of the Pyramids, on the underground walls of Jerusalem, in Herculanæum and Pompeii, in Rome, Greece, Hindoostan, Mexico, Peru, and Asia Minor; and Bro. Sir Charles Warren, G.C.M.G., has found Phœnician and Hebrew letters on the walls of the Temple, just as they were painted by the workmen before its completion. These marks were partly alphabetical, and partly symbolical, and doubtless formed a sort of universal alphabet which would be intelligible to all Masons; but this is a matter demanding too much space to consider in the present volume, hence we refer our brethren to Bro. Gould's History of Masonry, Lyon's History, p. 68, and other similar works for all information on the subject, giving only one quotation from a lecture by the first-named Brother at Glasgow on September 30th, 1889, "On the Antiquity of Masonic Symbolism,"† in which he says, "It is not too much to say that Masons' Marks, which had long been regarded by advanced students as possessing a sentimental value out of all proportion to their serviceable worth, were now, owing to the research of Bro. Hayter Lewis, shown to be a very important factor in the complicated problem of Masonic History."

Turning to Scotland we find that the *oldest known* records of our Craft are found in this country, and although (as is also the case in England) we cannot state

* Ibid., p. 581. † *Freemason*, October 5th 1889.

with any certainty *when* the first Scottish Lodge was formed, the famous "Lodge of Edinburgh, No. 1 (Mary's Chapel)" possesses its minute books from 1599, which is many years older than the oldest volumes preserved by any other Lodge. Next to it comes "Mother Kilwinning," with records from December 20th, 1642, followed by "The Lodge of Aberdeen" (from 1670), and "St. John's, Melrose (from 1674), but all these, and a number of others besides, were undoubtedly in existence many years previously, as we shall show later.

The first minute book of the Lodge of Edinburgh commences with what are known as "The Schaw Statues," a code of laws drawn up by William Schaw, Master of the Work to King James VI., for the government of the Operative Masons in Scotland, and dated December 28th, 1598. Then follow the oldest preserved Lodge minutes in the world, which read thus:—

"Ultimo Julij, 1599

"The qlk day, George Patoun, grenttit and confessit that he had offendit agane the dekin & mrs for placeing of ane cowane to wirk at ane chymnay heid for tua dayis and ane half day, for the qlk offenss he submittit him self in the dekin & mrs guds willis for qt vnlaw they pless to lay to his charge, and thay, having respect to the said Georges humill submission & of his estait they remittit him the said offenss, Providing alwayis that gif ather he [or] ony vther brother comitt the lyke offenss heirefter that the law sall stryke vpoun thame indiscreta wtout exceptioun of personis. This wes done in prcs of Paull Maissoun dekin, Thoas Weir, warden, Thoas Watt, Johne Broun, Henrie Tailzefeir, the said George Patoun, & Adam Walkar.

V

"Ita est ADAMUS GIBSONE, norius.
PAULL MAISSOUN, dekin."

the conjoined T V in the left-hand corner being the "mark" of Thoas Weir, the Warden. The minute book has been re-bound, in which process some of the leaves have been misplaced, and therefore Bro. D. Murray

Lyon, the learned Scottish Historian (now Grand Secretary), in his monumental work "History of the Lodge of Edinburgh (Mary's Chapel), No. 1," &c., suggests that a scrap of MS. inserted as the first page is of the same date as this minute, as it is in the same handwriting, and it is worthy of quotation:

"*Item*, ordanis all wardenis to be chosen upoun Sanct Johneis day yeirlie.

"*It.*, ordanis Comisionaris to be chosen at the chesing of the Warden. To conuene quhair the Generall Warden pleasis to comand to conuene; qlk day and plac salbe keepit preciselie. The Conuensioun day to be at Sanct——"

These extracts clearly show that even at that early date "Mary's Chapel" was of many years standing and its position and antiquity are still more clearly defined in a supplemental or second Code of Statutes, issued by the same authority on December 28th, 1599. Curiously enough this document was not in possession of the Lodge, nor its existence known, or the almost equally old Lodge "Mother Kilwinning," would not have succeeded in being placed first on the roll (as No. 0) and given precedence of "Mary's Chapel" in 1815, which the members, no doubt, quite honestly believed it was entitled to take; but in 1861 the Earl of Eglinton and Winton presented Grand Lodge with a copy of the "Memorials of the Montgomeries, Earls of Eglinton," compiled from documents in the old charter chest of Eglinton Castle, and this code, dated 1599, was discovered amongst them. As it so clearly settles the question of precedence between the then-existing three "*Head Lodges*" of Edinburgh, Kilwinning, and Stirling, we here transcribe it *in extenso*.

"xxviii December, 1599.

"*First.* It is ordanit that the wardene within the boundis of Kilwynning, and vtheris places subject to thair ludge, salbe chosen and electit zeirlie be mony of the maisteris voites of the said ludge,

vpon the twentie day of December, and that within the kirk at Kilwynning as the heid and secund ludge of Scotland, and therefter that the generall warden be advertysit zeirlie quha is chosin warden of the ludge, immediatelie efter his electioun.

"*Item*, it is thocht neidfull and expedient be my lord warden generall, that every ludge within Scotland sall have in tyme cuming the auld and antient liberteis therof vsit and wont of befoir; and in speciall, that the ludge of Kilwynning, secund lodge of Scotland, sall haif thair warden present at the election of the wardenis within the boundis of the Nether Waird of Cliddisdaill, Glasgow, Air, and boundis of Carrik; with power to the said warden and dekyn of Kilwynning, to convene the remanent wardenis and dekynis within the boundis foirsaid quhan thay haif ony neid of importance ado, and thay to be judgit be the warden and dekyn of Kilwynning quhen it sall pleis thame to convene for the tyme, aither in Kilwynning, or within ony vther part of the west of Scotland and boundis foirsaid.

"*Item*, it is thocht neidfull and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming as of befoir, the first and principal lodge in Scotland; and that Kilwynning be the secund ludge, as of befoir is notourlie manifest in our awld antient writtis; and that Stirueling salbe the thrid ludge, conforme to the auld privileges thairof.

"*Item*, it is thocht expedient that the wardenis of everie ilk ludge salbe answerable to the presbyteryes within thair schirefdomes for the maissounis subject to the lugeis anent all offensis ony of thame sall committ; and the third part of the vnlawis salbe employit to the godlie vsis of the ludge quhair ony offens salhappin to be committit.

"*Item*, that ther be tryall takin zeirlie be the wardenis and maist antient maisteris of the ludge, extending to sex persons, quha sall tak tryall of the offensis, that punishment may be execut conforme to equitie and iustice and guid conscience and the antient ordour.

"*Item*, it is ordanit be my lord warden generall, that the warden of Kilwynning, as secund in Scotland, elect and chuis sex of the maist perfyte and worthiest of memorie within [thair boundis] to tak tryall of the qualificatioun of the haill masonis within the boundis foirsaid, of thair art, craft, scyance and antient memorie; to the effect the warden deakin may be answerable heiraftir for sic personis as is committit to him, and within his boundis and jurisdictioun.

em, commissioun is gewin to the warden and deakon of Kilwynning, as secund ludge to secluid and away put furth of their societie and cumpanie all personis disobedient to fulfil and obey the hail actis and antient statutis sett doun of befoir of guid memorie; and all personis disobedient ather to kirk, craft, counsall, and otheris statutis and acts to be maid heireftir for ane guid ordour.

"*Item*, it is ordainit be the warden generall that the warden and deacon to be present of his quarter maisteris, elect, cheis and constitut ane famous notar as ordinar clark and scryb; and that the said notar to be chosinge sall occupye the office, and that all indentouris discharges and vtheris wrytis quhatsumever, perteining to the craft, salbe onlie wrytin be the clark; and that na maner of wryt, neyther tityll nor other evident to be admit be the said warden and deacon befoir thame, except it be maid be the said clark, and subscryuit with his hand.

"*Item*, it is ordainit be my lord generall, that the hale auld antient actis and statutis maid of befoir be the predecessouris of the masounis of Kilwynning, be observit faithfullie and kepit be the crafts in all tymes cuminge; and that na prenteis nor craftisman in ony tymes heireftir, be admittit nor enterit bot onlie within the kirk of Kilwynning; as his paroche and secund ludge; and that all bankattis for entrie of prenteis or fallow of craftis to be maid within the said ludge of Kilwynning.

"*Item*, it is ordainit that all fallows of craft at his entrie pay to the commoun bokis of the ludge the soume of ten pundis mone, with x. s. worthe of gluffis, or euir he be admittit, and that for the bankatt; and that he be not admittit without ane sufficient essay and pruife of memorie and art of craft, be the warden, deacon, and quarter maisteris of the ludge, conforme to the foirmer; quhairthrow thai may be the mair answerable to the generall warden.

"*Item*, that all prenteissis to be admittit be not admittit quhill thai first pay to the commoun bankat foiresaid the sowme of sex pundis money; utherwyes to pay to the bankat for the haill members of craft within the said ludge and prenteissis thairof.

"*Item*, it is ordainit that the warden and deaconis of the secund ludge of Scotland, present of Kilwynning, sall take the aythe, fidelitie and trewthe of all maisteris and fallowis of craft within the haill boundis commit to thair chairge zeirlie, that thai sall not accompanie with cowanis, nor work with thame, nor any of their servandis or prenteisses undir the pain of the penaltie contenit in the foirmer acts and peying thairof.

"*Item*, it is ordainit be the generall warden, that the luge of Kilwynning, being the second luge in Scotland, tak tryall of the art of memorie and science thairof, of everie fallow of craft and everie prenteiss according to ather of their vocationis; and in cais that thei have lost onie point thairof, eurie of thame to pay the penaltie as followis for their slewthfulness, viz., ilk fellow of craft, xx s,, ilk prenteiss, xi s., and that to be payit to the box for the commoun weill zeirlie, and that conforme to the commoun vse and pratik of the commoun lugis of this realm.

"And for the fulfilling, observinge, and keeping of thir statutis and all thair actis and stattutis maid of befoir, and to be maid be the warden, deaconis, and quarter maisteris of the lugis forsaidis, for guid ordour keeping, conforme to equitie, justice, and antient ordour; to the making and setting doun quhairof, the generall warden hes gevin his power and commission to the said warden and others abvue-vritten, to set down and mak actis conforme as accordis to the office and law. And in signe and taking thairof, I, the generall warden of Scotland, hes sett down and causit penthir actis and statutis, and hes subscryuit the samynis with my hand efter the testimoniale.

"Be it kend to the warden, dekyn, and to the maisteris of the ludge of Kilwynning, that Archibald Barklay being directit commissioner fra the said ludge, comperit in Edinburgh, the twentie seven and twenty awcht of December instant, quhair the said Archibald in presens of the warden generall, and the maisteris of the ludge of Edinburgh, producit his commissioun; and behaifit himself verie honestlie and cairfullie for the discharge of sik thingis ass was committit into him; bot be ressone of the abscence of his maiestie out of the toun, and that thair was na maisteris but the ludge of Edinburgh convenit of this tyme, we culd nocht get sik ane satlat ordour (as the privileges of the Craft requyris) tane at this time; bot heirefter, quhan occasion sall be offerit, we sal get his Maiesties warrand, baith for the authorizing of the ludgeis privileges, and ane penaltie sett downe for the dissobedient personis and perturberis of all guid ordour; Thus far I thocht guid to signifie vnto the hail brether of the ludge, vnto the neist commoditie: In witness heirof, I have subscriuit their presents with my hand, at Halyrudhons, the twentie awcht day of December, the zeir of God I^{m} V^{c} fourscoir nynetene zeirs.

WILLIAM SCHAW.

"Maister of Wark, Warden of the Maisonis."

This valuable document is of deep interest in every way and more especially because it clearly lays down that the Lodge of Edinburgh, No. 1, *was* then, *had* always been, and *should* always be "the first and principal lodge in Scotland," and reiterates no less than *eight* times that Kilwynning is the "*second* lodge of Scotland." Apparently Kilwynning was a sort of Provincial Grand Lodge holding sway over the "Nether Waird of Cliddisdaill, Glasgow, Air, and the boundis of Carrik." Scottish Masons are justly proud of these proofs of their antiquity, showing, as they do, the order and dicipline of their lodges at a date more than a hundred years earlier than can be proved by any existing lodge in any other country, although the researches of Bro. E. Condor, Jnr., in the archives of the Worshipful Company of Masons of London have proved that a Lodge of Freemasons was attached to and worked in harmony with the Company before 1631. We must however remember that although "Maisteris," "fallowis of Crafts," and "prenteis" grades are mentioned in the Statutes, no proofs have yet been found that there was any ceremony peculiar to each grade, or anything really answering to what we now understand by a "degree," beyond a simple reception form which probably had for its chief feature the reading of the "Old Charges," to which we shall presently refer.

Another curious point in the code is that "Stirueling" (Stirling) is named as the "third" lodge, whereas on the Grand Lodge roll it is No. 30! and its date, under "When instituted or date of charter," is given as 1708! There is evidently here some strange error on the part of the ancient authorities, both of the Lodge itself, and of Grand Lodge, which needs correction. Our learned Bro. W. J. Hughan, in a valuable paper on the "Ancient Stirling

Lodge,"* says "The Lodge No. 30, Stirling, is likely to be the same that was represented on the second of the St. Clair charters of A.D. 1628 *circa*, as 'The Ludge of Stirlinge,' and, if so, dates long before the year 1708, ascribed to it in the Calendars." And this is further borne out by the fact that an old document which the members had always considered to be their charter, and kept framed in the Lodge, but which they could not decipher, proved, on examination by Bro. Hughan, to be a copy of the "Old Charges," transcribed about 1650 from a much older scroll, and so affords a still further proof of a much greater antiquity than usually assigned to this Lodge.

These "Old Charges" are the rules of our ancient brethren, generally written on long rolls of vellum, and were first given due prominence by Bro. W. J. Hughan in a most able work published in 1872, and so many more copies have since been discovered in England and Scotland that our zealous brother is preparing a new edition of the work, carefully brought up to date, which we strongly advise all our reading brethren to procure and peruse diligently. The earliest of these rolls has been named the "Regius MS.," and dates from about the fourteenth century, but as they are all more or less similar, it will be more interesting to our Scottish brethren if we transcribe one of those preserved in Scotland to show their general character, so we decide on that known as "Melrose No. 2," not because it is the oldest existing in that country, for there are the "Kilwinning MS.," *circa* 1665; the "Atcheson-Haven MS." of 1666; and the "Aberdeen MS." of 1670, whereas "Melrose No. 2" is of 1674; but because it represents the *oldest text* known in Scotland, being copied from a MS. of at least 1580, as is shown by a

* *Transactions of the Lodge Quatuor Coronati*, 1893, page 108.

copy of a certificate of 1581 granted to an apprentice, and transcribed at the end of the MS. It is as follows :*

"CHARGE.

"WITH ye might of ye father of Heaven with ye wisdome of Ye glorious sone, and through ye Goodness of ye holy Ghost that be thrie persons in one Godhead, be with us at our beginning and give us grace as to Instruct us heir in our beginning that we may come to his bless that never shall have an end Amen. All Brethren and felloues our purpose is to teach you and what maid ye science of Masonrie to begin and after found out by worthie King PRIAMUS and by many other Worshipfull men, also to these that be heir present we will Declare ye charge for every treu mason to Keip in faith which is worthie to be keipit in masonrie for a worthie sienc. For ther is VII. Liberall siences, of ye which ye names of them be these, Ye first is GRAMMAR and that teacheth a man to speake truely and write truely. Ye second is RHETORICK and that teacheth a man to speake fair in some terms. Ye third is LOGICK and that teacheth a man to Deserne truth from falsehood. Ye fourth is ARITHMETICK and that teacheth a man to reckon all kind of numbers. Ye fifth is GEOMETRIE that teacheth a man to mette the height breadth lenth and thickness of all things. The sixth is MUSICK that teacheth any man the sience of sound of voice toungne, organ, harp, and trumpett. The seventh, ASTRONOMIE that teaches a man to know, ye course of ye sun ye moon and starrs. These be ye sevin liberall sciences the which seven be all found by ye science that is Geomectrie, and a man may prove that all ye sciences in ye world was found out be Geometrie for Geometrie teaches a man to mett misur pounds ratiat and weight of all things in ye earth for there is no man that worketh any science, but he worketh by some weight or measur and no man that buyeth or selleth but by some weight and measur, and all this is GEOMETRIE, these merchants and all other Chrystian men and all other ye 7 sciences, and especialie plowmen and tillers of ye ground for all manner of grains seeds and vines and for all setters, sowers and planters of other fruits, for by Grammar, neither Astronomie nor none of the Seven Liberall sciences can no man find, met, or misure wt out GEOMETRIE therefore ye science was first begun

* *Vide* "History of Freemasonry in Roxburghshire," &c., by Bro. W. Fred Vernon (London, 1893), page 51.

before Noah's flood. Ther was a man call LAMECH as it is written in the fourth Chapter of Genesies verse 19 Lamech took unto him two wyffes, ye name of ye one was ADAH and ye name of the other was Zillah verse 20 and Adah bare Jaball: he was the father of such as dwell in tents and of such as have cattell, verse 21 and his brother's name was Tuball, he was the father of such as handle ye harpe and organe, verse 22 and Zillah shee also bare TUBALL CAIN and Instructur of every artificer in Brase and Iron and ye sister of Tuball Cain was Naamah, and thes four children found found ye beginning of all science in ye world, and ye elder sone Jaball found out Geometrie and he parted, flooks of sheip and lands in ye fields and first wrought houses of stone and it is noted in ye chapter forsaid that his brother TUBALL found ye scienc of musick, toung, song, organe and harpe, The third brother TUBALL CAIN found the scienc of Gold and Silver, Copper, Irone and Steill and ye Daughter NAAMAH found the scienc of weiving, and these children knew weill that God wold take vengeance for sine either by fyre or watter, therefore they wrot Ye Sciencs they had, in two pillers of stone that they might be found after Noah's flood, ye one stone was MARBLE for it would not burne with fyre, ye other is called Latterus for it wold sinke in no watter. Our Intent is to tell you how, and in what manner these stones was found, that these sciences was written in. Great HERMINES that was *[Cubes son] ye which *[Cube] was Shems sone, he was Noahs sone. This same HERMINES afterwards called HERMES ye father of wisse men, he found ye two pillars of stone and ye sciences written on them, and he taught to other men at ye building of ye Towre of Babylon, them was Massons much mad of and ye King of babylon height Menbroke was a masson himself and loved weill ye science as it is with all ye Masters of that art, and when ye Cittie of* [Nineve] and other Citties in ye East should be mad, Membroke King of Babylon sent 21 masons together at ye *[request] of ye King of NINEVEH his Cusin, and when he sent them forthe, he gave them charge on this manner, that they should be treu, on to another, and that they should live treully together and that they sould serve ther Lord treuly for ther pay, so that ther Master may have worshipe and all that love him. Another charge he gave unto them and this was ye first tyme that ever Massons had charge of this science. Moreover when ABRAHAM and Sarah his wyff went into Egypt, and ther he taught ye VII siences ty the Egiptianes, he had a worthie scholar

* Blank in original, but filled in from another MS.

EUCLYDE and he learned right weill and was a Master of the sevin Liberal sciencs and in his dayes it beffell that the Lords and states of the Realm had so many sones, that they had some by y^r wyffes and some by other Ladyes of the Land, for that Land is a hoot and plentifull land of generation, and the had no competent living for their children, wherefore they had much caire, and then the King made a far Counsell and parliament to know how they might provid y^r children honestly like Gentlemen, and they could find no maner of way and they did make a proclamation throughout all ye land, if y^r wer any man y^t could informe them, that they should come to them and he should be rewarded for his Travell, after that this proclamation was maid then cam this worthie clerk Euclyde and said to ye King and to all his great Lords if that they may live honestly as gentlemen under condition, that you wil grant me commission that I may have power to rule them after ye maner of ye scienc, and ye King and all his Lords granted and sealed his Comision, and then ye worthie Doctor took to him his Lords sones and taught them ye scienc, GEOMETRIE in practise for to work in stones all manner of worthie works that belongeth to buildings as tempels, castels and toures, and he gave them a charg in his manner. The first was that they should be true to ye King and to ye Lord that they serve, and that they should love on another, & y^t they should call one another brother or felow & not his servant nor slave nor by any uncomely name & that they should Duly Descerve y^r pay of their Lord and Master, and that they should ordain the wisest of them to be over y^{re} Lord's work, whereby y^{re} Lord might be weill served and they commended, and also y^t they should call the goverignour of y^r work Master so long as the served him, and many other more y^t wer too long to recite, and to all thes charges they maid them sweare a great oath, y^t men used to swear in those dayes, and ordained them a reasonable pay that they might live honestly & also y^t they should assemble together onc in ye yeir, y^t they might serve y^r Lord for his profit and y^r owne worship, and to keip count w^t in themselues, for him y^t hath trespassed againest ye scienc, and thus was ye science groundit y^r and that worthie Master EUCLYD, gave it the name of GEOMETRIE, and now it is called throughout all the land Massonrie, long after ye children of Israll cam out of ye Land of Egept y^t is called among us ye contrey of Tarkyn and the same King DAVID loved Massons weill chirished them and gave them good pay and he gave them charge as he had learned in egypt by artificers and other charges more y^t you shall hear afterwards. and after ye

desyce of King David, Solomon his son performed ye Temple y^t his father had begun, and he sent for Massons into Divers Contreyes and gathered them together, so that he had fourscor thousand workers of ston & were all named massons, and he chuse out of them 4000 that wer ordained to be Masters of his work. and furthermor ther was a King of another Land called HIRAM, he loved King Solomon, and gave him timber for his work, and he had a son y^t was a Master of Geometrie, and he was cheuse M^r of all ye Massons, and he was M^r of all carving and he was Master of all manner of Massonrie, that belonged to the Tempell and this is witnessed in the Byble I Kings 5th Chapter and this same Solomon confirmed both Charges and manners that his father had given to massons, and thus that worthie SCIENCE of Masonrie is confirmed in ye country of Hiram, and in many other Contreyes, and these crafts-men walked about in Divers Contreyes some by use of learning mor knowledge, and some to teach them that had but litell, and it befell that y^r was a curious masson called NAMIOS that had been at ye building of SOLOMON'S TEMPLE, and come into Franc & there he taught ye scienc of Massonrie to french men, and there was of regallyne of france that height CHARLES MARTELL he was a man y^t loved weill such a scienc and he Drew to this Namois Greitius abovesaid, and learned ye scienc and Laid upon him ye Charge and ye maners and afterward by ye grace of God was elected to be KING of FRANC, and when he was in this state he tooke meassons and maid massons that wer none and set them in worke and gave them both the charg, manners, and good pay, as he had learned of other masons and confirmed them a Chartor from year to yeare and should assemble wher they would, he cherished much and so came this science of MASSONRIE into FRANC and Ingland, in all this time there was no charge of Massonrie knowin in Ingland till sainot Allbons tyme, and in his tyme ye King of Ingland was a pagon and he did wall ye tower that is called Sanot Albans. And Sanot Albons was a worthie Knight and Stewart of ye Kings House and had goveranc of all ye realm & also of ye building of ye tower walls and loved weill the massons and Cherished much & made y^r pay right good for he gave them ii^s vi^p in the weike and to others that were none he gave iij^p in ye weike and befor that tyme throughout all ye land, a mason had but a penny a day and his meat untill Sanot Albons amended it, and got them a CHARTOR from the kings general counsall to assemble together and was y^r himself, and maid masons and gave them y^{re} charge as you shall heirafter heare. Right affter the Decease of

Sainot Albons, there came into England, Divers Warrs of Divers Countreys for that cause the rule of Massonrie was Detested unto ye tyme of KING Athelstons dayes that was a worthie King of Ingland and brought this land in rest and peace, and buildit many great works of Saint Albons tour, and many other buildings and loved masons weill, and he had a son named EDWINE and he loved masons much mor then his father. he was a great practiser in Geometrie and gave himself to talk much w^{t} masons, and has maid massons himself and for the love he had to science, and to the masons, he gatt of his father ye King a Charter or Commission y^{t} they should assemble every year wher they wold within the Realme of Ingland to correct such tresspases as was committed in ye scienc. and he Did hold his assembly at York and there he maid masons and gave charge and taught them ye maners and commanded that order to be keipt and maid an ordinanc that they should be ruled by ye King & when ye assemblie was gathered together he made proclamation, that all masons old or young y^{t} had any writings or understanding of the charge or the maners, that were made in the land or any other, that they should show y^{m} fourth, and when it was provided, there was some in French, some in Greek, some in Inglish, and some in other languages, and ye Intent of them was found all on, and he did mak a book thereof, and how ye scienc was found and he commandid y^{t} should be red when any mason was made, and to give them his charge and from y^{t} tyme to this present, ye manners of masons to be keipit in that forme as men might keip & govern. and furthermor att certain assemblies y^{re} hath been ordained certain charges by the best advice of Masters and fellows. *Tunc unus majoribus tenet Libra et ille vel illi ponare manus super Librum et tunc precepta debent Legi.* Every man that is a mason take good head to this charge, for if any find any man guilty, in any of thes charges that he amend it—against God and that he may take good head, to keep this charge right weill for to swear a man upon a book is a great perill and charge. The first charge is y^{t} they be treu to God, and ye Holy CHURCH and that he use neither errour nor heresie, be discreet and wysse men, and also be you true to ye KING OF INGLAND w^{t} out. treason or any other falshood but if they amended they may or else warn ye King of Ingland or the counsall also you shall be treu one to another that is to say every mason of ye scienc of masonrie, they that be mason alowed yea should Doe to them as you wold they should Doe unto you and also you shall keep treuly

all counsells allowed, yea shall be of the Lodge, and of the Chamber, and other counsells that ought to be keipit in the way of masonrie and that no mason use any* by there felows also far as they Doe know and also that you shall be treu to your Lord and Master, that yea serve and treuly see his proefitt & advantage and also y^{t} you shall call masons your brothers or fellows, and no other name, also you shall not take your fellows wyfe in villany, or wrongly Desyre his Daughter ner his servant, nor putt him to no Dispraise, and also that you pay treuly for all your meat and Drink when you goe abroad, whereby the scienc might be stained. These charges belongeth to every treu masone generally to be keipit, now will I Rehearse other charges singular for M^{r} and fellows, first that no master shall take upon him and Lords works except he be able to perform it, so that the scienc be not slandered y^{r} by, but the Lord may be weill served with his own good. And the master so live honestly & treuly and to pay his fellows their Deutie after the manner of the sceinc, and also that no M^{r} nor fellow supplant on other of his mark (Silecit) if he have taken a worke and stand for M^{r} in any Lords worke yea shall not putt him him out, except he be unable of knowledge to end ye work, and also that no master nor fellow shall take a prentise w^{t} in ye terme of vii years, and y^{t} he be able, y^{t} is free borne and wholle of his limes, as a man ought to be, and also y^{t} no M^{r} nor fellow take no low men to be maid mason w^{t} out the consent of his felous, at ye least vi or vii yeares, and he y^{t} shall be maid masone be able in all Degrees (y^{t} is to say) frie-borne and of a good kinrid & trew and no bond man, and also that non take no prentise except he have sufficient occasion to occupy 2 or 3 of his fellowes at the least, and also y^{t} no M^{r} nor fellow tak no Lords worke by task which had wont to goe by jorney. also y^{r} every M shall give to his felow his payment as he doth Deserve, as y^{t} he be not deceived by no false work. Also y^{t} non slander on another behind his backe to make him lose his good name, or his goods, also that no felow w^{t} in the Lodge or w^{t} out may sweare either ungodly or reprehensible w^{t} out reasonable cause and y^{t} every mason reverence his elder and put him to worshipe, aud also y^{t} yea shall Doe no villany w^{t} in wher yea goe to boarde nor use no Lecherie, nor buy no Land whereby the scienc may be slandered, also y^{t} no man goe into ye toune in the night tyme, whereas a Lodge of fellows be, unlesse he have a fellow w^{t} him, y^{t} he may

* Blank in original.

beare him witness y^t he was in ane honest place, also y^t every master or fellow that hath trespassed against ye scienc, shall stand at ye ward of his fellows, to make them agree if they can, if they cannot, they may goe to ye common law also y^t no M^r nor fellow shall mollest or swear, or mak any stryffe w^t in the Lodge, or without amongst the hewin mould stons, also y^t every M^r or fellow shall come to ye assemblie if it be within 40 myles about him, if he have any warning & have trespassed against ye scienc, for to abide ye ward, of his M^r and fellows, & also that every M^r and fellow shall receive and chirishe strange masons when they come out of other countreys, and sett them in worke as ye manner is (Seilicet) mould stones when they com into this place, he shall refreshe them w^t money into ye next Lodge, also y^t every mason sall serve the Lord treuly for his pay, and every mason or M^r treuly to make end of his work be it taske or jorney, and see y^t ye have the covenant rehearsed and all other y^t belong to masonrie. Ye charg was never given to any frie masone before this worthie clarke Euclyd did give y^m y^r is no frie mason neither M^r nor fellow y^t ought to take any more prentises during his lifetyme but thrie, which prentises he must take for vii years (y^t is to say) The first of them seven yeirs after he be frie mason, and then vii yeirs after his yeirs is expired to take another, and so ye next and y^t he ought to take no more except he cause ane Lodge to be set and have the leave if all his masters and fellows, of ye set Lodge an y^t ye prentice y^t is so taken ar lawfully taken and they y^t are otherways taken are not lawfully takin. They that are lawfully takin, after they come out of y^r prentisschipe ought not to be name loses but they ought to be named frie men from their M^r or fellows if they have their Mrs Discharge and all other y^t are not lawfully takin are to be namit Loses, y^r ought neither M^r nor fellows make no frie mason except one of his lawfull prentise nor he ought not to be made frie mason except he give in his (say) before ane sett Lodge to see what he can begin from ye ground and furnish to ye tope for staining of a noble scienc, Y^r ought no frie mason neither M^r nor fellow y^t taketh his work by great to tak any Loses, if he can have any frie masons, or lawful taken prentises, & if he can have none of them, he may take as many as will serve his turne and he ought not to let y^m know ye priviledge of ye compass Square, levell, and ye plum-rule but to sett out their plumming to them, & let them work between y^m w^t a lyne, and ought not to let them know any more for putting down ye noble sienc and if there come any frie mason, he ought to displace one of ye Loses, and put

in his brother y^{t} taketh worke or if y^{r} com one of ye lawfull taken prentices likeways, and if he or neither have no work for them he ought to give them money, to bring them to ye next Lodge or next frie mason, also if any M^{r} or fellow have any lawfull taken prentises Doe run away and doe come there to M^{r} or fellow he shall sett him in worke till he can send his M^{r} word of him, and also if he pay any wages he shall answer his M^{r} and for ye performance of these covenent. We Do swear, so God us helpe and holy Dome and by the contents of this book to our power—tines.

"Extracted be me AM upon the 1. 2 3 and 4 dayes of December anno MDCLXXIIII.

Be it knouen to all men to whom these presents shall come that Robert Winsester hath lafuly done his dutie to the scienc of Masonrie in witnes whereof I, John Wincester his Master frie mason have subscrib it my name and sett to my mark in the Year of our Lord 1581 and in the raing of our most Soveraing Lady Elizabeth the (22) Year.

The next documents we have to notice to continue our historical sketch are what are known as the "St. Clair Charters." These are two MSS. now in the possession of the Grand Lodge of Scotland, the first being dated 1600-1, and granting a "Letter of Jurisdiction" to William St. Clair of Rosslin "over the freemen masons, by the freemen masons," and signed by William Schaw; and the second a similar deed granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Rosslyn, and dating from 1628 *circa*. The former is also signed by representatives of the Lodges of Edinburgh, S. Andros, Hadingtoun, Achiesones Heavin, and Dumfermling; and the latter by those of Lodges at Edinburgh, Dundee, Glasgow, Stirlinge, and Dumfermlinge. By virtue of these charters the heads of the Rosslyn family for many years claimed to be the hereditary rulers of the

Craft in Scotland, but, as we shall see in our next chapter, the then incumbent voluntarily renounced this supposed right at the formation of the Grand Lodge in 1736.

We will conclude our historical summary by briefly noticing the other principal Lodges, besides that of Edinburgh, existing in the XVIIth and early XVIIIth centuries. First, of course, comes "Mother Kilwinning," a *head Lodge* in 1599, and having minute books from 1642, in some of the earliest of which it is stated that the Lodge met in the "upper chamber" of the houses of various brethren. In 1677 it enrolled a number of operative Masons from the Canongate of Edinburgh, and authorised them to enter and pass members in its behalf. This branch became the "Canongate Kilwinning" Lodge (now No. 2), and claims its foundation from the date of the original commission. "Mother Kilwinning" was dormant from 1697 to 1704, but was then resuscitated, and assumed such control over Masonry that between 1729 and 1803 it granted no less than thirty charters to Lodges in Scotland, America (2), West Indies (1), and Ireland (1). In 1744, in consequence of its being placed permanently on the roll as No. 2, it resumed its independence, which it maintained until 1807. It is held in the highest esteem all the world over, and brethren of the highest eminence, socially and Masonically, are proud of being received as affiliates of the venerable "Mother Lodge."

Space will not permit a notice of the dormant or extinct Lodges, so we pass on to the next on the roll, "St. John's, Melrose, No. 1 *bis*." Like those before named, the date of the formation of this Lodge cannot be fixed with any certainty, but as long ago as 1675 it was a very flourishing body, which is proved by a "Mutual Agreement" of that date recorded in its earliest minute, to which are attached no less than 80 signatures, and it must be much older. The members seemed to have

worked steadily on and the Lodge continued to flourish but never joined the Grand Lodge of Scotland, in spite of frequent requests to do so. In 1787 they made proposals to that body for a charter, but negotiations fell through, and the Brethren decided unanimously to remain independent, which they actually did until Feb. 25th, 1891, when, after lengthy negotiations, they were received into the fold and given the honorable position of No. 1 *bis* on the Grand Lodge Roll.

The Lodge of Aberdeen, No. 1 *tris* (No. 34 until 1892), like Kilwinning, professes to have lost its earliest records by a fire, but in 1670 it provided a set of statutes for the use of the Lodge, which are still preserved, and even at that early date was so "speculative" in character that amongst the 49 members recorded are three Earls, one Lord, two ministers, a preacher, a professor of mathematics, an advocate, two surgeons, two lairds, a collector of customs, and others, all of whom were Fellows of the Craft. It took part in the formation of the Grand Lodge in 1736, but by some unaccountable error it was placed far too low on the roll, a mistake only recently rectified.

"Canongate Kilwinning," No. 2, has been noticed as an offshoot of "Mother Kilwinning."

"Scone and Perth," No. 3, is stated to have been "Instituted in 1658," but a MS. of "1657" preserved in the Lodge proves it to be much older.

"Lodge of Glasgow, St. John, No. 3 *bis*," was in existence in 1620, which is proved by a minute of the "Masons Incorporation" of that date, and is doubtless still more ancient.

The list might largely be extended, for Scotland stands altogether alone in its magnificent records of sixteenth and seventeenth century Lodges still in existence, but we must pass on to the next chapter.

CHAPTER II.

The Grand Lodge of Scotland: Its Origin and Constitution.

THE first Grand Lodge in the world having been formed in London for the Lodges of England in 1717, and followed by the Grand Lodge of Ireland in 1729, the Scottish Brethren in 1735 began to consider the propriety of following so good an example, and the earliest record of their discussions is found in a minute of Lodge Canongate Kilwinning, on September 29, when the duty of "framing proposals to be laid before the severall lodges, in order to the chusing of a Grand Master for Scotland," was laid upon a committee appointed for that purpose. On September 20, 1736, the Lodge was visited by a deputation from "Kilwinning Scots Arms," with some propositions with regard to a Grand Master for Scotland. And again on October 6th the Lodge instructed its representatives to bring the matter properly before the four Lodges in and near Edinburgh, namely, the "Lodge of Edinburgh," "Kilwinning Scots Arms," "Canongate Kilwinning," and Leith Kilwinning." This coincidence of *four* Lodges with the *four* English Lodges which formed the premier Grand Lodge is very remarkable. The Lodge of Edinburgh has its first minute on this matter recorded as follows:

"Att Maries Chapell the 25th day of November, 1736. Thomas Mylne, master; Samwell Neilson, warden. The which day the brethren took to their serious consideration a printed circular letter with printed coppies of proposalls and regulationes sent to them by the Master & Wardens of this and the other three Lodges in and about Edr., viz., Kilwinning Scots Armes, Canongate Kilwinning, and Leith Kilwinning (with whom the present Master and Warden of this Lodge have been formally appointed to concur), signifeing their intention, for the promoting of Masonry in generall, to make choise of a Grand Master with two Grand Wardens over all the regular Mason Lodges in Scotland, and inviting the brethren of this Lodge to concurr with them in so good and great designe,—which papers being publickly read and considered by the brethren of this Lodge then present, they unanimously agreed thereto, and nominated and appointed Thomas Mylne, mason burges of Edr., their present Worshipfull Master, Samwell Neilson, mason, ther present Senior Warden, and Charles Mack, mason their, to be their Junior Warden, to represent the Lodge of Maries Chapell at the said Grand Ellection upon Tewsday, the thretty day of November instant. And appointed them to vote or ballot for the Right Honourable the Earl of Horne, their honourable and worshipful brother, to be Grand Master in Scotland for the ensuing year; and to vote or ballot for such other worshipfull brethren for Deputy Master, Grand Wardens, Treasurer, and other office-bearers as they should judge most deserving of these honble. offices; and appointed the Clerk to make out their commission accordingly. THOMAS MYLNE, SAML. NEILSON, RO. ALISON."

Meanwhile on May the 18th, 1736, William St. Clair, the then representative and descendant of St. Clair of "Charter" fame was initiated into Masonry in the "Cannongate Kilwinning" Lodge, passed on June 2nd, and raised on Nov. 22nd, and two days after the latter ceremony he voluntarily drew up and offered to the brethren his renunciation for himself and his heirs for ever of his "right, claim, and pretence" to the hereditary Grand Mastership of Masons in Scotland as said to have been conferred by the "St. Clair Charters" and other documents in former years. This abdication was to be laid

before the meeting summoned for November 30th, 1736, to settle the Grand Mastership, and the brethren were so struck by his apparent disinterestedness and zeal for the Order that although many of them had previously intended to vote for another brother, he was unanimously elected the "First Grand Master*, in the Scottish Grand Lodge of Speculative Masons." No doubt his intentions were most praiseworthy, but it appears to us that the original charter referred purely to *operative* Masons, so the office had therefore become entirely obsolete, and William St. Clair had no more legal claim to the Masonic throne of *speculative* Masonry than any other member of the fraternity, although those present in 1736 appear to have lost sight of the fact.

Over one hundred Lodges had been invited to send representatives to this first General Assembly, and of these thirty-three attended and, to avoid jealousy, were placed on the roll in the order in which they entered the hall, which was as follows:

Mary's Chappell.	Strathaven.
Kilwinning.	Hamilton.
Canongate Kilwinning.	Dunse.
Kilwinning Scots Arms.	Kirkcaldie.
Kilwinning Leith.	Journeymen Massones of Edinburgh.
Kilwinning Glasgow.	
Coupar of Fyfe.	Kirkintilloch.
Linlithgow.	Biggar.
Dumfermling.	Sanquhar.
Dundee.	Peebles.
Dalkeith.	Glasgow St. Mungo's.
Aitcheson's Haven.	Greenock.
Selkirg.	Fallkirk.
Innverness.	Aberdeen.
Lessmahaggow.	Mariaburgh.
Saint Bride's at Douglas.	Canongate and Leith *et e contra.*
Lanark.	Monross.

* Lyon's History, p. 173.

Some Lodges in the country (and even in Edinburgh), however, still considered they might join the Grand Lodge, or continue independent, at their pleasure, and this, from time to time, engendered discord, as, for example, in 1744, when "Mother Kilwinning" seceded because it was placed second on the roll, and remained independent until 1807. "St. John's, Melrose," again, as before mentioned, never joined Grand Lodge until 1891. Owing to a dispute on political matters, which should never have been introduced in any Masonic Lodge, in 1808, certain members of Lodge Caledonian, Mary's Chapel, and other Edinburgh Lodges, were expelled from Masonry by Grand Lodge, whereupon they organised themselves into a body which they styled "The Associated Lodges seceding from the present Grand Lodge of Scotland," and appointed the Master of Mary's Chapel as "Grand Master." The unhappy dispute was unfortunately dragged into the Civil Courts, which decided in favour of the "Associated Lodges." These latter, however, did not abuse their victory, and finally, in 1813 (March 31st), they expressed regret at what had passed, and announced their wish to again join the Grand Lodge, which the authorities acceded to, and Masonic peace and harmony resumed their accustomed sway in the Craft.

The Grand Lodge of Scotland has continued to flourish, more especially under the firm and judicious guidance of the present Grand Secretary, Bro. David Murray Lyon, who has greatly heightened both the Masonic and financial *prestige* of Scottish Freemasonry.

The Grand Lodge of Scotland possesses the supreme authority over the Craft, and enacts all necessary laws and regulations for its government, and has the power to hear and settle disputes, and to suspend and erase Lodges, and expel offending brethren (Rules 86, 123-128, 135, 201-203). It consists of the Grand Master Mason, all Past

Grand Masters, Grand Master Depute, Substitute Grand Master, Provincial and District Grand Masters, Proxy Colonial and Foreign Provincial and District Grand Masters) in the absence of the actual officials), the Grand Wardens, Grand Secretary, Grand Cashier, and the Master and Wardens, or in their absence the Proxy Master and Proxy Wardens of each subordinate Lodge (Rule 1). The remaining Grand Officers are only "Office-Bearers of Grand Lodge" (Rules 2 and 6), namely, the Grand Chaplains, Deacons, Architect, Jeweller, Bible Bearer, Director of Ceremonies, Bard, Sword Bearer, Director of Music, Marshall, Inner Guard, and Tyler, and are *not members* of Grand Lodge *as such*, but only if actual or proxy Masters Wardens of a subordinate Lodge, as is, practically, always the case. All the Grand Office-Bearers, except the Grand Master Depute, Substitute Grand Master, Grand Secretary, Grand Cashier, Grand Organist, and Grand Tyler, are elected annually by Grand Lodge. The two first-named exceptions are appointed by the Grand Master on the day of his installation, and the remainder, being paid officers, hold their appointments at the pleasure of Grand Lodge, the engagement being terminable on St. Andrew's Day of any year, on three month's prior notice being given on either side (Rule 7).

The following is the precedence observed on all Masonic occasions, Past rank being given to all Grand Officers who are qualified members of Grand Lodge (Rule 69).

The Grand Master.
Past Grand Masters.
Grand Master Depute.
Past Grand Masters Depute.
Substitute Grand Master.
Past Substitute Grand Masters.
Provincial and District Grand Masters.

Past Provincial and District Grand Masters.
Proxy Provincial and District Grand Masters.
Representatives of sister Grand Lodges.
Grand Wardens.
Past Grand Wardens.
Grand Secretary.
Past Grand Secretaries.
Grand Cashier.
Past Grand Cashiers.
Grand Chaplains.
Past Grand Chaplains.
Grand Deacons.
Past Grand Deacons.
Grand Architect.
Past Grand Architects.
Grand Jeweller.
Past Grand Jewellers.
Grand Bible Bearer.
Past Grand Bible Bearers.
Grand Director of Ceremonies.
Past Grand Directors of Ceremonies.
Grand Bard.
Past Grand Bards.
Grand Sword Bearer.
Past Grand Sword Bearers.
Grand Director of Music.
Past Grand Directors of Music.
Grand Stewards of the Year.
Grand Organist.
Past Grand Organists.
Grand Marshall.
Past Grand Marshalls.
Grand Inner Guard.
Past Grand Inner Guards.
Grand Tyler.

The Most Worshipful Grand Master Mason is the head of the Fraternity, and is elected annually by the vote of the members of Grand Lodge (Rule 7). He is usually re-elected as long as he consents to hold his high office (Rule 14).

The Grand Master Depute is appointed by the Grand Master (Rule 7), and in his absence and that of the Past Grand Master, he presides in Grand Lodge (Rule 40). He may also call a special meeting of Grand Lodge, if in his opinion advisable (Rule 37).

The Substitute Grand Master is also appointed by the Grand Master, and in the absence of the actual, Past Grand Masters, and the Grand Master Depute, presides in Grand Lodge (Rule 40). He may summon a special meeting of Grand Lodge (Rule 37), and, with the before-named Grand Officer, is a member of Grand Committee, and of the Committee of the Fund of Scottish Masonic Benevolence (Rule 221). One of his special duties is to assist the Grand Master in the laying of foundation-stones (Rules, page 115).

The Grand Wardens are elected annually by Grand Lodge (Rule 7), and in the absence of Present or Past Grand Officers of higher rank they preside in Grand Lodge (Rule 40).

The Grand Secretary is not subject to annual election, but holds his office during the pleasure of Grand Lodge (Rule 7). He has the management and superintendence of all the affairs of Grand Lodge, is the custodian of all its records and moveable property, conducts all its correspondence (Rules 19 and 20), and performs all the multifarious duties which are essential to the existence of the Great Brotherhood. *All* correspondence on Grand Lodge matters should be addressed to him.

The Grand Cashier is the paid Treasurer of Grand Lodge, and holds his office by a similar tenure to that of

the Grand Secretary (Rule 7). He pays all accounts, issues receipts, receives and pays all moneys on the Benevolent Fund account, and all remittances should be made payable to him (Rule 24).

The Grand Chaplains offer prayer at the Grand Lodge meetings (Rule 29), and on any other necessary occasion.

The Grand Director of Ceremonies has the sole management of all arrangements and ceremonies of the Grand Lodge *within* any building where a meeting is held (Rule 32).

The Grand Marshall forms and superintends all *out-door* processions, such as at laying foundation-stones, and similar occasions.

The duties of the remainent Grand Office-Bearers are sufficiently indicated by their titles, and need not be further dilated on.

All Grand Officers, Office-Bearers, and Provincial Grand Masters are elected from the " members " of Grand Lodge, *i.e.*, the actual, or proxy Masters and Wardens of the subordinate Lodges.

The Grand Stewards, who must not be more than fifty in number, are elected annually from the members of Grand Lodge, at the Quarterly Meeting in November, and their duty is to manage the Feast of St. Andrews, and all other Festivals (Rule 30). If either themselves or their Lodges are in arrears of any dues whatever they are disqualified. At all processions of Grand Lodge they bear their rods of office and wear their distinctive clothing. They annually elect their President and Vice-President, and rank immediately after the Grand Director of Music (Rule 69). In processions the Vice-President of Grand Stewards precedes the Grand Sword Bearer, and the President walks immediately behind the Grand Master, carrying the latter's rod.

The business of Grand Lodge is regulated by the

Grand Committee. This body consists of the Grand Master, Past Grand Masters, Grand Master Depute, and Substitute Grand Master, and thirty-six members elected from the "Members of Grand Lodge." Of these, twelve retire annually, but may be re-elected. If neither the Present or Past Grand Master, nor the Depute, and Substitute Grand Masters are present, the Grand Committee elects its own Chairman. It is the judicial tribunal of Grand Lodge, and has the power to decide on all matters brought before it, and for that purpose to summon brethren to attend, examine witnesses, and call for productions. All its transactions are to be reported to Grand Lodge for approval or disapproval, and its sittings are, as a rule, on the last Thursday of every month. It annually examines an inventory and valuation of all the moveable and heritable property of Grand Lodge, laid before it by the Grand Secretary, and Grand Cashier, and if correct inserts it in the minutes. It also appoints from its numbers six sub-committees, namely, the Finance, Hall and Buildings, Bye-Laws, Foreign and Colonial, Petitions Complaints and Appeals, and Visitation Committees.

The Finance Committee consists of five members, not more than two being resident in one province, and controls the whole finances of Grand Lodge from every source. All drafts on the account must be countersigned by the Chairman of this Committee before being paid by the bank, and the Grand Lodge cash book examined every month by the Committee (Rule 115).

The Hall and Buildings Committee consists of five members, and has to see that all contracts are properly executed, and generally take the care and management of the whole property (Rule 116).

The Bye-laws Committee (five members) is to revise, if necessary, all Bye-laws sent to the Grand Secretary before they are submitted to Grand Committee (Rule 117).

The Foreign and Colonial Committee investigates and reports on all matters concerning Scottish Masonry in the colonies and foreign countries (Rule 118).

The Petitions, Complaints, and Appeals Committee examines and reports on all cases of dispute between Lodges or brethren (Rule 119).

The Visitation Committee consists of thirteen members, whose duty is to visit annually the lodges in the metropolitan district, examine the books, inquire into their mode of working, and report to Grand Committee (Rule 120).

In addition to the Grand Committee, there is also the Committee of the Fund of Scottish Masonic Benevolence, consisting of the Office Bearers of Grand Lodge, the actual and Proxy Provincial and District Grand Masters, the Grand Stewards, and the Masters and Proxy Masters of the subordinate Lodges (Rule 221). The fund distributed by this Committee is raised by means of annual contributions, payable on the 1st of February of each year, from the office bearers and members of Grand Lodge—one shilling out of the registration fees for each initiate, and such voluntary contributions as may be made from time to time. All charity petitions must be sent to the Grand Secretary at least three days before the last Thursday in each month, on which day the Committee meets, and the applicant must be either a brother (or his widow or child) whose name has been enrolled in the books of Grand Lodge for at least two years, unless in case of shipwreck or capture at sea, loss by fire, or breaking or dislocating a limb. Relief may also be afforded to brethren (and their widows or children) whose names had been less than two years on the roll, provided they were initiated, or affiliated, in a regular Scottish Lodge before August 3rd, 1846, when the fund was established (Rules 220-236). In extraordinary cases, brethren (or their

widows or children) under the Constitutions of other Grand Lodges may be relieved from this fund.

By means of these two Committees the affairs of Grand Lodge are controlled with perfect regularity and order.

The official home of the Grand Lodge of Scotland is in George Street, Edinburgh, where are the offices of the Grand Secretary and Treasurer, the Great Hall, and numerous smaller apartments for private Lodge meetings and other purposes. The Great Hall is a very handsome room, the prevailing tone of which is green, that being the colour of the Grand Officers' clothing, &c. Around the walls are handsome marble busts of former Grand Masters, and numerous paintings, presented by various Lodges some years ago when the Hall was re-decorated. The room is thoroughly worthy of its purpose, and will well repay a visit.



CHAPTER III.

Subordinate Lodges.

THE term "Subordinate" is applied to ordinary Lodges in contradistinction to Grand Lodge and Provincial Grand Lodge. In order that the newly-raised Brother may duly understand the working of his Lodge, it is necessary that he should know the names of the various officers, with their duties and stations.

First in rank and dignity comes the Master. Seated in the East, he is the supreme governor of the Lodge whilst in office. His ruling is absolute on all points of order, and he is only accountable to his Provincial or District Grand Lodge (if any) or to Grand Lodge for his actions, hence every Brother must submit to him entirely in the Lodge, subject to the *right* every Mason has to appeal if he feels himself to be treated unjustly. The Masonic knowledge and tact of the ruler of the Lodge is, however, in the majority of cases such, that although this "right of appeal" is one of the ancient landmarks of our Order, it is rarely necessary to resort to it. The Master is *always* addressed as "Right Worshipful Master."

The distinctive jewel suspended from the Master's collar is the Square and Compasses, Segment of Circle, and the Sun.

Next to the actual Master of the Lodge ranks the "Immediate Past Master," or *The* Past Master; the original title was "The Old or Past Master." As the name implies, this office can only be filled by the Brother

who was in "the chair"* immediately before the present Master, but should this officer have ceased in any way to be a member of the Lodge, the senior Past Master should occupy that position. The Immediate Past Master sits on the left of the Right Worshipful Master, and in the Master's absence it is his duty and right to occupy the chair. His collar jewel is composed of the Compasses, Square, and Segment. He should be addressed as "Right Worshipful Immediate Past Master," with or without the addition of his name.

The Depute Master ranks next, and in the absence of the R.W. Master and Past Masters he rules the Lodge, his distinctive jewel being the Compasses and Square.

Then comes the Substitute Master, who rules in the absence of all the before-named officers, his jewel being the Square.

The next officer of the Lodge is the Senior Warden. His seat is in the West, where he is placed to close the Lodge, *by command* of the Worshipful Master. In the absence of the Master and Past Masters and Depute and Substitute Masters, it is his constitutional right to rule the Lodge, although he cannot initiate, pass, or raise a Mason, simply *as* Senior Warden. He should be addressed as "Worshipful Brother Senior Warden." His collar jewel is the Level.

Next to him ranks the Junior Warden, whose seat and pedestal are in the South. In the absence of Master, Past Master, Depute and Substitute Masters, and Senior Warden, it is his right to rule the Lodge, under the same restrictions as those named for the Senior Warden. His collar jewel is the Plumb Rule, and his style "Worshipful Brother Junior Warden."

* Although the Wardens also occupy special chairs, the term "the chair," is always understood to mean "the Master's chair." In a few Scottish Lodges the Wardens both sit in the W., the S.W. towards the N., and the J.W. towards the S.

Then comes the Treasurer who has charge of the funds of the Lodge. His collar jewel is a Key. He is usually seated in the North-East part of the Lodge, and by his side is the Secretary, who, under the control of the Worshipful Master, manages the affairs of the Lodge, and issues the summonses for all meetings, keeping a record of all the business of the Lodge for future reference. All correspondence on Lodge business should be addressed to the Secretary. His jewel is Two Pens, crossed and tied.

It may be here mentioned that when in Lodge *all* officers should be addressed by their official titles, *e.g.*, "Brother Secretary," "Brother Senior Deacon," "Brother Inner Guard," and so forth.

As all Freemasons are taught to hold the volume of the Sacred Law in the highest veneration, it is fitting that the Chaplain should, as he does, rank next to the Secretary. He offers prayer in the Lodge whenever necessary, and is usually a clergyman. His jewel is an irradiated eye within a Triangle, and his station is in a convenient place in the East.

Next in rank is the Senior Deacon, who sits at, or near the right of the Worshipful Master, whose special attendant he is, when not engaged in conducting the candidate.

The Junior Deacon performs similar duties at the right of the Senior Warden, and each Deacon usually wears a Mallet and Trowel as his collar jewel.

Then comes the Steward, his jewel being a Cornucopia and cup, followed by the Architect, who wears a Corinthian Column on a segment of 90° as his jewel.

Next ranks the Jeweller, wearing a Goldsmith's Hammer, and the Bible-Bearer, wearing a miniature Metallic Bible.

Then comes the Organist (if the Lodge appoints one) who has charge of the musical portion of the ritual, his symbolical jewel being a Lyre.

The Inner Guard is stationed inside the door of the Lodge to guard it securely within, as the Tyler does without. His collar jewel is Two Swords crossed.

Last in rank, though by no means of least use, is the Tyler, or Outer Guard, wearing a Sword as his jewel. Of his duties we need only remark that the newly-made brother will have received an intimate acquaintance with these by the time he is raised to the Sublime Degree.

The Immediate Past Master is, *de jure* and *de facto*, *the* Immediate Past Master, whether he is "invested" by the Master as such or not. Any other Brother filling the office for a special reason is only the *Acting* Immediate Past Master.

The Master is chosen by ballot, or by open vote, of the Brethren from the members of the Lodge, and must be a Master Mason.

The working of a Lodge being thus fully indicated, it only remains to point out a few small matters of etiquette besides those already mentioned. First.—Although only the *officers* of a Lodge are *obliged* to send an apology for non-attendance at the regular meeting, as a matter of courtesy and respect for the Lodge, *every* member *ought* to send an apology to the Secretary, either in writing or by another Brother, if he is unable to be present. It is better to be too punctilious on these points than lax.

Secondly.—As a matter of legal right the newly raised Master Mason has equal privileges in debate and voting with the oldest Past Master, because all "members" are on an equality on this point, but it is strongly to be impressed on the young Mason to exhibit a becoming diffidence in discussing Lodge matters until time has given him sufficient experience to allow him to fully understand the merits and demerits of any case. Under some Foreign Grand Lodges, Entered Apprentices and Fellow Crafts are not considered "members," and they cannot vote or

speak in debate as such, membership being confined to the Third Degree.

The Constitutions of the Grand Lodge of Scotland, unlike those of many other Grand Lodges, notably those of the United States, allow a brother to become a member of as many Lodges as he chooses.

Before ending this chapter it may be of use to add a few words on the subject of Charity with regard to needy Brethren. The young Mason is invariably picked out as the prey of numerous unscrupulous adventurers. Some, unfortunately, really Masons, who degrade the Craft into a means of gaining a livlehood; others, mere impostors, who have accidentally got hold of some chance word or phrase, generally quite inaccurate, on which they trade. Our newly-raised Brother must remember that he is only enjoined to give such relief to the *worthy* distressed Brother as he can do *without injury to himself* or *connections*, and by giving indiscriminately to every beggar he only promotes the imposture on other Brethren. In many Lodges there is a wise rule that no Brother shall relieve any such person, but send him to the Almoner of the Lodge, who will examine his case, and if genuine relieve him from the Lodge funds. If there is no Almoner the applicant should be able to produce his Grand Lodge certificate and also his "clearance certificate" from the Lodge he belongs, or belonged to, showing that he is a genuine Mason, and that he has paid all his dues to his Lodge, and is in "good standing." He should then be tested in the secrets of the Craft, and if duly versed in them it is the duty of every Mason to relieve a distressed and worthy Brother as much as he can do with justice to himself. The first test of all should be as to the *caligraphic speciality*.

As a newly-made Mason is generally anxious to "proseletyze," let him be *specially careful* in proposing a new

candidate. No man who is morally, intellectually, or *educationally* unfitted to *occupy the Master's Chair* should *ever be initiated*, as *once admitted* he has a *right to hope for future preferment*, and the mischief done cannot be undone. Masonry has suffered more from indiscriminate admissions than from every other cause combined.

As a final recommendation with regard to "the Lodge" let every Mason from the very first make a point of *always* paying any fees due from him to his own Lodge or Grand Lodge, *as soon as due*, as otherwise his name may be presented as a defaulter in the returns, and so he may be disqualified from voting or taking office.

CHAPTER IV.

Titles, their proper uses and abbrebiations.

PROBABLY one of the earliest points to excite the curiosity of the Masonic "freshman" is the series of mysterious letters after the names of brethren in reports of Lodge meetings and so on, such as Bro. Smith, P. Prov. G.D.C., or Bro. Brown, P. Prov. G.S.B. We therefore propose to give a complete list of all Masonic titles, with their abbreviations and proper prefixes, commencing with the officers of the private Lodge:

Officer.	Abbreviation.	Should be addressed as
Tyler	Ty.	Brother Tyler.
Inner Guard	I.G.	Brother Inner Guard.
Organist	O.	Brother Organist.
Bible Bearer	B.B.	Brother Bible Bearer.
Jeweller	J.	Brother Jeweller.
Architect	A.	Brother Architect.
Steward	Stwd. or S.	Brother Steward.
Junior Deacon... ...	J.D.	Brother Junior Deacon.
Senior Deacon... ...	S.D.	Brother Senior Deacon.
Chaplain	C.	Brother Chaplain.
Secretary	S. or Sec.	Brother Secretary.
Treasurer	T. or Tr.	Brother Treasurer.
Junior Warden ...	W.J.W.	Worshipful Brother Junior Warden.
Senior Warden ...	W.S.W.	Worshipful Brother Senior Warden.
Substitute Master ...	W.S.M.	Worshipful Brother Substitute Master.
Depute Master ...	W.D.M.	Worshipful Brother Depute Master.
Immediate Past Master	R.W.I.P.M.	Right Worshipful Immediate Past Master.
Right Worshipful Master	R.W.M.	Right Worshipful Master.
All other Past Masters	R.W.P.M.	Right Worshipful Past Master.

It will be observed that the Master whilst in office, and always afterwards, is addressed as "Right Worshipful." Actual Masters should be addressed in correspondence by members of their own Lodge as "Right Worshipful Master," and by members of other Lodges as "Right Worshipful Brother." All Past Masters should be addressed as "Right Worshipful Brother," D.M., S.M. and Wardens as "Worshipful," and all other Brethren simply as "Brother." "Worshipful" is generally abbreviated by "W.," and "Brother" by "Bro.," and the correct usage is to place three dots in a triangular position after *all* Masonic abbreviations, thus, "W.·.Bro.·." In print this cannot always be done on account of the necessity for special type, but in writing it should always be observed.

As in most Lodges there will be some member who has obtained "Provincial Honours," our Brother will have noticed that certain brethren instead of wearing "clothing" (as collars, aprons, &c., are technically called) similar to his own, are resplendent in green and gold. The reason of this is as follows: The Grand Lodge, whilst retaining the supreme government of the Craft in its own hands, has in its wisdom divided all the Lodges under its jurisdiction (save in the Metropolis) into subordinate provinces or districts for greater convenience of legislation. Each of these provinces or districts has its own Grand Master, subject to the Supreme Grand Lodge, who selects a number of Brethren from the members of the Lodges in his province or district, whose Masonic merits entitle them to the distinction, to aid him in the work of government. In Scotland these counties (sometimes divided or grouped) are called * "Provinces," and ruled by a Provincial Grand Master, assisted by his Provincial Grand

* K.C. Provincial Grand Lodges, p. 563.

Officers. Abroad, as in the colonies, they are called "Districts," and governed by a District Grand Master, assisted by his District Grand Officers in like manner. A Provincial or District Grand Lodge consists of the Provincial or District Grand Master, his officers, present and past, his Stewards for the year, and the Master, Past Masters, and Wardens of every Lodge in the province or district, with Past Masters who are subscribing members of a Lodge in the province or district.

The titles and their abbreviations of Provincial or District Grand Officers are as follow:

Officer.	Abbreviation.	Should be addressed as
Provincial (or District) Grand Tyler. ...	Prov. (or Dist.) G. Ty.	Bro. Provincial (or District) Grand Tyler.
Provincial (or District) Grand Inner Guard ...	Prov. (or Dist.) G.I.G....	Bro. Provincial (or District) Grand Inner Guard.
Provincial (or District) Grand Steward ...	Prov. (or Dist.) G. Stwd.	Bro. Provincial (or District) Grand Steward.
Provincial (or District) Grand Standard Bearer	Prov. (or Dist.) G. St. B.	Bro. Provincial (or District) Grand Standard Bearer.
Provincial (or District) Grand Director of Music	Prov. (or Dist.) G. Dir. Mus.	Bro. Provincial (or District) Grand Director of Music.
Provincial (or District) Grand Sword Bearer	Prov. (or Dist.) G. Sd. B.	Bro. Provincial (or District) Grand Sword Bearer.
Provincial (or District) Grand Director of Ceremonies	Prov. (or Dist.) G.D.C....	Bro. Provincial (or District) Grand Director of Ceremonies.
Provincial (or District) Grand Bible Bearer ...	Prov. (or Dist.) G.B.B.	Bro. Provincial (or District) Grand Bible Bearer.
Provincial (or District) Grand Jeweller ...	Prov. (or Dist.) G.J. ...	Bro. Provincial (or District) Grand Jeweller.
Provincial (or District) Grand Architect ...	Prov. (or Dist.) G.A. ...	Bro. Provincial (or District) Grand Architect.
Provincial (or District) Grand Junior Deacon	Prov. (or Dist.) G.J.D. ...	Bro. Provincial (or District) Grand Junior Deacon.
Provincial (or District) Grand Senior Deacon	Prov. (or Dist.) G.S.D....	Bro. Provincial (or District) Grand Senior Deacon.
Provincial (or District) Grand Treasurer ...	Prov. (or Dist.) G. Tr. ...	Bro. Provincial (or District) Grand Treasurer.
Provincial (or District) Grand Chaplain ...	Prov. (or Dist.) G.C. ...	Bro. Provincial (or District) Grand Chaplain.
Provincial (or District) Grand Secretary ...	Prov. (or Dist.) G. Sec....	Bro. Provincial (or District) Grand Secretary.
Provincial (or District) Grand Junior Warden	Prov. (or Dist.) G.J.W.	Bro. Provincial (or District) Grand Junior Warden.
Provincial (or District) Grand Senior Warden	Prov. (or Dist.) G.S.W.	Bro. Provincial (or District) Grand Senior Warden.
Provincial (or District) Grand Substitute Master	Prov. (or Dist.) G.S.M.	Bro. Provincial (or District) Grand Substitute Master.
Provincial (or District) Grand Depute Master	Prov. (or Dist.) G.D.M.	Bro. Provincial (or District) Grand Depute Master.
Provincial (or District) Grand Master ...	R.W. Prov. (or Dist.) G.M.	Right Worshipful Provincial (or District) Grand Master.

It will be noticed that we have added no prefix to the title of any officer in this list except the Provincial or District Grand Master, and this omission is to point out the fact that the appointment by the Provincial or District Grand Master to *any* Provincial or District Grand Office confers *no prefix*. All other Provincial or District Grand Officers, *as such*, can only be addressed as "Brother." After their term of office has expired the word "Past" should be prefixed to the titles of the various officers before named.

Another very important point is the correct use of abbreviations. The letter "P." should be entirely reserved to indicate "Past," and for "Provincial" "Prov." should be always used in order to avoid confusion.* The use of "P." to indicate "Provincial" is I am informed by Bro. W. J. Hughan, entirely the result of the public press reports of banquets, &c., and is not ancient Masonic usage. For example, how is an inexperienced Brother to know whether P.G.W. means "Past Grand Warden" or "Provincial Grand Warden"—two very different positions. The same confusion exists in the use of D. for "Depute" and "District," *e.g.*, D.G.M. might be either "Depute Grand Master" or "District Grand Master." The following use should, therefore, be *strictly observed:*

P.	stands for	Past.
Prov.	,,	Provincial.
D.	,,	Depute.
Dist.	,,	District.

By "Past rank" is implied the right that every Brother has, after serving the office of Master of a Lodge, or any office in Grand, or Provincial, or District Grand

* K.C., also "W.M.," p. 632.

Lodge, to wear the clothing of such office, and use its title prefixed by the word "Past" as long as they have paid all fees to duly qualify them as members of Grand or Provincial Grand Lodge.

In Chapter II. has appeared the list of Grand Officers, but for completeness we here give them again with titles and prefixes, commencing this time with the highest in rank.

In naming their rank, either verbally or in writing, Brethren usually leave out the prefix, *e.g.*, a Past Grand Warden would sign P.G.W. instead of R.W.P.G.W., but for accuracy and completeness we have thought it best to give the full prefixes and titles.

Officers.	Abbreviations.	Should be addressed as
The Grand Master	M.W.G.M.	Most Worshipful Grand Master.
Past Grand Masters	R.W.P.G.M.	Right Worshipful Past Grand Master.
Grand Master Depute	R.W.G.M.D.	Right Worshipful Grand Master Depute.
Past Grand Masters Depute	R.W.P.G.M.D.	Right Worshipful Brother.
Substitute Grand Master	R.W.S.G.M.	Right Worshipful Substitute Grand Master.
Past Substitute Grand Masters	R.W.P.S.G.M.	Right Worshipful Brother.
Provincial (or District) Grand Masters ...	R.W. Prov. (or Dist.) G.M.	Right Worshipful Provincial (or District) Grand Master.
Past Provincial (or District) Grand Masters	R.W.P. Prov. (or Dist.) G.M.	Right Worshipful Brother.
Proxy Provincial (or District) Grand Masters	R.W. Proxy Prov. (or Dist.) G.M.	Right Worshipful Proxy Provincial (or District) Grand Master.
Representatives of Sister Grand Lodges ...	R.W.G. Repres. of G.L. of	Right Worshipful Grand Representatives of the Grand Lodge of
Grand Wardens	R.W.G. (S. or J.) W.	Right Worshipful Grand (Senior or Junior) Warden.
Past Grand Wardens	R.W.P.G. (S. or J.) W.	Right Worshipful Brother.
Grand Secretary	R.W. G. Sec.	Right Worshipful Grand Secretary.
Past Grand Secretaries	R.W.P.G. Sec.	Right Worshipful Brother.
Grand Cashier	R.W.G. Chr.	Right Worshipful Grand Cashier.
Past Grand Cashiers	R.W.P.G. Chr.	Right Worshipful Brother.
Grand Chaplains	V.W.G.C.	Very Worshipful Grand Chaplain.
Past Grand Chaplains	V.W.P.G.C.	Very Worshipful Brother.
Grand Deacons	V.W.G. (S. or J.) D.	Very Worshipful (Senior or Junior) Grand Deacon.
Past Grand Deacons	V.W.P.G. (S. or J.) D.	Very Worshipful Brother.

Officers.	Abbreviations.	Should be addressed as
Grand Architect	V.W.G.A.	Very Worshipful Grand Architect.
Past Grand Architects	V.W.P.G.A.	Very Worshipful Brother.
Grand Jeweller	V.W.G.J.	Very Worshipful Grand Jeweller.
Past Grand Jewellers	V.W.P.G.J.	Very Worshipful Brother.
Grand Bible Bearer	V.W.G.B.B.	Very Worshipful Grand Bible Bearer.
Past Grand Bible Bearers.	V.W.P.G.B.B.	Very Worshipful Brother.
Grand Director of Ceremonies	W.G.D.C.	Worshipful Grand Director of Ceremonies.
Past Grand Director of Ceremonies	W.P.G.D.C.	Worshipful Brother.
Grand Bard	W.G.B.	Worshipful Grand Bard.
Past Grand Bards	W.P.G.B.	Worshipful Brother.
Grand Sword Bearer	W.G. Sd. B.	Worshipful Grand Sword Bearer.
Past Grand Sword Bearers	W.P.G. Sd. B.	Worshipful Brother.
Grand Director of Music	W.G.D. Mus.	Worshipful Grand Director of Music.
Past Grand Director of Mus'c	W.P.G.D. Mus.	Worshipful Brother.
Grand Stewards of the year	W.G. Stwd.	Worshipful Grand Stewards.
Grand Organist	W.G.O.	Worshipful Grand Organist.
Past Grand Organists	W.P.G.O.	Worshipful Brother.
Grand Marshal	W.G.Ml.	Worshipful Grand Marshal.
Past Grand Marshals	W.P.G.Ml.	Worshipful Brother.
Grand Inner Guard	W.G.I.G.	Worshipful Grand Inner Guard.
Past Grand Inner Guards	W.P.G.I.G.	Worshipful Brother.
Grand Tyler	G. Ty.	Brother Grand Tyler.

CHAPTER V.

Masonic Benevolence.

"The third and last being Charity comprehends the whole, and the Mason who is possessed of this virtue in its most ample sense may justly be deemed to have obtained the summit of his profession."—*Lecture.*

THE Masonic precept most strongly inculcated in every newly-made Brother is the duty of Charity, and the crowning glory of our great Brotherhood is its magnificent organisations for the relief and support of the aged brother, the widow, and the orphan. Not only have many of the subordinate Lodges in Scotland had for many years a Benevolent Fund of their own, but Grand Lodge has taken up the matter since 1846, and is still further extending the scope of its efforts.

The Fund of Scottish Masonic Benevolence was instituted in 1846, and is solely devoted to the purposes of Charity.

It is supported by means of annual contributions by members of Grand Lodge and fees paid on intrants by subordinate Lodges. The fund is administered by a committee composed of Grand Officers, Provincial Grand Masters, Grand Stewards, and Masters or Proxy Masters of Lodges

The committee meets monthly, and the fund is intended for the temporary relief of Scottish-holding Masons, their widows, and children. It expends between £600 and £800 annually.

The Annuity Fund was established in 1888. It is managed by a Board elected annually. The half of the free income of Grand Lodge is devoted to the fund.

The annuities range from £10 to £25, and the expenditure under that head averages about £1100.

Master Masons, their widows or children, are qualified to be placed on the roll of annuitants.

Unfortunately no volume of statistics and history of these funds is issued, as in the case of the great Masonic Institutions of England, but the foregoing short summary will serve to show the value of the work done, and its need of support from every brother who can afford to subscribe to it.

The following are the regulations of Grand Lodge on the subject:

THE FUND OF SCOTTISH MASONIC BENEVOLENCE.

This Fund is solely devoted to the purposes of Charity, and shall not be appropriated to any other purpose. It is raised by means of Annual Contributions, payable on 1st February of each year, from the Office-Bearers and Members of Grand Lodge, one shilling out of registration fees paid to Grand Lodge for each intrant, and by such voluntary donations as may from time to time be made, and shall be kept separate from the ordinary income of Grand Lodge, no part of which shall be applied to charitable purposes, unless by special vote, after notice given at the previous Quarterly Communication.

The Fund shall be distributed and applied by a Committee, consisting of the Office Bearers of Grand Lodge, Provincial and District Grand Masters, Proxy Provincial

and Proxy District Grand Masters of Colonial and Foreign Provincial and District Grand Lodges, the Grand Stewards, the Masters and Proxy Masters on the Roll of Grand Lodge, five to be a quorum. The Committee shall meet on the last Thursday of every month.

No Member of Committee being in arrear of his contribution to Grand Lodge, or to the Fund of Scottish Masonic Benevolence, or whose Lodge is in any way in arrear, shall be allowed to attend such meetings.

All applications for charity must be by petition, and must be certified by the Master or Proxy Master of the Lodge from which the petitioner derives right; but in the event of such Lodge being dormant, or struck off the roll, such applications may be certified by any Master or Proxy Master duly qualified. Forms of petitions will be supplied gratis, on application to the Grand Secretary.

No Charity petition shall be received from any Brother whose name is not enrolled in Grand Lodge Register, or from the widow or child of such Brother, unless as afterwards mentioned. (Rule 232 Scotch Constitutions.) Neither shall any Brother have a claim to be relieved unless his name has been at least two years enrolled in the books of Grand Lodge. The limitation of two years, however, does not apply to cases of shipwreck or capture at sea, loss by fire, or breaking or dislocating a limb, duly attested.

The Committee of the Fund of Scottish Masonic Benevolence may, in cases of extraordinary distress, afford relief to Scottish Brethren whose names have been less than two years enrolled in Grand Lodge Register, provided that such Brethren have been initiated or affiliated in a regular Scottish Lodge prior to 3rd August, 1846, when the Fund was established. This extension of the Charity to apply also to the widows and children of such Brethren. On presentation of petitions by widows of

deceased Masons, their marriage certificates or satisfactory evidence of marriage shall be required.

All Charity petitions must be lodged with the Grand Secretary at least three days previous to the monthly meeting of the Committee. The Grand Secretary shall examine each Charity petition, and upon finding that the name of the applicant (or in the event of the petition being from a widow or child, that of the name of the husband or father) has been recorded in the books of Grand Lodge, he shall certify the same to the Committee, whhich shall thereupon decide on the application; or, should it think fit, appoint a Sub-Committee specially to inveigate into the case of any applicant, and report to the Committee.

The Committee shall not allow applicants to become pensioners on the Fund; and repeated applications from the same parties are to be discouraged.

The Grand Secretary shall attend the Meetings of Committee, and enter in a book the number of each charity petition, and name of applicant, together with the sum granted by the Committee. The Chairman shall also sign or initial, upon each application, the deliverance of the Committee. The Chairman of Finance Committee shall sign the bank draught for the sums granted, to be countersigned by the Grand Cashier, who shall account for his intromissions at every meeting of Committee.

Notwithstanding that this Fund is intended for the relief exclusively of Scottish Masons, their wives and children, the Committee may, in cases of extraordinary distress, afford relief to Brethren or their widows or children under the Constitution of other Grand Lodges on the production of proper and valid certificates from their respective Lodges, or other evidence to the satisfaction of the Committee, and on satisfactory proof of the identity and distress of the applicant.

In cases of peculiar urgency it shall be competent for the Grand Secretary to call a special meeting of the Committee to consider and dispose of such cases, without waiting for the usual monthly meeting; and further, it shall be competent for the Grand Secretary to authorise the Grand Cashier to give such poor Brethren as may appear proper objects of the Charity, any sum not exceeding ten shillings, if the exigency of their circumstances should not admit of the delay necessary to lay their cases before the Benevolent Fund Committee. Such sums shall be regularly entered in a book kept for the purpose, together with the name of the individual relieved, and the Lodge he belongs to, and shall be initialed by the individual upon receipt of the sum given. The Grand Cashier shall be entitled to hold in his hands a sum not exceeding five pounds for the purpose of paying casual charities.

Grand Lodge earnestly recommends Subordinate Lodges to establish a Charity Fund among themselves, and also to contribute annually to the Fund of Scottish Masonic Benevolence—as a central fund for carrying out the Charitable objects and principles of Freemasonry, by contributing such sums as they think fit, either from the funds of their Lodge or by subscription among themselves.

All petitions for assistance presented to the Committee from unregistered Brethren, or the widows or children of such Brethren shall be reported by the Committee on the Fund to Grand Lodge or Grand Committee, that the books of the Lodge failing to register may be immediately thereafter called for and produced to Grand Lodge or Grand Committee for examination, and measures thereby taken to prevent future irregularities in making returns of intrants on the part of Daughter Lodges.

The moneys received on account of the Fund shall be lodge from time to time in bank, and an account kept in name of the Fund of Scottish Masonic Benevolence.

Ten per cent. of the moneys collected shall be annually set apart to form a sinking fund for the purpose of the Institution, the yearly interest on said sinking fund being applicable to purposes of Charity, in addition to the annual revenue accruing from subscriptions.

The sums unappropriated on each year's contributions (included the ten per cent. mentioned), shall be regularly capitalised on 30th November annually; and the sums to be distributed in each year by the Committee shall not exceed the receipts for that year, including interest on capital, but under deduction always of the ten per cent. to be set apart as a sinking fund.

No relief shall be granted to any petitioner unless the party or parties recommending the petition be present to give all necessary information to the Committee as to the circumstances of the case; or, in absence, to forward the information in writing, or to furnish the same through a member of Committee.

CHAPTER VI.

"Higher" or "Additional" Degrees, and how to obtain them.

THE Third Article of the Grand Lodge Constitutions states that it "recognises no Degrees of Masonry but that of Entered Apprentice, Fellow Craft (including the Mark), and Master Mason, denominated Saint John's Masonry," but, nevertheless, there are numerous other Masonic Degrees and Orders superimposed on the basis of the three Craft Degrees, which have been worked so long as to be held in the highest esteem, and eagerly sought after by the most eminent and learned members of the Craft.

The Grand Lodge, however, cannot and does not allow the clothing and jewels of *any* outside Degree to be worn in Grand Lodge or any subordinate Lodge, and this point our Brother must be most careful to remember and observe. (Rule 238.)

The jewels that may be worn in *Craft* Lodges are such as the following;—

Craft Officers' Jewels.

The Jubilee Jewel, which may be worn by every Mason who was a Subscriber to a regular Lodge on the celebration of the Third Jubilee of the Grand Lodge of Scotland.

Founders' and special Lodge Jewels.
Presentation Jewels of Craft Offices.
Past Masters' Jewels.
Mark Jewels.
Official Jewels as Present or Past Grand, or Provincial Grand, Officers, or Representatives of Foreign Grand Lodges.
Foreign Craft Jewels of *recognised* Grand Lodges of which any Brother may be a member.

THE SUBLIME DEGREE OF ROYAL ARCH MASONRY.

The Royal Arch is the earliest known of the additional Degrees, having been probably introduced about 1737 to 1740.

The earliest mention made of it in Scotland can be referred back to the year 1743, Stirling Rock Chapter having (at the Constitution of the Supreme Grand Chapter in 1817), been able to produce satisfactory evidence of its having conferred the Degree from 20th July in that year. The documentary evidence to that effect being still in the possession of the Supreme Grand Chapter.

The Supreme Grand Chapter of Royal Arch Freemasonry of Scotland was erected and consecrated on the 21st August, 1817, by solemn act of the Representatives of thirty-four Royal Arch Chapters, which had previously lodged their Warrants of accession and resignation of rights. The Right Hon. Sir William Drummond, of Logiealmond, a member of His Majesty's Most Honourable Privy Council, was elected as the first First Grand Principal.

The system of work is similar to that of the Grand

Chapter of Ireland and the Grand Chapters of America, but is rather different from that which is practised under the Supreme Grand Chapter of England. The Degrees conferred in a Scottish Royal Arch Chapter are;—(1) Mark Master, (2) Excellent Master, and (3) Royal Arch; also, (4) the Installation Degrees of the Three Principals Z., H., and J., (5) the Degree of Installed Master in the Mark Degree. And as side Degrees :—(1) Royal Ark Mariner, (2) Babylonish Pass or Red Cross Degree consisting of three points—Knights of the Sword—Knights of the East—and Knights of the East and West.

The Degrees are conferred in a Royal Arch Chapter, and a Brother (in Scotland) is eligible to be received as a "Companion" immediately after being made a Master Mason. The ceremony of admission is called "exaltation," and a Brother is said to be "exalted to the Royal Arch Degree." The minimum fee allowed by the Regulations is one and a half guineas, from which amount there is an ascending scale, according to the By-laws of the Chapter selected. The offices of the Grand Scribe E. to (Grand Secretary) are at 15, Queen Street, Edinburgh, the present incumbent being Comp. R. S. Brown.

THE MARK MASTER'S DEGREE

Is worked both by Grand Lodge and Supreme Grand Royal Arch Chapter. Many Lodges in Scotland have Mark books dating back to the seventeenth century, that of Aberdeen being dated 1670, but there was not, strictly speaking, any Mark Degree at that time, the ceremony merely comprising the choosing, and recording of a mark. It was worked as a Degree in 1769 by the Old Royal Arch Chapter at Portsmouth. Many of the oldest English Mark Lodges worked under charters from Scotland.

Regulations under which the Mark Degree is Conferred in Scotland.

The following are the Resolutions of the Committees appointed by the Grand Lodge and the Supreme Grand Royal Arch Chapter of Scotland on Mark Masonry, which were adopted by these two bodies, and declared to be held as laws and statutes;—

1. That all Lodges holding of the Grand Lodge of Scotland shall be allowed to work the Mark Degree in virtue of the Charters which they already possess.

2. That to prevent confusion with Brethren belonging to Lodges out of this Kingdom, or with Sister Grand Lodges, this Degree, although held by the Grand Lodge to be a second part of the Fellow-Craft Degree, shall only be conferred on Master Masons, *and the secrets shall only be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it.*

3. That the Grand Lodge of Scotland and Supreme Grand Royal Arch Chapter of Scotland, shall adopt the same Ritual in conferring the Degree, being that now adjusted by their respective Committees.

4. That any Candidate applying to be admitted to the Royal Arch Degree—if he has received this Degree in a regular Lodge of St. John's Masonry—shall not be required to take it a second time from the Chapter into which he seeks admission; but, in the event of his not having received it, he shall be obliged to take it from that Chapter.

5. That, as regards the Royal Arch Degrees, this Degree shall be reckoned the Fourth Degree in Masonry.

6. That nothing contained in these Regulations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over Mark Masonry out of Scotland, or with the Lodges holding of it abroad.

ROYAL ARK MARINERS AND RED CROSS DEGREES.

All Chapters holding Charters from the Supreme Grand Royal Arch Chapter of Scotland are entitled to work these Degrees, and to confer the same upon any regular Royal Arch Mason producing his diploma. If thought proper, separate fees may be charged for conferring the Degrees, and each individual admitted shall be entitled to have from the Chapter a certificate or diploma of the same.

ROYAL AND SELECT MASTERS.

These Degrees were introduced into Scotland in 1878 by authority received from the late Most Puissant Grand Master of the Grand Council of Royal, Select, and Super-Excellent Masters of the State of Illinois, U.S.A., Comp. Jonathan J. French, M.D., Chicago. A Grand Council was organised in 1880 by Representatives from Three Councils previously established.

The Degrees conferred in a Council are—(1) Most Excellent Master, (2) Royal Master, (3) Select Master, and (4) Super-Excellent Master, the four constituting the system termed Cryptic Masonry.

The minimum fee for the four Degrees is one guinea, and the Candidate must have previously received the Royal Arch Degrees. The office of the Grand Recorder, R.P. Comp. R. S. Brown, P.D.G.M., is at 15, Queen Street, Edinburgh.

ALLIED MASONIC DEGREES.

The Degrees conferred under authority of the Grand Council of Allied Degrees for Scotland, are:—(1) St. Lawrence the Martyr, (2) Knights of Constantinople, and (3) Grand High Priest. Any Master Mason is eligible

for the two first named, but no Brother can be admitted to the Order of Grand High Priest unless he be a Royal Arch Mason and an Installed Principal of a Royal Arch Chapter. The office of the Grand Secretary, Bro. R. S. Brown, is at 15, Queen Street, Edinburgh.

The object of the alliance is stated thus:—"In view of the rapid increase of Lodges of various Orders recognising no central authority, and acknowledging no common form of government, a ruling body has been formed to take under its direction all Lodges of such various orders in Scotland and the Colonies, and the Dependencies of the British Crown, as may be willing to join it."

The regulations for admission are thus laid down:—"No Brother can be admitted to any of the Allied Degrees unless he shall have previously taken the Degree of Master Mason, and no Brother can be admitted to the Degree of Grand High Priest, unless he be a Royal Arch Mason."

ROYAL ORDER OF SCOTLAND.

In his "Origin of the English Rite," Bro. Hughan says, "The 'Royal Order of Scotland' apparently is in the position of being the senior of the additional Degrees in respect to the preservation of records. A 'Grand Lodge' was held at the Thistle and Crown, London, and termed 'Time Immemorial,' as were also two Chapters held in the same city. Another held in Southwark is dated December 11th, 1743, and one at Deptford, December 20th, 1744. These dates we copy from the oldest minute book extant at Edinburgh." Thus the Order is proved to have considerable antiquity, and Mackey instances as another proof, "Most of the language is couched in quaint old rhyme, retaining sufficient about it

to stamp its genuine antiquity." There are two grades, the H.R.D.M. (Heredom)* and the R.S.Y.C.S. (Rosy Cross), the latter being the order of Knighthood. There is a tradition that the Degree was *revived* by King Robert the Bruce, and its title of "Royal" is assumed because "the King of Scotland," if a Mason, "is the hereditary and perpetual Grand Master of the Royal Order."† If he is not a Mason the throne is kept vacant, and the Order is ruled for the time being by the "Deputy Grand Master and Governor." The Grand Lodge and Grand Chapter sit in Edinburgh, and cannot be held out of Scotland, and all other provinces are ruled by a subordinate Provincial Grand Lodge and Chapter. The requisites for admission are laid down thus: "No candidate shall be advanced into the Order as a Brother of H.R.M. who is not a Master Mason, nor without paying to his Chapter not less than three guineas: and no Brother of H.R.M. shall be promoted to the honourable Degree of Knight without paying to the Provincial Grand Lodge, or Grand Lodge, as the case may be, not less than two guineas." The office of the Grand Secretary, Bro. D. Murray Lyon, is at Freemasons' Hall, Edinburgh.

Probably, however, the most highly valued of all the additional Degrees are those of the

ANCIENT AND ACCEPTED SCOTTISH RITE

of thirty-three Degrees (*i.e.*, including the first three), which are named as follows:

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

} Not worked by the Supreme Council for Scotland.

* K.C. "Heredom," p. 300.

† Constitution and Laws, 1862.

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Superintendent of Buildings.
9. Elect of Nine.
10. Elect of Fifteen.
11. Sublime Elect.
12. Grand Master Architect.
13. Royal Arch (of Enoch).
14. Scotch Knight of Perfection.

Composing a Lodge of Perfection.

15. Knight of the Sword of the East.
16. Prince of Jerusalem.

Composing a Council of Princes of Jerusalem.

17. Knight of the East and West.
18. Knight of the Eagle and Pelican, and Sovereign Prince Rose Croix of H.R.D.M.
19. Grand Pontiff.
20. Venerable Grand Master.
21. Patriarch Noahite.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Commander of the Temple.
28. Knight of the Sun.
29. Knight of St. Andrew.
30. Grand Elected Knight, K.H., Knight of the Black and White Eagle.
31. Grand Inspector, Inquisitor, Commander.
32. Sublime Prince of the Royal Secret.

33rd and last Degree. Sovereign Grand Inspector General.

"The Degrees in this rite are not innovations on pure symbolic Masonry, but are rather illustrations, and as such are full of much instructive speculation, combining many traditions of great interest to Masons, shedding great light on the object of the Institution." "Good position and high moral character are indispensable requisites for admission as a Member of the Ancient and Accepted Rite." "All party spirit and cabal in any Chapter, Council, or Lodge, is expressly forbidden under pain of expulsion." No one can receive the Eighteenth or Prince Rose Croix Degree in Scotland unless he be a regular Royal Arch Mason, and unless he have also received the Degrees of H.R.M,, and R.S.Y.C.S. from the Royal Order of Scotland, Chapters abroad can admit Master Masons. Fee not less than Four Guineas, which must be received by Secretaries of Chapters previous to the Degree being conferred." The Degrees from 4° to 17° inclusive are not worked in full in Scotland, but certain portions of their rituals are communicated to the Candidate, who then presents himself to receive the 18°, which is worked in full.

The next Degree conferred in Scotland is the thirtieth; the Degrees from nineteen to twenty-nine inclusive being given similarly to those from four to seventeen. This Degree is called Grand Elected Knight, K.H., and is only conferred under the immediate superintendence of the Supreme Council. No Prince Rose Croix is eligible to receive the 30th Degree, unless he has been one year a member of the 18th Degree, except by special dispensation. The Fee for the 30th Degree is six guineas.

"The 31st and 32nd Degrees are conferred by the Supreme Council by selection, being strictly limited to the following numbers:—

31st Degree	...	31	Fee six guineas.
32nd Degree	...	27	Fee eight guineas.

The 33rd and last Degree is conferred very sparingly by the Supreme Council, and only on Brethren of high social position, the number being strictly limited to nine. Only one Supreme Council can exist in any one nation at the same time, unless under special circumstances, as in the United States of America. The fee is ten guineas. The Grand Secretary's Office is at the "Grand East," 74, Queen Street, Edinburgh. (Frater L. Mackersy, W.S.)

THE ORDER OF KNIGHTS TEMPLARS.

This Order, Bro. Murray Lyon states in his History (p. 287) was introduced into Edinburgh in 1798 by brethren of an English Militia Regiment, under a warrant from Dublin, and the first "Grand Assembly of Knights Templars" in this city, was constituted in 1806 under an Irish Charter. In 1811 Alexander Deuchar, then E. Commander of Encampment, No. XXXI., Edinburgh, erected a Supreme Body of the Order, and induced the Duke of Kent, Grand Master of Knights Templars in England, to grant a charter naming him as Grand Master. This Body was the ancestor of the present Chapter General. From 1843 to 1856 persons were admitted who were not Freemasons, but since the latter date candidates must be Royal Arch Masons. New charters were issued in 1856 empowering the few Priories under the Chapter General to create Esquires, instal Knight Templars, and confer the Degrees of Knight of St. John of Jerusalem, Mediterranean Pass, Knight of the Red Cross of Constantine and the Priestly Order of the Temple. The Chapter-General, however, on Nov. 13, 1877, renounced its right to confer the Constantine Degrees, as a Grand Council of that Order had been formed. This Grand Body claims to be the Supreme Power of the Order "for the whole

world" but has at present only 11 Priories on its Roll. The Grand Master is the Marquis of Breadalbane, and the Grand Secretary is Bro. Mackersy, W.S.; his address being 74 Queen Street, Edinburgh. Although small in numbers this Order is admirably worked, and its members are, Masonic and socially, most carefully and judiciously selected. It must however be noted that its constitution is utterly different from that of any other Knight Templar Jurisdiction in the world, so much so that it is frequently asserted that it is an entirely different Order, standing alone and separate from all others.

To be historically correct and fair, mention should be made of a second organisation of this Order in Scotland which is more like the English Order in its ritual and observances. In 1811 some of the then existing Encampments declined to accept Bro. Deuchar as Grand Master, as is proved by the original minutes of the formation of the Supreme Grand Chapter in 1817, where a number of K.T. Encampments are named (as working the Royal Arch Degree) not holding of the "Grand Conclave," and amongst others "The Grand Assembly K.T. Ayr." This body still exists, although not recognised by the "Chapter General," and is known as the "Early Grand Encampment of Knights Templars," having about 20 Encampments on its roll.

MASONIC & MILITARY ORDERS OF KNIGHTS OF ROME AND OF THE RED CROSS OF CONSTANTINE, KNIGHTS OF THE HOLY SEPULCHRE, AND KNIGHTS OF ST. JOHN.

About forty years ago these Degrees were scarcely known, with the exception of the Red Cross of Constantine, which was occasionally conferred in one or more of the Templar

Encampments holding of the Chapter General, save to students of our ancient history, but now there are several Conclaves working under the authority of the Grand Imperial Council of Scotland, and several flourishing Grand Bodies in America and Canada, originally deriving their authority from England.* "The revival of the Degrees occurred in this wise. The 'Red Cross of Rome and Constantine,' was given by Major Charles Shireff and others from about 1780, and was patronised during the last century by Bros. James Heseltine (Past Grand Secretary), William White (Grand Secretary from 1780), and other well known Masons in London. Lord Rancliffe was Grand Master in 1796, as also of the Knights Templars, and was succeeded by Judge Waller Rodwell Wright in 1804, after which H.R.H. the Duke of Sussex was installed as 'Grand Master for and during his natural life.'" The Degree was revived mainly by the late Bro. R. W. Little, and now the Grand Sovereign of the Order in England is the Earl of Euston, 33°, &c. In Scotland the Degrees of the Red Cross of Rome and Constantine are only conferred on Master Masons, while the K.H.S. and St. John are conferred in "Sanctuaries" and "Commanderies" attached to the Red Cross "Conclaves," and only on Royal Arch Masons.* The minimum fee for the Red Cross Degrees is one guinea, with an additional fee of not less than one guinea for the K.H.S. and St. John. The offices of the Grand Recorder, Sir Knt. R. S. Brown, are at 15, Queen Street, Edinburgh.

By a resolution of date 13th November, 1877, the Chapter General of the Order of the Temple in Scotland resigned all right or title to confer the Order of the Red Cross of Constantine in any of its subordinate bodies, in favour of the Grand Imperial Council of the Order for Scotland.

* H.M., p. 207.

The Order was established in Scotland as an Independent Body on the 21st August, 1876. V. Ill. Sir Knt. Col. Sir Francis Burdett, Grand Viceroy of the Grand Imperial Council of England being elected First Grand Sovereign.

The present Grand Sov. of the Order in Scotland is the Right Hon. Lord Saltoun.

THE ROSICRUCIAN SOCIETY

is founded on the rites and ceremonies of the mediæval "Brethren of the Rosy Cross," whose history has given rise to so much discussion. Little however of its working is communicated to outsiders, but its members devote themselves to study and research into the ancient mysteries, and its nine Degrees are conferred only on Master Masons and strictly by merit. The minimum fee for admission to the First Order, (first four grades) is one guinea.

The Earl of Kintore is Hon. President of the Society. Bro. James Dalrymple Duncan, of Meiklewood, is Supreme Magus, and Bro. R. S. Brown, 15, Queen Street, Edinburgh, is Grand Secretary General and Treasurer.

There are some other so-called Masonic Degrees which are worked in Scotland, which we do not consider it necessary to name, but we may assure our Brother that we have given a *complete* list of all legitimate Degrees as now recognised, some others being survivals of last century, worked as side Degrees, and of value only archæologically, whilst the remainder are spurious and worthless.

The minimum fees before named are entirely exclusive of all regalia, information as to which will be found in the Appendix.

APPENDIX.

Degree.	*Minimum* Fee.	Cost of Members' Clothing.		Intervals requisite before receiving Degrees, and antecedent Degrees necessary.
Craft, including Mark	£ s. d. 2 2 0	a., s.	from £ s. d. 1 7 6 to 2 0 0	Fortnight between each Degree.
Mark Excellent Master, Royal Arch	1 11 6 in country. 2 2 0 in Edinburgh and Glasgow.	a., s., j. ...	„ 2 2 6 „ 2 10 0	Given at one Meeting, as soon as Master Mason.
Royal Ark Mariner Red Cross Knights	1 5 0	a., s., j. ... a., s., j. ...	„ 2 2 6 „ 3 3 0 „ 1 10 6 „ 2 10 0	Given at one Meeting, after Royal Arch.
Knight Templar ... Knight of Malta ...	2 2 0 1 1 0(?)	m., cap., s.b. ...	„ 3 10 0 „ 4 4 0	After Royal Arch. After Knight Templar.
Red Cross Constantine	1 1 0	a., s., j. ...	„ 1 11 6 „ 2 0 0	After Master Mason.
K.H.S.	1 1 0	j.	„ 0 15 0 „ 1 1 0	After Royal Arch and Red Cross Constantine.
Royal & Select Masters	1 1 0	j.	„ 0 7 6 „ 0 12 6	After Royal Arch.
Rosicrucian	1 1 0	j.	„ 0 12 6 „ 0 15 0	After Master Mason.
Allied Masonic Degrees	1 1 0	3 js.	„ 1 10 0 „ 2 10 0	After Royal Arch.
Royal Order of Scotland	5 5 0	st. and g. ...	„ 1 16 6 „ 3 3 0	After Master Mason.
A. and A. Rite, 18° ...	5 5 0	a., c., j., s.b. ...	„ 6 6 0 „ 9 9 0	One year after Master Mason.
„ 30° ...	5 5 0	e., ce.	„ 1 6 0 „ 2 2 0	One year after 18°.
„ 31° ...	6 6 0	e., ce.	„ 1 10 0 „ 3 3 0	By selection of Supreme Council.
„ 32° ...	8 8 0	st., ce., j. ...	„ 5 5 0 „ 7 7 0	By selection of Supreme Council.
„ 33° ...	10 10 0	st., ce., j. ...	„ 7 7 0 „ 10 10 0	By selection of Supreme Council.

(?) Implies that no minimum fee is fixed by Constitutions.

In third column, a. = apron; c. = collar; s. = sash; j. = jewel; m. = mantle; s.b. = sword and belt; st. = star; g. = garter; e. = eagle; ce. = collarette.

Furniture and Appointments for Craft Lodges, from £30 to £100; for Royal Arch Chapters, from £50 to £150; for Red Cross Constantine, £30 to £50; for Knights Templar Priories, from £30 to £50; Rose Croix Chapters, from £30 to £50.

Full particulars of the Grand and Subordinate Bodies of all these Degrees, both at home and abroad, will be found in the "Cosmopolitan Masonic Calendar and Pocket Book." [Kenning, London.]

Before bringing this little volume to a close, there is one matter I would especially urge on all our brethren. Remember that we are told to make a *daily advancement in Masonic knowledge*, which can *only* be done by *study of Masonic literature*. Accumulation of Degrees by no means implies an increase in real knowledge, and to pass through one ceremony after another for the mere purpose of writing strings of letters after one's name, or loading one's self with jewels and insignia is but foolish vanity. The meaning, symbolism, and connection of each Degree and its history should be studied in the writings of Gould, Hughan, Murray Lyon, Oliver, Findel, and other Masonic *literati*, whilst every Brother should, if possible, possess some good Masonic Encyclopædia, such as Mackey's or Kenning's, as also subscribe to a Masonic paper, which will keep him posted in the doings of the Craft, and any changes in rules and regulations found necessary from time to time. We should also like to include as a final recommendation that Brethren join the new Literary Masonic Society, as a great many advantages accrue from membership of the "Correspondence Circle" of the celebrated "Quatuor Coronati" Lodge, No. 2076, London.

Lodge "Quatuor Coronati,"

No. 2076, London.

The Lodge was warranted on the 28th November, 1884, in order—

1.—To provide a centre and bond of union for Masonic Students.

2.—To attract intelligent Masons to its meetings in order to imbue them with a love for Masonic research.

3.—To submit the discoveries or conclusions of students to the judgment and criticism to their fellows by means of papers read in Lodge.

4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.

5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.

6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad by translations (in whole or part) of foreign works.

7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.

8.—To acquire permanent premises and form a Masonic Library and Museum.

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

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

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

No members are admitted without a literary or artistic qualification.

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

At every meeting an original paper is read, which is followed by a discussion. These are printed in the Transactions *Ars Quatuor Coronatorum*, which are published in April, July, and December, in each year.

The present members are: Colonel S. C. Pratt, P.M.; W. Simpson, P.M.; R. F. Gould, P.G.D., P.M. and D.C.; Sir Charles Warren, G.C.M.C., Dist. G.M. (Eastern Archipelago) P.M.; W. M. Bywater, P.G.S.B. P.M.; Professor T. Hayter Lewis, P.M.; Walter Besant, Treas.; G. W. Speth, Secretary; Dr. W. W. Westcott, P.M.; Rev. C. J. Ball, W.M.; E. Macbean, S.W.; W. J. Hughan, P.G.D.; W. H. Rylands, P.M., P.G. Steward; J. P. Rylands; T. B. Whytehead, P.G.S.B.; J. Ramsden Riley; John Lane; Dr. W. J. Chetwode Crawley, S.G.D. (Ireland); Sir H. J. Burford-Hancock, P. Dist. G.M., Gibraltar; E. J. Castle, Q.C.; F. H. Goldney, P.G.D.; C. Kupferschmidt, J.W.; C. Purdon Clark, C.I.E.; S. T. Klein; Sir B. W. Richardson, M.D., F.R.S.; Admiral A. H. Markham, Dist. G.M., Malta; Dr. Belgrave Ninnis, P.G. Std. Br.; L. A. de Malczovich, P.G.W. (Ireland), and E. Conder, Jnr.

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CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and already numbers over 1800 associates, including many of the most distinguished members of the Craft, Masonic Historians, and Students, Grand Masters, Grand Secretaries, &c., &c., besides Grand Lodges, Supreme Councils, Private Lodges, &c., &c.

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

1.—The printed Transactions of the Lodge and the summonses convoking the meetings are posted to them as issued.

2.—They are entitled to purchase at cost or at a reduced price, copies of all publications of the Lodge, such as are included under No. 7 above.

3.—When circumstances permit of their presence among us at meetings of the Lodge, they are more than visitors in the ordinary sense, being united to us by the tie of Fraternity in the Outer Circle of the "Quatuor Coronati."

4.—The proceedings in Lodge are of course strictly regulated by the Book of Constitutions, but *all* brethren present when a paper is read are invited to take part in the subsequent discussion. Papers, moreover, from Correspondence Members are gratefully accepted, and as far as possible recorded in the Transactions.

5.—They will be accorded free admittance at all reasonable hours to our Lodge Library and Writing Rooms, as soon as circumstances enable us to carry out this part of our plan.

6.—A Candidate for Membership of our Correspondence Circle is subject to election, but requires no special qualification, and is as nearly as possible on the same

footing as an Honorary Member in the popular signification of that term.

7.—No entrance fee is demanded, and the subscription is half a guinea (10s. 6d.) per annum. Members may at any time compound their annual subscription by a life-payment of £6 6s. in advance. This sum is calculated to just cover cost of Transactions, Stationery, Printing, and Postage.

We take this opportunity of pointing out that corporate bodies are eligible as members. The Grand Lodge of England, the Supreme Council A. and A. Rite, England, the National Grand Lodge of Germany, the Supreme Council A. and A. Rite, Belgium, the Grand Lodges of Iowa, Kentucky, Massachusetts, South Australia, and upwards of 200 private Lodges have already set the example.

Members of the Quatuor Coronati *Society* or Correspondence Circle, are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Some are already assisting us in this way.

Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. These reports will furnish a valuable appendix to our Transactions, available to historians in all times to come.

Foreign members can render still further assistance by furnishing us at stated intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications. (Communications may be addressed to the Secretary in any of the Germanic or Latin Tongues, more especially English, French, German, and Spanish.)

Thus will not only our means of Research and Publication be increased, but those publications themselves be

enhanced in value, to the lasting benefit of all connected with the Lodge and the Craft in general.

Every Mason in good standing throughout the Universe, and all Lodges, Chapters, and Bodies (Masonic or otherwise), Libraries or Associations are eligible as Members of our Correspondence Circle, and it is hoped that more especially our British, Colonial, American, and German Brethren, will avail themselves of the invitation which is hereby extended to them.

The annual subscription is renewable in December in advance. Individual applicants should forward *full* christian and surnames, address, Masonic rank, name of Lodge, and 10s. 6d. (and Lodges and other corporate bodies, their usual description, with the same amount), to the Secretary of the Quatuor Coronati, and subject to the approval of the Permanent Committee, or in such manner as may be from time to time prescribed, a candidate will at once be enrolled.

G. W. SPETH, P.M., Secretary 2076.

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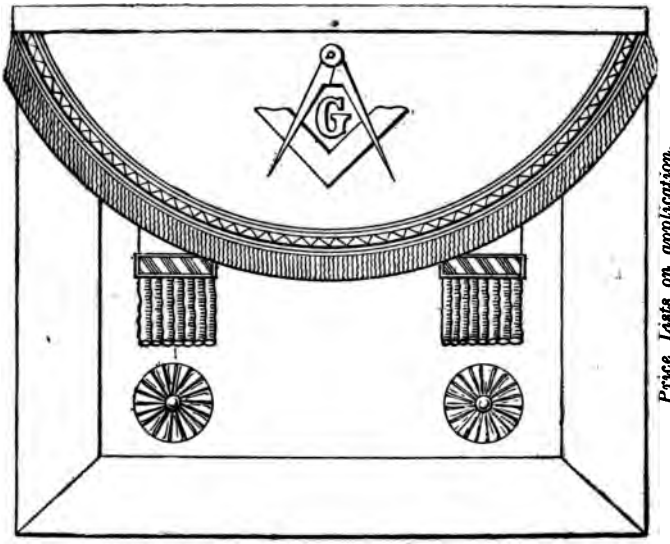

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