

»‡ Ars ‡«
Quatuor Coronatorum

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



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

Extracted Articles by JOHN YARKER

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ABOUT THE AUTHOR¹: John Yarker (April 17, 1833 - March 20, 1913)

Yarker was neither a degree-monger, nor a charlatan, for he believed what he wrote, that the many degrees he had discovered all predated regular Freemasonry. He never invented evidence but accepted, uncritically, the invented evidence of others. His desperate attempt to ensure the continuance of the Ancient and Primitive Rite led him into the company of the fraud, Theodore Reuss, and Aleister Crowley.

Expelled from the Ancient and Accepted Rite, he severed all connection with regular Freemasonry. He published *The Arcane Schools*: a review of their origin and antiquity; with a general history of Freemasonry, and its relation to the theosophic, scientific and philosophic mysteries, (Belfast: 1909); and was publisher of *The Kneph*, the official journal of the Antient and Primitive Rite, from 1881 to 1900.

Author of 26 short papers in the Transactions of the Quatuor Coronati Lodge No. 2076 [not all of which we have here], he was an active promoter of the Royal Arch, Ancient and Primitive Rite, Knights Templar, and the old York degrees of Heredom-Kadosh.

¹ Taken from: "http://www.freemasonry.bcy.ca/biography/esoterica/yarker_j/yarker_j.html"

this from all surrounding it, both in quality and odor, that the line of the bodies could be readily traced. The odor of this decomposed earth, which had been flesh, was similar to clotted blood, and would adhere in lumps when compressed in the hand.

This was not the grave of Indian warriors; in those we find pots made of earth or stone, and all the implements of war, for the warrior had an idea that after he arose from the dead he would need in the "hunting grounds beyond" his bow and arrow, war hatchet and scalping knife.

The facts set forth will doubtless convince every Mason who will carefully read the account of this remarkable burial that the American Indians were in possession of, at least, some of the mysteries of our order, and that it was evidently the grave of Masons, and the three highest officers in a Masonic Lodge. The grave was situated due east and west, an altar was erected in the centre; the south, west, and east were occupied, *the north was not*; implements of authority were near each body, the difference in the quality of the beads, the axes in one, two, and three pieces, and the difference that the bodies were placed from the surface indicate beyond doubt that these three persons had been buried by Masons, and those, too, that understood what they were doing.

Will some learned Mason unravel this mystery, and inform the Masonic world how they obtained so much Masonic information?

The axes, maxillary bones, some of the teeth, beads, and other bones, have been forwarded through Dr. H. C. Yarrow, of Fort Macon, N.C., to the Smithsonian Institute at Washington, D.C., to be placed among the archives of that Institution for exhibition, at which place they may be seen.

Lenoir, N.C., December 10th, 1887.

REV. E. M. MYERS.

RIGHT WORSHIPFUL BROTHER,

Your letter asking for copies of "Indian Relics" at hand. I enclose you two copies, also two papers containing a synopsis of other work, copied from the American Naturalist, by Prof. Cyrus Thomas of the Smithsonian Institution. A more general account will be published in the forthcoming reports of the Bureau of Ethnology, Vol. 5, 1883-4, which will be issued at an early day, and you may obtain a copy by applying to your member of Congress in time.

I am very much obliged for the copy of "History of Freemasonry," I shall read it with pleasure. I am W.M. Hibriten Lodge, F. & A.M., No. 262, Lenoir, N.C., and have always been interested in antiquities. The excavation of the mound in 1871, a cursory glance of which is given in "Indian Relics" has always been a mystery to me, and I would be very greatly obliged to you, for any light on the subject that you may be able to give. It has every indication of *Masonry*. The bottom of the excavation was perfectly level. On the south side of the grave the black loam had been left for one step, about eight inches high, three feet long by two feet wide, on the platform the black loam had been left for the seat of the J.W., two steps at the west with a similar platform and seat, and three steps at the east with seat as before described. The axes in one, two, and three pieces, the stone in the centre, the length of the grave due east and west—nothing in the north. If not Masonic, what is it? If Masonic, how did they obtain the mysteries? That large numbers of Indians once occupied this section is evident from various circumstances. That they emigrated or traded with Indians is evident, from the fact that I have taken out copper from mounds that has been examined by scientists, who say it came from Lake Superior, conch shells from the Gulf of Mexico, crab shells from the Atlantic, and mica which may have been

taken from the ancient worked mines of Mitchell County, &c., &c. I have taken out one hundred and eighty-eight bodies and have found them buried in every position, but the mound described has always been the most interesting to me.

Write me what you think of it.

Yours in A. F. & A. M.,

J. M. SPAINHOUR.

THE UNRECOGNIZED LODGES & DEGREES OF FREEMASONRY BEFORE AND AFTER 1717.

[COMMUNICATED.]

My object in writing this paper is not so much to deal with the subject at length, of what I may term unrecognized Freemasonry, as to direct the attention of those Masonic Students who have better opportunities for investigation, to the unsatisfactory nature of all that has been put forward in recent years on the subject of the high-grades, and to point out certain isolated traces of the early existence in this country of a system from which the Continental high-grades were derived. I hold, in opposition to the modern school, that we are not justified in treating the assertions of the Continental brethren, of last century, with that supercilious disbelief of their claims, which in recent times has been the trait of masonic writers of the so-called critical school. It is not enough, in this case, to demand documentary proof: in the nature of a society such as ours, which is believed to have passed through the centuries under oaths of secrecy, we have no right to expect a particle even of a document. All that we may expect to find is hidden allegory and symbols, with here and there a slip of the tongue or the pen. To understand the allegorical writings of times beyond our own it is also necessary that a student should have devoted some time to occult or Hermetic enquiry: in fact no progress can be made without it.

As introductory to my subject it is necessary to allude slightly to the pre-Christian societies, geomantic and religious, which spread from Egypt throughout Europe as Isiaque, Gnostic, Jewish, and Christian. They had a president and officers, signs, tokens, and degrees. I agree with Bro. C. H. Tendler that these societies had probably, in all cases, an architectural symbology. Bro. Gould, in his now famous history, has shown that the most ancient Chinese schools of philosophy had adopted Masonic allegory and emblems; the Jews, especially in the apocryphal Greco-Egyptian writings, use them; so does Saint Paul in calling himself a master-builder. Some of these schools became literal Christians, others remained firm in their ancient *Culte*, and were the true Gnostics. Their dogma will be found in the Divine Pymander, which is a Greek adaptation of the ancient Egyptian initiation, and I doubt not that the celebrated Tablet of Bembo, which our Bro. Westcott has done so much to illustrate, was the tracing-board, so to speak, of one of these Masonic or Table Lodges. The Jewish Cabala is the Hebrew version of the same lore. Cardinal Newman is not

a bad authority on the Arcane Discipline, or three secret degrees of the early Christians, and he makes no doubt that this Catechistical Rite came from Alexandria in Egypt. To me the doctrine proves that it could not derive from any other source, but into that I do not desire to enter. There is not much trace of it in the Catacombs, but there is proof that both Jews and Christians met there, and that these primitive Christians adopted the hieroglyphic system of the Egyptians to distinguish their tombs. Mahomet was in all likelihood, for we cannot prove it by Bro. Gould's legal methods, an initiate of the old Gnostic schools. As early as the 9th or 10th century Hakem established his Rite with nine degrees at Cairo, and from them the Modern Druses are derived; these are, of course, anti-christian in doctrine, that is taking the established Church as the exponent. The Monks, and especially such bodies as the Culdees of York, continued the secret christian initiations.

The authors of various poems of Dante's time, wrote in an allegorical language, and Rosetti has clearly shown that they have allusions to systems of seven and nine degrees, and that Templars and Albigenis were in these initiations. The *Roman de la Rose* speaks of a Castle guarded by seven walls and no one can enter unless able to interpret the symbols. Heckethorne holds that the Romances of King Arthur are allusive to this system. It is in fact singular, to say no less, that the Templars made use of Gnostic Rosicrucian and Masonic emblems, and that we only find traces of such undoubted Masonic emblems in their buildings and in others erected after their fall. They also had Papal Bulls of Exemption in their favour, and in the favour of their serving brethren, a circumstance which Bro. Gould, whilst careful to seek it amongst the Benedictines, omits all mention of. To come down to later times we find similar allegory in the writings called Rosicrucian. We are specially informed that "they were divided into degrees," and it is clear those degrees were seven. The "Company of the Trowel" which it is said existed in Florence down to the 18th century, was of the nature of these societies, though many may consider that they converted it into a species of buffoonery if we accept the account of them literally; at their banquets they imitated masonry and building with tarts and viands, and the descent into hell on other occasions, the member being conducted through the jaws of a serpent.

But enough of this, it is time that I harked back, to the Rites of English Masonry. Colonel Moore advocates very strenuously that the early Templars' secret degrees were those of the Arcane Discipline of the primitive christians; he says that last century this masonry of St. John was preserved in Denmark quite separate from English Freemasonry. Any one who studies occult and Gnostic customs and compares them with those of the Templars will see this very clearly, but the allegations made against them, that they were given to the anti-christian Rites of the East, had probably a foundation in some of their Preceptories.

Now the Templars were suppressed in England somewhat rigidly, but not so in Scotland. It is said

(by Jacobus Van Lennep, the Dutch historian) to be on evidence in the French examinations that Peter de Boulogne fled out of France to the Scottish brethren, and in the Scottish examinations it is on evidence that the brethren there fled to Bruce and aided him in his war against England: Sir Walter Scott adopted this fact in his "Halidon Hill." Though the history of this Scottish Order and that of the Hospital of St. John is very scant, there is sufficient Charter evidence to shew that the Templars kept their Preceptories and lived in peace with the Commanderies of St. John. In Scotland the facts seem to shew that it was rather the Templars who absorbed the Knights of St. John, as the former name is so often used in charters. We may instance Bro. Lyon's statement that the 15th century Burg Records of Aberdeen contain the law that "Nae Templar shall intromet by buying and selling," unless he be a brother of the guild. In the 16th century the head of the combined order in Scotland, Sir James Sandilands surrendered, when called upon by law, the old Templar estates of Torpichen, and had them erected into a Lordship for himself; an attempt was made by Sir David Seaton to continue the Order, but at a later period he was obliged to retire to Ratisbonne with his Scottish followers.—It was at this period that the satire called "Holy Church and her Thieves" appeared—

"Fye upon the traitor then
Quhar has brought us too sic pass,
Greddie als the Knave Judas,
Fye upon the Churl quha sold
Holve earthe for heavey golde,
But the Temple felt no loss
When David Setounne bare the crosse."

We see that the term Knights of the Temple and St. John was in use in Scotland, and it is quite in the bounds of possibility that when James came to England in 1603, he brought with him those who had secretly continued the Order. Lessing and Buhle state that for thirty years Wren frequented a house near St. Paul's, which from ancient times held a secret Massoney of Templars, or a table-Club, and though the inferences that they draw from this are no doubt imaginary, yet there is a more probable theory supported by some evidence. It is that the Scottish Knights of the Temple, with some English Knights of St. John, kept up their assemblies at their old Priory of St. John in Clerkenwell, and at a later period amalgamated with the Masonic fraternity. It is certain that the Stuarts meditated a restoration of the old Knightly Order. According to Jacobus Van Lennep, Dom Calmet states that Viscount Dundee was Master of the Scottish Templars, and that he had received from David Graham the Cross of the Order which his brother wore when he fell at Killcrankie. A more formal restoration was attempted in 1689 when James II. addressed the Grand Master of Malta from Dublin and obtained the appointment of his natural son, Henry Fitz James, as Grand Prior. There is also a letter of 1745 which, if genuine, would prove that the British Order of the Temple was ruled by Earl Mar in 1715, who was succeeded by the Duke of Athol, until Prince Charles assumed the white mantle and the Grand Mastership at Holyrood in 1745.

But there is a still more singular proof of the continued existence of a British Order of the Temple in the so-called Charter of Larmenius, which specially places under ban the Scottish Templars. Now if that document were genuine, as is yet held by some, the reason of such anathema is clear: they had engaged in civil strife and obtained the advantage of an independent position by it. But if, as is more probable, the document be a forgery, the cause of the ban is clearly apparent. It is asserted that Philip of Orleans collected the remains of the older Society of "Resurrected Templars," and employed the Jesuit father, Bonani, to forge the Charter in 1705, upon that he sent two members to the King of Portugal to obtain the recognition of the Order of Christ, but the King ordered their arrest, one died in durance, and the other escaped to Gibraltar and to England. If there had been no Scottish Templars in the suit of the old Pretender then, 1705, in France, there could have been no cause to destroy them.

It is not to be supposed that these orders, at this period, had any basis of masonic initiation. No doubt Templars were occasionally accepted by masons. No doubt also, and we have at least some evidence of the fact, Templars were received by the Rosicrucian Societies; the Knights were often students of alchemy and astrology; even Lilly records his family connection with one of them under the heterodox designation of Templar. But it is more than probable that the Scottish Templars passed on the catechetical three degrees of the Arcane Discipline, I consider that this system is preserved to this day in a new form as an independent order. In 1743 there existed in London an Order termed the Royal Order, or Heredom Rosy Cross, which claimed to have been founded by Bruce as an Order of Knighthood, in place of the Templars. The claim has no basis, and no doubt the forms of the Order were then adapted to the new theory. But it is valuable as tradition, if properly interpreted. Its catechism corresponds to what Col. Moore sets forth, on the evidence of an old physician, as the teaching of the Danish Fraternity of St. John, to which I alluded previously, its three steps may be divided into Patriarchal, Levitical, and Christian instruction, and under their present modified form have great resemblance to the Arcane Discipline, and though, as we see, claiming to be ancient in 1743, the tradition connected it with Scottish Templars who actually owed their salvation to the assistance they rendered Bruce against England.

Although I have disclaimed herein the connection of Templars with the Masonic fraternity yet, as a matter of fact, the receptions of St. John and the Temple, as old as 1127, correspond in a remarkable manner with those of a Craft-mason. The two Knightly orders differed only in this that the first (St. John) was an open ceremony, the second (Templars) a secret ceremony like that of the Masons. In the first place he had to hear mass, confess himself, and receive absolution; he is informed that he must put off the old man and be regenerated; he had to present himself in a secular habit, ungirdled, with a lighted taper in his hand, "in order that he may appear perfectly free at the time of entering upon so sacred an engagement." In

this guise he had to present himself respectfully before the President and petition to be received "into the Company of Brothers." The President then points out to him the duties he will take upon himself and how salutary and advantageous it is for his soul. He was asked if he would submit himself to the obligations, and the Templar made this demand three times. If he gave his assent he was questioned upon his present position, was he married, in debt, or a slave? If the replies were satisfactory the President presented an open Missal, on which the Aspirant laid both his hands, and took a vow to Almighty God, the Virgin, and St. John the Baptist, of obedience, poverty, and chastity. Then he replaced the Missal on the altar, which he kissed, and was invested with the Crossed Mantle, with an address upon the several parts of the same. This concluded, all present embraced the newly proposed Knight in token of friendship, peace, and brotherly love. In the French Order the Knight (not the Esquire) was coffined and covered with a funereal pall.

Having arrived at this point I am now able to pass to the Masonic Lodges of St. John which existed before and after the establishment of a Grand Lodge in 1717. I consider that Bro. Sadler has made it very clear that these Lodges of St. John did maintain an independent position until about the year 1750. But in its original signification, say at York, before 1715, a St. John's Lodge may be taken to mean only a regular lodge, held on St. John the Baptist's day in midsummer. I maintain, however, that it came to have a more extended meaning in connection with the seven degree Rite of St. John and the Temple. The proof of this is to be found in some sources I will mention. In the Catechism of the Grand Mystery 1724, we find the Gnostic symbol of a cross upon a triangle and its extra Christian character appears in such questions as these,—

- Q. What do they (the 3 lights) represent?
- A. The three Persons, Father, Son, and Holy Ghost.
- Q. What do they (the 2 pillars) represent?
- A. A strength and stability of the Church in all ages.

So much for the catechism of the first masonic degree, which no doubt is some years older than the published date of 1724. The next thing that I shall notice is the preface to "Long Livers" by Robert Samber, written in 1721. It is in complete accord with the allegorical language of the Rosicrucians, which was three-fold in its character; operative or alchemical, humanitarian, or relating to man's moral and physical nature; and Theosophical or relating to the working of the Divine soul. It is very clear that this Preface is not operative or alchemical, and with the double light of Rosicrucian literature and the seven degree Rite of Masonry, it is not difficult to understand. That it does allude to a Rite of seven degrees I make no doubt, but as I have already put forth my views at some length elsewhere, I cannot devote space to its consideration here. The next proof of a system of seven degrees is in the two letters of 1724 respecting the "Gormogons." Whoever wrote these letters was evidently well acquainted with the pretensions of the Masons and was probably a dissatisfied initiate. In one part he alludes to Samber as a *Renegade*

Papist, and states that some of the Masons wrote themselves S.T.P. after their names, for which he ridicules them in his own way. Now S. is no doubt Society, and T.P. was used to indicate the Templar Order both on the seal of Dunkerley in 1791, and by the 1788 London Templars of the French Clermont system, which had been introduced by French refugees. Next we find the writer, in the same letter of 1724, ridiculing Dr. Rawlinson with representing himself as member of a *fifth order* which possessed an ineffable word of mighty power; and amongst the Ancients, whom I consider Bro. Sadler has proved to derive from pre-1717 Masons and who were yet often visited by Moderns and were even affiliated, the Arch degree constituted the fifth order, and laid claim to this very ineffable and all powerful word. We then find that in 1728 Oakley adopts in his speech part of the language of Samber; we find in 1729 that Chambers alleges that *some* of the Freemasons possessed all the characters of the Rosicrucians; we find in 1730 that A.Z. in the "Daily Journal," distinctly accuses the Freemasons of having adopted some part of the receptions of the foreign Society of Rosicrucians; we find in 1738 a non-Mason writing in the Gentleman's Magazine that in all probability the more recondite aims of the Masons are concealed in an Inner Chapter. Lastly in 1737 we find Ramsay making a speech in which are embodied the dogmas and teachings of this class of Masons. My theory will corroborate the views set forth so ably by Bro. Gould that Ramsay did not invent a Rite; but as he was an honest and learned man his speech proves that he did not derive his initiation from a lodge under the revived 1717 system, but from the independent Lodges of St. John.

I must, perforce, admit that there is but scant documentary evidence of this system, and I write this paper almost wholly in the hope that our brethren in London will turn their attention to the closer investigation of the subject on these lines. It may be that everything of value perished in the Masonic bonfire of 1720. We find, however, in Bro. Lane's "Masonic Records" that in 1723 there was a Lodge meeting at St. John's Coffee House, Clerkenwell, for which a blank is left in the two following lists. It is scarcely likely that a Lodge would be formed in 1723 and become extinct in the next year; it is much more probable that it was an older Lodge which saw reason to withdraw after the publication of the Constitutions in that year. Again, in Hogarth's plate of the Scald-Miserable Masons, he himself being a Past Officer of Grand Lodge, we find represented the Sword-bearer to "His Grace of Watton, Grand Master of the Holy Lodge of St. John of Jerusalem, in Clerkenwell." There was also a body of Masons meeting in Clerkenwell last century, who conferred many outside degrees. It is probably owing to these circumstances that Clerkenwell Gate has been claimed as an ancient Lodge room, and that Preston asserts that the Knights of St. John assembled their Grand Lodge in 1500, and Masonry rose into notice under their patronage. One more remark before I pass to something else; last century there existed a Rite of 7°. of which the last, or Templar Priest, dated its Certificates—

"Year of Revival," 1686. This I hold is about the period when it may be reasonably supposed that the Jacobite party, amongst which may be reckoned later on Samber and the Duke of Wharton, attempted the revival of the old Rosicrucian Order upon new lines. It frees the Scots Masons of France and Germany from the constant charges made against them of bad faith. By the amalgamation of the British Templars with Freemasonry, and the acceptance of the legend of Hiram, it became necessary about 1741 to reconstruct the Templar degrees of Heredom Rosy Cross in London on a new basis. We can credit even Marshall when he says he received in 1741 the Templar grade from brethren in the Army, and Von Hund when he says that in 1742 the "Knight of the Red Feather" made him a Templar in the presence of Kilmarnock, and that he was thereupon introduced to Prince Charles Edward as a new recruit. Bro. Gould has gone so fully into the history of the Strict Observance that I need say no more. Little credit can be placed upon Charles Edward's denial that he was a Freemason; his brother was a Cardinal of Rome, and Charles had sunk into a state of sottish imbecility; but as all my contention is that the British Templars had only a version of the Arcane Discipline it was not necessary that he should be a Mason, and it is noteworthy that only two sections are attributed to his patronage—the Heredom Rosy Cross and Temple. But some confirmation of the Masonic nature of the Templar in 1746 is given in a letter, printed by Bro. Hughan in his "English Rite," addressed by Bro. J. T. Pollet to Bro. J. Peter Vogel, 25 April, 1763, in which he states that the Royal Arch was carried to France by the Scottish Regiment Ogilvy in 1746. As the Knights of Malta sought initiation into Freemasonry from 1740 we may conclude that they found something consonant to their own Order, and would encourage the Masons in propagating a Christian system of Masonry.

This paper has already run to too great a length; but I cannot resist the opportunity of a few words on Symbolism; this subject has, however, been so ably treated by Bro. A.F.A. Woodford, that I need only instance a few leading traits, which go to confirm the views I have here put forward so imperfectly.

In the Rosicrucian writings and Samber's Masonic preface we find allusions to the "Book M." I am inclined to think that this alluded originally to the Book of Nature, or the Microcosm and the Macrocosm. But the term was adopted by the Lodges, and a "Book M, or Masonry triumphant," was published.

In the Rosicrucian system we find these things in common with the Royal Arch. It seems in evidence that Continental Masonry, about 1740, gave the word JHVH as the original word of Masonry. Both the Royal Arch and the Rosicrucian writings treat at length on the great value of this Ineffable word. Bro. Westcott seems to establish a connection between the Royal Arch and Cabalism. The nine-chambered letter key was used by both the Rosicrucians and the ancient Arch Masons; it is essentially an Arch alphabet, for

though Dermott indicates that he knew it from about 1740, it does not seem to have been used by the Craft. The Royal Arch arms are admitted to have been taken from the papers of a Jewish Cabalist, who lectured on Solomon's Temple in 1680, and we find the symbols treated of in the old Rosicrucian writings. The nine-chambered cypher may have suggested the nine arches of Enoch.

The alleged banner of the Rosicrucians was a Red Cross on a white field, such as is used in the Templar Rite.

I am quite open to admit that after the English Rite of 7°, which be it noted, always claimed our own country for its birth-place, and never a continental derivation, was introduced abroad, it suffered modification by the older secret societies, and came back to us so modified and affected all our Masonry somewhat. Bro. Gould, in his account of the Companionship, has given us an account of their *Guilbrette*, it is not unlikely to have been the origin of the cross found in the 4° of Clermont and Hund, upon which was placed a lion, a fox, an ape, a dove, and a pelican; most of these were terms in the Companionship.

In advancing these views I must ask the brethren to believe that I am actuated solely by the desire of Masonic truth in history. I consider that Universal Masonry, such as is practised by our Grand Lodge, is the only system worthy of support. It is not my business to enquire whether those Masons who were advocating a rival system were right or wrong. It leads up to interesting and intellectual enquiry, and as such we may be pleased to see that a number of grades have been continued to us, and are yet practised upon the tolerant basis of Craft Masonry.—JOHN YARKER, P.M.

SHALL I BE A MASON?

(Translated from the French of Bro. P. Tempels by
G. W. Speth.)

THERE is a chapter under this same title in a book written for the public in the xviiith century. The author indicates the disposition required in order to make those sacrifices to which one is exposed in Freemasonry. Those who do not possess this temperament, he counsels to abstain. Do not offer yourself, he says, without due consideration.

Read a History of Masonry: there is no lack of them. Read the libels published against Masons; the Bulls of Excommunication; examine the charges made. Read some earnest work on its tenets, for example, "Morals and Dogma," by the learned and Venerable Bro. Pike, Grand Commander of the Supreme Council of the Southern States of America.

Do not present yourself out of mere puerile curiosity; you will only be disappointed.

Do not join the Craft except with a firm resolution to study the institution. It partakes of the nature of certain natural phenomena, of certain masterpieces of art, of the genius of certain men. The first view destroys the illusion, one must study them to comprehend them.

If, combined with the love of the true and the good, you have not also a slight mental attraction towards the poetry resident in all things, and a judgment tempered by feeling and sentiment, enter not, you will be bored. He who, with the culture of progress, combines that of old memories; who, whilst pursuing exact science can yet understand all the charm of a venerable myth; who loves custom because it is old, antique forms because they are beautiful, even prejudice, because it is at the root of human history, such a one will find full play for his instincts as an archæologist. But, should you enquire how it will benefit your pocket or influence the elections,—go not in!

If, in religious matters, you start with the assumption that your opponent is a fool or a knave, venture not to approach. But, if you respect every sincere opinion, or if, being of a religious temperament you can bear with those who are not so, or rather, are so differently from yourself, then go; no one will wound your susceptibilities, and you will hurt no one.

If, as regards God and your soul, you appreciate the majesty of the issue, whilst possibly of the opinion that the science of some does not differ greatly from the agnosticism of others, your aspirations may probably encounter comforting support.

If, as a physician or lawyer, a tradesman or merchant, official or clerk, you seek to find there either clients or patrons, you will be grievously disappointed. As an official you would inspire the good-humoured contempt of the minister, were he a mason, and his successor would, perhaps, send you about your business. As a merchant, you would cause both your masonry and your merchandise to be regarded with suspicion.

If, being ambitious, you have capabilities equal to your ambition, go: many will learn to know you thoroughly. But if you merely seek to acquire stilt for your too diminutive legs, keep aloof: and for the very same reason.

As a politician, do not dream of making partisans in a Lodge: you will only prevail with those who already follow you; and you will possibly lose them and have to endure their reproach that you have imported discord within the sacred precincts: your success will be short-lived.

If you hold opinions which possess you rather than you them, if your disposition be such as to render you too prone to blame others, or if you have no pride in your birthright independence in all matters that concern yourself, the education of your children, the actions of your religious, civil or family life, you will never possess the requisite masonic qualifications, you will never understand those who do.

If you be entirely absorbed by your profession, your associations, your position in society, approach not! Why should you undertake obligations which will be onerous to you?

If you owe all your time and resources to your family, abstract nothing from a duty which is above all others. The Lodge is an incentive to outlay. You would either regret not being able to do even as the others, or you would violate our statutes in consecrating to your pleasure that which is justly claimed elsewhere.

BRAHMINICAL INITIATION.

BY BRO. JOHN YARKER.



WITHOUT appearing to be thought to set myself up as a superior Masonic authority, I may perhaps be allowed to say, with bated breath, that all the papers on Indian thought that have appeared lack the links which connect them with the Craft. India, however, from remote ages, has had its own Freemasonry, which is connected with Brahminism, in the same way as our Craft is connected, as I claim, with Gnosticism, Sufeism, Rosicrucianism, etc. Professor Jacolliot, the illustrious traveller, has brought from India the history of the origin of Masonry, preserved in the Archives of the priests of Benares. I translate his remarks from the *Bulletin de la G.L. Symbolique Ecossaise*. "There, the priesthood has, from the commencement, established its power in a fashion more solid than elsewhere; he has enclosed each man in the fold of a caste, from which neither he nor his descendants can depart. He has ascribed to himself as his right, superiority over all others; his friend the warrior comes next. Amongst the lower classes taken in, is found that of stone-cutters, sculptors, carvers of fluted columns, who, at another time, united into a secret society, and adopted as a rallying sign the perpendicular. Another class, lower still than this, the terrace-makers, brickmakers, tilers, had also formed a secret society, of which the aim was, like that of the first, to aid its members who were exposed to the persecutions of the priests and warriors, to protect themselves from them; the rallying sign of these last was the horizontal sign. Almost all other classes followed this example. On what account these two principal societies, born from the same needs, living side by side in the same country, fell into disagreement, no one knows. But the fact is patent at any rate, and it appears that this disagreement lasted during a long succession of centuries, to the great jubilation of the priests, the enemy of both. When at last, at an epoch which precedes our era by several thousand ages, the two rival societies, seeing that they were on the point of succumbing, made an alliance, united their signs—the (level and plumb) perpendicular and horizontal became common to both, then, little by little, they united all the other disinherited societies founded as they were to resist the priests, to whom, like themselves, they were likely to succumb. Masonry was founded. Its adepts, after having constructed in India colossal and strange monuments, so solidly built that they have resisted all the convulsions of our globe and have remained standing to our own days, those adepts, I say, spread throughout the East."

So far Jacolliot and his accuracy rests upon the learning of the pundit under whom he studied Indian history. There is nothing new under the sun. In the above extract we see the same feuds distracting India thousands of years ago, as amongst the French Companionage and the English "Ancients" and "Moderns," but we are fortunately let into the "inner life" of the body that Jacolliot alludes to, by a dispute which occurred in 1881 between Travancore and Cochin, and the body resembles those described in 1775 by Hutchinson as Hali-werk-folk. The Madras government undertook to settle this dispute, and, as it was a mystic matter, which it was very clear that they could not comprehend, the decision gave great dissatisfaction, petitions were sent in, and a pamphlet circulated upon the subject, by A. Sankariah, A. B. Naib Devan of Cochin: entitled "Memorandum of the President Founder of the Hindu Sabha of the Thatchudaya Kaimal Stanom, of the Temple of Kudalmanikham in native Cochin; Recently the subject of contention between the States of Travancore and Cochin, and a decision by the Madras government." You can only find space for a very short account of this dispute, but the pamphlet itself ought to be secured for your library. A *Thachudaya Kaimal* is the spiritual head of a *Yogam* or Lodge, and is elected by the *Yogakkars* of this particular temple when they require it, or meet with a competent man, who clearly must be a Yogi, able to perform the miracle of *Kudalmanikkum*, which literally is the "gem absorbed," but esoterically, the saint united to God. The "repair of the temple" is the function of this personage, and, esoterically, it is stated that it takes ninety years to rebuild a small portion of the sacred places called *Sri-Kovil*, or *Girbha-Graham*, and it is only then that an appointment is necessary. It is said that an adverse decision "will extinguish the only and feeble remnant of ancient Brahman Freemasonry carefully concealed in a small native space of the Madras Presidency." Yet it seems to be a Sudra Association claiming the rights of equal antiquity with the Brahmins. Both the Rajahs of Cochin and Travancore, as well as the *Yogakkars*, are agreed that once a Chief of the Kayankulam Royal family for his merit received the spiritual ordination of *Thachudaya-Kaimal*, but was occasionally represented at the temple by the nomination of a particular family of Sudra caste, who were specially trained and inspired by him. The last *Kaimal* was appointed in 1808 and died in 1851, and on his death the present contention began. It

is said that this contention is the result of "a few schismatic members of the Yogam," and that the rest had no intention "to consecrate a *Thachudya-Kaimal*." This is all that need be here stated about the dispute, and I will now add certain remarks of Mr., perhaps he ought to be called Bro., A. Sankariah; premising that these *Yogakkars* would seem to be speculative Masons, who had a temple of their own, and claimed to elect their own spiritual master. Some sly fun is got out of a proposal made by the Arbitrator that the "Sacred place," which needed repair, should be surveyed.

"The Masonic institution was wide-spread in India in ancient days and cherished by the initiated in secret, if, indeed, India was not the parent of all Freemasonry in the world. The truths or secrets of Hindu Theosophy have been inculcated and preserved in the *Architectural Symbolism of human Art*, as well as in the *macrocosm* and *microcosm* of Nature. The initiates of the *Art Fraternity* belonged to all castes and races, and the Hindu initiates, called at this day the *Kammalar* castes in many parts of India, wear also the *thread* or sign of Initiation, like the Brahmins who only are entitled to become the Initiates of the Nature or Vedic Fraternity. '*Visvakarman*,' meaning the Builder or Mason of the Universe, is the Supreme God of the Art School, and corresponds to Brahma of the Brahmins. *The truths or secrets are precisely the same, though differently symbolized or studied in the two systems.* The Rishis or founders of the Vedic School were of course also founders of the Masonic. The words '*Silpa Thachu*' are tantamount to Masonic, the first being a Sanscrit and the second a Malayalam word. It will now be clear to the reader why the Masonic Initiates, or the Hindu castes known as carpenters, masons, blacksmiths, goldsmiths, etc., often dispute the authority of the Brahmins, how the Pyramids of Egypt is being discovered to be a stone-bible, and why the Hindus prize the worship of idols in temples. Temples, and even private houses, in India are built under the rules of the *Thachu-Veda* or architectural philosophy, which has precisely corresponding gods and ceremonies to those of other Hindu Vedas. In Malabar this Masonic superstition (as those who do not know style it) is particularly strong, and often palaces, and temples, too, have been pulled down for accidents attributed to violation of the rules of *Thachu-Shastra*. I am not surprised that the arbitrator and the Madras government have not suspected any such philosophical mystery to exist in the matter, for true initiates are rare even amongst the Hindus, who are all blind adherents of the Craft in faith as opposed to knowledge. Suffice it for my present purpose to state that the *Yogakkars* of the temple in question of *Irinjalacooda* have from time immemorial constituted a Masonic Fraternity, as indeed all Brahman Yogams are such, a fraternity to whom Vedic is not different esoterically from *Thachu* *Yogam*, etymologically and popularly, too, means an assembling or meeting from *yug* to join. The religious *yoga* is joining of the soul to God. The secular *Udyogam*, or appointment in the government service or under a master, is to be joined to some work or superior; *Viogam* is the break of a connection, and so on. Nor have the Arbitrator . . . considered the etymology or philosophy of the '*Thachudaya-Kaimal*,' which, literally, means the Chief having the *Thachu* secret. The *Yogam* (whether trustees or proprietors) of *Irinjalacooda* then have conferred that spiritual degree, or '*Stanom*,' on a proficient in the Mysteries of their Masonic Craft, if ever they found one worthy of being so Ordained The *Yogakkars* do not need instruction from any incompetent man. It has not been found that there has been a succession of *Thachudya-Kaimals*. Even in the treaties in connection with the T.K. 'repair of the temple,' is alluded to, esoterically, as his 'function.'" It would seem that before consecration of this Yogi, his horoscope had to be cast, and after consecration, the Rajah himself touches his palanquin as an act of veneration, or as a god even. Petition D says:—"The Sacred Truths of the Vedas and Shasters have been, from time to time immemorial, symbolised and inculcated in Masonic forms and measurements; the esoteric significations of which can be understood only by the Initiated."

I will only mention further a somewhat curious notice. Judge Walhouse, in his work on "Devil Worship," mentions a 15th century legend of India. A kalkatti, or stone-cutter, named Jackan-achari (? Master *Jackan*) built most of the exquisite Jain Temples in Canara. The tradition is, that he and his wife, having quarrelled with their son respecting a temple in course of erection, both committed suicide, and became *Bhutes*, so malign and feared that none dare attempt their exorcism. It is elsewhere claimed that all Indian Temples are built so as to symbolise a secret doctrine and esoteric truths, and I do not doubt that the same symbolic rule prevailed in Western Masonry, and is resolveable in the *Arcane Disciplines* of the Christians, and constituting the real Masonic Secrets.

As to the Aryan or Indian origin of Freemasonry, the term *Dionysian Artificers*, applied to a Greek fraternity resembling our own, would seem to lead us to India; but the tendency of modern researches is to a primitive Turanian race, from which both Aryan and Semite are derived, which had a priesthood of three degrees, continued by the Magi, Cabiri of Samothrace, etc. The Indian derivation of the Dionysian artificers seems to be confirmed by two things; the Greeks are an Aryan race, and the dismissal (Konk Ompax) of the Eleusinian Mysteries is understood to be the *Canch om Pach* used to this day by the Brahmins

in the same sense ; but the mysteries of the Cabiri are said to have used Semitic or Chaldean words, hence they would travel to Greece from Babylon : in other words, Masonry coming through one line might give us a Rite which became Christianised, and in another race our present Craft Masonry. On the other hand, the Mystics of India are advocating a civilisation derived from a lost Continent, emigrants of which settled in the Dekkan, whilst, according to Egyptian priests, they penetrated to Greece and Lybia, 9000 years before Solon. Le Plongeon claims to have found the same legend about Yucatan, and to have discovered that the hieroglyphics of its ancient buildings are identical with those of Egypt, and interpretable by the language of the people of Patan. Some of the magnificent Cyclopiian ruins of this submerged race are described by Captain Cooke on the sea-washed shores of Easter Island. A Cyclop was a one-eyed giant, that is a man who is represented in the miracle of *Kudal-manikhum*, who sees with the eye of *Visvakarman*.

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

THE NISMESIAN THEORY AND FRENCH LEGEND.

BY JOHN YARKER.

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

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

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

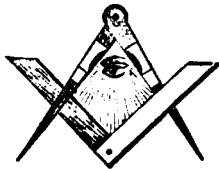
Five years later, Charlemagne visits Aix-la-Chapelle, with the three Aymons, and two young nephews; and I translate, literally, what took place. "‘Hollo!’ says the Emperor to a good woman, ‘what means this assemblage?’ The peasant answered: ‘I come from the village of Crosne, where died, two days ago,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

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

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

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

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



NOTES IN REFERENCE TO H.A.B.

BY BRO. JOHN YARKER, P.M.



HERE is in course of publication in the American *Boletin* of the Spanish Masons, an article which again calls attention to a subject which engaged the pen of a Jew of the name of Joel Nash, who printed a pamphlet in 1836 upon the subject; and I have recently met with an article upon architecture, written by Mr. H. W. Brewer, which embodies the same idea. The first-mentioned article is entitled *Habonim Hahophschim*, a translation from the Hebrew.

My object in this short article is to attract the attention of Masons to the point raised, and to elicit the views of such linguists as Bro. Ball (who recently gave us a paper upon the Hebrew words in our rituals), as these three writers argue that there were two Hiram, father and son, besides Hiram, king of Tyre.

Mr. Brewer contends that the addition of the word "was" (a verb not here in the Hebrew) has confused the sense, and that the passage, 2 Chron., ii., 14, should read, "The son of a woman of the daughters of Dan, and his father (...) a man of Tyre," thus alluding to father and son, whom the king of Tyre sent to Solomon. Brewer appears to consider that the outside of Solomon's Temple was what we might now consider a third-rate conventicle of wood, but that the internal accessories were of the most magnificent description.

Bro. Nash argues that the Biblical writer is purposely reticent upon a point interesting to all Masons. Again, 2 Chron., iv., 11, it is said that "Hiram did make the pots" (but) "Hiram finished the works that he was to make," and again two different persons are alluded to in v. 16, "the pots also and the shovels did Hiram, *his father*, make for king Solomon," and the writer adds, "it is therefore evident that the father was the modeller, and his son Hiram only the finisher, and that in the Hebrew copy there is a difference in spelling." It is further said in 1 Kings, vii., 14, that he (Hiram) was a widow's son of the tribe of Naphtali, and that hence he could not be the same man as Hiram of the daughters of Dan. Hence Nash holds that whilst the father (Abif) was a more accomplished man than his son, some accident happened him, and the son finished his work, and no doubt returned to Tyre. Apropos, he points out that Succoth and Isàràdàtha respectively signify *Booths* (or Lodges), and *sorrow, trouble*.

The writer of the Hebrew paper just mentioned advocates further that Hiram learned the profession of an architect in Egypt, and that the legend of the third degree is founded on an actual occurrence. Renan has shown that Egypt supplied architects to Tyre, but unless there is something in the Talmud to support the idea, we can only look upon the Egyptian pupillage as probable.

I may add to this that it is said of the elder Hiram (if indeed there were two) that he was "skilfull to work in gold, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device that shall be put to him." Hence it would appear that he was rather a chemist, or even an alchemist, than a practical Mason. This brings me to the fact that middle-age Alchemists used the same symbols as modern Freemasons, so much so, that it is in some cases difficult to distinguish between the two; that in the 15th, 16th and 17th centuries Freemasons are accused by some of searching into the Secret Chemy. Again, if Manus Græcus is the Marcus Græcus of the 8th century, he was rather an Alchemist than a Mason. I do not doubt that modern Freemasonry has a Guild origin, and I am disposed to think that in all time the Society of Geometricians, builders in stone and wood, etc., were also chemists. For instance, Castle Rushen, in Man, built of limestone, must have had some chemical applied—built as it was about 1000 years ago—to put on the limestone blocks a hard glaze, which has rendered the stones absolutely indestructible by the elements. Modern architects cannot do this.

My aim in this short article is to call attention to certain difficult points in Masonry, upon which modern lecturers have not attempted to enlighten us, and I hope they will do so.

THE ORDER OF THE TEMPLE.

BY BRO. JOHN YARKER.



ALTHOUGH the Order of Knights Templar was suppressed by the martyrdom of its Grand Master in 1314, it has never been entirely extinguished.

In the first place the King of Portugal protected the Order in his dominions, but acceded to the request of Pope John xxii., 1319, to change the name to "Knights of Christ," and charge the red cross of the Order with a white one. With these slight changes the Order remained intact until 1552, when the King made the Crown its Masters.

In Scotland the name is frequently found in documents from 1314 to 1590, though there was clearly a nominal united order, as James iv., in 1488, confirmed by Patent the property granted by his predecessors to the "Sancti Hospitali de Jerusalem et fratribus eiusdem Militiæ Templi Salomonis." In 1560 this united Order lost its lands, but there are allusions to Templars after that date.

In Hungary, Bro. Ladislaus de Malczovich has found traces of a continued existence in that country. "A learned Bishop, and very good authority, mentions a certain place in the year 1334: 'Templariio ibidem ad huc existentibus,' and King Mathias Corvinus says in a letter written to the Pope, A.D. 1460: 'Propositura quel dam de Glogonza, Ordinis Templariorum, qui ordo iam pere ubique, et possertin in hoc regno defecit, incorpuretur Ecclesia Zagrabiensi.'"

Without wishing to travel one step beyond the records, we may feel quite certain that the Knights of these several countries would preserve some sort of communication with each other, and that it never could be favourable to the Papal Hierarchy. It is equally certain that any continuation would be in the form of a secret society. Even in this country, after the Reformation, it could only possess an illegal existence. There are often allusions in literature, of the 16th and 17th century, to the Order of Templars, and one of Ashmole's friends speaks even of a relative being "a Templar," though actually a Knight of St. John.

In France the Templars produce a "Charter of Transmission" from 1324, with the names of the several Masters who "by God's grace have accepted Supreme Magistracy." Numerous able writers maintain the uninterrupted succession of the Order and the genuineness of its Charter. As translations have often been printed, the whole document need not be given here. Suffice it to say that Admiral Sir William Sidney Smith succeeded Fabre Palaprat, and was a believer in its claims, and left to its Grand Masters in succession a magnificent cross, which he had acquired in Jerusalem, and which was said to have been worn by Richard Coeur de Lion.

One clause of this Charter has the following words: "I will, say, and declare the Scottish Templars to be deserters from the Order, to be smitten with excommunication, and with the brethren of St. John of Jerusalem, spoilers of the Militia (on whom God have Mercy), are now and for ever excluded from the boundaries of the Temple."

Enemies, during this century, arose in the bosom of this Institution, who, whilst acknowledging the genuineness of the signature of the Duke de Duras in 1681, assert that the Charter sprang out of a somewhat licentious society called the "Petite Resurrection of Templars," 1682, the members at that time including the Duke de Gramont, Marquis de Biron, Count Tallard, etc. It is then said that Philip, Duke of Orleans, collected the scattered members of the old society, with a political aim; that he caused new Statutes to be compiled which he signed, and engaged an Italian Jesuit Father of the name of Bonani to fabricate the document known as the "Charter of Larmenius," and being a learned antiquary and excellent designer, he effected this in a manner calculated to deceive the most experienced palæologists. The Duke of Orleans then despatched two members to Lisbon to open negotiations with the old "Order of Christ," but the King of Portugal, after consulting the Court of France, ordered the arrest of the Ambassadors; one escaped to Gibraltar, and thence to England; but the other was arrested and banished to Angola, in Africa, where he died after two years imprisonment.

The Order continued its existence in secret down to the French Revolution, and is supposed to be identical with the "Société d'Aloya," so nicknamed from the partiality of its members to the sir-loin at its suppers. Its Grand Master, the Duke de Cossé Brissac, perished by the guillotine in 1792. The documents of the Order then passed into the hands of Brother Ledru, of Cosse Brissac, who in conjunction with Brother Bernard Raymond Fabre Palaprat, and other Knights of the Order, revived it in connection with a Lodge, or Masonic body, existing in Paris, under the name of Knights of the East. In 1805 they admitted Francisca Alvarada Sylva Frey de Porta, an actual member of the Portuguese Order of Christ, who

thereupon sent to King John VI. a copy of the Charter with a request for recognition, which was refused. About 1838 the then King of Portugal made an offer of recognition to Sir William Sidney Smith provided he was elected Grand Master, but this Smith refused.

There is of course no proof to offer of this alleged forgery of 1705, it is a theory, and it is admitted that the Order has an authentic history from that date. If the Charter is not genuine it is quite possible the Order might have a Portuguese or British origin, though it has always turned to Portugal, and damned Scotland.

The above mentioned Charter is written upon a very large skin of parchment and occupies two and half columns, it is decorated in the taste of the 14th century with floriated capitals, in silver and gold. At the head is a Knight supported on a shield bearing the cross of the Order. At foot is the seal of the Militia suspended by strips of parchment. The acceptations of the Grand Masters begin towards the middle of the third column, and continue in two lesser margins to the right. This Charter and the Statutes are written in the Latin language. The Statutes of the year of the Order 587 (1705), occupy twenty-seven leaves of paper, small folio, and are bound in crimson velvet, without ornament, leaves gilt, a blank leaf at the beginning and four at the end. Title.—“Ad majorem dei gloriam, Statuta Commilitonum, Ordinis Templi, E. Regulis, In Conventibus Generalibus Sanctis, A Conventu Generali Versaliano, Anno Millesemi Septingentesimi quinti Confecta. Et in unum codicem coacta.” A ribbon of crimson silk suspends the great seal, oval, gothic, green wax, effigy of St. John the Baptist, and over this the cross of the Temple, Legend: “Mil. Templ. Sigillum.” On the reverse is the cross of the Order on a round shield. On the twenty-seventh leaf is the signature Philippus, and also his four Lieutenants, allowed by the Charter, Jean Hercules d’Afrique, François Louis Leopold d’Europe, Henrie d’Asia, Marie Louise d’Amerique; and below these the Secretaire Magistral Pierre d’Urbain.

The Ceremonials bear the appearance of being of the date of the Statutes, and contain matter which even in 1310 was a suspicion of the Papacy. The first reception is that of Novitiate Esquire, which, beyond a statutory law that he must be entitled to coat armour, has nothing remarkable about it. He is pledged to implicit obedience, is formally invested with the habit, and assigned to some knight as Commander. The Ceremonial of Knighthood, which really is not Knighthood but PROFESSION, comes under a different category. As in the ancient order, the Neophyte is thrice warned of the rigours of the Order and its penalties, and if he persists he is then conducted into the room. Elsewhere in the ceremony these three cautions are twice again repeated. The vow is read over to him that he may know what he is undertaking, and this vow does not differ much from that of the old Knightly Order, save that it adds a qualifying clause or two. When he enters the Hall of the Convent, he is at once placed in an actual coffin by the four last chevaliers received, holding a mortuary cloth over him; first, he and the chaplain and his assistants make five journeys round the coffin—when in the coffin three further journeys are made—repeating a Litany, which has reference to the death and re-birth of the Neophyte. The president then demands if the Neophyte has irrevocably decided to renounce the vanities of the world and consecrate himself to the Order; and when he answers affirmatively he is withdrawn from the coffin and takes the Vow, which he signs with his own blood, and a lock of hair, as a tonsure, is cut off and secured with the vow. The chaplains anoint him with chrism, incense him, sprinkle holy water upon him and upon the habits with which he is invested. A chapter is read from the Rule of St. Bernard, and the ceremony concludes with the 132nd Psalm. There is not the slightest trace of Masonry or its symbolism in any part of the ceremony.

We may now take the Masonic part accepted in 1805, and termed in the Ceremonials the Order of the East. It is known that in 1755 an Order of the East existed in Paris, of which de Valois and de Tschoudy were members, and which would seem to have been Adoniramite, in contradistinction to Hiramite. In 1787 an extended ritual of this system was printed, so that we need find no difficulty in accepting it as a fact that a Lodge of the nature indicated was in existence at Paris when Palaprat, as Grand Master, began the revival of the Order of the Temple, and no doubt he was led to this step by the popularity of Masonic Templary.

The Lodges and Chapters of the Order of the East take somewhat the same position in regard to the Order of the Temple in France as the Masonic degrees do in this and many other countries, in regard to the Order of Knight Templars. The difference is this, that these French “Knights of the East” are entirely under the rule of, and subject to, the Chevaliers of the Temple, and the rituals have been revised with that object; they are admitted by “favor of Art.” An empty throne, with five seats, for the Master and his four Deputies, is found at all meetings. On the other hand, the Masonic degrees of this country are only subject to their own governing bodies, as the Knights Templars have no jurisdiction over them. It does not follow that this was the case when the Knightly Orders were in the plenitude of their power, as they had artisans of all sorts attached to their

houses as lay brothers. Hence there is nothing that is absolutely unhistorical in the developments of Palaprat. It becomes simply a question of policy.

Personally, I have always believed that our own degree of Templar had a genuine origin from the old Knights; and that it arose from some central Knightly Order, ejected from their House with their artisans. Such a Lodge might continue to hold their own connection with the Knights, and when the two bodies of Templars and Freemasons came to consist pretty much of the same members, the Knightly Order sank gradually to a degree. At this period an Arch-brotherhood simply meant an old, or a central, or a governing authority. It had no reference to a degree, Masonic or otherwise.

When we have discovered the *influence*, civil or religious, which caused the use of the word "Templar," or "Temple," in Scotland, after 1314, in preference to "Hospital," or "St. John," we shall comprehend the historical position better. A new edition of the Scottish Statutes is in course of making its appearance, with the old historical preface, and it is to be regretted that the editor has not incorporated therein many other known allusions which were overlooked when that preface was prepared in 1843.

In the extinct, 1805, system of the Order of the East we have six degrees, of which the first five form the House of Initiation, and the last, or sixth, the House of Postulance. The degrees are skillfully drawn, and the ceremonies are of the most simple character, being entirely symbolic, and explained by an "Instruction," in question and answer.

1st.—Initiate. Trial by water, the hands and feet being washed; fire, by a slight exposure to the flames; and blood, by simulating the opening of a vein. The Instruction explains this by referring to the trials of the old Mysteries.

2nd.—Initiate of the Interior. The Instruction is upon Geometry, good and bad erections, and the faults in founding metals. From this, moral analogies are drawn.

3rd.—Adept. These are supposed to represent the Masters who had charge of the most sacred work of the Temple of Solomon. The candidate is left alone in an antechamber, when three Initiates of the Interior enter, bandage his eyes, bind his hands and feet, and threaten him with death unless he consents to reveal to them the secrets that he is about to receive as Adept. They are about to kill him; one has a hammer, another a level, and the third a lever. They decamp on the advent of the brother who has charge of the Neophyte, and are not discovered, in spite of the search made for them.

4th.—Adept of the East. A horrible crime is discovered. During the night Adoniram, the Grand Intendant, has been abducted. Solomon summons all the Initiates of the Interior, and finds that Belial, Sihor and Nimrod are missing. Hiram is appointed to succeed Adoniram. Solomon therefore commissions fifteen Elects to go as far as Joppa to search all likely places where they may find the perfidious brothers.

5th.—Adept of the Black Eagle. Nine of the Elect Adepts having the search about Jerusalem, the other six divide into two bands, and proceed as far as Gabes and Joppa. A shepherd informs Benhail, Obadiah, and Horam that he had seen a man, answering the description of Belial, leaving Gabes. The band sends Horam to inform Zorababel, Schomer, and Neeman of this. Horam meets this last named band at the moment when they were attracted by the sight of a black eagle hovering in the air, which seems to be directing them the way they should go. Accordingly the four follow the flight of the eagle. In the meantime a dog setting out from a cavern attracts the notice of Benhail and Obadiah, and thus the traitors are discovered. Nimrod is repentant, kills himself, and Belial and Sihor are slain. It is now discovered that Adoniram has been crucified on a sandal tree, praying God to forgive them for the crime they had committed, and buried in a ditch. Finally King Solomon orders the interment of Adoniram near the Temple; Nimrod to be buried in the "Place of Repentance;" and the bodies of Belial and Sihor to be burnt, their ashes scattered to the winds, and their hearts given as a prey to the birds of the air; a fate not much worse, if so bad, as our very modern punishments for high treason.

These five degrees form the House of Initiation, and then follows the House of Postulance, of one degree:—

6th.—Perfect Adept of the Pelican. This is the Rose Croix degree, though nearer to the Scottish Order of Rosy Cross than our own Rose Croix.

Before the year 1830 there was a Convent of this Order at Liverpool, named the Jacques de Molay. There was also a Metropolitan Convent in London, of which Dr. Robert Bigsby was a member, who, before his death, admitted some members. A third Convent in India. We have left the one in Scotland till the last, as its existence has had a permanent effect upon the Order in that country, as they amalgamated with the Masonic Order of Templars. The writer has examined the Vow of the Scottish Order and finds that it is but a modification of that of the French Order. The Latin Certificate of the Scottish Order is word for word that of the French Order, saving the officers names; and the idea of granting certificates to Commanders, and Grand Cross, is taken from the French Statutes which were printed in 1825, and previously by Thory in 1815.

THE OLD SWALWELL LODGE AND THE HARODIM.

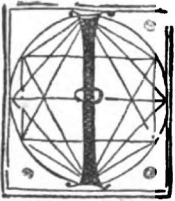
BY BRO. JOHN YARKER.

"We have amongst us three classes of confrères, the Novices or Apprentices; the Companions or Professed; the Masters or the Perfected. We explain to the first the moral virtues; to the second the heroic virtues; and to the last the Christian virtues; in such sort that our Institution encloses all the Philosophy of the Sentiments and all the Theology of the heart."

"This union was after the example of the Israelites, when they raised the second Temple. During this time they handled the trowel and the mortar with one hand, whilst they carried in the other the sword and buckler."

"The fatal discords of religion which embarrassed and disturbed Europe in the 16th century served to degenerate the nobility of its origin. They changed, they disguised, they suppressed several of our Rites and usages which were contrary to the prejudices of the times."

(Ramsay, 1737. Literally translated.)



IF there is any county in England in which we may look for a confirmation of the above extracts from the Chevalier A. M. Ramsay's speech of 1737 it is the County of Durham. A county Palatine; the ancient See of a Bishop; christianised by the Culdee Monks who were the schoolmasters and architects of the times they influenced; so intensely conservative that after the dissolution of the Monasteries and Knightly Orders, 1538-60, it included a larger percentage of persons termed recusants, or those who followed the old dogmas of religion, than any other county (amongst which were the writer's own ancestors); it is here we should seek that which was lost.

A reference to Bro. Wm. Hutchinson's "Spirit of Masonry," and the ancient Craft Lectures, will show that the Master's ceremony included Christian allusions not tolerated in London. The unchristianising of the Craft (of which the present writer does not complain) was gradual in Commonwealth times, and was completed by Desaguliers and Anderson, 1717-22. The old Charges which invoked the Trinity, and obligated the candidate to his duties by "all saints," or his "halidame," etc., was changed to "Almighty God," or, as in the Antiquity MS., 1686, "Almighty God of Jacob."

During the times of Culdee influence there was a body of men attached to the Church and Cathedral erections termed Hali-wark-folc, and they continued after the Norman conquest. Hutchinson says that he had several charters referring to them, and expresses his opinion that they were the Freemasons of the period. Surtees, in his History of Durham, refers to one of these of the Norman Bishop of 1102, addressed to the Hali-wark-folc and the French, from which it appears that the former claimed freedom from Border duty as guards of the patrimony of St. Cuthbert.

Even Bro. R. F. Gould allows that our old rhythmetical Constitution, termed the "Regius" MS., was of Culdee origin, transmitted in this part of the country and may represent a Guild from which operative labour may have departed.

That the Bishops of Durham continued to be Charter givers is proved by the record of one granted by the Bishop, 24th April, 1671, to found at Gateshead a Fellow-

ship or Community. It is granted to gentlemen, masons, marblers, and other trades; was to meet four times a year, choose four wardens (the Master, Deputy, and two Wardens, no doubt as in the Swalwell Lodge) at the annual assembly, one of whom must be a mason. Fuller information can be seen in Gould's History, vol. ii., page 151.

The minutes of the Swalwell Lodge begin with a copy of the 1723 edition of Anderson's Constitutions. These are followed by certain laws, compiled by an educated man, and in the clear hand of 1725. "Orders of Antiquity," 21 sections; "Apprentice Orders," 8 sections; "General Orders," 8 sections; "Penal Orders," 20 sections. Whence this system came there is no record; the "Orders of Antiquity" are a compilation of our ancient MSS.; the "Apprentice Orders" is a form of our old Constitutions, with his charges, to which he was sworn, when he was presented by a member of the Lodge to whom he was indentured, and a charge of 6d. was made for "Entry," and in seven years he had to pay 10/6 for his "Freedom." All mention of our ceremonies are ignored, but we know that they took place, and the "Penal Laws" give the fines to be paid by any who illegally reveal the "3 fraternal signs." The system corresponds closely with the Lodge of Alnwick, the minutes of which from 1701 have been published verbatim by the Newcastle College of Rosicrucians. But the whole system is more carefully elaborated, and naturally the most probable origin of it is the Gateshead Charter of the Bishop granted 1671; Swalwell being but four miles distant. The yearly meeting was St. John the Baptist's day, when the Master, Wardens, and Deputy Master were elected; four quarterly meetings were held on 24th June, 29th September, 27th December, and 25th March.

This account is mainly taken from the series of papers published in the *Masonic Magazine* of 1875, but I shall have to supplement it from other sources, as the bearing of the Harodim was not understood by the Editor, and it was unfortunate that he left unconsulted other sources of information. The secretaryship of the Lodge in 1746 had fallen into the hands of an uneducated man, and he spells Harodim, Highrodiam; and Domatic-an (or some equivalent) Domaskin. Throughout Durham there are various mentions of the Harodim, and what a writer of 1794 terms "an ancient and mysterious degree, the *Passage of the Bridge*," which included the main features of the Royal Arch; and which was no doubt the component part of some of the three or four Arch Degrees. The same writer states, in the *Freemasons' Magazine* of 1794, that the Harodim was conferred by Bro. Jos. Laycock at Winlaton, but this seems to be a mistake; he became simply a revelator.

This Bro. Joseph Laycock was S.W. of the Swalwell Lodge, 24th June, 1734, and was no doubt instrumental in bringing the Lodge under charter of the Grand Lodge of London, 24th June, 1735, as No. 132. On the 21st March, 1735, he was appointed the Provincial Grand Master of the county. No doubt he kept minutes of his proceedings, which are now lost, and there is only one allusion in Swalwell minute book to his office, under date of 4th June, 1744, in which it is stated that "whereas it is enacted by the "Provincial Grand Master (Provincell Master) and Master and Wardens of this Constituted Lodge what Brother soever belonging to the Society shall abuse the Sabbath "day by Disguising himself in Liquor so that this Lodge be scandalized, as formerly "for such offence 1 shilling." And this penal law is crossed through with the pen.

Although the Lodge went under the Grand Lodge in 1735, they made not the slightest change in any of their forms or mode of proceeding. The pages at the reverse end of the book are devoted to the "Entering" of Apprentices "bound" to some member of the Lodge, and there are twenty-one minutes running from 1725 to 1776.

The remaining minutes of the Lodge proceedings are entered in the ordinary way to follow the Laws, and contain much of interest for which we have not space.

"June 14th, 1733. It is agreed by the Society that any brother of the Lodge that hath an Apprentice that serves his time equally and lawfully as he ought to do, shall be made free for the sum of 8s. And for any working Mason, not of the Lodge, the sum of 10s. And to any gentleman or other, not a working Mason, according to the majority of the Company."

The Harodim was clearly of old date in the Lodge, as the P.G.M. Bro. Joseph Laycock, of Winlaton, Swalwell, made an oration to the Lodge at Gateshead, which is printed in "Book M" at Newcastle, 1736, as "Read 8 March 1735 (6) at the Constitution of a new Lodge at the Fountain, in Pipewell Gate, Gateshead." In this Oration he repeats twelve lines which he terms "old verses," in regard to the use by the Jews of the sword and trowel, which are yet found verbatim in the Ritual of Harodim - Rosycross of London (time immemorial 1743), present Royal Order of Scotland; and were referred to by Ramsay in 1737.

It is clear, however, to me, that in accordance with the "Modern" ritual, Laycock abandoned the Harodim, for his name does not appear at its revival or after; that the old members were dissatisfied with him and his innovations; that the allusion to "English Masters," which means the 3° of Grand Lodge, and the Passed Fellow of the North, is a half sneer, and that they determined to revive the old order as a Grand Lodge, and to appoint Grand Officers independent of, and separate from, Laycock's Provincial Grand Lodge. Herewith some minutes bearing upon the subject; the first of the Lodge, the others of the Grand Lodge.

24th June, 1743. John Ellethorne, Master, deceased, Ralph Howdon, Master. Grand Lodge Officers, 24th June, 1743. Kendk. Jones, Prov. G. Master; Wm. Hawdon, Dep. Gd. Master; Michl. Dalton, Sen. Warden; Thos. Dalton, Jun. Warden; Wm. Dalton, Gd. Treasurer.

23rd June, 1744. Thos. Dalton, P.G. Master; Wm. Hawdon, Dep. Gd. Master; Michael Dalton, Sen. Warden; . . . Jun. Warden; Richard Hawdon, Treasurer.

24th June, 1745. Kendk. Jones was Deputy Master.

These are clearly quite distinct from Laycock's Provincial Grand Lodge; and now follows a portion of the printed extracts, which seems to show that under some older arrangement certain brethren paid 1s. 6d., whilst now they were to pay 2s. 6d. each, for what, as Harodim, was to be 5s. to non-members of the Lodge.

"24th June, 1746. Richard Hawdon, P.G.M.; J. Hawdon, S.G.W.; J. Lawther, J.G.W.; J. Hoy, Dep.G.W.M.; Michael Hawdon, Perticular Lodge Master. Sen. Thos. Eccles, Jun. Thos. Liddle, Wardens; Wm. Gibson, Chris. Dod, Stewards."

"Memorandum. Highrodians to pay for meeting in that Order only 1s. 6d."

Eight names follow under the law of 1s. 6d. and three who pay 2s. 6d. The eight names are clearly the old members and the three are candidates entered in the next list as paying the 2s. 6d.

"July 1st, 1746. Enacted at a Grand Lodge, held that evening, that no brother "Mason shall be admitted into the Dignity of a Highrodiam under less than a charge "of 2s. 6d. or as the Domaskin or Forin, as John Thompson from Gateside paid at the "same night, 5s.

"N.B. The English Masters to pay for entering into the said Masterships, 2s. 6d. "per majority."

Thirteen names follow headed, "Names of the Brothers in the High Order." These do not include the original eight members.

After that thirty names headed, "English Masters to pay at entrance 2s. 6d. each."

George Heppel, the manager of Crowley, Millington & Co., is twice mentioned in 1756, and he took the Harodim 23rd June, 1759, but all that we have is a list of names to show reception; and five "Raised Members," 1771-2. But some twenty pages has been torn out of the minute book. Bro. W. Reed was foreman mason at Crowley's and used to confer the Harodim as a degree at Gateshead, and gave it to his grandson, Bro. R. B. Reed, the last surviving member of the old Lodge.

Now there is nothing to show the nature of the Harodim in these minutes, nor even Craft ceremonies, and had returns not been made to Grand Lodge, writers would have referred to the minutes to prove no ceremonies. To a certain extent there is a Correspondence with the Royal Order of Scotland. It is as if the Durham Harodim was an older form which had been modified by the London Jacobites and attached to the Stuart faction and Prince Charles Edward. It speaks of its highest section as the Sanhedrim, and the London Grand Master has his "Priory Seal." We can trace, by documents, neither the "Regius" nor Harodim MSS. till 18th century, yet both exist.

But the present ritual has been kept intact for over 160 years, and claims the Culdees as its founders; and in every form it is the exact embodiment of the "Regius" MS. before alluded to. It has three chief points: the Harodim lecture on Craft Symbolism; 2nd, the Passage of the Bridge (by Zerrubabel); 3rd, the Cabinet of Wisdom, or primitive Rosy-cross. Lastly, a Knighthood said to be ancient, but yet more modern than the other portion, and in smoother versification.

The tradition of the Durham Harodim is that they were the ancient "Elders" of the Craft, and had the adjudication of all disputes, for the adjustment of which they travelled in groups of three; and I am informed that the old Swalwell minutes shew such travels. The 1659 minutes of the Lodge of Kilwinning shew that there were "Six Quarter Masters" or Elders, or "Men of ancient Memory," who had analogous duties, and assembled yearly at Ayr to "tak order with transgressors." From the 12th or 13th century every country had its "Master's Fraternities," which had its Altar at some church to which all the Craft contributed. France termed them Prudhommes (wise men); Germany had Craft Masters, and Old Masters (presidents of Masters); England, Elders, etc. It had at Swalwell its Guild or Court Book of the penalties inflicted, one of these yet exists but has not been printed.

Harodom I have dealt with, but a very learned Brother suggests that he has no doubt Domaskin is a Domatic Mason in opposition to a Geomatic Mason, and derived originally from Domus as attendant upon a Cathedral, Priory, or other religious community, whilst Forin may be from a stranger working at a particular Domus. On the other hand, as regards this particular Lodge, there is proof that the steel workers of Solingen imported men from Damascus from whom to learn the trade, and that Crowley brought in Germans and Walloons for the same purpose, and it is held that the words "Domaskin and Forin" refers to these artisans.

The Durham tradition says further that the Harodim united the Geomatic, or Speculative, Mason with the Domatic or Operative. A Master of the ordinary, or particular Lodge as it is termed before, might open a Harodim Lodge but must retire "for the appropriate lecture." Nine members were to be present at receptions, but in cases of necessity six members and three candidates. So much is all that can be printed in reference to Harodim.

The Craft Lodge lost its Constitution and obtained a Charter of Confirmation, 1st October, 1771, being then No. 61. — T. Chambers, W.M.; W. Daglish, S.W., W. Hall, J.W.

In 1794 it appears as the "Industry," No. 44 (a name assumed in 1776). John Taylor, W.M. and P.G.J.W., for the county; Michael Shield, S.W.; Henry Marshall, J.W.; Abraham Shield, S.D.; Robert Wilson, J.D.; Thomas Carr, Treasurer; Wm. Newton, Secretary. The ceremonies being performed by Ralph Arther, Dep.W.M.

A second minute book is bound up with the Constitutions of 1767.

The actual minutes begin 5th June, 1780, and end 3rd February, 1845.

"September 7th, 1781. Bro. Longstaff and Bro. Capt. George Farquhar, chosen honorary members. The officers were chosen.

"From the Charter granted to this Lodge in 1774 by the V. Honble. Earl of Crawford, authorising us to appoint a Provincial Master, we have unanimously, upwards of 10 brethren present, elected our Worshipful Master David Richardson to that honourable office for life."

On the 26th September, 1845, a special meeting was held of Lodge Industry, No. 56, when twelve brethren, including visitors, were present.

On the 29th January, 1845, a meeting was held to consider the propriety of removing the Lodge to Gateshead, when it was adjourned to 3rd February. On that date it was decided to remove the Lodge accordingly, when about twenty brethren were elected as joining members.

In 1867 the Lodge obtained permission to wear a centenary medal from the Earl of Zetland, the then M.W.G.M., and the Lodge still flourishes at the Masonic Hall in Gateshead as the Industry, No. 48, and long may it continue to do so.

A few words may be added upon the Harodim Court and its decline. The assumption of a Knighthood by the highest class of Domestic Masons is not so bizarre as it may seem. Bro. Gould has shown that in the six ancient Municipal Guilds of Paris, of which the Jewellers dated from 628, the Masters and Wardens were Esquires, whilst their Chief Provost was Chevalier. The Harodim decayed through no fault of its own. (1) The civil law deprived it of its judicial functions; (2) the Grand Lodge of its ruling power. Ramsay's Masonry was the Durham Harodim pure and simple, but it was not the Rite, 1738-43 of the French Clermont Chapter which lost the points of its ritual; (3) the Craft absorbed its symbolic instruction; (4) its second point became the Army's Knights of the Sword and the Civilians' Royal Arch; (5) its Cabinet of Wisdom became the Rose Croix of Heredom; (6) lastly, its Knighthood was assumed by the Templar Kadosh. No doubt the Royal Arch Fraternity of York, in 1740, was Harodim, to be succeeded after 1761 with a more modern (even if ancient then) system.

ROYAL TEMPLAR CERTIFICATE OF 1779.



HERE recently passed through my hands a very valuable document, which may be of interest to many of your readers. It is beautifully written upon vellum, 22 by 17 inches, and signed by Charles, Duke of Sundermania, and sealed with the Royal Arms in red wax. By it the Duke confers Templar rank upon Prince Gabriel Pagarin, Chamberlain to the Grand Duke of Russia. Besides the string of titles with which the document commences, the Prince describes himself under his signature as "Supreme Grand Master of the Militia and brotherhood of the Holy Order of the Temple of Jerusalem, in the Kingdom of Sweden and Gothland, in the Duchy of Finland, and chief of the said Order in Russia, and of the professed brothers sole life-giver." It is dated the 20th of the seventh month, 1779. The system is derived from the Stuart faction of Clermont in France, dating back to 1738; Field Marshal von Marshall was admitted at Rome in 1741, and the Baron von Hunde at Paris in 1743, and had then given to him, jointly with von Marshall, the government of the "Seventh Province" of the Order, which is the term Prince Charles uses in the following Patent. He is known to have been the head of the high-grades in 1765, Swedenborg visited him in 1769, and on the 5th June, 1789, he attended with his brother, King Gustavus III., a meeting of Masons at Wittshofe, and it was then stated (and minuted) that Swedenborg was made a Mason in 1706, at Lunden, or Lund. The historian Findel states that there did exist at that city an ancient Gild of Masons. The Prince became King of Sweden in 1809, under the title of Charles XIII., and on the 11th May, 1811, he instituted an Order to consist of 27 Freemasons of the highest grades.

At the head of the document, on each side, is the red cross patée (four triangles united at the apex) and in the centre a red patriarchal cross. The seal is in a very substantial brass box, covered with chamois, and containing the Royal Arms in red wax. It is suspended by a red and white silk cord, cut through the parchment to shew a St. Andrew's Cross, and the outside portion of the cord is knotted by the "seven knots of union of a perfect Mason," and tasselled.

JOHN YARKER.

In Gloriam summi Numinis.

Totius Orbis in SS Trinitatē Architecti Mocimi. Nos Carolus in Ordine dictus, a sole vivificante Dei Gratia Sv^e corum Gothorum, Vandalorumque Princeps Haredtarius x.x.x. Dux Sundermanniæ, Hares Norvegie, Dux Slesvici, Holsatiæ, Stormariæ, e Ditmarsia, Comes in Oldenburg, e Delmenhorst, x.x. Summus Regni Sveciæ Ammaralis, Supremus Prefectus Provinciæ Septentrionalis S.O.T.K. Nec non cunctorum hujusce Ordinis Equitum, Amicorum, Armigerorum, Liberum, Servorumque in Regnis Sveciæ ac Gothiæ, Magnu Ducatu Finlandiæ et Imperio Russico Caput et Prasul. Omnibus integris e sinceris Fratribus nostris carissimis, Equitibus, Amicis, Ingeniis et servis, Præfectis, Cancillariis, Prioribus, sub Prioribus, Magistris Templi, Prælati sum, mis-solitis-ac sub Officiariis, cunctorumque Plascium Equitibus e Armegeris, per sanctissimos Numeros III., VII. e IX. Salutem et cuncta ista, quæ Deus Ter Optimus Maximus, Protector e Judex Ordinis Nostri nobis ex clementia Sua largiri dignetur. Quoniam supremus Officialis Nostri e Ordinis hujus sanctissimi Principem Gabrielem Pagarin, Cubicularium

Serenissimi Magni Ducis Russiæ, exacta obedientia e reverentia maridata Nostra, nomine Supremi Magistri Nostri edita, semper adimpleverit, nulloque non tempore in Officiis, quib, non solum ut Eqves Templariorum se voluntarie submisit, sed etjam Officiis istis uti Supremus Officialis se subjecit, constans, zelo ardens, integer, fidelis ac obediens semper sit repertus, idioque in signum et *Τεκνῳπον* confidentiæ atque amicitæ Nostræ Maximæ Regimen Capituli Petropolitani ei obtulimus: Hisce igitur omnibus Eqvitibus ad Eqvestrem hanc Dignitatem evectis ac susceptis, itemque illis post hac investigandis, mandamus, ut Præfectum supradictum in reverentiam e obedientiam habeant, quo juramentum suum, uti Fratres Templariorum præstitam, minime violent: Optime memores, quod ei id mihi quoque et Magistro Ordinis præstant, quodque sum offendant, me ac ipsumet Ordinis Magistrum ossendant, probe reminiscentes, Dominum Ordinis esse Deum Optimum Maximum, cuncta in universum dirigentem atque gubernantem Hocce sit in norman omnibus præseutibus, absentibus ac advenientibus Fratribus Templariorum e eqvitibus, quos gratiæ, nec non futela Maximi Judicis, Domini atque Supremi Magistri Ordinis Nostri Summopere commendamus. In quorum omnium firmiorem evedentium nomen nostrum propria manu subscripsimus, supremique Magni Magistri Militum Sigillum nostrum apponi fecimus. Factum in VII^{mo} Provincia capitulo Provincia li's. Dic VI^{mo} Mensi V^{ti} Anno Nativitatis Christi MDCCLXXIX.

Carolus ✠

Dux Sudeomannices.

Supremus e Magr: Milit: et fratr S. Ord Templ: Hjerosol.
in Regn. Sveici: e Goth. Duc: Finkl e Imp. Russ. in Ord.
Diet equis et Frat. Prof. à sole vivificante.

Nicolaus Bicke ✠ comes in Or.

dictg Frater prof ab igne pure.

Mag Cancillar Cavit Helmens.

(Impressed Seal of Arms.

on vellum in red).



IV CC. MUS.

PATENT OF A RUSSIAN GRAND LODGE, 1815.



NOTHER Patent, though of less value than the Templar one already given, is not without value as it gives the names of the Officers of the Russian "Grand Lodge Astrée" in 1818, and inform us that Bro. Jean Jacques de Boeber, had been over 40 years a zealous Mason, and for the last 4 years had been Grand Master of the Russian "Ancient Grand Lodge Vlademir," and the Patent creates him an Honorary Member of the Astrée. Thory states (*Acta Lat.*) that this Bro. Boeber in 1805 sought audience of the Emperor Alexander, and not only obtained the withdrawal of all edicts against the Fraternity, but had the Emperor initiated. Immediately after the date of this Patent, Masonry was suppressed in Russia. What is called to-day high-grade Masonry in France, was designated at an early period as Scots Masonry, because it sprung out of an attempt of the British Jacobites to enforce "Ancient" Masonry, or the Rule by the Elders, or Harodim, in opposition to the "Modern" Masonry of the Grand Lodge of England. These claims appear to have been pressed from 1738 as the Grand Lodge Anglais ruled in 1743 that the Scotch claims were not to be recognised, though in 1754 the Grand Lodge had been compelled to receive them. The Clermont Chapter was the leading body, and from thence Germany and Sweden was organised as the Seventh Province. London had at least one Chapter of the Rite,—"*Observance*," which amalgamated with the English Templars under Thos. Dunckerly in 1791, Lambert de Lintot is said to have been head of the Masonic Rose-croix section in 1778, and to have claimed to represent Prince Charles Edward Stuart, as the Harodim Rosycross of London did 40 to 50 years previously.

In France Martinez Pasquales was propagating a modified Rite in 1754 under an alleged Stuart authority of 1738: and this was again modified a few years later by the Marquis de St. Martin who introduced it into Russia where it did good work. Other Rites were also established soon after in that Empire including the five degrees of the *Fratres Lucis*, which included amongst its first promoters St. Germain, and members of the Golden Rosy Cross.

The certificate which follows is printed on parchment $16\frac{1}{2} \times 13\frac{1}{2}$ inches, and has as seal, in red wax, a veiled architect in whose right hand is a pair of compasses, and he is leant standing against a pillar. It is suspended (in a brass box) by a broad skyblue watered ribbon, by 5 or 6 slits cut in the parchment, Legend:—*Sig. Astræ Æ Magn. Latomorum Petropolitan: Souèt:*

The writing of the certificate is within a geometrical design with a cruciform flower at each angle, in the centre of the top an engraving of the Seal, and below that a stone on which the Architect stands with the inscription:—"D.XXX AUG. MDCCCXV." On the left side, in the centre of the Border, a space with *NE VARIETER*, but no signature.

JOHN YARKEE.

THE HAUGHFOOT LODGE.

BY BRO. JOHN YARKER.



IN the two years of 1869 and 1870, Bro. R. Sanderson contributed a number of articles to the *Freemasons' Magazine* which are of great value in estimating the position of Scottish Masonry. These Minutes extend from 1702 to 1763, during which period the Lodge met at Haughfoot, Galashiels, and Selkirk, without any Charter. It differed altogether in its organisation from other Scottish Lodges, of which we have any knowledge, inasmuch as all intention of regulating operative Masonry was foreign to it, and was rather what we should suppose the 17th century Lodges of Chester, Warrington, and those scattered over the country according to Plot, to have been; and it seems to have anticipated by fifteen years the views of the London Grand Lodge as to Masonic needs. There is nothing in the Minutes to indicate how the system entered the minds of the founders; it is said that a Lodge at Wark established the Haddington St. John Lodge in 1599; but in 1701 the Lodge at Alnwick was operative Masonic, and so was the Swalwell Lodge 1690-1725. Possibly the Haughfoot Lodge may have resembled some neighbouring Lodge, but the Gateshead Lodge of 1671 was of an operative regulation also, and the Bishop's Charter may have been the unique whim of his Librarian, Miles Stapylton, urged thereto by the two Trollops who were operative and speculative Masons of the city of York, and we know that the Durham ritual was also York Masonry. A similar non-operative Lodge existed at the city of Durham 1738 to 1763 when it accepted a charter from Grand Lodge, for particulars of which see Bro. Wm. Logan's History of Granby Lodge, 124. The Haughfoot Lodge had neither Charges nor Bye-laws. It assembled annually on St. John's Day at Christmas when it passed such regulations as were necessary for the year. Its officers were the Master Mason, who is annually designated "Preses" in the Minutes; a Box-Master or Treasurer; a Clerk or Secretary; and the youngest apprentice was messenger or officer; changes gradually took place which will be noticed in their places.

The degrees conferred in "common form" were apprentice, and fellow-craft, sometimes at one sitting, and then with a year's interval. For this purpose a "commission of five" was appointed every year to admit "intrants;" and these so entered do not seem to appear always in the annual Minutes. This peculiarity perhaps arose from the distance the brethren had to travel, as we read of admissions seven, thirteen, and even twenty-eight miles away.

The founders of the Lodge were the neighbouring gentry, their "servants," a word which might then mean anything from day-labourer to manor steward—with a sprinkling of lawyers, or writers, surgeons, masons, wrights, &c. The Minutes designate the Laids by their lands, and not by family names, as Torsonce, Gala (Sir James Scott), Middleton, Ashistiel, Fallahill, Torwoodlie, &c.

The meetings seem to have been well conducted, faults were censured and fined, the object being to promote good-fellowship, and relieve the wants of the necessitous. Thus we read yearly of assistance in oatmeal to relicts of two of their deceased members, and later of money grants to members. There was no fixed fee for Initiation, and as a "pund scots" is only 1s. 8d. members were admitted at 1s. 8d. each, 5s. each, 10s. each, and credit was even given for such sums. It is impossible to read either politics,

or esoteric symbolism, into the Minutes, and in these things they are but on a par with our own modern Lodges. The income of the "Box" was derived from fines for non-attendance, generally about 6d., but these were not always paid. Later a contribution of a similar amount "to strengthen the box" was agreed to, and Gala was to be spoken as to what he would give. Initiation was sought "by Petition."

The first Minutes of the Lodge begin on the 22nd December, 1702, but ten pages have been torn out, leaving a fragment on page "11," to shew the nature of the missing part. It was a Ritual of the two degrees of Apprentice and Fellowcraft, probably similar to the Dundee ceremony of 1727, and the Sloane MS. printed by the Rev. Bro. Woodford. It is difficult to understand what this small fragment means, no doubt the word "Judge" is a pen-slip for Ludge which was then a common way of spelling Lodge. It might be read thus:—"leaving out The Lodge is as ordinary," and "grips his hand in the ordinary way of a Fellowcraft." It is thus entered: "of entrie as the apprentice did leaving out (the common Judge). They then whisper the word as before, and the Master Mason grips his hand in the ordinary way."

"Haughfoot, 14 Janry 1704, Mett John Hoppringle of yt ilk, James Pringle his brother, Andrew Thomson in Galashiels, David Murray in Philiphaugh, John Pringle, wright, Robert Lowrie in Stow, and James Pringle in Haughfoot, conform to the appointment made by the said John Hoppringle for yt end."

"William Cairncross Mason in Stockbridge gave in his petition desiring liberty to associate himself with this lodge, which being considered and he being examined before the meeting they were fully satisfied of his being a true entered apprentice and Fellowcraft, and therefore admitted him into their Society as a member thereof in all tymecoming, upon his solemn promise in the terms of the Society anent which he accordingly gave."

"The meeting also continued John Hoppringle, of yt ilk, Master Mason, till St. John's day next, and elected Andrew Thomson, Box-Master till that tyme."

"They also gave power to any five of their members to admit and enter such qualified persons as should apply to them, into the society of this Lodge either as apprentice or fellowcraft, and this commission to continue till St. John's day."

At the same meeting James Frier was admitted to the two degrees for one pund scots (1s. 8d.) and George Cairncross, Junr., gratis, because of his father being formerly a Mason, and now a member of the Lodge. On the 27th December, 1706, we read:—"John Scott, brother to Sir James Scott, of Gala, was orderly admitted to the Society of Apprentice and Fellowcraft."

Other entries of like nature occur, the "commission to five for intrants" being annually renewed down to 1763. A fresh regulation is dated 27th December, 1707. "Therefore the meeting came to a generall resolution that in tyme coming they would not, except on special considerations, admitt to the Society both of apprentice and fellowcraft, at the same tyme, but that one year at least should intervene betwixt any being admitted apprentice and his being entered fellowcraft."

27th December, 1708, "James Frier was publicly reprovod for some rash expressions he had made in relation to admission to the Society."

Every year a new Preses and Box-master was elected, and we read 27th December, 1709:—"William Cairncross, junr., and James Brysone gave in their petition to be admitted to the Society which was agreed to as apprentices only, and they were admitted accordingly, and each of them were appointed to pay in to the Box Master, for their entry, one pund scots." Here it is to be noted that at the same meeting James

Pringle, of Torwoodlie, had the two degrees and paid 6 punds (10/-). We read at the meeting on the 27th December, 1714, of a brother again disciplined :—

“The Preses for last year reports that he and o’yr four convened Thomas Frier before yem, and reprimanded him for his fault, and administered the oath of new to him, and left the consideration of his fyne to the meeting.”

“The meeting because the committee reports he was very sorry for his fault, passes from every fyne.”

The Lodge was equally strict with the “commission of five,” for we learn 27th December, 1716, “The sd. day reported by Adam Claperton, John Young, John Fountain, and James Peacock that they had admitted Alex^r. Methven, Chyr. upon 21 Novr., 1716, as an apprentice, who subjected himself as to his entry money to the determination of the Lodge, which being considered by the meeting they appoint him to pay four punds scots, and ordain them to be surety for the immediate payment prof to the Box Master. And in regard they have transgressed the act of the meeting, giving commission to any five to receive intrants; the meeting fynes each of them 12 sh. scots, and ordain them to be publicly reprimanded by the Preses”

This matter of the four over zealous members had not been adjusted in 1717, as they stated that “Torsonce took the power out of their hands,, they were content to pay their respective fynes.”

Up to 1717 the Laird of Torsonce seems to have acted as Clerk or Secretary, and everything went on well, the Minutes now began to be taken in a rough book, and there was a difficulty in finding a Clerk and fixing a salary to write up the “register.” Another trouble began to arise, the Box-master and others had the loan of their spare funds “on rent,” i.e. interest, and it was difficult to get them to account, and some of their bills were burnt as “desperate,” in the end. We read 27th December, 1718 :— “The Preses, with consent of the Lodge, recommends to the commission of five for entering, to consider as to the entry money, the distinctions following (viz.), that a tradesman pay at least five shillings sterling, and any other person whatsoever ten shillings sterling.”

A Clerk had been appointed in 1726, who had the register to write up for ten years, at which time the Lodge met occasionally at Galashiels, and on the 28th December, 1730, Jeams Claperton, John Young, and Robert Frier, were appointed to compare the Minutes with the Register, “and, upon finding that they agree, to destroy the minutes.” On the 27th February, 1731, we are told :—“According to the appointment of last meeting we, Jeams Claperton, Robt. Frier, John Young, Wm. Cairncross, John Donaldson, George Cairncross, and Willm. Murray, have compared the minutes of Sedurents with the register, and found that they perfectly agree, wherefore as desired we have destroyed the sd. minutes.

On the 20th January, 1742, the Lodge had removed itself permanently to Galashiels with occasional meetings at Stow. We have no Minutes of the passing of members to the degree of Fellowcraft, after one year; no doubt such took place amongst the “Commission of five,” and are not minuted. From this time also changes began to be made in consonance to customs of the operative Lodges.

On the 27th December, 1745, the Lodge began the custom, followed by other Scottish Lodges, of admitting apprentices and appointing them “two intenders.” Various minutes follow of this description, generally apprentices to Masons, and in 1747 we find the term “brethren” first used.

On December 27th, 1749, it is thus expressed :—“The sd. day George Dine was admitted in common form, and gave bill for one pound ten shillings Scots money as his

entry, payable next St. John's day. The sd. day John Dobson and Hugh Cairncross were ordered to instruct George Dine in all the points of an apprentice and fellowcraft."

On the 8th January, 1753, the Lodge resolves to meet alternately at Selkirk, and accordingly they met there 27th December, 1754, and also three days later, when it was resolved :—"The said day it was enacted a law that none can enter here in time coming without a pair of gloves to each member of the sd. Lodge."

On the 27th December 1759 the Lodge met at Selkirk when they began, for the first time, to appoint Wardens :—"Carried by plurality of votes, the continuance of George Dun, Preses, and George Hunter, Box-master, and John and George Dobson, Wardens." After this Wardens were annually appointed, whether meeting at Selkirk or Galashiels; and the last Minute of a meeting at Selkirk shews that they appoint as officers,—“Master, Wardens, Treasurer, Secretary, four Stewards, and an Officer.”

Thus terminates these interesting Minutes of which I have given sufficient to show the nature of the work; the eras of 1717 (England) and 1736 (Scotland), made no changes in the working of the Lodge, but with their advent at Selkirk the members began to fashion their proceedings on those of the neighbouring Lodges. Thus some would be dissatisfied with the changes, whilst others would attach themselves to Lodges held of Grand Lodge of Scotland. However loosely some of the Lodges may have performed their work, these Minutes prove beyond a doubt what was expected of a Scottish Lodge as to ceremonies, and as such they are of the greatest value to the history of Masonry in that part of the United Kingdom.

The original intent of this paper was to prove that Scottish Masonry possessed two ceremonial degrees, and not one, and that the Master Mason was the (Speculative) Chair Master: the Melrose documents are of like effect. Since it was written, Bro. R. F. Gould has examined the matter fully, and has pronounced for two degrees, both in England and Scotland, with this distinction, that whilst the Second Degree of Scotland was Passed Fellow of Craft, in England it was Fellow—or—and Master, and, though he doubts the verbal antiquity of our old Catechisms, he can refer further to the 1623 records of the Lodge held under the Masons' Company of London. May not the distinction arise by the grant of brevet Chair rank, in the conferment of certain formulæ, alleged to have been transferred to the Royal Arch about 1740?

THE VERY ANCIENT CLERMONT CHAPTER.

BY BRO. JOHN YARKER.



THE Clermont Chapter was the most important factor in the origin of the present high grades, some curiosity has been expressed as to what it was. Folger gives the degrees thus:—"1736. Novice; Ecossoise; Knight of the Temple." Thory (1815) as Chevalier of the Eagle, Master Elect: Illustrious Chevalier or Templar; Sublime Illustrious Chevalier. Professor Robison says, in 1797, that "in early life" he had received the "1st Degree of Maçon Parfait," and as his list of the "seven degrees" appears to be the most accurate record, as it bears the test of our old Rituals, I use it here.

1. Between 1715-37, the Harodim degree in three points, was the third degree in the Masonry of the Stuart, or Jacobite faction. One Hector Maclean seems to have been Grand Master, and was followed by the Earl of Derwentwater, 1737, for D'Harnouester is some ridiculous blunder, perhaps by misreading of a signature. He was followed in 1738 by Louis de Pardailon duc d' Antin; and he in 1743 by the Prince of Clermont.

2. Between 1738-45, the information is uniform that the Chapter of Clermont recognised seven degrees "brought from the very heart of Albion." These have gone by various names as under:—

- 1-4°. *Ecossoise*; also termed Master Elect, Scotch Master Elect, as the rank had to be voted in a Craft Lodge; hence it is what we should term Brevet Past-Master, but seems to have had a special ritual. (See par. 3.)
- (or) *Novice*; also termed (1744) Scotch Master, or Knight of the Sword, or of the East, or the Eagle; in Britain the Red Cross, or of Babylon; ancient Scotch of the East (Bristol, 1800-16); to be ranked with our Royal Arch Degree. Thory says it had three sub-divisions or sections.
- 2-5°. *Élève*, or Disciple; also termed Knight of the White Eagle or Pelican; (the Pelican being the standard of James III. in 1715). Rose Croix with a tinge of the *Miserere*; in Britain—the original term—Rosy Cross, or Rosæ Crucis, to which was added the Mystic Point, or Symbolic Supper of the Pascal Lamb. Claimed the mallet in all lower bodies.
- 3-6°. *Illustrious Chevalier*, or *Chevalier Templar*, (Thory, 1815); in Britain Knight Templar of St. John. We had also, Priest after the Order of Melchisedec.
- 4-7°. (Lastly.) *Sublime Illustrious Chevalier*. In the absence of contemporary rituals of the Rite there is some difficulty in pronouncing between two degrees. First we have the Kadosh, or Knight of the White and Black Eagle, (1762). Ragon and Thory mentions the Grand Sacrificer, and Barruel (1797) speaks of a "Second Point" (yet preserved in a modified form), where this Grand Sacrificer "as a Priest after the Order of

Melchisedec administers bread and wine." They were Commanders of the last section. Second, we have the Prince of the Royal Secret, introduced a little later; and bearing this title about 1758. It adopted Ramsay's theory of 1737, that Masonic formula was used by the Crusaders to protect themselves from the Saracens, and Craft symbolism is applied to the circumstances of the Templars. (See par. 8.)

3. In 1747 the Abbé Larndan, who pretends to initiation without an oath, gives five emblems which he says were used in the first Scotch Degree, viz.:—ape, fox, dove, pelican, lion—taken from *Typotü Symbola Divina et Humana*, 1601. If his ceremony was ever really used by the primitive Chapter it was soon abandoned, for we hear nothing more of its peculiarities, but the emblems in 1764 (Robison) were used to distinguish the seven *langues* into which the Order was divided, and it is said these emblems were a revival of the tests used by General Monck, about 1660, when he desired to promote the union of the Craft and Rosicrucians in aid of the design to restore Charles II. (Ramsay to Geusau, 1741). The emblem on seals, and on gorgets of these Scotch Knights, was a lion wounded by an arrow, having a broken cord round its neck by which it had been tied to a stake, at the base of which lies a broken crown; the lion lies at the mouth of a cave playing with Mathematical implements. (Robison.)

4. Thory (1815) says that "all the Elus derive from the grade of Kadosh;" and Ragon says that "the Kadosh existed before Ramsay." If it had the alleged "sacrifice" of bread and wine (of which there is yet traces), it may be the origin of the British advanced degree of Templar Priest "after the Order of Melchisedec." Thus whilst partly retained it was assumed by the Rosy Cross, and by the Templar Priest. In the case of the latter it sometimes took the title of "Grand Cross," though the rank actually applied to the "Council" of the Grand Master, who were Kadosh Commanders of the Rosy Cross, and Templars of St. John. Probably some such ritual originated the 24° Prince of the Tabernacle in the Scottish Rites. Lintot's work, 1770, had 6°, Scotch of the East; 7°, Rose Croix; and the Templar Kadosh followed.

5. Between 1780-90, we begin to hear in England of "seven steps of Chivalry," in place of seven degrees of Masonry, and advocated in 1791 by Thos. Dunckerley. Following the Craft was the Arch Series, including the Red Cross and Eastern Star; and then, 4° Rosæ Crucis; 5° Templar of St. John; 6° Knight of the East and West—Templar Priest; 7° Kadosh—Palestine, "the history of which (he says) may not be written," it was practised in London before 1782, as Oliver asserts. There was also a degree of Grand Inspector, but the title was usually added to the Kadosh. At Bristol, about 1800, a modification of terms was introduced by French emigrés from Canada, as they are thus given on the 1816 Certificate of Benj. Plummer,—Knight Elected Master; Ancient Scotch of the East; Knight Templar of St. John; Rosæ Crucis of Mount Calvary.

6. In 1857 the "seven steps" are thus modified by Bro. D. W. Nash 33.° (1) Masonic Knight Templar; (2) Knight of St. John; (3) Knight of Palestine; (4) Knight of Rhodes; (5) Knight of Malta; (6) Rose Croix; (7) Kadosh. The system did not endure.

7. The term Kadosh is said to mean holy, or consecrated. Bazot says that it originated with the Hermits of the Thebiad, and that Alex^r Patriarch, of Alexandria, was one of its early members; and in the 7th century they made their vows to Simon

Patriarch, of Jerusalem, and in the 11th century founded the Order of the Temple. Eugene Aroux, who, in common with the late Gabriel Rosetti, has gone so deeply into the veiled language of Dante, states that in the Museum of Vienna there are two medals, one of the painter Pierre de Pix, the other of Dante, and both have on the reverse the letters F.S.K.I.P.F.T., that is *Frater Sacrae Kadosh Imperialis Principatus Frater Templarius*. I have already quoted Ragon, Thory and Dunckerley on this, and I have seen old rituals which state that no minutes must ever be kept of these degrees; it is in a piece with what all the old genuinely transmitted degrees above the Craft require—from Samber's vow of about 1721 to the present—that the *Recipiendiare* will never reveal when, where, or by whom he was received. The primitive Rite was unquestionably Templar; and it is often stated that the Kadosh was founded on the Lyons' *Elu*, or Master of Nine, though so careful a writer as Thory is of the opposite opinion.

8. If the English Templar, and the Kadosh have, as some suppose, the same origin, they must have diverged very materially; it may be supposed, in the development of the former by what the reformers thought it ought to be, and in the case of the latter by adopting forms of the *Elus*, as is supposed. A Paris attempt was made in 1762 to suppress anything that might be Templar, and the *Ordre du Temple* assumed the title of the Society of the Sir-loin (*Aloyae*) and the Kadosh that of Black and White Eagle. The absence of our British Templar from the Scottish Rite, and the adoption of the Kadosh and Prince of the Royal Secret, lends sanction to some such views, and I have left it uncertain, for more competent enquiry, and in hopes that documents may appear.

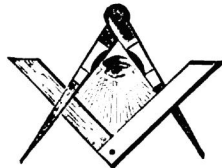
On the other hand it is probable, certainly possible, that Bro. Dunckerley, a well-informed Mason, was correct in 1791 in considering the Kadosh as the Commandership of the Templar of St. John, of which the primitive Clermont had a similar degree, that the Kadosh was its last degree; and that whilst the Rite of Heredom of 25° accepted the Kadosh as Templar, they established the Prince of the Royal Secret as Chief of the Series. Like the Patriarch of Jerusalem who creates a Knight of the Sepulchre with the Sword of Godfrey de Bouillon, the P.R.S. 25°, assumed the same fiction, equally the York Templars claimed from the same Prince, though Weishaupt writes, in 1783, from his brother Baldwin.

I would like to add to this paper a few words on the recent interesting paper of Bro. Crowe, which gives a Carbonari Certificate alluding in 1707 to Masonic high-grades. The Carbonari always seems to me a detached branch of the French Compagnonnage, and that of Jacques has Rites which approach our own high-grades; and though I do not see any impossibility in the existence of certain christian high-grades at the time, yet I am inclined to think, with Bro. Hughan, that the O is an error for some other figure. As to existence in France of Scottish Masonry, long before 1715, I have not the slightest doubt; only we can expect nothing to *prove* what it was. The Scotch kept their secrets with much fidelity; we constantly read of the communication of "The Word," with all that belonged to it, yet there does not exist to-day a single Mason who can prove what the "Word" actually was; nor have we any actual evidence to prove the meagerness or otherwise of their work. If Scottish Masonry was what Pike, in his "Masonic Origines," describes as assemblies of "beer-drinking" and "pipe smoking" working-men, without a ritual before 1700, what led so many men of rank and fortune to join the Lodges; and amongst these, from the 17th century, so many military men? Did none of these join James II. in France from 1688?—but there is a very peculiar letter of 1623 given in the "Court and Times of James First;" from which it appears that a secret brotherhood, which had all the essentials of Modern

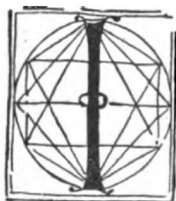
Freemasons, arose in our army whilst Lord Vaux's regiment was in the Low Countries. Certain grades out of the old Mystical Societies were amalgamated, in essentials, with the 1758 Rite of Perfection, and Thory states that Gabriano, in the 17th century, admitted many citizens, who wore swords, into his Apocalyptical Order, and it has been stated in your pages, by Bro. Malczovich, that before 1727 a Society of Friends of the Cross amalgamated with a Dutch Operative Lodge of Masons, and that Count Sporck then (at that date) introduced it into Austria.

Of course Hunde's theory that Craft Masonry was the Templar Order disguised, will not stand water.

The first Clermont Chapter members were of English, Irish and Scottish nationalities, and, if not French, the Chapter must have adopted the Templar from them, and all three Masonic Kingdoms, as well as America according to Folger, have not hesitated to create non-Masons Templars. At the same time it is quite possible that the three or four grades of the *Maçon Parfait* are of very great antiquity, and derived from some of the many so-called Rosicrucian Societies which arose, as says Maier, the contemporary of Flood, by sects who desired to place their own interpretation upon the symbols. Hence it is necessary to be very cautious in making any positive statement upon points appertaining to all the secret associations. Take the instance of the Malta degree; in recent times added to the Templar. It is said that when the Emperor Paul of Russia assumed the Protectorate of the remnant of Knights of Malta in his dominions, he closed the Masonic Lodges and, as a solatium, made all the Freemasons Knights of Malta, and that the Duke of Sussex applied to Paul and received from him the Grand Priorship of England. Whether all this is true or not, legitimate or not, it agrees fairly well with the period when the Knight of Malta was made a separate ceremony conferred by the older Templar degree, and thus additional degrees have become incorporated in our Masonic system. The Duke also accepted the Grand Mastership of the Templars, 1813; the 90° of Mizraim; and the Grand Priorship of the Ordre du Temple under Sir Sydney Smith; but, for some cause, perhaps change of opinion, left the bodies under him to sink or swim, and hence the friction which followed in the changes made between 1844 and 1851, but partially modified by the Grand Conclave of Templars in 1866.



THE HIGH GRADES IN BRISTOL AND BATH.



AM much interested in the recent suggestion that the High-Masonry, or Master's Degrees, as they were formerly called, were allied with those of Ireland; and by commercial affairs, between the respective ports. Writers do not appear to have settled whether the Templar is English *sui generis*, and the origin of the continental Kadosh, or *vice versâ*. York had the Templar in 1779, and probably from 1762, when the Jacobite Drake revived that Grand Lodge, and it is on record that in 1762 he gave a Craft Charter to six French prisoners of war, who were to initiate their countrymen.

We may not have minutes, but these things, that I now state, prove themselves, namely, that York had an interchange of degrees with France. (1) The Craft Ritual, or Lectures, begin to show strong traces of the Ineffable degrees, this is certain, but the proof cannot be printed. (2) Drake's Arch in 1762, from the name of the officers, was same as Dermott's, *i.e.*, of the 2nd Temple. But sometime prior to 1779, it was the Arch of Enoch, or the 1st Temple; this probably means no more than (as was the case elsewhere) that the Arch of Enoch was added to that of Dermott in place of the Veils. (3) But at the date named, and prior to 1780, Paris had a ritual which alluded to a discovery in the time of Titus Vespasian, which they termed the Royal Arch of York. The Templar York, termed a "Royal Empampment of C. K."

Somewhere between 1754-68, but perhaps as early as 1744, Robert Lambert de Lintot (I believe that is his full name) was conferring the Clermont degrees in London; their printed Ritual of 1770 gives a Rose Croix Mason the right of assembling Lodges and perfecting masons to the sixth degree of Eccosaise Knight of the East, the only reservation being the degree of Rose Croix; Lintot claimed he did this as agent of Prince Charles Edward Stuart.

Now as to the Bristol Charter of Compact, which is said to have included Bristol, Bath, and Salisbury; unfortunately we have not the Compact itself, but we have the Regulations to it, and it terms itself the "Supreme Grand and Royal Encampment of the Order of Knights Templars of St. John of Jerusalem, Knights Hospitallers and Knights of Malta, &c., &c." Done at our Castle in Bristol, 20th day of December, 1780.

In 1785, or thereabouts, Bro. Charles Sherrieff, of Shropshire, introduced from the West Indies the Rite of Perfection of 25°, and it was taken up by some of the Templar Encampments both north and south. Gould says the Rite is "Prussian Blue."

In 1790-1, Bro. Thomas Dunckerley collected the scattered Camps; and soon had four which he termed, "time immemorial" conclaves, *viz.*, "London, Observance of Seven Degrees; York, Redemption; Bristol, Eminent of the Seven Degrees; Bath, Antiquity." The title of this Grand Conclave was "Royal, Exalted, Religious, and Military Order of H.R.D.M., K.D.S.H., Grand Elected Knight Templar's of St. John of Jerusalem, Palestine, Rhodes, &c." The title of "Grand Elected" is a Kadosh title, and the following Bath minute of 1790 has clearly a reference to Dunckerley, though not so stated; they had the Rose Croix at this time, and, from some letters of 1871, I gather that they believed the Rose Croix was introduced into Ireland by them, but this needs better proof than supposition.

"1790. William Boyce took all the degrees of ye Red Cross, also Royal Ark "Mariners, and many other sections and degrees, having first a dispensation, afterwards "a warrant thereby to act."

"Friday, 7th June, A.D., 1811. The following Sir Knights who had been installed "under a Craft Warrant, and being Expert Knights, were received and went through "the regular forms under the regular Warrant, and received the honours of the same, "and paid 5/- each for the Registry: Sir Ben Plummer, Sir Jno. Dixon, Sir Abraham "Nomers, Sir M. Patton, Sir Dixon Tyler, Sir Jerry Godley, Sir Ashley Parker, and "the books of the Grand Registry."

My letters in 1871 say that in 1822 they have record of the Order of Philippi, and some correspondence with France.

The Bath Brothers of 1871 believed that 1811 was the date of their old certificate, which included all the 33° of the A. & A. Scottish Rite, save the "Prince of the Tabernacle, 24," which is equally absent from it, and from the forged Grand Constitution of 1786. It has other peculiarities which I will notice, but I may first say that I had the plate examined by an expert who pronounced it about sixty years old; whilst the Registrar who signed my Certificate, with some 27 others, Wm. Thompson, J.P., was 81 years of age, and had been 50 years a member of the degrees. Now it is well known that de Grasse Tilley was made a 33° at Charleston, in 1804, founded the S.G.C. 33° in Paris, and was a prisoner of war in England from 1810 to 1815; that he was Master of the French Lodge, *Les Enfants de Mars et de Neptune*, and on the 20th of the 5th month, 1813, Ben Plummer, whom he certificated, had joined the Lodge of which he was Master at Abergavenny, that he was born in 1771, was Superintendent Grand Commander of Templars, and had belonged to the Lodge *Le Paix Desirée* held at Wincanton. All this agrees with the minute of 1811.

The peculiarities of this Certificate is this, that whilst in 1811 they received seven "Expert Knights," after naming the 29° A. & A., it goes on to say that the Brother has been "Registered as a G.E. Knight Kadosh in the presence of seven "Noble Knights of the Order." It then, after specifying the 32° and 33° A. & A. goes on to declare that the brother is a "Grand Commander of the Red Cross, a Royal "Master of Philippi, a Grand and Royal Commander of the Temple, Palestine, "Constantine, and Babylon, Royal Sovereign, and Grand Commander of the Royal Ark "Mariners, Mizraim, and Noachites, a Priest of the Temple of Holy Wisdom, and High "Priest of Melchisedec." And so particular were they in regard to the "legal seven," that though I received these degrees in Manchester with at least seven old members, they required me for legality to register a new seven as Bath members.

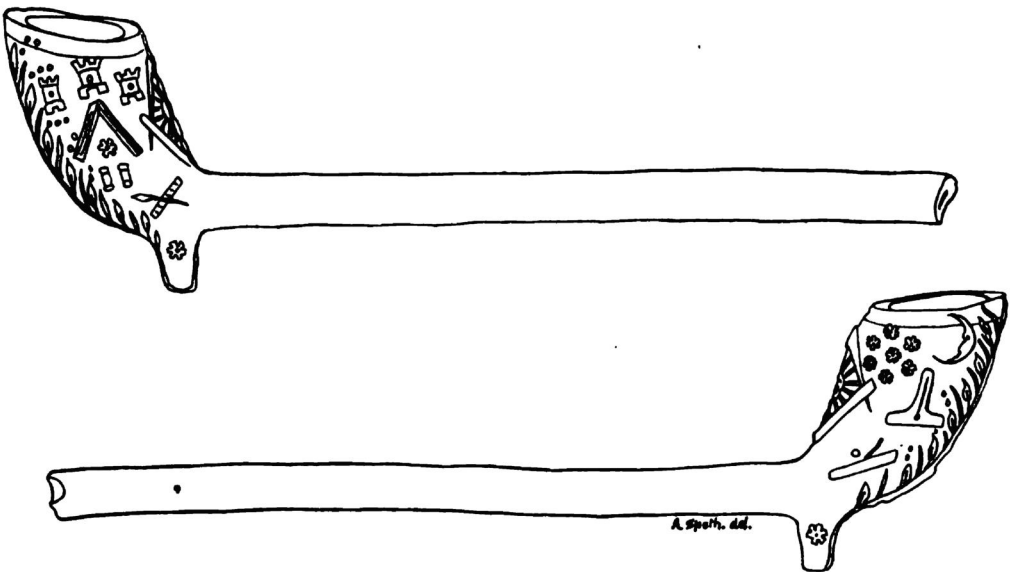
In regard to Bristol the contention is rather curious. The late learned Dr. H. Beaumont Leeson is reported to have said that some Knight Templar's Conclaves existed "claiming a right to confer the 18th degree, as they were well aware, was formerly the "practise, he, himself, having taken the degree in the Cross of Christ Encampment." Leeson believed the origin of the English Templar to be the Kadosh, and there can be no doubt that, so far as one of Dunckerley's Conclaves in London was concerned, such was the case. Plummer joined the Bristol Camp in 1816.

On the 2nd August, 1862, Leeson gave a very elaborate address at Portsmouth, in which he said: "That the Baldwin Encampment at Bristol was founded by French "Masons, who had brought it from Canada towards the close of the last century, a fact "of which he was certain, as the original books were in his own possession." Bro. D. W. Nash, who was expelled by Leeson from his S.G.C. 33°, for retaining his right to visit the old Bristol degrees, admits this in 1857, and says that with Bath, though they

had worked together from before 1780, they had, about 1800, admitted French refugees "registered with the Grand Orient in Paris." "These degrees, which comprise besides the Rose Croix, those of the Nine Elected Masters, the Knights of the East, the Sword, and the Eagle, and the Knights Grand Architects of Kilwinning, have been conferred annually since the period of their introduction. . . . Together with the Knights Templar, and the Knights Rosæ Crucis they form the five Royal Orders or Degrees of Masonic Knighthood, which have been placed under a common government." The "seven degrees" of the Encampment, in another part of the same document, are thus named:—"1, Masonic Knights Templar. 2, Knights of St. John of Jerusalem. 3, Knights of Palestine. 4, Knights of Rhodes. 5, Knights of Malta. 6, Knights Rose Croix of Heredom. 7, Grand Elected Knights, K.D.S.H."

In sending the foregoing for publication, it is far from my desire to promote any contention on the subject. It is valuable matter, not accessible to the ordinary reader, and too often garbled and misrepresented. It will be seen that though Bath and Bristol worked together their systems were not identical, and that the former added vastly to their repository of degrees about 1811. How went the matter in this direction in Ireland at the same period?

JOHN YARKER.



CLAY PIPE,

Found in 1885, under the old West Bridge at Leicester, under 10 feet of mud.

IV. C.C. Mus.

AN OLD YORK TEMPLAR CHARTER.

BY BRO. JOHN YARKER, P.E.C. & P.R.G.C.



THE reproduction of an old York Templar Charter of 1786, which appears in this number of *Ars Quatuor Coronatorum*, affords an opportunity of saying a few words about the old Preceptory, yet existing, under which Charter it was founded.

The petition for the Charter was addressed "To the Right Worshipful the Grand Master of All England, the Grand Wardens and the rest of the Brethren of the Grand Lodge," on the 11th June, 1786, and signed by John Hassall, Joseph Carter, John Watson, etc., etc., etc. The first members were chiefly drawn from Lodge 39, the minute book of which was at one time in possession of the Encampment, by which name such bodies were then known, and the Bye-laws of the Lodge were signed by Laurence Dermott about the year 1757. This Lodge united with the Lodge of Fortitude, No. 87, after the Union, and it was also the mother of the present Lodge of Friendship.

The abbreviations in the Charter herewith, inscribed No. 15, are very simple:—

G.G.C. is General Grand Commander:

G.R.E. is Grand (and) Royal Encampment:

C.K. is Christian Knight:

S.K.T. is Sir Knight Templar:

S.G.B. is Sir Godfrey Bouillon, "the first Christian King of Jerusalem":

W.B.B. is Well-beloved Brothers:

and the text is as follows:

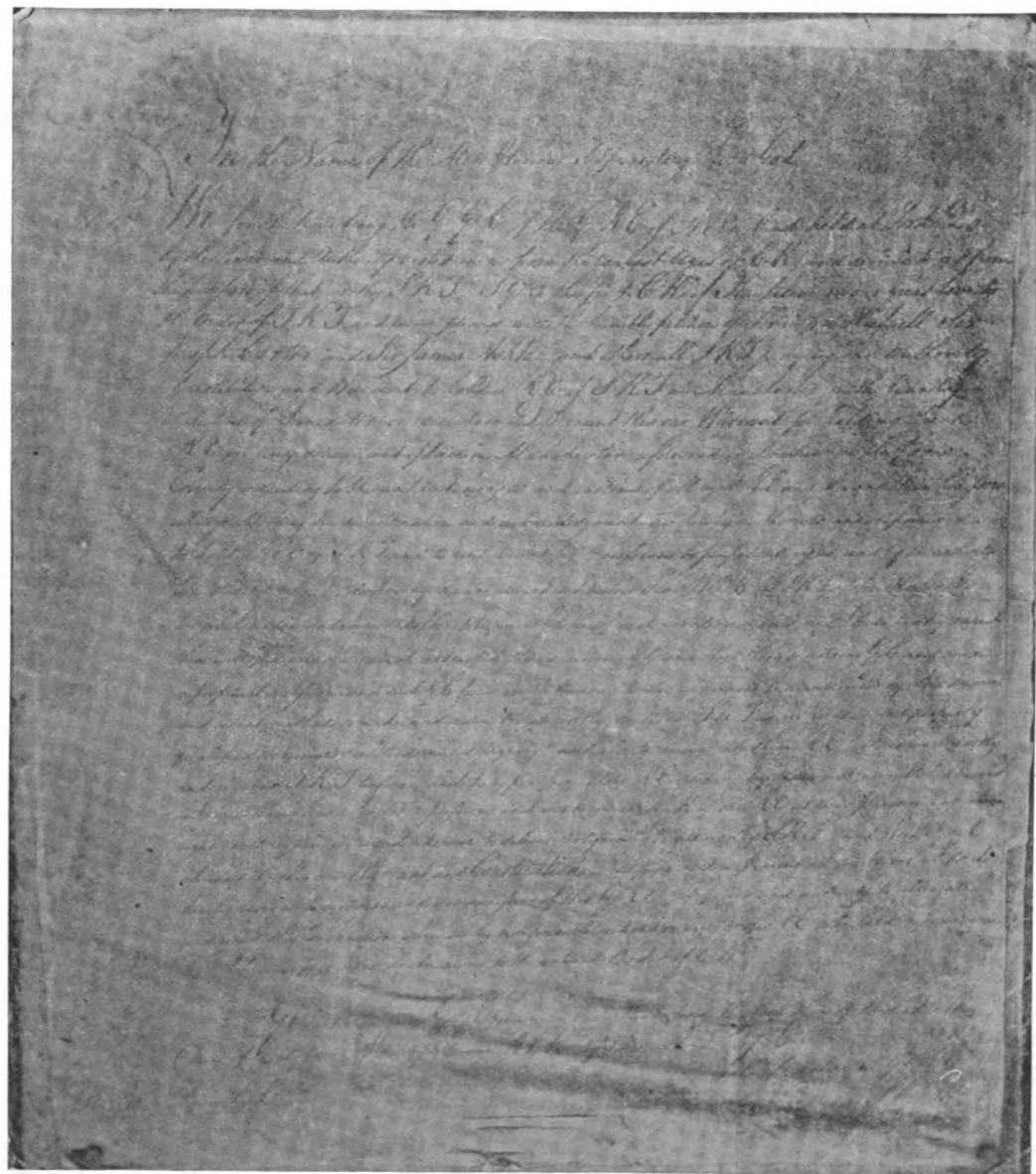
Edward Wolley,

G.G.C.,

No. 15.

In the Name of the Most Glorious Self-existing Lord God:—

We for the time being the G G C of the G R E of All England held at York Do by the Power and Authority vested in us from the earliest Ages of C K and derived to us from the successors of that worthy S K T S G B the first C K of Jerusalem, in our great love to the order of S K T and in compliance with the humble petition of Sir John Hafsall Sir Joseph Carter, and Sir James Ashton and others, all S K T praying our Authority Constitution and Warrant to hold a R E of S K T in Manchester in the County Palatine of Lancaster or elsewhere do grant this our Warrant for holding such R E in any convenient place in Manchester aforesaid or elsewhere in the same County according to the antient usages and customs of all legal R E and they and their successors always observing due subordination and acknowledgment are hereby authorised and empowered to hold a R E of S K T and to continue it by succession to perpetual ages and by the authority so vested in us we do hereby nominate and constitute our T and W B B all S K T John Hafsall Joseph Carter and James Ashton to be present G C thereof each in order as named, and We do [hereby invest them with full power to nominate and install their succeeding G C and those their succeeding G C and so on



YORK TEMPLAR CHARTER OF 1786.

in perpetual succefsion and fuch G C from time to time are hereby empowered and authorised
 [by their known
 and fecret methods to make and admit fuch worthy Brethren S K T as are regular and properly
 qualified to receive fuch Order and Dignity and alfo to receive into their R E fuch as were
 [worthy
 and regular S K T before, and to expel from their R E fuch as by their difhonourable behaviour
 unfknight themfelves or merit expulfion and alfo to convene the K of the R E at their pleafure
 [and when
 right fhall require it—and likewife to deliver Certificates to all worthy SK T and We the G G C
 aforefaid by this our Warrant and Constitution—ratifying and confirming all your legal
 [acts do
 hereby referve to ourfelves and our fuccefsors of this G R E full power and authority to abrogate
 and recall this Constitution whenever by indefenfible actions or neglect the R E to be held in
 [pursuance
 hereof becomes irregular or obnoxious to the Antient Order of C K

Given in our G R E under our hands and the Seal thereof this Tenth
 Day of October A D 1786 A C K 1754 A L 5786.

Wm. Blanchard G S
 [Seal loft.]

John Parker S G A C
 Geo Kitson J G A C

The following letter merits reproduction ; the closing portion in brackets has the
 pen drawn through but is quite readable :

“ Manchester, November 1st, 1786.

“ Most Honourable G.G.C. :

“ We the K.T. of the R.E. No. 15, do, with all due fubmiffion, write to acquaint
 you that on Tuesday the 17th of October laft fuch of us as were delegated and authorised
 by you proceeded to open the G.R.E. of All England, in which we broke open and read
 your Warrant, conftituted the R.E. and installed our G.C. and after the due honours
 paid you we closed the fame in proper time and with Good Harmony, after which we
 opened our R.E. No. 15, and paffed through its neceffary requifites, and do now make
 a return of the names of the S K.T. that at prefent form our R.E., thefe are S. John
 Haffall, R.G.C., S. Jofeph Carter, S.G.C., S. James Ashton, J.G.C., S. John Watfon,
 S. Richard Hunt, S. Patrick Lawler, S. John Hardman, and S. James Cooper, thefe
 eight names we beg you to record in your Grand Registry, and fhall make proper fuc-
 ceeding returns for any new acquifition, [and your immediate decifive anfwer to the
 following queftions agitated amongst us is defired,—if a man who is an Ancient Mafon
 in the three firft degrees, regularly paffed the Chair, made A.M. and S.K.T., but fitting
 under a Modern Warrant, may be accepted in our R.E.—Your fpeedy anfwer to this
 will oblige, Yours &c.]

“ Please to direct for J. Haffell at Mr. William Goodall’s, The Fleece Tavern,
 Old Shamble, Manchester, our R.E. being now kept there.”

The next meeting recorded is on the 21ft November, 1786.

“ When S. John Bagshaw made application from 157, under the fanktion of
 Glasgof, who we re-made, and, after an Encounter, closed the R.E. and the K. retired
 in good order.”

From this time the R.E. met monthly, had many vifitors, and generally admitted
 candidates at each meeting, and a lecture was given. March 20th, 1788, we read :—

"Sir John Hassall continued R.G.C., Sir Richard Hunt, S.G.C. to Pass the Chair and received the G.G."


On 12th September, 1790, it was agreed to remove the R.E. to Mr. Wm. Young's in the New Market in Manchester. Other Charters, of what nature there is no record, had been applied for, as on the 8th July, 1791, Bro. Hassall had received a letter which says :

"At my return from a journey I received yours and am sorry you have been so long deprived of your Warrants, the illness of our G.M., the death of our Bro. Clubley, and the absence of our deputy G., who has been long in London, is the reason of our delay. Bro. Wolley, I am told, will soon return, and as our G.M. is a little better, I hope very soon we shall hold a Chapter, and a R.E., and then the Secretary will have orders to prepare and send you the Warrants. You may be certain of my assistance, being your faithful Brother,

"George Kitson, of York."

On October 12th, 1794, "It was unanimously agreed this night that the Royal Encampment shall come under the Royal Grand Encampment of London, held under his Royal Highness Prince Edward, Brother Dunckerley acting Grand Master, and Brother Torr was ordered to consult Bro. Barlow on the action, and, if he thinks proper, to order a Warrant as soon as possible."

The name of the meeting then was altered from "Royal Encampment" to "Conclave," and the following Warrant was produced at a meeting on the 12th July, 1795.

Thomas Dunckerley 

[Seal in black wax.]


Initium Sapiente Amor Domine.

In the name of the Grand Architect of the Universe.
In the East of London, a place full of Light, where
reigneth silence and peace but the darkness compre-
hendeth it not.

To those whom it may concern GREETING :—

Know ye that We Thomas Dunckerley, of Hampton Court Palace in the County of Middlesex, Most Eminent and Supreme Grand Master of the Royal Exalted Religious and Military Orders of H R D M K O D S H Grand Elected Knights Templar of St. John of Jerusalem, &c. under the Patronage of His Royal Highness PRINCE EDWARD having received a petition from Sir David Torr and several Noble Knights residing at and near the town of Manchester, humbly requesting a Patent of Constitution to open a Conclave or Chapter of Encampment under our sanction at the Grapes Inn, Manchester aforesaid, We do hereby constitute and appoint the said Sir David Torr of Manchester our Deputy for Opening and conducting the said Conclave or Chapter of Encampment at the Grapes New Market Inn, at Manchester, and do hereby grant to the said Sir David Torr, and the other Noble Knights Petitioners and their successors full power and authority to assemble on the second Sunday in January, April, July and October, to Install Knights Templars, &c., at their Field of Encampment aforesaid, or at such other time and place as they and their successors with the consent of Us and our successors for the time being shall appoint; with such power and privileges prerogative and immunities as do from ancient usage and of right belong to regularly established Conclaves or Chapters and to Noble Knights of the Order, subject nevertheless to the

ancient Statutes and Ordinances of our predecessors or that may hereafter be enacted by Us and our successors in a Grand and Royal Conclave.

Charles Collins 
Grand Scribe
pro tempore.

Given at London aforesaid in our Grand
Field of Encampment this 20th day
of May Anno Lucis 5799, Anno Domini
1795, Anno Ordinis 677, Anno Caedis
481.

WILLIAM HANNAM,
Acting Grand Master.

Under this Charter the Encampment, Conclave, or Preceptory has continued to meet to the present day, and there is no need to burthen your pages to any further extent. In 1802, though perhaps earlier, it had assumed the distinctive name of the "Jerusalem Conclave." "April 28th, 1811, a special meeting was held for making Knights of Malta."

As the fee for the Knight of Malta was, at the same time, increased from 7/6 to 10/6, it is probable that earlier meetings had been held; and we see the title of Knight added to that of Sir, as "Sir Knight" A.B.

During the year 1863, whilst the writer of this notice was acting as Commander or Preceptor, all the documents bearing upon the history of the Conclave, and which included the old York Charter, the Minutes of Lodge 39, the Templar Minute Book from 1786, and various old Rituals, Certificates, etc., were collected together and placed in a tin box and deposited in the muniment room of Freemasons' Hall, Manchester, but every trace of them has now disappeared, and the brethren may feel grateful to A.Q.C. for preserving in perpetuity a facsimile of the old York Charter of 1786.



THE CAROLUS OF OUR ANCIENT MSS.

BY BRO. JOHN YARKER, P.M.



THE paper of Bro. Dring, on the "Naimus Grecus" question, is a contribution of the utmost value, and I quite think that he has proved, what has been my own opinion for many years, that the Royal Patron, who was equally recognized by the building fraternities of France, England, and Germany, was the Emperor Charlemagne. We must also bear in mind that, twelfth to thirteenth century, the same legends would be current both in England and France, owing to the large number of French Masons arriving in this country.

With respect to "Naimus Græcus" we are sure to remain always in a state of uncertainty, from the almost certain fact that many MSS. between the "Cooke"—itself a copy—and the Grand Lodge MS., have disappeared, and that to the imperfect caligraphy of many such MSS. we may derive the numerous versions of this mysterious person, which have come down to us. Hence it may be very doubtful whether the Polychronicon was the authority for any of these versions, rather than some lost unreadable MSS. Equally, a badly written version of "Alcuin Flaccus" might suggest to some scribe, to hint, that it was "a man with a Greek name." It is therefore impossible to draw a hard and fast line in seeking one identical source for numerous blunders.

But the object of this paper is not so much to give Bro. Dring any well-deserved praise, as to contribute something to strengthen his theory as to the historical aspect of Charlemagne's influence on the building fraternities, which our author has done so much, in his paper, in elucidation. Amongst the things to which I desire to call especial attention, is the history of the Holy Vehm of Westphalia, and I shall not make any comparison between its ritual and that of Freemasonry, as every intelligent Mason can do that for himself. The object of the two Societies was not parallel, and how then does it arise that there is so great a resemblance in their ceremonies? If we could decide how this arises we should know a great deal more, than we do, of the mediæval history of Freemasonry. What influence had Charlemagne in organising one, or both, Societies?

It may reasonably be suggested, though personally I think it absurd, that some of the revivalists of 1717 were acquainted with the ritual of the Vehm, and introduced some of its customs into the more ancient ceremony of the Masons.

Bro. Dring has shown that Alcuin considered Charlemagne as a "wise Solomon" in erecting his Church at Aachen. We all know that the Master in the Chair is supposed to occupy the throne of Solomon, equally the Free-count of the Vehm was supposed to occupy the throne of Charlemagne, who it seems was dubbed a successor of Solomon by the Culdee Monk Alcuin. My translation of the Vehm document may be relied upon, as it has been done for me by a Brother whose native language was the Westphalian patois.

There is said to be a letter of the middle of the ninth century (not mentioned by Bro. Dring), written by Eric of Auxerre to Charles the Bald of France, in praise of certain Irish philosophers who were visiting the Court of Charlemagne, as "servants of

the wise Solomon," who, "as instruction of his countrymen," attracted thither Greeks and Irishmen. Even Haroun al Raschid sent Carolus an Embassy with presents.

The Rev. James Galloway quotes a similar document, from the St. Gaul Legend (l. 1, c. 32), to prove that artificers from every country were established to erect his magnificent church at Aix-la-Chapelle. On this matter there is a most suggestive romance of the twelfth century written in metrical form by Huon de Villeneuve, and reduced to prose two centuries later, which I am persuaded has a close bearing upon the legends of what is now known as the Compagnonnage. This work is entitled *Les Quatre fils Aymon*; in it Charlemagne returns victorious from a long and bloody war against the Saracens, in Easter 768, and has to listen to accusations against Prince Aymon of the Ardennes for failing in his fealty in this war, and Charlemagne has as his colleagues Solomon of Bretagne and his trusty friend the Duke of Naismes. Renaud, Allard, Guiscard, and Richard, in consequence of this, leave the court of Charlemagne in search of adventures. They defeat Bourgois the Saracen Chief before Bordeaux, compel him to become a Christian, and after that restore Yon King of Aquitaine to his throne, and as a reward Renaud receives the hand of his daughter Laura. After a time, Yon fears the anger of Charlemagne and persuades the four Aymons to solicit his grace, and they depart "with olive branches in their hands," but are treacherously waylaid and "the Cyprus would have been changed for the palm," but for the arrival of their cousin Maugis. After a due amount of battles peace is restored, on condition that Renaud departs for Palestine, where he meets Maugis unexpectedly, and they restore "the old Christian King of Jerusalem" to his throne.

After an interval, Renaud is recalled to France and on his arrival finds his wife dead of grief, as well as his aged father Aymon and his mother. His old antagonists, Naismes, Oger, and Roland, have been slain at Ronciveaux. Renaud, inconsolable, transfers his lands to his son, and hearing of the building of the church at Aix seeks that place and tenders his services to the Master Mason as a common labourer. His great strength arouses the jealousy of the others, as in a similar Masonic legend, and as Renaud slept upon straw under an arch, they killed him whilst asleep, *with a blow of a hammer*. After the blow Renaud opened his eyes, *crossed his arms*, and prayed for forgiveness to the murderers. Having breathed his last, the assassins put his body in a sack and threw it into the Rhine (as that of Osiris, in a similar mystery, was thrown into the Nile). Fishes supported the body, which was also illuminated by a supernatural light. It was first seen by a pilgrim, who, recognising Renaud, went and informed the three brothers and the two sons of Renaud. In this account, which is the translation of Caxton, the Archbishop erects a rich tomb, and canonises him as "St. Renaude the Marter."

In another version, probably the more modern prose version above named, the closing portion is thus given:—Charlemagne visits Aix-le-Chapel with the three brothers Aymon and their two nephews,—“Hollo!” says the Emperor, to a good woman, “what means this crowd?” The peasant answered, “I come from the village of Crosne, where died, two days ago, a holy hermit, who was tall and strong as a giant. He proposed to assist the masons to construct at Cologne the Church of St. Peter; he manœuvred so well that the others, who were jealous of his ability, killed him in the night time whilst he slept, and threw his body into the Rhine where it floated surrounded by light. On the arrival of the Bishop the body was exposed in the nave, with uncovered face, that it might be recognized. Behold what it is that draws the crowd.” The Emperor approached and beheld Renaud of Montauban, and the three Aymons, and the two sons of the murdered man, mingle their tears over the corpse.

Then the Bishop said: "Console yourselves! He for whom you grieve has conquered the immortal palm." The Emperor ordered a magnificent funeral and a rich tomb.

In the time of Charlemagne, and even much later, there existed a large amount of pre-Christian and Gnostic Rites, and the Emperor is credited with erecting in Saxony,—the birth-place of Aymon, where his memory was held in great veneration down to last century, if not still,—a secret fraternity for the suppression of vice. Apart from the significance of this romance, in a Masonic sense, there are some peculiar correspondences,—the body of the murdered Osiris was thrown into the Nile, that of Renaud into the Rhine, and the closing address of the Bishop is almost identical with that of the Hierophants to the mourners for the slain sun-god. In the ancient mysteries the symbolical Branch was varied—as the erica, the ivy, the palm, the laurel, the golden-bough which was probably mistletoe, so prominent in Christmas week in our own lands. The romance also confuses the time of Charlemagne with that of a Christian King of Jerusalem, in the same way that our Masonic MSS. confuses the Emperor's time with a fictitious Naimus, Aymon, etc., "who was at the building of Solomon's temple." Some time ago a Newcastle Brother suggested that the meaning might be—at the buildings (ruins) of Solomon's Temple—or even the residence of the Knights of the Temple.

This brings me to the Vehm, which is believed to have been a secret court of the ancient Pagan priests until it was re-organized by the Emperor Charlemagne for the purpose of advancing Christianity, and the assertion that Charlemagne was its organiser seems absolutely proved by the fact that it was an ancient claim of the ceremonial rites of the Vehm. There is no prominent point in Freemasonry which does not equally find its counterpart in the Vehm, and, such being the case, is it not foolish to assert that German Masons had no ritual; and equally so for Albert Pike to say that British Masons had no ritual ceremony before 1700? He was a learned man and able writer, but seems to have been ill informed upon Masonic facts, and even of his own Scottish Rite, whose origin he attributes to Charleston, though it is now well known that Geneva had it before 1797, and the 1762 statutes of Paris and Bordeaux authorise the Grand Inspectors of the 25° to collect any new degrees. But to return to our sheep. The Vehm was held, like the Court of the Druids, in the open air, or before the eye of day. No doubt many Masons were at least Free-schoppen.

OPENING OF THE VEHM COURT.

The Free-count sat upon the Free-stool (*Frien Stoil*), with a sword laid on the bench (*bank*) before him. The Court was opened by Question and Answer, the Questioner, or acting Free-count, sitting in the chair of Carolus Magnus as his representative. It was of importance that it should be the right day, and the right time, to hold the Courts. Seven *Frey Schoppen* are the minimum to form the Court, and, if possible they were to be of the locality where it was opened, but not necessarily so, as genuine *Schoppen* from anywhere might assist. A sword with a rope, or cable-tow, attached was laid on the Bench.

The candidates for admission stood outside the square open space of the Court, and were only admitted within it, after announcement and acceptance.

The Free-counts and the Free-schoppen signed with the chrismon of which three samples are given herewith—



Extract of MINUTES (*Protocolli*) of the CAPITULAR CONVENTION (*conventi capitulari*) of THE VEHM HELD AT ARENSBERG IN THE YEAR 1490, before the FREE-SEAT (*Sede*) IN GEISIKE.

Original in the Archives of Furstenberg. This copy made by Criminal Judge Bachman of Paderborne, and quoted by Paul Weigand in "The Vehmische Tribunals of Westphalia," Hamm (page 265). (Schulz and Wundermann, 1825.)

FIRSTLY.—The best and truest people must be found and vouched for by *Frie-Schoppen*. (This is for Schoppen Candidates, who were a species of Jurymen to assist the Chair and the Officers of the Court.)

SECONDLY.—The *Frei-Count* (Chairman and Judge) must prove them whether they are able to discern right from wrong.

THIRDLY.—They must be inducted in a secret closed meeting, not in a chamber. (That is, the assembly was to be tyled, and this article refers to a paragraph where complaints were made that candidates had been admitted, in a room, for money.)

FOURTHLY.—They are questioned as Carolus Magnus has directed and they must answer those questions.

FIFTHLY.—They are admonished as to perjury, and the punishment of the "wall" is shown to them. (This "punishment of the wall" is referred to elsewhere, it may refer to a wall surrounding the Court, though meetings were held in the open air to hear complaints and judge them; or possibly it refers to a "stone" afterwards mentioned.)

SIXTHLY.—They must take the Oath prescribed by Carolus Magnus. They must do this sitting (kneeling) on the right knee, which has been laid bare; the head covered; the left hand, which is bared, laid upon the rope (cable-tow, used for hanging); the lock (*Schloet*) and the two swords laid cross-wise, Swearing the Oath to keep the Vehm (Secret) from wife and child, sand and wind, as this is prescribed. (The word *lock* appears to be a mistake for key, and is evidently a local symbol as it was the Arms of the City's Frei-Graf, who had the right to the Chair of the District. The key is referred to elsewhere, as being engraved on a "stone" in the square of the Court. *Key* is *schloetel* whilst *lock* is *schloet*, hence the omission of *el* in the first instance is clearly an error.)

SEVENTHLY.—The Count tells them, with covered head, the Holy Vehm (Secrets); Rope (*Strick*), (but some have it *Stuck* or *Stick*, as referring to the willow-wand with which some hangings took place); Stone (*stein*); Grass (*gras*); Grain (*grein*) and he explains them as prescribed. (An analogy is to be found in the black magic of Westphalia, where the sorcerer invokes as follows:—"I conjure the devil, by the God who corn and grass created has"; and again, in forswearing God and all Saints, "also grass and corn, and all that upon earth may be.")

EIGHTHLY.—He tells them the word of distress (*Nothword*), as Carolus Magnus hath given it; to wit—*Reinir dor Feweri*. (It is clear that this *Nothword* is either disguised or corrupted. From the context, and other evidence, it can be restored, and it is very evident that it is the *four elements* that are referred to,—the reply being *Lust* (air), and these four elements are subsequently named. Thus explained the actual words would be:—*Rein* (rain or water); *Irdor* (or) *Irde* (earth); *Feweri* (or) *Fewer*, *Feuer* (fire); the reply being necessarily *Lust* (or) *Laucht* (air).

NINTHLY.—He teaches the secret salute of a *Scheppe* (*Schoffe*, Latin *Scabinus*): That the arriving *Scheppe* places his right hand upon his (*i.e.* the other *Scheppen's*) left shoulder, and says:—

“I salute you dear man. (*Eck grut ju leire Man.*)

What are you doing here?” (*Wo fange ji hi an?*)

Thereafter he (the other *Scheppe*) places his right hand on the other *Scheppen's* (the new arrival's) left shoulder, and the other one does the same, and says:—

“All luck come in, (*Alleit gluck kekire in,*)

Where the Free *scheppen* are.” (*Wof de freyen Scheppen sein.*)

(in the original these are evidently rhythmetical, as are some of our most ancient Masonic tests.)

TENTHLY.—What belongs before the Secret, and what before the Open Court (*Ding*, Norweigan *Thing*), is explained to him, as is written down hereinbefore, in the first questions.

ELEVENTHLY.—He must pay the Free-Count 16 schillings (a small coin) and no more, and to every one of the nine *Scheppen* 8, and no more.

QUALIFICATION.

Candidates for *Frey Scheppen* must be so educated and made, that they are lawfully and rightly begotten from father and mother; not un-free; not prosecuted by any justice; not liable to any attainder (*bann*); nor guilty of usury; no street-vagabond (*strassen linder*); nor thieves, murderers, adulterers, or blasphemers; and they must not have sinned against their Country's Master, or Authorities. (Everyone knows that our Ancient Constitutions necessitates the same qualities for Masonhood.)

PENALTY.

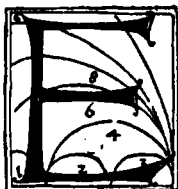
If any one break the Oath, and betray the Secret of the *Vehm*, he was to be arrested, his hands tied behind his back, his tongue drawn out through his neck, a skewer put through it, and he was to be hung seven feet higher than any other evil doer. Such was the former penalty; now a days (*i.e.* seventeenth century) he is punished for perjury according to law, loses all his honourable positions, and is never again accepted as an honourable man.

I will conclude by suggesting that Bro. Dring's valuable paper will bear further elucidation, and I should be glad to see his views on this evidence.

I should like also to direct attention to Bro. d'Alviella's Review of Bro. Gould's “Concise History,” in that part referring to the ancient Masters Fraternities, as I have suggested to Bro. Gould to write a history of these, for Masonic History is incomplete without this additional branch.

ARAB MASONRY.

BY BRO. JOHN YARKER



VERY reading Mason is aware that from the time of the original of the "Cooke" MS. Constitutions, say A.D. 1400, it has been handed down that the hunter King, Nimrod, was one of our Grand Masters, and that Abraham, who is said to have fled from him, taught the Egyptians geometry. It is not worth while to attempt to refute the latter statement, as according to Biblical chronology Abraham was not in Egypt until about 1925 B.C., but it would be worth while to ascertain, if we could, what ancient writer, probably Oriental, is responsible for the Abrahamic origin of geometry in Egypt. I am led to put this question because I am aware, of what I have never yet seen mentioned by any Masonic writer, that amongst the Moslems, throughout the world, there is a very ancient Secret Society which claims to derive from the Koreish, or Guardians of the Kaaba, who were a superior Arab race and the descendants of Ishmael, and of which Mohammed was a scion. In the 1st and 2nd degrees of this system precisely the same assertions are made as in our MS. Constitutions, whilst the 3rd degree is devoted to the erection of the Kaaba by Ibrahim, Ismael, and Isique, as the three presiding Chiefs. I need not take up your space by describing this Temple, as Sale, in his "Preliminary Observations" to his translation of *Al Koran* gives a full account of the legend as to Abraham's erection of a square temple similar to one destroyed in the deluge, the plans of which were etherially let down from Heaven on the prayer of Adam. I am inclined to give credit to the alleged great antiquity of these three degrees of the Sons of Ibrahim, for two reasons, or rather three. In the first place Mohammed himself confirms the basis of the legend in treating of Abraham; in the second place the thirteenth century account of the erection on "Salvation Mount" of the square temple of the San Graal, the plans being similarly heaven designed, is admittedly, by the writer himself, taken from Moslem sources; and, in the third place, I believe, with Ashmole, that our present system was a thirteenth century reform of an older system of Christian Masonry. In 1872 the late Bro. Mackenzie organised the "Order of Ishmael," of 36°, the basis of which, he informed me, he had from an Arab in Paris, and in 1884 I was myself in relation with Prince Moustafa ben Ismael, ex-Prime Minister of Tunis, then in Paris. But Mackenzie's idea seems to have been that our Biblical legends were the transmission of the "Order of Ishmael," of which the "Sons of Ibrahim" were a very ancient branch, or, as he terms it, the oldest secret society in the world.

ON MASONIC HISTORY.—LET US SEEK TRUTH.

BY BRO. JOHN YARKER.



URING some little time a series of articles has appeared in the French journal, *L'Initiation*, under the cabalistically devised pseudonym of "Teder." These articles are well worthy of consideration by all who desire the truth in history.

The view which "Teder" takes in these papers, and he is no contemptible authority on the matter, is that "Ancient" Masonry is the Masonry of the Romanists and the Stuarts, which entered France with the Irish and Scottish followers of James II. in 1688. Faithful to the old Constitutional Charges they held the necessity of being faithful to the King (that is "the King over the water") and Holy Church (*i.e.* the Roman Catholic Church).

On the other hand "Modern" Masonry was the system of the new Grand Lodge of 1717, Protestant and Hanoverian, in which all the binding articles in their original import, as to the King and Holy Church, were abrogated by the new Constitutions of Dr. James Anderson, on behalf of the new dynasty. I have myself put the question in your pages, to this effect. If Scottish Masonry was the rubbish that some able Masons both in England and America suppose that it was, what induced so many men of position, and so many military men, say between 1660 and 1700, to join the Scottish Lodges? What was their aim and object? Of many of these we can trace their after career, and they were loyal followers of the exiled Stuarts in France. "Teder" opens his first paper in the following words:—

"In 1675 King Charles of England, a Catholic and Freemason, influenced by able men, had obliged the Duke of York, also a Freemason and Catholic, to give his daughter, Mary, in marriage to the Protestant William, Prince of Orange. Already, at this period, a political division existed, the visible manifestation of a secret discord reigning in the Lodges from the first disputes of the Reformation, and we see an *English party* and a *Scottish party*. But the first of these was so powerful that they sought to reject the Duke of York from the succession, and, in March, 1679, Charles II. went so far as to exile his brother.

"Notwithstanding this, in 1681, he was re-called and received the Governorship of the Scotch, in succession to his pseudo-nephew, the Duke of Monmouth, with whom the English party had plotted. In the hope of being one day King, the Duke of York naturally took great care to create secret friends in the Scotch Army, by drawing to himself the greater and the lesser nobility, the merchants and the workmen, whether Protestant or Catholic, by means of a crowd of societies allied to the Masonry to which he belonged, and to the Order of Knights of St. Andrew, which became a sort of fourth degree of the Masonic Order with its own particular usages." (The authority for this statement is the "MS. of Bro. The Prince of Hesse.")

"We may object perhaps that the composition of the Masonic organization, which admits indifferently men of all religious beliefs and of all political parties, is little suited to aid the enterprises of a *Party*. But this objection is of little value, in face of the certain fact that Masonry of the seventeenth and eighteenth centuries, was not at

all what we understand as Masonry of the present day, and was also practically divided upon religious and dynastic questions; and, moreover, what human society can be said to be exempt from intestine disputes, and fratricidal quarrels? Is it not now, at this moment even, upon a question of religious principle, that the *Grand Orient of France* finds itself separated from the Grand Lodge of England, which, hardly six months ago renewed, in an official circular, the order for non-admission of such French Masons to English Lodges?

"It is credible that, even in London, the partisans of Bro. the Duke of York enjoyed a certain influence, for on the 11th May, 1682, a grand Masonic banquet, in which he took part, was given in his honour in *Masons Hall*, at which Bro. Elias Ashmole assisted, who, with other things, makes allusion to this in his Diary, and observes that he had been a Mason for thirty-five years.

"Charles II. having died in 1685, was succeeded by Bro. the Duke of York, without apparent opposition, under the title of James II., but the *English Party* continued its subterranean work, and the new monarch, whose catholicity bore a tinge of the world, was dethroned in 1688, to the profit of his kinsman, the usurping protestant foreigner. We now see a more open agitation, two factions opposing each other in the Lodges, to wit; says Bro. the Prince of Hesse, the *Scotch Party*, who were for the restoration of James II., and the *English Party*, who laboured for the advantage of William, Prince of Orange, who was initiated the year following into the Masonry of the *English Party*, forgetful of the obligations of the old Masonic Constitutions, which exacted the oath of fidelity to the King and Holy Church, or the established religion.

"During this time, James II. demanded the assistance of his ally Louis XIV., entered Ireland against his kinsman, and penetrated into Scotland, but in spite of the support of the French arms, he was vanquished; then returned to France, preceded and followed by a crowd of greater and lesser nobility, English, Irish and Scottish, all magnificently received at the Court of Louis XIV., and who set themselves to 'labour under the veil of Scottish Masonry, not only for the restoration of the deposed King, but also to re-establish the Catholic heirarchy in England.' (MS. of the Prince of Hesse.) Some 'scrupulous brethren' had a fire in London in 1720, and gave to the flames a quantity of Masonic documents which revealed too much; the Royal Family has had possession of 500,000 documents, comprising the papers of James II., of his son, and of his grandson, which they have kept in vain under lock at Edinburgh, precious documents in print and in manuscript. This has not hindered the truth from being pointed out by Henri Martin, who possessed solid material with which to compile his celebrated *Histoire de France*, enabling him to say that these 'were the vanquished adherents of the ultramontane catholicism, and of absolute Monarchy which propagated Masonry' (evidently that of the Stuarts) 'in France.' (Vol. xv., p. 399.)

"Immediately on his arrival in Paris, James II. installed himself in the Jesuit College of Clermont, at St. Germain-en-Laye, where he established a sort of Government with Ministers and Ambassadors, and where, if we rely upon Bro. Ragon, 'in alluding to the labours of P. Bonani, were issued 'the first Masonic Templar Statutes.'

"In these times, that is to say a little after 1690, there were already some Grades at the Court of Louis XIV. filled with noble partisans of the Stuarts. Bro. Robison, Secretary of the Royal Society of Edinburgh, expresses himself thus upon the subject, of the period of 1696: 'It was in a Lodge held at St. Germain-en-Laye that the Grade of *Chevalier Maçon Ecossaise* was added to the three symbolic degrees of English Masonry. The rank of *Chevalier Ecossaise* was called the first degree of *Parfait Maçon*' (1798 ed., p. 28). The Bro. Clavel adds: 'The initiation was given to some highly

placed persons whom they had gained over to the cause' (that of the Stuarts and ultramontane Catholics) 'and of whom they wished to utilise the credit to induce the Government of Louis XIV. to intervene, arms in hand, in favor of the decayed dynasty. These refugees included members of several grades, such as *Maitre Irlandais*; *le Parfait Maitre Irlandais*, and others that were intended to serve to stimulate the zeal of the adepts, to prove them, and to separate them from the crowd.' (*Hist. Pitt. de la Franc-Maçonnerie*, p. 164-5.)

"On the death of James II., his son, who had been reared with James of Derwentwater, and had the Duke of Perth as governor, was recognised King of England under the title of James III., and by the mistaken treaty of Ryswick, by Louis XIV., also dear to Madame de Maintenon. The same recognition was made by Spain, by the Pope, and the Duke of Savoy, but the death of William III. supervened the next year, when the Princess Anne Stuart, wife of George of Denmark, and second child of James II., took possession of the British throne.

"In 1708, a first tentative descent upon England took place in favour of the young Pretender, surnamed the Chevalier St. George, upon a plan conceived by the Scottish Simon Frazer, a revoked English Officer and the future Lord Lovat. (See Howell's State trials.) After the death of Queen Anne, and following a conspiracy of 1713, woven by the Duke d'Aumont, French Ambassador in London and friend of Mme. de Maintenon, a new attempt was made in 1715, but in consequence of the death of Louis XIV. and the inaction of the Regent, which had been purchased by the English government, this attempt foundered, occasioning the death, on the field of battle and on the scaffolds erected by the usurping dynasty, of a crowd of *Chevaliers of St. Andrew*, or *Chevaliers Ecossaises*, amongst the number of which, it is convenient to cite a great friend of James III., the Bro. James Ratcliffe, Earl of Derwentwater (born 28th June, 1689), who was beheaded in London in 1716. His brother Charles escaped from the prison of Newgate and became afterwards the first Grand Master of Masonry in France.

"The London conspiracy had its impulse from Louis XIV. at Commercy from September 1712, that is to say, a little before the Treaty of Utrecht concluded in April, 1713. The Duke of Ormond took part in this conspiracy, as well as the famous Bolingbroke, a man who was much the friend of Voltaire. The correspondence between England, Scotland, the Court of France and the Pretender was carried on by the intermediary of the Abbé Butler, a Scot established at Cambrai, and a friend of Ramsay, of Fenelon, etc. (See Howell's State Trials). Observe that the Duke of Ormond had been a friend of James II., and that his name was given later to a lodge founded at the Rue de Bussy at Paris.

"Following the want of success of James III. in Scotland, which obliged him, owing to the trafficking of the Regent and the Abbé Dubois, his Minister and former tutor, the Pretender had to quit France definitely; in 1718 he was at Rome, hoping for the support of Charles XII. and the Czar of Russia, thence he departed for Spain, where Cardinal Alberoni prepared for him an expedition in which Charles Ratcliffe, who had assumed the forfeited title of Earl of Derwentwater took part. The grade of *Chevalier de St. Andrew* was now reorganized; 'it is certain,' says Bro. Robison, 'that the degree of *Chevalier Ecossaise*, and yet other higher degrees were much in vogue in 1716 at the Court of France.' That is to say, at the period when they prepared the Treaty of the Triple Alliance, which was concluded 4th January, 1717, and in which we can see the price which King George I. paid for the purchase of the Duke

of Orleans; the date also when four old Lodges of Masonry, under the conduct of the followers (or successors) of Ashmole, withdrew from the old tutelage and formed a Grand Lodge called 'of London' (a continuation of the amateur *English Party* of a foreign Protestant dynasty), creating, in February 1717, that which Bro. Ragon calls, with much reason, 'another Masonry.' This other Masonry is comprehended the better when we remember that its principal founder was the Rev. Dr. J. T. Desaguliers, a Protestant, born in France, at la Rochelle 12th March, 1683 (died 29th February, 1744). He was a member of the Royal Society, Chaplain to the Duke of Chandos, afterwards to the Prince of Wales, and the future George II., and was moreover a personal friend of George I. of Hanover, who, although he knew neither the language nor the customs of England, had been called in 1714 to replace Queen Anne on the throne of the Stuarts."

All the foregoing matter is of so much interest, even to the ordinary English reader, that I have not had the heart to abridge the translation. But "Teder" now goes into particulars of A. M. Ramsay, Chevalier of St. Andrew, with whose general career Bro. R. F. Gould has made Freemasons well acquainted. There is this exception, that "Teder" makes no hesitation in expressing his view that Ramsay was not a faithful friend of the Stuarts. A friend of Fenelon, a Member of the French *Ordre du Temple*, he is inclined to think that the Chapter of Clermont, existing before 1741, owed its Templar proclivities to that source; and there is no doubt that the views, heretofore expressed as those of the Prince of Hesse, were those of the well informed Ramsay, and deserve a respectful hearing.

"Initiated by Archbishop Fenelon himself into the Secret of a 'Templar revenge,' well suited to the fallen Stuarts, to the Jesuits banished from the British realm, and to the Roman Catholics persecuted by the State, Bro. Ramsay—who before 1715 had been in contact with Derwentwater, the Duke of Perth, with Hamilton, the Duke de Bouillon, James III., and other great Jacobite personages, more or less allied with Fenelon, founded the *Mont d'Heredom of St. Germain-en-Laye* in 1721, and which is the date of the Dunkerque Lodge *Amitié et Fraternité*, for before this there was no other English Lodge in France. It yet exists and flatters itself that Ramsay was its founder. . . . Wherefore it is necessary to conclude that Bro. Ramsay, friend of the Regent, and Tutor of the son of the Duke de Bouillon, was the basis of the power of the Grand Lodge of London, and this is very singular when we consider the Catholicism of Ramsay and the anti-Roman Masonry of Desaguliers. However this be, the choice of Dunkerque for the 'Premier Lodge' in France is all the more worthy of note, as Bro. Ramsay was certainly not ignorant that in the Treaty of 24th January, 1717, preceding by some weeks the foundation of the 'New Masonry' of Desaguliers, the Regent had accepted the demolition of the military fort of that place. After this, the Regent and the Cardinal Dubois being dead, a new French policy under Louis XV. had birth. Ramsay repaired to Rome in 1724, ostensibly as tutor of the son of James III., but in reality (for Charles Edward, born 31st December, 1720, was but 3½ years old) to receive there a complete initiation by means of the particular instruction of the pretender and his Council, of which the principal members were Colonel John Hay, Earl of Inverness; his brother Lord Kinnoul, and his brother-in-law James Murray, surnamed Earl of Dunbar. It is very singular that, in 1724, the Earl and Countess of Inverness were chosen by James III. to be the tutors of his son. This choice, with other things, caused an embroilment between James III. and his wife. Another plot on behalf of the Pretender, who had dwelt at Rome since 1718, took place in England in 1722, in which Bro. the Duke of Norfolk, Lord Orrery, the Duke of

Ormond, General Dillon, etc., were concerned; and the Anglican Bishop Atterbury, from his arrival at Rome, was a member of the Council of the Pretender.

"Viscount Bolingbroke, who had espoused Md^e. de Vilette, niece of M^{me}. de Maintenon and parent of Voltaire, returned to London, and with the money which he had collected from the entourage of the Regent, of the Duke d'Antin, sought to secure, by a monthly payment, the services of M^{me}. Von Schulenberg, Duchess of Kendal and mistress of George I., the friend and protector of Bro. Desaguliers.

"At this period, the son of the Marquis of Wharton, the young Philip, was in Paris at the end of 1716 and was created Duke of Northumberland by the Pretender, and by George I. in January, 1718, Duke of Wharton, and had recently [in 1722] been Grand Master of the Grand Lodge of London. He suddenly recalled to mind that his grandparents, fifty years before, had been friendly to the better Masonry of Ashmole, left his country definitely, became Catholic, and went to Rome to be near James III. When in Paris, in 1716, he had been very assiduous with Lord Stair, the British Ambassador, had access to the widow of James II., who lent him 50,000 francs, and on his return to London soon became Grand Master of the Grand Lodge."

Now follows a long dissertation on the Gormogons, which "Teder" considers had degrees above those of the Craft (probably the Harodim), but as Bro. Gould has already given your readers the result of his examination, it need not be repeated here.

"An *Ancient Mason* was something like the Duke of Wharton; a *Modern Mason* was something like his successor, the Earl of Dalkeith. The first went to Rome; the second remained in London, because he was grandson of the Duke of Monmouth who was beheaded by order of his uncle James II., father of the Pretender. After a year had passed at the Court of James III., who was, I do not say, Grand Chief of the *Illustrious Order of Gormogons*, but a Templar as was the Jesuit father Bonani who knew him well, and Hereditary Grand Master of Harodim Rosy Cross, termed the Royal Order of Scotland. Bro. Ramsay, in 1725, with Colonel Hay, Earl of Inverness, and several other personages of importance, quitted Rome, and repaired to Paris, where, immediately, some Lodges were founded by Bro. Charles, Earl of Derwentwater, who ten years previously had been condemned to death in England, and by certain other persons, attached like himself to Catholicism and the fortunes of the Pretender, under favour of a new Pope—Benoit XII.—elected 29th May, 1724. Bro. Gould asks who was a certain Heguetty, who was at this time the founder of a Lodge? We scarcely comprehend why he failed to discover in the name a Hay of Dalgetty, near Aberdeen. At this period there were not many Irishmen in Paris; the greater part of those who fought in 1708 and 1715, in Ireland, had emigrated to America, where, later, their grandchildren united themselves with the *Chevaliers Ecossaises*, and failed not to discuss the affairs of the Colony in rebellion against the Metropolis, with many brothers living in France.

"We now come to the year 1727. Bro. Ramsay published his *Travels of Cyrus*, a work full of transparent allusions, which he dedicated to the Duc de Sully, to whom, some years before, the famous Law had offered 1,700,000 francs for the Marquisate of Rosay; then, in England, George I. died, and was succeeded by his son George II., the old pupil of Bro. Desaguliers."

Some amount of matter is added here in regard to the grades attributed, erroneously, to Ramsay, and to those of the Chapter of Clermont (in existence before 1741), but "Teder" is of opinion that these became in the later Rite of Perfection of 25°; Ecossaise 13°; Novice 14°; Chevalier of the Temple 24°. I have expressed my views before on this, and see no reason to alter them. "Teder" denies the assertion that Charles Earl

of Derwentwater was ever a member of London Masonry ; or that d' Harnouester ever existed, but that all the writers who allude to him have been mystified by Lalande's article on Masonry. In my opinion d' Harnouester is a misreading for Derwentwater, and I expressed this opinion some years ago in the *Transactions* of the Newcastle College of Rosicrucians. He denies, on apparently good grounds, the authenticity of the Stuart Charter to Arras in 1747, but it must be observed that we have no authentic copy of it. Equally he demands proof that the Grand Lodge of France, under, it may be observed, Sir Hector McLean, the Earl of Derwentwater, etc., was known as the Grand Lodge *Anglaise* before 1743. The Chevalier Bonneville, who gave prominence to the Chapter of Clermont, in 1754, is equally unknown in France, and is taken from Lalande's article. He expresses an opinion, respecting which I have written recently in our pages, that the ancient Chevalier Templar, of the Clermont Chapter, became "a part of Kadosh" ; whilst the later fourth degree, of Illustrious Knight, afterwards became the Prince of the Royal Secret. If such a person as Bonneville ever existed, it seems to me that he it was who extended the Clermont System, by taking in the six additional degrees of Knights of the East, which were but a renaming of those of the Toulouse System of the *Vieille Bru*, established about 1747. With regard to the 1745, or 1747, Charter of Arras, I defer, with regret, to the opinion of so able a critic as "Teder," for the text of that document contains an historical statement which agrees with the Oration of 1737 attributed to Ramsay, and with other facts in England which we know, namely, that the Rites of the so-called Harodim, or Rulers, were those of the Masters' Fraternity of true and ancient Masonry, out of which sprang, by 1741, the three degrees of the Chapter of Clermont. That Arras document distinctly states that the Rites of Christian Mastership were originally known as Harodim, that the name of Chevalier of the Eagle and Pelican succeeded (*i.e.*, after King James invaded England in 1715, with the standard of a Pelican feeding its young with its blood), and "since our misfortunes" (of 1745) as Rose Croix.

"It is very certain that at this epoch, and for a long time previously, two Masonic systems, absolutely distinct from each other, existed in Europe ; the one '*Scotch*,' which assumed superiority, and which was favourable to the ancient Stuart dynasty, in which '*Roman Architecture*' was preferred, the other '*English*,' rifling the ancient Rituals, which Bro. Findel has termed 'the old remains of Romanism,' and rejecting all hierarchy above the symbolic degrees ; precisely as they rejected all connected with the Papal hierarchy, and favourable only, under cover of fidelity to the King, and neutrality in religious matters—a fidelity and neutrality very misty—to the protestant King brought from abroad into England. This religious neutrality was tardily an effect beginning in 1672, under Bro. Charles II. ; and in 1687-8, under Bro. James II. ; edicts of toleration assured entire liberty for all creeds, having no worse adversaries than those who, after showing their lack of fidelity to the Stuart dynasty, brought in a foreign one—aimed thus at imposing on all, fidelity to the protestant usurpation, and neutrality in religious matters. There is no doubt that Masonry—as says Henri Martin—built exclusively the Churches of the middle ages and that down to 1717 it had not ceased for a moment, in spite of the troubles of the Reformation, to be Christian. The Christian character of all the old Masonic MSS.—following Bro. Gould himself—indicates in all ways an undeniable fact."

"Teder" now devotes several pages, taken from a variety of our ancient MSS., proving that the Initiate was sworn to fidelity to the King and to the doctrines of the Holy Catholic Church. As we already have these Charges, in print by Bro. W. J. Hughan and others, and in facsimile by the Quatuor Coronati Lodge, we already know

these things by heart and need not repeat them here. One suggestive remark on the Melrose MS. I give: "In 1533-4 Henry VIII., who was an able politician, detached himself from Roman architecture, and, to blind small people, drew to Lutheran architecture, from which he had chased others; decreeing an English Architecture in his realm, this was the cause of the divisions which surged in English Masonry." Again, we read after numerous quotations from the Old Charges:—

"The nature of the service exacted from Masons of this period differed little from those exacted in Romanist times from the Archbishops, Bishops, and Members of the lesser Anglican Clergy; in effect the ancient formula of the oath which these last were held to take, was similar to the ancient formula of the oath of the high and the lesser Gallican Clergy, thus: 'I . . . swear by the very high and Sacred Name of God; and promise to your Majesty that, so long as I live, I will be your faithful servant; that I will not assist at any Council, or Assembly, which is founded against your service; and that if anything to your prejudice comes to my knowledge I will advertise your Majesty.' By article 6 of the *Concordat* a similar Oath is still exacted in France:—'If in my diocese, or elsewhere, it appears that something is framed to the prejudice of the State, I will make it known to the government.' Masons and Priests were then in accord, to swear fidelity to *Holy Church*; to *defend the King*; and to use the same hidden means in order to prevent all treason and all plots."

"Teder" observes that there is but one Church which claims to be the Holy Church; and then goes on to examine the changes which arose in 'Modern' Masonry by the manipulations of the Constitutions of 1723. But he admits, after all, that in order to secure the safety of the new dynasty, the engineers of *Modern Masonry* organised "a sort of universal Theosophy," and were the true innovators. The following will be new to our readers:—

"I see that in 1558, an Archbishop of Dublin—George Bronswell—wrote:—'There is a fraternity, founded for a short time . . . which is seducing many into it. The members, for the most part, live after the manner of the Scribes and Pharisees, and seek to abolish virtue. They have had some success, because this sort of persons turn themselves into divers forms; with pagans they will be pagans; with atheists they will be atheists; with the Jews they will be Jews; *with the Reformers they will be Reformers*':—and I observe that this fraternity—notwithstanding that they are true disciples of St. Paul,—have then a policy different to that of Masons, because we see by the ancient Masonic Charges these last swore faith to the King and the Holy Church, notwithstanding that the members of the Fraternity, of which Archbishop Bronswell speaks, all belong to the 'Holy Church,' spreading themselves to accommodate religion, as says the P. de Rhodes, to the taste of the nations which they visited, and, as history proves, always remaining faithful to the King."

So "Teder" goes on to argue that "Ancient" Masonry was the application of the ancient rule of our Charges to the Stuart dynasty and the Romish faith, whilst "Modern" Masonry, following the Constitutions of Bro. Anderson, was the emasculation of these to support the foreign dynasty; it seems true enough, unpalatable though it be. He then continues as follows, and there is possibility in it:

"In 1690 and 1721 the 'Ancient' Masonry continued by the Stuart faction had assuredly established Lodges in France. The *dossiers* of the Grand Orient, relative to Military Lodges, say that a Lodge *Parfaite Égalité*, existed in 1690 in the Irish Regiment of Walshe, in the service of Louis XIV. Afterwards other Lodges were founded, although according to Bro. Robison (ed. 1798, p. 28) there were Masonic

graduates at the Court of France in 1716, and when, further, the Irish and Scotch continued to serve the French governments. From 1725, when Bro. Ch. Derwentwater appears, we see the birth of other Lodges, 'of which we know no more than the names to-day,' and which certain English historians term irregular; as it was very necessary to support the innovations of Bro. Desaguliers to imply that he was a *regular* Mason; as if a *regular* Masonry had not existed before the colossal *irregularity* committed in 1716 by the partisans of the Royal Art in the service of George I. On the 7th May, 1729, a Lodge *Louis d'Argent*, of which a Bro. le Breton (no doubt of Great Britain) was *Vénérable* was founded; in 1732 a Lodge at the house of the traitor Landelle was established in the Rue de Bussy, which could be called together at any moment. The Duke d'Aumont was initiated herein, and hence it assumed his name. All this is deceptive. It is manifest that it was sought to spread confusion around the first half of the eighteenth century in order to deceive the curious, and it may be said of Masonic history what Bro. Frederick II., in his *Memoirs*, says of other histories: that they are compilations of deceit mixed with some truths. Who knows whether it is not for this reason that Bro. Gould, citing a profane author, adds: 'He was not a Freemason, and this augments the value of his testimony. (vol. iii., p. 80.) For the rest we seize, with advantage, the intention of such forged imbroglios; after what we have said we read: 'In 1735 a deputation of the Lodges of Paris, of which Derwentwater formed part, demanded from the *Grand Lodge of England* authority to form a Provincial Grand Lodge.' Clavel says that this authority was refused, because the Parisian Lodges had a very marked political tendency. If this political tendency had been in accord with the Treaty of the Triple Alliance of Brother George II., and if the Rituals of *Ancient* Masonry continued by the partisans of the Stuarts had not been those of the Parisian Lodges, we can easily comprehend that the Masonic deputation of Paris would have been received with enthusiasm in London; but Bro. the Earl of Derwentwater, as well as Bro. Ramsay, held that Roman Architecture was defined in the Ancient Masonic Constitutions of England, and consequently the Lodges founded by these two Catholics were of the kind which, in spite of the pretended tolerance displayed in the Constitutions of Anderson, could not be tolerated by the Modern Masonry of Anderson and Desaguliers."

Here "Teder" quotes the *St. James' Evening Post*, of 7th September, 1734, stating that a Lodge had been held at the home of the Duke of Richmond, assisted by another noble Englishman of distinction, the President Montesquieu, Brigadier Churchill, Ed. Young and Walter Strickland. Also in the same journal of 20th September, 1735, it is said that Desaguliers was present with the Duke of Richmond at the Hotel du Bussy under authority of the Grand Master of England. All this "Teder" disputes by innuendo.

"Ah! well, history, which is not grounded on fiction, tells us that Louise Penhoët, termed of *Kerouaille*, and Duchess of Portsmouth, had been a good woman of police (i.e., a spy) in the service of Louis XIV., and that she became the mistress of Bro. Charles II. of England. From this free union in 1672 was born a boy, who was baptized under the name of Charles, and who was, in 1675, created Duke of Lennox in Scotland, and Duke of Richmond in England, and Duc d'Aubigny in France. This triple Duke was a Roman Catholic, was Master of a Lodge in 1697 under the Anglican Bro. William III., and by his oath to the ancient Constitutions was perforce obedient and faithful to the legitimate King and to *Holy Church*. He died 1723, and it is his son, a Romanist like his father, born in 1701, died 1750, who in April, 1732, and in September, 1734, finds himself in the Lodge held at the house of his grandmother, the Duchess of Portsmouth, in the Hotel de Bussy. The Duchess died the 14th November

following. Certain French historians place this death in 1725, but it is an error or a deception. She died in 1734 at the Hotel de Bussy in her 82nd year. She entered France in 1685, and had at once conferred upon her a pension of 12,000 livres for services rendered to Charles II.; this pension was increased to 20,000 livres, then to 24,000 livres; and 28th October, 1721, she had a grant of 600,000 livres in various properties. Thus Bro. Charles Earl of Derwentwater, Bro. Charles Duke of Richmond, were grandsons of Charles II. and consins, after the British mode, of James III, son of James II. We also see figuring in this same Lodge, No. 90, James first Earl of Waldegrave, an old Roman Catholic, easily there as an English Catholic; his father Henry had espoused a natural daughter of Bro. James II. by Arabella Churchill, and he died in France faithful to his Masonic oath, and to his duties of *Chevalier Ecossaise* in the entourage of his prescribed sovereign. . . . From this it follows that Bro. the Earl of Waldegrave was grandson by his mother, of James II. and nephew of Bro. the Duke of Berwick, who also was born of the clandestine amours of James II. and Arabella Churchill: equally cousin of Bro. the Earl of Derwentwater, of Bro. the Duke of Richmond and the Bro. James III. We see him entered under the name of Lord Waldegrave (*à Compiègne*) in a "List of Agents of the Pretender," given in the *Free Britain*, No. 131, of the 1st June, 1732: as well as the Irish Abbé Dun; General Dillon; Arbuthnot, the Scotch Banker in London; Dr. Wogan, an Irishman in Paris; Lord Dunbar (Murray), etc. See also a Bro. Lord Chewton; this Mason is simply the eldest son of the Earl of Waldegrave.

"In truth the members of the Lodge, No. 90, of the Rue de Bussy, though visited by the Rev. Bro. Desaguliers, the friend of George II., were no strangers to the family of the Pretender, and the choice of the Hotel of the Duchess of Portsmouth, *ex-policier* of the French government, attracted the attention of the Count de St. Florentin, Member of that Lodge and Secretary of State, who had special charge of the clergy from 1726, and was a cruel enemy of the Protestants, Lutherans and Calvinists, tracking them out in France where they had not the same freedom as in England, or as enjoyed by Bro. Desaguliers. History says of this Count—otherwise well spoken of in the *Mémoires secrets de la Cour de Perse*: 'No minister has signed so many letters *de cachet*, no one having, at this period, displayed so much intolerance against the Protestants, upon whom he calls incessantly for a more rigorous prosecution.' There is a higher question in regard to Bro. Lord Dursley. This peer sojourned often at the Chateau d'Aubigny, where Bro. the Duke of Richmond established, with other persons, in 1735, a Lodge No. 133; he was no other than Bro. James Berkeley, officer of the English Marine, and grandson of George Berkeley, who was created an Earl in 1679 by Bro. Charles II., and had, at the commencement of 1695, been entrusted with the assassination of William III., son-in-law of the Catholic Bro. James II., whose throne he occupied. This project was conceived in the French Court, and being prevented in time, William III. himself denounced the affair in Parliament, and Berkeley was arrested. The grandson, Lord Dursley, died 17th August, 1736. We see also a Duke of Kingston, honouring with his presence the Lodge No. 90, and we know that Ramsay was connected with the family of Kingston.

"I say nothing of Bro. Baron Montesquieu, whose works are well known, and I will only add that Bro. Walter Strickland, of whom mention has been made, was of the family of the Strickland who in 1745, under the baptismal name of Francis, accompanied Bro. Prince Charles Edward into Scotland. Walter Strickland was a son of Thomas who was of the Privy Council of Charles II. and James II. and whose death is recorded on the 8th January, 1694, in the entourage of the last dethroned King; his widow

was *femme de chambre* to the ex-Queen of England at St. Germain, and abstracted from the pocket of her mistress the letters that her husband had written to Louis XIV. and M^{me}. de Maintenon. Copies of these letters were made by that good lady, and sent by her to the English Government. A certain Abbé Strickland followed the same principles, but in an inverse sense, and by that he failed to become a Cardinal, but became Bishop of Namur and died in 1740 ; he was brother to the beforementioned Walter and Francis Strickland, and a descendant of Walter became the Comte della Catena (in 1745) at Malta, the home of the Chevaliers of the Order.

"Before these facts, against the exactitude of which no serious objection is possible, are we not justified in the belief that there was much Romanism, and Romish Architecture, among the Jacobite Brothers visited, in 1735, by the Bro. Desaguliers, Catholic English Priest, in the Lodge held at the house of His Grace the Duke of Richmond, grandson of the august Bro. Charles II., and heir of Louise Penhbet ? Even Bro. Gould (vol. iii., p. 138) is obliged to avow that the Lodge, No. 90, of the Rue de Bussy and that of Derwentwater, were but one and the same Lodge.

"In his *Essay upon the letters of Horace Walpole and Sir Horace Mann*, Lord Macaulay shows us that the greater part of the adversaries of the Anglican Bro. Walpole, first Minister of Bro. George II., were in direct relations with the Pretender, and when we search the Masonic records of these persons, we inevitably find them always in the presence of *Scottish* Masonry.

"On the subject of York Masonry three examples will suffice : Bathurst who had been Grand Master of the Grand Lodge of All England at York in 1726 ; Edward Thompson who had the office in 1729 ; and Dr. John Johnston who had it in 1733, were three men who remained attached to the *Ancient* Constitutions and were also the inveterate adversaries of Bro. Walpole, a Mason of the *English Party*, dependent upon the *Modern System* of Bros. Desaguliers and Anderson.

"Amongst the *Scotch Party* we may mention Bro. the Earl of Marchmont (Patrick Hume) a member of the Lodge of Edinburgh. He became a traitor to the cause of the Stuarts, and Lockhart accused him of betraying his friends for money. There was also Bro. Wm. Gower (Earl of Sutherland) who had married the eldest daughter of Bro. David Wemyss, called Lord Elcho, who was in the affair of 1745, and whose father James Earl of Wemyss, was G.M. of Scotland in 1743 ; Bro. the Duke of Montrose ; Bro. Philip Dormer Stanhope, Earl of Chesterfield, of the Horn Lodge, London, a friend of Pope, of Ramsay, and of Montesquieu ; being Ambassador at La Haye in 1731 he had induced Francis Duke of Lorraine, and afterwards Duke of Tuscany and father of Marie Antoinette, to accept Initiation. An occasional Lodge was called at La Haye for the purpose, and the Anglican Catholic Priest, Bro. Desaguliers went there to preside, accompanied by several delegates from London. The year following, the Duke François, Roman Catholic, received complete initiation with Bro. Walpole in presence of Major-General Churchill, and of the Rev. Thomas Johnson. (Gould ii. p. 282-3 and 388). We may add to these Bro. Alexander Pope, and Bro. Jonathan Swift, both of them friends of Ramsay, and the latter of Bolingbroke, etc. We saw that since 1734 a new conspiracy had begun in favour of James III., corresponding with the new disputes which were raised up in the Grand Lodge of London termed of England. But George II. followed a good occult policy in ignoring all the acts of the adversaries of his private architecture, and he was too crafty to show the arts of triumph. Means, so often put in practice by able politicians, were simple. The King raised a quarrel with his son Frederick Prince of Wales, and all the enemies of George II.—Scotch brethren, of York ; Jacobites ; soldiers of the Stuarts ; and Roman

Catholic conspirators followed the Prince. It naturally ensued that the Hanoverian dynasty found itself,—as says Macaulay,—strengthened by the *apparent disunion* of these two men. These species of blustering disunions, which permit the two sides at the time to gently work the opposing camps, are well known even in the politics of the present-day Masonry, but I may dispense with any insistence on this delicate subject.

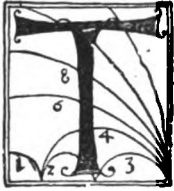
“The notable part of this dispute of the Prince of Wales with his father is this, that the Prince had sworn upon the Bible absolute fidelity to the King (his father), had promised to conform to the laws, and never to participate in plots or conspiracies against the government, and even, in need,—following the letter of the instructions of the order,—he would denounce to the King or to his Council, all traitors, who might be so foolish as to make him their confidant.”

In conclusion I may point out that I commenced by saying: “Let us seek Truth,” and I repeat it, even if the Truth should be unpalatable. “Teder’s” enquiry is a new style of argument, as to the origin of Ancient and Modern Masonry, and in my view, after fifty years of reading, is, in a general way, reliable. On the one hand there is nothing offensive to the *Modern* Mason of the Grand Lodge of England, who has numerous specious arguments to plume his feathers with; on the other hand, those who accept the views of the *Ancients* can see no offence in a steady adherence to the ancient charges, and members of the higher grades of the *Ancients* have no reason to feel ashamed of their noble progenitors. “Teder” has much more to say, but I tire of the translation. He gives the whole speech of Ramsay, with comments thereon; and he considers that the French objections, publicly made, to the existence of Masonry in France, were a farce. That he is a man of much penetration I have some reason to know. I have had in my possession for a generation, a decent sized volume, dated at Buenos Ayres in 1776-83. It is in “the Cypher of the Grand Maître Inconnu”; as closely written as a printed book. I have spent hours over it during the last twenty years, I have tried everyone I knew with it, who professed a skill in cypher, but all to no purpose. “Teder” solved the difficulty, and could read the book in half-an-hour. It proves to be a mixture of Cabalism, and Astrology, with religious Maxims in question and answer, between a disciple in Buenos Ayres, and his Master in Paris. It appears to me to belong to the non-Masonic *Philosophes Inconnus*, of which Ragon gives the ritual of two degrees. The Disciple must have been a man of some position, as there is a prediction as to the result of an amour with the Queen of France,—it may have relations with the Jesuits who were suppressed at the same period. I have said that this MS. is in the characters of the *Grand Maître Inconnu*, but this is only partially so, as the character is complicated by other variations.

I may mention a somewhat curious thing which occurred about a week after I had written the above paragraph. The *Memoirs of Sir Barrington Beaumont* fell into my hands. In this book the lover of the Queen of France is described as the Swedish Count, Axel Ferson. To save the reputation of Marie Antoinette the Count went, in 1781, to America, to aid them in their rebellion against this country. He was back in Paris in 1788, kept up a correspondence with the Queen by means of complicated cyphers, and did his utmost to aid her in the troubles which cost her her life in 1793.

TWO ANCIENT LEGENDS CONCERNING THE 1st TEMPLE, TERMED SOLOMON'S TEMPLE.

BY BRO. JOHN YARKER.



THROUGH the favour of a London friend, the preceptor of a Jewish Lodge, I have obtained translations from learned Rabbis of two legends, which may be added to the interesting document entitled the *Testament of Solomon*, of which an account was given in vol. xiv. of *A.Q.C.*, all of which have reference to the erection of Solomon's temple; of course legendary matter added at a much later date.

The Jewish Rabbis, and their co-religionists, seem to attach some importance to these legends, but in the remarks which I here briefly attach to them I am afraid that I shall be considered unorthodox both by Jew and Gentile. Lord Sandwich being anxious to obtain an *ex-cathedra* definition of orthodoxy and heterodoxy, applied to the learned Bishop Warburton, and that liberal minded cleric replied: "Well, my Lord, orthodoxy is my doxy, but heterodoxy is another man's doxy,"—and so I will leave that part of the question.

There was a very ancient legend current in the Aryan East that mankind were at first of an ethereal nature, that is they had not yet gathered the protoplasm out of which our present gross bodies are formed. Of these there were seventy-two kings named Sulieman, or Solomons, the last three of whom reigned each 1000 years. The Arabs of our time consider them the rulers of the genie and afreets, and many an eastern storyteller laments the departed glories of Sulieman-i-takt, or the throne of Solomon, a structure to the south of the desert of Gobi, and we have also, still further south, the Sulieman Mountains. The Accadians of Babylon had knowledge of this legend, and one of our archæologists informs us that they had a god named Solymo. The late Dr. Kenealy was a Persian scholar and held that this word, or this god, was the equivalent of King, Khan, Pharaoh, etc. Whether Jedediah, the beloved of Jah, who was King over Israel in succession to David, was known as Solomon previous to the time of Ezra, the Scribe, and editor of the present sacred writings of the Jews, I will not venture to say, but I have no hesitation in expressing my belief that the Jewish Captives in Babylon have added the legends of the pre-historic Suliemans to the history of their ancient King Jedediah, the son of David.

The "Old York Lecture," as Dr. Geo. Oliver terms it in nearly every volume in which he quotes the ritual, told us that the secret which was lost by the joint compact of the three G.M.'s was that of "the *insect* Shermah used to give a very high polish to the stones." Our learned contributor Bro. W. W. Westcott has made several suggestions upon the point, the most probable of which is that Shermah is a corruption of another Hebrew word, applied to the emery stone.

The second translation, which I append, is taken from the book *Yalkut*, which is a compilation of the *Midrash*, which former in Hebrew signifies "to gather together," and is the word used for the bag in which David "gathered together" the pebbles with which he slew Goliath.

In the latter part of the eighteenth century there was in existence an Hermetic and Alchemical Rite of seven degrees termed the *Fratres Lucis*, or Brothers of Light. Its 3° gave a short outline of this legend of Hiram, King of Tyre, and taught the Candidate that the legend of H.A.B. was suggested by it, or compiled out of it, and then went on to say that all the points of a M.M. was intended to point out the necessary operations to be used in developing the philosopher's stone. Of course this is pure nonsense, but the Rite had some really eminent Hermetic Freemasons, including that extraordinary man the Count St. Germain, a man of whom it is said that he possessed duality of brain and could write on two subjects with the two hands at the same time, and could repeat the whole of a newspaper with one reading. However this may be, the only account of the Count that is worth a moment's thought is one by Mrs. Isabel Cooper-Oakley, who treats him as a Transylvanian Prince under the subjection of Austria. I suggested she should print it as a pamphlet for Freemasons, and was in hope it would appear as such, but it has not been done.

In my opinion the Guild considered the legend of H.A.B. as an actual fact and commemorated it annually, and it is out of that commemoration, followed in England by the Masons of the Classical revival of Inigo Jones, that we derive what we know of it in our present M.M., incomplete though it is. But Guild Masonry is the caste equivalent of the ancient Mysteries of Osiris, Dionysis, Bacchus, Serapis, etc., and its commemorative legend runs with these. It may date even from the erection of the Second Temple by the Babylonians, and the old York Ritual, which possesses much of Guild Masonry, points to a connection with the so-called Mysteries. It will be noted that the obliging translator of Yalkut says that there was another legend by which H.K.T. had 600 years of paradise for providing cedars for the Temple. Probably this may be the original form on which the Yalkut legend was engrafted by the sufferers under Nebuchadnezzar who had his seven storied tower, the topmost chamber of which was a cube with a golden bed in which reposed a young virgin waiting the embraces of the god Bel. The end of H.K.T. is horrible in the extreme but I have not thought myself justified in toning it down.

I.

THE BABYLONIAN TALMUD, AND THE DEMONS.

The Talmud is particularly rich in demonology and many are the forms which the evil principle assumes in its pages. Enough now to mention the circumstance of their existence and to introduce the story of Ashmedai, the King of the Demons. Six things are said respecting them. In three things they are like Angels, and in three they resemble men. They have wings like Angels, with which they fly from one end of the world to the other, and they know the future as Angels do, with this difference that they learn it by listening behind the Veil, to what is said within it.

In three respects they resemble men:—they eat and drink; they beget and multiply; and like men they die.

In Ecclesiastes ii., 8, we read: "I gat me men singers, and women singers, the delights of the sons of men, as *Musical instruments, and that of all sorts.*" These last seven words represent only two in the original Hebrew, שִׁדָּה וְשִׁירוֹת, *Shiddah veshiddoth*. These two words in the original Hebrew, translated by the seven already given, have been a source of great perplexity to the critics, and their exact meaning is a question of debate to this hour. They in the West say that they mean severally carriages for

lords, and carriages for ladies, whilst we (says the Babylonish Talmud) interpret them to mean male demons and female demons. Whereupon if this last is the correct rendering, the question arises for what purpose did Solomon require them? The answer is to be found in 1. Kings, v., 7, where it is written:—"And the house when it was building, was built of stone, made ready before it was brought thither," etc. For before the operation was commenced Solomon asked the Rabbis, "How shall I accomplish this without using tools of iron?" and they, remembering of an insect which had existed since the creation of the world, whose powers were such as the hardest substance could not resist, replied, "There is the Shameer with which Moses cut the precious stones of the Ephod." Solomon asked, "And where, pray, is the Shameer to be found?" To which they made answer, *אֵייתִי שִׁירָה וְשִׁירָתָן*—"Let a male demon and a female demon come, and do thou coerce them both, mayhap they know and will reveal it to thee." He then conjured into his presence a male and a female demon, and proceeded to torture them, but in vain, for said they, "We know not its whereabouts, and therefore cannot tell. Perhaps Ashmedai, King of the Demons, may know." On being further interrogated as to where he, in turn, might be found, they made this answer, "In yonder mount is his residence, there he has dug a pit, and after filling it with water, covered it over with a stone and sealed it with his own seal; daily he ascends to heaven, and studies in the school of Wisdom there, then he comes down and studies in the school of Wisdom here; upon which he goes and examines the seal, then opens the pit, and after quenching his thirst, covers it up again, reseals it, and takes his departure." Solomon thereupon sent Benaiah, the son of Jehoiada, provided with a magic chain and ring, upon both of which the name of God was engraved. He also provided him with a fleece of wool and sundry skins of wine. Then Benaiah went and sank a pit below that of Ashmedai, into which he drained off the water, and plugged the duct between with the fleece. Then he set to and dug another hole higher up, with a channel leading into the emptied pit of Ashmedai, by means of which he filled the pit with the wine which he had brought. After levelling the ground, so as not to arouse suspicion, he withdrew to a tree close by, so as to watch the result and wait his opportunity. After a while Ashmedai came and examined the seal, when, seeing it all right, he raised the stone, and to his surprise found wine in the pit. For a time he stood muttering, and saying, 'It is written,' (Prov. xx., 1), "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise." And again, (Hosea iv., 11), "Whoredom and wine, and new wine, take away the heart." Therefore, at first, he was unwilling to drink, but being thirsty he could not long resist the temptation. He therefore proceeded to drink, when, becoming intoxicated, he lay down to sleep. Then Benaiah came forth from the ambush, and, stealthily approaching, fastened the chain round the sleeper's neck. Ashmedai, when he awoke, began to fret and fume, and would have torn off the chain that bound him had not Benaiah warned him, saying, "The Name of the Lord is upon thee." Having thus secured him Benaiah proceeded to lead him away to his royal Master. As they journeyed along they came to a palm tree, against which Ashmedai rubbed himself until he uprooted it, and threw it down. When they drew near to a hut the poor widow who inhabited it saluted them, upon which he suddenly bent his back and snapped a bone of his body and said,—'This is that which was written,'—(Prov. xxv., 15)—"A gentle answer breaketh the bone." Descrying a blind man straying out of his way he bailed him and directed him aright. He even did the same service to a man overcome with wine, who was in a similar predicament. At sight of a wedding party which passed along he wept. But he burst into uncontrollable laughter

when he heard a man order at a shoemaker's stall a pair of shoes that would last seven years; and when he saw a magician at his work, he broke forth into shrieks of scorn.

On arriving at the Royal City, three days were allowed to pass before he was introduced to Solomon. On the first day he said,—“Why doth the King not invite me to his presence?” “He hath drunk too much,” was the answer, “and the wine has overpowered him.” Upon which he lifted a brick, and placed it upon another. When this was communicated to Solomon he said,—“He meant by this ‘go and make him drunk again.’” On the following day he asked again,—“Why doth the King not invite me to his presence?” They replied,—“He hath eaten too much.” On this he removed the brick again from the top of the other. When this was reported to the King he interpreted it,—“Stint him in his food.” After the third day he was introduced to the King, when, measuring off four cubits upon the floor, with the stick which he held in his hand, he said to Solomon, “When thou diest thou wilt not possess in this world, more than four cubits of earth.” (He referred to the grave). “Meanwhile thou hast conquered the world, yet thou wert not satisfied until thou hadst overcome me also.” To this the King replied,—“I want nothing of thee but this, I wish to build the temple and have need of the Shameer.” To this Asmedai answered,—“The Shameer is not committed in charge to me, but to the Prince of the Sea, and he intrusts it to no one except to the great wild cock, and that upon an oath that he return it to him again.” Whereupon Solomon asked,—“And what does the wild cock do with the Shameer?” To which the Demon replied,—“He takes it to a barren rocky mountain, and by means of it he cleaves the mountain asunder, which formed into a valley, into the cleft of it he drops the seeds of various plants and trees, and thus the place becomes clothed with verdure and fit for habitation.” This is the Lapwing (A.V.), Hoopoe (R.V.), mentioned in Lev. xi., 19, which the Targum renders, נגר טורא Nagger Tura, “Mountain Splitter.”

They therefore searched for the nest of the wild cock, which they found contained a young brood. This they covered with a glass through which the bird might see its young, without being able to get at them. When, accordingly, the bird came and found its nest impenetrably glazed over, he went and fetched the Shameer, and just as he was about to apply it to the glass, in order to cut it, Solomon's messenger caught it up and made off with it. The cock thereupon went and strangled himself, because he was unable to keep the oath by which he had bound himself to return the Shameer.

Benaiah asked Ashmedai why, when he saw the blind man straying, he so promptly interfered to guide him? He replied,—“Because it was proclaimed in heaven that such a man was perfectly righteous, and that whosoever did him a good turn would earn the title to a place in the world of the future.” “But when thou sawest the man overcome with wine wandering out of the way, why didst thou put him right again?” Ashmedai said,—“Because it was made known in heaven that the man was thoroughly bad, and that he might not lose all, I did him this service in order that he might receive some good in the world that now is.” “Well, and why didst thou weep when thou sawest the merry wedding feast pass?” “Because,” said he, “the bridegroom was fated to die within thirty days, and the bride must needs wait thirteen years for her husband's brother, who is now but an infant” (see Dent. xxv., 5-10). “Why didst thou laugh so when the man ordered a pair of shoes which would last him seven years?” Ashmedai replied,—“Because I knew that the man would not live seven days.” “And why,” asked Benaiah, “didst thou jeer when thou sawest the conjurer at his tricks?” “Because,” said Ashmedai, “the man was at that very time sitting over a

princely treasure, and he did not, with all his pretensions, know that it was under him." Having once acquired a power over Ashmedai, Solomon detained him till the building of the temple was completed. One day, after this, when they were alone, it is related that Solomon asked him,—“What, pray, is your superiority over us, if it be true as it is written (Numb. xxiii., 22), He has the strength of a Unicorn, and the word ‘strength,’ as tradition alleges, means ‘ministering angels,’ and the word ‘unicorn’ means ‘Devils’?” Ashmedai replied,—“Take this chain from my neck, and give me thy signet ring, and I will soon show thee my superiority.” No sooner had Solomon done this, in compliance with the request, than Ashmedai snatched him up and swallowed him, and stretching forth his wings—one touching the heavens and the other the earth—he vomited him out at a distance of four hundred miles. It is with reference to this time that Solomon says (Eccl. i. 3, ii. 10) “What profit hath a man of all his labour which he taketh under the sun? This is my portion of all my labour.” What does the word *this* mean here? Upon this point Rav and Samuel are at variance, for the one says it means his *staff*, the other holds that it means his *garment*, or his *water jug*, and that with one or other Solomon went from house to house begging; and wherever he came he said (Eccl. i., 12)—“I, the preacher, was King over Jerusalem.” When, in his wanderings, he came to the house of the Sanhedrin, the Rabbis reasoned and said,—“if he were mad, he would not keep repeating the same thing over and over again. Therefore what does he mean?” They therefore enquired of Benaiah,—“Does the King ask thee into his presence?” He replied, “No.” They then sent to enquire whether the King visited the Harem? And the answer to this was,—“Yes, he comes.” Then the Rabbis sent word back that they should look at his feet, for the Demon’s feet are like those of a cock. The reply was,—“He comes to us in stockings.” Upon this information the Rabbis escorted Solomon back to the palace and restored to him the chain and ring, on both of which the name of God was engraven.

Arrayed with these Solomon advanced straightway into the presence-chamber. Ashmedai sat at that moment upon the throne, but as soon as he saw Solomon enter he took fright, and raising his wings, flew away shrieking back into invisibility. In spite of this Solomon continued in great fear of him and this explains that which is written (Song of Songs iii., 7, 8), “Behold the bed which is Solomon’s, three score valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war, every man has his sword upon his thigh, because of fear in the night.”

NOTE.—The Shameer, שִׁמְרִי, is mentioned in Jer. xvii., Ezek. iii. 9, Zech. vii. 12.

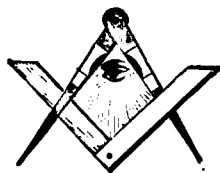
II.

THE END OF HIRAM KING OF TYRE, ACCORDING TO MIDRASH.

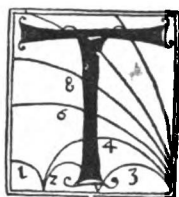
Hiram, King of Tyre, was a man of exceeding great pride. What did he? He came to the sea, and, in the depth of the sea, made himself four long iron pillars of enormous strength, and placed them one over against the other rectangularly; and he made himself seven heavens and a throne, and the *Hayoth* thundered with lightnings. The first sky he made of glass, of 500 cubits, and he placed therein sun, moon and stars. The second sky he made of iron, 1,500 cubits by 1,500 cubits, and a volume of water separated the one from the other; he made in it round stones crashing one against the other, with the sound of thunder. The third firmament he made of lead, 2,000 cubits by 2,000 cubits, and a volume of water separated it from the other. The fourth was of metal, 2,000 cubits by 2,000 cubits, and a sheet of water separated it from the other. The fifth was of copper, 3,000 cubits by 3,000 cubits. The sixth he made of silver,

3,500 cubits by 3,500 cubits, and placed therein precious stones and pearls. The seventh he made of gold, 4,000 cubits by 4,000 cubits, and he placed therein the Hayoth and the Cherubim, and also a golden bed, and at its head rubies (red stones) illuminated on each side; he caused lightnings to flash, by the movement of one thing against another, there was thundering and lightning. Then the Almighty said to Ezekiel, "Son of man, go and say to Hiram, wherewithal art thou extolling thyself, son of woman?" Ezekiel said, "How can I go to him when he stands in the air?" Then God sent a wind and Ezekiel was carried by the fringe of his head right up to Hiram, and at once Hiram became agitated, and when he heard the words, "Wherewithal pridest thou thyself, son of woman?" He demanded "How didst thou come hither?" he said, "Through the help of God, who bade me speak thus." Hiram said proudly, "I am a child of woman, but I live for ever; even as God has His seat in the midst of the ocean, so I, even as God, have a seat in the seven heavens; nay more, innumerable Kings have died, but I live for ever. David reigned 40 years and died, not so I. Solomon reigned 40 years and died, not so I, and 21 Kings of Israel have been buried, but I live on. So the Kings of Judah, 10 prophets, and 10 high-priests have I outlived, and I live on. I am a god and I sit in the seat of the gods." "Truly," said Ezekiel, "great Kings were, and have not done so much. It is like a servant who made a noble garment for his master, whereof he prides himself saying, 'I made it.' What did the King? He said 'I will rend the robe, so that the servant can no longer boast.'" Then Hiram boasted that his cedars made the building of the temple, so God said, "I will destroy my temple, that Hiram may no longer boast." Then He said, "Open, O! Lebanon, thy gates, and let its cedars consume thy cedars." What was the end? God brought Nebuchadnezzar against him, who ravished Hiram's mother before his face; then dragged him from his throne, and cut from his flesh, two fingers breadth every day, and, dipped in vinegar, ate thereof, till he died a fearful death. And what became of those palaces? The earth was rent asunder and they sank down therein and are reserved as treasure for the righteous to come.

In Midrash, Bereshith Rabba, we are told that death came into the world because God foresaw that Nebuchadnezzar and Hiram would think they were gods. There is another legend that Hiram was rewarded for providing cedars for the temple with 600 years of life in Paradise.



NOTES AND QUERIES.



THE Origin of the Pillars to King Solomon's Temple.—One thing is perfectly clear about the design of the Temple, and that is that the plan of it was not an original one, for it was designed to be only a copy on a larger scale of the Tabernacle. This want of originality in design was also reflected in its ornamentation, for the King of Tyre being appealed to for assistance, which was evidently lacking in Jerusalem at the time, an artificer was sent from Tyre itself to supply

those ideas which were needed at the headquarters of the building. One can imagine Hiram the Architect gazing at the plans which merely attempted to translate into the more lasting form of stone the temporary woodwork of the Tabernacle, and wondering in what way it could be improved. His thoughts would naturally turn to the Temple which stood in Tyre itself, and which is thus described by Herodotus, the Greek Historian (B. ii., c. 44), "And being desirous of obtaining certain information from whatever source I could, I sailed to Tyre in Phœnicia, having heard that there was there a Temple dedicated to Hercules; and I saw it richly adorned with a great variety of offerings, and in it were two pillars, one of fine gold, the other of emerald stone, both shining exceedingly at night." The Temple was probably open to the air, and the historian is picturing the magnificent view of the pillars as they appeared by bright moonlight.

Hiram, when summoned to Jerusalem, might naturally have bethought himself of these magnificent pillars of the Tyrian temple, and designed two others of different shape and different materials, but yet intended by him to be as noteworthy as those of his native city.

It will probably be remarked that Herodotus viewed the Temple at Tyre in 443 B.C., or about 550 years after the temple at Jerusalem had been built, but on this question he expressly tells us that the priests at Tyre assured him that their temple had stood for 2,300 years, and consequently it must have been in existence prior to King Solomon's time.

Whether the two pillars in King Hiram's temple had any special religious significance, or were merely architectural necessities, remains to be seen, but it is worthy of attention that amongst the Egyptians, who were the earliest builders of the world, and from whom other peoples, and probably also the Tyrians, derived their ideas, pillars were held in great honour, and that the Egyptian great god Osiris was known as the "Lord of the Pillars." One of the familiar scenes in Egyptian sculptures was the great festival of "setting up the pillars," in which the Kings took a prominent part.

F. ARMITAGE.

Early Philadelphian Visits to Lodge St. David, Edinburgh.

12th December, 1757. Visited by "Br. Trotter M^r of the First Lodge in Philadelphia."

10th October, 1759. ,, ,, "Br. Franklin Secretary of the Grand Lodge of Philadelphia."

17th March, 1772. ,, ,, "No. 2 Philadelphia."

A. M. MACKAY.

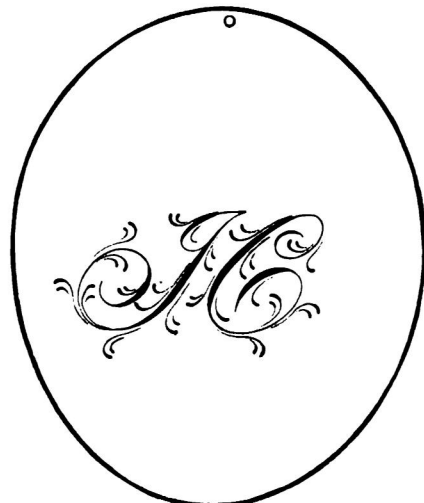
Gregorian Calendar.—Readers of *A.Q.C.*, vol. xxi., pp. 130-136, will doubtless notice a discrepancy in the statements made by Bros. Hextall and Klein in regard to the introduction of the Gregorian Calendar into this country.

The Act, 24 Geo. II., 1751, came into force in September, 1752, when the day following the 2nd of the month was called the 14th, so that 11 days were dropped and not 13 as stated by Bro. Klein. The members of the Greek Church in Russia, Greece, etc., still observe the Old Style, and the difference between O.S. and N.S. now amounts to 13 days, as the years 1800 and 1900 were not considered Leap Years by us.

H.B.

ERRATA.

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| Page 8, line 38. | For <i>II. Kings, ii., 14</i> , read <i>II. Kings, xi., 14</i> . |
| " " " " | " <i>II. Chronicles, xiii., 13</i> , read <i>II. Chronicles, xxiii., 13</i> . |
| " 47, " 14. | " <i>Blanck Logon</i> , read <i>Blanch Lyon</i> . |
| " 72, " 36. | " <i>Supreme Court</i> read <i>Supreme Council</i> . |
| " 153, " 11. | " <i>Raphael of Urbino, the Artist</i> , read <i>Michael Angelo</i> . |
| " 155, " 21. | " <i>complier</i> , read <i>compiler</i> . |
| " 157, " 8. | " <i>her Uncle ; the Count</i> , read <i>her Uncle, the Count</i> . |
| " 167, " 39. | After <i>Eclidus</i> , insert <i>clerk</i> . |



ODDFELLOW'S JEWEL.

Dug up in a garden at Ingestre, Staffordshire.