

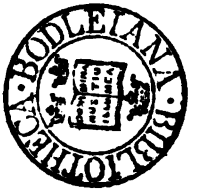
The history of free masonry and the Grand Lodge of Scotland

William Alexander Laurie, David Brewster, Daniel Brewster, Freemasons. Grand Lodge of Scotland

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Hereditary Grand Master Mason of Scotland 1736.

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THE

HISTORY OF FREE MASONRY

AND

THE GRAND LODGE OF SCOTLAND

WITH CHAPTERS ON

THE KNIGHT TEMPLARS, KNIGHTS OF ST JOHN, MARK MASONRY, AND R. A. DEGREE

TO WHICH IS ADDED AN

APPENDIX OF VALUABLE PAPERS



BY

WILLIAM ALEXANDER LAURIE,

SECRETARY TO THE GRAND LODGE OF SCOTLAND;

F.S.A.S., F.R.S.A., K.C.T. F. & S., & K.J.J.;

By Royal Appointment Representative from the Grand Lodge of Sweden; and late Representative from the "Grand Orient" of France; Honorary Member of the Lodges "Star-in-the-East," Calcutta; "Wilhelm Frederick" of the Netherlands; "33d," Namur; "Rising Star," Bombay; and of Nos. 1, 2, 8, 24, 44, 48, 102, 145, 291, 349, &c., in Scotland.

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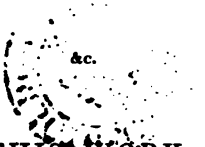
THE MOST NOBLE

George Augustus Frederick John, 6th Duke of Athole,

KNIGHT OF THE MOST ANCIENT ORDER OF THE THISTLE,

MOST WORSHIPFUL GRAND MASTER MASON OF SCOTLAND,

&c. &c. &c.



THIS WORK

IS MOST RESPECTFULLY AND FRATERNALLY

DEDICATED.

PREFACE.

THE popularity of the First Edition of THE HISTORY OF FREE MASONRY, published in 1804, has induced the issue of this—*nominally* a Second Edition, though in *reality* an entirely New Work.

The Works on this subject which have already been given to the Public are of such a meagre nature as to deter even the most inquisitive from their perusal, and their authors have discredited an Association which they designed to honour, by referring its origin to the creation of the world, and ranking among its Members the most celebrated Monarchs of the East, without any authority from authentic History. It is the object, therefore, of the following Work, to divest the history of Free Masonry of that jargon and mystery in which it has hitherto been enveloped, and substitute a historical, and consequently a reliable, account of the nature, origin, and progress of this ancient and venerable Institution.

The difficulties which attend such an undertaking can be obvious to those only who are in some measure acquainted with the subject. From the very constitution of the Order its origin must be involved in obscurity; the materials for its history must be scanty in the extreme; and those which can be procured are not in themselves of such an interesting nature as to excite general attention. The history of an Association, however, which has existed from the remotest antiquity—which has extended to every corner of the globe, and embraced men of every rank, of every religion, and of every form of government—cannot fail to be interesting to those who are accustomed to discover new features of the mind in every human Institution;—an Institution formed for the purpose of scientific improvement and the exercise of mutual benevolence; patronising and executing those magnificent structures which at one time have con-

tributed to the utility and ornament of Nations, and at another to the wonder and admiration of succeeding ages;—an Institution sometimes persecuted from the jealousy of power; frequently alarmed by the threats of superstition; often attacked, but never overthrown.

Part I contains an investigation into the origin of Free Masonry, and records its gradual development, progress, and subsequent universal diffusion from that period to the present day. This portion of the Work, whilst preserving the spirit of the Original Edition, has been entirely remodelled, the Notes carefully verified, and numerous additions made thereto. An interesting Chapter on the Knight Templars, and Knights of St John of Jerusalem, in Scotland, has also been added to this section, in which will be found some interesting facts hitherto unnoticed in any former History of these Orders.

Part II is exclusively devoted to the History of Scottish Masonry from the institution of the Grand Lodge of Scotland in 1736 to the present year. This has been carefully compiled from the Records of the Grand Lodge, and contains much important information, equally interesting to the Public in general as well as to the Brethren, as these Records, though frequently solicited, have never been granted to any one who has hitherto written upon the subject. Besides a Chapter on Mark Masonry, with a Sketch of the Ark Mariner and Royal Arch Degrees, there has been added to this Part—as bearing upon and illustrative of the Grand Lodge Records—Notes on the Lodges holding of the Grand Lodge of Scotland, arranged under Provinces, giving their dates of Charter and Colour of Clothing, with their past and present Provincial Grand Masters.

The Illustrations consist of the Jewels of the Grand Lodge of Scotland and the Grand Officers thereof; a Portrait of St Clair of Rosslyn, Hereditary Grand Master Mason; a variety of Masonic Marks (illustrative of the History of Mark Masonry) as found in Herculaneum; in India; the Abbeys of Kilwinning, Dryburgh, Melrose, and Aberbrothock; the Palace of Holyrood; the Cathedral of Dunkeld; the Collegiate Church of Rosslyn; as well as in the Minute-Books of the Lodge of Edinburgh Mary's Chapel; the Lodges Journeymen, Edinburgh; Aitchison's Haven; and St Ninian, Brechin, &c., &c.

The Appendix contains a series of useful and interesting Papers, several of which are now published for the first time. Also an Alphabetical Table of all the Grand Officers who have been appointed since the institution of the Grand Lodge, exhibiting, in a succinct but comprehensive manner, their date of Election and period of Office, accompanied by occasional Biographical Notes.

As a Work of this nature would be properly deemed incomplete without a copious Index, this, and an Analytical Table of Contents, have been prepared to facilitate reference.

In conclusion, I have to offer my warmest thanks to Brother the Chevalier BURNES, K.H., for his valuable and elaborate Chapter on the Knight Templars and Knight Hospitallers; also to Brother ANDREW KERR, F.S.A.S., Past Master of Lodge No. 8, for his learned contribution on Mark Masonry, &c.; and to Brother WILLIAM ROSS, also of Lodge No. 8, for the great zeal and perseverance evinced by him in the arrangement and progress of this Work.

WM. A. LAURIE.

EDINBURGH, *June* 24, 1859.

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ADDENDA ET CORRIGENDA.

Quarterly Communication, 2d May 1859.—A Memorial from the Brethren of the Lodge Elgin, Montreal, praying the Grand Lodge to sanction their holding Masonic intercourse with the new Grand Lodge of Canada, which was now acknowledged by both the Grand Lodges of England and Ireland, was laid on the table,—and the Grand Lodge having fully considered the statements contained in said Memorial, unanimously resolved to authorise the Lodge Elgin, and the other Daughter Lodges in Canada, to hold the desired intercourse with the new Grand Lodge of that country. The Grand Lodge farther resolved to acknowledge the Grand Lodge of Canada as a duly constituted and authorised Sister Grand Lodge.

[*The following alterations in the arrangement of the Appendices were found, when the sheets were passing through the Press, to be more conducive to the utility of the Work than that at first contemplated. The corrections upon the Lodges are necessitated by those which were among* LODGES FORMERLY EXISTING *when the sheets were printed, having since been reponed on payment of their Arrears; and as these are brought down to the present date, (Summer St John's Day,* 1859,*) the Brethren have thus the latest and the most accurate information upon this head that the nature of the subject will admit of.*]

P. 53, *For* Appendix VI, *read* Appendix III.
— 53, *For* Chapter VII, (in Note,) *read* Chapter VI.
— 100, *For* Chapter XIV, *read* Appendix XXIV.
— 126, *For* 1816 (in Note,) *read* 27th December 1813.
— 163, *For* Appendix IV, *read* Appendix XVI.
— 259, Delete Appendix XXIV, the information there referred to being given in the body of the Work.
— 290, *For* Appendix XXIII, *read* Appendix XIX.
— 321, In the list of Lodges, place as No. 169, "Thistle and Rose, Stevenston;" and, consequently, for *one hundred and thirty-one* Lodges, on 2d line of p. 335, read *one hundred and thirty-two.*

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P. 362, To the Lodges in the Edinburgh or Metropolitan District add "No. 392, Caledonian, Edinburgh."

— 366, Delete from among Lodges formerly existing "Maybole," "St Thomas, Muirkirk," and "St Clement, Riccarton," and place the same among the existing Lodges in Ayrshire Province, p. 365.

— 367, Delete from among Lodges formerly existing "St John, Blairgowrie, Coupar-Angus," and place the same among the existing Lodges on same page.

— 380, Delete from among Lodges formerly existing "Tay Union, Ferry-Port-on-Craig," and place among the existing Lodges in Fifeshire Province. By sanction of the Grand Lodge, and with the concurrence of the Provincial Grand Master, its place of meeting was transferred to Newport at the Quarterly Communication on 2d May 1859.

— 383, Delete from among Lodges formerly existing "St John, Jedburgh," and place among the existing Lodges in Berwick and Roxburgh Province.

— 392, Delete from among Lodges formerly existing "St Winnock, Garthland," and place among the existing Lodges in Renfrew (East) Province, on same page.

— 407, Brother Robert Campbell, Provincial Grand Master and Colonial Treasurer of New South Wales, died on 30th March last. His Funeral—a Public one—was attended by nearly 1,000 of the Brethren;—Brother J. Macfarlane, the Provincial Grand Secretary, acting as Provincial Grand Master.

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PART I.

HISTORY OF FREE MASONRY.

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THE

HISTORY OF FREE MASONRY.

CHAPTER I.

SEPARATION OF PROFESSIONS — SUPERIORITY OF ARCHITECTURE — DESCRIPTIVE OUTLINE OF FREE MASONRY—OPINIONS RESPECTING ITS ORIGIN—OBJECTIONS THERETO ANSWERED.

When men are in a state of barbarity, and are scattered over the surface of a Country in small and independent tribes, their wants are as small in magnitude as they are few in number. It is in the power therefore of every individual to perform for himself and his family every work of labour which necessity or comfort requires; and while at one time he equips himself for the chase or the combat, at another he is rearing a habitation for his offspring, or hollowing his canoe to surmount the dangers of the sea. But as soon as these tribes associate together for the purposes of mutual protection and comfort, civilization advances apace; and, in the same proportion, the wants and desires of the community increase. In order to gratify these, the ingenuity of individuals is called forth; and those who, from inability or indolence, cannot satisfy their own wants, will immediately resort to the superior skill of their neighbours. Those members of the community who can execute their work with the greatest elegance and celerity will be most frequently employed; and from this circumstance, combined with the principle of emulation, and other causes, that distinction of professions will arise which is found only among Nations considerably advanced in civilization and refinement.

One of the first objects of man in a rude state is to screen himself and his family from the heat of the tropical sun, from the inclemency

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of the polar regions, or from the sudden changes of more temperate climates. If he has arrived at such a degree of improvement as to live under the dominion of a superior, and under the influence of religious belief, the palace of his king and the temple of his gods will be reared in the most magnificent style which his skill can devise and his industry accomplish, and decked with those false ornaments which naturally catch the eye of unpolished men. From that principle which impels the lower orders to imitate the magnificence and splendour of their superiors, a foundation will be laid for improvement in the art of building; and it is extremely probable, from the circumstances which have been mentioned, as well as from others which the slightest reflection will suggest, that architecture will be the first profession to which men will exclusively devote their attention, and for which they will be trained by an established course of preparatory education.

Nor is it from this ground only that masonry derives its superiority as a separate profession. While many other arts administer to our luxury and pride, and gratify only those temporary wants and unnatural desires which refinement has rendered necessary, the art of building can lay claim to a higher object. The undertakings of the architect not only furnish us with elegant and comfortable accommodation from the inclemency of the seasons, from the rapacity of wild beasts, and the no less dangerous hostility of man, but they contribute also to the ornament and glory of Nations, and it is to them that we are indebted for those fortresses of strength which defend us from the inroads of surrounding enemies. Nor can the works of the architect be ranked among those objects which merely furnish amusement and accommodation for a few years, or at most during the short term of human life; they descend unimpaired from generation to generation; they acquire additional grandeur and value from an increase of age; and are the only specimens of human labour which in some measure survive the revolutions of kingdoms and the waste of time. The splendid remains of Egyptian, Grecian, and Roman architecture, which in every age have attracted the attention of the learned and excited the astonishment of the vulgar, are standing monuments of his ingenuity and power; and in ages yet to come they will reflect a dignity on the art of building to which no other profession can arrogate the slightest claim.

But there is still another consideration which entitles architecture to a decided pre-eminence among the other arts. It is itself the parent of many separate professions, and requires a combination of talents and an extent of knowledge for which other professions have not the smallest occasion. An acquaintance with the sciences of geometry and mechanical philosophy, with the arts of sculpture and design, and other

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abstruse and elegant branches of knowledge, are indispensable requisites in the education of an architect, and raise his art to a vast height above those professions which practice alone can render familiar, and which consist in the mere exertion of muscular force. It appears then, from these considerations, that there is some foundation in the very nature of architecture for those extraordinary privileges to which Masons have always laid claim, and which they have almost always possessed—privileges which no other artists could have confidence to ask, or liberty to enjoy; and there appears to be some foundation for that ancient and respectable order of FREE MASONS, whose origin we are now to investigate, and whose progress we are about to detail.

But, that we may be enabled to discover Free Masonry under those various forms which it has assumed in different countries and at different times before it received the name which it now bears, it will be necessary to give a short description of the nature of this institution, without developing those mysteries or revealing those ceremonial observances which are known only to the Brethren of the Order.

FREE MASONRY is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power, and talents, are not necessary to the person of a Free Mason. An unblemished character and a virtuous conduct are the only qualifications which are requisite for admission into the Order. In order to confirm this institution, and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated those important precepts with which he may be intrusted, and those proceedings and plans in which the Fraternity may be engaged. After he has undergone the necessary ceremonies, and received the usual instructions, appropriate words and significant signs are imparted to him, that he may be enabled to distinguish his Brethren of the Order from the uninitiated public, and convince others that he is entitled to the privileges of a Brother should he be visited by distress or want in a distant land. If the newly admitted member should be found qualified for a higher degree, he is promoted after due intervals of probation, till he has received that Masonic knowledge which enables him to hold the highest offices of trust to which the Fraternity can raise its members. In all ages it has been the object of Free Masonry not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty,

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and other virtues are inculcated in hieroglyphic symbols; and the candidate is often reminded that there is an eye above which observeth the workings of his heart, and is ever fixed upon the thoughts and the actions of men. At regular and appointed seasons convivial meetings of the Fraternity are held, where temperance, harmony, and joy, characterise these mixed assemblies. All distinctions of rank seem to be laid aside, all differences in religious and political sentiments are forgotten, and those petty quarrels which disturb the quiet of private life cease to agitate the mind; every one strives to give happiness to his brother; and men seem to recollect for once that they are sprung from the same origin, that they are possessed of the same nature, and are destined for the same end.

Such are the general features of an institution which has of late produced so great a division in the sentiments of the learned respecting its origin and tendency. While a certain class of men,[1] a little over-anxious for the dignity of their Order, have represented it as coeval with the world; others, influenced by an opposite motive, have maintained it to be the invention of English Jesuits, to promote the views of that intriguing and dangerous association.[2] Some philosophers, among whom we may reckon the celebrated Chevalier Ramsay, have laboured to prove that Free Masonry arose during the Crusades; that it was a secondary order of chivalry; that its forms originated from that warlike institution, and were adapted to the peaceful habits of scientific men.[3] Mr Clinch[4] has attempted, with considerable ingenuity and learning, to deduce its origin from the institution of Pythagoras. M. Barruel[5] supposes that it is a continuation of the Templars; while others, with a degree of audacity and malice rarely to be found in the character of ingenuous men, have imputed the origin of Free Masonry to secret associations adverse to the interests of true government, and pursuing the villanous and chimerical project of levelling the distinctions of society, and freeing the human mind from the sacred obligations of morality and religion.

Without adopting any of these untenable opinions, or attempting to discover the precise period when Free Masonry arose, it may be sufficient to show that it can justly lay claim to an early origin, and that it has

[1] Anderson's History and Constitution of Free Masonry, p. 1. Desagulier's Constitutions, p. 1. Smith's Use and Abuse of Free Masonry, p. 27. Preston's Illustrations of Masonry, sec. 3, p. 6.

[2] Manuscript of Bode of Germany, in the possession of M. Mounier.

[3] Leyden's Preliminary Dissertation to the Complaynt of Scotland, pp. 67, 71.

[4] Anthologia Hibernica for January, March, April, and June, 1794.

[5] Memoirs of Jacobinism, vol. II, pp. 377, 378, &c.

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existed from that period to the present day, under different forms and different appellations.[1] In the execution of this task the candid inquirer will be satisfied with strong and numerous resemblances, as the nature of the subject excludes the possibility of rigid demonstration. Every human institution is subject to great and numerous variations; the different aspects under which they appear, and the principles by which they are regulated, depend upon the progress of civilization, upon the nature of the government by which they are protected, and on the peculiar opinions and habits of their members. If, therefore, in comparing Free Masonry with other ancient associations, we should find it coincide with them in every circumstance, there would be strong reasons for suspecting that the imagination of the writer had counterfeited resemblances when destitute of authentic information, or that the Order had adopted the rites and ceremonies of antiquity to cloak the recency of their origin, and command the veneration and excite the notice of the public. Against Free Masonry, however, this charge cannot be preferred. We shall have occasion to consider it when connected with the idolatry of the Heathens; when devoted to the Church of Rome; and when flourishing under the milder influence of the Reformed Religion.

As men in the early ages of society were destitute of those methods of diffusing knowledge which we now enjoy, and even of those which were used in Greece and Rome when the art of printing was unknown, the few discoveries in art and science which were then made must have been confined to a small number of individuals. In these ages the

[1] M. Mounier observes, that if the Order of Free Masons existed among the Ancients it would have been mentioned by contemporary authors. This argument, however, for the recency of their origin, is far from being conclusive. A secret association, unconnected with National affairs, would seldom come under the consideration of contemporary writers, who could only tell their readers that such an association existed. They who believe that the Eleusinian mysteries were those of Free Masonry under a different appellation will deny the premises from which Mounier's conclusion is drawn. These mysteries existed in the eighth century of the Christian era, and have been mentioned by contemporary authors on account of their connection with the history of the times and the religion of their country. From the eighth century to the revival of learning in Europe, Free Masonry must have been in a very languishing condition, and could not engage the attention of writers when but few Lodges, and still fewer authors existed. The minds of men were then bent upon less noble pursuits. Science and common sense were nowhere to be found; and those amiable propensities of the heart, upon which Free Masonry is founded, were smothered under that debasing superstition which characterised those ages of ignorance and iniquity.

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pursuit of science must have been a secondary consideration, and those who did venture to explore the untrodden regions of knowledge would overlook those unsubstantial speculations which gratify the curiosity of philosophic men, and would fix their attention on those only which terminate in public utility and administer to the necessities of life. As architecture could only be preceded by agriculture itself, it must have been in this science that the first efforts of human skill were tried, and in which man must have first experienced success in extending his dominion over the works of nature. The first architects, therefore, would be philosophers. They alone required the assistance of art, and they alone would endeavour to obtain it. The information which was acquired individually, would be imparted to others of the same profession; an association would be formed for the mutual communication of knowledge, and the mutual improvement of its members. In order to preserve among themselves that information which they alone collected; in order to incite amongst others a higher degree of respect for their profession, and prevent the intrusion of those who were ignorant of architecture, and consequently could not promote the object of the institution, appropriate words and signs would be communicated to its members; significant ceremonies would be performed at their initiation, that their engagement to secrecy might be impressed upon their minds, and greater regard excited for the information they were to receive. Nor is this mere speculation; there exist at this day, in the deserts of Egypt, such architectural monuments as must have been reared in those early ages which precede the records of authentic history; and the erection of those stupendous fabrics must have required an acquaintance with the mechanical arts which is not in the possession of modern architects. It is an undoubted fact also, that there existed in these days a particular association of men to whom scientific knowledge was confined, and who resembled the Society of Free Masons in every thing but the name.

In Egypt, and those countries of Asia which lie contiguous to that favoured kingdom, the arts and sciences were cultivated with success while other Nations were involved in ignorance: It is here, therefore, that Free Masonry would flourish, and here only can we discover marks of its existence in the remotest ages. It is extremely probable that the first, and the only object of the Society of Masons was the mutual communication of knowledge connected with their profession; and that those only would gain admittance into their Order whose labours were subsidiary to those of the architect. But when the ambition or vanity of the Egyptian priests prompted them to erect huge and expensive fabrics for celebrating the worship of their gods or perpetuating the

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memory of their kings, they would naturally desire to participate in that scientific knowledge which was possessed by the architects they employed; and as the sacerdotal order seldom fail among a superstitious people to gain the objects of their ambition, they would in this case succeed in their attempts, and be initiated into the mysteries, as well as instructed in the science of Free Masons. These remarks will not only assist us in discovering the source from which the Egyptian priests derived that knowledge for which they have been so highly celebrated; they will aid us also in accounting for those changes which were superinduced on the forms of Free Masonry, and for the admission of men into the Order whose professions had no connection with the royal art.

When the Egyptian priests had in this manner procured admission into the Fraternity, they connected the mythology of their country and their metaphysical speculations concerning the nature of God and the condition of man with an association formed for the exclusive purpose of scientific improvement, and produced that combination of science and theology which, in after ages, formed such a conspicuous part of the principles of Free Masonry.

The knowledge of the Egyptians was carefully concealed from the vulgar; and when the priests did condescend to communicate it to the learned men of other Nations, it was conferred in symbols and hieroglyphics, accompanied with particular rites and ceremonies, marking the value of the gift they bestowed. What those ceremonies were which were performed at initiation into the Egyptian mysteries, we are unable at this distance of time to determine. But as the Eleusinian and other mysteries had their origin in Egypt, we may be able perhaps to discover the qualities of the fountain by examining the nature of the stream.

The immense population of Egypt, conjoined with other causes, occasioned frequent emigrations from that enlightened country. In this manner it became the centre of civilization, and introduced into the most distant and savage climes the sublime mysteries of its religion, and those important discoveries and useful inventions which originated in the ingenuity of its inhabitants. The first colony of the Egyptians that arrived in Greece was conducted by Inachus, about nineteen hundred and seventy years before the Christian era; and about three centuries afterwards he was followed by Cecrops, Cadmus, and Danaus.[1] The savage inhabitants of Greece beheld with astonishment the magical tricks of the Egyptians, and regarded as gods those skilful adventurers who

[1] Voyage de Jeune Anacharsis en Grece, tom. 1, p. 2. Cecrops arrived in Attica in 1657, B. C. Cadmus came from Phœnicia to Beotia in 1594, B. C., and Danaus to Argolis in 1586, B. C.

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communicated to them the arts and sciences of their native land. In this manner were sown those seeds of improvement which in future ages exalted Greece to such pre-eminence among the Nations. After these colonies had obtained a secure settlement in their new territories, and were freed from those uneasy apprehensions which generally trouble the invaders of a foreign land, they instituted, after the manner of their ancestors, particular festivals or mysteries in honour of those who had benefited their country by arts or arms. In the reign of Ericthonius, about fifteen hundred years before the commencement of our era, the Eleusinian mysteries were instituted in honour of Ceres, who, having come to Greece in quest of her daughter, resided with Triptolemus at Eleusis, and instructed him in the knowledge of agriculture, and in the still more important knowledge of a future state.[1]

About the same time the Panathenea were instituted in honour of Minerva, and the Dionysian mysteries in honour of Bacchus, who invented theatres, and instructed the Greeks in many useful arts, but particularly in the culture of the vine.[2] That the Eleusinian and Dionysian mysteries were intimately connected with the progress of the arts and sciences is manifest from the very end for which they were formed; and that they were modelled upon the mysteries of Isis and Osiris, celebrated in Egypt, is probable from the similarity of their origin, as well as from the consent of ancient authors.[3] If there be any plausibility in our former reasoning concerning the origin of knowledge in Egypt, it will follow that the Dionysia and the mysteries of Eleusis were societies of Free Masons, formed for scientific improvement, though tinctured with the doctrines of the Egyptian mythology.

But it is not from conjecture only that this conclusion may be drawn. The striking similarity among the external forms of these secret associations, and the still more striking similarity of the objects they had in view, are strong proofs that they were only different streams issuing

[1] Bochart's Geographia Sacra, lib. I, cap. xx. Herodotus, lib. I, cap. lviii. Robertson's History of Ancient Greece, book I, pp. 58, 59. Isocrates Paneg., tom. I, p. 132.

[2] Polydor. Virg. de Rerum Invent., lib. III, cap. xiii. Bacchus or Dionysius came into Greece during the reign of Amphictyon, who flourished about 1497, B. C.; Robertson's Greece, book I, p. 58.

[3] En adsum natura parens tuis Luci admota precibus summa numinum,—cujus numen unicum, multiformi specie, ritu vario, totus veneratur orbis. Me primogenii Phryges Pessinunticam nominant deûm matrem; hinc Autochtones Attici Cecropiam Minervam (alluding to the Panathenea); illinc Cretes Dictynnam Dianam, &c., Eleusinii vetustam Deam Cererem; priscaque doctrina pollentes Egyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine reginam Isidem. Lucii Apuleii Metamorph., lib. XI.

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from a common source. Those who were initiated into the Eleusinian mysteries were bound by the most awful engagements to conceal the instructions they received and the ceremonies that were performed.[1] None were admitted as candidates till they arrived at a certain age, and particular persons were appointed to examine and prepare them for the rites of initiation. Those whose conduct was found irregular, or who had been guilty of atrocious crimes, were rejected as unworthy of initiation, while the successful candidates were instructed by significant symbols in the principles of religion; exhorted to quell every turbulent appetite and passion; and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were still to receive. Significant words were communicated to the members; Grand officers presided over their assemblies; their emblems were exactly similar to those of Free Masonry; and the candidate advanced from one degree to another till he received all the lessons of wisdom and of virtue which the priests could impart.[2] But besides these circumstances of resemblance, there are two facts transmitted to us by ancient authors which have an astonishing similarity to the ceremonies of the third degree of Free Masonry. So striking is the resemblance, that every Brother of the Order who is acquainted with them cannot question for a moment the opinion which we have been attempting to support.[3]

Having thus mentioned some features of resemblance between the mysteries of Eleusis and those of Free Masonry, let us now attend to the sentiments of contemporaries respecting these secret associations, and we shall find that they have been treated both with illiberality and insolence. That some men, who, from self-sufficiency or unsocial disposition have refused to be admitted into these Orders, should detract from the character of an association which claims to enlighten the learned and expand the affections of narrow and contracted minds, is by no means a matter of surprise; and it is equally consistent with human nature that those whose irregular conduct had excluded them from initiation should calumniate an Order whose blessings they were not allowed

[1] Andoc. de Myst., p. 7. Meursius in Eleus. Myst., cap. xx. This latter author has collected all the passages in ancient writers about the Eleusinian mysteries.

[2] Hesychius in Τελεταν. Clemens. Alexand. Strom., lib. I, p. 325, lib. VII, p. 845. Arrian in Epictet., lib. III, cap. xxi, p. 440. Euseb. Prepar. Evangel., lib. III, cap. xii, p. 117. Petav. ad. Themist., p. 414. Anacharsis, tom. III, p. 582.

[3] The Brethren may consult for this purpose the article Eleusinia, in the Encyclopædia Britannica; also Robertson's Greece, book I, p. 127.

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to participate, and whose honours they were prohibited to share. Men of this description represented the celebration of the Eleusinian mysteries as scenes of riot and debauchery, and reproached the members of the association that they were not more virtuous and more holy than themselves.[1] But it is the opinion of contemporary writers that these charges were wholly gratuitous, and originated in the silence of the initiated and the ignorance of the vulgar. They even maintain that the mysteries of Eleusis produced sanctity of manners, attention to the social duties, and a desire to be as distinguished by virtue as by silence[2]. The illustrious Socrates could never be prevailed upon to partake of these mysteries; and Diogenes having received a similar solicitation, replied that Patæcion, a notorious robber, obtained initiation; and that Epaminondas and Agesilaus never desired it.[3] But did not these men know that in all human societies the virtuous and the noble must sometimes associate with the worthless and the mean? Did they not know that there often kneel in the same temple the righteous and the profane; and that the saint and the sinner frequently officiate at the same altar? Thus did the philosophers of antiquity calumniate and despise the mysteries of Eleusis; and in the same manner have some pretended philosophers of our own day defamed the character and questioned the motives of Free Masons. With a little less modesty than the ancients, they have not like them quarrelled us because we are not more virtuous than themselves, but they have told us that we are less than the least of men, and charged upon us crimes as detestable in the eyes of Masons as they are hostile to the interests of society.

This similarity of treatment which the mysteries of Ceres and Free Masonry have received is no small proof of the similarity of their origin and their object. To this conclusion, however, it may be objected that though the points of resemblance between these secret societies are numerous, yet there were circumstances in the celebration of the Eleusinian mysteries which have no counterpart in the ceremonies of Free Masonry. The sacrifices, purifications, hymns, and dances, which were necessary in the festival of Ceres, have indeed no place in the society of Free Masons. But these points of dissimilarity, instead of weakening rather strengthen our opinion. It cannot be expected that in the reign of Polytheism just sentiments of the Deity should be entertained, and much less that the adherents of Christianity should bend their knees to

[1] Porphyr. de Abstinentia, lib. IV, p. 353. Julian Orat. V, p. 173.

[2] Encyclopædia Britannica, article Eleusinia.

[3] Lucian in Demonact., tom. II, p. 380. Plut. de aud. Poet, tom. II, p. 21. Diog. Laert., lib. VI, sec. 39.

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the gods of the heathens. The ancients worshipped those beings who conferred on them the most signal benefits, with sacrifices, purifications, and other tokens of their humility and gratitude; but when revelation had disclosed to man more amiable sentiments concerning the Divine Being, the Society of Free Masons banished from their mysteries those useless rites with which the ancient Brethren of the Order attempted to appease and requite their deities, and modelled their ceremonies upon this foundation—that there is but one God, who must be worshipped in spirit and in truth.

The mysteries of Ceres were not confined to the city of Eleusis; they were introduced into Athens about thirteen hundred and fifty-six years before Christ;[1] and, with a few slight variations, were observed in Phrygia, Cyprus, Crete, and Sicily.[2] They had even reached to the capital of France;[3] and it is highly probable that shortly afterwards they were introduced into Britain and other northern kingdoms. In the reign of the Emperor Adrian[4] they were carried into Rome, and were celebrated in that metropolis with the same rites and ceremonies which were performed in the humble village of Eleusis. They had contracted impurities, however, from the length of their duration, and the corruption of their abettors; and though the forms of initiation were still symbolical of the original and noble objects of the institution, yet the licentious Romans mistook the shadow for the substance, and while they underwent the rites of the Eleusinian mysteries they were strangers to the objects for which they were framed.

About the beginning of the fifth century Theodosius the Great prohibited, and almost totally extinguished the Pagan theology in the Roman Empire, and the mysteries of Eleusis suffered in the general destruction. It is probable, however, that these mysteries were secretly celebrated in spite of the severe edicts of Theodosius; and that they were partly continued through the dark ages, though stripped of their original purity and splendour. We are certain at least, that many rites of the Pagan religion were performed under the dissembled name of convivial meetings, long after the publication of the Emperor's edicts,[5]

[1] Playfair's Chronology. [2] Lucii Apuleii Metamorph., lib. XI.

[3] Praise of Paris, or a Sketch of the French Capital, 1803, by S. West, F.R.S., F.A.S. This author observes, in the Preface to his work, that Paris is derived from *Par Isis*, because it was built beside a temple dedicated to that goddess; that this temple was demolished at the establishment of Christianity, and that there remains to this day, in the Petits Augustins, a statue of Isis nursing Orus.

[4] A. D. 117. Encyclopædia Britannica, article Eleusinia. Potter's Antiq., vol. I, p. 389.

[5] Gibbon's History of the Decline and Fall of the Roman Empire, vol. V, chap. XXVIII. Zosimus's Hist., lib. IV.

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and Psellus informs us[1] that the mysteries of Ceres existed in Athens till the eighth century of the Christian era, and were never totally suppressed.

Having thus considered the origin and decline of the mysteries of Eleusis, and discovered in them numerous and prominent features of resemblance to those of Free Masonry, we may reasonably infer that the Egyptian mysteries, which gave rise to the former, had a still nearer affinity to the latter; and from this conclusion the opinions that were formerly stated concerning the antiquity of the Order and the origin of Egyptian knowledge will receive very considerable confirmation.

Let us now direct our attention to the Dionysia, or Mysteries of Bacchus, which were intimately connected with those of Ceres, and perhaps still more with the mysteries of Free Masonry. Herodotus[2] informs us that the solemnities in honour of Dionysius or Bacchus were originally instituted in Egypt, and were transported from that country into Greece by one Melampus. But not only did the mysteries of Ceres and Bacchus flow from the same source, the one was in some measure interwoven with the other; and it is almost certain, from what we are now to mention, that those who were initiated into the former were entitled to be present at the celebration of the latter. The sixth day of the Eleusinian festival was the most brilliant of the whole. It received the appellation of Bacchus, because it was chiefly, if not exclusively devoted to the worship of that god. His statue, attended by the initiated and the ministers of the temple, was conducted from Athens to Eleusis with much pomp and solemnity;[3] and after it had been introduced into the temple of Ceres it was brought back to Athens with similar ceremonies. The connection between the Eleusinian and Dionysian mysteries is manifest also from the common opinion that Ceres was the mother of Bacchus:[4] And Plutarch assures us that the Egyptian Isis was the same with Ceres; that Osiris was the same with Bacchus; and that the Dionysia of Greece was only another name for the Pamylia of Egypt.[5] As Bacchus was the inventor of theatres as

[1] In his Treatise on the gods whom the Greeks worshipped, quoted by Mr Clinch in the Anthologia Hibernica for January 1794.

[2] Lib. II. The testimony of Herodotus is greatly corroborated when we recollect that there were temples in Egypt erected in honour of Bacchus. It is not probable that the Egyptians would borrow from the Greeks.

[3] Anacharsis, tom. III, p. 531. Plut. in Phoc., tom. I, p. 754. Meursius in Eleus. Myst., cap. XXVII.

[4] Potter's Antiq., vol. I, p. 393.

[5] De Iside et Osiride. Idée du Gouvernement Ancien et Modern de l'Egypte, p 26.—Paris, 1743.

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well as of dramatic representations, that particular class of Masons who were employed in the erection of these extensive buildings were called the DIONYSIAN ARTIFICERS,[1] who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor. They supplied Ionia and the surrounding countries as far as the Hellespont with theatrical apparatus by contract; and erected to Bacchus, the founder of their Order, the magnificent temple at Teos.[2] These artists were initiated into the mysteries of their founder, and consequently into those of Eleusis.[3] But from the tendency of the human mind to embrace the ceremonial while it neglects the substantial part of an institution, the Dionysian festival, in the degenerate ages of Greece, was more remarkable for inebriation and licentiousness than for the cultivation of virtue and of science; and he who was at first celebrated as the inventor of arts was afterwards worshipped as the god of wine. Those who were desirous of indulging secretly in licentious mirth and unhallowed festivity cloaked their proceedings under the pretence of worshipping Bacchus; and brought disgrace upon those mysteries which were instituted for the promotion of virtue and the improvement of art.

About two hundred years before Christ, an illiterate and licentious priest came from Greece to Tuscany and instituted the Bacchanalia, or Feast of the Bacchanals. From Tuscany they were imported to Rome; but the promoters of these midnight orgies having proceeded to the farthest extremity of dissipation and disloyalty, they were abolished throughout all Italy by a decree of the Senate.[4]

It has been foolishly supposed that the Bacchanalia were similar to the Dionysian mysteries, merely because they were both dedicated to Bacchus. The Liberalia of Rome was the festival corresponding to the Dionysia of Greece;[5] and it is probable that this feast was observed throughout the Roman Empire till the abrogation of the Pagan theology in the reign of Theodosius. The opinion which an impartial inquirer would form concerning the nature and tendency of the mysteries of Bacchus would not be very favourable to the character of the institution. But it should be remembered that deviations from the intentions and form of any association are no objection to the association itself; they are rather proofs of its original purity and excellence, as it is not from

[1] Διονυσιάκοι τεχνῖται. Aulus Gellius, lib. xx, cap. iv.

[2] Strabo, lib. iv. Chishull's Antiquitates Asiaticæ, pp. 107, 139. Robison's Proofs of a Conspiracy, p. 20. Ionian Antiquities, published by the Society of Dilettanti, p. 4.

[3] Potter's Antiq., vol. i, p. 41.

[4] Tit. Liv., lib. xxxix, caps. viii and xviii.

[5] Liberalia (says Festus) liberi Festa, quae apud Græcos dicuntur Dionysia. Universal History, vol. xiii, p. 262.

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the paths of vice, but from those of virtue, that we are accustomed to stray.

Hitherto we have considered the Dionysian mysteries under an unpropitious aspect; let us now trace them in their progress from Europe to Asia, where they retained their primitive lustre, and effectually contributed to the rapid advancement of the fine arts.

About a thousand years before Christ[1] the inhabitants of Attica, complaining of the narrowness of their territory and the unfruitfulness of its soil, went in quest of more extensive and fertile settlements. Being joined by a number of adventurers from the surrounding districts they sailed to Asia Minor, drove out the inhabitants, seized upon the most eligible situations, and united them under the name of Ionia, in compliment to the majority of their number who were natives of that province.[2] As the Greeks, prior to the Ionic migration, had made considerable progress in the arts and sciences,[3] they carried these along with them into their new territories; and introduced into Ionia the mysteries of Minerva and Dionysius before they were corrupted by the licentiousness of the Athenians.[4] In a short time the Asiatic colonies surpassed the mother country in prosperity and science. Painting, sculpture in marble, and the Doric and Ionian Orders were the result of their ingenuity.[5] The colonists even returned into Greece, communicating to its inhabitants the inventions of their own country, and instructing them in that style of architecture which has been the admiration of succeeding ages. For these improvements the world is indebted to the scientific attainments of the Dionysian Artificers, who were very numerous in Asia, and existed under the same appellation in Syria, Persia, and India. About three hundred years before the birth of Christ a great number of them were incorporated, by command of the kings of Pergamos, who assigned to them Teos as a settlement, being the city of their tutelary god. The members of this association, who were profoundly learned in the Dionysian mysteries, were distinguished from the uninitiated inhabitants of Teos by the science

[1] Playfair places the Ionic migration in 1044, B. C.; Gillies in 1055; and Barthelemy, the author of Anacharsis's Travels, in 1076.

[2] Herodotus, lib. I, cap. cxlii. Gillies's History of Ancient Greece, vol. I, chap. iii.

[3] According to the author of Anacharsis's Travels, the arts took their rise in Greece about 1547, B. C.

[4] Chandler's Travels in Asia Minor, p. 100, 4to. 1775. The Panathenea and the Dionysian mysteries were instituted about 300 years before the Ionic migration.

[5] Gillies's Greece, vol. II, chap. xiv.

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which they possessed, and by appropriate words and signs whereby they could recognise their Brethren of the Order.[1] Like Free Masons, they were divided into Lodges, which were distinguished by different appellations.[2] They occasionally held convivial meetings in houses erected and consecrated for this purpose; and each separate association was under the direction of a master, and presidents or wardens. They held a general meeting once a year, which was solemnised with great pomp and festivity, and at which the Brethren partook of a splendid entertainment provided by the master, after they had finished the sacrifices to their gods, especially to their patron Bacchus; the more opulent artists were bound to provide for the exigencies of their poorer Brethren; and in their ceremonial observances they used particular utensils, some of which were exactly similar to those that are employed by the Fraternity of Free Masons.[3] The very monuments which were reared by these Masons to the memory of their masters and wardens remain to the present day in the Turkish burying-grounds at Siverhissar and Eraki.[4] The inscriptions upon them express in strong terms the gratitude of the Fraternity for their disinterested exertions in behalf of the Order; for their generosity and benevolence to its individual members; for their private virtues, as well as for their public conduct. From some circumstances which are stated in these inscriptions, but particularly from the name of one of the Lodges, it is highly probable that Attalus, king of Pergamos, was a member of the Dionysian Fraternity.

Such was the nature of that association of architects who erected those splendid edifices in Ionia whose ruins afford us instruction while they excite our admiration and surprise. If it be possible to prove the identity of any two societies from the coincidence of their external forms we are

[1] Και τω Διονυσω την Ασιαν ολην καθιερωσαντες μεχρι της Ινδικης. Strabo, p. 471. Ionian Antiquities, p. 4. Chishull's Antiq. Asiat., p. 138. Robison's Proofs of a Conspiracy, p. 20.

[2] One of these Lodges was denominated Κοινὸν των Ατταλιστων, *i. e.* Commune Attalistarum, and another Κοινὸν της Εχινου Συμμοριας, *i. e.* Commune Sodalitii Echini. Chishull, p. 139.

[3] See the two Decrees of these artists preserved in Chishull, pp. 138–149. The place where they assembled is called συνοικια, contubernium; and the society itself sometimes συναγωγη, collegium; αιρεσις, secta; συνοδος, synodos; κοινον, communitas. Aulus Gellius, lib. VIII, cap. xi. Chandler's Travels, p. 103; also the Decrees aforesaid.

[4] Chandler's Travels, p. 100. These monuments were erected about 150 years B. C. The inscriptions upon them were published by Edmund Chishull in 1728, from copies taken by Consul Sherard in 1709, and examined in 1716. Ionian Antiquities, p. 3.

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authorised to conclude that the Fraternity of the Ionian Architects and the Fraternity of Free Masons are exactly the same; and as the former practised the mysteries of Bacchus and Ceres, several of which we have shown to be similar to the mysteries of Free Masonry, we may safely affirm that in their internal, as well as external procedure, the Society of Free Masons resembles the Dionysiacs of Asia Minor.[1]

The opinion, therefore, of Free Masons, that their Order existed and flourished at the building of Solomon's Temple is by no means so pregnant with absurdity as some men would wish us to believe. We have already shown from authentic sources of information that the mysteries of Ceres and Bacchus were instituted about four hundred years before the reign of Solomon;[2] and there are strong reasons for believing that even the association of the Dionysian Architects existed before the building of the Temple. It was not, indeed, till about three hundred years before the birth of Christ that they were incorporated at Teos under the kings of Pergamos, but it is universally allowed that they arose long before their settlement in Ionia, and, what is more to our present purpose, that they also existed in the land of Judea; moreover, it is observed by Dr Robison that they came from Persia into Syria along with that style of architecture which is called Grecian:[3] And, since we are informed by Josephus that that species of architecture was used at the erection of the Temple,[4] we are authorised to infer not only that the Dionysiacs existed before the reign of Solomon, but that they assisted this monarch in building that magnificent fabric which he reared to the God of Israel. Nothing indeed can be more simple and consistent than the creed of the Fraternity concerning the state of their Order at this period. The vicinity of Jerusalem to Egypt,—the connection of Solomon with the royal family of that kingdom,[5]—the progress of the Egyptians in architectural science,—their attachment to mysteries and hieroglyphic symbols, and the probability of their being employed by the King of Israel, are additional considerations which corroborate the sentiments of Free Masons, and absolve them from those charges of credulity and pride with which they have been so frequently branded.

[1] Dr Robison, who will not be suspected of partiality to Free Masons, ascribes their origin to the Dionysian artists. It is impossible, indeed, for any candid inquirer to call in question their identity.

[2] According to Playfair's Chronology the Temple of Solomon was begun in 1016, and finished in 1008 B. C. The Eleusinian mysteries were introduced into Athens in 1356 B. C., a considerable time after their institution.

[3] Robison's Proofs of a Conspiracy, pp. 20, 21.

[4] Josephus's Jewish Antiquities, book VIII, chap. v.

[5] *Ibid.* book VIII, chap. ii.

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To these views it may be objected that if the Fraternity of Free Masons flourished during the reign of Solomon it would have existed in Judea in after ages, and attracted the notice of sacred or profane historians. Whether or not this objection is well founded, we shall not pretend to determine; but if it can be shown that there did exist after the building of the Temple an association of men resembling Free Masons in the nature, ceremonies, and object of their institution, the force of the objection will not only be taken away, but additional strength communicated to the opinion which we have been supporting. The association here alluded to is that of the Essenes, whose origin and principles have occasioned much discussion among Ecclesiastical historians, who are all agreed however respecting the constitution and observances of this religious Order, whose distinctive points may here be briefly enumerated.

When a candidate was proposed for admission the strictest scrutiny was made into his character. If his life had hitherto been exemplary, and if he appeared capable of curbing his passions and regulating his conduct according to their virtuous though austere maxims, he was presented at the expiration of his noviciate with a white garment as an emblem of the regularity of his conduct and the purity of his heart. A solemn oath was then administered to him that he would never divulge their mysteries; that he would make no innovations on the doctrines of the society; and that he would continue in that honourable course of piety and virtue which he had begun to pursue. Like Free Masons, they instructed the young member in the knowledge which they derived from their ancestors; they admitted no women into their Order;[1] they had particular signs for recognising each other, which have a strong resemblance to those of Free Masons;[2] they had colleges or places of retirement where they resorted to practise their rites and settle the affairs;[3] and after the performance of these duties they assembled in a large hall, where an entertainment was provided for them by the president or master of the college, who allotted a certain

[1] Pictet. Theologie Chretienne, tom. III, part. iii, pp. 107, 109. Basnage's History of the Jews, book II, chaps. xii and xiii, *passim*. Philo de Vita Contemplativa, apud opera, p. 691.

[2] In order to be convinced of this, the Brethren may consult some of the works already quoted, particularly Philo's Treatise de Vita Contemplativa, apud opera, p. 691.

[3] Basnage, book III, chap. xii, sec. 14. Opera Philonis, p. 679. When Philo, in his Treatise entitled "Quod omnis probus Liber," is describing the Society of the Essenes, he employs the same terms to denote the association itself, and their places of meeting, which are used in the Decrees of the Dionysians already mentioned. Vide Philo de Vita Contemplativa, p. 691.

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quantity of provisions to every individual. They abolished all distinctions of rank, and if preference was ever given it was given to piety, liberality, and virtue. Treasurers were appointed in every town to supply the wants of indigent strangers.[1] They laid claim to higher degrees of piety and knowledge than the uninitiated vulgar; and though their pretensions were high they were never questioned by their enemies. One of their chief characteristics was austerity of manners, but they frequently assembled in convivial parties, and relaxed for a time the severity of those duties which they were accustomed to perform.[2] This remarkable coincidence between the chief features of the Masonic and Essenian Fraternities can only be accounted for by referring them to the same origin. Were the circumstances of resemblance either few or fanciful, the similarity might have been merely casual; but when the nature, the object, and the external forms of two institutions are precisely the same, the arguments for their identity are something more than presumptive. There is one point, however, which may at first sight seem to militate against this supposition. The Essenes do not appear to have been in any respect connected with architecture, nor to have followed with ardour those sciences and pursuits which are subsidiary to the art of building. That they directed their attention to particular sciences, which they professed to have received from their fathers, is allowed by all writers; but whether or not these sciences were in any shape connected with architecture, we are at this distance of time unable to determine. Be this as it may, uncertainty upon this head, nay, even an assurance that the Essenes were unconnected with architectural science, will not affect the hypothesis which we have been maintaining; for there have been, and still are, many associations of Free Masons where no architects are members, and which have no connection with the art of building. But if this is not deemed a sufficient answer to the objection, an inquiry into the origin of the Essenes will probably remove it altogether, while it affords additional evidence for the identity of the two associations.

The opinions of both sacred and profane historians concerning the origin of the Essenes have been widely different. They all agree, however, in representing them as an ancient association originating from particular fraternities which formerly existed in the land of Judea.[3]

[1] Basnage, book III, chap. xii, secs. 20, 21, and 22; chap. xiii, sec. 1. Opera Philonis, p. 678.

[2] Dicam aliquid de sodalitiis eorum, quoties hilarius convivia celebrant. Opera Philonis, p. 692.

[3] Gale's Court of the Gentiles, book II, part ii, chap. 6, p. 147. Serrar Trihaer. lib. III, cap. ii. Vide also Basnage, book II, chap. xii, sec. 4; and Pictet. Theolog. Chret., tom. III, part iii, p. 106.

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Pliny refers them to such a remote antiquity[1] that they must have existed during the reign of Solomon; and even Basnage, who is the only writer that seems disposed to consider them as a recent association, confesses that they existed under Antigonus, about three hundred years before the Christian era.[2] Scaliger contends, with much appearance of truth, that the Essenes were descended from the Kasideans, who are so honourably mentioned in the history of the Maccabees. The Kasideans were a religious Fraternity, or an Order of The KNIGHTS OF THE TEMPLE OF JERUSALEM, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This body was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions; and always signalised themselves by their ardent zeal for the purity and preservation of the Temple.[3] From these facts it appears that the Essenes were not only an ancient Fraternity, but that they originated from a society of architects who were connected with the building of Solomon's Temple. Nor was this Order confined to the Holy Land. Like the Fraternities of the Dionysiacs and Free Masons it existed in all parts of the world; and though the Lodges in Judea were chiefly, if not wholly composed of Jews, yet the Essenes admitted to their privileges men of every religion and every rank in life. They adopted many of the Egyptian mysteries; and like the priests of that country, the Magi of Persia, and the Gymnosophists in India, they united the study of moral with that of natural philosophy. Although they were patronised by Herod, and respected by all men for the correctness of their conduct and the innocence of their lives, they suffered severe persecutions from the Romans, until their abolition about the middle of the fifth century[4] —a period extremely fatal to the venerable institutions of Egypt, Greece, and Rome.

Connected with the Essenian and Masonic Fraternities was the Institution of Pythagoras at Crotona. After this philosopher, in the course of his travels through Egypt, Syria, and Ionia, had been initiated into the mysteries of these enlightened kingdoms, he imported into Europe the sciences of Asia, and offered to the inhabitants of his native land the

[1] Pliny, lib. v, cap. 17. Vide also Solinus, chap. xxxv, p. 43. Edit. Salmasii. Encyclopædia Britannica, article Essenes.

[2] Basnage, book II, chap. ii, sec. 8. Pictet. Theolog. Chret., tom. III, part iii, p. 107.

[3] Scaliger de Emend. Temp.; Elench. Trihaer, cap. xxii, p. 441. 1st Maccabees, vii, 13.

[4] Basnage, book II, chap. xiii, sec. 4; chap. xii, sec. 20, compared with chap. xiii, sec. 4; chap. xii, secs. 24, 25, 26. Philo's Treatise, "Quod omnis probus Liber," apud opera, p. 678.

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important benefits which he himself had received.[1] The offers of the sage having been rejected by his countrymen of Samos, he settled at Crotona, in Italy, where more respect was paid to his person and more attention to his precepts. When the kindness of the Crotonians, and their solicitude to obtain scientific information had inspired Pythagoras with some hopes of success, he selected a number of his pupils who, from the similarity of their characters, the mildness of their dispositions, and the steadiness of their conduct, seemed best adapted for forwarding the purposes he had in view. He formed them into a Fraternity or separate Order, whom he instructed in the sciences of the East, and to whom he imparted the mysteries and rites of the Egyptian, Syrian, and Ionian associations. Before any one was received into the number of his disciples a minute and diligent inquiry was made into his temper and character. If the issue of this inquiry was favourable to the candidate, he bound himself by a solemn engagement to conceal from the uninitiated the mysteries which he might receive and the sciences in which he might be instructed. The doctrines of charity, of universal benevolence, and especially of affection to the Brethren of the Order, were strongly recommended to the young aspirant; and such was the influence which these had upon their minds that discord seemed to have been banished from Italy, and the golden age to have again returned. Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association. Like Free Masons they had particular words and signs by which they might distinguish each other, and correspond at a distance. They wore white garments as an emblem of their innocence. They had a particular regard for the east. They advanced from one degree of knowledge to another, and were forbidden to commit to writing their mysteries, which were preserved solely by tradition. The Pythagorean symbols and secrets were borrowed from the Egyptians, the Orphic and Eleusinian rites, the Magi, the Iberians, and the Celts. They consisted chiefly of the arts and sciences united with theology and ethics, and were communicated to the initiated in cyphers and symbols. To those who were destitute of acute discernment these hieroglyphic representations seemed pregnant with absurdity, while others of more penetration discovered in them hidden treasures calculated to inform the understanding and purify the heart—a circumstance that often happens also in Free Masonry. An association of this nature, founded upon such principles, and fitted for such ends, did not continue long in obscurity. In a short time it extended over Italy and Sicily, and was diffused even throughout ancient Greece and the Islands of the

[1] Pythagoras returned from Egypt about 560 years B. C.

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Ægean Sea. Like other secret societies it was vilified by malicious men who were prohibited from sharing its advantages from the weakness of their minds and the depravity of their hearts. Chagrined with disappointment and inflamed with rage, they often executed vengeance upon the innocent Pythagoreans, and even set fire to the Lodges in which they were assembled. But the disciples of the sage persisted in that honourable cause in which they had embarked; and though the persecution of their enemies drove them from their native land they still retained for each other the sympathy of brothers, and often suffered death in its most agonizing form rather than violate the engagements into which they had entered.[1] An attempt like this against the Society of Free Masons has been witnessed in our day. It did not, indeed, proceed to such an extremity of violence, but the spirit of extirpation existed in sentiment though it had not the courage to display itself in action. Disaffection to Government, and disrespect to religion were charged upon them with all the confidence of truth; and had the Governments of Europe been foolish enough to credit the dreams of a few nervous philosophers, their subjects might at this moment have been armed against each other, and the Nations of the World embroiled in discord.

From these observations it is manifest that the Pythagorean and Masonic institutions were similar in their external forms as well as in the objects which they had in view, and that both of them experienced from cotemporaries the same unmerited reproach. Mr Clinch in his Essays on Free Masonry[2] has enumerated at great length all the points of resemblance between these two institutions. He attempts to prove that Free Masonry took its rise from the Pythagorean Fraternity; but though he has been successful in pointing out a remarkable coincidence between these associations, he has no authority for concluding that the former originated from the latter. In a Masonic manuscript preserved in the Bodleian Library, in the handwriting of King Henry VI, it is expressly said that Pythagoras learned Masonry from Egypt and Syria, and from those countries where it had been planted by the Phœnicians; that the Pythagoreans carried it into France; and that it was in the course of time imported from that country into England.[3] This, indeed,

[1] Jamblichus de Vita Pythagoræ, passim. Gillies's Greece, vol. II, chap. xi, pp. 27-36. Aulus Gellius, book I, cap. 9. Basnage's History of the Jews, book II, cap. xiii, sec. 21. Anthologiæ Hibernica for March 1794. Warburton's Divine Légation of Moses, book III, sec. iii.

[2] Published in the Anthologia Hibernica for 1794.

[3] Lives of Leland, Hearne, and Wood,—Oxford, 1772; Appendix to the Life of Leland, No. vii. A further reference to this Manuscript will be found on page 49, *antea*.

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is no direct proof of our opinion, but it shows at least that the same ideas were entertained by the Fraternity in England about four hundred years ago. It has been supposed by some philosophers[1] that Pythagoras derived his mysteries chiefly from the Essenes, who were at that time much respected and very numerous in Egypt and Syria, and the wonderful similarity between these societies, both in the forms which they had in common with Free Masonry and in those lesser customs and ceremonies which were peculiar to themselves, render such a supposition extremely probable. It is remarked by all Ecclesiastical historians that the Essenes were Pythagoreans both in discipline and doctrine,[2] without ever considering that the former existed some hundred years before the birth of Pythagoras.[3] The Pythagoreans, therefore, were connected with the Essenes, and the Essenes with the Kasideans, who engaged to preserve and adorn the Temple of Jerusalem.[4]

There is one objection to the view which we have taken of this subject, which, though it has already been slightly noticed, it may be necessary more completely to remove. Although it will be acknowledged by every unbiassed reader that Free Masonry has a wonderful resemblance to the Eleusinian and Dionysian mysteries, the Fraternity of Ionian architects, and the Essenian and Pythagorean associations, yet some may be disposed to question the identity of these institutions because they

[1] Faydit Lettre, Nouvelles de la Republique des Lettres, Octobre 1703, p. 472.

[2] Gregory's Church History, vol. I, cent. 1.

[3] Pliny, book V, cap. 17. Solinus, cap. XXXV, p. 43.

[4] Along with these Fraternities the Druids might have been mentioned as resembling Free Masons in the object as well as in the ceremonies of their Order. But the learned are so divided in their sentiments concerning the nature and opinions of this Fraternity that it is difficult to handle the subject without transgressing the limits of authentic history. The most probable of all the hypotheses concerning the origin of the Druids is that which supposes them to have learned their mysteries from the Pythagoreans; for in the 57th Olympiad, about 550 B. C, a colony of Phocians imported into Gaul the philosophy and the arts of Greece (Justin, lib. XLIII, cap. 4), and prior to this period Fraternities of Pythagoreans had been established in Greece. Ammianus Marcellinus (lib. XV, cap. 9,) informs us "that the Druids were formed into Fraternities, as the authority of Pythagoras had decreed;" and indeed the similarity of their philosophical tenets (as detailed in Henry's History of Great Britain, vol. II, book I, chap. iv,) to those of the Pythagoreans, authorises us to conclude that they borrowed from this philosopher their forms and mysteries, as well as their religious and philosophical opinions. This supposition will appear more probable when we reflect that Abaris, a native of Britain, travelled into Greece, returned by the way of Crotona, was instructed in the Pythagorean mysteries, and carried into his native country the knowledge which he had acquired. Compare this Note with the facts in p. 20, *supra*.

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had different names, and because some usages were observed by one which were neglected by another. But these circumstances of dissimilarity arise from those necessary changes which are superinduced upon every institution by a spirit of innovation, by the caprice of individuals, and by the various revolutions in civilized society. Every alteration or improvement in philosophical systems or ceremonial institutions generally produces a corresponding variation in their name, deduced from the nature of the improvement or from the name of the innovator. The different associations, for example, whose nature and tendency we have been considering, received their names from circumstances merely casual, and often of trifling consideration, though all of them were established for the same purpose and derived from the same source. When the mysteries of the Essenes were imported by Pythagoras into Italy, without undergoing much variation they were there denominated the mysteries of Pythagoras; and in our day they are called the secrets of Free Masonry, because many of their symbols are derived from the art of building, and because they are believed to have been invented by an association of architects who were anxious to preserve among themselves the knowledge which they had acquired.[1] The difference in the ceremonial observances of these institutions may be accounted for nearly upon the same principles. From the ignorance or superior sagacity of those who presided over the ancient Fraternities some ceremonies would be insisted upon more than others; some of less moment would be exalted into consequence; while others of greater importance would be depressed into obscurity. In process of time, therefore, some trifling changes would be effected upon these ceremonies, some rites abolished, and others introduced. The chief difference, however, between the ancient and modern mysteries is in those points which concern religion. But this arises from the great changes which have been effected in religious knowledge. It cannot be supposed that the rites of the Egyptian, Jewish, and Grecian religions should be observed by those who profess only the religion of Christ; or that we should pour out libations to Ceres and Bacchus, who acknowledge no heavenly superior but the true and the living God.

It may be proper to notice in this place an objection urged by M. Barruel against the opinion of those who believe that the mysteries of Free Masonry are similar to the mysteries of Egypt and Greece.[2] From the unfairness with which this writer has stated the sentiments of his oppo-

[1] Symbols derived from the art of building were also employed by the Pythagoreans for conveying instruction to those who were initiated into their Fraternity.—Proclus in Eucl., lib. xi, def. 2, &c.

[2] Memoirs of Jacobinism, vol. ii, pp. 355-360.

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nents on this subject, from the confidence and triumph with which he has proposed his own, and above all from the disingenuity with which he has supported them, many inattentive readers may have been led to adopt his notions, and to form as despicable an idea of the understandings, as he would wish them to form of the characters of Masons. He takes it for granted that all who embrace the opinion which we have endeavoured to support must necessarily believe that a unity of religious sentiments and moral precepts was maintained in all the ancient mysteries, and that the initiated entertained just notions of the unity of God, while the vulgar were addicted to the grossest Polytheism. Upon this gratuitous supposition, which we completely disavow, because it has no connection with our hypothesis, Barruel founds all his declamations against the connection of our Order with the Pythagorean and Eleusinian institutions. If this supposition, indeed, were true, his opinion would be capable of proof. But he is all the while combating the dogmas of Warburton while he thinks he is demolishing the antiquity of our Order. There is perhaps in no language such a piece of downright sophistry as this portion of Barruel's work. He seems to scruple at no method, however base or dishonourable, that can bring discredit upon Free Masonry and every thing connected with it. After overturning the opinion of Warburton he next attacks us on our own ground, styling us the children of sophistry, deism, and pantheism, who deduce our origin from associations of men that were enemies to Christianity,[1] and followed no guide but the light of nature. But this writer should recollect that the son is not accountable for the degeneracy of his parents; and if the ancient mysteries were the nurseries of such dangerous opinions as he, in opposition to authentic history, lays to their charge, it is to the glory of their posterity that they have shaken off the yoke and embraced that heavenly light which their ancestors affected to despise.

It is unfortunate for Free Masonry that it should have to encounter such objections as these, stated by a writer qualified to adorn fiction in the most alluring attire, and impart to sophistry the semblance of demonstration. Many careless readers have been misled by the elegance and animation of his diction,—many religious men have been deceived by his affectation of piety and benevolence, — and all have been imposed upon by the intrusion of numerous and apparently wilful fabrications. But though the name of Jesus sounds in every period,—though a regard for individual happiness and public tranquillity are held forth as the objects of his labours,—yet that charity and forbear-

[1] Vide Barruel, vol. II, p. 357. We do not find in any system of chronology that Christianity existed in the time of Pythagoras, or at the establishment of the Eleusinian mysteries!

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ance which distinguish the Christian character are never exemplified in the work of Barruel, and the hypocrisy of his pretensions are often betrayed by the fury of his zeal. The tattered veil behind which he attempts to cloak his inclinations often discloses to the reader the motives of the man and the wishes of his party. The intolerant spirit of a Romish priest breaks forth in every sentence, and brands with infamy every order of men whom he supposes to have favoured that fatal revolution which demolished the religious establishment of France, and forced a catholic sovereign to fly for refuge to our hospitable isle.[1]

[1] These remarks upon the Memoirs of Jacobinism may be reckoned by some too general and acrimonious, especially as Barruel has exculpated the Masons in England from those enormous crimes with which he has charged their Brethren on the Continent. It is evident, however, though denied by the author, that this exception was intended merely as a compliment to the English Nation; for many of his allegations against Free Masonry are so general that they necessarily involve in guilt every class of Masons, whether British or Continental. The falsehood of all these accusations is manifest not only from their being unsupported by evidence but from the mild and generous conduct of the British legislature to these secret societies; for if the Government of this country had been credulous enough to believe one half of what Barruel said, it would have been called upon by every motive not only to dissolve, but to extirpate such villainous associations.

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CHAPTER II.

PARTIAL EXTINCTION OF SECRET ASSOCIATIONS DURING THE DARK AGES — TRAVELLING ARCHITECTS — FREE MASONRY EXTINGUISHED THROUGHOUT EUROPE WITH THE EXCEPTION OF BRITAIN—ORIGIN OF THE KNIGHT TEMPLARS—THEIR PERSECUTION—THEIR INNOCENCE MAINTAINED—CONNECTION BETWEEN CHIVALRY AND FREE MASONRY—INITIATION OF THE TEMPLARS INTO THE SYRIAN FRATERNITY.

HAVING in the preceding Chapter finished what may properly be denominated the Ancient History of Free Masonry, we are now to trace its progress from the abolition of the heathen rites, in the reign of Theodosius, to the present day; and though the friends and enemies of the Order seem to coincide in opinion upon this part of its history, the materials are as scanty as before, and the incidents equally unconnected. In those ages of ignorance and disorder which succeeded the destruction of the Roman Empire, the minds of men were too debased by superstition and contracted by bigotry to enter into associations for promoting mental improvement and mutual benevolence. The spirit which then raged was not one of inquiry. The motives which then influenced the conduct of men were not those benevolent and correct principles of action which once distinguished their ancestors, and which still distinguish their posterity. Sequestered habits and unsocial dispositions characterised the inhabitants of Europe in this season of mental degeneracy, while Free Masons, actuated by very different principles, inculcate on their Brethren the duties of social intercourse, and communicate to all within the pale of their Order the knowledge which they possess and the happiness which they feel. But if science had existed in these ages, and if a desire of social intercourse had animated the minds of men, the latter must have languished for want of gratification as long as the former was imprisoned within the walls of a convent by the tyranny of superstition or the jealousy of power. Science was in these days synonimous with heresy; and had any bold and enlightened man ventured on philosophical investigations, and published his discoveries to the world, he would have been regarded as a magician by the vulgar, and punished as a heretic by the Church of

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Rome. These remarks may be exemplified and confirmed by an appropriate instance of the interfering spirit of the Romish Church even in the sixteenth century, when learning had made considerable advancement in Europe. The celebrated Baptista Porta having, like the sage of Samos, travelled into distant countries for scientific information, returned to his native home and established a society which he denominated the Academy of Secrets. He communicated the information which he had collected to the members of this association, who in their turn imparted to their companions the knowledge which they had individually obtained. But this little Fraternity, advancing in respectability and science, soon trembled under the rod of ecclesiastical oppression, and experienced in its dissolution that the Romish hierarchy was determined to check the ardour of investigation, and retain the human mind in its former fetters of ignorance and superstition. How then could Free Masonry flourish when the minds of men had such an unfortunate propensity to monkish retirement, and when every scientific and secret association was so thoroughly overawed and persecuted?

But though the political and intellectual condition of society was unfavourable to the progress of Free Masonry, and though the secret associations of the ancients were dissolved in the fifth century by the command of the Roman Emperor, yet there are many reasons for believing that the ancient mysteries were observed in private, long after their public abolition, by those enemies of Christianity who were still attached to the religion of their fathers. Some authors[1] even inform us that this was actually the case, and that the Grecian rites existed in the eighth century, and were never completely abolished.[2] These considerations enable us to connect the heathen mysteries with that trading association of architects which appeared during the dark ages under the special authority of the See of Rome.

The insatiable desire for external finery and gaudy ceremonies which was displayed by the catholic priests in the exercise of their religion, introduced a corresponding desire for splendid monasteries and magnificent cathedrals. But as the demand for these buildings was urgent, and continually increasing, it was with great difficulty that artificers could be procured even for the erection of such pious works. In order to encourage the profession of architecture, the bishops of Rome and the other potentates of Europe conferred on the Fraternity the most important privileges, and allowed them to be governed by laws, customs, and ceremonies peculiar to themselves. This association was

[1] Gibbon, vol. v, chap. xxviii, p. 110.

[2] Psellus, Περι δαιμονων ενεργειων ει αληθεις. Vide also Anthologia Hibernica for January 1794, and pp. 11, 12, *supra*.

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composed of men of all Nations, of Italian, Greek, French, German, and Flemish artists, who were denominated Free Masons, and who, ranging from one country to another, erected those elegant churches and cathedrals which, though they once gratified the pride and sheltered the rites of a corrupted priesthood, now excite the notice of antiquarians and administer to the grandeur of kingdoms. The government of this association was remarkably regular. Its members lived in a camp of huts reared beside the building on which they were employed. A surveyor or master presided over and directed the whole. Every tenth man was called a warden, and overlooked those who were under his charge; and such artificers as were not members of this Fraternity were prohibited from engaging in those buildings which they alone had a title to rear.[1] It may seem strange, and perhaps inconsistent with what we have already said, that the Fraternity of Free Masons should have been sanctioned, and even protected by the bishops of Rome,—secret associations being always a terror to temporal and spiritual tyranny. But these heads of the Church, instead of approving of Free Masonry by the encouragement and patronage which they gave to architects, only employed them as instruments for gratifying their vanity and satiating their ambition; for, in after ages, when Masons were more numerous, and when the demand for religious structures was less urgent than before, the Roman Pontiffs deprived the Fraternity of those very privileges which had been conferred upon them without solicitation, and persecuted with unrelenting rage the very men whom they had voluntarily taken into favour, and who had contributed to the grandeur of their ecclesiastical establishment.

Wherever the catholic religion was taught, the meetings of Free Masons were sanctioned and patronised. The principles of the Order were even imported into Scotland,[2] where they continued for many ages in their primitive simplicity, long after they had been extinguished in the continental kingdoms. In this manner Scotland became the centre from which these principles again issued, to illuminate not only the Nations on the continent but every civilized portion of the habitable world. What those causes were which continued the Societies of Free Masons longer in Britain than in other countries it may not perhaps be easy to determine; but as the fact itself is unquestionably true, it must have arisen either from some favourable circumstance in the political

[1] Wren's Parentalia, or a History of the Family of Wren, pp. 306-307. Henry's History of Great Britain, vol. VIII, p. 273, book iv, chap. v, sec. 1. Robison's Proofs of a Conspiracy, p. 21.

[2] A.D. 1140. Vide Statistical Account of Scotland, parish of Kilwinning. Edinburgh Magazine for April 1802.

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state of Britain which did not exist in the other governments of Europe, or from the superior policy by which the British Masons eluded the suspicion of their enemies, and the greater prudence with which they maintained the simplicity and respectability of their Order. The former of these causes had, without doubt, a considerable share in producing the effect under consideration; and we know for certain that in our own days the latter has preserved Free Masonry in a flourishing condition throughout these United Kingdoms, while in other countries the imprudence and foolish innovations of its members have exposed it to the severest and justest censures, and, in many cases, to the most violent persecutions. It is a fact requiring no confirmation, and resulting from the most obvious causes, that Free Masonry never flourishes in seasons of public commotion; and during these, even in Great Britain, though the seat of war is commonly in foreign countries, it has universally declined. But in those lands which are the theatre of hostilities it will be neglected in a still greater degree; and if these hostilities are long continued or of frequent recurrence, the very name and principles of the Order must soon be extinguished. Amid those continual wars, therefore, which during the middle ages distracted and desolated the continent of Europe, the association of architects would be easily dissolved, while on the western coast of Scotland, in the humble village of Kilwinning, they found a safe retreat from the violent convulsions of continental wars.

Before we detail the progress of Free Masonry after its importation into Britain, it will be necessary to give some account of The KNIGHT TEMPLARS, a Fraternity of Free Masons whose affluence and virtues aroused the envy of cotemporaries, and whose unmerited and unhappy end must have frequently excited the compassion of posterity. To prove that the Order of the Knight Templars was a branch of Free Masonry would be a useless labour, as the fact has been invariably acknowledged by Free Masons themselves, and none have been more zealous to establish it than the enemies of their Order;[1] the former have admitted the fact, not because it was creditable to them but because it was true; and the latter have supported it, because, by the aid of a little sophistry, it might be employed to disgrace their opponents.

[1] Vide Barruel's Memoirs of Jacobinism, vol. II, p. 379-383, where this is attempted at some length. As Barruel, however, was unacquainted with either the observances of the Templars or those of Free Masons, he has attributed to both many absurd rites which never existed but in his own mind. For the same reason he has omitted many points of resemblance, which would have established the common opinion upon an immovable foundation.

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and is a strong proof that their minds were neither so enervated by indolence, nor their bodies so enfeebled by luxury, as has been generally believed. The only murmurs which escaped from their lips were those which expressed their anguish and remorse that they had betrayed in the hour of pain the interests of their Order, and had confessed themselves guilty of crimes unworthy of men and of Templars.

But the scene which was to complete their ruin and satiate the vengeance of their enemies was yet to be enacted. Their Grand Master, Jacques de Molay,[1] and other dignitaries of the Order, still survived; and though they had made the most submissive acknowledgments which could have been desired, yet the influence which they had over the minds of the vulgar, and their connection with many princes of Europe, rendered them formidable and dangerous to their oppressors. By the exertion of that influence they might restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions; or, by adopting a more cautious method, they might repel by uncontrovertible proofs the charges for which they suffered, and by interesting all men in their behalf, they might expose Philip to the attacks of his own subjects and to the hatred and contempt of Europe. Aware of the danger to which his character and person would be exposed by pardoning the survivors, the French Monarch commanded the Grand Master and his brethren to be led out to a scaffold erected for the purpose, and there to confess before the public the enormities of which their Order had been guilty, and the justice of the punishment which had been inflicted on their brethren. If they adhered to their former confessions a full pardon was promised to them, but if they should persist in maintaining their innocence, they were threatened with destruction on a pile of wood which the executioners had erected in their view to awe them into compliance. While the multitude were standing around in awful expectation, ready from the words of the prisoners to justify or condemn their king, the venerable Molay, with a cheerful and undaunted countenance, advanced in chains to the edge of the scaffold, and with a firm and impressive tone thus addressed the spectators :—" It is but just that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood, and make truth to triumph. I declare then, in the face of heaven and earth, and I confess to my eternal shame and confusion, that I have committed

[1] [Jacques de Molay was elected Grand Master in the year 1297, and was the second elevated to that dignity after the expulsion of the Christians from the Holy Land. He was of an ancient family in Besançon, Franche Campté, and entered the Order in the year 1265.—Burnes's Sketch, p. 27, *note*.—E.]

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Jacques de Molay,

Grande Maitre de L'Ordre du Temple.

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the greatest of crimes; but it has been only in acknowledging those that have been charged with so much virulence upon an Order which truth obliges me to pronounce innocent. I made the first declaration they required of me only to suspend the excessive tortures of the rack, and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession; but the horrible sight which they present to my eyes is not capable of making me confirm one lie by another. On a condition so infamous as that I freely renounce life, which is already but too odious to me, for what would it avail me to prolong a few miserable days when I must owe them only to the blackest of calumnies."[1] In consequence of this manly revocation, the Grand Master and his companions were hurried into the flames, where they retained that contempt of death which they had exhibited on former occasions in the field. This mournful scene extorted tears from the most abandoned of the people. Four valiant knights, whose charity and valour had procured them the gratitude and applause of mankind, suffering without fear the most cruel and ignominious death, was indeed a spectacle well calculated to excite emotions of pity in the hardest hearts; and whatever opinion we may entertain concerning the character of that unhappy Order, every mind of sensibility will compassionate their fate, and denounce the inhuman policy of Philip the Fair.

From this short and imperfect account of the origin, progress, and dissolution of the Knight Templars, the reader will be enabled to understand the merits of the question respecting their innocence, which it is necessary here to consider. The opinions of cotemporary writers were too much influenced by party spirit and religious zeal to merit any regard in this investigation. All those writers,[2] however, who are generally deemed impartial, and who were in no respect interested either in their condemnation or acquittal, have without hesitation pronounced them innocent of the charges imputed to them, and ascribed their destruction to the avarice and private resentment of Philip. In the decision of these historians the public had in general acquiesced till their sentiments were unsettled by the bold pretensions and the sophistical reasoning of Barruel. This writer has charged upon them all those crimes with which their enemies had formerly loaded them. He has attempted to justify the severity of the French king, and has reproached, with the bitterest invective, the Society of Free Masons, because they were once

[1] Histoire de Chevaliers Hospitaliers de Saint Jean de Jerusalem, par Abbé Vertot, tom. II, pp. 101, 102.

[2] Among these we may reckon Hume,—History of England, vol. II, p. 373; Henry,—History of Britain, vol. VIII; and Vertot, *ut supra*.

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connected with a Fraternity which, in his opinion, was so wicked and profane. While we endeavour, therefore, to defend the Templars against these recent calumnies, we shall at the same time be maintaining the respectability of our own Order by vindicating its members from that imputed depravity which, according to Barruel, they have inherited from their fathers.

In order to form an impartial judgment respecting any sentence which has been passed without proper evidence, either against individuals or associations, it is necessary to be acquainted with the motives and character of the accusers, and with the benefits which might accrue to them and the judges by the punishment or liberation of the accused. In the case before us the latter had been disgraced and imprisoned by the former. Sordid and private motives actuated their chief prosecutor and judge, and many rival Orders, who had been languishing in obscurity and indigence, propagated with assiduity slanderous accusations, in the hope of sharing in those ample possessions and that public favour which had been acquired by the superior abilities of the Templars. To all ranks of men, indeed, the veneration which their name inspired was an object of envy. Their revenues were calculated to create uneasiness in a covetous mind, and the remarkable regularity of their conduct was no small incitement to detraction. Such were the motives and prospects of their judges and accusers. Let us attend now to the accusations which were brought against them, and we shall find that these could scarcely come under the cognizance of law, as their pretended crimes were committed against themselves and not against society. Did they perpetrate murder upon any of their fellow-citizens? This was never laid to their charge. Did they purloin any man's treasures? Of theft they were never accused. Did they instigate to rebellion the subjects of any Government, or plot destruction against the person of any king? Under such a character they were never known till Barruel called them traitors and regicides; because, forsooth, it was his opinion that their successors, the Free Masons of France, were accessory to the murder of their Sovereign. What then were their crimes? It was said that they burned their own children! And yet an instance was never adduced in which the child of a Templar had disappeared, and in which the tenderness of a mother, as certainly would have happened, remonstrated against the murder of her infant. They were said to have committed upon one another the most unnatural of all crimes! And yet no individual produced a specific instance which he could corroborate by indubitable proof. They were accused of insulting the Cross of Christ; and yet they had shed their blood in the defence of His religion. Of deeds like these one may conceive a depraved individual to have been guilty;

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but to believe that a respectable Fraternity, consisting of thousands of members, could be capable of such enormities, requires a degree of faith to which the most credulous will scarcely attain.

Their innocence, and the injustice of Philip, will be still more apparent by considering the conduct of the latter, as related even by Barruel. This writer observes, "That two men who had been imprisoned for their crimes declared that they had some important discoveries to make concerning the Knight Templars, and that this declaration, though entitled to little credit, made the king determine on the dissolution of the Order, and arrest in one day all the Templars in his kingdom."[1] Here then, at the very outset, was the most flagrant injustice. Without summoning a single witness, without examining a single Knight, without consulting a single friend, without even knowing what the important discoveries were which the criminals had to make, the French king *determined* on the destruction of an Order whose Grand Master had been his particular friend, and even the godfather of one of his children.[2] This latter circumstance, indeed, is brought forward by Barruel to justify the conduct of Philip, because he sacrificed the duties of friendship to the principles of justice; but, taken in connection with the other parts of his conduct, it says little for either the head or the heart of that unscrupulous monarch.

Such being the premature and precipitate determination of Philip, we may consider the Order as at that time dissolved, and regard all those examinations, inquiries, confessions, trials, and councils which succeeded, as mere phantoms of justice, conjured up by that crafty prince to dazzle the eyes of his subjects, and sanctify the depravity of his own conduct. By keeping this circumstance in view, the intelligent reader will be enabled to understand the minute though sometimes contradictory details of historians respecting the trial and confessions of the Templars; and, notwithstanding the veil of justice with which the judges attempted to cover their proceedings, he will be aided in developing those detestable principles upon which their trial was conducted, and the despicable motives which induced Clement the Fifth to partake in the guilt of Philip the Fair.

The most formidable, and indeed the only plausible argument by which Barruel supports his opinions, is drawn from the confessions of the Templars. He maintains that these were free from compulsion, and that no set of men could be so base as to accuse their Brethren of crimes of which they believed them to be entirely innocent. But the fallacy of his reasoning will manifest itself upon the slightest reflection. It is a curious, though unquestionable fact, that when an avowal must be

[1] Memoirs of Jacobinism, vol. II, p. 364. [2] *Ibid.* vol. II, p. 366.

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made, men are more ready to accuse themselves of actions of which they have never been guilty than to confess those which they have actually committed. Such as have attended to the operation of their own minds, particularly in the earlier part of life, will acquiesce in this extraordinary truth; and those who have not had occasion to observe it, will find, upon consideration, that it is consonant to the constitution of the human mind. When a man confesses himself guilty of a crime which he has really perpetrated, he is exposed not only to the reproaches of his own conscience but to those of the world, and should he at any time retract his confessions he must be aware that every subsequent inquiry would only confirm the truth of his first deposition. But when a man, from a principle of fear, acknowledges the truth of accusations with which he is unjustly charged, a sense of his integrity and innocence supports him under the opprobrium of the world; he is conscious that his character will be vindicated by every investigation, and that the confessions which he has made may at any time be proved to have been the offspring of necessity. Such undoubtedly were the feelings by which the Templars were actuated. Convinced that the crimes which they were required to acknowledge were of such an unnatural kind that they could never be imputed to them by any reasonable man, they yielded to the solicitations of their persecutors, in the well-grounded assurance that future inquiry would remove the stain which the irresistible desire of self-preservation had prompted them to throw upon their character. From this very consideration indeed, namely, from the nature of the crimes charged upon them, many eminent historians have maintained their innocence. But were we even to allow, with Barruel, in opposition to all history, that their avowals were entirely voluntary, we would from that circumstance, by an application of the principles already laid down, prove not the guilt but the innocence of the Order.

It is not, however, upon speculative principles alone that we can account for their confessions and subsequent recantations. There are fortunately some historical facts which furnish a rational explanation of their conduct, but which Barruel, either from ignorance or design, has totally overlooked. About the commencement of the persecution, Molay, the Grand Master, had been examined at Paris. From the causes which we have already explained, but particularly from a dread of those torments to which an obstinate avowal of his innocence would expose him, he made every confession which his persecutors demanded; and at the same time he transmitted circular letters to an immense number of his Brethren, requesting them to make the same confessions with himself,[1] for it was only by submissive conduct

[1] Histoire de Chevaliers Hospitaliers, par Abbé Vertot, tom. II, p. 86.

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that they could hope to disarm the fury of their enemies and avert the blow with which their Order was threatened. Agreeably to the request of Molay, many of the Templars made the same acknowledgments; while others, whose morality was more inflexible, and whose courage was more undaunted, disdained to do evil that good might come, and persevered unto death in the avowal of their own innocence and that of their companions. Molay, however, and those who had followed his example, soon perceived that though their admissions had protected them from injury as individuals, they had nevertheless rather inflamed the rage of Philip against the Order generally; and being now convinced that their acknowledgments had produced an effect opposite to what they expected, they boldly retracted their former avowals, and adopted that intrepid line of conduct of which we have already given a brief outline. There is another circumstance connected with this part of our subject which, though not taken notice of by historians, is well deserving of the reader's attention. It is asserted by all cotemporary writers, whether the friends or adversaries of the Templars, that all those who maintained their innocence were condemned either to death or to a punishment equally severe; while all who confessed, and adhered to their confessions, were either completely acquitted, or sentenced to a few days' fasting and prayer, or a short imprisonment.[1] It is allowed also by these historians, and even by Barruel, that a very considerable number were altogether ignorant of the crimes perpetrated by the others, and that some who were privy to them were not partakers in their guilt. In which class, then, are we to rank these innocent men? Among those who suffered, or among those who were saved? If among the former, their enemies were guilty of the most flagrant injustice and cruelty in consuming the innocent on the same pile with the guilty. If among the latter, they must have been compelled to confess themselves guilty of crimes of which they were entirely innocent.

In order to show that the confessions were voluntary and not extorted, Barruel is obliged to deny facts which are admitted by every historian. But lest his readers should not be so sceptical on that point as himself, he takes care to inform them that the bishops declared that all those whose confessions were extorted by the rack should be regarded as innocent, and that no Templar should be subject to it: That Clement the Fifth rather favoured them, and that he sent the most venerable persons to interrogate those whose *age and infirmities* prevented them from appearing before him. But who, pray, were those aged and infirm Templars to whom Clement is so compassionate? Were they men who

[1] Some of them even received pensions for their confessions. Vertot, tom. II, p. 91.

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were smarting under diseases inflicted by the hand of Providence? Were they men whose aged limbs were unfit for the fatigues of a journey, or whose grey hairs had excited the pity of the Roman Pontiff? No! They were a few undaunted Knights, whom the blood-extorting screws of their tormentors had tortured and disabled, whose flesh had been lacerated on the rack, and whose bones had been disjointed or broken on the wheel. These are the men who, in the language of the above writer, were prevented by *their age and infirmities* from travelling to Poictiers, or who, in the more simple style of the Pope himself, were unable *to ride on horseback, or to bear any other method of conveyance whatsoever*. Such was that mildness of Clement which Barruel applauds! And such too, we may add, is the integrity of Barruel.

Having thus endeavoured to vindicate the character of our ancestors from the accusations of their enemies, it is necessary to make a few remarks respecting the ceremonial observances which are attributed to them and their posterity by the author of the Memoirs of Jacobinism. But this, our opponents well know, is ground on which Free Masons are prohibited to enter by the rules of their Order. It is here, consequently, that the most numerous, and apparently the most successful attacks have been made, for we can be provided with no means of defence without laying open the mysteries of the Fraternity. Conscious of the disadvantages under which we labour, our adversaries have invented the most frightful and foolish ceremonies, and imposed them upon the world as those of Free Masonry; among these may be reckoned those rites and oaths which Barruel ascribes to the Templars and their posterity, but which, we solemnly aver, have no connection with either the one or the other; and were we permitted to divulge the whole of our ritual system, many who have duped the public by deceitful information would stand abashed at their conduct, while others who have confided therein would be astonished at the extent of their credulity. Then might Free Masons defy, as they have done on every other point, the fabrications of the malicious and the conjectures of the ignorant; then, too, might they mock at the ingenuity of the wise. But as they are bound to preserve from public view the rites of their Order, it is highly disingenuous to assail them in a quarter where resistance is impossible, and where every unprincipled man may triumph with impunity. Is not this to assassinate an enemy with his hands tied behind his back? Is not this to reproach a foe who is deprived of the power of reply?

But there is another important consideration which, while it points out in a more striking manner the disingenuity of such conduct, should at the same time incite the candid inquirer to reject every calumny

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against secret associations, arising from reports concerning their rites and ceremonies. If ever the secrets of Free Masonry were betrayed they must have been betrayed by men who were completely destitute of religious principle, who paid no respect to those ties which unite the members of civil as well as secret associations; who, in short, neither feared God nor regarded man. Suppose then that a person pretending to be a Free Mason offered to communicate either to an individual or to the public the rites and ceremonies of his Order. What degree of credit should men of probity attach to the information which they might in this way receive? A person addresses them under the character of a perjurer, offering to violate the most solemn engagements, and to divulge mysteries which have been concealed for ages. He may give them accurate information, or he may not. If the secrets which he offers to betray have been hitherto unknown, there is no possible method of ascertaining the truth of his deposition, and it is rather to be suspected that he will dupe his hearers by a fictitious narrative than trample upon an engagement guarded by the most awful sanctions. He might indeed confirm by an oath the truth of his asseveration, but as he must have violated an oath equally solemn, no man of sense will give him the slightest credit. But granting that he really divulges the rites and ceremonies of Free Masonry, it is either clear that he has not understood their true import, or at least that they have made no impression upon his mind; and it is almost certain, therefore, that from ignorance or misapprehension of their meaning, he will exhibit under an aspect calculated to excite ridicule, that which, if properly explained, would command respect. If, then, it be so difficult for the uninitiated to discover those secrets, and still more so to ascertain their signification if they should discover them, what must we think of those who open their ears to every slanderous tale against Free Masons, which unprincipled individuals may impose upon their credulity? What must we think of those who reproach and vilify us upon the doubtful statements of cunning and interested men? We appeal to the impartial reader if they are not equally base with the informers themselves.

Such are some of the considerations by which we would attempt to repel those charges and distorted facts with which Barruel has calumniated the character and disfigured the history of the Templars. They will be sufficient, we hope, to remove those erroneous impressions which the perusal of the Memoirs of Jacobinism may have left upon the reader's mind; but although we have adopted the opinion of those who maintain their innocence, we cannot coincide with them in believing that, as individuals, they were totally exempt from blame. They were possessed of the same corrupted nature, and influenced by the same passions as

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their fellow-men, and were unquestionably exposed to stronger and more numerous temptations. Some of them, therefore, may have been guilty of crimes, and these, too, of an aggravated kind, which by a strange though not uncommon mistake, may have been transferred to their Order. But it was never proved that they were traitors, child-murderers, regicides, and infidels. *A certain class of historians, indeed, have imputed to them such iniquities, and when unable to establish their assertions have fixed upon them the more probable charges of drunkenness and debauchery. But amidst all these accusations we hear nothing of that valour which first raised them to pre-eminence; nothing of that charity and beneficence which procured them the respect of cotemporaries; nothing of that fortitude and patience which most of them exhibited on the rack and in the flames. In their case it has been too true that

> The evil which men do lives after them;
> The good is oft interred with their bones.

But allowing them to be as guilty as their enemies have represented, upon what principles of sound reasoning or common sense does Barruel transfer their guilt to the Fraternity of Free Masons? Is it absolutely necessary that the son should inherit the bodily diseases and the mental debility of his forefathers? or is it fair that one Order, proposing to itself the same object, and instituted upon the same principles as another, should be charged also with the same crimes? Certainly not. If virtue and vice were hereditary qualities we might arrogate to ourselves much honour from our connection with the Templars; but as we have not been applauded for their virtues, we should not be reproached for their crimes. But the reasoning of Barruel is as repugnant to the dictates of experience as it is to those of common sense. Were not the inhabitants of England at one period fanatics, rebels, and regicides? But where now is the Nation that is more liberal in its religion and more steady in its loyalty! Did not the French at one time torture, burn, and massacre their fellow-citizens, from the fury of their religious zeal and the strength of their attachment to the Catholic communion? But what Nation is at present less influenced by religious principles, and less attached to the Church of Rome! Did not the rulers of France at one time torment and assassinate hundreds of the Templars because they deemed them infidels, traitors, and regicides? And have we not seen, in these latter days, the rulers of France themselves infidels, traitors, and regicides! If, however, the impartial reader should upon farther inquiry give credit to the guilt of the Templars, in order to remove the imputed stain which has been transferred to Free Masons it may be sufficient to address him in the words of the poet,

> Tempora mutantur, et nos mutamur in illis.

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About the time of the Knight Templars, Chivalry had attained its highest perfection. It had its existence indeed prior to this period, but as it continued to influence the minds of men long after the destruction of that Order, we have deferred its consideration till the present stage of our history. When it made its first appearance the moral and political condition of Europe was in every respect deplorable. The religion of Jesus existed only in name. A degrading superstition had usurped its place, threatening ruin to the reason and the dignity of man. The political rights of the lower orders were sacrificed to the interests of the higher. War was carried on with a degree of savage cruelty, equalled only by the sanguinary contentions of beasts of prey,—no clemency was shown to the vanquished,—no humanity to the captive. The female sex were sunk below their natural level, were doomed to the most laborious occupations, and were deserted and despised by the very sex on whose protection and sympathy they have so natural a claim. To remedy these disorders, a few intelligent and pious men formed an association whose members obligated themselves to defend the Christian religion, to practise its morals, to protect widows and orphans, and to decide judicially, and not by arms, the disputes that might arise about their goods or effects. It was from this body undoubtedly that chivalry arose,[1] and not, as some think, from the public investiture with arms, which was customary among the ancient Germans. But whatever was its origin, it produced a considerable change in the opinions and customs of society. It could not indeed eradicate that ignorance and depravity which engendered those evils that we have already enumerated. It softened however the ferocity of war. It restored woman to that honourable rank which she now possesses, and which at all times she was entitled to hold. It inspired those sentiments of generosity, sympathy, and friendship which have contributed so much to the civilization of the world, and introduced that principle of honour which, though far from being a laudable motive to action, often checks the licentious when moral and religious considerations would make no impression upon their minds. Such was its origin, and such the blessings which it imparted. That it was a branch of Free Masonry may be inferred from a variety of considerations,—from the consent of those who have made the deepest researches into the one, and who were intimately acquainted with the spirit, rites, and ceremonies of the other. They were both ceremonial institutions, and important precepts were communicated to the members of each for the regulation of their conduct as men and as brethren. Its ceremonies, like those of Free Masonry, though unintelligible to the

[1] Bontainvilliers on the Ancient Parliaments of France, Letter 5; quoted in Brydson's Summary View of Heraldry, pp. 24, 25, 26.

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vulgar, were always symbolical of some important truths. The object of both Societies was the same, and the members bound themselves by an oath to promote it with ardour and zeal. In chivalry there were also different degrees of honour through which the youth were obliged to pass before they were invested with the dignity of knighthood; and the Knights, like Free Masons, were formed into Fraternities or Orders, distinguished by different appellations.[1]

From these circumstances of resemblance we do not mean to infer that Chivalry was Free Masonry under another name, we mean only to show that the two were intimately connected; that the former took its origin from the latter, and borrowed from it not only some of its ceremonial observances but the leading features and the general outline of its constitution. These points of similarity, indeed, are in some cases so striking that several learned men have affirmed that Free Masonry was a secondary Order of Chivalry, and derived its origin from the usages of that institution;[2] but by what process of reasoning these authors arrive at this conclusion it is impossible to conjecture. The only argument which they adduce is the similarity of the institutions; but they do not consider that this proves with equal force that Free Masonry is the parent of Chivalry. We have already shown that there were many secret societies among the ancients, particularly that of the Dionysian architects, which resembled Free Masonry in everything but the name; and it requires no proof that this brotherhood arose many hundred years before the existence of chivalry. If then there are points of resemblance between the institution we have been comparing, we must consider Free Masonry as the fountain and Chivalry only as the stream. The one was adapted to the habits of intelligent artists, and could flourish only in times of civilization and peace; the other was accommodated to the dispositions of a martial age, and could exist only in seasons of ignorance and war. With these observations, indeed, the history of both societies entirely corresponds. In the enlightened ages of Greece and Rome, when Chivalry was unknown, Free Masonry flourished under the sanction of government and the patronage of intelligent men. But during the reign of Gothic ignorance and barbarity which followed the destruction of Imperial Rome, Free Masonry languished in obscurity, while Chivalry succeeded in its place, and proposed to accomplish the same object by different means, which, though more rough and violent, were better suited to the manners of the age. And when science and litera-

[1] Brydson's Summary View of Heraldry, *passim*.

[2] Chevalier Ramsay. Robison's Proofs of a Conspiracy, p. 39. Leyden's Preliminary Dissertation to the Complaynt of Scotland, pp. 67, 71; and the Preface to the sixth edition of Guillim's Display of Heraldry.

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ture revived in Europe, and scattered those clouds of ignorance and barbarism with which she had been overshadowed, Chivalry decayed along with the manners that gave it birth, while Free Masonry arose with increasing splendour, and advanced with the same pace as civilization and refinement. The connection between them is excellently exemplified in the Knight Templars. It is well known that this was an Order of Chivalry, and that the members thereof performed its ceremonies and were influenced by its precepts; and we know that they were also initiated into the mysteries, regulated by the maxims, and practised the rites of Free Masonry.[1] But though they then existed in a double capacity, it must be evident to all who study their history that their Masonic character chiefly predominated; and that they deduced the name of their institution and their external observances from the usages of chivalry to conceal from the Roman Pontiff their primary object, and to hold their secret meetings free from suspicion or alarm. About this time, indeed, the Church of Rome sanctioned the Fraternity of Operative Masons, and allowed them to perform their ceremonies without molestation or fear. But this clemency, as we have already observed, was a matter of necessity ;[2] and the same interested motive which prompted his Holiness to patronise that trading association, could never influence him to countenance the duplicity of the Templars, or permit them to exist in their Masonic capacity. It was the discovery, indeed, of their being Free Masons, of their assembling secretly, and performing ceremonies to which no stranger was admitted, that occasioned those calamities which befel them. It will no doubt appear surprising to some readers that such zealous defenders of the Catholic religion should practise the observances of a body which the Church of Rome has always persecuted with the bitterest hostility. But their surprise will cease, when they are informed that about the middle of the eighteenth century, when Free Masonry was prohibited in the Ecclesiastical States by a papal bull, the members of the Romish church adopted the same plan, and, being firmly attached to the principles and practice of the Fraternity, established what they called a new association, into which they professed to admit none but zealous abettors of the papal hierarchy. In this manner, by flattering the pride of the church they eluded its vigilance, and preserved the spirit of Free Masonry by merely changing its name, and professing to make it subservient to the interests of the Pontificate.

Before leaving this subject, it may be interesting to some readers, and necessary for the satisfaction of others, to show in what manner the Knight Templars became depositaries of the Masonic mysteries. We

[1] Vide pp. 29, 30, *supra*.

[2] Vide pp. 27, 28, *supra*.

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have already seen that almost all the secret associations of the ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian artists, the Essenes, and the Kasideans arose. From this country also came several members of the trading community of Masons which appeared in Europe during the dark ages;[1] and we are assured that notwithstanding the unfavourable condition of that province, there exists at this day one of these Syriac Fraternities on Mount Libanus.[2] As the Order of the Knight Templars therefore was originally formed in Syria, and existed there for a considerable time, it is no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But in this case we are fortunately not left to conjecture, as we are expressly informed by a foreign author,[3] who was well acquainted with the history and customs of Syria, that they were actually members of the Syriac Fraternities.

[1] Mr Clinch, who appears not to have been acquainted with this fact, supposes that Free Masonry was introduced into Europe by means of the Gypsies. Anthologia Hibernica for April 1794. There was such an intimate connection between Asia and Europe in the time of the Crusades, that the customs and manners of the one must in some measure have been transferred to the other.

[2] Anthologia Hibernica for April 1794.

[3] Adler de Drusis Montis Libani.—Rome 1786.

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CHAPTER III.

PROGRESS OF FREE MASONRY IN BRITAIN.—INTRODUCED INTO SCOTLAND.—CAUSES OF ITS DECLINE.—HISTORY OF IN THE REIGN OF HENRY VI.—HISTORY OF IN SCOTLAND FROM JAMES I. TO VI.—OFFICE OF HEREDITARY GRAND MASTER CONFERRED UPON THE ST CLAIRS OF ROSLIN.—RESIGNATION OF BY WILLIAM ST CLAIR IN 1736.

HAVING compared Free Masonry with those Secret Associations which arose during the dark ages, let us now direct our attention to its progress in Britain after it was extinguished in the other kingdoms of the Continent. We have already seen that a trading Fraternity of Free Masons existed in Europe during the middle ages,—that many special favours were conferred upon them by the Roman See,—that they had the exclusive privilege of erecting those magnificent buildings which were reared by the pride of the Church of Rome, and endowed by the misguided zeal of its members,—that several Masons travelled into Scotland about the beginning of the twelfth century, and imported into that country the principles and ceremonies of their Order,—and we have accounted for the preservation of this association in Britain after its total dissolution on the Continent.[1]

[1] In addition to the reasons already given, another might have been adduced, which without doubt operated very powerfully in the preservation of Free Masonry in Britain. The first Lodges in this country were certainly composed of foreigners, who, when the patronage of the Church was withdrawn from them, were probably unable or unwilling to undergo the danger and expense of returning to their homes by sea. The Lodges of which they undoubtedly were the leading members would on this account continue in a more flourishing condition, as the foreign members would find it their interest to connect themselves with the inhabitants by the ties of a Brother-Mason, when they had no claim upon their affections as fellow-countrymen. But the case was quite different with Continental Lodges, which were entirely composed of artists from every country on the Continent, for when the Church of Rome had no farther occasion for their services they would return to their respective homes, and Free Masonry would soon decay when her supporters were dispersed and her Lodges forsaken.

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That Free Masonry was introduced into Scotland by those architects who built the Abbey of Kilwinning is evident, not only from those authentic documents by which the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration. In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the twelfth century, for religious structures, and consequently for operative Masons, proportionate to the piety of the inhabitants and the opulence of their ecclesiastical establishment; and there was no kingdom in Europe where the zeal of the inhabitants for Popery was more ardent —the kings and nobles more liberal to the clergy—or the Church more richly endowed than in Scotland.[1] The demand, therefore, for elegant cathedrals and ingenious artists must have been proportionably greater here than in other countries, and that demand could be supplied only from the trading associations on the Continent. When we consider, in addition to these facts, that this Society monopolized the building of all the religious edifices in Christendom, we are authorised to conclude that those numerous and elegant ruins, which still adorn various parts of Scotland, were erected by foreign Masons who introduced into this island the customs of their Order.

It was probably about this time also that Free Masonry was introduced into England; but whether the English received it from the Scotch masons at Kilwinning, or from other Brethren who had arrived from the Continent, there is no method of determining. The Fraternity in England, however, maintain that St Alban, the proto-martyr, was the first who brought Masonry to Britain, about the end of the third century; that the Brethren received a charter from King Athelstane, and that his brother Edwin summoned all the Lodges to meet at York, which formed the first Grand Lodge of England.[2] But these are merely assertions, not only incapable of proof from authentic history, but inconsistent also with several historical events which rest upon indubitable evidence.[3] In support of these opinions, indeed, it is alleged that no other Lodge has laid claim to greater antiquity than that of the Grand Lodge at York, and that its jurisdiction over the other Lodges in England has been invariably acknowledged by the whole Fraternity. But this argument only proves that York was the birth-place of Free

[1] The Church possessed above one-half of the property in the kingdom. Robertson's History of Scotland, Books II and III.

[2] A.D. 926. Preston's Illustrations of Masonry, p. 148. Smith's Use and Abuse of Free Masonry, p. 51. Free Masons' Kalendar, 1778.

[3] Dr Plot's Natural History of Staffordshire, chap. VIII, pp. 316-318.

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Masonry in England. It brings no additional evidence in support of the improbable stories about St Alban, Athelstane, and Edwin. If the antiquity of Free Masonry in Britain can be defended only by the invention of silly and uninteresting stories, it does not deserve to be defended at all. Those who invent and propagate such tales do not surely consider that they bring discredit upon their Order by the warmth of their zeal; and that, by supporting what is false, they deter thinking men from believing what is true.

After the establishment of the Kilwinning and York Lodges the principles of Free Masonry were rapidly diffused throughout both kingdoms, and several Lodges were erected in different parts of the island. As all these derived their authority and existence from the two Mother Lodges, they were likewise under their jurisdiction and control; and when any differences arose which were connected with the art of building, they were referred to the general meetings of the Fraternity, which were always held at Kilwinning and York. In this manner Free Masonry flourished for a time in Britain when it was completely abolished in every other part of the world. But even here it was doomed to suffer a long and serious decline, and to experience those alternate successions of advancement and decay which mark the history of every human institution. And though, during several centuries after its importation into this country, the Brethren held their public assemblies, and were sometimes prohibited from meeting by the interference of the legislature, it can scarcely be said to have attracted general attention till the beginning of the seventeenth century. The causes of this remarkable obstruction to its progress are by no means difficult to discover. In consequence of the important privileges which the Order received from the Church of Rome, many chose the profession of an architect, which, though at all times an honourable employment, was particularly so during the middle ages. On this account the body of operative Masons increased to such a degree, and the necessity for religious edifices was so much diminished, that a more than sufficient number could at any time be procured for supplying the demands of the Church and of pious individuals. And there being now no scarcity of architects, the chief reason which prompted the Church to protect the Fraternity no longer existed; consequently she withdrew from them that patronage and those favours which she had spontaneously proffered, and denied them even the liberty of holding their secret assemblies—the unalienable privilege of every free-born community. But these were not the only causes which produced such a striking change in the conduct of the Church. We have already mentioned that the spirit of the Order was hostile to the principles of the Church of Rome. The inten-

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tion of the one was to enlighten the mind, the object and policy of the other to retain it in ignorance; when Free Masonry flourished, the power of the Church must have decayed. The jealousy of the latter, therefore, was aroused; and as the civil power in England and Scotland was almost always in the hands of ecclesiastics, the Church and the State were both combined against the principles and practice of Masonry.[1] Along with these causes, the domestic and bloody wars which convulsed the two kingdoms, from the thirteenth to the seventeenth century, conspired in a great degree to produce that decline for which we have been attempting to account.

But notwithstanding these unfavourable circumstances, Free Masonry seems to have flourished, and attracted the attention of the public in the reign of Henry VI, who, when a minor, ascended the throne of England in 1422. In the third year of his reign, indeed, the parliament passed a severe Act against the Fraternity, at the instigation of Henry Beaufort, Bishop of Winchester, who was then intrusted with the education of the young king. It enacted that the Masons should no longer hold their chapters and annual assemblies,—that those who summoned them should be considered as felons,—and those who resorted to them should be fined and imprisoned;[2] but it would appear that this Act was never put in execution, as a Lodge was held at Canterbury in the year 1429, under the patronage of the Archbishop himself.[3] When Henry was able to take into his hands the government of his kingdom, and to form an opinion respecting the use and tendency of the Fraternity, he not only permitted them to hold their meetings without molestation, but honoured their Lodges by his presence. Before he was initiated, however, he seems to have examined with scrupulous care the nature of the institution, and to have carefully perused the charges and regulations of the Order as collected from their ancient records. These facts are contained in a record written in the reign of his successor, Edward IV, and confirmed

[1] As a proof of the hostility of the Church of Rome to secret associations which aimed at the enlightenment of the mind, we mentioned (p. 27, *supra*,) its treatment of the Academy of Secrets, instituted in the sixteenth century, for the advancement of physical science. When a local and temporary institution thus drew down the vengeance of the Roman See, what must have been its conduct to a Lodge of Free Masons? A farther account of the Academy of Secrets may be found in Priestley's History of Vision, vol. II.

[2] 3 Henry VI, cap. 1, A.D. 1425; vide Ruffhead's Statutes. Dr Plot's Natural History of Staffordshire, chap. VIII, p. 318.

[3] Manuscript Register of William Molart, Prior of Canterbury, p. 28, entitled "*Liberatio generalis Domini Gulielmi, prioris Ecclesiæ Christi Cantuarensis, erga festum natalis Domini*, 1429." In this Register are mentioned the names of the masters, wardens, and other members of the Lodge.

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by a manuscript in Henry's own handwriting, which is familiar to every person who has studied the history of our Order.[1] This manuscript consists of questions and answers concerning the nature and tendency of Free Masonry, and seems to be the result of the king's examination of some of the Brethren before he became a member of the Fraternity. It was first procured from the Bodleian Library by the celebrated Mr Locke, who transmitted it to the Earl of Pembroke, with several excellent explanatory notes.[2] In the title it is said to have been faithfully copied from the handwriting of Henry VI by John Leland, antiquarian, who, according to Mr Locke, was the well-known antiquary of that name who lived in the sixteenth century, and was appointed by Henry VIII, at the dissolution of monasteries, to search for and save such books as were worthy of preservation. As this manuscript was originally printed at Frankfort, we were led to inquire upon what grounds the explanatory notes, and the letter to the Earl of Pembroke which accompanies them, were believed to be the production of Mr Locke, when we found that this had been uniformly taken for granted by every writer upon the subject, though the circumstance is not mentioned in the folio edition of his works. The style of the letter, however, and the acuteness of the annotations, resemble so much that philosopher's manner of writing, and the letter is so descriptive of his real situation at the time it was written, that it is almost impossible to deny their authenticity. In the letter itself, which is dated 6th May 1696, he remarks that he composed the notes for the sake of Lady Masham, who was become very fond of Masonry, and that the manu-

[1] Hitherto we have been careful to bring forward no facts upon the sole evidence of the Records, or the opinions of Free Masons; such evidence, indeed, can never satisfy the minds of the uninitiated public. But when these Records contain facts, the fabrication of which could be of no service to the Fraternity, they may in that case be entitled to credit; or when facts which reflect honour upon the Order are confirmed by evidence from another quarter, the authority of the Record entitles them to a still greater degree of credit. With respect to the facts mentioned in the text, we have not merely the authority of the Record and Manuscript alluded to, but we have proof that there was no collusion in the case, for the Record is mentioned in the Book of Constitutions by Dr Anderson, who had neither seen nor heard of the Manuscript.

[2] This Manuscript was first printed at Frankfort in 1748, and afterwards reprinted in the London and Gentleman's Magazines for 1753. It may be seen in the lives of Leland, Hearne, and Wood,—Oxford, 1772, vol. I, pp. 96, 104, Appendix, No. VIII; Dermott's Ahiman Rezon, pp. xxxii-xlii; and Preston's Illustrations of Masonry, p. 110, [to which is appended a Glossary of obsolete words, and an admirable commentary upon the Manuscript and Mr Locke's Annotations.—E.]

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script had so much excited his own curiosity that he was determined to enter the Fraternity the next time he went to London, which, he adds, will be very soon. Now at this time he was residing at Oates, the country seat of Sir Francis Masham, as appears from one of his letters to Mr Molyneux, dated Oates, 30th March 1696; and it appears that he actually went to London a short time after the 6th of May, for another letter to the same gentleman is dated London, 2d July 1696.[1] Notwithstanding these facts, Dr Plot maintains that Free Masonry was not patronised by Henry VI,[2] and that those who have supported a different opinion were ignorant of the laws and chronicles of their own country. Dr Plot may have been a good chemist and natural historian, but when our readers hear upon what foundation he has established his opinion, they will agree with us in thinking that he was a bad logician. He observes that an Act was passed in the king's minority prohibiting all general assemblies and chapters of Free Masons, and that as this Act was not repealed till 1562, by 5th Elizabeth, cap. 4, it was impossible that Free Masonry could be patronised in the same reign in which it was prohibited. The fact is, that the Act was not repealed by 5th Elizabeth, cap. 4, which does not contain a single word about Free Masons. If Dr Plot's argument therefore proves any thing, it would prove that Free Masonry has not been patronised since the reign of Henry VI, for that Act has never yet been repealed. But supposing that it was repealed, the prohibitory statute in Henry's reign might never have been put in execution, as very often happens; and Dr Plot himself remarks, that the Act 5th Elizabeth was not observed. It is plain, therefore, that instead of being impossible, it is highly probable that King Henry patronised the Fraternity. When they were persecuted by his parliament he was only three years of age, and could neither approve nor disapprove of its sentence; and it was very natural that when he came to the years of maturity he should undo what his parliament had dishonourably done.

While Free Masonry was flourishing in England under the auspices of Henry VI, it was at the same time patronised in our own country by James I. By the authority of this monarch every Grand Master who was chosen by the Brethren, either from the nobility or clergy, and approved of by the Crown, was entitled to an annual revenue of four pounds Scots from each Master Mason, and likewise to a fee at the initiation of every new member. He was empowered to adjust any differences that might arise among the Brethren, and to regulate those affairs connected with the Fraternity which it was improper to bring

[1] Locke's Works, folio, vol. III.

[2] Natural History of Staffordshire, cap. viii, p. 318.

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under the cognizance of the courts of law. The Grand Master also appointed Deputies or Wardens, who resided in the chief towns of Scotland, and managed the concerns of the Order, when it was inconvenient to appeal to the Grand Master himself.[1]

In the reign of James II, the office of Grand Master was granted by the Crown to William St Clair, Earl of Orkney and Caithness, Baron of Roslin, founder of the much admired chapel of Roslin. On account of the attention which this nobleman paid to the interests of the Order, and the rapid propagation of the royal art under his administration, the king made the office of Grand Master hereditary to his heirs and successors in the barony of Roslin; in which family it continued till the institution of the Grand Lodge of Scotland. The Barons of Roslin, as hereditary Grand Masters of Scotland, held their principal annual meetings at Kilwinning, the birth-place of Scotch Masonry, while the Lodge of that village granted constitutions and charters of erection to those Brethren who were anxious that regular Lodges should be formed in different parts of the kingdom. These Lodges all held of the Lodge of Kilwinning, and in token of their respect and submission joined to their own name that of their Mother Lodge, from whom they derived their existence as a corporation.[2]

During the succeeding reigns Free Masonry still progressed, though little reliable information can be procured respecting the particular state of the Fraternity.[3] In the Privy Seal Book of Scotland however, there is a letter by King James VI, dated at "Halyruidhouse, 25th September 1590," granting "to Patrick Copland of Udaught," the right of "using and exercising the office of 'Wardanrie' over the art and craft of Masonrie, over all the boundis of Aberdeen, Banff, and Kincardine; to had wardan and justice courts within the said boundis, and there to minister justice."[4] This letter confirms what has been already said

[1] Vide Appendix, No. II.

[2] Such as Canongate Kilwinning; Glasgow Kilwinning, &c., &c.

[3] [Although we have no direct evidence on the point, we may reasonably conclude that during the reign of James III the Craft enjoyed considerable prosperity. The passionate attachment of that Monarch for magnificent buildings and the Fine Arts, the favours he bestowed upon Cochrane, his architect, and the encouragement he gave to artists generally, make the supposition amount almost to a certainty. The tastes of his successor lying in fortification and gunnery, great numbers of forts and strongholds were erected in his reign; whilst under James V, a prince far in advance of his age, the royal art was not likely to decline. Moreover, our hypothesis is borne out from the fact, that notwithstanding the feuds and commotions during Mary's time, the Fraternity were in a position to elect their own Grand Master when James VI ascended the English Throne.—E.]

[4] Privy Seal Book of Scotland, 61, folio 47.

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concerning the state of Masonry in Scotland, as it proves beyond dispute that the kings nominated the office-bearers of the Order; that these Provincial Masters, or Wardens as they were then called, administered justice in every dispute which concerned the "art and craft of Masonrie;" that Lodges were established in all parts of the realm, even in those remote, and at that time uncivilised counties of Aberdeen, Banff, and Kincardine; and it completely overturns the assertion of Dr Robison, who maintains[1] that Elias Ashmole is the only distinct and unequivocal instance of a person being admitted into the Fraternity who was not an architect by profession.[2]

The minutes of The Lodge of Edinburgh, Mary's Chapel, No. 1, which is the oldest Lodge in Edinburgh, extend as far back as the year 1598, but as they only contain the ordinary proceedings of the Lodge, we can derive from them no definite information respecting the condition of the Fraternity. It appears, however, from these minutes, that Thomas Boswell, Esq. of Auchinleck, was made a Warden of the Lodge in the year 1600; and that the Honorable Robert Moray, Quarter-master-General to the army in Scotland, was created a Master Mason in 1641. These facts are deserving of notice, as they show, in opposition to Dr Robison, that persons were early admitted into the Order who were not professional architects.

When James VI ascended the throne of England, he appears to have neglected his right of nominating the office-bearers of the craft. In Hay's Manuscript, in the Advocates' Library, there are two charters granted by the Scotch Masons, appointing the St Clairs of Roslin their hereditary Grand Masters. The first of these is without a date, but signed by several Masons, who appoint William St Clair of Roslin, his heirs and successors, their "patrons and judges."[3] The other is in some measure a ratification of the first, and dated 1630,[4] in which they appoint Sir William St Clair of Roslin, his heirs and successors, to be

[1] Proofs of a Conspiracy, p. 21.

[2] [Elias Ashmole the learned Antiquarian, and founder of the Ashmolean Museum at Oxford, was initiated into the Order at Warrington, Lancashire, in October 1646. His diligent inquiries into its origin and history, and his frequent attendance at the meetings for the long period of nearly half a century, evidence the interest he took in the affairs of the Fraternity.—He was born at Lichfield in 1617, and died at South Lambeth in 1692, in the 76th year of his age.—E.]

[3] Vide Appendix, No. I.

[4] [This date has been generally given, and is that which appears in the copy of the Charter in Hay's MSS. in the Advocates' Library, but on reference to the Books of the Lodge of Edinburgh at that period, it would appear to have been executed between 1626 and 1628, these being the years during

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also, which, as a descendant of the Earl of Caithness, he could claim from the grant aforesaid.

Notwithstanding the civil commotions which disturbed Britain in the seventeenth century, Free Masonry advanced in Scotland under the auspices of the St Clairs of Roslin, though no particular event worthy of notice occurred during that time, or even during the remainder of the century. The annual assemblies were still held at Kilwinning, and many charters and constitutions were granted by the Lodge there for the erection of Daughter Lodges in different parts of the kingdom.

In the year 1736, William St Clair, Esq. of Roslin, who was then Grand Master of Scotland, was under the necessity of disponing his estate, and as he had no children of his own, he was anxious that the office of Grand Master should not be vacant at his death. Having therefore assembled the Lodges in Edinburgh and neighbourhood, he represented to them the utility that would accrue to the Order by having a nobleman or gentleman of their own choice as Grand Master; and at the same time intimated his intention to resign into the hands of the Brethren every title to that office which he at present possessed, or which his successors might claim from the grants of the Crown and the kindness of the Fraternity. In consequence of this representation, circular letters were dispatched to all the Lodges in Scotland, inviting them to appear, either by themselves or proxies, next St Andrew's Day, to concur and assist in the election of a Grand Master. On that day[1] about thirty-two Lodges appeared by themselves or proxies, and after receiving the deed of resignation from William St Clair, Esq., proceeded to the election of another Grand Master; when, on account of the zeal which William St Clair, Esq. of Roslin, had always shown for the honour and prosperity of the Order, he was unanimously elected to that high office, and proclaimed Grand Master Mason of all Scotland.

Thus was instituted The GRAND LODGE OF SCOTLAND, which has now more than completed the first century of her existence, during which period she has acted a conspicuous part in many important events and undertakings, and whose History, being that also of Free Masonry in this country, will form the Second Part of this Volume.

[1] [November 30, 1736.—E.]

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CHAPTER IV.

FREEMASONRY IN ENGLAND DURING THE CIVIL WARS — INTRODUCED INTO FRANCE — INSTITUTION OF THE GRAND LODGES OF ENGLAND AND IRELAND — RAPID PROGRESS OF THE ORDER — INTRODUCED INTO INDIA, HOLLAND, RUSSIA, SPAIN, AFRICA, GERMANY, ETC. — PERSECUTIONS — ORIGIN OF THE MOPSES — GRAND LODGES OF DENMARK, SWEDEN, AND PRUSSIA INSTITUTED — THE ILLUMINATI — CONDUCT OF THE BRITISH GOVERNMENT TO THE FRATERNITY IN 1799.

We have already brought down the history of Masonry in England almost to the end of the fifteenth century. During the whole of the sixteenth and beginning of the seventeenth, no events occurred worthy of a place in a general History of the Order. The Lodges continued to meet, but seem neither to have attracted the notice nor excited the displeasure of the legislature.

During the Civil Wars, however, between the King and the Parliament, the Fraternity appears to have been better known, and many were initiated into its mysteries who were distinguished both by their literary talents and their rank in life. Elias Ashmole informs us in his Diary that Colonel Mainwaring was admitted with him into the Order at Warrington in October 1646. Charles II too, was a Member of the Fraternity, and frequently honoured the Lodges with his presence. From this fact, chiefly, Dr Robison asserts that Free Masonry was employed by the Royalists for promoting the cause of their sovereign, and that the ritual of the Master's degree seems to have been framed, or twisted from its original intention, in order to sound the political principles of the candidate. The strained and fanciful analogy by which this opinion is supported is perhaps one of the most striking instances that could be adduced to show to what puerile arguments the most learned will resort when engaged in the defence of a bad cause. But though Dr Robison maintains that all who witnessed the ceremonies of the Master's degree during the Civil Wars could not fail to show by their countenance to what party they belonged, yet he observes in another part of his work,

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that the symbols of Masonry seemed to be equally susceptible of every interpretation, and that none of these were entitled to any decided preference.[1] We leave to our readers the task of reconciling such inconsistencies.

An opinion of an opposite nature, though equally extravagant, has been maintained by Pivati,[2] and the author of "Free Masonry Examined." These writers assert that Free Masonry originated in the time of the English Commonwealth; that Oliver Cromwell was its inventor; that the level was the symbol of republican equality, and the other signs and ceremonies were merely arbitrary, and formed for concealing their political designs. It would be ridiculous to enter into a serious refutation of such opinions as these, which are founded on the most unpardonable ignorance. That Free Masonry existed before the time of Cromwell is as capable of demonstration as that Cromwell himself ever existed. It is really amusing to observe what inconsistent and opposite opinions are formed upon the same subject. According to one writer, Free Masonry was invented and employed by the adherents of the king; according to another, it was devised by the friends of the Parliament. In the opinion of some it originated among the Jesuits, who used it for the promotion of their spiritual tyranny and superstition; while others maintain that it arose among a number of unprincipled sceptics, who employed it for destroying the spiritual tyranny and superstition of the Jesuits.

It was about this time, according to Dr Robison, that Free Masonry was introduced into the continental kingdoms. After James II of England had abdicated the throne and taken refuge in France with several of his adherents, it is probable that they communicated additional spirit to the French Lodges; but that the English refugees were the first who exported Masonry from Britain, or that they employed it for re-establishing the Stuart family on the English throne, it is impossible to prove. Such assertions Dr Robison has not only hazarded, but has employed them also as the foundation of defamatory conclusions, without adducing a single proof in their support. Notwithstanding the difficulty, however, of determining the precise period when the principles of Free Masonry were imported into France, it is allowed, by the universal consent of the continental Lodges, that it was of British origin; and it is more than probable that the French received it from Scotland about the middle of the sixteenth century, during the minority of Queen Mary.

[1] Proofs of a Conspiracy, pp. 21, 22, and 99.

[2] Pivati Art. Liberi Muratori auvero Franco Maçons Venezia, quoted by Mr Clinch.

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It is well known that there was at that time a freer intercourse between Scotland and France than at any other period. Mary was then married to the heir-apparent of France, and Mary of Guise, sister to the French king, was at the same time Regent of Scotland. In consequence of this intimate connection between the two kingdoms, French troops were sent to the assistance of the Scotch, who, residing many years in the country, and becoming habituated to the manners and customs of their allies, naturally carried away with them those customs which afforded them pleasure, and we know none could be more congenial to the taste and dispositions of Frenchmen than the ceremonial observances of Free Masonry. But it is not upon these considerations merely that our opinion depends. It receives ample confirmation from a fact of which Dr Robison seems to have been totally ignorant. In the year 1645, a particular jurisdiction for Masons, called Maçonnerie, or Masonry, was established in France. All differences which related to the art of building were decided by particular judges, who were called Overseers of the Art of Masonry; and several counsellors were appointed for pleading the causes which were referred to their decision. This institution has such a striking resemblance to the Warden Courts which existed in Scotland in the sixteenth century,[2] that it must have derived its origin from these. In both of them those causes only were decided which related to Masonry, and overseers were chosen in both for bringing these causes to a decision.[3] As no similar tribunals were held in any other part of the world, and as the Warden Courts were first established in this country, it is almost certain that the French borrowed from Scotland the idea of their Masonic tribunal, as well as Free Masonry itself, at that period when there was such a free communication between the two kingdoms. Moreover, that the French received Free Masonry from Scotland may be presumed from the singular pre-eminence which is always given by foreigners to Scottish Masonry, and from the degree of *Chevalier Maçon Ecossais*, which, as a mark of respect to Scotland, the French added to the three symbolical degrees of Masonry, about the beginning of the eighteenth century. Had Free Masonry not been introduced into France till after

[1] Maçonnerie est aussi le nom d'une jurisdiction particulière pour les Maçons: Elle se tient au palais à Paris, et les appellations sont portées au parlement: cette jurisdiction au été etablie en 1645. Ceux qui l'exercent sont appellés Generaux des Œuvres de Maçonnerie de France. Ils connoissent de differends entre les œuvriers concernant le fait des batiments. La Maçonnerie a des procureurs particulières, differens de ceux de parlement, qui cependant peuvent y plaider.—Dictionnaire de Trevoux, vol. v, p. 23.

[2] Vide p. 51, *supra*.

[3] Vide Appendix, No. II.

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the Revolution of 1688, as Dr Robison affirms, it is wonderful how such a fact should have been so quickly forgotten, as thirty or forty years afterwards it was unknown at what period it had been received from Britain; and if the exiled family had employed Free Masonry for overturning the Hanoverian succession, it is still more strange that such a circumstance should be unknown in a country where concealment was certainly unnecessary. When any new custom is introduced into a Nation, the time of its introduction may be remembered for seventy or eighty years by one individual, without being committed to writing; and though it be not of sufficient importance, tradition will preserve it from oblivion for a much greater length of time. If Free Masonry therefore never existed in France till 1688, is it not absurd to suppose that the establishment of such a singular institution should be utterly forgotten in the short period of little more than a quarter of a century?

But at whatever period, and from whatever source Free Masonry was introduced into France, it assumed there a very remarkable form. The attachment of that people to innovation and external finery produced the most unwarrantable alterations upon its principles and ceremonies. A number of new degrees were created; the office-bearers were arrayed in the most splendid and costly attire; and the Lodges were transformed into lecturing-rooms, where the more learned of the Brethren propounded the most extravagant theories, discussed abstruse questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government. In the other countries of the Continent similar innovations in a greater or less degree prevailed, while the British Lodges preserved the principles of the Craft in their original simplicity and excellence. Such dangerous innovations have not the slightest connection with the principles of Free Masonry; they are the unnatural excrescences formed by heated imaginations, fostered by the interference of designing men. Those who reprehend it therefore for the changes which it underwent in the hands of foreigners, may throw equal blame upon religion because it has been a cloak for licentiousness and hypocrisy; or upon science, because it has been converted into an instrument of iniquity. These changes arose altogether from the political condition of the countries where they were made. In France, and the other kingdoms of Europe where Popery was the ecclesiastical establishment, or where absolute power was in the hands of the monarch, the most slavish restraints were imposed upon the conduct and conversation of the people; none durst utter his own sentiments, or converse upon such metaphysical subjects as militated against the theology and politics of the times. Under such restraints, speculative men in particular were highly dissatisfied. Those

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powers which Providence had bestowed, and on the exercise of which their happiness depended, were fettered by human laws; and that liberty of speech restrained which tyranny had no right to control. For these reasons the meetings were frequented by men of philosophical habits, who eagerly embraced an opportunity of enunciating their opinions, and discussing the favourite subjects of their study, without dreading the threats of government or the tortures of the Inquisition. In this view, the Lodges may be compared to little Republics, enjoying the rational liberties of human nature in the midst of an extensive empire enslaved by despotism and superstition. In the course of time, however, that liberty was abused, and doctrines were propagated in the French and German Lodges which it is the duty and policy of every government to discover and suppress. But these corruptions had by no means a necessary connection with Free Masonry,—they arose, as already remarked, out of the political condition of the continental kingdoms. In Britain the history of the Order is stained by no glaring corruptions or offensive innovations, more attention being paid to intrinsic value than external observances, — the Lodges bearing a greater resemblance to charitable institutions than to pompous and splendid assemblies. Blessed with a free constitution, and allowed every innocent liberty, we can express our sentiments with the greatest freedom, and discuss the errors of administration without any one to make us afraid. In such circumstances, British Masons are under no temptation to introduce into their Lodges religious and political discussions. The liberty of the press enables them to give the widest circulation to their opinions, however new or extravagant; and they are liable to no punishment by publicly attacking the established religion of their country. The British Lodges, therefore, have retained their primitive purity; they have been employed in no sinister cause; and have neither harboured in their bosom traitors nor atheists.

While the Brethren in France were busily engaged in the decoration of their Lodges, the invention of new degrees, and trifling ceremonies, those in England were more wisely employed in enlarging the boundaries of the royal art. About the beginning of the eighteenth century, during the reign of Queen Anne, Free Masonry appears to have declined rapidly in the southern parts of the sister kingdom. There, four Lodges only existed, and few hopes could be entertained of a revival while the seat of the Grand Lodge was at such a distance as the city of York. In such circumstances the four Lodges met in 1717, and in order to infuse vigour into their declining cause, and advance the interests of the Fraternity in their districts, they elected themselves into a Grand

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Lodge, and chose Anthony Sayer, Esq. for their first Grand Master. Thus was instituted The GRAND LODGE OF ENGLAND, which has now attained such prosperity and splendour. The motive which suggested this act was certainly laudable and useful; but every Brother must be aware that these Lodges were guilty of a great impropriety in omitting to request the countenance of the Grand Lodge of York. Notwithstanding this negligence, the greatest harmony existed between the two Grand Lodges till 1734, and, under the auspices of both, the Order flourished in every part of the kingdom, but particularly in the south of England, where it had formerly been in so languishing a condition. In 1735, however, the Grand Lodge of England having granted constitutions to Lodges within the district of York, without the consent of that Grand Lodge, incurred the displeasure of the York Masons to such a degree that the friendly intercourse which had formerly existed between them was for a time broken off.

In 1739, some trifling innovations upon the ancient customs of the Order having been imprudently sanctioned by the Grand Lodge of England, several of the old London Masons were highly offended, and after seceding from the Grand Lodge, and pretending to act under the York constitution, they gave themselves the appellation of *Ancient Masons*, while they attached to those connected with the Grand Lodge the odious appellation of *Moderns*, who, in their opinion, never existed till 1717. After their secession the Ancient Masons continued to hold their meetings without acknowledging a superior till the year 1772, when they chose for their Grand Master John, 3d Duke of Athole, who was then Grand Master Elect for Scotland. Schisms in societies generally arise from misconduct on both sides, and the rule applies to the case now under consideration. The Moderns undoubtedly departed from their usual caution and propriety of conduct by authorising the slightest innovation upon the ceremonies of an ancient institution, but the Ancients were guilty of a greater impropriety in being the active promoters of the schism, and still more by holding up their Brethren to the ridicule of the public.[1]

[1] Much injury has been done to the cause of the *Ancient Masons* by a book entitled *Ahiman Rezon*, written by Laurence Dermott, their Secretary. The unfairness with which he has stated the proceedings of the Moderns, the bitterness with which he treats them, and the quackery and vain glory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their Order, and the preservation of that charity and mildness which ought to characterise all their proceedings. The candour and fairness with which this delicate subject is treated by Preston in his Illustrations of Masonry merit the highest encomiums.

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After the institution of the Grand Lodge of England in 1717, Free Masonry assumed a bolder and a more independent aspect. It was no longer confined to the British Isles or the capital of France, but was destined to irradiate every portion of the globe; and while the Grand Lodges of Scotland and England contemplated with pleasure the propagation of the royal art, their diligence was fully rewarded by the gratitude and liberality of the Foreign Lodges for the gift which they had received.

In 1729 it was introduced into the East Indies, and a short time after a Provincial Grand Master was appointed to superintend the Lodges in that quarter. In 1730 The GRAND LODGE OF IRELAND was instituted; Lodges were erected in different parts of America; and a provincial deputation granted to Monsieur Thuanus for the Circle of Lower Saxony. In 1731 a patent was sent from England to erect a Lodge at the Hague, in which Francis Stephen, Duke of Lorrain, afterwards Emperor of Germany, was initiated; and Provincial Grand Masters were appointed for Russia, and Andalusia in Spain. In 1736 Lodges were erected at Geneva, and Cape Coast, in Africa, and provincial deputations were granted for Upper Saxony and the American Islands. In 1738 a Lodge was instituted at Brunswick under the patronage of the Grand Lodge of Scotland, in which Frederick III of Prussia was initiated when Prince Royal, and so pleased was His Highness with the maxims and ceremonies of the Order, that he ever afterwards was its most zealous supporter, and even requested that a Lodge should be established in the capital of his dominions.[1] In this Lodge many of the German Princes were initiated, who afterwards filled the office of Grand Master with much honour to themselves and advantage to the Fraternity.

But while Free Masonry flourished in these different parts of the world it was doomed to undergo a variety of persecutions from the unfounded jealousies of despotic rulers, and the deep-rooted superstition of the Catholic priests. These persecutions took their rise in Holland in the year 1735. The States-General were alarmed at the rapid increase of Free Masons, who held their meetings in every town under their government; and as they could not believe that architecture and brotherly love were their only objects, they resolved to discountenance their proceedings. In consequence of this determination, an edict was issued by Government, stating, that though they had discovered nothing in the practices of the Fraternity either injurious to the interests

[1] [In 1855 Brother Carl von Dahlen of Berlin was appointed representative of the Grand Lodge of Scotland in the Royal York Grand Lodge of Prussia; and in 1856, Brother Professor Aytoun of Edinburgh was commissioned to represent the latter in the Grand Lodge of Scotland.—E.]

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of the Republic or contrary to the character of good citizens, yet, in order to prevent any bad consequences which might ensue from such associations, they deemed it prudent to abolish their assemblies. Notwithstanding this prohibition, a respectable Lodge having continued to meet privately at Amsterdam, intelligence was communicated to the authorities, who arrested all the members, and brought them to the Court of Justice. Before this tribunal, in presence of all the magistrates of the city, the masters and wardens boldly defended themselves, and declared upon oath that they were loyal subjects, faithful to their religion, and zealous for the interests of their country; that Free Masonry was an institution venerable in itself, and useful to society; and that though they could not reveal its secrets and ceremonies, they would assure them that they were neither contrary to the laws of God nor man; that they would willingly admit into the Order any one of their number, from whom they might receive such information as would satisfy any reasonable mind. In consequence of these declarations the Brethren were dismissed, and the town secretary requested to become a member of the Fraternity; after initiation he returned to the Court of Justice, and gave such a favourable account of the principles and practice of the Society that all the magistrates became Brethren and patrons of the Fraternity.

After triumphing thus honourably over her persecutors in Holland, she had to contend in France with prejudices equally inveterate, though less impregnable. Although many persons of distinction defended its principles and expostulated with the Court upon the impropriety of severe measures, their assemblies were abolished in 1737, under the common pretence that beneath their inviolable secrets they might cover some dreadful design hostile to religion and dangerous to the kingdom. But when these ebullitions of party spirit had subsided, the prohibition of Government was gradually forgotten, and the Fraternity in France recovered its former prosperity.

In Germany, too, the tranquillity of the Order was interrupted by the malice of some ignorant women. The curiosity of the female sex being proverbial, a few German ladies who possessed a greater share of it than was agreeable, were anxious to discover the secrets of Free Masonry; but being baffled in all their attempts, they converted their curiosity into revenge, and attempted to inflame the mind of Maria Theresa, the Empress Queen, against the Lodges in Vienna. Their scheme was in some measure successful, as they persuaded her to issue an order for surprising all the Masons in the city when assembled in their Lodges. This plan, however, was frustrated by the intervention of the Emperor Joseph I, who being himself a Mason, declared his readiness to answer for their

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conduct, and showed the ladies and their friends that the charges which they had brought against the Order were entirely groundless.

When the flame of persecution is once kindled, its devastations are seldom confined to the country where it originated. The example of one Nation is urged as an excuse for the conduct of another; and like the storm on the sandy desert, its effects are ruinous in proportion to its progress. In Holland and France the hostility of the legislature against Free Masonry was in a short time disarmed. But when the flame reached the Ecclesiastical States of Italy it broke out with more ungovernable rage, — its effects were more cruel, and its duration more lengthened. In 1738 a formidable bull was thundered from the conclave, not only against Free Masons themselves, but against all those who promoted or favoured their cause,—who gave them the smallest countenance or advice, or who were in any respect connected with a body of men who, in the opinion of his Holiness, were enemies to the tranquillity of the State, and hostile to the spiritual interest of souls. Notwithstanding the severity of this bull, which threatened excommunication to every offender, no particular charge either of a moral or political nature is brought against a single individual of the Order. It is merely stated that the Fraternity had spread far and wide, and were daily increasing; that they admitted men of every religion into their Society, and that they bound their members by oath to preserve with inviolable secrecy the mysteries of their Order. These circumstances, indeed, were sufficient grounds for exciting the Church of Rome to oppose a system so contrary to her superstitious and contracted views in religion and government.

This bull was followed by an edict, dated 14th January 1739, containing sentiments equally bigoted, and enactments equally severe. The servitude of the gallies, the tortures of the rack, and a fine of a thousand crowns in gold, were threatened to persons of every description who were daring enough to breathe the infectious air of a Masonic assembly.

About a month after this edict was issued, a decree was emitted by his Holiness, condemning a French book entitled "an Apology for the Society of Free Masons," and ordering it to be burnt by the ministers of justice in one of the most frequented streets of Rome. Did his Holiness imagine that by purloining a grain from a magazine of gunpowder the explosion would be less tremendous? or, that by consuming a copy of a trifling tract he could suppress its circulation, restrain the inclinations and energies of the mind, and blunt those social and benevolent affections which unite by an indissoluble tie the members of a society

> Where Christians, Jews, and Turks, and Pagans stand,
> One blended throng, one undistinguished band.

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In consequence of these enactments at Rome, the Catholic clergy of Holland, in 1740, attempted to enforce obedience to the commands of their superiors. It was customary among the priests of that country to examine the religious qualifications of those who requested a certificate to receive the holy sacrament. Taking advantage of their spiritual power, they concluded their examination of the candidates by asking if they were Free Masons; if they were, the certificate was refused, and they were expelled for ever from the communion table. Having exerted their authority by the expulsion of several respectable individuals, the subject excited general attention, and after numerous pamphlets had been published in defence of both parties, the States-General interfered, and prohibited them from asking questions that were unconnected with the religious character of the applicants.

Several Brethren of distinction in Germany, though steady friends to the Church of Rome, disapproved highly of her proceedings against the Fraternity, and were anxious to preserve the Order from that ruin to which it seemed fast approaching. In order to effect this they instituted a new association, formed upon the same principles, and proposing to itself the same object. The members were denominated Mopses, from the German word *mops*, denoting a young mastiff, which was deemed a proper emblem of the mutual fidelity and attachment of the Brethren. But, that they might preserve the mysteries of Free Masonry from those members of the new association who were not Masons, they rejected from their ritual all the Masonic ceremonies, words, and signs; and that they might escape the vengeance of the Romish Church they softened all those parts of the institution which had a tendency to give offence to narrow and superstitious minds: Instead, therefore, of binding the members by an oath, they took their word of honour that they would never reveal the mysteries and ceremonies of the Order. It is well known to every person acquainted with the History of Masonry, that the exclusion of ladies has been a fertile source of calumny against the Brethren. It was supposed that actions were performed in the Lodges inconsistent with the delicacy of the female sex; and, as in the case of the Knight Templars, that the most unnatural crimes were perpetrated and authorised. In order to avoid this ground of defamation the Mopses admitted women into their Lodges, who were allowed to hold any office except that of Grand Mopse. The Association of the Mopses were patronised by some of the most illustrious characters in Germany; the Lodges consisted of the most respectable members of the community, and several of the Princes of the Empire were Grand Masters of their Order. The admission of Protestants or heretics into the Mason Lodges of Catholic countries gave great offence

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to the Church of Rome, and was one of the causes which prompted the severity of her proceedings; aware of this circumstance, the Mopses resolved to initiate into their mysteries none but the steady friends of the Catholic communion. This, however, was merely a pretence to deceive his Holiness, as they admitted into their Order, without scruple, men of every religion and country.

As the bulls of the Pope had no authority in Switzerland, Free Masonry flourished in that Republic till 1745, when a most unaccountable edict was issued by the Council of Berne, prohibiting its assemblies under the severest penalties. No reason was assigned by the Council for their conduct; no charges were advanced against any of the Brethren,—the Council of Berne were terrified for secret associations, and on this account, forsooth, they must persecute that of the Free Masons. More intolerant in their bigotry, and more cruel in their conduct than the Church of Rome, they were not satisfied with abolishing all the Lodges in the Republic; every Free Mason in Switzerland must accuse himself before the magistrates of the district; he must renounce his obligations to secrecy, and swear, in the presence of the great God of Heaven, to trample upon those engagements which, before the same Being, he had sworn to revere. Such an instance of tyranny over the minds and consciences of men is a remarkable fact in the history of a Republic where the Reformed Religion had been protected from its infancy, and where the Brethren had always conducted themselves with exemplary propriety.[1] The severe treatment, therefore, which they experienced, must have originated in some private quarrel between the members of the Council and the Fraternity, as it could neither be prompted by patriotic motives, by regard for the welfare of the State, nor the safety of individuals. But notwithstanding these proceedings, Free Masonry was subsequently revived, and practised without molestation, though with less eagerness and success than in the other States of Europe.

During these persecutions, of which we have only given an outline, many of the Order underwent the severest treatment; and in their relief was strongly exemplified that practical benevolence which Free Masons are taught to cherish towards their Brethren in distress. In 1739, after Pope Eugenius had issued his bull against Free Masonry, one Crudeli was imprisoned at Florence by the Inquisition, and suffered the most unmerited cruelties for maintaining the innocence of the

[1] Free Masonry seems to have been directly imported into Switzerland from Great Britain; as a deputation was granted by the Grand Lodge of England for erecting a Lodge at Lausanne, in the Canton of Berne, in the year 1739. It could not, therefore, in so short a time, be corrupted by those offensive innovations which were superinduced upon it in France.

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Order. Upon the Grand Lodge of England being informed of his miserable situation, they, recollecting that a Brother of whatever rank or country had a claim upon their sympathy, generously transmitted to him twenty pounds for procuring the necessaries of life, and exerted all their influence for effecting his liberation. A Brother confined at St Sebastian experienced from this body similar attention and generosity. At Lisbon, in 1742, James Mouton, a French artist, and John Coustos, a native of Berne, were imprisoned by the Inquisition. They were accused of belonging to a society which permitted sodomy, and were commanded to unfold the true design of Free Masonry. Upon their defending the innocence and utility of the institution, they were extended on the rack, in expectation that a confession would be extorted by its torments. Force, however, had no control over minds conscious of integrity. Coustos maintained his innocence after being thrice stretched on this instrument of agony, and was at last sentenced to walk in the procession of the *Auto da Fe*, and serve in the gallies for four years. At the instance of the English Brethren, George II authorised the British Minister at Lisbon to demand his liberation from the King of Portugal, which was granted in 1744, after a dreadful confinement of two years and a half.

From such scenes of barbarity it is pleasing to turn to examples of benevolence and generosity, and as the consideration of these is always gratifying to a humane mind, they certainly deserve to be recorded in a History of Free Masonry. In 1748 Monsieur Preverot, a gentleman in the navy, and brother of the celebrated M. Preverot, doctor of medicine in the faculty at Paris, was unfortunately shipwrecked on an island the governor of which was a Free Mason, who, hearing of his misfortune, and learning that he too was a Brother, conducted him to his house, where he was furnished with all the comforts of life till a ship bound for France touched at the place. Before his departure his benefactor loaded him with presents, and gave him as much money as was necessary for carrying him into his native country.

In the battle of Dettingen, in 1743, one of the king's guards having his horse killed under him, got so entangled as to be unable to extricate himself. While he was in this condition, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of life. The French soldier with much difficulty made the signs of Masonry, which the dragoon recognising, not only saved his life, but freed him from his perilous situation,—making him of course a prisoner, as the Fraternal ties cannot dissolve those of patriotism.

In 1749, Free Masonry was introduced into Bohemia, and eagerly embraced by all the distinguished persons in the city of Prague. They

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termed themselves Scotch Masons, and were remarkably strict as to the character of those whom they admitted into the Order, and performed with punctuality those duties which they owe to the Brethren, as is strikingly exemplified in the following story. A Scotch gentleman in the Prussian service was taken prisoner at the battle of Lutzen, and, with four hundred of his companions-in-arms was conveyed to Prague; as soon as it was known that he was a Mason he was released from confinement, invited to the tables of the most distinguished citizens; and requested to consider himself more in the character of a Brother than as a prisoner of war. About three months after the engagement an exchange of prisoners took place, and the Scotch officer was presented by the Fraternity with a purse of sixty ducats to defray the expenses of his journey.[1]

The persecutions which the Craft had hitherto endured had been confined to the Continent, but the tide of religious frenzy now rolled to the shores of Britain. In 1745 the Associate Synod attempted to disturb the peace of the Fraternity; and, had they been possessed of half the power of the Church of Rome or the Council of Berne, their proceedings, prompted by equal fanaticism, would have been marked with the same severity; but fortunately their power extended only to the spiritual concerns of those who were of the same sect with themselves. In the beginning of that year an overture was laid before the Synod of Stirling, stating that many improper things were performed at the initiation of Free Masons, and requesting that the Synod would consider whether or not the members of that Order were entitled to partake in the ordinances of religion. The Synod remitted this overture to all the kirk-sessions under their jurisdiction, allowing them to act as they thought proper. In 1755, however, they appointed the said tribunals to examine every person who was suspected of being a Free Mason, and demand an explicit answer to any question which they might ask concerning the administration of the Mason Oath. In the course of these examinations they discovered (for they seem hitherto to have been ignorant of it) that men who were not architects were admitted into the Order. On this account, the Synod, in 1757, thought it necessary to adopt stricter measures, and forthwith drew up a list of foolish questions which they appointed every kirk-session to put to those under their charge. These questions related to what they thought were the ceremonies of Free Masonry; and those who refused to answer them were debarred from religious ordinances. The object of these proceedings was not certainly, as is pretended, to make those Brethren who

[1] Several striking and curious instances of the extensive benevolence of Free Masons may be seen in Smith's Use and Abuse of Free Masonry, pp. 374, 377, 378, &c.

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belonged to the Associate Synod more holy and upright, by detaching them from the Fraternity, as this could have been effected without that species of examination which they authorized; the Church of Rome was content with dispersing the Craft, and receiving its repentant members into her communion; the Council of Berne went no farther than the abolition of the society, and compelling the Brethren to renounce their engagements, lest these should be inconsistent with the duties of citizens: But a Synod of Scotch Dissenters, who could not imitate in these points the Church of Rome and the Council of Berne, must forsooth outstrip them in another, inasmuch as they attempted to compel the Free Masons of their congregations to give them an account of those mysteries and ceremonies which their avarice or fear hindered them from obtaining by regular initiation. And what, pray, was to become of those perjured men, from whom such information was obtained? They were promised admission into the ordinances of religion! as if they were now purified beings, from whom something worse than a demoniac had been ejected.[1]

Notwithstanding persecution, and numerous unlooked for obstacles, Free Masonry has ever steadily progressed, and as it has hitherto been, so is it yet justly held in the highest esteem wherever introduced. In 1743 it was exported from Scotland to Denmark, and the Lodge which was then instituted is now the Grand Lodge of that kingdom. The same prosperity has attended the first Lodge in Sweden, which was erected at Stockholm in 1754, under a patent from Scotland. Numerous Charters have from time to time been granted for the erection of Lodges under the Scotch jurisdiction in various parts of the world: While at home, the countenance and co-operation of the Grand Lodge of Scotland, and those Lodges depending on her, has been anxiously sought for in laying the foundations of the principal public buildings both in the Metropolis and throughout the country; moreover, she has been the honoured instrument of dispensing charitable relief not only to a vast number of the indigent and distressed among the Brethren, but also, when particular exigencies called for such extension of her charity, to many individuals not members of the Craft.

In 1765, a splendid apartment was erected at Marseilles for the accommodation of the Brethren. It was adorned with the finest paintings, representing the most interesting scenes that occur in

[1] It is remarkable that the Grand Lodge of Scotland did not take the slightest notice of these proceedings. A paper, however, entitled "An Impartial Examination of the Act of the Associate Synod," written with great humour, and acuteness of reasoning, appeared in the Edinburgh Magazine for 1757. The [illegible] Synod was published in the Scots Magazine

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the history of the Old and New Testament, and calculated to remind the spectator of his various duties as a man, a subject, and a Christian. The representation of Joseph and his brethren, of the Samaritan and Jew, of Lot and the Angels, must have reminded every Brother of the beauty of charity and forgiveness, which are the first principles of Masonry, as they are the first duties of man. The picture of Peter and the Apostles paying tribute to Cæsar, must have recalled to every individual his obligations as a citizen to revere and support the constituted authorities. And the representation of Job in his misfortunes lifting up his hands to Heaven, must have forced upon the minds of the most inconsiderate this important reflection—that fortitude and resignation to the will of God are the duties of all in distress, and that the Divine blessing will ultimately attend those who bear without murmuring the chastisements of their Father, and preserve, amidst the severest trials, their patience and virtue unimpaired.[1] These observations, apparently trifling, are important in one respect, as they show that the French Lodges had not at that time fostered in their bosom the votaries of scepticism and disloyalty. The other Lodges in France were at this time numerous and magnificent: The Grand Lodge contained about twenty offices, which were filled by noblemen of the highest rank. They had Provincial Grand Masters similar to those of Scotland; and the insignia and jewels of all those office-bearers were as rich and splendid as the Lodges in which they assembled.

In 1767, a Lodge, under an English constitution, was established at Berlin, under the appellation of *Le Royale York*,[2] in honour of His Royal Highness the Duke of York, who was initiated therein while travelling on the Continent. In 1768, the Brethren in Germany were authorised to hold their assemblies by a charter granted by the King of Prussia, the Elector of Saxony, and the Queen of Hungary and Bohemia, and afterwards ratified by the Emperor of Germany himself. By another charter from England, in 1769, a Lodge was erected at Brunswick, which, in 1770, became the Grand Lodge of that part of Germany. Its Grand Master was Prince Ferdinand of Brunswick, who, a short time after, received a provincial deputation from England for superintending the Lodges in Lower Saxony. In 1773 a convention was entered into between the Grand Lodge of England under Lord Petre, and the Grand Lodge at Berlin under the Prince of Hesse Darmstadt, which had a few years before been duly erected into a Grand Lodge at a meeting of masters and wardens of twelve regular Lodges; in this compact it was stipulated that the Grand Lodge of Berlin should be

[1] For a farther account of this building, see Smith's Use and Abuse of Free Masonry, p. 165.

[2] [Vide also p. 61, *supra*.—E.]

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acknowledged as the Grand Lodge of the whole Empire of Germany, including the dominions of his Prussian Majesty; that it should exercise no Masonic power out of the Empire of Germany, or within the district under the authority of the Grand Lodge of Brunswick; that the Electorate of Hanover should be free to both the Grand Lodges in Germany; and that the contracting parties should unite their efforts to counteract all innovations in Masonry, and particularly the proceedings of a set of Masons in Berlin, who, under the denomination of *Stricte Observantz*, had annihilated their former constitutions, erected themselves into a Grand Lodge, and sanctioned very improper innovations upon the principles and ceremonies of the Order. This contract was highly approved of by the King of Prussia, who immediately erected the Grand Lodge of Berlin into a corporate body, and became, in 1777, Patron or Protector of all the Masons in Germany; Ferdinand, Duke of Brunswick and Lunenburgh, filling the office of Grand Master of all the united Lodges in that country.

In Germany, Denmark, and Sweden, charity-schools were erected by the Lodges for educating the children of Free Masons whose poverty debarred them from this advantage. In that which was formed at Brunswick they were instructed in classical learning and various branches of mathematics, and were regularly examined by the Duke of Brunswick, who rewarded the most deserving with suitable premiums. At Eisenach, several seminaries of this kind were established, the teachers were endowed with fixed salaries, and in a short time after their institution they sent into the world 700 children instructed in the principles of science and the doctrines of Christianity. In 1771 an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated till they could provide for themselves. In 1773 the united Lodges of Dresden, Leipsic, and Gorlitz, erected at Frederickstadt a seminary for children of every denomination in the Electorate of Saxony; the Masonic subscriptions were so numerous that the funds of the institution were sufficient for its maintenance, and in the space of five years above 1100 children received a liberal education. In the same year an extensive workhouse was erected at Prague, in which the children were not only instructed in the rudimentary principles of education, but in those branches also of the useful and fine arts which might qualify them for commercial and agricultural situations. It deserves to be remarked that the founders of these institutions, amid their anxiety for the public prosperity, never neglected the spiritual interests of the children; they saw that early piety is the foundation of all that is useful and honourable in life, and that without this, speculative knowledge and practical skill are of little avail. How

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inconsistent are such facts with those fabulous accounts of the German Lodges which have been published in England by a few party men.

While these things were taking place in Germany, the Brethren in Portugal were exposed to the persecutions of its bigoted rulers. Major Francois d'Alincourt, a Frenchman, and Don Oyres de Ornellas Pracao, a Portuguese nobleman, were imprisoned in 1766 by the Governor of Madeira for their attachment to their Order. Being afterwards carried to Lisbon, they were confined fourteen months, till they were released by the generous intercession of the Brethren in that city. In the following year several Free Masons were confined in Naples, but were shortly after liberated by the eloquence of an Italian advocate, aided by the intercession of Foreign princes.

Notwithstanding the persecutions which the Fraternity had experienced in Holland, Free Masonry flourished in that Republic. In 1779 a treaty was entered into between the Grand Lodge of Holland, held at the Hague, and that of England. It was stipulated that the former should be permitted to erect Lodges within her territories both at home and abroad, and to appoint Provincial Grand Masters over each district. In consequence of this accession of power to the Grand Lodge of Holland, Free Masonry made great progress under its auspices in the Dutch settlements in India, Africa, and South America.

In 1775 a new secret association arose in Germany, which was supposed to have taken its rise from Free Masonry, and to have planned a conspiracy against every religious and political establishment in Europe. This was the Order of the Illuminati, founded by Dr Adam Weishaupt, Professor of Canon Law in the University of Ingolstadt. In this Society speculative opinions were inculcated which were certainly inconsistent with the principles of religion and social order; but that Illuminism originated from Free Masonry, that it brought about the French Revolution, or even planned any dangerous conspiracy, are circumstances for which the shadow of a proof has never yet been adduced. Dr Robison indeed expressly affirms that Illuminism "took its rise among the Free Masons, but was totally different from Free Masonry;" and, by a deceitful anachronism, he represents Weishaupt as an active member in the German Lodges, before he acquaints his readers that he was the founder of the Illuminati, for no other reason than to make them believe that Weishaupt was a Free Mason before he planned his new institution.[1] Now the truth was quite the reverse. Barruel asserts "that it is a fact demonstrated beyond doubt that Weishaupt

[1] Proofs of a Conspiracy, Introduction, p. xv, and p. 101. [As this is the last time we shall have occasion to quote this work, it may be remarked that

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became a Free Mason only in 1777; and that two years before this, when he established Illuminism, he was totally unacquainted with the mysteries of Free Masonry."[1] Here then is an important statement which strikes at the root of all Dr Robison's reasoning against Free Masonry. Barruel maintains that Weishaupt was not a Mason till two years after the organization of his new Society, and Dr Robison himself allows that Illuminism was totally different from Free Masonry. The two institutions, therefore, were wholly unconnected; for the members of the one were never admitted into the Lodges of the other without being regularly initiated into the mysteries of both. Upon these simple facts we would arrest the attention of every reader, and those in particular who have been cajolled out of their senses by the united exertions of a priest and a philosopher.

Weishaupt, straining every nerve to disseminate his principles, in 1777 became a Free Mason; and attempted, by means of emissaries, to circulate his opinions among the French and German Lodges, and in these attempts he was indeed sometimes successful. But it should be recollected by those who calumniate Free Masonry on this account, that the same objection may be urged against Christianity, because impostors have sometimes gained proselytes and perverted the wavering minds of the multitude. These doctrines, however, were not merely circulated by Weishaupt in a few of the Lodges, and taught at the assemblies of the Illuminati; they were published to the world in the most fascinating form by the French Encyclopædists, and inculcated with all the eloquence of some of the most celebrated philosophers on the Continent. Such is a short, and it is to be hoped an impartial view of the origin and progress of the Illuminati. We shall now advert to the causes from which it sprung, and the advantages and disadvantages which it may have engendered.

About the middle of the eighteenth century, the literati on the Continent were divided into two great parties. The one may be considered as ex-Jesuits, or adherents to the Catholic superstition, who were promoters of political and religious despotism, and inculcated the doctrines of non-resistance and passive obedience. The other was composed of men who were friends to the Reformed Religion, enemies of superstition and fanaticism, and supporters of the absurd doctrine of the

at the time of its publication in 1797 it enjoyed a great popularity. Dr Robison, who, in early life, had been a naval officer, then ably filled the chair of Natural Philosophy in the University of Edinburgh. Time has fully refuted the "Proofs," and the volume is now known only by the curious.—E.]

[1] Memoirs of Jacobinism, Part III. Preliminary Observations, p. xv, and p. 12.

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infinite perfectibility of the human mind. They were dissatisfied with that slavery which was imposed by the despotism of the continental rulers, and the superstition of the Church of Rome; and many of them entertained opinions adverse to the Christian religion, and to every existing form of government. Between these two parties there was a perpetual struggle for power. The ex-Jesuits accused their opponents as heretics and promoters of Jacobinism and infidelity; while the others were constantly exposing the intrigues of the priests, and the tyranny of despots. To this latter class Weishaupt and his associates belonged, and instituted the Order of the Illuminati for no other purpose than to oppose those corrupted priests who degraded them as Christians, and those tyrannical despots who enslaved them as citizens. The collision of these parties was undoubtedly productive of the greatest advantages: While the Jesuits restrained the inclination of one part of the community to overrate the dignity of the human mind, and anticipate ideal visions of religious and political perfection; the Illuminati counteracted those gloomy opinions which debase the dignity of our nature, which check the energies of the mind, and impose the most galling yoke of religious and political servitude. Both were, without doubt, deserving of blame. But had either of them prevailed, the triumph of the Illuminati would certainly have been the most desirable. As Christians we would glory in the downfall of that Papal hierarchy which has so long deluded and enslaved the world; as men we would rejoice at the overthrow of every throne which is raised upon the ruins of civil liberty and domestic happiness; and as Britons we wish that all our brethren of mankind should enjoy those religious and political privileges which have so long been the admiration of our friends, and the envy of our enemies.

After the French Revolution, which, as Mounier has well shown, arose from other causes than those to which Barruel and Robison ascribe it, the plans of these parties were not carried on in Germany so systematically as before; and, notwithstanding the fabrications with which Barruel has calumniated the Lodges in that country, Free Masonry is still in the ascendant—respected by the most virtuous and scientific members of the community, and patronised by the most distinguished princes of the empire. There the qualifications for a Free Mason are great and numerous. No person is initiated into the Order without the consent of every member of the Lodge; and it frequently happens that even a German is excluded by a single dissenting voice. On this account, the Lodges are filled with persons of the first rank and respectability, every thing being conducted with the greatest decorum and solemnity, and an Englishman will obtain an easier introduction to the nobility and literati

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in a Free Mason Lodge than in any other place, and will never repent of having been initiated into the Order.[1]

Notwithstanding the publication of the works of Barruel and Robison, Free Masonry has ever been regarded with the greatest respect and favour by the Government of this country. When the Act for the suppression of seditious and treasonable societies was passed in 1799, by which it was declared illegal for any body of men to require from their members an oath or test not authorised by law, an express exemption was introduced in favour of Free Mason Lodges; and the Act against seditious meetings, passed in 1817, contained a similar provision. These exemptions are not only honourable to the loyalty and prudence of British Masons, but are gratifying testimonies to the pure principles of the Fraternity. Dr Robison indeed asserts that the emissaries of corrupted Free Masonry and Illuminism were lurking in the British Empire, and plotting its destruction, but these were never discovered within the circuit of our island, and certainly never polluted by their presence the precincts of the British Lodges.

[1] Dr Render's Tour through Germany, Introduction to vol. I, pp. 30, 33. He maintains that Free Masonry has greatly improved the manners and dispositions of the Germans, vol. II, p. 200, *note*.

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CHAPTER V.

THE KNIGHT TEMPLARS[1] AND KNIGHTS OF ST JOHN IN SCOTLAND.—THE ROYAL ORDER OR HEREDOM DE KILWINNING.

THE Knights of the Temple were introduced into Scotland before 1153 by King David the First, who established them at Temple, on the Southesk,[2] and who was so attached to the brotherhood, that we are told by an old historian "Sanctus David de præclara Militia Templi optimos

[1] In the fourteenth century a general movement was made to suppress The Order of the Temple wherever it had obtained a footing, and on pages 31-33, *supra*, we sketched the severe persecution to which the Knights were subjected in France in the reign of Philip the Fair; that, and those which took place elsewhere, did not however close the History of the Order,—though spoliated it was not annihilated. Some remnants survived the ordeal; one of these found an asylum in Portugal on condition of changing its name to that of "Knights of Christ," becoming a mere honorary Order, and vesting in the Crown the right of nominating its members: Another found a retreat in Scotland, and doubtless joined those of their Brethren already located there, an outline of whose history forms the subject of this chapter. It is maintained that a third, and the only legitimate branch, has been maintained in France by a Charter granted by Jacques de Molay himself, before his martyrdom, and which has been regularly transmitted and signed by a succession of Grand Masters, the highest Nobles in France, to the present date; and though doubts have been thrown on the antiquity of this document, yet it is certain that it bears the authentic signature of the Regent Duke of Orleans in 1705, and thus has the sanction of a sovereign authority. The late Duke of Sussex and Earl of Durham were for a long time respectively Grand Priors of England and Scotland in this Order, and the celebrated Admiral Sir Sidney Smith died one of its principal chiefs. The Marquis de Magny speaks of it as recognized in the North of Europe and elsewhere, and further information may be obtained respecting it in his work, in Mill's Chivalry, and in the Chevalier Burnes's Sketch of the Templars. The present body of Knight Templars in Scotland merely claim to be the legitimate descendants, by adoption, of the original Knights of the Order.

[2] The original name of Temple, on the Southesk, according to Chalmers, was Balantrodach. In the Chartular of Aberdeen the Preceptory is styled "domus Templi de Balantradock;" and in the Chartular of the Abbey of Newbattle we find mentioned, "Magister et Fratres Templi de Blentodoch," which is a contraction or corruption of the same term. The place became known by the designation of Temple only after the establishment of the Order there. This was

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fratres secum retinens, eos diebus et noctibus morum suorum fecit esse custodes."[1] Malcolm, the grandson of David, conferred on the Brethren "in liberam et puram Elymosynam unum plenarium Toftum in quolibet Burgo totius terræ," which foundation was enlarged by his successors William the Lion and Alexander the Second. The charter of the latter is still in the possession of Lord Torphichen, whereby he grants and confirms "Deo et fratribus Templi Salomonis de Jerusalem omnes illas rectitudines, libertatis et consuetudines quas Rex DAVID et Rex Malcolm et decessus pater meus Rex Willielmus eis dederunt et concesserunt, sicut scripta eorum authentica attestant." This curious document, after enumerating certain of these rights and liberties, scilicet,—the king's sure peace; the privilege of buying, selling, and trading with all his subjects; freedom from all tribute and toll, &c., proceeds "Et nullus eis injuriam faciat, vel fieri consentiat super meam defensionem. Et ubicunque in tota terra mea ad judiorum (*q. judicium*) venerint, causa eorum primum tractata, et prius rectum suum habeant, et postea faciant. Et nullus ponat hominem predictorum fratrum nostrorum ad foram judicii si noluerint, &c. Et omnes libertates et consuetudines quas ipsi per alias regiones habent in terra mea ubique habeant."

These general privileges, throughout Europe, were very extensive. The Templars were freed from all tithes to the Church, and their priests were entitled to celebrate mass, and to absolve from sins to the same extent as bishops,—a privilege which was strongly objected to by the

the head-quarters of the Grand Preceptors of Scotland, and became, at the suppression of the Templars, attached to the Hospital of St John. In the 15th century Sir William Knolls, Grand Preceptor of St John's, obtained an Act of Parliament changing the old name into that of the barony of St John, but the people never conformed to the alteration. Part of the foundations of the original convent were dug up about a century ago. The ancient chapel of the Temple continued to be used till lately as the parish kirk; but it is now partly dilapidated, in consequence of a new church having been built. On the eastern gable there is an antique inscription, formed with lead run into the letters, which appears to be as follows:—

V Æ S A C
M T H M.

These letters, when extended, may signify, *Vitæ Sacrum Militiæ Templi Hierosolymitani*; or, *Virgini Ædem Sacram Militiæ Templi Hierosolymæ Majister*; supplying *condidit* or *consecravit*. The Virgin Mary, it is well known, was the patroness of the Order. What monstrous mysteries would not the ingenious Von Hammer make these letters the vehicle of revealing! In the second line the learned German could not fail to discover the presence of the *Metis* or *Tau* of the Gnostics, whose doctrines, he insists, the Templars held, as attested by their monumental remains, and by coins or medals imagined to refer to them.

[1] Book of Cupar, quoted in Father Hay's MS.

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latter. Their Houses possessed the right of sanctuary or asylum for criminals. They could be witnesses in their own cause, and were exempted from giving testimony in that cause of others. They were relieved by the Papal bulls from all taxes, and from subjection and obedience to any secular power. By these great immunities the Order was rendered in a manner independent; but it would appear, nevertheless, that both the Templars and Hospitallers considered themselves subjects of the countries to which they belonged, and took part in the National wars, for we find by the Ragman Roll, "Frere Johan de Sautre, Mestre de la Chevalerie del Temple en Escoce," and another Brother, swearing fealty to Edward I in 1296; and the author of the Annals of Scotland, noticing the Battle of Falkirk, 12th July 1298, informs us, that the only persons of note who fell were Brian le Jay,[1] Master of the English Templars, and the Prior of Torphichen in Scotland, a Knight of another Order of religious soldiery. The former of these Chevaliers met his death by the hand of the redoubted Sir William Wallace, who advanced alone from the midst of his little band, and slew him with a single blow, albeit he was a knight of high military renown.

Little is known of the farther history of the Knight Templars in Scotland from the time of Alexander II to the beginning of the 14th century, except that their privileges were continued to them by succeeding kings, whose bounty and piety were in those ages continually directed towards the religious Orders. By their endowments, and the bequests of the nobles, the possessions of the Fraternity came to be so extensive that their lands were scattered "per totum regnum Scotiæ, a limitibus versus Angliam, et sic discendo per totum regnum usque ad Orchades." Besides the House of the Temple, in Mid-Lothian, the following Establishments or Priories may be enumerated, viz. St Germains, in East Lothian; Inchynan, in Renfrewshire; Maryculter, in Kincardineshire; Aggerstone, in Stirlingshire; Aboyne, in Aberdeenshire; Derville or Derval, in Ayrshire; Dinwoodie, in Dumfriesshire; Red-abbey-stedd, in Roxburghshire; and Temple Liston, in West-Lothian.

The date of the spoliation of the Templars in Scotland corresponds of course with that of the persecution of the Order in other countries, but it is to the credit of our forefathers that we can obtain no account of any member having been subjected to personal torture or suffering amongst them; their estates, however, appear to have been duly trans-

[1] The drawbridge across the Forth and Clyde Union Canal at Briansford, corrupted to, and now known as Bainsford, in the vicinity of Falkirk, is traditionally believed to be the scene of the English Templar's death.

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ferred to the possession of their rivals the Knight Hospitallers; into which Order, like their Brethren in England, it is not improbable that a number of the Templars entered.

In November 1309, John de Soleure, the Papal Legate, and William, Bishop of St Andrews, held an Inquisitorial Court at the Abbey of Holyrood to investigate the charges against the Templars, but Walter de Clifton, Grand Preceptor of the Order in North Britain,[1] and William de Middleton, were the only two Knights who appeared before the tribunal, from the proceedings of which, as recorded at length in Wilkins's Consilia, making no allusion to any punishment being inflicted, we may fairly conclude they were set at liberty. The Preceptor, in his examination, readily confessed that the rest of the Brethren had fled, and dispersed themselves *propter scandalium exortum contra ordinem;* and there is little doubt that the place of their refuge was with Robert Bruce, at that time a fugitive, under whose standard they fought, until the issue of the Battle of Bannockburn in 1314 placed him securely on the Scottish throne. In gratitude for their services the former grants in their favour were confirmed by him and continued by his successors.

The Knights of St John had also been introduced into Scotland by David the First, and had a charter granted to them by Alexander the Second, two years after that to the Templars. The Preceptory of Torphichen, in West-Lothian, was their first, and continued to be their chief residence, and by the accession of the Temple lands and other additions, their property at the time of the Reformation came to be immense.

About the commencement of the reign of James the Fourth, a union was effected between the Knights of the Temple and of Saint John, and the lands belonging to either body were consolidated. No documentary evidence has been discovered to point out the precise period of this junction; and if such evidence does exist, it will probably be found among the records of the Hospital.[2] But the fact of the union is estab-

[1] It appears by the following extract from Clifton's examination, that the Preceptor of Scotland was a subordinate officer to the Master, or Grand Prior in England. "Interrogatus; quis recepit eum ad dictum ordinem et dedit ei habitum? dixit, quod Frater Willielmus de la More oriundus de Comitatu Ebor. tunc et nunc Magister dicti Ordinis in Anglia et Scotia."

[2] Lord Torphichen, in his claim for compensation, January 25, 1748, says,—"Hugh Anderson, who was Clerk to the said Regality in the year 1722, as appears by his commission produced, and who, as such, fell to be possessed of the Court Books and Papers belonging thereto, went off the Country abruptly several years ago, without delivering up these Books and Papers; and is now settled in America."—Templaria, 1828. Part 1.

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lished beyond all doubt and cavil by the Charter of King James, of date 19th October 1488, confirming the grants of lands made by his predecessors to the Knights of the Temple and St John.—"Deo et Sancto Hospitali de Jerusalem et fratribus ejusdem Militiæ Templi Salomonis." From that Charter we learn that both Orders were then united and placed under the superintendence of the Preceptor of Saint John, and there can be no doubt that such an arrangement was both natural and politic. In Scotland alone the Knights of the Temple possessed independent property, and the ban against them being still in force throughout Europe, their sphere of action was necessarily contracted, whilst, on the other hand, the Knights of the Hospital were possessed of great influence and wealth, and stood high in the favour of the Continental Sovereigns. Both Orders were therefore represented in the Scottish Parliament by the Preceptor of Saint John; and down to the period of the Reformation the union remained unbroken. When that event took place, the chief dignitary or Grand Preceptor of the Order in Scotland, with a seat as a Peer in Parliament, was Sir James Sandilands, a cadet of the family of Calder, whose head, as is well known to readers of Scottish History, was the private friend of John Knox, and one of the first persons of distinction to embrace the Reformed Religion. We suspect that even before the promulgation of the Statute of 1560, prohibiting all allegiance within the realm to the See of Rome, the former personage had become indifferent to the charge confided to him by the Order; for a rescript from the Grand Master and Chapter at Malta, dated as early as the 1st of October 1557, and addressed to him, is still on record, wherein they complain "that many of the possessions, jurisdictions, &c., were conveyed or taken away from them contrary to the statutes and oaths, and to the damnation of the souls as well of those who possessed them as of those who, without sufficient authority, yielded them up; producing thereby great detriment to religion and the said Commandery;" be this as it may, we are certain however that the conversion of Sir James Sandilands, or, as he was termed, the Lord of St John of Jerusalem in Scotland, was followed by his surrender to the Crown of the whole possessions of the combined Templars and Hospitallers, which, having been declared forfeited to the State (on the ground that "the principal cause of the foundation of the Preceptory of Torphichen, *Fratribus Hospitalis Hierosolimitani, Militibus Templi Salomonis*, was the service enjoined to the Preceptor on oath to defend and advance the Roman Catholic Religion,") were, by a process of transformation well understood by the Scottish Parliament of those days, converted into a Temporal Lordship, which the unfortunate Queen Mary, then only twenty years of age, and newly established amongst her Scottish subjects, in consideration of a payment of ten thousand

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crowns of the Sun, and of his *fidele, nobile, et gratuitum servitium, nobis nostrisque patri et matri bonæ memoriæ*, conferred on, or rather retransferred to, the Ex-Grand Preceptor, himself and his heirs, with the title of Torphichen, which, although the estate is much dilapidated, still remains in his family.[1] All this was transacted on the petition of Sir James Sandilands himself, with the formal approbation of the National Legislature; and after renouncing the profession of a soldier-monk, we find that the last of the Scottish Preceptors of St John became married, and lived to a good old age, having died in 1596 without issue, when the title of Torphichen passed to his grand nephew, the lineal descendant of his elder brother, Sir John Sandilands of Calder. The Knights, thus deprived of their patrmonial interest, drew off in a body, with David

[1] The reader will find the Preceptor's motives and proceedings explained in an authentic family document, printed from a manuscript copy in the Advocates' Library, in a little work named, "Templaria." Edinburgh, 1828. We extract from it the following account of the surrender of the Preceptory:—"He personally compeirit in presence of the Queen's Majesty, the Lord Chancelour, the Earles of Murray, Marischall, and diuers others of her Hiehnes Privy Council, and there, as the only lawful undoubted Titular, and present possessor of the Lordship and Preceptorie of Torphephen, which was never subject to any Chapter or Conuent whatsomever, except only the Knights of Jerusalem and Temple of Solomon, Genibus flexis et reverentia qua decuit, resigned and ouergave in the hands of our Souerane Lady, his undoubted Superior, ad perpetuam remanentiam, all Right, Property, and Possession, which he had, or any way could pretend to the said Preceptorie, or any part thereof, in all time Coming; to the effect the same might remain perpetually with her Hyeness and her Successours, as a Part of Property and Patrimony of her Crown for ever. After this resignation in the Queen's Majesty's hands, ad remanentiam, of this Benefice, be the lawful Titular thereof, her Hyeness, in remembrance of the good service of the said Sir James Sandilands, gave and grantid and dispon'd, in feu-farme, heritably, to the said Sir James, his heirs and assignies, All and Haill, the said Preceptorie and Lordship."

That the payment of the above sum of ten thousand crowns of the Sun subsequently involved Sandilands in serious difficulties and embarrassments, we are instructed by the works referred to, in which it is stated that—"albeit the charter bears present payment of ten thousand crowns, that the money was paid at divers times, partly upon Her Majesty's precepts to her servants, French Paris, Sir Robert Melvin, Sir James Balfour, and Captain Anstruther; and the rest of the sum to Mr Robert Richardson, treasurer for the time, whereof there is a receipt under the Privy Seal. That a great part of that money, numbered in gold and silver, was borrowed from Timothy Curneoli, an Italian gentleman of the Preceptor's acquaintance at Genoa, and a banker of the house of ———, resident in Scotland for the time. That this nobleman being burthened with great debts, for his exoneration and relief was forced to let in feu-farm his own roumes for a reasonable composition," &c.; and he was afterwards obliged to part with some of the larger baronies of the estate.

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A Hospitaller.

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Seton, nephew of Lord Seton, at their head.[1] The charter conveying to Sir James Sandilands the Hospitaller Lands, &c., is dated at Edinburgh the 24th March 1563, and shows that there were no less than eight baronies then in possession of the Order, viz., Torphichen, Listoun, Balintrodo, Tankertoun, Denny, Maryculter, Stennop, and Gualta: and, in right of the Order, he enjoyed the Church patronage of Torphichen, Inchinnan, Maryculter, Tullaich, and Aboyne. His predecessor in the Preceptory was Sir Walter Lindesay, thus celebrated by Sir David Lindsay of the Mount, Lord Lyon King-at-Arms, in the "Testament of Squyer Meldrum,"—

> "The wise Sir Walter Lindesay they him call,
> Lord of St John, and Knight of Torphichen,
> By sea and land, a valiant Capitane,"

and whose monument, representing a skeleton with crossed hands, is still to be seen at the Preceptory, bearing the inscription, "Valterus Lindesay, Miles, Justiciarius Generalis de Scotland, et Principalis Preceptor Torphicensis, ob: 1538."[2] He had succeeded Sir George Dundas, one of the most accomplished courtiers and scholars of the age, who is thus described by Hector Boece, his schoolfellow, "Georgius Dundas Grecas atque Latinas literas opprime doctus, equitum Hieroslymitanorum intra Scotorum regnum, Magistratum multo sudore (superatis emulis) postea adeptus." The predecessor of Sir George Dundas was Sir William Knollys, who ruled the Preceptory for half a century, having been ordained by the Grand Master at Rhodes in 1463. King James III created him High Treasurer in 1468, and his son again appointed him in 1489 to collect the King's revenues in Linlithgowshire. He was slain at the Battle of Flodden Field, on the 11th of September 1513. In earlier times the Preceptors sat in Parliament, alternately, among the higher Clergy and Temporal Barons, but James IV created Sir William Knollys a peer, by the title of Lord of St John, which descended to his successors in office. In the reigns of James II and Robert Bruce, the Preceptors of St John were respectively Sir Henry Livingston and Sir Radulph de Lindesay;[3] and we learn from the Ragman Roll that the

[1] We learn this from the Historical Sketch which precedes the Statutes of the Scottish Order of 1843; but we cannot trace it further.

[2] There is an interesting account of the Preceptory, as it now stands, in the Statistical Account of Scotland, Vol. II. Edinburgh, 1845.

[3] It would appear from the report of the Grand Prior in England, Philip de Thame, to the Grand Master de Villanova, for 1338, lately printed by the Camden Society, that the Commanderies in Scotland produced nothing at that date, "quia omnino destructa sunt, ambusta, et adnullata, propter fortem guerram

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predecessor of the latter, Alexander de Welles, "Gardeyn del Hospital de Saint Johan de Jerusalem," swore fealty to Edward I at Berwick, on 28th August 1296. He was slain at the Battle of Falkirk, 12th July 1298. The only Preceptor previous to him, who can be traced, is "Archibaldus, Magister Torphichen," who appears as a witness to a charter of Alexander, Grand Steward of Scotland, dated 1252.

From the era of the Reformation the combined Order of the Temple and Hospital appears in Scotland only as a Masonic body;[1] but the late Mr Deuchar averred that, so early as 1590, a few of the Brethren had become mingled with the Architectural Fraternities, and that a Lodge at Stirling, patronized by King James, had a Chapter of Templars attached to it, who were termed cross-legged Masons; and whose initiatory ceremonies were performed not in a room, but in the Old Abbey, the ruins of which are still to be seen in the neighbourhood. The first authentic notice we can find on the subject is in M. Thory's excellent Chronology of Masonry, wherein it is recorded that about 1728 Sir John Mitchell Ramsay, the well-known author of Cyrus, appeared in

per multos annos continuatam :" but that the produce of them had been three hundred marks.—P. 201.

[1] The Order of St John, which was suppressed by Henry VIII, was re-introduced into England by Philip and Mary who, at the instance of Cardinal Pole, formed Sir T. Tresham, *Prior*, Sir R. Shelley, *Turcopolier*, Sir Peter Felix de la Nuca, *Bailli de Aquila*, and others of the Knights, into a Corporation *per nomen Prioris et Confratrum S. Johannis Jerusalem. in Anglia;* and in James the Second's reign we find the Duke of Berwick Grand Prior of England. In our own days the Sixth or English Langue of the Order has been resuscitated by virtue of powers granted in 1827 by the Commander de Dienne and others, forming a Capitulary Commission, delegated to act by a Chapter-General of the Langues of Provence, Auvergne, France, Arragon, and Castile, (being a majority of the eight Langues,) held at Paris under the Presidentship of Prince Camille de Rohan, Grand Prior of Aquitaine, in 1814, whose proceedings were sanctioned, and afterwards confirmed, by the Lieutenant of the Magistery and the Sacred Council at Catania; and under which powers the late Sir Robert Peat, D.D., Chaplain to George IV, was installed as Grand Prior in 1831, and as such took the oath *de fideli*, and formally revived the Corporation before the Court of King's Bench 24th February 1834. These formalities were gone through at the instance, it is understood, of Sir Lancelot Shadwell, Vice-Chancellor of England, who was soon after elected a Knight of the Langue. Since the death of Sir Robert Peat, in 1837, the Head of the Langue has been Sir Henry Dymoke of Scrivelsby, 17th Hereditary Champion of England; and until 1850, the Sub-Prior was the late Sir J. C. Meredyth, Bart., Chevalier de St Louis, who having received the *accolade* as a Knight of St John, at the hands of the 69th Grand Master, De Hompesch, was able, by ancient knightly usage, to transmit the distinction.—*Vide* Sir R. Broun's Synoptical Sketch.

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London with a system of Scottish Masonry, up to that date perfectly unknown in the metropolis, tracing its origin from the Crusades, and consisting of three degrees, the *Ecossais*, the *Novice*, and the *Knight Templar*. The English Grand Lodge rejected the system of Ramsay, but if credit is to be given to a letter from the Duke of Perth to Lord Ogilvie in 1745, recently published, it shone forth for a moment at Holyrood at that date. During his short stay at that Palace, Charles Stuart is stated to have taken his profession as a Templar, and to have "looked most gallantly in the white robe of the Order," which is not improbable, as the works of Thory, Clavel, and others, have since proved that to obtain their objects the Stuart family made unceasing use of Free Masonry in all its forms, endeavouring to apply its ancient legends to the modern History of Charles I, and to the cruelty of Cromwell and his confederates. After the Battle of Culloden, Ramsay, as is well known, along with the other adherents of the Stuart Family, transferred his system to the Continent, where it became the corner-stone of the *hauts grades*, and the foundation of those innumerable ramifications into which an excellent and naturally simple institution has been very uselessly extended in France, Germany, and other countries abroad.[1]

In pursuing the very curious subject of the *hauts grades*, we may observe, however, that they never obtained much consideration during the lifetime of Ramsay, although they are invariably traced to him and to Scotland, the fairy land of Foreign Masonry,[2] but gathered their chief impulse from the disgraceful dissentions in the Masonic Lodges at Paris about the middle of last century, which induced the Chevalier de Bonneville, and other distinguished persons at the Court of France, to form themselves into a separate institution, named the Chapitre de Clermont, in honour of one of the Princes of the Blood, Louis de Bourbon, Prince de Clermont, then presiding over the Masonic Fraternities. In this Chapter they established, amongst other degrees, Ramsay's system of the Masonic Templars, which, along with other high grades, was soon conveyed into the northern kingdoms of Europe by the officers of the French army, but especially by the Marquis de Bernez and the Baron

[1] Il est certain que l'invention des hauts grades maçonniques a fait le plus grand tort á l'institution, en dènaturant son objet, et en l'affublant de titres pompeux et de cordons que ne lui appartiennent pas. On conviendra que jamais elle n'eût êté proscrite, dans une partie d'Allemagne, si les dissentions occasioneés par la Stricte-Observance, les pretentions de soi disant successeurs des Frères de la Rose Croix, et surtout l'invention de l'illuminatisme qu'on introduisit dans quelques L. n'eussent rendu "l'association suspecté aux gouvernemens."—Acta Latomorum.

[2] There have been at least a hundred grades of Continental Masonry denominated "Ecossais."

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de Hund, the latter of whom amplified it into his Templar *Regime de la Stricte-Observance*, which occupied for several years so prominent a place in the Secret Societies of Germany. This adventurer appeared in that country with a patent under the sign-manual of Prince Charles Stuart, appointing him Grand Master of the seventh province, which he affirmed had been made over to him by the Earl Marischal on his death-bed, and with a plausible tale of the antiquity of his Order, which he derived of course from Scotland, where the chief seat of the Templars was Aberdeen; and the delusions on the subject took such a hold in Germany, that they were not altogether dispelled until a deputation had actually visited Aberdeen, and found amongst the worthy and astonished Brethren there, no trace either of very ancient Templars or Free Masonry.[1] From some of the Continental States it is conjectured that Masonic Templary was transplanted into England and Ireland, in both of which countries it has continued to draw a languid existence.

During the whole of the eighteenth century the Scottish Order can be but faintly traced, though Mr Deuchar had in 1836 the assurance of well-informed Masons that thirty or forty years previous, they knew old men who had been members of it for sixty years; and it had sunk so low at the time of the French Revolution, that the sentence which the Grand Lodge of Scotland fulminated in 1792 against all degrees of Masonry except those of St John, was expected to put a period to its existence. Soon after this, however, some active individuals revived it, and with the view of obtaining documentary authority for their Chapters, as well as of avoiding any infringement of the Statutes then recently enacted against secret societies, adopted the precaution of accepting Charters of Constitution from a body of Masonic Templars, named the Early Grand Encampment, in Dublin, of whose origin we can find no account, and whose legitimacy, to say the least, was quite as questionable as their own.[2] Several Charters of this description were granted to different Encampments of Templars in Scotland about the beginning of the present century, but these bodies maintained little concert or intercourse with each other, and were certainly not much esteemed in the country. Affairs were in this state when, about 1808, Mr Alexander Deuchar was elected Commander, or Chief of the Edinburgh Encampment of Templars, and his brother, Major David Deuchar, along with other Officers of the Royal Regiment,

[1] It is stated in the Freemasons' Review, that according to authentic documents, the Aberdeen Lodge has existed since 1541.

[2] Clavel alludes, in a very uncomplimentary manner, to the introduction of these grades at Edinburgh in 1798. — Magonnerie Pittoresque, Paris, 1844, p. 204, in the Library of the Grand Lodge of Scotland.

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was initiated into the Order. This infusion of persons of higher rank and better information gave an immediate impulse to the Institution, and a General Convocation of all the Templars of Scotland, by representatives, having taken place in Edinburgh, they unanimously resolved to discard the Irish Charters, and to rest their claims, as the representatives of the Ancient Knights, on the general belief and traditions of the country. They further determined to entreat the Duke of Kent, the chief of the Masonic Templars in England, to become the Patron Protector of the Order in North Britain, offering to submit themselves to His Royal Highness in that capacity, and to accept from him a formal Charter of Constitution. The Duke of Kent lost no time in complying with their request, and his Charter, erecting them into a Conclave of "Knights of the Holy Temple and Sepulchre, and of St John of Jerusalem, H.R.D.M. † K.D.S.H.," bears date the 19th of June 1811. By a provision in it, Mr Deuchar, who had been nominated by the Brethren, was appointed Grand Master for life.[1]

These new and vigorous measures rescued the Order from obscurity; and in its improved condition we find that it continued rapidly to flourish, numbering, in the course of a few years, no less than forty Encampments or Lodges holding of its Conclave in different parts of the British Dominions. In 1828, the Order seemed to have received a fresh impulse, and assumed a novel and interesting aspect, by the judicious introduction of the ancient chivalric costume and forms. Dissensions, nevertheless, unfortunately occurred, from 1830 to 1835, tending to impede its progress, and for a while it may be said to have again almost fallen into abeyance. In the end of the latter year however, a body of gentlemen undertook the trouble and expense of resuscitating it, with the view of establishing in Edinburgh Masonic *re-unions*, somewhat resembling those of the Prince of Wales's Lodge in London, where humbler Brethren are not subjected to heavy pecuniary payments. At their suggestion Mr Deuchar resigned the Grand Mastership, and the Statute was strictly enforced, by which it was imperative that all Candidates for admission should be Royal Arch Masons; while new regulations were also established. In January 1836, Admiral Sir David Milne, G. C. B., was unanimously elected Grand Master, and at a general election in the same month, Lord Ramsay (the present Marquis of Dalhousie) was appointed his Depute; the various other offices in the Order being filled by gentlemen, generally well known, and of an honourable station in society. In the course of three months after the election, not

[1] It has been stated that the Duke of Kent granted this Charter in virtue of his being a Chevalier of the Order in France; but this is a mistake, as no Protestants had been admitted into that Order in 1811.

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fewer than a hundred persons, chiefly men of fortune, officers, and members of the learned professions, had been received into the Edinburgh Canongate Kilwinning Priory or Encampment alone.

On the demise of Admiral Sir David Milne, the Knights in Chapter-General unanimously chose His Grace George Augustus Frederick John, sixth Duke of Athole, K.T., to be Grand Master, who was installed with great pomp on the 11th March 1846, in the Music Hall, Edinburgh, which was gorgeously decorated for the occasion with the banners of the Knights, &c.[1] Under his judicious sway various Priories have been established and dormant ones revived, and the Order has assumed an importance and dignity worthy of the highest class of gentlemen connected with the Masonic Institutions of Scotland.

This Sketch of the Templars would probably be incomplete without alluding more particularly to the *Ordre du Temple* in France, already mentioned in a note. Mills, Sutherland,[2] de Magny, Dumas,[3] Burnes, Gregoire,[4] and other authorities, all shew that the Order although

[1] An Historical Painting, commemorative of the Installation of His Grace, was executed by Frater Stewart Watson of Edinburgh, and is now in the Chambers of the Grand Lodge of Scotland; all the Knights introduced are portraits.

[2] "The persecution of the Templars, and the spoliation of their possessions, annihilated the Order as a political body; but its suppression as a confraternity was not entirely accomplished. Jacques de Molai, anticipating martyrdom, named a successor to the Grand Mastership, and the succession has been maintained regularly and uninterruptedly to the present day, &c."—Achievements of the Knights of Malta, vol. I, p. 265.

[3] "L'Ordre des Templiers, que l'on croyait aboli, paraîtrait au contraire s'être conservé jusqu'à nos jours, sans que ses réunions conventuelles aient cessé, sans que la succession légitime et légale des Grand Maîtres, depuis Jacques de Molay, ait été interrompue."—Dumas, Gaule et France, 1833.

[4] "Aux conjectures substituant la réalité, paraissent les Templiers actuels, avec une collection de monumens. L'authenticité de plusieurs peut être également défendue sans preuve et attaquée sans preuve. Vous me montrez des ossemens recueillis dans le bûcher du Grand Maître, l'épée du martyr, le casque du martyr, Guy Dauphin d'Auvergne; la patène, la crosse et les mitres primatiales; mais sur ces objets, on n'a de garant que le témoignage traditionnel des dépositaires. Je suis moins hardi à contester sur ce drapeau nommé le *Beau Céant*, et ces sceaux avec des légendes en caractères particuliers à l'ordre dont on trouvera l'alphabet à la suite de ce chapitre. L'Histoire de l'Art fixe leur origine aux époques contemporaines des Templiers; d'un autre côte, leur structure atteste la destination que vous leur assignez; mais mes doutes presque tous s'évanouissent à l'aspect de cette charte de transmission, rédigée en 1324, par le grand-maître Jean-Marc Larmenius, successeur immédiat de Jacques Molay. Cette charte Latine est écrite en caractères particuliers à l'ordre. L'imposture a forgé quelquefois des diplômes et même des médailles. On connaît les fameuses *padouannes;* mais l'original de la charte dont il s'agit, soumis à l'examen

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suppressed, has never been *dissolved* in that country;[1] and the case is thus succinctly stated by Mills in his History of Chivalry:—

"But the persecution of the Templars in the fourteenth century does not close the history of the Order; for, though the Knights were spoliated, the Order was not annihilated. In truth, the cavaliers were not guilty,—the brotherhood was not suppressed,—and, startling as is the assertion, there has been a succession of Knight Templars from the twelfth century down even to these days; the chain of transmission is perfect in all its links. Jacques de Molay, the Grand Master at the time of the persecution, anticipating his own martyrdom, appointed as his successor in power and dignity, Johannes Marcus Larmenius of Jerusalem, and from that time to the present there has been a regular and uninterrupted line of Grand Masters. The Charter[2] by which the

d'hommes versés dans la diplomatique, ne leur offre aucune trace, d'après laquelle on puisse l'arguer de faux. Sur ces faits, les Templiers établissant que l'existence de l'ordre ne fut jamais interrompue, assurent qu'en 1324, les Templiers écossais, *excommuniés* par le Grand Maître Larménius, n'étaient qu'une contrefaçon de l'ordre du Temple, qui devint ensuite la tige des sociétés maçonniques."—Histoire des Sectes Religieuses, par M. Gregoire, ancien évèque de Blois, tome 2. Paris, 1828.

[1] The Penny Magazine of 1836-7 enumerates "the Ordre du Temple," as one of the recognised Orders of Knighthood.

[2] No mystery exists in our days with respect to this Charter. M. Thory gives a minute description of it from personal observation, as well as copies of it, and of the Statutes, from the originals, (*Vide* Acta Latamorum, vol. II, p. 139,) and it was submitted to the inspection of nearly two hundred Knights at the Convent-General held at Paris in 1810. The written acceptation on it by the Duke de Duras in 1681, was ascertained by the late Dr Morison in 1837, to be genuine, which is important, as it disconnects the Order with a profligate club established in France in 1682, calling itself "The Templars;" and it is further fortified by the undoubted signature of the Duke of Orleans, and that Prince's attestation, *propria manu*, of the Statutes of the Convent-General of Versailles in 1705, which have been handed down along with it. But Clavel, a French Masonic writer, evidently conceiving the Order to be a high grade of Masonry, which it is not, has attacked all its titles with great severity; and in this has been aided by two persons who had been *eliminated* from it, the one a Scotch follower of Thomas Paine, who wished to exclude all religion, and the other a bigoted Portuguese, who denounced Bernard Raymund for admitting a heretic Protestant. The documents which they communicated to Clavel are to be found in the handwriting of one of them in the Library of the Grand Lodge of Scotland, and consist chiefly of exposures of certain relics injudiciously produced, and lengthy dissertations on the *Levitikon*, a Theological work by Bernard Raymund, with which we have no concern, as it is not one of the titles of the Order. They should be read at the same time with the Acts of the Convent-General held at Paris in 1836-7, by which the writer was unanimously expelled the Order, and an official Ritual,

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supreme authority has been transmitted, is judicial and conclusive evidence of the Order's continued existence. This Charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the early Templars.[1]

"The brotherhood has been headed by the bravest cavaliers in France; by men who, jealous of the dignities of knighthood, would admit no corruption, no base copies of the orders of chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templars' red cross. Bertrand du Guesclin[2] was the Grand Master from 1357 till

in which, years after he had communicated his *proofs* to Clavel, he still designates himself a Grand Cross and Grand Prior of the Temple. Both these individuals had gone on for above ten years testifying, as high office-bearers, to the perfect truth of the Charter, but they finally ended by representing that it was forged in 1705, by an Italian Jesuit, named Bonanni, an assertion for which there is not one tittle of evidence, and cannot be, since, the Order having been handed down in secret through a small number of noble families, history is altogether mute as to the Charter till the death of the Duke de Cossé Brissac. A Belgian writer has replied ably to such mis-statements:—"Les noms les plus illustres de France figurent dans cette noble série, et nous ne pouvons souffrir qu'on accuse d'avoir inventé un *rite maçonnique récent* le dépositaire légal, en 1804, de cette Charte, quelque déplorable abus que cet homme ait fait plus tard du pouvoir qui lui avait été confié par ses Frères, et bien que son absurde despotisme ait mis le *Temple* à deux doigts de sa perte. Les signatures des Grand Maîtres acceptants, *sont connues et ont été vérifiées;* nous en appellerions au besoin aux témoignages des savants Münter et Gregoire. Ces témoignages ont été plus d'une fois imprimés; les contester, contester l'authenticité des signatures, c'est faire injure aux noms les plus respectables, c'est accuser de faux *Philippe d'Orléans* et après lui trois autres membres de la maison de Bourbon. Philippe *d'Orléans* qui, bientôt après Régent du Royaume de France, mit sa gloire à garantir de tous les dangers qui l'environnaient son royal pupille et dédaigna de devenir Roi avant son tour, aurait commis un *faux* pour devenir le Grand Maître d'un Ordre chevaleresque apocryphe et obligé de se cacher! Qui croirait à une semblable accusation? Que dire d'ailleurs de la sottise de tant de milliers de Chevaliers dupes d'une aussi grossière mystification?"—Essai Sur L'Histoire de L'Ordre des Templiers. Bruxelles, 1840.

[1] See the Charter in full, in a "Sketch of the History of the Knights Templars, by James Burnes, LL.D., F.R.S., Knight of the Guelphs of Hanover. 2d Edition. Edinburgh, 1840. See also Appendix No. VI, of this volume.

[2] The signature of Bertrand du Guesclin is by a *cross*, as we learn from the "Recherches Historiques sur les Templiers," Paris, 1835, in the Library of the Grand Lodge of Scotland.—"C'est que Duguesclin, en 1357, avait accepté la souveraine magistrature du Temple, et que *la croix* de ce guerrier, qui ne savait pas signer, figurait son acceptation sur la charte de Larménius."—P. 27.

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his death in 1380, and he was the only French commander who prevailed over the chivalry of our Edward III. From 1478 to 1497, we may mark Robert Lenoncourt, a cavalier of one of the most ancient and valiant families of Lorraine. Phillippe Chabot, a renowned captain in the reign of Francis I, wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appear as Knight Templars, and Henry, the first duke, was the chief of the Order from the year 1574 to 1614. At the close of the seventeenth century, the Grand Master was James Henry de Duras, a marshal of France, the nephew of Turenne, and one of the most skilful soldiers of Louis XIV. The Grand Masters from 1724 to 1776 were three princes of the royal Bourbon family. The names and years of power of these royal personages who acknowledged the dignity of the Order of the Temple, were Louis Augustus Bourbon, Duke of Maine, 1724–1737; Louis Henry Bourbon Condé, 1737–1741; and Louis Francis Bourbon Conty, 1741–1746. The successor of these princes in the Grand Mastership of the Temple was Louis Hercules Timoleon, Duke de Cossé Brissac, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776, and sustained it till he died in the cause of royalty at the beginning of the French Revolution. The order has now its Grand Master, Bernardus Raymundus Fabré Palaprat;[1] and there are Colleges in England and in many of the chief cities in Europe.

[1] This personage, although a man of high education, an *elève* of the University of Montpelier, Doctor of the Faculty of Paris, and Chevalier of the Legion of Honour, was not of dignity sufficient to succeed the Montmorencies and Condés of France as Grand Master. He had been elected only till some illustrious nobleman could be obtained; and as ancient feelings revived in France, incessant efforts, embittered possibly by his liberal notions of religion, were made to force him to abdicate in favour of the Duke de Choiseul, or the Counts Le Peletier D'Aunay and De Chabrillan. Clavel even alleged that he was not the legitimate representative of the Duke de Cossé Brissac; but, apart from the attestation on the Charter written in his presence on the 10th June 1804, by the Magistral Vicar, Radix de Chevillion, that *he* had received his authority from the Duke, and his own acceptation a few months later, we have the positive and public averment of the Duke de Choiseul in favour of the legitimate continuation of the Order through the Revolution; and it is decisive, inasmuch as he lived through that troubled period, and was Bernard Raymund's rival, and must have been an associate of the Duke de Cossé Brissac. The following are his words delivered at a Public Chapter of the Knights, held at Paris in the year 1837, as printed in the "Ordre des Chevaliers du Temple, Bruxelles, 1840," now in the Library of the Grand Lodge of Scotland:—"Jamais la succession des Grand Maîtres ne fut interrompue, et M. de Brissac, vertueux et fidèle comme Molay, fit comme ce dernier héros; il usa de toute sa puissance, nomma son successeur, et, près d'être assassiné, lui remit la plénitude de ses

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"Thus the very ancient sovereign Order of the Temple is now in full and chivalric existence, like those Orders of Knighthood which were either formed in imitation of it, or had their origin in the same noble principles of chivalry. It has mourned as well as flourished, but there is in its nature and constitution a principle of vitality which has carried it through all the storms of fate; its continuance, by representatives as well as by title, is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identified with that of the other orders of knighthood, that they assert equal purity of descent from the same bright source of chivalry; nor is it possible to impugn the legitimate claims to honourable estimation, which the modern Brethren of the Temple derive from the antiquity and pristine lustre of their Order, without at the sametime shaking to its centre the whole venerable fabric of knightly honour."

To this we have only to add that on the demise of the Grand Master Bernard Raymund, in 1838, he was succeeded in the regency of the order by Admiral Sir Sidney Smith, who held sway till his death in 1840; and that, at that date, it numbered amongst the British subjects enrolled as its office-bearers, the names of the Duke of Sussex, Grand

pouvoirs. Le Chevalier du Temple, Chevillon, remit les titres et pouvoirs, dans ces temps révolutionnaires, à trois Chevaliers, Ledru, De Saintot et Decourchant, qui s'adjoignirent M. Fabré-Palaprat. C'est ainsi qui par diverses circonstances, ce dernier s'est trouvé à la tête de L'Ordre. Bientôt et malgré les représentations aussi respectuenses qu'amicales de plusieurs Chevaliers et de moi-même, le système antique de L'Ordre changea de nature." The Duke goes on to complain of the monstrous innovations on the rule of St Bernard, the charter of transmission, and the Statutes of 1705, introduced by the Grand Master, &c.; but the work we have quoted contains a farther address from the Count de Chabrillan in 1838, giving precisely the same account of the continuation of the Order. Clavel admits that Bernard Raymund reproduced it under the garb of Masonry in 1805, in a new Lodge called the "Chevaliers de la Croix," which was immediately recruited from another of "personnes de haut rang, telles que frères de Choiseul, de Chabrillon, de Vergennes, de Dillon, de Coigny, de Montesquiou, de Narbonne, de Bethune, de Montmorency, de la Tour du Pin, D'Aligre, de Labourdonnaye, de Sennones, de Crussol, de Nanteuil, de Flahaut," &c. &c., many of whom, like the Duke de Choiseul, must have been formerly associating with the Duke de Cossé Brissac, the recently murdered Grand Master. At a later date the same authority states that Carnot, Ney, Napoléon, de Montebello, Isambert, Chatelain, Montalivet, &c., were not only members of the *Ordre du Temple*, but remonstrating seriously with the Grand Master on its affairs; and the enquiry naturally arises, what could have attracted these great men, and almost all the ancient Noblesse resident at the capital, to the standard of Bernard Raymund, then a humble physician in Paris, if he himself was an *impostor*, and his Order a *delusion*?

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Prior of England; the Duke of Leinster, Grand Prior of Ireland; the Earl of Durham, Grand Prior of Scotland; the Chevalier Burnes, (Grand Master of Scottish Free Masons in India,) Grand Preceptor of Southern Asia; the Chevalier Tennyson D'Eyncourt, Grand Prior of Italy; General George Wright, Grand Prior of India, &c., &c., while, amongst its functionaries in France, we find the Prince Alexandre de Wirtemberg, the Dukes de Choiseul and Montmorency, and the Counts Le Peletier D'Aunay, de Lanjuinais, de Brack, de Chabrillan, de Magny, de Dienne, and others equally distinguished. Latterly, in consequence of political changes in France, an institution so much identified with ancient nobility and tradition has naturally fallen into abeyance, but it still numbers about thirty British members, most of whom are officers in the Public Service of India, received by the Grand Preceptor of Southern Asia, under Legatine powers from the Grand Master, Bernard Raymund, sanctioned by the Duke of Sussex, without whose approval no British subject was admissible.

After this short account of the continuation of the Order, it may be interesting to make a brief abstract of the Statutes established by the Convent-General held at Versailles in 1705. The Order of the Fellow Soldiers of the Temple consists of two distinct classes, termed a Superior and Inferior Militia; the former comprising all knights consecrated according to rites, rules, and usages, with their Esquires; and the latter, the humbler Brethren, or persons admitted, *propter artem*, and the candidates, or as they are designated, the *postulants*, for the honors of chivalry. Except as a serving brother no one is eligible even to the lower grade, who is not of distinguished rank in society, which in Great Britain is understood to imply that station in life which would entitle a gentleman to attend the Court of his Sovereign. The Candidate must moreover be strongly recommended by Sponsors as a Christian[1] of liberal education, eminent for virtue, morals, and good breeding; and in no case is a strict scrutiny into these qualifications dispensed with, unless he be a Knight of Christ, a Teutonic Knight, or the descendant of a Knight Templar. Should he be ambitious of the rank of Novice Esquire, which usually precedes Knighthood, he is farther called on to produce proofs of nobility in the fourth generation;[2] and a deficiency in this requisite can only be supplied by a formal decree of the Grand Master conferring on him the nobility necessary for his reception. Considerable fees are paid by all intrants; and members, on being promoted to the equestrian honors of

[1] "Nullus ad initiationem accedit, nisi Christianus, liberaliter institutus, civili ordine insignis, virtute, moribus, fide et urbanitate præstantissimus."

[2] "Nullus ad novitiatum armigerorum accedit, nisi genere in quarto gradu sit nobilis."

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the Order, are expected to make an oblation to the Treasury, the amount of which cannot be less than four drachms of gold, but generally very far exceeds that sum. Before receiving the vow of profession, which is still administered to all Chevaliers, the Candidate makes a solemn declaration either that he does not belong to the Order of Malta,[1] or that he abjures the spirit of rival hostility which actuated the Knights of St John in former days against the Templars. These preliminaries being arranged, his petition is finally decided on either in a Conventual house, or by the special legate of the Grand Master, in whose name only his reception can be proclaimed; and once armed a Knight, and consecrated a Chevalier of the Temple, he cannot, on any pretence whatever, renounce the Order.

At the head of the Hierarchy of the Order ranks the Convent-General, or assembly of the Knights, but the executive power is vested in the *Magistere*, consisting of the Grand Master, and his four Deputes, or *Vicarii Magistrales*. After these follow the members of the Grand Council, which consists of the Supreme Preceptor, and eight Grand Preceptors, the Primate of the Order, and his four Coadjutors General, with all the Grand Priors, Ministers, and other principal dignitaries that may be present at the Magisterial City. Each nation of the Order is presided over by its Grand Prior, appointed for life, whose language comprises the various subordinate divisions of Bailiwicks or Provinces; Commanderies; Convents of Knights and Noviciate Esquires; Abbeys of Ladies and Canonesses; Chapters of Postulants, and Conclaves of Initiation. Except in special cases, no Chevalier is eligible for a Commandery before the expiration of two years from his having obtained the honours of knighthood, and in like manner no Commander can be appointed a Bailli, nor any Bailli a Grand Prior, before the same period has intervened.

In concluding these observations, we may add that the Order of the Temple, notwithstanding its undeniable claims to honourable distinction, has never enjoyed much consideration amongst our countrymen. Its exclusive character, together with the great expense and difficulty which attend admission into its ranks, has raised against it a host of enemies. Hence, calumnies have been propagated against it; and an institution perfectly unconnected with politics, and actuated by the purest principles of Christian Philanthropy, has been represented as engendering false notions of Government and wild infidelity. But the registers of the

[1] "Le primat actuel est Vié-Césarini, commandeur conventuel de l'ordre de Malte. Les ci-devant Chevaliers de Malte qui, depuis trente ans, s'efforcent de ressusciter leur ordre, avaient fait, dit-on, des avances pour s'unir aux Templiers, et par ce moyen fortifier leurs reclamations."—Histoire des Sectes Religieuses, par M. Gregoire, ancien évêque de Blois. Paris, 1828.

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Temple contain the respected names of Massillon and Fenelon; Frederick the Great and Napoleon sanctioned its ceremonies and honoured its officers; and even in these days, Princes of the Blood, and some of the most illustrious Nobles of our town and other countries, have not disdained to display the humble ring of profession, along with the gorgeous decorations of the Garter and the Golden Fleece.

We have expressed our belief that the Knight Templars of Scotland, on the persecution of the Order in the fourteenth century, took refuge with Robert Bruce, and this opinion is confirmed by a French authority, which states that, having deserted the Temple, they ranged themselves under the banners of that Prince, by whom they were formed into a new Order, the observances of which were based on those of the Templars, and became, according to him, the source of Scottish Free Masonry.[1] This statement corresponds with the celebrated Charter of Larmenius already referred to, in which the Scottish Templars are excommunicated as *Templi desertores, anathemate percussos;* and, along with the Knights of St John, *dominiorum Militiæ spoliatores,* placed for ever beyond the pale of the Temple, *extra gyrum Templi nunc, et in futurum;* and it is likewise supported in some measure by the authority of the eminent annalist of Free Masonry, M. Thory, who, in his "Acta Latomorum," states that Robert Bruce founded the Masonic Order of Heredum de Kilwinning after the Battle of Bannockburn, reserving to himself and his successors on the Throne of Scotland, the office and title of Grand Master: And that the last of the Stuarts believed that he possessed this hereditary right and distinction, and in virtue of it granted Charters of Constitution to Lodges abroad, is beyond all question; nay, there is the strongest reason to conclude that the whole system of Templary advanced by Ramsay and other partizans of the exiled House was based on the conviction that the Chevalier de St George was the hereditary head of the "Royal Order" of Bruce; and that that Order was formed from the relics of the Scottish Templars. It is in favour of this belief, moreover, that the Ancient Mother Kilwinning Lodge certainly possessed in former times other degrees of Masonry than those of St John, and that we have still amongst us—apparently deriving their right from her—Brethren who claim to be representatives of Bruce's

[1] "Après la mort de Jacques de Molay, les Templiers Ecossais êtant devénus apostats, a l'instigation du roi Robert Bruce, se rangérent sous les banniéres d'un nouvel Ordre institué par ce Prince, et dans lequel les réceptions furent basées sur celles de l'Ordre du Temple. C'est là qu'il faut chercher l'origine de la Maçonnerie Ecossaise, et même celle des autres Rites Maçoniques. Du schisme qui s'introduisit en Ecosse naquit un grand nombre de sectes. Presque toutes ont la prétention de dériver du Temple, et quelques unes celle de se dire l'Ordre lui-meme."—Manuel de l'Ordre du Temple.

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Royal Order, which, although not very prominent in this country,[1] enjoys the highest celebrity in France, where it was established by Charter from Scotland, and even by the Pretender[2] himself in the course of last century, and is now conferred as the highest and most distinguished degree sanctioned by the Grand Orient, under the title of the *Rose Croix Heredum*[3] *de Kilwinning*. It may be interesting to mention, that the introduction on the Continent of this ancient branch of our National Masonry has been commemorated by a splendid medal struck at Paris, bearing, amongst other devices, the Royal Arms and Motto of Scotland; and that the Brethren of the Lodge of Constancy at Arras still preserve with reverence an original Charter of the Order, granted to their Chapter in 1747, by Charles Edward Stuart, and signed by that unfortunate prince himself, as the representative of the Scottish kings.[4] Nor can any thing indicate more strongly the high estimation in which the chivalry of the Rosy Cross of Kilwinning is held in France, than the fact that the Prince Cambaceres, Arch-chancellor of the Empire, presided over it as Provincial Grand Master (the office of supreme head being, as already noticed, inherent in the Crown of Scotland,) for many years; and that he was succeeded in his dignity by the head of the illustrious family of Choiseul.

[1] It was revived in 1839, and its Chapters are now regularly held in Edinburgh.

[2] "Le premier centre d'administration des hauts grades fut établi à Arras en 1747, par Charles-Edouard Stuart lui-même, qui donna aux avocats Lagneau, Robespierre, et à d'autres Frères, la bulle d'institution d'un Chapitre Ecossais Jacobite en reconnaissance des beinfaits qu'il avait reçus d'eux."—Clavel, p. 167,

[3] This word is said by some to be derived from the Hebrew *Harodim*, "præsidentes;" but it is merely the genitive plural of the Latin *Hæres*, "the Scottish Masons conceiving themselves the *inheritors* or *heirs* of the true and ancient Brethren."—*Vide* Thuileur del' Ecossime. Paris, 1821.

[4] The medal alluded to was struck at the expense of the Chapitre du Choix at Paris, to celebrate the establishment in France of a Provincial Grand Lodge of Heredom de Kilwinning, by a Charter, dated Edinburgh the 1st of May 1786, constituting John Mattheus, a distinguished merchant of Rouen, Provincial Chief, with very ample powers, to disseminate the Order. The Chapitre du Choix was itself erected by a Charter from Edinburgh in the same year, addressed to Nicholas Chabouille, avocat en parlement, and other Brethren. Both these documents bear the signatures of William Charles Little, Deputy Grand Master, William Mason, and William Gibb. At a later date a Provincial Grand Master was also appointed for Spain, in the person of James Gordon, a merchant at Xeres de la Frontera, whose commission was signed by Deputy Grand Master Dr Thomas Hay, and Messrs Charles Moor and John Brown, as heads of the Royal Order. In 1811 there were no less than twenty-six Chapters of Heredom holding of the Provincial Grand Lodge of the Order in France, including some in Belgium and Italy.—Histoire de la Fondation du Grand Orient de France. Paris, 1812.

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PART II.

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CHAPTER VI.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND FROM ITS INSTITUTION IN NOVEMBER 1736 TO NOVEMBER 1753.[1]

In Part I, the History of Free Masonry was brought down to the Institution of the Grand Lodge of Scotland in 1736, and a short account given of the circumstances which occasioned and accompanied that important event. It is necessary, however, before entering upon the History of the Grand Lodge, to give a fuller detail of the proceedings of the Fraternity at the time of its Institution than could be admitted into a general History of the Order.

After William St Clair of Rosslyn had pointed out to the Edinburgh Lodges the beneficial effects which would accrue to the Fraternity by having a nobleman or gentleman of their own choice as Grand Master Mason of Scotland, he resigned into the hands of the Brethren his hereditary title to that honourable office. In consequence of which the following letter was transmitted to all the Lodges in Scotland, requesting them to appear next St Andrew's Day, November 30, 1736, by themselves or proxies, in order to concur in the election of a Grand Master :—

"Brethren,

"The four Lodges in and about Edinburgh having taken to their serious consideration the great loss that Masonry has sustained throw the want of a Grand Master, authorised us to signify to you, our good and worthy Brethren, our hearty desire and firm intention to chuse a Grand Master for Scotland; and, in order that the same may be done with the greatest harmony, we hereby invite you (as we have done all

[1] [It has been already stated, *supra*, p. 51, that the principal Convocations of and relating to Scottish Masonry were held in Kilwinning; other Grand Lodges were however occasionally held elsewhere, and were formed by calling in the assistance of one or more Lodges of the locality where the Hereditary Grand Master desired the meeting to be held at the time. Prior to the regular formation of the Grand Lodge of Scotland these assemblies were of frequent occurrence in Edinburgh, as is seen from the records of the Lodge of Edinburgh Mary's Chapel and the early Minute-book of the Lodge Canongate Kilwinning.—E.]

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the other regular Lodges known by us,) to concur in such a great and good work, whereby it's hoped Masonry may be restored to its antient lustre in this kingdome; and for effectuating this laudable designe, we humbly desire that betwixt and Martinmass-day next, you will be pleased to give us a brotherly answer in relation to the election of a Grand Master, which we propose to be on St Andrew's Day for the first time, and ever thereafter to be upon St John the Baptist's Day, or as the Grand Lodge shall appoint by the majority of voices, which are to be collected from the Masters and Wardens of all the regular Lodges then present, or by Proxy to any Master Mason or Fellow-Craft in any Lodge in Scotland; and the election is to be in St Mary's Chappell. All that is hereby proposed is for the advancement and prosperity of Masonrie in its greatest and most charitable perfection. We hope and expect a suitable return; wherein, if any Lodges are defective, they have themselves only to blame. We heartily wish you all manner of success and prosperity, and we are, with great respect, your affectionate and loving Brethren, &c."

On the day appointed for the election of the Grand Master and other Office-Bearers of the Grand Lodge, the following Lodges appeared by themselves or proxies :—

Lodge of Edinburgh, St Mary's Chapel.
Mother Kilwinning.
Canongate Kilwinning.
Kilwinning Scots Arms.
Kilwinning Leith.
Kilwinning Glasgow.
St John, Cupar of Fife.
Ancient Brazen, Linlithgow.
Dunfermline.
Dundee.
Dalkeith Kilwinning.
Aitchison's-Haven.
St John, Selkirk.
Old Kilwinning St John, Inverness.
St John, Lesmahagow.
St Bride, Douglas.
St John, Lanark.
Strathaven.
Hamilton Kilwinning.
Dunse.
Kirkaldy.
Journeymen Masons, Edinburgh.
Kirkintilloch.
Biggar.
Sanquhar.
Peebles Kilwinning.
St Mungo, Glasgow.
Greenock Kilwinning.
Falkirk.
Aberdeen.
Maryburgh.
Canongate and Leith, Leith and Canongate.
Montrose Kilwinning.

The rolls being called, and the Masters and Wardens having produced their respective powers entitling them to vote in this election, the following Resignation of the office of Hereditary Grand Master was given

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in by William St Clair of Roslin, Master of the Lodge Canongate Kilwinning [1] :—

"I, William St Clair of Rossline, Esquire, taking to my consideration that the Massons in Scotland did, by several deeds, constitute and appoint William and Sir William St Clairs of Rossline, my ancestors, and their heirs, to be their patrons, protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudiciall to the Craft and vocation of Massonrie, whereof I am a member, and I being desireous to advance and promote the good and utility of the said Craft of Massonrie to the outmost of my power, doe therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge, all right, claim, or pretence that I, or my heirs had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Massons in Scotland, in virtue of any deed or deeds made and granted by the said Massons, or of any grant or charter made by any of the Kings of Scotland, to and in favours of the said William and Sir William St Clairs of Rossline, or any others of my predecessors, or any other manner of way whatsomever, for now and ever: And I bind and oblige me, and my heirs, to warrand this present renounciation and discharge at all hands; and I consent to the registration hereof in the Books of Councill and Session, or any other judges' books competent, therin to remain for preservation; and thereto I constitute

my procurators, &c. In witnes whereof I have sub-

[1] [Among the Illustrations to this Volume is a Sketch of the last Hereditary Grand Master Mason of Scotland taken from the original Picture, in the possession of the Lodge Canongate Kilwinning, where St Clair was initiated. It is to be regretted that the records of that Lodge contain no notice of the time when so interesting a memorial came into its possession. Neither is the Artist's name known, although, with some probability, it is supposed to be an early production from the pencil of Allan Ramsay, son of the Poet. Young Ramsay studied at Rome, and there became a Mason in the year 1736. The Picture is first incidentally adverted to in the Minutes of the Canongate Kilwinning Lodge towards the end of last century.

It may not be unworthy of remark that the Jewel suspended from the sash worn by St Clair, as delineated in the Picture, is not his Badge of Office as Hereditary Grand Master Mason, but the general Badge of the Masonic Order, as worn in the early part of the eighteenth century. This Badge—the *Level*—was at that time general among the Craft; no ordinary Ledges then meeting in the Third Degree; which accounts for the Brethren at large adopting the symbol of the Senior Warden, and of the Fellow Crafts whom he represented.—Introduction to Laws and Constitutions of Grand Lodge, 1848.—E.]

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scribed these presents, (written by David Maul, Writer to the Signet), at Edinburgh, the twenty-fourth day of November one thousand seven hundred and thirty-six years, before these witnesses, George Fraser, Deputy-Auditor of the Excise in Scotland, Master of the Canongate Lodge, and William Montgomerie, Merchant in Leith, Master of the Leith Lodge.

Sic Subscribitur,

WM. ST CLAIR.

Geo. Frazer, Canongate Kilwinning, *witness.*
Wm. Montgomerie, Leith Kilwinning, *witness.*"

This Resignation being read and received, was ordered to be preserved in the records of the Grand Lodge. The Brethren then proceeded to the election of a Grand Master. To this high office William St Clair, of Roslin, was unanimously chosen, in consideration of the nobility and antiquity of his family, of his zeal for the advancement of the Order, and the peculiar connection of his ancestors with the Masonic History of Scotland.

Thereafter Captain John Young was elected Depute Grand Master; Sir W. Baillie of Lamington, Senior Grand Warden; Sir Alexander Hope of Kerse, Junior Grand Warden; Dr John Moncrief, Grand Treasurer; John Macdougall, Esq. Grand Secretary; and Mr Robert Alison, Grand Clerk, who being all present, accepted their respective offices, and engaged to be faithful therein.[1] Whereupon the Grand Master took instruments in the Grand Clerk's hands on the foresaid election, and afterwards he and his Depute and Wardens were saluted and invested with the insignia of their several offices, conform to the regulations.

The first Quarterly Communication was appointed to be held in St Mary's Chapel, upon Wednesday the 12th day of January next, and the Lodge was closed in due form.

This concluded the business of the first meeting of the Grand Lodge of Scotland, whose history, as drawn from the Records, we shall now proceed to detail.

At the first Quarterly Communication the minutes and proceedings of the Masters and Wardens of the four Masonic Lodges, and the minutes of the Grand Election were read, unanimously approved of, and appointed to be recorded in the Books of the Grand Lodge.

All Lodges who were not regularly constituted were enjoined to apply for a new constitution, in order that they may be enrolled on the Grand

[1] [The Grand Officers-bearers from 1736 to 1857-8 will be found, arranged in a tabular form, in Chapter XIV, *infra*.—E.]

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Lodge Registry; and those who had been properly constituted were required to exhibit their patents, for confirmation thereof. In consequence of this, almost all the Lodges applied for new constitutions, and by a ready and voluntary renunciation of their former rights, evinced the steadiness of their attachment to the Grand Lodge of Scotland, and their unfeigned acknowledgment of her jurisdiction and power.

The Grand Lodge having ordained that a fee should be exacted from every person who had been initiated into the Order since the date of her institution, or who might afterwards be initiated, and that this fee should make a part of the Charity Fund for the relief of indigent and distressed Brethren, the Mother Kilwinning Lodge petitioned that this should not be demanded from Operative Masons, many of whom found it difficult enough to advance the dues to their respective Lodges. This request of the Mother Kilwinning Masons, however, was rejected; and the Grand Lodge decreed that those who refused or neglected to pay said entry-entry should receive no aid from the Charity Fund.

At the Quarterly Communication on 13th April 1737, the sum of L.10 was collected in aid of the Charity Fund.

The inhabitants of Edinburgh and its environs having resolved to erect an Infirmary or Hospital, for the reception of poor patients who were unable to procure for themselves medical assistance, the Grand Lodge proposed to pay, out of her own funds, a certain number of Operative Masons, to assist in building the Infirmary, provided the managers of that Institution would allot a particular apartment therein for the reception of a few infirm Masons, who should be recommended by the Grand Master. Circular letters were immediately despatched to all Daughter Lodges, requesting their concurrence in a proposal at once so humane and benevolent.

It having long been customary among the Fraternity to hold their principal assemblies on St John the Baptist's Day, it was resolved however by the Grand Lodge, for many reasons, that the Annual Election should no longer be celebrated on that day, but on the 30th of November, the birth-day of St Andrew, the tutelar Saint of Scotland.

1737. NOVEMBER 30. The Right Honourable George, Earl of Cromarty, was this year elected Grand Master.

It was resolved that all the Lodges holding of the Grand Lodge should be enrolled according to their seniority, which should be determined from the authentic documents which they produced; those producing none to be put at the end of the roll.

It was unanimously resolved and ordained that the four Quarterly Communications of the Grand Lodge be held in St Mary's Chapel, Edin-

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burgh, at three P. M., on the first Wednesday of each of the four Scotch Quarterly Terms, viz.:—Candlemas, Whitsunday, Lammas, and Martinmas, if these terms fall upon a Wednesday, and if not, the first Wednesday thereafter, so that the representatives of the several Lodges in Scotland may know to a certainty when and where to attend these meetings, without putting the Grand Lodge to the expence of printing and despatching circulars.

The benevolence and liberality of the different Lodges were amply displayed by their generous donations for the building of the Royal Infirmary; and that particular attachment to the Brethren of the Order, which, by the principles of Free Masonry, they are bound to cherish, was also exemplified in their eager exertions to procure an apartment of the Hospital for distressed Masons, who, from the very nature of their profession, are more exposed to accidents than any other class of the community.

A letter was received by the Grand Lodge from George Drummond, Esq. one of the Commissioners of Excise, and President of the Managers of the Royal Infirmary, informing them that the Foundation-stone thereof was to be laid on the 2d of August 1738, between three and four P. M., and requesting the presence of the Grand Master and his Brethren to give their countenance and assistance to the undertaking. With this request the Grand Lodge unanimously complied; on which day the Foundation-stone of the New Royal Infirmary of Edinburgh was laid in the following manner.

The Lord Provost, Magistrates, and Town Council, preceded by the City Officers and Mace, walked in procession from the Council-Chamber to the ground where the foundation had been prepared. Immediately after them came the Free and Accepted Masons, in their proper clothing and jewels, arranged in the following order:—

The Tylers of the several Lodges of Edinburgh and its neighbourhood.
Brethren not belonging to the Grand Lodge, walking by threes.
The Lodges as they stand enrolled, the youngest walking first,
the Masters being supported by their respective Wardens.
The Officers of the Grand Lodge.
The Grand Stewards, by threes.
The Grand Secretary with his Clerks.
The Grand Treasurer with his Purse.
The Grand Wardens.
The Most Worshipful The GRAND MASTER,
attended by those Brethren of distinction who did not represent any particular Lodge.

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The President and College of Physicians walked in procession from their own Hall; the Surgeons from their Hall; and, alongst with them, several of the Lords of Session; the Dean, and many of the Faculty of Advocates; the Writers to His Majesty's Signet; the Presbytery of Edinburgh; several of the Incorporations, and a great number of persons of rank and distinction.

When the procession reached the ground, the Grand Master and his Brethren surrounded the plan of the foundation hand in hand; after which the Grand Master, along with the Preses of the Managers of the Royal Infirmary, having come to the east corner of the foundation where the stone was to be laid, placed the same in its bed; and after the Right Honourable the Lord Provost had laid a medal under it, each in their turn gave three strokes upon the stone with an iron mallet, which was succeeded by three clarions of the trumpet, three huzzas, and three claps of the hands.

Several societies and individuals made large contributions upon this occasion for carrying on the work. Many gentlemen, and proprietors of quarries, made presents of stone and lime; merchants gave considerable quantities of timber; the farmers in the neighbourhood agreed to carry all the materials free of charge; the journeymen masons furnished each a certain quantity of hewn stones; and as this undertaking was for the relief of the diseased, lame, and maimed poor, even the common labourers agreed to work a day in each month gratis; money was also raised by voluntary contribution; and there appeared such a spirit amongst all ranks to encourage the undertaking, that the building was expected to be finished without the least encroachment upon the capital stock.

On the conclusion of the ceremony, the Magistrates, attended by a great number of the company, returned to the Borough-room, where several loyal and appropriate toasts were given. In the evening a numerous and splendid assembly, for the benefit of the Institution, crowned the festivities of the day.

1738. NOVEMBER 30. The Right Honourable John, Earl of Kintore, Knight Marischal of Scotland, was elected Grand Master.

It was reported to the Grand Lodge by George Drummond, Esq., one of the Managers of the Royal Infirmary, that the Directors of that Institution, out of gratitude to the society of Free Masons for their countenance and aid in building the Royal Infirmary, had unanimously agreed that preference should always be given to distressed and infirm Brethren in one of the galleries thereof.

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Since the institution of the Grand Lodge, the principles of the Craft had been so rapidly propagated through every part of the kingdom that it was found necessary to appoint Provincial Grand Masters over particular districts, who were empowered to hold general meetings, and to take cognisance of every thing relating to Masonry within the bounds of their Province. In consequence of this resolution, Alexander Drummond, Esq. Master of Greenock Kilwinning, was appointed Provincial Grand Master over the Lodges in the western counties of Scotland. Although this was the first appointment of the kind since the institution of the Grand Lodge, nevertheless there was an office of the same kind during the reign of James VI of Scotland, as has been already stated in the General History. [1]

1739. NOVEMBER 30. The Right Honourable James, Earl of Morton, Knight of the Thistle, was this day elected Grand Master.

A present of ten pounds sterling was paid into the Charity Fund of the Grand Lodge by the Earl of Kintore.

The Managers of the Royal Infirmary having requested the company of the Grand Lodge, together with those of the City Lodges, at the laying of the Foundation-stone of the western wing of the Infirmary, on the 14th May 1740, the Right Honourable the Grand Master, attended by the Office-bearers of the Grand Lodge, and the Office-bearers and Brethren of various other Lodges, walked in procession from St Mary's Chapel to the Royal Infirmary, where the Foundation-stone of the western part of the building was laid with the usual solemnities.

It has been frequently and justly remarked, that those philosophers who speculate most upon universal benevolence, have been proportionably deficient in bringing it into action; this accusation has also been keenly urged against the supporters of Free Masonry, who are bound at their initiation to relieve the distresses, and supply the wants of their Brethren. It is proper therefore to do justice to the Fraternity by recording every extraordinary act of practical benevolence which has been performed by the Grand Lodge of Scotland. The son of an operative mason in Edinburgh having been left at his father's death in the most friendless and indigent condition, was recommended to the patronage of the Grand Lodge. With a readiness which enhanced the value of the action, they agreed to take him under their own charge; to bind him to an operative mason for eight years, for the freedom of the City and Incorporation of St Mary's Chapel; and, during that time, to furnish him with clothes and other necessaries. It was also agreed that if any similar applications were made, the same action should be performed every three years.

[1] [Vide *supra*, p. 51.—E.]

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In future a paragraph was ordered to be inserted in the public newspapers on the Thursday preceding the Quarterly Communications, that the Lodges might be duly certified of said meetings. A new set of jewels were purchased for the Grand Officers, and a full set of Mason tools were ordered for the use of the Grand Lodge, and six copies of Smith's Constitutions anent Masonry. Three examinators were appointed for trying Visiting Members of the Craft who are strangers to the Grand Lodge, and who are desirous of attending the meetings thereof. A recommendation in favour of two Brethren about to proceed to Jamaica was granted by the Grand Lodge, and signed by the Depute Grand Master, addressed to the Brethren in that Island.

For the encouragement of Operative Lodges in the country, they were granted the privilege of merely paying the Fees of a Confirmation for their Patents of Erection and Constitution.

1740. DECEMBER 1. The Right Honourable Thomas, Earl of Strathmore and Kinghorn, was elected Grand Master.

It was proposed, and unanimously agreed to, that a correspondence should be opened between the Grand Lodge of Scotland and the Grand Lodge of England, and that the assistance of the latter in building the Royal Infirmary should be particularly requested.

A donation of ten guineas each was given by the Right Honourable the Earls of Cromarty and Morton, late Grand Master Masons of Scotland, to the Charity Fund of the Grand Lodge.

It was unanimously carried that no proxy or commission should be continued or in force above one year, after which time the Brethren possessed of such Proxies to have no vote in the Grand Lodge unless renewed or ratified by their constituents.

1741. NOVEMBER 30. The Right Honourable Alexander, Earl of Leven, was elected Grand Master.

In the course of the year many charters and constitutions were granted, various sums paid to the funds of the Royal Infirmary, and numerous widows and distressed Brethren were relieved from the Charity Fund, conform to the practice of the Grand Lodge.

A donation of ten pounds was given by the Right Honourable the Earl of Strathmore and Kinghorn, Past Grand Master, for the relief of indigent Brethren.

1742. NOVEMBER 30. The Right Honourable William, Earl of Kilmarnock, was elected Grand Master.

No events of importance occurred during the year.

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1743. NOVEMBER 30. The Right Honourable James, Earl of Wemyss, was elected Grand Master.

A letter was read from the Lodge of Kilwinning, complaining that they were only second on the roll, while, as the Mother Lodge of Scotland, they were entitled to the first place. The Grand Lodge decreed that as the Lodge of Kilwinning had produced no documents to show that they were the oldest Lodge in Scotland, and as the Lodge of St Mary's Chapel had shewn their records as far back as 1598, the latter had an undoubted right to continue first on the roll.

This finding of the Grand Lodge by no means contradicts what has been stated in the General History[1] respecting the antiquity of the Kilwinning Lodge. It was well known, and universally admitted that Kilwinning was the birth-place of Scottish Masonry; but as the records of the original Lodge were lost, the present Lodge at Kilwinning could not prove that theirs was the identical Lodge which had first practised Free Masonry in Scotland.

1744. NOVEMBER 30. The Right Honourable James, Earl of Moray, was elected Grand Master.

A donation of ten guineas to the Charity Fund was given by the Right Worshipful the Grand Master, and the same sum by the Right Honourable the Earl of Wemyss, Past Grand Master.

1745. NOVEMBER 30. The Right Honourable Henry David, Earl of Buchan, was elected Grand Master.

In consequence of the great assistance which had been afforded by the Free Masons, in contributions both of money and labour for the erection of the Royal Infirmary, the Managers of that Institution intimated to the Grand Lodge that they had appointed a particular apartment therein for the reception of such infirm Brethren as should be recommended by the Grand Master, and another for such as should be recommended by the Lodge Journeymen, Edinburgh, No. 8.

1746. DECEMBER 1. William Nisbet, Esq., of Dirleton, was elected Grand Master.

The Lodges throughout Scotland, holding of the Grand Lodge, were this year again divided into Provinces, and Provincial Grand Masters appointed thereto.

1747. NOVEMBER 30. The Honourable Francis Charteris of Amisfield was elected Grand Master.

[1] [Vide *supra*, p. 46.—E.]

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The Past Grand Master presented a donation of ten guineas to the Charity Fund.

At the anniversary meeting of the Grand Lodge, a petition was presented by the Right Honourable the Lord Provost of Edinburgh, stating, that as his brother, Alexander Drummond, late Master of the Lodge Greenock Kilwinning, and Past Provincial Grand Master of the West of Scotland, had taken up his residence at Alexandretta in Turkey, and desired to propagate the art and science of Masonry in those parts of the world where he had already erected several Lodges, he prayed the Grand Lodge would be pleased to grant a Provincial Commission in his brother's favour; which petition having been taken into consideration, the Grand Lodge unanimously granted the prayer thereof; and gave full power to the said Alexander Drummond, and any other whom he might nominate, to constitute Lodges in any part of Europe or Asia bordering on the Mediterranean Sea; to superintend the same, or any others already erected in those parts; and to transmit an account of his proceedings to the Grand Lodge at his earliest convenience.

1748. NOVEMBER 30. Hugh Seton, Esq. of Touch, was elected Grand Master.

A donation of ten guineas for the use of the Poor Brethren was given by the Past Grand Master.

The usual meetings and solemnities were held and observed throughout the year, but without any event of sufficient importance to be recorded here.

1749. NOVEMBER 30. The Right Honourable Thomas, Lord Erskine, was elected Grand Master.

The usual donation to the Charity Fund was given by the Past Grand Master.

The funds of the Grand Lodge were much diminished during the year by numerous payments to indigent Brethren: While her jurisdiction was greatly extended by the erection of many new Lodges, and the confirmation of old constitutions.

1750. NOVEMBER 30. The Right Honourable Alexander, Earl of Eglinton, was elected Grand Master.

The proceedings of the Grand Lodge were distinguished by no important events in the course of this year.

1751. NOVEMBER 30. The Right Honourable James, Lord Boyd, was elected Grand Master.

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It had hitherto been customary for the Grand Master to nominate his successor at the Quarterly Communication which preceded the Grand Election. Lord Boyd having overlooked this part of his duty, the deficiency was supplied by a committee appointed for the purpose, whose judicious choice was of great benefit to the Order.

1752. NOVEMBER 30. George Drummond, Esq. was elected Grand Master.

At the Quarterly Communication on 1st August 1753, a message was received by the Grand Lodge informing them that the Foundation-stone of the Royal Exchange was to be laid on the 13th September proximo, and requesting the countenance of the Grand Lodge, attended by the other Lodges in and about Edinburgh, on that occasion, which request was unanimously acceded to; and in order that the ceremony might be conducted with that propriety and regularity becoming the dignity of the Grand Lodge and the solemnity of the occasion, a plan of the procession was subsequently transmitted to the Craft by the Grand Master, the observance of which by the Brethren conduced in a great measure to the gratifying manner in which the ceremonial was carried on and concluded.

In the morning, the Grand Lodge ordered a triumphal arch, in the Augustine style, to be erected at the entrance to the place where the stone was to be laid. In the niches, betwixt the columns, on each side of the gate, were two figures, representing *Geometry and Architecture*, each as large as life. The entablature was of the Corinthian Order, and the frieze contained the following inscription,—"QUOD FELIX FAUSTUMQUE SIT."

In the centre compartment, over the entablature, was represented, under a canopy, the *Genius of Edinburgh* in a curule chair. On her right hand stood a group of figures representing the Lord Provost, Magistrates, and Council, in their robes; and on her left another group, representing the Noblemen and Gentlemen who were employed as overseers of the intended structure; in front was the Grand Master, presenting a plan of the Exchange, attended by several of his Brethren in Masonic costume. The whole was decorated with laurels.

On the west of the site of the Foundation-stone a theatre was erected for the Magistrates, covered with tapestry and decked with flowers; directly opposite to it, on the east, was another theatre, adorned in the same manner, for the Grand Master and the Office-bearers of the Grand Lodge; around were galleries for the other Lodges, and for ladies and gentlemen.

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The Foundation-stone, with the following inscription, was exhibited early in the morning for public inspection :—

GEORGIUS DRUMMONDUS
In Architectonica Scotiæ Repub.
Curio Maximus,
Urbis Edinburgi ter Consul,
Adstantibus Fratribus Architectonicis ccc.
Præsentibus multibus Regni Magnatibus,
Senatu etiam Populoque Edinensi, et Hominum Ordinis cujusque
Magna stipante frequentia,
Cunctisque plaudentibus ;
Ad Edinensium commoditatem et Decus publicum,
Ædificiorum novorum Principium lapidem hunc posuit
GULIELMO ALEXANDRO, Cons.
Idibus Septembr. A. D. MDCCLIII.
Æræ Architectonicæ VMDCCLIII.
Imperiique Georgii II, Britanniarum Regis
Anno XXVII.

Below the inscription were three apertures, each fitted to contain a medal struck on the occasion. On the one side of this medal was the effigy of the Grand Master in profile, vested with the ribbon peculiar to his office; and in front of him a view of the Royal Infirmary, with this inscription :—"G. DRUMMOND, ARCHITECT. SCOT. SUMMUS MAGIS. EDIN. TER COS."

On the reverse of the medal was a perspective view of the Exchange, encircled with the words,—"URBI EXORNANDAE, CIVIUMQUE COMMODITATI ;" and underneath, — "Fori Novi Edinburgensis posito Lapide primo, Ordo per Scotiam Architectonicus excudi jussit, XIII Septembris MDCCLIII."

Another medal was struck commemorative of the event. On the obverse was the effigy, &c., as above, and on the reverse the Masonic arms, enclosed within the collar of St Andrew, with the inscription,—"IN THE LORD IS ALL OUR TRUST."

The Brethren were convened in St Mary's Chapel at three o'clock P. M., in all their proper clothing and jewels, where they were met by the Most Worshipful the Grand Master, who represented to them that as he proposed to execute this solemn act of his office in the most regular manner, the order of procession, which had been transmitted to the Master of every Lodge, was to be strictly observed on this occasion.

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Shortly after three o'clock, the procession advanced in the following order :—

A body of Operative Masons not belonging to any Lodge present.
A band of French horns.

The Lodges present in the following order :—

A Military Lodge from General Johnston's Regiment
Thistle, Edinburgh.
Scots Lodge in Canongate. [Now St Andrew, No. 48.]
Holyrood House. [Now St Luke, (Holyroodhouse,) No. 44.]
Vernon Kilwinning.
Canongate from Leith. [Now St David, No. 36.]
Dalkeith Kilwinning.
Journeymen, Edinburgh.
Canongate and Leith, Leith and Canongate.
Leith Kilwinning.
Canongate Kilwinning.
St Mary's Chapel.
All the Brethren newly clothed, and the Masters and Wardens in the clothing and jewels of their respective Lodges, with their badges of dignity, formed the last rank of each Lodge.
A body of Gentlemen Masons belonging to Foreign Lodges.
A band of hautboys.
The Golden Compasses, carried by an Operative Mason.
Three Grand Stewards, with rods.
Grand Secretary, Grand Treasurer, and Grand Clerk.
Three Grand Stewards, with rods.
Golden Square, Level, and Plumb, carried by three Operative Masons.
A band of French horns.
Three Grand Stewards, with rods.
The Grand Wardens.
The Cornucopia and Golden Mallet, carried by the Officer of the Grand Lodge and an Operative Mason.
The GRAND MASTER,
supported by a Past Grand Master, and the present Substitute.
A body of Operative Masons.

A company of the City Guard covered the rear, and the whole Brethren, numbering nearly 700, walked uncovered.

At the head of Niddry's Wynd [Street] the procession was received by a body of military and a company of grenadiers, drawn up in two

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lines, under arms. By these it was escorted ; one-half of the grenadiers marching in the front, and the other half in the rear, with fixed bayonets. The officer of the city guard, at the head of his company, paid the proper military honours as they passed. In this order they marched, drums beating and music playing, to the Parliament Close. Here the masons and the troops were formed, each into two lines. Notice being sent to the Council-Chamber, the Lord Provost, Magistrates, and Council, in their robes, the City Sword and Mace borne before them, preceded by the City Officers with their halberts, came into the Parliament Close, and were received by the Grand Master and the Officers of the Grand Lodge at the north-west corner, next to the Council-Chamber. The procession then moved in the following manner :—

First, the Lord Provost, Magistrates, and Council, attended by several of the gentlemen employed in the direction of the public works, walked through the lines ; the Grand Master, supported as before, the jewels, &c., borne before him, went next ; then followed the several Lodges according to their seniority. Having in this manner passed through the triumphal arch, the Lord Provost, Magistrates, and Council proceeded to the theatre on the west,—the Grand Master and the Officers of the Grand Lodge to that on the east,—and the daughter Lodges to the galleries respectively assigned to them. There was a chair for the Grand Master, with a table before it, covered with tapestry, on which were placed the jewels, &c., the cornucopia, and two silver vessels filled with wine and oil.

When the company were thus properly arranged, the Grand Master took his seat, and the stone was, by order of the Substitute Grand Master, slung in a tackle, and let down gradually, making three regular stops before it came to the ground, during which the Masonic Anthem was sung, accompanied by the music, all the Brethren joining in the chorus. The Grand Master, supported as before, preceded by his Officers, and the Operative Masons carrying the jewels, &c., descended from the theatre, and passing through the Grand Officers to the place where the stone lay, the Substitute Grand Master deposited in each of the three cavities cut in the stone, one of the before-mentioned medals. The Past Grand Master and the Substitute having retired, two Operative Brethren took their places, with whose assistance the Grand Master turned the stone and laid it in its bed, the inscription undermost.[1]

The Grand Master then taking his station at the east of the stone, with his Substitute on the left, and his Wardens in the west, the operative who carried the square delivered it to the Substitute, who presented it to the Grand Master, and he having applied it to that part of the

[1] The stone is in the south-east corner of the west wing.

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stone which was square, returned it to the operative. The operative who carried the plumb, then delivered it to the Substitute, who presented it also to the Grand Master, and he having applied it to the edges of the stone, holding it upright, delivered it again to the operative. In like manner the operative who carried the level, delivered it to the Substitute, which he likewise presented to the Grand Master, who applied it above the stone in several positions, and returned it to the operative. The mallet was then presented to the Grand Master, who gave three knocks upon the stone, which was followed by the Grand Honours from the Brethren. An anthem was then sung, accompanied by the music; during which the cornucopia, and the two silver vessels containing the wine and oil, were brought down to the stone. The cornucopia was delivered to the Substitute, and the vessels to the Wardens. The anthem being concluded, the Substitute presented the cornucopia to the Grand Master, who turned out the ears of corn upon the stone. The silver vessels were then delivered by the Wardens to the Substitute, and by him presented to the Grand Master, who poured the contents upon the stone, saying, "May the bountiful hand of Heaven supply this city with abundance of corn, wine, oil, and all the other conveniences of life." This was succeeded by the Grand Honours, after which an anthem was sung. The Grand Master then repeated these words:—"As we have now laid this Foundation-stone, may the Grand Architect of the universe, of His kind providence, enable us to carry on and finish the work which we have now begun; may He be a guard to this place, and the city in general; and may He preserve it from decay and ruin to the latest posterity." The ceremony was concluded with a short prayer for the Sovereign, the senate of the city, the Fraternity of Masons, and all the people; the anthem was resumed, and the Grand Master returned to his chair amidst the plaudits of the Brethren.

The Grand Master then addressed the Lord Provost, Magistrates, and Council, and such of the gentlemen employed in the direction of the building as were present:—

"My Lord and Gentlemen,

"In the public character which I now hold at the head of my Brethren of this ancient and honourable Society, I presume to address you; and in their name, and for myself, I return you my most humble and hearty thanks for the honour you have done us in witnessing our laying this Foundation-stone. May you and your successors be happy instruments of forwarding this great and good work, of which we have now so fair a prospect. As it will add greatly to the ornament and

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advantage of the city, so I hope it will be a lasting honour to you, and a means of transmitting your memories to the latest posterity.

"To such of you, my fellow-citizens, as are joined in the direction of this building with the other noble and generous patrons of the intended public works, I address myself particularly, and at the desire of my Brethren, some of whom have become contributors, and I hope more will soon follow the laudable example. I beg leave to observe, that as these works are designed for the ornament, interest, and convenience of the city, it is not doubted but that you will be attentive, with the most vigorous and ardent zeal, to pursue the whole of the scheme for the general good, and on no account to allow private interest or party humour any where to prevail or interfere. I would not have presumed to express myself in this manner were it not absolutely necessary, for the success of such works, that the public should be entirely satisfied of the disinterestedness of the Directors. Jealousies, if there should be any at our setting out, could not fail to be attended with fatal consequences; no less, perhaps, than the entire overthrow of the scheme. They would occasion an unhappy backwardness, if not a stagnation in the contributions; as prejudices, however ill-founded, are always very difficult to be overcome. This could not but give the utmost concern to all of us, and to every good citizen.

"The task I have undertaken will no doubt to some appear insurmountable; it must, indeed, be confessed to be difficult. But my experience of the kindness of Providence in a late affair of this nature,[1] and the generous disposition of my fellow-citizens, and many others, encouraged me to engage likewise in this undertaking. And, whatever judgment the censuring part of mankind may pass, I have a secret satisfaction in thinking that some of my leisure hours are thus usefully employed. I shall cheerfully sacrifice a part of my own quiet and interest, if thereby I can be any way serviceable to the place of my birth, and the metropolis of my country, which has again and again done me the great honour to put me at the head of its Senate. And I flatter myself this resolution will not be thought to proceed from any sinister motives.

"As I have nothing more sincerely at heart than the finishing the work we have now so happily begun, I am hopeful, that if God in His providence shall not permit us to see it finished, there shall not be wanting gentlemen of abilities, endued with so much love to their country as to think, as I have always done, a part of their time and labour worthily bestowed in superintending and promoting this and all

[1] The Royal Infirmary of Edinburgh.

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the other schemes now in view for the benefit of the public. That the city of Edinburgh may always be blessed with many such citizens, and that the city, and all ranks of people in it, may flourish and be happy, has ever been, and still shall be, my unfeigned wish and most ardent prayer."

The Grand Master next addressed himself to the contractors and builders of the work, to the following effect:—

"My Brethren and Fellow-Citizens,

"You are now about to engage in the execution of this great undertaking, which I hope will bring you profit. It will bring you honour likewise, if you perform your part faithfully. I persuade myself you are convinced that to gain the esteem and thanks of the noble and judicious patrons of this work, and of your fellow-citizens, will be of no small consequence to you; and that these depend on the execution of what you now undertake. Your reputation must either stand or fall by it; for the beauties or faults of public edifices are in a manner manifest to every body. A good design, well executed, does honour to the undertaker; but his reputation must suffer, if art, prudence, or honesty be wanting. What I have said is only by way of caution; for I have no doubt of your capacity to judge of the soundness of the materials, or of your knowledge in every thing requisite; yet let me advise you to consider well, and make yourselves thoroughly acquainted with the whole of the design; by having a clear and distinct view of the general plan, you will discover many things necessary to be known, which otherwise might escape the most accurate; and thus you will avoid false and expensive executions. I believe it will be convenient that one of your number, sufficiently accomplished to perform every part of the work, and who by a constant study and practice in works of this kind, has demonstrated his knowledge, be appointed to attend and oversee the work at all times. I have nothing to add but to recommend a strict adherence to the plan, and to whatever the Directors may think fit to prescribe; and that no undue freedom be used by you either in the exterior ornaments or in the interior disposition. You are never to deviate in the least from the design, unless it be thought absolutely necessary by its noble patrons."

The ceremony being over, the Magistrates took leave; previous to which the Substitute Grand Master presented them with several of the medals struck on the occasion.

The Brethren then walked from the ground to the Palace of Holyroodhouse in the order before mentioned, and escorted in the same

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manner as in the procession from St Mary's Chapel. On arriving at the Palace gate, the Grand Master, in his own name and in that of the Brethren, made proper acknowledgments to the commanding officers for their care and prudence. The troops then withdrew.

The Brethren now entered the Inner Court and formed themselves into a square; and having received the Grand Master, with the Officers of the Grand Lodge into the centre, they paid him the compliments due to his high rank. He then proceeded with the usual state, followed by the Lodges according to their seniority, to the great gallery of the Palace, where they were entertained in the decent, solemn, and harmonious manner usual among Masons; and that nothing might be said to have marred the regularity that had been observed during the whole proceedings, the Lodge was closed, and the Brethren dispersed about nine o'clock.

On this occasion there was the greatest concourse of people that had ever been witnessed in the city. Wherever the procession passed, all the windows, and even the tops of the houses were crowded. But, notwithstanding the vast multitude, and the hazardous situation into which many were led by their curiosity, the whole ceremony was, by the goodness of Divine Providence, brought to a happy termination without the slightest accident.

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the other [illegible] for the benefit of the public. That the [illegible] with many such citizens, and that the [illegible] may flourish and be happy, [illegible] shall be my unfeigned wish and most ardent prayer."

The Grand Master then addressed himself to the contractors and masters of the work, to the following effect:—

"GENTLEMEN CONTRACTORS AND FELLOW-CRAFTS,

"You are now about to engage in the execution of this great undertaking which I hope will bring you profit. It will bring you honour likewise, if you perform your part faithfully. I persuade myself you are convinced that to gain the esteem and thanks of the noble and judicious patrons of the work, and of your fellow-citizens, will be of no small consequence to you, and that these depend on the execution of what you now undertake. Your reputation must either stand or fall by it; for the beauties or faults of public edifices are in a manner manifest to every body. A good design well executed, does honour to the undertaker; but his reputation must suffer, if art, prudence, or honesty be wanting. What I have said is only by way of caution; for I have no doubt of your capacity to judge of the soundness of the materials, or of your knowledge in every thing requisite; yet let me advise you to consider well, and make yourselves thoroughly acquainted with the whole of the design; by having a clear and distinct view of the general plan, you will discover many things necessary to be known, which otherwise might escape the most accurate; and thus you will avoid false and expensive executions. I believe it will be convenient that one of your number, sufficiently accomplished to perform every part of the work, and who by a constant study and practice in works of this kind, has demonstrated his knowledge, be appointed to attend and oversee the work at all times. I have nothing to add but to recommend a strict adherence to the plan, and to whatever the Directors may think fit to prescribe; and that no undue freedom be used by you either in the exterior ornaments or in the interior disposition. You are never to deviate in the least from the design, unless it be thought absolutely necessary by its noble patrons."

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The Brethren now entered the Inner Court and formed themselves into a square and having received the Grand Master, with the Officers of the Grand Lodge into the centre, they paid him the compliments due to his high rank. He then proceeded with the usual state, followed by the Lodges according to their seniority, to the great gallery of the Palace, where they were entertained in the decent, solemn, and harmonious manner usual among Masons; and that nothing might be said to have marred the regularity that had been observed during the whole proceedings, the Lodge was closed, and the Brethren dispersed about nine o'clock.

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CHAPTER VII.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND FROM NOVEMBER 1753 TO NOVEMBER 1773.

1753. NOVEMBER 30. Charles Hamilton Gordon, Esq., was elected Grand Master.

No business of importance marked the proceedings of this year.

1754. NOVEMBER 30. The Honourable James, Master of Forbes, was elected Grand Master.

After the Grand Election the Office-bearers, and upwards of four hundred Brethren, walked in procession by torch-light from St Mary's Chapel to the High School. This is the first instance of a torch-light procession that occurs in the records of the Grand Lodge.

Upon a Report presented at the Quarterly Communication on 12th November, it was unanimously agreed that the Quarterly Communications should be hereafter held on the first Mondays of February, May, August, and November: It was also resolved that Daughter Lodges take precedence in processions, &c., according to the date of their entry on the Rolls of the Grand Lodge.

1755. DECEMBER 1. The Right Honourable Sholto Charles, Lord Aberdour, was elected Grand Master.

It was unanimously resolved that the Most Worshipful the Grand Master, for the time being, be affiliated and recorded as a member of every Daughter Lodge in Scotland.

On 3d July 1756, the Lodge Canongate and Leith, Leith and Canongate, was consecrated by the Rev. John Maclure, Grand Chaplain, in presence of the Grand Master and Office-bearers of the Grand Lodge.

In consequence of a Petition from the Lodge at Kelso, stating that the progress of the bridge then building over the Tweed was likely to be retarded for want of money, and requesting assistance from the funds of the Grand Lodge, twenty guineas was voted for carrying on this important work.

1756. NOVEMBER 30. The Right Honourable Sholto Charles, Lord Aberdour, was re-elected Grand Master, which is the first instance of a re-election since the institution of the Grand Lodge. A patent of erection was granted of this date to the Lodge St Andrew, Boston, Massachusetts.

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The prayer of a petition from Lodge Holyroodhouse, for warrant of Consecration, was granted, and Brother the Reverend John Maclure, Grand Chaplain, appointed to perform the ceremony.

1757. NOVEMBER 30. The Right Honourable Alexander, Earl of Galloway, was elected Grand Master.

No events of public interest occurred during the year.

1758. NOVEMBER 30. The Right Honourable Alexander, Earl of Galloway, was re-elected Grand Master.

Ordered that henceforth the Grand Chaplain be a member of the Grand Lodge, and as Brother John Maclure has acted in that capacity for a considerable time, that he be duly installed thereinto, and take rank and precedence accordingly.

On the 2d March 1759 the Grand Chaplain was directed to consecrate the Lodges Pythagoras, Borrowstounness; St Andrew, Edinburgh; and St Regulus, Cupar-Fife.

The Grand Lodge, on the recommendation of the Charity Committee, having taken into consideration the distressed condition of the French prisoners confined in the Castle of Edinburgh, resolved to lay out ten guineas in supplying them with clothes and other necessaries, giving the preference to those who were Brethren, without however neglecting the necessities of such as were uninitiated. We have already mentioned several instances of benevolence by the Grand Lodge of Scotland, but we are persuaded that this conduct to the French prisoners will procure the esteem of every generous and philanthropic mind.

1759. NOVEMBER 30. The Right Honourable David, Earl of Leven, was elected Grand Master.

Several Scotch Brethren having erected a Lodge at Charlestown, South Carolina, transmitted five guineas to the Grand Lodge for the use of the Masonic poor. Grateful for this unexpected instance of benevolence, the Grand Lodge ordered a charter to be made out and transmitted to them; they having signified a wish to hold their meetings under the Scottish banner, by the name of "The Union Kilwinning Lodge."

On the 24th April 1760, the Most Worshipful the Grand Master and Brethren in and about Edinburgh, walked in procession from the Lodge of Canongate Kilwinning, to lay the Foundation-stone of the Canongate Poor-House, which was performed with the usual solemnities; and attended the Theatre in the evening, the performances being for the benefit of the said institution.

At the Quarterly Communication, on 17th November 1760, a Charter was expede in favour of the Lodge St Andrew, Jamaica.

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1760. DECEMBER 1. The Right Honourable David, Earl of Leven, was re-elected Grand Master, and the Right Honourable Charles, Earl of Elgin and Kincardine, chosen Grand Master Elect.

In the course of the year various Charters were granted, but there were no occurrences of general interest.

1761. NOVEMBER 30. The Right Honourable Charles, Earl of Elgin and Kincardine, was elected Grand Master.

Amongst the numerous Petitions to the Charity Fund, was one from two French Brethren, prisoners in Edinburgh Castle, who were allowed four guineas by the Grand Lodge.

1762. NOVEMBER 30. The Right Honourable Charles, Earl of Elgin and Kincardine, was re-elected Grand Master, and the Right Honourable John, Earl of Kellie, chosen Grand Master Elect.

On 10th October 1763, a letter was received from the Lord Provost, Magistrates, and Town Council of Edinburgh, requesting the assistance of the Grand Master and his Brethren in laying the Foundation-stone of the North Bridge, on the 21st current; which request having been acceded to by the Grand Lodge, the Brethren assembled that day in the Parliament House at two o'clock P.M. In absence of the Earl of Elgin the present Grand Master, Brother the Right Honourable George Drummond, Lord Provost of Edinburgh, Past Grand Master, was appointed to officiate in his stead. At three o'clock the procession moved in the following order, the Masters and Wardens forming the rear rank of their respective Lodges :—

Musselburgh Kilwinning.
The Military Lodge of the Duke of Norfolk.

Thistle, Edinburgh.	Journeymen, Edinburgh.
St Andrew, Edinburgh.	Canongate and Leith, Leith
St Luke, Edinburgh.	and Canongate.
St Giles, Edinburgh.	Leith Kilwinning.
St David, Edinburgh.	Canongate Kilwinning.
Dalkeith Kilwinning.	St Mary's Chapel.

Brethren not belonging to any Lodge present.
A Band of Music.
The Golden Compasses carried by an Operative Mason.
Grand Secretary, Grand Treasurer, and Grand Clerk.
Three Grand Stewards with rods.
President of Grand Stewards.
Golden Square, Level, and Plumb, carried by three Operative Masons.

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A Vocal and an Instrumental Band.
Three Grand Stewards with rods.
The Grand Chaplain, carrying the Bible.
The Grand Wardens.
The Cornucopia and Golden Mallet, carried by the Grand Lodge Officer and an Operative Mason.
The GRAND LODGE.
A body of Operative Masons.

In this order the procession, escorted by two companies of military and the city-guard, proceeded along the street, by the Netherbow, Leith Wynd, and the road leading west from the port at the foot of that wynd, to the place where the Foundation-stone was to be laid, being a few paces to the north of the new port. Having arrived at the site, the Brethren stationed themselves around the Grand Lodge on platforms erected for the purpose, and the stone was laid by the Grand Master with the usual solemnities, amidst the acclamations of the Brethren and a great concourse of spectators. About five o'clock the Brethren returned in procession, and passed the evening in the Assembly Hall with that social cheerfulness for which the Fraternity is so eminently distinguished.

Three medals, struck on the occasion, were placed below the stone. On one of these was an elevation of the intended bridge; on another a bust of the King [George III]; and on the third, the following inscription, which was likewise cut upon the stone :—

F. D. O. M.
Pontus ad Lethem Edinb. portum.
Lapidem hunc fundaminis principium,
posuit
GEORGIUS DRUMMONDUS, Armiger, Urbis Consul,
Prætorii sui anno duodecimo,
Die Octob. XXI. A. D. MDCCLXIII,
Æræ autem Architectonicæ Anno VMDCCLXIII,
Honorabili summe colendo viro
CAROLO COMTE DE ELGIN,
Apud Scotos Artis hujus Curione maximo,
Ac Georgii III.
Mag. Britan. Fr. et Hib. Regis
Anno III.
Q. D. B. V.

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1763. NOVEMBER 30. The Right Honourable John, Earl of Kellie, was elected Grand Master.

The Lodge St Andrew, at St Thomas-in-the-East, Jamaica, generously transmitted the sum of ten pounds to the Charity Fund.

The Military Lodge "Union," was this year erected in Holland. The constitution was granted by the Grand Lodge of Scotland at the request of the principal officers of General Marjoribanks' regiment, in the service of the States-General of the United Provinces.

1764. NOVEMBER 30. The Right Honourable John, Earl of Kellie, was re-elected Grand Master, and the Right Honourable James Stewart, Lord Provost of Edinburgh, chosen Grand Master Elect.

Ten pounds were transmitted by the Lodge St Andrew, Jamaica, and two guineas by the Lodge St John, Virginia, to the Charity Fund. Facts of this nature, apparently trifling, are mentioned for the information of those who represent the benevolence of Free Masons as counterfeited. We have seen, in more instances than one, that even the wide Atlantic cannot separate the hearts of the Brethren.

1765. NOVEMBER 30. The Right Honourable James Stewart, Lord Provost of Edinburgh, was elected Grand Master.

There having been, up to this period, no proper clothing or jewels belonging to the Grand Lodge for the Grand Officers thereof, suitable clothing and jewels were ordered to be got ready before next St Andrew's Day.

1766. DECEMBER 1. The Right Honourable James Stewart, Lord Provost of Edinburgh, was re-elected Grand Master, and the Right Honourable George, Earl of Dalhousie, was chosen Grand Master Elect.

At the Quarterly Communication on 2d February 1767, the Grand Lodge voted fifteen guineas to the funds of the Edinburgh Charity Workhouse.

The Lodge Leith Kilwinning was consecrated on the 2d March by Brother the Reverend James Hunter, minister in Leith.

The elegant Lodge at Dalkeith was consecrated on the 24th November, by Brother Richard Tod, Substitute Grand Master.

1767. NOVEMBER 30. The Right Honourable George, Earl of Dalhousie, was elected Grand Master.

This year the practice of granting diplomas was introduced into the Grand Lodge.

At the Quarterly Communication on 15th March 1768, a charter was

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expede in favour of a Lodge in East Florida, by the name of "Grant's East Florida," and a commission was also prepared appointing Governor James Grant, Provincial Grand Master over the Lodges in the southern district of North America.

The Lodge Royal Arch, which had been disjoined from St Luke, Edinburgh, was consecrated in the month of November by the Grand Chaplain.

1768. NOVEMBER 30. The Right Honourable George, Earl of Dalhousie, was re-elected Grand Master, and His Excellency Lieutenant-General James Adolphus Oughton was chosen Grand Master Elect.

This year various Lodges were chartered and Provincial Grand Masters appointed for the Leeward Islands; Boston; &c., &c.

Several irregularities were committed by the Daughter Lodges at laying the Foundation-stone of a bridge at Glasgow. It appeared that they had elected a Grand Master and other Office-bearers for this purpose, without thinking that such conduct was highly unconstitutional. The Grand Lodge having written upon this subject to the Lord Provost of Glasgow, who was then Provincial Grand Master of the district, a suitable apology was received.

1769. NOVEMBER 30. His Excellency Lieutenant-General James Adolphus Oughton was elected Grand Master.

A donation of five guineas was paid by the Most Worshipful the Grand Master to the Charity Fund. No important events marked the proceedings of this year.

1770. NOVEMBER 30. His Excellency Lieutenant-General Oughton was re-elected Grand Master, and the Right Honourable Patrick, Earl of Dumfries, was chosen Grand Master Elect.

The Lodge St Andrew, Jamaica, exemplified their submission to the Grand Lodge of Scotland, by applying for liberty to employ a person of their own appointment for consecrating their Lodge, which was unanimously agreed to.

On the 3d of April 1771, the Foundation-stone of the Cowgate Episcopal Chapel[1] was laid by his Excellency Lieutenant-General

[1] [This Chapel subsequently passed into the hands of the United Presbyterians, and in 1856 into the possession of the Roman Catholic denomination, and is now known as St Patrick's Catholic Chapel. It possesses a fine altar-piece by Runciman, the subject of one of the compartments being the Prodigal Son, which, exclusive of its intrinsic merits as a work of art, has a peculiar interest from the fact that the "*Prodigal*" is the only known portrait of Ferguson the Poet.—E.]

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Oughton, Grand Master Mason of Scotland, attended by several gentlemen of distinction. Several coins of his present Majesty's reign were deposited in the stone, under a plate, containing the following inscription :—

Ædificii sacri Ecclesiæ Episc. Angliæ,
Primum posuit lapidem,
J. Adolphus Oughton,
In Architectonica Scotiæ Repub. Curio Maximus Militum Præfectus,
Regnante Georgio III.
Tertio Apr. Die. A. D. MDCCLXXI.

No regular procession of Masons attended upon this occasion, as the countenance of the Grand Lodge was not solicited.

1771. November 30. The Right Honourable Patrick, Earl of Dumfries, was elected Grand Master.

A letter was addressed to the Grand Lodge by the Right Worshipful the Grand Master, intimating that, as he was to lay the Foundation-stone of the Harbour at Ayr on the 22d September 1772, he requested the attendance of as many of the Office-bearers as possible on the occasion, and also that the clothing and jewels belonging to the Grand Lodge should be sent with them.

On the appointed day there were present at the Grand Lodge held in the Town of Ayr, the Right Honourable Patrick, Earl of Dumfries, Most Worshipful Grand Master. David Dalrymple, Esq. of Orangefield, Acting Depute Grand Master. Bain Whyt, Esq. Acting Substitute Grand Master. William Campbell, Esq. of Fairfield, Acting Senior Grand Warden. William Logan, Esq. Acting Junior Grand Warden. Alexander Macdougall, Esq. Grand Secretary. Rev. Mr Macgill, Acting Grand Chaplain. Mr David Bolt, Grand Clerk.

And the following Lodges :—

Ayr Kilwinning.
Maybole.
St Marnock, Kilmarnock.
St James, Newton-Ayr.
St Andrew, Kilmarnock.
Thistle, Stewarton.
St Andrew, Girvan.

The Brethren being convened at the King's Arms Tavern, the Grand Master took his place, and stated that as he was desirous that the greatest attention and regularity should be observed in the course of the solemnity, the following order of procession would be strictly adhered to, viz. :—

The youngest Lodges walking first, with the Masters and Office-bearers in the rear.

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The Brethren belonging to promiscuous Lodges.
The Golden Compasses carried by an Operative Mason.
Five Grand Stewards with rods.
President of the Grand Stewards.
Golden Square, Level, and Plumb, carried by three Operative Masons.
A Band of Instrumental Music.
Three Grand Stewards with rods.
The Grand Secretary, Grand Chaplain carrying the Bible,
and the Grand Clerk.
The Cornucopia and Golden Mallet, carried by the Grand Tyler,
and an Operative Mason.
The Grand Master, supported by his Depute and Substitute.
A body of Gentlemen Masons in their proper clothing.

In the above order the Brethren proceeded to the Church of Ayr, where they heard an excellent discourse delivered by the Reverend Mr Dalrymple, one of the ministers of that place, from Psalm CIV, verse 15—"And wine maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." After which they proceeded in the same order as before to the place where the Foundation-stone was to be laid; there the Grand Master, attended by his Officers, took his seat in a chair placed upon the end of the quay, the Brethren being situated upon the opposite banks. When the company was properly arranged, the Foundation-stone was slung, by order of the Substitute Grand Master, and let down, making three stops before it came to the ground. In the meantime, the anthem was played by the band, and then sung by the Brethren. After which the Grand Master, supported as before, and preceded by the proper Officers, passed to the site of the stone, which he laid with the usual ceremonies, concluding by pouring out corn, wine, and oil, on the stone, saying, "May the bountiful hand of Heaven ever supply this town with abundance of corn, wine, and oil, and all the other conveniences of life." This being succeeded by the Grand honours, the anthem was again played, and when finished, the Grand Chaplain said, "As we have now laid this Foundation-stone, may the Grand Architect of the Universe, of his kind providence, enable us to carry on and finish what we have now begun; and may He be a guard to this place, and the town in general, and preserve it from decay and ruin to the latest posterity." The ceremony was closed with a short prayer for the Sovereign, the Fraternity, and the people. The Brethren returned in procession from the Quay to the King's Arms Tavern, (the youngest Lodges falling back and allowing the Grand Lodge to pass, the senior Lodges following her in their proper

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order,) where an elegant entertainment was provided for them. All the ships in the Harbour had their colours displayed, and fired several rounds of cannon.

A letter was received by the Grand Secretary from the Grand Lodge of England, (according to the old Institution,) containing a list of the Office-bearers, and the following Resolutions which they had adopted.

"*Resolved*,

"That it is the opinion of this Grand Lodge, that a brotherly connection and correspondence with the Right Worshipful Grand Lodge of Scotland will be found productive of honour and advantage to the Fraternity in general.

"*Ordered*,

"That the Grand Secretary shall transmit the names of the Officers of this Grand Lodge to the Secretary of the Grand Lodge of Scotland yearly, or as often as any new change is made; together with such information as may tend to the honour and interest of the Ancient Craft; and that all such information or correspondence shall be conveyed in the most respectful terms, such as may suit the honour and dignity of both Grand Lodges.

"*Ordered*,

"That no Mason (who has been made under the sanction of the Grand Lodge of Scotland,) shall be admitted a member nor partake of the general charity, without having produced a certificate of his good behaviour from the Secretary of the Grand Lodge of Scotland; but upon producing such certificate, he shall receive all the honour due to a faithful Brother of the same household with us.

"By Order,

(Signed) "WILLIAM DICKEY, *G. Sec.*

"To the Right Worshipful
"The Grand Lodge of Scotland."

1772. NOVEMBER 30. The Right Honourable Patrick, Earl of Dumfries, was re-elected Grand Master, and His Grace the Duke of Athole chosen Grand Master Elect.

The Grand Secretary laid before the Grand Lodge the letter, with enclosures, from the Grand Lodge of England, which having been read and considered, the Grand Lodge were of opinion that the brotherly intercourse and correspondence which the Right Worshipful the Grand Lodge of England was desirous to establish, would be serviceable to both

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Grand Lodges, and productive of honour and advantage to the Fraternity in general, it was therefore

"*Ordered*,

"That the Grand Secretary do transmit to the Secretary of the Grand Lodge of England the names of the Officers of the Grand Lodge of Scotland elected this day; and shall henceforth transmit the names of the Grand Officers yearly, or as often as any new change is made, and shall lay such letters, orders, or information, as he may from time to time receive from the Grand Lodge of England, before this Grand Lodge, their Quarterly Communications, or Standing Committee; and also, shall transmit such information as may tend to the honour and advantage of the Craft, according as he shall be by them directed; and that he assure the Right Worshipful the Grand Lodge of England, in the most respectful manner, of the desire which the Grand Lodge of Scotland has to cultivate a connection with them, by a regular correspondence, for the interest of the Ancient Craft, suitable to the honour and dignity of both Grand Lodges."

"*Ordered*,

"That no Mason (made under the sanction of the Grand Lodge of England according to the old institution,) shall be admitted a member of the Grand Lodge of Scotland, nor partake of the general charity, without having first produced a certificate of his good behaviour from the Secretary of the Grand Lodge of England; but upon producing such certificate, he shall receive all the honours and bounty due to a faithful Brother of the same household with us.

"By Order of the Grand Lodge of Scotland,

"ALEX. MACDOUGALL, *Grand Secretary*.

"To the Right Worshipful
"The Grand Lodge of England."

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CHAPTER VIII.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND FROM NOVEMBER 1773 TO NOVEMBER 1798.

1773. NOVEMBER 30. His Grace the Duke of Athole was elected Grand Master.

The Most Worshipful the Grand Master gave a donation of ten guineas to the Charity Fund.

A few days before the Grand Election 1774, the Fraternity were deprived by death of the Most Worshipful the Grand Master.

1774. NOVEMBER 30. David Dalrymple, Esq., was elected Grand Master.

The Most Worshipful the Grand Master intimated at this Election the resignation of Brother Macdougall, the Grand Secretary; and after passing a high eulogium upon him for the assiduity with which he had discharged the onerous duties of his office, moved, as a mark of the appreciation in which his services were held by the Brethren, that "he should be elected a member of the Grand Lodge for life;" which was unanimously agreed to.

1775. NOVEMBER 30. David Dalrymple, Esq., was re-elected Grand Master, and The Honourable Alexander, Earl of Balcarras, chosen Grand Master Elect.

Some differences having arisen between the two Grand Lodges of England, those who denominated themselves the *Ancients* submitted the case to the Grand Lodge of Scotland, who, from motives of delicacy, respectfully declined to interfere in the matter.[1]

The thanks of the Grand Lodge were unanimously voted to Brother Captain M°Cumming, Right Worshipful Master of the Military Lodge St George, 31st Regiment, for the very handsome and respectful manner in which that Lodge had reported and settled their arrears.

[1] [These differences were adverted to in Part I, page 60, *supra*. Happily, in 1816, an understanding was come to, which enabled both Grand Lodges to unite and form the now powerful and prosperous Grand Lodge of England.—E.]

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1776. NOVEMBER 30. Sir William Forbes of Pitsligo, Bart., was elected Grand Master.

At a meeting of the Grand Lodge on 21st June 1777, the Grand Master intimated that the Lord Provost and Magistrates, together with the Professors of the University, and the Masters and Committee appointed for managing and conducting the building of the High School, had fixed Tuesday the 24th instant for laying the Foundation-stone, and that they requested the assistance of the Fraternity on that occasion. To this request the Grand Lodge unanimously agreed; and the ceremony was performed on the said day with great solemnity by Sir William Forbes, Bart., the Most Worshipful the Grand Master of Scotland, in presence of the Lord Provost and Magistrates, the Principal and Professors of the University, the Rector, Masters, and Scholars of the High School, and the Right Worshipful the Masters, Officers, and Brethren of all the Lodges in the city and neighbourhood, besides a large assemblage of spectators.

The Grand Lodge and Brethren met in the Parliament House; the Lord Provost and Magistrates assembled in the Council Chamber; the Professors of the University in the Goldsmiths' Hall; and the Rector, Masters, and Scholars, in the New Church. At two o'clock the procession moved in the following order:—

A party of the City Guard.
The Lord Provost and Magistrates, in their robes, with their Regalia borne before them, by the proper officers.
The Principal and Professors of the University, in their Gowns, &c.
The Rector of the High School, in his Gown, at the head of his Class, the Scholars three and three.
The Four Masters in their Gowns, each at the head of his Class, the Scholars three and three.

The Lodges in the following order, the Tylers walking before their respective Lodges with drawn swords:—

St Laurence, Laurencekirk.
New Edinburgh, Kilwinning.
Carron.
St James, Edinburgh.
Royal Arch, Edinburgh.
Morton, Lerwick.
Royal Arch, Stirling.
Thistle, Edinburgh.
St Andrew, Edinburgh.
St Luke, Edinburgh.
St Giles, Edinburgh.
St David, Edinburgh.
Journeymen, Edinburgh.
Canongate and Leith, Leith and Canongate.
Canongate Kilwinning.
The Lodge of Edinburgh St Mary's Chapel.

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Band of Music.
Grand Stewards with rods.

The Grand Lodge in the following order :—

The Golden Compasses, carried by an Operative Mason.
Six Grand Stewards with rods, two and two.
Golden Square, Level, and Plumb, carried by three Operative Masons.
Band of Music.
A Body of Masons attending the Most Worshipful the Grand Master, three and three.
The remainder of the Grand Stewards, with rods, two and two.
The President of the Board of Grand Stewards.
The Grand Secretary, Grand Chaplain, and Grand Clerk.
Cornucopia and Golden Mallet, carried by the Grand Tyler and an Operative Mason.
Senior and Junior Grand Wardens, with their batons.
Depute Grand Master, Grand Treasurer, and Substitute Master.
The GRAND MASTER, supported by two Past Grand Masters.
Noblemen and Gentlemen who had formerly filled the office of Most Worshipful Grand Master.
A Detachment of Military.

After proceeding down the High Street and Blackfriars' Wynd, they arrived at the High School Yards, and entered the area where the New School-house was to be built. The Lord Provost and Magistrates, the Professors of the University, and the Scholars of the High School, arranged themselves on the right side, and the Brethren on the left, thus forming two lines, through which the Grand Lodge walked up to the south-east corner of the foundation where the stone was to be deposited. The Substitute Grand Master having deposited in the cavities of the stone the coins of His Majesty's reign, covered them with a plate, on which the following inscription was engraved :—

Ex cura posteritatis, ut literæ humaniores,
Virtusque illa quæ olim in gente Romana enituit,
Diu a juventute Scotiæ colantur ;
Hæc Schola, Munificentia Publica, quam optime reficitur sub auspiciis
JOANNIS DALRYMPLE, Consulis ;
Nec non, Senatus Edinensis,
Primum lapidem posuit
GULIELMUS FORBES, Eq. Aur.
In Architecton. Scot. Rep. Curio Max. A. S. H. MDCCLXXVII,
Æræ Architectonicæ VMDCCLXXVII.

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The Grand Master then standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone which was square, the plumb to the several edges, the level upon the stone in several positions, and with the mallet he gave three knocks, saying, "May the Grand Architect of the Universe grant a blessing on this Foundation-stone which we have now laid, and by His Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city." Whereupon the Brethren gave the Grand Honours. The cornucopia was then delivered to the Substitute, and the two silver vessels to the Wardens, which were successively presented to the Grand Master; who, according to an ancient ceremony, poured on the stone the corn, the wine, and the oil, which they contained, saying, "May the All-bounteous Author of Nature bless this city with an abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life; and may the same Almighty Power preserve it from ruin and decay to the latest posterity," which was succeeded by the Grand Honours from the Brethren.

The Most Worshipful the Grand Master afterwards addressed himself to the Lord Provost, Magistrates, the Principal and Professors, the Rector and Masters, and the Brethren, as follows :—

"My Lord Provost and Gentlemen of the Magistracy, Reverend Principal and Professors of the University of Edinburgh.

"In the name of the Grand Lodge of Scotland, and of the ancient and honourable Fraternity of Free and Accepted Masons, as well as in my own, I beg leave to return our united thanks for the honour this day done us by your presence at laying this Foundation-stone. May the City of Edinburgh continue to be blessed with able and upright Magistrates, ever watchful for the public good; and may this University, now so celebrated over all the world, be at all times equally happy in Professors, whose learning and abilities may not only preserve, but add an additional lustre to that reputation which she has, through your means, so justly acquired.

With the prosperity both of the City and the University, I consider this work, now so happily begun, to be most intimately connected; for, in this seminary of learning the foundation is laid of all useful knowledge; and there the minds of youth receive impressions which often determine the fate of all their future fortunes. As a citizen of Edinburgh, therefore, as well as a member of that committee to whose care the conduct

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of this building has been entrusted, I beg leave to express my own and the committee's warmest acknowledgments, not only to you, my Lord Provost, and the gentlemen here present, but to all those persons of distinction in both kingdoms, who have already so generously contributed to the erection of this School. After having fortunately surmounted a variety of obstacles which unavoidably attend the commencement of every public scheme, we rejoice in the idea of seeing it now carried on with ardour, and without interruption. As good citizens, we are happy with the prospect of not only promoting that most important of all objects, the public education of youth, but of adding even somewhat to the grandeur of this city, by a building, which, though meant to be void of all superfluous ornament, will, we trust, exhibit a decency of appearance well suited to the purpose it is intended to serve; and as parents, we fondly flatter ourselves with the pleasing hope that our children and our children's children, to the latest generation, will reap the benefit, and feel the happy effects of your public-spirited and well-timed munificence.

"To you, Mr Rector, and to your colleagues of the High School, I am happy in this opportunity of publicly expressing the approbation of every citizen for the uncommon attention you have hitherto bestowed on the education of the young gentlemen committed to your care. The high character which your school has acquired can receive no stronger testimony than from the number of scholars now present; and I persuade myself we have this day exhibited a spectacle the most pleasing, of all others, to the city; for no sight can be so interesting to a community in general, and to parents in particular, as the appearance of so many of the rising generation who have to-day attended our solemnity. I cannot doubt that you will earnestly endeavour to preserve the high reputation of this seminary of learning, by the utmost exertion of your zeal and assiduity; that you will make it subservient not only to the acquiring of languages, which, though the most obvious, is not the sole object of a grammar school, but that you will be ever watchful to instil into the minds of your youthful charge the true principles of virtue and religion, that they may thereby be rendered worthy men and valuable members of society.

"To the Right Worshipful Masters, the Worshipful Wardens, and all my worthy Brethren who have honoured me with so very numerous and respectable an attendance in my public character on this occasion, I beg leave to return my warmest thanks. It shall ever be my pride and my pleasure to express my gratitude by contributing all in my power to the honour and the interest of that Society, to the head of which your partiality has exalted me. As we are all equally interested in this important (I may even say National) work, which we have now

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begun, permit me earnestly to recommend to you all, my Brethren, to exert yourselves, as far as the influence of each individual may extend, in procuring contributions towards carrying it on; for although the sums already subscribed be indeed considerable, they are yet far short of the money that will be required to bring it to a happy conclusion."

No ceremony, for many years past, had given such heartfelt satisfaction to the inhabitants. The importance of the object, the numerous attendance of Brethren, and above all, the appearance of above three hundred and fifty scholars, afforded a most pleasing spectacle.

The Brethren afterwards repaired to their several Lodges to celebrate the Festival of St John, and spent the evening with that harmony and decency peculiar to the Order.

At the Quarterly Communication on 20th November, it was resolved that in future the Quarterly Communications of the Grand Lodge take place on the first Monday of February, May, August, and November.

1777. DECEMBER 1. Sir William Forbes, Bart., was re-elected Grand Master, and the Most Noble John, Duke of Athole, was chosen Grand Master Elect.

On the 24th of January 1778, William St Clair of Rosslin died at the age of 78. In consequence of the loss of this amiable man and zealous Mason, the Grand Master ordered a Grand Funeral Lodge to be held on the 14th of February. Above four hundred of the Brethren, dressed in full mourning, having assembled on that occasion, Sir William Forbes, Bart., the Most Worshipful the Grand Master, delivered the following Funeral Oration :—

"RIGHT WORSHIPFUL MASTERS, WORSHIPFUL WARDENS, AND WORTHY BRETHREN,

"I should have been greatly wanting in my duty had I not called you together on so solemn an occasion as the death of our late Most Worshipful Grand Master and worthy Brother St Clair of Rosslin, to whom our Craft lies under very high and peculiar obligations.

"Funeral Orations are but too often perverted from their proper purposes, and instead of exhibiting faithful portraits of departed merit, are prostituted to the arts of pompous declamation and unmeaning panegyric. It would be no very difficult task for one in this manner to give utterance to a set of high-sounding words, and make a display of all the virtues that can adorn the human character; but this would neither do honour to my audience nor to myself, far less to the person whose death we now meet to commemorate. As something, however, is probably expected from me in the office which I have now the

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honour to fill, I shall beg leave to occupy your attention for a few minutes, whilst I recal to your remembrance what he was, and the gratitude which we owe to the memory of this worthy Brother.

" Descended from an ancient and illustrious house, whose heroes have often bled in their country's cause, he inherited their intrepid spirit, united with the milder virtues of humanity, and the polished manners of a gentleman. Athletic and active, he delighted in all the manly exercises, and in all of them excelled most of his cotemporaries. Ardent in his pursuits, he steadily persevered in promoting the interests of every public society, whether of business or amusement, of which he was a member, and thereby justly obtained pre-eminence in each.

" Of this laudable spirit on the part of our worthy Brother, no society can afford a more remarkable instance than our own. Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed the dignity of Grand Master Mason, by charters of high antiquity, from the Kings of Scotland. This hereditary honour continued in the family of Rosslin until the year 1736, when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the Craft in general, by which, from being hereditary, it has ever since been elective; and it is in consequence of such a singular act of generosity that, by your suffrages, I have now the honour to fill this chair. His zeal, however, to promote the welfare of our society, was not confined to this single instance, for he continued, almost to the very close of his life, on all occasions where his influence or his example could prevail, to extend the spirit of Masonry, and to increase the number of the Brethren. It is therefore with justice that his name should ever be dear to the Craft, and that we lament the loss of one who did such honour to our Institution.

" To these more conspicuous and public parts of his character, I am happy to be able to add that he possessed, in an eminent degree, the virtues of a benevolent and good heart,—virtues which ought ever to be the distinguishing marks of a true Brother.

" Though those ample and flourishing possessions which the house of Rosslin once inherited, had, by the mutability of human things, almost totally mouldered away, so as scarcely to leave to him the vestiges of their ancient and extensive domains, yet he not only supported with decent dignity the appearance of a gentleman, but he extended his bounty to many, and, as far as his fortune permitted, was ever ready to assist those who claimed the benefit of his protection. If, in the course of his transactions in business, his schemes were not always successful,—if a sanguine temper sometimes led him far in the pursuit of a favourite plan,—whatever might be urged against his prudence, none ever sus-

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pected the rectitude of his principles; and if at any time he was unintentionally the cause of misfortune to others, it was never without his being at the same time a sufferer.

"After this brief, but, I hope, just and well-merited eulogium, permit me to claim your attention a little longer to a few reflections which naturally present themselves on such an occasion; and which therefore, I hope, will not be thought foreign to the purpose of our present meeting. I need hardly remark, that commemorations such as this are meant not solely in honour of the dead, but chiefly of advantage to the living. Our worthy Brother is now gone to that land where, in respect of the passions and prejudices of mortals, all things are forgotten,—where he is far removed from the applause or censure of the world. But whatever can tend to enhance the value of departed merit, must, to an ingenuous mind, prove an incitement to the performance of praiseworthy actions; and if we make the proper use of this recent instance of mortality, our Brother's death may prove of higher utility to us than all those advantages for which, in his lifetime, we stood indebted to him.

"My younger Brethren will permit me to remark to them, that although this our Most Worshipful Brother attained to that age which David has marked as the boundary of human life, at the same time without experiencing any great degree of that 'labour and sorrow' which the royal prophet has recorded as the inseparable concomitant of so advanced a period; although his mental faculties remained unimpaired to the last, and even his bodily strength had suffered but a slight and very late decay, we are not to look on this as a common instance, nor to expect that we shall certainly be indulged with an equal longevity; for hair so grey as his is permitted but to a few, and few can boast of so singular an exemption from the usual uneasiness of advanced age. Let us not, therefore, vainly flatter ourselves that we have still many years unexhausted, in which we shall have time sufficient for the performance of the duties peculiar to our respective stations; nor from this idea delay those tasks which, although of infinite importance, we may be disposed to postpone a little longer, because they are not, perhaps, of a very pleasing nature.

"If this instance of our aged Brother should seem to contradict my assertion, I am able to confirm it by another recent event, which but too fully proves the justness of my observation. The hallowed earth is but newly laid over the remains of a noble lady,[1] cut off in the morning of her days. Blest with health, with youth, with beauty, riches, titles; beloved by all who knew her; yet all these 'blushing honours' could avail her nothing,—they quickly vanished; and, 'like the baseless fabric

[1] The Countess of Eglinton, who died at the age of 21.

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of a vision, left not a wreck behind.' So sudden, so unexpected was her fate, so little did she think of instant dissolution, that she drew her last breath without a moment's time to say, 'May heaven receive my parting spirit.' An awful warning this! May it strike such forcible conviction on our minds of the uncertainty of all sublunary things, that we may study to live with innocence like hers, lest our fate may steal upon us equally sudden and equally unlooked for.

"To my Brethren, who, like myself, have passed the middle period of life, allow me to say, that by having already spent thirty or forty years in this world, our chance of making a much longer residence in it is greatly diminished; and even the longest life with which our hopes may flatter us, will shortly come to an end. When we look forward to the years yet to come, the space indeed, in fancy's eyes, seems almost immeasurable; but when we look back on the same space already past, how does it appear contracted almost to nothing. Happy if we can look back on something better than a total blank: If we can discover, on a careful and impartial review, that the general tenor of our conduct has been virtuous, our anxiety to live many more days should be the less; but if we find nothing by which to mark our former years but scenes of guilt or folly, the time we have yet to spend on earth may prove too short to expiate them, and we may be called out of the world before the great business of life be finished, perhaps even before it be properly begun. It is, therefore, our indispensable duty to employ well that period which may yet be granted to us, and not to waste in idleness those precious hours that Heaven has lent us for the noblest purposes, and of which we must one day render a severe account.

"My Brethren who are farthest advanced in years will not, I hope, be offended if they are reminded of their mortality by a Brother younger than themselves; because it is by one who has but lately escaped from the gates of the grave, and exhibited, in his own person, a striking instance in how few hours the highest health and strength may be reduced to a state of the lowest debility. It has pleased Heaven, however, to spare me a little longer, in order to show, perhaps, that in the hands of the Almighty alone are the issues of life and death; and that not a single moment of our mortal existence but the present can we call our own. This uncertainty of life is indeed, of all reflections, the most obvious; yet, though the most important, it is unhappily too often the most neglected. What a gloom would come over our spirits, what agitations would be raised in this assembly, were the book of fate to be unrolled to our view. If Providence should permit us to penetrate this moment into futurity, and to foresee the fate of ourselves and others only to the end of the present year, some of us, who perhaps suppose death to be at a great

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distance, would see him already at the very door. Some who, in full security, are dreaming of a long course of years yet to come, would find that they have already entered on their last, and that before it come to a close, they, like our departed Brother, shall be mingled with the dust. A great part of this assembly, by the course of nature, will probably survive a little longer; but it is morally certain that some of us, before the sun has made another annual revolution, will be removed hence to that unchangeable state, where our doom will be fixed for ever. And although Heaven has wrapt in impenetrable darkness who they are that shall pass through the vale of the shadow of death during that short period, in order that we may all live in a state of habitual preparation, yet who can have the presumption to say that he himself shall not be the first to visit 'that undiscovered country, from whose bourne no traveller returns.'

"How careful, therefore, ought we to be not to disappoint the wise design of this mysterious secrecy, nor pervert what is meant to keep us perpetually on our guard, into a source of fatal security; for the day will most assuredly come (whether sooner or later is of little importance to us,) when we likewise shall be numbered with those that have been. May we all endeavour, therefore, so to live daily, as we shall fervently wish we had lived when that awful moment overtakes us, in which our souls shall be required of us. May we study to act in such a manner that our practice may prove the best comment on the principles of our Craft, and thereby teach the world that charity and brotherly love, integrity of heart, and purity of manners, are not less the distinguishing characteristics of Masonry than of religion. Then may we piously hope, that when a period even still more awful than the hour of our dissolution shall arrive, when the last trumpet shall sound, and the dead shall be raised incorruptible, when our scattered atoms shall be collected, and we shall all appear in the presence of the Lord God Omnipotent, 'the high and lofty One who inhabiteth eternity,' that our transgressions will be mercifully forgiven, and that the Grand Architect of the Universe will be graciously pleased to give us rest from all our labours, by admission into the celestial fraternity of angels, and the spirits of just men made perfect.

"To Him be all the glory, honour, and praise, for ever and ever. Amen."

After the delivery of the above, the Resurrection Hymn, and several other select pieces, were sung by the Brethren, and the whole was conducted with a degree of solemnity and propriety suitable to the nature of their meeting.

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The following beautiful lines, composed for the occasion, were sung to the tune of *Rosslin Castle* :—

" Frail man ! how like the meteor's blaze,
How evanescent are thy days ;
Protracted to its longest date,
How short the time indulg'd by fate,
No force death's potent arm can brave ;
Nor wisdom's self elude the grave :
Where'er our various journies tend,
To this we soon or late descend.
Thither from mortal eye retir'd,
Though oft beheld, and still admir'd,
St Clair to dust its claims resigns,
And in sublimer regions shines.
Let us, whom ties fraternal bind,
Beyond the rest of human kind,
Like St Clair live, like St Clair die,
Then join the Eternal Lodge on high."

1778. NOVEMBER 30. The Most Noble John, Duke of Athole, was elected Grand Master ; his Grace was also elected in August 1779, Grand Master of the Grand Lodge of England, according to the old Institution.

At the Quarterly Communication on the 1st November 1779, the Grand Secretary said he had to perform the melancholy duty of intimating the death of Brother David Bolt, the late Grand Clerk, and also that of the Grand Tyler.

The Substitute Grand Master stated that as the Brethren of the Lodge St Giles had dissolved their Lodge and joined the Canongate Kilwinning, he moved that the Grand Lodge approve of this step, and eraze the name of St Giles' Lodge from the roll, which was unanimously agreed to, and the Grand Secretary instructed thereanent accordingly.

1779. NOVEMBER 30. The Most Noble John, Duke of Athole, was re-elected Grand Master ; and the Right Honourable Alexander Earl of Balcarras, Grand Master Elect.

The Grand Lodge, at the Quarterly Communication on 1st May 1780, decreed that one guinea should be the minimum fee of initiation in future in all Lodges under her jurisdiction.

Amongst the Charters granted this year was one in favour of the Lodge St Magnus, Gottenburg.

1780. NOVEMBER 30. The Right Honourable Alexander, Earl of Balcarras, was elected Grand Master.

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1781. NOVEMBER 30. The Right Honourable Alexander, Earl of Balcarras, was re-elected Grand Master; and the Right Honourable Lord Haddo, chosen Grand Master Elect.

No events of interest distinguished either of the preceding years.

1782. NOVEMBER 30. The Right Honourable David, Earl of Buchan, was elected Grand Master.

The thanks of the Grand Lodge were voted to Brother Dr Nathaniel Spens, now Depute Grand Master, for the able manner in which he had discharged for several years the duties of Substitute Grand Master.

The Grand Lodge, at the Quarterly Communication on 4th August 1783, approved of the senior member (out of office) of the Lodge Journeymen, Edinburgh, carrying the mallet in all future processions of the Grand Lodge.

1783. DECEMBER 1. The Right Honourable David, Earl of Buchan, was re-elected Grand Master.

At the Quarterly Communication on 3d May 1784, a petition was received from several Scotch Masons who had been commissioned by the Empress of All the Russias to settle in her capital, praying for a Charter of Erection for a Lodge at St Petersburgh, under the name of the "Imperial Scottish Lodge of St Petersburgh;" which prayer was unanimously granted.

1784. NOVEMBER 30. The Right Honourable George, Lord Haddo, was elected Grand Master.

On the 1st of August 1785, the Foundation-stone of the South Bridge, Edinburgh, was laid with great solemnity by the Right Honourable Lord Haddo, Most Worshipful Grand Master Mason of Scotland, in presence of the Right Honourable the Lord Provost and Magistrates, a number of nobility and gentry, the Masters, Officers, and Brethren of all the Lodges in the city and neighbourhood, and a great concourse of spectators. The streets were lined by the 58th Regiment and the City Guard.

At half-past twelve the procession moved from the Parliament House in the following order:—

The Magistrates in their Robes.
A Band of Instrumental Music.
A Band of Singers.
The Lodges according to their seniority, the Brethren walking three and three.

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Lodge of Grand Stewards.
The Golden Compasses carried by an Operative Mason.
Golden Square, Level, and Plumb, carried by three Operative Masons.
Band of Music.
A body of Masons attending upon the Grand Master, three and three.
Grand Secretary, Grand Chaplain, and Grand Clerk.
The Cornucopia and Golden Mallet, carried by the Tyler of the Grand Lodge, and an Operative Mason.
Grand Wardens with their Batons.
The Depute Grand Master, Treasurer, and Substitute.
The Most Worshipful The GRAND MASTER, supported by two Past Grand Masters.
Noblemen and Gentlemen, Past Grand Masters, three and three.
A Detachment of Soldiers.

After proceeding down the High Street and Niddry's Wynd, the Lord Provost and Magistrates, &c., arranged themselves on the right and the Brethren on the left, when the Grand Master, the Substitute Grand Master, and Grand Wardens, walked up to the place where the stone lay. In the cavity of the stone the Substitute Grand Master deposited the coins of His Majesty's reign, and covered it with a plate, on which was the following inscription :—

Annuente Deo optimo maximo,
Regnante GEORGIO III, Patre Patriæ,
Hujus pontis,
Quo vici extra mœnia Edinburgi, urbi commode adjungerentur,
Aditumque non indignum tanta urbs haberet,
Primum lapidem posuit
Nobilis Vir GEORGIUS DOMINUS HADDO,
Antiquissimi sodalitii Architectonici, apud Scotos curio maximus,
Plaudente amplissima fratrum corona, immensaque populi frequentia
Opus,
Utile civibus, gratum advenis, urbi decorum, patriæ honestum,
Diu multumque desideratum,
Consule JACOBO HUNTER BLAIR,
Incepti auctore indefesso,
Sanciente Rege Senatuque Britanniæ, approbantibus omnibus,
Tandem inchoatum est.
Ipsis Kalendis Augusti, A.D. MDCCLXXXV,
Æræ Architectonicæ VMDCCLXXXV,
Q. F. F. Q. S.

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The Grand Master then standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative to the Substitute, and by him to the Grand Master, who, having applied them in the usual manner, said, "May the Grand Architect of the Universe grant a blessing on this Foundation-stone which we have now laid, and by His Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city," whereupon the Brethren gave the Grand Honours.

The cornucopia and two silver vessels were then successively presented to the Grand Master, who, according to ancient form, poured the corn, wine, and oil which they contained on the stone, saying:—"May the All-bounteous Author of Nature bless this city with an abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life, and may the same Almighty Power preserve this city from ruin and decay to the latest posterity;"—the Brethren giving the Grand Honours.

The Grand Master, supported on the right by the Duke of Buccleuch, and on the left by the Earl of Balcarras, addressed the Lord Provost and Magistrates in a suitable speech, and on the Anthem being sung, the procession returned to the Parliament House in reverse order, where the Lodge being closed, the Brethren were dismissed.

An elegant entertainment was afterwards given by the Lord Provost and Magistrates to the Grand Lodge, and those noblemen and gentlemen who had assisted in the ceremony.

On 7th November the Grand Lodge granted a Charter of Constitution and Erection to the Brethren of the Lodge Pythagorean Kilwinning, Antigua, hitherto holding from the Lodge Mother Kilwinning.

1785. NOVEMBER 30. The Right Honourable George, Lord Haddo, was re-elected Grand Master, and the Honourable F. Charteris, younger of Amisfield, chosen Grand Master Elect.

At the Quarterly Communication on 7th August 1786, the Grand Lodge ordained "that the Brethren, in all time coming, shall address no Master by the style or title of *Grand*, but he who shall have the honour to be chosen *Grand Master of Scotland*, that title belonging to *none* but *him* so chosen;" which decree was also ordered to be engrossed in the Grand Lodge records, "that Brethren may not in future plead ignorance of forms so necessary to be observed in all regularly constituted Lodges."

A correspondence was opened this year between the Grand Lodges of Scotland and Berlin.

1786. NOVEMBER 30. The Honourable Francis Charteris, younger of Amisfield, was elected Grand Master.

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This year the Brethren met in the aisle of the New Church, at one o'clock, for the election of Grand Office-bearers, instead of the Parliament House at seven o'clock, as hitherto, and after the Election walked in procession to St Andrew's Church, where an eloquent sermon was delivered by the Rev. Brother James Wright,[1] of Maybole, and a collection made on behalf of the Charity Fund of the Grand Lodge.

A Charter was granted at the Quarterly Communication on 5th November 1787, to a French Lodge at Aix, in Provence, under the title of "La Douce Harmonie."

On the 26th November, Brother Thomas Hay, Substitute Grand Master, consecrated the new Lodge belonging to the Lodge Journeymen, Edinburgh.

1787. NOVEMBER 30. The Honourable Francis, Lord Elcho, was elected Grand Master.

A Charter was granted in February 1788, to a Lodge at Rouen, under the title of "Ardente Amitié," and another to a number of Brethren in Marseilles, under the name of "The Faithful Friends de L'Orient de Marseilles."

Louis Clavel, Right Worshipful Master of the Scottish Lodge at Rouen, was appointed Provincial Grand Master over all the Lodges in France holding of the Grand Lodge of Scotland.

On 23d September, the Right Honourable Lord Haddo, in absence of the Most Worshipful the Grand Master of Scotland, accompanied by the Grand Lodge with the proper insignia, the Lord Provost, Magistrates, and Council of Edinburgh, in their robes, the Magistrates of Leith, and several of the principal inhabitants, &c., walked in procession from the Assembly Rooms, Leith, and laid the Foundation-stone of the Drawbridge at the Harbour there, with the usual solemnities. In the stone were deposited the coins of his Majesty's reign, covered with a silver plate, on which was the following inscription :—

Florente Sub Imperio GEORGII III,
Omni Britanniæ ora,
Opibus, Artibus, Commercio, Civitas Edinburgensis,
Veterem suum Lethæ Portum,
Navium multitudinem undique appellentium,

[1] [He was the author of a work entitled "A Recommendation to Brotherly Love, upon the principles of Christianity; to which is subjoined an Enquiry into the true design of the Institution of Masonry, in Four Books," which, though now little known, was, on its appearance in 1786, publicly recommended to the Brethren by the Grand Lodge, in resolutions published in the Edinburgh newspapers.—E.]

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Jam non capientem munifice ampliavit, A.D. MDCCLXXXVIII,
Urbis Consule IVto JOANNE GRIEVE,
Hujus molis primum lapidem posuit
Nobilis Vir GEORGIUS DOMINUS HADDO, die Septembris, XXIII°.
Æræ Architectonicæ VMDCCLXXXVIII.

All the ships in the harbour displayed their colours upon this occasion.

1788. DECEMBER 1. The Honourable Francis, Lord Napier, was elected Grand Master.

On 16th November 1789, the Foundation-stone of the University of Edinburgh was laid by the Right Honourable Francis, Lord Napier, Most Worshipful Grand Master Mason of Scotland, in presence of the Right Honourable the Lord Provost, Magistrates, and Town-Council of the City of Edinburgh, the Principal, Professors, and Students of the University, a number of nobility and gentry, and the Masters, Officers, and Brethren of all the Lodges in the city and neighbourhood, besides an immense number of spectators. The Brethren assembled within the Parliament House at eleven o'clock A. M., to meet the Grand Master, who, when the Lodges were arranged, sent notice thereof to the Lord Provost and Magistrates, assembled in the Council Chamber, and to the Principal, Professors, and students of the University, who were met in the High Church; after which the procession moved in the following order:—

The Principal, Professors, and Students, with their mace carried before them. Principal Robertson being supported on the right by the Rev. Dr Hunter, Professor of Divinity; and on the left by the Rev. Dr Hardy, Professor of Church History.
The Lord Provost, Magistrates, and Council, preceded by the Sword, Mace, &c.
A Band of Singers.
The Grand Stewards.
The Noblemen and Gentlemen attending the Grand Master.
A large drawing of the east front of the College, carried by two Operative Masons.
The Grand Jewels.
THE GRAND LODGE.
A Band of Instrumental Music.
The Lodges according to their seniority, the Lodge of St Mary's Chapel walking first.

A detachment of the 35th Regiment and the City Guard lined the Streets.

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The Instrumental Band accompanied the singers in the first three songs, in going to the ceremony. Upon arriving at the site the Instrumental Band played "*Come let us prepare,*" until all the Lodges had taken their places. The Substitute Grand Master, assisted by Mr Robert Adam, the architect of this noble work, proceeded to place the medals, writings, &c., in the stone. Then the Grand Master, standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an Operative to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone that was square, the plumb to the several edges, the level above the stone in several positions, and with the mallet he gave three knocks, saying,—"May the Grand Architect of the Universe grant a blessing on this Foundation-stone which we have now laid, and by His Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city;"—which was succeeded by the Grand Honours from the Brethren. The cornucopia and two silver vessels were then successively presented to the Grand Master, who, according to an ancient ceremony, poured the corn, the wine, and the oil on the stone, saying,—"May the All-bounteous Author of Nature bless this city with abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life; and may the same Almighty Power preserve this city from ruin and decay to the latest posterity;" which was followed by the Grand Honours from the Brethren. The Grand Master then addressed the Lord Provost and Magistrates as follows:—

"My Lord Provost and Magistrates of the City of Edinburgh.

"In compliance with your request, I have now had the honour, in the capacity of Grand Master Mason of Scotland, to lend my aid towards laying that stone on which it is your intention to erect a new College. I must ever consider it as one of the fortunate events of my life that the Craft of Free and Accepted Masons should be called forth to assist at an undertaking so laudable and so glorious, during the time that, from their affection, I have the honour of sitting in the chair of the Grand Lodge.

"The attention to the improvement of this city manifested by the Magistrates your predecessors in office, has for many years excited the admiration of their fellow-citizens. The particular exertions of your Lordship and your colleagues have merited, and it gives me infinite satisfaction to say have obtained, the universal approbation of all ranks of men. The business of this day, equally to be remembered in the

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annals of this city and of Masonry, will transmit your name with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them of steady patriotism, love to your country, and an anxious desire to advance the welfare and increase the fame of the city of Edinburgh.

"In the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your Lordship and your brethren in the Magistracy: May you long continue here the ornaments of civil society; and may you hereafter be received into those Lodges prepared in Heaven for the blessed."

To this address the Lord Provost, in name of the Magistrates and Town-Council, made a suitable reply.

The Grand Master then addressed the Principal, as representing the University of Edinburgh, in the following words:—

"Reverend Sir,

"Permit me to congratulate you as Principal, and your brethren as Professors of the University of Edinburgh, on the work in which we have this day been engaged; a work worthy of your patrons, who, ever considering the public good, will not permit the seat of learning established in this Ancient Metropolis to bear the appearance of decay, at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices.

"Permit me likewise to congratulate my country on the probability of seeing the different chairs of the magnificent structure now to be erected filled by men distinguished for their piety, as eminent for their learning, and as celebrated for their abilities, as those to whom I now have the honour of addressing myself.

"Any panegyric I can pronounce must fall so far short of what is due to you, Sir, and your honourable and learned coadjutors, that it would be presumption in me to attempt to express my sense of your deserts; suffice it to say, that the Grand Lodge of Scotland, and the Lodges depending upon her, are most happy in having this opportunity of assisting at, and witnessing the laying the Foundation, from whence, it is their earnest wish, a building may arise which in future ages may be as renowned for the excellence of its teachers, and as much respected for the propriety of conduct in its students, as the University now is, over which you have the peculiar satisfaction of presiding.

"May the Almighty Architect, the Sovereign Disposer of all events, grant that the Principal and Professors of this College may continue to deliver their instructions, and the students to receive their admonitions,

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in such a manner as may redound to the glory of God, the promotion of Science, and the extension of all useful learning."

To which the Very Reverend Principal Robertson made the following reply :—

"From very humble beginnings, the University of Edinburgh has attained to such eminence as entitles it to be ranked among the most celebrated seminaries of learning. Indebted to the bounty of several of our Sovereigns ; distinguished particularly by the gracious Prince now seated on the British Throne, whom, with gratitude we reckon among the most munificent of our royal benefactors, and cherished by the continued attention and good offices of our Honourable Patrons, this University can now boast of the number and variety of its institutions for the instruction of youth in all the branches of literature and science.

"With what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned colleagues affords the most satisfying evidence. From confidence in their abilities, and assiduity in discharging the duties of their respective offices, the University of Edinburgh has become a seat of education not only to youth in every part of the British Dominions, but, to the honour of our Country, students have been attracted to it from almost every Nation in Europe, and every State in America. One thing still was wanting. The apartments appropriated for the accommodation of Professors and students were so extremely unsuitable to the flourishing state of the University, that it has long been the general wish to have buildings more convenient erected. What your Lordship has now done, gives a near prospect of having this wish accomplished ; and we consider it as a most auspicious circumstance that the Foundation-stone of this new mansion of science is laid by your Lordship, who, among your ancestors, reckon a man whose original and universal genius place him high among the illustrious persons who have contributed most eminently to enlarge the boundaries of human knowledge.

"Permit me to add, what I regard as my own peculiar felicity, that by having remained in my present station much longer than any of my predecessors, I have lived to witness an event so beneficial to this University, the prosperity of which is near to my heart, and has ever been the object of my warmest wishes.

"May Almighty God, without the invocation of Whom no action of importance should be commenced, bless this undertaking, and enable us to carry it on with success. May He continue to protect our University, the object of whose institutions is to instil into the minds of youth prin-

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ciples of sound knowledge, to inspire them with the love of religion and virtue, and to prepare them for filling their various situations in society with honour to themselves and with benefit to their country.

"All this we ask in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power, and glory. Amen."

After the Principal had finished his speech, the Brethren gave the Grand Honours, which concluded the ceremony.

Two glass bottles were deposited in the Foundation-stone. In one of these were the coins of the present reign, each of which had been previously enveloped in crystal in such an ingenious manner that the obverse and reverse could be distinctly seen and read without breaking the glass. In the other bottle were deposited seven rolls of vellum, containing a short account of the original foundation and present state of the University, together with several other papers, coins, &c., with the various newspapers of the day, containing advertisements relative to the College, a list of the Lord Provost and Magistrates, the Principal and Professors, and a roll of the Office-bearers of the Grand Lodge of Scotland. The bottles being carefully sealed up, were covered with a plate of copper, upon one side of which was engraved the arms of the City and the University, also the arms of the Right Honourable Lord Napier, the Most Worshipful the Grand Master. Upon the other side was a Latin inscription, of which the following is a copy :—

Annuente Deo. Opt. Max.
Regnante GEORGIO III, Principe munificentissimo,
Academiæ Edinburgensis Ædibus initio quidem humillimis,
Et jam, post duo secula, pene ruinosis,
Novi hujus Ædificii
Ubi commoditati simul et elegantiæ, tanti doctrinarum domicilii,
Dignæ consuleretur,
Primum lapidem posuit,
Plaudente ingente omnium ordinum frequentia,
Vir Nobilissimus FRANCISCUS DOMINUS NAPIER,
Reipub. Architectonicæ apud Scotos, Curio Maximus,
XVI. Kal. Novemb. anno salutis humanæ MDCCLXXXIX.
Æræ Architectonicæ IↃIↃCCLXXXIX.
Consule THOMA ELDER,
Academiæ Præfecto GULIELMO ROBERTSON,
Architecto ROBERTO ADAM.
Q. F. F. Q. S.

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The anthem having been sung, the Brethren returned, the whole procession being reversed. When the Junior Lodge arrived at the door of the Parliament House, it fell back to the right and left, within the line of soldiers, when the Principal, Professors, and Students, the Lord Provost, Magistrates, and Town-Council, and the Grand Lodge, passed through uncovered. The Grand Master was supported on the right by Sir William Forbes, Bart., as Past Grand Master, and on the left by his Grace the Duke of Buccleuch.

The Lord Provost and Magistrates had invited many of the nobility and gentry from all parts of the country to be present, these and the immense multitude of all classes desirous of witnessing so magnificent a spectacle, filled the streets and windows, and even the roofs of the houses, all the way from the Parliament Close down the High Street and South Bridge Street, near the south end of which the stone was laid. It was computed that there was not less than 20,000 spectators, who preserved the greatest order, so that not the slightest accident occurred to mar the proceedings of the day.

1789. NOVEMBER 30. The Right Honourable Francis, Lord Napier, was re-elected Grand Master, and the Right Honourable George, Earl of Morton, chosen Grand Master Elect.

Nothing worthy of note marked the proceedings of this year.

1790. NOVEMBER 30. The Right Honourable George, Earl of Morton, was elected Grand Master.

At the Quarterly Communication on 7th February 1791, the Right Worshipful Brother Alexander Fergusson of Craigdarroch, Provincial Grand Master for the Southern District of Dumfriesshire, was empowered to visit the Lodges thereof, and procure payment of their arrears to the Grand Lodge.[1]

It was declared by the Grand Lodge, on 1st August, that difference of political sentiments was to be no bar to Masonic fellowship, and that any Daughter Lodge guilty of excluding any Brother on that account merely, would incur such censure as the Grand Lodge might at the time deem proper.

A new Lodge, under the title of "The Mount of Olives," was erected at St Christopher, under a patent from Scotland.

[1] [A Petition was presented at this meeting, praying for the revival of the Lodge St Michael, Dumfries, which is chiefly noticeable from its bearing, *inter alia*, the signature of "John Lewars, Officer of Excise there," the father of "Jessie Lewars," whose memory is enshrined in the Works of Robert Burns.—E.]

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1791. NOVEMBER 30. The Right Honourable George, Earl of Morton, was re-elected Grand Master, and the Right Honourable the Marquess of Huntly chosen Grand Master Elect.

On the 30th November, the day of the Annual Election, the Foundation-stone of the Edinburgh Bridewell, Calton Hill, was laid with the usual ceremonies, after which the Most Worshipful the Grand Master addressed the Lord Provost and Magistrates as follows :—

"MY LORD PROVOST AND MAGISTRATES,

"I have the honour of meeting your Lordship and the Magistrates of Edinburgh this day, for the purpose of carrying into execution an undertaking which there is every reason to believe will be attended with great public benefit. While we contemplate with pleasure the flourishing state of Scotland, we cannot help lamenting that, from the imperfection of human affairs in this as in every other country, the increase of arts, manufactures, commerce, and population (however desirable in itself), has been attended with a degree of corruption in the manners of the people, to which, I am sorry to add, the too general use of spirits among the lower classes of both sexes has in this country greatly contributed. I trust, therefore, that every good citizen will most cordially join with me in giving due praise to the zeal of those honourable Magistrates through whose exertions the sanction of the legislature has been obtained for the institution of this house of public discipline, which we are now preparing to erect. May it prove, under the guidance of Magistrates as upright and vigilant as those to whom we owe its existence, a terror to the idle and profligate, and a pledge of security to the industrious and well-disposed inhabitants of this city and county. May those who shall once feel the severity of its discipline leave it so amended in their behaviour, and inured to habits of industry, as never to require a repetition of its chastisements; and may the accomplishment of the purposes for which it is founded be marked by the regular diminution of the number of its inmates."

The Lord-Provost having made a suitable reply, the Brethren concluded the ceremony with the Grand Honours.

Two crystal bottles were deposited in the stone. In one of these were the coins of the present reign; in the other were deposited two rolls of vellum, containing the names of the Officers of the Grand Lodge and the Magistrates of the city, together with an Edinburgh Almanac, and a copy of each of the following newspapers, viz. :—The Caledonian Mercury, Edinburgh Evening Courant, Edinburgh Advertiser, and Edinburgh Herald. The bottles being carefully sealed up, were covered with a plate of copper wrapped in block tin; upon the under side of the

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plate was engraved the arms of the City; of the Earl of Morton, Grand Master; and of the Right Hon. James Stirling, Lord Provost. Upon the upper side was a Latin inscription, of which the following is a copy :—

Regnante GEORGIO III,
Ad nequitiam intra Urbem et Comitatum Edinburgensem,
Salutari labori coercendam accommodati
Primum hujus Ergastuli lapidem
Posuit
Vir nobilissimus GEORGIUS COMES DE MORTON, DOMINUS DOUGLAS
DE LOCHLEVEN, &c., &c.
Sodalitii Architectonici apud Scotos Curio Maximus,
Anno post Christum natum MDCCXCI,
Æræ autem Architectonicæ IↃↃIↃCCXCI.
Die ipso Divi Andreæ
Urbis Consule amplissimo JACOBO STIRLING,
Comitatus Vicecomite Vicario JOANNI PRINGLE,
Architecto ROBERTO ADAM.

The Foundation-stone of that princely fabric, the Royal Infirmary, was laid by the noble Earl's grandfather. That institution was intended as an asylum for the distressed, where the diseased in body might meet a cure. It was reserved for the grandson to found a fabric intended for the express purpose of reclaiming the vicious, and promoting the noble ends of virtue.

A Provincial Grand Master was this year appointed for the Leeward Islands.

The Right Worshipful the Substitute Grand Master, Brother Thomas Hay, was appointed to consecrate the Lodge St Andrew, Jedburgh.

1792. NOVEMBER 30. The Right Honourable the Marquess of Huntly was elected Grand Master.

1793. NOVEMBER 30. The Right Honourable the Marquess of Huntly was re-elected Grand Master.

1794. DECEMBER 1. The Right Honourable William, Earl of Ancrum, was elected Grand Master.

No events of importance marked the proceedings of the three previous years.

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1795. NOVEMBER 30. The Right Honourable William, Earl of Ancrum, was re-elected Grand Master.

The Grand Master having taken his place, thanked the Brethren for this second mark of their attachment in calling him to the chair of the Grand Lodge of Scotland—an honour which he would ever recollect with gratitude. He regretted that from his avocations leading him occasionally to a distance from this city, it was not in his power to pay that attention to the Lodges which inclination, as well as a sense of duty, would induce him to give. He would however embrace the earliest opportunity in his power of paying his respects to them. He then observed, that although, from the principles of the Craft, it was at all times unbecoming of them as a body to interfere with politics, yet he considered loyalty to the King and submission to the laws to be duties incumbent on all. He hoped, therefore, that the Address which he was about to submit to the Brethren, congratulating His Majesty on his deliverance from the attack made upon him whilst proceeding to open Parliament, would meet with their unanimous approbation.

The following Address having been read and approved of, it was transmitted to the Duke of Portland, Secretary of State for the Home Department, who presented it to His Majesty:—

"UNTO THE KING'S MOST EXCELLENT MAJESTY:—

"*Most Gracious Sovereign,*

"We, your Majesty's most dutiful subjects, the Grand Lodge of Scotland, humbly request permission to approach your Majesty with the most sincere expressions of that attachment and loyalty for which our ancient and respectable Order has ever been distinguished.

"Your Majesty's late deliverance from the hands of wicked and sanguinary men, while it recals to us the recollection of your Majesty's virtues, impresses us with gratitude to that providential care which, by watching over your Majesty's life, has averted the most alarming calamities from your people.

"We have on this occasion witnessed the interposition of Heaven for the safety of your royal person: That it may never cease to extend its guardian protection to your Majesty, and to your Illustrious House, is our united prayer.

"Signed by appointment, and in our presence, when in Grand Lodge assembled, this thirtieth day of November, one thousand seven hundred and ninety-five.

(Signed) "ANCRUM, *Grand Master.*"

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1796. NOVEMBER 30. The Right Honourable Francis, Lord Doune, was elected Grand Master.

A Fraternal correspondence was opened this year with the Grand Lodge of Ireland.

1797. NOVEMBER 30. The Right Honourable Francis, Lord Doune, was re-elected Grand Master.

An Address to his Majesty, upon the signal victory by Admiral Lord Duncan over the Dutch Fleet off Camperdown, was moved by the Substitute Grand Master, and unanimously agreed to. In consequence of this motion, the following Address was drawn up, and transmitted to the Duke of Portland for presentation:—

"UNTO THE KING'S MOST EXCELLENT MAJESTY:—

"The humble Address of the Grand Lodge, and Free Masons of Scotland.

"*May it please your Majesty,*

"We, your Majesty's most dutiful and loyal subjects, the Grand Master and other Officers of the Grand Lodge of Scotland, with the Masters, Officers, and Proxies of Lodges, and Brethren in Grand Lodge assembled, though generally unaccustomed to approach your royal person except upon events connected with the domestic felicity of your Illustrious House, yet we trust we shall be pardoned by your Majesty for thus expressing our congratulations on the late naval victory, glorious almost beyond all former example. Actuated, as we are, by an honest pride in the reflection that the signal success on this occasion was obtained, through Divine aid, under the auspices of one to whom our native country had the credit of giving birth, we are ready, in common with your Majesty's other loyal subjects, to stand or fall in the support of our liberties, our laws, and our religion; and conclude with breathing a hope, in the true spirit of Masonry, that peace may soon be restored to these Realms on a solid and permanent basis, honourable to your Majesty and to the Nation.

"Signed in name, and by appointment, and in presence of the Brethren, within the Grand Lodge, this 30th day of November 1797, being the Anniversary of the Festival of St Andrew.

(Signed) "DOUNE, *Grand Master.*"

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CHAPTER IX.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND, FROM NOVEMBER 1798 TO NOVEMBER 1809.

1798. NOVEMBER 30. The Right Honourable Sir James Stirling, Bart., Lord Provost of Edinburgh, was elected Grand Master.

An Address by the Grand Lodge was transmitted for presentation to his Majesty, upon the victory gained by Rear-Admiral Nelson over the French fleet at the Nile.

The Grand Treasurer, Brother John Hay, presented to, as a mark of his respect for, the Grand Lodge, a complete set of books, viz.—Minute-Book, Charter, and Diploma Books, Cash Ledger, Substitute Grand Master's Committee Book, Enrolment, and Roll Book, for which the thanks of the Grand Lodge was unanimously accorded to him.

At a meeting of the Grand Lodge, on 5th August 1799, it was stated from the chair that by an Act passed in the last session of Parliament, cap. 79, entituled, "An Act for the more effectual Suppression of Societies established for seditious and treasonable purposes," &c., it was, *inter alia*, declared illegal for any body of men to require an oath, test, or declaration from their members, not authorised by law; but that an express exception was contained therein in favour of Free Masons, under certain provisions, videlicet:—

"Sec. 5. And whereas certain Societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Free Masons, the meetings whereof have been, in a great measure, directed to charitable purposes; be it thereof enacted, that nothing in this Act shall extend to the meetings of any such Society or Lodge, which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Free Masons.

"Sec. 6. Provided always, that this exemption shall not extend to any such society unless two of the members composing the same shall certify upon oath, (which oath any justice of the peace or other magistrate is hereby empowered to administer,) that such Society or Lodge has, before the passing of this Act, been usually held under the denomination of a Lodge of Free Masons, and in conformity to the rules prevailing among

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the Societies or Lodges of Free Masons in this kingdom ; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the person so certifying, shall, within two calendar months after the passing of this Act, be deposited with the clerk of the peace for the county, stewartry, riding, division, shire, or place, where such Society or Lodge hath been usually held : Provided also, That this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names or descriptions of all and every the members thereof, be registered with such clerks of the peace, as aforesaid, *within two months* after the passing of this Act ; and also on or before the 25th day of March in every succeeding year.

" Sec. 7. And be it enacted, that the clerk of the peace, or the person acting in his behalf, in any such county, stewartry, riding, division, shire, or place, is hereby authorised and required to receive such certificate, and make such registry as aforesaid, and to enrol the same among the records of such county, stewartry, riding, division, shire, or place, and to lay the same, once in every year, before the general session of the justices for such county, stewartry, riding, division, shire, or place ; and that it shall and may be lawful for the said justices, or for the major part of them, at any of their general sessions, if they shall so think fit, upon complaint made to them upon oath, by any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge, within such county, stewartry, riding, division, shire, or place, shall from thenceforth be discontinued ; and any such meetings held, notwithstanding such order of discontinuance, and before the same shall, by the like authority be revoked, shall be deemed an unlawful combination and confederacy, under the provisions of this Act."

Which enactments having been taken into serious consideration, the Grand Lodge unanimously agreed that it was her province, as the head of the Masonic body in Scotland, from whom all regular Lodges hold by Charter their right of meeting, to take effectual steps for enforcing the observance of the law before recited—a law which, as bearing honourable testimony to the purity of the Order, and thus silencing the daring breath of calumny, must be truly flattering to the Brethren at large.

She therefore, in the first place, most strenuously recommended the instant attention of the Daughter Lodges of Scotland to the foregoing legislative regulations ; by which two essential requisites were necessary for entitling the Fraternity to hold in future their usual meetings.

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1*st*, That two of the members of each Lodge shall certify upon oath, before a justice of the peace or other magistrate, that "*The Lodge has, before the passing of the said Act, been usually held under the denomination of a Lodge of Free Masons, and in conformity to the rules prevailing among the Lodges of Free Masons in this kingdom;*" and which affidavit, certified by the magistrate before whom it is taken, must be registered with the sheriff-clerk of the county where the particular Lodge holds its meetings, within two calendar months from the 12th of July last. And,

2*d*, That one of the presiding officers of the Lodge do record with the sheriff-clerk, *within the same space*, 1. The name by which the Lodge is distinguished; 2. The place and days of meeting; and 3. The names and descriptions (designations) of the attending members.

And the Grand Lodge, responsible for the regular conduct of the Masons of Scotland holding of her, which, she is firmly persuaded, is almost without exception entirely consonant to the principles of the Craft, yet anxious to guard against every intrusion on their ancient and respectable Order, or upon its established and accustomed forms, unanimously resolved—

"1°. That every Lodge holding of the Grand Lodge of Scotland shall, *within six months* from this date, apply for a certificate from the Grand Lodge; which certificate shall bear an express renewal of power to hold Masonic meetings, under her sanction and authority; and which shall not be granted without production of evidence to the Most Worshipful the Grand Master, his Depute, or Substitute, that the Act of Parliament above recited has been literally complied with. And every Lodge which shall not, within the said space, demand and obtain such certificate, shall be expunged from the Grand Lodge Roll; have consequently no right thereafter, by its presiding officers, or by proxy, to sit or vote at their meetings, and be deprived of all future protection of the Grand Lodge.

"2°. That the said certificate shall be subscribed by the Grand Master, or his Depute or Substitute, and by the Grand Secretary and Grand Clerk for the time, and have the seal of the Grand Lodge appended thereto; for which a fee of five shillings, and no more, at the disposal of the Grand Lodge, shall be exacted.

"3°. That the said certificate shall be thereafter applied for on or before the 25th day of April 1801, and of every succeeding year, and evidence produced, as before mentioned, so long as the said Act is in force; under the same certification of being so expunged from the Roll in case of failure.

"4°. That no such certificate shall be granted until all the arrears due to the Grand Lodge be discharged.

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"5°. That the names of all the Lodges who have so obtained certificates shall be annually transmitted to one of his Majesty's Principal Secretaries of State, and to the Lord Advocate of Scotland.

"6°. That the foregoing Resolutions be printed, and copies transmitted to all Lodges throughout Scotland holding of the Grand Lodge, that none may pretend ignorance thereof.

"7°. That copies thereof be also transmitted to his Grace the Duke of Athole, and the Right Hon. Henry Dundas, by the Most Worshipful Grand Master, who is requested to take that opportunity of expressing the grateful sense the Masons of Scotland entertain of their exertions in behalf of the Craft.

"8°. That a committee be appointed to wait on the Lord Advocate, with a copy of the said Resolutions, and that they be instructed to assure his Lordship that they have a grateful feeling of his Lordship's kindness to the Masons of Scotland, and will be ready to listen to any other regulations that to him may appear proper to be adopted.[1]

9°. That a copy of these Resolutions be also transmitted to the Grand Secretary of the Grand Lodge of Ancient Free Masons in England.

"And *Lastly*, That the thanks of the Grand Lodge are justly due to the Right Honourable and Most Worshipful Sir James Stirling, Bart., their present Grand Master, for his constant attention to the interests of the Craft since his unanimous election to the chair, and more particularly in his correspondence with Mr Secretary Dundas, during the dependence of the late bill in Parliament."

Five guineas were this year voted from the funds of the Grand Lodge to the public kitchen; an institution begun at this time for the support of the indigent poor in the city of Edinburgh.

1799. NOVEMBER 30. The Right Honourable Sir James Stirling, Bart, was re-elected Grand Master, and the Right Honourable Charles William, Earl of Dalkeith, chosen Grand Master Elect.

Several charters having been applied for since the passing of the Act concerning the Suppression of Secret Societies, a doubt was entertained by several Members of the Grand Lodge whether or not they were entitled to grant new charters during the operation of said Act, it was therefore moved and unanimously carried, "That a Memorial and Case be made out and laid before the Right Honourable the Lord Advocate for Scotland, for his opinion and advice upon the subject; and should

[1] The following were appointed a committee for the above mentioned purpose: — The Right Honourable and Most Worshipful the Grand Master; Brother John Clark, Substitute Grand Master; and Brother Campbell of Fairfield.

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his Lordship be of opinion that the Grand Lodge, under the above Act, had not powers to grant such charters, that the Grand Lodge should solicit his Lordship's assistance in an application to Parliament (should that appear necessary,) for remedying this defect, as well as for vesting certain powers in the Grand Lodge which would materially benefit their poor. In conformity with this Resolution, the following Memorial was submitted to the Right Honourable the Lord Advocate:—

"Memorial and Case for Sir James Stirling, Baronet, Grand Master Mason of Scotland; the Right Honourable the Earl of Dalkeith, Grand Master Elect; George Ramsay, Esq. younger of Barnton, Depute Grand Master; John Clark, Esq. Substitute Grand Master; John Trotter of Mortonhall, Esq., and Alexander Charles Maitland-Gibson, Esq. of Cliftonhall, Grand Wardens; John Hay, Esq. younger of Hayston, Grand Treasurer, and others, Members of the Grand Lodge of Scotland.

"The Fraternity of Free Masons in Scotland are not less distinguished for their loyalty and antiquity, than for the many illustrious personages who have at different times been at the head of that respectable body. From the earliest ages they acknowledged their Sovereign as their Grand Master. To his royal authority they submitted all differences that arose among the Brethren, and when not a Mason himself—but which was seldom the case—his Majesty was in the use of appointing a distinguished Brother to preside as his deputy at all Masonic meetings, and to regulate all matters concerning the Craft. King James I, that patron of learning and science, is accordingly found countenancing the Lodges with his presence as the Royal Grand Master, till he settled a yearly revenue of Four Pound Scots to be paid by every Master Mason of Scotland to a Grand Master chosen by the Brethren, and approved of by the Crown—one nobly born or an eminent clergyman—who had his deputies in cities and counties; and every Brother at entry paid him a fee. His office empowered him to regulate in the Fraternity what should not come under the cognisance of Law Courts; to him appealed both Mason and Lord, or the Builder and Founder, when at variance, in order to prevent law pleas; and in his absence, they appealed to his Deputy or Grand Wardens that resided next to the premises.

"William St Clair, Earl of Orkney and Caithness, Baron of Rosslin, &c., obtained a grant of this office from King James II. Under his kindly auspices Masonry now began in Scotland to spread its particular influence through all parts of the kingdom. By another deed of the same Prince, this office was made *Hereditary* in the said Earl, and his heirs and successors in the Barony of Rosslin, (which grant was sanctioned and

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confirmed by subsequent acts of the Masons themselves,) in which ancient family it continued till near the middle of this century.

" The Barons of Rosslin granted charters of Constitution and Erection, countenanced the Lodges, determined all matters of difference among the Brethren, and supported with becoming dignity the character of Master Mason over all Scotland. They held their head Courts, or in other words assembled Grand Lodges, at Kilwinning, in the county of Ayr, where it is presumed Masons first began to hold regular and stated meetings.

" Such continued to be the state of Masonry while the family of Rosslin were in flourishing and prosperous circumstances. But the late William St Clair of Rosslin, the representative of this noble family, a Mason, and a gentleman of the greatest candour and benevolence, was under the necessity of disposing of his family estates, and having no children of his own body, was unwilling that the office of Hereditary Grand Master, vested in his person, should become vacant at his death, and thereby revert to the Crown.

" In this situation, therefore, this gentleman, undoubted *Hereditary Grand Master* of Scotland, assembled the Brethren of the Lodges in and about Edinburgh, and represented to them how beneficial it would be to the cause of Masonry in general, to have a nobleman or gentleman as Grand Master, of their own election, to patronize and protect the Craft; and in order to promote so laudable a design, he proposed to resign into the hands of the Brethren, or whomsoever they should be pleased to elect, all right, claim, or title whatever, which he or his successors had to preside as Grand Master over the Masons in Scotland.

" A set of regulations were accordingly drawn up for the future conduct of the Grand Lodge, which was submitted to a general convention of all the Lodges of Scotland, called together for the purpose of receiving the above Resignation, and electing a Grand Master. At this meeting, therefore, which was held on the 30th November 1736, the said William St Clair gave in a Resignation, formally and regularly executed, of the office of Hereditary Grand Master, in favour of the Brethren present, or whomsoever they might be pleased to elect to that high office.

" It may be here proper to mention that the Hereditary Grand Master had the exclusive power of presiding over all regular Lodges in Scotland, settling all disputes amongst them, and even individual members of Lodges aggrieved had a right to complain to the Grand Master, and the grievances of such Lodges and Brethren were by the Grand Master and the Grand Lodge decided and determined. The Grand Master had likewise the power of convoking the several Lodges, *and also of granting Charters of Constitution and Erection* in favour of Brethren wishing to

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hold regular Lodges, upon payment of certain fees, and conforming to certain regulations thereby prescribed.

"In consequence, therefore, of the above Resignation, the whole powers and privileges vested in the Hereditary Grand Master by King James II, and confirmed, as abovementioned, by the Masons themselves, and uniformly exercised by him and his predecessors, were transferred to the Brethren then present, consisting of the Masters and Wardens of all the regular Lodges in Scotland, being the representatives of said Lodges; and which meeting was then declared to be the Grand Lodge of Scotland, and therefore proceeded to the election of Grand Master and other Office-bearers to represent them.

"It is necessary also to mention that the Grand Lodge, so constituted, have been in the *uniform practice, since* 1736, *of granting Charters of Confirmation* to Lodges erected before that period, as appears from a continued series of Minutes engrossed in the Sederunt Books of the Grand Lodge, and also from the Charter Books thereof. They have also been in the *uninterrupted practice of granting new Charters of Constitution and Erection to Lodges,* upon regular application and payment of certain fees, which are appropriated to the use of the poor, the only purpose to which the funds of the Grand Lodge are applied; and from which dues a very considerable part of the revenue of the Grand Lodge arises.

"The Right Honourable Counsel will recollect that in the course of the present Session of Parliament the wisdom of the Legislature deemed it prudent to pass an Act, cap. 79, intituled 'An Act for the more effectual Suppression of Societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices.'

"As set forth in the preamble of this Act, it is obvious the meaning and intention of passing the same was chiefly with the view of suppressing certain societies therein particularly named, and which, by said Act, are accordingly suppressed; and the Honourable Counsel is referred to the Act itself, which accompanies this Memorial, particularly to the 1st, 2d, 3d, and 4th sections, which, it is hoped, his Lordship will take the trouble to peruse.

"From the active interference of some liberal and enlightened friends of Masonry, members of the Legislature, particularly his Grace the Duke of Athole and the Right Honourable Henry Dundas, and from a conviction, through the representation of these Right Honourable Brethren, of the Masonic Societies of this country being not only strictly constitutional, but highly laudable institutions, as being principally directed to charitable purposes, Parliament was induced to grant an exemption in their favour in the following terms." [Here follows the quotation of sections 5, 6, and 7, as printed at pp. 151-152, *supra.*]

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"After the passing of the above Act of Parliament the Grand Lodge met on 5th August 1799, being their stated Quarterly Communication, and took the said Act of Parliament into consideration, when they unanimously agreed that it was their province, as Head of the Masonic Body in Scotland, *from whom all regular Lodges hold their right of meeting by Charter*, to take effectual steps for enforcing the observance of the Statute. The Grand Lodge accordingly adopted a set of Resolutions for that purpose, a printed copy of which is herewith submitted to the Honourable Counsel, and which the Memorialists trust will meet with his Lordship's approbation.[1] These Regulations have accordingly been circulated amongst the country Lodges, and the good effects resulting therefrom, in bringing the enactments of the Statute more immediately under the observation of their very worthy but less informed Brethren, have already been sensibly felt.

"At a subsequent meeting of the Grand Lodge, held on 25th November, a petition from the Right Honourable the Earl of Aboyne and others, Officers of the 6th or Aberdeenshire Regiment of North British Militia, lying at Dundee, was read to the meeting, praying the Grand Lodge to grant them a Charter of Constitution and Erection, under the title, name, and designation, of the Aboyne 6th North British Militia Lodge. After reading the above petition, it was stated that under the 5th Section of the Act of Parliament, there seemed to be considerable doubts how far the Grand Lodge could now grant Charters of Constitution and Erection. The words of which Section being, 'That nothing in this Act shall extend to meetings of any such Society or Lodge *which shall, before the passing of this Act*, have been usually holden under the denomination and in conformity to the rules prevailing among the said Societies of Free Masons,' which seems to infer that no Society or Lodge that did not subsist before the passing of said Act could now be tolerated or authorized.

"The Grand Lodge of Scotland therefore, desirous of walking upon sure ground, and wishing to do nothing but what is strictly legal and constitutional, directed a case to be made out by a Committee of their number, and laid before the Right Honourable the Lord Advocate of Scotland for his opinion upon the above clause in the Act of Parliament, and in the meantime delayed giving any deliverance upon the petition from the Earl of Aboyne and others till his Lordship's opinion was obtained.

"Having said so much, the Memorialists, after a few observations, will leave their case with the Honourable Counsel, confiding in that well-

[1] [*Vide* said Resolutions on pp. 153-154, *supra*.—E.]

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known candour and liberality which regulate all his actions as well as his opinions, for such a favourable interpretation of the Statute as may be consistent with his liberal interpretation of the law and of his official duties.

" The privilege of granting Charters of Erection and Constitution is not only coeval with the institution of the Grand Lodge itself, but, as appears from its records, has been enjoyed without interruption from that period downwards. But while, on the one hand, it is even necessary for the existence of the Grand Lodge, it has, on the other, been the principal source of that order, regularity, and subordination that has hitherto so conspicuously prevailed at all Masonic meetings in Scotland, as well as of the fund from which the poor are supported. With submission therefore, it never could be the intention of the Legislature to deprive the Grand Lodge of Scotland of that privilege, without which all Masonic meetings in this country must soon come to an end.

" Under the 3d Section of the Act of Parliament in question, it is, with submission, competent for the members of any Society whatever to meet, and even to constitute themselves, provided the declaration ' of such Society shall have been first approved of, and subscribed by two or more justices of the peace,' &c. The condition under which the exemption in favour of Lodges of Free Masons is granted are at least equally strict with those of the Section alluded to, independent altogether of the clause under consideration, particularly Section 7, where it is enacted ' That it shall and may be lawful for the said justices, or the major part of them, at any of their General Sessions, if they shall so think fit, upon complaint made to them upon oath, by any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, &c., shall from thenceforth be discontinued ; and any such meeting held notwithstanding such order of discontinuance, and before the same shall, by the like authority, be revoked, shall be deemed an unlawful combination, under the provisions of this Act.'

" There is hardly a justice of the peace in the country who is not himself a Mason, and of course must be fully satisfied of the constitutional purity of the only engagements or declarations come under by every Mason whatever. In place of an exemption in their favour therefore, if the clause in the Act of Parliament under consideration is to be strictly interpreted, Masonic Societies will, it is apprehended, be in a worse situation than any other Society in the country.

" It may likewise be observed that it never surely could have been the intention of the Legislature to deprive the Masonic body of the privileges

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and benefits of that Society; and, upon mature consideration, the constitution of a new Lodge, under the Grand Lodge of Scotland, will be found to differ only in form from the admission of an equal number of Brethren into a Lodge already existing. *The applicants for every new Charter must of necessity be Master Masons*, and of course entitled to admit Brethren into their original Lodge. All that is granted to them therefore, by a Charter from the Grand Lodge, is a new name, and place of meeting, more convenient for their local situation, while the Grand Lodge is, and must be responsible for the regularity and good conduct of that and every other Lodge enjoying the privilege of meeting as a Masonic body under her Charters.

"In this view, it is with great deference submitted how far it may be thought consistent with the spirit and meaning of the Act of Parliament to suppose that the Legislature had the Grand Lodges of England and Scotland only in view in granting an exemption from the enactments of the Statute in favour of 'any such Society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Free Masons,' considering the whole of the other Lodges, both in England and Scotland, in no other light than that of so many extended branches, which in fact they are, of these Grand Lodges respectively, and which of course fall to be held responsible for the regular and constitutional conduct of all their Members in their character of Free Masons.

"Such an interpretation of the Statute, with submission, while the spirit and meaning thereof would be effectually preserved, so as to exclude all seditious and treasonable discourses from being canvassed in any Lodge or Society of Free Masons, would, at the same time, not only remove the present difficulty, but, by connecting the country Lodges more intimately with the Grand Lodge, tend at once to the preservation of the true spirit of Masonry, and that regularity and good conduct in all their meetings which the Legislature only could have had in view in enacting the present Statute.

"The Memorialists will only further remark, that should the Honourable Counsel feel himself under legal difficulty in interpreting the law in the manner suggested, they earnestly intreat his Lordship's kind assistance, in his high official and legislative capacities, in obtaining such alterations of the law as might ascertain the powers of the Grand Lodge, as well as give them a *persona standi in judicio*, (a right which is at present at least doubtful,) by which their funds, and therefore their powers of affording relief to the indigent, would be greatly increased."

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Copy of the Lord Advocate's Opinion on the above Case.

"The words adopted both in the 5th and 6th sections of the Act are so explicit that it does not appear to me possible to maintain, under any interpretation, that a Lodge of Free Masons, instituted since the 12th of July last, can be entitled to the benefit of the Statute. I do not know why the Act was so anxiously limited, but the legal construction of it is unquestionably what I have stated. It is impossible to adopt the interpretation suggested in the Memorial for this reason, that if the Grand Lodges of England and Scotland respectively were the only Societies to which the legislature alluded, and to whom the regulations thereof apply, it would follow that all subordinate Lodges were at liberty to disregard these rules altogether, a proposition impossible to be maintained after perusal of the 6th and 7th sections of the Act, which distinctly impose upon every Society or Lodge all over the kingdom the necessity of registering the certificate within the county or division within which its meetings have been usually held, and renewing the same on or before the 25th of March every year. I am very clearly of opinion therefore, that no new Lodge can be entitled to the benefit of the Statute; and that, if it is material for the Memorialists to obtain powers to institute such new Lodges, to the effect of entitling them to the protection of the Act, it can only be done by an application to Parliament.

"The Opinion of

(Signed) "R. DUNDAS."

"GEORGE SQUARE, EDINBURGH, 23*d January* 1800."

After hearing the foregoing Opinion, it was moved and carried, "that full and ample powers should be given to the same Committee to take such steps as they think proper for application to Parliament for obtaining the great objects in view, as stated in the Memorial." In conformity with this motion, the Committee held numerous meetings, made various suggestions to, and had several interviews with influential parties, but with no effect, up to 1806, when the Grand Lodge agreed, upon the recommendation of the Earl of Moira, then Acting Grand Master Elect, to adopt the practice of the Grand Lodge of England, viz:—to assign to new Lodges the numbers and charters of Lodges that had become dormant or had ceased to hold regular meetings. "The Grand Lodge of Scotland therefore, with such an example before them, are satisfied that the same practice may be followed here, and that their doing so would be no infringement of the Act of Parliament, in so far as they were not creating new Lodges but only reviving Lodges that had been held as such before the passing of said Act. The Grand Lodge of Scotland therefore resolve to assign or transfer charters of dormant Lodges to

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such applicants as may be regularly certified by two neighbouring Lodges. But in order that no undue preference should be obtained, in point of seniority, they resolve that the date of such transfers shall be regulated according to the date of the application to the Grand Lodge."

On 26th May, the Grand Lodge "Considering that they sanction the *Three Great Orders of Masonry*, and these alone, of APPRENTICE, FELLOW-CRAFT, and MASTER MASON, being the ancient Order of SAINT JOHN, and understanding that other descriptions of Masons, under various titles, have crept into this Country, borrowed from other Nations, which are inconsistent with the purity and true principles of the Order, Resolved, and hereby Resolve, that none may pretend ignorance, *expressly* to *prohibit* and *discharge* all Lodges having Charters from the Grand Lodge, from holding any other meetings than those of the Three Orders above described; under this certification, that the Grand Lodge will most positively proceed, on information of an infringement of this express prohibition, to *censure*, or to the *forfeiture of the Charters* of the offending Lodges, according to the circumstances of any particular case that may be brought before them." The Grand Lodge also "appoints this Resolution to be printed, and a copy thereof sent to every Lodge in Scotland under their jurisdiction."

In consequence of His Majesty's escape from another attempt upon his life, the Grand Lodge of Scotland, ever attentive to their duties as loyal subjects, prepared the following Address, which was transmitted to the Right Honourable Henry Dundas, one of His Majesty's Principal Secretaries of State, for presentation to His Majesty:—

"MAY IT PLEASE YOUR MAJESTY,

"We, your Majesty's most dutiful and loyal subjects, the Most Worshipful the Grand Master and other Officers of the Grand Lodge of Scotland, with the Masters and Proxies of Lodges, and their Wardens, in Grand Lodge assembled, approach your Majesty's throne with reflections of horror, in common with all your other affectionate subjects, on the possible event of a recent attempt upon the sacred person of your Majesty, of which, but for the proof of that atrocity, we should, for the honour of humanity, have doubted the reality.

"The miserable person who made this wicked attack on a life so justly precious to the whole community, must, according to our feelings, have either been visited by the Supreme Being with the greatest affliction to which our nature is liable, or be of a description of men (if such are entitled to the appellation,) of which we are fully convinced there exists not another solitary individual throughout the extended dominions of your Majesty.

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"The magnanimity displayed by your Majesty on so trying an occasion will ever, on recollection, fill the eyes of your faithful subjects with tears of gratitude, as establishing your entire confidence on your affectionate people, and as having had an effect pleasing, we are well aware, to your Majesty, of preventing many and serious mischiefs, among the great concourse of your subjects then assembled, whose fears were alive for the safety of their beloved Sovereign.

"We take this opportunity of assuring your Majesty of the purity and simplicity of our ancient Order, and of our sincere attachment to the glorious constitution of our country, founded on a basis which, from its stability, cannot be shaken by foes, foreign or domestic; and conclude with our most anxious wishes for the long continuance and prosperity of your Majesty's reign, and for the permanent, unimpaired, and undisturbed felicity of your Majesty, and of every branch of your Illustrious House.

"Signed in name of, by appointment, and in presence of the Grand Lodge of Free Masons of Scotland, this 9th day of June 1800.

(Signed) "JAMES STIRLING, *G. M. Mason of Scotland.*"

On 10th November there was presented to the Grand Lodge by John M'Gowan, Esq., a book containing the Minutes of a Lodge of Free Masons held at Rome in 1735, under the auspices of the Earl of Winton. The thanks of the Grand Lodge were cordially voted to the munificent donor of so valuable and curious a record.[1]

1800. DECEMBER 1. The Right Honourable Charles William, Earl of Dalkeith, was elected Grand Master.

A Charter was granted on 9th February 1801 to the officers of the 51st Regiment, stationed at Colombo, in the Island of Ceylon, to hold a Lodge under the denomination of the "Orange Lodge."

The interests of Masonry having rendered a new arrangement of Provinces absolutely necessary, the recommendation of the Committee which had been appointed to make the requisite allocation, was this year carried into effect. A series of Regulations for the government of Provincial Grand Masters, were at the sametime sanctioned by the Grand Lodge.[2]

[1] [This is the Lodge over which Prince Charles Edward presided as Right Worshipful Master. The above mentioned highly interesting volume is now in the Library of the Grand Lodge of Scotland.—E.]

[2] [These Regulations form No. IV of the Appendix to this Work.—E.]

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The Grand Lodge received a message from the Magistrates of Edinburgh, informing them that the Foundation-stone of the Wet-Docks at Leith was to be laid on the 14th of May, and requesting their assistance on the occasion,—which request was acceded to unanimously; and on the appointed day the Right Worshipful Robert Dundas, Depute Grand Master, attended by the Grand Officers and about 1,200 of the Brethren, laid the said Foundation-stone with the usual solemnities.

In the stone was deposited a jar containing several medals and the coins of the present reign. Above the jar were deposited two plates, on one of which was the following inscription :—

In the Reign of the most gracious Sovereign GEORGE III,
And
Under the auspices of the Right Honourable WILLIAM FETTES,
Lord Provost of Edinburgh,
The Harbour of Leith, though formed at a remote period,
And,
As Commerce in the course of ages increased,
Often repaired and extended;
Yet being still narrow and incommodious,
ROBERT DUNDAS of Melville, Esquire,
In absence of
The Right Honourable WILLIAM CHARLES, EARL OF DALKEITH,
Grand Master Mason of Scotland,
Laid the Foundation-stone of these Docks,
In which
The numerous vessels arriving from every quarter of the Globe
Might receive ample and secure accommodation;
On the 14th day of May,
In the year of our Lord MDCCCI,
And of the Æra of Masonry VMDCCCI,
JOHN RENNIE being Engineer.

May the undertaking prosper by the blessing of Almighty God!

The other plate bore the names of the Town-Council of Edinburgh; the Right Honourable Henry Dundas, member for the City; the Magistrates of Leith; the Wet-Dock Committee; the Contractors for the Works; the Office-bearers of the Grand Lodge of Scotland; and the Masters and Wardens of the Trinity-House, Leith.

At the conclusion of the ceremony the Depute Grand Master thus addressed the Lord Provost and Magistrates :—

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"My Lord Provost and Magistrates,

"It is with the highest satisfaction that I have availed myself of the opportunity which the situation I have the honour to hold in the Grand Lodge of Scotland has afforded me, of assisting at the commencement of a work so essential to the welfare of this community, and which I trust will contribute, in an eminent degree, to the extension of the commerce and the general prosperity of this portion of the United Kingdom.

"The respect and esteem which you enjoy among those over whom you have the honour to preside, are the surest pledges that nothing will be wanting on your part to second the efforts and fulfil the wishes of those public-spirited individuals who have promoted this undertaking, and that the just expectations of the Legislature, to whose liberality you are also indebted, will not be disappointed.

"It is impossible to contemplate the auspicious period at which this work is begun, without the strongest sensations of gratitude to that Providence which has inspired his Majesty's councils with temperate firmness, and his fleets with irresistible valour, to assert and maintain the just rights of his subjects on that element which has ever been the scene of their triumphs and the source of their envied prosperity and power. May the same bountiful Providence, in the blessings of an honourable and lasting peace, secure to the merchants of this and of every other port in the British Dominions, the free and uninterrupted enjoyment of their trade, and the well-earned fruits of industry and enterprising activity.

"In the name of the Craft of Free and Accepted Masons I have to offer our humble supplications to the Supreme Architect of the Universe that He will afford His protection to your Lordship and your brethren in the Magistracy, and that you may continue to be the instruments, through Him, of promoting the happiness and welfare of the community entrusted to your charge."

To which the Lord Provost made the following reply :—

"Most Worshipful Sir,

"Leith has long had reason to be proud of the enterprise and success of its merchants and sailors. The rapid increase of its commerce has made it necessary to extend the harbour and improve the conveniences for its trade. The plan of that able engineer, Mr Rennie, has been adopted; and I think it one of the happiest events of my life that I have the honour to fill the civic chair at the laying of the Foundation-stone of this extensive undertaking, which, when finished, will not only be of great benefit to the city and its port, but to the Country in general,

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as well as convenient for the admission of large ships of his Majesty's navy.

"I assure you, Sir, that it is highly gratifying to me, and to my fellow-citizens, that the first stone of this important work has been laid by you. Allow me to remark, that there appears a fortunate propriety in this ceremony being performed by the son of a man to whom our city, the navy of Britain, and the whole Empire, are under so many obligations.

"Permit me, in the name of the Magistrates and Council of the city of Edinburgh, to return our warmest thanks to you, to your Brethren, and the gentlemen who have honoured us with their attendance upon this occasion. And may that Almighty Being, whom winds and seas obey, accompany this undertaking with His blessing, and crown the work with success."

The ceremony was concluded by the Grand Honours from the Brethren, which was followed by a salute of twenty-one guns from the ships-of-war in the Roads, under the command of Captain Clements of the Royal Navy.

The Procession then returned to the Assembly Rooms, where the Substitute Grand Master addressed the operative Brethren to the following effect:—"The Foundation-stone of the Wet-Docks at Leith, planned with much wisdom by the ingenious architect, being now laid, and these implements in your hands having been applied to it by the Grand Master, and approved of, they are re-committed to you, with full confidence that, as skilful and faithful workmen, you will use them in such a manner that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit as craftsmen, and to the honour of our Ancient Fraternity." After this the Depute Grand Master closed the Lodge in due form.

Brother Alexander Cunningham was this year appointed Grand Jeweller to the Grand Lodge.

At the Quarterly Communication on 2d November, a letter was read from Brother Laurie, enclosing a Prospectus of a work he intended to publish, entitled "A History of Free Masonry,"[1] and craving the sanction of the Grand Lodge thereto, which was unanimously accorded, and the Grand Secretary and Grand Clerk "authorised to furnish Brother Laurie with the Records and other writings belonging to the Grand Lodge, and with any material in their power, which may in any degree tend to the advancement of his undertaking."

[1] [This was the First Edition of the present work, published in 1804.—E.]

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1801. NOVEMBER 30. The Right Honourable Charles William, Earl of Dalkeith, was re-elected Grand Master, and the Right Honourable George, Earl of Aboyne, chosen Grand Master Elect.

The draft of the First Edition of the "Laws and Regulations of the Grand Lodge of Scotland" was this year read and unanimously approved of.

1802. NOVEMBER 30. The Right Honourable George, Earl of Aboyne, was elected Grand Master.

The day of the Grand Election was distinguished by a splendid procession of above 1,200 Brethren from the Parliament-House to the King's Arms Tavern.

The Foundation-stone of the Church at Lesmahagow was this year laid by Brother Daniel Vere, of Stonebyres, Right Worshipful Master of Lodge St John, Lesmahagow, and the thanks of the Grand Lodge voted him for the manner in which it had been accomplished, as well as for his uniform attention to the interests of the Craft in general. On 14th September, Brother Charles Stewart, Right Worshipful Master of Musselburgh Kilwinning, was authorised to perform the ceremony of laying the Foundation-stone of Inveresk Church, and the use of the Grand Jewels granted him for the occasion.

At an adjourned Quarterly Communication, held on 16th November, a Provincial Grand Master was appointed for the Island of Bermuda.

1803. NOVEMBER 30. The Right Honourable George, Earl of Aboyne, was re-elected Grand Master, and the Right Honourable George, Earl of Dalhousie, chosen Grand Master Elect.

After the election the Brethren walked in procession from the High Church Aisle to the Tron Church, where an appropriate sermon was preached to them by the Reverend David Ritchie, one of the ministers of Edinburgh, from Hebrews xiii, verse 1, "Let brotherly love continue."

The Brethren having re-assembled at the King's Arms Tavern in the evening to celebrate the festival of St Andrew, were honoured with the company of his Excellency the Earl of Moira, Commander-in-Chief of his Majesty's Forces in Scotland, and Acting Grand Master of the Grand Lodge of England.

In the General History, *supra*, p. 60, an outline was given of the schism which took place in the Grand Lodge of England by the secession of a number of Brethren, who, calling themselves Ancient Masons, invidiously bestowed upon their opponents the odious appellation of Moderns. It was also stated that in 1772 the Ancient Masons chose for their Grand Master his Grace the Duke of Athole, who was then Grand Master

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Elect for Scotland. From this circumstance, more than from any predilection on the part of the Grand Lodge of Scotland for the Ancient Masons, the most friendly intercourse had subsisted between the two Grand Lodges, and the Scotch Brethren, from their union with the Ancients, insensibly imbibed their prejudices against the Grand Lodge of England presided over by His Royal Highness the Prince of Wales and Lord Moira. From these causes the Grand Lodge of Scotland and the Grand Lodge under the constitution of England, though the Brethren of both were admitted into each other's Lodges, had not hitherto cherished that mutual and friendly intercourse which, by their principles, they were bound to institute and preserve. Such was the relative condition of the two Grand Lodges on the day of the present Grand Election. In the course of the evening, however, an opportunity being offered for the discussion of this subject, the Earl of Moira, in an eloquent and impressive address, related at considerable length the conduct of the Grand Lodge of England to the Ancient Masons, and stated that the hearts and arms of the Grand Lodge to which he was attached, had ever been open for the reception of their seceding Brethren, who had obstinately refused to acknowledge their fault; and that, though the Grand Lodge of England differed in a few trifling observances from that of Scotland, they had ever entertained for Scottish Masons that affection and regard which it is the object of Free Masonry to cherish, and the duty of Free Masons to feel.

From this period we date the origin of that fraternal union between the Grand Lodge of Scotland and that of England, by which Free Masonry has received additional strength and vigour, and has been preserved in these kingdoms in all its primitive purity and simplicity. And, while its influence is diffused from the British Empire to every corner of the world, we hope that it will continue to be, as it has ever been, the bane of despotism and oppression—the enemy of superstition and fanaticism—the promoter of civilization and good order—the friend of uncorrupted science, of true benevolence, and unaffected piety.

At the Quarterly Communication on 6th February 1804, the thanks of the Grand Lodge were unanimously voted to Brother Alexander Laurie for the publication of his "History of Free Masonry," and for the handsome donation of a copy thereof, bound in morocco.

On the 28th of March the Right Worshipful Master of the Lodge Phœnician, Leith, was authorised to lay the Foundation-stone of the High School there, with the usual ceremonies.

1804. NOVEMBER 30. The Right Honourable George, Earl of Dalhousie, was elected Grand Master.

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After the election, which took place as usual in the High Church Aisle, the Grand Lodge and Brethren, amounting to upwards of 1,500, walked in procession by torch-light from the Parliament-House to the Theatre-Royal, to celebrate the Festival of St Andrew. The Theatre was handsomely fitted up for the occasion.

The Most Worshipful the Grand Master stated to the Brethren that the Grand Lodge of Scotland had long been anxious to open a fraternal intercourse with the Grand Lodge of England, held under the auspices of the Prince of Wales, and that Resolutions to that effect had been passed at a previous meeting, a copy of which, under the authority of the Grand Lodge, he begged leave now to present to the Right Honourable the Earl of Moira, Acting Grand Master of England, in the hope that his Lordship would use his best endeavours to facilitate an object which was of such great importance to, and so ardently desired by the Grand Lodge of Scotland.

The Earl of Moira, in an eloquent speech, declared that no exertion should be wanting on his part to promote the desired friendly intercourse between the two Grand Lodges.

Numerous Masonic, loyal, and patriotic toasts were given upon this occasion, and the Lodge was closed, after an evening spent with the greatest harmony.

At the Quarterly Communication on 5th August 1805, a letter was received from his Excellency the Earl of Moira, stating that the Grand Lodge of England had, in the most cordial manner, entertained the proposal of Fraternal relations with the Grand Lodge of Scotland, which was embodied in the following Resolution :—

"Society of Free and Accepted Masons under the Constitution
"of England,

"H. R. H. GEORGE AUGUSTUS FREDERICK, PRINCE OF WALES, &c., &c.,
"GRAND MASTER.

"*At a Grand Lodge of the said Society, held at Free Masons' Hall, London, on Wednesday the 10th of April* 1805 :—

"SHERBORN STEWART, Esq., S. G. W., as G. M., in the Chair.

"Resolved unanimously,

"That, as the Grand Lodge of Scotland has expressed through the Right Honourable the Earl of Moira its earnest wish to be on terms of confidential communication with the Grand Lodge of England under the authority of the Prince of Wales, this Grand Lodge, therefore, ever desirous to concur in a fraternal intercourse with regular Masons, doth

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meet that disposition with the utmost cordiality of sentiment; and requests the honour of the Acting Grand Master to make such declaration in its name to the Grand Lodge of Scotland."

(Signed) "WM. WHITE, *G. S.*"

A Committee was appointed to thank the Earl of Moira for his attention in bringing about this desirable union, and request him to inform the Grand Lodge of England, in name of the Grand Lodge of Scotland, that it will ever be their study to promote and cherish that friendship and brotherly intercourse now so happily begun.

Brother John Clark, who had for a long period filled the office of Substitute Grand Master with great benefit to the Grand Lodge, resigned on 4th November 1805, on account of indisposition; and the Grand Lodge, whilst deeply regretting the cause of his resignation and the loss of his services, passed him a vote of thanks for the great attention he had given to the affairs of the Craft in general, and to those of the Grand Lodge in particular.

A very elegant jewel was presented to the Grand Lodge by Sir John Stewart, Bart., of Allanbank, Provincial Grand Master of the Lower Ward of Lanarkshire, to be worn by the Grand Master on all public Masonic occasions. It consists of a beautiful enamel painting of St Andrew on the Cross, upon a blue ground, surrounded in an eliptical form with a radiated or many pointed star in brilliants, to which is appended the compass, square, and segment, in silver gilt.

The special thanks of the Grand Lodge were voted to Sir John for this handsome gift.

1805. DECEMBER 2. His Royal Highness George, Prince of Wales, was elected Grand Master and Patron of the Craft in Scotland, the Right Honourable George, Earl of Dalhousie, Acting Grand Master, and his Excellency Francis, Earl of Moira, Commander-in-Chief for Scotland, Acting Grand Master Elect.

At the Quarterly Communication on 3d February 1806, a motion was made by Brother Sir John Stewart, Bart., regarding the erection of a Masonic Hall, and that a subscription should be commenced for the purpose; which motion was unanimously agreed to, and a committee appointed to carry forward the undertaking.

Amongst the subscribers we find the Grand Lodge for L.500; St Luke, Edinburgh, for 100 guineas, which subscription entitled this Lodge to accommodation in the Hall for holding its monthly meetings; the late Marquis of Hastings, 100 guineas; the Earl of Dalhousie, 100 guineas, &c., &c. The especial thanks of the Grand Lodge were voted to Brother Sir John Stewart for his laudable efforts regarding this matter.

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At the Quarterly Communication on 5th May 1806, a Charter was granted to several Brethren to constitute a Lodge in Turk's Island, under the immediate sanction of the Provincial Grand Master of Bermuda.

On the 1st August 1806, Sir John Stewart, Bart., having been delegated, as Provincial Grand Master for Lanarkshire, by the Most Worshipful the Grand Master, to lay the Foundation-stone of the Monument to be erected at Glasgow in memory of Lord Viscount Nelson, he attended by his Office-bearers, a large assemblage of the Brethren, and the Civic Authorities, &c., assembled in the High Church of Glasgow, to hear Divine Service, which was conducted by the Rev. Dr Ritchie, the Grand Chaplain, after which a procession was formed in the following order :—

A Troop of Glasgow Light Horse.
The Lord Provost, Magistrates, and Council, with their insignia of office.
Gentlemen of the Committee of Management, and Subscribers.
The Dean of Guild and Members of the Merchants' House.
The Conveners of Trades and Members of the Trades' House.
The Commissioners of Police with their batons.
The Faculty of Physicians and Surgeons.
The Faculty of Procurators.
Two Naval Officers, and a body of sailors who had served under Lord Nelson, carrying a model of a ship of war.
The various Masonic Lodges, thirty in number, according to seniority.
The R. W. Sir JOHN STEWART, Acting Grand Master, preceded by the Grand Officers.

The Procession having reached the Green, the Grand Lodge took its station on the east of the site of the monument, the other Lodges and Civic Authorities arranging themselves in their proper places. An impressive prayer was then offered up by the Grand Chaplain, after which the Grand Master proceeded to address the assembly in the following terms :—

"Before proceeding to the interesting ceremony for which we are now assembled, permit me, in the name of the Most Worshipful the Grand Master, to express his regret at being unable to be present on this occasion. As his representative, I beg leave to acknowledge the high honour conferred upon me in being called to lay the Foundation-stone of a Monument to the memory of so illustrious a Hero; and I regret my inability to do justice to the merits of the departed warrior, and

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the patriotism of
the well-merited
" That pre-e
elevated naval
so opportunely
entitles Lord
national.
" When I
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A singular trait of affection was manifested by the sailors who attended the Procession,—they rushed in a body to the Foundation-stone, and kneeling around, kissed it with every mark of fervent devotion and affectionate regard for their lamented and illustrious Commander. During the Procession the ships in the river displayed their various colours, and the "Harmony," of Liverpool, Captain Wilkie, fired forty-seven guns, being the age of Lord Nelson, besides a Royal Salute of twenty-one guns. It is estimated that not less than eighty thousand persons were congregated upon this interesting occasion.

1806. DECEMBER 1. His Royal Highness George, Prince of Wales, was re-elected Grand Master and Patron of the Craft in Scotland, and the Right Honourable Francis, Earl of Moira, was elected Acting Grand Master.

The Grand Lodge this year deferred the celebration of the Festival of St Andrew on account of the early day for which Parliament had been summoned to meet, and the consequent absence from town of many of the principal Office-bearers.

At the Quarterly Communication on the 3d August 1807, several charters were granted, and *inter alia*, one to several Brethren in Andalusia, in Spain, under the title of "The Desired Re-union." At the same meeting Brother James Gordon was appointed Provincial Grand Master over all the Lodges holding of the Grand Lodge of Scotland east of Balbos, in Andalusia.

A dispute having existed for some time between the Mother Lodge Kilwinning and the Grand Lodge of Scotland, as to the right of granting Charters, &c., a desire was manifested amongst several of the Office-bearers of both Lodges for a mutual explanation, which, it was hoped, would lead to a final amalgamation. After a preliminary correspondence the Committees appointed by each of the parties held a conference at Glasgow on the 14th of October 1807, when the following Minute of Agreement was drawn up and formally signed by the respective parties :—

At Glasgow, the Fourteenth day of October one thousand eight hundred and seven.

At a meeting of the Committees appointed by the Grand Lodge of Scotland and the Mother Lodge of Kilwinning, vested by their respective constituents with full powers for the adjustment of their Masonic differences :

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Present on the part of the Grand Lodge—

William Inglis, Esq., *Substitute Grand Master.*
Sir John Stewart, Bart. of Allanbank.
Alexander Laurie, Esq.
Wm. Guthrie, Esq. *Grand Secretary;* and
James Bartram, Esq., *Grand Clerk.*

And on the part of the Mother Lodge Kilwinning :—

William Blair, Esq. of Blair, *Master.*
Robert Davidson, Esq. of Drumlay, *Depute Master.*
Alex. M'Gown, Esq. of Smithstone, *Senior Warden.*
Alexander Hamilton, Esq. of Grange.
Robt. Montgomerie, Esq. of Craighouse ; and
James Crichton, Esq. Collector of His Majesty's Customs, Irvine.

The Committees having exhibited and exchanged their respective powers, and carefully considered the matters in dispute, reciprocally agree as follows :—

" *First,* That the Mother Lodge Kilwinning shall renounce all right of granting Charters, and come in, along with all the Lodges holding under her, to the bosom of the Grand Lodge.

" *Secondly,* That all the Lodges holding of Mother Kilwinning shall be obliged to obtain from the Grand Lodge confirmations of their respective Charters, for which a fee of three guineas only shall be exigible.

" *Thirdly,* That the Mother Kilwinning shall be placed at the head of the Roll of the Grand Lodge, under the denomination of Mother Kilwinning, and her daughter Lodges shall, in the meantime, be placed at the end of the said Roll, and as they shall apply for confirmations; but under this express declaration, that so soon as the Roll shall be arranged and corrected, which is in present contemplation, the Lodges holding of Mother Kilwinning shall be entitled to be ranked according to the dates of their original Charters, and of those granted by the Grand Lodge.

" *Fourthly,* That Mother Kilwinning and her daughter Lodges shall have the same interest in, and management of the funds of the Grand Lodge, as the other Lodges now holding of her,—Mother Lodge Kilwinning contributing annually to the said funds a sum not less than two shillings and sixpence for each intrant, and her daughter Lodges contributing in the same manner as the present Lodges holding of the Grand Lodge.

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"*Fifthly*, That the Master of the Mother Lodge Kilwinning for the time shall be *ipso facto* Provincial Grand Master for the Ayrshire district. And,

"*Lastly*, While both Committees are satisfied that the preceding arrangement will be highly conducive to the honour and interest of Scottish Masonry, and though vested with the fullest powers to make a final adjustment, the Committees do only respectfully recommend its adoption to their respective constituents.

"William Inglis, *S. G. M.*	Will. Blair.
Jo. Stewart.	Robt. Davidson.
Alex. Laurie.	Robt. Montgomerie.
William Guthrie, *Gd. Secy.*	Alex. M'Gown.
Ja. Bartram, *Gd. Clk.*	Alex. Hamilton.
	James Crichton."

At the Quarterly Communication on 2d November 1807, the Report of the mutual Committees upon the dispute with the Kilwinning Lodge was approved of by the Grand Lodge, and shortly afterwards ratified and confirmed by the said Mother Kilwinning Lodge; and William Blair of Blair, Esq., Right Worshipful Master of said Lodge, was appointed Provincial Grand Master for Ayrshire.

1807. November 30. His Royal Highness George, Prince of Wales, was re-elected Grand Master and Patron, the Right Honourable Francis, Earl of Moira, re-elected Acting Grand Master, and the Honourable William Ramsay Maule of Panmure, M.P., chosen Acting Grand Master Elect.

After the Election, the Grand Lodge, accompanied by upwards of 1,200 Brethren, walked in procession from the Parliament-House to the Tron Church, where an excellent and appropriate sermon was preached by the Rev. Mr Brunton, minister of the New Greyfriars, and a collection made for the Charity Fund of the Grand Lodge.

At a meeting of the Grand Lodge on 15th February 1808, the Substitute Grand Master was appointed to consecrate the Lodge Trafalgar, Leith.

The attention of the Grand Lodge was much occupied in the early part of the year in suppressing an attempt made by Dr John Mitchell, Right Worshipful Master of the Lodge Caledonian, Edinburgh, and others, to throw off and seduce their respective Lodges from their allegiance to her. After a proof being led, and answers thereto given in and discussed, the Grand Lodge, after long and serious deliberation,

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expelled the said Dr Mitchell and the leaders of those Brethren who had aided and abetted him in his contumacious and highly unmasonic conduct; and copies of the sentence of expulsion, and the grounds thereof, were circulated amongst all the Lodges under her jurisdiction, and sent likewise to the Grand Lodges of England and Ireland, who cordially approved of the wise and vigorous measures which had been adopted towards the recusants, and congratulated the Grand Lodge of Scotland on the noble stand she had made, not only in defence of her own authority, but also for the firmer establishment of the old landmarks, and the general welfare of the Fraternity.

On the 18th September the Grand Lodge, assisted by about 1,000 of the Brethren of the various Lodges in and around Edinburgh, and attended by the Right Honourable the Lord Provost, Magistrates, and Council, in their robes, laid the Foundation-stone of a new Jail, with the accustomed solemnities.[1]

On the 27th October, the Foundation-stone of a Church at Portobello, near Edinburgh, was laid by the Substitute Grand Master, accompanied by several of the Grand Officers, and a large assemblage of the Brethren.

At the Quarterly Communication on 7th November, the Lodge of Perth and Scoon was, upon a Memorial to that effect, re-admitted into the bosom of the Grand Lodge, from which for some years past she had been estranged; and, considering the great antiquity[2] of this Lodge, and the handsome manner in which her office-bearers offered to pay up all arrears, the Grand Lodge re-instated her in her old number on the Roll of Daughter Lodges.

1808. NOVEMBER 30. His Royal Highness The Prince of Wales was re-elected Grand Master and Patron, and the Honourable William Ramsay Maule of Panmure, M.P., elected Acting Grand Master.

The Festival of St Andrew was this year celebrated in the usual Masonic manner by upwards of seven hundred Brethren, in Corrie's

[1] [This undertaking was never carried into effect, the site being subsequently changed to a more convenient and salubrious locality on the Calton Hill. A building, serving as an auxiliary Police Office, known as the "Lock-up-House, or County Buildings Prison," was however built on the Foundation-stone of the intended Jail, which was removed in 1856 to make way for several improvements on the Courts of Justice and the Library of the Faculty of Advocates. At its demolition the plates, with the bottles containing the coins, newspapers, &c., were presented by the Prison Board of Scotland to the Grand Lodge, and are now in her possession.—E.]

[2] [It possesses regularly kept Minute-Books for nearly the last three hundred years.—E.]

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Concert-Rooms, the Substitute Grand Master, in absence of the Acting Grand Master, in the chair.

At a Special Meeting of the Grand Lodge on 14th December, the Substitute Grand Master, Brother William Inglis, was presented with a piece of plate, of the value of 100 guineas, in testimony of the appreciation by the Brethren of his zeal and indefatigable exertions in the cause of Masonry. The gift bore the following inscription :—

Presented to WILLIAM INGLIS, Esq., of Middleton,
The Right Worshipful Substitute Grand Master Mason of Scotland,
Expressive of the Esteem in which he is held by the Brethren
For
The Propriety, Ability, and Integrity, with which he has
upon all occasions
Promoted the True Interests of the Craft,
And his uniform Manly and Independent conduct
In supporting the Dignity of
The GRAND LODGE OF SCOTLAND;
14th December 1808.

At a meeting on 18th August 1809, it was reported that St Cecilia's Hall, Niddry Street, had been purchased by the Substitute Grand Master William Inglis, Alexander Laurie, and James Bartram, Esquires, on the part of the Grand Lodge of Scotland, for the purpose of converting it into a Free Masons' Hall, at the price of L.1,400; which purchase was unanimously approved of. Besides the Subscriptions already noticed, many of the Daughter Lodges made handsome contributions towards the undertaking, amongst these was the Lodge St Stephen, Edinburgh, for fifty pounds.

The 25th of October 1809, being the day celebrated throughout the British Isles as a National Jubilee, on account of His Majesty King George the Third having attained the 50th year of his reign,—amongst other manifestations of public rejoicing a Grand Masonic Procession took place for the purpose of laying the Foundation-stone of George the Third's Bastion at the Port of Leith, which was performed by the Right Honourable the Earl of Moira, in absence of the Most Worshipful the Acting Grand Master.

The Masonic part of the procession which met in the Assembly Rooms and Naval Yard, Leith, was arranged in the following order :—

Two Grand Tylers with drawn Swords.
Band of Music.

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Two Grand Stewards with Rods.
Band of Singers.
Square and Plumb.
Two Grand Stewards with Rods.
Compasses—Mallet—Level.
Two Grand Stewards with Rods.
Cup (with Wine)—Cornucopia (with Corn)—Cup (with Oil.)
Bottle (with Coins)—Bottle (with Newspapers.)
Two Grand Stewards with Rods.
Architect with Plans.
Two Grand Stewards with Rods.
Usher of White Rod—Bible—Usher of White Rod.
Grand Chaplain.
Grand Jeweller—Grand Secretary—Grand Clerk.
Grand Warden, Substitute Grand Master, Grand Warden.
Grand Treasurer.
Past Grand Master—GRAND MASTER—Depute Grand Master.
Three Grand Stewards with Rods.
Gentlemen attending the Grand Lodge.
Proxies and Wardens.
Edinburgh Lodges, with their Officers and Brethren,
in their Seniority.

The Ceremonial having been performed with the usual solemnities, the Most Worshipful the Depute Acting Grand Master made the following Address to the Right Honourable the Lord Provost and Magistrates :—

MY LORD PROVOST,

" In ordinary course we Masons are precluded (and wisely so,) by the habits and rules of our Institution from adverting in that character to any public occurrences, or taking part in any transaction which has a political reference. That prohibition is considered by us as a necessary assurance to our fellow-citizens against any abuse of influence from a numerous body, associated by ties not understood beyond our own circle, assembling for purposes not explained, and covering our proceedings with anxious secrecy,—we have therefore to felicitate ourselves that on this occasion the Magistracy, by calling us forth to discharge the public and proper functions of our Order, have thus given us an opportunity of testifying the ardour of our sentiments towards the best of Sovereigns, without our obtruding ourselves in a manner inconsistent with our principles. In common with your Lordship and the rest of

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our fellow-subjects, we have experienced the benignity of His Majesty's reign. In common with you, we have individually exulted in the extension of those arts and sciences so sedulously encouraged by his fostering patronage;—sciences not confined to the closet of the student, but giving a just direction to the active industry of all classes, which has caused the wealth of this country to attain a position unexampled in history; above all, we have glowed with the conscious pride of that manly defiance of every foe, which, relying on the favour of Heaven towards our pious Sovereign has been exhibited by this country amidst the wreck of surrounding Nations. This we have felt as men and Britons. As Masons, we have further to boast a special obligation: When mischievous combinations on the Continent, borrowing and prostituting the respectable name of Masonry, had sown disaffection and sedition through the communities within which they were protected, and thereby called on the vigilance of the British Government to forbid particular confederacies, here a flattering discrimination exempted the established Free Masons from the scope of this prohibition. On the sole pledge of our declaration,—on the simple security of our good faith, there was manifested a generous trust in our Ancient Fraternity. With a just sense of this magnanimous confidence, superadded to the other motives which this day call forth effusions of gratitude from every individual in the United Kingdom, we Masons, as a body, offer up our humble thanksgiving to the Almighty for the extended term which the reign of His Majesty has already reached, devoutly imploring the Divine Author of all Good to grant farther a long, a very long continuance, and earnestly praying that every hour of that period may be marked by the fond attachment of a loyal people.

"If any consideration may be admitted as adding to the happiness which we feel in being thus enabled to express our suitable homage to our Sovereign, it is that of testifying at the same time our respect for the City of Edinburgh. That City has claims on the warm gratitude of us all, and on mine among the foremost; and we rejoice peculiarly in paying our tribute to it when it is so adequately represented on this occasion by your Lordship and your colleagues. In the name of the Craft I sincerely wish that your Lordship may enjoy many years of health, of comfort, and of happy reflection on the prominent position which you held on this memorable day."

His Lordship, on behalf of himself and his colleagues, having made a suitable reply; the bands played the King's Anthem, which was followed with a grand salute from the guns of the Algeria sloop of war, which was then lying in the dock, which salute was returned by

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the ships of war in the roads. The procession then returned to the Naval Yard, where the Grand Lodge was closed in ample form.

The line of procession was guarded by the Prince of Wales' Own Regiment of Edinburgh Volunteers, and the whole ceremony passed off with the greatest eclât.

On 6th November a Charter of Erection was granted to certain Brethren in Nassau, New Providence, under the title of the "Lodge Union."

On 21st November 1809, the Free Masons' Hall of Scotland was consecrated by the Most Worshipful and Right Honourable the Earl of Moira, Past Grand Master, as Grand Master, in presence of The Right Honourable the Lord Provost of Edinburgh, accompanied by the Magistrates and Council; the Right Worshipful and Right Honourable Henry Erskine, as Grand Master Elect; the Right Worshipful Admiral Sir Edmund Nagle, as Depute Grand Master; the Right Worshipful William Inglis, Esq., Substitute Grand Master; the Right Worshipful John Clerk, Esq. of Eldin, Senior Grand Warden; the Right Worshipful William Wilkie, Esq., Master of the Lodge of Edinburgh Mary's Chapel, No. 1, as Junior Grand Warden; the Right Worshipful Dr George Wood, as Grand Treasurer; the Right Worshipful Alexander Laurie, Esq., as Grand Secretary, the Right Worshipful James Bartram, Esq., Grand Clerk, accompanied by several Past Grand Masters, and the Right Worshipful Masters of numerous Daughter Lodges, with their Office-bearers and Members.

The Most Worshipful the Acting Grand Master and the Grand Officers were convened in the ante-room of the Great Hall, where, having been clothed in the proper regalia of their respective offices, the Grand Lodge was opened in ample form.

The Acting Grand Master, preceded by the Grand Stewards with their rods, together with the other Office-Bearers, &c., passed into the Great Hall, where they were received by the Brethren, all standing, with the usual Masonic honours, during which the band played the Anthem until the Grand Master was conducted to his place. The Acting Grand Master having taken the Chair, stated to the Brethren that the Grand Lodge, according to ancient custom on similar occasions, had been already opened; whereupon the vocal band sung the Masons' Anthem in full chorus. The Acting Grand Master then delivered an eloquent address upon Masonry, which was received and applauded with every mark of Masonic approbation.

The Grand Architect was then desired to lay upon the table the Jewels of the Grand Master, which having been done, the latter

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desired the President of the Grand Stewards to deliver to the proper Officers the Jewels of their respective Offices, viz. :—The Compasses to the past Grand Master, the Level to the Depute Grand Master, the Square to the Senior Warden, and the Plumb to the Junior Warden, which being done, the Grand Secretary, in an appropriate address, informed the Right Worshipful the Acting Grand Master that it was the wish of the Fraternity to dedicate this Hall to Masonry; after which the vocal band sung the Masonic Anthem, with "Great Light to Shine."

The Acting Grand Master, after an impressive address, declared this HALL to be The FREE MASONS' HALL OF SCOTLAND, and in the most solemn manner dedicated the same to MASONRY.

The Grand Secretary repeated to the Brethren that this was now the Free Masons' Hall of Scotland, dedicated by the Acting Grand Master to Masonry; which proclamation was followed by the Grand Honours.

The Cornucopia, filled with corn, was presented by the proper officer to the Most Worshipful the Acting Grand Master, who, in absence of the Grand Chaplain, strewed the contents over the Hall, saying, "May the bountiful hand of Heaven ever supply this place with abundance of corn, and all the necessaries and comforts of life;" which was followed by the singing of an Anthem.

The Acting Grand Master then most solemnly and impressively dedicated the Hall to VIRTUE.

The Grand Secretary then repeated to the Brethren that the Hall was dedicated by the Most Worshipful the Acting Grand Master to Virtue, which was followed by the Grand Honours.

The cup with the wine was then handed to the Acting Grand Master, who sprinkled the same over the Hall, saying, "May the bountiful hand of Heaven ever supply this place with abundance of wine, and all the necessaries and comforts of life;" which was followed by an Anthem.

The Acting Grand Master then solemnly dedicated the Hall to UNIVERSAL CHARITY and BENEVOLENCE. Whereupon the Grand Secretary repeated to the Brethren that the Hall was dedicated by the Most Worshipful the Acting Grand Master to Universal Charity and Benevolence; which was followed by the Grand Honours.

The oil was then given to the Acting Grand Master, who in like manner sprinkled the same over the Hall, saying "May the all-bountiful hand of Heaven ever supply this place and this country with abundance of corn, wine, and oil, and all the necessaries and comforts of life, and

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may the Free Masons' Hall of Scotland, now dedicated to Masonry, be ever the sanctuary and receptacle of Virtue, Universal Charity, and Benevolence," which was followed by the Grand Honours and solemn music.

Thereafter the Entered Apprentice March was played by the Military Band.

The Most Worshipful the Acting Grand Master having called the Brethren from labour to refreshment, proposed the healths of the Lord Provost, Magistrates, and Council of Edinburgh, who had honoured this meeting with their presence, to which the Lord Provost made a suitable reply. The Acting Grand Master then drank to the health of all the Masters of Lodges then present, which was appropriately replied to. Many Masonic and Patriotic toasts were subsequently proposed and responded to, and after an evening spent with that dignity and propriety befitting the solemnity of so interesting an occasion, the Grand Lodge was closed in ample form.

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CHAPTER X.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND, FROM NOVEMBER 1809 to NOVEMBER 1823.

1809. NOVEMBER 30. His Royal Highness George, Prince of Wales, was re-elected Grand Master and Patron; the Honourable William Ramsay Maule, M.P., re-elected Acting Grand Master, and the Right Honourable James, Earl of Rosslyn, chosen Acting Grand Master Elect. On 5th February 1810, the Reverend John Lee, D.D., Minister of Peebles,[1] was chosen Grand Chaplain, and inducted at the Quarterly Communication on 7th May following.

An order was issued on 7th May for the consecration of the Lodge St John, Airdrie,—the ceremony to be performed by the Master of the Senior Lodge in the district.

On the motion of Brother Laurie, it was resolved "that a circular letter shall be annually transmitted to all Lodges holding of the Grand Lodge of Scotland, specifying the Grand Officers elected at St Andrew's Day; stating the money received from, and the number of Intrants in each Lodge; a list of the persons relieved from the Charity Funds, with the amount granted; a statement of the necessary expenditure attending the management of the Grand Lodge; lists of Charters granted to new Lodges; expelled Members; Contributors to the liquidation of the Hall debt; and *lastly*, all new Laws or Regulations adopted by the Grand Lodge."[2]

An Extraordinary Meeting of the Grand Lodge was held on 14th June 1810, to consider a letter, and Resolutions in connection therewith, from the Grand Lodge of England, under the Grand Mastership of His Grace the Duke of Athole, relative to a union between them and the Grand

[1] [1857, Principal of, and Professor of Divinity in, the University of Edinburgh, and one of the Deans of the Chapel Royal, Holyrood.—E.]

[2] [The above Circular has proved of the greatest utility, and is now published under the title of "The Grand Lodge of Scotland's Reporter."—E.]

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Lodge of England under His Royal Highness the Prince of Wales, and craving the advice and assistance of the Grand Lodge of Scotland in effecting an object at once so desirable and Masonic. Whereupon, after mature deliberation, the Most Worshipful the Acting Grand Master, the Right Worshipful the Acting Grand Master Elect, and the Right Worshipful the Earl of Moira, Past Grand Master, were appointed with full powers, to all or any one of them, to meet "with the Officers of the respective Grand Lodges of England, and assist and concur in any measures that may be adopted by the Sister Grand Lodges for their permanent union, and the general interest, honour, and harmony of the Masonic Order."

This year the Foundation-stone of the Lunatic Asylum, Glasgow, was laid with Masonic honours by the Right Honourable James Black, Lord Provost of that city, appointed by the Grand Lodge, for this occasion, Depute Provincial Grand Master of the Lower Ward of Lanarkshire.

1810. NOVEMBER 30. His Royal Highness George, Prince of Wales, was re-elected Grand Master and Patron; and the Right Honourable James, Earl of Rosslyn, was elected Acting Grand Master. The Right Worshipful Brother Alexander Laurie was appointed Joint Grand Secretary.

The Grand Election took place this year in the New Hall, which had been altered and handsomely fitted up for the reception of the Brethren under the direction of Brother Laurie, to whom in particular, and to the Committee assisting him in general, the thanks of the Grand Lodge were unanimously voted. It had been in contemplation to have celebrated this event by a Masonic procession, which was however dispensed with, owing to the indisposition of His Majesty George the Third. It was unanimously agreed to contribute L.100 annually from the Grand Lodge funds towards the extinction of the Hall debt until the same should be paid.

The question of the right of a Master to appoint his own Depute was this year formally brought under the consideration of the Grand Lodge, when it was unanimously decided that the Master of a Lodge had the right of appointing his own Depute, unless the practice of his particular Lodge, or any bye-law thereof, ruled the contrary.

A Petition of a novel character was presented by Lieutenant Crawford, and other Naval Officers, for a Charter to hold a Lodge under the name of "The Naval Kilwinning Lodge on board Her Majesty's Ship Ardent;" which, after due consideration, and consultation with the Sister Grand Lodges of England and Ireland, the Grand Lodge, notwith-

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standing the respectable station of the applicants, felt herself constrained to refuse.

1811. NOVEMBER 30. His Royal Highness The Prince Regent was re-elected Grand Master and Patron; The Right Honourable James, Earl of Rosslyn, was re-elected Acting Grand Master; and The Right Honourable Robert, Lord Duncan, chosen Acting Grand Master Elect.

No event of importance occurred during the year.

1812. NOVEMBER 30. His Royal Highness The Prince Regent was re-elected Grand Master and Patron, and the Right Honourable Robert, Viscount Duncan, was elected Acting Grand Master.

At an Extraordinary Meeting of the Grand Lodge held on 31st March 1813, to consider *inter alia* the Petition of J. O. Brown and others, who had been expelled for the part taken by them in the proceedings of Dr Mitchell, the Grand Lodge, in conformity with the prayer of their Petition, resolved to repeal the sentence of expulsion, and re-admit them to full Masonic privileges; and ordered copies of this deliverance to be forwarded to all Daughter Lodges, and to the Grand Lodges of England and Ireland; it being always understood that this recissory act should in nowise affect the sentence against Dr Mitchell, which was still in force.

1813. NOVEMBER 30. His Royal Highness The Prince Regent was re-elected Grand Master and Patron; the Right Honourable Robert, Viscount Duncan, re-elected Acting Grand Master; and the Right Honourable Charles, Lord Kinnaird, chosen Acting Grand Master Elect.

After the Grand Election, which took place in the Parliament House, the Brethren walked in procession by torch-light from thence to their own Hall, where the Festival of St Andrew was celebrated by upwards of 1,500 of the Craft in the usual Masonic manner.

At an Extraordinary Meeting of the Grand Lodge on the 20th December, there was laid on the table a conjunct letter from the Most Worshipful His Royal Highness the Duke of Kent, Grand Master of Free and Accepted Masons of England, according to the old Institution, and the Most Worshipful His Royal Highness the Duke of Sussex, Grand Master of Free and Accepted Masons under the Constitution of England, addressed to the Most Worshipful and Right Honourable the Acting Grand Master, enclosing the articles of union between the above named two Grand Lodges, which had been solemnly ratified, sealed, and exchanged by both the contracting parties, who were to take henceforth the style and title of "The United Grand Lodge of Free and Accepted

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Masons of England," the union to be consummated on the Festival of St John the Evangelist: All which documents having been considered by the Grand Lodge with fraternal attention and respect, congratulatory resolutions were passed and ordered to be conveyed to the Grand Lodges of England on this auspicious reconciliation and re-union.

Amongst the Charters granted this year was one, on 7th February 1814, to the Lodge Aitchison's Haven, which had been in existence from the year 1555; and, from the circumstance of this Lodge being present at the Constitution of the Grand Lodge of Scotland in 1736, it was resolved that it should have precedence from that date, and stand No. 36 on the Grand Lodge Roll.

1814. NOVEMBER 30. His Royal Highness the Prince Regent was re-elected Grand Master and Patron, and the Right Honourable James, Earl of Fife, was elected Acting Grand Master.

On the 19th September 1815, the Foundation-stones of the Regent Bridge, and the New Jail on the Calton Hill of Edinburgh, were laid with the usual Masonic solemnities by the Most Worshipful the Acting Grand Master, in presence of a great number of nobility and gentry, the Lord Provost and Magistrates, the Sheriff of the County, and Parliamentary Commissioners for the erection of the new Jail, the Members for the City, a large assemblage of the Brethren, and a vast concourse of spectators.

The plate deposited in the Foundation-stone of the Bridge bore an inscription to the effect that in the second year of the Provostship of Sir John Marjoribanks of Lees, Bart., the citizens of Edinburgh having made this new and magnificent access to their capital, according to the plan of Robert Stevenson, Civil Engineer, ordered the name of the Regent, George Augustus Frederick, to be inscribed thereon; the first stone of which was laid by the Right Honourable James, Earl of Fife, Acting Grand Master of the Most Worshipful Society of Free Masons in Scotland, on the 19th September 1815, and in the year 5815 of Masonry.

The plate deposited in the Foundation-stone of the Jail bore the following inscription:—

Annuente Deo Optimo Maximo
GEORGII III, Patris Patriæ, Anno Regni LV,
Prorege GEORGIO AUGUSTO FREDERICO,
Edinburgi Præfecto Iterum
JOANNI MARJORIBANKS de Lees, Equite, Baronetto,
Provinciæ Edinburgensis Vice-Comite,
Architecto ARCHIBALDO ELLIOT,
Communi Urbis et Provinciæ sumptu collataque munifice

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Ex Ærario Publico à Senatu Britanniarum pecunia
Hic Struebatur Carcer,
In quo Salva ipsorum Custodia Nocentium ac Infelicium,
Qui in eo sint coercendi saluti et commoditati quam maxime consuleretur,
Primum ipsius Lapidem Ritu et More Solenni
Posuit JACOBUS FIFÆ, COMES,
Amplissimi Sodalitii Architectonici apud Scotos Curio Maximus,
XIX Septemb., A.D. MDCCCXV,
Æra autem Architectonicæ IↃↃIↃCCCXV.

At the Quarterly Communication on 6th November, the Grand Lodge, out of respect for the Masonic merits of the late Brother Peter Douglas, Proxy Master for the Lodge Operative, Dunkeld, ordered the erection of a marble Tablet to his memory, with a suitable inscription thereon,[1] to be placed in the Hall of the Lodge Journeymen, Edinburgh, with consent of the Brethren of that Lodge, of which the said Brother Douglas had been an efficient member for upwards of thirty years, and had filled all the offices therein not only with credit to himself and the satisfaction of the Brethren, but in a manner conducive to the highest interests of Masonry.

1815. NOVEMBER 30. His Royal Highness the Prince Regent was re-elected Grand Master and Patron; the Right Honourable James, Earl of Fife, re-elected Acting Grand Master; and the Right Honourable Sir John Marjoribanks, Bart., was chosen Acting Grand Master Elect.

The Grand Election took place in the High Church Aisle, from which the Brethren walked in procession to the Free Masons' Hall, in the course of which an accident occurred, from the pressure of the crowd, by which several spectators were unfortunately slightly injured. Upon this report reaching the Brethren the sum of twenty-five pounds was immediately subscribed for the families of the sufferers, to which the Grand Lodge subsequently added twenty pounds, the Magistrates making a similar contribution.

[1] [The following is a copy of the inscription above referred to:—

THE GRAND LODGE OF SCOTLAND,
In Commemoration
Of the Masonic virtues
of
Brother PETER DOUGLAS, Deceased,
Late Master of the Lodge of Journeymen Masons;
Places this Tablet
In the Hall of that Lodge,
1815.—5815. — E.]

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At the Quarterly Communication on 6th May 1816, an Address was voted to His Royal Highness the Most Worshipful the Grand Master on the marriage of his daughter the Princess Charlotte, and was transmitted to His Royal Highness by the Right Honourable and Most Worshipful the Earl of Fife, Acting Grand Master.

This year the Upper Ward of Lanarkshire was divided into two districts, viz. : — the Upper and Middle Wards thereof, the increasing interests of the Order urgently requiring such a division.

The Grand Lodge and Brethren, being desirous to mark their approbation of the unwearied efforts of the Substitute Grand Master, Brother Inglis, in the interest of the Craft, unanimously agreed to solicit him to sit for his portrait,[1] to be placed, when finished, in the Great Hall of the Grand Lodge of Scotland ; which request was courteously acceded to by the Right Worshipful the Substitute Grand Master.

1816. DECEMBER 2. His Royal Highness The Prince Regent was re-elected Grand Master and Patron, and Sir John Marjoribanks of Lees, Bart., M.P., was elected Acting Grand Master.

On 3d February 1817, in full Grand Lodge assembled, the following Address to His Royal Highness the Prince Regent, on his escape from the attempt made on his life in returning from opening Parliament, was read and unanimously agreed to, and ordered to be transmitted by the Most Worshipful the Acting Grand Master to the Right Honourable Lord Sidmouth, for presentation :—

"To His Royal Highness George, Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland, Grand Master and Patron of the Order of Free Masons in Scotland,

THE DUTIFUL AND LOYAL ADDRESS OF THE GRAND LODGE OF SCOTLAND.

"We, the Office-bearers and Brethren of the Grand Lodge of Free Masons in Scotland, humbly beg leave to approach your Royal Highness to express our deep concern at the late wicked and treasonable attack committed by some desperate individuals, amidst the tumults and disorders of a misguided populace, upon the sacred person of your Royal Highness, when returning from the exercise of one of the most important functions of the high authority with which your Royal Highness is invested, and so inseparably connected with the liberty, welfare, and happiness of every class of His Majesty's subjects.

[1] [Painted by Mr (afterwards) Sir Henry Raeburn, in the possession of the Grand Lodge of Scotland.—E.]

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"It is written in the Institutes of our Order that we shall not at our meetings enter into religious or political discussions; upon the present alarming occasion however, we feel justified in humbly presenting ourselves to the notice of your Royal Highness, and joining our voice to that of our fellow-subjects in renewing the assurance of our fervent and unalterable attachment to your Royal Highness and to your Illustrious House, and of our firm adherence to our present Constitution, under which our country has flourished through so many ages in the fullest possession of civil and religious liberty.

"Signed and Sealed in our name and by our appointment, in Grand Lodge assembled, this 3d day of February, in the year of our Lord 1817.

(Signed) "JOHN MARJORIBANKS, *Acting Grand Master.*"

Another Act for the more effectual suppression of Seditious meetings and assemblies having passed the Legislature this year, a clause in which provided, as before, for the exemption of Lodges of Free Masons, the Grand Lodge, in acknowledgment of this renewed mark of confidence, re-iterated her previous injunctions to Daughter Lodges; and, that no innovation might be introduced whereby the purity of the Order would be diminished, unanimously resolved:—

"1*st*. That it cannot be too strongly impressed upon the minds of the Brethren, or too often repeated, that the Grand Lodge recognises only the three degrees of *Apprentice, Fellow Craft*, and *Master Mason* of *St John's Masonry*.

"2*d*. That at present this becomes the more necessary, because of late years certain Orders have arisen in Scotland under a variety of appellations, and attempts have been made by some of these Orders, and also by individuals belonging thereto, to introduce themselves to meetings of St John's Masons, with their regalia and insignia; and, in particular, to processions of our ancient and respectable Fraternity.

"3*d*. That the Grand Lodge, and Lodges holding under her, having only a right to hold their meetings in consequence of exemptions contained in their favour in certain Acts of Parliament, it becomes the more necessary to maintain not only the inviolability of their Constitution, but also the principles of the Craft in all their ancient purity.

"4*th*. That all the Lodges holding of the Grand Lodge of Scotland are therefore hereby certiorated that these standing Rules will in future be strictly enforced by the Grand Lodge; and that if any Order of alleged Masons in a body, or any individual of those Orders, shall be admitted to the Lodges holding of the Grand Lodge, or allowed to walk

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in any procession, or assist at any Masonic meeting, with regalia, insignia, badges, or crosses, other than those belonging to St John's Masonry, the offending Lodges shall be proceeded against in the Grand Lodge, in terms of her Laws, for any infringement of this Regulation, —and

"*Lastly.* That these Resolutions shall be printed and circulated among all the Lodges in Scotland, that none may pretend ignorance; and likewise transmitted to the Provincial Grand Masters, with instructions to see this Law strictly enforced and carried into complete effect in every Lodge in their respective Provinces."

1817. DECEMBER 1. His Royal Highness the Prince Regent was re-elected Grand Master and Patron; Sir John Marjoribanks, of Lees, Bart., M.P., was re-elected Acting Grand Master; and the Most Noble George, Marquess of Tweeddale, was chosen Acting Grand Master Elect.

An Address of Condolence to His Royal Highness the Most Worshipful the Grand Master and Patron of the Order on the death of Her Royal Highness the Princess Charlotte of Wales was read, and ordered to be transmitted by the Most Worshipful the Acting Grand Master for presentation. After which the Brethren, dressed in deep mourning, walked in procession from the Free Masons' Hall to the High Church, where an appropriate and eloquent Sermon from 2d Chronicles, vi, 28-31, was delivered by the Rev. Dr John Lee, the Grand Chaplain, when a collection was made on behalf of the Masonic Poor.

At the Quarterly Communication on 3d August 1818, it was announced that the Grand Lodge, and the Fraternity in general, had sustained severe loss in the death of their venerable and much respected Bible-bearer, Brother Alexander Peacock, the Father of the Scottish Craft.

1818. NOVEMBER 30. His Royal Highness the Prince Regent was re-elected Grand Master and Patron; and the Most Noble George, Marquess of Tweeddale, was elected Acting Grand Master.

An Address of Condolence to His Royal Highness on the death of Her Majesty Queen Caroline was prepared, unanimously approved of, and ordered to be transmitted for presentation.

1819. NOVEMBER 30. His Royal Highness the Prince Regent was re-elected Grand Master and Patron; the Most Noble George, Marquess of Tweeddale, was re-elected Acting Grand Master; and His Grace Alexander, Duke of Hamilton and Brandon, was chosen Acting Grand Master Elect.

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On the Motion of the Substitute Grand Master Brother Inglis of Middleton, a loyal Address to His Royal Highness the Prince Regent, expressive of the attachment of the Grand Lodge and Brethren to the Throne, and the Laws and Constitution, was read, unanimously approved of, and transmitted to the Most Noble the Acting Grand Master for presentation.

No Festival took place this year on account of the disturbed state of the Manufacturing districts throughout the country.

At an Extraordinary Meeting of the Grand Lodge on 13th March 1820, convened for the special purpose of proposing an Address to His Majesty on his accession to the Throne, the following was unanimously approved of, and transmitted to the Acting Grand Master for presentation to His Majesty by his Grace the Duke of Hamilton, Acting Grand Master Elect; which His Majesty was pleased to receive very graciously, and at the same time signified that he would have "great satisfaction in continuing to be the Patron of the ancient Order of St John's Masonry in Scotland:"—

"UNTO THE KING'S MOST EXCELLENT MAJESTY.

"*May it please your Majesty,*

"We, the Most Worshipful George, Marquess of Tweeddale, Acting Grand Master Mason of Scotland; Alexander, Duke of Hamilton and Brandon, Acting Grand Master Elect; William Inglis, Esq. of Middleton, Substitute Grand Master; Samuel Anderson, Esq., Senior Grand Warden; James Joseph Hope-Vere, Esq. of Craigiehall and Blackwood, Junior Grand Warden; Sir John Hay of Smithfield and Hayston, Baronet, Grand Treasurer; Alexander Laurie, Esq., Grand Secretary; James Bartram, Esq., Grand Clerk; and the Rev. Dr John Lee, Professor of Church History in the University of St Andrews, Grand Chaplain, with the other constituent Members of the Grand Lodge of Scotland;

"Presume to approach your Majesty with sentiments of unfeigned respect and of firm allegiance to your Majesty upon your accession to the Throne of your Royal Ancestors, accompanied with feelings of sincere condolence on the late afflicting events in connection with your Majesty's illustrious House. While your Majesty's people will ever remember with the deepest gratitude and affection the Royal and most estimable qualities of our late aged and revered Monarch, we have the highest consolation in the reflection that his distinguished virtues are eminently inherited by his Royal successor, and that the royal sceptre of this great and extended Empire will

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be wielded by your Majesty with true and becoming dignity, and with the utmost regard for the principles of our free and happy constitution.

Your Majesty has long most graciously condescended to permit your august name to stand as Patron of Free Masonry in Scotland, which has been the pride and boast of our ancient Order; with most humble deference we venture to hope that your Majesty may graciously allow that Royal Patronage to be continued to the Ancient Order of St John's Free Masons of Scotland, who are devoted to your Majesty's person and government with that Masonic zeal for which our Order has been for ages so conspicuously distinguished.

"We humbly but most cordially congratulate your Majesty on the perfect re-establishment of a health so truly invaluable to the whole Nation, and pray that it may be uninterruptedly preserved for a long course of years, for the personal comfort of your Majesty, in which we are most sincerely interested, and for the increasing prosperity, under your royal sway, of a loyal and a faithful people.

"Signed in name of, by appointment, and in Grand Lodge assembled, and the seal of the Grand Lodge appended hereto, this 13th day of March, in the year of our Lord 1820, and of Light 5820.

(Signed) "TWEEDDALE, *Acting Grand Master.*
WM. INGLIS, *Substitute Grand Master.*
ALEX. LAURIE, *Secretary, Grand Lodge of Scotland.*"

A Charter was granted this year to several Brethren in the Island of Grenada, for holding a Lodge there, under the title of the Lodge "St George."

1820. NOVEMBER 30. His Majesty King George IV, Patron. His Grace Alexander, Duke of Hamilton and Brandon, was elected Grand Master.

No event of importance occurred during this year.

1821. NOVEMBER 30. His Majesty King George IV, Patron. His Grace Alexander, Duke of Hamilton and Brandon, was re-elected Grand Master, and his Grace George William, Duke of Argyle, chosen Grand Master Elect.

After the Grand Election the Festival of St Andrew was celebrated in the usual Masonic manner, the Right Worshipful the Substitute Grand Master, Brother Inglis, in the unavoidable absence of the Most

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Worshipful the Grand Master, presiding, assisted by the Right Worshipful Brother James Joseph Hope-Vere, of Craigiehall and Blackwood, and Brother Samuel Anderson, Past Grand Wardens.

At the Quarterly Communication on 4th February 1822, a letter was read from Leonard Horner, Esq., Secretary to the Edinburgh School of Arts, thanking the Grand Lodge for the very liberal manner in which they had granted the use of the Hall for the accommodation of that Institution, thereby enabling it to extend its usefulness to a degree that would not have been practicable without this cordial co-operation.[1]

On the 30th May, the Grand Lodge met and was constituted at Craigiehall House, near Edinburgh, from whence they proceeded, attended by upwards of 700 of the Brethren, to lay the Foundation-stone of Cramond Bridge, which was performed by the Right Worshipful Brother James Joseph Hope-Vere, Past Grand Warden, acting for the Most Worshipful the Grand Master, with the usual Masonic solemnities, in presence of the Joint Committees of the gentlemen of the Counties of Edinburgh and Linlithgow, the Right Honourable the Lord Provost of Edinburgh, the Provost of Linlithgow, Sir William Fettes, Sir Patrick Walker of Coates, Andrew Rutherfurd, Esq., Advocate, &c., and a numerous assemblage of spectators; a distinguished party of ladies also graced the ceremony.

At the Quarterly Communication on 5th August, the Substitute Grand Master stated that as it was the intention of His Majesty to visit Scotland, he begged to move that the Grand Lodge prepare a dutiful and loyal Address on the occasion of the royal visit; which was unanimously agreed to.

The Subscribers to the National Monument of Scotland having been incorporated by Act of Parliament, and the subscription being already in a state of considerable forwardness, it was thought that the King's presence in the Scottish capital would be a suitable occasion for laying, with all the honours of Masonry, the Foundation-stone of this splendid edifice; which ceremony, it was hoped, would be dignified by the presence of His Majesty, the Patron of the Grand Lodge of Free Masons of Scotland. With that view, a meeting of the general committee of Subscribers was held on the 5th August, at which the Earl of Leven and Melville presided, when the following Resolutions, laid before this Quarterly Communication, were moved by the Earl of Elgin and Kincardine, seconded by the Earl of Rosebery, and carried unanimously:—

[1] [This was the first School of Arts instituted in Scotland, if not in Great Britain, and the parent of the numerous Mechanics' Institutes since established.—E.]

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"1*st*, Resolved, in fulfilment of the expectation held forth, and in redemption of the pledge come under to His Majesty the King, in the petition presented to the Throne by his Grace John Duke of Athole, in behalf of the Committee of Noblemen and Gentlemen, contributors to the National Monument of Scotland, (should His Majesty be graciously pleased to countenance this Resolution,) to lay the Foundation-stone of the edifice on the occasion of the gracious visit of His Majesty (the Patron of the undertaking) to the ancient palace and capital of His Royal ancestors.

"2*d*, Resolved, That the preceding Resolution be forthwith communicated to the Secretary of the Grand Lodge of Scotland, of which the King is Patron, in order that the necessary steps may be taken by them, in conjunction with such of the Provincial Lodges as may choose to attend, to give all due effect to this interesting and imposing ceremony.

(Signed) "LEVEN & MELVILLE, *Preses.*
MICHAEL LINNING, *Secy.*"

The Grand Lodge having duly considered the foregoing Resolutions, resolved to afford every Masonic assistance that so important an occasion demanded, as soon as His Majesty's gracious intentions were made known to them; and appointed the whole Grand Officers as a Committee, with full powers to make such arrangements as may be deemed expedient,—the Substitute Grand Master to be Convener.

At a meeting of the Grand Office-Bearers of the Grand Lodge, held at the Palace of Holyrood on the 12th day of August, the Most Worshipful the Grand Master presiding, the following Address, in pursuance of the unanimous resolution of the Grand Lodge on the 5th current, was read and approved of; His Grace the Most Worshipful the Grand Master undertaking to present it to His Majesty:—

"TO THE KING'S MOST EXCELLENT MAJESTY.

"*Most Gracious Sovereign,*

"We, your Majesty's most dutiful and faithful subjects, Alexander, Duke of Hamilton and Brandon, Most Worshipful Grand Master Mason of Scotland; George William, Duke of Argyle, Right Worshipful Grand Master Elect; George, Marquess of Tweeddale, Right Worshipful Past Grand Master; William Inglis of Middleton, Right Worshipful Substitute Grand Master; James Allan Maconochie, Advocate, Right Worshipful Senior Grand Warden; Myles Angus Fletcher, Advocate, Right Worshipful Junior Grand Warden; Sir John Hay of Smithfield and Hayston, Bart., Right Worshipful Grand Treasurer; Alexander Laurie, Right Worshipful Grand Secretary; James Bartram, Right Wor-

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shipful Grand Clerk; John Maitland, Assistant Grand Clerk; The Rev. Dr John Lee, Very Worshipful Grand Chaplain; William Cunningham, Very Worshipful Grand Jeweller; and Archibald Paterson, Very Worshipful Grand Bible-Bearer; with all the other constituent Members of the Grand Lodge of Scotland, approach your Royal Presence with all humility and respect.

"In the name and on behalf of the whole Fraternity, we solicit leave to welcome your Majesty, upon your arrival in this Kingdom, with our heartfelt congratulations.

"Your Majesty, as Patron of our Ancient Order of St John's Masonry of Scotland, will be gratified to learn that the Fraternity continues to cherish and cultivate those principles of brotherly love, reverence for the King, and respect for the laws, upon which Masonry was originally founded.

"We consider it as an auspicious day for Scotland when your Majesty landed in this country; and we are persuaded that a more intimate knowledge of your Majesty's Scottish subjects, from personal observation, will impress your Majesty's mind with a lively sense of the loyalty and attachment which they profess for your Majesty's person, and which will not be less gratifying to your Majesty's patriotic feelings from their being founded on the just value we set upon the due maintenance of our laws and of our liberties.

"We hope that the multiplicity of more important concerns, which must occupy your Majesty's mind upon the present occasion, will not prevent your Majesty from viewing with favourable regard this Ancient Order which your Majesty has condescended so long to patronise.

"Regretting that the shortness of your Majesty's stay in Scotland will not permit us to hope for the honour of your Majesty's presence within our walls at any of the ceremonies of our venerable institution, we conclude with imploring that the Grand and Omnipotent Architect of the Universe may grant to your Majesty a long and a happy life, and that peace and comfort which you confer on your people, and which will ever be gratefully acknowledged by the whole body of Masons.

"Signed by appointment, and in Grand Lodge assembled, this 12th day of August 1822, and of Light 5822.

(Signed) "HAMILTON & BRANDON,
"*Grand Master Mason of Scotland.*"

The Foundation-stone of the National Monument of Scotland, on the Calton Hill, Edinburgh, was laid on Tuesday the 27th August 1822. The Grand Officers assembled in the Hall of the Writers to His Majesty's

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Signet, where the Grand Lodge was opened in ample form by His Grace the Duke of Hamilton, K.G., Grand Master, whilst the Brethren were marshalled in the Parliament Square by the Grand Marshals; and at two o'clock the procession moved in the following Order :—

A Band of Music.
George Buchanan and George Neagle, Grand Tylers,
with drawn swords.
Grand Stewards of Lodges Celtic, Portobello, and Trafalgar, with white Rods.
Compasses and Level (carried by two Operatives.)
Grand Stewards of Lodges Caledonian, Roman Eagle, and Edinburgh Defensive Band, with white Rods.
Square and Plumb, (carried by two Operatives.)
Grand Stewards of Lodges St Stephen, New Edinburgh Kilwinning, and St James, with white Rods.
Operative. Mallet, Operative.
Carried by the Senior non-official Member of the
Lodge Journeymen, Edinburgh.
Grand Stewards of Lodges Royal Arch, Thistle, and St Andrew,
with white Rods.
Cup, (Wine.) Cornucopia, (Corn.) Cup, (Oil.)
carried by Three Operatives.
Grand Stewards of Lodges St Luke, St David, and Journeymen,
Edinburgh, with white Rods.
Inscription Plates, carried by Operatives. Architect with Plans. Two Bottles with Medals, carried by Operatives.
Grand Stewards of Lodges Canongate and Leith, Canongate Kilwinning, and Lodge of Edinburgh Mary's Chapel, with white Rods.
Usher of White Rod. A. Paterson, Bible-Bearer. Usher of White Rod.
Rev. Dr John Lee, Grand Chaplain.
John Patison, Esq., W.S., John Dickie, Esq., W.S., with white Rods.
James Bartram, Grand Clerk, and John Maitland, Assistant.
J. Irvine Henderson, Esq., Advocate, Andrew Gillies, Esq., Advocate,
with Rods.
Alexander Laurie, Esq., Grand Secretary.
Alexander Kidd, Esq., Writer, John Thin, Esq., Architect, with Rods.
John Hay, Esq., younger of Hayston, Grand Treasurer, *p. t.*
Edward Robertson, Esq., J. Carnegie, Esq., with Rods.
James Allan Maconochie, Esq., R. W. Senior, and the Honourable General Duff, Acting R. W. Junior Grand Wardens, with Batons.
J. Graham Balfour, Esq., George Spankie, Esq., with Rods.

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William Inglis, Esq., Right Worshipful Substitute Grand Master.
James Ivory, Esq., Advocate,[1] William Alexander Laurie, Esq., with Rods.
His Grace The Duke of Argyle, Grand Master Elect.
The Right Honourable The Earl of Rosslyn, Past Grand Master.
Robert Brown, Esq., and Charles Gordon, Esq., with Rods.

His Grace the DUKE OF HAMILTON AND BRANDON, Grand Master.

William Spalding, Esq., Walter Moir, Esq., with Rods.
accompanied by
Sir John Marjoribanks of Lees, Bart., M.P., Past Grand Master.
Alexander Hamilton of Grange, Esq., Right Worshipful Provincial Grand Master for Ayrshire.
Sir Patrick Murray of Ochtertyre, Bart., Right Worshipful Provincial Grand Master for Perthshire.
Sir David Moncrieff of Moncrieff, Bart., Colonel Moray of Abercairney, Provincial Grand Wardens for Perthshire.
John Maxwell, younger of Pollok, Esq., M.P., Provincial Grand Master for the Lower Ward of Lanarkshire.
Lord Archibald Hamilton, M.P., Right Worshipful Provincial Grand Master for the Middle Ward of Lanarkshire.
Thomas Graham Stirling of Airth, Esq., Right Worshipful Provincial Grand Master for Stirlingshire.
Reginald Macdonald[2] of Staffa, Esq., Right Worshipful Provincial Grand Master for Argyleshire and the Isles.
Major William Miller, Royal Horse Guards, Right Worshipful Provincial Grand Master for Dumfriesshire.
Thomas Legh, Esq., M.P.; Colonel Stewart of Garth; Governor Mair of Fort George; William Murray, Esq., of Murray's Hall, Major Belshes of Invermay; &c., &c., &c.

The Proxy Masters and Proxy Wardens, being constituent members of the Grand Lodge, having been marshalled according to the seniority of the respective Lodges which they represented, followed the Grand Officers.

The Daughter Lodges, and Brethren amounting to upwards of three thousand, followed, according to seniority, the Proxy Masters and Wardens.

[1] [Subsequently the Honourable Lord Ivory, one of the Senators of the College of Justice.—E.]

[2] [Afterwards Sir Reginald Macdonald Stewart Seton.—E.]

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At the Waterloo Hotel the procession was joined by—

The Lord Provost, Magistrates, and Council of the City of Edinburgh, in their Robes,

preceded by the City Officers, carrying the Mace, Sword, &c.,
and attended by The High Constables, and Thomas Sawers, Moderator, with his Baton of Office.

The Noblemen composing His Majesty's High Commission, with their attendants,—and

The Noblemen and Gentlemen composing the Committee of Subscribers to the National Monument.

The line of procession was guarded by the Scots Greys, the 3d Dragoons, and a party of Infantry, accompanied by their respective Bands. The splendour of this procession has never been excelled in the Metropolis, and was witnessed by at least 100,000 spectators.

On its reaching the site of the Stone, and the Magistrates, Royal Commissioners, Committee of Subscribers, and the Grand Lodge and Brethren having taken their respective places, the band performed the King's Anthem, all present standing uncovered; which being concluded, his Grace the Duke of Athole intimated that His Majesty had executed a commission in favor of the Duke of Montrose, the Earls of Rosebery, Hopetoun, and Elgin, Viscount Melville, Lord Lynedoch, and himself, and that, in exercise of the authority thereby committed to them, they had craved the assistance of the Most Worshipful the Grand Master Mason of Scotland and his Brethren in laying the Foundation-stone of this National Monument to the memory of those brave men who had shed their blood in the service of their Country: Whereupon the Most Worshipful the Grand Master said, that having received his Majesty's commands to lay this Foundation-stone, it was now their duty to proceed with the undertaking; upon which the band played "Hail, Masonry." The Grand Chaplain having offered up a most impressive prayer, the Most Worshipful the Grand Master directed the Grand Treasurer, Grand Secretary, and Grand Clerk, to place in the cavities of the stone the bottles containing the coins, newspapers, plans, &c., which being done, were covered with plates, on which were the following inscriptions:—

First Plate:—

To
The Glory of God,
In honour of the King,
For the Good of the People,

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THIS MONUMENT,
The tribute of a grateful Country to
Her gallant and illustrious Sons,
as
A Memorial of the past, and incentive to the future
Heroism of the Men of Scotland,
Was founded on the 27th day of August, in the year of our Lord 1822,
In the third year of the glorious Reign of GEORGE IV,
Under his immediate auspices,
and
In commemoration of his most gracious and welcome visit to his
Ancient Capital, and the Palace of his Royal Ancestors;
John, Duke of Athole; James, Duke of Montrose;
Archibald John, Earl of Rosebery; John, Earl of Hopetoun,[1]
Robert, Viscount Melville; and Thomas, Lord Lynedoch,
Officiating as Commissioners, in name and behalf, and by special
Appointment of His August Majesty, the Patron of the undertaking:
The celebrated Parthenon at Athens being the model of the Edifice.

On the back :—

NATIONAL MONUMENT OF SCOTLAND,

His Grace John, Duke of Athole, *President* of the General Meeting of Noblemen and Gentlemen held at Edinburgh on the 24th February, and at London on the 19th April 1819, and *Chairman* of the Committee of Management. Sir William Rae of St Catherine's, Bart., Lord Advocate of Scotland, *Convener*. Michael Linning, Esq. of Colziun, one of His Majesty's Clerks to the Signet, *Secretary*.

Sub-Committee of Management.

His Grace John, Duke of Athole.
The Right Honourable David, Earl of Leven and Melville.
The Right Honourable Archibald John, Earl of Rosebery.
The Right Honourable Robert Saunders, Lord Viscount Melville, First Lord of the Admiralty.
Admiral Sir David Milne, K.C.B.
Henry Cockburn, Esq., Advocate.[2]
Robert Dundas of Arniston, Esq., Advocate.

[1] [The name of Thomas, Earl of Elgin and Kincardine, was added to the Commission after the plates were engraved.—E.]

[2] [Afterwards one of the Senators of the College of Justice; Author of a "Life of Lord Jeffrey;" "Memorials of His Own Time," &c.—E.]

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John Hay, Esq, Advocate.
John Borthwick, Esq., Advocate.
Archibald Alison, Esq., Advocate. [1]
James Simpson, Esq., Advocate.
William Inglis, Esq., W.S.
William Allan, Esq., of Hillside.
Hugh Williams, Esq., North Castle Street.
Stewart B. Inglis, Esq., of the King's German Legion.
Michael Linning, Esq., *Secretary and Convener.*

Second Plate:—

The proposal for erecting this National Monument originated at the Anniversary Meeting of the Highland Society of Scotland held on 9th January 1816, on a motion made by Michael Linning, Esq. of Colzium, seconded by the Right Honourable Robert Dundas of Arniston, Lord Chief Baron of Exchequer in Scotland; His Grace Charles William, Duke of Queensberry and Buccleuch, being President of the Society at the time.

On the *Third or Civic Plate* was inscribed the names of the Magistrates and Councillors of the City.

Fourth or Masonic Plate:—

The Foundation-stone of this Edifice,
The NATIONAL MONUMENT OF SCOTLAND,
Was laid by
His Grace ALEXANDER, DUKE OF HAMILTON AND BRANDON,
Most Worshipful Grand Master Mason of Scotland,
Under the Patronage of
His Most Gracious Majesty GEORGE the FOURTH,
This 27th day of August, in the year of our Lord 1822,
And of Light 5822.

Grand Lodge of Scotland:

His Most Gracious Majesty GEORGE IV, Patron
Of the Most Ancient Order of St John's Masonry for Scotland;
His Grace Alexander, Duke of Hamilton and Brandon, Most Worshipful Grand Master Mason of Scotland;

[1] [1857, Sir Archibald Alison, Bart., LL.D., Sheriff of the County of Lanark, and Provincial Grand Master for the Lower Ward thereof; the well-known Author of the "History of Europe;" a "Life of Marlborough," &c.—E.]

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His Grace George William, Duke of Argyle, Right Worshipful Grand Master Elect;
William Inglis of Middleton, Right Worshipful Substitute Grand Master;
The Most Noble George, Marquess of Tweeddale, Right Worshipful Past Grand Master;
James Allan Maconochie, Esq., Advocate, Right Worshipful Senior Grand Warden.
Myles Angus Fletcher, Advocate, Right Worshipful Junior Grand Warden;
Sir John Hay of Smithfield and Hayston, Right Worshipful Grand Treasurer;
Alexander Laurie, Right Worshipful Grand Secretary;
James Bartram, Right Worshipful Grand Clerk;
John Maitland, Assistant;
The Rev. Dr John Lee, one of the Ministers of Canongate, Very Worshipful Grand Chaplain;
William Cunningham, Grand Jeweller;
Archibald Paterson, Grand Bible-Bearer.

These plates being deposited, the Most Worshipful the Grand Master proceeded with the ceremony, and having applied the square, the plumb, and the level respectively to the stone, with the mallet he gave three knocks, saying,—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown this splendid edifice with every success; and may it be considered, for time immemorial, a model of taste and genius, and serve to transmit with honour to posterity the names of the artists engaged in it;" followed by the Grand Honours from the Brethren, and the Band playing "On, on my dear Brethren." When the music ceased, the cornucopia with corn, and the cups with wine and oil were delivered by the Grand Wardens to the Substitute Grand Master, who in succession handed them to the Most Worshipful the Grand Master, when he, according to ancient custom, poured out the corn, the wine, and the oil upon the stone, saying, "Praise be to the Lord immortal and eternal, Who formed the heavens, laid the foundations of the earth, and extended the waters beyond it, Who supports the pillars of Nations, and maintains in order and harmony surrounding Worlds: We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores. Almighty Ruler of Events, deign to direct the hand of our gracious Sovereign, so that he may pour down blessings upon his people; and may they, living under sage laws and a free government, ever feel grateful for the blessings they enjoy:" Which was followed by the Grand Honours from the

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Brethren, and prolonged cheering from the Royal Commissioners and spectators.

A signal gun having been fired from the Calton Hill, it was immediately followed by salutes from the guns of the Castle of Edinburgh, Leith Fort, the ships in the Roads, and from the Ordnance placed on Salisbury Crags. Whilst the band played the Masonic Anthem, the Most Worshipful the Grand Master, preceded by the Grand Wardens, resumed their places on the platform, from whence his Grace delivered the following address :—

" However much I may feel gratified by the flattering situation I have the honour to hold as Grand Master Mason of Scotland, I am at a loss how to express myself in language adequate to the occasion. When I look around me, I find in the highly distinguished individuals and numerous bodies that are now present, new reasons for congratulating my brother Masons and myself, and of hailing the arrival of this day,—a memorable day,—in which we are engaged in laying the foundation of an edifice similar to one raised at Athens in the pure age of Grecian refinement. Long has that Grecian edifice been the object of universal admiration, and has survived until now the vicissitudes of fortune, and arrested even the unhallowed hands of barbarian conquerors. It is laudable in Scotchmen to imitate such a model. The sons of Caledonia, warlike in themselves, have ever possessed the patriotic valour of the ancient Greeks. Having rivalled them in the field, let them now emulate their eminence in the arts, and let this Monument, consecrated to perpetuate the gallant deeds of their brethren who have fought and bled in their country's cause, be worthy to become the model of Scottish taste. The site selected is fortunate. We are now upon hallowed ground, already devoted to a patriotic purpose and to patriotic recollections. There stands before us the bright but melancholy memorial of our illustrious hero of Trafalgar, who, when falling in his country's cause, called upon his companions-in-arms to do their duty; nor did he call in vain. Every heart beat in unison in the common cause of that memorable day. He gave to England a novel wreath of glory, and died as he had lived, in the arms of victory.

" At this moment, and on this spot, many gallant deeds of arms could be told of our heroic countrymen—of those who have fallen in the field and of those who stand here to grace this ceremony, competent alike to defend and honour their country. It is highly gratifying to know that the work we are now engaged in is countenanced by the King, through the medium of his High Commissioners, supported by many of

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the noblemen and most distinguished individuals of the country; upheld by the Magistrates of this great city; and commenced under the auspices of my respectable Brethren around me. That His Majesty, our Patron, should hold forth a fostering hand to his Brother Masons and encourage them in what is beneficial to mankind, at once manifests his care for his people and his attachment to the Craft. We are most grateful to him for his royal commands, made known to us through the medium of the distinguished Commissioners who represent his royal person. I consider it as a fortunate event his coming to this his kingdom of Scotland. When he landed upon our shores it was an auspicious day for this country, not merely because he beheld the beauty and improvements of this great metropolis and surrounding country; not merely because he has witnessed the exultation of a well regulated and intellectual people; not merely because he had an opportunity of showing his benignity and kindness to all his subjects, I look to objects of national importance, and even of greater weight and consequence. I consider it as an auspicious day because it placed him as it were in contact with the Scottish people; it enabled him to examine, by personal communication, into their characters and feelings; it enabled him to inquire into the state of this country; to inform himself of our wants and distresses; to relieve them where they exist; to maintain and preserve our comforts and eminent advantages. I say it was an auspicious day for Sovereign and Subject, inasmuch as it opened a new scene of glory to a constitutional King, and offered a new promise of prosperity to an affectionate people.

"I feel rejoiced at being upon this occasion placed at the head of our ancient and venerable institution of Masonry; and I am happy, however inadequate to the task, to address also the worthy Lord Provost and Magistrates of this City; no one can beholdt he embellishments made in it without complimenting them upon their taste and exertions, as it must have been the result of constant attention and judicious plans to have produced changes so beneficial, convenient, and ornamental. These improvements are the source of pride to ever Scotchman; the source of wonder and admiration to every stranger.

"When I perceive myself surrounded by friends and Brethren whose high qualities render them dear in social life, and valuable to our august fraternity, I congratulate myself and the Craft. Occasions like the present remind us of the origin of our Order. The mysterious ceremonies of our art teach us that we are associated for the improvement of architecture and the benefit of social man. I rejoice to co-operate in these duties with my brother Masons on this solemn occasion, so truly genial to the spirit of the Craft. I am proud to see by my side, (and I

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congratulate my brother Masons upon it,) the Grand Master Elect of Scotland. Brethren and Scotchmen, when such names, and others around me, present themselves to you, there is no one who does not recur to the bright pages of Scottish history, where they find them signalized by deeds of renown and glory, which they read and admire, and anticipate in their sons the continuance of the patriotic virtues of their progenitors.

"Before I conclude I beg to offer my thanks to the different Masters, Wardens, Officers, and Brethren, for their numerous attendance at this solemn ceremony. Having concluded the duty of the day, let them return home; and, animated with new zeal for the spirit of Masonry, let them encourage in their respective situations the sacred and mysterious ceremonies of our august Institution, formed, in due humility, upon the basis of true and genuine philanthropy;—let them promote with industry the practice of love and charity. As the Great Architect of our universe is the creator of all that is good or great, so be you the instruments and ministers of His will, continuing to teach and encourage the virtue of Fraternal affection."

His Grace the Duke of Athole having in the King's name returned thanks to the Most Worshipful the Grand Master, to his Grace the Duke of Argyle, Grand Master Elect, to the Grand Wardens, the Provincial Grand Masters and Worshipful Brethren, for having so ably performed their Masonic duties on this important and interesting occasion, said "that they could not conclude better than by reading the preamble of the Act under which they, the Commissioners appointed by His Most Gracious Majesty, the Patron of the undertaking, to represent his sacred person, had now officiated,—'Whereas it is expedient that a monument should be erected in Scotland in testimony of national gratitude to Almighty God for the signal successes of the British arms by sea and land in the late eventful war, to perpetuate the memory of those brave men whose exertions contributed to the glorious result of that arduous and momentous contest, and to act as an incentive to others hereafter to emulate their example in maintaining the honour and promoting the welfare of their country.'

"This national tribute of gratitude to our gallant countrymen has," continued His Grace, "been commenced under the most peculiarly auspicious circumstances. The ground was broken on the anniversary of His Most Gracious Majesty's birth-day, and the Foundation-stone is laid by us, the Commissioners acting in the name and on behalf of His Majesty, on the anniversary of the day when Christian Slavery was abolished, when the captive's bonds were broken, and the prisoner set free by British valour under the walls of Algiers,—thus gloriously terminating the achievements of our gallant countrymen."

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The ceremony being concluded, the procession left the ground in reverse order, the Junior Lodges walking first; when it arrived at the Waterloo Hotel, the whole Brethren halted, and having opened to the right and left within the military, and being uncovered, the High Commissioners, the Committee, Lord Provost and Magistrates, Sheriff, and High Constables, passed between the lines, and entered the Waterloo Hotel. The Lodges then resumed their position of close order, and proceeded to Freemasons' Hall. On the arrival there of the Junior Lodge the Brethren again halted, opened to the right and left, and stood uncovered till the Grand Master, Office-bearers, and attendants, passed through the lines to the Hall, where they were followed by the Masters, Proxy-Masters, and their Wardens; the Lodges being left in charge of the Depute Masters.

Before proceeding to close the Grand Lodge, the Duke of Hamilton again expressed his warmest thanks to his noble friends, and to the Brethren in general, for their attendance. His Grace stated that he had frequently lamented that, from particular circumstances, he had not had it in his power to meet the Brethren since his appointment to the Masonic chair, though it was well known to many in the room that he had been most desirous to have an opportunity of communicating masonically with his Brethren; and he assured them that if at all possible, he would gladly have another meeting before his departure from Scotland.

The Grand Lodge was then closed in ample form, and the Brethren separated.

The following Report was on the same day transmitted by His Majesty's High Commissioners to the Secretary of State for the Home Department:—

"*Edinburgh, August* 27, 1822.

"SIR,

"We beg leave to report, for His Majesty's information, that the Duke of Montrose, the Earl of Hopetoun, and Lord Viscount Melville, not being able, from unavoidable circumstances to be present, we, the undersigned, appointed in conjunction with the above-mentioned Noblemen to represent His Majesty on the occasion of laying the Foundation-stone of the National Monument to be erected on the Calton Hill, in commemoration of the victories of the late war, having called for the assistance of the Grand Master, the Grand Lodge, and other Masonic Lodges of Scotland, the ceremony was performed this day at three o'clock, P.M., with all due solemnity, under a Royal Salute from the Castle of Edinburgh, the Battery on Salisbury Crags, and His Majesty's

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ships in Leith Roads, and amid the acclamations of an immense concourse of spectators.

"We have the honour to be, Sir, &c.,

(Signed) "ATHOLE.
ELGIN AND KINCARDINE.
ROSEBERY.
LYNEDOCH.

"To the Right Honourable Robert Peel."

The following letter was transmitted by the Duke of Athole, Preses of the Royal Association of Contributors to the National Monument, to his Grace the Duke of Hamilton, Grand Master Mason of Scotland :—

"*Edinburgh, August* 30, 1822.

"MY LORD DUKE,—Permit me to thank your Grace, as Grand Master Mason of Scotland, in name and on behalf of the Royal Association of Contributors to the National Monument, for the very obliging and handsome co-operation of the Grand Lodge and the Provincial Lodges of Scotland, on the late auspicious occasion of laying the Foundation-stone of an edifice which must do honor to the country and prove a splendid ornament to this ancient capital.

"The ceremony was conducted in a manner highly gratifying to the immense concourse of spectators who witnessed it, and it may perhaps be with justice considered one of the grandest and most impressive spectacles in the history of Masonry.

"Your Grace will have the goodness to convey these sentiments to the Grand Lodge and other Lodges of Scotland, and oblige, My Lord Duke, your most obedient and faithful humble servant,

(Signed) "ATHOLE, *Preses.*"

1822. NOVEMBER 30. His Majesty King George IV, Patron. His Grace George William, Duke of Argyle, was elected Grand Master.

November 29, 1823. — The business during the year was of a routine nature,—no event occurring of sufficient importance to be recorded here.

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CHAPTER XI.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND, FROM DECEMBER 1, 1823, TO NOVEMBER 1836.

1823. DECEMBER 1. His Majesty King George IV, Patron. His Grace George William, Duke of Argyle, was re-elected Grand Master, and the Right Honourable John, Viscount Glenorchy, chosen Grand Master Elect.

On the 30th April 1824, the Foundation-stone of the new road or approach to Glasgow from London was laid, by sanction of the Grand Lodge, by the Right Honourable Lord Provost Smith of Glasgow, Depute Provincial Grand Master of the Lower Ward of Lanarkshire, in presence of a large assemblage of the Brethren and a great number of spectators.

Amongst the Charters granted this year was one to certain Brethren residing in Angostura, Province of Guayana in Venezuela, for holding a Lodge under the name of "The Eastern Star, Colombia."

1824. NOVEMBER 30. His Majesty King George IV, Patron. The Right Honourable John, Viscount Glenorchy, was elected Grand Master.

On account of the recent calamitous conflagrations in the city, the celebration of the Festival of St Andrew was this year dispensed with.

The Foundation-stone of the High School, Calton Hill, Edinburgh, was laid on the 28th April 1825 by the Most Worshipful the Grand Master, with the accustomed Masonic ceremonial, in presence of a large attendance of the Brethren, the Right Honourable the Lord Provost, the Magistrates, the Principal and Professors of the University, and the Rector and Masters of the High School.

1825. NOVEMBER 30. His Majesty King George IV, Patron. The Right Honourable John, Viscount Glenorchy, was re-elected Grand Master, and the Right Honourable Thomas, Earl of Kinnoul, chosen Grand Master Elect.

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At the Quarterly Communication on 6th February 1826, it was resolved to divide the extensive and populous shire of Renfrew into two districts, to be thenceforth called the East and West Renfrewshire Provinces; which division was made accordingly, and Provincial Grand Masters appointed to each.

1826. NOVEMBER 30. His Majesty King George IV, Patron. The Right Honourable Thomas Robert, Earl of Kinnoul, was elected Grand Master.

At the Quarterly Communication on 5th February 1827, an Address of Condolence to His Majesty on the death of His Royal Highness the Duke of York was moved, unanimously approved of, and transmitted to the Most Worshipful the Grand Master for presentation, and which His Majesty was pleased to receive very graciously. A Charter was, at the same meeting, ordered to be issued in favor of certain Brethren in Halifax, for holding a Lodge there, under the title of the "Lodge Thistle, Halifax, Nova Scotia."

At the Quarterly Communication on 6th August, Brother William Burn was appointed Grand Architect, in room of Brother John Thin, deceased.

On the 15th August, the Foundation-stones of the Western approach and George IV Bridge, Edinburgh, were, at request of the City Improvement Commissioners, laid with the usual Masonic ceremonial by the Substitute Grand Master, Brother Inglis, attended by about 1,200 of the Craft, and in presence of the said Commissioners, the Right Honourable the Lord Provost (Trotter) and Magistrates, the Sheriff of the County, and a great number of spectators. At the conclusion of the ceremony the Right Worshipful the Substitute Grand Master addressed the Right Honourable the Lord Provost, Magistrates, and Commissioners, as follows:—

"MY LORD PROVOST AND GENTLEMEN,

"In the absence of the Right Honourable and Most Worshipful the Earl of Kinnoul, Grand Master Mason of Scotland, the honorable task has unexpectedly devolved upon me of presiding in my Masonic capacity upon this occasion, being the anniversary of the day so gratifying to the feelings of the people in Scotland—the day on which His Majesty landed on his visit to this country. While I regret that your Lordship and the Commissioners have been deprived of the presence of the Most Worshipful the Grand Master, I feel great pride and satisfaction, as one of the oldest Free Masons in Scotland, and not a very young citizen of Edinburgh, in occupying this day so distinguished a position. I have now, therefore, to offer to your Lordship my heartfelt

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congratulations, in which I am joined by all the Masons of Scotland now present, on the auspicious commencement of these works; and I assure your Lordship and the honourable Commissioners, that we all feel much gratified by the manner in which we have been employed to-day. We look upon this as a new era in the history of your city; because, in thus connecting by these new approaches the whole of the metropolis and the extended environs, a benefit is conferred not only upon all parts of Edinburgh without distinction, but the ancient part of the city, for which we have the highest veneration, is by these improvements preserved in a great measure from decay, thereby increasing the beauty of that picturesque situation for which we are so much indebted to nature."

His Lordship having made a suitable reply, the procession proceeded to the Royal Exchange, where the Brethren were dismissed.

1827. NOVEMBER 30. His Majesty King George IV, Patron. The Right Honourable Francis, Lord Elcho, was elected Grand Master. At the Quarterly Communication on 4th August 1828, Brother John Hay, younger, of Hayston and Smithfield, was elected Interim Substitute Grand Master, in room of Brother William Inglis, resigned.

1828. DECEMBER 1. His Majesty King George IV, Patron. The Right Honourable Francis, Lord Elcho, was re-elected Grand Master.

No event of importance occurred during the two preceding years.

1829. NOVEMBER 30. His Majesty King George IV, Patron. The Right Honourable Francis, Lord Elcho, was re-elected Grand Master, and the Right Honourable George William Fox, Lord Kinnaird, chosen Grand Master Elect.

At the Quarterly Communication on 2d August 1830, the following Resolutions were adopted, upon the death of Brother Sir John Hay, the late Grand Treasurer:—

"1*st*. That the Grand Lodge sympathise most sincerely with Sir John Hay of Hayston, Bart., their Substitute Grand Master, upon the death of his father the late Sir John Hay, Treasurer to the Grand Lodge of Scotland.

"2*d*. That the Grand Lodge, while they deeply lament the great loss they have sustained, are highly sensible of the many obligations they owe to the late Sir John Hay, who for nearly half a century acted as their Grand Treasurer; and, besides faithfully discharging the duties of that important office, rendered many pecuniary services to the Grand Lodge.

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3d. That the above unanimous expression of the sentiments of the Grand Lodge of Scotland shall be communicated by the Grand Secretary to Sir John Hay, Bart., the present Right Worshipful Substitute Grand Master.

Thereafter the Grand Lodge approved of the following Address to His Majesty King William IV on his accession to the Throne, and unanimously resolved to transmit the same to the Right Honourable the Earl of Rosslyn for presentation :—

UNTO THE KING'S MOST EXCELLENT MAJESTY,

" *May it please your Majesty,*

" We, your Majesty's dutiful and loyal subjects, Francis, Lord Elcho, Most Worshipful Grand Master Mason of the Ancient Order of St John's Masonry for Scotland, George William Fox, Lord Kinnaird, Depute Grand Master, John, Viscount Glenorchy, Past Grand Master, Sir John Hay of Smithfield and Hayston, Bart., Substitute Grand Master, in the name and on behalf of the Freemasons of Scotland, of the Ancient Order of St John, beg leave to approach your Majesty with the expression of our most sincere condolence on the mournful bereavement which your Majesty and the Empire has suffered by the demise of our late revered Monarch George IV, the illustrious Patron of our Ancient Order.

" At the same time, we have a peculiar satisfaction in offering to your Majesty our hearty congratulations upon your Majesty's accession to the throne of your Royal Ancestors, having the fullest assurance that the sceptre of these realms has descended to a Prince who will wield it to his own honour, as well as for the glory and happiness of a loyal and a faithful people.

" We humbly implore the Great Architect of the Universe to shower down upon your Majesty and your Royal Consort His divine blessing; and that your Majesty may have a long, a happy, and a prosperous reign, is the affectionate and fraternal wish of the Free Masons of Scotland.

" Signed in name of, and by appointment of the Grand Lodge of Scotland, in full Grand Lodge assembled, and the Seal of the Grand Lodge of Scotland appended hereto, at Free Masons' Hall, in the City of Edinburgh, this 2d day of August, in the year of our Lord 1830, and of Light 5830.

(Signed) " ELCHO, *Grand Master.*

" JOHN HAY, *Substitute Grand Master.*

" ALEX. LAURIE, *Grand Secretary.*

" JAS. BARTRAM, *Grand Clerk.*"

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At the nomination of Grand Office-bearers on 1st November, the Right Worshipful the Substitute Grand Master read the following letter, transmitted to the Grand Secretary by the Right Honourable the Earl of Rosslyn, which was received by the Brethren with every demonstration of Masonic respect:—

"*Whitehall, August* 12, 1830.

"My Lord,

"I have had the honour to lay before the King the loyal and dutiful address of the Grand Lodge of Freemasons of Scotland, of the Ancient Order of St John, which accompanied your Lordship's letter of the 10th instant, and have the satisfaction to inform your Lordship that His Majesty was pleased to receive the same in the most gracious manner.

I am able to add that His Majesty has been graciously pleased to signify his consent to become the Patron of the Grand Lodge of Free Masons of Scotland, of the Ancient Order of St John. I have the honour to be, My Lord, your Lordship's very obedient Servant,

(Signed) "Robert Peel.

"The Earl of Rosslyn, &c., &c., &c.,

"St James' Square, London."

1830. November 30. His Majesty King William IV, Patron. The Right Honourable George William Fox, Lord Kinnaird, was elected Grand Master.

At an Extraordinary Meeting of the Grand Lodge, held on the 19th March 1831, the following Resolution, expressive of the regret at the loss sustained by the Grand Lodge on the death of Brother Alexander Laurie, late Grand Secretary, was unanimously agreed to:—

"Resolved, That the Members of the Grand Lodge of Scotland avail themselves of the opportunity of this meeting to record the deep sorrow which they feel for the loss which the Grand Lodge has sustained in the death of their Grand Secretary, who, for a period of twenty years, discharged the duties of the office zealously and faithfully; and, independent of acquiring to himself the character of a true christian and upright honourable man, his memory is endeared in the heart of every Mason for the manner in which he discharged his duties not only in the Grand Lodge but for the kind-heartedness which he displayed in dispensing the charity funds under his charge; and the Members of the Grand Lodge must ever hold themselves under the greatest obligations for the spirited, liberal, and handsome manner in which he made himself personally responsible for the large sum of money necessary to

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secure the Grand Lodge their present Hall; and while the Members of the Grand Lodge entertain these feelings as Masons, they would also beg to record their feelings of deep sympathy with his afflicted family for the loss they have sustained in an affectionate husband and kind father."

Thereafter the meeting proceeded to fill up the vacant office, when Brother William Alexander Laurie, who had been for some years Assistant Grand Secretary, was, on the proposition of Brother James Gibson-Craig,[1] seconded by Brother Sir John Murray Nasmyth, Bart., elected by a majority of 129; and, after a suitable address from the Substitute Grand Master, was sworn into office in the usual manner.

The Committee for the erection of the Burns Monument on the Calton Hill having fixed on the 8th September for laying the Foundation-stone thereof, requested the co-operation of the Grand Lodge on the occasion, a request to which the Grand Lodge most readily acceded; but as the Magistrates declined sanctioning a public procession on account of the disturbed state of public affairs, the idea of a Masonic demonstration was reluctantly abandoned.

1831. NOVEMBER 30. His Majesty King William IV, Patron. The Right Honourable George William Fox, Lord Kinnaird, was re-elected Grand Master, and the Right Honourable Henry David, Earl of Buchan, chosen Grand Master Elect.

At the Quarterly Communication on 6th February 1832, the sum of L.25 was voted to the Board of Health, recently instituted in Edinburgh, to be applied by them in aid of the fund for support of the Soup Kitchen of that city. The Grand Lodge at same time intimated that they would give a second subscription to the same amount, if circumstances should require it.

In the absence of the Right Honourable the Earl of Rosslyn, Provincial Grand Master for Fifeshire Province, the Grand Lodge authorised Brother George Birrell, Right Worshipful Master of the Lodge Union, Dunfermline, to lay the Foundation-stone of a new Hall to be erected for that Lodge there; the ceremony to be performed with the assistance of the neighbouring Lodges, on the 4th day of June.

At an Extraordinary meeting of the Grand Lodge held on the 29th June, the Right Honourable the Earl of Buchan, Grand Master Elect, moved an Address to His Majesty expressive of the abhorrence in which the Grand Lodge and Brethren viewed the late atrocious attack made upon his sacred person, and the gratitude they felt towards an over-ruling Providence for his Majesty's safety. An Address having been prepared and read accordingly, it was unanimously agreed to, and

[1] [Afterwards Sir James Gibson-Craig of Riccarton, Bart.—E.]

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transmitted to the Right Honourable Lord Kinnaird, the Most Worshipful Grand Master, who presented it to His Majesty at the Levee on the 8th July, which was received by His Majesty in the most gracious manner.

The Foundation-stone of a new harbour at Perth was laid with Masonic honours on the 9th June by the Lord Provost of that city, acting by appointment of the Right Honourable Lord Kinnaird, Grand Master Mason of Scotland and Provincial Grand Master of that Province; and, by sanction of the Grand Lodge, on 9th August his Lordship the Most Worshipful the Grand Master laid the Foundation-stone of a new harbour at Dundee, in presence of the Lodges of the District, with the usual Masonic Ceremonial.

1832. NOVEMBER 30. His Majesty King William IV, Patron. The Right Honourable Henry David, Earl of Buchan, was elected Grand Master.

The transactions this year were wholly of a routine nature, and contained nothing of permanent interest to the Fraternity.

1833. NOVEMBER 30. His Majesty King William IV, Patron. The Most Noble William Alexander Anthony Archibald, Marquess of Douglas and Clydesdale, was elected Grand Master. Commissions were also read appointing the Most Worshipful the Grand Master, Provincial Grand Master of the Upper Ward of Lanarkshire; Sir Thomas Dick-Lauder of Fountainhall and Grange, Bart., Provincial Grand Master for Elgin and Morayshires; and William Doune Gillon, Esq. of Wallhouse, M.P., Provincial Grand Master for Linlithgowshire; who, being all present, took the oaths and their places in the Grand Lodge accordingly.

The Festival of St Andrew was afterwards celebrated in the Waterloo Hotel, the Most Worshipful the Grand Master in the Chair, attended by the Grand Officers and about 200 of the Brethren; and, after spending a happy and truly masonic evening, the Grand Lodge was closed at high twelve by the Grand Master, in due and ample form.

On the evening of the 15th January 1834, Sir John Hay, Bart., Substitute Grand Master (in absence of the Most Worshipful the Grand Master), accompanied by the Officers of the Grand Lodge and others, visited the Lodge St Luke, Edinburgh; on the 22d of the same month a similar visit was paid to the Lodge Canongate Kilwinning; on the 30th to the Lodge of Edinburgh, Mary's Chapel; and on 3d February, to the Lodge St David, Edinburgh; in all which they were welcomed by the respective Right Worshipful Masters and Office-bearers with

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every demonstration of masonic respect due to their high position in the Craft. These are the first instances of Grand Visitations which occur in the Records of the Grand Lodge.

On the 21st of March, Sir John Hay, Bart., accompanied by Brothers Reginald Macdonald of Staffa, Junior Grand Warden, Sir Norman Macdonald Lockhart of Lee, Bart., Acting Depute Grand Master, the Grand Secretary, the Grand Clerk, and others, laid the Foundation-stone of the County Buildings and Jail of Lanark, according to masonic usage and the rules of the Craft. An eloquent sermon, most appropriate to the occasion, was preached in the Parish Church of Lanark by the Rev. Alexander Stewart, Minister of Douglas, which was afterwards printed and published at the request, and under the sanction of the Grand Lodge.

At the conclusion of the ceremony, the Substitute Grand Master addressed the Magistrates, Commissioners of Supply, Trades, and Brethren, to the following effect :—

" It is now my duty to congratulate you upon the auspicious commencement of this great undertaking. We have this day laid the Foundation-stone of a building which will do honour both to you and to this rich district. It is indeed a pleasant sight to see this happy combination of the Magistracy of this Royal Burgh and the neighbouring gentlemen, the representatives I may call them of the two great interests of this country—the Agricultural and Commercial Classes—assembled to raise a splendid structure for the administration of justice. It is not, indeed, that any building, however beautiful we may found or you erect can add to the majesty of the law,—No, Gentlemen, the law in this country requires not the aid of external decoration : This building, however magnificent, can no more add to the majesty of our law than the splendid temple can add sanctity or purity to the holy religion we profess ; but it becomes us well in these our latter times to act as the Greeks and Romans did in their earliest ages : We should take care that the casket should be fitted to the jewel it contains, that our public buildings are worthy of the purpose to which they are devoted ; and we should not permit them to remain monuments of our sordid neglect, while we lavish the richest treasures of architectural art on edifices set apart for private luxury. And in an especial manner, I congratulate you upon the extended provision made for the classification and confinement of prisoners ; we look back with feelings of pain and disgust upon what was the condition of Jails only a few years ago,—dens into which all were huddled together, male and female, young and old, the unfortunate debtor and the hardened offender, the untried, and

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(therefore, it is to be presumed, innocent prisoner,) the condemned, and (therefore, it is to be presumed,) guilty malefactor. These were places into which none could enter, however pure, without the risk, nay, almost the certainty of coming out contaminated.

"But now, Gentlemen, amongst other great changes which have taken place with the progress of humanity and civilization, such a state of discipline and classification can no longer be tolerated in our prisons. If, in such a county as this, great has been the progress of agriculture and the extension of manufactures, if there has been an increase of population and an accumulation of wealth, it is unhappily true, that with that increase of wealth and population there has been also an increase of crime; and yet we do trust and believe that crime has not increased in the same ratio, and that its fatal progress has been counteracted by the blessing of God, which has been poured out on this our native land in its system of moral and religious education. New jails are required, and are erecting everywhere in this country, but more for the purpose of separating and classifying the criminals than from an increase of crime; and we hope that this building, of which we have to-day laid the Foundation, will rather furnish cells for penitence than dungeons for punishment. That this may prove the case much will depend, Gentlemen of the Magistracy, on your careful superintendence, and on the co-operation of the Ministers of the Gospel; and we trust that many may come out from its walls rejoicing in the words of the Royal Psalmist "It was good for me that I have been afflicted, that I might learn thy Statutes, O Lord!"

"Right Worshipful Brethren and Office-bearers of the Grand Lodge, in the name of the Most Noble the Grand Master, I return you thanks for the cordial co-operation and support you have given to his delegate: Brethren of the different Lodges present, in the name of the Most Worshipful Grand Master and the Right Worshipful Office-bearers of the Grand Lodge, I thank you for your numerous attendance, your Brotherly assistance, and the splendid appearance you have made this day, which I shall duly report to the Most Worshipful the Grand Master. And in an especial manner to you Mr Provost, Mr Sheriff, and Gentlemen, in the name of the Office-bearers of the Grand Lodge and the Craft in general, I thank you for the opportunity you have afforded us of exercising the mysteries of our ancient craft, for the indulgence you have extended to us, and the gracious manner in which you have received us. Trusting that the work has been executed to your entire satisfaction, respectfully we bid you farewell."

To this Address the Provost of Lanark, on behalf of himself, the Magistrates, and Commissioners, made a suitable reply, in the course of

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which he thanked the Substitute Grand Master and Brethren for the honour conferred upon them on the present occasion, and for the very efficient manner in which the ceremony had been performed, and concluded by saying, that as the work had commenced under the most favourable circumstances, he implored the Great Architect, who overrules all things, to accompany it with His Blessing; and that the best wish for its prosperity and that of the county would be, that that portion intended for the unfortunate would long stand unoccupied.

On the 15th August the ceremony of placing the Key-stone of the last Arch of the New Bridge across the Tweed, at Peebles, was performed by Sir John Hay, Bart., Substitute Grand Master and Provincial Grand Master for Peebles and Selkirkshires, accompanied by the Provincial Grand Lodge, the Grand Secretary, and Grand Clerk, and attended by nearly 300 Brethren. The Provincial Grand Lodge having been opened in presence of the Right Worshipful Master and Wardens of the Lodge Peebles Kilwinning and the Office-bearers of the attending Lodges, the Brethren proceeded to the Parish Church, where the Grand Chaplain preached an impressive discourse from Hebrews, chapter xiii, verse 1st; after which a procession was formed, and proceeded through various parts of the town, ultimately arriving at the Key-stone, where the ceremonial was proceeded with to the satisfaction of the Craft and the admiration of a great number of spectators.

1834. DECEMBER 1. His Majesty King William IV, Patron. The Most Noble William Alexander Anthony Archibald, Marquess of Douglas and Clydesdale, was re-elected Grand Master, and the Right Honourable Alexander Edward, Viscount Fincastle, chosen Grand Master Elect. The Rev. Alexander Stewart of Douglas was elected Grand Chaplain.

The Festival of St Andrew was celebrated in the evening, the Substitute Grand Master presiding. [1]

On the 3d August 1829 a Committee was appointed to examine, arrange, and digest the Laws and Constitutions of the Grand Lodge. After a great deal of labour, extending over a period of several years, a printed copy of the new Laws, and a Report by said Committee, was

[1] [As the Festivals were celebrated from this period henceforward, either by a dinner or a meeting on a larger scale in the evening, to avoid unnecessary repetition we shall in future take notice only of those which were distinguished by some particular occurrence. This rule has been carried out in a great measure in the preceding pages, in order that the Work may not be loaded with matter in no way either remarkable or interesting to the Brethren.—E.]

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laid before an adjourned Quarterly Communication on 9th November 1835. The Report stated that it might not be improper to remind the Brethren that the Laws now to be promulgated are not a set of new Regulations to be brought all at once and for the first time into operation, but, on the contrary, are a digest for the most part of such laws and usages as were previously in existence, and had been enacted and enjoined by the Grand Lodge from time to time, according as particular circumstances called for their adoption. That they had been compiled with great labour from the original Records of the Grand Lodge, and afterwards carefully amended and arranged by a Committee specially appointed for that purpose, and had only attained their present shape after being submitted to the various subordinate Lodges for their consideration and approval, and receiving the fullest discussion before a Committee of the whole Grand Lodge in regard to their minutest details; such additions and amendments as they had received in passing this Committee had been adopted after much deliberation, and with the view of bringing the different Laws into greater harmony with each other,—of rendering them more simple and efficient in their operation, and of thus conducing, as far as practicable, to the general stability and dignity of the Craft. In accordance with a recommendation contained in the Report, these Statutes were sanctioned at this meeting, and promulgated to the Brethren, and served as the standard by which the Grand Lodge and her Daughter Lodges were governed until 1848, when another revision became necessary, which will be noticed in the proper place, *infra*.

1835. NOVEMBER 30. His Majesty King William IV, Patron. The Right Honourable Alexander Edward, Viscount Fincastle, was elected Grand Master.

In conformity with a suggestion made by Sir John Hay at the celebration of the Festival of St Andrew, the Grand Lodge visited the Theatre-Royal on the 23d February 1836, presided over by the Right Honourable and Right Worshipful Lord Ramsay, Depute Grand Master, accompanied by a number of distinguished Brethren, and by the following Edinburgh Lodges, with their respective Masters and Wardens in their jewels and clothing, viz., the Lodge of Edinburgh, Mary's Chapel; Canongate Kilwinning; Canongate and Leith, Leith and Canongate; Journeymen; St David; St Luke; St Andrew; St James; St Stephen; Defensive Band; Roman Eagle; Celtic, Edinburgh and Leith.

At the Quarterly Communication on 2d May, the Grand Lodge authorised the transference of the Lodge "Navigation," from the Village of Monkton to the sea-port town of Troon, Ayrshire.

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At the Quarterly Communication on 1st August, Sir Thomas Dick-Lauder moved a Congratulatory Address to His Royal Highness Frederick, Duke of Sussex, Most Worshipful Grand Master Mason of England, on the success of the operation for the recovery of His Royal Highness's sight; which motion was unanimously agreed to, and a Committee appointed to prepare and forward the said Address accordingly; which was graciously acknowledged by His Royal Highness.

It was reported to this meeting that Sir John Hay, Substitute Grand Master, accompanied by Sir Reginald Macdonald Stewart Seton, Bart., and the Grand Secretary, had, conformably to a Resolution passed at last Quarterly Communication, proceeded to Kensington Palace and presented an elegantly bound copy of the Laws to His Royal Highness the Duke of Sussex, through the medium of the Depute Grand Master of England, Lord H. John Spencer Churchill, who had been appointed to receive the same on account of the indisposition of His Royal Highness. The deputation also waited upon His Grace the Duke of Leinster, Most Worshipful Grand Master Mason of Ireland, for the like purpose, who was also pleased to receive the compliment in the most gracious manner.

The Lodge St Cuthbert, Barnard Castle, Durham Militia, having been constituted at Auchtermuchty by a warrant of the Grand Lodge of Scotland in February 1813, on the disbanding of the Militia the members of the Lodge resident in Barnard Castle, the original head-quarters of the regiment, continued to meet there under the Scotch Charter till 12th March 1825, when they applied for and received a Charter from the Grand Lodge of England, under which they continued to act until 1836, when several of the members wishing to resume their Charter from Scotland, desired *inter alia* to be informed as to the manner in which they could legally assume and act under it. This Communication being laid before the Grand Lodge, the Grand Secretary was instructed to state in reply, that having renounced the Charter from the Grand Lodge of Scotland and obtained one from the Grand Lodge of England, and the Lodge St Cuthbert, Barnard Castle, being now permanently settled in Durham, it cannot resume the Charter granted by this Grand Lodge, it being a matter settled between the two Grand Lodges that neither of them grant Charters for Lodges to be held in each other's jurisdiction.[1]

[1] [The same understanding exists between the Grand Lodge of Scotland and the sister Grand Lodge of Ireland.—E.]

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CHAPTER XII.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND, FROM NOVEMBER 1836 TO NOVEMBER 1843.

1836. NOVEMBER 30. His Majesty King William IV, Patron. The Right Honourable James Andrew, Lord Ramsay, was elected Grand Master; Admiral Sir David Milne of Milnegraden, K.C.B., was appointed Provincial Grand Master for Berwickshire; and Brother Robert Gilfillan, was elected Bard-Laureate.

The Grand Master stated that Brother James Burnes, K.H., LL.D., &c., of the Honourable East India Company's Service, was about to return to India, and as he thought that the superior information and knowledge in Masonry possessed by Brother Burnes would be of the utmost importance in promoting the usefulness of the Craft in that quarter of the globe, he begged to propose that he be appointed Provincial Grand Master over the Provinces of Western India and dependencies,[1] with authority to establish Lodges in these Provinces; which nomination and appointment was unanimouly approved of, under this express condition, that all the Lodges to be established by Brother Burnes shall take their Charters of Constitution from, and hold under the Grand Lodge of Scotland, and shall undertake to make annual returns of their Intrants, and remit at the same time the Grand Lodge dues for recording their names in the Books of the Grand Lodge.

The Grand Election being over, the Most Worshipful the Grand Master stated that as the Grand Lodge of Scotland had now completed the FIRST CENTENARY of her existence, it had been resolved at the Quarterly Communication in August last to celebrate the event in a manner worthy the occasion and the dignity of the Craft; and as the Committee entrusted with the arrangements had fixed upon having a torch-light procession, he would now proceed to close the Lodge until the hour of assembly mentioned in the Regulations, to which he hoped all would endeavour to give prompt obedience.

[1] [By a subsequent patent, Brother Burnes was appointed Grand Master of Scottish Free Masons in India.—E.]

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In the evening the Lodges assembled in the square of the Royal Exchange; and the Grand Master and other Grand Office-bearers having met in the Council-Chamber, joined the Brethren in the square, from whence they moved off at the head of the procession, which extended from the Royal Exchange to a considerable way along the North Bridge. The Band of the Queen's Royal Lancers preceded the Grand Officers,—the Band of the 42d Highlanders, and various other Bands, accompanied different Lodges. The line of the procession was maintained by 400 torch-bearers, and a strong body of Police. The streets and windows of the houses which the procession passed were crowded with a dense mass of spectators. In front of the Theatre, Brother Murray, the Manager, exhibited a brilliantly illuminated Star, and as the procession advanced up Waterloo Place, blue lights and rockets were discharged from the Calton Hill. On reaching the Waterloo Hotel, the Grand Officers and Brethren passed into the Great Hall, which was beautifully fitted up for the occasion. A canopy of crimson velvet overhung the Grand Master's Throne; on the wall opposite was the picture of St Clair of Rosslyn, belonging to the Canongate Kilwinning Lodge, with "St C.," the initials of his name, in variegated lamps; and in another part of the room the letter "R" was exhibited in the same manner, in honour of the Grand Master.

Nearly one thousand Brethren assembled in the Hall, many of them wearing the Medal struck in commemoration of this Centenary Festival. The Grand Master took the Chair, supported by the Earl of Buchan, Sir Reginald Macdonald Stewart Seton of Staffa, Bart., Sir D. Campbell of Dunstaffnage, Bart., Admiral Sir David Milne, K.C.B., Sir Patrick Walker of Coates, Knt., W. F. Mackenzie of Portmore, Esq., J. Burnes, K.H., Provincial Grand Master of the Provinces of Western India, Colonel Wright, R. E., the Hon. J. St Clair, &c. The following Edinburgh Lodges were present, numerously attended by their respective members:—

Lodge of Edinburgh, Mary's Chapel, ...	R. W. M. Br. Graham.
Canongate Kilwinning, ...	M'Neil.
Journeymen, Edinburgh, ...	Deans.
St David, ...	Capt. Boswall.
St Luke, ...	Richardson.
St Andrew, ...	M'Gill.
St James, ...	Rutherford.
St Stephen, ...	Gentle.
Defensive Band, ...	Anderson.
Roman Eagle, ...	Marshall.
Portobello, ...	Douglas.
Celtic, Edinburgh and Leith, ...	Leon.

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Besides a very full attendance of Proxies with their Wardens, the following Lodges from the country, with large Deputations, were also present :—

Dunblane.
Dalkeith Kilwinning.
Torphichen, Bathgate.
St John, Lesmahagow.
Peebles Kilwinning.
Kilmarnock.
Dunfermline.
St Mungo, Glasgow.
Ancient, Stirling.
Aitchison's Haven.
Ancient, Dundee.
St John Kilwinning, Haddington.
Doric Kilwinning, Port-Glasgow.
St John, Alloa.
Kirkaldy.
Thistle and Rose, Glasgow.
St Andrew, Perth.
Dunbar Castle.
Royal Arch, Stirling.
St Andrew, Crail.
Thistle, Glasgow.
St Cyre, Auchtermuchty.
Royal Arch, Perth.
St Patrick, Glasgow.
St Andrew, Cumbernauld.
St Andrew, Newton-Ayr.
Forfar and Kincardine, Dundee.
St Andrew, 42d Regiment.
Hibernia, 42d Regiment.
Union, Dunfermline.
Thistle and Shamrock, Glasgow.
Clydesdale, Lanark.
Duntocher and Faifley Union, Glasgow.

As soon as the Brethren had taken their proper places, the Grand Master gave the usual Loyal and Masonic Toasts, which were received with every demonstration of Masonic respect. In proposing the immortal Memory of St Clair of Rosslyn, the Grand Master, in an eloquent address, entered into a minute history of the life of that great and good Mason, explaining how the hereditary office of Grand Master had been conferred upon the family of St Clair, and enjoyed by a long line of illustrious members of that House, until William St Clair, for the pure love which he had for the Brethren, and for the welfare of the Craft, resigned his high hereditary office into the hands of the Brethren of the Scottish Fraternity, exhibiting, in his conduct, an example worthy of every Brother. After proposing the Sister Grand Lodges of England and Ireland, and giving as many other toasts as the time would permit, his Lordship closed the Grand Lodge at high Twelve, —the evening having been spent in a manner highly gratifying to the Assembled Brethren, and appropriate to a day which will long be memorable in the Annals of Scottish Masonry.

At the Quarterly Communication on 6th February 1837 it was ordered that, in consideration of the friendly and truly Masonic feeling which happily exists between this Grand Lodge and the Sister Grand Lodges of England and Ireland, one of the gold Medals lately struck in honour

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of the Centenary of the Grand Lodge of Scotland, be presented to each of the Most Worshipful the Grand Masters of England and Ireland; and the duty of presenting these tokens of fraternal regard having been deputed to Brother Burnes, K. H., he subsequently reported that the same had been presented to and duly appreciated by His Royal Highness the Duke of Sussex and His Grace the Duke of Leinster.

A Representation from Mother Kilwinning Lodge anent Intrant Fees having been remitted on 2d May 1836 to the Grand Committee at the suggestion of their Proxy Master, the said Committee, after due deliberation, reported on 25th July of that year to the following effect:—

"The Committee, having considered the representation from the Lodge Mother Kilwinning, with the original Agreement, and Minutes in relation thereto, Find, that it clearly appears to have been the intention of the contracting parties not to fix the sum of Two Shillings and Sixpence as that which should in all time coming be paid for each Intrant of the Mother Lodge, while her Daughter Lodges were to be subject to any changes which the interests of Masonry might require, but to make a small deduction in favour of Mother Kilwinning from the rates payable by all other Lodges:

"Find, that the difference at the time was a deduction of the Grand Clerk's fee for recording, being the sum of Threepence for each Intrant; and, allowing a corresponding deduction of the fees now payable to the Grand Secretary and Grand Clerk, amounting to One Shilling, the Committee beg to report their opinion that the fee payable to the Grand Lodge by the Mother Kilwinning Lodge for each Intrant should now be Four Shillings and Sixpence."

The consideration of this Report having been repeatedly postponed at the desire of the Representative of the Mother Kilwinning Lodge, was, with his concurrence, brought before the Grand Lodge at the Quarterly Communication on 1st May 1837, when, after mature deliberation, it was moved and unanimously carried that the same should be approved of, and the Grand Lodge thereby approved of the same accordingly. The attention of the Grand Lodge being again called to this subject, it was declared at the Quarterly Communication on 6th May 1839, "that that matter had been definitively disposed of by the deliverance of the Grand Lodge on 1st May 1837."

At a Special Meeting of the Grand Lodge on 1st July, called by order of the Most Worshipful the Grand Master, the following loyal Address of Condolence and Congratulation was moved by his Lordship, seconded by the Right Honourable the Earl of Buchan, and unanimously agreed to:—

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"UNTO THE QUEEN'S MOST EXCELLENT MAJESTY.

"*May it please your Majesty.*

"We, your Majesty's dutiful and loyal subjects, James Andrew, Lord Ramsay, Most Worshipful Grand Master Mason of the Ancient Order of St John's Masonry for Scotland, &c., &c., in the name, and on behalf of the Free Masons of Scotland, beg leave to approach your Majesty with the expression of our most sincere condolence on the mournful bereavement which your Majesty and the Empire have suffered by the demise of our late revered Monarch, William the Fourth, who was the Illustrious Patron of our Ancient Order.

"At the same time we have much gratification in offering to your Majesty our hearty congratulations upon your Majesty's accession to the Throne of your Royal Ancestors; having the fullest assurance, from your Majesty's eminent virtues and qualifications, that the Sceptre of this mighty Empire has descended to a Princess who will wield it for her own honour, and for the glory and happiness of a loyal, a free, and a faithful people.

"We would earnestly, but humbly implore the Great Architect of the Universe, in whom alone we put our trust, to shower down upon your Majesty His divine and everlasting blessing; and that your Majesty may have a long, a happy, and a prosperous reign, is the heartfelt wish of the Free and Accepted Masons of Scotland.

"Signed in name, and by appointment of the Grand Lodge of Scotland, in Grand Lodge assembled, at Free Masons' Hall, in the City of Edinburgh, this 1st day of July, in the year of our Lord 1837, and of Light 5837.

"RAMSAY, *Grand Master Mason of Scotland.*

"WM. A. LAURIE, *Grand Secretary.*

"JA. BARTRAM, *Grand Clerk.*"

The foregoing Address was presented to Her Majesty the Queen at the first Levee after Her accession to the Throne, by a Deputation appointed for that purpose, who were received in the most gracious manner.

At the Quarterly Communication on 7th August, the Substitute Grand Master, in intimating the death of Brother Bartram, who had so ably filled the office of Grand Clerk for the long period of forty years, pronounced a high eulogium upon the many amiable qualities which adorned the character of that worthy Brother.

On the 31st October, the Grand Lodge, presided over by the Right Honourable Lord Ramsay, Grand Master, attended the Funeral Lodge held in Free Masons' Hall under the auspices of the Lodge St David,

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Edinburgh, in honour of the memory of their Right Worshipful Master, Sir Patrick Walker of Coates, Knight, Heritable Usher of the White Rod, and Junior Warden of the Grand Lodge of Scotland; on which occasion an Oration was delivered by Brother George Macdonald, Substitute Master of St David's Lodge, from which we give the following extract, as it embodies an epitome of the career of an estimable man and a worthy Mason:—

"On the present occasion, my Brethren, one object of our assembling is to do honour to the memory of a deceased Brother, who, while yet amongst us, received and deserved the homage of our respect and affection. But we ought not to forget that such exercises are not for the benefit of the dead but of the living. 'It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men, and the *living* will lay it to his heart.' There is much in the pomp and circumstance of woe accompanying this celebration, which, if not new to us, is at least unusual, and which is on that account, as well as on many others, well fitted to recall our vagrant attention, and to fix it for a little on the common and melancholy, but wholesome consideration, that we are mortal creatures. Look on that vacant chair,—the form that filled it now slumbering in the sepulchre, while the immortal spirit by which that form was animated has returned 'unto God who gave it.' Look on the symbols of Masonic power, and the other mystic emblems of our Order, that so oft have shed a glory on our nights of festive mirth, now covered with the signals of distress. Listen to the solemn songs chanted by that Choral Band, and look around on the assembled Brotherhood clad in the uniform of the King of Terrors. If all this combination of circumstances, so unusual in our Masonic Assemblies, shall conduce to serious thought,—shall lead us to think of what we are, and inquire what we ought to be,—shall in any degree abate the ardour of our pursuit after the perishing things of this transitory world, and enable us to form a less erroneous estimate of their value and importance, we shall not this evening have assembled in vain.

"But there is another exercise befitting the present occasion, at once honourable to the memory of the dead and instructive to the living. While we mourn the loss of our Right Worshipful Master and Brother, it would be useful if we could recount the many estimable qualities for which he was distinguished, and hold them up to imitation. Sir Patrick Walker was a bright example of a patriotic and public-spirited citizen. Inheriting a fortune which placed him above the necessity of exercising the honourable profession of the Law, to which he was bred, he gratuitously dedicated a large portion of the energies of a life approaching the boundaries of advanced age, to the

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service of the public. At an early period of his career, when the tranquillity of the Empire was threatened both by foreign and domestic foes, he enrolled his name in the Horse and Artillery Corps, as a voluntary defender of his Country. He afterwards joined the Militia, in which he held the Commission of Lieutenant-Colonel. Nor did his military enthusiasm stop here; for at the close of that disastrous warfare, which for a quarter of a century deluged the Continent with blood, and endangered in turn the existence of almost every kingdom of Europe, obtaining passports, he placed himself on the Field of Waterloo,—was present during the decisive battle fought on that memorable arena, and entered Paris with the Allied Armies. Europe, like an exhausted giant, now sunk into repose, and returning to his native country, Sir Patrick, during the remainder of his useful life, may be said literally to have made the service of the Public his profession; and perhaps no professional gentleman in Edinburgh had his time more fully occupied with business, or proceeded to the dispatch of it with more systematic regularity. His services as a County Magistrate are well known to have been great and valuable: He spared no pains in investigating the causes brought before him; and, when the ends of public justice would permit, he ever leaned to the side of the weak and the oppressed. Of the Highland and Agricultural Society of Scotland he was an indefatigable member, and was generally among the number of its Directors, or invested with some other important office. He was one of the originators of the Scottish Naval and Military Academy, and continued to the last warmly attached to that Institution,—not only dedicating a large portion of his time to its advancement, but contributing many of the arms and colours which now decorate its hall. Among the many Charitable Institutions with which Edinburgh abounds, there were few indeed of which Sir Patrick Walker was not an active and zealous member. He also belonged to many Literary and Scientific Societies, and was particularly distinguished in the Society of Antiquaries, the Royal Scottish Society of Arts, and the Wernerian Natural History Society. He was also a great promoter of the Fine Arts, and held the office of Treasurer in the New Association for the Encouragement of Artists. In matters more exclusively connected with Edinburgh, Sir Patrick took so warm and practical an interest that to enumerate the various services he performed to the Public in the multiform capacities in which he acted, particularly as a Commissioner of Improvements, and as a Road Trustee for the Middle District of the county, would require a length and minuteness of detail that might be deemed inconsistent with our present purpose. But this at least may be said, and I believe I speak in the hearing of some whose more intimate knowledge of the facts of the case is in full accordance with my

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statement, that the inhabitants of Edinburgh enjoy at this moment many important immunities, comforts, and conveniences, for which they are indebted to the public spirit, zeal, and unwearied exertions of our lamented Brother.

"In speaking of Sir Patrick as a Free Mason, I will not long occupy your time. Fortunately for me you all knew and respected him in that capacity. His great love of Antiquarian lore would of itself, we may suppose, naturally lead him to seek admission into an Order boasting a connection with the remotest antiquity. He was initiated in the Lodge St David, Edinburgh, on the 29th of November 1813, and on the 27th of December of the same year was appointed Depute-Master. In 1821 he was appointed Right Worshipful Master. In December 1835 he was again called to the Chair which his death has now left vacant. His death has also left vacant the chair of Junior Warden in the Grand Lodge of Scotland. In the meantime, he had become connected with certain other Orders of Masonry, and was to the last a zealous and distinguished member of the Order of the Royal Arch. In the history of our distinguished Brother's Masonic career there is one remarkable circumstance, that his enthusiasm in the cause of the Order never seems to have suffered the least abatement; and, unlike many of our Brethren, who, as they advance in life recede from Masonry, his Masonic zeal seemed confirmed and increased with the growing stability of his habits and the increase of his years.

"I have hitherto spoken of Sir Patrick only as a public character. In his private capacity he was an accomplished scholar, and distinguished for his general information and scientific attainments; in Antiquities and Natural History in particular, it is admitted that he had few equals amongst his cotemporaries, and he has left behind him a monument of his research in one of the most splendid entomological cabinets to be found in the possession of a private collector.

"Sir Patrick was no less remarkable for the amiable natural qualities of his heart. He seemed to carry about with him, for daily and hourly use, the benign and philanthropic spirit of Free Masonry. His nature was gentle, modest, and unassuming. His manner affable to all, and kind and condescending to the humblest individual. Every man around him found, or might have found in him, a friend,—every Free Mason, in truth, a *Brother*.

"My Brethren, in this imperfect sketch of the public and private character of our departed Master, I have not affected the language of panegyric. I have endeavoured to tell a plain unvarnished tale, which those Brethren present, best able to judge, will I hope admit to be consistent with truth. But why am I asked to recount in your hearing

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those many estimable qualities by which he was distinguished? *He* is now utterly unconscious either of our censure or our praise. But the living may profit by his example. The desire of posthumous fame is natural to the human heart, and, like all our other natural feelings, is implanted in us for wise purposes by the Great Author of our existence. As we then desire to be remembered with honour when we too shall have passed away, let us imitate our departed Brother in all those praiseworthy qualities which we have been considering; let us each, in his sphere, endeavour to add something to the general stock of social happiness, and thereby render this world of misery somewhat less miserable.

"But there are greater and more important lessons which this melancholy celebration recalls to remembrance. I have said that the unusual circumstances under which we are now assembled, and the unaccustomed forms of woe by which we are surrounded, are well fitted by their novelty to fix our attention on that much neglected but awfully important fact, that we ourselves are mortal creatures. But is it wise in man to anticipate a doom which he can by no stratagem avoid? Is it wise, since he must die, to die in imagination before his time? Is it wise to avert his attention from the natural enjoyments of life to fix it on that dismal period when death shall deprive him of them all? Yes, my Brethren, it is indeed wise, else what is the meaning of such words as these in the Book of God—'So teach us to number our days that we may apply our hearts unto *wisdom*.' 'O! that they were *wise*, that they understood this, that they would *consider* their latter end.' The doctrine of man's ultimate immortality, which, to the heathen philosophers of antiquity appeared as a mere conjectural possibility, is now revealed: 'Life and immortality are brought to light.' In that Book, the God that made man hath unfolded to him the awful truth not only that 'it is appointed unto all men once to die,' but that 'after death cometh the judgment.'"

The Lodge Caledonia, Grenada, having inquired whether emancipated slaves could be admitted to the privileges of Free Masonry, the Grand Lodge, after due consideration of the question, decreed, at the Quarterly Communication on the 13th November, "That by the term 'free born,' is meant a person free at the time of his application for admission into a Lodge, being then his own master, and capable of governing his own time and actions;" which interpretation is also adopted by the Grand Lodge of England and the Grand Orient of France.

At this meeting Brother the Honourable William Stephenson was appointed Provincial Grand Master of the West India Islands and dependencies thereunto belonging.

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1837. NOVEMBER 30. The Right Honourable James Andrew, Lord Ramsay, was re-elected Grand Master, and the Right Honourable William, Viscount Stormont, chosen Grand Master Elect. Brother John Maitland having been elected Grand Clerk by a large majority on the 20th November, and duly installed into office, was again nominated and unanimously elected. The Festival of St Andrew was celebrated in the evening, the Right Worshipful Sir Thomas Dick-Lauder, Bart., of Fountainhall and Grange, presiding.[1]

[1] [During the evening Brother Robert Gilfillan, Grand Bard, delighted the Brethren by singing, to the Tune of the "Meeting of the Waters," the following beautiful Verses, composed by himself for the occasion :—

"Again let us welcome this blithe happy day,
That true Scottish Masons will honour for aye;
And though from their country our Brothers may roam,
This day will awaken up kindred and home.
Oh! this day will awaken up kindred and home.

"And where is the desert or surf-beaten shore
Not travers'd by Brothers,—we fondly adore;
Though absent afar, yet their heart we may claim,
For absent or present, they're ever the same!
For absent or present, they're ever the same!

"As far as St Lawrence rolls mighty and deep,
To where the blue waves of the bright Ganges sleep,
'Mong the fair groves of It'ly, or bleak Zembla's snow,
'St Andrew' and 'Scotland,' in bumpers shall flow!
'St Andrew' and 'Scotland,' in bumpers shall flow!

"Hail! Land of our fathers,—of mountain and glen,
Of soft blooming Maidens, and true-hearted Men,
Oh! long may thy Thistle a dear emblem be,
Of Liberty's birth-place, the home of the free!
Of Liberty's birth-place, the home of the free!

"And ne'er did the Thistle—fond type of the brave,
More flourish in splendour—or more proudly wave
With bosom of purple, and leaves ever green,
Than now when it blossoms for Scotland's Fair Queen!
Than now when it blossoms for Scotland's Fair Queen!

"Victoria! High Princess! Oh, where is the band,
Through all thy dominions—the length of the land,
In devotion more deep—or in service more free,
Than the Masons of Scotland are, lov'd Queen, to thee!
Than the Masons of Scotland are, lov'd Queen, to thee!"

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At the Quarterly Communication on 14th May 1838, a Report was read from the Right Worshipful Brother James Burnes, K.H., intimating that he had duly constituted a Provincial Grand Lodge (under the Scottish Jurisdiction,) for the Western Provinces of British India, and giving an animated and cheering account of his prospects of success. The thanks of the Grand Lodge were unanimously voted to Brother Burnes for the ardent zeal which he has shewn in the cause of Masonry, and for the deep interest which he takes in promoting the interest of the Scottish Craft within his Province.

It was moved, and unanimously agreed to at this meeting that Representatives should be appointed from the respective Grand Lodges of Scotland, England, and Ireland, for the purpose of maintaining more closely the fraternal feeling which exists between the said Grand Lodges.

A communication having been received from the Provincial Grand Master of the West India Islands, requesting a dispensation to work the Mark Mason degree, the Grand Lodge, at the Quarterly Communication on 12th November declined to sanction the issue of a dispensation of that kind, inasmuch as it is enacted in her Laws, Chapter I, section 4, that "The Grand Lodge of Scotland practises and recognises no degrees of Masonry but those of Apprentice, Fellow-Craft, and Master Mason, denominated St John's Masonry;" and farther, Chapter XIX, Section 1, "All Lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from holding any other Meeting than those of the three Orders of Apprentice, Fellow-Craft, and Master Masons, denominated St John's Masonry, and from giving any countenance, as a body, to any other Order of Masonry," &c.[1]

A letter was read at this meeting from Sir John Hay, Bart., the Right Worshipful Substitute Grand Master, resigning his office on account of the state of his health; in accepting this resignation the Grand Lodge expressed their deep regret at thus losing the valuable services of Sir John Hay, to whom the cordial thanks of the Brethren were ordered to be transmitted, with the expression of their sincere sympathy for the cause which had forced him to retire.[2]

The Obituary of this year contained the names of Brothers John Moffat, twenty-eight years Grand Marshal, and George Buchanan, upwards of thirty years Grand Tyler to the Grand Lodge.

The thanks of the Grand Lodge were unanimously accorded to the Right Worshipful the Grand Master for the benefits he had conferred

[1] [The above form Chapter II, section 1, and Chapter XXI, section 1, of the latest edition of the Laws and Constitutions of the Grand Lodge, 1848.—E.]

[2] [Sir John Hay died at Rome on the 1st November 1838.—E.]

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upon the Craft during the period he had filled the high office of Grand Master Mason of Scotland.

1838. NOVEMBER 30. The Right Honourable Sir James Forrest of Comiston, Bart., Lord Provost of the City of Edinburgh, was elected Grand Master; Sir Thomas Dick-Lauder, Bart., of Fountainhall and Grange, Substitute Grand Master; and William Forbes Mackenzie, of Portmore, Esq., M.P., was appointed Provincial Grand Master of the Province of Peebles and Selkirk, in room of Sir John Hay, Bart., deceased.

The Most Worshipful the Grand Master in alluding to the recent death of Sir John Hay, the late Substitute Grand Master, pronounced a well-merited eulogium upon the character and virtues of that most amiable and truly excellent Brother, who for a period of nearly eleven years discharged the duties of his office with a kindliness of feeling and urbanity of manner which gained for him the respect and affectionate regard of all the Brethren.

At the Quarterly Communication on 4th February 1839, the following Address of Condolence was voted to Lady Hay, and the same having been presented, was most courteously acknowledged by her Ladyship:—

"To DAME ANNE PRESTON, LADY HAY, Widow of the late Sir John Hay of Smithfield and Hayston, Baronet.

"We, the Right Honourable Sir James Forrest of Comiston, Baronet, Lord Provost of the City of Edinburgh, Grand Master Mason of Scotland, the Right Honourable James, Earl of Dalhousie, Past Grand Master, the Right Honourable George, Earl of Rothes, Depute Grand Master, Sir Thomas Dick-Lauder of Fountainhall, Substitute Grand Master, and remanent Office-bearers of the Grand Lodge of Scotland, for ourselves, and in name and on behalf of the other members of the Grand Lodge, beg leave to offer our most sincere sympathy and condolence upon the death of your Ladyship's most amiable and much lamented husband Sir John Hay.

"Sir John held among us the high office of Substitute Grand Master for a period of upwards of ten years; and amidst our regret for his loss we have the pleasing duty of recording our willing testimony that he discharged the duties of his office with so much consideration and kindness as to secure for him the respect and affectionate regard of every member of the Grand Lodge. We are unwilling to intrude upon your grief; but we venture to hope that the expression of our veneration and esteem for our departed Brother will find favour in the eyes of your

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Ladyship, of whom we have often heard him speak in terms of the most devoted attachment.

"May the Almighty Architect of the Universe, from Whom alone flows all consolation, pour down upon your Ladyship His eternal blessing, and grant you strength and resignation to endure the severe dispensation with which you have been visited.

"Signed in name and by appointment of the Office-bearers of the Grand Lodge, in Grand Lodge assembled, this 4th day of February 1839.

"WM. A. LAURIE, *Secretary, Grand Lodge of Scotland.*
"J. MAITLAND, *Grand Clerk.*"

On the 23d of May (the Birth-day of Her Majesty) the Foundation-stone of the Mariners' Church and School in North Leith was laid with the usual Masonic ceremony by the Most Worshipful the Grand Master, assisted by the Office-bearers of the Grand Lodge, supported by most of the Lodges in the Edinburgh District, and attended by the Magistrates and Ministers of Leith, the Office-bearers of the Edinburgh and Leith Seamen's Friend Society, the Shipowners and Members of the Trinity House, the Office-bearers of the Trades of Leith, and the Seamen and Carpenters of Leith.[1]

At the Quarterly Communication on 5th August, in answer to a question put at the last meeting of the Grand Lodge, as to the precedence of a Past Master, the Grand Lodge, referring to her Laws and Constitutions, and to the strict usages of Masonry, declared "That the Past Master of a Lodge is the Senior Office-bearer next the Master, and as such, is entitled to precedence on all occasions;" and enacted "That all Lodges holding under the Grand Lodge shall act in conformity with this declaration."

In the course of the year the Grand Master, attended by the Grand Office-bearers, paid visits to the following Lodges, viz.—St Andrew and

[1] [This Church provides for the Seamen of Leith an Ordained Minister, and supplies their ships with such Libraries as will enable them profitably to employ the hours sacred to devotional exercises, which must be spent at sea. It also provides free seats to all Seamen from other Ports, who have occasion to spend their Sabbaths in Leith. The School affords a substantial education to the Children of Seamen, at a rate suitable to their circumstances; the Children of deceased Seamen are educated at half the usual fees; Seamen's Orphans, and the Children of all seafaring men who have fallen into destitute circumstances, receive their education gratis. The Buildings, which are commodious and handsome, were erected at a cost of L.2,736.—E.]

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St Stephen, Edinburgh, and St John, Portobello, on which occasions he expressed himself as highly pleased with the efficient working order in which he found them.

1839. DECEMBER 2. The Right Honourable Sir James Forrest of Comiston, Bart., Lord Provost of the City of Edinburgh, was re-elected Grand Master, and the Right Honourable George William Evelyn Leslie, Earl of Rothes, chosen Grand Master Elect.

At the Quarterly Communication on 5th February 1840 a congratulatory Address to Her Majesty upon Her Marriage to His Royal Highness Prince Albert of Saxe-Coburg and Gotha was unanimously agreed to, which was subsequently presented to Her Majesty by the Most Worshipful the Grand Master, and received by Her Majesty in the most gracious manner.

At a *pro re nata* meeting held on the 17th June, an Address, expressive of the abhorrence in which the Grand Lodge held the recent attempt to assassinate Her Majesty and His Royal Highness the Prince Albert, and the heartfelt congratulations of the Masonic portion of Her subjects on their providential escape from so imminent a danger, was unanimously assented to, and ordered to be transmitted for presentation.

On Saturday the 15th of August, the Foundation-stone of the Metropolitan Monument to Sir Walter Scott, Bart., was laid in Princes Street by the Most Worshipful the Grand Master, in presence of the Grand Lodge, the Monument Committee, the Municipal and Military Bodies, upwards of 1,100 of the Brethren, and an immense assemblage of spectators. This splendid and interesting ceremony, which had been looked forward to with great anxiety by all classes, took place under the most favourable circumstances.

The Monument Committee, with the Municipal and Military Authorities, assembled in the Hall of the Royal Institution, where they were marshalled by Marchmont Herald, assisted by Kintyre Pursuivant, and proceeded to occupy the gallery erected for them at the site of the Foundation-stone.

At one o'clock, the Grand Lodge and Brethren assembled in the quadrangle of the University, and the Grand Lodge having been opened in ample form by the Grand Master in one of the class-rooms, the procession moved from the College Square shortly after two o'clock,[1] pre-

[1] [Previous to the procession leaving the quadrangle, the Right Worshipful Master and Wardens of the Lodge of Edinburgh, Mary's Chapel, waited upon the Most Worshipful the Grand Master, and in name of the ancient Lodge over which they presided, presented his Lordship with an elegant silver trowel, which the Most Worshipful the Grand Master was pleased to accept, and took

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ceded by the band of the Queen's Bays,—the band of the 29th Regiment in the rear. Squadrons of the Bays guarded the line of procession, which had a very grand and imposing appearance, and included deputations from all parts of Scotland. About three o'clock the procession having reached the site, the Grand Lodge and Brethren took their station on the eastern gallery, the Right Honourable the Lord Provost taking his place in front, as Grand Master Mason of Scotland, supported by the Earl of Rothes, Depute Grand Master, the Earl of Stair, Acting Past Grand Master, and the other office-bearers of the Grand Lodge.

The arrangements having been completed, the band of the 29th Regiment performed the National Anthem, which was followed by a royal salute from a party of the Royal Artillery placed immediately opposite, on the south side of the gardens of Princes Street. Immediately after, the band of the 29th played the Coburg March. Silence was then ordered, when the Grand Chaplain, the Rev. Alexander Stewart of Douglas, offered up an eloquent and appropriate prayer.

The ceremony of laying the Foundation-stone then commenced, and was performed by the Most Worshipful the Grand Master in the usual Masonic manner, during which the band played with great taste and solemn expression the Sicilian Mariner's Hymn.

In the Foundation-stone was placed a glass Jar, containing—(1.) An Almanac for 1840. (2.) Six Edinburgh Newspapers. (3.) Coins of George IV, William IV, and Queen Victoria. (4.) Copies of Inscription Plates. (5.) Plans of the City and County of Edinburgh. (6.) A Medal struck for the occasion. (7.) List of names of Auxiliary Subscribers.

the opportunity of thanking the Brethren of that Lodge for the uniform kindness he had received from them since his initiation into the mysteries of light. This handsome and appropriate gift bore the following inscription :—

To commemorate
The laying the Foundation-stone of the Monument at Edinburgh,
In honour of The Immortal Scott:
This Trowel,
To be used at the Ceremonial, was presented to
The Right Honourable Sir James Forrest of Comiston, Baronet,
Lord Provost of Edinburgh,
Most Worshipful Grand Master Mason over all Scotland,
By the Right Worshipful Master, Office-bearers, and Brethren of
The Grand Master's Mother Lodge,
The Ancient Lodge of Edinburgh, No. 1:
August 15, 1840.—E.]

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In the cavity of the stone two plates were also deposited, the first having engraved thereon the names of the Office-bearers of the Grand Lodge of Scotland. On the second was the following inscription from the pen of the late Lord Jeffrey :—

THIS GRAVEN PLATE,
Deposited in the Base of a Votive Building,
On the fifteenth day of August, in the year of Christ 1840,
And never likely to see the light again,
Till all the surrounding structures are crumbled to dust
By the decay of Time, or by Human or Elemental violence,
May then testify to a distant posterity that
His Countrymen began on that day
To raise an Effigy and Architectural Monument
TO THE MEMORY OF SIR WALTER SCOTT, Bart.,
Whose admirable Writings were then allowed
To have given more delight, and suggested better feeling
To a larger class of Readers in every rank of Society,
Than those of any other Author, with the exception of
Shakespeare alone,
And which were therefore thought likely to be remembered
Long after this Act of Gratitude
On the part of the first generation of his Admirers should be forgotten.

He was born at Edinburgh, 15th August 1771 :
And died at Abbotsford, 21st September 1832.

The Foundation of the Monument was laid by
The Right Honourable Sir JAMES FORREST of Comiston, Bart.,
Lord Provost of Edinburgh, and
GRAND MASTER MASON of SCOTLAND,
The Sub-Committee in charge of the Work being
The Right Honourable Sir William Rae of St Catherine's, Bart.;
Sir Thomas Dick-Lauder of Fountainhall, Bart.; Dr Thomas Hope,
Professor of Chemistry ; George Forbes, Esq. Treasurer ;
Thomas Thomson, Esq. Advocate ; and William Burn, Esq. Architect;
With the aid and advice of
The Right Honourable Lord Viscount Melville :
James Skene, Esq. of Rubislaw, Secretary.
GEORGE M. KEMP, Architect.
JOHN STEELL, Sculptor.

IN THE FOURTH YEAR OF THE REIGN OF VICTORIA THE FIRST.

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On the completion of the ceremony the band played the lively air of "'Tis good to be Merry and Wise—'tis good to be Honest and True," succeeded by three hearty cheers, followed by the "Masons' Anthem," and the Grand Honours from the Brethren; after which the Right Worshipful the Grand Master addressed Sir William Rae and the Committee as follows:—

"As I have the honour of being placed at present at the head of the Order of Free Masonry in Scotland, it has fallen to my lot to take a part in the proceedings of this day, and to lay this Foundation-stone. Other, and shall I say, imperishable monuments, which himself has raised, will no doubt transmit to posterity the fame of Walter Scott. This, however, which we hope to erect, will record a Nation's admiration and a Nation's gratitude. Scotland claims him as peculiarly her own. This city was his birth-place; here his youth, here his professional life was spent; here was seen the first development of that genius which was afterwards found capable of such mighty achievements.

"I congratulate you, Sir, and the other gentlemen of the Committee, on the event of this day. You have at last witnessed the commencement of the work which has been so long the object of your anxiety and solicitude. By the labour of several years, and the most mature deliberation which you could exercise, you have been able to devise the plan of an edifice, appropriate and noble,—worthy of the occasion,—worthy of him in whose honour it is to be raised,—and worthy of the artist of whose genius it is the fruit. By your exertions also, such a sum has been raised as warrants you to begin and carry on the building; and I am confident that if more shall be required to complete the original plan which the architect first suggested, your fellow-countrymen will not be backward in furnishing the necessary means. The site appears most suitable,—on one of the greatest thoroughfares, the daily resort of the population, and surrounded by our romantic localities which his pen has so graphically described.

"To you, Sir, and to many around you, this day will call up many grateful recollections. You will remember those qualities which formed him to be the delight of society, and which knit him in lasting bonds of affection with many tried and faithful friends. It would be, I feel, a presumptuous, as happily it is an unnecessary task, to delineate here the merits and character of this illustrious man. He threw around his name a bright lustre, and his country shared in his renown: To Scott and to Scotland the eyes of the civilised world were directed. Strangers from all countries visited him when living, and they still look with eager curiosity at the place of his residence, and view with interest everything connected with his name. How diversified were his talents! In-

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spired with the most enthusiastic admiration of our ancient national poetry, and of the manners and chivalry of former times, how did he create a new era in our literature, and dazzle us with the brilliancy and the faithfulness of his pictures of the times that had passed away! When sated with the fame of his poetry, he was not inactive, but entered on a new path, and with rich profusion poured forth in endless succession his stores of knowledge of the human heart, and delineated with his powerful pen the manners and the characters of former generations. If his life had been prolonged it is not unnatural to suppose that, from some delightful sketches which he gave, he might have added to his fame that of excellence in historical composition.

"It is with pleasure we have met on this occasion to perform the duty to which we have been called. This was the birth-day of Scott,—this the anniversary of the day when a British Sovereign revisited our long deserted palaces,—this, an extraordinary day in the calendar, was also the birth-day of Napoleon. The Masonic body have had much satisfaction in doing honour to this day, for to other claims Sir Walter Scott added that of a Brother, having been a Member of the Lodge St David, Edinburgh, in which he often delighted the Brethren with his society, and shone as a zealous and true-hearted Mason; and I need scarcely add that the Lodge St David justly count it one of their highest honours that he was enrolled amongst them. I beg to thank the Committee for the readiness with which they acceded to any proposal of the Grand Lodge; and I rejoice to think that the whole ceremony has been conducted in a manner every way suitable and worthy of the occasion."

Sir William Rae in reply said, "As a Subscriber to the Scott Monument I have been requested by the Committee, to whom the execution of this interesting task has been committed, to acknowledge the appropriate and eloquent address which your Lordship has now made. Your Lordship has alluded to the cause which has led to this distinction having been conferred on me. The happiness which I enjoyed in the intimacy that subsisted between us during the whole lifetime of that illustrious man,—an intimacy originating in our boyish years, when we were class-fellows in the High School of Edinburgh, and continuing uninterrupted during his whole life, with a cordiality not often met with in the ordinary attachments of life, until it pleased Providence to take him from that scene of trouble and distress, in which he willingly made himself a sacrifice that no man might suffer injustice through him. I cannot conceal that I feel proud and melancholy at the distinction this day conferred upon me; at the same time, the latter feeling is swept away by the gratification which I feel at witnessing

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this splendid scene—this countless host of all parties, all ranks, and all ages, which I see around me—who have this day come forward, as with one impulse, to exhibit their admiration and regard for the memory of their distinguished countryman, whose fame has stretched to the utmost bounds of the habitable globe.

"It would be a waste of time for me to eulogise the fame of my departed and illustrious friend. I therefore willingly turn from him to this testimonial, the object of which is not so much to extend and to perpetuate the memory of my friend—for that is not required—but to show to the world the sentiments entertained by his cotemporaries, and to evince to posterity that we have not only benefited by his works, but that we are anxious to show the gratitude we entertained towards the man for the profit and pleasure we have derived from his genius. That is the object of this work, and I agree with you, my Lord, that his own labours will form the truest and most lasting trophy of his fame—for his name and memory will flourish long after the materials of which this fabric is to be reared shall have crumbled into dust. Consistently with these views, I think it is our duty to erect a memorial worthy of him, worthy of ourselves, and worthy of his and our country. And as I know that it must be the wish of all here present that this should be accomplished in a way the most striking and effective, I trust I shall be forgiven if, instead of occupying your time in listening to high sounding periods, I dedicate the small portion of it which I mean to occupy to a practical purpose—that of making such an appeal to you, and through you to the public, as may enable the Committee materially to enlarge the proportions of the proposed edifice, and thereby render this testimonial more truly worthy of its object." [Here followed an account of the difficulties experienced by the Monument Committee regarding a site, plans, &c., amount of Subscriptions, and so forth.]

"And now, my Lord, on behalf of the Committee, allow me to return you our sincere thanks not only for the handsome terms which you have been pleased to express towards us, but for the zealous support you have throughout given to the undertaking. To you is mainly to be attributed the assemblage now held to lay the Foundation-stone of this testimonial, on the anniversary day of the birth of our distinguished countryman. And the aid you have afforded in all the arrangements, and the part you have discharged on the present occasion, entitle you to our most sincere thanks. To that ancient and loyal body by whom you are surrounded, we also express our gratitude for the numerous attendance which they have this day afforded. We trust that we shall not look in vain for a continuance of their favour and support in the construction of a work particularly connected with their craft, and

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where, as mentioned by your Lordship, the name of him to be recorded once stood enrolled as a conspicuous member of their own body. To the Magistrates of the City, and other individuals who have this day honoured us with their countenance, we would also offer our sincere acknowledgments; and, in concluding, I trust I may announce it as the united and earnest wish of all whom I now see around me that there may be erected on this spot a testimonial truly worthy of the great name which it is meant to celebrate—worthy of the metropolis of Scotland, and of the conspicuous site on which it is to be placed—worthy of the subscribers who have given their money for its erection—and not unworthy of the humble individuals who have undertaken to be the instruments of carrying the wishes of their countrymen into effect."

The band then played the National air of "Rule Britannia," which being followed by a salute of seven guns from the Royal Artillery, the procession moved off in reverse order to their respective destinations; the whole ceremony having passed off with the greatest eclât.

At a *pro re nata* meeting held on 23d November, a congratulatory Address to Her Majesty the Queen upon the birth of the Princess Royal was unanimously agreed to: On the 30th November an Address relating to the same auspicious event was voted to His Royal Highness Prince Albert; both of which were presented to Her Majesty and His Royal Highness at Buckingham Palace by the Right Worshipful Brothers William Forbes Mackenzie, M.P., and William Alexander Laurie, the Grand Secretary, and were received in the most gracious manner.

1840. NOVEMBER 30. The Right Honourable George William Evelyn Leslie, Earl of Rothes, was elected Grand Master.

At a *pro re nata* meeting on the 22d March 1841, called in consequence of the lamented death of the Most Worshipful the Grand Master the Earl of Rothes,[1] whereby the Order in Scotland had been deprived of the efficient services of a distinguished Nobleman and a kind-hearted Brother, the following Address of Condolence was directed to be transmitted to the Right Honourable the Countess of Rothes,

[1] [The Earl of Rothes retired from the Army in 1831, and died at his seat, Leslie House, in the County of Fife, on the 10th day of March 1841. The Chief of the family of Leslie, a noble Hungarian, settled in this country in the reign of William the First of Scotland. His Lordship was consequently descended from a long line of ancient and illustrious ancestors, several of whom had held the highest offices in the State, and were much distinguished in the great historical events of their Country; a most eminent Member of the Family (the Duke of Rothes,) filled at the same time the high Offices of Lord Treasurer and Chancellor of Scotland in the reign of Charles II.—E.]

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and which her Ladyship was pleased to acknowledge with her sincere thanks :—

"To the Right Honourable the Countess of Rothes.

"We, the Right Honourable and Right Worshipful Sir James Forrest of Comiston, Bart., Lord Provost of Edinburgh, Past Grand Master Mason of Scotland, the Right Honourable Lord Frederick FitzClarence, Depute Grand Master, the Honourable the Master of Torphichen, Substitute Grand Master, and remanent Office-bearers of the Grand Lodge of Scotland, for ourselves, and in name and on behalf of the other Members of the Grand Lodge, beg leave to tender to your Ladyship the sincere expression of our heartfelt sorrow, and of our deep sympathy and condolence, upon the severe bereavement with which it has pleased the Almighty Architect of the Universe to visit you by the sudden demise of your Ladyship's much lamented husband, the Earl of Rothes, our Most Worshipful Grand Master.

"Among us he held the first—the highest—place, and although he has not been permitted to hold that high rank long, yet we are sure it will be gratifying to your Ladyship to know that he had already laid a foundation which ensured to him our respect and affectionate regard; and while we mourn our own loss, most deeply do we deplore the sad affliction which has levelled to the dust the best affections of a kind and amiable wife, and deprived her young family of a father and protector. Our present prayer is, that the Almighty Architect of the Universe, to Whom alone in the hour of darkness and of trial we must look for consolation, will bestow upon your Ladyship and your family His everlasting blessing, and give you strength and resignation to bear the severe dispensation with which it has pleased Him to visit you and us.

"Signed in name and by appointment of the Office-bearers of the Grand Lodge of Scotland, in Grand Lodge assembled, this 22d day of March 1841, and of Light 5841.

(Signed) "James Forrest, Bart., *Past Grand Master.*"

At the Quarterly Communication on 3d May, the Great Hall was decorated with two escutcheons, the one bearing the arms of the noble Earl, the other his Masonic Insignia of Office. The Grand Canopy of the Throne, and the places of the Wardens were draped with black, and the Brethren appeared in deep Masonic mourning costume, with crape rosettes on their clothing. Brother Professor W. E. Aytoun pronounced from the chair an eloquent and feeling address, in which he paid a well-merited tribute to the memory of the late Most Worshipful the Grand

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Master; at its conclusion a Funeral Dirge was recited by Brother Gilfillan, the Grand Bard, composed by him for the occasion.

The Grand Lodge also "Resolved, that in consequence of the lamented death of the Right Honourable and Most Worshipful the Earl of Rothes, Grand Master Mason of Scotland, it is decent and proper, as well as a mark of respect and regard, that all Lodges holding of the Grand Lodge of Scotland do put themselves into Masonic mourning, viz., three black crape rosettes upon the apron, and one upon the sash, where it crosses the left breast,—the mourning to cease upon St Andrew's Day. And the Grand Secretary is hereby directed to communicate this Resolution to all Daughter Lodges at home and abroad."

At the Quarterly Communication on 2d August Brother Walker-Arnott, Right Worshipful Master of the Lodge St Serf, Kinross, was authorised by the Grand Lodge (the Provincial Grand Mastership being vacant by the death of the Right Honourable the Earl of Rothes,) to lay the Foundation-stone of the Town-Hall and Market-Place of that town.

1841. NOVEMBER 30. The Right Honourable Lord Frederick Fitz-Clarence, G.C.H., was elected Grand Master.

Addresses to Her Majesty and His Royal Highness Prince Albert, upon the birth of the Prince of Wales, were unanimously agreed to, and transmitted for presentation; and at a *pro re nata* meeting on 15th June, congratulatory Addresses on the occasion of Her Majesty's escape from the second atrocious attempt upon her life and that of His Royal Highnsss Prince Albert, were transmitted to the Most Worshipful the Grand Master for presentation to Her Majesty and His Royal Highness.

At a *pro re nata* meeting held on the 22d day of August 1842, for the purpose of addressing Her Majesty the Queen and His Royal Highness Prince Albert on the occasion of their visit to Scotland, Sir James Forrest, Bart., Acting Grand Master, in the Chair, after a suitable introductory speech, moved the following Addresses, which were approved of amidst the acclamations of the Brethren:—

"UNTO THE QUEEN'S MOST EXCELLENT MAJESTY.

"*Most Gracious Sovereign,*

"We, the Most Worshipful and Right Honourable Lord Frederick FitzClarence, G.C.H., Grand Master Mason of Scotland, the Right Honourable Sir James Forrest of Comiston, Bart, Lord Provost of Edinburgh, Past Grand Master, and remanent Members of the Grand Lodge of Scotland, for ourselves, and on behalf of the ancient Fraternity of Free and Accepted Masons of Scotland, beg leave to offer to your

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Majesty our most sincere and hearty congratulations on your arrival in your ancient Kingdom of Scotland.

"Beholding in the sacred person of your Majesty the august descendant of that ancient line of Monarchs who swayed the Scottish Sceptre, maintained the glory of our Land, and afforded countenance and protection to our valued and ancient Institutions through a long series of ages, our hearts glow with more than the usual feelings of loyalty and attachment at the presence of your Majesty amongst your Scottish subjects.

"Enjoying with the rest of the Nation the inestimable benefits derived from your Majesty's mild and benignant sway, we would embrace this auspicious occasion to offer to your Majesty our heartfelt thanks for the many advantages our Craft experiences under your Majesty's protection.

"We beg to offer our ardent and humble prayers to the Great Architect of the Universe that He will shield your Majesty, your Royal Consort, and Family, from all harm, and that your Majesty may enjoy in health and happiness a long and prosperous reign.

"Given under our hand and seal in full Grand Lodge assembled, at Edinburgh this 22d day of August 1842, and of Light 5842. (Signed) "FREDERICK FITZCLARENCE,
"*Grand Master Mason.*"

"UNTO HIS ROYAL HIGHNESS FRANCIS ALBERT AUGUSTUS CHARLES EMANUEL, DUKE OF SAXE, PRINCE OF SAXE COBURG AND GOTHA, K.G., &c., &c.

"We, the Most Worshipful and Right Honourable Lord Frederick FitzClarence, G.C.H., Grand Master Mason of Scotland, the Right Honourable Sir James Forrest of Comiston, Bart., Lord Provost of Edinburgh, Past Grand Master, and remanent Members of the Grand Lodge of Scotland, for ourselves, and on behalf of the Ancient Fraternity of Free and Accepted Masons of Scotland, approach your Royal Highness with every feeling of sincere and heartfelt pleasure at your Royal Highness's arrival in Scotland.

"Our Ancient Society is a structure based upon the broad principles of philanthropy, brotherly love, and charity, and cemented and raised in peace and order,—with such principles as these all true Masons may be considered good and virtuous members of society, and loyal subjects of Her Majesty.

"We rejoice with your Royal Highness at the universal feeling of loyalty which pervades all classes upon this happy occasion, and which must convince your Royal Highness, if that were necessary, that Scotland hails with joy the presence of her Queen.

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"That the Great Architect of the Universe may protect and bless your Royal Highness and your beloved Consort the Queen, and royal offspring, is the fervent prayer of the Free Masons of Scotland.

"Given under our hand and seal in full Grand Lodge assembled, at Edinburgh this 22d day of August 1842, and of Light 5842.

(Signed) "FREDERICK FITZCLARENCE,
"*Grand Master Mason.*" [1]

As the Grand Lodge had been requested to lay the Foundation-stone of the Victoria Hall, to be erected for the accommodation of the General Assembly of the Church of Scotland, it was proposed at this meeting that the ceremony should take place on the day of Her Majesty's Visit to the City on the 3d September next; which suggestion having been approved of, a special Grand Lodge was summoned for that day, at nine o'clock A.M., in the Great Hall of the High School, and was there opened in ample form by the Most Worshipful the Grand Master, Lord Frederick Fitz-Clarence, G.C.H., previous to walking in Procession to the site of the building on the Castle Hill.

A Procession having been formed by the Grand Marshals, The Grand Lodge, preceded by the Junior Lodges, and attended by the proper Officers, proceeded along the Regent Bridge, Princes Street, the Mound and Bank Street, to the Victoria Hall, where, having been arranged on the Platform allotted to the Members and Officers of the Grand Lodge, the Brethren of the Daughter Lodges formed a double line inside the Military, through which Her Majesty and the Royal Cortege passed to visit the Castle of Edinburgh.

During the time Her Majesty was in the Castle, the Foundation-stone was laid according to ancient usage. The ceremony, though short, was most solemn, and the address of the Grand Master was couched in terms at once impressive and appropriate, in the course of which allusion was made to the auspicious occasion of Her Most Gracious Majesty's visit.

The Sovereign, as she passed to and from the Castle, took notice in an especial manner of the Grand Master and the Grand Lodge.

[1] [These Addresses were presented to Her Majesty at the Reception at Dalkeith Palace, by the Most Worshipful the Grand Master, and a Deputation consisting of the following Brethren, Patrick Maxwell Stewart, Esq., M.P., Provincial Grand Master for the Western Province of Renfrew, Sir David Kinloch, Bart., Past Grand Warden, William Alexander Laurie, Esq., Grand Secretary, John Maitland, Esq., Grand Clerk, and Thomas Graham Dundas, Esq. The Deputation proceeded to the Palace in State, and were received by Her Majesty in the most gracious manner.—E.]

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The following is the inscription on the Plate deposited in the stone :—

To the glory of GOD,
In honour of The QUEEN,
On the 3d day of September, in the year of our Lord MDCCCXLII,
The day of our Most Gracious Majesty
QUEEN VICTORIA
Visiting the City of Edinburgh,
The Right Hon. Sir JAMES FORREST of Comiston, Bart., Lord Provost:
The Rev. DAVID WELSH, D.D., Moderator of the Assembly :
The Foundation-stone of this Superb Structure, to be called
VICTORIA HALL,
For the use of
THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND,
Was laid by
The Right Hon. LORD FREDERICK FITZCLARENCE, G.C.H., &c.,
Grand Master Mason of Scotland,
In presence of The GRAND LODGE and other Masonic Lodges.
James Gillespie Graham, Esq., of Orchill, Architect.
John Lind, Master Builder of the Hall.
Length of Building from East to West, 141 Feet.
Height of Spire over the Entrance, 241 Feet.

There were also deposited in the cavity of the stone, inclosed in a glass jar, an Edinburgh Almanac, the newspapers of the day, a plan of the City, and a beautiful engraving of the building, with coins of the present reign.

On returning to the Hall of the High School the Most Worshipful the Grand Master, in a speech replete with good feeling and taste, thanked the assembled Brethren for the support he had received from them. Amongst those attending his Lordship was Brother J. F. Cooke, Right Worshipful Master of the Lodge Union, Nassau, New Providence, and subsequently Provincial Grand Master of the Lodges in the Bahama Islands.

This year's Obituary contained the names of Brothers Lieutenant-Colonel Sir Alexander Burnes, C.B., Political Resident at Cabul, and Lieutenant Charles Burnes, 17th Regiment Native Infantry, who both fell a prey to Affghan treachery ; and also that of Sir James Spittal, Knight, late Lord Provost of Edinburgh, who had filled many high offices in the Grand Lodge, and been an active member of the Craft for half a century.

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that I may innocently do the other; I feel that whilst I enforce the lesson—eloquently persuasive as it is—which may be learnt from the lamented decease of one whom regal birth and powerful connections could not shield from the penalty of dying, and whose removal, therefore, strikingly illustrates the touching truth, that "All flesh is grass, and the goodliness thereof but as the flower of the field," I may also dwell upon the virtues which graced, the accomplishments which adorned, and the usefulness which endeared the exalted individual whose loss we deplore, and whose services and philanthropy, important and valuable to the Nation at large, were especially so to that Venerable Order, of the mysteries and principles of which we are the favoured partakers, and of whose aim and object his whole life was a striking, beautiful, and most instructive exemplification.

"The offspring of a long line of illustrious ancestors, he possessed almost every advantage which the highest rank and power could command; a mind stored with the treasures of ancient and modern learning, and literally crowded with accomplishments; talents highly cultivated, and assiduously directed to the best and noblest purposes; and virtues which exalted the man above the prince, were his enviable and undoubted possessions. He, indeed, had many and no slender claims upon our gratitude and esteem. To say that he was *perfect*, would be to say that he was what no human being can be; but to say that the very errors which marked his course were but the scintillations of an amiable temperament,—that "even his failings leaned to virtue's side," is to say what truth and justice imperatively demand. The various charitable objects to which he generously and almost unceasingly devoted his means and attention, attest the activity of his zeal in the cause of suffering humanity; and if, as has been alleged, his patronage was too widely diffused and too indiscriminately bestowed, my honest belief is that he did *so much*, lest, by overlooking *any* claim, he might be found to have done *too little*. In him learning had a munificent patron, and science a fostering friend. As President both of the Society of Literature and the Society of Arts, his conduct was distinguished by the greatest amenity and kindness; and whilst he was the ready and princely protector of friendless merit he was the eloquent champion of scientific truth. His own retirement was dignified by the ardent pursuit, as it was rewarded by the solacing acquisition, of learning; and he has left behind him a library which, in its Biblical department, is unrivalled by any private collection. My time and my limits forbid me to enlarge upon the public career, or to dwell upon the public services of the departed Prince; nor is it needful that I should do so: For nearly half a century His Royal Highness was identified

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with almost every benevolent movement, and with almost every philanthropic object; and it is a proof at once of his sincerity and disinterestedness, that rather than not work out the convictions of his own enlightened and sympathetic mind,—rather than not pursue what he conscientiously thought to be the path of duty,—he forfeited many opportunities of wordly aggrandisement and power: 'More skill'd to raise the wretched, than to rise,' his ambition seems to have been to do good in his own way, because he really believed that way to be the best. Like the patriot of old, he was ready to sacrifice himself whenever the good of his country, or the happiness of the community required; and he appears invariably to have acted upon the benevolent and comprehensive maxim of the Roman Dramatist,

'Homo sum; humani nihil a me alienum puto.'

"But I must hasten to the brief consideration—for my limits compel me to be brief—of a subject which, before an audience like the present, might seem to warrant lengthened eulogium and remark. I allude to the important station which the Prince so ably filled in our Ancient and Honourable Fraternity,—a station which his virtues dignified, his accomplishments adorned, and his zeal, activity, and discretion, rendered one of pre-eminent usefulness and value. For more than thirty years he officiated as Right Worshipful Grand Master of England, having succeeded his august brother, George the Fourth, in the year 1813; and so satisfactorily and successfully did he discharge his important trust, that under his benignant rule the most perfect harmony and unanimity pervailed; the fraternity rapidly increased, both in numbers and respectability; its charitable institutions were extended and multiplied; its laws and regulations revised and improved; and at the period of His Royal Highness's death there existed, I believe, not fewer than one thousand Lodges under the fostering jurisdiction of the Grand Lodge of England. Such was his devotion to our interests—and truly it is an interesting and affecting fact—that a few days before he died he intimated to the Board of Stewards for conducting the Great Annual Masonic Festival, his wish and intention to dine with them at the Freemasons' Hall, on Wednesday the 26th ultimo. Before that day, however, arrived, it pleased the Great Architect to close his eyes in death! To wear out, rather than to rust out, seems to have been the wish of his heart; and to die at the post of duty his laudable desire.

"And though the influence of his rank and talents be now lost to our Order, the influence of his brilliant example must long continue: 'though dead, he yet speaketh;'—and O! Brethren, let him not speak

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in vain. Be, like him, true to your principles. Let Masonic conduct attest the sincerity of your Masonic profession. Eschew, as he eschewed, the lust of the flesh, and the lust of the eye, and the pride of life; and seek, as he always sought, to enjoy the cheapest, the best, and the most enduring of all luxuries—the luxury of doing good: Seek, in short, by patient continuance in well-doing, for that glory, and honour, and immortality, which I devoutly trust are now his portion and his joy—his earthly recompence, and his heavenly reward.

"Let, then, the sad Ceremonial of this night be the means of inducing us so to number our days that we may apply our hearts unto wisdom; let it induce us practically to appreciate the touching and momentous truths that we are no better than fading leaves trembling on the tree of life, liable at any moment to be detached from the bough which sustains us; and that soon—and it may be very soon—the place which now knoweth us will know us no more for ever. Seeking, therefore, to have our corruption clothed in incorruption, and our mortal arrayed in immortality, let us determine to honour God not by mere outward forms of allegiance, not by the mere sanctimonious profession of the truth, but in the way which He himself has appointed—with all our hearts, with all our soul, with all our mind, and with all our strength. Let us seek His favour, and entreat His mercy, and supplicate His peace, through Him, and for Him, who is the way and the truth, and who has declared and proved Himself to be 'the resurrection and the life, in whom whosoever believeth shall live though he die, and in whom whosoever liveth and believeth, shall not die eternally.' Pray we, then, for strength equal to our day;—pray we for grace to enable us to make our calling and election sure, that having lived the life, we may die the death of the righteous, and that our last end may be like his. Being now light in the Lord, let us walk as children of light; proving what is acceptable unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them. So shall we adorn the profession, illustrate the principles, and attain the end of the time-honoured Fraternity to which we belong; peace below will be the glorious prelude to never-ending peace above; and joy, which eye hath not seen, nor ear heard, nor heart conceived, will reward our faith and obedience; for if we are faithful unto death, He, to whose glory all our rites have reference,—whose holy laws our expressive symbols are designed to enforce,—and to the good of whose creatures all our proceedings are directed,—will assuredly give us a crown of life. Wherefore, Brethren, proceed ye in every good word and work; be ye not merely hearers of the word, but doers of it,—not merely speculative and theoretical, but, in the best sense of the terms, *operative and practical* Free-

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masons; 'and whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things;' and having thought upon, piously resolve *to do* them, 'and the God of Peace shall be with you.'"

The Most Worshipful the Grand Master then rose and said:—"My Brethren,—Before closing the Grand Lodge, I must take this opportunity of expressing my thanks to you for your attendance at the solemn Ceremonial which has just terminated; and it is most gratifying to me to think that from the feelings of respect which have pervaded this assembly, the memory of the Illustrious Prince, on account of whose decease this Funeral Grand Lodge has been convened, is warmly cherished by you all.

"I should not have considered it necessary upon any ordinary occasion to have added a single word to the eloquent, impressive, and appropriate address pronounced by the Grand Chaplain; but from the high position which I hold among you, as your Grand Master, and from the long and intimate acquaintance which I had with the late Duke of Sussex, I feel that a few words from me may not be altogether superfluous.

"Possessing as I did for a long series of years the friendship, I may say affectionate friendship, of the departed Duke, I can safely bear testimony to the justness of the eulogiums which have been bestowed upon him,—not by the Grand Chaplain only, but by the Country at large. As a man, I will venture to say, that no one ever made himself more generally beloved than the late Duke of Sussex. He had no enemies,—on the contrary, he inspired those who happened to differ from him in opinion, with respect and admiration for the sincerity and manliness of his character; and where he failed to convince he never failed to please. As a Mason—to you perhaps his praises have been more frequently sounded—ever foremost in the ranks of benevolence and charity, he lent a willing hand and the influence of his high station to promote that Institution of which he was one of the brightest ornaments the Craft ever possessed, and to foster those benevolent schemes connected therewith which imparted comfort and relief to the widows and orphans of many departed Brethren. His loss will be long felt, and severely too, by many of the departed Prince's fellow-countrymen. For myself, I shall only say, that remembering as I do the Royal Duke and Illustrious Brother when he was a younger man than I am now, and His Royal Highness then in the enjoyment of more robust health

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than I can at present boast of possessing, this event strongly calls to my mind the rapidity of fleeting time, and the impression and reflection that must follow, having seen the change from the height of health and strength, to the completion of threescore years and ten, when it pleased the Great Author of the Universe to call our late excellent and highly gifted Brother from this world to a better.

"Having, my Brethren, manifested, by this numerous and respectable meeting, our unfeigned and affectionate feelings towards the memory of our late Illustrious Brother, let us supplicate a blessing on our beloved Sovereign, her Royal Consort, and her rising and interesting Family, that the Great Architect of the Universe may ever hold them in His holy keeping, and may she ever reign in the true love and affection of her loyal subjects."

At the Quarterly Communication on 6th November, Brother William Donaldson was appointed Clothier to the Grand Lodge of Scotland.

This year Provincial Grand Masters were appointed for the Provinces of Jamaica; and Nova Scotia, New Brunswick, and Prince Edward Island.

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CHAPTER XIII.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND FROM NOVEMBER 1843 TO NOVEMBER 1853.

1843. NOVEMBER 30. The Right Honourable George Augustus Frederick John, Lord Glenlyon, was elected Grand Master.

At the Quarterly Communication on 5th February 1844, a letter was read from certain persons styling themselves "The Brethren of St John's Lodge of Free Masons, Melrose," complaining, that though invited to attend the ceremony of laying the foundation of the County Buildings in Peebles, the Deputation sent by them had been prevented from taking a part in the ceremony because their Lodge did not acknowledge or hold of the Grand Lodge of Scotland. Upon hearing which, the Grand Lodge instructed the Grand Secretary to acknowledge receipt of the communication, and to state that the Lodges at Peebles, on the occasion referred to, acted in strict conformity with the Laws of the Grand Lodge; and that as the Brethren in question continue to remain separate from the Grand Lodge of Scotland, the latter cannot recognise the Lodge styling itself "The St John's Lodge of Melrose."

The question of—How far Benefit Societies in connection with Lodges are conducive or otherwise to the prosperity of Masonry in Scotland, having been frequently brought under the notice of the Grand Lodge, a Select Committee was appointed to enquire into the matter, who reported to the Quarterly Communication held on 6th May, as follows:—

"The facts generally, as ascertained by the Committee, may be stated thus:

"In some Lodges with Benefit Societies it is explained to the candidate that a Benefit Society is connected with the Lodge into which he offers himself for initiation; that the fee for becoming a member of the Lodge is a stated sum, say L.1, 10s., and for becoming a member both of the Lodge and the Society is so much more, say L.2 in whole, besides an annual contribution to the Society funds; and that unless the candidate become a member both of the Lodge and the Society he can neither elect for nor be elected to any of the offices of the Lodge, the Office-bearers being generally the managers *ex officiis* of the Society funds.

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In other cases, members of the Lodge, but not of the Society, may vote at the election of Office-bearers of the Lodge, but are not eligible for office themselves. And lastly, that the Societies in question are in many instances managed with great care, and are very beneficial to the parties concerned.

"The Committee feel the greatest possible difficulty in offering an opinion to the Grand Lodge on this subject, which they look upon as one requiring to be treated with great delicacy. For, while they are sensible that the Benefit Societies do great good, and are deserving of every encouragement, the Committee cannot lose sight of one of the fundamental principles of Masonry, viz.—That it is the undoubted right of every qualified Brother to vote at the election of Office-bearers of his Lodge, and to be eligible, according to his knowledge of Masonry and his virtues and accomplishments as a Mason, for any of the offices of his Lodge, from the lowest to the highest. But according to the practice of the Lodges with Societies before referred to, Brethren of these Lodges, not members of the Society, are deprived of this undoubted privilege.

"The Committee are of opinion that the Grand Lodge should prohibit all Lodges who may *hereafter* form Benefit Societies from depriving any of their Members of their privilege of voting at the election of Office-bearers, or being chosen Office-bearers; and that they should recommend to, and instruct Lodges *having Benefit Societies already connected with them*, to make such alterations upon their bye-laws and practice as will admit every duly constituted member of the Lodge, not lying under any Masonic disability, to vote, or to be eligible for office, at the election of Office-bearers of his Lodge before next St John's Day.

"The Committee also think that it should be recommended to all Lodges with Benefit Societies to be very careful in keeping the funds of the Lodge separate and distinct from those of the Society."

Which Report having been duly considered was approved of, and the following Resolutions in conformity therewith unanimously agreed to:—

"That all Lodges who may hereafter form Benefit Societies are hereby prohibited from depriving any of the Members of their Lodges of the right of voting at the election of Office-bearers, or being chosen Office-bearers; and those Lodges who already have Benefit Societies connected therewith, are instructed to make such alterations upon their bye-laws and practice as will admit every duly constituted Member of the Lodge, not lying under any Masonic disability, to vote, or to be eligible for office, at the election of Office-bearers. The Grand Lodge also recommend all Lodges having Benefit Societies to be very careful in

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keeping the funds of the Lodge perfectly separate and distinct from those of the Society."

The following important Letter from the Grand Registrar of the Order of the Temple was read at this meeting, and subsequently embodied in the Annual Circular for the guidance of all the Daughter Lodges :—

"EDINBURGH, 22*d March* 1844,
27, INDIA STREET.

"RIGHT WORSHIPFUL SIR,—As Registrar to the Religious and Military Order of the Temple, I have to direct your attention to a Resolution which passed unanimously in Conclave on the 11th instant, declaring it to be no longer necessary that persons thereafter admitted into this Order in the Provisional Priory of the Grand Council, or in Provisional Grand Priories out of Scotland, shall previously have obtained any Masonic degree.

"I intimate this to you that it may be generally communicated to the Free Masons belonging to Scotland, that they may be all made aware that Members of the Chivalric Order of the Temple, admitted as above, and holding Diplomas from Admiral Sir David Milne, G.C.B., present Grand Master, or his successors in Office, have *not necessarily* been Entered, Passed, or Raised; and that other proof of their being Masons is requisite than their Templar Diplomas. Persons received in subordinate Priories of the Order require to be Masons as formerly.

"In making this communication, I may safely state on the part of the Knights of the Temple—whose Scottish descent from the Ancient Order is unquestioned—that although the connection which has for a considerable period of time subsisted between them and Masonic Associations is now in some measure severed, yet the Members of this Order, in their anxiety to promote the welfare of Masonry, have increased the dues very considerably to uninitiated persons entering the Temple, whereas the fees to those already Masons continue as formerly.—I am, SIR and BROTHER, your's, &c.

(Signed) "J. LINNING WOODMAN, *Registrar.*

"To WM. A. LAURIE, Esq., Secretary,
Grand Lodge of Scotland."

The Ceremonial of laying the Foundation-stone, at the Low Calton,[1] of the New Public Baths for the Working-Classes of Edinburgh, took place on the 29th July 1844.

[1] [This site was, previous to their erection, purchased by the North British Railway Company. A building in Nicolson Square is now occupied as the Public Baths.—E.]

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The Trades were marshalled in Bruntsfield Links, and after walking through several parts of the city, proceeded to the front of the University, where they were joined by the Grand Lodge of Scotland, which assembled there at two o'clock, and was opened by the Grand Master, Lord Glenlyon, assisted by the Grand Office-bearers.

The Procession of the Trades, &c., having halted when the rear reached the University, opened up into double lines, and the Masonic Procession, as arranged in the quadrangle of the University by the Grand Marshals, issued from the great gate, the Junior Lodges preceding, according to their number on the Grand Lodge roll. Amongst the numerous Lodges in attendance, was the Lodge of the 26th or Cameronian Regiment, on the Registry of Ireland, which being a visiting Stranger Lodge, under the rule of a Sister Grand Lodge, was placed next the Grand Lodge of Scotland.

The Trades, &c., in inverted order, followed the Masonic body, until it reached the site of the proposed building.

In Catherine Street the procession was joined by the Lord Provost, Magistrates, and Town-Council, in their robes of office.

The Grand Lodge, preceded by the Band of the Scots Greys playing the Masons' Anthem, entered the space to be appropriated for the erection of the Baths shortly after four o'clock, amidst loud cheers from the numerous spectators, who occupied every "coigne of vantage" on the surrounding heights and houses.

About half-past four the Most Worshipful the Grand Master took up his position facing the platform, accompanied by the Office-bearers of the Grand Lodge. The platform erected opposite to the Grand Lodge was occupied by the Lord Provost, Magistrates, and Town-Council, the Directors, Ordinary and Extraordinary, as well as the Committee of the Baths. The various Trades occupied a large square area. On the completion of the necessary arrangements, and silence being obtained, the Rev. John Boyle, Acting Grand Chaplain, offered up the following Prayer:—

"O Thou great and adorable Lord God, Almighty Architect of the Universe, and Sovereign Disposer of all things; King of kings, and Lord of lords, the only Ruler of princes! we venture, in all humility, now to approach Thee for the purpose of invoking the fulness of Thy blessing upon this our present undertaking. In Thy hands, and in Thine only, are the issues of life and death;—Thine we are, and Thee we are bound to serve;—deign, therefore, we beseech Thee, to render effectual the means now being adopted for the bodily health, comfort and well-being of Thy frail and dependent creatures; prosper with Thy special favour the laudable efforts which the stewards of Thy

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bounty are thus making for those who possess but a scanty portion of this world's wealth; and let the advantages about to be afforded be thankfully embraced and piously appreciated. And whilst they for whose especial use these means are intended, seek to cleanse and to strengthen the outer man, do Thou, by the sanctifying and sustaining influences of the Holy Spirit, enable them to cleanse and to strengthen the inner man: teach them while they put away the impurities of the flesh, to put away also the impurities of the spirit, that their every thought and word and work may be acceptable in Thy sight: So, through the atoning merits of our risen and glorified Redeemer, shall they enjoy both the blessings of the life which now is, and of that which is to come; so will they walk in the plenitude of Thy power here, and dwell in the abiding joy of Thy presence hereafter, and reap that everlasting gain which godliness with contentment cannot fail to produce. And now, O Heavenly Father, again commending this laudable undertaking to Thy especial blessing, and imploring Thee to extend to it Thy most gracious favour, and to farther it with Thy continual help, we ask all in the name of Jesus Christ, and in the words which he himself has taught us, 'Our Father who art in heaven,' &c."

The usual Masonic Ceremonial was then gone through, accompanied by solemn music, and the Grand Master having declared the Foundation-stone to have been laid according to the rules of the Craft, gave it three several strokes of the mallet, amidst the most enthusiastic cheering,—the Band of the Scots Greys playing the Queen's Anthem. The Grand Master having ascended the platform, preceded by the Substitute Grand Master and Grand Wardens, spoke as follows:—

"My Lord Provost, Magistrates, and Directors,

"We have just completed the important ceremony for which we this day assembled. The Foundation-stone of the Public Baths for the Working-Classes has now been laid with Masonic Honours, in compliance with their request. Having the honour to hold the high office of Grand Master of the Free Masons of Scotland, it has fallen to my lot to take a prominent part in the proceedings of this day, and I have now the pleasure of addressing you on this occasion. Allow me, my Lord and Gentlemen, to congratulate you on the commencement of an Institution which must hereafter prove of the greatest advantage to the working-classes of this great metropolis, and so be conducive to their health, cleanliness, and comfort. It must, I feel convinced, be no small source of pride to you when you think that this excellent Institution has originated with the working-classes of Edinburgh. It reflects the greatest credit on them; and their good example, I feel sure, will be

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speedily followed by other large towns in this country. Allow me also to express to you my admiration at the excellence of all your arrangements on this occasion, and to congratulate you on the order, regularity, and decorum observed by the numerous large bodies of the trades and societies, and by the populace in general. That the work which we have this day commenced may go on prosperously, and last for generations, is my most earnest prayer."

The LORD PROVOST in reply said—

"MOST WORSHIPFUL GRAND MASTER,—I congratulate your Lordship on being privileged to lay the Foundation of this structure. Your predecessors have laid the Foundation-stones of gorgeous palaces, and solemn temples, and enduring monuments, which have been planned by the most exquisite taste and finished with the most perfect skill, and at a cost which has drained the treasuries of kingdoms. These were generally raised to gratify the self-love of vain-glorious mortals, but the structure which we have now commenced, though comparatively humble, has an importance which few of those magnificent edifices could pretend to. It is not in its immediate object that its value chiefly consists, but we hail it as evincing an advance in the intelligence and morality of a large and important class of our fellow-citizens, and as a pledge of their determination to emancipate themselves from every habit that has a tendency to lower them in their own estimation and in that of their fellows. This, I trust, is but the beginning of an onward progress in purity, and knowledge, and social comfort, and that the children of those by whose efforts this building is to be reared, will point to it with grateful recollection and say—this was the commencement of our improved condition, for which we are indebted to the virtuous exertions of our fathers.

Mr J. WATSON, on behalf of the Ordinary Directors, having thanked the Grand Lodge and the other Lodges for their attendance, and the Magistrates for their countenance and support, the Grand Chaplain pronounced the benediction. The Masonic and other Bodies then left the ground in inverted order. The Grand Lodge, preceded by the Band of the Scots Greys, and followed by the other Lodges, returned to the University, where, after a suitable Address from the Most Worshipful the Grand Master, the Grand Lodge was closed in ample form, and the Brethren dispersed.

The utmost order was maintained throughout the entire proceedings, and it was calculated that not less than seven thousand persons took part in the Procession, which occupied three-quarters of an hour to pass a given point.

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At the Quarterly Communication on 5th August, it was enacted "That Lodges visiting a Provincial Grand Lodge, and not under its jurisdiction, should be received with the usual Masonic Honours." It was also Resolved, "That no candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow-Craft, or raised from the degree of Fellow-Craft to that of Master Mason, at a shorter interval than that of two weeks, unless where it shall be certified by two Brethren of the Lodge in which the candidate is to be Passed or Raised that he is to remove from Scotland within the interval hereby prescribed, or in any particular case of emergency, to be allowed by the Master of the Lodge on its being specially certified to the satisfaction of himself and his Wardens."

For some time negotiations had been going on for the purchase of the Grand Lodge property in Niddry Street, by the Town Council of Edinburgh, for the purpose of converting it into a School under the trust-settlement of the late Dr Bell, the Founder of the Madras system of Education, and a Missive of Sale was signed in the City Chambers on the 10th day of October, whereby "the whole heritable property belonging to the Grand Lodge of Scotland at the foot of Niddry Street, comprising two halls, shops, &c., was disposed of at the price of L.1800 sterling."

Charters were this year granted to the following Lodges abroad, viz., "Adelaide," Adelaide, South Australia; "Rising Star of Western India," Bombay; "St Andrew," Poonah; "Elgin," Jamaica; and "Acadia," Dartmouth, Nova Scotia; evidencing the rapid extension of the Scottish Masonic jurisdiction in the different quarters of the globe: Fraternal relations were also entered into between the Grand Lodge of Prussia and the Grand Lodge of Scotland, and the preliminaries arranged for the appointment of Representatives at these Grand Lodges.

1844. DECEMBER 2. The Right Honourable George Augustus Frederick John, Lord Glenlyon, was re-elected Grand Master. At same meeting Brother the Reverend John Boyle, B.C.L., Incumbent of St Mark's Episcopal Chapel, Portobello, was elected conjunct Grand Chaplain, and Brother David Bryce conjunct Grand Architect.

At the Quarterly Communication held on the 5th May 1845, Dr Joseph Stewart Hunter was appointed Provincial Grand Master over the Bermuda Islands.

On 2d November a Charter was granted to several Brethren residing in Kingston, for holding a Lodge under the style and title of "The Glenlyon Lodge of Kingston, Jamaica;" which designation had been fixed upon in compliment to the Most Worshipful the Grand Master.

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The Obituary of this year contained the names of Sir Colin Mackenzie of Kilcoy, Bart., Provincial Grand Master for Ross and Cromartyshires; Admiral Sir David Milne of Milnegraden, K.C.B., Provincial Grand Master for Berwickshire, and the Right Honourable Alexander Edward, Earl of Dunmore, Viscount Fincastle, Past Grand Master.

1845. DECEMBER 1. The Right Honourable George Augustus Frederick John, Lord Glenlyon, was re-elected Grand Master; Brother William Montignani was appointed Grand Director of Music; and Brother William Reid, Grand Sword Bearer.

At the Quarterly Communication of the Grand Lodge of Scotland, held on 2d February 1846, the establishment of a Fund of Scottish Masonic Benevolence was proposed by the Substitute Grand Master, Brother J. Whyte Melville, and seconded by the Grand Secretary.

At the Communication on 4th May the Grand Lodge cordially concurred in the object of Brother Melville's Motion, and appointed a Committee to consider in what manner the Fund should be raised, and to frame Regulations for the proper application thereof. In accordance with this remit, the Committee brought up a Report to the Grand Lodge at the Quarterly Communication on 3d August, which was unanimously approved of, and which provided for the establishment of the Fund in the manner set forth in the annexed Rules, viz.—

"This Fund shall be solely and strictly devoted to the purposes of Charity, and shall not be appropriated to any other purpose whatever.

"Every Office-Bearer of the Grand Lodge shall contribute annually to the Fund, upon his election to office on 30th November, as follows:—

The Grand Master,	L.10	10	0	The Grand Director of Music,	L.0	10	6
The Depute Grand Master,	5	5	0	The Grand Sword Bearer,	0	10	6
The Substitute Grand Master,	5	5	0	The Grand Bible Bearer,	0	10	6
The Senior Grand Warden,	3	3	0	The President of the Board of Grand Stewards,	0	10	6
The Junior Grand Warden,	3	3	0	The Vice President of the Board of Grand Stewards,	0	10	6
The Grand Treasurer,	3	3	0	Each Grand Steward,	0	7	6
The Grand Secretary,	2	2	0	Each Master of an Edinburgh, Leith, or Portobello Lodge,	0	7	6
The Grand Clerk,	2	2	0	Every Proxy Master,	0	5	0
The Senior Grand Deacon,	2	2	0	Every Proxy Warden,	0	2	6
The Junior Grand Deacon,	2	2	0	Each Edinburgh, Leith, and Portobello Lodge,	1	1	0
The Grand Chaplain,	1	1	0				
The Grand Architect,	1	1	0				
The Grand Jeweller,	0	10	6				
The Grand Bard,	0	10	6				
The Grand Director of Ceremonies,	0	10	6				

[On 5th February 1849 Provincial Grand Masters were *ex officiis* declared Members of Grand Lodge, and their Annual Subscription fixed at L.2 : 2s.—E.]

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"The Fund shall be distributed and applied by a Committee, consisting of the Office-bearers of the Grand Lodge, and Masters of Edinburgh, Leith, and Portobello Lodges, and Proxy Masters. Five to be a quorum; and the Committee shall meet on the last Friday of every month.

"No Member of Committee shall be allowed to attend the Meetings of Committee while he is in arrear of his Contribution to the Fund of Benevolence, or while the Lodge which he represents is in arrear of Grand Lodge dues.

"The Members of Committee shall not be subject to canvass or solicitation, but shall have their minds free from prejudice to decide with impartiality upon the merits of each case, and if it shall appear to the Committee that this Rule has been wilfully transgressed by any applicant, the application shall be deferred for Three Months, or such period as the Committee may think fit.

"All applications for aid from the Fund must be by Petition, in the form prescribed by the Committee of Management,[1] and must be certified and recommended by the Master or Proxy Master of the Lodge of the Brother on whose behalf, or on behalf of whose Widow or Children, the application is made. And no application shall be received from any Brother whose name is not enrolled in the Grand Lodge Books, nor from the Widow or Child of such Brother, subject to the provisions hereinafter contained.

"All applications must be lodged with the Grand Secretary or Grand Clerk, at least three days previous to a Monthly Meeting of the Committee.

"The Grand Secretary or Grand Clerk shall examine each application, and certify whether the name of the applicant, or if the application be from a Widow or Child, that the name of the husband or father, has been recorded in the Books of the Grand Lodge.

"The Committee may, whenever they think fit, appoint a Sub-Committee specially to investigate into the case of any applicant, and to report to the Committee.

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

"The Grand Secretary or Grand Clerk shall attend the Meetings of Committee, and enter in a book the various applications, with the names of the applicants, and sums granted by the Committee. The Chairman shall also sign or initial upon each application the deliverance of the

[1] [The Forms of Application will be found in the Appendix, Nos. XXI and XXII, *infra*.—E.]

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Committee, which shall be a warrant to the Grand Treasurer, Grand Secretary, or Grand Clerk, to pay the respective sums granted.

"Notwithstanding that this Fund is intended for the relief exclusively of Scottish Masons, their wives, and children, the Committee may, in cases of extraordinary distress, afford relief to Brethren under the Constitution of the Grand Lodges of England and Ireland, or of Foreign Countries, on the production of Certificates from their respective Lodges; or other sufficient evidence, certificates, or testimonials, to the satisfaction of the Committee, and on satisfactory proof of the identity and distress of the applicant.

"In cases of peculiar urgency it shall be competent for the Grand Secretary to call a special meeting of the Committee to consider and dispose of such cases, without waiting for the next monthly meeting.

"And the Grand Lodge direct that the foregoing Regulations shall be referred to the Committee now deliberating on the Grand Lodge Laws, with instructions to embody them in the Laws and Constitutions of the Grand Lodge."

It is gratifying to record that the ready support of the Scotch Brethren, both in this country and abroad, aided by several donations,[1] has more than realised the most sanguine expectations of the judicious Founders of "The Fund of Scottish Masonic Benevolence." Experience has proved the utility of the scheme, and though previously the Grand Lodge Charity Fund was admirably administered, its precarious income was yearly expended in relieving the numerous calls made upon it by indigent Brethren, the widows, and the fatherless; now, however, the income can be more accurately calculated upon, and notwithstanding the amount annually expended in relief, the Committee, by careful management and the liberality of the Craft, have always been enabled to make yearly addition to the reserve fund.[2]

At this Communication (3d August) Brother James Hunter Ross, of Melbourne, was appointed Provincial Grand Master of the Province of Victoria.

The Duntocher and Faifley Union Lodge was allowed to transfer its Charter from the Province of Dumbarton to that of Glasgow.

The interesting and imposing ceremony of the Inauguration of the Scott Monument and Statue having been fixed for Saturday the 15th

[1] [One of these was from the Brethren of Sherborne, as part of the proceeds raised at Lectures delivered by the celebrated philanthropist and Oriental traveller, Brother the Rev. Dr Joseph Wolff.—E.]

[2] [A statement of the Income and Expenditure of The Fund of Scottish Masonic Benevolence for 1856-57 will form Appendix No. XXIV of this Volume. —E.]

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of August, the anniversary of Sir Walter Scott's birth-day, and the Grand Lodge having been requested to take a prominent part in the proceedings, it was arranged that the Brethren, the Civic Authorities, and the Original and Auxiliary Committees of the Monument should meet at one o'clock on that day, in the Hall of the High School, Calton Hill, from whence they moved in procession towards the Monument about a quarter past two, proceeding along the London Road, Waterloo Place, and Princes Street, amidst the frequent applause of the assembled multitudes, and entered Princes Street gardens by the west gate, opposite the Royal Institution. The Junior Lodge having arrived at the entrance to the inclosed area, halted, and took open order, all the other Lodges in the rear following the like example, so that the Grand Lodge passed through their ranks to the site of the Statue, attended only by the Masters and Wardens of each Lodge present—the other Lodges following according to seniority. The Most Worshipful The Grand Master, preceded by his Sword-Bearer, and attended by the Right Worshipful Depute and Substitute, the Grand Wardens, and other Officers, passed to, and took their stations on the east of the Pedestal, within the screens; and the Lord Provost and Magistrates, &c., having taken their places on the steps leading to the elevated centre and Statue, at a given signal a salute was fired by the Royal Artillery placed on the southern bank of the gardens. On the report of the first gun the screens, which had hid the Statue of the "Great Unknown," fell on the instant, displaying a splendid tableau. The Military Bands having performed the Queen's Anthem, the Ceremonial of the Inauguration commenced by Brother Stewart of Douglas, the Senior Grand Chaplain, offering up the following eloquent and appropriate Prayer:—

"With what reverence, O God, does it become us to adore Thee, as the Eternal and Infinite Jehovah—the uncreated source of all created existence—our faithful and gracious Creator—the Father of Lights, from Whom cometh down every good and perfect gift. At this auspicious moment we own with equal humility and gratitude our dependence upon Thy blessing for success in all our undertakings. We know, and we delight in acknowledging, that except the Lord build the house they labour in vain that build it; and now that our hearts rejoice in the happy completion of this great work, in which the National feelings have been so much interested, we would give vent to our joy in ardent Thanksgiving for Thy protecting Providence, which has watched over all who have been engaged in it, and through which it has been completed without one fatal or unhappy contingency during its progress: In this we would gladly recognize Thy gracious approval of the

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spirit and the motives in which it was undertaken, and humbly trust, as we devoutly pray, that through Thy continued blessing the views and the hopes in which it has been projected and carried on may be amply realised. Long may this structure remain the ornament and the honour of this City, the memorial of the Nation's admiration and gratitude to one who drew in it his first breath, whose genius was nurtured in its seminaries and matured amidst its intellectual society, and who has thrown around it a lustre of literary glory which has outshone even its own former splendour: Long may it endure—a monument of the respect and affection entertained by his countrymen of his own time, for him to whose honour it has been reared, and who was not less amiable than great. May it call forth in succeeding generations the kindred feelings with which *his* memory should be cherished, whose high powers of mind derived grace and dignity from the congenial qualities of a generous and magnanimous heart. May the view of this magnificent tribute to talent and to worth, while it kindles the emulation of genius, remind the aspirant to similar fame how much the splendour of the most brilliant talents is heightened by virtue. And when time shall have drawn over this structure his obscuring or defacing hand, or shall have crumbled it in the dust, may the nobler monument which Scott has raised for himself in his works perpetuate his fame, abet and aid the inspiration of genius, and hallow it with the sacred glow of Christian benevolence and piety. May many congenial spirits arise to do honour to our Nation, and maintain the forward place which it now holds in the career of literature and science. May the talents which Thou bestowest be held by their possessors under a deep feeling of their responsibility; and, united with the principles and dispositions which Thou approvest, may they be at once the glory and the blessing of our land. We thank Thee for the cordial and successful exertions of kindred genius which this favourite National work has called forth; we rejoice that in this Statue of him to whose memory we are now met to do honour the intellectual power and the benignity of the original are so faithfully and happily expressed; and we rejoice in the animating scene now before us,—in the myriads whose National feelings have brought them together to take part in the tribute of respect paid this day to him whom all regard as the Nation's pride: We cannot look without gratitude to Thee from whom all good gifts proceed for this interesting feature in the national character, and without an earnest supplication for Thy blessing on all now before us, and on all our countrymen throughout the World. We implore Thy blessing on this City. Bless it in its University and all its seminaries of learning: May it long retain its eminence as a seat of literature and science. Bless it in its Magis-

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trates, its Ministers, the Judges of the Land, and the whole body of the people: May they be distinguished by the influence of 'that wisdom which is from above, which is pure, peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy.' We offer our earnest prayer for Thy blessing on all in authority over us—for our beloved Queen, her Royal Consort, their Royal Progeny, and all the other branches of the Royal Family. And now, O Heavenly Father, may Thy blessing rest on all of us here before Thee, through Christ our Lord." "So mote it be."

The Most Worshipful the Grand Master Lord Glenlyon then went through the ceremony usual on such occasions as follows :—

Grand Master.—Right Worshipful Substitute Grand Master, you will cause the various implements to be applied to the Pedestal, and prove that it has been completed according to the Rules of Architecture. Whereupon the Substitute Grand Master ordered the Wardens to do their duty; and the Wardens having applied the proper working tools to the Pedestal, declared their satisfaction of the work to the Most Worshipful Grand Master.

Grand Master.—Right Worshipful Senior Grand Warden, What is the proper Jewel of your office?—The Square. Have you applied the Square to those parts of the Pedestal that are square?—I have, Most Worshipful Grand Master.

Right Worshipful Junior Grand Warden, What is the proper Jewel of your Office?—The Plumb line. Have you applied the Plumb to the several edges of the stone?—I have, Most Worshipful Grand Master.

Right Worshipful Substitute Grand Master, What is the proper Jewel of your Office?—The Level. Have you applied the Level to the top of the Pedestal?—I have, Most Worshipful Grand Master.

The Grand Master then said, Having, my Right Worshipful Brethren, full confidence in your skill in our Royal Art, it remains with me now to finish this Work, whereupon he gave the Pedestal three knocks, saying,—"May the Almighty Architect of the Universe shower down His blessings upon this undertaking, and on the happy completion of this our work, and may it stand firm and sure in all future time, until the surrounding structures have crumbled to dust." "So mote it be."

The Most Worshipful the Grand Master then came forward and said "My Lord Provost, Magistrates, and Gentlemen of the Original and Auxiliary Committees, I have to congratulate you this day on the completion of this splendid Monument, which will stand to future generations as a memorial of that illustrious Poet and Novelist, the late Sir Walter Scott. I am sure that all of you must have experienced the

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greatest delight in participating in the proceedings of this day. It was in 1840 that one of my predecessors laid the Foundation-stone of this beautiful structure; and we all feel deeply grateful to the Great Architect of the Universe that in the course of its erection not a single accident occurred—a circumstance, I believe, almost unprecedented in the rearing of such a stately edifice. No words of mine can express the feelings of pride and pleasure with which I have presided at this most interesting National Ceremonial—feelings which, I have no doubt, are fully shared in by the many thousands I now see around me. I beg, therefore, as my pleasing and final duty, to hand over this Monument, duly finished, to the care of the Original and Auxiliary Committees, and to the Lord Provost and Magistrates of Edinburgh, as a testimony to the memory of the great Novelist and Minstrel, in whom Scotland and the Scottish Craft have been so highly honoured, and as an additional ornament to this beautiful and romantic city."

The Lord Provost, addressing Lord Glenlyon, said—"I congratulate you, the Most Worshipful Grand Master, and I congratulate the countrymen of Sir Walter Scott, on now seeing placed on its pedestal, in this magnificent Monument, a Statue worthy of its shrine. The tribute of a Nation's gratitude to one of the most honoured of her sons, adds a new feature of beauty and of grace to his native City, but the halo of his genius sheds a far brighter lustre over the name of Edinburgh and of Scotland. As one burning torch not only illuminates the sphere of its own brightness, but kindles the latent fire in others, so who can tell how many dormant spirits have been roused to arduous and successful exertion by the honourable example of Scott; even here we see how the glowing genius of the Poet has stirred the soul of the Architect, and awakened the talents of the Sculptor, whose skilful chissel has moulded the rude block into the all but breathing form and features of Scotland's darling son. While we lament the untimely fate of the gifted Architect, we rejoice in the growing vigour of our own citizen-Sculptor,—who, by this exquisite work of art, has given earnest of future production that will rival the works of the most celebrated artists of this or other Countries. The sister arts of architecture and sculpture here vie with each other in presenting their richest offerings to the genius of poetry, history, and romance, and they are themselves signally honoured in combining to honour him who has contributed so largely to the instruction and enjoyment of the human race. This Monument and Statue, admirable for beauty and durability, I trust will long adorn our City; but though they crumble into dust, the Author of Waverly has reared for himself Monuments of more surpassing beauty, and more lasting endurance, and more extensive celebrity. The forked lightning may dash these turrets to the ground,

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the tooth of time will corrode these marble features, but over the Monuments of his mental creation the elements have no power; these will continue to be honoured at home, and under distant and more genial skies. Continents as yet unexplored will be taught by the wisdom of Scott and enlivened by his wit, and rivers unknown to song will resound with the lays of his minstrelsy; but nowhere will his memory be cherished with fonder attachment and more enduring delight than in the cities and hamlets of his own beloved land."

The Reverend John Boyle of Portobello, the Junior Grand Chaplain, then delivered the following Address:—"It now devolves upon me, my Lord, to close this deeply interesting Ceremony, and in thus discharging my official duty, I am glad to be relieved from the necessity of occupying any considerable portion of the time of this vast Assembly. The appropriate prayer of my respected colleague—the suitable remarks of our Most Worshipful Grand Master, Lord Glenlyon—and the sentiments which have been so gracefully and touchingly uttered by your Lordship, have rendered it needless for me to say more than that I feel it to be no ordinary privilege to be called upon to assist in honouring the memory of one whose genius has irradiated—whose writings have immortalized—and whose virtues have honoured the land which gave him birth; and in the name and on behalf of my native Country, I beg you to believe that, with whatever pride Scotland may mention the name of Walter Scott, England will never cease to connect with it sentiments of high approval—of grateful veneration—and of lasting regard. It only remains, my Lord, that I invoke the blessing of Heaven upon the countless masses now assembled to pay so well-earned a tribute to the mighty Minstrel, whose almost breathing effigy has now been solemnly inaugurated,"[1]—and turning to the spectators, Mr Boyle pronounced the '*Benediction*:'—"The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.—Amen."

"Rule Britannia" having been played by the Bands, upon a signal another salute was fired, terminating the proceedings, which through-

[1] [The Statue is a fine specimen of the talents of Steel (the Sculptor), comprising, as it does, not merely a mechanical likeness of the features, but a depth and vivacity of expression which embraces the mind. It gives a finish to the design, and heightens the effect of the Monument, which is a model of judgment, taste, and architectural symmetry, of which every varied aspect discloses fresh beauties, and is truly a relic of departed genius. It excites a mixed feeling—admiration of the talents and fancy of Brother KEMP (the Architect), who gave effect to so grand a conception, and of sympathy for his untimely fate.—E.]

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out had excited a lively interest in the community, all classes evincing an anxious disposition to join in this last tribute to the memory of so illustrious a man, endeared to many not less by the recollection of his warm affections and social qualities, than by his unrivalled talents. It was a matter of gratification that the unique and splendid structure, so chaste in its design, and beautiful in its proportions, was now completed, and that a memorial worthy of the great name and distinguished claims of the illustrious Novelist now existed in the Metropolis of that Country which he has rendered so celebrated. To Scotland his mind and all the inspirations of his genius were ever devoted: Scotland was the inspiring theme which awakened all his sympathies: Her antiquities, her scenery, her brilliant chivalry, her national character, her language, her manners, in all their delicate and fleeting shades, were not merely studied by him, they were the visions that possessed his fancy in that season when impressions are made on the mind which never decay, and which his whole after life accordingly was devoted to illustrate and adorn.

The Procession returned in inverted order to the High School, where the Grand Lodge, which had been opened there in ample form in the Hall, was now closed with solemn Prayer, and the usual formalities.

At the Quarterly Communication on 2d November, Brother Allan Macfarlan of Glensloy was appointed Provincial Grand Master of Southern Australia; and Brother Alexander Hadden of Perseley, Provincial Grand Master of the Aberdeen City Province.

At a *pro re nata* meeting held on the 16th November, Brother James Linning Woodman, C.S., was elected Grand Clerk by a majority of 190, in room of Brother John Maitland, resigned.

1846. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, was elected Grand Master; the Honourable Robert Sandilands, Master of Torphichen, was appointed Provincial Grand Master of Linlithgowshire; and Brother James Robertson chosen Grand Director of Ceremonies.

At the Quarterly Communication on 1st February 1847, Brother John Campbell Renton of Mordington was appointed Provincial Grand Master for Berwickshire, and Brother Sir Evan Mackenzie of Kilcoy, Bart., for Ross and Cromarty shires.

The Grand Lodge agreed to an interchange of Representatives with the Grand Lodge of England, and authorised a commission in favour of Brother John Maitland, (late Grand Clerk,) with the rank of a Junior Grand Warden, to be expede, so soon as the Grand Lodge of England should be prepared on its part to appoint a Representative to the Grand Lodge of Scotland.

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On the 9th April the Foundation-stone of the Caledonian Railway Station, at the Edinburgh Terminus, was laid by his Grace the Duke of Athole, the Most Worshipful the Grand Master, with Masonic Honours. The Brethren assembled at one o'clock in the Music Hall, George Street, to the number of five hundred and upwards. The Band of the 76th Regiment was placed in the gallery of the Hall during the assembling of the Lodges, and played alternately with the organ. Over the entrance to the Assembly Rooms the Union Jack was suspended, and on the street fifteen beautiful silk banners were displayed, on which were inscribed the names of the various railways with which the Caledonian line is more or less connected, as also the names of the Directors of the Company, and the Engineers and Contractors for the works on the line. The route of the procession from the Music Hall, along George Street, Frederick Street, and Princes Street, to the Lothian Road, was lined by the 3d Dragoon Guards. At twenty minutes past two o'clock the procession moved off in the following order:—

Band of the Third Dragoon Guards, preceding the following Lodges:—

Celtic, Edinburgh and Leith,

Roman Eagle, headed by their Champion in complete armour, on horseback.

Edinburgh Defensive Band.	Kilwinning, Dalkeith.
St Stephen, Edinburgh.	Journeymen, Edinburgh.
St James, Edinburgh.	Kilwinning, Hamilton.
St Andrew, Edinburgh.	Canongate and Leith, Leith and Canongate.
St Luke, Edinburgh.	
St David, Edinburgh.	Canongate Kilwinning.
Kilwinning, Peebles.	The Lodge of Edinburgh, Mary's Chapel.
Ancient Brazen, Linlithgow.	

Proxies of various Daughter Lodges.

Band of the 76th Foot.

THE GRAND LODGE OF SCOTLAND.

Band of Music.

Grand Tyler.	*(With Drawn Swords.)*	Grand Tyler.
Grand Steward.	*(With White Rods.)*	Grand Steward.
Compass.	*(Carried by Operatives.)*	Level.
Grand Steward.		Grand Steward.
Square.	*(Carried by Operatives.)*	Plumb.
Grand Steward.		Grand Steward.
Mallet.	*(Carried by an Operative.)*	
Grand Steward.		Grand Steward.

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Silver Vase. Cornucopia. Silver Vase.
Grand Steward. Grand Steward.
Grand Director of Ceremonies. Grand Bard. Grand Director of Music.
Grand Steward. Grand Steward.

Architect.

Grand Steward. Grand Steward.
(*Usher of White Rod.*) Grand Bible Bearer. (*Usher of White Rod.*)

Grand Chaplain in his Gown.

Grand Steward. Sen. G. Deacon. Jun. G. Deacon. Grand Steward.

Grand Secretary. Grand Clerk.
Grand Steward. Grand Steward.
Senior Grand Warden. (*With Batons.*) Junior Grand Warden.
Grand Steward. Grand Steward.
Depute Grand Master. Substitute Grand Master.
Grand Steward. Grand Steward. Grand Steward.

Grand Sword Bearer.

THE MOST WORSHIPFUL THE GRAND MASTER.

Grand Steward, with (*White Rod.*) | Master of Grand Stewards, (*Carrying Grand Master's Rod.*) | Grand Steward, with (*White Rod.*)

Grand Steward. Grand Steward. Grand Steward.

Mounted Escort of Third Dragoon Guards.

The ground was judiciously appropriated to the accommodation of the company, three sides of the area being fitted with large and secure platforms, adorned with various flags.

The Brethren having taken their places, the Band played the National Anthem, the company remaining uncovered, after which an impressive prayer was offered up by the Grand Chaplain.

The Grand Secretary then deposited in the cavity of the stone a glass bottle, hermetically sealed, containing the various current coins of the present reign; the Act of Parliament constituting the Caledonian Railway Company; the names of the Directors of the Company; a list of the Members of the Grand Lodge of Scotland, together with a copy of the last Annual Circular issued by the Grand Lodge; a copy of the Scottish Railway Gazette, Edinburgh Courant, and Caledonian Mercury, with a copy of Oliver and Boyd's Edinburgh Almanack for 1847; after which the Grand Clerk placed a plate of copper over the cavity, on which was the following inscription :—

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The Foundation-stone
of the
CALEDONIAN RAILWAY STATION,
at
THE EDINBURGH TERMINUS,
Was laid with Masonic Honours on the 9th day of April 1847,
In the Tenth Year of the Reign of
QUEEN VICTORIA,
by
THE GRAND LODGE OF SCOTLAND,
His Grace the DUKE OF ATHOLE, Grand Master Mason,
Assisted by the other Officers of the Grand Lodge,
in presence of
The Lord Provost and Magistrates of Edinburgh,
and
The Directors of the Caledonian Railway.
William Tite, Esq., London, Architect.
Joseph Locke and John Edward Errington, Esquires, Engineers.
John Collister, Esq., Resident Engineer.
Messrs John Stephenson and Co., Contractors.
Messrs Hope, Oliphant, and Mackay, W.S., Solicitors.

The stone was then lowered, the Band playing the Masonic Anthem, and the square, plummet, and level, having been respectively applied to it, the Most Worshipful the Grand Master said it now remained for him to finish this new work, which he did by the usual ceremony of three strokes of the mallet. Immediately after, the cornucopia was handed to his Grace, who strewed the corn it contained on the top of the stone, and also poured upon it wine and oil, praying that the Great Architect of the Universe would bless the work which was now commenced, and that through His almighty protection it might remain to future generations as an evidence of that day's labour. His Grace next addressed the Chairman and Directors as follows :—

"MR CHAIRMAN and DIRECTORS,—

"Allow me to congratulate you on the commencement of the splendid edifice you contemplate erecting here. I need not on this occasion enter upon the merits of the Caledonian Railway; they recommend themselves, and no words of mine can in any way enhance the value of such a line of railway, which is intended to open up a communication between Scotland and the metropolis of England. I shall therefore restrict myself to a very few words in allusion to

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the work which we have this day commenced by laying the Foundation-stone of the Station here. Mr Chairman and Directors, it was with great satisfaction that I examined your plans and elevations, which were submitted to me early this morning. I must say that these do the utmost credit, not only to the architect, but to you. I am aware that you have manifested much anxiety that the edifice should be every way worthy of this great Metropolis and of your Company, and you have spared neither trouble nor expense in effecting this purpose. I understand that the building is the design of Mr Tite, the eminent architect, the same who drew the plan of the Royal Exchange, London; and, so far as I am able to judge, they fully sustain the credit of that distinguished individual, while they reflect honour on the Directory by whom his plans were adopted. The building just commenced will be an addition to the many splendid edifices already existing in this city. The last time I had the honour of appearing in public in Edinburgh was at the ceremony of the Inauguration of the Monument to the late Sir Walter Scott; and when this building is completed it will prove another ornament to the capital of Scotland. Allow me to say I have had the greatest gratification in appearing here to-day, and taking part in the business in which we have been engaged. I must once more congratulate you on this auspicious event; no one I can assure you has a greater desire for the success of the Caledonian Railway, or would more cordially aid in promoting its prosperity than myself, and I once more beg to say that I wish all possible prosperity to this National undertaking."

John James Hope Johnstone, Esq. of Annandale, M.P., the Chairman of the Company, then addressed the Most Worshipful the Grand Master in the following terms:—"In the name of the Directors of the Caledonian Railway Company, and all those who are engaged in carrying out this great work, I beg to return your Grace and the other Members of the Grand Lodge of Scotland our sincere and grateful thanks for the honour you have done us in attending this day to complete the ceremony of laying the Foundation-stone of our Station here. We have felt indeed, that whatever privileges the Company may possess, that these also are attended with important duties; and we have endeavoured to find plans for our building here on a scale that will do no discredit to the magnificence of this great city. We thought the best course for us to follow was to place ourselves in the hands of a gentleman of professional eminence, and at once commit the plans to his care, with the complete security that by so doing we would attain what we desired. We have heard, with the most sincere satisfaction, that after having examined the plans of Mr Tite, your Grace and the Grand Lodge of Scotland felt that they were worthy of your approbation. You

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may rest assured that it is the most anxious wish of the Directors that this great undertaking may be brought into operation in a manner affording the most complete accommodation to the public. We feel that we are bound to attend to the wants, and consult the interests of every class of society, and I trust when our own arrangements are completed, the line will be found not only to add to the prosperity of this city but to Scotland at large. Permit me again to return our sincere and grateful thanks for the honour which your Grace and the Members of the Grand Lodge have done us in attending on this occasion."

Mr JOHN STEPHENSON, the Contractor of the Works, having briefly addressed the assembly, and the ceremonies connected with laying the Foundation-stone being completed, the Procession moved off in reverse order to the Music Hall, where the Lodges partook of a refection, and the Grand Lodge was closed with the usual solemnities.

At the Quarterly Communication on 3d May a letter from Brother Em. D. Faure, of the Lodge United Brothers, Trinidad, in relation to the Installation of Right Worshipful Masters, having been read and considered, the Grand Lodge pronounced the following deliverance :—

" The Grand Lodge of Scotland, since its establishment, has never acknowledged, as connected with St John's Masonry, any degree, or secrets of any degree, but those imparted to every Master Mason, Fellow-Craft, and Entered Apprentice, and reiterates her injunctions to all Provincial Grand Masters not to permit any other to be practised in the Lodges under them in their respective Provinces. The Grand Lodge farther considers every Master Mason qualified to be elected to, and fill the Chair as Right Worshipful Master, without receiving any additional degree or secrets whatever, and that it is inconsistent with the Grand Lodge Laws to require such. The Grand Lodge farther declares, that the Installation of the whole Office-bearers, including the Master, ought to take place in a just and perfect Lodge, opened in the Apprentice degree, where at least three Masters, two Fellow-Crafts, and two Apprentices must be present ; or, failing Craftsmen and Apprentices, the same number of Masters, who for the time being are held to be only of these degrees."

The prayer of a Petition from certain Brethren in Montreal, for the erection of a new Lodge there, under the style and title of " The Elgin Lodge of Montreal," was unanimously granted, as was also that from various Brethren in Edinburgh, for the erection of another Lodge in that city, under the style and title of " The Lodge St Clair, Edinburgh."

The Grand Clerk, seconded by the Grand Secretary, having moved at the Quarterly Communication in January last that the Fees on Charters should be reduced from L.21 to L.10, 10s., the motion was at this meet-

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ing unanimously carried, and the dues reduced accordingly. The thanks of the Grand Lodge were at the same time voted to the Grand Clerk and Grand Secretary for the very handsome and disinterested manner in which they had brought forward this motion.

The unanimous thanks of the Grand Lodge were at the same time voted to the Right Worshipful Master, Office-bearers, and Members of the Lodge Kilwinning-in-the-East, Calcutta, for the kind and fraternal feelings evinced by them to the distressed in the hour of need, in transmitting to the Grand Secretary the sum of L.34, 5s. towards the mitigation of the destitution in the Highlands and Islands of Scotland.

At the meeting of Grand Committee on 11th May, the Rev. the Grand Chaplain was appointed to consecrate the Lodge St Clair, Edinburgh, on such a day as would be most suitable to the Members thereof.

At a *pro re nata* meeting held on 31st May, Brother Archibald Alison, (now Sir Archibald Alison, Bart.,) was appointed Provincial Grand Master of the City of Glasgow Province, and at a Special meeting of the Grand Lodge, held in Glasgow on the 1st June, his Installation took place in the Trades' Hall, the Most Worshipful the Grand Master presiding. Upwards of 500 Brethren attended a Festival in the evening in celebration of the occasion.

At the Quarterly Communication on 2d August, the Lodge "Scoon and Perth," No. 3, which had been for many years erroneously designated as "Perth and Scoon," in the Roll of the Grand Lodge, was, on Petition, ordered to be recognised in future by its correct appellation.

The Charters to the Lodges "Hope," Kurrachee, Scinde, and "Perseverance," Bombay, granted by Brother James Burnes, K.H., in virtue of his commission to that effect, were confirmed at the Quarterly Communication on 8th November.

This year's Obituary contained the names of Brother William Downe Gillon of Wallhouse, Provincial Grand Master of Linlithgowshire; Brother Patrick Maxwell Stewart, M.P., Provincial Grand Master of West Renfrewshire, who was the fourth member of his family who had filled that office in regular succession; and Brother Major D. Deuchar, late of the 1st or Royal Regiment of Foot, for many years an able and efficient member of the Grand Lodge.

1847. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, was re-elected Grand Master.

At the Quarterly Communication on 7th February 1848, a revised edition of the Laws and Constitutions of the Grand Lodge was unanimously approved of, and the sanction of the Grand Lodge ordered to be

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prefixed thereto. This edition embraces the Enactments passed since 1836, besides many new Regulations; and the Introduction and Appendix contain much additional valuable and interesting matter. As this is the code by which all Daughter Lodges are now governed, and as the rules therein laid down are so well known, further remarks upon the various judicious alterations thereon is deemed superfluous; but as section 6 of Chap. XIX shows the necessity for regularity on the part of Subordinate Lodges in returning for registration to the Grand Lodge the names of all Brethren initiated therein, and as its provisions, which cannot be too widely known or promptly acted upon, are of primary importance to unfortunately a large class of the Craft, or of those whose welfare is bound up in theirs, its insertion in this place is deemed both a duty and a service. It provides as follows :—

"*No Charity Petition can be received* [by the Fund of Scottish Masonic Benevolence] *from any Brother whose name is not enrolled in the books of the Grand Lodge, or from the Widow or Child of such Brother.*"

Quarto Presentation Copies of the New Laws and Constitutions were voted to the Most Worshipful the Grand Master, the Depute and Substitute Grand Masters, the Senior and Junior Grand Wardens, and to the Grand Lodges of England and Ireland, the Supreme Grand Royal Arch Chapter of Scotland, &c.

At this meeting an interchange of Representatives with the Grand Lodge of Hesse Darmstadt was agreed to. On making this suggestion the Lodge of Hesse Darmstadt at the same time transmitted a handsome copy of their Laws for presentation to the Grand Lodge of Scotland.

His Grace the Duke of Athole, accompanied by the Office-Bearers of the Grand Lodge, paid a Grand Visitation on 14th April to the Lodge Journeymen, No. 8, and were received by the Right Worshipful Master thereof, and his Wardens and Brethren, with every mark of Masonic respect; on leaving, His Grace expressed himself highly gratified with his reception, and the very exemplary and efficient working of the Lodge.

On 26th September the Foundation-stone of the New Sessional School, Canongate, was laid with Masonic Honours, under sanction of the Grand Lodge, by the Right Worshipful Master of the Lodge St Stephen, No. 145.

At the Quarterly Communication on 6th November a Charter was granted to certain Brethren in Halifax for the erection of a new Lodge there, under the style and title of the "Burns Lodge of Halifax, Nova Scotia."

A quarto copy of the new edition of the Grand Lodge Laws was ordered to be presented, with a suitable inscription, to Brother Stewart

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Watson, in appreciation of his liberal donation of 250 copies of the Most Worshipful the Grand Master's portrait, which had been inserted as a most appropriate frontispiece into the said quarto edition.

The following Provincial Grand Masters (in addition to Sir Archibald Alison, whose installation has been already noticed) were appointed in the course of this year, viz.—Sir Michael Robert Shaw Stewart, Bart., of Ardgowan, to the Province of West Renfrew; James Duff, Esq., M.P., (now Earl of Fife,) to the Province of Banff; John Dalrymple, Esq., M.P., (now Viscount Dalrymple,) to that of Wigton and Kirkcudbright; Dr James M'Fadyen, Kingston, to Jamaica; and the Honourable Alexander Keith, Halifax, for Nova Scotia, &c.

1848. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, Grand Master. Brother Andrew Murray was elected Grand Sword Bearer.

The Festival of St Andrew was celebrated in the evening as usual, in the course of which Brother W. A. Laurie, Grand Secretary, presented to the Grand Lodge on behalf of Brother Bredenberg of Stockholm, a Swedish Masonic Silver Medal, bearing a beautiful medallion likeness of the late King Charles (John) XIV, commemorative of His Majesty when Grand Master and Protector of the Grand Lodge of Sweden, which was instituted about a century ago under the auspices, and by warrant from, the Grand Lodge of Scotland. At the suggestion of the Most Worshipful the Grand Master the thanks of the Grand Lodge were unanimously voted to Brother Bredenberg for his fraternal donation. A similar gift from the present King of Sweden was presented on behalf of His Majesty to the Grand Lodge by the Grand Secretary at the Quarterly Communication on 7th May 1849, for which the most grateful thanks of The Grand Lodge were returned to His Majesty for the fraternal and condescending remembrance bestowed by him on the Grand Lodge of Scotland.

At the Quarterly Communication on 5th February 1849, The Right Honourable Charles, Earl of Aboyne, was appointed Provincial Grand Master for West Aberdeenshire. A Charter was of this date granted to the Lodge "Kilwinning-in-the-East," Calcutta, and on the 8th one to the Lodge "Caledonian Railway, Edinburgh."

At this meeting the Grand Lodge expressed the feeling of deep regret with which they now heard of the death of Brother William Campbell, President of the Board of Grand Stewards, and Proxy Master of the Lodge St James, Doune, a devoted and upright Member of the Craft, who for upwards of half a century had been connected with the Grand Lodge, and had on all occasions zealously promoted the best interests of the Order.

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On 18th June, the Lodge St John, Dunfermline, was authorised to preside at the Inauguration of the Statue erected there to the memory of the Rev. Ralph Erskine.

At the Quarterly Communication on 6th August, the Foundation-stone of the Barony Parish Poors' House, Glasgow, was authorised to be laid by the Provincial Grand Master of the City of Glasgow Province; and power was at the same time given him to receive the adhesion to the Grand Lodge of Scotland, of the Lodge of Glasgow, St John, who claimed to hold a Charter from Malcolm Canmore, King of Scotland.[1]

On 10th September, the valuable and unique Masonic Library collected by the deceased Dr Charles Morison of Greenfield, Physician to the Forces, and which was presented to the Grand Lodge of Scotland by his widow, was received by the Grand Secretary, along with the following letter of presentation :—

"*Paris, 24th August* 1849.

"Sir,—It was the wish of my late lamented husband, Dr Charles Morison, that his collection of Masonic Books and Manuscripts, which has occupied the last twenty-five years of his life, should at his decease be preserved intact, and that the same should if possible become the property of the Grand Lodge of Scotland, although he left no direction to that effect. It is therefore a melancholy satisfaction to me to pay respect to what I understood his wishes to be; and in compliance with them, I beg to present such Masonic Library to the Grand Lodge of Scotland, upon condition that the same be preserved intact; that none of the Books or Manuscripts be sold or destroyed, but that any that may be declined by the Grand Lodge be returned to me.

"If the offering prove acceptable to the Grand Lodge, and to the Brethren at large, I shall be satisfied that I have done what I know would be agreeable to my husband. The Grand Lodge having expressed a wish to possess a likeness of my husband, I beg leave to inform you that I have an excellent miniature of him, which I will either have

[1] [This ancient Lodge which, between the years 1626 and 1628, had joined with the other Lodges then existing in Scotland, viz :—"The Lodge of Edinburgh, The Lodge of Ayre, The Lodge of Stirlingo, The Lodge of Dunfermlinge, The Lodge of Sant Androis, and The Lodge of Dundee,"—in granting a Charter to Sir William St Clair of "Rosling," but which "Lodge of Glasgow" had not, at the time of remodelling The Grand Lodge of Scotland in 1736, joined that body,—was received into full communion with the Grand Lodge at the Quarterly Communication on 6th May 1850, and a place corresponding with its antiquity, compared with that of other Lodges in the Glasgow Province, assigned to it on the Roll of the Grand Lodge of Scotland, viz. No. 3bis.—E.]

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copied for the Grand Lodge, or by my Will I will bequeath to the Brethren. [1]

"Mr de Bernardy, who was a friend of my late husband, and who kindly takes charge of the books to present in my name, knows exactly my wishes and feelings, and will act for me in all respects as I would myself.—I am, SIR, your's obediently,

"EMILY MORISON, No. 19, Quai Malaquais.

"To the Secretary of the Grand Lodge of Scotland."

To which communication the Grand Lodge sent the following reply :—

"*Edinburgh, December* 14, 1849.

"MADAM,—The very handsome present which, by your letter of 24th August last, you were pleased to make to the Grand Lodge of Scotland, of the extensive, rare, and most valuable Masonic Library collected by your late husband Dr Charles Morison of Greenfield, was officially intimated to the Grand Lodge at its Quarterly Communication on 5th ultimo.

"Be assured that the Grand Lodge is deeply sensible of the extreme liberality on your part, which has dictated the bestowal of this gift, and while it justly prizes and has reason to be proud of the unique collection of books which it can now call its own, it must ever highly value that Library, not only from respect to yourself, the donor, but in remembrance of the eminent Brother through whose indefatigable zeal, industry, and untiring perseverance, so varied a collection has been gathered together.[2]

"The Grand Lodge, at the Quarterly Communication referred to, readily undertook to redeem the pledge come under to you on its behalf by the Grand Committee, viz.—that your wishes and those of Dr

[1] [The original Miniature was subsequently presented by Mrs Morison, and is now in possession of the Grand Lodge.—E.]

[2] ["Le Franc Maçon," a Monthly Review, published in Paris (March and April 1849), in an article by Joséphe on the late Brother Morison, stated that he had refused 12,000 francs (L.500 sterling) for his Library. The Librarian who wished to buy it from him owned that it was worth 20,000 francs (L.833 : 6s : 8d).

Charles Morison was born on the Estate of Greenfield, near Alloa, on the 1st January 1780, of a family of noble origin. He studied Medicine at Edinburgh, and served as Surgeon in the 10th Hussars, commanded by His Royal Highness The Prince of Wales (afterwards George IV). In the campaigns in Spain, which he made with his Regiment, he showed numerous examples of humanity in lavishing his care on the wounded of every Nation. When the war ceased he was placed on half-pay, when, after travelling in Switzerland and Italy, he settled in France, where he lived twenty-seven years.—E.]

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Morison, as expressed in your letter of 24th August, as to the Library being preserved intact, should be rigidly adhered to.

"I am requested by the Grand Lodge to offer to you its sincere sympathy on the occasion of the afflicting bereavement with which the Great Architect of the Universe lately saw fit to visit you,—and I am, MADAM, your most obedient,

(Signed) "ATHOLE,
"*Grand Master Mason of Scotland.*

"Mrs Morison, Quai Malaquais, No. 19, Paris."

Brother William Lockhart of Milton-Lockhart, M.P., was appointed, at the Quarterly Communication on 5th November, Provincial Grand Master of the Upper Ward of Lanarkshire, and was installed at Lanark by a Deputation from the Grand Lodge on the 29th of that month, in presence of a numerous attendance of the Brethren of the district, when an efficient staff was organized by the new Provincial Grand Master, so as to place his Provincial Grand Lodge in that position which is so essential to the interests of the Craft throughout the Province.

1849. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, Grand Master.

At the Quarterly Communication on 4th February 1850, Brother The Rev. David Arnot, D.D., one of the Ministers of the High Church, Edinburgh, was appointed conjunct Grand Chaplain *ad interim*, in room of Brother the Rev. John Boyle, resigned.

On 6th May Brother Philip William Le Geyt was appointed Provincial Grand Master of Western India, in room of Brother James Burnes, K.H., resigned, on account of his return to this country; and Brother Florentine Grillet was appointed Provincial Grand Master of the Republic of Colombia,[1] in room of Brother José Gabriel Nunez, resigned,—to both retiring Provincial Grand Masters the thanks of the Grand Lodge were unanimously accorded for the zealous discharge of their duties whilst in office.

The sum of L.20 was voted at this meeting for the purchase of a copy of the portrait of William St Clair of Rosslin, the last Hereditary Grand Master. The portrait, which was considered a desirable addition to the properties of the Grand Lodge, was copied by Brother Stewart Watson from the original in St John's Chapel, in the possession of the Lodge Canongate Kilwinning.

[1] [Changed, by sanction of the Grand Lodge on 3d February 1851, to "Guayana in Venezuela."—E.]

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The Grand Lodge, attended by a number of the Brethren, patronised the Theatre-Royal on the evening of the 9th May, the performances on that occasion being for the benefit of Brother Wyndham.

At the Quarterly Communication on 5th August, Brother Sir Alexander C. Gibson-Maitland, Bart., was appointed Provincial Grand Master of Stirlingshire, in room of Brother Lord Abercromby resigned, to whom the Grand Lodge awarded a vote of thanks for his past services.

A Charter was expede at this meeting in favour of the Lodge "Felix," Aden, Arabia.

On 4th November a Brother being desirous to take his seat in Grand Lodge as Right Worshipful Master of his Lodge, there being at the time a Proxy Master on the Roll and present in Grand Lodge who had been commissioned to represent it, and whose commission had not been cancelled or withdrawn on one or other of the St John's Days, as required by Laws, Chap. XVIII, sect. 6, it was held to be incompetent for him to do so until the commission in favour of the Proxy Master should be regularly annulled. The Grand Lodge also held that the portion of Laws, Chap. XVIII, sect. 1, requiring Masters and Wardens of Country Lodges, intending personally to represent their respective Lodges in Grand Lodge, "to give notice of such intention to the Grand Clerk at least one month before such meetings are held,"—only applied to the case of Lodges which had *not appointed a Proxy*, and not to the case of a Lodge which had a duly accredited representative.

The Grand Secretary having read a letter of resignation of the Grand Chaplainship from Brother the Very Worshipful Alexander Stewart of Douglas, the Grand Lodge, in accepting the same, ordered a vote of thanks to be recorded to that Brother, in testimony of their appreciation of his past services. The thanks of the Grand Lodge were also awarded to Brother J. F. Cooke, Past Provincial Grand Master of the Bahamas, for his efficient services while Provincial Grand Master of that district; and Brother the Honourable James Jarrett was appointed his successor.

The unwarranted establishment of a Lodge at Amsterdam, styled "Post Nubila Lux," was notified in a communication read at this meeting, from His Royal Highness Prince Frederic of the Netherlands, and this breach of Masonic discipline was subsequently intimated to all the Lodges under the jurisdiction of the Grand Lodge of Scotland, so that no members of the said pretended Lodge might be acknowledged by Brethren belonging to Scottish Masonry.

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This year an interchange of Representatives with the Grand Orient of the Netherlands was agreed to; and fraternal communications established with the Swiss Grand Lodge Alpina.

Amongst the presents to Grand Lodge was a "Provincial Commission by Earl Ferrers and the Grand Lodge of England to His Excellency Robert Melville, Captain-General and Governor-in-Chief of the Carribee Islands, dated 1764," presented by Brother J. Whyte Melville, Depute Grand Master; and a "Collection of Masonic Songs by James Callendar, Master Mason of St David's Lodge, Edinburgh, No. 36. Edinburgh, 1758," presented by David Laing, Esq., Signet Library. Thanks were voted to both donors.

1850. DECEMBER 2. The Most Noble George Augustus Frederick John, Duke of Athole, Grand Master. The Rev. David Arnot, D.D., was elected Grand Chaplain, and David Bryce, Grand Architect.

At the Quarterly Communication on 3d February 1851, on a Report being brought up to the Grand Lodge by the Grand Committee in reference to sundry Lodges in the City of Glasgow Province, the thanks of the Grand Lodge were ordered to be given *in writing* to Brother Dr Walker-Arnott, Substitute Provincial Grand Master, Glasgow, for the great labour, care, and attention, which he had bestowed in his investigations connected with the Glasgow Lodges, and for the comprehensive Reports which he had framed.

Upon considering a Report upon Masonic Clubs and the issuing of unauthorised Circulars, the Grand Lodge strictly prohibited any unauthorised Masonic body or individual from issuing circulars regarding Masonic affairs to any of the Lodges in Scotland, under pain of suspension from Masonic privileges, or expulsion from the Order. With regard to Masonic Clubs, the Committee recommended that they should at once be disowned and prohibited, being not only an infringement of the Act 39 George III, cap. 79, but adverse to a leading principle in Masonry, viz.—the promotion of unanimity, and a violation of the "Ancient Customs" which countenance no meetings apart from those in an ordinary Mason Lodge, a Provincial Grand Lodge, or in a warranted Lodge of Instruction. Accordingly, the Grand Lodge authorised the Grand Secretary to issue a letter to every Lodge under her jurisdiction, announcing her prohibition of these or similar meetings. The following passage of this letter contains both the *res gestæ* of the Report by the Grand Committee and the prohibition of the Grand Lodge:—

"The Grand Lodge has learned with much surprise and regret the existence, *without her authority*, of Masonic Clubs or private meetings, said to be held for the purpose of Masonic instruction; these unauthorised

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meetings are hereby prohibited and denounced as not only unnecessary but quite at variance with the true spirit and practice of Masonry, and subversive of that discipline, allegiance, and respect which all well-conducted Brethren owe to the Grand Lodge, the neglect of which in other Countries has led to the most disastrous consequences to the Craft. The Grand Lodge therefore earnestly calls upon all good Masons to aid and assist in discountenancing, and forbidding to be continued any longer, as Members, those belonging to such Clubs or Meetings as are held *out of* a regularly *constituted* and *tyled* Lodge,—such conduct being a decided breach of Masonic Discipline, and subject to the penalties above stated. By the correction of such abuses the Grand Lodge will be enabled to keep inviolate that sacred pledge which, as the Guardian of the Craft, she, for the peace and good order of Society, has come under to the Government of the Country. The Grand Lodge or Grand Committee will grant temporary Warrants, *gratis*, for holding Lodges of Instruction in any District or Province, when a majority of the Masters therein shall petition for them."

On the motion of the Most Worshipful the Grand Master a new class of Members was introduced at this Communication into the Grand Lodge, viz.—"Honorary Members," and the rank was at the sametime conferred upon His Majesty the King of Sweden, and upon His Royal Highness Prince Frederic of the Netherlands, both presiding respectively over the Grand Lodges in these countries.[1]

Brother R. W. Jameson[2] was appointed Grand Bard, in room of Brother Robert Gilfillan, deceased.[3]

[1] [The nomination of Honorary Members is vested in the Grand Master alone, each nomination being subject to confirmation by the Grand Lodge; they take precedence immediately after the Depute Grand Master, but have no vote; neither is the apron nor cordon of the Grand Lodge conferred on them, their distinctive decoration being a badge worn as a medal on the breast.—E.]

[2] [Author of "Timoleon," &c., &c.—E.]

[3] [Robert Gilfillan was born in Dunfermline on the 7th July 1798. In 1811 he left Dunfermline for Leith, where he served an apprenticeship as a cooper. On returning to his native place in 1818 he was employed as a shopman for several years. During this portion of his life he composed some of his finest songs; "Fare-thee-well, for I must leave thee," was a production of this period. Brother Gilfillan afterwards returned to Leith, where he long occupied a responsible place as confidential clerk in a wine merchant's establishment, and was ultimately appointed to a public situation, the duties of which he continued to discharge till his death, which took place suddenly on the 4th December 1850. Brother Gilfillan was never married; but to his brother's orphan family he fulfilled all the duties of a father. Of a kindly and amiable disposition, he was much sought after as a companion, and his death

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Brother the Honourable Augustus G. F. Jocelyn was appointed Representative from this Grand Lodge to the Grand Lodge of Ireland.

On 4th February the first of a series of Masonic Balls took place in the Assembly Rooms, Edinburgh. The Masonic decorations were both brilliant and effective, and the whole arrangements were on a scale worthy of the craft. [1]

A Charter was expede on the 10th March in favour of the Lodge "St Andrew," Quebec, with precedence from 5th November 1849, being the date when a warrant was first applied for; since which time the Lodge had been working under a dispensation from the Provincial Grand Master.

On the 10th March the Most Worshipful the Grand Master, accompanied by the Grand Office-bearers and a great number of the Brethren, attended the Theatre-Royal, Edinburgh, the performances (under the Patronage of the Most Worshipful the Grand Master and the Grand Lodge of Scotland,) being for the benefit of Brother W. H. Murray, the Manager, on his retiral from the stage after a service of forty-two years. The house was crowded to excess. In the course of the evening an Address was delivered by Brother Murray, and an appropriate addition (composed by the Interim Grand Bard) to the National Anthem was sung by the Company.

On the 12th, His Grace, attended by several of the Office-bearers and Brethren, paid a Masonic Visit to the Lodge Canongate and Leith, Leith and Canongate, No. 5, and were most warmly received by the Right Worshipful Master and Brethren of that Lodge, and by the members of Lodges present on the occasion. The Grand Master during his visit delivered a most appropriate Masonic Charge, and expressed himself as highly satisfied with the efficient working of the Lodge.

An application having been made by Brother Dr Strang, City Chamberlain, on behalf of the Lord Provost of Glasgow and the Glasgow Bridge Trustees, requesting the Most Worshipful the Grand Master and the Grand Lodge to lay the Foundation-stone of the Victoria Bridge, Glasgow, designed to occupy the site of the old Stockwell Bridge in that city, the interesting ceremony took place on Wednesday the 9th April, in presence of a vast assemblage of the Brethren and an immense number of spectators.

excited a feeling of sorrow throughout a large circle of friends, besides that much wider circle to which, if not personally familiar, he was at all events well known as the author of some of the sweetest and most popular songs of which our native modern muse can boast.—E.]

[1] [Since the above date these Balls have taken place annually, the surplus being devoted in aid of the Fund of Scottish Masonic Benevolence.—E.]

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The various Lodges began to assemble in the Cathedral about half-past eleven. As they arrived they were marshalled under the orders of Captain Smart, on each side of the centre aisle. After the various Civic Bodies had taken their places, the several Lodges marched into the body of the Church, which was so densely crowded that several of them were obliged to remain in the nave during the service.

The members of the Grand Lodge having attired themselves in the Chapter-house, where the Grand Lodge was opened in ample form by the Most Worshipful the Grand Master, his Grace, accompanied by Sheriff Alison, Sir William Miller of Glenlee, Sir James Campbell, Professor Walker-Arnott, and other Office-bearers, took their places in the front seat of the south gallery, opposite the side of the pulpit, a few minutes past twelve.

Brother the Rev. John Leckie having given out the 133d Psalm, after a suitable prayer, delivered an eloquent sermon from Ephesians v, verse 2,—"And walk in love, even as Christ also hath loved us." After prayer and the benediction, the various Lodges and Civic Bodies were again marshalled, and marched out by the great western door of the Cathedral down the High Street, along George Street, down Buchanan Street, and up Argyll Street to Stockwell Street, where the various Lodges halted to allow the officials to proceed to the Bridge.

The Procession proceeded along the route above indicated in the following order:—

A Picquet of Queen's Own Yeomanry Cavalry.
Band of Queen's Own.
Troop of Queen's Own.
Police-Officers, and Officer carrying Civic Banner.
Town Officers (with Halberts).
The Lord Provost and Magistrates, followed by
The Town Council (not Members of the River and Bridge Committees).
Judicial and Civil Officers of the Corporation.
Sheriffs of the County. Members of Parliament.
Military Officers.
Lieutenancy and Justices of Peace.
Chairman and Members of Bridge Committees and County Trustees.
Chief Engineer. Treasurer and Local Engineer.
Chairman and Members of River Trust Committees and
Additional Trustees.
Officer of Merchants' House.
Dean of Guild and Members. Deacon-Convener and Members.
Officer of Trades' House.
Troop of Queen's Own Yeomanry Cavalry.

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The following Lodges, the Junior Lodges first, preceded by their respective Tylers :—

Mother Kilwinning.
The Lodge of Edinburgh Mary's Chapel.
Canongate Kilwinning.
The Lodge of Glasgow, St John.
Glasgow Kilwinning.
Canongate and Leith, L. and C.
Hamilton Kilwinning.
Greenock Kilwinning.
Torphichen Kilwinning, Bathgate.
St John, Dunkeld.
Ancient Brazen, Linlithgow.
St John Kilwinning, Dumbarton.
St John, Lesmahagow.
St Mungo, Glasgow.
Ancient, Stirling.
St Michael, Crieff.
St John, Auchterarder.
St Andrew, Edinburgh.
St John, Inverary.
Loudon, Newmills.
Doric Kilwinning, Port-Glasgow.
Alloa.
Thistle and Rose, Glasgow.
Kirknewton and Ratho.
Navigation, Troon.
Thistle, Glasgow.
St James, Operative, Edinburgh.
St Mark, Glasgow.
Union and Crown, Glasgow.
Royal Arch, Cambuslang.
Do. Rutherglen.
St Mary, Partick.
St Bride, Douglas.
Royal Arch, Perth.
Ayr Kilwinning.
St Andrew, Kilmarnock.
St John, Campbelton.
Cadder, Argyll.
St Andrew, Irvine.
Edinburgh Defensive Band.
Operative, Dunkeld.
Royal Arch, Pollokshaws.
St Barchan, Kilbarchan.
St John, Beith.
Roman Eagle, Edinburgh.
Free Operatives, Biggar.
St John, Greenock.
St James, Old Monkland.
St Patrick, Glasgow.
St Mungo, Mauchline.
St John, Carluke.
Caledonian St John, R. A., Campsie.
St Andrew, Cumbernauld.
Operative, Airdrie.
St Paul, Ayr and Renfrew Militia.
St Andrew, Strathaven.
Cumberland Kilg., Port-Glasgow.
Star, Glasgow.
St Barnabas, Old Cumnock.
St John, Thornhill.
St James, Nethertonholm, Kilmarnock.
Shamrock and Thistle, Bridgeton.
Blair, Dalry.
Celtic, Edinburgh and Leith.
St John, Rothesay.
St John, Woodhall.
St Thomas, Larkhall.
Royal Arch, West Kilbride.
Duntocher and Faifley Union.
St John Operative, Rutherglen.
St Clair, Edinburgh.
Caledonian Railway.

Band of the 21st Fusiliers.

THE GRAND LODGE OF SCOTLAND.

Troop of Her Majesty's 13th Light Dragoons.

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It may be here remarked that this is the greatest muster of *Lodges* which ever rallied *at one time* under the banners of the Grand Lodge.[1]

About three o'clock the Junior Lodge arrived at the gate of the enclosure at the foot of Stockwell Street, where it remained stationary, opening right and left, and so on with all the Lodges, to the Grand Lodge, which passed through the lines to the site of the Foundation-stone.

On silence being obtained, the band played the Queen's Anthem, followed by "Hail Masonry," after which Brother the Rev. Dr Arnot, the Grand Chaplain, offered up the following prayer :—

"Almighty God, Creator, Sustainer, and Governor of Heaven and Earth, we would seek with united hearts to worship Thee, Who art a Spirit, and to draw near into Thy sacred presence, as the hearer of prayer and the giver of every good and perfect gift. We give thanks unto Thy holy name for all the unmerited bounties Thou hast conferred on us; for the means of grace, and the hope of everlasting life through our Lord Jesus Christ. Enable us, we beseech Thee, through the merits of our Redeemer, so to live that we may receive the end of our faith, even the salvation of our souls. Gracious God, bless, we pray Thee, this great city in all its interests, sacred and secular. May the Ministers of religion and the Magistrates thereof be found faithful to the trust committed to them, and may all classes of the inhabitants be distinguished by godliness, righteousness, sobriety, and charity. May its merchants, who, like those of Tyre, are princes, and its traffickers the honourable of the earth, remember that the silver and gold are the Lord's, and that a good name is rather to be chosen than riches. May fulness of bread not be their snare: May their merchandise and their hire be holiness to the Lord, and may Glasgow still continue to flourish by the preaching of the Word. Almighty Ruler of the Universe, we would acknowledge Thee in all our ways, for 'Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.' Grant, O God, that the great undertaking so auspiciously commenced may be brought to a successful termination. May the workmen engaged on it be preserved from all danger; may the labour of their hands be rewarded by health, domestic comfort, and by that blessing which alone enricheth and addeth no sorrow."—"Our Father," &c.

[1] [In August 1822, when the Foundation-stone of the National Monument was laid, not more than *thirty Lodges* turned out, although the Brethren walking with these was not less numerous than those accompanying the preceding seventy-two Lodges in the Victoria Bridge Procession.—E.]

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Two glass bottles, hermetically sealed, the one containing specimens of all the gold, silver, and copper coins of the present reign, the other containing records, &c., were deposited by the Grand Treasurer and the Grand Secretary, over which was placed a plate bearing the following inscription :—

From the continued increase in the population of Glasgow and the surrounding districts, and to provide more ample means of communication between the north and south banks of the Clyde,
The Ancient Bridge of Glasgow, at one time called the
Bishop's or Glasgow Bridge, and more recently
The Stockwell Street Bridge,
Has been taken down ; and, by the favour of Almighty God,
in presence of
Sir JAMES ANDERSON, Knight, Lord Provost,
And the Public Bodies of the City,
His Grace The DUKE of ATHOLE, Grand Master Mason,
Assisted by the Grand Masonic Lodge of Scotland,
And numerous other Lodges,
Laid the Foundation-stone of this Bridge,
To be called

THE VICTORIA BRIDGE OF GLASGOW,

On the Ninth Day of April, Anno Domino MDCCCLI,
Era of Masonry VMDCCCLI,
In the Fourteenth Year of the Reign of our Most Gracious Sovereign
QUEEN VICTORIA.

[Here followed a list of the Trustees on the Glasgow Bridges.]

William Davie, Esq., Angus Turner, Esq., and Arthur Forbes, Esq., Secretaries.
John Strang, Esq., LL.D., Treasurer.
John Walker, Esq., LL.D., F.R.S., L. and E., &c., &c., Principal Engineer and Architect.
John Timperly, Esq., Resident Engineer.
William York, Esq., Contractor.

Which Undertaking
May the Supreme Architect of the Universe Bless and Prosper.

The Band here played the Old Hundredth Psalm.

The necessary workmen were then brought forward, and these having completed the operative part of the ceremony, the Grand Master spread the mortar with a golden trowel, when the stone was lowered by three

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distinct stops. The Grand Wardens, under orders from the Grand Master, severally applied the level and the plummet. The Substitute Grand Master, under like orders, applied the square, and the Depute Grand Master having delivered to the Grand Master the mallet, His Grace then laid the Foundation-stone of the Bridge with all the honours usual on such occasions, pronouncing the benediction :—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and enable us successfully to carry on and finish the work of which we have now laid the Foundation-stone, and every other undertaking which may tend to the advantage of the City of Glasgow and its neighbourhood, and may this Bridge be long preserved from peril and decay." The Band then played "On, my dear Brethren." On the music ceasing, the Substitute Grand Master delivered to the Grand Master the cornucopia, and the Senior and Junior Grand Wardens, silver vases, containing wine and oil, whereupon his Grace spread the corn on the stone, and poured thereon the wine and oil, conformably to ancient custom, saying—"Praise be to the Lord, immortal and eternal, Who formed the Heavens, laid the foundation of the Earth, and extended the Waters beyond it; Who supports the pillars of Nations, and maintains in order and harmony surrounding Worlds: We implore Thy aid, and may the continued blessing of an all-bounteous Providence be the lot of these our native shores. Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may that people, living under sage laws, and a free Government, ever feel grateful for the blessings they enjoy." The "Masons' Anthem" was then played, and the Grand Officers retired to their respective places amidst the Grand Honours from the Brethren.

The Treasurer to the Bridge Trust, Brother Dr Strang, then presented to the Senior Master Builder Brother York, a purse of gold, saying that it was the pleasure of the Grand Master that those who hewed the stones, and those who laid them, and all who assisted, should "rejoice in the light."

His Grace The Most Worshipful the Master then addressing the Civic Authorities, said—"My Lord Provost, Magistrates, Members of the Bridge Trust, and Gentlemen, I have now the pleasure of informing you that, in accordance with your wish, the Foundation-stone of the Victoria Bridge has been laid according to the established rules of Masonry. I must take the opportunity, in making this Report, of being allowed in a few words to congratulate you on this auspicious event. We have now laid the Foundation-stone of a bridge which is to

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replace one which was built so far back as 1345. I can only say I sincerely hope and trust that the present undertaking which you are now about to commence, and the foundation of which we have this day laid, will, when reared up, exist for more than the next five centuries. My Lord Provost, Magistrates, and Members of the Bridge Trust, Glasgow may boast of some of the finest buildings in the world; and, amongst others, she may point to one as altogether unparalleled,—I mean the Old Cathedral of Glasgow, in which we this day assembled. The proceedings which began there were so auspiciously commenced, that we may hope the termination of the work will have a close equally prosperous with the commencement. My Lord Provost, there are many other fine buildings in Glasgow, but this Victoria Bridge will vie with any of them, and I most sincerely pray that no danger may ever befal it. I congratulate you on the auspicious day which we have had, and on the excellent arrangements that have been made. It was a most gratifying sight to-day to see such a large, nay, enormous body of people, conduct themselves in the orderly manner they have done, and I am sure, my Lord, the sight must have given you very great satisfaction. I congratulate you on the prospects and flourishing state of this great city,—its commerce is extraordinary, and it is perfectly wonderful to see what the labours of man will do in one short half century. I am quite sure that the duty I have undertaken on this occasion might have fallen into abler hands, and been performed by those who could have done such a subject more justice, but there is no one who wishes more warmly than I do the prosperity of the city of Glasgow. It was with great pleasure I received your Lordship's communication, which requested that the Grand Lodge of Scotland should lay the Foundation-stone of this Bridge, and I derived still greater pleasure in doing it, when I heard that the Bridge was to bear the name of our beloved Sovereign—a Sovereign who is so justly endeared to all her subjects; and I think that the Bridge Trustees have shewn their good taste and loyal feelings by giving this structure the name of our most gracious Sovereign. I will not detain you longer, but once more congratulate you on the auspicious event which has this day taken place."

The Lord Provost then said,—"My Lord Duke, in the name of the Bridge Trustees, I beg to return you our warmest thanks for the service you have this day rendered to us. The work of which the Foundation-stone has now been laid, is one of no ordinary magnitude, and is well worthy of having its commencement marked by a grand and solemn ceremonial, such as we have just witnessed. I trust our prayers for its successful completion may be answered, and that it may stand for many

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generations a comfort and convenience to the inhabitants, an ornament to the city, and a monument of the advanced state of civilisation and of the arts in the reign of the good Queen whose name it bears. The former bridge at this spot had stood for many centuries, and although at different times widened and improved, had become insecure and altogether unsuitable for the accommodation of the public. A few years ago an Act of Parliament was obtained, authorising its removal, and the erection in its room of one of more appropriate dimensions. It was only lately, however, that the Trustees had it in their power to proceed with the building. When we contemplate the state of things which existed here at the period when the foundation of the old bridge was laid, and contrast it with that which exists now, how striking is the change that has taken place. At that time the population of this city was probably not a hundredth part of what it is now, and the river, at the place where we now stand, might without much difficulty have been waded across. No vessels then came within many miles of the Broomielaw—now an extensive harbour, crowded with ships from every part of the world. The requirements of the present day are accordingly vastly different from what they then were; and where a bridge of 12 feet in width stood, we are about to erect one of 60. The plan which has been adopted is chaste and beautiful; and I have no doubt, when completed, will be creditable alike to the Trustees and to the eminent architect, Mr Walker, by whom it was furnished. The Committee especially entrusted with the superintendence of the operations, have been most fortunate in obtaining a contractor of so much skill and experience as Mr York, who, in preparing the foundation, has already given evidence that he possesses ample resources to meet any difficulty that may arise, and with the advice of the resident engineer, Mr Timperly, will, I am certain, execute the work in a most substantial and excellent manner. I congratulate Mr Mitchell, the Convener, and the other Members of the Committee, on this day's proceedings, and again heartily thank your Grace and all the Lodges who have honoured us with their presence and aid. I feel obliged to your Grace for the notice you have taken of the manner in which the citizens have conducted themselves, and of that notice I may say I am very proud. I have also to tender my most grateful acknowledgments to the military gentlemen, and to the gentlemen of the Queen's Own Yeomanry Cavalry, as well as to the various Civic Bodies, for the countenance and assistance they have so kindly given us."

At the conclusion of the ceremony, Brother Cruickshank, Depute Master of the Lodge of Glasgow, St John, presented the Grand Master with a handsome walking-stick made of oak taken from the old Stockwell Bridge. Brother Cruickshank, addressing his Grace, said—

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"MOST WORSHIPFUL GRAND MASTER,—I have great pleasure in presenting you, in the name of the Master and Office-bearers of the ancient Lodge of Glasgow, St John, with the stick which I hold in my hand. It is made from a piece of the oak which formed part of the foundation of our ancient Stockwell Bridge of Glasgow, and was procured in taking down that venerable structure. Although it certainly appears a very trifling article, and the value of it not worthy of consideration, still I have no doubt your Grace will prize it much, and value it as part of an ancient fabric constructed by the craftsmen of Glasgow some five centuries ago, and from which it has only very recently been taken. You will also, I am sure, prize it as being presented, Most Worshipful Sir, by the Lodge of Glasgow, St John, which holds a royal charter, still in their possession, granted by Malcolm Canmore, in the year 1057; being, I have no doubt, the Lodge which laid the Foundation-stone of this old structure now removed, as well as the Foundation of our ancient and venerable Cathedral, some centuries before. This stick is also presented to you in commemoration of your laying the Foundation-stone of the Victoria Bridge, on which occasion we are now met. Be kind enough, Most Worshipful Sir, to accept the trifling gift as a token of the esteem in which you are held by the Brethren of this Lodge, and wishing you may be long spared to be an ornament to the craftsmen is the humble prayer of the Brethren."

The stick had a massive gold head bearing the following inscription:—"Presented to His Grace the Duke of Athole, Grand Master of Scotland, by the Lodge of Glasgow, St John, on the occasion of His Grace laying the Foundation-stone of the Victoria Bridge across the Clyde at Stockwell Street, Glasgow, upon the 9th of April 1851." Around the rim was the following:—"This staff is made of part of the oak from the original foundation of the old Stockwell Bridge, built in the reign of King David, son of Robert the Bruce, in the year 1345, and taken down in the year 1850."

The Duke of Athole said:—"RIGHT WORSHIPFUL SIR, I beg you will tender in my name, my warmest thanks for the kind manner in which the Lodge of Glasgow, St John, have presented me with this stick. It is not only valuable from its antiquity but also for having been formed out of the foundation of the old Stockwell Bridge. I beg you will convey to the Brethren my sincere thanks for the honour now done me."

The Lord Provost, Magistrates, Councillors, Trustees, and other Civic Bodies, then returned to the City Buildings, Wilson Street, followed by the Grand Lodge, which was closed in the Burgh Court Hall in ample form. The other Lodges retired from the site by the entrance opening to Clyde Street, and returned to their respective places of meeting.

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After the ceremony the Lord Provost, and other Trustees of the Glasgow Bridges, entertained the Grand Master and a large party, numbering in all about 350, at dinner in the City Hall, which was gorgeously decorated for the occasion. The banquet was most sumptuous, and the attendance of about 300 Ladies in the gallery added brilliancy to the scene.

In the evening the Grand Master, accompanied by the Grand Officers, attended a Masonic Festival in the Trades' Hall, under the auspices of the Provincial Grand Lodge of Glasgow. The attendance of the Brethren was very numerous, and comprised deputations from thirty-two out of the seventy-two Lodges which had taken part in the brilliant pageant of the day.

At the Quarterly Communication on 5th May, the appointment of Brother Dr Samuel Somerville, as Representative of the Grand Lodge of Ireland, was intimated and confirmed.

It having been brought under the notice of the Grand Lodge on 5th August 1850, that the Masonic Diploma of Marshal Soult, which had been found on 21st June 1813 amongst that gallant Marshal's baggage after the Battle of Vittoria, was in the possession of the Lodge St Nathalan, Tullich-in-Mar,[1] and the Grand Lodge being of opinion that no Brother or body of Brethren had a right to retain unauthorised possession of the property of a Brother Mason, directed St Nathalan's Lodge to be communicated with about restoring the said Diploma to its legitimate owner. After some correspondence it was transmitted to the Grand Lodge, and exhibited to the Members thereof at this Communication, when the Most Worshipful the Grand Master directed that it should be returned to Marshal Soult, through the Marquess of Normanby, the British Ambassador at Paris, and the Marshal's letter of acknowledgment transmitted to the Lodge St Nathalan, Tullich-in-Mar, for preservation in its archives, as a far more valuable memorial of a distinguished Brother than the possession of his Diploma could be.[2]

A vote of thanks, on his retiral from the Provincial Grand Mastership of Nova Scotia, &c., was unanimously accorded to Brother the Honourable J. Leander Starr, for his efficient services when presiding over the interests of Masonry in that Province.

On the 22d May the Right Worshipful the Grand Master, accompanied by several Officers of the Grand Lodge, paid a Masonic visit to

[1] [It had been presented to that Lodge on the 30th June 1823.—E.]

[2] [The illustrious and gallant Marshal died in a few days after the Diploma was presented to him.—E.]

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the Province of Ayr, and were received at the Kilwinning Station of the Ayr Railway by Brother George Fullarton of that Ilk, Right Worshipful Master of the Lodge Mother Kilwinning, (and as such Provincial Grand Master of Ayrshire), by the Provincial Grand Officers, and the Masters and Office-bearers of the various Lodges of the Province. A Grand Lodge was afterwards held at Kilwinning, at which the Grand Master expressed himself as highly gratified with his reception at the ancient seat of Masonry in Scotland.

At the Quarterly Communication on 4th August, Brother Colin Campbell, of the Lodge Glenlyon, Magistrate and Alderman of Kingston, was appointed Provincial Grand Master of Jamaica, in room of Brother Dr M'Fadyen, deceased.

A series of Regulations relative to the laying of Foundation-stones were unanimously approved of and adopted at this meeting.[1]

A letter, "dated Amsterdam, 17 Junij 1851," was read at this Communication, from Brother D. J. Veegens, Representative of the Grand Lodge of Scotland at the Grand Orient of the Netherlands, the following excerpt from which, graphically detailing his fraternal reception there, will be fully appreciated by the Craft :—

"I was received at the same time with the representative of the Grand Orient of Hamburg, in the most honourable manner, by the Grand Stewards and a commission of the Brethren, with appropriate music; the standards of the Grand Lodge, and the Grand Orient being borne before us. Conducted before the Throne, we were complimented most kindly and heartily by the Grand Master, who expressed his joy for the knotting of those new ties of fraternity between the Brethren of the different countries, which would promote the interest of the Order, and be advantageous to the Craft and to all mankind. I answered that I felt myself honoured by representing a Grand Lodge that always practised the Royal Art in such a noble and pure manner; of a people so much resembling ours in reality of studies; in religious sentiments and civilisation; in the whole business of life; that I felt it more lively under such an enlightened head, and so many worthy Brethren and Countrymen, to whom I was accredited. I assured the Grand Orient of the kind sentiments of the Grand Lodge, and how deeply they were affected towards the Brethren in the Netherlands, and kindled the hope that this union might prove itself profitable to the Craft. Now the Commission, approved by the Grand Orient, and subscribed by the Grand Master and the Grand Secretary, was returned to me, and I kept my seat at the head of the Southern Column. There, behind me, the Standard of Scottish Masonry was set up,

[1] [These Regulations form No. XXIII of the Appendix to this Work.—E.]

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and stands also at the head of all others, and the Portrait of the Grand Master, the Duke of Athole, is there suspended on the wall. The Standard of Hamburg stands at the other side, near the head of the Northern Column. It will be a fine decoration for the Hall when the Standards of the other affiliated Orients successively will be set up there. . . . At the banquet that followed I was placed next the Deputy Grand Master at the place of honour, the second from His Royal Highness, who expressed his wish to visit the Scottish Brethren, to whom he felt himself most obliged. I spoke much with him of Scotland, telling him of the great ceremony at Glasgow—that interested him much. After the solemn toasts to the King, the Grand Master, the Deputy Grand Masters, a toast was proposed by the Grand Master to the Grand Lodge of Scotland, its noble chief and its representative, and to those of Hamburg. Whereupon I answered for myself and my fellow-representative of Hamburg, the toast being received and welcomed amidst shouts of the Brethren and the music of the Chapel."

The Foundation-stone to commemorate the renewal of the Old Parish Church of Dalkeith was laid on the 29th August, under sanction of the Grand Lodge, by Brother Sir James Walker-Drummond of Hawthornden, Baronet, Right Worshipful Master of the Lodge Dalkeith Kilwinning, with the usual Masonic solemnities, in presence of upwards of 200 of the Brethren, and a large assemblage of spectators.

At the Quarterly Communication on 3d November the following letter from His Majesty Oscar I, King of Sweden and Norway, acknowledging receipt of the honours conferred upon him at the Quarterly Communication on 3d February last, having been read, and received with every mark of respect and fraternal regard, it was ordered to be interleaved in the Minute-Book of the Grand Lodge :—

"À Grand Maitre tres Venerable et aux Membres de la Grande Loge d'Ecosse.

"Mes Freres!

"La joie que ressent tout Franc-Maçon en obtenant un témoignage de l'amitié de ses Frères, cette joie je l'ai éprouvée, lorsque je reçus le diplôme de Membre Honoraire de la très Vénérable Grande Loge d'Ecosse, que vous m'avez envoyé.

"En me décernant cette place honorable au milieu de vous, vous m'avez donné une preuve éclatante de votre dévouement à ma personne. J'apprécie d'autant plus que je suis le premier à qui cette distinction soit échue en partage.

"La tâche du Franc-Maçon est noble et grande. Il est de notre devoir de travailler sans cesse, avec un esprit éclairé et le cœur rempli

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d'amour fraternel à la perfection du genre humain. Les faibles opprimés et tous ceux qui sont dans la peine, ont des droits incontestables à notre protection zélée et charitable.

" Ce n'est qu'en tenant ferme au lien indissoluble qui unit tous nos Frères dispersés sur la surface du globe, que nous pourrons atteindre le but, auquel nous tendons en silence, mais sans nous lasser jamais, puisque nous savons que partout et toujours nos Frères sont prêts à venir à notre aide avec cette charité, cet esprit de concorde, et cette confiance qui doivent caractériser tous les membres de notre Ordre.

" Soyez persuadés, mes Frères, que j'observe avec la plus grande attention la marche des évenéments dans le monde Maçonnique et que je me réjouis sincèrement des succès qu'obtiennent les vrais Francs-Maçons, en travaillant dans le sens que je viens d'indiquer au bonheur et au bien-être de l'humanité.

" Je vous offre, mes Frères, l'assurance de mon affection fraternelle ; et c'est par le saint nombre, que je vous recommande tous à la protection toute-puissante du Grand Architecte de l'univers qui vous donne paix, joie, et bénédiction.

" STOCKHOLM, *le* 17. *Septembre* 1851.

L. S.

" OSCAR."

" AD. TAUVON,
" *Grand Secrétaire*
" *de la Grande Loge Nationale de Suéde.*"

At this Communication the Grand Lodge ordered the particular attention of all Daughter Lodges and Brethren to the following instruction :—

" That it is the duty of all Brethren present at an Initiation into the Order, to make the Initiant distinctly aware that it is essential for his interests that he ascertain that his Name and Description, and date of Initiation, be timeously reported, and the Fees of his Registration or Initiation duly paid to the Grand Lodge."

A Member of the Grand Lodge having moved at the preceding Quarterly Communication that it be considered " What meaning is to be attached to the Confirmation of Minutes," it was unanimously ruled at this meeting that Confirmation of Minutes implied that the *res gestæ* of a previous meeting had been correctly recorded,—and NOT that the questions discussed and disposed of at such former meeting could be opened up at the succeeding one, when the Minutes were read.

This year the Most Worshipful the Grand Master, attended by the Grand Officers, visited the Lodge St Clair, No. 349, and the Lodge Roman Eagle, No. 160, in the Edinburgh District, at both of which

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Lodges they were received in the most gratifying manner. His Grace at leaving expressed to each of the Right Worshipful Masters the satisfaction it gave him to witness their prosperity, and that the order and regularity which prevailed gave evidence of the existence of good discipline and efficient working.

Charters were this year granted to the Lodges, "St John," Greytown, Mosquito; "St Andrew," Sydney, New South Wales; "Union," Black River, Jamaica; and "Commercial," Glasgow.

1851. DECEMBER 1. The Most Noble George Augustus Frederick John, Duke of Athole, Grand Master.

On the 12th December the Most Worshipful the Grand Master, accompanied by a deputation from the Grand Lodge, made a Masonic Visitation to the Lodges of the Aberdeen City Province, presided over by Brother Alexander Hadden of Perseley, Provincial Grand Master, and were received at a magnificent banquet by the following Lodges, viz.:—

St John, Dunkeld.
Aberdeen.
St Machar, Aberdeen.
St Nicholas, Aberdeen.
St Andrew, Aberdeen.
Operative, Aberdeen.
Old Aberdeen.
St George, Aberdeen.

In the course of the evening His Grace expressed the satisfaction he had received at meeting such a numerous assemblage of the Brethren on his first visit to Aberdeen, and his approval of the admirable manner of working practised by, and discipline maintained in, this Provincial Grand Lodge.

A similar Visitation was paid by the Grand Master and other Grand Officers on 4th February 1852 to the Provincial Grand Lodges of West and East Perthshire. At three o'clock the various Lodges of the Province, including Deputations, and a numerous company of Brethren from the counties of Forfar, Stirling, Fife, and Edinburgh, and particularly from the town of Dundee, assembled in front of the County Buildings, and having been admirably arranged within the County Hall, filed off before His Grace the Grand Master and Office-bearers to the City Hall, where the banquet was to be served. The decorations of the Hall were very magnificent, the most remarkable of which was a large Masonic allegorical fresco painting of St John.

The Chair was filled by Brother Sir P. M. Thriepland of Fingask, Bart., Depute Past Grand Master for East Perthshire, who, after Dinner and the formal introduction of the Duke of Athole and his Office-bearers, resigned it to His Grace as Grand Master Mason of

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Scotland, when the Grand Lodge was opened in ample form. Between seven and eight hundred Brethren were present, and the evening was spent in a highly pleasing and satisfactory manner. His Grace and the Grand Officers met with a most enthusiastic and fraternal reception, and both at their entry and retiral the plaudits were loud and prolonged. This great Masonic Demonstration, for union, harmony, good order, and numbers, quite eclipsed any other "Masonic Gathering" that had ever taken place within the Fair City.

Brother John Stewart of Nateby Hall, was, on 28th April, appointed to preside at laying the Foundation-stone of a new Bank at Lochmaben, in conformity with an application from the Lodge St Magdalene to that effect.

At the Quarterly Communication on 3d May the following letter from His Royal Highness Prince Frederic of the Netherlands, Grand Master National, was read, and ordered to be interleaved in the Minute-Book of the Grand Lodge :—

"La Haye, le 14 Mars, 1852.

"MONSIEUR,

"J'ai eu l'honneur de recevoir votre lettre du 4 court., par laquelle vous avez eu la bonté de me transmettre de la part de le Grande Loge d'Ecosse et par l'intermédiaire du Frère D. J. Veegens à Amsterdam.

"1°. La Bijou qui m'a été destiné comme Membre Honoraire, et

"2°. Un exemplaire de l'Almanach Maçonnique pour l'année 1852, le premier qui a été publié de ce genre en Ecosse.

"Je vous prie de bien vouloir exprimer à la Grande Loge, combien je suis sensible à cette marque d'attention de sa part ; en même temps que je vous témoigne mes remercîmens très sincères pour la peine que vous avez prise de cet envoie.

"Veuillez me croire, MONSIEUR, votre très devoué serviteur et Frère,

"FREDERIC PR. DES PAYS BAS,
"*Gr. Mr. N.*

"À Monsieur Linning Woodman, à Edimbourg."

A Resolution interfering with the internal arrangements of the Grand Lodge having been passed in, and transmitted by, a Provincial Grand Lodge, a Committee was appointed to consider the said Resolution and report thereon, which was done accordingly, and the labours of the Committee homologated at this Communication. The report sets forth with admirable brevity and perspicuity the functions and status of Provincial Grand Lodges in the following terms :—

"Provincial Grand Lodges appear, from the terms of the Commission to the Provincial Grand Master by the Grand Master, to have been

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established for the purpose of visiting the several Lodges which lie at too great a distance from the seat of the Grand Lodge to be visited by the Grand Master in person; to inquire into the condition of such Lodges; receive from them such proposals and requests as they shall desire to be offered to the Grand Master for the welfare and prosperity of Masonry; and in particular, that the Provincial Grand Master shall not allow any other Degrees of Masonry to be practised within his jurisdiction. The Commission also bears, 'requiring our said Provincial Grand Master to obey all such instructions as he shall receive from us, and to report to the Grand Lodge, from time to time, his whole actings and proceedings, in virtue of this Commission.'

"The appointment of Provincial Grand Master is recalled at pleasure.

"The Provincial Grand Lodge is composed of the Master and Wardens of the several Lodges in the Province which shall have complied with the Regulations of the Grand Lodge by producing Annual Certificates and Receipts for Registration of Intrants, to shew that they are not in Arrear or under Suspension.

"The Provincial Grand Lodge has no *status* whatever other than that delegated to it by the Grand Lodge.

"The only power a Provincial Grand Lodge has to adopt Resolutions, even for its own internal regulation, is that of calling upon the Members for an annual payment for defraying the expenses of regalia, meetings, and other necessary purposes.

"Your Sub-Committee consider that the interference of a body, so constituted, with the internal economy and management of the affairs of the Grand Lodge, upon whom it depends for its very existence, is *ultra vires;* for it must be kept in view that the Grand Lodge of Scotland is a body representing all the Subordinate Lodges, and that *they* have the power of selecting such representatives as will carry out their views."

The Anniversary of the Battle of Waterloo, (18th June,) was celebrated in Edinburgh by the Masonic inauguration of an Equestrian Statue in honour of the Duke of Wellington, placed in front of the General Register House. The day was observed as a holiday, all the Banks, and most of the Public Offices being closed.

The Grand Lodge and Daughter Lodges assembled in the Quadrangle of the University between twelve and one o'clock, at which hour the Grand Lodge was opened in ample form in one of the Class-rooms by the Most Worshipful the Grand Master.

The Lodges having been marshalled, they and the Grand Lodge proceeded along the South Bridge, High Street, Mound, and Princes Street, to the General Register-House,—where they arrived at three o'clock,

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and were received by the Members of the Wellington Statue Committee, and the Representatives of the various public bodies.

The Masonic procession consisted of about 1,200 Brethren belonging to the following Lodges:—

The Lodge of Edinburgh Mary's Chapel.	Elgin, Leven.
Canongate Kilwinning.	St James' Operative, Edinburgh.
Canongate and Leith, Leith and Canongate.	St Magdalene, Lochmaben.
Hamilton Kilwinning.	St Mark, Glasgow.
Journeymen, Edinburgh.	St John, Fisherrow.
Dalkeith Kilwinning.	St Stephen, Edinburgh.
St John, Dunkeld.	Edinburgh Defensive Band.
Ancient Brazen, Linlithgow.	Operative, Dunkeld.
St John, Cupar-Fife.	Royal Arch, Pollokshaws.
Old St John, Lanark.	Roman Eagle, Edinburgh.
Peebles Kilwinning.	St John, Greenock.
St John, Dunfermline.	St James, Old Monkland.
Aitchison's Haven.	Star, Glasgow.
St John, Falkland.	Portobello.
St David, Edinburgh.	Lockhart St John, Carnwath.
St Luke, Edinburgh.	Union, Dunfermline.
St Andrew, Edinburgh.	St John, Thornhill.
St John Kilwinning, Haddington.	Quhytewoolen, Lockerbie.
St John, Inverkeithing.	St John, Galashiels.
Kirkaldy.	Mid-Calder.
Kirknewton and Ratho.	Celtic, Edinburgh and Leith.
	Clydesdale, Lanark.
	St Clair, Edinburgh.

The Ceremonial of inauguration commenced by the Grand Chaplain, the Rev. David Arnot, D.D., offering up a suitable and impressive prayer.

The Grand Master and Grand Officers then proceeded with the Masonic portion of the Ceremonial usual on such occasions. On its completion, the Grand Master made his report to the Duke of Buccleuch, Chairman of the Statue Committee, who, in the course of his reply said—

"To attempt to recount anything of the early life of the Duke of Wellington would be almost to give a history of India during the latter part of the past century and the early part of the present. It would be to give a history of those stirring scenes which many of you may recollect, and in which many here present may have borne a part, when he alone was able to cope with him who was considered the conqueror of

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Europe, and who, by his own arms and those of his Marshals, had overrun the whole of it, except this our favoured Island. He was in early life devoted to arms, having entered the army when he was only eighteen years of age. Soon after that he was engaged in active service, first in Europe and afterwards in Asia, where, fortunately for him, his brother the then Governor-General, had not only the discrimination to discern the talents of his brother, but the moral courage also to put him forward in the place which led him not only to distinguish himself, but to distinguish his country, and uphold the foundation of our mighty Indian empire.

"But it is not in military glory alone that the noble Duke has shone. At an early period he was at Copenhagen, deputed to conclude the capitulation there. In after times, at the Congress of Vienna, at Aix-la-Chapelle, and at Verona, he was called upon again to exert his talents in the cause of diplomacy as well as arms. In our own country all who know him, know that he is actuated by but one feeling—that of duty and loyalty to his sovereign and to his country. He sacrificed his time and his energies to one object—that of doing his duty as a good subject and citizen. Whatever differences there may be as to his opinions in civil life, he has the proud reflection, as we have also, of knowing that his services have been as well appreciated as have been his military services, and go where he will, no man is received with greater enthusiasm than he is, while there is no man in the Senate whose opinions and judgment are more urgently sought for. In ancient times it was the custom to raise monuments to great men after death; it has been the custom also in this country to erect such monuments in grateful memory of those removed from us. Here, however, in this Metropolis and elsewhere, monuments have been raised to the Duke's honour during his lifetime, and he has had the proud satisfaction of seeing and feeling that his services are duly appreciated by his countrymen. I cannot allow myself to close this address without remarking on our good fortune in finding a countryman and townsman of our own[1] not only worthy to undertake such a work as this, but who has also proved himself capable of creating a work worthy of the man to whom it is erected."

At the conclusion of His Grace's speech the Statue was unveiled amidst the loud and enthusiastic plaudits of the assembled thousands—the swelling strains of the Military Bands—and the booming of the guns of the Castle, replied to by a battery on the summit of Salisbury Crags.

[1] [Steel.—This noble Equestrian Statue, one of the finest in Europe, is, as yet, the *chef d'œuvre* of the Artist.—E.]

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A Lyric Ode composed for the occasion by the Grand Bard was recited at this stage of the proceedings.

The ceremony being concluded the Grand Lodge returned in inverted order to the Quadrangle of the University, where the Grand Master held a Masonic Levee, the Masters and Wardens of each Lodge being presented separately to His Grace, according to their seniority on the roll, after which the Brethren were congratulated on the very successful termination of the day's eventful proceedings, and the Grand Lodge was closed in ample form.

On the 22d July the Foundation-stone of the Royal Infirmary at Dundee was laid with Masonic solemnities by His Grace the Grand Master, assisted by the Officers and Members of the Grand Lodge, and the Brethren belonging to the following Daughter Lodges, numbering nearly 2,000, viz.—

Scoon and Perth.
Canongate and Leith, L. and C.
St John, Dunkeld.
St John, Cupar-Fife.
St Andrew, St Andrews.
Aberdeen.
St Thomas, Arbroath.
Operative, Dundee.
Ancient, Dundee.
Kirkaldy.
St Andrew, Perth.
St David, Dundee.
Elgin, Leven, (Fifeshire).
Glammis.
St Vigean, Arbroath.
Operative, Coupar-Angus.
Lindores, Newburgh.
St Cyre, Auchtermuchty.
Royal Arch, Perth.
Operative, Dunkeld.
Thistle Operative, Dundee.
Incorporated Kilwinning, Montrose.
Forfar and Kincardine, Dundee.
Caledonian, Dundee.
Panmure, Arbroath.
King Robert the Bruce, Auchtermuchty.
Lower, Forfar.
Camperdown, Dundee.

The Grand Lodge having been opened in ample form, it was adjourned to the Queen's Quay, where it took its place in the procession after the Daughter Lodges,—marshalled according to seniority,—and proceeded under the Royal Arch on the Quay, by Castle Street, High Street, Reform Street, Constitution Road, and Somerville Place, to the site of the Building.

The Grand Master and Grand Lodge on reaching the platform appropriated to them, were received by The Baron Panmure, Lord Lieutenant of the County, by the Deputy Lieutenants of Forfarshire, Sir John Ogilvy, Bart., Chairman of the Directors of the Royal Infirmary, and other public functionaries.

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A most appropriate and impressive prayer having been offered up by the Grand Chaplain, a bottle, containing the coins of the present reign, plans, &c., was placed in the cavity of the Foundation-stone, which having been covered by the inscription plate, the upper stone was lowered and placed in its bed according to the rules of Masonry.

On the conclusion of the ceremony the Grand Master made his report to Brother Sir John Ogilvy, and congratulated him upon the commencement of so noble a structure, destined to afford both relief and consolation to suffering humanity. Sir John having replied, and Lord Panmure, the Provost of Dundee, and George Duncan, Esq., M.P. for the Burgh, having severally addressed the Grand Master, and thanked his Grace for his attendance, and that of the Grand Lodge and Daughter Lodges, on this occasion, a Royal Salute was fired, signifying that the interesting proceedings were concluded.

The procession returned to Dundee in inverted order, where the Grand Lodge was closed in ample form.

A Masonic banquet was held in the afternoon in a pavilion fitted up for the occasion. About 800 Brethren were present, who were presided over by His Grace the Grand Master, supported by Lord Kinnaird, Lord Panmure, and others who had taken part in the proceedings in the earlier part of the day.

At the Quarterly Communication on 2d August Brother Lord James Charles Plantagenet Murray was selected to represent the Grand Lodge of Scotland in the Grand Lodge of England, with the rank of a Past Senior Grand Warden.

Proposals for the interchange of representatives between the Grand Lodges of Sweden and Hamburg and the Grand Lodge of Scotland, were this year cordially agreed to.[1]

The death of the Right Honourable William Ramsay Maule, Baron Panmure, Past Grand Master, and Provincial Grand Master of Forfar-

[1] [On 2d May 1853 Brother Carl Ferdinand Unger was appointed, with the rank of a Junior Grand Warden, representative to the Grand Lodge of Hamburg, and the commission from that Grand Lodge in favour of Brother Adolphus Robinow as its representative in the Grand Lodge of Scotland was duly sustained. A Royal appointment in favour of Brother William Alex. Laurie, Grand Secretary, Grand Lodge of Scotland, from His Majesty the King and the Grand Lodge of Sweden, was unanimously confirmed on 6th February 1854, and a commission appointing Brother Adolf Gustaf Bredenberg representative from this Grand Lodge to the Grand Lodge of Sweden, was ordered to be expede; which commission was duly honoured by the Grand Lodge of Sweden, and Brother Bredenberg formally installed therein as representative of the Grand Lodge of Scotland.—E.]

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shire, and of Brother John Babington, Provincial Grand Master of Dumfriesshire, having been respectively intimated, the Grand Lodge directed the Grand Secretary to transmit letters to Lady Panmure and Mrs Babington, condoling with them on the irreparable loss they had sustained.

The following Provincial Grand Masters were appointed in the course of this year, viz.—Brother John Stewart of Nateby Hall, Dumfriesshire; Brother the Right Honourable Fox, Baron Panmure, Forfarshire; and George Skene Duff, Esq., M.P., Elgin and Moray Shires. Charters were, during the same period, granted to the following Lodges:—"Athole," Halifax, Nova Scotia; "St Clair," Glasgow; "Victoria," Belgaum; and "St Andrew," Fredericton, New Brunswick.

1852. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, Grand Master.

At the Quarterly Communication on 7th February 1853, a reduction (from Six Shillings and Sixpence to Four Shillings and Sixpence) in the Fees for Grand Lodge Diplomas was unanimously agreed to. It was intimated at this meeting that Brother The Lord Panmure had been appointed by the Grand Lodge of England to represent her in the Grand Lodge of Scotland.

On 4th March the death of Brother John Tinsley, one of the Grand Marshals, was intimated to the Committee by the Grand Secretary, who expressed their sincere regret at the loss which the Grand Lodge had sustained by the death of so excellent, upright, and trustworthy an official.

On 7th July the Foundation-stone of an Asylum or Hospital for Defective Children at Baldovan, near Dundee, the seat of Brother Sir John Ogilvy, Bart., was laid with the solemnities of Masonry, by Brother J. Whyte-Melville, the Depute Grand Master of Scotland, supported by several Office-bearers of the Grand Lodge, in presence of a large assemblage of Brethren belonging to the Lodges in the Province of Forfarshire, and a vast concourse of spectators, for whose comfort and convenience every accommodation had been made by Sir John and Lady Ogilvy.

At the Quarterly Communication on 1st August letters were read from Brother Carl Ferdinand Unger, Representative of the Grand Lodge of Scotland at the Grand Lodge of Hamburg, thanking the Grand Lodge for the honour conferred upon him at last Quarterly Communication, and announcing his installation as Representative of the Grand Lodge of Scotland on 26th June last.

On the presentation of a Petition from the Members of the Lodge "Kilwinning-in-the-East," No. 353, praying, for reasons therein assigned,

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that the Grand Lodge would change the name of said Lodge to that of "St David-in-the-East," Calcutta; the Grand Lodge, after mature deliberation, acceded to the prayer thereof, and a Charter, No. 371 on the Roll of the Grand Lodge, was subsequently granted to them, under the new designation.

At this meeting the jurisdiction of Brother Sir Allan Napier Macnab, as Provincial Grand Master of Canada, was restricted (at his own request) to *West* or *Upper* Canada, and Brother Thomas Douglas Harington was appointed Provincial Grand Master of *East* or *Lower* Canada.

A petition from the Lodge St John, Woodhall, for extension of its jurisdiction to Bellshill, a village about two miles from Woodhall, but both in the Parish of Bothwell, having been presented, the prayer thereof was acceded to on 22d August, to the effect of empowering the Members thereof, when assembled in terms of Grand Lodge Laws, Chap. XXI, sec. 13, to meet as a regular Lodge at Bellshill as well as at Woodhall, but not in these separate places at one and the same time, or under different Office-bearers; an indorsation to this effect being made upon their Charter, and recorded in the Grand Lodge Chartulary.

By sanction of the Grand Lodge the Foundation-stone of the first of a range of Villas on the lands of Rosebank was laid with Masonic solemnities on the 1st October, under the auspices of the Lodge Royal Arch, Cambuslang.

Charters were this year expede in favour of the following Lodges, viz.—"Keith," Halifax, Nova Scotia; "United Tradesmen," Geelong; and "Athole Union," Falmouth, Jamaica.

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CHAPTER XIV.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE OF SCOTLAND FROM NOVEMBER 30, 1853, TO LAYING OF THE FOUNDATION-STONE OF THE NEW MASONIC HALL ON SUMMER ST JOHN'S DAY 1858.

1853. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, K.T., Grand Master. Brother Alexander Mackenzie was elected Grand Director of Music, in room of Brother William R. Montiguani, resigned.

At the Quarterly Communication on 6th February 1854, the Grand Lodge approved of a recommendation by the Grand Committee as to a regular and uniform system of Books for Daughter Lodges; which recommendation was considered to be thoroughly practical and beneficial in its nature, and likely to prove of essential service to the Craft. [1]

On 20th February an application was laid before the Grand Committee in reference to laying the Foundation-stone of a New Town Hall at Stow on the 21st; on considering which, and the emergency which had arisen, the Grand Committee, without wishing to interfere with the privileges of the Provincial Grand Master of Peebles and Selkirkshires, authorised Brother Alexander Mitchell of Stow to officiate on the occasion, and granted the use of the Grand Lodge paraphernalia, in terms of the rules specified in Grand Lodge Laws.

At the Quarterly Communication on 7th August the resignation of the Hon. James Jarrett, Provincial Grand Master of the Bahamas, was read, and received with much regret, and a cordial vote of thanks awarded him for his past able services in the cause of Masonry in his Province.

[1] [These Books, bound to a particular pattern, are supplied, on application to the Grand Secretary or Grand Clerk, either in sets or separately, at the following prices, and being contracted for by Grand Lodge in large quantities, are more moderate than if made up by Lodges for themselves:—Whole set, consisting of four Books, L.3 : 3s.: separately, Petition Book, L.1; Minute Book, L.1 : 3s.; Attendance Book, 10s.; Cash or Treasurer's Book, 10s.—E.]

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At the Quarterly Communication on the 6th November a Charter was expede in favour of the Lodge "Eastern Star," Port of Spain, Trinidad.

1854. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, K.T., Grand Master.

On 29th January 1855, the Grand Lodge ordered a certified copy of the Charter granted to the Lodge St John, Greytown, Mosquito, to be forwarded to that Lodge, in consequence of the original one, with the Jewels, Furniture, &c., belonging to it, having been totally destroyed in the wanton destruction of that town by the United States' sloop of war "Cyane," on 13th July 1854.

At the Quarterly Communication on 5th February, the Grand Lodge learned with deep regret the death, in January last, of their old and trusted servant, Brother Donald Ross, the Senior Grand Tyler, who had held office in Grand Lodge since 30th November 1829.

At this Communication Brother Robert Campbell, of Sydney, Member of the Legislative Council, was appointed Provincial Grand Master of New South Wales. A Charter was at the same time granted to the Lodge "St Andrew Kilwinning," St Andrew, Jamaica.

The death of Brother Lord Frederick Fitz-Clarence, G.C.H., Past Grand Master of Scotland, which took place at Poorundhur, Bombay, on 30th October last, having been reported to the Grand Lodge at this meeting, it was recommended by the Grand Committee, on the motion of Brother Steventon, that in order to mark the estimation in which the deceased Past Grand Master was held by his Brethren, a Grand Funeral Lodge should be held in memory of the illustrious deceased Brother in Queen Street Hall, on the 24th current; which recommendation the Grand Lodge unanimously sustained.

This impressive Ceremonial took place accordingly on the above named evening, and was presided over by the Depute Grand Master, Brother Whyte-Melville, in the unavoidable absence of His Grace the Grand Master. The Lodge having been opened in the Master's Degree, the service was in every respect solemn and effective, in the course of which the following Oration was pronounced by the Rev. Dr Arnot, the Very Worshipful the Grand Chaplain :—

"BRETHREN,—We have assembled this evening on an occasion of unusual solemnity. The Grand Lodge, in ordinary circumstances, does not present these emblems of mourning and woe which we now behold; and our ears are not familiar with the wailing notes of anthem and requiem chaunted for the dead. Twelve years have passed since my reverend predecessor, Brother Boyle, delivered an Oration before the

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Grand Lodge on occasion of the death of His Royal Highness the Duke of Sussex, Grand Master of England. It is now my duty to discharge the same office in memory of His Excellency Lieutenant-General the Lord FREDERICK FITZ-CLARENCE, G.C.H., late Past Grand Master of Scotland, who departed this life on the 30th October last.

"Death, wherever and in whatever form presented to our contemplation, is directly suggestive of solemn sentiments and serious reflections. There is something so truly marvellous and interesting in LIFE, *animated existence;* something in our own instinctive feelings so alien to the idea of dissolution, and so utterly averse to the conception of non-existence; so much mental happiness and corporeal enjoyment results from the 'fearful and wonderful' organization wherewith it has pleased the Almighty Creator to endow us; and so dark a veil is interposed between futurity and the unassisted faculties of man, that it is not surprising we should be deeply affected by the spectacle of mortality, and ourselves be conscious of a 'secret dread and inward horror of falling into nought.' So strong, indeed, is our attachment to life, that it would seem we have no clearer and more satisfactory idea of immortality than that afforded in our consciousness of existence, indefinitely prolonged; for in contemplating the future in connection with our own individuality, we cannot avoid carrying forward, even through the most distant cycles of time, that very consciousness which at the present moment bids us repel the notion of annihilation as an impossibility. We feel that we cannot realise the idea of non-existence *now*, and that same feeling prevents us from conceiving it as the doom of *hereafter*. Hence death, while it does not demonstrate that all which constitutes the living, thinking, sensitive, acting, responsible being, MAN, has gone for ever to mingle with the insensate elements of nature—'dust to dust, and earth to earth'—yet makes us pause, with a strange shudder, to meditate on the dismal mission which the unseen 'king of terrors' so unremittingly and impartially fulfils among the animated tribes of this lower world, and to ask—Where is now that conscious mind which was so largely inspired with a 'pleasing hope, a fond desire, a longing after immortality, and which shrunk back on itself, and startled at destruction'? All the happiness of which we are the subjects is connected with life, and we shrink from death as that which seems to extinguish the susceptibility of happiness, or at least to sever us from all the wonted sources whence happiness was derived.

"Death—solemn, mysterious, painful, in itself—assumes a still more solemn aspect in consequence of the manifold relations in which we stand to our fellow-creatures, who are all placed under the universal law of nature,—'the common lot' of mortality. No man is so solitary, so

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isolated in society, as not to feel dependence on some others for blessings enjoyed or in prospect. Sympathy—identification of interests—more or less purely and keenly felt, is characteristic of human nature, in all grades and conditions of existence. Love is a principle so inextinguishable, so divine, that amid the ruins of humanity it lingers like some phantom, which, though it cannot appear in the broad light of day, on a scene where such foul shame and dishonour has been offered to its holy, heavenly name, yet will not altogether depart nor cease to cherish the fond hope that a brighter era shall arrive, when it will again take possession of that heart which was originally framed to awaken tenderness and benevolence in every pulsation. Man is attached to man by a thousand ties even when he knows it not, and cannot dream how and when these 'cords of love' were woven into the 'bands of man.' Nay—and we use not the language of poetry only when we make the affirmation—there is nothing which has life, from the nobler of the inferior animals down to the scented shrub and the blooming flower, with which we do not feel ourselves closely connected by the subtile laws of sympathy. Now Death comes in, and robs love of the visible object on which it reposed. It cannot indeed break the sacred union of sympathy which has been formed between the generous and pure in heart; for while memory lives, affection for the departed lives too, chastened and hallowed by the subduing touch of time, but embalmed by the spirit of love, and enveloped in the folds of undying devotedness. The most vivid idea, perhaps, we have of death, is derived from the loss of a dear friend; and the soul of the good and the leal is never so much solemnized and fortified against the vanities of a passing world as when one by one of the near and the beloved is laid in the narrow house appointed for us all; and never do they feel more reconciled to the inevitable destiny of the race than when they reflect that all they most valued and clung to have gone before them to 'that country from whose bourne no traveller returns.' And how varied are the ties, how numerous the relations, how tender the sympathies by which society is bound together! Personal, domestic, social, patriotic—all endearing while they last, they are all destined to dissolution by death. Unnatural, mysterious, unintelligible, though death be, it is witnessed every day; every day its bitterness is felt by the bereaved; every day some Rachel is heard 'weeping for her children, because they are not;' some one is heard crying in the anguish of his soul, 'would to God I had died for thee,' my friend, my brother, 'my son!'

"But there are other ties besides those of blood and friendship which are painfully severed by death. When the great and the good, who have occupied and adorned high stations in society, but

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whose faces we have never seen in the flesh, and who are known to us only by the voice of fame, or through the magic of that art by which the image of man is immortalised, are called from the scene which their wisdom and virtues tended to irradiate and beautify, a whole people, uncovered in reverential awe, pays homage to departed worth, feeling that when such men perish the pillars of the earth are shaken. We seek not now frigidly to analyse the emotion which arises in such cases as we allude to; but that such an emotion does arise none will deny. And if that emotion partake not of the poignant and overwhelming grief with which we consign to the grave those who, in the various pursuits of life, have long been partakers in our joys and our sorrows, our struggles and our triumphs, it possesses at least the sacred calmness of disinterested sorrow, and inspires with unwonted loftiness of soul, by raising us, in our sympathetic regrets, for the moment, almost to the level of the greatness and the worth which we feel it to be a privilege to admire and reverence. Communities—civil and ecclesiastical—Provinces and Nations, thus express their corporate sense of the loss sustained in the death of their rulers and benefactors; and there is something at once becoming and impressive in the insignia of mourning displayed on the occasion. And, Brethren, it were surely a gratuitous insult to the character of Masonry to suppose that the members of an Order, not more venerable for its antiquity than distinguished for all the virtues which compose the very essence of Brotherhood—the pith and marrow of humanity—should be behind others in evincing such a spirit of cordial sympathy, when conspicuous Office-bearers are lost to them; or that one, who but lately filled the exalted office of Past Grand Master, could cease to exist without a summons being issued for a meeting like this which we now hold.

"The late Lord Frederick Fitz-Clarence was the second son of William IV; he was born in December 1799, and was therefore in his 55th year when he died. He entered the army as a Lieutenant, in the 13th year of his age, and seems throughout his life to have been devoted to his profession. He was commander of the garrison at Portsmouth at the time of receiving the appointment of Governor of the Bombay Presidency, and was considered one of the most intelligent, smart, and active officers in the service. It was there that he devoted himself with such earnestness to the moral and intellectual improvement of the troops,—he himself delivering lectures for their instruction, as an example to the officers under him. He was a man of much kindness of heart and integrity of purpose; and his death, said the "Bombay Times," casts for the present a gloom over our society. He was attended in his last hours by the Rev. Mr Fletcher of Poona; and without pomp or ceremony his

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body was taken to Poona on the afternoon of the 30th October, to be forwarded to England for interment in the family vault. I have further to add, that His Excellency was ever an intelligent, zealous, and consistent Member and Office-bearer of our honourable Order.

"I need not, then, particularly recite the reasons why you hold a Funeral Lodge this evening. You do so out of respect to the memory of one who, besides being of Royal descent, and a most conscientious and excellent officer, was highly esteemed in all the relations of life, and was, in an especial manner, an honour to Masonry—by his conduct reflecting back the honour it had conferred on him, in his elevation to the supreme dignity of Grand Master of Scotland. But I feel it to be incumbent on me to address to you a few, and I hope not unsuitable thoughts, suggested by the event which has been the cause of our present convention.

"We cannot assemble as a Lodge of Masons, even on the most ordinary occasion, without being reminded that we are Brethren in a peculiar sense. We are Brethren by all the solemnities of a ritual nearly world-old, and by the adoption and maintenance of social and religious principles coeval with the human race. This is neither the place nor the time, and I am not the person, to give a sketch of the history of Masonry; but I may be permitted to say, that no association now existing on the face of the earth bears such marks of antiquity as the Society of Free Masons. It was through means of select and partially secret companies that the great truths of religion in the earliest ages of the world were preserved and transmitted from generation to generation. Diffusion of truth, then, would have had the very opposite effect of diffusion of truth now. There was no printing press to stereotype the revelations of heaven. Centralization in the custodiership was absolutely necessary to prevent truth from being utterly corrupted by the admixtures which are unavoidable in traditionary transmission. The true religion, as you all know, was committed, so to speak, to an 'earthen vessel,'—to one chosen race, which, compared with the world at large, was but a secret society, with all its signs and symbols of initiation, and fraternity, and instruction in spiritual truth. I know not if it has been ascertained at how early a period the secrets of Masonry proper—I mean architectural science—were conserved by a confederated association; but I venture to assert that, along with these secrets of the Craft, and even anterior to them, higher truths and a sublimer science than the principles of a merely mundane architecture were taught orally, or by symbolical representations, within the guarded chambers of the eastern sages. The arts of the peaceful Craft during the many cruel persecutions to which it was subjected, to a great extent

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perished; but what noble monuments have been left for the nineteenth century to wonder at, and strive in vain to rival! Many of the symbols, through which all important truths were conveyed to the initiated, may be irrecoverably lost; but the great principles on which the Society was founded remain in all their simplicity, beauty, freshness, and power. Piety to God, and Love to Man, is the motto which is still emblazoned on the Mason's banner, and engraved on the Mason's heart. We are, then, only carrying out into act our prime principles of piety and fraternity when we meet to-night to celebrate the virtues and deplore the loss of a Brother of exalted rank and office. While we profess to love the living, we cannot but mourn over the dead. And it is our privilege to indulge the delightful thought that the principles of Masonry, impregnated, purified, and etherialised by the spirit of Christianity, with which Masonry so naturally and lovingly assimilates, may have cheered the fainting heart of our late Grand Master, as he listened to the last offices of religion performed by a servant of Christ beside his dying couch. *Requiescat in pace!*

"Brethren, permit me, ere I close, to remind you that the living shew respect for the dead best when they profit by their example and imitate their virtues. Empty barren eulogy is but mockery pronounced by the lips of hypocrisy. If there is not 'that within which passeth show'—sincere admiration of the virtues and graces which were cultivated by those whose memory we profess to cherish,—vain are 'the trappings and the suits of woe' which we display, and the eulogistic language which we utter. We can pass an infinitely higher encomium on our deceased Brother by our future lives than we can by the most eloquent panegyrick the tongue of man can pronounce.

"Let us then remember that we are called, as Masons and as Christians, with 'a high and holy calling.' Each of us has a mission of deep responsibility to fulfil. That mission is *practical obedience to the law of love.* We have a Master, even Christ, whom we are bound by every conceivable obligation to love with 'all our heart and soul and strength and mind.' If we truly love Him, we will keep his commandments. And this is His commandment, that 'we love one another.' We should shew this love not in words merely, but in active benevolence. The most unequivocal proof of benevolence is an example of honesty, sobriety, generosity, piety. Masons should let their light so shine before the world that no aspersions may be cast upon their Order; and while they boast of the principles of their Craft, they should beware lest, through carelessness, or inconsistency of conduct, they afford an occasion to the uninitiated to throw out this reproachful taunt, 'What do ye more than others?' For our own personal well-being the cultivation of a virtuous

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and religious spirit is indispensably necessary. If we lived habitually as we ought, and as we might, we should be far happier and more useful than we are. He who is most attentive to the calls of present duty is least exposed to the morbid anticipations of an uncertain future, and will be found at last to be best prepared to surrender his spirit into the hands of Him who gave it. 'Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; distributing to the necessity of the saints; given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one towards another.'

"The thought of death should stimulate our exertions and confirm our resolutions in a course of well-doing. For at death all the exertions and resolutions of man in his probationary state terminate. 'There is no work, nor device, nor knowledge, nor wisdom in the grave, whither we go.' And as our time on earth is short and uncertain, we should be all the more diligent in working out our own salvation, and doing all the good our ability can compass. Let us work in faith and humility, love and hope; let us do all and suffer all that is appointed to us, submissively, contentedly, cheerfully; and then we shall 'be blest in our work.' 'The night cometh in which no man can work;' but how enviable the condition of that man who, when the shades of that final night are closing around him, can say, 'I have finished the work given me to do: I have fought a good fight, and kept the faith; and I am now permitted to depart in peace.'

"And oh! Brethren, how transporting the assurance that death levels all distinctions, and commits us all to the same bed of rest, only that a surpassingly glorious reconstruction of the frail materials of which we are composed may be effected through the almighty working of that infinitely great Architect who 'in the beginning created the heavens and the earth;' who formed 'Man in his own image;' who, by the sovereign and blessed operation of the Holy Spirit, creates us anew into that same image, and fits us for entering into those mansions in our heavenly Father's house, which are prepared for all the faithful; 'Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing

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in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

The music, selected from Mozart, Handel, and Mendelssohn, was admirably rendered by Brothers Herr Formes, Reichardt, and Gregorio, to whom, and to Brothers Mackenzie and Keiser, the thanks of the Grand Lodge were awarded for their gratuitous and valuable professional assistance.[1] At the close of the service the Right Worshipful the Depute Grand Master addressed the Brethren to the following effect :—

"My Brethren,—After the very eloquent and impressive Oration pronounced by our talented Grand Chaplain, I should not have considered it necessary to allude to the many excellent qualities of our late lamented and distinguished Past Grand Master, were it not from my personal knowledge of him for so many years. From a period previous to the 'Cato Street Conspiracy,' where he so honourably distinguished himself as a Lieutenant in Her Majesty's Guards, to the time of his embarkation for Bombay—a period extending over more than thirty years—I had constant opportunities of enjoying his friendship; and I can truly say that a more kind and indulgent husband, a more affectionate father or sincere friend, one more anxious to relieve distress or assuage the sorrows of others, did not exist. As a regimental officer he early distinguished himself by his zeal for the service; and as Major-General he held the distinguished post of Commander-in-Chief at Portsmouth, from which, upon being made Lieutenant-General, he was appointed to the honourable command at Bombay, in the execution of which it pleased the Great Architect of the Universe to take him hence. As a Mason he was ever desirous to promote the first objects of Masonry —charity to his poorer Brethren, and kindness and good-will to all. There must be many here whom I have now the honour to address who were of 'the unintiated' at the time when the late Lord Frederick Fitz-Clarence was Grand Master Mason of Scotland; but all who were present upon the occasion of Her Majesty's first visit to Scotland in 1842 must remember the kind solicitude evinced by him to enable all his Brethren to get a good view of the pageant as Her Majesty passed from Holyrood-Palace to the Castle in front of our platform, where we had just been performing the interesting ceremony of laying the Foundation-stone of that beautiful building, the new Assembly Hall. Upon every occasion, too, that I have met him, when coming from Scotland, he invariably inquired most kindly after his Brethren of the Scottish Craft."

[1] [The proceeds being in aid of the Fund of Scottish Masonic Benevolence.—E.]

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At the Quarterly Communication on 7th May, the following Address of Condolence was voted to Lady Frederick Fitz-Clarence :—

"To The Right Honourable The Lady Frederick Fitz-Clarence, &c., &c., &c.,

"We, the Most Noble George Augustus Frederick John, Duke of Athole, K.T., Grand Master Mason of Scotland, John Whyte Melville of Bennochy and Strathkinness, Depute Grand Master, Sir Robert Menzies of that Ilk, Bart., Substitute Grand Master, Patrick Keir of Kindrogan, Senior Grand Warden, Francis Robert, Lord Loughborough, Junior Grand Warden, and remanent Office-bearers of The Grand Lodge of Scotland, for Ourselves, and in name and on behalf of the other Members of the Grand Lodge, in Grand Lodge assembled.

"The Almighty Architect of the Universe, the Well-Disposer of all events, having been pleased to remove from amongst us our late much respected and much esteemed Past Grand Master, Lord Frederick Fitz-Clarence—a loss which we, as a fraternity, have great reason to deplore,—now offer to your Ladyship our sincere and heartfelt sympathies and condolence on the afflicting bereavement which has deprived your Ladyship and us of one so deservedly and generally beloved.

"Permit us at the same time to assure your Ladyship, that the Scottish Craft will long cherish in kind remembrance, as well as with pride and gratitude, the prominent and influential part which our late respected Past Grand Master took in their affairs while holding the office of Grand Master Mason of Scotland,—and more particularly at the period of Her Majesty's first visit to this Kingdom,—how, prompted by so much good feeling, his Lordship successfully exerted himself in bringing before Her Majesty's especial notice the true loyalty of Her numerous subjects, the Free Masons of Scotland, assembled on that auspicious occasion to do honour to their beloved Sovereign.

"Under the severe dispensation with which it hath pleased God to visit you, we must bow with all submission, while we would, with every sentiment of fraternal sympathy, commend you to the care and holy keeping of Him who is at all times the husband of the Widow and the stay of the Orphan.

"Signed in name and by appointment of the Office-bearers and Members of the Grand Lodge, in Grand Lodge assembled, at Edinburgh, this 7th day of May 1855, A. L. 5855.

(Signed) "Athole, *Gd. Master Mason.*"

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This Address was entrusted to the Depute Grand Master for presentation; who read, at the Quarterly Communication on 6th August, the following extract from the reply of her Ladyship :—

"I am deeply touched by the honour done to the memory of the late Lord Fitz-Clarence, in the document from the Grand Lodge of Scotland which I have received from you to-day, and I thank you most truly for the kind manner in which you have conveyed it to me.

"May I beg of you to express to the Grand Lodge the profound sentiments with which I read the testimony of the respect and affection they entertain and cherish for their Past Grand Master, and my earnest and grateful thanks for the sympathies and condolence they have expressed towards myself."

On the same evening, (7th May,) the Grand Lodge recorded an expression of sympathy with Brother Hector Gavin, a Grand Steward, and a very old Member of the Grand Lodge, on the melancholy and sudden death in the Crimea of his son, Brother Dr H. Gavin, late of the Lodge Canongate Kilwinning.

The resignation of Brother Le Geyt, as Provincial Grand Master of Western India, was laid before the Grand Lodge at this Communication; who, as an acknowledgment of his past services, and in order to mark their confidence in his judgment, unanimously agreed, upon his recommendation, to appoint Brother Henry Durance Cartwright his successor in the government of that Province.

Of this date, May 7, a Charter was expede in favour of the Lodge Renfrew County Kilwinning, Paisley.

An extremely curious and interesting Cast, containing Masonic marks taken from Glasgow Cathedral, and bearing the date of 1556, was exhibited to the Grand Committee on 5th October by the Grand Secretary, on the part of Brother Kerr, Past Master of Lodge Journeymen, No. 8.

An invitation from the Lodge St Andrew, Boston, Massachusetts, originally holding of the Grand Lodge of Scotland, to attend by delegation the Centennial Anniversary of said Lodge in Boston, on St Andrew's Day ensuing, was laid before the Grand Lodge at the Quarterly Communication on 5th November; upon reading which Brothers Clark and Taylor, members of the Lodge Edinburgh Mary's Chapel, at present resident in Boston, were empowered to represent this Grand Lodge on the occasion referred to.

At this Communication, Brother Dr F. D. M'Cowan, Right Worshipful Master of the Lodge No. 1, presented a commission appointing him representative in this Grand Lodge from the Grand Orient of France, which was unanimously sustained; and Brother P. Claude, Secretary to

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said Grand Orient, was chosen to represent the Grand Lodge of Scotland in the Grand Orient of France. At the same time the Grand Lodge appointed Brother Carl Von Dahlen, Ph. D., &c., as her representative at the Grand Lodge of Prussia, with the rank of a Junior Grand Warden.[1]

The Morison Library was declared to be patent to all Members of the Grand Lodge, and to all other duly qualified Master Masons, recommended by Members thereof.

Amongst the various presents to the Grand Lodge during the past year was a beautiful MS. copy of the Al Koran, from the Rev. Hermann Philip, D.D. and M.D., Alexandria, Egypt; and from Brother the Lord Loughborough, Junior Grand Warden, a magnificent, curious, and elaborate Prayer Carpet, Altar Covering, or Veil to a secret door or holy recess in the Temple at Mecca, embroidered on Mecca cloth by Holy Men and Pilgrims, with representations of objects sacred to Mahomedan as well as to Christian Master Masons.

1855. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, K.T., Grand Master.

At an extraordinary meeting of Grand Committee, held on Saturday evening the 2d February 1856, in consequence of the sudden death of Brother James Linning Woodman, the Grand Clerk, it was agreed to recommend to the Grand Lodge, at the Quarterly Communication on Monday next,—

"1. That on account of the deep regret which is felt by the Brethren on the present melancholy occasion, the business of the Quarterly Communication should be strictly confined to recording the event of the death of Brother James Linning Woodman, their late Grand Clerk, not only as a mark of fraternal respect to the memory of that Brother, but also to evince the sense the Grand Lodge entertained of their late Brother's active and efficient discharge of the duties of his office.

"2. That an extract of the Minute, conveying the above sentiments, should be transmitted to the Widow of the deceased, by the Grand Secretary, assuring her at sametime how deeply the Brethren sympathize with her on the present afflicting bereavement."

Accordingly, at the Quarterly Communication on the 4th February, these resolutions were unanimously adopted, the Depute Grand Master presiding; who, in moving the same, delivered a very feeling and eulogistic

[1] [A commission from the Grand Lodge of Prussia, appointing Brother Professor Aytoun her representative at the Grand Lodge of Scotland, was sustained at the Quarterly Communication on 4th August 1856.—E.]

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address on the loss sustained by the Grand Lodge and the Craft in general.

A *pro re nata* meeting for proceeding with the business of the Communication was ordered to be called for the 3d March next, at which Charters were expede in favour of two Lodges, viz.—"St John, Mathewtown," Inagúa, Bahamas, and "Star-in-the-East," Turkish Contingent.

At a *pro re nata* meeting held on the 31st March, Brother Alexander James Stewart, Proxy Master of the Lodge St John, Dunkeld, was unanimously elected to the office of Grand Clerk *ad interim*.

At the Quarterly Communication on 5th May, a Declaration of Independence, and Erection of a new Grand Lodge in Canada, by forty-one Lodges holding of the Grand Lodges of England and Ireland, was presented. At same time a letter was read from the Provincial Grand Master of Lower Canada, by which it appeared that all the Lodges in his Province holding of the Grand Lodge of Scotland had not only determined to remain staunch to their allegiance but repudiated the idea of severing a connection which they were so desirous to maintain with their Mother Grand Lodge. Whereupon it was moved by the Grand Master, and duly seconded, "that, in respect to the very satisfactory explanations afforded by the communication of the Provincial Grand Master of Canada East, the above Declaration of Independence be not received, nor the parties thereto acknowledged by this Grand Lodge in any manner, as a separate Grand Lodge, independent of those of England and Ireland, from which the members of it appear to have originated." Which motion was unanimously agreed to, and the Grand Secretary was directed to convey to the Lodges in Canada under the Scottish jurisdiction, through the Provincial Grand Master, the expression of the fraternal wishes felt towards them by the Grand Lodge; and in the Annual Circular to the Daughter Lodges the Grand Secretary, commenting on the high state of efficiency and *filial duty* of the Daughter Lodges in the Colonies, remarked "that it had been a matter of great satisfaction to the Most Worshipful the Grand Master and the Grand Lodge to receive from the Provincial Grand Lodges of Canada such repeated assurances of *their* staunch and loyal adherence to the laws and jurisdiction of the Grand Lodge of Scotland."

At this meeting a Charter was granted to certain Brethren for the erection of a Lodge by the name, style, and title, of "St John, Crofthead," Whitburn; and at the Quarterly Communication on 4th August a Charter was also expede in favour of the Lodge "Neptune," Aberdeen.

On 6th May His Grace the Grand Master, accompanied by several of the Grand Officers and a number of the Brethren and deputations from the most of the Lodges in the Edinburgh District, paid a Grand

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Lodge Visitation to the Lodge St Stephen, No. 145, and were received by the Right Worshipful Master and Brethren thereof with every mark of fraternal respect; before retiring the Most Worshipful the Grand Master expressed himself as highly satisfied with the state of the Lodge, as also with the arrangements upon this occasion, and with the cordial and Masonic reception he had received.

At the Quarterly Communication on 3d November the Right Worshipful Master of the Lodge St John, Wilsontown Iron-Works, was appointed to preside at the consecration and erection of the Lodge St John, at Crofthead, Whitburn.

The recommendation of the Committee that a sum be voted for the relief of those Brethren who had suffered from the inundations in France, was, upon a motion to that effect, unanimously approved of, and L.20 ordered to be transmitted from the funds of the Grand Lodge to the Secretary of the Grand Orient of France, to be disposed of by him for the purpose contemplated.

1856. DECEMBER 1. The Most Noble George Augustus Frederick John, Duke of Athole, K.T., Grand Master.

Brother Alexander James Stewart, Proxy Master, St John, Dunkeld, No. 14, was elected Grand Clerk.

The Lodge Mother Kilwinning having renewed the application to have her Intrants recorded for Two Shillings and Sixpence each, it was resolved, at the Quarterly Communication on 3d August 1857, to adhere to the decision pronounced by the Grand Lodge on 1st May 1837, and again homologated on 6th May 1839; no new fact having been elicited to necessitate a departure from these previous deliverances.

Brother H. S. M'Cartney, who had been commissioned to act as Provincial Grand Master *pro tem.* of the Bahamas, at the Quarterly Communication on 4th May 1857, was, at this Communication, 3d August, appointed Provincial Grand Master thereof, with the usual powers.

At the request of the Grand Lodge of Peru, Lima, &c., on good cause being shewn, this Grand Lodge agreed to disown the Brethren of the Lodge "Concordia Universel," instituted in the Valley of Callas, and also those of the Lodge "Estrella Polar," Lima; both of said Lodges having been expelled by the Grand Lodge of Peru.

1857. NOVEMBER 30. The Most Noble George Augustus Frederick John, Duke of Athole, K.T., Grand Master.

At the Quarterly Communication on 1st February 1858, the following loyal Address of Congratulation to the Queen on the auspicious

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occasion of the marriage of Her Royal Highness the Princess Royal to His Royal Highness the Prince Frederick-William-Nicholas-Charles of Prussia was unanimously adopted, and ordered to be transmitted for presentation to Her Majesty, who was pleased to receive the same in the most gracious manner :—

"To the Queen's Most Excellent Majesty.

"Most Gracious Sovereign,

"We, the Most Worshipful and Most Noble George, Duke of Athole, Knight of the Most Ancient Order of the Thistle, and Grand Master Mason of Scotland, the Right Worshipful John Whyte Melville, Depute Grand Master, the Right Honourable Lord Loughborough, Substitute Grand Master, and the other Office-bearers and Members of the Grand Lodge, on the part of ourselves and of the Ancient Fraternity of Free and Accepted Masons of Scotland, beg to approach your Royal Presence, and, though excluded by the nature of our Order from the political world, we beg to assure your Majesty that we would feel ourselves unworthy of all the honours which Royalty has bestowed upon our Craft, did we not most dutifully and cordially join in the general voice of joy and congratulation upon the present happy and auspicious occasion, when the illustrious and beloved Daughter of your Majesty and the Prince Consort has, through parental kindness, been united to the Husband of her choice,—an event which, we trust and hope, will be the means of augmenting the happiness of your Majesty and your Royal Consort, and all connected with your Royal House.

"We would therefore humbly pray that the Almighty Giver of all that is good upon earth may look graciously down upon a union so consonant with the dearest wishes of a grateful Nation, and long preserve your Majesty, your Royal Consort, and your Family, in health and strength, in whose welfare and prosperity our honourable Order takes so true and so affectionate an interest.

"Given at Free Masons' Hall, in the City of Edinburgh, in full Grand Lodge assembled, this 1st day of February 1858, and of Light 5858.

(Signed) "Athole, *Gd. Master Mason.*
"J. Whyte Melville, *Dep. Gd. Master.*
"Loughborough, *Sub. Gd. Master.*"

At the same meeting the following Address to the Prince and Princess was ordered to be transmitted to Brother Carl Von Dahlen, repre-

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sentative of the Grand Lodge of Scotland at the Grand Lodge of Prussia, for presentation to their Royal Highnesses :—

"To their Royal Highnesses the Prince Frederick-William-Nicholas-Charles of Prussia, and Her Royal Highness Victoria-Adelaide-Mary-Louisa, Princess-Royal of Great Britain and Ireland, and Princess of Prussia.

"We, the Most Worshipful and Most Noble George, Duke of Athole, Knight of the Most Ancient Order of the Thistle, and Grand Master Mason of Scotland, the Right Worshipful John Whyte Melville, Depute Grand Master, the Right Honourable Lord Loughborough, Substitute Grand Master, for ourselves and the other Office-bearers and Members of the Grand Lodge of Scotland, and on the part of the whole Fraternity of Scottish Free Masons, beg leave to offer to your Royal Highnesses our sincere and hearty congratulations on your auspicious union, which, we trust, under Divine Providence, will equally tend to promote your own personal happiness as well as to preserve those feelings of friendship which have so long existed between this Nation and the kingdom of Prussia.

"It is with no ordinary feelings of fraternal regard that we are enabled to recognise your Royal Highness as a Member of our most Ancient Order, and occupying a high place in a Grand Lodge with which we are on terms of cordial and fraternal friendship, and which this union, we trust, will be the means of drawing closer in those cords of amity, goodwill, and attachment, which should always exist between us as Brethren and Free Masons.

"That the Great Architect of the Universe may take your Royal Highnesses under His especial care and keeping, and that you may long experience every domestic blessing and comfort, and long live in mutual felicity, and in the hearts of the Prussian, as well as the British peoples, is and will be the sincere and constant prayers of the Scottish Craft.

"Given at Free Masons' Hall, in the City of Edinburgh, in full Grand Lodge assembled, this 1st day of February 1858, and of Light 5858.

(Signed) "Athole, *Gd. Master Mason.*
"J. Whyte Melville, *Dep. Gd. Master.*
"Loughborough, *Sub. Gd. Master.*"

The foregoing, accompanied by a present to His Royal Highness of a quarto Copy of the Laws and Constitutions of the Grand Lodge, magni-

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ficently bound in green velvet, and richly ornamented, were presented at the Palace at Berlin by Brother Von Herrig, Representative of the Grand Lodge of England, in the unavoidable absence of Brother Carl Von Dahlen, the Representative of the Grand Lodge of Scotland, and were most graciously received by their Royal Highnesses,—His Royal Highness expressing himself highly pleased both with the beauty, and skill displayed in the workmanship, of the volume.

The want hitherto of a suitable Hall for the Grand Lodge having long been a subject of very general regret, not only by the Brethren in Edinburgh but by those from a distance during their occasional visits to the Metropolis, the Grand Lodge, at the Quarterly Communication on 4th May 1857, appointed a Committee[1] "to consider the propriety and practicability of purchasing or erecting a Building for Grand Lodge purposes, and the means whereby it may be accomplished."

Accordingly, at a Meeting of the Hall Committee on the 11th May, various buildings and localities were pointed out by the Members as those which, in their estimation, were the most likely to meet the requirements of the Grand Lodge and the views of its Members, and, after anxious consultation, it was agreed that the site, 98, George Street, was the only one affording sufficient space on which to build a Hall of the size contemplated by the Grand Lodge. Brother David Bryce, the Grand Architect, having examined the premises, reported in the most favourable terms as to their eligibility; and the title-deeds having been also examined, it was found that there was no restriction to the erection of a building for the purposes contemplated.

The Reports by the Hall Committee and Grand Architect were laid before the Grand Lodge at the Quarterly Communication on 3d August, after the reading of which, it was moved by Brother F. D. M'Cowan,—"That these Reports be approved of, and that the Committee be re-appointed and furnished with powers to purchase the building and site; to uplift and pay the funds of the Grand Lodge therefor; and, with the view of preventing delay, that plans be prepared by the Grand Architect as soon as possible; which plans should be submitted

[1] [The following were the Members of the Hall Committee:—The Most Worshipful The Grand Master, *Chairman;* The Convener, *Vice-Chairman;* Brothers David Bryce, *Grand Architect*, Pr. M., No. 165; David Bryce, Junior, R.W.M., No. 97; James Finlayson, R.W.M., No. 151; William Hunter, R.W.M., No. 8, (*Convener*); Alexander Sclanders, Pr. M., No. 37; Samuel Somerville, M.D., Pr. M., No. 248; Robert Ramage, Pr. M., No. 3-[bis]; James C. Walker, Pr. M., No. 177; The Grand Secretary and The Grand Clerk, *ex officiis.*—E.]

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to the said Committee for approval, and exhibited in the Grand Lodge Chambers for the inspection of the Brethren for six weeks prior to the meeting of Grand Lodge in November, and then brought up for the final approval of the Grand Lodge." Which motion was seconded by Brother Thomas Drybrough, and unanimously carried.

In pursuance of which Remit the Committee held a meeting on 18th August, and having considered the matters remitted to them, appointed the Grand Clerk, to act as Agent in the purchase of the site, and authorised him to obtain the same at a sum not exceeding L.5,000, with entry thereto at a date not later than 1st April 1858, and for that purpose to enter into and execute such Minute of Agreement and Sale as may be necessary, in name of the following Trustees, for the Grand Lodge, viz :—The Most Worshipful the Duke of Athole, G.M., J. Whyte-Melville, Esq., Francis Robert St Clair, Lord Loughborough, Samuel Hay, Esq., W. A. Laurie, Esq., and A. J. Stewart, Esq. The Committee likewise directed that Plans of the proposed Hall, and alterations on the building, should be prepared by the Grand Architect, and lodged in terms of the foregoing resolution; which having been done, the sanction of the Grand Lodge was given to the same at the Quarterly Communication on 1st February 1858; and on the 26th of April, the ceremony of breaking ground and commencing the excavations of a HALL for the FREE MASONS of SCOTLAND was performed, in the unavoidable absence of the Most Worshipful the Grand Master, by Brother J. Whyte-Melville, the Right Worshipful the Depute Grand Master, in presence of a number of the Grand Officers and Brethren.

At the Quarterly Communication on the 3d May, the Ceremony of laying the Foundation-stone of the structure was fixed for the 24th of June, Summer St John's Day, which was looked forward to with great interest, and took place with extraordinary splendour and success.

From an early hour the principal streets were crowded with the arrivals from the country, and with the multitudes who turned out in anticipation of the spectacle. Excursion trains were run from Glasgow, Ayr, Perth, Dundee, Aberdeen, Kelso, Dumfries, and other places; and in nearly all cases where no special accommodation was provided, the Provincial Brethren were supplied with return tickets at reduced fares. The special and ordinary trains brought into town on the evening previous, or early in the forenoon of the 24th, probably 4,000 or 5,000 persons, the great proportion of whom were Members of the Craft, the day being observed in many of the towns throughout the country as a holiday.

The place of meeting appointed for the Grand Lodge was the ancient Picture Gallery of Holyrood Palace, which, by the gracious permission

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of Her Majesty the Queen, had been placed unreservedly at the disposal of the Grand Lodge, the decorations of which were both interesting and tasteful, the most prominent being a full-length portrait of "William St Clair of Rosslyn," the last Hereditary Grand Master, and another of "Williame Schaw, Maister of Wark" to His Majesty King James the Sixth of Scotland. The adjoining apartments of the Duke of Hamilton, Past Grand Master, were also, in the most handsome manner, given by His Grace for the accommodation of the Grand Officers; while the Daughter Lodges assembled in the Palace-Yard.

A Grand Procession having been formed in the reception-rooms, it proceeded to the Picture Gallery, where the Grand Lodge was opened at twelve o'clock by His Grace the Duke of Athole, K.T., the Most Worshipful the Grand Master. The appearance of the vast Masonic assembly at this time was extremely imposing, there being nearly 700 Brethren, in full costume, assisting at the opening, and rarely has that noble chamber witnessed so brilliant an assemblage. In addition to the Grand Office-bearers, viz:—J. Whyte-Melville of Bennochy and Strathkinness, Depute Grand Master; the Right Hon. Lord Loughborough, Substitute Grand Master; Henry Inglis, Senior Grand Warden; Major-General T. R. Swinburne, Junior Grand Warden; Samuel Hay, Grand Treasurer; William Alexander Laurie, Grand Secretary; Alexander James Stewart, Grand Clerk; Rev. David Arnot, D.D., Grand Chaplain; F. D. M'Cowan, M.D., Senior Grand Deacon; Thomas Drybrough, Junior Grand Deacon; David Bryce, Grand Architect; Charles Mackay, Grand Jeweller; John Deuchar, V. W. Grand Bible-Bearer; Captain P. Deuchar, Grand Director of Ceremonies; Lieutenant-Colonel James Hunter, Grand Sword-Bearer, &c.,—the Masters, Wardens, and Representatives of Lodges holding of the Grand Lodge, and a number of stranger Brethren of distinction were present, amongst whom were the deputations from the Cumberland, Durham, Lancashire, and Northumberland and Berwick Lodges. Several Brethren connected with the Grand Orients of France and the Netherlands were also present, but without officially representing the Lodges to which they belonged.

After the usual preliminary ceremonial of opening the Grand Lodge, the Deputations from the Sister Grand Lodges of England and Ireland were severally introduced by the Grand Director of Ceremonies, preceded by the Grand Wardens and the Grand Stewards, and received with full Masonic Honours; their Commissions having been previously read and approved. The deputation from the Grand Lodge of England consisted of the Right Honourable Lord Panmure, K.T., the Depute Grand Master; the Honourable Frederick Dundas, M.P., Senior Grand

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Warden; Wyndham S. Portal, Junior Grand Warden; and Richard W. Jennings, Grand Director of Ceremonies. The deputation from the Grand Lodge of Ireland consisted of John Fitzhenry Townsend, Q.C., LL.D., Depute Grand Master,[1] Thomas James Quinton, the Grand Treasurer, and John Elliot Hyndman, the Grand Secretary.

Meanwhile the marshalling of the subordinate Lodges was going on in the Palace-Yard, under the Chief Marshal and his Deputies,—and the Grand Lodge having been adjourned, about half-past one o'clock the procession began to file off in the following order, preceded by the Band of the 16th Lancers :—

370 Renfrew County Kilwinning.
362 St Clair, Glasgow.
360 Commercial, Glasgow.
349 St Clair, Edinburgh.
348 Elgin, Montreal.
339 St Mary Cal. Op., Inverness.
335 Argyle, Dunoon.
333 St George, Port-Dundas and Cowcaddens, Glasgow.
320 St John, R. A., Saltcoats.
317 Camperdown, Dundee.
313 St Baldred, North Berwick.
309 Lower, Forfar.
305 St John, Woodhall.
299 Panmure, Arbroath.
292 St John, Rothesay.
291 Celtic, Edinburgh.
290 Blair, Dalry.
280 St John, Coldstream.
275 Shamrock & Thistle, Glasgow.
272 St John, Mid-Calder.
270 Thistle, West Calder.
261 Tweed, Kelso.
258 Quhytewoolen, Lockerbie.
254 Caledonian, Dundee.
252 St John, Thornhill.
250 Union, Dunfermline.
248 Lockhart St John, Carnwath.
242 Houston, St Johnstone.
238 Caledonian, Annan.
234 St Peter, Mousewald.
233 Hamilton.
226 St John, Portobello.
219 Star, Glasgow.
216 Stow.
204 St Paul, Ayr and Renfrew Militia.
203 St John Operative, Airdrie.
199 St Andrew, Cumbernauld.
192 St John, Muthill.
190 St George, Aberdeen.
187 St John, Carluke.
185 St Adrian, Pittenweem.
182 Incorporated Kilwg., Montrose.
181 Hopetoun, Bathgate.
177 St James, Old Monkland.
175 St John, Greenock.
167 Free Operatives, Biggar.
166 St John, Airdrie.
160 Roman Eagle, Edinburgh.
158 Thistle, Operative, Dundee.
157 St John, Beith.
156 St Barchan, Kilbarchan.
152 Operative, Dunkeld.
151 Defensive Band, Edinburgh.
149 St Andrew, Irvine.
148 Trinity, Elgin.
147 Cadder, Argyle.
145 St Stephen, Edinburgh.
136 St Laurence, Laurencekirk.
132 St Luke, Lauder.
128 St John, Shettleston, Glasgow.

[1] [Appointed, but unavoidably prevented from being present.—E.]

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126 St Andrew, Kilmarnock.
124 Ayr Kilwinning.
122 Royal Arch, Perth.
120 St Peter, Montrose.
117 St Mary, Partick, Glasgow.
116 Royal Arch, Rutherglen.
114 Royal Arch, Cambuslang.
113 Mount Stewart, Kilwinning, Greenock.
112 St John, Fisherrow.
106 Lindores, Newburgh.
105 St John Op., Cupar-Angus.
103 Union & Crown, Glasgow.
102 St Mark, Glasgow.
101 St Vigean, Arbroath.
97 St James Operative, Edinburgh.
91 Elgin, Leven.
89 Morton, Lerwick.
88 Montrose, New Monkland.
87 Thistle, Glasgow.
86 Navigation, Troon.
85 Kirknewton & Ratho.
82 St Duthus, Tain.
79 St Andrew, Annan.
78 St David, Dundee.
77 St Regulus, Cupar-Fife.
75 Dunbar Castle.
74 St Andrew, Perth.
73 Thistle & Rose, Glasgow.
72 Kirkcaldy.
70 St Abb, Eyemouth.
69 St John, Alloa.
68 Doric Kilwinning, Glasgow.
62 Thistle, Dumfries.
60 St John, Inverkeithing.
57 St John Kilwing., Haddington.
51 London Newmilns Kilwinning.
50 St John, Inverary.
49 Ancient, Dundee.
47 Operative, Dundee.
46 St John, Auchterarder.
44 St Luke, Edinburgh.
41 St Cuthbert, Kirkcudbright.
40 St Thomas, Arbroath.
38 St Michael, Crieff.
36 St David, Edinburgh.
35 St John, Falkland.
30 Ancient, Stirling.
28 St John, Kirkintilloch, Kilwinning.
27 St Mungo, Glasgow.
24 Peebles Kilwinning.
23 Dunse.
22 St John, Kilmarnock, Kilwng.
21 Old St John, Lanark.
20 St John, Lesmahagow.
19 St John, Cupar-Fife.
17 Ancient Brazen, Linlithgow.
15 Montrose Kilwinning.
14 St John, Dunkeld.
13 Torphichen Kilwng, Bathgate.
12 Greenock Kilwinning.
10 Dalkeith Kilwinning.
9 Dunblane.
8 Journeymen, Edinburgh.
7 Hamilton Kilwinning.
5 Canongate and Leith, L. & C.
4 Glasgow Kilwinning.
3-[3] The Lodge of Glasgow St John.
3 Scoon and Perth.
2 Canongate Kilwinning, Edinr.
1 The Lodge of Edinburgh Mary's Chapel.
Mother Lodge of Kilwinning.

Provincial Grand Lodge of Glasgow.
Deputations from Provincial Grand Lodges in England.
Deputations of Stranger Brethren.
Deputies from Sister Grand Lodges of England and Ireland.
GRAND LODGE OF SCOTLAND.

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The line of procession was, in the first place, from Holyrood by the Canongate to the High Church; and seldom perhaps has that ancient and picturesque route, associated with the memories and traditions of many bygone scenes and spectacles, been more densely crowded than it was on the present occasion. The Palace-Yard, as far as the "Abbey Strand," where a barricade was erected, surmounted by an archway of flags, &c., was guarded by a battery of Royal Artillery, with their guns and carriages ranged in field order, commanded by Major Crawford; the route from thence to the Nether Bow was lined by the Staffordshire Militia, under Major Inge, and from the latter point to the High Church by the 16th Lancers, under Lieutenant-Colonel Pattle.

On reaching St Giles' Cathedral the van halted and took open order, the example being followed by the Lodges in the rear, thus allowing the Grand Lodge, and the others, according to seniority, to pass into the Church; the members of the Grand Lodges of England and Ireland receiving the compliment of precedence. His Grace the Grand Master and his Office-bearers, with the Deputations, occupied the *Royal Seat*, the Lodges filling the galleries, aisles, &c.

In the High Church the Grand Chaplain, the Very Worshipful the Rev. David Arnot, D.D., delivered the following Discourse from Genesis, chapter xiii, verse 8:—

> "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be Brethren."

"Our time forbids me to enter upon any historical details connected with this subject; and I therefore at once remark, that the great duty inculcated by the words now read is Brotherly Love; and that I have selected this theme because no other could be so appropriate on an occasion like the present, when I have the honour to address a Society whose basis is the immutable principle of *justice*, and whose corner-stone is *charity*.

"The argument for Brotherly Love, suggested by the text, is contained in the words 'for we be Brethren.'

"There is something peculiar in the term *Brethren* in this passage; for, in strictness of language, Abram and Lot were not so nearly related by the ties of consanguinity as to be styled 'Brethren' in the common acceptation of the word. Nor, as is the opinion of some, is the peculiarity explained, and the difficulty to common readers got over, by a reference to the well-known fact that among the Jews kinsmen of

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various near degrees were designated by this term; and that in the present instance, therefore, it was quite appropriate, as Lot was Abram's nephew, and also, as has been conjectured, the brother of Sarah, his wife. Some suppose that, on their departure from Ur of the Chaldees, certain signs and tokens were agreed upon by which they could all recognise each other as a peculiar people, a chosen society, bound to one another by special ties of Brotherhood; ties acknowledged to be binding not only by the chiefs, but by the whole fraternity of their dependents. Without venturing to offer any opinion on the probability of this conjecture, we may remark that nothing is more natural than that bodies of men should associate together, when urged by particular circumstances to do so; *e. g.*, in order to defend themselves from the inroads of hostile powers, or the introduction of erroneous sentiments; and that such Associations were of very early origin is made apparent from the records of history. Neither will we enter upon any defence of the practice of employing secret words and signs for the accomplishment of such a purpose; although it might justly be urged that in times of prevalent degeneracy, when error runs to and fro, and is greedily adopted by men who may almost be said to desire to be infatuated, true knowledge, especially knowledge of a moral nature, is apt to be dissipated and irrecoverably lost when left in the hands of the irresponsible multitude, instead of being entrusted to the guardianship of the well-instructed few, and by them communicated to others who, out of a true and honest heart, come to them as willing disciples, and thus testify their worthiness of participating in the benefits which such associations are avowedly framed to bestow.

"It is at least perfectly clear that Abram, and his band of trusty adherents, including Lot and his retainers, were united by bonds of the most endearing character. They had forsaken their native land, and all their kindred and relations, at the same time; at the same time they had submitted to have all their early associations, prejudices, and attachments broken up; they had been companions in the course of all their wanderings, vicissitudes, enjoyments, and sufferings; they had been exposed to the same temptations and the same dangers from those heathen tribes among whom it was their lot to sojourn; and they had all been instructed by their venerable leader in those doctrines, which, we may conclude, he received from the Almighty, when first he was commanded to depart from the land of his nativity.

"Thus they were all *doubly* 'Brethren,' and under obligation not only to unite in order to defend themselves from a common invasion, but to promote, as far as lay in their power, the welfare and comfort of each other in their days of prosperity and repose; and hence we see

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the propriety and the force of the argument for the good understanding and social harmony expressed in the words 'We be Brethren.'

"Brethren of the ancient and honourable institution of Masonry! permit an unworthy Brother to remind you, that if there exists a human Association on earth more distinguished than another for the principle and the practice of Brotherly love, it is yours. In the earliest ages, when mankind were sunk in gross darkness, the light of your mystic Brotherly Covenant shone, inviting with its benign rays the ignorant to approach, that they might be instructed, and the vicious, that they might be reclaimed from their enmity and strife. In every age, and down to the present day, the same benevolent spirit has been the badge of honour to every true Member of the Fraternity. Princes, Nobles, Senators, Philosophers, the good and the wise, of all ranks and classes of men, forgetting their nobility and their splendour, have sought the honour of Membership in a Society where all are considered as Brethren, and where only worth and benevolence confer a title to respect. Nor do you boast merely of a society long famous for the *principles* on which it is founded: The annals of Masonry are bright with a galaxy of *deeds*—deeds of the purest and loftiest philanthropy. We could tell you of captives delivered, and exiles restored, the oppressed succoured and the poor relieved, by the Brotherly love of Masonry. And we would remind you that its spirit is unchanged; that its fundamental principles have descended uncorrupted from the earliest ages of the world, and that they are sacred and perennial. The great objects of Masonry are to spread the light of science and of useful knowledge; to kindle and diffuse the glow of sympathy and love, and to promote the interests of sound morality and pure religion. That every Member of the Craft practically acknowledges these principles in his conduct we would not assert, for it is not the fact; but he must be an ignorant and unworthy Brother indeed, who does not know that such are the tenets of the Society to which he belongs; and if he acts in opposition to them, then with all his profession, he is no Mason,—'the voice may be Jacob's voice, but the hands are the hands of Esau.'

"Daily observation and experience teach us that the great mass of society is very slightly influenced by the spirit of Brotherly Love. We have only to use our eyes, or our ears, to be painfully satisfied that strife, confusion, and every evil work prevail to a most lamentable extent, both among those who are Brethren in the church, and in the world at large. Selfishness and party-spirit, the very antipodes of the Masonic spirit, and the great antagonist principles of Christianity, have usurped the throne and sceptre of disinterested kindness and universal

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benevolence, and under their baneful sway encouragement is given to self-seeking, indifference to the wants and sufferings of those around us, to the animosity and bitterness of partizanship, censoriousness, malice, and evil speaking. These vices are, no doubt, to some extent the characteristics of all stages of society; but we perhaps live in that stage when they most naturally spring up, and most vigorously flourish. Competition, which has now become universal in every profession, cannot be sustained without contention; in the race of human life we cannot well avoid jostling and impeding those whose movements may seem to cross, or prove slower than our own; and in the acquisition of a fortune great temptations will occur to the expert and the powerful to keep down or to defraud such as are less skilful, or who possess not the means of resistance and protection.

"And though observation were blind, we have too high authority for believing in the innate corruption of our nature to permit us for a moment to question the fact that the selfish dispositions of the heart will often prevail over our better principles, and betray us into a violation of our social obligations. Of such violations no true and accepted Mason can deliberately be guilty, for all his actions are regulated not only by rectitude and uprightness, but moulded into the symmetry and perfection of all-harmonising love. And if at any time a brother is detected so far forgetting himself as to be guilty of a breach of the relative duties, it is not to be imputed to his principles, for they decidedly condemn him, but to his ignorance of those principles, and the absence of that spirit which they implant and foster. I would therefore, at this time, address you, Brethren of the various Lodges here assembled, in the spirit of a Brother, and would most earnestly counsel you to live consistently with your principles, by a rigid observance of all the duties of justice, generosity, candour, charity, benevolence, and piety. We would especially counsel such of you as have been raised to the sublimer degrees, and who are naturally supposed to have imbibed a larger portion of the spirit of the Craft, and whose influence over the less exalted Brethren must be powerful and extensive, that ye let your light so shine before them that they may be led to admire and to imitate the virtues and the graces by which you are adorned. It may be that some of the junior Brethren are acquainted with Masonry only from the conviviality and the mirth which they witness, and in which they share. Be it your duty to instruct them, both by precept and by example. The herdmen of Abram and the herdmen of Lot would have been encouraged in their animosities had they witnessed contention between their masters. And so it will happen with you, if a loftier spirit and a purer practice be not exhibited by those among you who bear rule in your several Lodges.

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Such of you as have more light than the rest should walk worthy of the light. You are like a city set on a hill; you are seen by all and watched by all.

"Brotherly Love, then, may be exercised in two ways, *directly* and *indirectly;* directly, by uniting with heart and hand, with your countenance and your purse, in the promotion of charitable purposes;—and, indirectly, by refraining from those practices which are at variance with the great law of love.

"For the first of these, Masonic Brethren have ever been distinguished. In the records of many Charitable Institutions the memory of their liberal contributions is embalmed, and the reward which they did not seek has been found in beholding the protection, comfort, and usefulness of multitudes, who, but for the Institution that sheltered and reared them, might have perished from penury, or roamed about, the pest and the disgrace of civilized society.

"You will easily perceive why we have called this the *direct* way of manifesting your love as Brethren; for it is the natural consequence of your avowed principles; it is the effect following its cause; the stream flowing from its fountain. This was the argument used by Abram in the text, and it is the argument we would, in the first instance, use with you, and with all whom we would persuade to do the works of charity and kindness. But there is also an *indirect* way of complying with the precept 'Let there be no strife;' and this we find pointed out, as it were in a casual way, at the end of the seventh verse, where we read, in immediate connexion, you will notice, with the mention of strife, that 'the Canaanite and the Perizzite dwelt then in the land.' This seems to us a most important parenthesis. It means, Why should we, who are Brethren,—who enjoy such exalted privileges, and who profess to be united by ties so peculiar and so tender, and to be a people altogether separate from the surrounding nations,—why should we indulge in quarrels in the very presence of our enemies, who will therefrom take occasion to mock, and to say, 'What do they more than others who have no such high pretensions?'

"Now, it must be very plain to all of us, that while we may maintain the Masonic character in the highest reputation by deeds of actual charity, we may bring dishonour upon it by our violation of other laws, and our neglect of other duties, which it is equally incumbent upon us to observe; and thus we may prove ourselves deficient in that Brotherly Love by which our Order should be distinguished. Whatever is a breach of the duties of justice, benevolence, and piety, is inconsistent with our profession, and injurious to the Brethren and to the world. You will, therefore, permit me to state,—nay, I must in conscience state,—that in

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some parts of the country a large measure of ridicule and scorn has been heaped upon Masonry, both by the totally ignorant and the partially initiated, from the too-notorious fact, that while it has not by any means ceased to give forth brilliant exhibitions of its brotherly and charitable spirit, it has yet been signalized, in an equal degree, by the intemperance and disorder of its convivial meetings. For such blots Masonry is not answerable in any degree; for, as it permits rational and friendly festivity, as in nowise inconsistent with the spirit of pure and undefiled religion; so, it as strictly forbids every approach to excess, and every symptom of disorder. Nevertheless, it is a fact, which need not, and which must not, be concealed, that by many of the ill-instructed Brethren, the secret signs of the Fraternity are regarded in no other light than a passport to licensed revelry; and they do not think the night properly spent unless they have indulged to the full in interdicted debauchery;—than which nothing can be more inconsistent with their profession. Excess of every kind is robbery: It robs either a man's family, or the man's self, of necessary enjoyments, and the poor of what is due from a richer brother; or it robs society of the benefit of a good example, which, though too much overlooked, is indeed a crime of a very dark and malignant nature. He whose character is the opposite of temperate, industrious, frugal, pure, and pious, just does all that lies in his power to render those around him intemperate, idle, prodigal, impure, and irreligious, inasmuch as example is a more effectual teacher than precept.

"Nor is it of any avail to say that the man who is given to excess is also given to charity; for whereas he will get perchance only five to imitate him in his beneficence, he will get fifty to imitate him in his excess; and thus he will pull down with his strong right hand what he has built up with his feeble left hand. Charity is a word of large signification. It does not mean money; it does not mean the expression of tender sympathy with one in distress; it does not mean love for a few select friends. It means love for all mankind; love expressed in every possible way,—by precept, by example, by friendly advice and substantial relief, directly and indirectly, in private and in public.

"What effect, then, do you think such inconsistent conduct as has been mentioned will have upon the junior, imperfectly instructed Brethren of your Lodges, if by them it is witnessed in their superiors in office? Will it not tend to cool their desire for more thorough initiation into the choice arcana of the mystic science, and to diminish their reverence for the Institution itself, and to look upon their solemn vows as no better than a ridiculous farce, with hardly enough of formality about them to protect them from a worse appellation? I trust, Brethren, you

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will pardon this freedom of speech; seeing I speak not so much from observation as from hearsay; and seeing it is love of the Craft, and zeal for their honour and happiness, which impel me thus to address you; and seeing also that I hope better things of you.

"But, again, what effect do you think such conduct will have upon the world—upon those who are without your light? The 'Canaanite and the Perizzite are in the land;' your enemies watch for your halting; they will maliciously rejoice in your misconduct, and in any strife that may arise among Brethren. We would earnestly exhort you to refute the calumny, if it be one, by your stricter and more circumspect behaviour in time to come; and if it be indeed too true, go back to the real principles of your Order, build upon the old foundation, and construct a fabric of virtue and piety which the world shall see only to admire. Do justice to Masonry, and it will in a short time vindicate itself from all the charges and aspersions which have been cast upon it by its enemies. By your conduct demonstrate that it is founded on pure benevolence, that it gives encouragement to no manner of license, or of laxity of morals, and that it may be made an instrument of unspeakable worth in promoting the best interests of the human race.

"And in order that your charity may flow from a sacred and enduring source, let the love of God in Christ Jesus dwell in you richly. Be it your constant desire that a sense of your obligations to Him may reside within you. Listen to the language of St Paul—'For we are labourers together with God: ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jesus Christ. .... Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.'—1st Cor. iii, 9. Listen also to St Peter—'Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the

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stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.'—1st Peter, ii, 1."

In the Church of West St Giles Divine Service was conducted by the Rev. Andrew R. Bonar, Minister of the first charge of Canongate, acting Chaplain of the Lodge Canongate Kilwinning, and who, on very short notice, undertook the duty of addressing those Brethren who could not be accommodated in the High Church.

After verses 6th and 7th of Psalm cxxii had been sung by the assemblage, Prayer was offered up as follows:—

"O Lord, Architect of the Universe, we thank Thee for all the past mercies which we have enjoyed. To Thee we lift up our cry, in Whom we live, move, and have our being: Thou art the former of our bodies and the father of our spirits, Who compassest our path, and lying down, and art acquainted with all our ways; Who hast spread out the heavens as a tent to dwell in, Who takest up the isles as a very little thing; Who hast also given to man faculties and powers whereby he is enabled to promote Thy glory, and likewise, through Thy grace, to contribute to the comfort of those who are about him.

"We entreat Thy blessing, O Lord, upon our assemblage, and on the occasion of our present meeting. Enrich us all with the possession of the treasures of Thy grace. Help us to live together as brethren in unity. May no jarring or discord ever enter amongst us, and may we seek to be brethren in Christ, and interested in the provisions of that Covenant which is well-ordered in all things and sure.

"Bless all now before Thee in their temporal and spiritual interests; especially may our souls prosper, and be in health. May we keep the unity of the Spirit, in the bond of peace and in righteousness of life.

"May the edifice which is this day to be founded be carried forward prosperously to a completion. Do Thou protect the workmen, securing them from all injury; and, when completed, may it be made conducive to the strengthening of a spirit of fraternity and love among Brethren.

"We dedicate it, O Lord, to Thee! And we beseech of Thee, for Christ's sake, to hear our prayers now humbly offered, and to answer the voice of our supplications. Amen."

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ADDRESS.

"We are met upon a very interesting occasion. From all parts nearly of this portion of the empire Brethren have assembled: On no previous occasion has such a gathering been seen; but, from the short notice given me, and for another reason also, my remarks shall be few, and condensed in regard to expression. Indeed, the protracted nature, necessarily, of what has already taken place, and the importance of the ceremonial yet to come, would render it inexpedient for me to trespass unduly on your patience.

"Allow me then to say, that there is much reason for congratulation in connection with our present meeting. It has excited a very large amount of interest. Forgetting political and sectarian sources of estrangement, we are met as Brethren in unity. Acknowledging, as we do, Brotherhood in Christ, the highest and unfailing bond,—yet we believe this Institution and Fraternity to be wholly reconcileable with the precepts of the Gospel, and in entire accordance with the mind and spirit of Him who said,—'a new commandment I give, that ye have love one to another.' 'Bear ye one another's burdens, and so fulfil the law of Christ.'

"We have met as Brethren. Let us not forget what that relationship implies. Let all wrath, malice, and uncharitableness, be for ever put away. It was meet that we should assemble, and beneath this sanctuary-roof, invoke God's blessing on our proceedings this day. We feel that it is a sacred cause, and are conscious that we are anew reminded of the strain which shepherds heard in Bethlehem, 'Glory to God in the highest, peace on earth, good-will to men.'

"From the highest heavens our Saviour came, that He might atone for His people's sins, and reconcile mankind to His Father. Were His spirit but imbibed, and His example followed, how very different would be the aspect of our world! Oppression, war, slavery, alike would cease, and 'the kingdoms of this world' would become the kingdom of our God and of Christ.

"Blessed Name! How often have the weary and sorrowing found in Thee a refuge. Healing for the diseased, comfort for the mourner, strength for the weak, aid to the tempted,—such support He is able and willing to bestow, and none have ever called on Him in vain.

"Looking, as we do, upon the erection of edifices upon earth, let us all remember also that there is 'a house not made with hands,' eternal in the heavens. Strife and discord there may be, sometimes, attendant on the erections of human industry and skill: But there was once a temple erected, the materials of which were previously collected and

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prepared. No sound was heard, as the stately fabric grew. So, Brethren, however strongly we recognise the ties of Brotherhood on earth, yet let us live in expectation of that brighter and better world; living as candidates for it: Knowing that far away there shall hereafter expand a more magnificent erection, founded upon the everlasting hills,—where no storm shall ever rage,—where no tear-drop shall ever fall,—where no grave ever shall be opened,—all whose inhabitants shall be 'holy to the Lord.'

"Meanwhile, let us strive to keep our garments 'unspotted by the flesh;' and let the ready hand be extended to aid our Brethren. We profess kindredship with Christ; let it be our desire to justify that claim; and may the whole of this day's procedure be sanctified and blessed, for Christ Jesus' sake. Amen."

At the conclusion of the services, the Procession was re-formed in the same order as that in which it left Palace-Yard, and proceeded down Bank Street and the Mound, alongst Princes Street, Charlotte Street and Square, to George Street, where the Lodges took open order as before, to allow the Most Worshipful the Grand Master, attended by the Grand Office-Bearers, and followed by the Lodges in their seniority, to pass to the Site of the Foundation-stone. The building, which occupies the front portion of the site of the future Grand Lodge, had by this time undergone a metamorphosis fitting it to bear a part in the august ceremony about to take place. Masonic banners were displayed from all the upper windows; a line of flags stretched across the whole breadth of the street; while the entrance and lower window spaces were decorated with evergreen arches and wreaths of flowers. The walls of the corridors were covered with cloth, plaited in red, white, and blue folds, and the ceiling was emblazoned with scrolls and allegorical figures; while over the three inner doorways leading into the great Hall were worked in flowers, on a ground of evergreens, the words "Grand Lodge of Scotland—June 24, 1858." The Foundation-stone was suspended by a crane at the north-east corner of the Hall; along the west side ran a balcony for the Masters and Office-Bearers of Provincial Lodges; and at the south end was another, on which the Band of the 16th Lancers was placed. The Office-bearers of the Grand Lodge, and Deputations from the Grand Lodges of England and Ireland, occupied a platform on the east, surrounded by the Members of the Grand Lodge, and as many other Brethren as could find standing room. At half-past four, his Grace the Grand Master took his place upon the platform, supported on the right and left by the Depute and Substitute Grand Masters, and accompanied by the Senior and Junior Grand Wardens, the Grand

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Chaplain, the Grand Architect, and other Office-bearers of the Grand Lodge. There were also on the platform the Representatives of the Grand Lodges of England and Ireland; Sir Archibald Alison, Bart., Provincial Grand Master of Glasgow; Mr Forbes Mackenzie of Portmore, Provincial Grand Master of Peebles and Selkirkshires; General Belshes of Invermay, Lord James C. P. Murray, &c.

The Band of the Lancers having performed the National and Masonic Anthems, Prayer was offered up by the Grand Chaplain, in which he implored a blessing upon the undertaking, and the consecration of the edifice in the affections of the Brotherhood; to which the Brethren responded by an unanimous Amen. After which the Grand Master called upon the Grand Treasurer, Grand Secretary, and Grand Clerk, to deposit the coins and documents in the cavity of the stone, which being done, the Grand Architect brought forward the necessary craftsmen, whereupon his Grace descended from the dais, and laid the Foundation-stone in the usual manner, the Band meanwhile playing the Old Hundredth Psalm-tune.

On the completion of the ceremony the Masonic Anthem was again performed, the Brethren marking time with the usual accompaniment; at the same moment a salute of fifteen guns from the Castle announced the completion of the laying of the Foundation-stone of The New Freemasons' Hall of Scotland. The Queen's Anthem having been performed to mark the conclusion of the Ceremony, three cheers were given for the prosperity of the undertaking, followed by three cheers for his Grace the Grand Master; the Ladies; Lord Panmure; and the English and Irish Deputations.

The Most Worshipful the Grand Master resuming his place on the platform then spoke as follows:—

"Right Honourable and Honourable, Right Worshipful Senior and Junior Grand Wardens and Brethren:—

"On occasions like the present it is usual for the Grand Master to give a short address; but here, however, there is not so much to say as there would have been had we been laying the Foundation-stone of any other public Institution. I cannot, however, allow this opportunity to pass, without saying that I am both pleased and gratified in seeing the Masons of Scotland coming forward so enthusiastically to erect a Grand Lodge Hall, thereby showing that they too feel with myself the necessity there is for such a Building. I must at the same time take this opportunity of thanking the Brethren for the very gratifying manner in which they have turned out to-day.

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"We are all extremely happy to see you, the Deputies from the Grand Lodges of England and Ireland, joining with us; I tender you, for myself and Brethren, our warmest thanks for the honour you have done us in laying this most important Foundation-stone; and I trust that the stone laid this day will in course of time have such a superstructure that will do credit to the Masons of Scotland.

"I need say nothing more, except that it must be as gratifying to the Brethren as it is to me to see the very flattering reception we have met with in Edinburgh to-day."

After giving three cheers for the Lord Provost and Magistrates of the City, for Lord Panmure, Sir Archibald Alison, and others, the Grand Lodge and Brethren left the Hall, and, joining the Lodges outside, proceeded in inverted order by George Street, St Andrew Square and Street, Waterloo Place, and the Regent Road, to Holyrood Palace, where they arrived about half-past five o'clock, when the Grand Lodge was closed, and the Brethren dispersed, the whole proceedings of the day[1] being marked by the most signal success.

[1] [Not the least interesting of which was the delivery, by Convener George Tibbetts, of the celebrated "Blue Blanket" to Brother Kerr of the Lodge Journeymen, Edinburgh, in presence of several of the Deacons of the Incorporated Trades and a large concourse of the citizens. The privilege of displaying this interesting relic on the present occasion was granted to this Lodge in consequence of its original connection with the Masons of Mary's Chapel, one of the fourteen Incorporated Trades of the city.

The following particulars gathered by Brother Hunter, the present Master of the Lodge Journeymen, from the History of this famous relic, written in 1722 by Alexander Pennecuick, Burgess and Guild Brother, will doubtless be perused with interest. According to Pennecuick a number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner, on which were inscribed the following words from the 51st Psalm, viz.:—*In bona voluntate tua edificenter muri Jerusalem.* Fighting under this banner these valiant Scotchmen were present at the capture of Jerusalem and other towns in the Holy Land; and on their return to their own country they deposited the banner, which they styled "The Banner of the Holy Ghost," at the altar of St Eloi—the Patron Saint of the Edinburgh tradesmen—in the Church of St Giles. It was occasionally unfurled, or worn as a mantle, by the representative of the Trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital; and, on account of its blue colour, was generally known by the name of the "Blue Blanket." In 1482, James III, in consequence of the assistance which he had received from the craftsmen of Edinburgh in delivering him from the Castle, in which he was kept a prisoner, and paying a debt of 6,000 merks which he had contracted in making preparation for the marriage of his son, the Duke of Rothesay, to Cicely, daughter of Edward IV of England, conferred on the good town several valuable privileges, and renewed to the craftsmen their favourite banner of "The

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The number of the Brethren on this eventful occasion amounted to nearly 4,000; no fewer than *one hundred and thirty-one* Lodges having responded to the call of the Grand Master,—a much greater number than had ever hitherto assembled in the history of the Scottish Craft.

His Grace the Grand Master and the Grand Lodge conveyed to Major-General Viscount Melville, K.C.B., commanding the Forces in Scotland, their especial thanks for the very handsome and liberal manner in which his Lordship had acceded to their request regarding the disposition of the military, as well as to Lieutenant-Colonel Dalzell, Adjutant-General, and the other Commanding Officers, for their excellent arrangement of the troops, which had proved so eminently efficient in the preservation of order and regularity.

The New Freemasons' Hall, the laying of the Foundation-stone of which so full and minute an account has been given, is situated on the

Holy Ghost." James's Queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner with her own hands a St Andrew's Cross, a crown, a thistle, and a hammer, with the following inscription, viz. :—"Fear God and honour the King with a long lyffe and a prosperous reigne, and we (that is) the Tradds, shall ever pray to be faithfulle for the defence of his sacred Majesty's royal persone till death."

The King decreed that in all time coming this flag should be "the standard of the Crafts within burgh," and that it should be unfurled in defence of their own rights and in protection of their Sovereign. The Incorporated Crafts were therefore ever ready to hoist this banner when any of their privileges were assailed; and hence James VI, in his work entitled "Basilicon Doron," which he addressed to his son Henry, Prince of Wales, says :—"The Craftsmen think We should be content with their wark how bad soever it should be, and if in anything they be controlled, up goes the Blue Blanket." The Crafts, nevertheless, showed no less alertness in bringing it forth to uphold the honour and independence of their country, and to protect the life and liberty of their Sovereigns. It is said to have flaunted amidst a thousand streamers of all shapes, devices, and hues, on the Boroughmuir, when the Craftsmen rallied to accompany James IV to Flodden. It was displayed to assemble the Incorporated Trades to protect Queen Mary after her surrender to the Confederated Nobles at Carberry Hill; and it went up to rescue James VI himself from a rabble that assailed him in the Old Tolbooth for refusing to listen to a petition presented by the Presbyterian Ministers, complaining of his undue leaning in favour of the Popish party. The last time it was publicly exhibited was on the visit of George IV to Scotland in 1822.

The "Blue Blanket" was long in a very tattered condition, but a number of years ago it was repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury. It was inspected by the Grand Master, Lord Panmure, and other distinguished Brethren, who expressed their gratification at seeing a relic so famous in the annals of the city of Edinburgh.—E.]

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south side of George Street, towards the west end, and extends backwards to Rose Street Lane. Externally, the structure will in the meantime have a plain but elegant frontage, with shops on either side of a pillared entrance; the second and third floors being occupied as the Library, Lodge Rooms, Committee-Rooms, the Grand Secretary and Grand Clerk's Offices, and housekeeper's apartments. Proceedings, however, are to be taken as soon as practicable, to replace this exterior by a much more imposing and ornamental frontage. Internally, the Hall will represent an Ionic Temple. A corridor and vestibule of nearly 50 feet in length leads to the principal apartment, in the design and ornamentation of which a great amount of artistic skill will be expended. It is to consist of a spacious hall, 75 feet long, 36 feet wide, and 33 feet in height from floor to ceiling, the latter forming an elliptical arch, supported by a range of Ionic pilasters, with a rich entablature. Over each pilaster, on the frieze, are to be Masonic devices, elaborately brought out, with a scroll ornamental frieze between each—the other members of the cornice being also effectively ornamented. Light will be admitted by three large windows placed at the southern extremity, and also by numerous panelled compartments in the ceiling, filled with plate-glass. An orchestra, having an arched "back," for acoustic purposes, will occupy the north end, leaving a sufficient space for an organ. The arrangements and construction of the *cuisine*—an indispensable adjunct to such a Hall—will comprise every modern appliance and convenience. There are also to be arrangements in connection with the building itself, and adjoining apartments, which will admirably fit it for a public concert-room.

The plans were prepared by Brother David Bryce, the Grand Architect, and are now in process of being carefully wrought out under the superintendence of Brother David Bryce, Junior.

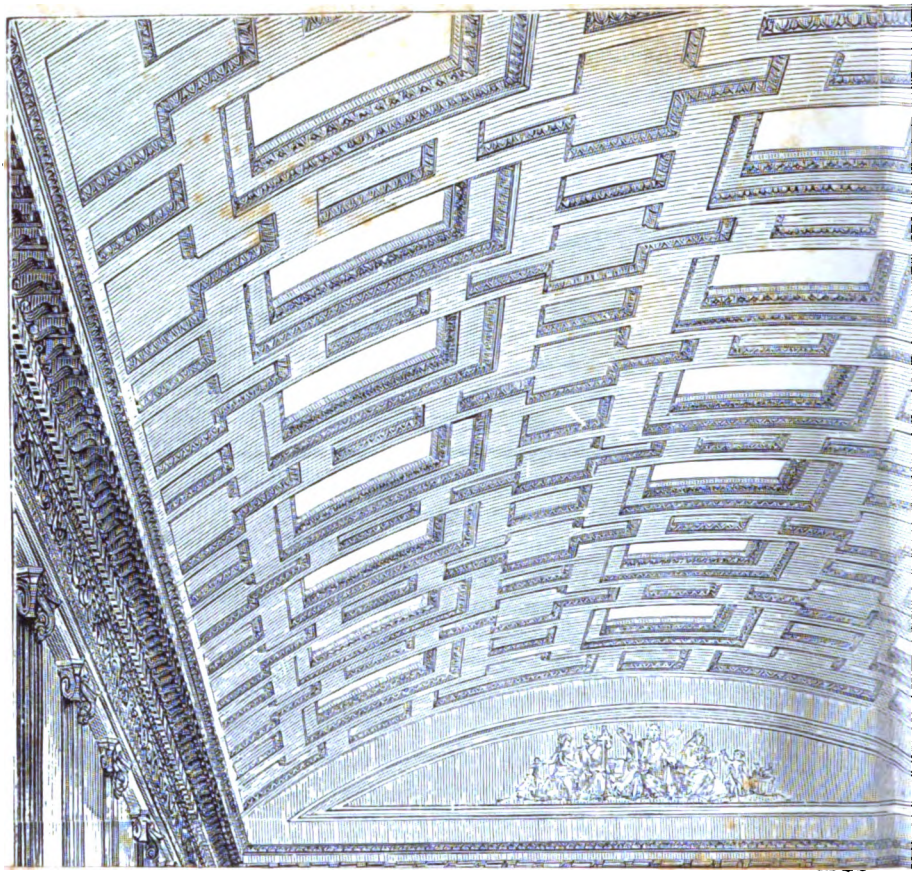
The Plate, which was deposited along with the coins of the realm, an Edinburgh Almanack, copies of newspapers of the day, and a Plan of Edinburgh, in the cavity of the Foundation-stone, bore the following inscription :—

By the favour of
THE ALMIGHTY ARCHITECT OF THE UNIVERSE,
In the Twenty-second Year of the Reign of
QUEEN VICTORIA,
and on the
Twenty-fourth day of June, in the Year of the Christian Era MDCCCLVIII,
and of
The Masonic Epoch MMMMM.DCCC.LVIII,

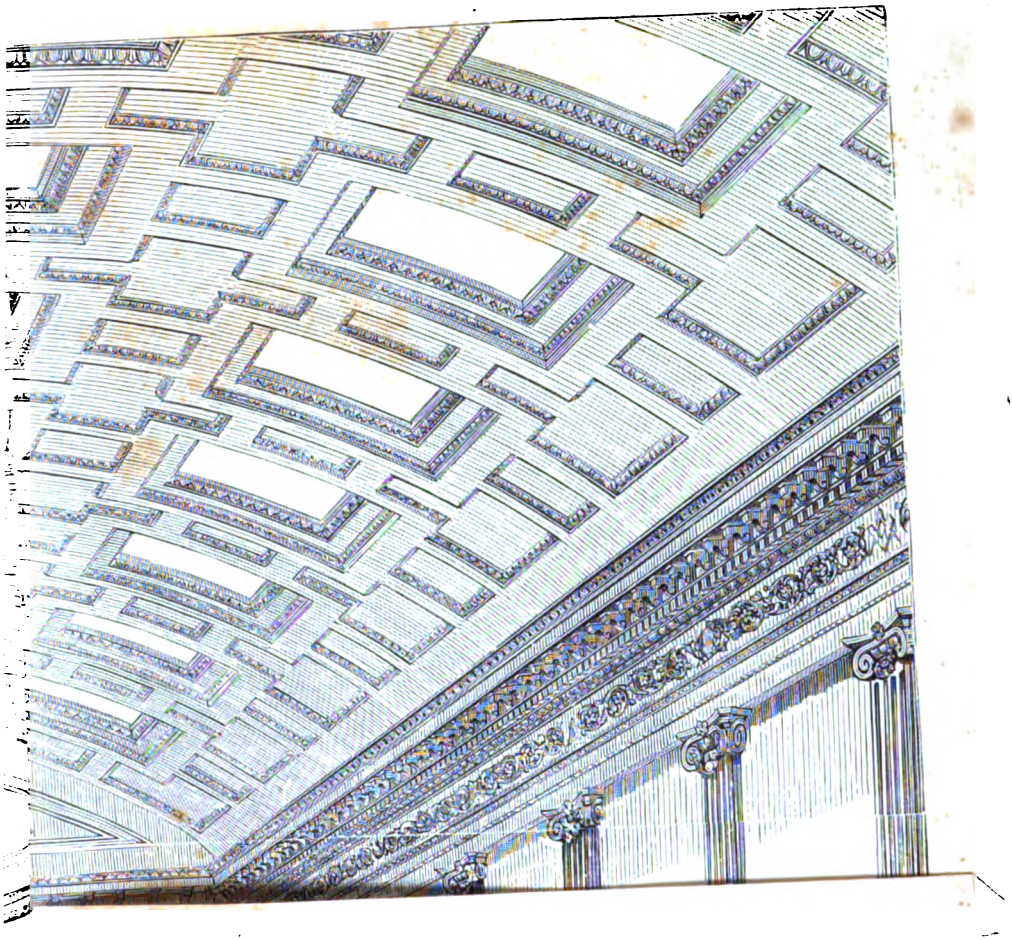
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and the Grand, and Building Fund Committees.—E.]

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Past Grand Masters; the Board of Grand Stewards; and the Grand, and Building Fund Committees.—E.]

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THE FOUNDATION-STONE OF A NEW HALL
For the accommodation of the Grand Lodge of Representatives of the Ancient Fraternity
of
THE FREEMASONS' OF SCOTLAND,
Was Laid with great solemnity
by
His Grace GEORGE AUGUSTUS FREDERICK JOHN, SIXTH DUKE of ATHOLE,
Knight of the Most Ancient Order of the Thistle,
GRAND MASTER MASON OF SCOTLAND;
assisted by
THE GRAND OFFICE-BEARERS,
in presence of
Representatives of the R. W. Grand Lodges of England and Ireland, and of a great assemblage of the various Lodges and Brethren of Edinburgh and the Provinces.

DAVID BRYCE, Architect. ROBERT HUTCHISON, Master Builder.[1]

At the close of the Grand Lodge the Brethren, to the number of nearly 900, returned to the Music Hall, George Street, to partake of the Banquet which had been announced to take place shortly after the conclusion of the ceremony of laying the Foundation-stone. The Hall was very appropriately fitted up. The gallery opposite the platform was reserved for ladies, a considerable number of whom graced the assembly with their presence.

The chair was occupied by the Most Worshipful the Grand Master, supported on the right by the Right Honourable Lord Panmure, Depute Grand Master of England; John Whyte-Melville, of Bennochy, Depute Grand Master of Scotland; the Hon. Frederick Dundas, G.L.E.; Wyndham S. Portal, G.L.E.; Richard W. Jennings, G.L.E.; Lord James Charles Plantagenet Murray; William Mercer, Provincial Grand Master, Hong Kong; Henry Inglis, Senior Grand Warden; W. A. Laurie, Grand Secretary, &c.; on the left by Thomas J. Quinton, Grand Treasurer, G.L.I.; John E. Hyndman, Grand Secretary, G.L.I.; Lord Loughborough, Substitute Grand Master; Sir Archibald Alison, Bart., Provincial Grand Master of Glasgow Province; Hon. F. Drummond; Captain Drummond; Major-General Swinburne, Junior Grand Warden;

[1] [In addition to the above there were also inscribed the names of the Grand Officers; the Honorary and Representative Members of the Grand Lodge; the Provincial and Past Grand Masters; the Board of Grand Stewards; and the Grand, and Building Fund Committees.—E.]

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Dr Samuel Somerville, Representative at the Grand Lodge of Scotland of the Grand Lodge of Ireland; Alexander James Stewart, Grand Clerk, &c. The Lodges were placed, as far as practicable, under their respective Masters and Wardens.

Grace was said by the Rev. Andrew R. Bonar, who also returned Thanks.

The toasts of "The Queen," "The Prince Steward of Scotland," "The Prince Consort and the Royal Family," "The Craft and Free-Masonry all over the World," "The Navy and Army," were severally proposed by the Chairman, and cordially received,—to the last of which Major-General Swinburne replied.

The CHAIRMAN then proposed "The Grand Lodge of England and the Earl of Zetland." He said—"They had all been very much gratified to see the Deputation from the Grand Lodge of England, which had kindly given them their presence on this occasion, headed by the Right Hon. Lord Panmure, Depute Grand Master. He felt it to be the greatest honour that could have been paid to them; and he would only say that if at any time the services of the Grand Lodge of Scotland were required in England, they would most gladly and willingly repay the compliment."

The Right Honourable Lord PANMURE, in reply, said—"Worshipful Grand Master and Brethren all, it is with the greatest satisfaction that I rise to perform the duty of returning you my sincere thanks for the honour which you have just conferred upon the Grand Master and Grand Lodge of England. Brethren, it will be my pleasing duty, and that of the Deputation which has accompanied me from England, to report that we have this day witnessed one of the most successful Masonic gatherings that ever took place within the British Empire. I know of no occasion on which upwards of 4,000 Masons have been gathered together in such successful order, and with such attention to the rules for observing their places, as I witnessed this day. Nor do I believe, except in this city itself, that anywhere else such a gathering could have taken place. We have had the privilege of seeing you lay the Foundation-stone of a Masonic Hall for the Craft in Scotland; and the Deputation and myself have most earnestly prayed the Great Architect of the Universe that in the superstructure to be reared above that Foundation-stone the Masons of Scotland may advance the dignity and the interest of the Craft for ages to come. Brethren, it has been our lot upon this occasion to witness a very rare conjunction of the planets of Masonry. We have seen a Masonic garland to-day—the Thistle receiving the Rose and the Shamrock, and uniting in one harmonious whole. With His Grace the Most Worshipful the Grand Master, I trust that in

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England, ay, and in Ireland too, similar re-unions may take place, for I believe that there is nothing which can conduce to the unity of the Craft throughout the Empire so much as such great meetings as this, where the separate Grand Lodges are distinctly and individually represented, and all three meet together upon the same base. Brethren, permit me to say, before I sit down, that independent of the gratification which I have received this day as Depute Grand Master of England, and representative of the Grand Master Mason of England, my heart has warmed to the sight which I have witnessed in the capital of my country—a sight that must prove to the world, and to Masons throughout the world, that the Craft is cherished as warmly, as sincerely, as zealously in Scotland, as in any other quarter of the globe. Again thanking you, Most Worshipful Grand Master and Brethren all, for the honour you have done the Grand Master Mason of England, I repeat that it will be a duty incumbent on this Deputation to report, in the most favourable terms, of the reception they have met with at your hands, and of the magnificent spectacle of which you have afforded them the contemplation."

The CHAIRMAN next proposed "The Grand Lodge of Ireland and the Duke of Leinster," and expressed the gratification with which they had received the visit of a Deputation from that country.

Brother QUINTON, in reply, said—"The reception of an invitation to be present at this great demonstration, had afforded the Grand Lodge of Ireland the greatest pleasure; and for the deputation, he could most truly say that they had been highly gratified by the spectacle which had been presented to their view to-day. Indeed so interesting an occasion could not but be gratifying to every well-wisher of Free Masonry; but to see such an assemblage as they had recently witnessed—an assemblage that in their wildest fancy they could hardly have contemplated—required much more eloquence than he could by possibility command to express his feelings regarding it; but this he would say, that he joined most sincerely with Lord Panmure in imploring the blessing of the Great Architect of the Universe upon the work they had commenced this day, trusting that it might be for ages a nucleus round which Free Masonry in Scotland would continue to rally."

The Right Honourable Lord PANMURE then said—"Brethren, by the permission of the Most Worshipful the Grand Master, I again intrude myself upon you, and do so for the purpose of proposing a toast, which, although intimately connected with your own interests, I must nevertheless beg you to assist me in doing the greatest honour to. It is to the health of an individual at present the supreme head of the Craft in Scotland—to one who has not filled that high situation with merely a

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name for doing its duties. Ever since the Duke of Athole has been Grand Master of Scotland, he has made it his earnest endeavour to advance the interests of the Craft to the utmost of his ability, and he has achieved this by giving his presence, and leading the Craft, on all occasions where Masonic duties were to be performed in any part of Scotland. It is, and must be, a subject of pride to your Most Worshipful Grand Master to know that such a National structure as the Scott Monument was inaugurated under his presidency. It must be a source of pride to him to know that in the West he has laid the foundation of a bridge which is to afford convenience not only to multitudes of the citizens of Glasgow, but to the trade of a city third only in the world. We owe to the Grand Master a deep debt of gratitude for laying the foundation-stone of a refuge for sickness and misfortune in another great trading city of Scotland, namely, in Dundee; and if he had done nothing else as a Mason in Scotland, he has this day placed the copestone on his triumph as a Master Mason, by laying the Foundation-stone of the Free Masons' Hall of Scotland. These are but a few of the works of the Grand Master. I will not detain you, for it would detain you too long, to go over the whole of them. Suffice it for me to say, that I think you should be proud of one who has filled your throne so long with so much credit to himself and so much benefit to the Craft in Scotland."

The CHAIRMAN said—"I do not think that I can find adequate words to return my sincere thanks to Lord Panmure for the very flattering manner in which he has proposed my health, and to you, Brethren, for the very kind way in which you have received it. Brother Lord Panmure has kindly alluded to different occasions upon which, as your Grand Master, the duty of laying foundation-stones devolved upon me; I can only say that when the Free Masons of Scotland did me the honour to elect me their Grand Master, I felt that it was the greatest compliment that they could confer upon any one, and as such, I should be little repaying them for their kindness towards me were I not to endeavour to devote the little time that I have to doing my duty to the best of my ability. At the same time I must say that those duties have always been to me of the most pleasing character, and never more so than on the present occasion."

Lord LOUGHBOROUGH proposed "The Foreign Grand Lodges," a toast to which every Scotchman here would do most ample justice, for he was quite certain that the heart of Scotch Masons abode not in Scotland alone, but, like the principles of Masonry itself, embraced the whole world. "I am aware (he said) that we cannot this evening greet a deputation from any Foreign Grand Lodge; but I know that there are pre-

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sent many representatives of such Lodges who are alike an ornament to Scotch Masonry and to the Foreign Lodges which they represent. and I beg of such to carry back, when they visit or hold correspondence with their Lodges, the good feeling which they have experienced on this occasion. I would have them tell the Grand Lodges in Foreign parts that Scotland has at last a Grand Lodge Hall of her own, which, magnificently begun, would probably some day equal that of any in the world. In the garland adverted to by the Right Honourable the Depute Grand Master of England, I should wish to see the Lily of France joined with the Rose, the Shamrock, and the Thistle; indeed, there is no flower that may not be entwined in the garland of Masonry,—it being universal, reaching to every country in the globe."

Brother Dr M'COWAN, Senior Grand Deacon of the Grand Lodge, and Representative of the Grand Orient of France, in responding to the toast, said "that it was just three years since the Grand Lodge of France inaugurated their new Hall. On that occasion a deputation was present from Scotland, who were received with the most kindly feelings; and he was instructed by the Brethren of that country to wish them the greatest success in the undertaking which had been commenced and so gloriously carried through to-day."

The CHAIRMAN next proposed "Prosperity to the New Hall." He said—"I feel assured that every Mason in Scotland, as well as in other parts of the Empire, will respond to the sentiment, 'Prosperity to the New Hall.' I feel also certain that no building, the foundation-stone of which has ever been laid, will eventually prove of more advantage to the Craft than the one which has this day been inaugurated. The inconvenience arising from the want of an adequate Hall to meet in has long been felt not only by the Grand Lodge, but by Daughter Lodges coming to Edinburgh on Masonic business, and I rejoice that this inconvenience will now be very soon at an end. I must once more thank the Brethren in Scotland for the very liberal manner in which they have come forward to enable the Grand Lodge to build a fit and proper Hall for its meetings, and I trust that we may all be spared to meet ere long within the walls of the structure, the foundation-stone of which we have this day laid."

The CHAIRMAN then gave "The Provincial Grand Lodges of England and the Deputations from them," to which Brother William Berkeley, Provincial Grand Secretary of the Grand Lodge of Northumberland, returned thanks, and expressed the interest felt in the Masons of Scotland by their Brethren of England, and the great gratification which he had had at being present at the proceedings of this day. On behalf of the Deputations from the Provincial Grand Lodges of Cumberland, Dur-

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ham, Lancashire, and Northumberland and Berwick-on-Tweed, he begged to thank the Most Worshipful the Grand Master for the honour now done them.

At this stage of the proceedings the Grand Master intimated that as he was obliged to leave town by train, he had requested the Depute Grand Master, Brother Whyte-Melville to take the chair; but before quitting it, he begged to propose the cordial thanks of the Brethren to the Commander-in-Chief, and to the commanding officers of the 16th Lancers, Artillery, and Staffordshire Militia, for the valuable assistance which they had afforded them. His Grace then left the Hall, the Brethren rising and cheering him as he left.

The Depute Grand Master having taken the chair, Brother Ebsworth sang a Masonic chant, written for the occasion by Mr Alexander Maclagan, and dedicated, by permission, to the Most Worshipful the Grand Master and the Brethren; after which

The Honourable FREDERICK DUNDAS, M.P., in proposing "The Provincial Grand Lodges of Scotland and their Deputations," coupled with the name of Brother Sir Archibald Alison, expressed "the very great gratification that the Members of the Grand Lodge of England had experienced in having had the privilege of taking part in one of the grandest spectacles ever witnessed. It might have happened that a stranger Brother should have asked the question whether Masonry prospered in Scotland? What he had seen this day and evening had given a most conclusive answer to that question; and he sincerely hoped that the ceremony they had witnessed of laying the first stone of a Grand Masonic Hall in this city would be the means of extending Masonry and its benefits to the end of time. He thought they might fairly ask—to what might they ascribe the prosperity of Masonry in Scotland? They readily found the answer—to the zeal and encouragement afforded, and attention paid by the Provincial Grand Masters in carefully watching over their provinces."

Sir ARCHIBALD ALISON returned thanks. He said—"I feel that I owe the high honour of returning thanks in the name of the Provincial Deputations of Scotland to the circumstance of being the Provincial Grand Master of that city which, in the eloquent words of Lord Panmure, has been styled the third commercial city in the world, and which, I trust, may be said to be second only to this in the zeal with which it is animated in the cause of Free Masonry. I rejoice to say that I came this morning in the train from Glasgow with one thousand zealous Free Masons, and some hundreds came in another train from the

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towns in the vicinity. I am happy to say there is no part of the United Kingdom—I may add there is no part of the World, which takes more interest in the business of our Ancient Order than the West of Scotland, and I am certain there is not one in that great community that feels a greater zeal in the cause than myself. There is no individual, perhaps, who has so much reason to say that he is grateful to Free Masonry, for I am sure there are none who now hear me who have a family anecdote so interesting to narrate, or one which shows how much the principles of Free Masonry may surmount even the animosities and the anger of war. In the American War there was a young English officer who was wounded, and had a bayonet pointed towards his breast in one of the entrenchments that he was storming in the United States. When the bayonet was at his breast, he got hold of a young American officer, to whom he gave the Freemason's grip. The American knocked up the bayonet, and saved the Englishman's life. He took him to his own home, and treated him as a brother, and for two or three months he lived in his family. That officer, thus saved by Free Masonry, afterwards returned to Scotland, where he married a lady, a relative of the noble family of Erskine, and the issue of that marriage was Lady Alison, my wife, and mother of two who have bled for their country in India.

"While I regard the grand demonstration which took place to-day as a proof that the great cause of Free Masonry, which was flourishing when the Temple of Jerusalem was built—which has survived the tyranny of the Romans—the conquests of the Goths—and the inroads of the Saracens—is now as rife as it was when Solomon laid the foundation of the Temple of Jerusalem—I feel assured that it will be to the end of the world as permanent as the principles of the Gospel, of which it was the prototype, and of which it was the completion—namely, the principles of peace to man, and good-will to mankind.

"Allow me to say, before I conclude, that I trust that this meeting, composed of the Masons of Scotland, of Deputations from England and Ireland, and of a Representative of the Free Masons of France, may be regarded as a proof of the approach of that period when not only are the principles of Free Masonry to obtain a more lasting and a more permanent place than ever they have had since the days of Solomon in the hearts of mankind, but that the union which has been shown this day in this magnificent assemblage is a type also of that increasing warmth of feeling which pervades all parts of the British Empire, and which, I trust, will enable us not merely to unite cordially in all the works of Christian benevolence and universal philanthropy, but, should we be compelled to draw the sword, to exhibit

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an invincible front alike to the treachery of Sepoy mutineers and all other enemies."

The CHAIRMAN, in proposing "Prosperity to the Daughter Lodges of Scotland," referred to the noble appearance which they presented in the Procession. He was quite satisfied that if anything were wanting to prove the high appreciation of Masonry in Scotland at this moment, it could not have been more fully shown than by the appearance made by the Masonic body this day.

The other toasts which followed were—"The Depute Grand Master, J. Whyte-Melville," by THOMAS J. QUINTON; "The Substitute Grand Master, Lord Loughborough;" "The Senior and Junior Grand Wardens;" "The Grand Treasurer, Grand Secretary, and other Grand Officers of the Grand Lodge of Scotland," by the CHAIRMAN; "The Building Committee and Brother Hunter," by Lord LOUGHBOROUGH; "The Grand Architect, Brother Bryce," by the CHAIRMAN; "The Duchess of Athole, the Ladies, and the Ladies present," by Brother MILTON of St Andrews; "The Grand Marshal, Brother Coghill," and "The Memory of St Clair of Roslin," by the CHAIRMAN.

The Banquet terminated shortly after ten o'clock, when the Brethren dispersed, some to visit the Lodges in Edinburgh, who entertained large Deputations of their Provincial Brethren; whilst others attended the Ball in the Assembly Rooms in honour of the occasion; at which nearly 500 were present.

The Patronesses were—The Countess of Buchan, Mrs Craigie-Halkett Inglis, Mrs Gillon of Wallhouse, Mrs Henry Inglis, Mrs Mercer, and Mrs Merry. The Patrons were—His Grace the Duke of Athole, J. Whyte-Melville, Esq., of Bennochy, Lord Loughborough, Major-General Swinburne, Samuel Hay, Esq., Henry Inglis, Esq., William A. Laurie, Esq., and Alexander J. Stewart, Esq.

Amongst the company were—Lord Panmure, Lord Loughborough, Lord Neaves, Major Crawford, R.A., Captain Bedford, 79th Highlanders, Captain Hay, Edinburgh County Militia, Lieutenant M'Farlan, R.N., Samuel Hay, Esq., W. E. Hope-Vere, Esq., Henry Inglis, Esq., Richard Hunter, Esq., George M'Kenzie, Esq., Arthur Campbell, Esq., Mrs Neaves, the Misses Neaves, Miss Melville, the Misses Davidson, Miss Hunter, &c.

The music was under the superintendence of Mr Howard, and the dancing was kept up with great spirit until an early hour.

Thus happily terminated Summer St John's Day, 1858—a day long to be remembered in the Annals of Scottish Freemasonry.

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CHAPTER XV.

HISTORY AND TRANSACTIONS OF THE GRAND LODGE, FROM THE QUARTERLY COMMUNICATION ON 2D AUGUST 1858, TO THE CONSECRATION AND OPENING OF THE FREE MASONS' HALL OF SCOTLAND, ON 24TH FEBRUARY 1859.

At the Quarterly Communication on 2d August 1858, the Grand Clerk read a communication from the Grand Lodge of Ireland, addressed to Brother Dr Samuel Somerville, their Representative in the Grand Lodge of Scotland, which contained the following Resolution, passed in the Grand Lodge of Ireland at its meeting on the 1st of July last :—"Proposed by Worshipful Brother the Honourable George Handcock, Junior Grand Deacon, and seconded by Worshipful Brother Arthur Bushe, Senior Grand Deacon—'That the Grand Lodge of Free and Accepted Masons of Ireland, duly assembled, at their usual monthly meeting on Thursday the 1st day of July 1858, desire to convey their warm congratulations to The Right Worshipful the Grand Lodge of Freemasons of Scotland on the auspicious event of laying the Foundation-stone of a New Masonic Hall in the City of Edinburgh : They also avail themselves of the opportunity to express the high satisfaction they have been afforded by the courteous and fraternal reception accorded to the deputation from the Grand Lodge of Ireland present on that occasion.'"

At this meeting the sanction of the Grand Lodge was given to the draft of the Ceremonial to be observed at the Consecration and Erection of a new Lodge ; as also at the usual Installation of the Office-bearers of any Daughter Lodge.[1]

The Grand Lodge then proceeded to the election of a Grand Clothier, &c., in room of Brother William Donaldson, deceased, when Brother William Mann, of Messrs Millan & Mann, 135, George Street, was chosen to fill that office.

On the motion of Brother Bryce, Right Worshipful Master of Lodge St James, Edinburgh, No. 97, it was unanimously resolved that the letters from the Grand Lodges of England and Ireland to their respective Deputations to this Grand Lodge, on the recent occasion of laying

[1] *Vide* Appendix X, page 469, *antea*.

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the Foundation-stone of the Freemasons' Hall of Scotland, should be framed and hung up in the Committee Rooms thereof.

At the Quarterly Communication held on 8th November, a letter from the Provincial Grand Master of the Province of Upper Canada, and another from the Provincial Grand Master of that of Linlithgow, resigning their respective offices, were read, and accepted with regret.

The Grand Secretary reported the progress made with the New Hall, and stated that the Grand Architect assured him of its being ready for Consecration in February next.

Brother Hay, Right Worshipful Master of the Lodge Celtic, Edinburgh and Leith, No. 291, presented a cheque for L.50, as the contribution of his Lodge to the Grand Lodge Building Fund; for which very handsome donation the thanks of the Grand Lodge were unanimously accorded to him, and the Office-bearers and Members of the Lodge Celtic.

On the motion of Brother Dr Somerville, certain communications made to him, as Representative from the Grand Lodge of Ireland, relative to a misunderstanding between that Grand Lodge and the Lodge St George, Bermuda, holding of this Grand Lodge, were remitted to the Grand Committee, with full powers to adjudicate thereon, and decide the matters at issue.

Brother John Ormiston, Past Master of the Lodge St John, Wilsontown Ironworks, was appointed to consecrate the Lodge St Andrew, Drybridge, No. 380, and instal the Office-bearers thereof, on such day as might be found suitable for all parties.

Brother Dr M'Cowan, Senior Grand Deacon, and Representative of the Grand Orient of France, moved that Brother Chevalier de Saulcy be appointed Representative from this Grand Lodge to the said Grand Orient, which was unanimously agreed to.

The Petition and Memorial from the Provincial Grand Lodge of Glasgow relative to Mark Masonry, and the working of the Mark by the Lodge of Glasgow St John, No. 3-^{2}, having been presented, alongst with answers thereto from the said last-mentioned Lodge, it was agreed, in order to a discussion of the question at issue, to open the Grand Lodge in the Master's degree, which was accordingly done by the Right Worshipful the Substitute Grand Master, who occupied the Chair; whereupon it was moved by Brother Andrew Kerr, Senior Proxy Warden, No. 3-^{2}, seconded by Brother J. G. Houstoun, Proxy Master, No. 4, "That the Grand Lodge of Scotland having on 1st February 1858 adopted Resolutions to the effect that it had been proved to the satisfaction of the Grand Lodge that certain Lodges have wrought the Mark since their foundation, and previous to

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the existence of the Grand Lodge, and have continued to do so till the present time, any interference with the rights and privileges of Lodges so situated was an invasion of the privileges of those Lodges, which the Grand Lodge was bound to protect. And having taken into consideration the complaint of the Provincial Grand Lodge of Glasgow, Resolve, That the Lodge of Glasgow St John was in order in continuing to practise a Ritual to which their ancient privileges entitled them, and dismiss accordingly the complaint of the Provincial Grand Lodge, and find no expenses due. *Quoad ultra*, till the special Committee appointed to confer with the Grand Lodges of England and Ireland present their report, defer consideration of all questions involved in this matter till then." Which, after considerable debate, was carried by a majority so large as to be almost unanimous.

The Brethren then proceeded to the election of GRAND STEWARDS for the year 1858-59, when the following were appointed, viz.—

Brother JOHN CUNNINGHAM,—*President.*
Brother W. D. M'RITCHIE,—*Vice-President.*

Brother W. BELFRAGE.	Brother COL. JAMES HUNTER.
... C. COBBOLD.	... GEORGE PATERSON.
... W. FORRESTER.	... JAMES TURNER, Jr.
... H. GAVIN.	... CHARLES S. LAW.
... JOHN HAIG.	... A. N. CLARKE.
... JOHN D. B. HAY.	... OWEN GOUGH.
... WILLIAM HUNT.	... WILLIAM MANN.
... EVAN A. HUNTER.	... DAVID BRYCE, Jr.
... F. S. MELVILLE.	... JAMES FINLAYSON.
... H. A. M'NEILL.	... THOMAS DUNCANSON.
... JAMES NAIRNE.	... J. ELSTON.
... S. RATHBONE.	... C. G. C. CHRISTIE.
... J. F. SKENE.	... J. G. HOUSTOUN.
... J. STEVENTON.	

1858. NOVEMBER 30,—ST ANDREW'S DAY. The Grand Lodge having been opened in due form by Brother Dr M'Cowan, Right Worshipful Master, No. 1, he declared the Offices of the Grand Lodge vacant; and, in accordance with the nomination at the Quarterly Communication on the 8th instant, he proposed as Grand Master Mason of Scotland

HIS GRACE THE DUKE OF ATHOLE, K.T.

His Grace having been unanimously elected, he was escorted into the Grand Lodge by the Acting Grand Wardens, and the obligation of office was administered to him by Brother M'Cowan.

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The Most Worshipful The Grand Master then took his place on the Throne, and proceeded with the Election of Office-bearers, as follows :—

Sir James Forrest, Baronet, Right Worshipful Past Grand Master.

J. Whyte-Melville of Bennochy and Strathkinness, Right Worshipful Depute Grand Master.

Right Hon. Lord Loughborough, Right Worshipful Substitute Grand Master.

Henry Inglis, W.S., Proxy Master 'Trinity,' Elgin, Right Worshipful Senior Grand Warden.

Major-General T. R. Swinburne, Proxy Senior Warden 'Dunbar Castle,' Dunbar, Right Worshipful Junior Grand Warden.

Samuel Hay, (Union Bank,) Proxy Master 'Peebles Kilwinning,' Right Worshipful Grand Treasurer.

William Alexander Laurie, W.S., Proxy Master 'Rising Star of Western India,' Bombay, Right Worshipful Grand Secretary.

Alexander James Stewart, W.S., Proxy Master 'St John,' Dunkeld, Right Worshipful Grand Clerk.

Rev. David Arnot, D.D., Proxy Master 'Burns,' Halifax, Nova Scotia, Very Worshipful Grand Chaplain.

F. D. M'Cowan, M.D., Right Worshipful Master 'Lodge of Edinburgh Mary's Chapel,' Very Worshipful Senior Grand Deacon.

Thomas Drybrough, Right Worshipful Master 'Canongate Kilwinning,' Edinburgh, Very Worshipful Junior Grand Deacon.

David Bryce, Proxy Master, 'Royal Arch,' Ayr, Very Worshipful Grand Architect.

Charles Mackay, Proxy Master 'Royal Arch,' Rutherglen, Very Worshipful Grand Jeweller.

John Deuchar of Morningside, Proxy Master 'St Mark,' Glasgow, Very Worshipful Grand Bible Bearer.

Captain P. Deuchar, R.N., Proxy Master 'St Ninian,' Brechin, Grand Director of Ceremonies.

Lieutenant-Colonel James Hunter, Proxy Senior Warden 'St Michael,' Crieff, Grand Sword-Bearer.

Charles W. M. Muller, Proxy Master 'Kilmollymock,' Elgin, Grand Director of Music.

John Coghill, Proxy Master 'St George,' Aberdeen, Chief Grand Marshal.

James Watters, Grand Marshal.

William M. Bryce, Grand Tyler.

Brother William Mann, Clothier and Paraphernalia Maker.

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The obligation *de fideli administratione* was then given by the Grand Master to the various Office-bearers present,[1] after which the Brethren adjourned to celebrate the Festival of St Andrew.

The occasion was one of more than usual interest to the Brethren, as the young Marquis of Tullibardine was for the first time introduced by his noble father to the Grand Lodge, he having been initiated that morning in the Lodge St John, Dunkeld. After the usual loyal toasts had been given and received, and the Grand Lodges of England and Ireland duly honoured, Brother Dr M'Cowan proposed the health of the Most Worshipful the Grand Master, enlarging upon the progress which Masonry had made in the kingdom during the time that his Grace had held the office of Grand Master Mason of Scotland, and congratulating the Craft on his Grace's re-election. In reply, his Grace expressed his gratification at being again chosen to fill the office he then held, and his anxiety to do all in his power to forward the interests of the Craft. The healths of the visiting Lodges were then given, and respectively acknowledged. At the conclusion of this series of toasts General Swinburne proposed the health of the Most Noble the Marquis

[1] The following are Honorary and Representative Members of the Grand Lodge of Scotland, viz. :—

Honorary Members.

His Majesty Oscar, King of Sweden and Norway.

H. R. H. Prince Frederic of the Netherlands.

Representative Members.

To the *Grand Lodge of England.*—Brother the Right Honourable Lord James Charles Plantagenet Murray.

From the *Grand Lodge of England.*—Brother the Right Honourable Baron Panmure, K.T.

To the *Grand Lodge of Ireland.*—Brother the Honourable Augustus G. F. Jocelyn.

From the *Grand Lodge of Ireland.*—Brother Samuel Somerville of Ampherlaw, M.D.

To the *Grand Lodge of Sweden.*—Brother Adolf Gustaf Bredenberg.

From the *Grand Lodge of Sweden.*—Brother W. A. Laurie, Grand Secretary.

To the *Grand Orient of the Netherlands.*—Brother Professor D. J. Veegens, Amsterdam.

From the *Grand Orient of the Netherlands.*— * * * *

To the *Grand Lodge of Hamburg.*—Brother Carl Ferdinand Unger.

From the *Grand Lodge of Hamburg.*—Brother Adolphus Robinow.

To the *Grand Lodge of Prussia.*—Brother Carl von Dahlen.

From the *Grand Lodge of Prussia.*—Brother Professor W. E. Aytoun.

To the *Grand Orient of France.*—Chevalier De Saulcy, G. O. de France.

From the *Grand Orient of France.*—Brother F. D. M'Cowan, M.D., Senior Grand Deacon.

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of Tullibardine, which was received with Masonic Honours. The noble Marquis made an appropriate reply, and expressed the utmost gratification at being admitted into the Fraternity. The remaining toasts, viz., the healths of the Depute Grand Master, John Whyte-Melville, Esq.; of the Substitute Grand Master, Lord Loughborough; of the Duchess of Athole; and the Grand Wardens, having been respectively given, the proceedings terminated by the closing of the Grand Lodge in ample form.

At the Quarterly Communication on 7th February 1859 the following Brethren were elected to perform the duties of Grand Committee for the year 1859-60, viz.:—

THE GRAND MASTER. DEPUTE GRAND MASTER.

SUBSTITUTE GRAND MASTER.

The MASTERS of all LODGES in Edinburgh, Leith, and Portobello, viz.:—

Brother F. D. M'COWAN, Lodge of Edinburgh, Mary's Chapel.
„ THOMAS DRYBROUGH, Canongate Kilwinning.
„ THOMAS DUNCAN, Canongate and Leith, Leith and Canongate.
„ WILLIAM HUNTER, Journeymen, Edinburgh.
„ ALEXANDER DOWNIE, St David, Edinburgh.
„ GEORGE PATERSON, St Luke, Edinburgh.
„ CHARLES S. LAW, St Andrew, Edinburgh.
„ JAMES LEGGAT, St James' Operative, Edinburgh.
„ EDWARD MITCHELL, St Stephen, Edinburgh.
„ GEORGE LAING, Edinburgh Defensive Band.
„ Dr MIDDLETON, Roman Eagle, Edinburgh.
„ ALEXANDER SCOTT, St John, Portobello.
„ PATRICK COWAN, Celtic, Edinburgh and Leith.
„ WILLIAM MANN, St Clair, Edinburgh.
„ THOMAS PEARSON, Trafalgar, Leith.

And the following PROXY MASTERS:—

Brother WILLIAM BELFRAGE, Ancient, Stirling.
„ W. IRELAND, St Luke, Lauder.
„ A. N. CLARKE, Panmure, Arbroath.
„ ADOLPHUS ROBINOW, Eastern Star, Colombia.
„ WILLIAM HUNT, St John, Dunfermline.
„ JAMES TURNER, Junior, Torphichen Kilwinning, Bathgate.
„ JAMES C. WALKER, St James, Old Monkland.
„ WILLIAM PRINGLE, St John, Beith.
„ JAMES G. THALLON, St Thomas, Arbroath.

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Brother S. Somerville, M.D., Lockhart St John, Carnwath.
„ Andrew Kerr, Lodge of Glasgow St John.
„ William Mann, St Nicholas, Aberdeen.
„ R. Shedden Patrick, Mother Kilwinning.
„ Lindsay Mackersy, Caledonian St John, R. A., Campsie.
„ T. H. Douglas, King Robert the Bruce, Auchtermuchty.
„ John Coghill, St George, Aberdeen.
„ Alexander Hay, Midcalder.
„ James Nairne, Royal Arch, Cambuslang.
„ David Bryce, Junior, Stow.

The Lodges "Trafalgar," Leith, "St John," Galashiels, "St Mary," Coltness, and "Stonehaven," were, upon petitions presented by each, respectively reponed, on payment being made of all arrears of Grand Lodge dues. A new Charter was ordered to be expede in favour of the Lodge "Zetland," Grangemouth.

The Grand Secretary read printed excerpts from Minutes and Resolutions adopted by the Standing Committee of the Supreme Royal Arch Chapter of Scotland, of date 8th December last, and Minute of approval thereof by the Supreme Body on the 15th of that month, protesting against this Grand Lodge working the Mark Master's ritual. The Grand Lodge having considered these excerpts, and also the laws of the Supreme Grand Royal Arch Chapter, were of opinion that that body have acted at variance with their own laws, which enact the recognition of any one as a Mark Mason or Past Master that has been made in a Chapter holding of themselves, or *in a Lodge holding of the Grand Lodge of Scotland*, and directed the Grand Secretary to write to Companion Gaylor, pointing out the discrepancy between the resolutions and the laws of the Supreme Body.

Thursday, the 24th February, having been fixed upon for the Consecration and Inauguration of the New Free Masons' Hall, 98, George Street, Edinburgh, the Most Worshipful the Grand Master, the Grand Officers, and Grand Stewards, met in the ante-room of the Great Hall, at half-past 12 o'clock, where, having been clothed in the proper regalia of their respective offices, the Grand Lodge was opened in ample form. A procession was then formed, and the Grand Master, preceded by the Grand Stewards with their rods, together with the other Office-bearers, &c., passed into the Great Hall, where they were received by the Brethren, all standing, with the usual Masonic honours, the organ playing until the Grand Master was conducted to his place. The Grand Master having taken the Chair, stated to the Brethren that the Grand Lodge had been already opened, according to ancient custom on similar occa-

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sions. Whereupon The Very Worshipful the Acting Grand Chaplain, Brother Andrew R. Bonar, (the Grand Chaplain being absent from indisposition,) commenced the ceremony of Consecration by offering up the following prayer :—

O Adorable Lord God, Maker of all things, and Judge of all men, regard, we humbly beseech Thee, with Thy special favour, this our present undertaking, and grant that the work which we now commence in Thy name may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependent creatures. Let a scrupulous regard to the obligation which, in Thy name, and under Thine all-seeing eye, we have entered into, distinguish all upon whom our privileges have been conferred,—that they, abounding in all holy conversation and godliness, may become true and worthy members of our venerable Order, and that their practice may, in all things, correspond with their profession.

Response by the Brethren.—So mote it be ; followed by the Grand Honours and Solemn Music.

Brother The Reverend William Graham of Newhaven, Assistant Acting Grand Chaplain, then read Psalm CXXXIII, when the Grand Honours were again given ; after which the following Oration was pronounced by the Very Worshipful the Acting Grand Chaplain :—

" MOST WORSHIPFUL GRAND MASTER, GRAND OFFICERS, AND BRETHREN.

" I have reason to regret that the honour of addressing you on this important occasion has not, from unforeseen circumstances, fallen to the lot of my Reverend Brother, Dr Arnot, Chaplain of the Grand Lodge of Scotland, whose services, rendered on occasion of the laying the Foundation Stone of the Edifice in which we are met this day, gave such satisfaction to the Members of the Fraternity, that had from so many different quarters assembled.

" We cannot forget the imposing ceremonies of that time, and the proof given of the extensive diffusion of Masonic light. Brother met Brother upon an high and peculiar occasion. Far-separated friends were anew reminded of obligations resting upon them mutually, and departed to their several homes with a deepened conviction that Free Masonry has most important ends in view, and contributes to the securing of most valuable results.

" Christianity—the Gospel of Christ—is the great motive power that acts upon a dead and slumbering world,—proclaiming the Son of God to man, and enforcing the love which man owes to his brother. Under its influence the bonds of slavery have been relaxed, if not entirely broken: the position of the female sex has been altered for the better: even the horrors of war have been softened ; and, for the mitigation of distress,

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and the alleviation of the woes of suffering humanity, sums have been contributed and hospitals erected,—circumstances which were wholly unknown in heathen times.

"Christianity, I repeat, profers the true balm for human misery—the remedy for man's sin. It teaches the details of duty, and enforces them from the highest motives, while it opens up to view a vision of the celestial mansions in which the just shall dwell,—elevated far above the storms which rage over this lower region;—'where the pure in heart shall see God,' and the mourners shall have their sorrows comforted,—where there shall be nothing 'to hurt or offend in God's holy mountain,'—where, under a pure and serene sky, undarkened by cloud, the generation of the blest shall rejoice in the light of God's countenance for ever.

"Masonry has sometimes been denounced as antagonistic to religion. *There* is, some say, the motive power,—and shall man dare to supplement its working by any human institution or contrivance, as though unhallowed hands were touching the ark of God? Our secret symbols —our exclusive gatherings, have been misrepresented: the faults, too, entirely unconnected with Masonry, the errors and vices of members of the Craft,—have been appealed to as confirmatory of the accusation,—by the uninstructed and unenlightened. Let it be our aim to vindicate Masonry from such aspersions, untrue and undeserved. Our meetings are begun with prayer,—our proceedings are carried on in the fear of God. No dark conspiracies are formed amongst us. We would fear God—we reverence the Queen. With the utmost latitude of feeling regarding political dogmas and external points of religious faith and practice—we recognise, and I trust feel, the force of that sublime law of brotherhood—obeyed in recognition of Him, our Almighty Parent, who 'made of one blood all the children of men' who dwell on the face of the wide earth. With various measures of hope and belief, do we not strive to tread in the track of Him, our Saviour and Elder brother, who said, 'By this shall all men know that ye are my disciples, if ye have love one to another?' 'We know that we have passed from death unto life, because we love the brethren.'

"What we would desire to advance for Free Masonry is, that it may prove auxiliary to a higher power—that which draws us to the love and service of Him who gave us being—who has placed us in this goodly universe—and enjoined on us the duties of active piety and benevolence. Such duties are not impeded, they are helped on by the impulse which brings us together; and, if we remember that One who was far 'greater than the sons of men' consented to tread, 'a weary pilgrim on the world's highway,'—that over the 'acres of Palestine trod those blessed feet

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that were nailed to the cross for man's redemption ;' that He cared for the poor and such as had none other to comfort them, we may take encouragement in thinking that we are so far complying with the request of Him who said—' A new commandment I give unto you, that ye love one another,' as ' I have loved you.'

" This Hall is dedicated to ' Virtue,'—a term applicable, in its proper acceptation, to ' manly strength,' such as Craftsmen are called upon to exert,—or to that abstinence from evil and that desire of doing good which every member of the Fraternity is called upon to cultivate. There is solid and substantial good wrought through this confederacy, spread through all parts of the world,—even where around far

' Remoter isles the sea-waves beat.'

" How often have the hearts of Brethren been warmed and stirred towards a poor, depressed Brother! What liberal gifts have shewn that each will assist his Brother as far as he has means! The sacred bond of Masonry has been recognised when foe met foe upon the field of honourable warfare. Its ties have bound Brethren to do something, nay much, for a Brother's wife and children. Without exaggeration I may say that, within the compass of its sphere, it has walked as a ' ministering angel,' soothing the distressed, comforting the desponding, and holding out its free-will gifts with an ungrudging, unselfish hand.

" Let us strive to ' keep the unity of the Spirit in the bond of peace and in righteousness of life ;' remembering that ' pure religion and undefiled before God and the Father, is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.' ' Let us seek, as we have opportunity, to do good to all,' and remember likewise the tie of brotherhood by which we are connected.

" Masonry presents one spot of peace upon this earth of varying sentiments and creeds, where brother esteems brother, and friend meets friend,—a feeling that cannot be opposed to that of Him whom we own to be our Master and Lord.

" Not long since, not merely Scotland, but the Empire generally —nay many in our distant Colonial possessions—paid homage to the memory of Scotland's truest Poet—who, whatever the errors of his career, and the sad reverses he encountered,—has yet uttered many a strain which the world cannot let die. The homage was paid to the memory of a man of intellect, and a *Brother* whom the Creator had gifted with high and peculiar powers. The Genius of his native land caught him in the corn-field and upon the hill-side. The ' moors and mosses' he invested with poetic lustre. On the ' lammas night ' the harvest moon still seems to shed its beams. His songs go straight to the heart.

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His truthful descriptions will remain so long as our language lives. But who can tell how much his efforts were inspired, and the flame of ambition was kindled in his breast, by the 'kind glad greetings' of the Brotherhood? one section of whom shewed their appreciation of his genius by conferring upon him the Laureateship of the Canongate Kilwinning.

"This incidental notice, I trust, may be pardoned, though it may serve to 'beet the patriotic flame.' But we profess to hold ourselves by the ties of a much more universal Brotherhood; and all will cordially join with me in the desire that this day's proceedings may issue in substantial fruits; that the Divine approbation may rest on our procedure; that the 'flame of brotherly love' may be augmented; and that the 'Great Architect of the Universe' may bless all here assembled, and all the Brethren throughout the world."

The Oration was followed by the Anthem (with full organ accompaniment) "When earth's foundation first was laid," &c., as on page 470, *antea*, Appendix X.

The Grand Architect was then desired to lay upon the table the Jewels of the Grand Master, which having been done, His Grace desired the President of the Grand Stewards to deliver to the proper Officers the Jewels of their respective Officers, viz.:—The Compasses and Square to the Depute Grand Master, the Square to the Substitute Grand Master, the Level to the Senior Warden, and the Plumb to the Junior Warden, which being done, the Grand Secretary delivered the following Address:—

"MOST NOBLE AND MOST WORSHIPFUL GRAND MASTER,

"A brief period of time has elapsed since your Grace stood within this area, surrounded by the Freemasons of Scotland,—at the greatest Masonic Gathering that has ever taken place in Europe,—and founded, by the favor of Divine Providence, the noble, the chaste, and beautiful Temple in which we now stand, and are met here to consecrate with all Masonic solemnity.

"Like the Founder of the First Temple, the Monarch of Israel, your Grace invoked the blessing of the Almighty Architect of the Universe upon the work; and the successful termination at which it has this day arrived, without difficulty, and without accident of any kind, must convince all, that by His blessing alone, they who have builded the House have not laboured in vain.

"With heartfelt zeal and sincerity, allow me thus, Most Worshipful Grand Master and worthy Brethren, to congratulate you, and the Hall

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Committee, and all concerned, on the great progress, stability, and ever-increasing prosperity of the Craft, which have enabled this Fraternal and National work to be completed,—an edifice, which does equal credit to the talents and taste of the Architect, as well as to the Craftsmen who have executed the work, and which promises to add to the strength, and beauty, and glory of Free Masonry throughout the civilized world.

"Whence all this perseverance, and even this popularity in the building of a Hall? Is it not because the character of the Fraternity is reflected in its institution, in the events that excite its enthusiasm, as well as in the monuments it has assisted in raising, and which have become the objects of its chief interest? The Brethren in many distant lands, from the banks of the Ganges to the banks of the St Lawrence, have contributed their oblations towards this good work, the announcement of which ought to stimulate every noble heart at home to emulation, and inspire a wish to contribute to the perfection of so beautiful and elegant a design. Nor can the generous example of the illustrious and noble Grand Master who so honorably sways the Hiram over us, be wanting in its due effect and influence,—a nobleman—you my Brethren must all agree with me—not more distinguished as a Mason than as a man. Under such auspices may the Scottish Craft long rest happy and secure, and flourish for ever like the graceful and stately palm tree, until its branches shall cover the whole surface of the habitable globe. It is now my duty Most Worshipful Grand Master to inform your Grace that it is the unanimous wish of the Fraternity to dedicate this Temple to Masonry."

This Address was followed by the Masonic Anthem "Great Light to Shine." Psalm xcv, verses 1 to 7, was then chaunted, with full organ accompaniment.

After which the V. W. the Acting Grand Chaplain offered up the following Prayer:—

Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from Thy celestial Temple, from Realms of light and glory, to bless us, in all the purposes of our present assembly.

We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Centre of light and life, great source of love and happiness, solemnly to consecrate this Hall to Thy honour and glory. Amen.

Response by the M. W. the G. M.—Glory be to God on high!

Response by the Brethren.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

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The Consecration Elements,—Corn, Wine, and Oil,—were here successively sprinkled on the Hall by the Most Worshipful the Grand Master, who at the same time invoked the blessing respectively on each Element, viz. :—

> May the bountiful hand of Heaven ever supply the Inhabitants of this City, as well as all the Brethren throughout the world, with abundance of Corn, [Wine,] and [Oil,] and all the necessaries and comforts of life.

Which being done, the Grand Chaplain resumed, as follows :—

> Grant, O Lord our God, that they who are invested with the government of this Grand Lodge, may be endued with wisdom to instruct their Brethren in all duties: May brotherly love and charity always prevail among the Members thereof, and may this bond of Union continue to strengthen the Lodges throughout the world!
>
> Bless all our Brethren, "the Children of the Widow," wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed.
>
> We humbly commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.
>
> Finally, may we finish all our works here below with Thine approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable. Amen.

Response by the M. W. the G. M.—Glory be to God on high!

Response by the Brethren.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

Grand Honours, followed by Solemn Music. After which the Brethren perambulated the Hall three times, saluting the Most Worshipful the Grand Master in the three degrees; whereupon the Grand Master addressed the Brethren as follows :—

"RIGHT WORSHIPFUL SENIOR AND JUNIOR GRAND WARDENS AND BRETHREN.

"I have very great pleasure this day in consecrating this Hall for the purposes of Masonry.

"The want of a Building where the Grand Lodge might hold its meetings has been very much felt, and I was very much gratified when I laid the Foundation-stone, on the 24th June last, of the Building in which we are now met.

"The very liberal manner in which the various Lodges have come forward with funds to enable the Grand Lodge to erect this Building has been highly satisfactory.

"During the many years I have now been Grand Master Mason of Scotland, there is nothing of which I am more proud than that it has

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been during the period I have held that high office that this Hall has been built and inaugurated.

"I am sure you are all very much gratified with the expedition and manner in which the building arrangements have been carried out, which reflect so much credit on all those entrusted with the work which has reached so very successful a termination this day.

"Brethren, according to our ancient rules, it only remains for me to declare this Hall to be the FREE MASONS' HALL OF SCOTLAND, dedicated to MASONRY."

Whereupon the Grand Secretary proclaimed to the Brethren that this was now the Free Masons' Hall of Scotland, dedicated by the Most Worshipful the Grand Master to Masonry.

Response by the Brethren.—So mote it be.

The Grand Master then dedicated the Hall to VIRTUE: The Grand Secretary repeating to the Brethren that the Hall was dedicated by the Most Worshipful the Grand Master to Virtue.

Response by the Brethren.—So mote it be.

The Grand Master then dedicated the Hall to UNIVERSAL CHARITY and BENEVOLENCE: The Grand Secretary repeating to the Brethren that the Hall was dedicated by the Most Worshipful the Grand Master to Universal Charity and Benevolence.

Response by the Brethren.—So mote it be.

The reading of part of 1st Kings, Chapter VIII, verses 22, 23, 26–30, 43 middle, 60; and Chapter IX, verses 3–5, by the Very Worshipful the Reverend William Graham, was succeeded by the singing of the following Anthem with full Organ Accompaniment:—

To Heaven's high Architect all praise,
All praise, all gratitude be given;
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.

CHORUS.

Sound aloud the Great JEHOVAH'S praise;
To Him the dome, the temple raise.

GRAND HONOURS.

Benediction by the Acting Grand Chaplain—

May the Free Masons' Hall of Scotland, now dedicated to Masonry, be ever the sanctuary and receptacle of Virtue, Universal Charity, and Benevolence; and may the Great Architect of the Universe bless all here assembled, and all the Brethren throughout the world, henceforth and for ever. Amen.

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The Queen's Anthem, with the additional verses, originally composed by Brother Hay,[1] having been sung by all the Brethren with accompaniments, the Grand Lodge was closed in ample form, and the Brethren dispersed,—the proceedings having occupied two hours.

About two hundred Daughter Lodges were represented at the ceremony. Among the Brethren present, besides the Office-bearers of the Grand Lodge of Scotland, were—Sir James Fergusson of Kilkerran, Bart.; Sir P. Arthur Halket of Pitfirrane, Bart.; Sir George Beresford; Chevalier Burnes, K.H.; Major-General Belshes; Major Ramsay; J. Erskine Wemyss of Wemyss; A. Robinow, Hanseatic Consul; Samuel Somerville, M. D., Representative from the Grand Lodge of Ireland; Provost Taylor of Leith; Professor Bennet, &c. The Hall, besides being tastefully decorated with Masonic emblems, was adorned with the banners of the Representatives of Foreign Sister Lodges; and the "dim religious light," streaming through the beautifully-stained glass windows, gave the scene a rich, imposing, and solemnising aspect.

In the evening a grand Masonic Festival and Banquet took place in the Hall, which was attended by upwards of three hundred Brethren. The Most Worshipful the Grand Master occupied the chair, and was supported on the right and left by John Whyte-Melville, Esq., Sir P. Arthur Halket, the Chevalier Burnes, Major-General Swinburne, &c. An excellent band occupied the orchestra, and the evening was spent in the most agreeable and fraternal manner.

At no more fortuitous epoch in the History and Transactions of the Grand Lodge of Scotland could this record have closed. From small beginnings, with only *thirty-three* Lodges rallying round her in 1736,

[1] The following are the verses by Brother Hay, above alluded to :—

"Hail! Mystic, holy light,
Heaven-born and ever bright,
Spread more and more.
Light of the bold and free,
Honour and loyalty,
Light of Freemasonry,
Ne'er leave our shore.

"Almighty Architect!
Counsel, uphold, direct,
Victoria our Queen.
Round her Thy covering spread,
O'er her Thy spirit shed—
Take her anointed head,
Under Thy Wing."

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with no convenient place of meeting, and neither possessed of property nor revenue, she has steadily and progressively pursued her course for upwards of one hundred and twenty years, and can now number nearly *three hundred* Daughter Lodges at home and abroad. She has established a Benevolent Fund, which, besides dispensing relief to many a poor Brother, and giving succour to many a Widow and Orphan, is possessed of a rest fund exceeding one thousand six hundred pounds. She is in possession of a Library which is unequalled, in a Masonic point of view, by any similar collection, either public or private, in Europe. And by her recent purchase she has established for herself a permanent "habitation and a name" which will rank her on a par with the Sister Grand Lodges of England and Ireland, and give her a more prominent position than she has ever hitherto held amongst the Institutions of the Country.

Her position is one of which the Scottish Brethren may well be proud; and when another century of her existence shall have elapsed, that she may be found to have made a corresponding progression, and be foremost in every good work, is the devout aspiration not only of every Mason who hails from the Scottish banner, but of all the "Children of the Widow" throughout the world.

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CHAPTER XVI.

NOTES ON THE PROVINCES AND DAUGHTER LODGES THEREIN—LIST OF LODGES ARRANGED IN PROVINCES, WITH DATES OF CHARTERS AND COLOURS OF CLOTHING—PROVINCIAL GRAND MASTERS—FREE-MASONRY AND LODGES ABROAD.

THE paucity of materials, the research, and somewhat unsatisfactory results would, it is deemed, have been a sufficient apology for curtailing this Chapter very considerably, but for two considerations: 1*st*. The desire of seeing the information here gathered together put into a more permanent form than it now has in the scattered, and, in many cases, fast-perishing memorials from which it has been drawn. 2*d*. That, seeing how little printed accessible information the Brethren really have, the Office-Bearers of the Lodges under the Scottish jurisdiction may be thus induced to place anew upon record sketches of the history of their respective Lodges, the leading events in which they have borne a part, and the names of the men of note who have been entered therein,—the materials for doing so being in most cases yet attainable by the custodiers of the records of each individual Lodge. These sketches, collected and arranged, would not only be an invaluable repertoire of Masonic information of the most valuable and reliable kind, but would in many instances be of inestimable value to the archæologist and historian.

In the following Notes free use has been made of such Minute-Books as have come within reach,—the three or four printed, and not many more written sketches, which have been drawn up by some of the Lodges relative to their early history,—as well as the short "History, Nature, and Objects of Masonry" by Brother James Miller of Glasgow, author of the "Architecture, Architects, and Builders of the Middle Ages."

The Notes on the Provinces are of course drawn solely from the Minute-books of the Grand Lodge.

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I.—EDINBURGH OR METROPOLITAN DISTRICT.—*Erected* 1736.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
1	The Lodge of Edinburgh, Mary's Chapel,	1518	Light Blue.
2	Canongate Kilwinning, Edinburgh,	1677	Crimson.
5	Canongate and Leith, L. and C.,	1688	Crimson.
8	Journeymen, Edinburgh, . .	1707	Dark Blue.
36	St David, Edinburgh, . . .	1739	Dark Green.
44	St Luke, (Holyrood-house,) Edinburgh,	1744	Crimson.
48	St Andrew, Edinburgh, . .	1745	Dark Blue.
97	St James Operative, Edinburgh,	1765	Light Blue.
145	St Stephen, Edinburgh, . .	1777	Green.
151	Edinburgh Defensive Band, .	1782	Blue and Orange.
160	Roman Eagle, Edinburgh, . .	1785	Crimson.
226	St John, Portobello, . . .	1808	Dark Blue.
	Trafalgar, Leith, . . .	1808	Red, White, and Blue.
291	Celtic, Edinburgh and Leith, .	1821	Royal Stuart Tartan.
349	St Clair, Edinburgh, . . .	1847	Crimson.
354	Caledonian Railway, (*Dormant*,) .	1849	

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
3	Edinburgh Kilwinning Scots Arms	123	Royal Arch, Edinburgh
5	Leith Kilwinning	148	New Edinburgh Kilwinning
64	Thistle, Edinburgh	218	Caledonian, Edinburgh
92	Prince of Wales, from Edinburgh	236	Phœnician, Leith

The Lodges in the Edinburgh or Metropolitan District are under the direction of the Most Worshipful the Grand Master, his Depute, or Substitute. The Lodges Nos. 1, 2, 5, and 8 were amongst those who obeyed the summons of the Hereditary Grand Master in 1736, and consequently took part in the deliberations of the first Grand Lodge. On that occasion the Lodge of Edinburgh Mary's Chapel was represented by "Thomas Milln, Master, Samuell Neilson and Charles Mack, Wardens," the Canongate Kilwinning by "William St Clair of Rossland, Esq., Master, George Crawfurd and Francis Kemply, Wardens," the Canongate and Leith, Leith and Canongate, by "James White, Master, Thomas Fergusson and James Hamilton, Wardens," the Journeymen by "William Brownlie, Master, John Brownlie and Robert Gray, Wardens."

The Lodge of Edinburgh Mary's Chapel is undoubtedly one of the oldest and most distinguished Lodges in Scotland. According to tradition

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the Brethren belonging thereto built Kelso Abbey, founded in the year 1128. They also built the first Abbey of Melrose, erected in the time of David the First, of pious memory. The Lodge afterwards travelled northward, and settled in Edinburgh towards the close of the fifteenth century, when it formed a connection with the Incorporation of wrights and masons, which was constituted by an Act of the Magistrates in 1475. This Incorporation, when it was first formed, and for a long time afterwards, was probably composed exclusively of the two crafts referred to, but in process of time other trades were admitted to its privileges, for, by a decision of the Court of Session in 1703, the bowmakers, glaziers, plumbers, and upholsterers, were added to the masons; and the wrights received an accession to their ranks of the painters, slaters, sievewrights, and coopers. The Incorporation, previous to the passing of the Scotch Municipal Reform Act, had a double representation at the Council Board of the City, and was generally called the United Incorporation of Mary's Chapel, from the circumstance of holding its meetings in a building in Niddry's Wynd, which had been originally a chapel dedicated to the Virgin Mary, and which was swept away when the South Bridge was built in 1785; it afterwards fitted up a Hall in Burnet's Close, in which it still holds its meetings, and which is embellished by a picture, executed in 1721 by one Chambers, a herald painter, containing a full-length portrait of a freeman of the different trades comprised in the Incorporation, all represented in the costume of the period, and labouring at their respective employments in front of the Palace of Holyrood. The Lodge took the same name as the Incorporation, held its meetings in the same place, had generally the same Clerk to record its transactions, and the Deacon of the Masons was most frequently the Master of the Lodge. In the Charter granted to Sir William St Clair, the Lodge of Edinburgh stands first on that interesting record, represented by "William Wallace, Decon, John Watt and Thomas Patersone." (*Vide* Appendix II, p. 439, *infra.*)

Several of the Lodges which obtained their original charter of erection from the Mother Kilwinning took also the name of Kilwinning, with that of the town or place where they carried on their work. Of these the most distinguished is the Edinburgh Canongate Kilwinning, No. 2. This Lodge claims a sort of traditionary existence from the year 1677. In their Charter from the Mother Kilwinning, of date 1736, they are acknowledged as part and parcel of the old Lodge, a sort of "*alter ego*," resident in the Canongate of Edinburgh, and reference is made to a petition presented on the 6th December 1677, to be permitted to meet as a lawful Lodge; the prayer of which petition is asserted to have been granted at that time. Many of the brightest names in the

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literature of the last century were initiated in this Lodge; into it Robert Burns was affiliated, and was subsequently crowned its Poet-Laureate.

The Lodge Journeymen dates its origin from the year 1707, and was an offshoot from the Lodge of Edinburgh Mary's Chapel. At the time the schism took place it created a great sensation in the incorporated body, and legal measures were tried, though vainly, to bring the "Journeymen" to obedience. Much bitterness was indeed shown by the rigorous proceedings of the parent Lodge, but so successfully did the members of the new Society conduct their proceedings that they gained the sympathy and approbation of the Lords of Council and Session, who presented them with a purse in which to hold their money, and which is preserved in the Lodge to the present time.

The dispute however at length cooled down, and the Lodge of Edinburgh, by a Minute dated 17th December 1718, rescinded the act formerly made by them secluding the entered journeymen masons from their Society, and re-admitted them, under certain conditions, to their former privileges :—"The same day the Societie also unanimously approved of James Cumming, Patrick Mitchell, Matthew Moffat, Peter Stewart, and David Lesly, journeymen, who had all been received and admitted Fellow-crafts by the Society of Journeymen since they left the Deacons, Wardens, and Masters, and authorised them to be Members of the Societie equally with the other journeymen."

On St John's Day of the following year, that is, in 1719, James Watson, who had left the Lodge of Mary's Chapel, along with the journeymen in 1712, was once more elected to the offices of Deacon of the Incorporation and Preses of the Lodge; and at the sametime, four journeymen, out of a leet of ten given in by the Journeymen Society, were chosen as Joint Managers of the affairs of the parent Lodge. After this the journeymen were all gratuitously raised to the Degree of Master Mason in the Lodge of Edinburgh, and occasionally celebrated their festivals in one of the apartments of Mary's Chapel; and on one occasion at least, the Lodge of Edinburgh held a meeting in the Hall of the Journeymen Lodge. For one hundred and twenty years deputations have been exchanged, mutual assistance rendered, and the most fraternal intercourse carried on by the two Lodges,—the whole being crowned by the unanimous election, in 1857, of the Right Worshipful Master of the Lodge of Edinburgh, Mary's Chapel, to the position of an honorary member of the Lodge Journeymen.

The Lodge St David, besides those of many other illustrious names, has the honour of having inscribed on her list of members that of Sir Walter Scott.

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The Lodge St Luke was originally known by the designation of "The Lodge Holyrood-house, No. 44;" and of late years an inclination has been shewn to resume that ancient title in conjunction with its present appellation.

The Lodges Nos. 48, 97, 145, 151, and 160, have always been highly distinguished for their knowledge and practice of the Royal Craft, on all occasions rendering it good service, as have also Nos. 226, 291, and 349, though not of so old a status. Trafalgar, Leith, for a series of years extinct, was resuscitated on 7th February 1859.

The Lodges of this district have an annual Festival, each taking the management in rotation, at which that harmony and good fellowship so characteristic of the Brotherhood is maintained with the greatest success.

II.—AYRSHIRE PROVINCE.—*Erected* 1792.

Provincial Grand Master.—The R. W. M. of the MOTHER LODGE of KILWINNING;

Conform to Minute of Agreement, 2d November 1807.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
0	Mother Lodge of Kilwinning,		Green and Gold.
22	St John, Kilmarnock Kilwinning,	1737	Scarlet and Gold.
51	Loudon Newmills,	1747	Red—Blue Trimmings.
86	Navigation, Troon,	1762	White—Crimson Edge.
124	Ayr Kilwinning,	1770	Sky Blue, Scarlet Trim.
126	St Andrew, Kilmarnock,		Crimson, Dark Blue Trim.
127	Thistle, Stewarton,		Green and Gold.
135	St James, Tarbolton,	1771	Deep Skye Blue.
149	St Andrew, Irvine,	1780	Crimson.
157	St John, Beith,	1784	Dark Blue and Yellow.
165	Royal Arch, Ayr,	1786	Scarlet.
169	Thistle and Rose, Stevenston,	1787	Dark Green.
173	St John, Largs,	1789	Red and Blue.
179	St Mungo, Mauchline,	1791	Crimson.
198	Royal Arch, Maybole,	1797	Crimson.
204	St Paul, Ayr and Renfrew Militia,	1799	Dark Blue—Red Trimgs.
210	St Andrew, Newton-Ayr,	1802	Red—Green Trimmings.
230	St Barnabas, Old Cumnock,	1809	Blue and White.
237	St John, Girvan,	1810	Red and Blue.
245	St Andrew, Glenbuck,	1812	
290	Blair, Dalry,	1821	Crimson and Blue.
311	Caledonian, Dunlop, Stewarton,	1824	Crimson—Tartan Trim.
314	Royal Arch, West Kilbride,	1825	Blue—Crimson Fringe.
320	St John Royal Arch, Saltcoats,	1826	Crimson—Yellow Border.
334	St John, New Cumnock,	1833	Blue.

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LODGES FORMERLY EXISTING.

Orig. No.	
14	Maybole
136	St Marnock, Kilmarnock
165	St James, Newton-Ayr
171	St Andrew, Girvan
172	St Peter, Galston, Kilmarnock
174	St David, Tarbolton
182	Operative, Ayr
197	St Peter, Dumfries, Old Cumnock
268	St Thomas, Muirkirk
269	St Clement, Riccarton
288	Moira, Fenwick
337	St Salem, Beith
345	St James, Nethertonholm, Kilmarnock
401	Kilmaurs, Glencairn
402	St Peter, Galston

The Ayrshire Province was originally in the Glasgow or Western District, and in the charter granted to Sir William St Clair (p. 439, *infra*,) the signatures of "Hew Douok deikon of the Measounes and Vrichtis off Ayre and George Lid(ell) deacan of quarimen and nov quarter-master," follow the signatures of the Deacon and Master of the Lodge of Glasgow.

On 7th May 1792 a letter was laid before the Grand Lodge from Brother Deummier, craving the appointment of Provincial Grand Master over the Lodges in the town of Ayr, and several other Lodges in that neighbourhood, but no action seems to have been taken beyond remitting the application to the Provincial Grand Master of Dumfries to report.

On 2d November 1801 Brother Campbell of Fairfield was transferred from the Southern District, and installed Provincial Grand Master, which office he held until 2d November 1807, when,—in terms of an agreement between the Grand Lodge and the Mother Lodge of Kilwinning, wherein it was provided that the Master of the latter should be *ipso facto* Provincial Grand Master for the Ayrshire District,—the Grand Lodge authorised a Commission, as Provincial Grand Master foresaid, to be made out in favour of Brother William Blair of Blair, the then Right Worshipful Master of the Lodge Mother Kilwinning.

When the Grand Lodge of Scotland was constituted in its present form in 1736, the Lodge of Edinburgh Mary's Chapel was placed at the head of the Roll as No. 1, and the Kilwinning next to it, as No. 2. About seven years afterwards the Brethren of Kilwinning reclaimed against this arrangement, maintaining that, as the "Mother Lodge of Scotland," it was entitled to the first place on the Grand Roll, and to take precedence of all the other Scottish Lodges. The Grand Lodge however decreed that (p. 106, *supra*,) although it was well known and universally admitted that Kilwinning was the birth-place of Scottish Masonry, they had not produced any documents to show that they were the oldest Lodge in Scotland, or to establish their identity with the supposed Mother Lodge, and that the Lodge of Edinburgh Mary's Chapel, who had shown authentic documents, reaching as far

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back as 1598, had an undoubted right to retain the position and rank which had been assigned to it. Resenting this conclusion, the Kilwinning broke off from the Grand Lodge, and asserted an independent right, in virtue of its traditional antiquity, to grant charters of erection to subordinate Lodges; nor is it very many years since this difference was arranged, and the title of Mother Kilwinning, with rank next to the Grand Lodge, conceded for the sake of Masonic harmony.

In 1736 the Mother Kilwinning Lodge was represented by "George Fraser, Master, Mr Andrew Hay and Alexander Hunter, Wardens."

St James, Tarbolton, instituted on 17th May 1771 by Charter from the Mother Kilwinning, also holds a Charter from the Grand Lodge of Scotland, dated 26th May 1774.

Various circumstances have occurred to make some of the Lodges in this large and influential Province not so efficient as could be desired, but for which the Lodges themselves are not to blame, the chief cause being traceable to a change in the channels of commerce, which, while depressing one locality exalts another more fortunately situated. The decrease of "the light" in some quarters is however amply made up for by its brilliancy in others, the Lodges in the aggregate fully sustaining, in what may be appropriately termed the Cradle of Scottish Masonry, the ancient renown of our time-hallowed and venerable Order.

III.—PERTHSHIRE,—EAST PROVINCE.—*Erected* 1827.

Provincial Grand Master.—The Rt. Hon. BARON KINNAIRD & ROSSIE; Appointed 5th November 1827; re-appointed 30th November 1829.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
3	Scoon and Perth,	1658	Light Blue.
46	St John, Auchterarder,	1745	Waterloo Bl.—Yellowed.
74	St Andrew, Perth,	1758	Green and Gold.
105	St John Operative, Cupar-Angus,	1767	Royal Blue, Gold Border.
122	Royal Arch, Perth,	1770	Crimson and Silver.
174	St John, Dunning,	1790	Mazarene Blue.
192	St John, Muthil,	1795	Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
85	Moncur	294	St Andrew, Strathmore
181	St John, Blairgowrie, Cupar-Angus	339	Union, Methven

All the Lodges in this District are of a very ancient standing, and quite sustain their well-earned fame. The Lodge Scoon and Perth is

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one of great antiquity, and possesses a series of well-kept records for upwards of 200 years. Its charter runs as follows :—

"In the name of God. Amen. To all and sundrie persons whome these presents doe belong. Witt ye us, the persons under-subscribers, Masters, Freemen, and Fellow-craft Masones, residenters within the Brugh of Pearth. That wheir for sameikle as we and our predecessors have and haid from the Temple of Temples build on this earth, ane uniform communitie and union throughout the whole world, from which Temple proceeded one in Kilwinning in this our Nation of Scotland. And from that of Kilwinning many more within this kingdome, of the which there proceeded the Abbacie and Lodge of Scone, built by men of art and architecture, wheir they placed that Lodge as the second Lodge within this Nation, which is now past memorie of many generations, and was upheld be the Kings of Scotland for the tyme both at Scone and the decayed citie of Berth, when it stood, and now att Perth, head Brugh of the Sheriffdom thereof to this verie day (24th December 1658), which is now four hundredth three score and fyve yeirs since or thereby, and during that ilk space the saids Masters, Freemen, and Fellow-crafts, inhabitants within the said Brugh of Pearth, were alwayes able within themselves to maintyne their first liberties, and are yet willing to do the same, as the Masters, Freemen, and Fellow-crafts did formerly, whose names we know not. But to our records and knowledge of our predecessors, there cam one from the north countrie named John Mylne, ane Masone, a man weall experted in his calling, who entered himself both Freeman and Burges of this Brugh, who, in proces of tyme (by reason of his skill and art,) was preferred to be the King's Majestie's Master Mason, and Master of the said Lodge of Scone ; and his son, John Mylne, being (after his father's decease) preferred to the said office, and Master of the said Lodge, in the reign of his Majestie King James the Sixt, of blessed memorie, who by the said second John Mylne, was (by the King's own desire,) entered Freeman, Mason, and Fellow-craft, and during all his lyfetime he mantyned the same as ane member of the Lodge of Scone ; so that this Lodge is the most famous Lodge (if weall ordered) within this kyngdom ; of the which name Mylne there hath continued several generations Master Masons to their Majesties the Kings of Scotland, and Masters of the said Lodge of Scone, till the year one thousand six hundred and fifty-seaven years, at the qlk tyme the last Mr Mylne, being Master of the Lodge of Scone, deceased, and left behind him a complete Lodge of Masons, Freemen, and Fellow-crafts, with such of their number as Wardens, and others, to oversee them, and ordained that ane of the said number should choise ane of themselves to succeed as Master in his place : The names of these persons follows, to witt," &c.

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IV.—GLASGOW PROVINCE.—*Erected* 1739.

Provincial Grand Master.—Sir ARCHIBALD ALISON, LL.D., Sheriff of Lanarkshire;

Appointed 31st May 1847.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
3-3	The Lodge of Glasgow, St John,	1057	Light Blue and Silver.
4	Glasgow Kilwinning, . . .	1735	Dark Green.
27	St Mungo, Glasgow, . . .	1736	Royal Blue.
73	Thistle and Rose, Glasgow, . .	1758	Crimson and Yellow.
87	Thistle, „ . .	1762	Blue and Gold.
102	St Mark, „ . .	1766	Crimson.
103	Union and Crown, „ . .	1766	Crimson, Bl. Fr. Gold Ed.
117	St Mary, Partick, „ . .	1769	Crimson, Yellow Trim.
128	St John, Shettleston, „ . .		Green, Red Trimmings.
178	St Patrick, „ . .	1791	Black, Blk. Rd. and Bl. Tr.
219	Star, „ . .	1807	Orange and Blue.
275	Shamrock and Thistle, „ . .	1818	Red, Yellow Trimmings.
332	Duntocher and Faifley Union, .	1831	Red, White Fringe.
333	St George, Pt.-Dundas & Cowcaddens,	1833	Light Blue and Silver.
360	Commercial, Glasgow, . .	1851	Light Blue and Silver.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
70	Montrose, Glasgow	77	Partick Kilwinning, Glasgow
76	Argyle, Glasgow	144	St David, Glasgow
77	Royal Arch, Glasgow	371	St John, Operative, Glasgow

The Lodges in this Province were at first placed amongst those originally known by the designation of "West Country Lodges." On 7th February 1739, Alexander Drummond, Master of the Lodge Greenock Kilwinning, received a Commission from the Grand Master, empowering him to visit the several Lodges in the counties therein mentioned, (in margin, "West Country Lodges,") "who acknowledged jurisdiction of the Grand Lodge, or such Lodges as hereafter shall be regularly constituted by authority thereof." On 30th November 1739 the Commission was renewed, he being styled therein "Provincial Master of the several Lodges in the Western Shires of Scotland," and again in the same terms in 1740, 1741, and 1742.

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On 11th November 1747 Collector Mollison was appointed Provincial Grand Master of Glasgow Province, conform to report of Grand Committee on 13th August of that year, the Lodges being—

Lodge of Kilwinning.	Glasgow St Mungo.[1]	Hamilton.[1]
Dumbarton.	Greenock Kilwinning.[1]	Lesmahagow.
Lanark.[1]	Kilmarnock.	Glasgow Kilwinning.[1]
Kirkintilloch.[1]	Coltness.	Inverary.

On 2d February 1756, Archibald Hamilton, Esquire, of Dalserf, was appointed to the Provincial Grand Mastership, with authority over the Lodges Argyle, Glasgow, Royal Arch, Glasgow, and the six marked thus [1] above named. Brother Hamilton was succeeded on 6th February 1769 by George Murdoch, Esquire, late Provost of Glasgow, who was appointed Provincial Grand Master for the Lodges of Lanark, Renfrew, Ayr, Dumbarton, and Argyle. On 2d November 1795 Brother Andrew Houston of Jordanhill was appointed, vice Murdoch, deceased. On 4th February 1805, Sir John Stewart, of Allanbank, succeeded Brother Houston as Provincial Grand Master of Lanarkshire "Under Ward;" and on 3d May 1813, John Maxwell, Esquire, Younger of Pollok, M.P., (now Sir John Maxwell, Bart.,) was appointed as "Provincial Grand Master of Glasgow and Under Ward of Lanarkshire," which he resigned on his appointment to East Renfrewshire on 6th February 1826, his successor being Henry Monteith, Esquire of Carstairs, M.P., appointed 5th February 1827.

We have already (page 274, *supra*,) noticed the high antiquity claimed for the Lodge of Glasgow, St John, and its reception into the bosom of the Grand Lodge as No. 3-[2], on her Roll of Daughter Lodges. The following is a copy of the Charter believed to have been granted by Malcolm III, surnamed Ceanmore, or Great-Head, in 1057:—

"MALCOLM the III, by the grace of God King of Scots, wishes health and safety to the Bishops, Princes, Earls, Barons, Ministers, and Administrators of our Law, and all good men of the Nation, both Clergy, Laicks, or common people, and to all where these presents shall come, greeting. Whereas our trusty and well-beloved friends, the Operative Masons in the City of Glasgow, hath, by their Petition, humbly represented to us that the inhabitants of this city has been imposed upon by a number of unskilled and insufficient workmen that has come to work at our Cathedral, and other parts of the city, and also has erected Lodges contrary to the rules of Masonry; and being desirous of putting a stop to such unskilled and irregular Brothers, most humbly pray to grant them our royal licence and protection for stopping such irregular disorders; and we, being willing to give all due encouragement to so reasonable a

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Petition, are graciously pleased to condescend to their request, and we do, by these presents, ordain and grant to our Petitioners to incorporate themselves together in one Incorporation, and we strictly discharge any Mason within the foresaid city to work in it until he serves his time as an apprentice for the space of seven years, or be married to a freeman's daughter, and he or they shall be examined anent their skill and knowledge on the Mason Craft by three of the ablest of the Mason Trade, and if he or they be found of cunning or knowledge, to be received into the Incorporation. Each shall pay twenty pounds Scots to the common funds, and three pounds to the altar, and clerk's and officer's dues, which the foresaid Incorporation shall always be allowed to be the judges, of that and other laws made for behoof of the foresaid Incorporation. Item, That the Free Incorporate Masons of Glasgow shall have a Lodge for ever at the City of Glasgow, none in my dominions shall erect a Lodge until they make application to the Saint John's Lodge, Glasgow, and they, considering their Petition, and examining their character and behaviour, grant them a Charter conform to their Regulations. Item, That all the Members of said Incorporation shall have liberty to quarry stones, lime, sand, and other materials from the grounds of persons, for paying the damages of what they occupy, or damage, for building of the foresaid Cathedral. But if the owners of the said lands and the foresaid workmen do not agree, each party is to choose an honest man to value the expense of the foresaid damages. Item, And that any having power from me, maintain my peace firm and stable against all other pretenders and usurpers who encroach on me or my subjects, to disturb our peace. Item, And that you and all my subjects in this obey the Magistrates in all things relating to my peace and the good of the city. Item, And that you instruct and teach apprentices, and that none take or employ any man's apprentice, when their time of apprenticeship is not completed, under the pain of paying twenty pounds, the one-half to the Incorporation, one-fourth to the Lodge, and one-fourth to Saint Thomas' altar to say mass for their souls. Item, And I strictly charge and command that none take in hand to disturb the Free Operative Masons from being Incorporated Freemen, or to have a Free Lodge, to take away their good name or possession, or harass or do any injury to my Free Masons and Petitioners, under the peril of my highest displeasure, and we order that notice be taken that due obedience may be rendered to our pleasure herein declared.

"Given at our Court at Fordle, the 5th day of October 1057 years, before these witnesses, Earl David my brother, Earl Duncan, Earl Gilbert of Monteith, Sir Robert of Velen, Adam of Stenhouse, and Andrew Hamilton, Bishop of Glasgow."

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In their Petition to the Grand Lodge, their right of precedence and seniority was rested—

First. On the possession of this Charter.

Second. The recorded fact that a Cathedral Church requiring the aid of the Masonic Fraternity was founded in Glasgow in the beginning of the twelfth century.

Third. The special charter granted by William the Lion about the year 1192, for the confirmation and encouragement of the Freemasons in Glasgow employed by Bishop Joceline, for the re-construction of the Cathedral destroyed about that time by fire, of which the following is a translation :—' William, by the Grace of God King of the Scots, to all good men of his whole realm, both Clergy and Laicks, greeting : Sympathising with the necessity of the Glasgow Cathedral, and entertaining for it a devout affection, both out of regard to its Supreme King and His most Holy Confessor, Kentigern. We will to take upon ourselves the care of administering comfort to its desolation, and to cherish it as far as in us lies, with the support of our Royal protection. But seeing that this mother of many Nations, heretofore in pinched and straitened circumstances, desires to be amplified for the glory of God, and, moreover, in these our days has been consumed by fire, requiring the most ample expenditures for its repairing, and demands both our aid, and that of more good men,—the *fraternity appointed* by the Right Rev. Jocylin, Bishop of said Cathedral, with advice of the Abbots, Priors, and other Clergy of his diocese, we devoutly receive and confirm by the support of our Royal protection, aye and until the finishing of the Cathedral itself; and all the collectors of the same fraternity, and those who request aid for its building, we have taken into our favour, strictly charging all our bailiffs and servants that they protect, and take them by the hand everywhere throughout our kingdom, and forbidding that any one should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these witnesses, Hugh, our Chancellor; Archibald, Abbot of Dunfermline; William Lindsay, Justiciar; and Philip de Velen, at Rokesburgh [Roxburgh].'

Fourth. The distinct declaration in the preamble of the application for separate letters of deaconry made by the Wright Craft in the year 1600, that until that time they, and most of the other crafts in Glasgow, were all under the jurisprudence and authority of the Masonic Incorporation and Lodge; of which application there are many printed copies in circulation here.

Fifth. The subscription of the Master and Wardens of the Lodge of Glasgow to the charter granted by the Masons of Scotland to Sir Wil-

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liam St Clair in the year 1628,[1] and by which subscription the identity of the present Lodge of Glasgow, St John, with the one there represented, is, by reference to its printed records, placed beyond a doubt.

The Lodge Glasgow Kilwinning, No. 4, was represented in the first Grand Lodge by "Charles Selkirk, Deputy Master, George Home and John Murdoch, Wardens."

It may be worthy of note that the Lodge Thistle and Rose was originally known by the name of the Lodge St Paul, Glasgow.

The Lodge St Mungo, No. 27, originally held their Charter from the Lodge of Glasgow St John, which, being an Operative Lodge, and connected with the Incorporated Masons of Glasgow, refused to enter Speculative Masons, but granted a Charter to them as a Speculative Lodge. They afterwards got a second Charter about 1728 or 1729 from the Lodge Mother Kilwinning, under the name of the "St John Kilwinning, Kirk of Glasgow St Mungo Lodge," and the Brethren are in possession of a Minute-Book of that date setting forth the above title. The Lodge St Mungo was present by deputation at the formation of the Grand Lodge in 1736, the representatives being "Thomas Hamilton, Master, Thomas Hamilton, of Falla, and Robert Walkinshaw, Wardens."

V.—INVERNESS PROVINCE.—*Erected* 1747.

Provincial Grand Master.—WILLIAM BRODIE, Esquire, of Brodie;
Appointed 5th November 1827; re-appointed 30th November 1829.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
6	Old Kilwining St John, Inverness,	1678	Dark Blue—Silver Edge.
43	Fort-William, ...	1743	Orange and Blue.
55	Brodie, Dyke, ...	1753	Green.
339	St Mary Caledonian Op., Inverness,	1843	Green.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
31	St Andrew, Inverness	259	Operative, Clacknacudden
57	Cumberland Kilwinning, Inverness	350	Union, Inverness
115	Fort-George, Ardersier Point		

This Province was erected on 13th August 1747, John Bailly, Esquire, W.S., being Provincial Grand Master. On 2d February 1756, Sir

[1] Vide Appendix II, *infra*, p. 439.

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William Dunbar of Westfield, Bart., was appointed, on which occasion a new allocation of Lodges took place; and in 1801, James Brodie, Esquire of Brodie, M.P., was appointed Provincial Grand Master of the shires of "Inverness, Ross, and Elgin;" he was succeeded by his son, as Provincial Grand Master of "Inverness-shire," in 1827.

It will be observed that the Charter of the Lodge Old Kilwinning St John, Inverness, dates from the year 1678, which is the farthest back date of all the Kilwinning Lodges, none of the others going beyond 1724. It was represented in 1736 by "James Deeins, Master; Doctor Thomas Horton, and John Crawfurd, Wardens."

VI.—LANARKSHIRE,—MIDDLE WARD PROVINCE.—*Erected* 1816.

Provincial Grand Master.—His Grace the DUKE of HAMILTON AND BRANDON;

Appointed 30th November 1838.

No.	Name of Lodge	Year of Institution or Date of Charter.	Colour of Clothing.
7	Hamilton Kilwinning, . . .	1695	Crimson.
31	St Mary, Coltness, . . .	1737	White—Yellow Border.
88	Montrose, New Monkland, . .	1762	Royal Blue and Gold.
114	Royal Arch, Cambuslang, . .	1769	Lt. Crimson—Blue Fr.
177	St James, Old Monkland, . .	1790	Crimson—Yellow Tr.
203	St John Operative, Airdrie, . .	1799	Crimson—Gold Trim.
215	St Andrew, Strathaven, . .	1806	Blue.
233	Hamilton, ...	1810	Crimson and Blue.
298	Hamilton and Clydesdale Operative,	1823	Crimson—Lt. Blue Tr.
305	St John, Woodhall, Holytown, .	1823	Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
164	Hamilton	221	St John, Airdrie
187	Strathaven Kilwinning	400	St Andrew, East Kilbride

Lord Archibald Hamilton, who was Provincial Grand Master of the Upper Ward Province, was transferred to the Middle Ward on the 5th of August 1816, and was succeeded by W. F. Campbell, Esq. of Shawfield, M.P., on 5th November 1827, on whose transference to Argyllshire, in 1838, the present Provincial Grand Master, then Marquess of Douglas and Clydesdale, was appointed.

The Lodges Hamilton, and Strathaven Kilwinning, both now extinct, were amongst those represented in 1736.

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VII.—PERTHSHIRE,—WEST PROVINCE.—*Erected* 1827.

Provincial Grand Master.—The Most Noble JOHN, MARQUESS OF BREADALBANE, K.T.;

Appointed (as Viscount Glenorchy) 5th November 1827.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
9	Dunblane,	1736	Dark Blue—White Edge.
14	St John, Dunkeld,	1737	Dark Blue.
38	St Michael, Crieff,	1739	Light Blue.
152	Operative, Dunkeld,	1783	Green.
171	St James, Doune,	1789	Crimson and Green.
269	St Kessac, Comrie,	1818	Mazarene Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
281	St Fillen, Breadalbane, Killin	347	Tay and Lyon, Kenmore
324	St Kessac, Callander		

VIII.—EAST LOTHIAN PROVINCE.—*Erected* 1836.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
10	Dalkeith Kilwinning,	1724	Crimson.
33	Aitchison's Haven, *(Suspended)*,	1736	Blue—White Edge.
57	St John Kilwinning, Haddington,	1799	Green.
70	St Abb, Ayemouth,	1757	Light Blue.
75	Dunbar Castle,	1758	Crimson—Gold Trim.
81	Musselburgh Kilwinning,	1761	
112	St John, Fisherrow,	1768	Crimson—Lt. Bl. Trim.
313	St Baldred, North Berwick,	1825	Orange and Blue.

The Right Honourable James Andrew, Lord Ramsay, now Marquess of Dalhousie, K.T., was appointed Provincial Grand Master of this Province on 2d February 1836, which he resigned on 26th October 1850. There has been no appointment since that period.

In 1736, the Lodge Dalkeith Kilwinning was represented by "William Stirling, of Herbertshire, Master, Alexander Neilson and Mungo Graham, Wardens;" and that of Aitchison's Haven by "James Crichton, Master, James Rutherfoord and James Ramsay, Wardens."

The oldest record in possession of the Lodge St John Kilwinning, Haddington, is dated 1599, which sets forth that a Lodge was opened in

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Gullane Church, (now in ruins,) upwards of seven miles from Haddington, but for what purpose cannot be made out, the writing being so illegible; but it is highly probable that it was for the Initiation of Candidates, as subsequent Minutes bear that the Lodge was frequently opened for that purpose in the Parish Church of Haddington.

IX.—RENFREWSHIRE,—WEST PROVINCE.—*Erected* 1826.

Provincial Grand Master.—Sir MICHAEL ROBERT SHAW STEWART, Bart., M.P.;

Appointed 7th February 1848.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
12	Greenock Kilwinning, . .	1728	Blue and Gold.
68	Doric Kilwinning, Port-Glasgow,	1757	Blue.
113	Mt.-Stewart Kilg., Greenock, (*Dormant,*)	1768	Light Blue.
175	St John, Greenock, . . .	1790	Blue.
217	Cumberland Kilwinning, Port-Glasgow,	1807	Red.

LODGE FORMERLY EXISTING.

Orig. No.
282 St Andrew, Crawford's Dyke.

The date of erection of the Province of Renfrew cannot now be precisely ascertained. On the 13th November 1772 a warrant was ordered for its institution, "but," it is added, "the Secretary to inform himself who are to be the persons named in the Constitution." Nothing definite, however, appears to have been done; afterwards it is found conjoined with Dumbartonshire; and on 6th February 1826 "it was stated in Grand Lodge that *Renfrewshire* Province had become vacant by the death of Sir Michael Shaw Stewart, Bart.," the date of whose appointment does not appear in the Minutes of the Grand Lodge; subsequently the Province was divided into two, viz.—East and West—and on 5th August 1839 John Shaw Stewart, Esq., Sheriff of Stirlingshire, was appointed Provincial Grand Master of the western portion. He was succeeded by his brother, Patrick Maxwell Stewart, Esq., M.P., on 8th November 1841; his successor being the present Provincial Grand Master,—which honour has been in the family of Stewart ever since the institution of the Province.

The Lodge Greenock Kilwinning was represented in the first meeting of the Grand Lodge by "Alexander Lindsay, Master, Andrew Martin and James Campbell, Wardens."

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The Lodge Cumberland Kilwinning, Port-Glasgow, was established by Instrument of Constitution and Erection from the Mother Lodge of Kilwinning, 4th February 1747, although the Charter from the Grand Lodge of Scotland is only dated 2d February 1807.

X.—LINLITHGOWSHIRE PROVINCE.—*Erected* 1827.

Provincial Grand Mastership—Vacant.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
13	Torphichen Kilwinning, Bathgate,		Crimson.
17	Ancient Brazen, Linlithgow, .	1737	Light Blue.
85	Kirknewton and Ratho, . .	1761	Crimson.
181	Hopetoun, Bathgate, . . .	1792	Blue.
270	Thistle, West-Calder, . . .	1818	Blue—White Edge.
272	St John, Mid-Calder, . .	1818	Crimson—Bl. & Yel. Br.
274	St John, Crofthead, Drybridge, .	1856	Dark Blue.
380	St Andrew, Drybridge, . .	1858	Dark Blue—Red Trim.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
62	Maddiston	359	St Margaret, Queensferry
90	Pythagoric, Bo'ness		

The first commission to a Provincial Grand Master of this Province was issued in favour of William Downe Gillon, Esquire, of Wallhouse, M.P., in 1832, at whose decease the Honourable Robert Sandilands, Master of Torphichen, succeeded, conform to commission dated November 30, 1846, which he held till 1858, when his resignation, on account of infirm health, was accepted by the Grand Lodge with much regret. No successor has as yet been appointed.

XI.—FORFAR AND ANGUS PROVINCE.—*Erected* 1747.

Provincial Grand Master.—The Right Hon. Fox, Lord Panmure, K.T.,
(Representative of the Grand Lodge of Scotland at the Grand Lodge of England:)
Appointed 2d August 1852.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
15	Montrose Kilwinning, . . .	1745	Red—Blue Trimmings.
40	St Thomas, Arbroath, . . .	1740	Crimson.
47	Ancient Operative, Dundee, .	1745	Lt. Blue—Gold Lace.
49	Ancient, Dundee, . . .	1745	Mazarene Bl. and Orange.
65	Stonehaven, ...	1755	Blue.

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No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
66	St Ninian, Brechin, . . .	1755	Green—Red Fringe.
78	St David, Dundee, . . .	1759	Crimson—Gold lace.
99	Glamnis, ...	1765	Light Blue.
101	St Vigean, Arbroath, . . .	1766	Light Blue.
119	St John, Johnshaven, . . .	1799	Red.
120	St Peter, Montrose, . . .	1769	Green.
123	St James, Brechin, . . .		Blue—Scarlet Trim.
136	St Laurence, Laurencekirk, . .	1775	Green and Red.
158	Thistle Operative, Dundee, . .	1785	Green—Yellow Fringe.
182	Incorporated Kilwinning, Montrose,	1792	Crimson.
225	Forfar and Kincardine, Dundee,	1808	Green and Gold.
254	Caledonian, Dundee, . . .	1814	Crimson and Gold.
282	St Andrew, Lochlee, . . .	1819	Red—Green Edge.
286	Airlie, Kirriemuir, . . .	1820	
299	Panmure, Arbroath, . . .	1823	Crimson and White.
309	Lower, Forfar, ...	1824	Purple and Orange.
317	Camperdown, Dundee, . .	1826	Crimson—Lt. Drab Fr.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
33	Bervie	387	St Palladius, Auchenblae
114	Forfar Kilwinning	396	Harmony, Stonehaven
294	St Andrew, Strathmore		

This Province was instituted on 13th August 1747, and confirmed on 11th November following, as the Province of Forfar or Angus and Aberdeen. The first Provincial Grand Master was either Provost Robert Thomson or John Cuming, Esquire, but which of them does not appear distinctly on the records. On 2d February 1756, David Dalrymple, Esquire, Advocate, was appointed to the then vacant office. A re-distribution of Districts having taken place, the Honourable William Maule of Panmure (afterwards Lord Panmure) was appointed Provincial Grand Master of the Province of Angus on 4th May 1801, which he held till his death in 1852, when he was succeeded by his son, the present Provincial Grand Master, on the 2d August of that year.

The Lodge Montrose Kilwinning was represented in 1736 by "Robert Allison, Master, Charles Mack and Samuell Neilson, Wardens."

The Lodge "Dundee," which, by "Robert Strachaune, Master," signed the charter in favour of Sir William St Clair, and took part also in the first Grand Lodge by "John Young, Esq., Dep. Master for the Earle of Home, Alexander Tait and Chalmers Lewis, Wardens," is supposed to have been the Ancient Operative, No. 47, which asserts a traditional antiquity of more than a thousand years. It also claims as one of its ancient Masters David Earl of Huntingdon, to whom is ascribed the erection of a fine old cathedral, which was partly destroyed by fire in 1841.

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XII.—DUMBARTON PROVINCE.—*Erected* 1837.

Provincial Grand Master. — ALEXANDER SMOLLETT, Esquire, of Bonhill, M.P.;

Appointed 1840.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
18	St John Kilwinning, Dumbarton,	1726	Purple.
28	St John, Kirkintilloch, . .	1735	Crimson—Red Edging.
39	Kilsyth, ...	1740	Stew. Tar., Wh., B. & R. Fr.
147	Cadder, Argyle, Moodiesburn, .	1777	Red, Blue, and Yel. Edge.
170	St John, Leven, Dumbarton, .	1788	Green.
199	St Andrew, Cumbernauld, . .	1797	Black.
384	Athole, Kirkintilloch, . .	1858	Athole Tartan.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
235	Denny and Loanhead	392	St Andrew Royal Arch, Bonhill

This Province was originally conjoined with that of Renfrew, William M'Dowall, Esquire, of Garthland, M.P., being appointed in May 1801, Provincial Grand Master of Dumbarton and Renfrewshire; afterwards it was joined to Stirlingshire, for on 5th August 1822, Thomas Graham Stirling, Esquire, of Airth, was appointed Provincial Grand Master of the Province of Stirling and Dumbarton, vice Major Mayne, of Powis Lodge, late Provincial Grand Master of Stirlingshire, deceased. On 13th November 1837 it was erected into an independent Province, John Cross Buchanan, Esquire, of Auchentoshan, being appointed to the charge thereof, and was succeeded in 1840 by the present Provincial Grand Master.

XIII.—FIFESHIRE PROVINCE.—*Erected* 1745.

Provincial Grand Master.—JOHN WHYTE-MELVILLE, Esq., of Bennochy and Strathkinness;

Appointed 1st August 1841.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
19	St John, Cupar-Fife, . . .	1736	Dark Green.
25	St Andrew, St Andrews, . .	1736	Light Blue and Silver.

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No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
26	St John, Dunfermline,	1736	White—Crimson Edging.
35	St John, Falkland,	1737	Blue—Red Border.
60	St John, Inverkeithing,	1754	Dark Blue—Orange Trim.
72	Kirkaldy,	1758	Dark Blue.
77	St Regulus, Cupar-Fife,	1759	Claret—Silver Edging.
91	Elgin, Leven,	1763	Dark Blue and Red.
106	Lindores, Newburgh,	1767	Orange and Blue.
121	St Cyre, Auchtermuchty,	1770	
172	St Brice, Kirkaldy,	1789	Light Blue.
185	St Adrian, Pittenweem,	1819	Emerald Green.
250	Union, Dunfermline,	1813	Blue—Scarlet Trim.
304	King Robert de Bruce, Auchtermuchty,	1823	Royal Blue—Red Edging.
327	St Serff, Kinross,	1829	Mazarene Blue.
385	Minto, Lochgelly,	1858	Crimson.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
51	Dysart	161	Oswald of Dunnikier
105	St Andrew, Crail	300	Eden Operative, Strathmiglo
107	Ceres	317	St Michael, Leuchars
118	St Leonard, Kinghorn	331	Thane of Fife
119	St Ayle, Anstruther	344	Tay Union, Ferry-Port-on-Craig
145	St Mungo, Royal Arch, Culross		

On 7th August 1745 Alexander Melville, Esquire, of Balgarvie was appointed Provincial Grand Master of the Lodges within the County of Fife, which, in 1747, numbered only five, viz.—"Coupar-in-Fife, St Andrews, Dunfermline, Dysart, and Falkland." On 2d February 1756, John Cunningham, Esquire, younger, of Balbougie, was appointed Provincial Grand Master, and the Lodge Inverkeithing was at the same time added to those above-named. On 30th November 1801, General Sir James St Clair Erskine, Bart. (afterwards Earl of Rosslyn), was appointed to take charge of this now large, influential, and important Province, and on 30th November 1838, George William, Earl of Rothes, succeeded, vice the Earl of Rosslyn, deceased. The Earl of Rothes received, in 1840, the highest honours the Brethren could confer, being, on St Andrew's Day of that year, elected Grand Master Mason of Scotland, and whose death, in the year following, threw a gloom over the whole Scottish fraternity. He was succeeded in the Provincial Grand Mastership by John Whyte-Melville, Esquire,[1] the present Depute Grand Master.

[1] The Grand Lodge, in 1841, divided this Province into the Eastern and Western Districts, and Brother Whyte-Melville was appointed, on 8th Novem-

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The majority of the Lodges of this Province are of a very old standing, three of them having been present at the meeting of the Grand Lodge in 1736, viz.—"Coupar-of-Fyfe," represented by "Doctor John Moncrief, Master, John Ross and John Sheen, Wardens;" "Dumfermling," represented by "Captain Arthur Forbes, Master, Baillie Charles Chalmers and Henry Findlay, Wardens;" "Kirkcaldie," represented by "William Baxter, Master, James Wylie and Alexander White, Wardens;" and appended to the Charter in favour of William St Clair we find the following:—

Dumfermling—ROBERT PEST

Thomas Weir mason in Edr. Thomas Robertsoun wardane of the Ludge of DUNFERMLING and SANCT ANDROIS and takand the burding upon him for the brethren of the Masou Craft within they Lwdges and for the Commissioners efter mentionat, viz. David Skowgall Alexander Gilbert and David Spens for the Lwdge of Sanct Androis Andrew Alisone and Archibald Angous Commissionaris for the Lwdge of Dwmfermling and Robert Balze of Haddington with our handis led on the pen be the notaris underwritten at our commandis because we can nocht write.

Ita est Laurentius Robesoun notarius publicus ad præmissa requisitus de specialibus mandatis dict. personarum scribere nescien ut aseruerunt testan. manu mea propria

[Ita est] Henricus Banna[tyne] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aparuerunt teste] manu mea propria

And to that granted to Sir William St Clair, about twenty-six or twenty-eight years afterwards we have again:

The Ludge of Dunfermlinge,

(ROBERT ALISONE, one of the Masters of Dunfermling.)

ber 1841, Provincial Grand Master of the Eastern part of the county only; Brother George Walker-Arnott, of Arlary, LL.D., Professor of Botany in the University of Glasgow, being appointed, of the same date, to the Western part of the Province; this division being found inconvenient, the commission of the latter was recalled on 1st August 1842, when Brother Whyte-Melville was appointed Provincial Grand Master of the whole Province.

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XIV.—LANARKSHIRE, UPPER WARD PROVINCE.—*Erected* 1801.

Provincial Grand Master.—WILLIAM EDWARD HOPE-VERE, Esq., of Craigiehall and Blackwood;

Appointed 30th November 1857.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
20	St John, Lesmahagow,	1736	Blue.
21	Old St John, Lanark,	1736	Blue—Red Edging.
118	St Bride, Douglas,	1769	Green.
167	Free Operatives, Biggar,	1786	Blue.
187	St John, Carluke,	1794	Green.
236	St John, Wilsonton Iron Works,	1810	Blue—White Edging.
244	Union, Stonehouse,	1812	Blue—Crimson Edging.
248	Lockhart, St John, Carnwath,	1812	Blue—White Edging.
306	St Thomas, Larkhall,	1823	Crimson—Blue Edging.
326	Clydesdale, Lanark,	1828	Green.

LODGES FORMERLY EXISTING.

Orig. No.		Orig No.	
94	Lanark Kilwinning	279	St David, New Lanark
153	Lesmahagow		

On 4th May 1801, Lord Archibald Hamilton was appointed Provincial Grand Master of this district, which was divided into two in 1816, viz.—the Upper and Middle Ward Provinces, Daniel Vere, Esquire, of Stonebyres, being appointed in that year to the Provincial Grand Mastership of the Upper, vice Lord Archibald Hamilton transferred to that of the Middle Ward. On a vacancy occurring, Sir Charles Macdonald Lockhart of Lee and Carnwarth, Bart., was appointed thereto on 5th November 1827, and at his death was succeeded by the Marquess of Douglas and Clydesdale, now Duke of Hamilton, in November 1833; upon his transference, also to the Middle Ward, in 1838, Sir Norman Macdonald Lockhart of Lee, &c., succeeded to the office, at whose decease his kinsman, William Lockhart, Esquire, of Milton-Lockhart, M.P., was appointed in 1849, and worthily held the honour until his death in 1857. The present Provincial Grand Master is thus the 7th within the present century.

The Lodges "Lesmahaggow," (St John, No. 20, above,) "St Brides at Douglas," "Lanark," (Old St John, No. 21, above,) and "Biggar," (Free Operatives,) were all present by their representatives in the Grand Lodge in 1736; St John, Lesmahagow, being represented by "Robert Blessit, Master, David Bosuall and Peter Campbell, Wardens," St Bride by "John Douglass, Master, Thomas Allan and John Oswald, Wardens,"

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Old St John, Lanark, by "Sir William Baillie, Master, George Bull and Henry Hepburn, Wardens," and "Biggar" by Thomas Trotter, Master, John Nisbet and Hew Penman, Wardens."

XV.—BERWICK AND ROXBURGH PROVINCE.[1]—*Erected* 1827.

Provincial Grand Mastership.—Vacant.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
23	Dunse, ...	1736	Green—Gold Lace.
58	Kelso, ...		
132	St Luke, Lauder, ...	1772	Sky Blue.
261	Tweed, Kelso, ...	1816	Mazarene Blue.
280	St John, Coldstream, . . .	1819	Light Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
130	St John, Jedburgh	303	Beaumont, Yetholm
243	St Andrew, Jedburgh		

This Province, at one time conjoined with that of Peebles and Selkirk, was erected into an independent one in 1827, the first Provincial Grand Master being Brother Hay of Dunse Castle, appointed November 30, 1829. Nothing farther occurs in the Minutes regarding it until 1836, when Admiral Sir David Milne of Milnegraden, K.C.B., was appointed to the Provincial Grand Mastership on the 30th November of that year. On 1st February 1847 John Campbell Renton, Esquire, of Mordington, succeeded to the honour vacant by the death of Admiral Sir David Milne. No successor has yet been appointed to Brother Renton, who died in 1855.

The Lodge "Dunse" was represented in 1736 by "David Home, Master, William Robertson and Robert M'Clellan, Wardens." Its records go as far back as 1728.

The Lodges, though few in number, sustain in the most creditable manner the interests of the Craft in this classic portion of the kingdom.

[1] There is a Lodge in Melrose with a Charter said to be dated in the early part of the 12th century, whose office-bearers it is averred have in their custody books and records going back for nearly the last 300 years. This is the only Lodge in Scotland not in connection with the Grand Lodge. See also page 250 of this Volume, *supra*.

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XVI.—PEEBLES AND SELKIRK PROVINCE.—*Erected* 1747.

Provincial Grand Master.—WILLIAM FORBES MACKENZIE, Esquire, of Portmore;

Appointed 4th February 1839.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
24	Peebles Kilwinning, . . .	1736	Light Blue.
216	Stow, ...	1806	Blue.
262	St John, Galashiels, . . .	1816	Blue—Crimson Border.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
35	St John, Selkirk	141	Hawick
55	Cumberland Kilwinning, Peebles		

John Murray, Esquire, Keeper of the Minute-Book of the Court of Session, was appointed in 1747 Provincial Grand Master of "Peebles, &c.," and was succeeded in 1756 by James Lidderdale, Esquire, Collector of Excise at Kelso. In 1801 George Douglas, Esquire, of Cavers, was appointed Provincial Grand Master of "Peebles, Selkirk, &c.," at whose death William, 6th Marquess of Lothian, K.T., succeeded on 8th May 1815 as Provincial Grand Master of "Peebles, Selkirk, Roxburgh, and Berwick." In 1827 a re-distribution of Lodges took place, when John Hay, Esquire, younger of Hayston, &c., was appointed to the Provincial Grand Mastership of Peebles and Selkirkshires only, which he held until his death in 1838.

The Lodge "Peebles" (Kilwinning), was represented in 1736 by "James Hay, Master, Robert Hay and Samuell Todd, Wardens," and St John, "Selkrig," by "Thomas Milln, Master, Robert Douglass and George Keir, Wardens."

The Lodges of this ancient Province enjoy a high degree of prosperity, which is doubtless owing in no small degree to the advantages derived from recent railway communication, and the consequent rising importance of the places in which the Lodges are situated. In Peebles a great change has taken place within a very few years, and the last occasion on which the Lodges of this district assembled in the town of that ancient and royal burgh will be indelibly inscribed in her annals, viz.—the Keying of the New Bridge across Eddlestone Water, and laying the Foundation-stone of the Great Hall of the Chambers Institution.

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XVII.—STIRLINGSHIRE PROVINCE.—*Erected* 1745.

Provincial Grand Master.—SIR A. C. MAITLAND GIBSON-MAITLAND, of Clifton Hall, Bart.;

Appointed 5th August 1850.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
30	Ancient, Stirling, . . .	1708	Light Blue.
69	St John, Alloa, ...	1757	Light Blue.
76	Royal Arch, Stirling, . . .	1759	
195	Caledonian St John, R.A., Campsie,	1796	Tartan, Bl. and Bl. Edge.
312	Bruce and Thistle, Bannockburn,	1824	Dark Blue.
391	Zetland, Grangemouth, . .	1859	Red and Buff.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
19	Falkirk	247	Lennox Kilwinning, Campsie
138	Carron	249	Operative, Falkirk
213	Munisburgh, Kilsyth	304	Grahamston and Carron

On 6th February 1745 it is recorded that "John Callander of Craigforth is appointed Provincial Grand Master for Stirling, and other Lodges in that part of the country, for the ensuing year, and thereafter, until another be named in his place, with the ordinary powers." The names of Sir Alexander Dalmahoy of that Ilk, and Sir Alexander Hope of Carse, occur afterwards in connection with the office, but regarding either of whom nothing farther is recorded. On 1st February 1802 Major Mayne of Powis Lodge was appointed to the vacant chair, at whose death in 1822, Thomas Graham Stirling, Esquire, of Airth, was appointed Provincial Grand Master of Stirling and Dumbarton, his successor, for Stirling Province only, being Colonel the Honourable George R. Abercromby, afterwards Lord Abercromby, appointed 1st August 1836, and resigned in 1850. On the 5th August of that year the present Provincial Grand Master received the appointment, and was formally installed into office in 1852.

The Lodge Ancient, Stirling, reference to whose antiquity has been made on several occasions throughout this volume, claims to be the representative of that body of Masons who were engaged in the construction of Cambuskenneth Abbey, founded by David I, in 1147.

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The Lodge St John, Alloa, is an offshoot from the Lodge Ancient, —an offshoot, however, of a very considerable growth, as it completed its first centenary on the 14th November 1857, which was celebrated by a banquet, presided over by the Provincial Grand Master, and attended by deputations from the Lodges Ancient, Stirling; Bruce and Thistle, Bannockburn; St Clair, Edinburgh, &c.

The Lodge Falkirk, though long since extinct, took part in the meeting of the first Grand Lodge, being represented on that occasion by "Michael Bruce, Master, Robert Mirrie and William Walker, Wardens." It is farther worthy of note that it was the Lodge which recommended the Petition of the Lodge St Andrew, Boston, Massachusetts, for a Charter from the Grand Lodge of Scotland, from whom it at first held. This Lodge celebrated in the city of Boston, on St Andrew's Day 1855, their first centennial anniversary, when the Grand Lodge was represented by special invitation, as mentioned on page 312, *supra*.

XVIII.—ABERDEEN, CITY PROVINCE.—*Erected* 1827.

Provincial Grand Master.—ALEXANDER HADDEN, Esquire of Perseley; Appointed 2d November 1846.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
34	Aberdeen, ...	1670	Light Blue.
54	St Machar, Aberdeen, . . .	1753	Light Blue.
93	St Nicholas, „ . . .	1763	Green.
110	St Andrew, „ . . .	1768	Royal Stuart Tartan.
150	Operative, Aberdeen, . . .	1781	Blue—Green Fringe.
164	Old Aberdeen, ...	1786	Blue.
190	St George, Aberdeen, . . .	1794	Red.
375	Neptune, „ . . .	1856	Dark Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
189	St Luke, Gilcomston	318	St Peter, Aberdeen
223	St James, Aberdeen	390	St Machar, Woodside

The Lodges in the Aberdeen City Province, though only erected into an independency on the 5th February 1827, had previously been mixed up in a great degree with those in Forfarshire; thus, in 1747, the Lodge Aberdeen appears therein; and on the appointment of a new Provincial Grand Master for the Forfar, &c., district, in 1756, the Lodge St Machar is *inter alia* added to those formerly under his jurisdiction; in

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point of fact, all that has been already said relative to the Province of Forfar is applicable to the whole of Aberdeenshire up to 1827.

The first Provincial Grand Master was the well-known Thomas Burnet, Esquire, Advocate, appointed 5th February 1827, for a long period of years Secretary and Purse-bearer to the respective Lord High Commissioners to the General Assembly of the Church of Scotland; his successor in 1834 being William Watson, Esquire, the highly esteemed Sheriff-Substitute of Aberdeenshire, and whose name is widely known and inseparably connected with the institution of Ragged Schools; he having resigned the office, Louis Crombie, Esquire, younger of Phesdo, was appointed on 4th November 1839, and was succeeded on 2d November 1846 by the present Provincial Grand Master, with whose efficient rule the Grand Master, on the occasion of his visit in 1851 to the Lodges in this Province, expressed himself highly satisfied.

As will be seen by the dates given above, nearly all the Lodges are of an ancient standing, some of them even claiming a more remote one than that here allotted to them, the most prominent being No. 34, which has been referred to on page 84 *supra*, and which, on 30th November 1743, was granted precedence in the Grand Roll from 1736, on which occasion it was represented by "The Right Honourable The Earle of Kintore, Master, David Maull and Robert Biggar, Wardens."

XIX.—ELGIN AND MORAY PROVINCE.—*Erected* 1827.

Provincial Grand Master.—GEORGE SKENE DUFF, Esquire, M.P.; Appointed 8th November 1852.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
37	St John Operative, Forres, . .	1739	Green.
45	Kilmollymock, Elgin, . .	1744	Dark Green.
144	St Lawrence, Forres, . .	1777	
148	Trinity, Elgin, ...	1777	Light Blue.
193	St John Operative, Rothes, .	1795	Light Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
312	Granton Craigellachie	367	St James, Archiestown, Knockendo
326	St John Operative, Charleston, Aberlour	314	St Ninian Operative, Nairn

Though erected on 5th November 1827, there was no appointment to the Provincial Grand Mastership until 30th November 1833, when Sir Thomas Dick-Lauder of Fountainhall and Grange, Bart., was chosen

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Provincial Grand Master thereof, which office he resigned on being appointed Substitute Grand Master on 30th November 1838, the Right Honourable Fox Maule (now Lord Panmure) being his successor, but which he also resigned, on 30th July 1852, on his transference to the Province of Forfar, and his accession to the family titles and estates. The present Provincial Grand Master succeeded as above stated. It is to be hoped that the laudable and steady course hitherto pursued, frequently in the face of many difficulties, by the Lodges in this and the other Provinces in the North of Scotland, now that railway communication has made them more accessible to the public generally, will meet with that encouragement and success which they well merit.

XX.—ORKNEY AND ZETLAND PROVINCE.—*Erected* 1747.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
38-[3]	Kirkwall Kilwinning, Kirkwall, .	1740	Mazarene Blue.
89	Morton's, Lerwick, Zetland, .	1762	Green.

LODGE FORMERLY EXISTING.

Orig. No.	
237	St Paul, Kirkwall

In 1747 Andrew Ross, Esquire, Stewart-Depute of Orkney, was appointed Provincial Grand Master over "the Lodges of Kirkwall in Orkney." In November 1801 Sir George S. Mackenzie of Coul, Bart., was appointed Provincial Grand Master of "Orkney and Caithness," and the Grand Lodge, on the 1st of February 1802, sanctioned the transference of several Lodges from the district of Inverness, with consent of the Provincial Grand Master thereof, to that of Orkney and Caithness. Sir George having resigned, Colin Mackenzie, Esquire of Kilcoy, was appointed his successor on 1st May 1826 as Provincial Grand Master for "Orkney, Ross, and Cromarty." On 1st February 1847 Sir Evan Mackenzie of Kilcoy, Bart., succeeded, under the title of Provincial Grand Master of Ross and Cromarty, which see, page 392, *antea*.

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XXI.—WIGTON AND KIRKCUDBRIGHT PROVINCE.—*Erected* 1747.

Provincial Grand Master.—The Hon. JOHN, VISCOUNT DALRYMPLE; Appointed 8th May 1848.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
41	St Cuthbert, Kirkcudbright, .	1741	Light Blue.
161	St Stephen, Gatehouse-of-Fleet, .	1785	Green and Gold.
162	St John, Newabbey, . . .	1785	Blue and Orange.
323	St Mary, Kirkcudbright, . .	1827	Green and White.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
122	St Bernard Kilwinning	253	St John, Castle-Douglas
125	Wigton Kilwinning	273	Stranraer Kilwinning
183	St Andrew, Creebridge	296	St David, Kirkpatrick-Durham
245	Union, Newton-Douglas	374	St John, New Galloway
248	St Thomas, Whithorn		

This Province was originally classed under the head of "West Country Lodges." In 1747 it was erected into a separate district by the title of the Province of "Kirkcudbright, &c.," under the care of Collector Mollison, Provincial Grand Master of the "West of Scotland Lodges.." Nothing further regarding its history appears from the Minutes of the Grand Lodge until 6th May 1833, when a petition was presented from the Lodges in the Province of Wigton and Kirkcudbright, praying for the appointment of a new Provincial Grand Master, in room of Sir Alexander Gordon, deceased, of whose election, however, no record exists. Difficulties seem to have arisen as to his successor, as nothing was done until 8th May 1848, when the present Provincial Grand Master, then John Dalrymple, Esquire, M.P., was appointed to the vacant office.

XXII.—ARGYLESHIRE AND THE ISLES PROVINCE.—*Erected* 1801.

Provincial Grand Master.—WALTER FREDERICK CAMPBELL, Esquire, of Shawfield;

Appointed 30th November 1838.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
50	St John, Inverary, . . .	1747	Blue.
141	St John, Campbelton, . .	1776	Light Blue.
292	St John, Rothesay, . . .	1821	Dk. Bl.—Ed. with Lt. Bl.
335	Argyll, Dunoon, ...	1834	Argyll Tartan.

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LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
65	Campbelton	244-2	St Brooks, Rothesay
95	St Columbus	285	St Martin, Argyle
155	St Kilda, Portree	365	Luss and Arrochar
242	Commercial, Oban	368	Duke of Hamilton's Arran Castle

Colonel Campbell, younger, of Shawfield, was appointed the first Provincial Grand Master of this widely extended district in 1801, and at his death was succeeded on 5th May 1815 by Reginald Macdonald, Esquire, of Staffa, afterwards Sir Reginald Macdonald Stewart Seton, Bart.; the present Provincial Grand Master succeeding on 30th November 1838, on the death of Sir Reginald. The Lodges in this and the following Province were at first comprehended under the title of "West Country Lodges."

XXIII.—DUMFRIESSHIRE PROVINCE.—*Erected* 1756.

Provincial Grand Master.—JOHN STEWART, Esquire, of Nateby Hall; Appointed 2d August 1852.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
53	Dumfries Kilwinning, *(Suspended,)*	1750	Light Blue.
62	Thistle, Dumfries, . . .	1754	Dark Blue—White Edg.
63	St Michael Kilwinning, Dumfries,	1755	Dark Blue.
79	St Andrew, Annan, . . .	1760	Green—Pink Border.
100	St Magdalene, Lochmaben, . .	1766	Blue and White.
107	Eskdale Kilwinning, Langholm, .	1767	Red—with Blue Border.
140	Operative, Dumfries, . . .	1776	Dk. Blue—Lt. Blue Trim.
234	St Peter, Mousewald, . . .	1810	Crimson—Gold Fringe.
238	Caledonian, Annan, . . .	1811	42d Tartan-White Edge.
252	St John, Thornhill, . . .	1814	Dark Blue.
258	Quhytwoollen, Lockerby, . .	1815	Blue—Red Border.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
139	St Paul, Nithsdale	204	Union, Dumfries
159	Hartfell, Moffat	255-2	St Ruth, Ruthwell
179	St Andrew, Dumfries	336	St Orwald, Langholm
195	Sanquhar, Kilwinning		

Andrew Crosbie, Esquire, was appointed Provincial Grand Master of the "Dumfries District" on 2d February 1756, and was succeeded on

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2d May 1785 by Alexander Fergusson, Esquire, of Craigdarroch, the commission styling him Provincial Grand Master of the Southern District of Scotland. At his death Brother Campbell of Fairfield was appointed on 30th November 1796, whose transference to Ayrshire occasioned a vacancy, which was filled on 4th May 1801 by the appointment of Francis Sharpe, Esquire of Hoddam, to the Provincial Grand Mastership of "Dumfriesshire." On 2d August 1813, Major William Miller succeeded, vice Sharp, deceased; Major Miller's successor being John Babington, Esquire, of Summerville, of the Honourable East India Company's Service, appointed on 7th November 1837, and died in 1852, in which year the present Grand Master was appointed.

The Lodge Caledonian, Annan, No. 238, is in possession of "Burns' Mason Punch Bowl," which was purchased at the sale of the Poet's effects by the late Charles Kirkpatrick Sharpe, Esquire, the celebrated antiquarian.

XXIV.—ABERDEENSHIRE,—EAST PROVINCE.—*Erected* 1827.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
56	Keith, Peterhead, . . .	1754	Blue.
67	Forbes, Rosehearty, . . .	1755	Blue.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
72	Huntly	327	St James, Peterhead
205	St Anthony, Inverury	338	Fraser's, Strichen
263	Solomon, Fraserburgh	364	Ellon, Aberdeenshire
287	Fraserburgh Freemasons	381	St Paul, Geometrical, Huntly

This Province, although instituted on 5th November 1827, had no Provincial Grand Master appointed to it until the 3d February 1834, when Lieutenant-Colonel Sir Andrew Leith Hay, M.P., received the Commission, with the usual powers, but as he never acted upon it, the appointment is in abeyance, the Lodges meanwhile recognising the jurisdiction of the Provincial Grand Master of West Aberdeenshire.

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XXV.—ROXBURGH PROVINCE, (*Vide* page 383, *supra.*)

XXVI.—ROSS AND CROMARTY PROVINCE.—*Erected* 1847.

Provincial Grand Master.—Sir EVAN MACKENZIE, of Kilcoy, Bart.; Appointed 1st February 1847.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
82	St Duthus, Tain, ...	1761	Green.
108	Fortrose, Stornowny, . .	1767	Light Blue.
134	Robertson's, Cromarty, . .	1773	Sky Blue.
318	Fingal, Dingwall, . . .	1826	Blue—Silver Edging.

Though erected so late as 1st February 1847 into an independent Province, its existence in connection with others dates from the beginning of the present century. Thus, in 1801, it was incorporated with Inverness and Elgin, and in 1826 with that of Orkney and Zetland. Since its erection it has been under the superintendence of its present Provincial Grand Master.

XXVII.—RENFREWSHIRE,—EAST PROVINCE.—*Erected* 1826.

Provincial Grand Master.—Sir JOHN MAXWELL of Pollok, Bart.; Appointed 6th February 1826.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
116	Royal Arch, Rutherglen, . .	1769	Red and Blue.
129	St Mirrin, Paisley, . . .	1772	Blue—Purple Fringe.
153	Royal Arch, Pollokshaws, . .	1783	Crimson.
156	St Barchan, Kilbarchan, . .	1784	Blue—Red Fringe.
242	Houston, St Johnstone, . .	1811	Crimson.
347	St John Operative, Rutherglen, .	1846	Crimson & Waterloo Blue.
370	Renfrew County Kilwinning, .	1855	Green.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
130	Montgomery Kilwinning, Eaglesham	299	St Andrew, Paisley
175	St James, Paisley	308	St John, Erskine and Paisley
193	Prince of Wales, Renfrew	334	Thistle and Crown, Neilston
255-1	Royal Arch, Paisley	378	Union and Crown, Barrhead
272	St Winnock, Garthland	386	St John, Paisley

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Renfrewshire, as a Province, has been in existence since 1772, prior to which date—and in fact, up to 1801, when it was known by the designation of the Dumbarton and Renfrew Province—it was under the superintendence of the Brethren, for the time being, who had the oversight of what was vaguely termed "The West Country Lodges." In 1826 it was divided into the Eastern and Western Districts, on which occasion the present Provincial Grand Master, then John Maxwell, Esquire, younger of Pollok, M.P., was appointed to the newly created office.

XXVIII.—BANFFSHIRE PROVINCE.—*Erected* 1801.

Provincial Grand Master.—JAMES, 5TH EARL OF FIFE;

Appointed (as JAMES DUFF, Esq., M.P.,) 8th May 1848.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
52	St Andrew, Banff, . . .	1749	Blue.
92	St John, Operative, Banff, . .	1764	Crimson, Black Edge.
224	Innocents, Cullen, . . .	1808	Blue and Yellow.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
206	M'Duff, St James	335	Fife Geometrical, Keith
250	St James, Operative, Keith	358	St Andrew, Tomantoul
262	St Stephen, Portsoy	360	St James, Dufftown

The first Provincial Grand Master of this District was the Most Honourable George, 9th Marquess of Huntly, K.T., Premier Marquess of Scotland, and was succeeded, on 5th November 1827, by the Right Honourable James, 4th Earl of Fife,—his successor being his nephew, then James Duff, Esquire, M.P. for Banffshire, who succeeded to the Earldom in 1857.

The Lodge St Andrew, Banff, is in possession of the first minute-book of the Lodge, dated December 27, 1708. It contains 140 pages, 32 of which have only been written on however, although it records the proceedings from 1708 to 1727; and as its length is only six inches, and its breadth scarcely three, it can readily be supposed that it contains no extraneous matter or redundant sentences, but goes right to the point at once. Some of it is extremely well written, one or two signatures to several of the Minutes being perfect gems of the handwriting of the period. There is a tradition that in the early days of the Lodge's existence it used to meet in the Clayholes, on a cliff near Banff.

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XXIX.—ABERDEENSHIRE,—WEST PROVINCE.—*Erected* 1827.

Provincial Grand Master.—The Most Honourable CHARLES GORDON, MARQUESS OF HUNTLY;
Appointed (as Earl of Aboyne) on 5th February 1849.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
257	St Andrew, Glenkindy . .	1814	Tartan
259	St Nathalan, Tullich-in-Mar, .	1815	Yellow—Scarlet Trim.
281	Charleston of Aboyne, . .	1819	Blue—Yellow Fringe.

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
295	St Andrew, Inch Garrioch	372	St George, Skene
342	St John, New Machar	373	St Dardine, Finzean
366	St Mary, Kennethmont		

Though instituted on 5th November 1827, no appointment followed until the above date.

Reference has been so fully made on page 289, *supra*, to the possession by the Lodge St Nathalan, Tullich-in-Mar, of Marshal Soult's Masonic Diploma, that nothing farther need be said in this place, unless it were to remark that nothing could exceed the brotherly and courteous terms in which the correspondence relative to its restoration was carried on by the Office-bearers of the Lodge, nor, upon cause being shown, the alacrity with which the request of the Grand Lodge was complied with, and there can be no doubt but that, had the veteran soldier been spared to pen a reply, it would have been such as the Brethren of St Nathalan would have regarded as one of the most precious of their muniments.

XXX.—CAITHNESS PROVINCE.—*Erected* 1747.

No.	Name of Lodge.	Year of Institution or Date of Charter.	Colour of Clothing.
284	St Peter, Thurso, . . .	1820	

LODGES FORMERLY EXISTING.

Orig. No.		Orig. No.	
45	St John, Thurso	252	St Fergus, Wick

This Province was erected on 11th November 1747, the first, and in act only Provincial Grand Master thereof, being William Budge, Esquire, Writer to the Signet. Practically, it, as well as that of Orkney and Zetland, are under the superintendence of the Provincial Grand Master of Ross and Cromarty.

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LODGES ABROAD.

Grand Master of Scottish Free Masons in India, &c.—JAMES BURNES, D.C.L., F.R.S., Knight of the Royal Hanoverian Guelphic Order.

BENGAL PRESIDENCY.—*Eastern India Province.*

No.	Name of Lodge.	Year of Institution or Date of Charter.
371	St David-in the-East, Calcutta,	1855
389	St Paul, Mhow,	1858

BOMBAY PRESIDENCY.—*Western India Province.*

Provincial Grand Master.—HY. DURANCE CARTWRIGHT, Esq., Bombay; Appointed 7th May 1855.

No.	Name of Lodge.	Year of Institution or Date of Charter.
342	Rising Star of Western India, Bombay,	1844
343	St Andrew-in-the-East, Poonah,	1844
350	Hope, Kurrachee, (Precedence from 25th April 1842,)	1847
351	Perseverance, Bombay, (Precedence from 27th Dec. 1842,)	1847
363	Victoria, Belgaum,	1852

ARABIA.

No.	Name of Lodge.	Year of Institution or Date of Charter.
355	Felix, Aden,	1850

The great success which has attended Scottish Masonry in India and Dependencies is undoubtedly in a great degree attributable to the unwearied zeal, great erudition, and popular manners of the first appointed Provincial Grand Master, the Chevalier Burnes.

His appointment on 30th November 1836, the day on which the first Centenary of the existence of The Grand Lodge of Scotland was celebrated, has been already mentioned in Chapter XII, page 219, *supra*. His Commission of that date, gave him jurisdiction over the Provinces of Western India and Dependencies only; but on 24th August 1846, on the retiral of the 8th Marquess of Tweeddale from the Provincial Grand Mastership of the Eastern Provinces of India, it was, on account of his Masonic services, extended over the three Presidencies, including Aden, with the title of Grand Master of Scottish Free-Masons in India,—which Commission he still retains.

A brief Memoir of a Brother so distinguished in Masonry, will no doubt be welcome to the Craft in general, and will, it is certain, be hailed with satisfaction by the Brethren in our Eastern Empire.

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Brother Burnes is the son of a gentleman well known in Scotland as a late Provost of Montrose, and an active Magistrate of the county of Forfar. His great-grandfather, a Town-Councillor of the same burgh, was elder brother of William Burnes, the father of Scotland's immortal Poet; and his grandfather was the relation to whom the unfortunate Bard appealed, and not in vain, for pecuniary relief when on his death-bed.

Brother Burnes was educated at the University of Edinburgh, and Guy's and St Thomas's Hospitals in London, and arrived at Bombay in the Company's Service, with his brother, the late Sir Alexander, on the 31st October 1821.

After being successively attached to the Artillery at Matoonga; the Convalescent Hospital at Severndroog; the 5th Regiment Madras Native Infantry at Malligaum; and the 24th Regiment N. I. at Bassadore; he was posted in February 1823 to the 18th Regiment N. I., stationed at Bombay, where he was also selected to superintend the Institution for the check of Cholera. In 1824, the honourable appointment of Surgeon to the Residency in Cutch having been offered by Mr Elphinstone for competition, as a reward to Medical Officers who would pass in the native language, Brother Burnes was the one of five candidates who was successful.

In 1825, he accompanied, as a volunteer, the field force and detachments which expelled the Scindians and other plunderers who had invaded and devastated Cutch, forcing the British Brigade to retire to the Hill fort of Bhooj. In 1827 the Ameers of Scinde, between whom and our Government a very uncordial feeling had subsisted for years, unexpectedly solicited his services, and sent an Envoy to invite him to their capital, where he remained several months. He afterwards published a Narrative of his Visit, for which he received the thanks of the Government, the Commander-in-Chief pronouncing it a most valuable addition to the geography of India. The Government of Bombay directed it to be presented to the Royal Asiatic Society through Sir John Malcolm; circulated to public servants; and printed at the expense of the State. The Narrative of a Visit to Scinde drew from the Geographical Society of France a declaration that he had deserved well of Geography.

In 1829 Brother Burnes married Sophia, daughter of the late Major-General Sir George Holmes, K.C.B.

In 1830 the same reputation in the North-West frontier, which had induced the Ameers of Scinde to invite and welcome Brother Burnes to their capital, led to the Cutch Regency bringing his conduct and services specially to the notice of Government, with a request that they might have the power to remunerate them. He had now been nearly five years in that lately conquered and distracted country; and such was

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the feeling towards him, that the Resident reported, in the words of the Cutch Government, that "there was no one of any class or rank who would not, if sick, reckon upon his services at midnight."

Nearly of the same date is a Government letter to the Resident at Bhooj, passing a high eulogy on Brother Burnes's History of Cutch, which has since been published along with his Narrative, and may be found in a compressed form in the last edition of the Encyclopædia Britannica.

In October 1833, Brother Burnes was forced to quit Cutch, on sick certificate. In February following he embarked for Europe, taking the route of Malta, Sicily, Naples, Rome, Florence, Venice, Geneva, and Paris. While at home, amongst other honours conferred on him, he was created a Doctor of Laws by the University of Glasgow, and elected a Fellow of the Royal Society of London, and of the Royal College of Physicians of Edinburgh. He was also presented at Court by his friend the late Earl of Dalhousie, and received the honour of the Guelphic Knighthood from the Sovereign.

In Edinburgh, whilst making preparations for his departure for India, a public entertainment was given to him, Lord Ramsay (now Marquess of Dalhousie, and late Governor-General of India) in the chair, when he received the present of a magnificent silver vase, bearing, besides a Masonic inscription, an intimation that it was a token of "regard and esteem for him as a gentleman."

On the 24th December 1837, Brother Burnes returned to Bombay; and Sir James Carnac conferred on him, unsolicited, the first vacant medical staff appointment in his gift, namely, the Garrison Surgeoncy of Bombay. The following year his Masonic Brethren voted him "three massive silver pillars, surmounted by the emblems of Faith, Hope, and Charity, to mark their 'deep felt gratitude for his conduct to themselves, and their high sense of his brilliant efforts in the cause of *charity, friendship, and love to all men.*'"

In 1840, Brother Burnes paid a visit to Calcutta, the exciting events of which will appear from the following paragraphs of Dr Grant's Memoir, published at that period :—

"The reception of the Provincial Grand Master of Bombay by his 'Brethren of the mystic tie' in Calcutta, has been worthy of him and of them; and it was decided, with genuine hospitality and brotherly alacrity, to get up a round of Masonic banquets, to mark how welcome was his arrival among the fraternity in Bengal. It were difficult to say which of these entertainments was the most delightful, or at which the eloquence of the distinguished visitor shone with greater lustre.

"The two leading reasons of this popularity with the Craft are his perfect knowledge of the forms and institutes of Masonry, and the

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affectionate cordiality with which, in those forms and institutes, he embraces the *whole* Craft, high and low. It is possible that Brother Burnes's connection with Masonry has been so prominently brought forward as to give those at a distance from Calcutta the notion that Masonry is the chief plume in his cap—the crest and chief quartering of his shield. Nothing can be a greater mistake. Masonry is only as it were a tongue through which he, in hours of leisure and relaxation, has become known and cherished by a certain class, embracing in itself men of all ranks and grades. But he speaketh other languages—or, in other words, his business hours lie in other tracks, where the philosophic observer, the statist, and the calm, looking-forward politico-economist, may meet also what the Mason hails, a well-instructed, highly qualified *Brother of the Craft.*"

Brother Burnes returned from Calcutta early in 1841, having been requested by Sir James Carnac, then Governor of Bombay, to undertake the office of Secretary to the Medical Board. In that year he presided at the St Andrew's dinner. But owing to the Cabool catastrophe, in which his brothers lost their lives, he remained for some time afterwards in retirement.

His next prominent appearance was on the occasion of his laying the Foundation-stone of the Jamsetjee Jeejeebhoy Hospital in January 1843, which ceremony created a great sensation in India. On that occasion he delivered the following address :—

"Sir Jamsetjee Jeejeebhoy,—Many and memorable have been the occasions on which the deeds of charitable and philanthropic men have been consecrated by the ancient rites and ceremonies of our Masonic Craft, but never have those ceremonies been employed to aid a purpose more congenial to the feelings of the upright Mason, or the true-hearted lover of his species, than the present. The splendid structure which you here propose to dedicate to the relief of your fellow-creatures, as well as the many other transcendent acts of benevolence that have characterized your career, are, like our Masonic Institution itself, kindred and goodly fruits of the most generous emotion that can swell the bosom of man towards man,—the desire to succour his brother in distress,—and to give free scope to that ever-hallowed charity—

> 'Which droppeth as the gentle rain from heaven,
> And blesseth him that gives, and him that takes.'

"It is with cordial sympathy, therefore, as well as with sincere pride and gratification, that the Masonic fraternity of Bombay have responded to your summons, and borne their emblems to this spot to-day. And, when the Record of these proceedings shall be read within the houses of our Order, dispersed throughout the civilized world, our Brethren also, of every tongue and nation, will rejoice that we have been aiding you in this good work ; and will participate with us in exultation, that by far the foremost man for deeds of true wisdom in this portion of the globe has also, in giving effect to munificent designs of

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love and charity, been the first of his tribe and country to solicit the countenance of our brotherhood.

"It has been usual to explain these ceremonies; and in this, the first instance of their being practised at Bombay, it is essential that I should at least guard against their being misinterpreted. There is one portion of them which will awaken a sympathy in the bosom of every reflecting individual, even of this vast assemblage,—composed though it be of men of all varieties of sects, customs, and habits of thought,—since no condition of society exists in which—at the season of doubt and anxiety, but especially at the commencement of a momentous undertaking, the plan of which he may conceive, but the execution of which depends on a far mightier than he,—man will not feel his absolute dependence on the Omnipotent Creator, and, by a natural instinct, turn to His Throne for support. But the impulse which prompts this appeal acquires intensity when the frail and transitory being comtemplates the erection of an enduring and stupendous structure which may rear its stately head for centuries after he is mouldering in the dust,—and hence, from the remotest ages, and in almost all countries, the foundation-stone of important edifices has been deposited with an impressive solemnity, indicative of the founder's humble trust and fervent prayer that the Great Architect of the Universe may prosper his work, and ever shower down his bounty and blessings upon it. As visible types of these blessings, it has also been usual, in accordance with a practice which needs no elucidation amongst a people long accustomed to shadow forth solemn truths by symbols and allegory,—to pour forth, with a spirit of hope and thankfulness, the abundant fruits of the earth on the first corner stone,—in the corn of nourishment, the wine of refreshment, and the oil of joy. Such, then, is the simple origin of one portion of these ceremonies, which so far will be recognized as analogous to those performed by one of our most distinguished Parsee families in laying the foundation keels of some of those superb vessels which, of late years, have brought Great Britain and India into closer and dearer connexion.

The other part of the ceremony I have more difficulty in explaining, not that it is less clear to myself, but that there are certain landmarks which I must not transgress, and within the strict limits of which explanation may be embarrassing. But I do not despair to render it also intelligible, and your character and conduct, my worthy friend, afford me scope for doing so. You have seen me, then, apply certain implements of operative architecture to this stone, in accordance with the ancient and immemorial usage of our Order at the foundation of all stately and superb edifices. But you are too enlightened a man to suppose that the essence of Free Masonry lies in a mere formality like this, or that those about me, and myself, have linked ourselves together in an indissoluble tie only to practise ceremonial or display. No! As the corn, the wine, and the oil, were symbols of God's bounty and providence, calling forth reverence and gratitude to the Creator, so also, even this stone and these implements are emblems conveying to the enlightened Mason pure and precious precepts of his duty to his neighbour. They are, in truth, tokens of a great and practical system of universal good-will and benevolence,—which, establishing moral worth as the standard, welcomes to its bosom the *good* of every colour, clime, or

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creed that acknowledges God,—which binds you, whose name and deeds fill men's mouths, as those of the "benevolent Parsee of Bombay," and, *longo intervallo*, myself, the child of Northern Europe, and all who are willing to work with us to 'mitigate the sum of human woe,' into one vast chain of fraternity and love,—which enforces the most devout reverence to the Supreme Architect, and the strictest conscientious duty to our earthly rulers; but, at the same time, peremptorily excludes all discussions on points of faith, state politics, or other questions likely to excite the angry passions of man against man,—and which, in short, is founded on the glorious principle, that

'God hath made mankind one mighty brotherhood,
Himself their Master, and the World their Lodge.'

"Many of those eminent individuals, whose names are dearest to India, have been professors and promoters of this vast system. In the Right Worshipful Brother by my side, you will recognize one from whom even you have obtained encouragement; and who has, with zeal and fervency, devoted his gifts as a man, and his power as a governor, to the dissemination of charity and enlightenment amongst your countrymen. The late Marquis of Hastings, certainly inferior to none of the illustrious men that Europe has lent to Asia, was a stately pillar of our Craft; and there is a valued and elevated Brother present, who could testify how deeply its principles influenced the conduct of that distinguished soldier and statesman. The present ruler of India shewed his respect for it, by demanding, so late as 1836, that a legislative enactment should be so expressed as not to reflect upon its Members. We have lately seen the government of a sister Presidency transferred from one noble Brother to another, and if we cannot include amongst us the distinguished officer who presides at Bombay, we have the satisfaction of seeing his son amongst our Office-bearers.

"Through the mercy of Providence, from the earliest period, the system I have described has been in operation, assuaging the horrors of strife, and encouraging the spread of civilization; and while your remote forefathers were bowing with adoration to the glorious orb of day, the visible source of light, heat, and productiveness, our ancient Brethren, if they were not identical with them, were also, by the symbols of the sun, the moon, and the starry firmament, inculcating the mighty truths of God's power, omnipresence, and divinity, and of man's responsibility, hope, and final destiny,—thereby evincing their sympathy and connection with those

'Who morn and eve
Hail their Creator's dwelling-place,
Among the lights of Heaven.'

"I have said that your life and character afford scope for illustrating our system; and I now turn to my Masonic Brethren, and present you to them as a Brother who has practically attained the summit of the Masonic structure, which is CHARITY. Never forgetting that you commenced, and must end upon the level,—following the plumb-line of rectitude,—acting on the square with your fellow-men,—circumscribing your own wants within compass, but extending your benevolence to a circle which, if it depended upon you, would evidently embrace all

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mankind—we need not wonder that you have attained the highest elevation of moral worth,—that the love of your family, the respect of your fellow-citizens, the applause of men, and rewards from your Sovereign, have flowed in upon you; and that, above all, you enjoy the serenity of mind arising from the inexpressible delight of having succoured the distressed,

'Which nothing earthly gives or can destroy.'

"And although, my friend, it has not fallen to us, who are after all but 'nature's journeymen,' to initiate you into our mysteries, we cannot doubt, after the splendid deeds of love which you have achieved, that you are a wise master builder,—a living stone, square, polished, fashioned, and proved by the hand of the Great Master himself,—that your patent is from the Grand Chancery on high,—and that you need neither sign nor token, warrant nor diploma, pass-word nor grip, to ensure you a welcome to the heart of every honest Mason.

"May you, Sir Jamsetjee, like the foundation we have laid, long be stable and secure,—may you for years be spared as the corner-stone of charity, the prop and support of the widow and the fatherless,—may your good deeds form a constant source of enjoyment to yourself while you remain amongst men; and when the time does come that overtakes us all, and the solemn Tyler Death must raise the curtain of a new existence, may it be to usher you in as an accepted and exalted companion to the Supreme Chapter on high, there to take your place under the all-seeing eye of Him who seeth not as man seeth, but who will undoubtedly pay the workman his wages according to his work!"

In December 1844 he established the Lodge "Rising Star," for the admission of natives, and a beautiful medal, cut by Wyon, was struck by them in consequence. In July 1846 he was promoted to be Superintending Surgeon, and a service of plate was voted him by his brother officers.

In February 1847 Brother Burnes was transferred to the Poona Division, where he remained until his promotion to the Medical Board in September 1848. Shortly after his arrival at Bombay he was appointed a Member of the Board of Education, and the interest he took in its business is best shown by his Addresses at the Grant College; by his successful efforts for the student apprentices; and by the Board having, on his departure, recorded "its deep regret at the loss of his valuable services, particularly in the department of Native Medical Education, to which he has devoted so much attention, and wherein his rare talents and extensive experience have enabled him to act with such marked efficiency;"—a regret in which the Government expressed its entire participation. The Medical Board also intimated to Government, on the 15th November 1849, their deep regret that ill health was about to deprive the Medical Service of an officer who had been "so long its pride and ornament, and of whose honourable career and eminent merits the Public Records bore such ample testimony."

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On his departure the Brethren of the various Lodges subscribed for the perpetual endowment of medals for the reward of eminence and scholarship at the following Seminaries :—The Byculla Schools, and the Grant Medical College, Bombay, in the latter of which he, as the highest medical officer of the Presidency, took an especial interest ; and the Academy of his native town, Montrose, where he himself was educated.

It was also resolved " That in order to mark still further their high sense of the merits and services of this accomplished and gifted Mason, the Brethren do escort him in Masonic Order from the Town Hall to the Apollo Bunder, the place of embarkation ; and that all Members of the Craft, of whatever Degree, Lodge, or Nation, be invited to attend."

Brother Burnes declined the Festival and Procession, but his embarkation is thus mentioned in " The Overland Times " of 16th December, published after his departure :—" Dr Burnes was accompanied by troops of friends and admirers, and nearly every Mason on the island. A number of ladies were in carriages, and it took him no short time to pass to each to bid them adieu. Sir Willoughby Cotton, and all the leading men of the Presidency, were present ; and the regret at the parting about to take place betwixt the Commander-in-Chief and Dr Burnes seemed to be felt equally by both. Dr Burnes appeared, by the time he reached the boat which awaited him, to have been completely overcome with this last proof from his friends of the sincerity of their attachment to him. On getting on board his boat he turned round and took a final farewell of a large number of the Masonic Craft who attended him to the water's edge."

Participating in the general feeling, the Government also issued a General Order to the Army, calling attention to " the eminent merits of Dr Burnes, who, during his service of 28 years, has ever been conspicuous for the zeal and ability with which he has acquitted himself;" and pointing out that " the Records show his services to have extended beyond the line of his own profession ; and that, on these occasions likewise, he has always evinced the same conspicuous ability, energy of character, and zealous devotion to the public interests, which have distinguished him throughout his meritorious career in the Medical Department, from the head of which he is now retiring with honor."

His successor in the Provincial Grand Mastership of " The Western Provinces of India " only, was his friend Philip William Le Geyt, Esq., who had been for a number of years Depute Provincial Master, and in accepting whose resignation in 1855, the Grand Lodge " as an acknowledgment of his past services, and in order to mark their confidence in his judgment, unanimously agreed, upon his recommendation, to appoint Brother Henry Durance Cartwright to the government of that Province."

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JAMAICA PROVINCE.—*Erected* 1771.

Provincial Grand Master.—COLIN CAMPBELL, Esquire, Kingston ; Appointed 4th August 1851.

No.	Name of Lodge.	Year of Institution or Date of Charter.
344	Elgin, Jamaica,	1844
346	Glenlyon, Jamaica,	1845
357	St John, Greytown, Mosquito, (Precedence from Feb. 4, 1850,)	1851
359	Union, Black River, Jamaica,	1851
367	Athole Union, Falmouth, Jamaica,	1853
369	St Andrew Kilwinning, St Andrew, Jamaica,	1855

The year 1771 is assigned above as the period of erection of this Province, that being the date when it is first mentioned in the Minutes, but from what is there stated, there can be no doubt but that it was instituted at an earlier period, though there is no trace of its previous history until May 30, 1771, nor are the names of its Provincial Grand Masters recorded until 7th August 1843, on which occasion William Pollard Burton, Rector of St Thomas-in-the-Vale, was appointed to that honour. On 8th May 1848 he was succeeded by Dr James M'Fadyen of Kingston, at whose decease the present Provincial Grand Master, then a Magistrate and Alderman of Kingston, was appointed to the vacancy on the recommendation of the Brethren of the district.

BERMUDAS PROVINCE.—*Erected* 1803.

Provincial Grand Master.—JOSEPH STUART HUNTER, Esquire, M.D. ; Appointed 5th May 1845.

No.	Name of Lodge.	Year of Institution or Date of Charter.
200	St George, Bermuda,	1797

The Bermudas Isles Province was erected on 16th November 1803, its Provincial Grand Master being John M'Lauchlan, Esquire, who was succeeded by Dr Hunter of St George's, on the above date.

BAHAMA ISLANDS PROVINCE.—*Erected* 1842.

Provincial Grand Master.—H. S. M'CARTNEY, Esquire ; Appointed 3d August 1857.

No.	Name of Lodge.	Year of Institution or Date of Charter.
231	Union, Nassau, New Providence,	1809
372	St John, Matthewtown, Inagúa,	1856

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John Francis Cooke, Esquire, was appointed Provincial Grand Master on 7th November 1842, and resigned upon the 4th November 1850, being succeeded by the Honourable James Jarrett, Member of the House of Assembly, to whom the Grand Lodge, on his resignation in 1854, awarded a cordial vote of thanks for his past able services in the cause of Masonry in this Province. The present Provincial Grand Master, who for some time previous had been acting *pro tem.*, was appointed, at the request of the Brethren, in August 1857, with the usual powers.

WEST INDIA ISLANDS PROVINCE.—*Erected* 1769.

Provincial Grand Master.—The Honourable WILLIAM STEPHENSON, Grenada;

Appointed 13th November 1837.

No.	Name of Lodge.	Year of Institution or Date of Charter.
251	United Brothers, Trinidad,	1813
324	Caledonia, Grenada,	1827
336	Mount of Olives, St Christopher,	1835
340	Scotia, Barbadoes,	1844
368	Eastern Star, Port of Spain, Trinidad,	1854

This Province was at first known as that of the Leeward Carribee Islands, its Provincial Grand Master being James George Verchild, Esquire, of Lodge St Luke, Edinburgh. On 6th November 1786, Alexander Fraser, designed Provincial Grand Master, St Kitts, succeeded, in the room of Brother Verchild, deceased. Brother Fraser having died, James Stevens, Esquire, was appointed on 6th August 1792, as Provincial Grand Master of the Leeward Carribee Islands; the Commission however of his successor, Dr Stephenson, on the above-mentioned date, states that he is "to be Provincial Grand Master of the Province *comprehending* the Carribean Islands."

AMERICA. { 1757 } CANADA, WEST OR UPPER.—*Erected* 1853.
CANADA, EAST OR LOWER.—*Erected* 1853.

Provincial Grand Masterships.—Both Vacant.

No.	Name of Lodge.	Year of Institution or date of Charter.
348	Elgin, Montreal,	1847
356	St Andrew, Quebec, (Precedence from 5th Nov. 1849,)	1851

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On 14th November 1757 it was "Ordered that a Commission be made out and passed under the seal of the Grand Lodge, constituting and appointing the Right Worshipful Colonel John Young, Provincial Grand Master over all the Lodges in America holding of the Grand Lodge." In 1768 James Grant, Esquire, Governor of the Province of East Florida, was appointed Provincial Grand Master of North America, Southern District, and in 1769 Joseph Waren, Physician, was appointed Provincial Grand Master of the "Lodges in Boston." On 5th May 1834, James Law, Esquire, W.S., was constituted Provincial Grand Master "over all the Lodges in North America holding Charters under the Grand Lodge of Scotland." He was succeeded on 1st August 1842 by Sir Allan Napier Macnab, appointed Provincial Grand Master of Canada. On 1st August 1853 the Province was divided into two, viz., "Canada, West or Upper," and "Canada, East or Lower," Sir Allan retaining the Provincial Grand Mastership of the former, which he resigned in 1857; whilst Thomas Douglas Harrington, Esquire, Quebec, was appointed on the said 1st of August 1853, to the latter, which he resigned in 1858. To neither have successors been as yet appointed.

PROVINCE OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND.—*Erected* 1843.

Provincial Grand Master.—The Honourable ALEXANDER KEITH, Halifax, Nova Scotia;

Appointed 6th November 1848.

No.	Name of Lodge.	Year of Institution or Date of Charter.
345	Acadia, Dartmouth, N. S.,	1845
352	Burns, Halifax, N. S.,	1848
361	Athole, Halifax, N. S.,	1852
364	St Andrew, Fredericton, New Brunswick,	1852
365	Keith, Halifax, N. S.,	1853
376	St Andrew, Richibuctoo, New Brunswick,	1857
379	Royal Albert Lodge, North Sydney, Cape Breton,	1858
383	Victoria, Charlotte Town, Prince Edward Island,	1858

The first Provincial Grand Master of this important Province was the Honourable John Leander Starr, appointed 6th November 1843; on his removing to New York he was succeeded by the present Provincial Grand Master.

The Hundredth Anniversary of the establishment of Free Masonry in Halifax was celebrated with great eclât on 19th July 1850, the Provincial Grand Master presiding.

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PROVINCE OF GUAYANA IN VENEZUELA. [1]

Provincinl Grand Master.—Señor FLORENTINO GRILLET, Ciudad Bolivar, (Angostura ;)

Appointed 6th May 1850.

No.	Name of Lodge.	Year of Institution or Date of Charter.
308	Eastern Star, Colombia, Angostura, . . .	1824

When first created this was styled the Province of Colombia, the Provincial Grand Master thereof being Don José Gabriel Nunez, the date of whose appointment however is not recorded in the Minutes of the Grand Lodge; Brother Nunez having resigned, the present Provincial Grand Master was appointed his successor. On 3d February 1851 the designation of the Province was changed from Colombia to that by which it is at present known.

PROVINCE OF AUSTRALIA FELIX OR VICTORIA. [1]

Provincial Grand Master.—The Honourable WILLIAM CLARK HAINES;

Appointed 19th May 1858.

No.	Name of Lodge.	Year of Institution or Date of Charter.
337	Australasian Kilwinning, ...	1843
366	United Tradesmen, Geelong, Victoria, . . .	1853
388	Lodge of Judah, Melbourne, Victoria, . . .	1858

The first Provincial Grand Master of this Province was the Honourable James Erskine Murray, the date of whose appointment however is not minuted. He was succeeded at his death by James Hunter Ross, Esquire, W.S., of Melbourne, appointed as Provincial Grand Master of "the Province of Port Philip." On his resignation in 1858, the Honourable William Clark Haines was appointed, on the above-mentioned date, Provincial Grand Master of the Province of "Australia Felix or Victoria."

PROVINCE OF SOUTH AUSTRALIA, ADELAIDE.—*Erected* 1846.

Provincial Grand Master.—ALLAN MACFARLAN of Glensloy, Adelaide;

Appointed 2d November 1846.

No.	Name of Lodge.	Year of Institution or Date of Charter.
341	Adelaide, South Australia, ...	1844

Brother Macfarlan was appointed on the above date, on Petition from the Brethren in Adelaide.

[1] The year of Erection not minuted.

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PROVINCE OF NEW SOUTH WALES.—*Erected* 1855.

Provincial Grand Master.—ROBERT CAMPBELL, Esq., Merchant, Sydney; Appointed 5th February 1855.

No.	Name of Lodge.	Year of Institution or Date of Charter.
358	St Andrew, Sydney,	1851
377	Newtown Kilwinning, Sydney,	1858
378	Sydney Tarbolton, Sydney,	1858
381	Harmony, West Maitland, New South Wales,	1858
382 [1]	Port Macquarrie, New South Wales,	1858
386	Woolloomooloo, New South Wales,	1858
387	Star of the South, Deniliquin, New South Wales,	1858

The following incident in the history of the Lodge St Andrew, No. 358, well merits a place here:—In 1857 Brother M'Crone, originally a member of the Lodge Journeymen, Edinburgh, died in Sydney, leaving a wife and a large family in poor circumstances, the Brethren of the St Andrew's Lodge not only paid the passage-money of his widow and children to Scotland, but transmitted the sum of £20 : 19s. to the Grand Secretary, to be obtained by her on arrival in Edinburgh, and which was received by her on 8th March 1858 with heartfelt thanks, and the fervent prayer that He who is the Husband of the widow and the Father of the fatherless, would shower down His choicest blessings upon the generous Brethren of the Lodge St Andrew, Sydney.

MILITARY LODGES.—*Not Stationary.*

No.	Name of Lodge.	Year of Institution or Date of Charter.
328	George William, 94th Regiment, (*Dormant,*)	1830
373	Star-in-the-East, Turkish Contingent, Kertch, (*Dormant,*)	1856

LODGES FORMERLY EXISTING.

Orig. No.	
58	Duke of Norfolk's
63	Welsh Fusiliers
73	White's 32d Regiment
97	Hooker St John, 17th Regiment
100	Port-George, 31st Regiment
101	King George III, 56th Regiment
106	Duke of York
108	St George, 31st Regiment
121	Union, General Marjoribanks' Regiment
132	Moriah, 22d Regiment
137	Royal Welsh Fusiliers
147	United, 4th Regiment
156	St Patrick Royal Arch, 43d Regiment
158-2	St Andrew Royal Arch, Scots Greys
168	Unity, 17th Regiment
188	Queen's 7th Dragoons
211-60	Union Royal Arch, 3d Regiment, Dragoons
258	St John Military, Argyle
278	Aboyne, North British Militia
289	Royal Thistle, 1st Regiment
310	St Andrew, 42d Regiment
311	Fifeshire Militia
320	St Cuthbert, Durham Militia

[1] Although the Office-bearers were named in the application, at the date of granting the Charter the name of the Lodge had not been definitely fixed upon.

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The Lodge George William, 94th Regiment, sent its Charter for preservation in the archives of the Grand Lodge, before embarking for active service in the Crimea in 1855. The Star-in-the-East, Turkish Contingent, was instituted at Kertch during the Crimean War; its Charter, books, &c., are also in the possession of the Grand Lodge.

NEW ZEALAND.—On 2d November 1840 a Commission was granted to Philip Cumine Lloyd to institute Lodges in this quarter of the globe, and report the same within twelve months to the Grand Lodge, in order that Charters might be issued for the same. As yet, however, none have been reported.

Although no Commissions are now issued to the undernoted places, it is requisite, as well on account of the appointments appearing in the Minutes as for the completion of this Chapter, that they should be recorded here.

Parts of Europe and Asia bordering on the Mediterranean Sea.—On 30th November 1747 a Provincial Commission was issued in favour of Alexander Drummond, giving him powers to constitute and superintend the Lodges in the territories specified.—*Vide supra*, page 107.

France.—On 10th November 1788, M. Louis Clavel, Right Worshipful Master of the Lodge "L'Ardente Amitie," at Rouen, was appointed Provincial Grand Master over the Lodges in France holding of the Grand Lodge of Scotland.

Andalusia,—Spain.—On 3d August 1807 James Gordon, Esquire, was appointed Provincial Grand Master over all the Lodges holding of the Grand Lodge of Scotland, east of Balbos, in Andalusia.

LODGES FORMERLY EXISTING FURTH OF SCOTLAND.

Orig. No.		Orig. No.	
81	St Andrew, Boston	217	Union, St Christopher
82	Blandford, Virginia	225	St John, Pythagoric, Antigua
98	Union, Charleston, South Carolina	226	La Duce Harmonie
102	St Andrew, Scots Lodge, Jamaica	227	L'Ardente Amitie
117	St John, Norfolk, Virginia	228	Faithful Friends, l'Orient de Marseilles
143	Grant's, East Florida	274	Orange, Ceylon
151	St Andrew, St Christopher	275	Turk's Island
160	La Parfaite Union de Namur	276	Desired Re-Union (Spain)
177	St John, Philadelphia	338	Royal, Isle of Man
199	St Magnus, Gottenburg	349	St Andrew, Scots Lodge, Quebec
207	Imperial Scots Greys, St Petersburg	353	Kilwinning-in-the-East, Calcutta
216	Union, Carlisle	393	Thistle, Halifax, Nova Scotia

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CHAPTER XVII.

MARK MASONRY—CHAIR OR PAST MASTER—AND DEGREES OF ARK MARINER AND ROYAL ARCH.

MARK MASONRY.

FREEMASONRY is defined as a Science based upon Astronomy, Mathematics, and Geometry, divided into the two branches of Practical and Speculative Masonry—the former comprising a knowledge of the liberal Arts and Sciences, and their application to Architecture and Building, —the latter being a system of Morality veiled in Allegory, and illustrated by the symbols of the former. The entire order of Craft Masonry is comprised in the three degrees of Entered Apprentice, Fellow-craft, and Master Mason, commonly known as St John's Masonry.

Mark Masonry is a modern designation of the First Division of the Order, which, from the prevalence of Speculative Masonry, is now chiefly retained in the Ancient Lodges that have preserved their operative character, and is communicated principally as a section of the Second or Fellow-craft Degree, to the class of Fellow-crafts known as Foremen, Overseers, or the superior order of Fellow-crafts, designated *Menatzchim*, in the following classification of the workmen engaged at the building of Solomon's Temple, who, according to the tradition of the Craft, "caused all the Craftsmen, as well natives as foreigners, to be numbered and classed as follows, viz. :—

1. HARODIM, Princes, Rulers, or Provosts, in number	300
2. MENATZCHIM, Overseers and Comforters of the People in working, that were expert Master Masons	3,300
3. GHIBLIM, Stone-Squarers, Polishers, and Sculptors; and ISHCHOTZEB, Men of Hewing; and BENAI, Setters, Layers, or Builders, being able and ingenious Fellow-crafts...	80,000
4. The levy out of Israel, appointed to work in Lebanon one month in three, 10,000 every month, under the direction of noble ADONIRAM, who was the Junior Grand Warden,	30,000
All the Free-Masons employed in the work of the temple, exclusive of the two Grand Wardens, were.....	113,600

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"Besides the Ish-Sabbal, or men of burthen, the remains of the Old Canaanites, amounting to 70,000, who are not numbered among Masons.

"Solomon partitioned the Fellow-crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, be regularly paid every week, and duly fed and clothed, &c.; and the Fellow-crafts took care of their succession by educating entered Apprentices."[1] The same arrangement appears to have been practised by the Builders of the Middle Ages; and exists, with some modifications, amongst the Operative Masons of the present day.

The Apprentices were divided into small Companies or Lodges, which were presided over and instructed by the Fellow-crafts or Journeymen; who were also divided in a similar manner, presided over and instructed by the Foremen or Overseers; and these again by the Master Mason. The duty of the Master Mason was to prepare designs and plans, or reduce such as might be submitted to him by his employers to a practical form, and instruct his Foremen or Overseers in the manner in which he required them to be carried out; he was likewise responsible for the work executed by the workmen employed under him, and for enforcing the laws of the Fraternity. The Wardens assisted him in the duties of superintendence, one acting as time-keeper, another as treasurer and paymaster.

The duty of the Foreman, or, as he is occasionally designated, the Mark Overseer, was to direct and instruct the Fellow-crafts or Markmen in the details of the work upon which they were engaged, and see that it was completed according to the plan furnished.

The Fellow-crafts were responsible for the instruction and work produced under their direction by the Apprentices, who were allowed to choose such of them for intructors as they might prefer.

To admit of the duties of the several classes of workmen being properly carried out, and prevent the work of one being passed off for that of another, a series of marks or signatures were arranged to be affixed to the work of each. These were of three kinds, viz.—irregular or blind marks, used by the Apprentices; regular marks, used by the Fellow-crafts or Markmen; and official marks and numbers, used by the Foremen or Mark Masters. These marks were originally cut on the external face of the stones, but are now, when used, placed on the beds, and do not therefore require to be so neatly cut as formerly.

As the Fellow-craft was responsible for the work of the Apprentices under his care, his mark was frequently placed along with that of the

[1] Auld's History of Masonry, 3d Edition. Edinburgh, 1772.

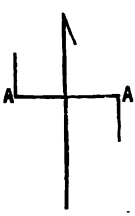
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Apprentice on the same stone, and his own individual mark only on the work performed by him, which enabled the Foreman or Overseer to know by whom any part of the work was done, and in what quantity; and if an error was committed, who should be called to account for it. The official marks were used by the Overseer to satisfy the Master Mason that the work had been examined; but this appears to have been little used, as the Foreman or Overseer was readily known by the marks of the workmen under his care.

These marks required to be distinguished according to certain rules, and none were allowed to be changed after being adopted and enrolled in the books of the Lodge; if two happened to be alike, the junior mark had a distinction added, which was removed when either of the parties left the Lodge. No payments of wages could be made without the mark of the party entitled to receive them being presented, and it was occasionally given as a pledge for a debt; but was only available within a limited amount. The marks were also hereditary, and descended to the youngest son of the family, as he was understood to undertake the support of his father in his declining years.

The use of these marks is of great antiquity; some travellers inform us that they have observed them on ruined buildings in Herculaneum, Egypt, Greece, and on the banks of the Zab, a tributary of the Tigris, also on the ancient buildings of India, France, and Germany. In Scotland they are almost universal on the old buildings of every kind, although in many instances few are to be found on the oldest buildings on account of the surface of the stone being destroyed by the action of the weather.

The forms commonly embraced some religious symbol, working implement, or scientific figure, as the one annexed, from Roslin Chapel, which refers to the following anecdote, occasionally told to the apprentice in illustration of the use of Geometry:—"In the early ages, when large tracts of the land of Egypt were divided into square allotments, having small channels for irrigation formed through each, the Nile, at its periodical risings frequently obliterated the landmarks showing the respective boundaries,—on one of these occasions two owners disputed possession of a lot, when a reed floated down the small channel and stuck fast across the stream in the direction of two of the landmarks, A A, which suggested to their minds to search in the line indicated, when they discovered the two landmarks, from which they measured upwards and downwards at right angles, and found other two, defining their proper boundaries, which ended the dispute."



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The points of the several forms were also used to indicate a kind of secret language, regulated by certain rules, whereby instruction was imparted in a popular manner, and is known amongst Masons as "Reading the Marks," of which the following is an illustration :—

How many points has your Mark got ?

Three points.

To what do they allude ?

To the three points of an equilateral triangle.

Please demonstrate it as an Operative Mason ?

A point has position, without length, breadth, or thickness—a line has length without breadth or thickness, and terminates in two points ; and three lines of equal length, placed at equal angles to each other, form an equilateral triangle,—which is the primary figure in Geometry.

Please to explain this figure as a Speculative Mason ?

The equilateral triangle represents the Trinity in Unity. The Great Architect of the Universe having no material form, exists, pervading all space ; the Creator of all things, Governor of all animate and inanimate nature, the Fountain of Wisdom : Whose greatness, perfection, and glory is incomprehensible, and Whose loving-kindness and tender mercies are over all His other works.

The Fraternity appears to have been always presided over by men of eminence, and much care observed in training its Members. In the earlier times it was necessary that they should possess a knowledge of Astronomy, Mathematics, and Geometry ; but chiefly Geometry, which was held to embrace the other two ; the requirement even extended to what is styled in the Ritual the seven Liberal Sciences, viz.—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. The Apprentice was required to serve a term of seven years, and afterwards undergo an examination by the Fellow-crafts ; and if found deficient, was rejected from time to time, until he could satisfy his examiners. The Fellow-crafts were also examined by the Masters, and required to satisfy them as to their knowledge and experience before being raised to the Master's Degree.

In the event of any Craftsman being charged with an offence, a Lodge was held to investigate the matter ; if the party was found guilty, punishment was inflicted, with great solemnity, according to the Rules of the Craft, by the Junior Warden, in presence of the assembled Brethren, who stood uncovered, forming a hollow square around a Mason's seige, previously erected in the centre. The delinquent was led out by the Master and Wardens, when the sentence of the Lodge was read by the

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Master, and the culprit laid on his face on the seige. The Junior Warden then, with two hand-rules and a hewing chisel between, proceeded to inflict the number of strokes awarded as the punishment, keeping time to a rhyme repeated by the Master. Two cases of this kind occurred in Edinburgh about the beginning of the present century.

The form of Initiation and legend of the Mark Overseer is of an Eastern character, referring to the preparation of the materials for building Solomon's Temple at Jerusalem, and navigating the rafts on which they were conveyed along the coast of the Great (*i. e.* Mediterranean) Sea, guided by a light-house situated on one of the peaks of Mount Lebanon. The speculative lecture inculcates a constant practice of the principles of morality in every position of life, beautifully illustrated by the operations of the Mason, under the guidance of scientific rules fashioning with persevering industry the rude block into the perfect form, having it approved and marked for its place in the intended building; and applying the illustration both to the upbuilding of the individual mind as well as to the moral fabric of society, and pointing to the hope that all may become living stones of God's own Temple. Such a system of scientific and moral discipline was evidently well adapted to the circumstances of the Craftsman, whose avocations required him frequently to wander to great distances in search of employment, and, whilst residing amongst strangers, enabled him to teach by his example, and to live in concord and good fellowship amongst the Members of the Craft with whom his labours were associated.

The Operative Masons of the present day throughout Scotland still use the marks; in building the Monument in Edinburgh to the memory of Sir Walter Scott, they were used with great success, under the direction of Mr John Baker, the intelligent foreman. As many of the compartments of the design were alike, it was found necessary, in order to prevent confusion and exercise a close superintendence over the workmen, that each stone should be numbered and marked on its bed. The respective sides of the Monument were therefore indicated by the letters A, B, C, D, the places of the stones by numbers, and the workmen by their marks, which were also cut upon their working tools, so that at any time the position of a stone in the Monument, and the name of the party who prepared it, could be ascertained. Marks similar to those in use amongst the operative Masons in Scotland are also current among many of their fellow-workmen in England and Ireland.

In many of the old Lodges holding from the Grand Lodge of Scotland, instruction in the ancient system of Free Masonry is still practised, and

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the marks of the Craftsmen enrolled in the books of the Lodge, as in the Lodge of Glasgow St John; St Ninian, Brechin; Journeymen Masons, Edinburgh, &c. In the old records of many of the Lodges the marks are carefully recorded, with the dates at which they were given. In the Lodge of Edinburgh, Mary's Chapel, the names of the Fellow-crafts are periodically entered in the Minutes as having paid their dues and taken their marks.

The method adopted in setting out the orientation of churches, previous to commencing building operations, has been preserved in some of the Scotch Lodges, and is thus explained:—The site of the altar was decided upon by the parties for whom the church was to be erected, marked by a pole fixed in the ground, and a day appointed when proceedings were to be commenced. On the evening previous, the Patrons, Ecclesiastics, and Masons assembled, and spent the night in devotional exercises; one being placed to watch the rising of the sun, gave notice when his rays appeared above the horizon. When fully in view, the Master Mason sent out a man with a rod, which he ranged in line between the altar and the sun, and thus fixed the line of orientation. Wordsworth has made this interesting ceremony the subject of the following beautiful stanzas:—

When in the antique age of bow and spear
And feudal rapine clothed with iron mail,
Came Ministers of peace, intent to rear
The mother Church in yon sequester'd vale;

Then, to her Patron Saint a previous rite
Resounded with deep swell and solemn close
Through unremitting vigils of the night,
Till from his couch the wished-for sun uprose.

He rose, and straight—as by Divine command,
They who had waited for that sign to trace
Their work's foundation, give with careful hand
To the high Altar its determined place;

Mindful of Him who in the Orient born
There liv'd, and on the Cross His life resign'd,
And who, from out the regions of the morn,
Issuing in pomp, shall come to judge mankind.

So taught *their* creed:—nor failed the eastern sky
'Mid these more awful feelings, to infuse
The sweet and natural hopes that shall not die,
Long as the sun his gladsome course renews.

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For us hath such prelusive vigil ceased;
Yet still we plant, like men of elder days,
Our Christian Altar faithful to the east,
Whence the tall window drinks the morning rays.

That obvious emblem giving to the eye
Of meek devotion, which erewhile it gave,
That symbol of the Day-spring from on high,
Triumphant o'er the darkness of the grave.

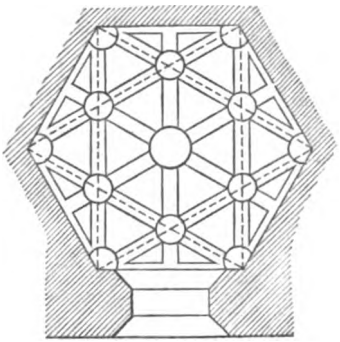
Many of the Lodges had apprentices bound to them to learn the mason trade. The records of the ancient Lodge of Aitchison's Haven, near Edinburgh, state that about the beginning of last century a complaint was made to the Lodge of the inferiority of the mason craftsmen, and the Lodge resolved that in future the Wardens shall meet with the apprentices of the Lodge on each St John's Day, and examine them as to their knowledge and skill in the Craft. And in the records of the Lodge Journeymen Masons, Edinburgh, until about the end of last century, frequent entries occur of apprentices being bound to the Lodge, and of their being allowed on St John's Day one shilling each from the funds to keep their pocket. These apprentices appear to have wrought, along with a Fellow-craft of the Lodge, at such buildings as he was employed on, in the same manner as is still practised by journeymen Masons in many of the country districts of Scotland.

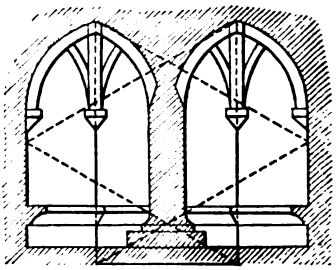
Although the Operative Masons evidently were the predominant Craft in the Masonic Fraternity, it appears to have embraced other Crafts, as shewn by the Acts and Statutes[1] passed at Falkland on the 26th October 1636, where a list of the Airts and Crafts are enumerated, viz.—masons, wrights, shipwrights, coopers, glassin-wrights or glaziers, painters, plumbers, plasterers, and other artificers of buildings, who are afterwards designated as Masons belonging to any of the said airts. These being trained under the same general system adopted by the Fraternity, readily accounts for the uniformity of design and style of workmanship so frequently observed on the buildings erected at different periods. The whole of their works appear to have been designed upon a general known principle, perhaps a series of geometrical figures.[2] In the year 1321 a commission was appointed to inspect the works in progress upon the Cathedral at Sienna, who declare it as their opinion "that the new work ought not to proceed any farther; because, if completed as it had been begun, it would not have the measure in length,

[1] Vide Appendix, No. IV, p. 445, *antea*.
[2] Hawkins' History of Gothic Architecture, p. 183.

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breadth, and height, which the rules for a church required; and add, that the old structure, to which it seems the new adjoined, was so justly proportioned, and its members so well agreed with each other in breadth, length, and height, that if in any part an addition were made to it, under the pretence of reducing it to the right measure of a church, the whole would be destroyed." It is well known that many of the ancient churches in Britain are designed upon a geometric figure, and it would not be difficult to show that any alteration would destroy the harmony of the proportions; but this remark will be more readily understood by referring to the annexed plan and section of St Margaret's Well, Restalrig, near Edinburgh, erected about the year 1460. The figure, upon which this building is designed, is indicated by the groining, viz., a double equilateral triangle, having the points enclosed by a hexagon. The same figure applies to the section, the height of the seat and diameter of the central pillar being equal to the half of the side of one of the small triangles.





It is evident that a person accustomed to the consideration of designs prepared upon this principle would recognize the figure upon which the buildings he examined was constructed, and readily judge how far they could be interfered with.

Having described generally the arrangement and practice of the Masonic Fraternity as Architects or Master Masons, and Builders, it might be interesting to glance at its history as established in its traditions, buildings, and incidental historical notices.

The Fraternity is stated in their traditions to have originated at Shinar. The companies who migrated from that place, after the common language had been confounded, associated themselves into

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small societies to preserve the knowledge which they had obtained of the Deity, and the arts of building and agriculture, and met occasionally to rehearse what they remembered. A large company passed into Egypt, where architecture, with its associated sciences, and agriculture, were cultivated and encouraged, and instruction imparted to the initiated under mystic forms. In course of years other companies passed from thence into Greece, where they were encouraged by the princes of that country. When Solomon was preparing to build his famous temple at Jerusalem many of the initiated came by way of Tyre to aid in its erection. Solomon, observing the practice of these mysteries, was afraid of their tending to idolatry, and therefore purified them; in which form they were afterwards practised by the adjoining nations.

In whatever light this tradition may be viewed, there is no doubt that the secret societies of Egypt, if not composed of Free-Masons, closely resembled them, and the marks on stones in the Pyramids, observed by Colonel Howard Vyse and others, appear in some cases to be Mason Marks,—those on the rough stones may be quarry marks, but in all probability those on the dressed stones are Mason Marks. The existence of the Fraternity in Greece at an early period is shewn in the commencement of this volume, and the Sacred Narrative certainly indicates their being engaged at the Temple of Solomon, and in the Vale of the Tigris, about twenty-eight miles from the river, the ruins of Al-Hadhr rise to view, the ancient Atra of the Roman campaigns, in the centre of which stands what was once apparently a palace, temple, or citadel, the stones of which have been hewn with skill, and are so closely fitted that if cement has been used it cannot now be seen; almost every one is marked with a character generally about one or two inches in size,—either a Chaldaic letter, a numeral, or an astronomical sign. The mirror and handle emblematic of the planet Venus are very common. The historian Ammeanus Marcellinus, fifteen centuries ago, speaks of it as a deserted city. Its origin is entirely lost, but its monuments associate it with an age more ancient than that when it first comes under the notice of history.[1] Mason Marks have also been observed upon the marbles excavated from the ruins of Herculaneum,[2] one of which is delineated in the annexed plates.

The Rev. James Dallaway, in his work on Architecture, states, "That the sumptuous temples in which Ancient Greece abounded were the works of architects in combination with a Fraternity of Masons, (κοινωνία,)

[1] Babylon and Nineveh, published by the London Religious Tract Society.
[2] The Builder, 1834, p. 424.

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no reasonable doubt can be entertained.[1] That with the Romans such Fraternities, (Collegia,) including the (Fabri) workmen who were employed in any kind of construction, were subject to the laws of Numa Pompilius, is an apparent fact." Pliny, when Proconsul of Asia Minor, in one of his well-known epistles which he addressed to the Emperor Trajan, informs him of a most destructive fire at Nicomedia, and requests him to establish a Collegium Fabrorum for the rebuilding of the city. The Emperor refuses from the apprehension of danger, as their meetings were held under the seal of secrecy.

In the eighth century the Fraternity had obtained a position on the Continent, as Charlemagne was then engaged in erecting his magnificent church at Aix-la-Chapelle, and invited artificers to assist from every country in Europe in which they were established. "Two principal colleges were formed at Strasburg and Cologne by the Master Masons of those stupendous cathedrals, who at that period assumed, and were allowed, a jurisdiction over all inferior societies, wherever they exercised their Craft. In these conventions regulations were formed, which were religiously preserved under the strong sanction of good faith and secrecy. They were probably very numerously attended, at least by Master Masons; and as all communications relative to their art[2] were delivered

[1] To mention the more celebrated architects, with their known works:—To Ctesiphon and Metagenes the Temple of Diana, at Ephesus, is ascribed; Rhœcus of Samos, built the Temple of Juno, in that Island; and Ictinus and Callicrates that of the Parthenon at Athens. This may be a sufficient selection from many others of scarcely an inferior fame.

[2] Bishop Lucy, for building his Cathedral in 1202, instituted a confraternity of workmen, to endure for five years.—Milner's History of Winchester, vol. ii, p. 14, 4to. As a fact which has not been questioned, the first complete example of the Gothic style in England is De Lucy's addition to Winchester Cathedral in 1202. It has been remarked by Whittington in his Essay—"That from the first rise of Gothick in the twelfth, to its completion in the fifteenth century, the improvements are owing to the munificence of the Church, and the vast abilities of the Free-Masons in the Middle Ages. These scientific persons have great claim to our admiration, from the richness and fertility of their inventive powers. By them the eastern style was transplanted into the west; and under them it was so much altered and amplified that it assumed an entirely new appearance." Did they accompany the Crusaders, and learn the Arab architecture, for the purpose of adopting it upon their return? "These immense works produced a host of artificers, out of whom, in imitation of the confraternities which for various purposes had existed from ancient times, companies were formed, academies, schools, and bodies were established. An oath of secrecy was administered to the noviciates; a veil of mystery pervaded their meetings, which, in an age when many were ignorant, conferred importance. Such institutions, in the infancy of science, were singularly beneficial.

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orally, the subordinate associates had only the experience which the practice afforded them of applying the principles thus detailed."[1]

The Romans evidently brought a company of associated artificers with them to Britain, as appears from a stone discovered at Chichester in 1725, now in the possession of the Duke of Richmond, bearing a votive inscription, in which the College of Masons dedicate a Temple to Neptune and Minerva, and the safety of the family of Claudius Cæsar.[2]

Matthew of Westminster mentions that in 488 Aurelius repaired the churches in Britain, and sent for Masons and Carpenters for that purpose; and again, in 522, he notices King Arthur being at York, (the seat of the oldest English Lodge,) and observing the desolate state of the ecclesiastical edifices, summoned a Council, in which he determined to repair the churches throughout the Island of Britain, which was afterwards done.[3]

The earliest indication of the existence of the Masonic Fraternity in Scotland is from the Masons' Marks upon the ancient buildings. The most distinct now extant are those upon the Round Tower of Brechin, supposed to have been erected about the year 1020. The Lodge of Glasgow St John appears however to have existed so early as 1057, as in that year Malcolm III, King of Scots, granted them a charter bearing that date.[4] The Lodge of Edinburgh, Mary's Chapel, is said to have been founded by a company of Masons brought from Strasburg by David the First, in 1128, to build the Abbey Church of Holyrood-House, and were afterwards engaged at Melrose Abbey, founded in 1136. It has also been stated that they were engaged at the building of Kelso Abbey in 1128, which is not improbable, seeing the great interest King David took in the Tironensian Order of Monks, for whom it was erected, they having been brought by him from Tiron, in Picardy, about 1113, and stationed at Selkirk. They were good agriculturists, and had amongst them craftsmen of various kinds; and, as a body, were adepts in ecclesiastical architecture; it is therefore highly probable that they would be associated in some degree with the Free-Masons engaged in erecting these buildings. In the year 1140 Hugh de Morville is said to

By their efforts new lights were elicited, and valuable discoveries extensively diffused."—Gunn on Gothick Architecture, p. 60. Muratori, Disc. 75.

[1] Collections for an Historical Account of Master and Free-Masons, by the Rev. James Dallaway.

[2] History of Western Sussex, vol. 1, p. 3.

[3] Hawkins' History of Gothic Architecture.

[4] Vide the Charter given at length in Chapter XVI, *supra*.

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have brought Masons from Cologne to erect an Abbey at Kilwinning, also for the Monks of the Tironensian Order, where the Master Mason lived in a superior position, and frequently held assemblies of Masons, which is supposed to account for the influence which the Kilwinning Lodge exercised for a long period in Scotland. Father Hay, in his "Account of the St Clairs of Roslin," states that when Roslin Chapel was founded in 1446, the founder, "in order that it might be done with greater glory and splendour, caused artificers to be brought from other regions and forraigne kingdoms; and caused daily to be abundance of all kinds of workmen present." St Clair of Roslin, as is well known, was Hereditary Grand Master Mason of Scotland; and, as appears from the signatures to the Charter of his Confirmation in 1600, the Craft had included at that period the greater number of the building trades, which will readily account for the older Lodges being associated with the Incorporations of the respective towns. These Masons are said to have been brought from Strasburg, but there is no Lodge now existing which claims to be descended from them.

Many of the old Lodges in Scotland, who were engaged in erecting the ecclesiastical and baronial buildings in their respective localities, have preserved many interesting records and traditions connected with their history. The period at which the manuscript records of the Lodges generally commence is about the middle of the sixteenth century, and chiefly during the reign of James the Sixth of Scotland, who appears to have taken a particular interest in the preservation of the Masonic Craft, which may be attributed to the general destruction of the ecclesiastical buildings recently effected by the zeal of the people (though contrary to the advice of many of their leaders) in promoting the cause of the Reformation.[1]

[1] TRAIST FREINDS,—After maist hartly commendacion, we pray you faill not to pass incontinent to the kyrk of Dunkeld, and tak doun the haill images thereof, and bring furth to the kirkyard, and byrn thaym oppinly; and sicklyk cast doun the altairs, and purge the kyrk of all kynd of monuments of idolatrye: And this ye faill not to do as ye will do us singuleir empleseur; and so committis you to the protection of God. From Edinbourygh the xii. of August 1560.

Faill not bot ye tak guid heyd that neyther the dasks, windocks, nor durriss, be ony ways hurt or broken . . . . eyther glassin wark, or iron wark.

ARGYLL.
(Signed) JAMES STEWART.
RUTHVEN.

This letter is addressed on the back:

To our trayst freindis the Lairds of Arntuly and Kinwayd.

- Introduction, Part I, page 27, to Picturesque Antiquities of Scotland, etched by Adam de Cardonnel. London, 4to., 1788.

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In the History of the Trades House of Glasgow, page 30, we find the following entry:—"In 1579 Mr Melville, the Principal of the College, assembled the people by tuck of drum to pull down the Cathedral. The Crafts ran immediately to arms, and informed Mr Melville that if any person presumed to pull down a single stone of the church he should that moment be buried under it; and so much were they incensed at this attempt to destroy this ancient building, that if the Magistrates had not come and appeased them, they would have put to death Melville and all his adherents. The leaders of this insurrection were summoned to appear before the Council at Edinburgh, where the King (James the Sixth), not thirteen years of age, approved of what the Craft had done, and commanded the Ministers to proceed no further in that affair, saying "that too many churches had been already destroyed; and that he would not tolerate any more abuses of that kind."

Assemblies of Masons were frequently convened at Holyrood-house to deliberate on the state of the Craft, and enact rules for their guidance. On the 25th September 1590, a grant was made to and in favour of Sir Patrick Coipland of Udaucht,[1] of the office of Wardanrie over the

[1] A Grant by King James the VI, in favour of PATRICK COIPLAND of Udaucht, of the office of Wardanrie over the Craft of MASONS within the Shires of Aberdeen, Banff, and Kincardine, during his life, conceived in the following words:—

ANE lettre maid, makand mentioun, that our Soverane Lord being informit of the qualificatioun of Patrick Coipland of Udaucht, for using and exerceing of the office of Wardanrie over the airt and craft of Masonrie; and that his predecessouris hes bene ancient possessouris of the said office of Wardanrie over all the boundis of Aberdene, Banff, and Kincarne, lyikas the said Patrick himself is electit ane chosin to the said office be common consent of the maist pairt of the Master Masounes within the sherriffdomes of Aberdene, Banff, and Kincarne; Thairfoir Gevand and Grantand to the said Patrick, the said office of Wardanrie over the said craft of Masonis within the said hail thrie sherriffdomes, and makand him Wardane and Justice ovir them, for all the dayis of his lyif; With power to the said Patrick to use and exerce the said office alse frielie in all respectis as ony uther Wardane of the said craft within this realme dois or may do, or as the said Patrickis umquhile father usit and exercit the samyn; with all fees, priviledges, casualities, commodities and dewities pertenyng thereto; and with power also to him to hald wardane and justis courtis at quhatsumever pairt or place within the saidis boundis as he sall think expediente; and in the saidis courtis justice to quhatsumever parties complenand to minister as accordis of the law, deputtis under him, with clerkis, serjandis, dempstaris, and all uthers officeris and members of court neidfull, to mak, creat, substitute and ordane, for quhilkis he sall be haldin to answer, unlawis amerceamentis and escheittis of the saidis courtis, to ask, lift, and

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Craft of Masons within the shires of Aberdeen, Banff, and Kincardine; and on the 28th of December 1598, Statutes were framed to be observed by the Master Masons in the realm of Scotland,[1] in which it is distinctly enjoined that the Fellow-crafts shall enter their marks in the Books of the Lodge.[2] Other meetings were held shortly afterwards, the manuscript Minutes of which are believed to be in the possession of the Earl of Eglinton; appended to one of these is the following note:—"The King being out of town to-day could not sign the Minute." In the books of the Lodge Perth and Scone we find that John Mylne, Master Mason to King James the Sixth, was, by the King's own desire, entered Freeman Mason and Fellow-craft in the Lodge of Scone.

Although many of the Lodges have retained their operative character, the majority now practise speculative Masonry only, which has descended to us through the Ancient Operative Lodges, who have always practised both divisions. The English Masons have followed the same course, and the state of the Craft is thus described by one who has thoroughly investigated the subject:—

"If we survey Free Masonry as it existed in the early part of the seventeenth century, we shall find it to consist of three Degrees only, and these chiefly Operative. In our own country we search in vain for evidence of a Lodge of pure Speculative Masonry. The Operative Lodges preserved and transmitted our secrets, taught morality and theoretical science, and received amongst their members Kings, Peers, and Prelates, who were lovers of architectural studies and pursuits; thus blending Speculative with Operative Masonry, until the latter portion was excluded in 1717. After this period I regret to say that Free Masonry does not present the pleasing picture of Brethren working together in harmony and brotherly love."[3]

In modern times it has been the practice of many of the Royal Arch Chapters to give the Mark Master's and Chair Master's Ceremonial as separate Degrees, classing them after the Master's Degree; this is contrary to the practice of the Ancient Craft Lodges, who class the former

raise; and for the samyn, gif neid be, to poind and distrinzie, assise and assises ane or mae of the best and worthiest personis within the saidis boundis, and of the foure half about leist suspect, and that beist knawis the veritie to sufficient nowmer, to summond, warne, cheiss and caus be sworne; and generally, &c. firm and stable, &c. At Halirudhouse, the 25th day of September, the year of God 1590. Per Signaturam.

[1] Vide Appendix, No. III, p. 441, *antea*.

[2] *Ibid.*, p. 442, *antea*.

[3] Oliver's Landmarks, vol. II, p. 24.

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with the Fellow-craft, and the latter with the Master Mason Degree. Dr Oliver, in referring to the Mark Master, in his Landmarks,[1] remarks, "that this is usually classed after the Master's Degree, but in strict propriety it ought to precede it, for the Mark Master is but the Master of a Lodge of Fellow-crafts."

This difference of opinion was decided by the Grand Lodge of Scotland, in so far as it affected the Lodges under her jurisdiction, at the Quarterly Communication held in November 1858. On that occasion a representation was made by the Provincial Grand Lodge of Glasgow that the Lodge of Glasgow St John was practising the Mark and Chair Master Degrees; which Degrees, said the Memorialists, were neither recognised nor practised by the Grand Lodge of Scotland. In defence, it was stated that the Lodge of Glasgow St John did not recognise them as separate Degrees, but as portions of the Fellow-craft and Master's Degrees, sanctioned by the Laws and Constitutions of the Grand Lodge. After mature deliberation, the Grand Lodge, without a division, found that the Lodge of Glasgow St John was in perfect order, and dismissed the complaint.

For the information of those who may feel interested in examining or collecting Mason's Marks from existing ancient buildings, it may be proper to state that in many instances where the stones are much exposed the original surfaces are worn off by the influence of the weather, and consequently the marks do not appear, but will be found on the more sheltered places, as on the Norman door at Holyrood Chapel, where they are still to be seen behind the small shafts, as well as on other parts of this beautiful structure, and also on the newel of the stairs to Queen Mary's Rooms. The double mark is also to be seen upon the lintel of the fire-place of the Crown Room in Edinburgh Castle. The marks are very easily traced in Roslin Chapel; on Melrose, Dryburgh, and Kelso Abbeys; on Smailholm Tower; on the bed of the stones of the old Church at Haddington; on the Cathedral Church of St Giles, Edinburgh, and on the Cathedrals of Glasgow, Dunblane, St Andrews, and Kirkwall: In England on Tintern Abbey: In Ireland on Youghal Cathedral: On the Ecclesiastical Buildings on the Continent; and indeed on almost every old edifice.

The examples given in the following Plates are taken from places widely apart, nevertheless, the striking similarity observable in many of these will suggest to every thoughtful and intelligent Mark Mason a lesson of deep meaning and importance.

[1] Oliver's Landmarks, vol. II, p. 26.

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CHAIR OR PAST MASTER.

ALTHOUGH this is now frequently communicated by Royal Arch Chapters as a separate Degree, with a formal initiatory ceremonial, embracing words, signs, and tokens, it belongs to the Order of Craft Masonry, and is still practised by many of the Lodges in the Third Degree, but is only communicated to the newly elected Master when about to be installed.

The Lodge is opened in the Third Degree in a separate apartment, none but Past Masters being present, when the Master elect is examined as to his knowledge and qualifications; if no objection is made he is reported to the Brethren as qualified to discharge the duties of Master of the Lodge; and when elected is obligated by the Past Masters to faithfully discharge the duties of his office, by rewarding industry and promoting merit, seeing that the workmen are regularly and justly paid, and the funds faithfully accounted for; also that he will maintain and enforce the laws of the Order. He also receives a word, sign, and token. Few speculative references are attached to the ceremonial, it being properly only an obligation guaranteeing to the Lodge that the Master will act faithfully and properly towards them.

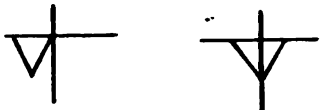
ARK MARINER.

THIS is one of the minor Speculative Degrees, which is communicated generally in Royal Arch Chapters. It is based upon the Mosaic account of the Flood, which is amplified in the form of Question and Answer. It is evidently modern, and supposed to have been invented about the end of last century.

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From a Chamber in the Great Pyramid, Gizeh, Egypt.



From Herculaneum.



From the Cathedral of Strasburg, France.



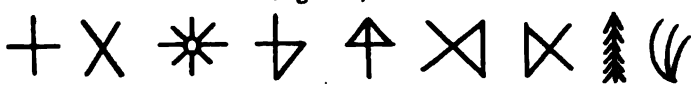
From the Cathedral of Presburgh, Hungary.



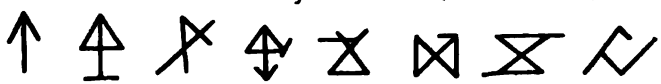
From Furness Abbey, England.



From Youghal, Ireland.



1128 - 1180 - Holyrood Chapel. Edinburgh.





Holyrood Palace Tower - 1520

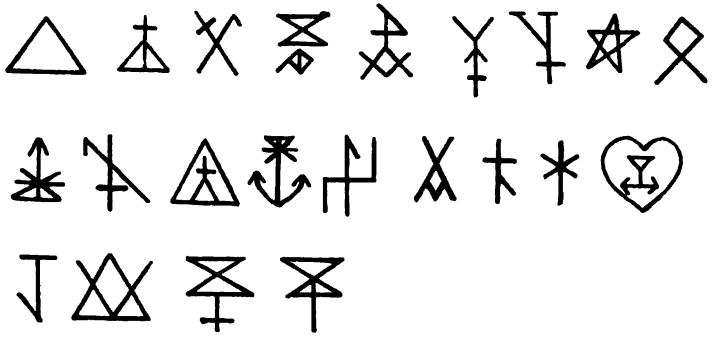


1600 - Crown Room, Edinburgh Castle.



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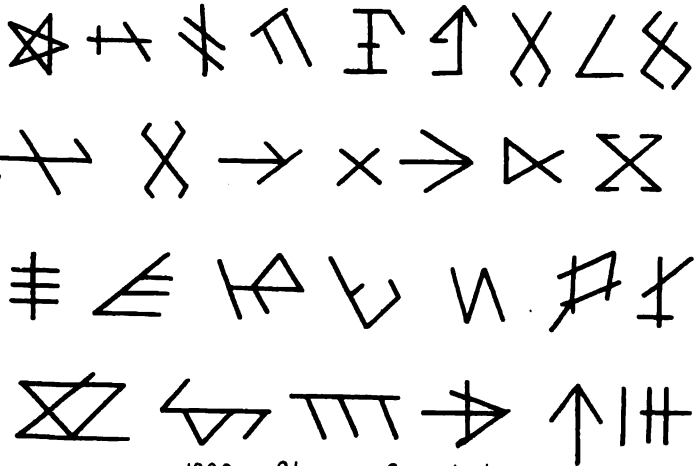
1446 – Roslin Chapel.



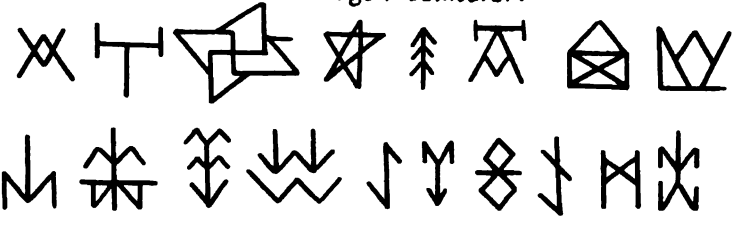
1127 – Dunkeld Cathedral.



1400 – Melrose Abbey.



1200 – Glasgow Cathedral.

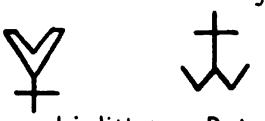


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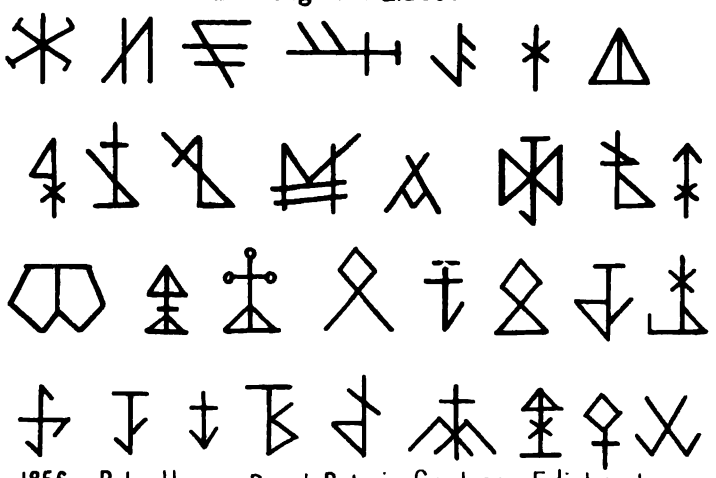
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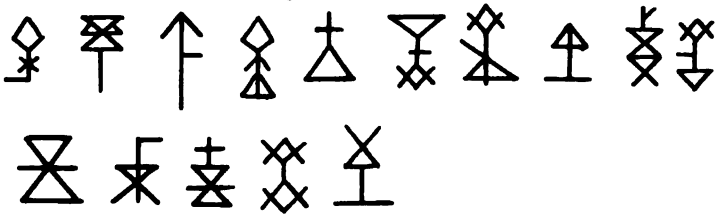
Inch-Colme Abbey.



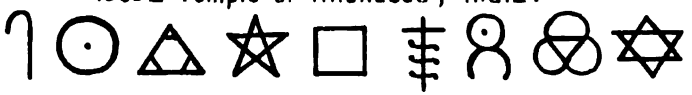
Linlithgow Palace.



1856_ Palm House, Royal Botanic Gardens, Edinburgh.



1583_ Temple of Allahabad, India.



Round Tower, Brechin Cathedral.



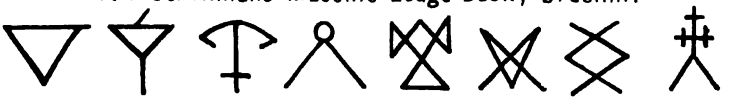
Square Tower.

Castle of Melgund.

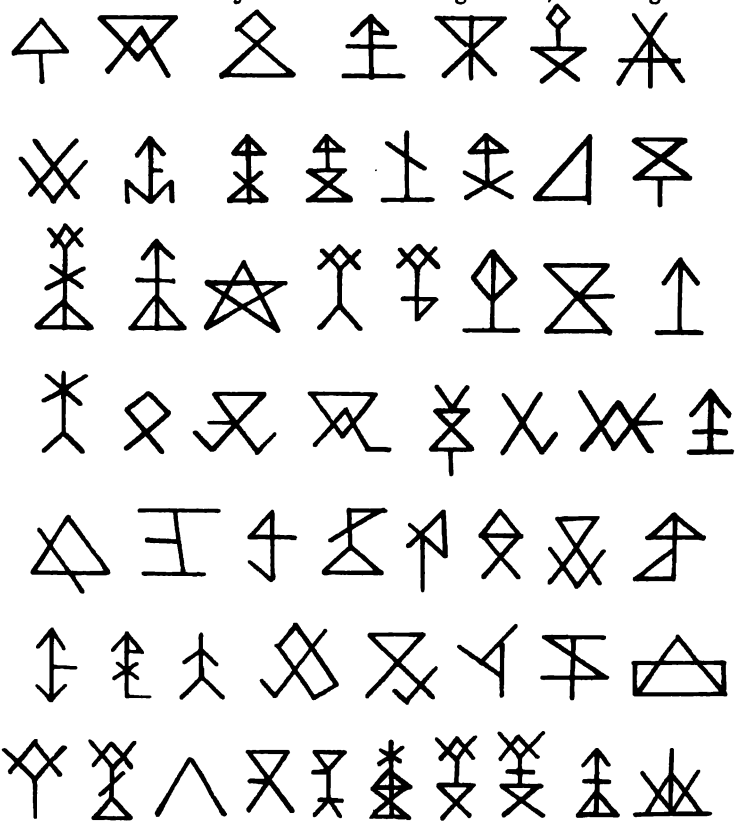


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From St. Ninians Masonic Lodge Book, Brechin.



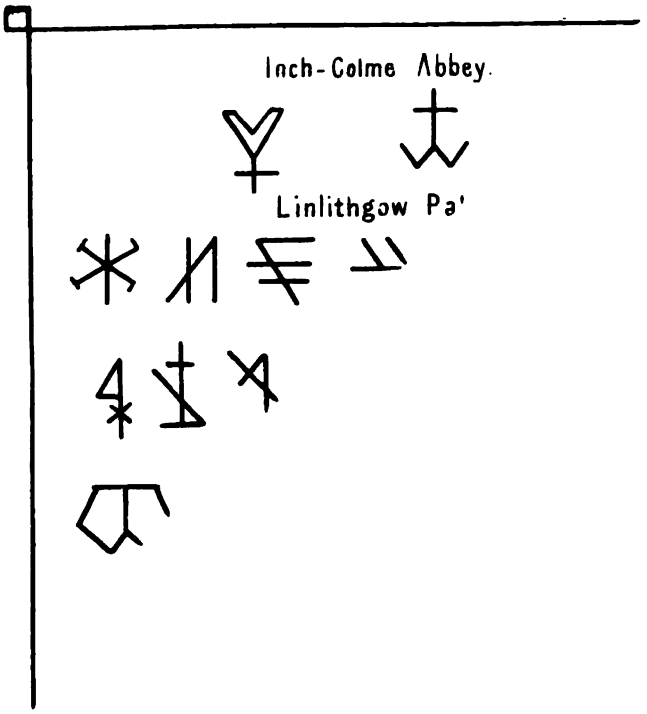
From Journeymen Masons Lodge Book, Edinburgh.



Mason Mark of **Robert Burns**, inscribed upon the Bible presented by him to "Highland Mary."



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ROYAL ARCH DEGREE.

It may be necessary to observe that the word Order, in Masonry, signifies a Class,—a degree being a step or division of the Order. Thus, the Order of St John's or Craft Masonry is divided into the three degrees of Entered Apprentice, Fellow-craft, and Master Mason. Royal Arch Masonry is only a degree, professing to be supplementary to the third degree of St John's Masonry, and entirely of a speculative character. Its number in order varies in the different systems with which it is combined. In England it is placed immediately after the third degree of Craft Masonry; in the system of the Thirty-three it is the thirteenth, and in that of the Chevalier Ramsay it is the seventh. It is therefore evident that a definite position cannot be assigned to it. As already noticed, its object is to supplement the third degree of St John's Masonry, but this is entirely unnecessary, as it is known to every intelligent Master Mason that this Order is complete in itself,[1] and that which was lost can only be found beyond the veil of time, towards which the eye of the aspirant is directed; moreover, it never has been recognised by that Order, but, on the contrary, carefully prevented from being in any way attached to it.

It has been suggested that at a very early period the Royal Arch became a portion of the peculiar ceremony of reception into the Temple; if so, it would have continued its connection with that Order, or left some evidence on which to found such an opinion. On its introduction into this country it was practised, with some other minor degrees, in the Temple Encampments, not on account of any pre-existing connection, but because these were the only places where it could be associated, as the Ancient Craft Lodges never recognised the degree.

On the suppression of the Order of Knights Templars, about 1312, the Knights of St John succeeded to large portions of their possessions, called in Scotland Temple Lands, and enjoyed them till the Reformation, when all Religious Orders were suppressed. Here their revenues were great and their properties widely extended. Sir James Sandilands, their last Preceptor in this country, was sent to France by the Congregation-Parliament in 1560, to lay some proceedings before Francis and

[1] You admit that it is not in the power of any man, or body of men, to make innovation in the body of Masonry.—Charges at Installation, Preston's Illustrations of Masonry; *vide* also Appendix X, p. 474, *antea*.

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Mary, but the Cardinal of Lorraine loaded him with reproaches for consenting to be the bearer of propositions from heretics, and he was dismissed without answer. Having embraced the principles of the Reformation, he, in 1563, resigned the property into the hands of Queen Mary, and she (by her ministers) erected these into the Barony of Torphichen, and granted them in his favour in consideration of his great merit and service, on payment of 10,000 golden crowns, with an annualrent of 500 merks.

King Robert Bruce is said to have been aided by the Templars on the banks of the Forth, and to have created a similar order at Cambuskenneth, after the cavalry exploit of William Sinclair, Bishop of the Caledonians. The Order has been revived at different periods since, and when Secret Societies were prohibited they took shelter under Masonry, as of a higher grade of that Order. But although both these Orders in common tend to bring, or knit individuals together in the bonds of amity, yet they are essentially different in many respects. While in Masonry the members all meet on a footing of equality, "on the level," the Order of the Temple embraces various grades and distinctions. There were Men-at-Arms, Squires, &c.; and a Knight is dubbed, not born. It is more select, and it is maintained on a scale of considerably greater parade. Indeed, the two Orders have no other affinity than that alluded to, viz.—of uniting members of a community into a select society for promoting harmony and goodwill: There was no mystery among the ancient Soldiers of the Cross, and there is none in the Statutes of the Order of the present day. Prior to the Rebellion of 1745 this Order was presided over by the Marquis of Tullibardine, ancestor of the Duke of Athole.[1]

In reality, the Royal Arch Degree originated amongst the British Royalists who were resident in Paris about the beginning of the ast century. M. Reghellini de Schio distinctly states that it was invented by the Scotch Chevalier Ramsay, who, he says, created a new rite of the three symbolical degrees, and added four others, founded upon new institutions and doctrines,—the last of the seven being the Royal Arch, and the emblem by which the Church is always symbolized.[2]

"Ramsay was affectionately attached to the family of Stuart and to his native country; he had co-operated heartily with those who en-

[1] As a corollary to the above, *vide* Chapter V, *supra*, p. 75, *et seq.*

[2] In "La Maçonnerie considerée comme le resultat des Religions Egyptienne, Juive, et Chretienne," tom. ii, page 124, it is said—"un des reformateurs le plus accreditès fut le Chevalier Ramsay, Ecossais; il crea en 1728 un nouveau rite; aux trois Grades Symboliques, il en ajouta quatre autres, basés sur de

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deavoured to employ Masonry in the service of the Pretender, and, availing himself of the pre-eminence given (at first perhaps as a courtly compliment) to Scotch Masonry, he laboured to shew that it existed, and indeed arose during the Crusades, and that there really was either an order of chivalry whose business it was to rebuild the Christian churches destroyed by the Saracens, or that a Fraternity of Scotch Masons were thus employed in the East under the protection of the Knights of St John of Jerusalem. He found some facts which were thought sufficient grounds for such an opinion, such as the building of the college of these Knights in London, called the Temple, which was actually done by the public Fraternity of Masons who had been in the holy wars. It is chiefly to him that we are indebted for that rage for Masonic chivalry which distinguishes the French Free Masonry. Ramsay was as eminent for his piety as he was for his enthusiasm, but his opinions were singular. His eminent learning, his elegant talents, his amiable character, and particularly his estimation at Court, gave great influence to everything he said on a subject which was merely a matter of fashion and amusement. The refining genius of the French, and their love of show, made the humble denominations[1] of the English Brethren disgusting; and their passion for military rank, the only character that connected them with the Court of an absolute monarch, made them adapt Free Masonry to the same scale of public estimation, and invent ranks of *Maçons Chevaliers*, ornamented with titles, and ribands, and stars. These were highly relished by that people; and the price of reception, which was very high, became a rich fund, that was generally applied to relieve the wants of the banished British and Irish adherents of the unfortunate family who had taken refuge among them."[2]

Based upon the Craft Degrees, the Speculative Degrees of Masonry continued to be multiplied to such an extent, that Weishaupt, who appears to have been intimately acquainted with the whole, declares that "these systems are in fact but one. They have all sprung from the Blue Lodge of three degrees; take these for their standard, and found on these all the improvements, by which each system is afterwards suited to the particular object which it keeps in view."[3] It is

nouvelles institutions et doctrines: 1°. L'Ecossais; 2°. Le Novice; 3°. Le Chev. du Temple, enfin le 4°. et le dernier des sept etait le Royal Arche, sous l'embleme duquel l'Eglise est toujours symbolisée." —General Regulations for the Government of the Order of Royal Arch Masons of Scotland, 1845.

[1] The three Craft Degrees.

[2] Robison's Proofs of a Conspiracy, 4th Edition, 1798.

[3] *Ibid.*

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evident, therefore, that the whole of what are termed the higher degrees of Masonry, inclusive of the Royal Arch, were invented about the commencement of the last century, and introduced into this country shortly thereafter. When we consider the class of society in which it was invented and practised, the whole arrangement accords with their ideas,—the gorgeous dresses of the officers, and the drapery and ornaments of the Chapter, were calculated to please the fancy; while the return of the Jewish exiles, under their Prince Zerubbabel, to their own land, symbolized their circumstances and the feelings which animated them, although a different meaning was communicated to the aspirant.

Some are of opinion that its institution is even of a more modern date, as appears from Oliver's Landmarks of Freemasonry, where it is stated that "a committee of seceding Masons in America, in their report (1830) say—'It is certain that the primeval Chapter of Royal Arch Masons was instituted A. D. 1747, at Arras, in France; that Moses Michael Hayes, a Jew, introduced it, with the still deeper mysteries, into this country (United States), by a patent dated December 6, 1778; that the first mention of a Chapter of Masons in this country was in 1776; the first Grand Chapter was instituted at Philadelphia in 1797; and the first General Grand Chapter of United States was instituted in the city of New York, June 6, 1816.' Other authorities say that it was introduced into America in 1764; while Clavel and others contend that the Royal Arch degree was only established in 1777, and had its origin in England. But we possess substantial evidence of its prior existence. A work called "Hiram, or the Master Key to the Door of Freemasonry," was published in 1766, by a person styling himself *a Member of the Royal Arch*. Lawrence Dermott, after some remarks on the conduct of certain Brothers who were dissatisfied at not having been admitted to the Royal Arch, says—'To this I will add the opinion of our Worshipful Brother, Dr Fitfield D'Assigney, printed in the year 1744.' 'Some of the Fraternity,' says he, 'have expressed an uneasiness at the Royal Arch being kept a secret from them, since they had already passed through *the usual degrees of probation*; but I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality *as having passed the chair*, and given undeniable proofs of their skill.'' It is evident, therefore, that the degree was in existence before 1744; and that it was conferred only on Past Masters."[1]

Stone says, (See Letters, p. 26,) "properly speaking there are only three Degrees of Ancient Masonry, all others having been engrafted upon

[1] Oliver's Landmarks, vol. II, Lecture XXXV, Note 3, p. 349.

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the original stock within the last hundred years." Preston also remarks,—"it is well known to the Masons of this country that some men of warm and enthusiastic imaginations have been disposed to amplify parts of the institution of Freemasonry, and in their supposed improvements to have elevated their discoveries into new degrees; to which they have added ceremonies, rituals, and dresses, ill suited to the native simplicity of the Order, as it was originally practised in this country. But in all these degrees, though probably deserving reprehension, as improper innovations on the original system of Masonry, I can never believe that they have either proceeded from bad motives, or could be viewed in any other light than *as innocent and inoffensive amusements.*"[1]

It is thus evident that the many additional degrees of Masonry are of modern origin, and the Royal Arch certainly not older than 1728. Beyond a mere assertion, there is no evidence of any kind of its existence in this country previous to 1743. The Minute-book of the Stirling Royal Arch Chapter commences at that date.

The Lodge Ancient, Stirling, possesses two small brass plates, to which some importance is attached—they are rudely engraved, but the drawing is not old. "One of these relates to the two first degrees of Masonry—the other contains on the one side certain emblems belonging to a Master's Lodge, and on the reverse five figures; the one at the top is called the 'Redd Cross or Ark'—at the bottom is a series of concentric arches, which might be mistaken for a rainbow were there not a key-stone on the summit, indicative of an arch; the three other figures are inclosed within a border; the upper is called the 'Sepulchre,' the second 'Knights of Malta,' and the third 'Night Templar.'"[2] The age of these plates is said to be unknown, but they appear to have been used as tracing-boards, and indicate their having been prepared for the Royal Arch Chapter,—none of the supplementary degrees being given with St John's Masonry,—and cannot be assigned an older date than the middle of the eighteenth century.

The Stirling Royal Arch Chapter is certainly the oldest in Scotland, none of the others having evidence of their being instituted until some years afterwards,—some holding Charters from Ireland, and others without any authority. In 1811 a number of them, with the Masonic Knight Templars, formed themselves into a Supreme Knight Templar Encampment, under a patronizing Charter from the late Duke of Kent; and in 1817 the Supreme Royal Arch Chapter of Scotland was

[1] Preston, quoted by Dr Oliver in his Landmarks, vol. II, Lecture XXV, Note 89, p. 35.

[2] General Regulations for the Government of the Order of Royal Arch Masons of Scotland, 1845.

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formed, but it did not assume a distinct recognition of several of the degrees which it now superintends until 1845, when it intimated that its Chapters are entitled to grant the following degrees :—Mark, Past, Excellent, and Royal Arch, as also the Royal Ark Mariners, and the Babylonish Pass, which last is commonly but erroneously called the Red Cross, and is composed of three points—Knights of the Sword—Knights of the East—and Knights of the East and West. The Supreme Chapter appears to have been in doubt at that time regarding their power to interfere with Mark and Past Master's degrees, and acknowledge the power of the Grand Lodge of Scotland to grant them,[1] although recently they have most unwarrantably assumed the entire superintendence thereof.

The nature and object of Royal Arch Masonry may be generally understood from the following statement in Oliver's Historical Landmarks of Freemasonry, vol. II, Lecture XXXV :—

"The symbols and ornaments which are displayed on the Royal Arch tracing-boards, as well as the forms and ceremonies at present observed in our Chapters, are said to have been adopted by our predecessors at the building of the second temple, and were intended to impress upon the minds of Royal Arch Masons to the end of time, the providential means of a series of important discoveries, by which the Jewish Nation was enlightened by a knowledge of the truth, without a fresh revelation, after all traces of the written law had been swept away at the destruction of Jerusalem by Nebuchadnezzar; and the knowledge and worship of the true God was only retained by memory, and transmitted by oral tradition amongst the remnant of His people, existing by sufferance, and as exiles and captives, in the midst of an idolatrous Nation, practising a splendid superstition, profusely decorated with all the adjuncts which might render it imposing and attractive."

The period and circumstances under which the Degree is said to have originated, was in the first year of Cyrus, and the seventieth of the Babylonian captivity. The following is a summary of the traditionary Narrative :—

"God took pity on a miserable people, according to what he had foretold by the prophet Jeremiah, and before the destruction of Jerusa-

[1] Nor can any one be recognised as a Mark or Past Master, who has not received these degrees in a Lodge or Chapter whose right to grant them is recognised by the Supreme Royal Arch Chapter or Grand Lodge of Scotland, nor unless he produces his certificate of the Mark degree.—General Regulations for the Government of the Order of Royal Arch Masons of Scotland, 1845, last clause of Rule 28.

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lem, viz.—That after seventy years bondage under Nebuchadnezzar and his successor, they should be restored to their own country, see the temple rebuilt, and return to the state of their former glory. This was all made good to them accordingly; as, by the immediate commission of Cyrus, the materials were prepared in the course of seven months, and in the second month of the second year the foundation was laid; and he constituted for his Most Excellent Principals, Zerubbabel and Joshua; but they had no sooner begun to build than the Samaritans put obstructions in their way. They first, under pretence of joining as Companions in the work, desired to be entered among them, and to become Companions of the same Chapter. The Most Excellents aware of their design, refused any connection with them, because they were of such as was left to cultivate the vineyards, and several other purposes. But the failure of their plot did not discourage them, for they tried to bribe the Counsellors and Governors, and the great men at the Court of Persia, that they were a seditious assembly, and were professed enemies to the king, and they continued retarding the work of the temple in this manner till the reign of Darius. And the building was at a stand for about fifteen years, till God, by his prophets Haggai and Zechariah, roused the Companions to renew the building.

"No sooner began the work to revive than the jealousy of their neighbours began to appear. The Governors of Samaria immediately inquired into the authority by which the Companions proceeded. These were not however afraid or ashamed to produce their Charter, and to give in the names of their Most Excellent Principals and the authors of their work. The Governors, Tatnai and Shetharboznai, hereupon despatched a letter to Darius the king, informing him of what was doing. They reported to him that they had visited the province of Judea, and observed there a magnificient structure raising to the great God whom the Jews worshipped, which was carried on with assiduity and zeal; that, on inquiring into the authority on which they presumed thus to act, they received for answer, 'That this house, which a great king among them had formerly erected, and for their sins God had suffered Nebuchadnezzar to destroy, Cyrus had given them a commission to rebuild, and had restored to them, with all the vessels which he had carried to Babylon; in consequence of which they had proceeded under the direction of Shesbazzar their prince, and that ever since they had been at work upon it, though, by reason of the interruptions they had met, it was not yet finished.' The Governors begged therefore, that if the King pleased, search might be made in the records respecting the truth of this decree in their favour, and that he would inform them of his pleasure in the matter.

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"Search was made, in consequence, after the original record in the House of the Rolls, and it was found in Achmeth, the summer residence of the kings of Babylon, and it contained not only a commission for building the house, but a command to the Governors to furnish out of the revenue all necessary materials. Darius hereupon, perfectly satisfied, confirmed the edict in its full extent.

"Upon the death of Zerubbabel, the administration, both of civil and ecclesiastical affairs, devolved upon Ezra. But in the twentieth year of Artaxerxes Longimanus, Nehemiah, who was one of that prince's cup-bearers, obtained leave to go to Jerusalem, with a full commission (as Governor of Judea) to repair the walls, set up the gates, and fortify the city again in the same manner as it had been before it was dismantled by the Babylonians.

"He for that purpose divided his workmen into companies (more properly Lodges, Chapters, and Encampments, and a Grand Conclave,) assigned to each of them the quarter where they were to work, but reserved to himself the reviewal and direction of the whole, in which he laboured so effectually as to complete the work, notwithstanding the utmost efforts of his enemies, both within and without the walls, to retard his design. Nehemiah had the one-half of his guards continually accoutred, whilst the other half worked on the wall, and relieved each other. Every builder had his sword on his thigh, and his weapons ready at hand, that at a moment's warning he might be ready. Their priests and rulers also stood behind them to encourage them, and Nehemiah kept a trumpeter near him, that at any approach of danger, on the signal given, they might immediately assemble in a body where he was.

"The pious Nehemiah was the last Governor that the kings of Persia sent to Jerusalem; after his death the High Priest of Jerusalem acted as Most Excellent Grand Principal of Judea, as well under the Persians as the Greeks and Romans. The Greeks, however, were not much famed for their high taste in the royal art till the time of Thales the Milesian, who was the first that brought geometry, with other great improvements, out of Egypt into Greece; one of whose pupils was the learned Pythagoras."

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APPENDIX.

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APPENDIX I.

CHARTER GRANTED BY THE MASONS OF SCOTLAND TO WILLIAM ST CLAIR OF ROSLIN.

(From the Original; referred to at page 52, supra.)

Be it kend till all men be thir present letters ws Deacons Maistres and freemen of the Masons within the realme of Scotland with express consent and assent of W^m^ Schaw Maister of Wark to our Sou^ane^ Lord ffor sa meikle as from aige to aige it has been observit amangis that the Lairds of Rosling has ever been Patrons and Protectors of us and our priviledges likeas our predecessors has obey'd and acknowledged them as Patrones and ℙtectoris while that within thir few years throwch negligence and sleuthfulness the samyn has past furth of vse whereby not only has the Laird of Rosling lyne out of his just rycht but also our hail craft has been destitute of ane patron and protector and overseer q^lk^ has genderit manyfauld corruptions and imperfections, baith amangis ourselves and in our craft and has given occasion to mony persones to conseve evill opinioun of ws and our craft and to leive off great enterprises of policie be reason of our great misbehaviour w^t^out correction whereby not only the committers of the faults but also the honest men are disapoyntit of their craft and ℙffeit As lyikwayes when divers and sundrie contraversies falls out amangis ourselfs thair follows great and manyfald inconvenientis through want of ane [Patron and Protector] we not being able to await upon the ordinar judges and judgement of this realme through the occasioun of our powertie and langsumness of process for remeid q^r^of and for keeping of guid ordour amangis us in all tymes cumyng, and for advancement of our craft and vocatioun within this realme and furthering of policie within the samyn We for ourselves and in name of our haill bretherene and craftismen with consent foresaid agrees and consents that W^m^ Sinclar now of Rosling for himself & his airis purchase and obtene at y^e^ hands of our Sou^ane^ Lord libertie fredome and jurisdictioun vpone us and our successors in all tymes cummyng as patrons and judges to us and the haill ℙfessoris of our craft w^t^in this realme quhom off we have power and commission sua that hereafter we

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may acknawlege him and his airis as our patrone and judge under our Souerane Lord without ony kind of appellation or declynyng from his judgement with power to the said Williame and his airis to depute judges ane or mae under him and to use sick ampill and large jurisdictione upon us and our successors als weill as burghe as land as it shall pleise our Souerane Lord to grant to him & his airis

WILLIAM SCHAW, Maistir of Wark

Edinburgh—ANDRO SYMSONE JHONE ROBESOUNE

St Androse— * * * * * * *

Hadingtoun—P. CAMPBELL takand ye burdyng for JON. SAW
J. VALLANCE WILLM. AITTOUN

Achiesone Heavin—GEORG AITTOUN JO. FWSETTER THOMAS PETTICRIF

Dunfermling—ROBERT PEST

THOMAS WEIR mason in Edr. THOMAS ROBERTSOUN wardane of the Ludge of Dunfermling and Sanct Androis and takand the burding upon him for the brethren of the Mason Craft within they Lwdges and for the Commissioners efter mentionat viz. DAVID SKOWGALL ALEXANDER GILBERT and DAVID SPENS for the Lwdge of Sanct Androis ANDREW ALISONE and ARCHIBALD ANGOUS Commissionaris for the Lwdge of Dwmfermling and ROBERT BALZE of Haddington with our handis led on the pen be the notaris underwritten at our commandis because we can nocht write

Ita est LAURENTIUS ROBESOUN notarius publicus ad præmissa requisitus de specialibus mandatis dict. personarum scribere nescien. ut aseruerunt testan. manu mea propria

[Ita est] HENRICUS BANNA[TYNE] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aseruerunt teste] manu mea propria

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APPENDIX II.

CHARTER GRANTED BY THE MASONS OF SCOTLAND TO SIR WILLIAM ST CLAIR.

(From the Original; referred to at pages 51, 52, 53, and 57, supra.)

BE IT KEND till all men be thir present letters ws the Deacones Masteris friemen of the Maissones and Hammermen within the kingdome of Scotland That forsameikill as from aidge to aidge it has been observet amangis us and our predecessors that the Lairdis of Rosling has ever been patrons and protectors of us and our priviledgis Likeas our predecessors has obeyit reverencet and acknowledget them as patrons and protectors q^r^of they had letters of protection and vtheris richtis grantit be his Ma^ties^ most noble progenitors of worthy memorie q^lkis^ with sindrie vtheris of the Lairdis of Rosling his writtis being consumet and brunt in ane flame of fire within the Castle of Rosling in an..... The consumation and burning q^r^of being clearly knawin to us and our predecessors deacons maisteris and freemen of the saidis vocations, and our protection of the samyn and priviledgis thereof [be negligence] and slouthfulness being likely to pass furth of us where throw not only wald the Lairdis of Rosling lyne out of their just richt but also our hail craftis wald haif bene destitute of ane patrone protector and oversear quhilk wald engenner monyfald imperfectionis and corruptionis baith amangis ourselves and in our craft and give occasione to mony persones to conceive evill opinioun of us and our craft and to leave af many and grit enterpryces of policie whilk wald be vndertaken if our grit misbehaviour were suffered to goe on without correctionn For remeid q^r^of and for keeping of good ordour amangis us in all time coming and for advancement of our craft and vocation within his Hienes kingdom of Scotland and furdering of policie yaireintill the maist pairt of our predecessors for themselves and in name and behalfe of our bretherene and craftsmen with express advice and consent of William Schaw Maister of Wark to Hienes umq^le^ darrest father of worthy memorie all in ane voce agreit consentit and subscryvet that William Sinclar of Rosling father to Sir William Sinclar now of Rosling for himself and his airis should purches and obtain at the hands of his Majestie libertie freedome and jurisdictionn upon us and our predecessors deacons maisteris and freemen of the

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saidis vocation, as patrones and judges to us and the haill professors thereof within the said kingdom q^r^of they had power and commission sua that they and we micht yairafter acknowledge him and his airis as patrone and judge under our Soverane Lord without any kind of appellation or declinatour from thair judgement forever, as the said agreement subscryvet be the said M^r^ of Wark and our predecessors at mare length proportis In the whilk office priviledge and jurisdictioun over us and our said [voca]tioun the said William Sinclar of Rosling ever continuit to his going to Ireland q^r^ he presently reamanes sen the quhilk [time] of his departure furth of this realme there are very many corruptiounes and imperfectiounes risen and ingennerit baith amangis ourselfis and in our saidis vocatiounes in defect of ane patrone and oversear over us and the samyn Sua that our saidis vocatiounes are altogether likely to decay And now for safety thereof we having full experience of the efauld good skill and judgement whilk the said S^r^ William Sinclar now of Rosling has in our said craft and vocatioun and for reparation of the ruines and manifold corruptiounes and enormities done be unskilfull persones thereintill We all in ane voce have ratified and approven and be thir presentis ratifies and approves the foresaid former letter of jurisdictioun and libertie made and sub^t^ be our brethrene and his Hienes umq^le^ M^r^ of Wark for the time to the said Williame Sinclar of Rosling father to the said S^r^ William whereby he and his airis are acknowledget as our patrone and judge under our Soverane Lord over us and the haill professors of our said vocatioun within this his Hienes kingdom of Scotlande without any appelation or declinato^r^ from their judgements in ony [time hereafter] forever And further we all in ane voce as said is of new have made constitute and ordainit and be thir presentis makis constitutes and ordanes the said Sir William Sinclar now of Rosling and his airis maill our only patrones protectors and overseers under our Soverane Lord to us and our successors deacons maisteris and freemen of our saidis vocatiounes of Masons hammermen within the haile kingdome of Scotland and of our haille priviledges and jurisdictiounes belonging thereto wherein he his father and their predecessors Lairdis of Rosling have been in use of possessioun thir many aidges bygain with full power to him and them be themselves thair wardens and deputis to be constitute be them to affix and appoint places of meeting for keeping of good ordour in the said craft als oft and sua oft as need shall require all and sundry persones that may be knawin to be subject to the said vocatioun to be called absentis to amerciat transgressuris to punish unlawes casualities and vtheris duties whatsomever pertaining and belonging or that may fall to be pait be whatsomever persone or persones subject to the said craft to aske crave receive intromet with

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and uplift and the samyn to their own proper use to apply deputtis under them in the said office with clerkis seruandis assisteris and all other officers and memberis of court needfull to make create substitute and ordain for whom they shall be holden to answer all and sundry plentis actions and causes pertaining to the said craft and vocation and against whatsomever person or persones professors thereof to hear discuss decerne and decyde acts duties and sentences thereupon to pronunce And the samyn to due execution to cause be put and generallie all and sundrie other priviledges liberties and immunities whatsomever concerning the said craft to doe use and exerce and cause to be done and exercet and keipit siklyke and als freely in all respects as any vyeris thair predecessors has done or might have done themselves in anytime bygane freely quietly well and in peace but any revocatioun obstacle impediment or again calling quhtsomevir In WITNESS of the qlke thing to thir presenttis wtin be Alexander Aikinheid servitor to Andrew Hay wrytter we have subt thir pnts with our handis at . . .[1]

The Ludge of Edinburgh.

WILLIAM WALLACE decon JOHN WATT THOMAS PATERSONE

The Ludge of Glasgow.

JOHN BOYD deakin ROT. BOYD ane of the mestres

* * * * *

HEW DOUOK deikon of the Measounes and Vrichtis off Ayre and GEORGE LID[ELL] deacan of quarimen and nov quartermaster

The Ludge of Stirlinge

JOHN THOMSONE JAMES RIND

The Ludge of Dunfermlinge

[ROBERT ALISONE one of the masters of Dunfermling]

The Ludge of * * *

The Ludge of Dundee

ROBERT STRACHOUNE master

ROBERT JOHNSTONE Mr of [——] DAVID MESONE Mr of [——]

THOMAS FLEMING wardane in Edinburgh and HUGH FORREST with our hands att the pen led be the notar under subd for us at our command because we cannot wryt. A. HAY notarius asseruit

ROBERT CALDWELL in Glasgow with my hand at the pen led be the notar under subscrywand for me because I cannot writt myself J. HENRYSONE notarius asseruit

[1] [For the probable date, see remarks thereon in *Note* 4, p. 52, *supra*.—E.]

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I JOHN SERVEITE Mr of ye Craftis in Stirling with my hand att ye pen led be the notar under subecryvand for me because I cannot writt J. HENRYSONE notarius asseruit

I JOHN BURNE ane of the mris. of Dumfermling with my hand att the pen led be the notar under subecrywand for me at my command because I cannot writ myself J. HENRYSONE notarius asseruit

DAVID ROBERTSON ane of ye mesteris ANDREW WELSONE master and THOMAS [W]ELSONE varden of the sed Ludg of Sant Androis ANDREW WAST and DAVID QUHYIT maisteris in Dundee with our hands att the pen led be the notar under subscryvand att our commands because we cannot writt THOMAS ROBERTSON notarius asseruit

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APPENDIX III.

(From the Original; referred to at page 53, supra.)

At Halyrudehouse Edinburgh the xxviij day of December the zeir of God I^m V^c four scoir awchtene zeiris.

The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme sett doun be Williame Schaw Maister of Wark to his Maiestie and generall Wardene of the said Craft with the consent of the Maisteris efter specifeit.

ITEM First that thay obserue and keip all the gude Ordinanceis sett doun of befoir concernying the priviligeis of thair Craft be thair predecessoris of gude memorie, and specialie That thay be trew ane to ane vther and leve cheritablie togidder as becomis sworne brether and companzeounis of Craft.

ITEM That thay be obedient to thair Wardeneis Dekynnis and Maisteris in all thingis concernying thair Craft.

ITEM That thay be honest faithfull and diligent in thair calling and deill uprichtlie w^t the maisteris or awnaris of the warkis that thay sall tak vpoun hand be it in task meit & fie or owklie wage.

ITEM That nane tak vpoun hand ony wark gritt or small quhilk he is nocht abill to performe qualifeitlie vnder the paine of fourtie pundis money or ellis the fourt part of the worth and valour of the said wark and that by and attour ane condigne amendis and satisfaccione to be maid to the awnaris of the wark at the sycht and discretione of the generall Wardene or in his absence at the sycht of the Wardeneis Dekynnis and Maisteris of the Sheriffdome quhair the said wark is interprisit and wrocht.

ITEM That na Maister sall tak ane vther Maisteris wark over his heid efter that the first Maister hes aggreit w^t the awnar of the wark ather be contract arles or verball conditione vnder the paine of fourtie pundis.

ITEM That na Maister sall tak the wirking of ony wark that vther Maisteris hes wrocht at of befoir vnto the tyme that the first wirkaris be satisfeit for the wark quhilk thay haif wrocht vnder the paine foirsaid.

ITEM That thair be ane Wardene chosin and electit ilk zeir to haif the charge over everie Ludge as thay are devidit particularlie and that be the voitis of the Maisteris of the saids Ludgeis and consent of thair

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Wardene generall gif he happenis to be present and vtherwayis that he be aduerteist that sic ane Wardene is chosin for sic ane zeir to the effect that the Wardene generall may send sic directions to that Wardene electit as effeiris.

ITEM That na Maister sall tak ony ma Prenteissis nor thre during his lyfetyme w^t^out ane speciall consent of the haill Wardeneis Dekynnis and Maisteris of the Sheriffdome quhair the said Prenteiss that is to be ressavit dwellis and remanis.

ITEM That na Maister ressave ony Prenteiss bund for fewar zeiris nor sevin at the leist and siclyke it sall nocht be lesum to mak the said Prenteiss Brother and Fallow-in-Craft vnto the tyme that he haif seruit the space of vther sevin zeiris efter the ische of his said Prenteisship w^t^out ane speciall licence granttit be the Wardeneis Dekynnis and Maisteris assemblit for that caus and that sufficient tryall be tane of the worthynes qualificationis and skill of the persone that desyirs to be maid Fallow-in-Craft and that vnder the paine of fourtie pundis to be upliftit as ane pecuniall penaltie fra the persone that is maid Fallow-in-Craft aganis this ordour besyde the penalteis to be sett doun aganis his persone accordyng to the ordour of the Ludge quhair he remanis.

ITEM It sall nocht be lesum to na Maister to sell his Prenteiss to ony vther Maister nor zit to dispens w^t^ the zeiris of his Prenteisship be selling y^r^of to the Prenteisses self vndor the paine of fourtie pundis.

ITEM That na Maister ressave ony Prenteiss w^t^out he signifie the samyn to the Wardene of the Ludge quhair he dwellis to the effect that the said Prenteissis name and the day of his ressavyng may be orderlie buikit.

ITEM That na Prenteiss be enterit bot be the samyn ordour that the day of thair entereis may be buikit.

ITEM That na Maister or Fallow-of-Craft be ressavit nor admittit w^t^out the numer of six Maisteris and tua enterit Prenteissis the Wardene of that Ludge being ane of the said six and that the day of the ressavyng of the said Fallow-of-Craft or Maister be orderlie buikit and his name and mark insert in the said buik w^t^ the names of his six admittors and enterit Prenteissis and the names of the intendaris that salbe chosin in euerie persone to be alsua insert in thair buik. Providing alwayis that na man be admittit w^t^out ane assay and sufficient tryall of his skill and worthynes in his vocation and craft.

ITEM That na Maister wirk ony Maissoun wark vnder charge or command of ony vther craftisman that takis vpoun hand or vpoun him the wirking of ony Maissoun wark.

ITEM That na Maister or Fallow-of-Craft ressave ony cowanis to wirk in his societie or cumpanye nor send nane of his servands to wirk

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w^t^ cowanis vnder the paine of twentie pundis so often as ony persone offendis heirintill.

ITEM It sall nocht be lesum to na enterit Prenteiss to tak ony vther gritter task or wark vpoun hand fra a awnar nor will extend to the summe of ten pundis vnder the paine foirsaid to wit xx lib and that task being done they sall interpryiss na mair w^t^out licence of the Maisteris or Wardeneis quhair thay dwelle.

ITEM Gif ony questionis stryfe or variance sall fall out amang ony of the Maisteris Servands or entert Prenteissis that the parteis that fallis in questioun or debat sall signifie the causis of thair querrell to the perticular Wardeneis or Dekynnis of thair Ludge w^t^in the space of xxiiij hours vnder the paine of ten pundis to the effect that thay may be reconcilit and aggreit and thair variance removit be thair saids Wardeneis Dekynnis and Maisteris and gif ony of the saids parteis salhappin to remane wilfull or obstinat that thay salbe deprivit of the privilege of thair Ludge and nocht permittit to wirk y^r^at vnto the tyme that thay submitt thame selffis to ressoun at the sycht of thair Wardeneis Dekynnis and Maisteris as said is.

ITEM That all Maisteris interpriseris of warkis be verray carefull to se thair skaffoldis and futegangis surelie sett and placit to the effect that throw thair negligence and sloth na hurt or skaith cum vnto ony personis that wirkis at the said wark vnder the paine of dischargeing of thaim y^r^efter to wirk as Maisteris havand charge of ane wark bot sall ever be subiect all the rest of thair dayis to wirk vnder or w^t^ ane other principall Maister havand charge of the wark.

ITEM That na Maister ressave or resett ane vther Maisteris Prenteiss or Servand that salhappin to ryn away fra his Maisteris seruice nor intertanye him in his cumpanye efter that he hes gottin knowledge y^r^of vnder the paine of fourtie pundis.

ITEM That all personis of the Maissounis Craft conuene in tyme and place being lawchfullie warnit vnder the paine of ten pundis.

ITEM That all the Maisteris that salhappin to be send for to ony assemblie or meitting sall be sworne be thair grit aith that they sall hyde nor conceill na fawltis nor wrangis done be ane vther nor zit the faultis or wrangis that ony man hes done to the awnaris of the warkis that thay haif had in hand sa far as thay knaw and that vnder the paine of ten pundis to be takin vp fra the conceillars of the saidis faultis.

ITEM It is ordanit that all thir foirsaids penalteis salbe liftit and tane vp fra the offendaris and breakaris of thir ordinanceis be the Wardeneis Dekynnis and Maisteris of the Ludgeis quhair the offendaris dwellis and to be distributit *ad pios usus* accordyng to gude conscience be the advys of the foirsaids. And for fulfilling and obseruing of thir

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ordinanceis sett doun as said is the haill Maisteris conuenit the foirsaid day bindis and oblisses thaim heirto faithfullie and thairfore hes requeistit thair said Wardene generall to subscrive thir presentis w^t his awin hand to the effect that ane autentik copy heirof may be send to euerie particular Ludge w^tin this realme.

William Schaw
Maistr of Wark

APPENDIX IV.

"ACTIS AND STATUTIS" FOR THE GOVERNMENT OF THE SEVERAL "AIRTIS AND CRAFTIS" IN THE KINGDOM OF SCOTLAND.

(From an old Minute-Book of Lodge Aitchison's Haven.)

At Falkland the Twentie-sext day of October Jm vj and Threttie-sex yeiris

THE quhilk day in ane meiting haldin be Sir ANTHONIE ALEXANDER Generall Wardene and Mr of Work to his Majestie of the Kingdome of Scotland of certane persounes Artificereis and Craftismen of the Craftis and Airtis restine vndirwrittin for ordour takeing with the buiks and abusses committit in the saidis Craftis and Airtis and reformeing of the samen be establischeing of such protestis as thairby his Majesties leiges may not be prejudgeit be anie of the saidis Artificiers or Craftismen in the dischairge of thair saidis Craftis or Airtis and quhairby they may leive the more peiceablie among thameselffis in tyme cuming and the said Sir Anthonie Alexander Generall Wardene and Mr of Work forsaid eftir conference with the saidis Artieficiers & Craftismen resolveit vpoun the Actis and Statutis following his Majesties auctoritie intirponit thairto

In the first it is thought meit that thair sal be establischeit companies of the Airtis and Craftis of Masouns Vrichtis Shipvrichtis Cowpers Glassinvrichtis Painteris Plumberis Sclaittours Plaistereris and vtheris Airtieficeris of Buildingies in ilk convenient plaice of the haill Kingdome of Scotland quhair thair is na establischeit companies be liberties & seills of causs alredie ilk companie being be thameselves to the number of twentie persounes that unioun and concord may be keipit amangis thame; quhilks companies to be sua establischeit sall have power to take assayis and tryell of the qualieficatiounes of all the saids Airtis and Craftis thairof and being fund qualiefiet and of guid lyff and qualificatiouns to admitt thame Mrs of the saids Airtis and Craftis to the effect the persounis to be sua admitted may serve his Majesties leiges in all these pairtis of the said kingdome quhan thair is no privieledgeit companies alredie quhilks admissiounes sall be alwayis reput lawfull haveing ye ap-

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probatioun of sex Mrs of Massounes to the admissioun of ilk Mr Masone sex Mrs of Vrichtis to the admissioun of ilk ane Vricht, twa Mrs of Shipvrichtis to the admissioun of ilk Shipvricht, twa Mrs of Cowperis to the admissioun of ilk Cowper twa Mrs of Glassinvrichtis to the admissioun of ilk Glassinvricht and twa persouns Mrs of ilk ane of the same vther Craftis to the admissioun of Mrs of the same Airtis and Craftis respective and gif defects of the saids numberis of Mrs of the sd generall companies sall be then the nixt adjacent companies sall supplie the samen defective and that everie particular admissioun of the same Craftis respective sall be buikit in thair severall companies buiks conteining the day and plaice of the same admissioun The names of the persouns admitteris with the names of the persoun admitted and Airt quhair vnto he is admitted For the quhilks admissiouns ilk persoun to be sua admitted sall pay the soume of threttie pundis Scottis money quhairof the equall half to the sd generall Wardane and the vther equall halff of the same to the box of the saids companies

Item For the guid of his Majesties leiges and weill of the saids Airtis ilk severall companies to be sua establischeit sall have power yeirlie from yeir to yeir in all tyme cuming to elect and chuise out of ilk ane of the same companies ane sufficient discreit qualiefiet persoun of guid lyff knawledge and vnderstanding of anie ane of the foirnameit Craftis to be thair Wardane Ovirsman or Deacone quha and everie ane of thame sall have power to suppres all vilanes vnqualiefiet and vnadmitted persounis vsurperis of the saids Craftis with the takeing of bribes with vnsufficient works of all sorts of false deceitfull meitt-ingis of Measouns belonging to any of the saids Airtis and repairing all pairties interest of all wrongis to be committit als weill to be done be any of the saids Craftis ilk ane of thame to vtheris to ym-ployiers and owneris of works as of the saids Craftis ilk ane of thame to vtheris conforme to equitie and to collect all fynes and vnlawes to be ympo:it vpoun ye contraveineiris of yc Actis sett doun or to be sett doun be ye said Generall Wardane with consent of thair companies and the said Deacone or Warden to be sua electit be the saids com-panies his name to be given up yeirlie to the said Generall Wardane and to be comptabill to him and his deputis of the equall half of all vnlawis and vtheris to be collectit be him and of the dischairge of his office and the vther half of the samen vnlawis to the box of the saids companies

Item The said Ovirsman Wardane or Deacone to be sua electit at his electioun in the said office sall sweir and protest befoir God that he sall administrat his office during his abyding yrintill truelie lawfullie and with his honest duetie and diligence yrintill but feid or favor of any persoun

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ITEM Evirie Companie of the saids Craftis to be establischeit as said is sall have power of electiving of ane Box Master of any persoun of thair said companie from yeir to yeir and the custodie of thair s^d box and mony yerin to be intrustit in his hands being ane responsable man quha sall be anserabill for his intromissionis thairwith to the remanent of the companie and to be distributit as they sall think expedient

ITEM That no persoun or persounis be admitted Masteris of any of the saids companies bot sic as have serveit and past ther prenteisship in the saids Craftis and gyf he be fund to have bought doun any of the tyme of his indentor or yit not serveit the spaice yairof albeit he have his M^rs dischairge he also sall not be ressaveit and admittit ane Master

ITEM That no admittit M^rs tak any Prenteiss for fewre yeires nor the number of seavin yeires and his Master sall give him nane doun thairof nor any fie all the said tyme vnder the pane of ffourtie punds mony fors^d the equall half q^rof to appertein to the s^d Generall Wardane and the vther equall halff to be givin to the box of the companie

ITEM That no admitted Masteris tak any Prenteiss bot ane ilk thrie yeiris ane at the maist and that onelie gif he be tollerated be his companie sua to doe quhilk is wished be sundrie that Masteris sould content thameselffis with ane Prenteis ilk seavin yeirs onlie and gif he obteyn the said consent and tollerationn of his companie at any tyme within the s^d spaice of seavin yeirs to accept ane vther Prenteis he sall pay for the samen consent and tollerationn fourtie schillingis money by and attoure the buiking silvir of the s^d Prenteis and gif he contravein this p^nt Act he sall pay ane vnlaw of ten punds toties quoties the equall half q^rof and of the saids tollerationn and buiking silver sall pertein to the s^d Generall Wardane and the vther halff to the box of the companie

ITEM Thair sall be ane generall correspondence amangis the saids haill Trades and Craftis at all occasiounis that ilkane companie may assist ane vther in his haill effairs sic as gif inquyrie be maid for any fugitive Prenteis or Serveand the companie with quhom the said fugitive salbe fund sall signifie the samen to the inquyrer that he may repair it or put the said fugitive in waird quhill ather his last Master cum or send for him or he suld cum home or returne to his said Master

ITEM It sall not be leisum to any Master to tyse or seduce ane vther Maisteris Prenteis or Serveand nor resseit nor fie thame without thair M^rs leive nather zit accept of any Prenteis or Serveand in thair companie and service vntill he schaw ane testimoniall of his liberationn from his last M^r quhome he last serveit or from the Deacone Wardane or Ovirsman of the said companie that he is ane frie Serveandman and gif the s^d Prenteis or Serveand be fund to be a fiet man the acceptor of him sall dismiss him from his work or send him back to his auld Master

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or put him in waird quhill ather his last Mr cum or send for him or he find cautioun to returne to his said auld Master to performe his conditiouns to him and the contraveiner therof or any point of the premissis sall pay ane vnlaw of twentie pundis mony by and attoure the restoreing of the pairtie interest the equall halff quhairof sall appertein to the sd Generall Wardane and the vther equall halff to the box of the companie

Item That no Masteris tak any Prenteisses at all quhile he first acquant the Deacone Warden or Ovirsman of his companie that the said Wardene and his companie may try quhither the sd Maister be of abilitie and apt for educatioun and menteinance of ane Prenteis or not and being fund of abilitie and aptness fors^{d} sall be permittit and being fund vtherwayis vnabill and vnapt thairto dischargeit thairfra

Item For keiping of amitie and concord amangis the haill Airtis and Craftismen all persouns quha ar to crave the benefit of being ane Master in his airt sall first be reconceillit to all those his Bretherin quhom he hes any wayis offendit and diligent inquyrie sall be had thairanent that no man have anything to lay to his chairge and gif he be fund to have done amis he sall redres and satisfie the pairtie interest befor he gett his admissioun

Item That all Mrs of the saids Airtis of this kingdome quhair the saids privieledgeit companies ar not sall within the spaice of fyftein dayis eftir the makeing of the Indentors buik their Prenteisses with thair Servands and Jornaymen in the Craftis buiks of thair companie and the entries of the Prenteisses to be onelie reput fra the date of thair buikingis and the Prenteiss sall pay the soume of fourtie schillingis quhairof to the sd Generall Wardane the equall halff and the vther equall halff to the box of the companie with vj s viij d to the Clerk and the soume of xx s for the Journayman or Serveand to be devydit in maner fors^{d} with four schillingis to the Clerk

Item That the haill Mrs of evirie companie sall convein be thameselffis in the plaices to be appointed to thame quarterlie or at the least once in the yeir for electioun of thair Wardenes or Ovirsmen and Box Mr and takeing compt of thair vnioun boxis chairges and dischairges thairof vplifting of fynes and vnlawes admissiounes of Mrs and all vther busienes belonging to the sd Craftis ilk persoun absent at the electioun of Ovirsmen Box Mrs and makeing of comptis foure punds money of vnlaw and at vther tymes being warnit thairto ten schillingis of vnlaw to be equallie devydit as sd is

Item In all causis belonging to the saids Craftis it sall not be leisum to any Master for ony wrong committit betuix Mr and Mr and Mr and Servands to seik justice at any Judgis hands bot att the hands of the

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Ovirsman Wardens or Deacones of the companies or of the Generall Wardane and his Deputtie quhairin gif any be fund to contravein the contraveiner sall pay ane vnlaw of ten punds money to be equallie devydit in maner foirsaid

ITEM That ilk ane admittit Master of the vnprivieledgeit companies allowit to be establiseheit sall pay yeirlie xiij s iij d money to be equallie devydit in maner forsaid

ITEM Quhen any Master salhappin to work out of that pairt of the countrie quhair he wes admittit ane Master then he sall be lyabill to the actis of the companie quhair he sall resid and work for the tyme and buik himself in the s^{d} companies buiks And the s^{d} M^{r} for himself and his Servands sall pay thairfoir fourtie schillingis money to be equallie devydit in maner fors^{d} with the Clerks dueties forsaids quhilk sall serve for thair friedome in that pairt in all tyme thaireftir

ITEM Quhen any Serveand sall happin to cum and work out of that pairt of the cuntrie quhair he was first buikit Serveand then he sall be lyabill to the actis of the companie quhair he sall resid and work for the tyme and buik himself in the s^{d} companies buiks and the s^{d} Serveand sall pay thairfoir tuentie schillingis to be equallie devydit in maner fors^{d} with the Clerkis deuties fors^{d} qulk sall serve for his buiking in that pairt in all tyme thaireftir

ITEM It sall not be leisum to quhatsumevir M^{rs} of the saids Airts to work conduis or aggrie with all M^{rs} of Work for any mae works or airtis bot sua far as it concernis tham allenairly and Craftis allenarlie vnder the paine of ane vnlaw of threttie punds mony by and attoure the dischairgeing of thame from the work quhilk vnlaw salbe devydit in maner fors^{d}

ITEM That na Master sall tak ane vther Masters work over his heid eftir that the first Master hes aggreit with the awner of the work ather be contract airles or verball conditiouns vnder the paine of ane vnlaw of the fourt pairt of the pryce to be gottin for the s^{d} work it being alwayis probable and knawin to the s^{d} last taker of the samen the fors^{d} vnlaw to be equallie devydit as s^{d} is

ITEM That na vnadmittit persoun of quhatsumever of the s^{ds} Airtis sall tak any work in hand or vnttred the samen or tak Prenteissis or Serveands vntill they be admittit ane Master in ane companie and vntill the quhilk tyme he sall onelie be reput ane Serveand the alredie admittit and to be admitted M^{rs} of the frie establischeit companies of certane privieledgeit companies of certane of the frie Burrowis being exceptit

ITEM That na Master sall take the working of any work that vther M^{rs} hes wrought at of befoir nor serve that ane M^{r} vpoun no conditiouns

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vntill the tyme that the first workers be satisfeit for the wark quhilk they have wrought for vnder the paine of sex punds by and attoure the dischairgeing him from the s^{d} work vntill the s^{d} former Master be payit and the s^{d} vnlaw to be equallie devydit in maner fors^{d}

ITEM The s^{d} companies of the frie Burrowis quha have alredie establischeit guid ordors be thair liberties and seills of causs sall tak tryell of assayis of the s^{d} Artieficiers of the saids Craftis duelling and residoing nixt adjacent thairto gif these persounes desyre to be admitted be thame and they being fund qualiefiet and of gud lyff to admitt thame vnto the s^{ds} Craftis that they may work and serve his Majesties leiges without thair liberties in all these vnprivieledgeit plaices of this kingdome they paying and performeing to the s^{d} Generall Wardane his alloted deuties to be ressaveit from the saids persounes to be sua admitted and doing and performeing the vther deuties conteinit in the aboue rehearsit Articles sua far as the samen may be extendit to the establischement to be maid thairanent pro tanto the doing and performeing quhairof sall nowayis be prejudiciall to thair former liberties

ITEM Because certane of the frie Burrowis have diverse gud orders and liberties alredie establischeit be seills of causs and thairfor the s^{ds} frie establischeit companies of the Burrowis sall nowayis be subject to the saids prior Actis yrof they to keip all thair auncient liberties quhilk sall nowayis be interrupted nor impedit be the s^{d} Generall Wardene within the bounds of thair seills of causs and gif they sall work and resid furth thairof in ony vther companies bounds then they sall onelie pay for thameselffis and thair Servands fourtie schillingis mony to be equallie devydit in maner fors^{d} q^{lk} sall serve for thair friedome in that pairt in all tyme yreftir.

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APPENDIX V.

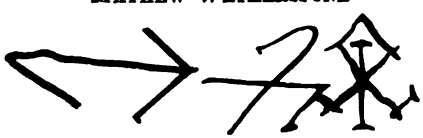
MINUTES ACCEPTING AND APPROVING OF THE PRECEDING "ACTIS."

(From the before-mentioned Minute-Book of Lodge Aitchison's Haven.)

At Atchesons Heavin the fourtein day of Januar the year of God J^m^ vj threttie and sevin yeares

THE ryt hono^ll^ Sir ANTHONIE ALEXANDER waredin to his Ma^tie^ and generall M^r^ of Work in Scotland and the Meassouns of the said Ludge of Atchiesons Heavin undersubscryveand being convenit at place foirsaid annent the subscryving and accepting of the haill beforewrittin Actis

AN. ALEXANDER Mester of Worke
THOMA AYTOINE Wirden
DAUID LOW Deiken
WILLIAM AYTOUNE
JAMES VETHERSPONE
JAMES LITHGOW
PATRIK PRINGILLE
ADAME CALDERUODE
MATHEW WETHERSPONE



WILLIAM AYTOUNE
JAMES PETTICRUIFE
WILLIAME LOW



JOHNE HYSLOPPE



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Apud Musselburt decimo septimo die mensis Martij anno do millesimo sexentesimo et trigesimo octavo

THE qlk day compeirit personallie Mr HARIE ALEXR generall wairdin and Mr of Work to his Matie wtin this kingdome of Scotland and ane competent number of Meassons of the Ludge of Aitchiesones Heivin and efter conference betuixt the said Mr of Work and Measons foirsaids both the said pairties Mr and Ludge did approve the haill Actis preceiding conteined in this book And also the saids pairties did and doe admitt be thir ꝑnts George Aytoun Clerk James Witherspoone Deacone Burgess of Musselburt tun James Pettiecruif Wairdin Deput indueller in Prestoun Panns Clerk Deacone and Wairdin Deputt untill the ordinarie tyme of exchange of the saids Deacone and Wairdin vsit and wont of befoir and no utherwayis Provyding allwayes that the said George Aytoune Clerk aboue designit be nawayis dischairgeit of his foirsaid office of clerkschep to the said Ludge of Aitchiesons Heavin duratj vitâ vell ad culpam Quhairupoun the foirsaids thrie persones Clerke Deacoun and Wairdin Deput did give thair oathes de fidelj administratioune

HENRIE ALEXANDER[1] Master of Worke.

[1] [Sir Anthony Alexander, mentioned in the preceding pages, was the second son of William, Earl of Stirling, and died at London in August 1637, or within seven months of his subscribing the foregoing Minute. Henry, above designed, was the third son of William, Earl of Stirling, and succeeded, on the death of his nephew, to that title, as third Earl of Stirling, in the year 1640.—E.]

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APPENDIX VI.

CHARTER OF TRANSMISSION.

(*Referred to at pages* 87–89, *supra*.)

V. D.  S. A.

Ego Frater Johannes-Marcus Larmenius, Hierosolymitanus, Dei gratia et Secretissimo Venerandi Sanctissimique Martyris, Supremi Templi Militiæ Magistri (cui honos et gloria) decreto, commune Fratrum Consilio confirmato, super universum Templi Ordinem Summo et Supremo Magisterio insignitus, singulis has decretales litteras visuris Salutem, Salutem, Salutem.

Notum sit omnibus tam præsentibus quam futuris, quod deficientibus, propter extremam ætatem, viribus, rerum angustia et gubernaculi gravitate prepensis, ad majorem Dei gloriam, Ordinis, Fratrum et Statutorum tutelam et salutem ego, supra dictus, humilis Magister Militiæ Templi, inter validiores manus Supremum statuerim deponere Magisterium.

Idcirco, Deo juvante, unoque Supremi Conventus Equitum consensu, apud eminentem Commendatorem et carissimum Fratrem, Franciscum-Thomam-Theobaldum Alexandrinum, Supremum Ordinis Templi Magis-

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terium, auctoritatem et privilegia contuli, et hoc præsenti decreto pro vita confero, cum potestate, secundum temporis et rerum leges, Fratri alteri, institutionis et ingenii nobilitate morumque honestate præstantissimo, Summum et Supremum Ordinis Templi Magisterium summamque auctoritatem conferendi. Quod sic, ad perpetuitatem Magisterii, successorum non intersectam seriem et Statutorum integritatem tuendas. Jubeo tamen ut non transmitti possit Magisterium, sine commilitonum Templi Conventus Generalis consensu, quoties colligi valuerit Supremus iste Conventus; et, rebus ita sese habentibus, successor ad nutum Equitum eligatur.

Ne autem languescant Supremi Officii munera, sint nunc et perenniter quatuor Supremi Magistri Vicarii, supremam potestatem, eminentiam et auctoritatem, super universum Ordinem, salvo jure Supremi Magistri, habentes; qui Vicarii Magistri apud seniores secundum professionis seriem, eligantur. Quod Statutum e commendato mihi et Fratribus voto sacrosancti supra dicti Venerandi Beatissimique Magistri nostri, Martyris (cui honos et gloria) Amen.

Ego denique, Fratrum Supremi Conventus decreto, e suprema mihi commissa auctoritate, Scotos Templarios Ordinis desertores, anathemate percussos, illosque et Fratres Sancti Johannis Hierosolymæ, dominiorum Militiæ spoliatores (quibus apud Deum misericordia) extra girum Templi, nunc et in futurum, volo, dico et jubeo.

Signa, ideo, pseudo-Fratribus ignota et ignoscenda constitui, ore commilitonibus tradenda, et quo, in Supremo Conventu, jam tradere modo placuit.

Quæ vero signa tantummodo pateant post debitam professionem et equestrem consecrationem, secundum Templi commilitonum Statuta, ritus et usus, supra dicto eminenti Commendatori a me transmissa, sicut a Venerando et Sanctissimo Martyre Magistro (cui honos et gloria) in meas manus habui tradita. Fiat sicut dixi. Fiat. Amen.

Ego JOHANNES-MARCUS LARMENIUS dedi, die decima tertia februarii 1324.

Ego FRANCISCUS-THOMAS-THEOBALDUS ALEXANDRINUS, Deo juvante, Supremum Magisterium acceptum habeo, 1324.

Ego ARNULPHUS DE BRAQUE, Deo juvante, Supremum Magisterium acceptum habeo, 1340.

Ego JOHANNES CLAROMONTANUS, Deo juvante, Supremum Magisterium acceptum habeo, 1349.

Ego BERTRANDUS DUGUESCLIN, Deo juvante, Supremum Magisterium acceptum habeo, 1357.

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Ego JOHANNES ARMINIACUS, Deo juvante, Supremum Magisterium acceptum habeo, 1381.

Ego BERNARDUS ARMINIACUS, Deo juvante, Supremum Magisterium acceptum habeo, 1392.

Ego JOHANNES ARMINIACUS, Deo juvante, Supremum Magisterium acceptum habeo, 1419.

Ego JOHANNES CROYUS, Deo juvante, Supremum Magisterium acceptum habeo, 1451.

Ego ROBERTUS LENONCURTIUS, Deo juvante, Supremum Magisterium acceptum habeo, 1478.

Ego GALEATIUS DE SALAZAR, Deo juvante, Supremum Magisterium acceptum habeo, 1497.

Ego PHILIPPUS CHABOTIUS, Deo juvante, Supremum Magisterium acceptum habeo, 1516.

Ego GASPARDUS DE SALCIACO, TAVANNENSIS, Deo juvante, Supremum Magisterium acceptum habeo, 1544.

Ego HENRICUS DE MONTE MORENCIACO, Deo juvante, Supremum Magisterium acceptum habeo, 1574.

Ego CAROLUS VALESIUS, Deo juvante, Supremum Magisterium acceptum habeo, 1615.

Ego JACOBUS RUXELLIUS DE GRANCIO, Deo juvante, Supremum Magisterium acceptum habeo, 1651.

Ego JACOBUS-HENRICUS DE DURO FORTI, DUX DE DURAS, Deo juvante, Supremum Magisterium acceptum habeo, 1681.

Ego PHILIPPUS, DUX AURELIANENSIS, Deo juvante, Supremum Magisterium acceptum habeo, 1705.

Ego LUDOVICUS-AUGUSTUS BORBONIUS, DUX DU MAINE, Deo juvante, Supremum Magisterium acceptum habeo, 1724.

Ego LUDOVICUS - HENRICUS BORBONIUS CONDŒUS, Deo juvante, Supremum Magisterium acceptum habeo, 1737.

Ego LUDOVICUS FRANCISCUS BORBONIUS-CONTY, Deo juvante, Supremum Magisterium acceptum habeo, 1741.

Ego LUDOVICUS-HERCULES-TIMOLEO DE COSSE-BRISSAC, Deo juvante, Supremum Magisterium acceptum habeo, 1776.

Ego CLAUDIUS-MATHÆUS RADIX DE CHEVILLON, Templi senior Vicarius Magistri, adstantibus Fratribus Prospero-Maria-Petro-Michaele Charpentier de Saintot, Bernardo-Raymundo Fabre-Palaprat, Templi Vicariis Magistris, et Johanne-Baptista-Augusto de Courchant, Supremo Præceptore, hasce litteras decretales a Ludovico-Hercule-Timoleone de

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Cosse-Brissac, supremo Magistro, in temporibus infaustis mihi depositas, Fratri Jacobo-Philippo Ledru, Templi seniori Vicario Magistro tradidi, ut istæ litteræ, in tempore opportuno, ad perpetuam Ordinis nostri memoriam, juxta ritum (voyez le Rituel levitique) Orientalem, vigeant: Dei decima Junii 1804.

Ego BERNARDUS-RAYMUNDUS FABRE-PALAPRAT, Deo juvante, Supremum Magisterium acceptum habeo: Die quarta Novembris 1804.



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APPENDIX VII.

ANE NARRATION OF THE FOUNDING OF THE CRAFT OF MASONRY, AND BY WHOM IT HATH BEEN CHERISHED.

[This document, now printed, it is believed for the first time, is found in the archives of some of the older Lodges, quaintly expressed and with every variety of orthography. The following, which is the best rendering of any of the originals that has been met with, is a comparatively modern transcription of one of these, which bears evidence of having been written in the early part of the 17th century, and is still in beautiful preservation. It is almost unnecessary to add that it is here given chiefly on account of its rarity.—E.]

O Lord God! the Father of Heaven, with the power of His glorious Son, and the Holy Ghost, which are Three Persons in one Godhead, be with us at our beginning, and give us grace so to govern us in our living that we may come to the bless that never shall have an ending. Amen! So mote it be.

Good Brethren and Fellows,—My purpose is to tell you in what sort and manner this worthy craft of Masonry was first founded, and afterward how it was maintained and upholden by worthy kings and princes, and many other worshipful men; and also to them that are here we will declare then the Charges that belongs to every true Mason to keep, for it is ane worthy Craft,—a vertuous science,—it being one of the seven liberall sciences, and these be the names of them:—

The first is *Grammar*, which teacheth a man to speak truely and write truely.

The second is *Rethorick*, which teacheth a man to speak fair subtill tearms.

The third is *Dialection*, which teacheth a man to discern and know truth from falsehood.

The fourth is *Arithmetick*, which teacheth to reckon and count all manner of numbers.

The fifth is *Geometry*, which teacheth the mett and measure of the earth, of which is Masonry.

The sixth science is *Musick*, which teacheth to sing, and the voice of the tongue, organ, and harp.

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The seventh is *Astronomy*, which teacheth the course of the sun, moon, and stars.

These are the seven liberall sciences, which are all founded upon one science, which is called Geometry; thus may you prove that all the sciences in the world are founded on this science of Geometry, for it teacheth mett and measure, ponderation and weight in all manner of kind on earth, and there is no man that worketh any craft but worketh it by some mett or measure, nor is there any man that buys or sells but useth measure or weight, all which belongs to Geometry; and by this craftsmen and merchants doe find all the other six sciences, and especially the plowmen and tillers of all manner of grains, both corn, seeds, vines, and plants, and setters of other fruits, cannot plow, till, sett, or sowe, without Geometry; for astronomy and all the rest of the liberall sciences cannot find out a man measure and mett without it; therefor that science may be called most worthy of all sciences which can find both mett and measure to all the rest.

If you ask how this worthy science was begun I shall tell you. Before the flood of Noah there was a man called LAMECH. Lamech killed his great grandfather with ane arrow, as the Scripture testifyeth in the fourth chapter of Genesis; and this Lamech had two wives, the name of the one was Adah and the name of the other Zillah. By his first wife Adah he begat two sons, the name of the first was JABAL, and the name of the other was JUBAL; and by the other wife Zillah he had a son called TUBAL-CAIN, and a daughter named NAAMAH; and the said four children found the beginning of all crafts in the world. This eldest son Jabal found the craft of Geometry, and departed with flocks of sheep, and in the fields he first wrought a house of stone and timber. Cain built a city before Jabal was born, as witnesseth the chapter above said; and his brother Jubal found the craft or art of Musick. The third brother Tubal-Cain found out the craft of the Smith, to work in gold, silver, copper, iron, and steel; and the sister Naamah found out the craft of Weaving: And these children knew that God would take vengeance for sin either by fire or by water; wherefor they did write their sciences which they had found upon two pillars of stone, that they might be found after that God had taken vengeance; and the one stone was marble, that would not burn with fire; and the other stone was lettresse, that would not drown in water.

Now here it requires to tell you how these two stones were found that the crafts were written on, after the destruction of the world by Noah's flood.

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The great Hermarines, that was Aschur his son, that was the son of Shem, the son of Noah, — that son HERMARINES, afterward called HERMES, the father of wise men, he found out the two pillars of stone, and found out the sciences thereon written, and taught them to all other men.

And at the building of the Tower of Babylon, the king who hight NIMROD, was a Mason himself, and loved well the Craft, as witnesseth the mystery of stories. And when the city Niniveh, and other cities of East Asia should be built, this Nimrod, King of Babylon, sent thither three score Masons at the desire of the king of Niniveh, his cosen : And when they went forth he gave them a Charge on this manner, "That they should be true every one of them to another, and that they should live truely together," by which they might have worship from his cosen the king of Niniveh ; and further, he gave two Charges concerning their science, and the first was, "That every Master Mason should have charge of his work and Craft :" And this was the first time that ever Mason had any charge of his Craft.

Moreover, when Abraham, and Sarah his wife, went into Egypt, they were taught; and had a worthy schollar whose name was EUCLIDE, who learned very well, and became master of the seven liberall sciences. And it befell in his days that the lords and great estates of these quarters and dominions had so many sons that they had not competency of lands and yeards to find their children, for which they made much care. And the king of the land, considering their poverty, called a council together, and caused a parliament to be holden ; the greatest of his interest was to know how their children should be maintained, and they could find no way unless it were by good science or cunning ; whereupon he caused mak a proclamation throughout his realm that if any man could inform them in good art or cunning he should come unto them, and be well contented for his pains. After this proclamation was made this worthy Euclide came and said to the king and lords, If you will intrust your children to my government I shall teach them the seven sciences, whereby they may live honestly and like gentlemen, upon this condition, that you will grant me a commission to have power and rule over them, according as the science ought to be ruled ; and upon this covenant I will take charge over them. The king and his council granted the same, and sealed their condition ; and this worthy Doctor took to him these lords' sons, and did teach them the science of Geometry in practice, to work in all manner of worthy work that should belong to building of castles, mannors, churches, and all other manner of buildings ; and he gave them their Charge, first, "That they should be true to the king and lords, or masters that they

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serve; and should love every one another; and be true to one another; and should call each one another Fellow, and not servants, or knave, or any such base name; and should truely serve for their wages of their masters that they serve; and that they should ordain the wisest of them to be masters of the lords and masters works; and that neither lord, or any great man, or of great living or riches, should make or ordain any such a man to bear rule which hath but small cunning, whereby the owner of the work should be evil served and themselves ashamed of their workmanship; and to call the governour of the work master while they work to him;" and many other Charges which are too long to tell: And to all the Charges he made them swear the great oath that men used at that time, and ordained them reasonable wages, that thereupon they might live honestly; and also that they should meet and assemble together once every year, that they might take counsel in the Craft how they might best work to serve the lord and master whom they serve, for his profit and their own honesty, and correct themselves if they had trespassed,—and this was the craft of Geometry, which now is called Masonry.

Sithence, long after, when the children of Israel were coming into the Land of Promise, that is now called Emones, in the country of Jerusalem, King DAVID began the Temple, that is Templum Domini, and is named the Temple of Jerusalem. King David loved Masons, and cherished them, and gave them good payment, and Charges in manner as they had in Egypt given by Euclide, and other Charges more, that you shall afterward hear. And after the death of King David, SOLOMON, his son, finished the foresaid Temple that his father had begun; and he sent for Masons from diverse lands and countries, and gathered them together, so that he had twenty-four thousand Masons, and made four thousand of them masters and governors of his work.

And there was another king, in another land, called HIRAM, and he loved Solomon, and gave him timber for his work; and he had a son called AYMON, and he was master of Geometry, and he was the chief master of all his Masons, and governor of all his graving and carving work, and of all manner of masonry that belonged to the Temple; all this witnesseth the first Book of the Kings and fifth chapter.

And this Solomon confirmed both Charges and manners that his father had given to Masons; and thus was this worthy Craft of Masonry confirmed in the country of Jerusalem, and many other glorious kingdoms, by famous great men walking about full wide, in diverse countries; some because of learning more Craft, and some to teach others.

And so there was a curious Mason, MAMON GREIVES, that was at the working of Solomon's Temple, that came into France; and so

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there was one of the king's lineage of France called CAROLUS MARTILL, who was a man that loved well such a Craft, and joyned to this Mamon Greives, and learned of him the Craft, and took upon him the Charge; and afterward, by the Grace of God, was made King of France. And when he was in that estate he took many Masons, and gave them Charges, and manners, and good wages for their work, as he had learned from other Masons; and confirmed them ane Charter from year to year to hold their assembly, and cherished them much; and so came the Craft of Masonry into France.

England stood in all this season void as for any Charge of Masonry, untill the time of ST ALBON; and at that time the King of England walled the town that is now called St Albons; and St Albon was ane worthy knight, and was chief steward to the king, and had the governance of the whole realm, and also of making towns and walls; and he loved well Masons, and cherished them very much, paying them their wages right well, as the realm stood at that time; for he gave them three shillings a week, and they found themselves; and before that time a Mason had but sixpence a day, and meat and drink, untill St Albon amended the same; and he gave them ane Charter of the king and his council to hold ane general council, and gave it the name of ane assembly, and thereat he was himself; and he made Masons, and gave them Charges, as you shall hear afterwards.

Right soon after the death of St Albon there came diverse warriors into the realm of England of diverse nations, so that the rule of good Masonry was much abused untill the time of King ATHELSTONE, that was a worthy king in England, and he brought the land to good rest, and builded many great buildings; and he had a son who loved Masons more than his father did, for he was a practiser himself of Geometry, wherefor he drew himself to commune with Masons to learn of them the Craft; and afterward, for the love he had to Masons and the Craft, he was made a Mason himself, and he got of his father the king a Charter, with a commission to hold every year ane assembly when it pleased themselves, within the realm, and to correct within themselves faults and transgressions that were done within the realm; and he himself held ane assembly at York, and there he made Masons, and commanded that rule to be kept ever after; and gave them the charter and commission to keep; and made ordinances that should be renewed from king to king. And when the assembly was gathered together he made ane cry that all old Masons and young that had any writing or understanding of the Charges that were before in this land, or in any other, they should shew them furth; and there was found some in French, some in English, some in Latin, and some in other languages, and the meaning of all was found to be all

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one ; and he caused a book to be made thereof, and how the Craft was foundit, and commanded that it should be read and told when any Mason was made, and to give him his Charge ; and from that day to this day Masonry has been preserved and keeped ; and after that, from time to time, it was as well as men could govern it : And furthermore, at diverse times and assemblies there hath been put to and added certain Charges more, by the best advised of Masters and Fellows.

Unus ex suis membris teneat librum, et ille vel illi ponant manum super librum et jurent uno præcepto et juramento. [Let one of their number hold the book, and let one or more lay his hand on the book, and swear by one command and oath.]

Every Mason take heed right wisely to these Charges, if that you find yourselves guilty of these things against God that you may amend them ; and principally, they that be charged must take good heed that you may keep these Charges, for it is a great peril to forswear yourselves upon a book.

1. The first Charge is that you shall be a true man to God and the Holy Church, and that you use no heresie nor error, to your understanding, or discredit man's teaching.

2. That you shall be true to the king, without treason or falsehood ; and that you should know no treason or falsehood but in time amend it, or else warn the king or his council.

3. And also, you shall be true each one to another, that is to say, to every Master and Fellow of the Craft of Masonry that be Masons allowed, and doe ye to them as ye would have them doe to you.

4. And that every Mason keep truely the counsell of Lodge and Craft, and other counsells that ought to be keept by way of Masonry.

5. And also that no Mason be ane thief, or accessorie to ane thief, so far as he shall know.

6. And that you shall be true men to the lord and masters that you serve, and truely see to their profit and advantage.

7. And also, that you shall call Masons your Fellows or Brethren, and not any other foul name, and shall not take your Fellow's wife villanously, nor desire his daughter ungodlily, nor his servant in villany.

8. And also, that you pay duely and truely for your table, for meat and drink when you goe to table.

9. And also, that you doe no villany in the house where you have your table and diet, whereby the Craft may be slandered.

10. These be Charges in general for both Masters and Fellows to hold.

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These be Charges singularly and particularly for Masters and Fellows :—

1. That no Mason shall take upon him any lord's work, or other man's work, unless he know himself able and cunning to perform it, so that the Craft have no slander.

2. And also, that no Master take any work but take it reasonably, so that the lord may be truely served of his own good, and that the Master may live honestly, and pay his Fellows truely, as manners asketh the Craft.

3. And that no Master or Fellow shall supplant one another of his work, that is to say, if he hath a work of ane lord or ane master, and that he put him not out unless he be unable in cunning to finish that work.

4. And also, that no Master or Fellow take any prentice to be allowed his prentice any longer than seven years, and that prentice be able of birth and lineage, as he ought to be.

5. And also, that no Master nor Fellow take allowance to be made Masons without the assent of six, or five at least, of his Fellows ; and they that shall be Masons be free born, not a bondman, but of good kindred, and have his right line as a man ought to have.

6. And that no Master nor Fellow put no lord's work to task that was wont to goe in journey.

7. And that no Master shall give or pay his Fellows but as he may deserve, so that he be not deceived by false workmen.

8. And that no Fellow slander another behind his back whereby he may lose his good name or worldly goods.

9. And that no Fellow, within the Lodge or without the Lodge, censure another ungodlily, without reasonable cause.

10. And also, that every one shall reverence his Fellow elder, and put him to worship.

11. And also, that no Mason should play at cards, or dice, or any game whereby they may be slandered.

12. And that no Mason be a common rebel in letcherie, to make the Craft be slandered.

13. And that no Fellow shall goe into the town in the night, when there is a Lodge of Fellows without, except some Fellow bear him witness that he was in ane honest place.

14. And also, that every Master and Fellow shall come to the assembly if it be within seven miles about him, if he have warning, and so stand their award of Masters and Fellows.

15. And also, that every Master and Fellow, if he hath trespassed, shall stand at the award of Masters and Fellows to make them accord

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if they may, and if they may not accord them, then to goe to the Civil Law.

16. And also, that no Mason shall make moulds, or square, or rule, to any liar within the Lodge or without it, nor make moulds to mould their own stones of his own making.

17. And also, that every Mason shall receive and cherish a stranger Mason when they come to the country, and shall sett them to work as the manner is, that is to say, if he have any mould stones in piece he shall sett him a fortnight at the least in work, and give him his pay; and if he have no mould stone for him, he shall refresh him with moneys to the next Lodge.

18. And also, every Mason shall serve your lord truely for his pay, and truely finish his work, be it task or journey, if you may have your pay as you ought to have.

These things that we have rehearsed ye ought to have ever in memory, and practice; and these Charges, and all others that belong to Masons, you shall truely keep, so help you God and the Holydame. Amen! So mote it be.

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APPENDIX VIII.

FORM OF PETITION FOR A NEW LODGE.

UNTO *the Most Worshipful the* GRAND MASTER MASON, *the R. W. the Office-Bearers, and Members of the* GRAND LODGE OF SCOTLAND,

THE PETITION of the Undersigned, regular registered Master-Masons of the Lodges mentioned against our respective names;

Humbly Sheweth,

THAT your Petitioners, having the good of Masonry at heart, are desirous of extending the benefits of the Craft in this part of the Country, which cannot be accomplished without having a regularly constituted Lodge. We, therefore, being anxious to commence and carry on our Masonic labours under the sanction of the Grand Lodge, pray for a Charter of Constitution and Erection, empowering us to meet as a regular Lodge at , by the name and title of , and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order, and the Laws of the Grand Lodge; and we recommend and propose the following to be the first Office-Bearers of the Lodge, viz.:—

A. B.—*R. W. Master.* C. D.—*W. Depute Master.* E. F.—*W. Substitute Master.* G. H.—*W. Sen. Warden.* I. J.—*W. Jun. Warden.* K. L.—*Treasurer.* M. N.—*Secretary.* O. P.—*Senior Deacon.* Q. R.—*Junior Deacon.* S. T.—*Inner Guard; and* V. W.—*Tyler.*

The prayer of this Petition being granted, we promise strict obedience to the Laws and Constitutions of the Grand Lodge of Scotland.

Signed_____ M. M. *Lodge*_____

&c. &c.

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APPENDIX IX.

CHARTER OF CONSTITUTION AND ERECTION.

To ALL AND SUNDRY to whose knowledge these Presents shall come GREETING in God Everlasting: WHEREAS upon the day of

a Petition was presented to the Grand Lodge of Scotland, in name of

and others,

PRAYING the said Grand Lodge to grant a Charter of Constitution and Erection, in the usual form, for holding a Lodge at , under the name and title of

and proposing the persons aftermentioned to be the first Office-Bearers thereof, viz. :—

Which Petition, with the requisite Certificates therewith produced, having been duly considered in Grand Lodge assembled, they were pleased to ordain a Charter to be issued in the terms underwritten: KNOW ye therefore, that the Most Worshipful The GRAND MASTER-MASON OF SCOTLAND, and The GRAND LODGE thereof, have constituted, erected, and appointed, likeas they hereby constitute, erect, and appoint the Master, Wardens, and Brethren above named, to be now, and in all time coming, a true and regular Lodge of Free and Accepted Masons at , under the name, style, and title of

, and appoint and ordain all regular Lodges to hold and respect them as such; Giving, granting, and committing to them, and those to be afterwards admitted Members of the said Lodge, full power and authority to meet, assemble, and convene as a regular Lodge; and to enter Apprentices, pass Fellow-Crafts, and raise Master-Masons, upon payment of such compositions, for the support of their

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Lodge, as they shall see convenient; but which compositions, at their initiation, shall not, for the Apprentice degree, be under the sum of *Twenty-One Shillings;* and with power also annually to elect and choose Masters, Wardens, and other Office-Bearers; recommending to the Brethren of the said Lodge to reverence and obey their superiors in all things lawful and honest, as becometh the honour and harmony of Masonry; and the said Brethren becoming bound on no account to desert their own Lodge; nor, upon any pretext whatever, to make any separate or schismatical meetings, independent of the Master and Wardens for the time; nor to introduce any other Orders of Masonry than those sanctioned by the Grand Lodge; nor to collect funds separate from the common stock of their Lodge, to the prejudice of the poor thereof; and declaring that the said Lodge, and whole constituent Members thereof, now and in all time coming, shall, by accepting this present Charter, be bound in faithful allegiance to the said Grand Lodge, as HEAD of the Masonic Body in SCOTLAND; and shall be obliged to obey and pay due regard to all Acts, Statutes, and Regulations of the said GRAND LODGE already made and enacted, or hereafter to be made and enacted, for the utility, welfare, and prosperity of Masonry: And generally, to pay and perform whatever is required from them for the support and dignity of the Grand Lodge; and particularly, to account and pay into the funds of the Grand Lodge at least the sum of *Five Shillings and Sixpence* sterling for each Member initiated in their Lodge from and after the date hereof; which sums they shall cause to be annually remitted to the Grand Secretary at Edinburgh; and, at the same time, transmit to him a list of the names and designations, &c., of the Members initiated, in order that the same may be Recorded in the Books of the Grand Lodge; and the Brethren of said Lodge shall be bound to record in the Books of their Lodge (which Books they are hereby authorised and enjoined to keep) this present CHARTER, their own Regulations and Bye-Laws, and Minutes of their whole procedure, from time to time, so that the same may be better known and more easily observed by the Brethren, subject always, nevertheless, to the review and control of the Grand Lodge. And the said Brethren are hereby required to attend the whole General Meetings and Quarterly Communications of the GRAND LODGE by their Representatives, being their Master and Wardens for the time, or by lawful Proxies in their names (provided such Proxies be Master-Masons of some established Lodge holding of the Grand Lodge), so that they, by their said Representatives, may act and vote in the Grand Lodge, and be duly certiorated of the proceedings thereof; declaring the said

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Then shall be read Psalm CXXXIII.

GRAND HONOURS.

Oration on the "Nature and Objects of Masonry" by the V. W. the Grand or Provincial Grand Chaplain.

ANTHEM.

When earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Established by His strict command.
CHORUS.—Hail! mysterious, hail, glorious Masonry,
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from Heaven, from Heaven he was taught
To plan, to build, to fix his home.
Hail! mysterious, &c.

Illustrious hence we date our Art,
Which now in beauteous piles appear;
And shall to endless, to endless time impart,
How worthy and how great we are.
Hail! mysterious, &c.

Nor we less fam'd for every tie
By which the human thought is bound;
Love, truth, and friendship, and friendship socially
Unite our hearts and hands around.
Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

The R. W. the Grand Secretary or Provincial Grand Secretary, (*as the case may be*) will read the Charter in favour of the Lodge (*here insert name of Lodge.*)

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[The Jewels, Clothing, &c., of the Lodge will then be delivered to the M. W. the Grand Master, the R. W. the Provincial Grand Master, or presiding Brother, (*as the case may be,*) after which the Master and other Officers Elect will be presented by the Grand Secretary or his representative, and the Brethren will be asked if they are satisfied with each and all of them. The M. W. the Grand Master or presiding Brother will then direct their Secretary to read the Minutes of their previous meetings.][1]

Then shall be read or chanted Psalm xcv, verses 1 to 7.

O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving: and make a joyful noise unto Him with Psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are all the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship, and bow down; let us kneel before the Lord our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Glory be to God on high!

As it was in the beginning, is now, and ever shall be, world without end; (*or*) For His mercy endureth forever. Amen.

The V. W. the Grand or Provincial Grand Chaplain will then offer up the following Prayer:—

GREAT Architect of the Universe! Maker and Ruler of all Worlds! deign, from Thy celestial Temple, from Realms of light and glory, to bless us, in all the purposes of our present assembly.

We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Centre of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to Thy honour and glory!

If the Hall or Lodge-Room is to be Consecrated the Chaplain will here pause, and the following be introduced:—

Response by the M. W. the G. M., or the R. W. the Prov. G. M.—
Glory be to God on High!

[1] The above paragraph, marked thus, [ ] is to be omitted when a Hall, or Lodge Room only, is to be Consecrated.

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Response by the Brethren.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Consecration Elements are then sprinkled on the Lodge-Room; after which the Chaplain resumes.

Grant, O Lord our God, that they who are [now about to be[1]] invested with the government of this Lodge, may be endued with wisdom to instruct their Brethren in all duties. May brotherly love and charity always prevail among the Members of this Lodge; and may this bond of Union continue to strengthen the Lodges throughout the world!

Bless all our Brethren wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed.

We humbly commend to Thee all the members of Thy whole family: May they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our works here below with Thine approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable.

Response by the M. W. the G. M. or the R. W. the Prov. G. M.—Glory be to God on High!

Response by the Brethren.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

GRAND HONOURS.

SOLEMN MUSIC:

* During which the Members of the New Lodge passing round do homage to the Grand or Provincial Grand Lodge.

* The M. W. the Grand Master, or presiding Brother (*as the case may be*) will then cause the Grand Director of Ceremonies to proclaim the Lodge as follows;—

* *Brethren.*—I am directed by the Most Worshipful (*here insert the name*) Grand Master Mason of Scotland to make proclamation, that by virtue of the power and authority of the Grand Lodge, these Brethren are now constituted a regular Lodge of Free and Accepted Masons, by the title and designation of the Lodge (*here insert the name,*) to be holden in (*here insert the place.*) And from henceforth they are fully empowered to exercise all their rights and privileges, agreeably to the tenure of their Charter, the laws of the Grand Lodge, and the ancient usages of the Fraternity; and may God be with them.

[1] To be omitted when the Hall only is to be consecrated.

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* *Response by the Members of the Grand* or *Provincial Grand Lodge only.*—So mote it be.[1]

Part of 2d Chronicles, Chapter VI, verses 12, 14, 17-21, 33 middle, 41 ; Chapter VII, verses 1, 3, 12-18 ;—or of 1st Kings, Chapter VIII, verses 22, 23, 26-30, 43 middle, 60 ; and Chapter IX, verses 3-5,—will then be read by the Very Worshipful the Grand or Provincial Grand Chaplain.

ANTHEM, accompanied by MUSIC.

To Heaven's high Architect all praise,
All praise, all gratitude be given ;
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.

CHORUS.

Sound aloud the Great JEHOVAH'S praise ;
To Him the dome, the temple raise.

GRAND HONOURS.

CEREMONIAL TO BE OBSERVED AT THE INSTALLATION OF THE OFFICE-BEARERS OF A LODGE.

[Formerly no one obtained the degree of *Master* Mason until he became, or was about to become, the *Master* of a Lodge ; but since the beginning of the 18th century all Craftsmen, after a short probation, received it to *qualify* them for that high office. In England and Ireland the Master Elect receives certain secret Instructions in presence of those only who have "passed the Chair," or been installed Masters of Lodges, in order to distinguish him from the non-official Masters ; but in Scotland the Grand Lodge has uniformly held that giving these instructions separately is an innovation on the ancient landmarks of St John's Masonry, and therefore are communicated to the Master Mason when he is elected Master of the Lodge.]

The Lodge having been opened in the First Degree,—Entered Apprentices being allowed to be present,—and the Jewels, Clothing, &c., of the Lodge placed before the presiding or installing Brother,[2] he will

[1] The paragraphs marked thus * are to be omitted when the Hall, or Lodge Room only, is to be Consecrated.

[2] At the *Consecration* of a new Lodge the Charges ought to be read by the Grand (*or* Provincial Grand) Secretary; but at the usual or *Annual Installation*, the presiding Brother, or a Past Master, does so, as the Secretary is not yet installed.

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desire the Master Elect, as well as his Depute and Substitute Masters, to come forward, and address them as follows :—

BRETHREN,—Having been elected by the Members of your Lodge to the respective offices of Master, Depute Master, and Substitute Master, I shall have much pleasure in installing you therein; but previous to your installation it is requisite that you assent to some of the Charges and Regulations which point out the duty of a Master of a Lodge. These will now be read to you :—

1. You agree to be a good man and true, and strictly to obey the moral law.

2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the Country in which you reside.

3. You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the Supreme Legislature.

4. You agree to pay a proper respect to the Civil Magistrate; to work diligently, live in credit, and act honourably with all men.

5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, in Grand Lodge assembled, in every case consistent with the Constitutions of the Order; and that you will not, in Scotland, practise or recognise in connection with Lodges of St John's Masonry, any Degrees except those of Apprentice, Fellow-Craft, and Master-Mason.

6. You agree to avoid private quarrels, and to guard against all intemperance and excess.

7. You agree to be cautious in your behaviour, courteous to your Brethren, and faithful to your Lodge.

8. You promise to respect true and faithful Brethren, and to discountenance all impostors and dissenters from the original plan of the Institution.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art of Masonry, so far as your influence and ability can extend.

10. You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Masonry.

11. You promise to submit to the M. W. the Grand Master for the time being, and to his Officers, when duly installed; and strictly to conform to every regulation of the Grand Lodge that is not subversive of the principles of Masonry.

12. You admit that no Lodge can be constituted without a Charter from a Grand Lodge, or other supreme body entitled to grant them, nor any countenance given to an irregular Lodge, or to any person clandestinely initiated therein, and that no procession, consecration, or other ceremonial of Masons, clothed with the Badges of the Order, can take place without the special Licence of the Grand Lodge, or of the Provincial Grand Master of the District, or (in his absence) of his Depute or Substitute.

13. You admit that no person can be regularly made a Mason, or admitted a Mason of any Lodge, without previous notice, and due inquiry into his character.

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14. You promise that no Visitors shall be received into your Lodge without due examination, *or producing proper vouchers* of initiation in a regular Lodge.

The presiding Brother then addresses the Masters Elect thus :—

Do you now, Brethren, cheerfully submit to these several Charges and Regulations of the Grand Lodge of Free and Accepted Masons of Scotland, and promise to support them, as all good Masters have done.

The Masters Elect having signified their assent, the presiding Brother shall then proceed as follows :—

Then, Brethren, in consequence of the recommendation I have received of you, and your cheerful conformity to the Charges and Regulations rehearsed, and since it is the will and pleasure of the Brethren of this Lodge that you become Masters thereof for the usual time, as they confide in your known good behaviour, and think you fit and proper persons to discharge the duties of said office, I must inform you that you are not only to walk uprightly before God and man, and strictly to follow the rules and constitutions of Masonry in general, but also to adhere to the bye-laws of this Lodge in particular.

You will now step forward to the Altar, and take the oath *de fideli*, viz. :—

'I ..... in the presence of the G. A. of the U., do solemnly promise to perform the duties of the Office of Master *or* Depute Master, 'or Substitute Master, (*as the case may be,*) faithfully, zealously, and impartially, to the best of my ability, during the ensuing twelve months, 'unless a successor shall have been previously appointed and installed 'in my stead. That while in the Chair I will not permit or suffer any 'deviation from the ancient customs and landmarks of the Order recognized by the Grand Lodge of Scotland, nor administer or cause to be 'administered any ceremony contrary to, or subversive of our constitutions. That I will maintain pure and unsullied the genuine tenets of 'the Order. That I will observe, and as far as lies in my power, strictly 'enforce those Charges and Regulations to which I have now given my 'assent, and otherwise conscientiously perform my duty as Master of the 'Craft. So help me God !'

Brother [A. B.,] You have been elected Master of this Lodge. I invest[1] you with this Jewel belonging to that office. It consists of the *Square* and *Compasses,* an *arc* of a circle, and a star representing the

[1] The Master is installed as the Representative of the absent Master Masons of the Lodge; the Senior Warden as that of the absent Craftsmen, and the Junior Warden of the Entered Apprentices.

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Sun. The Square denotes in a moral sense that you are to regulate your actions by rule and line, and to harmonise your conduct by the principles of morality and virtue; and the Compasses, that although you have been called to the high position of Master of this Lodge, you are not to rule tyranically, but to behave courteously to the Brethren. As the Compasses on the arc of a circle indicate that it is the duty of every Master to lay down plans for his workmen, so they teach that however exalted be your station in society you have certain duties to perform to those who are not so fortunate as yourself, and for the fulfilment of which you must one day give an account to the All-seeing Eye on which, typified by the Sun or Star on the Jewel, you ought at all times to place your reliance. [The Holy Bible, which is never shut in a Lodge, teaches us to love God; and unless our motives be founded on that love, and our actions spring from it, all the morality in the world is of no avail.][1]

Brother [C. D.,] I invest you, as Depute Master, with this *Square* and *Compasses*, being the insignia of your office. The Square has the two ends of unequal length, the short one pointing to time, the other to eternity; so the Compasses, combined with the Square, will teach you not only to be contented with your lot on earth, and thankful for what your Heavenly Father bestows on you in this world, but that you should press forward in the paths of virtue, and have in view the attainment of a blessed immortality. In the absence of the Master (and of any Past Master of the Lodge[2]) you will take upon you the duties of the Chair.

Brother [E. F.,] I invest you as Substitute Master. It is your duty to preside in the Lodge when the Master or his Depute cannot be present. Your Jewel is the *Square*, which denotes in a moral sense that you are worthy of the office they have conferred upon you; and in its emblematic sense, that as when applied to work it shows whether it be straight, level, and correct, so you are to observe that your conduct and actions, as well as those of the Brethren (at least in Lodge assembled), are guided by the stern principles of justice.

Again addressing the Right Worshipful Master Elect:—

Right Worshipful Sir, I now place in your hand this *Mallet*[3] or *Maul*: it has for long been the symbol of authority over the Brethren.

[1] When a Chaplain is to be afterwards invested, the sentence marked [ ] may be here omitted, and inserted into the Address to him.

[2] To be omitted at the Consecration of a new Lodge.

[3] This is the Mallet of the Lodge, not that of the Installing Brother, which he does not relinquish until the conclusion of the whole Ceremonial.

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As the *Chisel* demonstrates to us the advantage of discipline, and the Mallet, when applied to it, lopes off excrescences and smoothes surfaces, we are thus taught to correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the Mallet is to the workman, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and checks every rising frailty.

I have now to wish you happiness and prosperity, and I pray the Grand Architect of the Universe, of His infinite mercy and goodness, to guide and direct you in all your actions, and to preserve you from any breach of the duties of the high office to which you have been called.

The New Master is then conducted to the chair of his Lodge (in front of that of the Installing Brother), his Depute and Substitute standing on his right and left. The Members of the New Lodge then advance in procession, paying due homage to the New Master, and signify their subjection and obedience by the usual salutations in the First Degree.

GRAND HONOURS.

This part of the ceremony being concluded, the Wardens and other Office-bearers are requested to advance to the Altar, and the Installing[1] Brother will then take their oaths *de fideli*, viz. :—

'I, ... do hereby agree to accept of the office of Senior Warden 'or Junior Warden, &c., (*as the case may be*) of the Lodge ——, and 'solemnly promise, to the best of my ability, to discharge faithfully, 'zealously, and conscientiously, its duties during the ensuing twelve 'months, unless a successor shall be previously appointed and installed 'in my stead, and that I will do my utmost to forward the interests of 'the Lodge, and support the Master in his various duties. So help me 'God.'

The Office-bearers are then invested, in succession, with the Insignia or Jewels of their office, and addressed as follows :—

Brother [G. H.,] you are, by the consent of this Lodge, elected Senior Warden thereof for the usual time, in consequence of which I now invest you with this Jewel as the insignia of your office. Observe, it is

[1] When the Most Worshipful the Grand Master and his Officers attend to constitute a New Lodge, the Grand Wardens may invest the Wardens, the Grand Treasurer invest the Treasurer, and so on. Sometimes the New Master enters immediately on the duties of his office by administering the oath *de fideli* to, and investing the Wardens, &c., but it is more convenient in practice, that at all Installations, the Presiding or Installing Brother conduct the whole Ceremonial.

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a Level, to denote to you, in its moral sense, that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are Brethren; and, in its emblematic sense, that in all Masonic concerns you are to consider your Brethren as strictly on a level with you. Your early and regular attendance at your Lodge is particularly necessary, in order to assist to the utmost in your power and skill in the good management thereof.

Brother [I. J.,] you have been, by the consent of this Lodge, elected Junior Warden thereof for the usual time, in consequence of which I invest you with this Jewel as the insignia of your office. Observe, it is a Plumb Rule, with a Plummet affixed, to denote to you, in its moral sense, that you owe your promotion to your uprightness and integrity, and that you are at all times to be upright in your conduct; and, in its emblematic sense, that in the discharge of the many duties of this difficult and arduous office, and in all Masonic concerns, you are to take especial care to act with perfect uprightness, so that if your Jewel should be figuratively applied, it will be found so.

Worshipful Senior and Junior Wardens, those columns,[1] the badges of your office, I entrust to your care, not doubting your vigilance and attention.

The Senior and Junior Grand Wardens are then conducted to their seats and saluted.

The Treasurer is then invested with the Insignia of his office :—

Brother [K. L.,] by investing you with this Jewel I have to remind you that it is your duty to collect subscriptions and other fees, and keep an exact account of the Lodge expenses. *You are also to transmit to the Grand Lodge the dues for recording Intrants and the Annual Certificates, and this whether the Lodge sanction it or not,* THESE MONIES NOT BEING LAWFULLY ITS PROPERTY, BUT THAT OF THE GRAND LODGE OF SCOTLAND ALONE, AND FOR WHICH YOU ARE PERSONALLY RESPONSIBLE. Your regular and early attendance will afford the best proof of your zeal and attachment.

The Secretary is then invested with the Insignia of his office :—

Brother [M. N.,] you have been elected Secretary of this Lodge; it is your province to record the minutes, issue the summonses for our

[1] When the work of Masonry in the Lodge is carrying on, the column of the Senior Warden is raised; when the Lodge is at refreshment the column of the Junior Warden is raised.

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regular meetings, and make the due returns of Officers and Members to the Grand Lodge; your good inclinations to Masonry and this Lodge I hope will induce you to discharge your office with fidelity, and by so doing you will merit the esteem and approbation of your Brethren.

The Deacons are then invested :—

Brother [O. P.,] I invest you with the Jewel of Senior Deacon; it is the *Mallet*, and ought to teach you that skill without exertion is of little avail, that labour is the lot of man, for the heart may conceive and the head may devise in vain, if the hand be not prompt to execute the design.

Brother [Q. R.,] your Jewel of office, as Junior Deacon, is the *Trowel*, which teaches us to spread the cement of brotherly love and affection—that cement which unites us all into one sacred band, a society of friends and brothers among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and who can best agree.

Brothers [O. P.] and [Q. R.,] it is your province to attend on the Worshipful Master and Wardens, and to act as their assistants in the active duties of the Lodge; such as in the reception of Candidates into the different degrees of Masonry, and in the immediate practice of our rites. I commit to you these Rods as your badges of office.

The Stewards are next invested :—

Brothers [S. T.] and [U. V.,] you have been appointed Stewards of this Lodge. The duties of your office are to introduce Visitors, and see that they are accommodated; as also to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for; and, generally, to assist the Deacons and other Office-bearers in performing their respective duties.

The Inner Guard is then invested as follows :—

Brother [W. X.,] the *Cross-swords* with which I invest you indicate that you are to suffer none to pass or repass but such as are duly qualified; and, emblematically, to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions. Your duty is to admit Masons on proof, to receive candidates in due form, and to obey the commands of the Junior Warden.

The Tyler is then brought forward and invested with the Jewel and instrument of his office :—

Brother [Y. Z.,] I commit this *Sword* into your hands, to enable you effectually to guard against the approach of cowans and eavesdroppers,

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by which we are reminded we ought to prevent the approach of every unworthy thought or deed, and to preserve a conscience void of offence towards God and towards man.

The Ceremonial of Investiture having come to a close, the presiding Brother will then give a general Address to the Master, Wardens, and Brethren, in the following manner[1]:—

R. W. SIR,—The Brethren having committed the Lodge to your care you cannot be insensible to the importance of the charge, and to your responsibility for the faithful discharge of the duties annexed to the appointment. The honour, the reputation, and the usefulness of this Lodge will materially depend on the skill and ability with which you manage its concerns, whilst the happiness of the Brethren will be generally promoted by the zeal and assiduity with which you promulgate the genuine tenets and principles of the Order. As a pattern for your imitation, consider that glorious luminary which regularly diffuses light and lustre to all; in like manner, it will be your province to communicate light and instruction to the Brethren of your Lodge, impress on them the dignity and high importance of Masonry, and charge them to practise out of the Lodge those excellent precepts which they are taught in it, so that, when any one is said to be a Free-Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence.

W. WARDENS,—You are too well acquainted with the laws of Free Masonry to warrant any distrust that you will be found wanting in the proper discharge of the duties of your respective offices; suffice it to observe, that what you have seen praiseworthy in others you will carefully imitate, and what in them may have appeared defective, you will in yourselves amend. You ought to be patterns of good order and regularity, as it is only by a due observance of the Laws yourselves that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of the important duties of his situation, and carefully instruct those whom he may place under your charge. From the zeal you have shewn towards our excellent Institution, and the desire you have evinced to promote its best interests, I entertain no doubt that your conduct will be such as to merit

[1] Any other similar Address may be given. At the Erection of a new Lodge, although the Investiture of the Wardens and inferior Office-bearers be performed by the new Master, the Address ought to be given by the Brother who *presides* on the occasion.

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the approbation of your Brethren, and the testimony of a good conscience.

BRETHREN,—Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The Brethren who have been appointed to assist in the government of the Lodge are too well acquainted with the principles of Masonry and the rules of good manners to extend the power with which they are entrusted; and you are too sensible of the propriety of their appointment, and of too generous dispositions, to envy their preferment. From the knowledge I have of both Officers and Members, I trust that all will have but one aim —to please each other, and unite in the great design of communicating happiness. May you all enjoy every satisfaction and delight which disinterested friendship can give, within these sacred walls! May Free-Masonry flourish in every part of the globe, and rise superior to all opposition! May it become influential in diffusing the light of *Wisdom*, aiding the *strength* of reason, dispensing the *beauties* of virtue, and lessening the aggregate of human misery and vice! May it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our very thoughts within the compass of propriety! Hence we learn to be meek, humble, and resigned, and to moderate the passions, the excess of which deform and disorder the very soul; and the Brother who has thus far discharged his duty as a Mason, can patiently await the arrival of that awful moment when the soul shall take wing to the boundless and unexplored mansions above.

Brethren, such are the genuine tenets and principles of our Order. May they be transmitted through the Lodge pure and unsullied through all generations! To obtain this end, let us continue to cultivate the great moral and social virtues laid down on our Masonic tracing-board, and improve ourselves in everything that is good, amiable, and useful. And may the Great Architect of the Universe preside over our Temple, and under His all-seeing eye let us ever act with a dignity becoming the high and venerable character of our Institution.

The new Master now thanks the Presiding Brother.

GRAND HONOURS.

Then shall be sung PSALM C, accompanied by Music.

THANKSGIVING by the V. W. the Grand or Provincial Grand Chaplain.

BLESSED be Thy name, O great Architect of the Universe, that it hath pleased Thee to put into the hearts of Thy servants to found this

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Lodge to Thy honour and glory. Bless them, O Lord, with Thine especial blessing, and grant that all who shall enjoy the benefit of this pious work, may continue Thy faithful servants unto their lives' end. Let their practice shadow forth the blessed principles of Faith, Hope, and Charity; and when Thou shalt be pleased to call them hence, and the earthly house of this tabernacle shall be dissolved, give them a building of God, an house not made with hands, eternal in the heavens.

Response by the Brethren.—So mote it be.

GRAND HONOURS.

Refreshments served, preceded and followed by the usual alterations.

THE MASONIC ANTHEM.

After which the Lodge shall be closed in due form, and in the third degree.[1]

[1] The preceding Ceremonials may be abridged or extended at pleasure, provided nothing be introduced that can give offence to any Brother either in religion or politics; the material points, however, are on no account to be omitted. It is perhaps unnecessary to add that the Presiding Brother ought to commit the whole to memory, it being quite contrary to the spirit of Scottish Masonry to read any portion, except the Charge and Regulations at pages 474 and 475. The following Rules must also be observed: — 1*st*. None but Master Masons belonging to a regular Lodge can be present. 2*d*. None can be admitted without a Ticket. 3*d*. Each Brother, before entering, will sign his name, and the name of the Lodge of which he is a Member. 4*th*. No one can be admitted after the Grand or Provincial Grand Lodge is opened. 5*th*. Costume—Full Dress, black, with white stock and gloves.

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APPENDIX XI.

(Referred to at page 153, supra.)

AFFIRMATION BY SUBORDINATE LODGES.

We, the Master and Treasurer of the Lodge , holding of The Grand Lodge of Scotland, No. , do hereby solemnly Declare and Affirm on our honour, as Free and Accepted Masons, that the said Lodge is really held solely for the purposes of Free Masonry, in strict conformity with the ancient rules and usages of the Craft, and the Regulations and Enactments of the Grand Lodge of Scotland.

Given under our hands, this day of 18 years.

, *Master.*

, *Treasurer.*

SEAL.

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APPENDIX XII.

ANNUAL CERTIFICATE.[1]

(Referred to at page 153, supra.)

THE GRAND LODGE OF SCOTLAND DO HEREBY CERTIFY that the Lodge , has, during the year preceding last Summer St John's Day, complied with all the Masonic usages enjoined by the Grand Lodge. The said Lodge therefore is entitled to, and the Grand Lodge of Scotland do hereby renew and continue to them, for another twelve months, the privilege of holding Masonic Meetings, under the Sanction and Authority of the Grand Lodge, and of exercising the whole powers and functions of Free-Masons, in terms of, and conform to their Charter of Constitution and Erection.

Given under our hands, and Seal of the Grand Lodge of Scotland, and by the authority of the Grand Lodge, this day of years.

SEAL.

, *G. M.*
, *G. Secy.*
, *G. Clerk.*

[1] [Failing the taking out of these Certificates for a longer period than *one year* for Edinburgh, Leith, and Portobello Lodges, or *two years* for Provincial Lodges, as the case may be, the Lodges so offending shall be incapable of being represented in Grand Lodge. Those remaining uncertified, or in arrear of Returns of Intrants for FIVE YEARS, to be considered dormant, and struck off the Roll.—Grand Lodge Laws and Constitutions, Edition 1848.—E.]

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APPENDIX XIII.

CERTIFICATE TO BE GRANTED BY SUBORDINATE LODGES TO THEIR MEMBERS.

We hereby certify that Brother (*full name and designation of the Brother in whose favour the Certificate is granted*) was, on the day of , 18 , regularly entered Apprentice; on the day of passed Fellow-Craft; and on the day of raised to the sublime Degree of Master-Mason (*or so much of the preceding as may be applicable*) in the Lodge (*here specify name of Lodge*) holding of the Grand Lodge of Scotland, No. , and that the name of the said Brother has been transmitted to the Grand Secretary or Grand Clerk (*as the case may be*) for registration and enrolment in the Books of the said Grand Lodge.

To this Certificate the said Brother has, in our presence, adhibited on the margin his usual signature.

Given under our hands this day of 18 .

, *Master.*

, *Secretary.*

[1] [This Certificate entitles the Brother to Masonic privileges in the Lodge which grants it; and, if a Master Mason, to a Grand Lodge Diploma, on payment of the usual Fees.—E.]

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APPENDIX XIV.

PROXY COMMISSION BY LODGES ABROAD OR IN THE PROVINCES.[1]

We, the Master and Wardens of the Lodge , holding of The Grand Lodge of Scotland, finding it inconvenient to attend the Quarterly Communications and other Meetings of the Grand Lodge, do hereby, with the consent and approbation of our Brethren, nominate and appoint our truly and well-beloved Brother , Master-Mason of the Lodge , holding of the Grand Lodge of Scotland, No. , to be our Representative in said Grand Lodge, with full power to him to make choice of two Brethren, Master-Masons, to be his Wardens; hereby authorising our said Representative and his Wardens to act and vote upon all questions that may come before the said Grand Lodge, as fully and freely in all respects as we could do ourselves if personally present.

Given under our hands, and Seal of the Lodge, in full Lodge assembled, this (*24th June, or 27th December, or* , *being the day of the Annual Election of Office-Bearers,*) in the year of our Lord one thousand eight hundred and and of Light five thousand eight hundred and

SEAL.

, *Master.*

, *Senior Warden.*

, *Junior Warden.*

, *Secretary.*

[1] [Every Proxy Commission must be expressed in the above Form, and shall be *granted* and dated on one or other of the two St John's Days, or on the day of the Annual Election of the Office-Bearers of the Lodge, and can only be cancelled on one or other of these days. Nevertheless, by an amendment on the Laws, passed 3d November 1851, Lodges appointing Proxies shall be represented in Grand Lodge by their actual Masters and Wardens if notice to that effect is given to the Grand Clerk (who shall intimate the same to the Representatives to be superseded,) at least one calendar month previous to each of the meetings at which they desire to be present, provided their names were transmitted to the Grand Clerk within one month after their election. In the event of the death or resignation of a Proxy Master his constituents may immediately thereafter elect another, but his Wardens shall remain till next Annual Election. Proxy Wardens cannot be changed oftener than once a-year, unless on account of the death, or permanent residence out of town, of one or both of them. The issue of blank Proxy Commissions is strictly prohibited.—E.]

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APPENDIX XV.

COMMISSION TO A PROVINCIAL GRAND MASTER.

To ALL AND SUNDRY the Lodges hereinafter specified,

Most Worshipful Grand Master of the Ancient and Honourable Fraternity of Free and Accepted Masons in Scotland. Whereas The GRAND LODGE OF SCOTLAND have Resolved, for the further promoting the interest of the Craft, and prosperity and advancement of Masonry, that Provincial Grand Masters should be appointed to visit the several Lodges which lie at too great a distance from the seat of the Grand Lodge to be visited by the Grand Master in person, Know ye, therefore, that we, in prosecution of the foresaid Resolution, with advice and consent of the Officers of the Grand Lodge, have Constituted and Appointed, and hereby Constitute and Appoint, our Right Worshipful Brother , Provincial Grand Master for , and to preside over the following Lodges, viz.

with full power to our Provincial Grand Master to appoint proper persons to act as his Depute and Substitute, as Grand Wardens, and Secretary, and in our name to assemble and convene the above Lodges in his Province, at such fixed times and places as may suit the convenience of all parties: And also to visit the said Lodges, and preside therein, to enquire into the state and condition of the said Lodges, receive from them such proposals and requests as they shall desire to be offered to us for the welfare and prosperity of Masonry, or for the advantage and convenience of the said Lodges respectively; and, in particular, that our Provincial Grand Master shall make enquiry into the Orders and Degrees of Masonry practised in the respective Lodges in his Province, and shall strictly prohibit and discharge them from practising any other Degrees than that of St John's Masonry, consisting of Apprentice, Fellow-Craft, and Master-Mason, the only Three Degrees sanctioned by the Grand Lodge of Scotland: And in general to do, execute, and perform everything which, by the rules of Masonry, is known to belong to the duty and office of a Provincial Grand Master; requiring our said Provincial Grand Master to obey all such instructions as he shall receive from us, and to report to the Grand

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Lodge, from time to time, his whole actings and proceedings in virtue of this Commission: And we hereby require the foresaid Lodges to pay all due obedience to our said Provincial Grand Master and the Wardens to be by him appointed: And this Commission shall continue in force until recalled. In testimony whereof, these presents are given under the hands of our Secretary and Clerk, and the Seal of the Grand Lodge hereunto appended, at the Grand Lodge of Scotland, held in the City of Edinburgh, this day of , in the year of our Lord one thousand eight hundred and , and of Masonry five thousand eight hundred and

By Command of the Most Worshipful
The Grand Master-Mason of Scotland.

SEAL.

, *G. Secy.*

, *G. Clerk.*

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APPENDIX XVI.

REGULATIONS AND INSTRUCTIONS FOR THE GOVERNMENT OF PROVINCIAL GRAND MASTERS.

(Referred to at page 163, supra.)

1. THAT the Provincial Grand Master shall, with his earliest convenience, assemble and convene, at a place most suitable and convenient for all concerned, the respective Lodges in his district, and lay before them his Commission from the Grand Lodge.

2. That as it is of the utmost consequence to be accurately informed whether the Lodges holding of the Grand Lodge have complied with the requisites of the Act of Parliament and the Resolutions of the Grand Lodge, referred to at pages 151–154, *supra*, the Provincial Grand Master is particularly requested to attend that the Lodges in his district strictly and literally comply therewith.

3. That the Provincial Grand Master shall visit the Lodges in his district at such fixed and stated times as may be agreed on between them respectively: He shall also assemble them in such central places as may best suit the attendance of the Brethren of the Lodges under his charge, fourteen days at least prior to each of the Quarterly Communications of the Grand Lodge; or if not four times, at least twice in every year; the respective Lodges always receiving due and timeous notification when and where such meeting or meetings are to be held.

4. That all complaints, whether by individual Brethren of Lodges, or by one Lodge against another, shall be given in in writing, and must, in the first place, be brought before the Provincial Grand Master of the district, who shall immediately, or as soon thereafter as convenient, convene the Master and Wardens of all the Lodges in his district, and

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lay the complaint before them, when they, or the majority of those present, shall investigate the matter, and give such judgment thereon as may appear to them just and proper.

5. That the Provincial Grand Lodges called for determining such complaints shall consist only of the Master and Wardens, duly elected by the respective Lodges for the year; the Provincial Grand Master, or, in case of his absence, the Master of the Senior Lodge present, to be Preses and Convener; and in all questions brought before them the majority of votes shall determine the matter.

6. That the Masters and Wardens of the respective Lodges shall not be entitled to have a vote at any of these meetings till such time as they produce their Annual Certificate from the Grand Lodge, of their having complied with the requisites of the Act of Parliament and Resolutions of the Grand Lodge.

7. That should either of the parties be dissatisfied with the judgment pronounced, they may bring it under the review of the Grand Lodge by appeal; or should the Provincial Grand Lodge find a difficulty in coming to a decision, the Provincial Grand Master may report the case to the Grand Lodge for their opinion and direction.

8. That in case of an appeal by the parties, or a report by the Provincial Grand Master, the complaint, with all the other papers and productions, and the proof taken therein, must be transmitted to the Grand Secretary or Grand Clerk on or before the first Monday of February, the first Monday of May, the first Monday of August, or the first Monday of November, these being the regular Quarterly Communications of the Grand Lodge of Scotland.

9. That the Provincial Grand Master shall make inquiry into the Orders and Degrees of Masonry practised in the respective Lodges in his district, and strictly prohibit and discharge them from practising any other Degrees than that of St John's Masonry, consisting of Apprentice, Fellow-Craft, and Master Mason,—the only three Orders sanctioned by the Grand Lodge of Scotland.

10. That the Provincial Grand Master shall make his Secretary or Clerk keep regular Minutes of all the meetings and proceedings held by him and his Lodge; and that, once in every year, viz.—previous to the Quarterly Communication in February, the said Secretary or Clerk

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shall transmit an abstract of these proceedings to the Grand Secretary or Grand Clerk, in order that the same may be laid before the Grand Lodge, and in this Report he shall particularly specify 1*st*, The names of those Lodges in the district that are in existence, and hold regular and stated meetings, and have complied with the requisites of the Act of Parliament and Resolutions of the Grand Lodge above referred to; and 2*dly*, A list of those Lodges that do not hold regular meetings, the cause of their discontinuance, and, as nearly as possible, the time when they gave up holding these meetings; so that the Grand Lodge may be accurately informed what Lodges are still in existence, and take such measures as may appear necessary for striking those that are Dormant off the Roll of the Grand Lodge.

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APPENDIX XVII.

FORM OF COMMISSION BY A PROVINCIAL GRAND MASTER.

I, A. B., Provincial Grand Master of the Province of , acting under Warrant from The GRAND LODGE OF SCOTLAND, do hereby nominate and appoint Brother C. D., Master-Mason of the Lodge , to the office of , in the Provincial Grand Lodge of ;[1] and I hereby declare that this appointment shall be of no avail until the said Brother C. D. be properly installed into said office in presence of the said Provincial Grand Lodge; and I farther declare that this appointment shall remain in force until it shall seem to me expedient to recal the same, and to appoint another Brother to the like office.

Given under my Hand and Seal, at , this day of , A.D. 18 , and of Light 58 .

[1] If the Commission be in favour of Depute Provincial Grand Master, add here—"Giving to him, in my absence, the same powers which I myself possess."

[1] If in favour of Substitute Provincial Grand Master, add here—"Giving to him, in my absence, and in the absence of the Depute Provincial Grand Master, the same powers which I myself possess."

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APPENDIX XVIII.

COMMISSION IN FAVOUR OF A REPRESENTATIVE TO A SISTER GRAND LODGE.[1]

, Most Worshipful Grand Master-Mason of Scotland, by and with the consent of the Grand Lodge, hereby nominates, constitutes, and appoints to be Representative to the Grand Lodge of , from the said Grand Lodge of Scotland.—Giving and Granting by these Presents, to our said Representative, full power, warrant, and authority, to act and appear for us in said Grand Lodge of , and to co-operate on our behalf in all laudable endeavours to promote the interest and prosperity of the Ancient and Honourable Fraternity of Free and Accepted Masons.

Further, we do hereby, with advice and consent foresaid, confer on our said Representative the rank of .

In testimony whereof these Presents are subscribed by us, and by the Secretary and Clerk of the Grand Lodge, at Edinburgh, this day of , 18 , and of Light 58 .

SEAL.

, *Grand Master.*

, *Grand Secy.*

, *Grand Clerk.*

[1] [Representatives to Sister Grand Lodges may be appointed by the Grand Lodge at any Quarterly Communication; and shall have conferred on them such rank as may be appropriate. Representatives from Sister Grand Lodges are, on presentation of their Commissions, received at any Quarterly Communication of the Grand Lodge, and take such rank therein as is allowed in their Commissions; but said Representative Members have no vote, *as such*, in the Grand Lodge.—E.]

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APPENDIX XIX.

REGULATIONS TO BE OBSERVED AT LAYING FOUNDATION-STONES.

(Referred to at page 290, supra.)

1. In all cases when the Grand Lodge is called upon to officiate at the laying of Foundation-Stones, the application must be made through the Grand Secretary or Grand Clerk, either of whom shall convene a meeting of the Grand Committee within eight days, and lay the same before it, which shall have power, if it sees fit, to take steps to carry the same into effect, and order the Grand Secretary to summon a meeting of the Grand Lodge for the occasion, at the place and date specified.

2. When the use of the Grand Lodge Jewels, Paraphernalia, &c., are required by Provincial Grand Lodges, for the ceremony of laying Foundation-Stones, or other Masonic demonstrations, the application must be made through the Provincial Grand Master, as before provided through the Grand Secretary or Grand Clerk; all expenses connected with the transmission of the Jewels, &c., to be defrayed by the parties applying.

3. Where Foundation-Stones are to be laid in the Provinces with Masonic Honours, at which the Grand Lodge may not find it convenient, or may not have been invited to attend, the Provincial Grand Master shall preside, and make all necessary arrangements; or in his absence the Depute or Substitute Provincial Grand Master, or Senior or Junior Provincial Grand Warden; whom failing, the Master of the Senior Lodge of the district. In the event of the Provincial Grand Lodge being dormant, it shall be in the power only of the Grand Lodge or Grand Committee to appoint a Brother to preside, who may select the other Office-bearers for the occasion.

4. All Masonic Processions at laying Foundation-Stones shall be carried into effect, as nearly as the circumstances will permit, as provided for in Appendix U to the Grand Lodge Laws.[1]

5. No Lodge in the Edinburgh District shall be permitted to conduct the ceremony of laying a Foundation-Stone without the sanction of the Grand Lodge or Grand Committee being first obtained; or, if in the Provinces, that of the Provincial Grand Master.

[1] [See Appendix xx hereof.—E.]

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APPENDIX XX.

ORDER OF PROCESSION, AND CEREMONIAL TO BE OBSERVED AT LAYING A FOUNDATION-STONE.

THE Grand Lodge having been opened at a convenient place, and the necessary directions and instructions given, it is adjourned. The Brethren being in their proper Clothing and Jewels, and wearing White Gloves, the Procession moves in the following order, viz.—

Band of Music.

Lodges present, and their Brethren, according to Seniority on the Grand Lodge Roll,—Junior Lodge in front.

Stranger Brethren belonging to warranted Lodges holding of a recognised Grand Lodge, other than that of Scotland.

Members of the Grand Lodge according to Seniority on the Roll of Lodges,—Juniors in front.

Past Grand Masters.

Provincial Grand Lodges,—Home and Foreign.

Provincial Grand Masters.

Past Grand Wardens, &c.

Band of Music.

Grand Marshals.

Grand Tyler. *(With Drawn Swords.)* Grand Tyler.

Grand Director of Music. Grand Bard. Grand Director of Ceremonies.

Grand Steward. *(With White Rods.)* Grand Steward.

Level. *(Carried by Operatives.)* Plumb.

Grand Steward. *(White Rods.)* Grand Steward.

Compass. *(Carried by Operatives.)* Square.

Grand Steward. *(White Rods.)* Grand Steward.

Mallet,

(Carried by an Operative.)

Grand Steward. *(White Rods.)* Grand Steward.

Vase *(Wine.)* Cornucopiæ *(Corn.)* Vase *(Oil.)*

Grand Steward. Grand Steward. Grand Steward.

(With White Rods.)

Grand Jeweller.

Grand Bible-Bearer.

Inscription Plates. Architect with Plans. Bottles with Coins, &c.

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Grand Steward. Grand Steward. Grand Steward.
(With White Rods.)
Senior Grand Deacon. Grand Chaplain in his Robes. Junior Grand Deacon.
Grand Steward. *(White Rods.)* Grand Steward.
Grand Secretary. Grand Treasurer. Grand Clerk.
Grand Steward. Grand Steward. Grand Steward.
Senior Grand Warden. *(With Batons.)* Junior Grand Warden.
Grand Steward. *(White Rods.)* Grand Steward.
Past Grand Master. Depute Grand Master. Substitute Grand Master.
Grand Steward. Vice-President of Grand Stewards. Grand Steward.
(White Rods.)
Grand Sword-Bearer.
THE GRAND MASTER.

Grand Steward, with *(White Rod.)*	President of Grand Stewards, *(Carrying Grand Master's Rod.)*	Grand Steward, with *(White Rod.)*

Detachment of Cavalry.

Having arrived within a proper distance of the Stone, the Procession halts, the Brethren open to the right and left, so as to leave room for the Grand Master and other Office-bearers to pass up the centre. On arriving at the Platform—

The Architect is the first of the Masonic Procession who walks up to the Platform on the East; *2dly*, the Grand Chaplain; *3dly*, the Grand Jeweller, Grand Deacons, Grand Clerk, Grand Secretary, Grand Treasurer, Grand Wardens, and Substitute; then the Grand Master, Past Grand Master, and Depute Grand Master, followed by the Provincial Grand Masters and Brethren attendant,—all giving way to the Grand Master when on the Platform, and the Substitute taking the right of the Grand Master.

Band of Music to be thereafter placed in a conspicuous situation; and the Grand Jewels, &c., to be laid on the Grand Master's Table.

"*Queen's Anthem,*" by the Band.

"*Hail Masonry,*" by the Band.

The Grand Chaplain to offer up a Prayer.

The Grand Master calls upon the Grand Treasurer, Secretary, and Clerk to place the Coins, &c., in the cavities of the Stone, and the Architect to bring forward the necessary workmen;—when Coins, &c., are placed,—

"*Great Light to Shine,*" is played by the Band.

While this is playing, three distinct stops to be made in bringing down the Stone.

The Grand Master upon this walks down from the Platform to the East of the Stone, with the Substitute on his right hand, the Grand

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Wardens walking before him, who go to the West, having with them the Level and the Plumb.

The Grand Master says—R. W. Substitute Grand Master you will cause the various implements to be applied to the Stone that it may be laid in its bed according to the rules of Masonry.——The Substitute Grand Master orders the Wardens to do their duty.——The Grand Master then says—Right Worshipful Junior Grand Warden, What is the proper Jewel of your Office?——The Plumb.——Have you applied the Plumb to the several edges of the Stone?——I have, M. W. G. M.

Right Worshipful Senior Grand Warden, What is the proper Jewel of your Office?——The Level.——Have you applied the Level to the top of the Stone?——I have, M. W. G. M.

Right Worshipful Substitute Grand Master, What is the proper Jewel of your Office?——The Square.——Have you applied the Square to those parts of the Stone that are square?——I have, M. W. G. M.

The Grand Master then says—Having, My R. W. Brethren, full confidence in your skill in our Royal Art, it remains with me now to finish this our Work.

He then gives the Stone three Knocks, saying—

"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

Three Cheers!

Music.

"*On! On my dear Brethren.*"

During the Music,

The Cornucopiæ is delivered to the Substitute, the Vase with Wine to the Senior Grand Warden, and the Vase with Oil to the Junior Grand Warden.

After the Music ceases the Cornucopiæ is delivered by the Substitute to the Grand Master, who throws it upon the Stone. The Vase with Wine is then handed to the Substitute, and is delivered by him to the Grand Master, who pours it upon the Stone, and the Oil in the same manner, saying—

"Praise be to the Lord immortal and eternal, who formed the Heavens, laid the foundations of the Earth, and extended the Waters beyond it,—who supports the Pillars of Nations, and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these

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our native shores; and may the Almighty Ruler of Events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws, in a free Government, ever feel grateful for the blessings they enjoy."

"*Masons' Anthem.*"

The Grand Officers return to their Platform when the Anthem ceases.

Three Cheers!

Address by the Most Worshipful the Grand Master.

Reply.

"*Rule Britannia.*"

The Procession then returns in inverted order to the place from which it set out, where the Grand Lodge is closed.

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APPENDIX XXI.

FUND OF SCOTTISH MASONIC BENEVOLENCE, INSTITUTED 3D AUGUST 1846.

(Referred to at page 258, supra.)

[THE funds are raised by means of Annual Contributions from the Office-Bearers and Members of the Grand Lodge, and Lodges in the Edinburgh District, by a fee of one shilling on each recorded Intrant, and by donations from the Brethren and Daughter Lodges. All applications for charity must be by Petition in one or other of the following forms, and must be certified by the Master or Proxy Master of the Lodge from which the Petitioner derives right; but in the event of such Lodge being dormant, struck off the Roll, having no Proxy in town, or being in arrear, such applications may be certified by any duly qualified Master or Proxy Master. No Petition can be received from any Brother, or from his widow or child, if his name is not enrolled in the Grand Lodge books. In extraordinary cases the Committee are empowered, after satisfactory examination, to afford relief to Brethren of the Grand Lodges of England, Ireland, or Foreign Countries; and in cases of peculiar urgency the Grand Secretary or Grand Clerk may give such poor or itinerant Brethren as appear proper objects of charity a sum not exceeding ten shillings, if the exigency of their circumstances do not admit of the delay necessary to lay their cases before the Committee. Petitioners must state the number of their family, if any, and their respective ages, and who, if any of them, are earning livelihoods for themselves, and whether the applicants are in receipt of parochial or other relief. All Petitions must be lodged at least three days previous to the meeting of Committee. Forms may be obtained on application at the Offices of the Grand Lodge.—E.]

PETITION FOR RELIEF BY A MEMBER OF THE CRAFT.

To the MANAGING COMMITTEE *of the* FUND OF SCOTTISH MASONIC BENEVOLENCE.

The PETITION of (*Name and Address.*)

Sheweth,

THAT your Petitioner was duly entered as a Member of the Craft, in the Lodge (*Here name the Lodge to which the Petitioner belongs*) holding

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of The GRAND LODGE OF SCOTLAND, No. , on or about the day of 18 , (*Here state date of Initiation*) and in consequence of (*Here state the particular circumstances of the case*) is now under the necessity of seeking assistance from the Fund under your management.

May it therefore please the Committee to afford such assistance as in the circumstances may be thought proper.

And your Petitioner will ever pray,

(Sign)

(Date)

Certificate by Master or Proxy Master, attached to the preceding Petition.

As Master or Proxy Master of the Lodge, No. , to which the above named Brother belongs, I certify that what is stated in the foregoing Petition is correct and consistent with my knowledge, and I recommend [*or*] do not recommend (*as the case may be*) him as deserving of assistance from the FUND OF SCOTTISH MASONIC BENEVOLENCE.

Score out such words as are not applicable.

(Sign)

(Date)

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APPENDIX XXII.

PETITION FOR RELIEF BY THE WIDOW[1] OR CHILD OF A DECEASED FREEMASON.

(*Referred to at page* 258, *supra.*)

To the MANAGING COMMITTEE *of the* FUND OF SCOTTISH MASONIC BENEVOLENCE.

The PETITION of (*Name and Address.*)

Sheweth,

THAT your Petitioner is (*State the capacity in which the Applicant comes before the Committee*) of , who was regularly entered as a Member of the Craft in the Lodge (*Name and Number of the Lodge*) holding of the Grand Lodge of Scotland, No. , on or about the day of , 18 , and in consequence of (*Here state the particular circumstances of the case, to enable the Committee to decide upon the application*) is now under the necessity of seeking assistance from the FUND OF SCOTTISH MASONIC BENEVOLENCE.

May it therefore please the Committee to afford such relief as in the circumstances may be thought proper.

And your Petitioner will ever pray,

(Sign)

(Date)

Certificate by Master or Proxy Master, attached to the preceding Petition.

As Master or Proxy Master of the Lodge, No. , to which (*state whether husband or father*) of the Petitioner belonged, I certify that the statement contained in the preceding Petition is correct, and I recommend [or] do not recommend (*as the case may be*) the Applicant to the favourable consideration of the Committee.

Score out such words as are not applicable.

(Sign)

(Date)

[1] *Satisfactory evidence of Marriage must be produced by Widows of Masons on presentation of this Petition.*

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APPENDIX XXIII.

DESCRIPTION OF THE CLOTHING AND JEWELS OF THE GRAND LODGE OF SCOTLAND.

[These form part of the Illustrations of this Volume.]

THE Jewels of the Grand Lodge (Gold) are as follows :—

The Grand Master.

A Brilliant Star, having in the centre a Field Azure—charged with a St Andrew on the Cross,—pendant therefrom the Compasses extended, with the Square, and Segment of a circle of 90°,—the points of the Compasses resting on the Segment. In the centre, between the Square and Compasses,[1] the Sun in full glory.

Past Grand Master.

A similar Jewel of less dimensions, but without the Sun between the Square and Compasses.

Depute Grand Master.

The Compasses and Square united, pendant from a small brilliant Star.

Substitute Grand Master, . . The Square, pendant from a Star.
Senior Grand Warden, . . The Level,[1] ditto.
Junior Grand Warden, . . The Plumb,[1] ditto.
Grand Treasurer, . . . A Chased Key.
Grand Secretary, . . . Key and Pen, crossed with a Tie.
Grand Clerk, ... Cross Pens, with a Tie.
Grand Chaplain, . . . Eradiated Eye in a Triangle.
Senior Grand Deacon, . . . The Mallet, within a Wreath.
Junior Grand Deacon, . . . The Trowel, within a Wreath.

Grand Architect,
Corinthian Column, based on a Segment of 90°.
Grand Jeweller, ... A Goldsmith's Hammer, within a Wreath.

Grand Bible-Bearer,
The Bible, encircled with Branches of Acacia and Palm.
Grand Director of Ceremonies, . Cross Rods, with Tie.
Grand Bard, ... A Grecian Lyre.

[1] The Square and Compasses, Level, and Plumb Rule, are the Masonic Jewels proper. The others are Honorary Jewels.

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Grand Sword-Bearer, . . .	Cross Swords, with Tie.
Grand Director of Music, . .	Cross Trumpets, with Garland.
Grand Marshals, ...	Cross Baton and Sword.
Grand Tyler, ...	The Sword.

President of the Board of Grand Stewards,—Cornucopiæ and Cup, within a Wreath.

Provincial Grand Master,—The Compasses and Square, with a five-pointed Star in Centre.

Provincial Depute Grand Master,—The Compasses and Square.

The other Officers of Provincial Grand Lodges are entitled to wear Jewels of the same description as those worn by the corresponding Office-Bearers of the Grand Lodge.

The Grand Master's Collar, from which his Jewel is suspended, is of gold, of the depth of one inch and 2-10ths, and consists of sixteen Thistles, between each of which are the letters "G. L." in double cypher, interlaced. The Thistles enamelled in their proper colours.

The Collars, from which the Jewels of the other Grand Officers and Provincial Grand Officers are suspended, are of Thistle Green Ribbon.

The Office-Bearers of the Grand Lodge wear over the right shoulder, and under the left arm, Cordons or Sashes of Thistle Green Ribbon, not exceeding four inches broad.

The Apron of the Grand Master is trimmed with two-inch Gold Lace (Acorn Pattern), and has embroidered in Gold, on the fall, which is semicircular and of Green Satin,—the Compasses and Square,—the Sun in splendour,—the Moon and Seven Stars, &c.—within a Wreath of Thistles.

The Aprons of the other Grand Officers are all trimmed with green, and have green falls, on which are embroidered in Gold the Emblems of their respective Offices, encircled by Garlands of Thistles, Acacia, Palm, &c.

The Badge of *Honorary Members of the Grand Lodge of Scotland* is worn as a Medal on the breast; but neither the Apron nor Cordon of the Grand Lodge is conferred on them—their decoration being the distinctive Badge provided for them.

Representative Members to Sister Grand Lodges wear Clothing (viz. —Apron, Cordon, and Ribbon, with Badge), similar to the Clothing of Grand Officers.

The Two large Vases.—The one for Oil, and the other for Wine, are of Silver, having the Arms of the Grand Lodge beautifully chased thereon, the top surmounted by a St Andrew on the Cross.

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The Jewels of Subordinate Lodges are generally of silver, and are as under :—

Master,	The Compasses and Square, Segment of Circle, and Sun.
Past Master,	The Compasses, Square and Segment.
Depute Master,	The Compasses and Square.
Substitute Master,	The Square.
Senior Warden,	The Level.
Junior Warden,	The Plumb.
Treasurer,	The Key.
Secretary,	Cross Pens.
Chaplain,	Eradiated Eye in a Triangle.
Deacons,	The Mallet and Trowel.
Architect,	Corinthian Column on Segment of 90°
Jeweller,	Goldsmith's Hammer.
Bible-Bearer,	The Bible.
Inner Guard,	Cross Swords.
Tyler,	The Sword.

The Grand Lodge, with a view to uniformity, recommend for adoption the following patterns of Aprons :—

Apprentice.—A plain white lambskin, (with semicircular fall or flap) 16 inches wide, and 14 inches deep ; square at bottom, and without ornament—white strings.

Fellow-Craft.—Same as above, with the addition of two Rosettes, of the colour worn by the Lodge, at the bottom.

Master Mason.—Dimensions as above, edged with the colour of the Lodge, and an additional Rosette on the fall or flap.

Masters and Past-Masters of Subordinate Lodges.—In place of each of the Rosettes on the Master Mason's Apron, a horizontal line, two and a half inches long, with a perpendicular line from the centre, one inch high, thereby forming two right angles, in imitation of a rude level. These Emblems to be of Ribbon, half an inch broad, of the colour of the Lodge of which the wearer is the Master or Past Master.

The Office-Bearers of Subordinate Lodges may wear Sashes of the colour adopted by the Lodge, not exceeding four inches broad, and in front may have embroidered, or otherwise distinctly marked thereon, the name or number of the Lodge.

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APPENDIX XXIV.

ALPHABETICAL TABLE OF GRAND OFFICE-BEARERS IN THE GRAND LODGE OF SCOTLAND, FROM THE FIRST ELECTION ON ST ANDREW'S DAY 1736 TO ST ANDREW'S DAY 1858, INCLUSIVE.

(Referred to at page 100, *supra.)*

[The names of the present Grand Office-Bearers are in Italics. Those who have died in Office are distinguished by an Asterisk.]

Name, &c.	Office Held.	Year of Election.
ABERDOUR, Sholto Charles, Lord ...	G. Master	1755, 1756
Aboyne, George, Earl of.....	D. G. M.	1801
	G. Master	1802, 1803
Alison, Andrew	S. G. W.	1763, 1764
	Sub. G. M.	1767–1771
Alison, James	G. Clerk	1752–1758
Alison, Robert, Writer, Edinburgh...	G. Clerk	1736–1752
Allan, Thomas, Merchant and Dean of Guild	J. G. W.	1744
Alston, Charles, M.D.	J. G. W.	1737
Ancrum, William, Earl of	D. G. M.	1792, 1793
	G. Master	1794, 1795
Anderson, David, of St Germains ...	J. G. W.	1831
	S. G. W.	1832
Anderson, Samuel, W.S.....	J. G. W.	1818
	S. G. W.	1819
Anderson, William	G. Dir. Cer.	1842–1846
Argyle, George William, Duke of...	D. G. M.	1820, 1821
	G. Master	1822, 1823
Arnot, Reverend David, D.D......	Int. G. Chaplain	Feb. 4, 1850
	G. Chaplain	1850–1858
Athole, John, 3d Duke of	G. Master	1773
Athole, John, 4th Duke of.....	G. Master	1778, 1779
Athole, George Augustus Frederick John, 6th Duke of, K.T. (See also Glenlyon, Lord.)	G. Master	1846–1858

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Name, &c.	Office Held.	Year of Election.
BAILLIE, Sir Wm., of Lammington	S. G. W.	1736
Baillie, William	J. G. W.	1769, 1770
Baillie, William, Yr. of Polkemmet	J. G. D.	1842
	S. G. D.	1843
	J. G. W.	1844
	S. G. W.	1845
Baird, Sir David, of Newbyth, Bart.	J. G. W.	1832
	S. G. W.	1833
	Sub. G. M.	1841
Baird, Sir James G., Bart.,	S. G. W.	1810–1813
Balcarres, Alexander, Earl of	G. Master	1780, 1781
Balfour, Andrew	S. G. W.	1771, 1772
Ballingall, Sir George, M.D., (Professor of Military Surgery, Edinr.)	J. G. D.	1836
	J. G. W.	1837
Barclay, William	J. G. W.	1771, 1772
	D. G. M.	1773-1776
Bartram, James*	G. Clerk	1799-1837
Beam, George *	G. Clerk	1758-1766
Belshes, Gen. J. Murray, Invermay	J. G. D.	1847
	S. G. D.	1848
	J. G. W.	1849
	S. G. W.	1850
Binning, Lord	D. G. M.	1788, 1789
Blair, David Anderson, of Inchyra	J. G. W.	1815
	S. G. W.	1816
Blair, James Hunter	G. Treasurer	1779-1784
Blair, James, of Glenfoot	J. G. D.	1841
Bolt, David *	G. Clerk	1769–1779
Boswell, Dr John	S. G. W.	1753
Boswell, James (the Biographer of Johnson)	S. G. W.	1773
	D. G. M.	1776, 1777
Boyd, James, Lord	G. Master	1751
Boyle, Rev. John, B.C.L.	G. Chaplain	1844-1849
Braidwood, John *	G. Tyler	1769–1779
Brown, John, Merchant,	J. G. W.	1745
Bryce, David	Joint G. Archt.	1844–1850
	G. Architect	1850–1858
Bryce, William M.	G. Tyler	1847–1858
Buchan, David, Earl of	G. Master	1782, 1783
Buchan, Henry David, Earl of (See also Cardross, Henry David, Lord.)	G. Master	1745
Buchan, Henry David, 12th Earl of	D. G. M.	1830, 1831
	G. Master	1832
Buchanan, George *	G. Tyler	1807-1838
Budge, William, W. S.,	J. G. W.	1755, 1756
Burn, William	G. Architect	1827-1850
Butter, Archibald, of Fascally	J. G. W.	1829
	S. G. W.	1830

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Name, &c.	Office Held.	Year of Election.
CAIRNIE, Dr John	Sub. G. M.	1771, 1772
Campbell, Sir Donald, of Dunstaffnage, Bart.	S. G. D.	1836
	S. G. W.	1837
Campbell, Walter F., of Islay	J. G. W.	1822
	S. G. W.	1823
Campbell, William	S. G. W.	1790, 1791
Cardross, Henry David, Lord [1]	S. G. W.	1739
(See also Buchan, Henry David, Earl of)		
Charteris, Hon. Francis, of Amisfield [2]	S. G. W.	1746
	G. Master	1747
Charteris, Francis, Junior [3]	D. G. M.	1781
(See also Elcho, Francis, Lord.)	G. Master	1786
Clark, John	S. G. W.	1796, 1797
	Sub. G. M.	1798–1805
Clephan, Colonel William Douglas,	J. G. W.	1791
	S. G. W.	1792, 1793
Clerk, John, Yr. of Eldin, Advocate	S. G. W.	1807–1810
Cochran, Thomas*	Assist. G. Tyler	Feb. 2, 1756
	G. Tyler	1761–1768
Coghill, John	Chief Marshal	1857–1858
Colquhoun, James [4]	J. G. W.	1741
Congleton, Wm., Junior, of that Ilk	S. G. W.	1737
Craig, Wm. Gibson, Yr. of Riccarton	J. G. W.	1823
	S. G. W.	1824
Craigie, Charles Halkett	J. G. D.	1840
(See also Inglis, C. C. Halkett.)	J. G. W.	1841
Crawford, Earl of	D. G. M.	1796, 1797
Cromarty, George, Earl of	G. Master	1737
Cunningham, Alexander	J. G. W.	1754
Cunningham, Alexander, *	G. Jeweller	1801–1812
Cunningham, William	G. Jeweller	1813–1844
Cunninghame, Dr Henry	S. G. W.	1755, 1756
DALHOUSIE, GEORGE, 8th Earl of	G. Master	1767, 1768
Dalhousie, George, 9th Earl of	D. G. M.	1802–1804
	G. Master	1804, 1805
Dalkeith, Charles William, Earl of (Afterwards Duke of Buccleuch, &c.)	G. Master	1800, 1801
Dalrymple, Sir John Hamilton, of Cousland, Bart. [5]	J. G. W.	1812
	S. G. W.	1813

[1] Succeeded to the Earldom of Buchan in October 1745.

[2] Succeeded in 1787, as 6th Earl of Wemyss.

[3] His father having succeeded in 1787, as 6th Earl of Wemyss, Mr Charteris assumed the courtesy title of Lord Elcho, and as such was elected Grand Master on the 30th November 1787. He succeeded to the Earldom of Wemyss in 1808.

[4] Late Lord Provost of Edinburgh. [5] Succeeded as Earl of Stair, March 1840.

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Name, &c.	Office Held.	Year of Election.
Dalrymple, David	J. G. W.	1752
	D. G. M.	1754
	G. Master	1774, 1775
Dalzell, Robert	S. G. W.	1780, 1781
Deuchar, John, of Morningside	G. Bible-Bearer	1847–1858
Deuchar, Patrick, Captain, R.N. ...	G. Dir. Cer.	1849–1858
Dewar, James, of Vogrie	J. G. W.	1804, 1805
Dick, John	G. Sword Bearer	1843, 1844
Dickson, Sir Robert, of Carberry, Bt.	S. G. W.	1742
Donaldson, William *	Clothier, &c.	1843-1858
Douglas and Clydesdale, William Alexander Anthony Archibald, Marquess of (Duke of Hamilton).	G. Master	1833, 1834
Douglas, John, Surgeon, Edinburgh	Sub. G. M.	July 13, 1737
	Ditto	1740–1752
Douglas, Sir Charles, Bart.	J. G. W.	1800, 1801
Doune, Francis, Lord	J. G. W.	1792, 1793
	D. G. M.	1794, 1795
	G. Master	1796, 1797
Drummond, George, [1]	J. G. W.	1738
	G. Master	1752
Drummond, George Home, of Braco	J. G. D.	1856
Drummond, Honourable W. H..... (*Vide* Strathallan, Master of.)		
Drummond, Sir James W., of Hawthornden, Bart.	J. G. D.	1850
	J. G. W.	1851
	S. G. W.	1852
Drybrough, Thomas, ...	J. G. D.	1857–1858
Duff, Major-General Hon. Alexander,	J. G. W.	1814
	S. G. W.	1815
Duff, Richard Wharton, of Ortown	J. G. W.	1810, 1811
Dumfries, Patrick, Earl of	G. Master	1771, 1772
Duncan, Robert, Viscount	D. G. M.	1810, 1811
	G. Master	1812, 1813
Dundas, Saunders, Robert ..... (*Vide* Saunders.)		
Dundas, Sir David, of Dunira, Bart.	J. G. W.	1842
	S. G. W.	1843
EGLINTON, Alexander, Earl of	G. Master	1750
Elcho, Francis, Lord ..... (See also Charteris, Francis, Junior.)	G. Master	1787
Elcho, Francis, Lord	D. G. M.	1826
	G. Master	1827–1830
Elgin and Kincardine, Chas., Earl of	G. Master	1761, 1762

[1] Commissioner of Excise in North Britain, and Lord Provost of Edinburgh in 1752.

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Name, &c.	Office Held.	Year of Election.
Elphinstone, Alexander	S. G. W.	1767, 1768
Errol, George, Earl of	D. G. M.	1790, 1791
Errol, William, 15th Earl of	D. G. M.	1804
Erskine, Honourable Henry	J. G. W.	1773
Erskine, Thomas, Lord	G. Master	1749
Erskine, Sir William	D. G. M.	1769, 1770
Ewart, James	G. Treasurer	1755–1757
Farquharson, William	J. G. W.	1780, 1781
Ferguson, Alexander	S. G. W.	1782, 1783
Ferguson, Robert, Yr. of Raith, M.P.	J. G. W.	1806
Fife, James, Earl of	G. Master	1814, 1815
Fincastle, Alex. Edward, Viscount	D. G. M.	1834
	G. Master	1835
Fitz-Clarence, Lord Fred., G.C.H.	D. G. M.	1840
	G. Master	1841, 1842
Fletcher, Andrew, of Salton	J. G. W.	1827
	S. G. W.	1828
Fletcher, Miles A., Advocate	J. G. W.	1821
	S. G. W.	1822
Forbes, Captain A., of Pittencrieff	S. G. W.	1740
Forbes, Honourable James, Master of	G. Master	1754
Forbes, Sir William, of Pitsligo, Bt.,	J. G. W.	1765–1769
	G. Master	1776, 1777
Forbes, Sir Wm., J. Hunter, & Co.,	G. Treasurers	1830–1845
Forrest, Rt. Hon. Sir James, of Comiston, Bt., Lord Provost of Edinr.	G. Master	1838, 1839
Foulis, Sir James	S. G. W.	1794, 1795
Fraser, George	Sub. G. M	1752–1755
	D. G. M.	1755-1761
Fraser, Simon	S. G. W.	1776, 1777
Galloway, Alexander, Earl of	G. Master	1757, 1758
Geddes, James	S. G. W.	1774, 1775
George IV	Patron	1820–1830
Gilfillan, Robert *	G. Bard.	1836–1850
Glenlyon, George Augustus F. John, Lord (See also *Athole*, Duke of.)	D. G. M.	1841, 1842
	G. Master	1843–1846
Glenorchy, John, Viscount (now Marquess of Breadalbane)	D. G. M.	1822, 1823
	G. Master	1824, 1825
Gordon, Hon. Alexander	J. G. W.	1761, 1762
	D. G. M.	1765, 1766
Gordon, Charles Hamilton	D. G. M.	1752
	G. Master	1753
Gordon, Sir Charles	J. G. D.	1838, 1839
Gordon, George	S. G. W.	1784, 1785

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Name, &c.	Office Held.	Year of Election.
Gordon, James Farquhar, W.S.	J. G. W.	1802, 1803
Graham, James, of Leitchtown	S. G. D.	1838–1841
Grant, John, of Kilgraston	J. G. W.	1855
	S. G. W.	1856
Guthrie, William	G. Secretary	1797–1812
HADDO, Rt. Hon. George, Lord	D. G. M.	1780
	G. Master	1784, 1785
Hamilton and Brandon, Alexander, Duke of	D. G. M.	1819
	G. Master	1820, 1821
Hamilton, James, of Bangour, &c.	J. G. D.	1837
	S. G. W.	1842
Hamilton, Robert	Int. G. Tyler	1788
Hamilton, Sir Wm., of Preston, Bt. (Professor of Logic, Edinburgh.)	J. G. W.	1817
	S. G. W.	1818
Hay, Andrew, (Carracher)	J. G. W.	1746
	S. G. W.	1749
Hay, John, of Hayston, &c.,[1]	*G. Treasurer*	1784–1830
Hay, John, Yr., of Hayston, &c.[2]	*J. G. W.*	*1816*
	S. G. W.	*1817*
	Sub. G. M.	*1828–1838*
Hay, Samuel	G. Treasurer	1845–1858
Hay, Thomas	J. G. W.	1782, 1783
	Sub. G. M.	1784–1798
Henderson, John, of Leiston	J. G. W.	1751
Henry, William	G. Tyler	1779–*1788*
Home, James, W.S.	J. G. W.	1786, *1787*
Hope, Sir Alexander, of Kerse	J. G. W.	*1736*
Horsman, Rt. Hon. Edward, M.P.	S. G. D.	1841
Houston, Andrew, of Jordanhill	J. G. W.	1794, 1795
Hunter, James (See also Blair.)	G. Treasurer.	1757–1779
Hunter, Lt.-Col. James	G. Sword-Bearer	1857, 1858
Huntly, George, Marquess of	G. Master	1792, 1793
Hutchison, David	Jun. G. Tyler	1810
INGLIS, C. C. Halkett, of Cramond (See also Craigie, Charles Halkett.)	Sub. G. M.	1851
Inglis, Henry, W.S.	S. G. D.	1855
	J. G. W.	1856
	S. G. W.	1857, 1858
Inglis, Wm., of Middleton, W.S.,	Sub. G. M.	1805–1828

[1] Succeeded to the Baronetcy, and elected Grand Treasurer as Sir John Hay, 30th November 1810. See also page 209, *supra*.

[2] Succeeded to the Baronetcy, and elected Substitute Grand Master as Sir John Hay, 30th November 1830.

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Name, &c.	Office Held.	Year of Election.
JAMESON, R. W., W.S.	G. Bard	1851
Jocelyn, Hon. Augustus G. F.	Sub. G. M.	1846
KEIR, Patrick, of Kindrogan	S. G. D.	1852
	J. G. W.	1853
	S. G. W.	1854
Kellie, John, Earl of	G. Master	1763, 1764
Kennedy, David, Advocate	J. G. W.	1740
Kerr, Lord Robert	D. G. M.	1767, 1768
Kilmarnock, William, Earl of	G. Master	1742
Kinloch, Sir David, of Gilmerton, Bt.	J. G. W.	1828
	S. G. W.	1829
Kinloch, Col. John, of Kilrie, K.S.F.	J. G. D.	1844
	S. G. D.	1845
	J. G. W.	1846
	S. G. W.	1847
	Sub. G. M.	1848, 1849
Kinnaird, Charles, Lord	D. G. M.	1812–1814
Kinnaird, Geo. Wm. Fox, Lord	D. G. M.	1829
	G. Master	1830, 1831
Kinnoul, Thomas Robert, Earl of	D. G. M.	1824, 1825
	G. Master	1826
Kintore, John, Earl of	G. Master	1738
LAING, William	G. Bible-Bearer	1818
Lauder, Sir John Dick, of Fountainhall, Bart.	J. G. D.	1848
	S. G. D.	1849
	J. G. W.	1850
	S. G. W.	1851
Lauder, Sir Thomas Dick, of Fountainhall, Bart.	J. G. W.	1834
	S. G. W.	1835
	Sub. G. M.	1838, 1839
Laurie, Alexander[1]*	Joint G. Sec.	1810, 1811
	G. Secretary	1812–1831
Laurie, Wm. Alexander, W.S.[2]	G. Secretary	1831–1858
Lee, Rev. John, D.D., (Principal of the University of Edinburgh)	G. Chaplain	1810–1825
Leon, Morris	G. Bible-Bearer	1846
Leven and Melville, Alex., Earl of	G. Master	1741
Leven and Melville, David, Earl of	G. Master	1759, 1760
Lind, Dr James	S. G. W.	1769, 1770
Lindesay, Patrick	S. G. W.	1738
Lindsay, Patrick	J. G. W.	1753

[1] Was Assistant Grand Secretary from August 3, 1801.

[2] Was Assistant Grand Secretary from November 30, 1826.

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Name, &c.	Office Held.	Year of Election.
Little, William Charles	Sub. G. M.	1782, 1783
Lorimer, John	G. Bible-Bearer	1834–1845
Loughborough, Right Hon. Lord ...	S. G. D.	1853
	J. G. W.	1854
	Sub. G. M.	1855–1858
Lumsden, John	S. G. W.	1754
M'Aulay, Archibald[1]	J. G. W.	1739
M'Clure, John.....	G. Chaplain	1759–1787
M'Cowan, F. D., M.D.	S. G. D.	1857, 1858
M'Dougall, Alexander	G. Secretary	1754–1774
M'Dougall, John, Clk. of Exchequer	G. Secretary	1736–1754
M'Ghie, William.....	J. G. W.	1757, 1758
M'Killop, William	J. G. W.	1784, 1785
Macdonald, Reginald, of Staffa[2].....	J. G. W.	1833
	S. G. W.	1834
Mack, Charles, late Deacon of the	J. G. W.	1749
Masons in Edinburgh	S. G. W.	1750
Mackay, Charles	G. Jeweller	1844–1858
Mackenzie, Alexander *.....	G. D. of Music	1853–1857
Mackenzie, Sir Geo. Stewart, of Coul, Bart.	S. G. W.	1802, 1803
Mackenzie, Sir John M., of Delvine, Bart.	J. G. W.	1838, 1839
Mackenzie, William F., of Portmore	J. G. W.	1835
	S. G. W.	1836
Mackie, James.....	G. Tyler	1846
Maconochie, James A., Advocate ...	J. G. W.	1820
	S. G. W.	1821
Maitland,(Sir)A.C.Gibson,of Clifton-hall, (Bart.).....	J. G. W.	1798, 1799
Maitland, John, of Eccles	J. G. W.	1813
	S. G. W.	1814
Maitland, John[3]	G. Clerk.	1837–1846
Malcolm, David	G. Tyler	1768
Mann, William	Clothier, &c.	1858
Mansfield, James, of Midmar.....	S. G. W.	1806
Marjoribanks, Sir John, of Lees, Bart., M.P.	D. G. M.	1815
	G. Master	1816, 1817
Mason, William	G. Secretary	1774–1795
Maule, Hon.W. Ramsay, of Panmure, M.P. (afterwards Lord Panmure)	S. G. W.	1804, 1805
	Dep. G. M.	1806, 1807
	G. Master	1808, 1809

[1] Late Lord Provost of Edinburgh.

[2] Afterwards Sir Reginald Macdonald Stewart Seton, Bart.

[3] Was Assistant Grand Clerk from November 30, 1821. Resigned on removing to London in 1846.

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Name, &c.	Office Held.	Year of Election.
Maxwell, David	J. G. W.	1776, 1777
Megget, Archibald	G. Clerk	1766–1769
Meikle, Robert	G. Clerk	1780–1795
	G. Secretary	1795–1797
Melville, John Whyte, of Bennochy and Strathkinness	J. G. W.	1840
	S. G. W.	1841
	Sub. G. M.	1842–1846
	D. G. M.	1846–1858
Menzies, Alexander *	G. Marshal	1838–1857
Menzies, Sir Robt., of that Ilk, Bart.	J. G. D.	1851
	J. G. W.	1852
	S. G. W.	1853
	Sub. G. M.	1854
Miller, Robert	G. Tyler	1741–1764
Miller, Sir William of Glenlee, Bart.	J. G. D.	1846
	S. G. D.	1847
	J. G. W.	1848
	S. G. W.	1849
	Sub. G. M.	1850
Milne, Admiral Sir David, K.C.B.	S. G. W.	1838, 1839
Mitchell, Sir Andrew, of Westshore	S. G. W.	1741
Moffat, John[1]	G. Marshal	1834–1838
Moir, Robert	J. G. W.	1796, 1797
Moira, Francis, Earl of,[2] K.G., G.C.B.	D. G. M.	1805
	G. Master	1806, 1807

[1] Prior to the Grand Election on 1st December 1834, the office of Grand Marshal appears to have been filled by nomination only. Thus, on 18th November 1814, we find that "Brother David Wilkie resigns the office of Marshal, which he had filled at processions for several years past;" and, of the same date, Brother John Moffat is appointed thereto, and seems to have held the appointment until his *election*, as above. On important public occasions he was assisted by a Brother of the name of Hogg,—the Grand Marshals at the laying of the Foundation Stone of the New Jail, on the 19th September 1815, being Brothers Moffat and Hogg.

[2] In 1809, The Earl of Moira, Past Grand Master, consecrated the first Free Masons' Hall in Scotland, as detailed on pp. 180-182, *supra*. The Dedication of this Temple to Masonry by so distinguished and enlightened a Craftsman, may be said to have closed the brilliant Masonic career of his Lordship in Scotland; and it was with unfeigned regret that the Scottish Craft beheld the departure from among them of this highly esteemed Brother,—who, besides his other distinctions, had enjoyed the rare felicity of being Acting Grand Master of the Grand Lodges both of England and Scotland during the same period. Shortly afterwards he was appointed, under the title of Marquess of Hastings, Governor-General and Commander-in-Chief in India, a sphere well suited to his talents both as a statesman and a soldier, and where, from his mild and benignant

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Name, &c.	Office Held.	Year of Election.
Moncreiff, Sir David, Bart.....	J. G. W.	1826
	S. G. W.	1827
Moncrieff, Dr John.....	G. Treasurer	1736
Moncrieff, Rev. Sir H. W..... (*Vide* Wellwood.)		
Montignani, W. R.....	G. D. of Music	1845–1853
Moray, James, Earl of	G. Master	1744
Morton, George, Earl of.....	G. Master	1790, 1791
Morton, James, Earl of, K.T.....	G. Master	1739
Müller, Charles William M.	G. D. of Music	1858
Murray, Andrew..	G. Sword-Bearer	1848–1857
Murray, Hon. Colonel James.....	D. G. M.	1778, 1779
Murray, James Wolfe.....	J. G. W.	1788, 1789
Murray, James Wolfe, of Cringletie	J. G. D.	1854
Murray, John, of Broughton	J. G. W.	1743
Murray, Col. Lord James C. P.....	S. G. D.	1851
Mylne, Thomas, Architect[1]	G. Treasurer	1737–1755
NAPIER, Hon. Col. William, afterwards Lord Napier.....	D. G. M.	1771, 1772
Napier, Francis, Lord.....	G. Master	1788, 1789

sway, he became the idol of all classes in that vast portion of the British Empire.

[1] "Tho: Mylne," of Powder Hall, near Edinburgh, was the son of William Mylne of Leith, Architect, and grandson of Robert Mylne of Balfarge, King's Master Mason, and builder of Holyrood Palace in 1671. Thomas died in 1763, and was buried in the tomb of his ancestors in the Greyfriars' Churchyard, Edinburgh, on the south side of the eastern entrance gate. The spot is marked by a still handsome monument, erected in 1667 to the memory of John Mylne, King's Master Mason, and uncle of the above named Robert. The Monument records that John was the sixth of the family holding the Office of Master Mason,—the first, it is believed, was appointed by King James the Third about 1481. Tho: Mylne was frequently Deacon of the Masons of Edinburgh, and R.W.M. of the Lodge of Edinburgh Mary's Chapel, and was Treasurer of the Grand Lodge from 30th November 1737 to 1st December 1755. His Portrait, by "Gul: Mosman, 1752," is in the possession of his grandson and representative, William C. Mylne of London, Architect and Civil Engineer; a copy of which was presented last year to the Grand Lodge of Scotland by his son, Robert W. Mylne, reduced from the original by Hannah Mylne, his wife.

Thomas had two sons, both of whom he educated to his own profession; his eldest son Robert, who settled in London, is well known as an eminent Architect and Engineer; among his numerous works he erected Blackfriars' Bridge, the river Thames, and Hexham Bridge in Northumberland; the second William, practised in Edinburgh, and built the North Bridge, and subsequently was engaged in Dublin, where he died without issue.

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Name, &c.	Office Held.	Year of Election.
Nasmyth, Sir John Murray, of Posso, Bart.	J. G. W.	1830
	S. G. W.	1831
Neagle, George	Joint G. Tyler	1818–1824
Neilson, Samuel	S. G. W.	1747
Nisbet, William, of Dirleton	S. G. W.	1743
	G. Master	1746
Norie, James	J. G. W.	1748
Ogilvie, Captain James	J. G. W.	1750
Ogilvy, Sir John, of Inverquharity, Bt.	S. G. D.	1842
	J. G. W.	1843
	S. G. W.	1844
Oughton, Maj-Gen. James Adolphus	G. Master	1769, 1770
Paterson, Archibald	G. Bible-Bearer	1819–1834
Peacock, Alexander *	G. Bible-Bearer	1813–1818
Petrie, William *	Joint G. Tyler	1811-1818
	Assist. G. Tyler	1838–1845
Prince Regent, H.R.H., The (*See* also George IV.)	Patron and Hon. Grand Master	1811–1820
Ramage, William	Assist. G. Tyler	1845
Ramsay, George, yr. of Barnton	D. G. M.	1798, 1799
Ramsay, Hon. Major John	J. G. W.	1807–1810
Ramsay, John	J. G. W.	11778, 779
Ramsay, James Andrew, Lord [1]	D. G. M.	1835
	G. Master	1836, 1837
Rannie, James	Sub. G. M.	1774, 1775
Rashleigh, William, of the Haining	J. G. D.	1855
	S. G. D.	1856
Reid, William *	G. Tyler	1789–1810
Reid, William	G. Sword Bearer	1845–1848
Robertson, James	G. D. of Cere.	1846–1849
Robertson, Major John, of Earnock	S. G. W.	1744
Ross, David	S. G. W.	1757–1758
Ross, Donald *	Assist. G. Tyler	1829–1838
	G. Tyler	1838–1855
Rosslyn, James, Earl of	D. G. M.	1808, 1809
	G. Master	1810, 1811
Rothes, George William Evelyn Leslie, Earl of *	D. G. M.	1838, 1839
	G. Master	1840

[1] Governor-General of India from 1847 to 1855. Created Marquis of Dalhousie in 1849, receiving at the same time the thanks of Parliament and of the East India Company for his zeal and ability in administering the resources of British India in the contest with the Seikhs immediately previous to the annexation of the Punjaub.

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Name, &c.	Office Held.	Year of Election.
St Clair, William, of Rosslyn	G. Master	1736
Sandilands, Hon. Robert..... (See Torphichen, Master of)		
Saunders, Robert Dundas	D. G. M.	1800
Scott, Sir John, of Ancrum, Bart. ...	J. G. W.	1742
Settt, Captain John, of Malleny ...	J. G. W.	1790
Seton, Hugh, of Touch	G. Master	1748
Seton, Major James	J. G. W.	1759, 1760
Sinclair, Alexander *	G. Tyler	1736–1741
Sinclair, Sir John, of Stevenson, Bart	S. G. W.	1786, 1787
Sinclair, John, Writer, Edinburgh...	J. G. W.	1747
	S. G. W.	1748
Smith, William	J. G. W.	1774, 1775
Sommers, Thomas	G. Clerk	1795–1799
Spens, Dr Nathaniel	Sub. G. M.	1776–1782
	D. G. M.	1782–1786
Stewart, Rev. Alexander, of Douglas	G. Chaplain	1834–1850
Stewart, Alexander James, W.S. ...	G. Clerk	1856–1858
Stewart, George	S. G. W.	1778, 1779
Stewart, James, Court of Exchequer	S. G. W.	1751
	D. G. M.	1761, 1762
Stewart, Right Hon. James, Lord Provost of Edinburgh	G. Master	1765, 1766
Stewart, John Shaw, Advocate	J. G. W.	1824
	S. G. W.	1825
Stewart, J., Younger, of Allanbank	S. G. W.	1788, 1789
Stewart, Walter, Advocate.....	S. G. W.	1759, 1760
Stewart, Wm. M., of Glenormiston	S. G. D.	1837
	S. G. W.	1840
Stirling, Right Hon. Sir James, Bart., Lord Provost of Edinburgh,	G. Master	1798, 1799
Stormont, William David, Viscount	D. G. M.	1836, 1837
Strathallan, Hon. William Henry Drummond, Master of.....	J. G. D.	1843
	S. G. D.	1844
	J. G. W.	1845
	S. G. W.	1846
	Sub. G. M.	1847
Strathmore, Thomas, Earl of	G. Master	1740
Swinburne, Major-General T. R. ...	J. G. W.	1857, 1858
Tait, Alexander, Merchant, Edinr.	S. G. W.	1745
Thin, William*	G. Architect	1823–1827
Thriepland, Sir Patrick Murray, of Fingask, Bart.....	J. G. D.	1845
	S. G. D.	1846
	J. G. W.	1847
	S. G. W.	1848
Tinsley, John *	G. Marshal	1838–1853
Tod, Richard	Sub. G. M.	1755–1767
	Do.	1773

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Name, &c.	Office Held.	Year of Election.
Torphichen, James, 9th Lord.....	D. G. M.	1786, 1787
Torphichen, Hon. Robert Sandilands, Master of.....	Sub. G. M.	1840
Touch, Rev. John, D.D.....	G. Chaplain	1787–1805
Trotter, J., of Mortonhall	S. G. W.	1798–1802
Tweeddale, George, 8th Marquis of	D. G. M.	1816, 1817
	G. Master	1818, 1819
VERE, James Joseph Hope, of Craigiehall	J. G. W.	1819
	S. G. W.	1820
WALES, H.R.H. GEORGE, PRINCE OF (*See* also Regent, H.R.H. The Prince.)	Patron and Hon. Grand Master	1805–1811
Walker, Sir Patrick, of Coates	J. G. W.	1836
Warrender, John.....	J. G. W.	1825
	S. G. W.	1826
Watters, James	G. Marshal	1853–1858
Wauchope, John, of Edmonstone ...	J. G. W.	1852
Wedderburn, Fred. L. S., of that Ilk	J. G. D.	1849
	S. G. D.	1850
Wellwood, Rev. Sir Henry Moncrieff, Bart.	G. Chaplain	1805–1809
Wemyss, James, Earl of.....	G. Master	1743
Wemyss, Captain John	S. G. W.	1761, 1762
Wemyss, J. H. Erskine, of Wemyss	J. G. D.	1853
	S. G. D.	1854
	S. G. W.	1855
Whitefoord, Sir John	S. G. W.	1765, 1766
Wight, Alexander, Advocate.....	J. G. W.	1763, 1764
WILLIAM IV	Patron	1830–1837
Williamson, Joseph.....	S. G. W.	1752
	D. G. M.	1753
	Do.	1763, 1764
Woodman, James Linning, C.S.* ...	G. Clerk	1846–1856
Wright, Rev. James	G. Chaplain	1786
YOUNG, Captain (Col.) John	D. G. M.	1736–1752

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APPENDIX XXV.

(Vide page 318, supra.)

COPY LETTER FROM HIS ROYAL HIGHNESS THE PRINCE FREDERICK-WILLIAM OF PRUSSIA TO THE MOST WORSHIPFUL THE GRAND MASTER.

MOST WORSHIPFUL SIR AND BROTHER,

I HAVE received with great satisfaction the Address and the Book of Constitutions of the Right Worshipful Grand Lodge of Scotland, and I feel much gratified for this very acceptable mark of attention and esteem with which your Grace and our Scotch Brethren have favoured me. I regard it as an additional link in that chain of fraternal affection which I am proud to see has existed between the two Grand Lodges since the reign of Frederick the Great, who regularly established Masonry in this country, and obtained for that purpose a patent from Edinburgh.

While I request the acceptance of my warmest thanks for the Book of Constitutions, I beg to assure you that I feel all those emotions of gratitude which the fraternal wishes of your Address must inspire; and I sincerely pray that the Great Architect of the Universe may bless your illustrious Grand Lodge, and protect and prosper all your Masonic undertakings.

I had peculiar pleasure in explaining to the Princess your hearty congratulations, and I request your Grace to convey to the Brethren of Scotland our united thanks for your generous wishes.

Saluting you by the Sacred Numbers,

I am,

Your grateful and devoted Brother,

FREDERICK WILLIAM.

To

His Grace The DUKE of ATHOLL,
Most Worshipful Grand Master Mason of Scotland.

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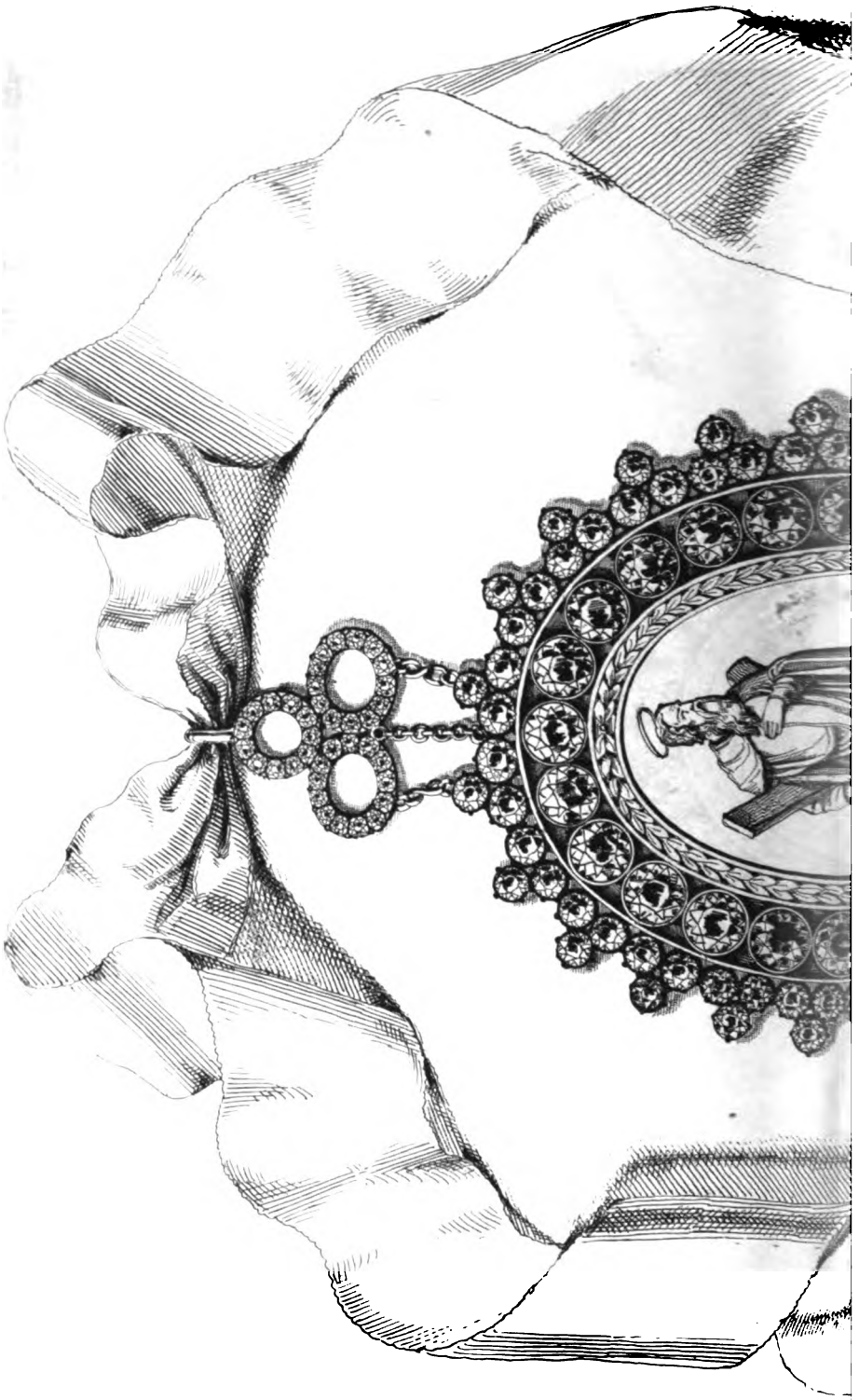
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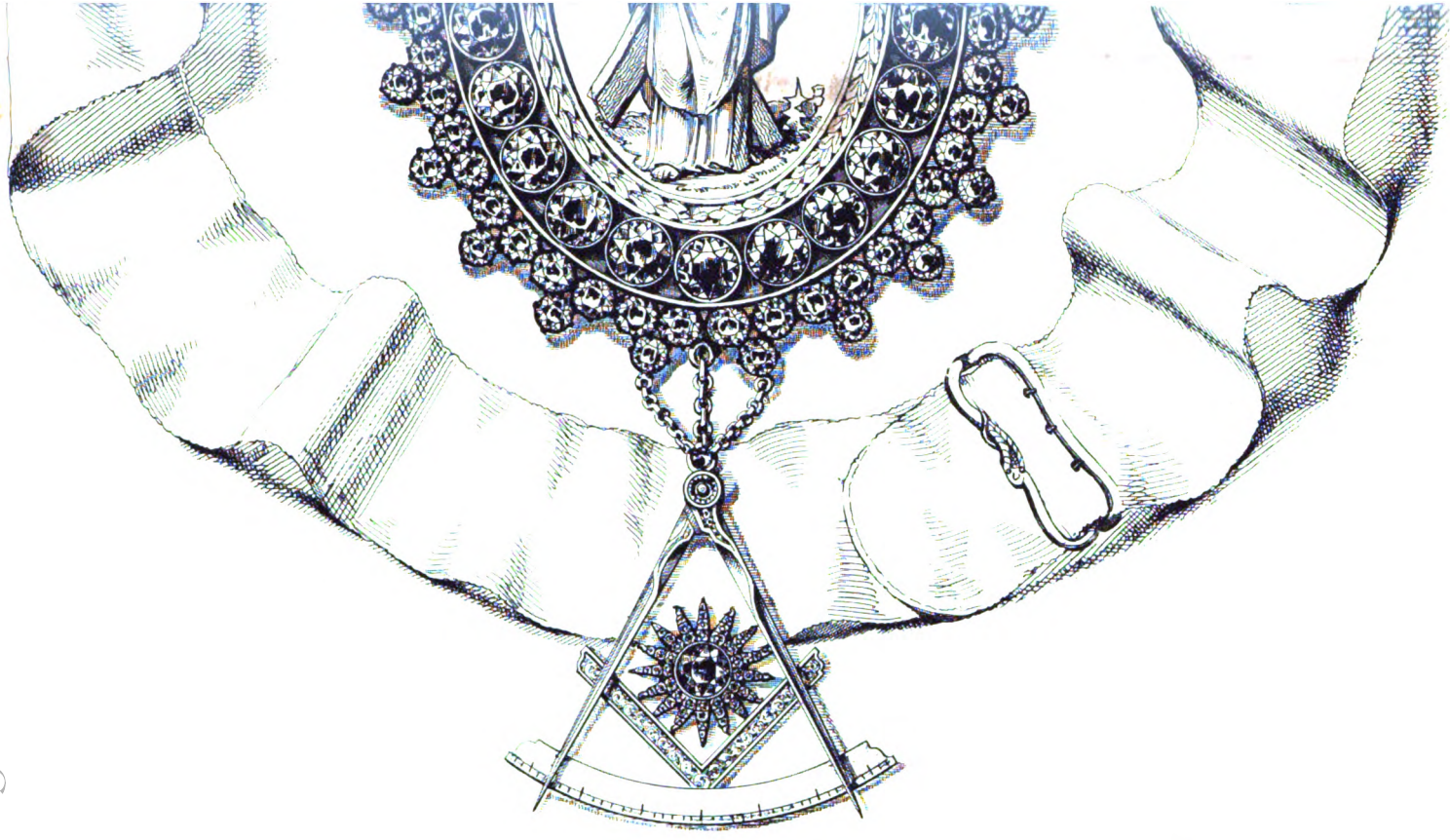
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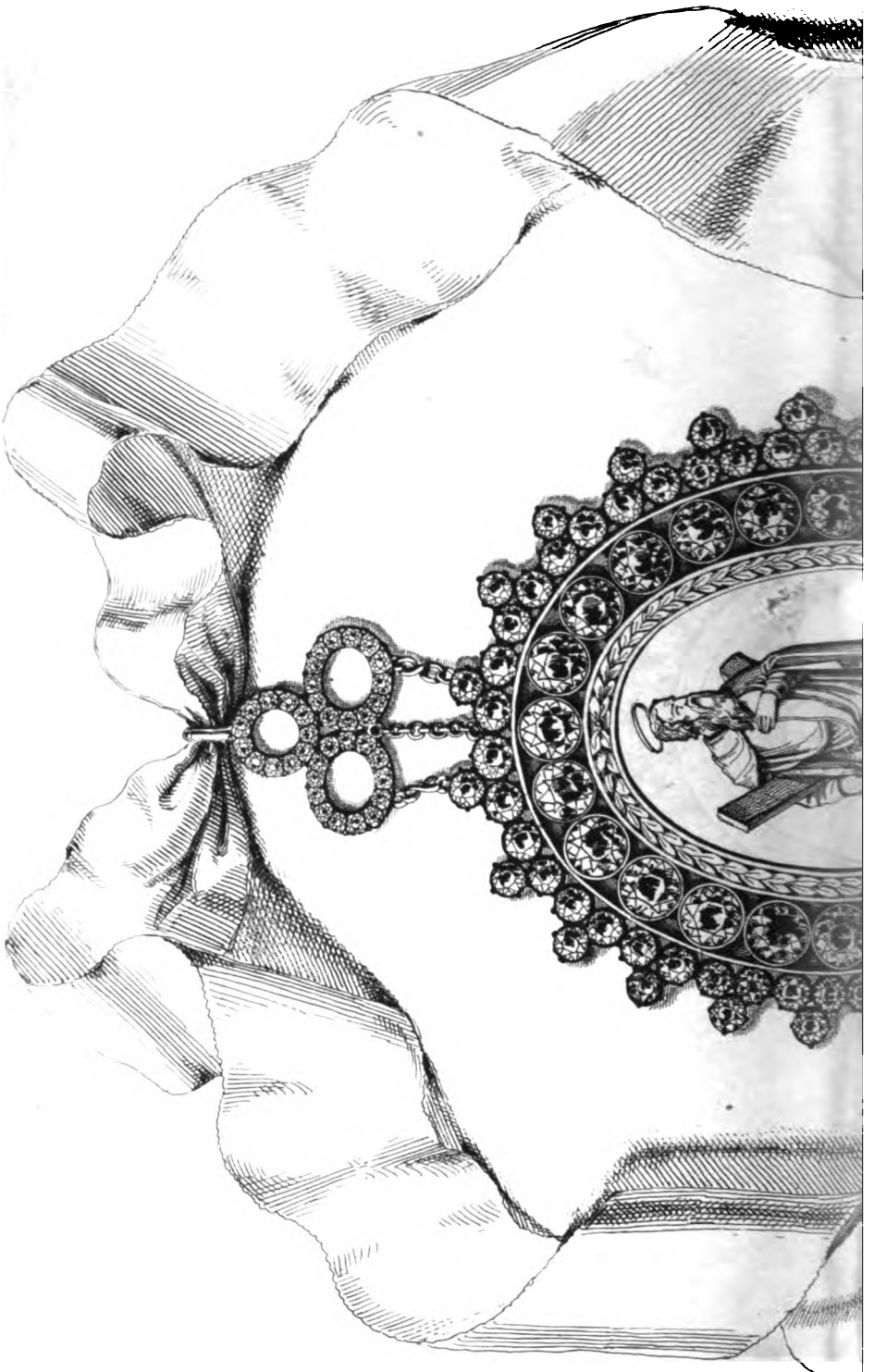


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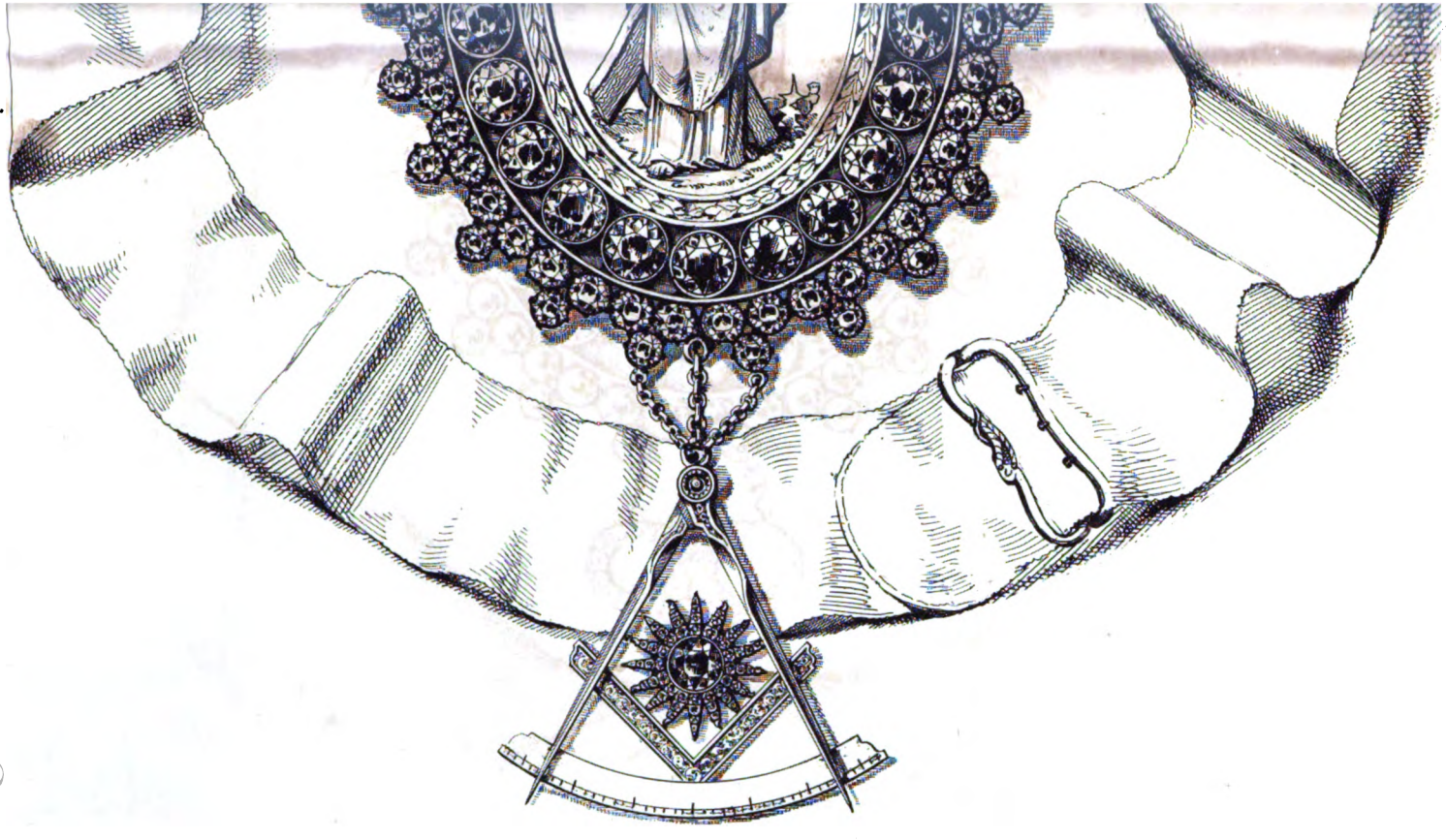


The Ribbon & Jewel of the M.W. The Grand Master Mason of Scotland.

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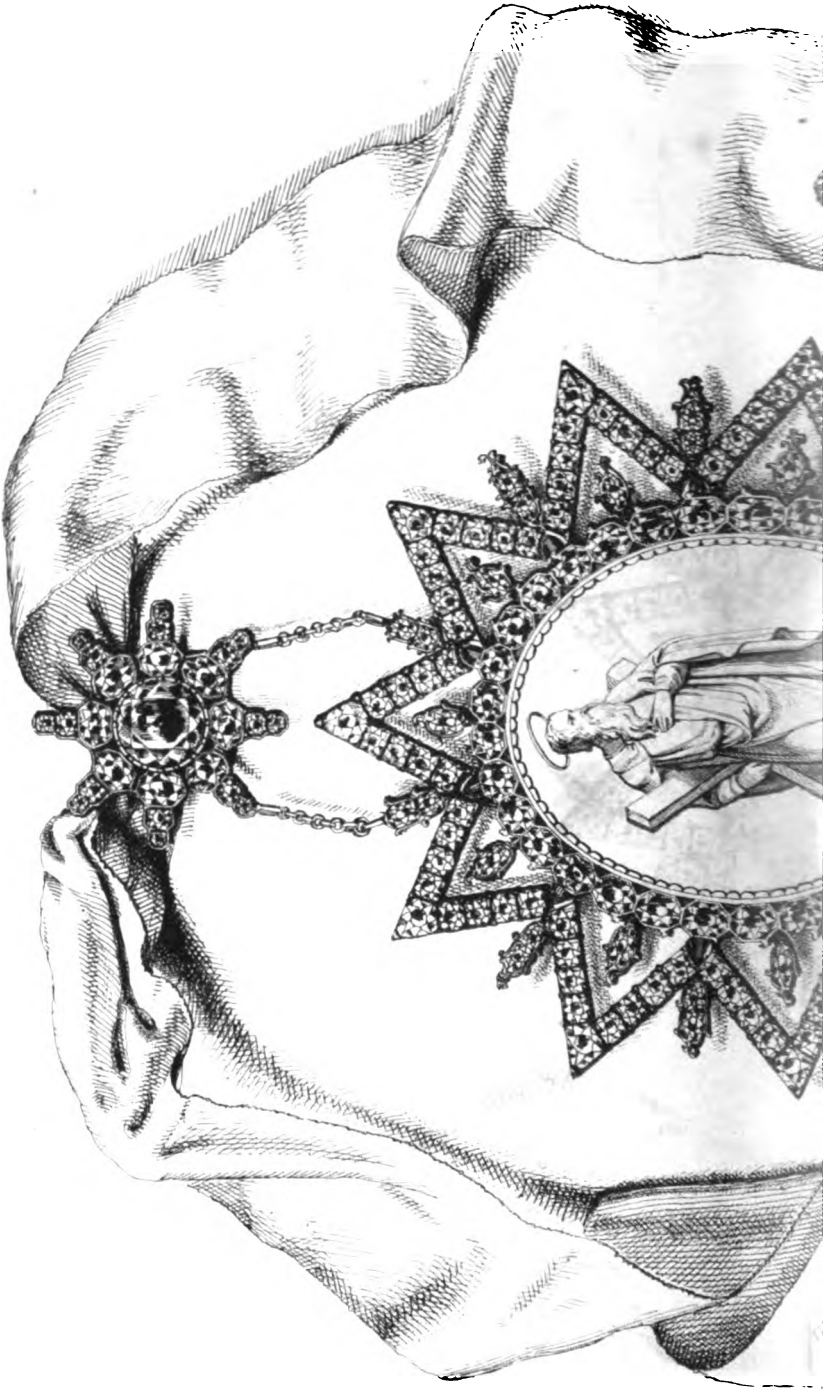


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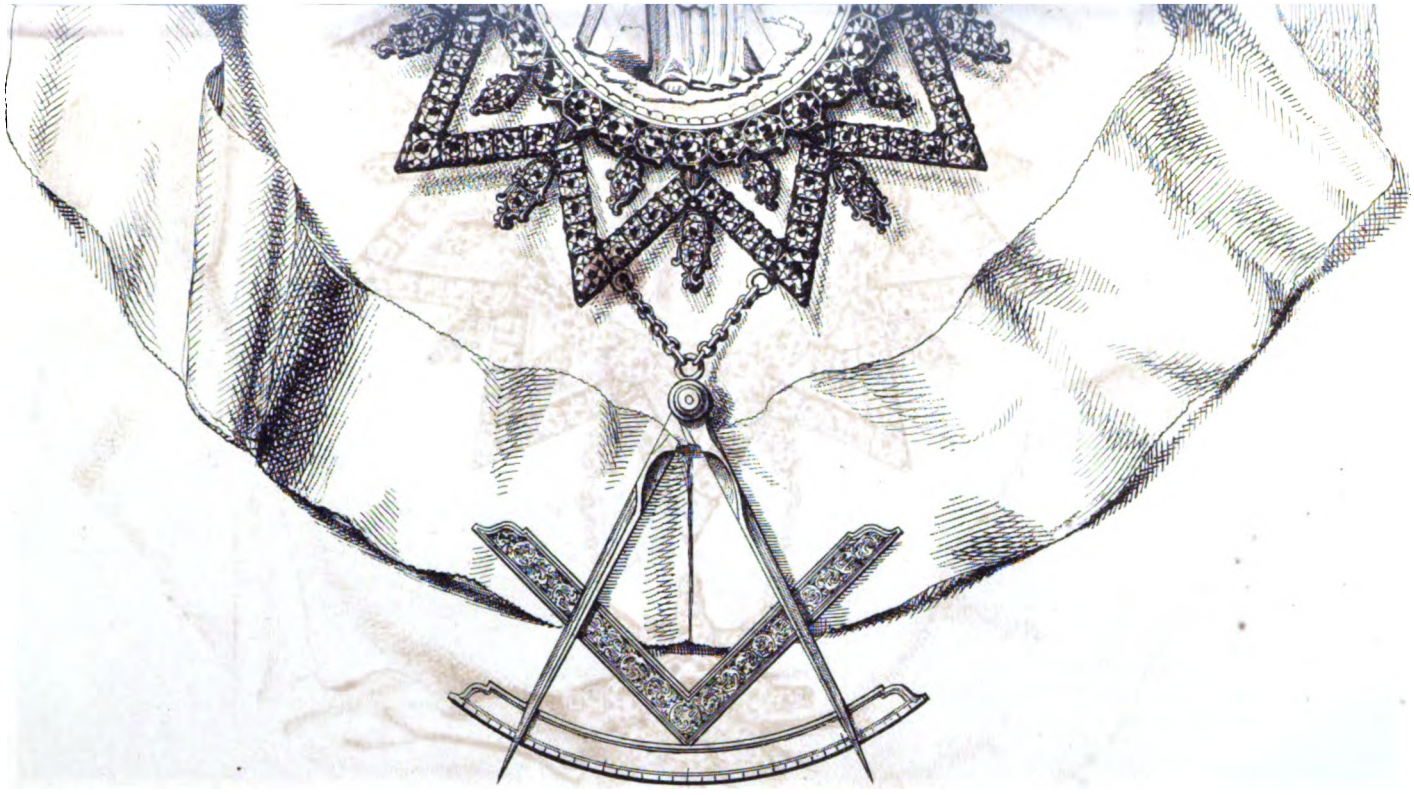
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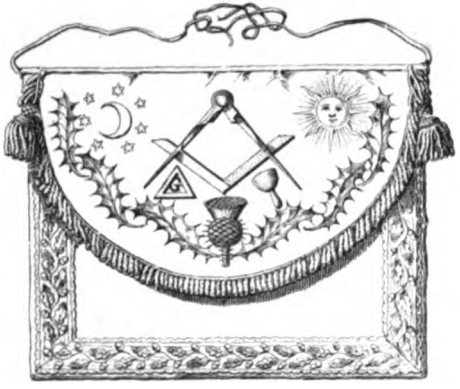
The Past Grand Master

J. Schenck lith. Edinburgh

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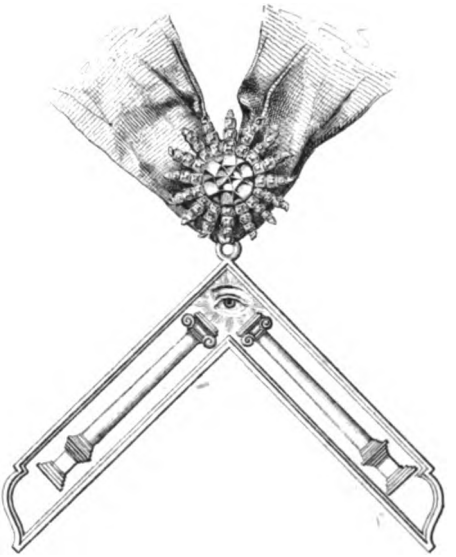
The Apron of the Grand Master.



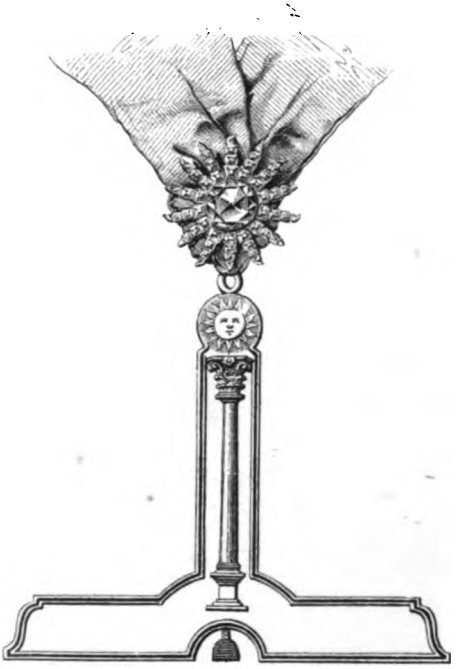
Depute Grand Master.

F. Schenck lith

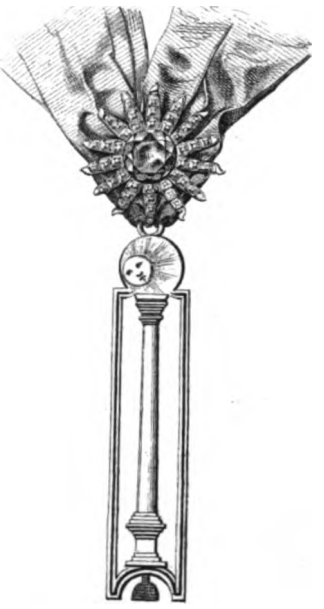
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Substitute Grand Master.



Senior Grand Warden.



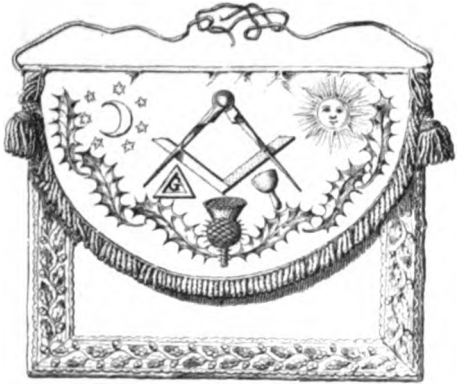
Junior Grand Warden.

F. Schenck lith

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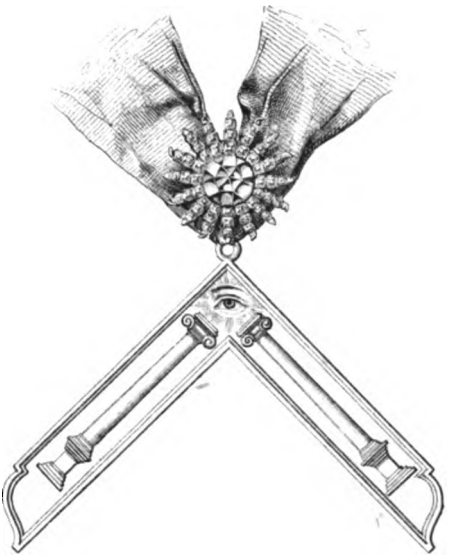
The Apron of the Grand Master.



Depute Grand Master.

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Substitute Grand Master.



Senior Grand Warden.



Junior Grand Warden.

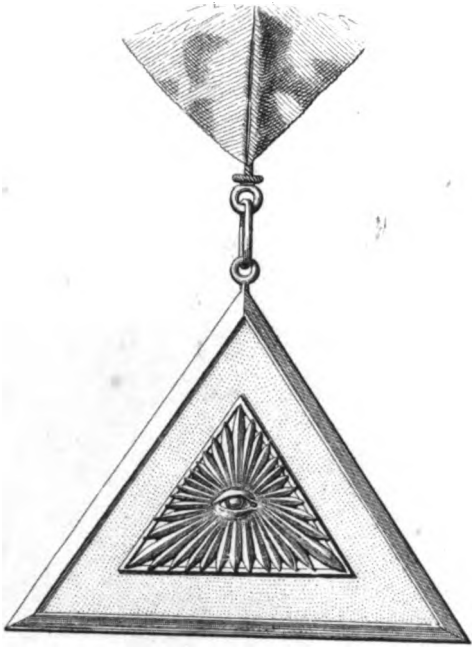
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Grand Chaplain.



Senior Grand Deacon

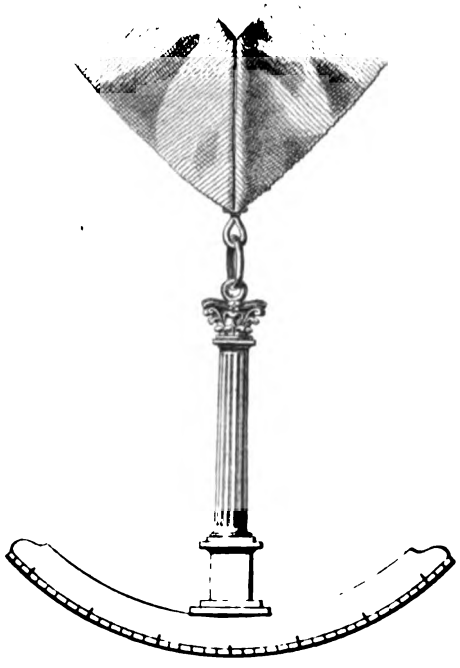


Junior Grand Deacon

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Grand Architect



Grand Jeweller.



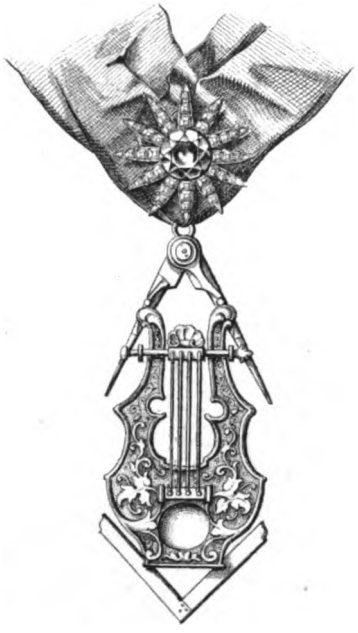
Grand Bible Bearer

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Grand Director of Ceremonies.



Grand Bard



Grand Sword Bearer.

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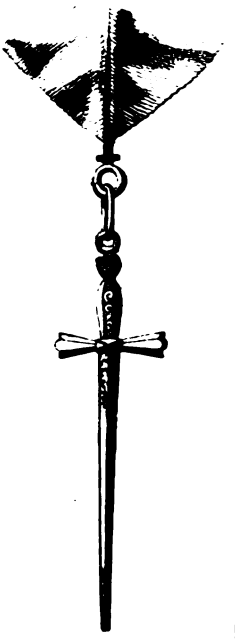
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Grand Director of Music.



Grand Marshal.



Grand Tyler



Provincial Grand Master



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One of the Silver Vases used by the Grand Lodge at Public Ceremonials.

Engraved by J. Sobieski Edinburgh.

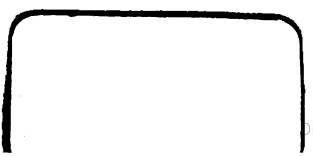
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