

HISTORY

OF

THE LODGE OF EDINBURGH



Engraved by C.H. Jones

Lucas J. Forbush
Dalhousie

HISTORY
OF
THE LODGE OF EDINBURGH
(*MARY'S CHAPEL*) No. I.

EMBRACING AN ACCOUNT OF
THE RISE AND PROGRESS OF FREEMASONRY
IN SCOTLAND

BY
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H. R. H. the Prince of Wales, R. G.
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TO

THE RIGHT HONOURABLE

The Earl of Dalhousie

K. T. G. C. B.

PAST GRAND MASTER MASON OF SCOTLAND

PAST DEPUTY GRAND MASTER OF THE UNITED GRAND LODGE
OF ENGLAND

ETC. ETC. ETC.

IN ADMIRATION OF HIS GREAT PUBLIC AND
MASONIC SERVICES

THIS WORK IS BY PERMISSION
MOST RESPECTFULLY DEDICATED BY

The Author .

P R E F A C E.



ALTHOUGH Scotland possesses the oldest authentic Masonic Records that are known to exist, great misconception prevails as to the condition of the Fraternity prior to the institution of the first Grand Lodge of Free and Accepted Masons. This may be ascribed to the fact that the minutes of the more ancient of the Scotch Lodges have been almost totally neglected, and to a tendency on the part of early Masonic authors to represent the traditions of the Craft as historical facts, or so to embellish *facts* as to distort if not altogether to obliterate them. Historical sketches of several Scotch Lodges have appeared of late years in the pages of Masonic periodicals, but with the exception of my own 'Notes on Mother Kilwinning,' none of them are based on documents dating farther back than the beginning of last century.

Writers who have preceded me in the examination of the minutes of The Lodge of Edinburgh (Mary's Chapel) state that they extend as far back as 1598, but contain no particular information respecting the customs and condition of the Fraternity. This is not in accordance with fact, for no other Lodge records are of equal importance in such respects. It is chiefly upon these, the oldest Lodge records in existence, that the History of Freemasonry now submitted to the Brethren is based. I have endeavoured to

increase the value of the Work by giving the results of my researches among the old manuscripts preserved in the archives of Grand Lodge, and in those of Mother Kilwinning and other pre-eighteenth century Lodges; and have drawn from authentic sources information regarding events in the history of the Grand Lodge of Scotland which has never before been published in any Masonic Work. Interesting facts relating to some of the Higher Degrees have also been introduced which are not generally known. Short Biographical notices of some of the more eminent Craftsmen of the past and present time have been embraced in the Work; and this department has been enriched by Portraits of many of these Brethren.

I desire to express my grateful sense of the distinguished honour conferred on this Work, by the permission given by His Royal Highness the Prince of Wales, through the Right Honourable the Earl of Rosslyn, present Grand Master, to publish it under his illustrious patronage.

I have only further to add that the task of writing this History was undertaken on the suggestion of Brother William Officer, late Master of The Lodge of Edinburgh (Mary's Chapel), to whose unwearied co-operation I am largely indebted for any measure of success that may have attended my labours.



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The Author cannot refrain from here expressing his obligations to the Artist, BRO. ROBERT PATERSON, to whose fine taste and most careful engraving this series of Portraits owes attractions that, it is believed, will give general satisfaction. With four exceptions, these Portraits are all from his hand.

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Henry Inglis.

CHAPTER I.



THE Scotch are less ambitious than the English in their ascription of remote antiquity to the introduction of the Masonic Fraternity into their country. While their Southern neighbours hold it to have been organised at York in the time of Athelstan, A.D. 926, Scottish Freemasons are content to trace their descent from the builders of the Abbeys of Holyrood, Kelso, Melrose, and Kilwinning, the Cathedral of Glasgow, and other ecclesiastical fabrics of the twelfth and thirteenth centuries. Not the slightest vestige of authentic evidence, however, has ever been adduced in support of the legends in regard to the time and place of the institution of the first Scotch Masonic Lodge. And if it has to be acknowledged that the data regarding the introduction of the Mediæval Masonic Society into Scotland

is somewhat apocryphal, the same is, we fear, true of much that has been written of the Brotherhood as it existed at any time prior to the close of the sixteenth century. History and tradition are alike silent regarding the Fraternity during the troublous times which intervened between the death of David I. and the accession of James I. The historian of the Grand Lodge of Scotland points to the reign of James as a period pre-eminently halcyon and prosperous for Scottish Masons, and particularly so to the "Grand Master," whose appointment to that dignity by the Brethren brought with it, by Royal authority, "an annual revenue of four pounds Scots from each Master Mason, and likewise a fee at the initiation of every new member." In return for this, it is said, he was empowered to use his good offices in the adjustment of differences, and otherwise, in person or by his "Wardens," to administer the laws of the Fraternity.

The time was when statements of this kind would have been accepted, without challenge, as truthful representations of historical fact; but it is nowadays pretty generally believed that by such applications of the rose-tint of fiction the real features of the ancient Fraternity are concealed. The story, as related by Laurie, is evidently an elaboration of the imaginative historical sketch of Masonry given by Dr Anderson in his 'Constitutions of the Freemasons,' published in 1723.* This writer brings forward no historical proof whatever, but contents himself with the general statement that "the great respect of the Scottish *Kings* to this honourable Fraternity" appears from "the records and traditions of the Lodges there kept up without interruption many hundred years." We need scarcely say there are no such records. Those of Mary's Chapel are the oldest Masonic records extant, and they contain nothing upon which such a statement could be founded, except the evidence they give of the existence in the end of the sixteenth century of the office of "Principall Warden & Cheif Maister of Maissonis," for the purpose of regulating the affairs of Lodges.

In the absence, then, of a knowledge of the grounds on which certain writers have depicted the condition of the Fraternity in the time of James, we betake ourselves to the Acts of the Scottish Parliament, and from these we obtain such a glimpse of the position of the crafts as to strengthen the presumption that the Grand Master Mason of James the First is a purely fabulous personage. Returning to his kingdom in 1424 from an eighteen

* A copy of this edition, which seems formerly to have belonged to Mother Kilwinning, is preserved in Grand Lodge library. This work was in its earlier years regarded by the Grand Lodge of Scotland as an authority on the subjects treated of. Seven unbound copies of Smith's small edition of the 'Constitutions' were in 1740 ordered for the use of Grand Lodge: "the same to be stitched only, and clean paper interleaved therein, and when purchased to be given in to the Secretary or Clerk, to be by them communicated to the Committee."

years' captivity in England, the suppression of all "leagues or bands" (trades' unions and suchlike) that had sprung up in the country, and the institution of the office of "Deakon or Maister-man" for the protection of the community against the frauds of craftsmen, were among the first of James's public acts. By enactment of the Parliament which sat at Perth in March 1424 the nomination of their Deacons was vested in the craftsmen themselves. To "govern and assay all warkis that beis made be the craftismen of his craft" was the special duty of this newly-created functionary. The punishment by deacons of transgressors of the law in matters of trade having been found either to be oppressive to their constituents, or to be trenching upon the magisterial rights of the municipal authorities, was prohibited by Act of Parliament, September 1426, and the powers of Deacons restricted to a testing of the craftsmen's professional competency and the sufficiency of their work—the fixing of the wages of masons and wrights being by the same statute vested in the town-council of each burgh. This body was by statute of the following year authorised to delegate its powers in this respect to a new class of officials called Wardens, one such being chosen from each trade. Fines imposed under this arrangement were "to be applyed the ane half to the wardaine of that craft, and th'other halfe to the commoun wark of that burgh, quhair it beis seene maist expedient." It was farther ordained that in sheriffdoms "ilk Barroune sall garr prise in their barrounies and punish the trespassoures, as the Wardene dois in the burrowes." It would seem, however, that although shorn of their powers, the Deacons continued holding meetings of their respective crafts, for the purpose doubtless of keeping alive the embers of discontent at their degraded position, and organising the means for carrying on the struggle not only to regain independence of action in trade affairs, but also to acquire a political status in the country. These assemblies having been found to be subversive of the powers of the Warden courts, a statute was passed in July 1427, "prohibiting that Deacons be chosen out from among the craftsmen in any burghs of the kingdom, or that those formerly elected henceforth exercise the office of Deacons, or hold their wonted meetings, in which conspiracies are designedly (or often) hatched."

According to Laurie, King James II. invested the Earl of Orkney and Caithness with the dignity of "Grand Master," and subsequently made the office hereditary in his heirs and successors in the barony of Roslin. We regard this statement as altogether apocryphal. Our reasons for this opinion will be found stated in a subsequent chapter.* Indeed, previous to the institution of the Grand Lodge, the designation of Grand Master was, in a general or national sense, unknown to any Masonic body in Scot-

* Chapter VIII.—"St Clair Charters."

land. The election of a "Grand Master" by the Lodge of Edinburgh in December 1731, is the earliest instance of the title being used at all in connection with Scotch Masonry, and it was then employed in a strictly local sense. The second of William Schaw's Masonic titles, "*Chief Master of Masons*," is the nearest approach to that of Grand Master which we have met with in any Scotch Masonic MS. prior to 1736. None of the Acts of the Scottish Parliament of the reigns of James II. and III., which have been preserved, have any special relation to the Mason Craft. And from municipal records of the time it appears to have enjoyed no pre-eminence of position over other trades. James II. died in 1460. His successor is reported to have had a "passionate attachment for magnificent buildings;" but beyond this the name of James III. cannot in any special degree be associated with Masons. James IV., who succeeded to the throne in 1488, was in the fifth year of his reign brought into collision with the trade combinations of his time. The masons and wrights had through their conventions ordained "that they sall have fee alsweill for the halie-day as for the warke-day," and "that quair ony beginnis ane mannis warke ane uther sall not end it." Public tumults arose through the resistance that was offered by the community to these demands. The Legislature interposed, and in 1493 passed an Act, in which the "makers and users" of the statutes in question were ordered to be punished as "oppressors of the kingis lieges." The powers of Deacons were by the same Act restricted to a testing of the quality of the work done by their respective crafts. An Act of the Parliament which sat at Edinburgh in March 1540 represents the Masons in James V.'s time to have been not a whit more favourably circumstanced with regard to the legal sanction of the rules relating to the disposal of their labour. The Legislature overrode their statutes, authorised the employment of unfreemen equally with burgesses, and anew armed magistrates with power to enforce obedience. Sixteen years afterwards, and while Queen Mary was yet under age, Parliament again found it necessary in the public interest to interpose its authority in repressing the extortionate charges of tradesmen, made at the instigation of the Deacons. This hitherto irrepressible class of trades' officials were, June 1555, again attempted to be got rid of by Act of Parliament. Visitors chosen by the burghal authorities, and having duties similar to those that had formerly devolved upon Wardens, were appointed in their stead—care being taken to render illegal the "private conventions" of craftsmen, or their framing of statutes apart from those that from time to time might be authorised by town-councils for the regulation of trade affairs. On attaining her majority, Mary, so far from homologating the act of the Regency suppressing the Deaconry of Craft, condemned the measure

(which she declared had originated in "certain pretended causes") as not only useless but positively injurious to the common weal, and in remedy thereof granted letters under the "Great Seal," restoring the office of Deacon and confirming the Trades in the privileges of self-government, the observance of the customs that were peculiar to each, and the unrestricted exercise of all other rights which they had enjoyed under former monarchs.

It is not till the accession of James VI. that we have any authentic evidence of the Sovereign's direct control over the Mason Craft. The Privy Seal Book of Scotland contains a record of James's ratification of Patrick Copland of Udaught's election in 1590 to the office of "Wardane and Justice" over the Masons within the counties of Aberdeen, Banff, and Kincardine. This Royal missive sets forth that the newly-appointed Warden's predecessors had been ancient possessors of the office, but that in the present instance the King, in anew granting right to the fees and privileges of the office, had given effect to the choice of a majority of the Master Masons of the district in which the Warden was to minister justice in connection with matters affecting the art and craft of Masonry. That this appointment was, like that of the Barons to the Wardenrie of the Crafts in 1427, a strictly civil one, is to our mind quite apparent; but in Laurie's History it is held as "proving beyond dispute that the Kings nominated the office-bearers of the Order, . . . and completely overturns the assertion of Dr Robison, who maintains 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." We demur to the attempted identification of this Royal letter with Freemasonry. The document is simply what it purports to be, the authority for the Laird of Udaught's administration of a civil office—that of a Judge—in connection with the Mason handicraft, and can in no respect be held as affording evidence of the antiquity of Speculative Masonry, of the early admission into Lodges of persons unconnected with the Building Fraternity, or of the Sovereign's interference with craftsmen in their choice of office-bearers either in Lodges or in Incorporations. The fact of Copland's appointment to the office in question does not prove that he was a member of a Mason Lodge, and cannot therefore be cited in opposition to the assertion of Robison, whose error on that point is demonstrated by the minutes of the Lodge of Edinburgh, upon the consideration of which we shall now enter.



Prof. Campbell

CHAPTER II.



It is a well-known fact that the Lodge of Edinburgh (Mary's Chapel) has minutes of its transactions dating back into the sixteenth century. No other Scotch Lodge occupies so favoured a position in respect to its records; and in this distinction it also possesses an advantage over the most ancient Lodges in England and Ireland. These records extend to six volumes, all of which are in excellent preservation—a feature upon which the Lodge has been complimented by the Grand Masters and other distinguished brethren to whose inspection its books have from time to time been submitted. The first of them, a thin folio volume of seventy-two leaves of paper (11 inches by 7 inches), of which three at different places have been

left blank, derives much importance from the circumstance that it contains the earliest Lodge MSS. extant. It is formed of fragmentary sheets, exhibiting in their chronological arrangement a capriciousness on the part of those by whom the several minutes were penned that shows how little importance was then attached to the preservation of a regular narrative or journal of the Lodge's proceedings. The peculiarity to which we refer will best be understood by an example or two. One leaf contains minutes of meetings in 1599, 1621, 1624, and 1641, each in the handwriting of a different scribe; upon another leaf are engrossed minutes of date 1601, 1615, and 1616; and on a third sheet are notes dated 1602, 1606, 1609, and 1619; and so on. This volume, called in 1646 "our Vardene booke," is encased in modern binding, in which process, however, several of the leaves have been misplaced; and it embraces records extending over a period of eighty-eight years—viz., from 28th December 1598 to 25th December 1686, both inclusive. The continuity of these minutes is broken by an occasional hiatus, in consequence of which there are no records for the year 1604, '08 '10, '14, '17, '25, '27, '30, '44, '50, '51, '56, or 1668. This may be accounted for by the supposition that the disturbed state of Scotland during the period referred to prevented the Brethren from holding regular meetings; or they may be partially the result of the careless system that then prevailed of keeping detached minutes. Several of them are carefully deleted, but with two exceptions they can still be read: a few others are incomplete, space being left for the scribe to fill up at his convenience. The margins of a few of the leaves at the beginning of this volume, being much decayed, have been patched by the binder, so as to prevent the text from being encroached upon.

Vol. II., which begins with the minute of 27th December 1687, and ends with that of 25th December 1761, is also of folio size, a little larger than the first, and is bound in vellum. A "List of Members entered in Mary Chapel" between December 1687 and December 1761, appears at the end of the volume, and contains 426 names. Vol. III. contains minutes from 28th December 1761 to 26th December 1781, both inclusive—the names of members, with dates of admission from December 1687 to December 1781, being written in the first part of it, which list is continued in Vol. IV., where are also recorded the transactions of the Lodge from 27th December 1781 to 24th December 1814. In Vol. V. are embraced minutes from 27th December 1814 to 17th December 1844. These show a hiatus in the years 1816-18, 1832-33, and 1834-35, which will be accounted for in a subsequent chapter. Vol. VI., which begins with the minute of December 27, 1844, and ends with that of November 29, 1869, contains blank leaves upon which the minutes from April to December 1846 have

been omitted to be engrossed. The current transactions of the Lodge are recorded in the seventh volume.

It is creditable to the Lodge of Edinburgh, and in marked contrast to the remissness which has characterised the custodiers of other Masonic records—not excepting those of Grand Lodge itself, the fourth volume of whose minutes, extending from 1799 to 1803, has been amissing for about eleven years—that it should have succeeded in preserving the several minute-books used by it since the revivification of the Scottish Lodges in 1598. Still, however, the existence of the more ancient of its records has more than once been imperilled by being allowed to fall into the hands of irresponsible parties. It was so in October 1797, when the Lodge, ignorant of the whereabouts of its old minute-books, instituted an inquiry which resulted in their recovery. They were forthwith ordered to be entered in an inventory of the Lodge's writings, and deposited in "the strong box kept by the Secretary." This arrangement seems in the course of the next half-century to have been departed from; for in November 1853 the "collecting and inventoring of the property and effects of the Lodge" was referred to a committee, who in the course of their investigation discovered that the two oldest minute-books were amissing, and had been so for several years. These the committee succeeded in recovering, under circumstances which were thus reported to the Lodge: "One of the minute-books was found in the possession of Brother Woodman [a Past Master of the Lodge, and then Grand Clerk], in whose custody the committee are satisfied it would have been protected with religious scrupulosity. The other minute-book was found in the possession of Brother Brown, St James Square, in whose custody also it would no doubt have been safely protected for the Lodge had he recollected that such valuable property had been in his possession; but this he did not,—and *it was only after a search among old books and papers supposed to be useless that the minute-book was discovered.* Brother Brown had done a service to the Lodge in taking possession of several of the minute-books at a time when its affairs were not so prosperous as they now are, and from time to time several of these books had been got from him, so that he was entirely ignorant of now having any of them in his possession."* The oldest minute-book was again, in March 1860, reported to have been amissing since the St John's-day festival of the previous year. It was soon after restored to the Lodge by one of the stewards, who had found it in a closet in the Ship Hotel. In June 1855,

* In November 1839, a committee was appointed for the purpose of revising the bye-laws, the appointment being accompanied by the suggestion "that a history of the Lodge might be prefixed to the revised laws." J. L. Woodman and Thomas Brown were members of this committee, and the probability is, that the old records had come into their possession while engaged on the revision of the laws, and been retained by them after the committee was discharged.

In Edinburgh the xxij day of Decembre
The year of god 1508 four thousand eight
hundred

The statutes and ordmanents to be obseruit
be all the master maystours within this
realm. Sett down be William Schaw
Master of Warre to his maistrie and
honorable Wardens of the said craft with
the consent of the maistres after specified

Item it is ordaind that all the persons punished with
and tawne for the offendour and breichis of the ordmanents
be the murtheris, thievis and maystours of the brydges of the
the offendour dwellis, and to be dynt with an iron
according to your sentence at the request of the mair

And for fulfilling and observing of the ordmanents, sett
down as before, the said maistrie consent the said
bonds and oblige the same to be fulfilled, and the mair
of the said craft the said Wardens general to performe the
same with his own hand to the effect that and authentic
copy hereof may be sent to every particular brydge wright,
his realm

William Schaw
maister of warre

At our Concession on the twentie sevenday off



five guineas were unanimously voted for the purpose of having a copy made of the "ancient or oldest minute-book of the Lodge." Considering the altogether inadequate remuneration that was fixed for this work, it is not surprising that it still remains undone.

Turning to Volume I. of the Records of the Lodge of Edinburgh, we find the following scrap placed first in order by the collater of these MSS. It is engrossed on a single leaf in the same handwriting as the minute of date November 27, 1599, and may be read in connection with it:—

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

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

Beginning on page three, the principal copy of the Schaw Statutes occupies five pages. This MS. is in a plain, open hand, and bears the autograph of the official at whose instance it was penned. It proceeds thus:—

"At Edinburgh the xxviiiij day of December, The zeir of God
Im Vc 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 befor concerning the privilegis of thair Craft be thair predicessor^s of gude memorie, And specialie

"That thay be trew ane to ane vther and leve cheritable togidder as becumis sworne brether and companzeounis of Craft.

"*Item*, that thay be obedient to thair wardenis, dekynis, and maisteris in all thingis concernyng 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 owlklie wage.

"*Item*, that nane tak vpoun hand ony wark gritt or small quhill he is not abill to performe qualifeitlie vnder the pane of fourtie pundis money or ellis the fourt pairt of the worth and valo^r of the said wark, and that by and atto^r ane condigne amendis and satisfioun to be maid to the awnaris of the wark at the sycht and discretioun of the generall Wardene, or in his absence at the sycht of the wardeneis, dekynis, and maisteris of the schirefdome quhair the said wark is interpretit 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, arlis, or verball conditioun, vnder the paine of fourtie punds.

"*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 pane 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 Wardene generall gif he happynis to be present, And vtherwyis that he be aduerteist that sic ane wardene is chosin for sic ane zeir, to the effect that the Wardene generall may send sic directionis to that wardene electit, as effeiris.'

"*Item*, that na maister sall tak ony ma prenteissis nor thre during his lyfetye w^{out} ane speciall consent of the haill wardeneis, dekynis, and maisteris of the schirefdomme quhair the said prenteiss that is to be ressaute dwellis and remanis.

"*Item*, that na maister ressaue ony prenteiss bund for fewar zeiris nor sevin at the leist, and siclyke it sall not 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 prenteischip w^{out} ane speciall licenc grantit be the wardeneis, dekynis, and maisteris assemblit for that caus, and that sufficient tryall be tane of thair worthynes, qualificatioun, and skill of the persone that desyirs to be maid fallow in craft, and that vnder the pane of fourtie pundis to be upliftit as ane pecuniall penaltie fra the persone that is maid fallow in craft aganis this ord^r, besyde the penaltis to be set down aganis his persone, accordyng to the ord^r of the ludge quhair he remanis.

"*Item*, it sall not be lesum to na maister to sell his prenteiss to ony vther maister nor zit to dispens w^t the zeiris of his prenteischip be selling y^rof to the prenteisses self, vnder the pane of fourtie pundis.

"*Item*, that na maister ressaue ony prenteiss w^{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 ressaueing may be ord^rlie buikit.

"*Item*, that na prenteiss be enterit bot be the samyn ord^r, that the day of thair enteres may be buikit.

"*Item*, that na maister or fallow of craft be ressaute nor admittit w^{out} the numer of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex, and that the day of the ressaueing of the said fallow of craft or maister be ord^rlie buikit and his name and mark insert in the said buik w^t the names of his sex admitteris and enterit prenteissis, and the names of the intendaris that salbe chosin to everie persone to be alsua insert in thair buik. Providing alwayis that, na man be admittit w^{out} ane assay and sufficient tryall of his skill and worthynes in his vocatioun and craft.

"*Item*, that na maister wirk ony maissoun wark vnder charge or command of ony vther craftsman that takis vpoun hand or vpoun him the wirking of ony maissoun wark.

"*Item*, that na maister or fallow of craft ressaue ony cowanis to wirk in his societie or cumpanye, nor send nane of his servands to wirk w^t cowanis, under the pane of twentie pundis sa oft as ony persone offendis heirintill.

"*Item*, it sall not be lesum to na enterit prenteiss to tak ony gritter task or wark vpon hand fra a awnar nor will extend to the soume of ten pundis vnder the pane foirsaid, to wit xx libs, and that task being done they sall Interpryiss na mair w^{out} licence of the maisteris or warden q^r thay dwell.

"*Item*, gif ony questioun, stryfe, or varianc sall fall out among ony of the maisteris, servands, or entert prenteissis, That the parteis that fallis in questioun or debait, sall signifie the causis of thair querrell to he perticular wardeneis or dekynis of thair ludge

wⁱⁿ the space of xxiiij hors vnder the pane of ten pnds, to the effect that thay may be reconcilit and aggreit and their variance removit be thair said wardeneis, dekyinis, 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 not permittit to w^{ir}k y^rat vnto the tyme that thay submit thame selffis to resson at the sycht of thair wardenis, dekyinis, and maisteris, as said is.

"*Item*, that all maisteris, Interpriseris of warkis, be verray cairfull to sie thair skaffellis and futegangis surelie sett and placeit, to the effect that throw thair negligence and slewth na hurt or skaith cum vnto ony personis that w^{ir}kis at the said wark, vnder the pain of discharging of thaim y^efter to w^{ir}k as maisteris havand charge of ane wark, bot sall ever be subiect all the rest of thair dayis to w^{ir}k vnder or w^t ane other principall maister havand charge of the wark.

"*Item*, that na maister ressaue or ressett ane vther maisteris prenteiss or servand that salhappin to ryn away fra his maisteris seruice, nor interteine him in his cumpanye efter that he hes gottin knowledge y^rof, vnder the paine of fourtie punds.

"*Item*, that all personis of the maissoun craft conuene in tyme and place being lawchfullie warnit, vnder the pane of ten punds.

"*Item*, that all the maisteris that salhappin to be send for to ony assemblie or meiting sall be sworné be thair grit aith that thay sall hyde nor conceill na fawltis nor wrangis done be ane to 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 fer as they know, and that vnder the pane of ten punds to be takin vp frae the conceillairs of the saidis faultis.

"*Item*, it is ordanit that all thir foirsaidis penalteis salbe liftit and tane vp fra the offendaris and brekaris of thir ordinances be the wardeneis, dekyinis, and maisteris of the ludgeis quhair the offendaris dwellis, and to be distributit *ad pios vsus* according to gud conscience be the advyis of the foirsaidis.

"And for fulfilling and observing of thir ordinances, sett down as said is, The hail maisteris conuenit the foirsaid day binds and oblisses thaim heirto faithfullie. And thairfore hes requestit thair said Wardene generall to subscriue thir presentis w^t his awn hand, to the effect that ane autentik copy heirof may be send to euerie particular ludge wⁱⁿ this realme.

"WILLIAM SCHAW,
"Maistir of Wark."

What may be designated a supplementary code of Statutes appears to have been promulgated by the same authority in the following year; but although touching upon matters closely affecting the Fraternity of Kilwinning and Mary's Chapel respectively, the records of neither of these Lodges bear any trace of this document, nor for a great many years prior to its discovery do the Craft seem to have had the remotest idea of its existence. The MS. embraces both codes of the Schaw Ordinances, and must have been in possession of the Lodge of Kilwinning in 1734, in which year it constituted the Lodge of Kilmarnock under a charter containing the major part of the Statutes of 1598. In 1861 the late Earl of Eglinton and Winton, through the then Depute Grand Master (Brother John Whyte-Melville), presented the Grand Lodge of Scotland with a copy of "Memo-

rials of the Montgomeries, Earls of Eglinton"—a work in the preparation of which the contents of the charter-chest at Eglinton Castle were largely drawn upon; and it is to his lordship's munificent encouragement of archæological research that the present generation of Freemasons owe their acquaintance with one of the very few now existing Scotch Masonic documents of the sixteenth century. There cannot be a doubt of the authenticity of this MS., and its preservation in the repositories of the noble house of Montgomerie was in all probability owing to that family's former connection with the Masonic Court of Kilwinning. The following is a copy of the document:—

“ xxviii December, 1599.

“ *First*, It is ordanit that the wardene within the boundis of Kilwynning, and vtheris places subject to thair ludge, salbe chosen and electit zeirlic be mony of the maisteris voites of the said ludge, vpon the twentie day of December, and that within the kirk at Kilwynning as the heid and secund ludge of Scotland, and therefter that the generall warden be advertysit zeirlic quha is chosin warden of the ludge, immediatelie efter his electioun.

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

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

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

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

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

“ *Item*, commissioun is gewin to the warden and deakon of Kilwynning, as secund

ludge, to seclud and away put furth of their societie and cumpanie all personis disobedient to fulfil and obey the hail actis and antient statutis sett doun of befoir of guid memorie; and all personis disobedient ather to kirk, craft, counsall, and otheris statutis and acts to be maid heireftir for ane guid ordour.

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

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

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

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

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

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

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

“Be it kend to the warden, dekyn, and to the maisteris of the ludge of Kilwynning, that Archibald Barklay, being directit commissioner fra the said ludge, comperit in Edinburgh, the twentie seven and twenty awcht of December instant, quhair the said

Archibald, in presens of the warden generall, and the maisteris of the ludge of Edinburgh, producit his commissioun, and behaifit himself verie honestlie and cairfullie for the discharge of sik thingis as was committit into him ; bot be ressonne of the absence of his Maiestie out of the toun, and that thair was na maisteris but the ludge of Edinburgh convenit of this tyme, we culd nocht get sik ane satlat ordour (as the privileges of the craft requyris) tane at this time ; bot heirefter, quhan occasion sall be offerit, we sall get his Maiesties warrand, baith for the authorizing of the ludgeis privileges, and ane penaltie sett downe for the dissobedient personis and perturberis of all guid ordour ; Thus far I thocht guid to signifie vnto the haill brether of the ludge, vnto the neist commoditie : In witness heirop, I have subscriuit thir presents with my hand, at Halyrudhous, the twentie awcht day of December, the zeir of God Im. Vc. fourscoir nynetene zeirs.

“WILLIAM SCHAW,

“Maistir of Wark, Warden of the Maisonis.”





Helli

CHAPTER III.



HAT the preceding codes of rules were applicable to Operative Masons alone is evident alike from their title and the topics of which they treat. When read in connection with the Masonic deed drawn in 1600 in favour of St Clair of Roslin, they convey an impression that at or about the time of their being written, the Mason trade—at least that section of it which acknowledged the authority of Lodges—was involved in troubles that were felt to be prejudicial not only to its own welfare but to the interests also of those requiring its professional services. The framing of these and the other document adverted to appears to have been the result of the commotion into which the Craft had been thrown through the then existing irregularities, and of a desire to re-establish order and guard against

future backsliding. Although ostensibly addressed to the Master Masons within the Scottish realm, the statutes have special reference to the business of *Lodges*—a feature in their composition suggestive of the probability that the Warden-General's Masonic jurisdiction did not extend to the less ancient organisations of the Craft known as *Incorporations*, holding their privileges direct from the Crown, or under Seals of Cause granted by burghal authorities.

Opening with a recommendation to respect the ancient ordinances of the Craft, and the fraternal compact by which Master Masons were bound to each other, the Statutes of 1598 enforce the duty of obedience in matters of trade to the Lodge officials, and faithfulness in the discharge of their obligations to their employers; they protect the public against imposition by unskilful contractors, and guard the Masters' interests in the matter of payment for work done; they provide for the personal safety of craftsmen engaged upon works necessitating the erection of scaffolding, and for the settlement of disputes by arbitration; they limit the number of apprentices, fix their period of servitude, prevent their transference (either voluntarily or compulsorily) from one master to another, recognise them as constituent members of the Lodge, and permit them to undertake a limited quantity of work on their own account, when in circumstances to do so. These Ordinances also authorise the annual election of Wardens,* regulate in general terms the procedure to be observed at admissions and at the constitution of conventions of the Craft, and point to the ultimate destination of the fines that are to be exacted from defaulters.

Considering that the code of 1599 treats of matters both of local and general importance to the Mason trade of the time, and that Mary's Chapel has preserved minutes of its meetings held ten days previous to the convocation noticed in Schaw's "testimonial" to the commissioner from Kilwinning, the absence of that code from its records can only be ascribed to the remissness which has already been referred to as characterising the ancient conservators of Lodge muniments. Reserving for a subsequent section of these sketches consideration of the Warden-General's settlement of the question of precedency as between the Lodges of Edinburgh, Kilwinning, and Stirling, and passing over those items that are of a recapitulatory character, we turn to those which introduce the reader to usages of the Craft that are not referred to in the former code. Fixing the 20th of December as the day on which the election of Warden should take place in the west-country lodges, the Warden-General announces the

* An exception to the rule anent the annual election of Warden is furnished by the Lodge of Dunblane, whose office-bearers during the twenty-three years ending in 1760 were elected biennially.

Craft's responsibility to the Church for the behaviour of its members—a responsibility similar to that which in Popish times was imposed on religious brotherhoods; he limits the choice of Lodges to notaries in the appointment of their clerk, and defines that non-operative's masonic duties; he fixes the dues exigible from fellows and apprentices, and in doing so gives prominence to the banquet as a necessary adjunct to admissions, and to the fellows' presentation of gloves over and above their money contributions to these fraternal reunions; he introduces a class of office-bearers (Quartermasters) which, though for a century holding a place among the Kilwinning Fraternity, were never introduced into the Lodge of Edinburgh; and in his anxiety for the loyalty of master masons and fellows, and the perfecting of the professional skill of journeymen and apprentices, the Warden-General provides in the case of the former for their annual renewal of the oath of fidelity, and in that of the latter for their periodical examination in practical masonry, and for the punishment of the wilfully ignorant. And, in conclusion, the Warden-General assigns the King's absence from town, and other circumstances, as the cause of delay in confirming the Lodge of Kilwinning in its ancient privileges, on the subject of which a commissioner from Kilwinning had been sent to Edinburgh.

Beyond providing for the "orderlie buiking" of apprentices, the Schaw Statutes are silent as to the constitution of the Lodge at entries. On the other hand, care is taken to fix the number and quality of brethren necessary to the reception of masters or fellows of craft—viz., six masters and two entered apprentices. The presence of so many masters was doubtless intended as a barrier to the advancement of incompetent craftsmen,—and not for the communication of secrets with which entered apprentices were unacquainted; for the arrangement referred to proves beyond question that whatever secrets were imparted in and by the Lodge were, as a means of mutual recognition, patent to the intrant. The "trial of skill in his craft," the production of an "essay-piece," and the insertion of his name and mark in the Lodge book, with the names of his "six admitters" and "intendaris," as specified in the act, were merely practical tests and confirmations of the applicant's qualifications as an apprentice, and his fitness to undertake the duties of journeyman or master in Operative Masonry; and the apprentice's attendance at such examinations could not be otherwise than beneficial to him because of the opportunity it afforded for increasing his professional knowledge.

No traces of an annual "tryall of the art and memorie and science thair- of of everie fallow of craft and everie prenteiss" are to be found in the recorded transactions of Mary's Chapel or in those of the Lodge of Kil-

winning. But the custom was observed with the utmost regularity by the Lodge of Peebles, from its institution in 1716 till the latter part of the century. Fragmentary and dilapidated as they are, the records of the Lodge of Atcheson's Haven contain the following minute anent the periodical testing of apprentice masons: "The which day (December 27, 1722) the Companie being convened, feinding a great loss of the Enterd Prentises not being tryed every St John's-day, thinks it fitt for the futter that he who is Warden (or any in the Company who he shall call to assist him) shall every St John's-day, in the morning, try every Entered Prentis that was entered the St John's-day before, under the penalty of on croun to the box."

It is only in a few of the earlier minutes of Mary's Chapel (1600-9) that we find evidence of intrants in the seventeenth century having had tutors provided for them. But it would seem from an enactment passed in 1714 by the Lodge of Edinburgh prohibiting its journeymen from acting as deacon, warden, or "intendents" in any separate Lodge, that the ancient office of "intendar" was then in existence,—and a relic of it is recognisable in the custom which prevailed in the Lodge till the middle of the last century, of its operative apprentices imparting certain instructions to the non-operative section of its intrants. The statutes of the Lodge of Aberdeen, made in 1670, ordain "that none of our lodge teach or instruct ane entered prentise untill such tyme as he be perfyted be his intender under the faylzie of being fyned as the company thinks fit, but when his intender and his mate gives him over as being taught, then any person hath libertie to teach him anything he forgetes, but if the entered prentise when he is interrogat at our public meetings forgate anything that has been taught him in that case he must pay for it as the company thinks fit, except he can prove that he was never taught such a thing and then his intender most pay for him." The minutes of the Lodge of Dunblane (1725) define the duty of *intender* to be "the perfecting of apprentices so that they might be fitt for their future tryalls." The appointment of instructors has for a century and a half obtained in the Lodge of Peebles.

Although in the foregoing Ordinances special attention is given to the Essay as an important feature in the passing of brethren into the upper grade of craftsmen, only once is that trial specimen referred to in the records of the Lodge of Edinburgh. Making every allowance for the reticence of those framing the minutes of the proceedings of the Mason Courts of former times—a silence which did not arise, we believe, from a desire for concealment, but from an impression of the unimportance of recording more than a mere note of what was done,—and taking into consideration the fact that descriptions of Masonic Essays are frequently

given in the seventeenth century registry of the Incorporation of Mary's Chapel, it is more than probable that, whatever may have been the practice in former times, the testing of a fellow craft's competency to undertake the duties of a master mason had in the period over which these old records extend been placed beyond the province of Lodges and invested in those Incorporations, whose charters secured to their members the monopoly, as masters in their several vocations, of undertaking work lying within their prescribed jurisdictions. Had the business before St Mary's Chapel on the 30th of January 1683, been confined to the subject of passing, the probability is that there would have been no extended record of the circumstance; but the question of "non-age" being involved in an apprentice's petition for advancement to the grade of fellow with a view to his supplicating another court for the privileges of a master, and as the Lodge's decision on the point would be held as a precedent, care was taken to have a lengthened minute of the meeting engrossed on the records. We shall give it entire: "Mare's Chapall, the 30th off Jancuar, 1683. Whilk day in presance off Thomas Hamilton, dickin off the masones for the [time] baing, and Robart Wylie, John Wilson, and Androu Shirar, old dickins, and James Brode and John Fultin, John Harauay and Filep Aleson, mastares (wharoff John Harauay wardin), it being urged by the sun off John Broun, let dickin, off the age off naintin [19] yeares, to be past falow craft, and tharaftar desayard that he micht be admitet to oukile to the whole House to be admitet to on Asie, that tharbey he micht be found qualefied;— Which busenase the dickin and ald dickines and mastares tacking it to thar considarashone off his non age, and that thay jug the qualefikashones off non undar twonte on [21] yeares, is but off young age to be so qualefied to be admitet a faloue craft and far mor to be admitet to on asaie by which all mastares ar obliged to be qualefied to sarue his Magastayes Liges, Tharfor wit you ous and we be thos presantes pases this ack wat on voise, that non undar the yeares off twonte on yeares shall be admitet to anay off thes stashanes."

The absence from the Kilwinning and Mary's Chapel archives of any certification of a craftsman's ability to serve the lieges in the station of a master mason, strengthens the supposition that Lodges did not, in the seventeenth century, possess the power of raising fellow-crafts to the position of masters in Operative Masonry. Not only so, but the above minute, read in connection with that of the Incorporation given below, may after all be held as establishing the fact that the prescription of a master mason's essay really lay with the "House"—*i.e.*, the Incorporation, and that applications from parties desirous of being admitted to the privileges of master masons within the burghs of Edinburgh and Leith required to be accompanied by

evidence of their having been passed as fellow-crafts by the Lodge of Mary's Chapel. In the present instance the aspirant's youth was a bar to his recognition as a fellow. The lineal representatives of these Operative Lodges are less scrupulous as to the age of candidates for advancement; hence (with questionable propriety, some may think) the ready admission of lads of eighteen to the highest degree that can be conferred in a Scotch Lodge of Freemasons. The following description of a Masonic Essay prescribed by the Incorporation to a fellow of the Lodge of Mary's Chapel, will serve as an illustration of the nature of the tests to which candidates for the rank and privileges of master masons were subjected under the Operative regime:—"At Marie's Chappell, 9th Jan., 1686: The qlk day the deacones, masters, and brethren convened, having taken to their consideration a bill given in to them be John Hamilton, mason, craveing to be admitted to an Essy, and being fand qualified, that he might he admitted freeman amongst the rest of the brethren masons' freemen of this burgh, be right of 'serving his prenticshippe with John Wilson, mason, burgesse of Ednr., and for payment of the ordinary dues therfor,—wherefore the sds deacones, masters, and brethren have admitted and hereby admitts the sd supplicant to make for his Essy ane house of ane hundred and twentie footes of length and twentie four footes over the walls, with ane large scail stair for ane entrie, with ane turnpyke in the back syd. The house is to consist in three story high, ten footes betwixt floor and floore, with doores, windowes, and chimneys conform conveniently placed, with a stay rooffe. The essy masters to be Patrick Hunter and William Whyte. The same to be perfected betwixt and Lambes next. David Callender, clerk." It was the custom to present these Essays in court for the inspection of the brethren, who by open vote passed or rejected them—it being a *sine qua non* to his admission to the freedom of the trade that the candidate should also have satisfied the municipal authorities by the purchase of a burgess's ticket. Essay masters were appointed to attend the novice during the progress of his specimen, in order to certify to its having been executed by himself—the subject being prescribed by the deacon or by a quorum of the freemen. Reference to this mode of testing a craftsman's competency appears in 'Rob Roy,' where Diana Vernon thus ironically reproaches Francis Osbaldistone for his rudeness to herself and the fit of dissipation into which he was betrayed by groundless jealousy: "Your character improves upon us, sir—I could not have thought it was in you. Yesterday might be considered as your assay-piece, to prove yourself entitled to be free of the corporation of Osbaldistone Hall. But it was a masterpiece." The Essay was not an institution peculiar to masons. Coopers, weavers, and other trades followed the same practice; and in their formal admissions of

masters they, like the masons, made it a requisite that a certain number of masters should be present.

From a peculiarity in respect to the choice of its Master, the usage obtaining in the Lodge Journeymen of Edinburgh furnishes an illustration of the connection that in a few instances still exists between Symbolical and Operative Masonry, and of the trials of skill to which in the olden time apprentices were subjected preparatory to their reception as fellow-crafts—the Essay in such cases being, however, less elaborate than those exacted from fellows passing as masters. On the nomination in 1842 of a Brother to the chair of Lodge No. 8, it was objected that he was ineligible on account of not being an operative mason; and although it was argued that his being an architect covered the objection, he was required to work an essay-piece before he could be accepted as an operative or be elected to the office of Master. A window-sill was in this instance the prescribed task, in the execution of which the probationer was bound to wear the ordinary operative mason's apron, and perform his work in a masons' shed. In doing so he was visited several times in the course of the day by two Wardens appointed by the Lodge; and at the meeting for election the sill was produced in the Lodge, and the Wardens having reported that in the performance of his task the essayist had complied with the prescribed conditions, he was declared eligible for election, and was forthwith called to preside in the orient. A parallel to the Essay-Pieces of Operative Craftsmen is presented in the examinations for advancement in Lodges of Freemasons—tests which, in the inflated language of the Masonic diplomas of the last century, were characterised as the “wonderfull tryalls” which the neophyte had had the “fortitude to sustain” before attaining to the “sublime degree of master mason.”





W. A. Laurie

CHAPTER IV.



THAT Masonic Initiation was formerly a ceremony of great simplicity may be inferred from the curtness of the Warden-General's "item" on the subject (1598), and also from the fact that a century after the promulgation of the Schaw Statutes the MASON WORD was wont occasionally to be imparted by individual brethren in a ceremony extemporised according to the ability of the initiator. The Word is the only secret that is ever alluded to in the minutes of Mary's Chapel, or in those of Kilwinning, Atcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge. Liberty to "give the

Mason Word" was the principal point in dispute between Mary's Chapel and the Journeymen Lodge, which was settled by "decreet arbitral" in 1715. But that this talisman consisted of something more than a word is evident from "the *secrets* of the Mason Word" being referred to in the minute-book of the Lodge of Dunblane, and from the further information drawn from that of Haughfoot—viz., that in 1707 the Word was accompanied by a Grip. In Brother J. G. Findel's admirable History of Freemasonry, grip, word, and sign are shown to have been used as forms of recognition among the German Masons in the twelfth century. Secret modes of recognition among other than Masonic craftsmen are traceable through several generations. The "Squaremen Word," was given in conclaves of journeyman and apprentice wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise "prepared:" he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterwards invested with a leather apron. The entrance to the apartment, usually a public-house, in which the "brithering" was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of brethren present. Like the Masons, the Squaremen admitted non-operatives. Squaremen were represented in the St Clair Charter of 1628.

It is upon Schaw's regulation anent the reception of fellows or masters that we found our opinion that in primitive times there were no secrets communicated by Lodges to either fellows of craft or masters that were not known to apprentices, seeing that members of the latter grade were necessary to the legal constitution of communications for the admission of masters or fellows. Confirmation of this opinion is found in the fact, as shall afterwards be shown, that about the middle of the seventeenth century apprentices were not only eligible for, but actually filled, the offices of Deacon and Warden in the Lodge of Kilwinning; and that about the close of the same century (1693) the Lodge recognised "passing"—*i.e.*, a promotion to the fellowship—simply as an "honour and dignity."

Further:—if the communication by Mason Lodges of secret words or signs constituted a *degree*—a term of modern application to the esoteric observances of the Masonic body—then there was, under the purely Operative regime, only one known to Scotch Lodges—viz., that in which, under an oath, apprentices obtained a knowledge of the Mason Word and all that was implied in the expression; and that this was the germ whence has sprung Symbolical Masonry, is rendered more than probable by the traces which have been left upon the more ancient of our Lodge records (especially those of Mary's Chapel) of the gradual introduction, during the seventeenth and the first quarter of the eighteenth century, of that element in Lodge

Belmo July 1799

The 9th day of July 1799
afforded again the same
to work at our ordinary for two days and one half day
for the 9th of July for the month of July
and the 10th of July for the month of July
during which we were
of the same year for the month of July
ways of the same year for the month of July
affairs of the same year for the month of July
which were of the same year for the month of July
may be of the same year for the month of July
therefore for the month of July

In a unanimous paper we read
pencil indifferently done



membership which at first modified and afterwards annihilated the original constitution of these ancient courts of Operative Masonry.

Of all the technicalities of Operative Masons that have been preserved in the nomenclature of their speculative successors, that of "Cowan," which is a purely Scotch term, has lost least of its original meaning. In reiterating in 1707 its ordinance against the employment of Cowans, the Lodge of Kilwinning describes a Cowan to be a Mason "without the Word"—an uninitiated person, an outsider. And in this sense the term was retained by the same Lodge on relinquishing its connection with Operative Masonry. In the ritual which has been in use in Scotch Lodges of Speculative Masons beyond the memory of any now living, we have the term "Cowans and Eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission; Eavesdroppers, listeners outside the lodge. The employment of Cowans by master masons, when no regular craftsman could be found within fifteen miles, was allowed by the Lodge of Kilwinning in the early part of the last century; and it was the custom of Scotch Incorporations in the seventeenth and eighteenth centuries to license Cowans, masters and journeymen, who were at once thatchers, wrights, and masons,—liberty to execute hewn work, however, being invariably withheld. Though the employment of "Kowans" was prohibited in 1600 by the Glasgow Incorporation of Masons, a minute of the same court, February 1623, contains the record of a person booked and received as a Cowan being authorised "to work stone and mortar, and to build mortar walls, but not above an ell in height, and without power to work or lay hewn work, nor to build with sand and lime." "Maister Cowands" were, under restrictions, admitted to membership in some Masonic Incorporations, but their reception in Lodges was strictly prohibited. Besides, as is shown by the records of the Lodge of Haddington (1697), apprentices indentured to Lodges were taken bound "not to work with nor in company nor fellowship of any Cowan at any manner of building nor mason work."

Nothing can, we fear, be said with certainty as to the etymology of Cowan. Some Masonic students assign to it a Greek origin—from *ακουω*, I listen; others from *κυων*, a dog. It is worthy of notice that *cu* is the Gaelic word for dog. May the epithet, as one of contempt towards craftsmen "without the word," not have been derived from the Celtic word *cu*? A Gael would so express himself by the term, *a choin*, "You dog." And may it not be in this sense that we find it employed in 'Rob Roy' by the great novelist, who in the dispute between the Bailie and Major Galbraith in the clachan of Aberfoyle, makes the Highlander, whose broadsword had in a previous brawl the same night been opposed by Nicol Jarvie's "red-het culter," speak thus superciliously of the Duke of Argyle:—"She'll speak her mind and fear naeboddy—she doesna value a Cawmil mare as a

cowan, and ye may tell MacCallum More that Allan Inverach said sae." 'Rob Roy' was written in 1817,—Sir Walter Scott was *made* in the Lodge St David, Edinburgh, March 2, 1801, and to his acquaintance with Masonic technicalities his use of Cowan as an epithet of contempt may be ascribed. Certain writers, in their attempts to throw discredit on the claims to antiquity that have been made in behalf of the Fraternity, point to the "chouans" of the French Revolution as the source whence "Cowan" is derived. The epithet was applied to the "Insurgent Bretons" chiefly, as is supposed, from the circumstance of their movements being generally made, like those of owls, in the night. The proof that has been given of its use by Lodges in the sixteenth century, coupled with the fact that at that period the craft held their meetings in broad daylight, demolishes that anti-masonic theory.

The earliest minute of the Lodge of Edinburgh (Mary's Chapel) records its deliverance on a breach of the statute against the employment of Cowans: "Vltimo July 1599. The qlk day George Patoun maissoun grenttit & confessit that he had offendit agane the dekin & mrs for placing of ane cowane to wirk at ane chymnay heid for tua dayis and ane half day, for the qlk offenss he submittit him self in the dekin & mrs guds willis for qt vnlaw they pless to lay to his charge, and thay having respect to the said Georges humill submission & of his estait, they remittit him the said offenss, Providing alwayis that gif ather he [or] ony vther brother comitt the lyke offenss heirefter that the law sall stryke vpoun thame indiscreta wtout exceptioun of personis. This wes done in prcs of Paull Maissoun dekin, Thoas Weir warden, Thoas Watt, Johne Broun, Henrie Tailzefer, the said George Patoun, & Adam Walkar. Ita est Adamus Gibsone norius. Paull Maissoun, dekin." [The Warden's mark is also appended.]

Though the offence of employing uninitiated craftsmen seems occasionally to have formed the subject of complaint to the Lodge, a hundred years had nearly elapsed before the epithet "Cowan" again occurs in these records. Under date Dec. 27, 1693, we find—"It is also condesended that if aney Master employ a Couan or Couans he shall pay twelve pound Scotts for each breach of this our actt to the warden: for the uss of the poor." The pen appears, in correction, to have been drawn through the last clause of this minute, as if the ultimate destination of such fines had been changed. That the "pious uses" to which Schaw in his Statutes directs Lodge fines to be applied referred less to acts of piety in the strictest sense than to almsgiving, appears from subsequent minutes, where consideration for its own poor is shown in the devoting of a portion of its funds to their relief—a virtue which still more or less characterises the Lodges of the present day.

But it was not only against the inroads of Cowans that the Lodge of Edinburgh had to contend. Aspirations after free trade in Masonry, even so early as the sixteenth century, began to manifest themselves amongst initiated craftsmen—a spirit which, although crushed for a time, ultimately gained sufficient strength to break down the monopoly alike of Lodges and Incorporations. A few excerpts from minutes bearing upon this point will suffice as examples of the jealousy with which the mason burghesses, the then ruling power in the Lodge, guarded their interests against the competition of those members of the Fraternity who attempted to exercise their handicraft independently, thus ignoring the monopoly in the profession that could be secured only through the town and trade incorporations that existed in the Scottish metropolis. The earliest minute of the kind referred to may, from its being in the same hand as others of 1599, be placed in that year, and is as follows:—"Anent vnfremen. The qlk day in presenc of Andro Symson, presnt dekin of the maissonis, Thomas Weir, warden, Paull Maissoun, Johne Brown, George Patoun, Johne Watt, and Adame Walkar, maissonis, Alexr. Stheill, presentlie servand to the said Adam Walkar, being accusit be thame anent the taking of certain warks from the ground to the compleiting yrof within Edr. over fre maisteris heidis as he confessit be takin of arlis theirupon; and the said Alexr. Stheill refusing to be subordinat to the saids dekin and mrs lawis than in thair presens desyring to be rather removit furth of thair servic within Edr. wt the quhilk proud answer the saids dekin, warden, and mrs. being weill & rypelie advisit, Ordanis na maister in Edr. to gaif the said Alexr. Stheill wark wtin this said burt. during thair haill willis under the pain of fourtie pundis; qrupoun the said Andro Symson askit and tuke instrumentis. Adamus Gibson, notarius publicus. Andro Symson Paull Maissoun George Patoun. . . . Januarii xxiiij. 1607. The qlk day, in presence of the decon of the maissounis and the haill Loudge, Wm. Sim compleint upon Ro. Achiesoun for takin his work over his heid, he being bot ane entrit prenteis haveand no lebertie at all to tak ony work—yrfoir it is ordaneit that no mr. wtin this Loudge gaif him work qll he compeir befoir thame and mak satesfaceon, under the paine of x poundis tostes coses so oft as he failis and all heirto everie ane hes set to his merk ells his handwrit. Jno. Watt, Johnne Symsonne, Jhone Robesonne, W. Portious, &c. . . . Edr. the 21 of June, 1680. The qch day ye deacone and masters convened for ye tyme hes considered the great abuse committed by Robert Whyte, one of our servants, not only infringing upon our liberties and taking of worke at his own hand, but also hes tysted and seduced severall of our servants from there masters worke to worke wt him in those workes qch. he has sinisterously taken, to great

prejudice of the whole masters yrfore wee unanimously consent yt he be enacted not to be employed by any of the masters neither wtin our privilege of ye toune, suburbs, or country qre it shall be leisome for yem to have employment for ye space of two years after ye date of thir presents, under ye penaltie of twenty pounds Scots to be payd by any master for each tyme they shall happen to employ him during the foresd act. In witness whereof wee have subscribed yr presents wt our hands day and dait forsd."

Two of the above minutes refer to cases in which journeymen had presumed to take work on their own account; the other is directed against an apprentice, who, without even submitting himself to the formality of passing, had exhibited an enterprise not quite in unison with the exclusive notions of the masters of the Lodge of Edinburgh, although, according to the Schaw Statutes, it was competent in certain circumstances for apprentices to work for their own hand. But even in the case of Mary's Chapel apprentices passing for the freedom, the liberty to work as master masons was in some instances withheld for periods of from two to ten years. Here is a case in point:—"The secund of December 1607: The qlk day Andro Hamiltoun, prenteis to Johne Watt eldest, maissoun & burges of Edr., is admittit and ressaveit in fallow of ye maissoun craft amang the friemen & bourgesses of yis burt of Edr., & hes done his deutie in all poynts as effeirs to the satesfacteoun & contentment of the decone wairdin and maisters of ye haill craft vndersubscriuing & marking, and vpon the haill premisses the said Andro Hamiltoun askeit teuk instruments fra the notr. publik and subscrivit be the admitters & ressauers as fallowes, & the said Andro Hamiltoun sall bind and obleiss him yt he sall no persew hes lebertie of fredome qll twa years & ane half expyre fra the day of his exceptenc, qlk is the secund day of December, the yeir of god 1607 yeirs. And the said Andro Hamiltoun binds and obleisses him that he sall not wirk wtout this toune of Edr. dureing the said twa yeirs and ane half."

Crossing the path of the masters in their transactions with the public—probably undertaking the completion of work regarding which some dispute between the builders and their employers was pending—another journeyman is subjected to a seven years' suspension of his masonic privileges, his misdeed being aggravated by the "base speeches" he had delivered to the prejudice of his judges:—"At Marie Chappell the xxvii day of December j m vi c and fiftie twa yeires. The qlk day we the brethreine fremen of the masones of Edr., being convened, finding by severall certain relations that Alexr. Patersone, maisone jorneyman, hes wronged vs by going betwixt vs and our awneres, and lykwyes by bas speaches and sewerall other wronges of that kind, a cairag not becoming

ane servant to his masteres, we all wt one consent dois ordaine vnder the paine of fourtie pounds that non of vs shall admit or receiue the said Alexr. Patersone to work within our liberties for the spac of sevin yeires, nor yet att the expyryng of the forsaid yeires untill the sd Alexr. shall suplicat and giv satisfacione to vs all in generall and particulare."

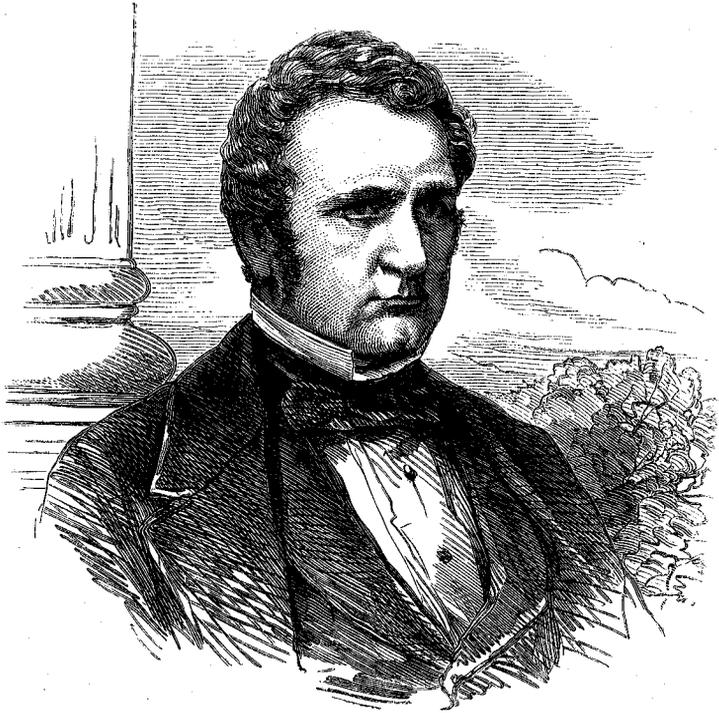
The exercise of the Masters' power was not, however, confined to cases in which their legally-constituted rights were assailed: they were the conservators also of the privileges conferred by the Lodge upon those whom it had entered and passed, or had accepted by affiliation—privileges which consisted chiefly in eligibility for employment by freemen, and eleemosynary aid in seasons of personal or relative distress. This care for their servants' interests (which in some measure were also their own) led to the adoption of resolutions against employing any others than those possessing the Lodge's seal of approval; or, where this was impracticable or impolitic, imposing a tax upon those outsiders who chanced to be employed within the liberties of the Incorporation, or elsewhere, by mason burgesses of Edinburgh. In 1672-3 a Masonic immigration from Corstorphine, a town about three miles distant from Edinburgh, excited serious apprehensions in the minds of the brethren of Mary's Chapel. The intruders were denounced, and masters were reminded of their Masonic covenant, and forbidden, under the pain of fine, to employ any of them. For seven years the Corstorphine "men" were as a thorn in the side of the Lodge of Edinburgh; and this of itself is an evidence that at the period in question facilities existed for the evasion of the Trades' statutes, notwithstanding that these were enforceable by law. With the submission to the Lodge in 1680 of two of the three intruders then remaining in Edinburgh, this encroachment upon the rights of Mary's Chapel seems to have terminated.

It was not unusual for entered apprentices, on the expiry of their apprenticeship, to seek employment as journeymen without having passed an examination and been certificated by the Lodge as fellow-crafts. Through the prevalence of this practice the funds of the Lodge were sometimes insufficient to meet claims for relief, and it was partly from a desire to increase its stock, and partly with a view to preserve and perpetuate its influence in the regulation of matters touching the Mason Craft, that the Lodge of Edinburgh placed its unpassed journeymen on a level with others of the same grade not belonging to it, in respect to their forced contribution to its charity fund. "Maries Chappel, 27 December 1681. The which day John Broune, present dakon, and Philip Alisone, warden, and the remanent masters, having taken to their consideratione that wheras there are several entered prentises continues in ther employment as jurneymen without passing of themselves, and therfor the deakon and masters makes

ane act from the date heirefter, that no masters shall imploy ane of the forsd. persones, they being two years after the date of their dischaige unpast; the master that imployes shall pay into our warden for each day they imploy them 20 sh. Scots." "27th Desambar, 1682. Whilk day, in presancs of Thomas Hamilton dickin and John Harauy wardin and remandar mastares, having tackin it to ther sereas considarashon the great nesetay of thar pour, in ordar to which suplie the dickin and mastares woth on consant dou impose upon ilk journeuman that dous not belong to our Lodg for thar yarly libartay of thar working woth ilk friman the sum of twall shiling scotes, to be payed be thar mastar out of thar furst munthes pay, which if thar mastar neglack to pay in to the wardin for the taim that the sad jurneman shall be discharged from working wothin the privlignes, and the master obliged to be sansard for his neglack of discharging his deutay; as witness our hands day and plase forsd."

A disinclination to pass, on the part of the apprentices of Atcheson's Haven, may be traced in the records of that lodge, which in 1719 made it imperative on entered apprentices—those "who take work," and those "who do not take work"—to "make themselves fellow-crafts" not later than the third St John's-day after the expiry of their apprenticeship. Compliance with this order was urged on the ground of the Lodge's poverty, a condition into which it had been brought through the increase of unpassed journeymen. The discrepancy between the usage of the Lodge of Edinburgh in the end of the seventeenth and early part of the eighteenth century and the Schaw Statutes of 1598, in regard to the period of probation (seven years, in ordinary circumstances) that had been assigned to freed apprentices, is indicative of the changes to which the laws and usages of the Mason Lodges were then being subjected. The contemporary transactions of the Lodge of Kilwinning do not furnish any parallel cases of backwardness to pass on the part of its apprentices.





David Bryce

CHAPTER V.



WE have already seen that it was a practice of craftsmen of the rank of entered apprentice to work as masters: and in order that they might not have to compete on unequal terms with legally-constituted master masons, they would necessarily have their staff of apprentices. This, as well as the custom of fellow-crafts training apprentices for their own profit, were also subjects of Lodge legislation at intervals during the seventeenth century:—
“Upon the xxv day of November, 1613: The qlk day, in presens of the decone of the maissouns and the haill rest of his brethren being convenit in the Maries Chapill in Nidries wynd, thocht it geud and expedient to expell out of this bruc of Ednr. all kynd of servands, whidder they be follows of

craft or enterit prenteisses, that hes prenteisses ather workand wtin this toun of Ednr. or wtin the toun of Leith, presentlie or to be feit to work in ony tyme heirefter ; and gif ane follow of craft qlk is ane servand desyre to fie himself and nocht his prenteis, it is lesum to ony maister to fie him, —and gif the said follow of craft desyre to fie his prenteis and no himself wt ony maister for ane hail yeir or half ane yeir, it shall be lesum to ony maister to fie the said prenteis, but no to the follow and his prenteis baith to wirk wtin this bruch. And gif ane servand that is enterit and no ane follow desyre to fie his prenteis wt ony Mr it shall not be lesum to fie him. Heirto we faithfullie obleisses us all to keip this act, and everie maister sa aft as he sall brek this act shall pay x lib tothis tosech. Heirto we haif set to our mark or ells our hand writ.”

“Marrie Chappel, November 23, 1671. The same day the deacon and masters abovesubscrivand ordered that in tyme coming every master shall pay for the entrie of his prenteis, if he be for the libertie, the soume of ten pounds Scotts, and for his prenteis that is not for the liberty the soume of twelv pounds Scotts money, which is the rates of the abovwritten entered prenteisses upon which the brethern hes agreed amongst themselves ; and for any other journeymen’s prenteisses it is refered to the discretion of the deacon and warden present to agree theranent, providing allwayes that they pay somewhat mor than the brethren payes : as witnes,” &c.

In the Incorporation’s books, 1685, an entry occurs which shows that that body did not scruple to increase its revenue by the recognition of a custom which the Masonic portion of its members had in the Lodge condemned as being prejudicial to its interests : “It is statut and ordained that all journeymen masons who have prentices for whom they drawe actual wages, that they shall pay and be lyable for booking moneys as well as other servants or journeymen, and no more to be exacted from them thereafter upon that accompt.” In the same year, apprentices were prohibited from marrying during their apprenticeship—a law the propriety of which will be readily acknowledged when it is considered that the class of craftsmen who were thus condemned to temporary celibacy were to a large extent boarded and lodged in the family of their masters.

The term of apprenticeship to the mason trade seems to have varied according to circumstances. It was fixed by Schaw at seven years ; but the minutes of the Lodge of Edinburgh, as also those of Kilwinning, give instances of indentures being entered into for a much shorter period. Few would think of referring to the transactions of a Grand Lodge of Speculative Masonry for information respecting the length of an operative mason’s apprenticeship ; but on turning to the early records of the Grand Lodge of Scotland, we find an instance of an apprentice being bound for a period

of eight years: "Nov. 1739. Moved by the Deputy Master, that since part of the poor's money belonging to the Grand Lodge may be employed in binding a son of some poor Operative Mason of honest reputation, belonging to some Mason Lodge who own and acknowledge the Grand Lodge, to some of the Freemen Masons of Edinburgh, for the freedom of the city and incorporation, as an example and encouragement to other Lodges of Operative Masons in the country to join and contribute to the Grand Lodge." "May 21, 1740. The same day there was produced before Grand Lodge a missive letter from the Rt. Wor. the Deputy Grand Master concerning the binding of some poor Operative Mason an apprentice for the freedom of the city of Edinburgh and incorporation of Mary's Chappel;—and there being one A. R., lawful son of the deceasit A. R., journeyman mason in Edinburgh, presented to them for that purpose; it was proposed to Thomas Myln, the Grand Treasurer, that he should bind the said boy for the freedom of the city and incorporation, and (he) agreed to accept of him as an apprentice for eight years from the date of the indenture to be entered into betwixt them; for which the Grand Lodge agreed to pay him 300 merks of apprentice fee, besides the expenses of binding and booking him in the Guild Court books of Edinburgh, and put in the said Thomas Myln's hands as shall defray the expenses of his clothing during his apprenticeship; and they appointed the indentures accordingly to be made out and signed and reported to next Quarterly Communication;—And it was further enjoined upon to Grand Lodge, that in regard their poor's funds are but small, therefore they resolve to bind ane apprentice once only in three years."

The reader will readily discover in the Grand Lodge's resolution anent the extension of its charity to the orphan sons of operative masons, a selfishness similar to that which marred also the displays of generosity on the part of Operative Lodges—a spirit which is rendered still more apparent in the Grand Lodge's subsequent efforts to shake itself clear of what it had very soon come to regard as a burden: "Whereby the Grand Lodge is obliged to find the apprentice with clothes during the time of his apprenticeship, and that their stock may be relieved of that burthen, it is now therefore proposed that the Masters of the particular Lodges on the roll, especially those in and about Edinburgh, do send a contribution for proper clothing to the Charity Apprentice." In response to this appeal, the Lodge of Edinburgh agreed to contribute half a guinea per annum. The first charity apprentice having from misconduct had his indenture cancelled, the terms of the second one's agreement were made so as to lighten Grand Lodge's responsibility in the matter: "August 3, 1743. The Treasurer represented that A. R., the Grand Lodge apprentice, bound

to him for the freedom, etc., upon the expenses of the Grand Lodge, had turned altogether vicious, and had been guilty of several discommendable practices, for which he was obliged to extrude him from his service, and declared that he should never have the freedom of the city by his indentures, which he was willing at the sight of the members of the Grand Lodge to cancel. But proposed, if Grand Lodge inclined, to bind any other respectable honest man's son in his place; he would take him yet for the freedom of the city, and for the ordinary term of years, upon a responsible man's being cautioner for his good behaviour, and that without any apprentice fee at all, being free of his clothing and washing during his apprenticeship." In 1754, Grand Lodge agreed to give forty shillings a-year to provide clothes for an apprentice to Mr Adam, architect, the "son of a decent operative mason, a member of Journeymen Lodge;" but with the termination of this lad's indenture the custom of the Grand Lodge adopting a charity apprentice seems to have ceased.

In the minutes of the Lodge of Edinburgh we are incidentally informed that the system of monthly pays obtained in the mason trade two hundred years ago. The master mason who was employed on the kirk work under special agreement with the town council of Aberdeen in 1484 was paid quarterly, at the rate of £24, 16s. 8d. Scots, and his journeymen twenty marks per annum. In 1500 the masons engaged in rebuilding the steeple of the old Tolbooth of Edinburgh were paid weekly—the master receiving ten shillings (10d. sterling), and his journeymen each nine shillings (9d. sterling) Scots. In 1536 the master mason employed by the town of Dundee was paid every six weeks, at the rate of £24 Scots per annum for himself, and £10 Scots for his apprentice. For mason-work executed at Lundie, Fife, in 1661, the master had tenpence a-day and the journeymen ninepence, "and all their diet in the house." Towards the close of the seventeenth century the value of skilled labour had considerably increased; for in 1691 it was enacted by the Incorporation of Mary's Chapel, "That no mason hereafter take upon him to work on day's wages under eighteen shillings Scots by day in summer, and sixteen shillings Scots by day in winter." There was a masons' strike in Edinburgh in 1764. From an account of the combination, we learn that the wages then paid to journeymen masons were a mark Scots (13½d.) a-day in summer, and 10d. a-day in winter. The journeymen wished their rates raised to 15d. a-day in summer, and 12d. in winter. The master masons successfully resisted their demand; and on 15th August the Lord Provost and Magistrates found that the journeymen were bound to work to the freemen master masons for such wages as the master should think reasonable, agreeable to use and wont. In the master's representation to the Lord Provost and Magistrates it is stated,

“That within memory, masons’ wages were 7d. to a mark a-day, according as they deserved; and that they then began work at five o’clock in the morning, whereas now they do not begin till six—their stated hours being from six to six, of which time one hour is allowed to breakfast and another for dinner; but that several other trades work much later.” The present (August 1872) rate of wages paid at Edinburgh to a journeyman mason is five shillings (three pounds Scots) per day of eight hours.

The following minute of the freemen of the Lodge of Edinburgh refers to the regulation of wages on piece-work:—“1621. At the Marie Schappill in Nidrieis Wynd, upon the xxv day of December, the fremen of the masouns of Edr. being convenit and finding grit abuse anent the hewing of task stanes, therfoir thay haif thoct it geud all wt ane consent to set doune ane pryce on the hundreth pece of stanes that sall be hewin in task, to wit for the hundreth pece of schort stanes, that is to say, rabits and stanes of chimlays and conthers wt thame gif ony be, the soume of twentie four pounds; and gif ther be of the hundreth pece of stanes twentie lang stanes the pryce sall be threttie pounds;—And this to be keipit in all tymes cuming amang the haill fremen baith present and to cum, under the pane of twentie pounds tosthes tosthes [toties quotis] to be payit be the contrevener to the craft. Be this our hand writ scubcryvit wt our hands or ells our marks.” In 1611 the Glasgow Incorporation of Masons fixed four shillings per foot as the minimum price of “hewn rigging stones.” In April 1665, Robert Milne (then Warden of the Lodge of Edinburgh) undertook to erect an hospital at the Kirktown of Largo, and as we get some idea of the expense of building at this time from the sum which he received under the contract, we may mention it. The house was to consist of fourteen fire-rooms and a public hall, each room containing a bed, a closet, and a loom; besides which there was a stone bridge at the entry, and a gardener’s house two storeys high. Lamont in his diary remarks, “some say Milne was to have for the work being complete 9000 merks (£506), and if it was found well done, 500 merks more.”

The existence of excessive competition in the mason trade is apparent from the following resolution of the Lodge of Atcheson’s Haven:—“27th Decr. 1735: The Company of Atchison’s Haven being mett together, have found Andrew Kinghorn guilty of a most atrocious crime against the whole Trade of Masonry, and he not submitting himself to the Company for taking his work so cheap that no man can have his bread of it; Therefor in not submitting he has excluded himself from the said Company; And therefor the Company doth hereby enact that no man, neither ffellow craft nor enter’d prentice, after this shall work as journeyman under the said Andrew Kinghorn, under the penalty of being cut off as well as he. Like-

wise, if any man shall follow the example of the said Andrew Kinghorn in taking work at eight pounds Scots per rood, the walls being 20 foot high, and rebates at eighteen pennies Scots per foot, that they shall be cut off in the same manner. And likewise that none of this Incorporation shall work where the said Andrew Kinghorn hath the management of the work, whether it be wrought by task or by day's wages; neither shall any of the Incorporation employ the said Andrew Kinghorn as journeyman, coequall or assistant to them any manner of way; and as often as they shall do to the contrarie of this act, they hereby oblige themselves to pay into the box, viz., fellow crafts, the sum of twelve pounds Scotts, and entered prentices the sum of nine pounds Scotts. In witness whereof we have subscribed thir presents day, month, and year of God above written." [Signed by deacon, warden, 37 fellow crafts, and 22 entered prentices.]

Intimately related to the matter of masons' wages is that of the hours of labour in the olden time, and on this point some light is thrown by the following "Statute anent the government of the Maister Masoun of the College Kirk of St Giles, 1491," extracted from the Burgh Records of Edinburgh:—"The quhilk day the prouest, dene of gild, baillies, and counsale of the burgh of Edinburgh, thinkis expedient and also ordanis that their maister masoun and the laif of his collegis and seruandis of thair kirk wark that now ar and sall happin to be for the tyme sall diligentlie fulfill and kaip thair seruice at all tymes and houris as follows:—That is to say, the said maister and his seruandis sall begyn to thair werk ilk day in somer at the straik of v houris in the morning, and to continew besylie into thair lawbour quhill viij houris thairafter, and than to pas to thair disione and to remane thairat half ane hour, and till enter agane to thair lawbouris at half hour to ix houris before none and swa to wirk thairat quhill that xj houris be strikken, and afternone to forgather agane to thair wark at the hour of ane, and than to remayne quhill iiij houris, and than to gett a recreatioun in the commoun luge be the space of half ane hour, and fra thine furth to abyde at thair lawbour continually quhill the hour of vij be strikin: And in winter to begyn with day licht in the morning, kepand the houris aboue written, and to haif bot thair none shanks allanerly afternone, and to remayne quhill day licht be gane. And gif the said maister quhatsumeur or his collegis and seruandis faillis in ony poyntis abouewritten, or remainis fra his seid seruice ony tyme, he to be correctit and pvnist in his wages at the plesour of the dene of gild that sall happin to be for the tyme, as the said dene sall ansuer to God and to the guid towne thairvpoun. (Lowse leiff dattit 1491.)" This excerpt contains the earliest use of the word "Luge" that we have met with in connection with the Masons of Edinburgh. As here employed, the

expression, in harmony with its acknowledged derivation, denotes a shed or other temporary structure erected for purposes of shelter to the workmen, and common to all as a place of resort during meal hours and other short intervals of rest. The term came also to be applied to meetings of Masons, and to the body of craftsmen constituting such assemblies. To trace the derivation of Lodge, therefore, from the Sanscrit "loga, the world," is one of the hallucinations under which those writers labour who attribute to the technicalities of ancient Operative Masonry an original signification corresponding with that which has been arbitrarily assigned to them in the ritual of Speculative Masonry.

The "Indenture betwix Dundee and its Masoun," A.D. 1536, as given in the "Registrum Episcopus Brechinensis," is more elaborate than the Edinburgh statute of 1491, and is interesting as containing the earliest authentic instance of a Scotch Lodge following the name of a saint, viz., "Our Lady [i.e. St Mary's] Luge of Dundee:"*—

"This indentit charter party maid at Dundee the xxiii day of Merch in the zeir of God ane thowsand fif hundredth and thretty-sex zeris proportis . . . that it is appoyntit . . . and aggreit betuix honorable men the preuost bailzies counsall and communitie of the burgh of Dundee and Andro Barry kirkmaister for the time of the parochie kirk of our lady of the samyn on that ane part, and George Boiss masoun on that uther part, in maner . . . as followis, that is to say the sadis preuost bailzies counsall and communitie of the said burgh with the said kirk maister for the tyme has with the consent . . . of the said George Boiss feit and infett hym for all the . . . termis of his lifytyme for his daily werk and lawbour of masoun craft, the best craftiast and of maist ingyne that he can or ma at the kirk werk forsaid or commone werkis of the said burgh or at ony uther werkis within the said burgh that the said toun plesis best to command hym thairto ony tyme quhen neid beis to wirk or lawbour at the command of the masteris of werkis the town forsaid commandand hym thairto for the tyme, and that quheneuir he beis requirit . . . to . . . exerceiss the best and maist ingenouss poyntis and prackis of his craft . . . And he to keip his Interes daily and hourly to his lawbour forsaid at the samyn tymis and houris as the ald vss and consuetud of our lady luge of Dundee had and usit befor, That is to say in somer to inter at fif houris in mornyng and wirk quhill aucht houris befor none, and thane to haf ane half hour to his disiune, and thairefter to wirk quhill half hour to twelf houris, and to inter at ane hour efter none and wirk quhill four houris efter none, and than to haf ane half hour to his none schankis and syne to wolk quhill sevin houris at ewyn, and quhen the day beis schort that he ma nocht se at fif houris in the mornyng and at sevin houris at ewyn than he sall inter ilk day als sone as he ma se and wolk als long as he ma se at ewyn, and to keap tyme of dennar none and none schankis as is forsaid ilk zer quhill al hallowday, and fra that day to the purificatione of our lady day next tharefter to haf na tyme of licence of dennar nor none schankis becauss of the schortnes of the dais,—and the said George sall wolk nane uther werkis nor

* "The Ludge of Dundie," which was a party to the St Clair Charter of 1628, was in all probability the representative of "Our Lady Luge of Dundee" of the sixteenth century.

lawbouris in tymis of werk dayis but licence of the maister of werkis he beis vnder for the tyme, and the said George sall werk all festual ewinnis that beis fastryn dais quhill four houris efter none except Zule ewyn Pasch ewyn Witsoun ewyn and the Assumpcion ewen of our lady, and at thir four evinnis to leiff at xii houris, and all utheris ewinnes to werk quhill ewyn at the tymis for expremit. The said George sall haf zerly for . . . his lifyme . . . to his zerly fee the sowm of twenty four pundis usuale money of Scotland to be . . . pait be us or our maisteris of werkis of our kirk guidis and commoun gudis without fraud or gile ilk half quarter payment befor hand efter the ald vss of our lady luge . . . Alsua gif it happinis the said George be chargit or the toun acquestit for hym to the kyngis werkis or to any uther lordis or gentilmenis werkis, in that cace the said George in his absence fra the toun werkis forsaidis sall haf na fee of the toun . . . Alsua gif it happinis the said George to tak infirmite or seiknes and lysis thairintill our the space of fourty dais continually, in that cace his fee sall be pait to hym tha fourty dais in tyme of his seiknes and na mair quhill he be at the werk againe. And the said George sall haf ane prenteiss fra vii zeris to vii zeris, and as the tyme of ane rinnis furth to tak ane uther, and the said prenteiss to be ressavit at the sicht of the maisteris of werkis that he be nocht ane small child, and he sall mak thaim fre without any fee the first zer of thair interes and ilk zer thareftar of the said vi zeris his prentess sall haf ten pundis of fee pait to the said George in the sammyn maner as his awyn fee beis pait . . . And gif it happinis his prentess to tak seikness in that cace his prentess sall be ausuerit of his fee as his maister in his seiknes . . . In witness of the quhillkis to the part of this indentit charter party to remane with the said preuost bailzeis consall communitie and maister of werk the said George has affixit his seill subscriwit with his hand led at the pen, and to the peirt of the sammyn to remane with the said George the commone seill of the said burgh is appensit zeir day and place forsad befor thir witnes Maister Jhone Barry George Rollock Daud Rollok bailze James Weddirburn zonger Maister Jhone Gledstanis Gilbert Rolland Andro Buchan with utheris diverss. George Boiss with my hand led at the pen."





John May

CHAPTER VI.



AMONG the minutes of the Lodge of Edinburgh belonging to the sixteenth century, there is what we take to be a memorandum of an order emanating from the Warden-General fixing the particular day in each year to be observed by Lodges in their election of Warden, and summoning a convocation of the Craft upon business relating specially to the Lodges of St Andrews, Dundee, and Perth, the entry having in all probability been made by the Clerk as a record of the Lodge's authority for compliance with the order. Though purporting to be so, the rule fixing St John's-day as the date at which Lodge Wardens were to be elected, was not of

universal application; for the 20th of December was the statutory date for the election of Wardens of Lodges within the bounds of Kilwinning, the Nether Ward of Clydesdale, Glasgow, Ayr, and Carrick. The following is the jotting referred to:—"xxvij Novembris, 1599. *First*, it is ordanit that the haill Wardenis salbe chosen ilk yeir preciselie at Sanct Jhoneis day, to wit the xxvij day of december; and thairefter the said Generall Warden be advertesit quha are chosen wardenis. *Item*, it is ordanit that thair be ane generall meitting in Sanct Androis for setling and taking order wt the effairis of the ludge yrof, quhair everie perticular Ludge salbe oblist to send twa Comissionaris; and ferther, That the haill Maisteris and vtheris within the jurisdictione of the said ludge of Sanct Androis be warnit to compeir in the said toun vpoun the threttene day of Januair next to cum befoir none, qlk is the appoyntit day for the said meitting. And gif ony persone that salbe lawchfullie wairnit to compeir the sd day sall happin to dissobey he sall incur the paine conteinit in the act, to witt ten pundis;—And that the Maisteris of Dindie and Perth be alsua warnit to convene in Sanct Androis the said day and the said plaice." No record has been preserved of the Masonic Convention at St Andrews in January 1600. The "others" who were summoned to the meeting in question, would in all probability be the journeymen and apprentices belonging to Lodges within the prescribed jurisdiction, supplemented by persons having an honorary connection with the Craft.

"xviiij Decembris, 1599. The qlk day the dekin & maisteris of the ludge of Edr. electit & chesit Jhone Broun in thair Warden be monyest of thair voitis for ane zeir to cum."

"xviiij Decembris, 1599. The qlk day the dekin & maisteris of the ludge of the brut. of Edr. promittit to enter Thomas Tailzefair prenteiss to Thomas Weir, betwix and Candilmes next to cum; q'vpoun the sd Thos. Weir tuke Instrumentis. Ita est Adamus Gibsone, notarius. *Item*, the samyn day the dekin & maisteris of the ludge of Edinr. ordanit Johne Watt, sone to Thomas Watt, to pay to the commoun effairis of the craft ten pundis money befoir he be enterit prenteiss; and the sd prenteiss to be enterit to the warden becaus the said Thomas Watt hes his full numer of prenteisses (to wit thrie) enterit of befoir; q'vpoun the sd Thoas askit Instrumentis. Ita est Adamus Gibsone, notarius. And ordanis the sd Jhone Watt to be enterit prenteiss, and to mak his bancat wtin xviiij dayis nexttocum. Ita est Adamus Gibsone, norius."

"xviiij Decembris, 1599. The qlk day the dekin & maisteris of the ludge of Edr. promittis libertie & licenc to John Robesone, youngar, and to Patrik Smyt to tak ilk ane of thame ane prenteis qhan thay pleiss; bot the sds prenteisses sall not be enterit qll thair be sevin zeiris outns.

sin thay war maid maisteris; qrvpoun thay tuke instrumentis. Ita est Adamus Gibsone, notarius publicus.”

“ xviiij Decembris, 1599. The warden & maisteris, with the consent of the ludge of Edr., decernis Paull Maisson to pay to Jhone Watt xl shellingis for his servand wagis, and alsua to deliver to the said Johne ane mell and ane haimer; and alsua ordanis Wa. Abill srvand foirsaid not to haif wark in Edr. qll he satisfie the said Paull in thair presenc and mak him amendis for hurting of him vpon the bak of his hand to the effuscion of his blud.”

The foregoing minute contains the earliest record that has been preserved of an election by the Lodge of Edinburgh. Though confining himself to a strictly legal record of the event, the chronicler of the next election of Warden is more communicative than his immediate predecessor in office:—“ Vigesimo septimo decembris 1601. The qlk day, in presens of the dekyn and maisteris of the Ludge of Edinburt, Thomas Weir, maissoun burges of the said burt, is electit and chosin in warden of the said ludge be monyest of thair voits, as use is, for ane yeir to cum; upon the qlk all and sundrie premissis the said Thomas Weir askit and tuik instruments fra me notar publico undersubscribing, and therfoir in signe and taikin of thair ferdar ratificatioun and approbation of this former act the dekynis and maisteris present has subscrimit the samyn and merkit this present wt thair hands as followis. Ita est Magister Archibaldus Gibsone, no'rius publicus at scriba dictæ artis ad præmiss. rogatus.”

The employment of notaries in the framing of its records appears from the earliest of its minutes to have been at first carefully observed by the Lodge of Edinburgh; but within a very few years after Schaw's reorganisation of the Lodges, its remissness in this respect becomes apparent, and ultimately the duty of recording its transactions seems for the most part to have devolved on such of its members as could write. As the result of this irregularity, in no instance during the seventeenth century has an election of Warden been recorded. Changes in this office, therefore, can only be discovered through the sederunts that happen to have been engrossed in the minutes. The systematic and continuous entry by the Lodge of Edinburgh of its appointments to the office of Warden begins with the following: “ At Maryes Chapell the 27 December 1701. The qlk day Pa. Carfrae, present deacon of the measons, and his breathering, did elect and choyse James Thomsone wardin.”

The minutes of December 1599-1601 show that whatever may have been the original constitution of the Lodge, its government at the period in question was vested in craftsmen of the highest grade—a position which they held up till 1706, when, to prevent a second secession from the Lodge, the journeymen were admitted to a voice in the administration of its

affairs. For half a century before this, however, it had been the custom of the Lodge on special occasions—particularly in cases involving inroads upon the masters' privileges—to take both fellow-crafts and apprentices into its counsels, and the more effectually to secure their co-operation, to cause them to sign the minutes as acquiescing in the Lodge's decisions. Notwithstanding this politic display of liberality on the part of the governing power, the Lodge seems for 120 years from the revivification of the Scotch Lodges in Schaw's time to have existed chiefly as an auxiliary to the Masonic section of the Incorporation of Mary's Chapel. Though like others in 1598 the Lodge of Edinburgh was placed under the direction of its Warden, who was the recognised medium of the Warden-General's communication with it, the Deacon or head of the Masons in their incorporate capacity was in reality also the ex-officio head of the Lodge, and, like the Warden, held his appointment by the suffrages of those of its members whom the municipal authorities recognised as master masons. Sometimes indeed both offices were united in the same person, designated in the Lodge minutes as "deacon of the masons and warden of the lodge." So far as can be drawn from the minutes, the Warden of the sixteenth, seventeenth, and early part of the eighteenth centuries was custodian of its funds, and the dispenser of its charities—the corresponding duties in the Incorporation being discharged by the box-master. In its minute antecedent to the state of its financial affairs at St John's-day 1704, the Lodge both imposes a fine upon, and administers a rebuke to, the Warden for his lavish expenditure of its funds, and ordains "that it shall not be in the power of any wardin in tyme coming to dispose upon any part of the coumone purse wtout the consent of the deacone and a quorum of his breatherin."

In recording the early elections of Warden, the Lodge of Edinburgh simply gives the result; but the mode of conducting elections at Kilwinning (1643-80) may be taken as an index of the custom that would also obtain in Mary's Chapel. A list of candidates being agreed upon, it was engrossed in the minute-book,—the roll was then called, each vote was indicated by a stroke placed opposite the name of the candidate for whom it was given, and the person having the majority was declared to be elected by a "pluralitie of vottis."* Fellows and apprentices were alike eligible for election to the office of Warden,—whereas in the choice of that official the masters of the Lodge of Mary's Chapel were restricted to their own class. There is another difference observable between the constitutions of the Edinburgh and the Kilwinning Lodges. The exaction of fees from brethren on their first election to office was an ancient custom of

* The connection of the ballot with Scotch Masonry is coeval with the erection of the Grand Lodge—the system of electing its officers by ballot having been adopted on the recommendation of the Lodges who took the initiative in bringing about that event.

the Kilwinning Fraternity to which the records of Mary's Chapel do not furnish a parallel:—"The Lodge of Kilwyning, xx day of December, 1643. . . . Item, we Wardane and Deacone above written grents us to be awand to the Boxe for our entrie to the said offices, every ane of us iij lb. money, to be peyt befor the choosing the nixt; and ordanes that every Wardane and Deacone the furst tyme they sall be chosen sall pey ilk ane of thame to the Boxe iij lb.; and the foirsaid Wardane and Deacone are oblisit to cation ilk ane of thame for ane uther for the foirsaid soume." This tax having fallen into desuetude was subsequently resumed, and by fresh enactment made to apply also to retirement from office:—"At Killwinning, Dec. 21 day, 1724. Here is an acte past and acted among the members of this lodge of Killwinning, that the Deacon is to pay when newly entred to the sd members of this Lodge eight pence [shillings] Scots monney, and new Wardanes four shillings Scots monney, and the Officer that day two shillings Scots money, and the Fiscell that day is to pay as much as the Officer." "Decr. 20, 1728. . . . It is further enacted that the new elected Dickon shall pay eight pence, the Wardane four pence, the Fiscell and Officer each of them two pence; and at ther off going each of them is to pay the half." An entry in the records of the Lodge of Haddington (1723), to the effect that ten shillings Scots had been paid by a brother on his election as Warden, shows that the levying of fees of honour was not peculiar to one Masonic court. Again, while the Warden and Clerk were the only office-bearers that the Lodge of Mary's Chapel was entitled to appoint, the Kilwinning Lodge had besides these the appointment of a Deacon and two or more Quartermasters, officials that in Edinburgh belonged to and were elected by the Incorporation—a difference in custom which may have arisen from the Kilwinning Lodge having existed independent of any body possessing the right to elect Deacons, whereas the Lodge of Edinburgh was connected with an organised body of Masons within the burghs of Edinburgh and Leith, whose right to choose Deacons had been confirmed under the letter that Queen Mary issued in favour of the Crafts in 1564. In the choice of its Clerk the Lodge was limited to notaries-public, and to this official was confided the drawing and attesting of all documents relating to its business. They appear to have held the office during the pleasure of their constituents; but though the records contained in the first volume of Mary's Chapel minute-books have been written by at least half-a-dozen different notaries, not a single appointment to the clerkship is there recorded. In the earliest records of the Lodge of Kilwinning (Dec. 1643) the election of a Clerk is thus notified:—"The wardane and deacone, with consent of the brethren, hes creattit James Ross, notar, clerk to thair courtis. Qha

hes gevin his aithe in officio." And from subsequent minutes of the same body we learn that certain fines, besides a portion of the entry-money, fell to the Clerk as part of his fees, and that he "was not in use to pay quarterly or other dues, on account of his service."

There is no provision in the Schaw Statutes for the initiation of the Clerk-elect into the "mysteries" of the Fraternity; nor do any of the sixteenth or seventeenth century records of Mary's Chapel or of Kilwinning show traces of such a custom. But that the notary selected for the office of Lodge Clerk had, in addition to his oath of fidelity, to pass through the ceremony of "making," prior to entering-upon his duties, may with some degree of certainty be inferred from the fact of the Clerk-elect of Atcheson's Haven in 1636 being designated a "brother of craft." This will be seen from the following quaintly-expressed note appended to the Falkland Statutes:—"We, Sir Anthony Alexr., general wardin and Mr of work to his Ma'tie, and meassouns of the Ludge of Achieson's Havin undersubscribeand, haveing experience of the literatour and understanding of George Aytoun, notar publick, and ane brother of craft, Thairfor witt ye us to have acceptit and admitit, lykeas we be the termes heiroy accept and admitt the said George Aytoun and na other, dureing our pleassour, our onlie clerk for discharging of all writt, indentures, and others."

The custom of initiating notaries with a view to their acting as Lodge Clerks is traceable, however, in the minutes of the Lodge of Edinburgh, early in the eighteenth century. Under date Decr. 23, 1706, it is recorded that "the Brethren conveened for the tyme, did admitt Mr William Marshall, Clerk to Mary's Chapel, as an entered apprentice and fellow craft and clerk to the Brethren Masons, whom he is freely to serve for the honour conferred on him." And on St John's-day, 1709, "the brethren conveened for the tyme, did admitt Robert Alison, writer in Ednr. and clerk to Maries Chappell, as ane entered apprentice and ffellow craft and clerk to the brethren masons, whom he is freely to serve for the honour conferred upon him." This was the last election of a Clerk to the Lodge of Edinburgh under the Operative rule. Mr Alison held the office during what may be called the transition period of the Lodge's history, and by the guarded style in which he recorded its transactions has contributed to veil in a hitherto impenetrable secrecy details of the most important epoch in the history of Scottish Freemasonry, of which from his position he must have been cognisant. His election as Clerk to the Grand Lodge of Scotland in 1736 did not interrupt his official connection with the Lodge of Edinburgh, for he continued to discharge the duties of both posts till his death in 1752. He was succeeded as Lodge Clerk by his son, who also for

several years held the office of Clerk to the Grand Lodge, and whose initiation in Mary's Chapel is thus recorded:— . . . “The same day (Dec. 27, 1737), upon application to the Lodge by James Alison, Edr., lauffull sone to Robert Alison, their clerk, he was admitted and received ane entered apprentice in the useall forme, for which he payed six shillings and sixpence sterling money for the use of the entered apprentices, in terms of the new regulations, with two shillings and sixpence sterling for the use of the Grand Lodge, but nothing to this Lodge, who allowed him to be entered gratis on account of his father's services.” An enlarged membership and the frequency of the Lodge's communications during the five years immediately succeeding the institution of the Grand Lodge seemed to have entailed upon the Clerk more work than in the capacity of an unpaid official he was willing to render. This was remedied by the Lodge transferring to the Officer the duty of addressing the “printed billets” of its meetings, which letters were at first delivered by the Officer, but a “running stationer” was afterwards engaged for the duty.

Through the third item of the minute of December 18, 1599, we are introduced to the convivialities of the Lodge at that early period of its recorded history. That the Masonic Fraternity, whether in Lodge or Incorporation, gave due attention to the festive element in their gatherings, is evident from the few incidental notices of these social amenities that are preserved in their records. When the era of Protestant ascendancy in this country was yet young, the “speekin plack” as a guarantee of good faith on the part of applicants for admission into the fraternal circle, the “dener” as an adjunct to initiation, and the “pitcher of ale” as a forfeit, were scrupulously exacted by the incorporated masons and the other crafts with whom they were joined for trade purposes. The usage of Lodges in this respect does not seem to have differed from that of the sister association. The banquet is recognised as an institution of the Mason Craft by the ordinance of 1599; and in the same year it is referred to in a minute of the Lodge of Edinburgh as a thing of common occurrence in connection with the entry of apprentices; yet, strange to say, it is never again mentioned by name in any minute of the Lodge of the sixteenth or seventeenth centuries. It is possible that by subsequent arrangement the intrants' banquet may have been compounded for by a money payment. Referring to the bye-laws of the “Journeyman Free Operative Masons in Glasgow” (1788), we find that of the 15s. paid by intrants, 3s. 6d. was authorised to be “disposed of as a treat to the brethern of the lodge present at the admission.” From the scraps of information with which the seventeenth century records of Mary's Chapel Incorporation are occasionally interspersed, we learn that the Masons in their incorporate capacity followed

the example of their Southern brethren in the good old custom, if not of dining together, at least of partaking of a refection at the annual election of office-bearers. The St John's-day dinners of the brethren of Atcheson's Haven and Peebles were in the beginning of last century provided from the common fund of the Lodge; and it would seem that the like custom obtained in the Lodge of Edinburgh previous to 1734, in which year it was resolved that each member should pay "half a crown towards their entertainment on St John's-day yearly." We shall not further advert to the subject of "Refreshment" till we come to notice the regulations consequent upon the Lodge of Edinburgh's adoption of the customs of purely Symbolical Masonry.

The fifth item of the minute under consideration is an embodiment of the Lodge's decision in a dispute between the then Deacon and one of his unbound apprentices, who in transferring his services to another in the capacity of an entered apprentice, appears to have had some difficulty in getting a settlement with his former master—the worthy Deacon having, besides withholding certain wages due to the complainant, kept possession of a portion of his working tools. The pursuer, who was passed as a fellow-craft in November 1609, afterwards became a leading member of the Lodge, and, as one of its representatives, signed the charter granted by the Masons and Hammermen to St Clair of Roslin in 1628. The second case is one of assault to the effusion of blood committed upon the late Deacon by one of his servants. The punishment of this crime was regulated by civil statute "anent blood unlaw" passed in 1596; but, taking the law into its own hand, the Lodge imposed upon the offender a penalty better calculated perhaps to preserve its members against such attacks than any judgment the civil court was likely to pronounce. Disrespect to the Deacon, disobedience, defamation of character, and the like, were regarded as legitimate cases for the interference of the Lodge, whose authority in this respect would in all probability be based on the seventeenth item of the 1598 code of Masonic Statutes.

The proscription of offenders in the rank of fellow-craft (which in most cases involved banishment from the city), and absolving journeymen from their engagements with erring masters, were favourite modes of enforcing obedience to the Lodge's enactments. The following extracts are in a slight degree illustrative of the social condition of the Mason Craft at the time:—"xxviiij Januarij, 1600. The qlk day Jhone Gourball and Jhone Fairholme submittit thame in yer bretheris willis for dissobedienc to Jone Robeson, thair dekin & oversman in Leith, and for all vther offensis comittit be ather of tham preceding the dait heirof againis vtheris; and the saids brethern being advisit with the offensis comittit be Jhone Gourball foirsaid againis his said dekin decernis him to haif na libertie w'in

ye ludg gif he comittis sic lyke offensis in tyme cuming as he hes done off befoir." . . . "At Merie Chapell the twentie seven day off Desember 1636 yeires, being Sant Johnes daey, befor the heall generall compenie off mesteres, Thomas Gowdie is absoltie forsaken be the compenie and his bouking canselled, and ordein that no mester shall employ heim at anie work under the pen off fyve pound toties coties." . . . "The 25 of Desember, 1646. The whilk day at a more frequent miting on Sant Johnes day ther did com befor ous a sertin wrongful beas onwurthie aspersion upon our decon Alexander Meyines by Henrie Portous, masion freeman in Leith, the mener of it not worthie to be expresit hir, it being such as it behoved no craftsman so to do, for the which hie creaves God and the decan and heall Compinie pardon, and promisis herby good beheaver to all this companie, and that onder the forfeiture off his libertie and benafit off this Loudg, quheirto he hes oblegid himself by his subscrip. Henrie Porteous." . . . "Edr. the 9 day of November 1666. The whilk day John Hamilton deacon, Androw Hemilton warden, Robt Miln, Androw Sherer, James King, Thomas Scot, John Thomson, and John Broun, being conveynd for the tym anent the complant against Alexr. Mein, masson and journeyman, for his bas cariadg in goeing and seducing owners and making them believ that ther is non in this cittie can do such (pretended) peaces of work as he himself can doe, and be this meins not only wrongs the freemen and masters in ther employments, but alsoe indammages them in ther credits and reputations as qualified workmen; therfor the brethren present abov written hes taken to consideration the abovmentioned greivances does ordain that noe freeman within this Lodg shall employ the sd Alexr. Mein, journeyman, in ther servic for the peeces of employment that he pretends, especially of the building, solling, and repairing of ovenes, under the paine of ten rix dollers ilk fault." The means by which the masters of the Lodge thus sought to vindicate their professional reputation has a touch of humour about it that must have been peculiarly mortifying to the self-styled expert in oven-building. The minute of January 8, 1672, bears that one of the masters having "utered sutch appropreous and contumacious clamorous speches which cannot be past," and withdrawn from the Lodge in a "scandalous manner," had his journeymen and apprentices discharged from serving him until he should "give satisfaction to the brethren." Other occurrences in the Lodge about this time are described as being a scandal to the Fraternity.

The mode of conducting the business of the Incorporation, it would appear, was not more orderly than that which prevailed in the Lodge; for in the records of the former body there occur more than one such minute as the following:—"Mary's Chapel, Dec. 1671. The deacons, maisters, and

brethren present perceeing the great abuse and disorder caused by sum of the brethren through their unmannerlie carige in the face of the deacons and brethren, therfor they ordain that noe person shall speak but one at once, and he to come and stand before the deacons at the ordinary place, and also that none speak without let and license asked and obtained. Also that none may stryke upon the table before the deacons within the conveening house, under the paine and penaltie of fourtie shillings Scots ilk failzie, that thereby good peace and manners may be kepit amongst all and every one of the brethren." . . . "Dec. 1690. The House in like-manner considering the great disorders which frequentlie aryses at ther meetings, and that it is also inconsistant with humanitie as with christianity amongst brethren who ought to live in love and unitie, and not walk contrarie thereunto, especiallie in such a settled community as this is. For the avoyding of which for the future it is hereby unanimoslie statut and ordained that at every meeting every member take his seat as he comes in, and that no person or persons walk or discourse together in the tyme of the meeting, nor stand up unless they be called upon or spoken unto; and that only one person at once shall stand up and speak in the house, and when speaking that he shall direct his discourse to the preses for the tyme only, and that under the penalty of four shillings Scotts toties quoties to be instantlie payed be the contraveners to the boxmaster for the tyme for the use of the poor;—and that no person offer to goe out of the house after he is once come in without leave of the preses for the tyme, with certification that he shall be marked as absent and pay the penalty thereby incurred accordingly."

We have suggested the probability of the intrants' banquet having been compounded for. Early in the seventeenth century it was a rule of the Lodge of Kilwinning that intrants should present so many pairs of gloves on their admission; but as the membership increased there was such an inconvenient accumulation of this article of dress that "glove-money" came to be accepted in its stead. A similar arrangement was made, temporarily at least, with regard to an offering of a totally different kind that was wont to be presented to the Incorporation of Mary's Chapel by Masonic and other brethren on their reception as masters. The Craftsmen of Edinburgh are known in the olden time to have been prominent actors in many of the armed encounters between opposing factions of which the metropolis was the scene. The readiness with which the Operative Fraternities could support by force of arms the cause they might for the time espouse, may find an explanation in the following minute of the Incorporation of Mary's Chapel of September 6, 1683:—"The same day the deacons, masters, and bretheren taking to their consideration not only the unprofitableness of

heaping up a magazine of arms, at the admission of each freeman to this house, which are of no use to the house, and at considerable expense yearlie to dight and keep clean. Bot even the dangerous consequences and bad effects that may arise thereby;—and which if they should be seized upon either by forraigne invasion or intestine commotion whatsoever, that this Incorporation would be made answerable therefore, which after some debate made theranent the same was stated to a vote, whether arms or money should be hereafter paid in. Whereupon it was carried by a pluralitie of votes that money only should be paid in, in respect that if they wanted armes and had money they could easily buy them (if they stood in need), and besides that money would be otherwise usefull in the meantyme; and therefore the House ordained and hereby ordains that hereafter in all tyme coming no arms be given in by any freeman of whatsoever art belonging to this Incorporation at his admission. Bot that they pay in to the boxmaster twelve pounds Scots in lieu thereof, and of all other extravagant expenses they used to be at at the time of their essays making, which is hereby discharged. As lykewise all acts whatsoever made heretofore anent giving in of arms contrarie hereunto are hereby utterly abolished and cancelled.”

The boxmaster's accounts contain several entries of money being paid by intrants in lieu of firelocks, which are noted as costing £3, 10s. each. This arrangement was but of short duration; for at a meeting held in Mary's Chapel on the 23d of March 1684, it was decided by a majority that the old custom of receiving arms be restored:—“The same day the House taking to their consideration that by the act of the date the sixth day of September last bypast, armes were discharged thereafter to have been given in by freemen at their entrie, bot money in lieu thereof, and that upon the considerations mentioned in the said act, as the samen in itself more fully bears. And also considering that armes are no less usefull defensively than offensively, and that they have now fortified their house (which was formerly exposed to open hazard) by bestowing a vast and great expense upon stanchelling the windows thereof both high and laigh with great iron barrs, for the preservation of the armes already therein or hereafter to be put therein; and that the samen are hereby secured, and are allenaryly kepted and reserved for the defence of the true Protestant Religion, King, and Country, and for the defence of the ancient Cittie, and their own privileges therein; and that they will not only use and appropriate these armes for these uses, of the highest importance, bot that they will lykewise adventure their lives and fortunes in defence of one and all of them. And after some debate, whether armes or money should yet be given in, the same was stated to a vote, and the roll being called it was

carried by a pluralitie of votes that armes should still be given in as formerly, for defence and upon the considerations foresaid. Therefore the deacons, maisters, and brethren have enacted and ordained, and hereby enact and ordain, that hereafter in all tyme coming armes be given in to the House as formerly, and no money in lieu thereof, and have declared and hereby declares all acts heretofore made to the contrarie to be from henceforth void and null."

There is little doubt that the fortification of the Trades' Convening-House, and the resumption of the custom of levying a donation of fire-arms from newly-admitted brethren, was the result of the civil discord that had been engendered by Charles II.'s interference with the religious liberties of his Scottish subjects. At the period to which these excerpts refer, the great body of Presbyterians, besides many Episcopalians, were dissatisfied with the Test Act of 1681, because of the utter prostration of liberty which it involved—a state of feeling which may account for the Incorporation's somewhat sudden change of opinion anent the storage of its arms. The presence of members of the Lodge of Edinburgh with the Scotch army at Newcastle in 1641, was a proof of their devotion to the principles of the Covenant; and that their successors in the Craft had espoused a cause in some respects similar, is apparent from the manner in which they allude to the religious system in defence of which their arms were to be employed and their lives hazarded. That a majority of the Incorporation believed the Presbyterians to represent the "true" Protestant religion, further appears from their having in 1687 granted the use of their House as a place of worship for the Presbyterians, and from their agreeing to the erection in the succeeding year of "a loft in the easter gable" of the building for their better accommodation—a step which was rendered unnecessary by the advent of the Revolution of 1688.





James Ballantyne

CHAPTER VII.



CONTINENTAL traditions, identifying Freemasonry with the Knight Templars and the Crusades, condescend upon the name of a noble "Grand Master" of Scotch Masons at a date nearly two centuries anterior to that of the St Clair Legend,—and they are equally precise in furnishing an instance of the admission of Speculative Masons earlier by about three hundred years than any that are particularised in Scottish tradition. Cases in point were thus adduced by the Duke of Antin, in an oration which as Grand Master he made to the Freemasons of France in Grand Lodge "assembled solemnly" at Paris in the year 1740:—"James, Lord Steward of Scotland, was Grand Master of a Lodge established at Kilwinning, in the west of Scotland, in the year 1286, shortly after the death of Alexander III., King of Scotland, and one year before John Baliol

mounted the throne. This Lord received as Freemasons, into his Lodge, the Counts of Gloucester and Ulster, the one English and the other Irish." * Tytler, in his 'History of Scotland,' records the fact that the above-named noblemen were parties to an agreement to support Bruce's claims to the Scottish throne, signed at Turnberry Castle in Ayrshire, in 1286. But the statement as to their reception in the Lodge of Kilwinning cannot be traced to any credible source. It is an echo of Chevalier Ramsay's fabrications in support of the antiquity of "les haut grades" and their connection with Kilwinning, and is inadmissible as a historical fact.

The earliest authentic record of a non-operative being a member of a Mason Lodge is contained in the following minute of the Lodge of Edinburgh, a fac-simile of which is prefixed:—"The aucht day of Junij the zeir of God 1600 zeirs, ye prencipall warden and cheiff maister of maissonis Wm. Schaw, maister of werk to ye Kingis ma'stie, comperit at Halerudhous ye day forsaid wt ye haill maissonis of ye Ludge of Edr. and ye Laird of Aichinleck, and fand Jhone Broune, warden of ye Ludge of Edr. for ye tyme, hes contraveinit ane actt qrthrow he hes incurit ye danger of ye penultie of xl. lb. ; bot ye breyn. assemblit hes modefeit ye said penultie of ye soume of ten libs., & yt vpone serten consideratiouns moving yame yrto ye qlk soume of ten lib. ye haill breyn., wt ye consent of ye warden forsaid, decernis & ordenis to be payit wtin ye terme of fyftein dayis, to be employit at ye sicht of ye said maisters ad pios vsus : in witnes heireof ye saidis maisteris hes affixit yr markis. Thomas Veir, Jhone Robison, Jhone Wat, Henrie Telfer, Patrik Smyht, Adame Walkar, Jhone Gourlay, Jhone Robisone youngar, Jhone Fernie, Jhone Telfer, George Paton, Thomas Wat, Jhone Boiswell of Achinflek."

This minute has been quoted in refutation of the assertion that the admission of Elias Ashmole, a learned antiquarian, into the Lodge at Warrington, Lancashire, in 1646, is the first distinct and unequivocal instance of a person being admitted into the Masonic Fraternity who was not an architect or builder by profession ; but while conclusive on this point, it contains nothing to justify the statement that in the year 1600 the office of Warden of the Lodge of Edinburgh was held by Boswell of Auchinleck. That gentleman, whose name was John, not Thomas, as has been erroneously stated, held no such office : he is simply recorded as being at

* "Jacques, Lord Steward d'Ecosse, étoit Grand-Maitre d'une Loge établie á Kilwin dans l'Ouest d'Ecosse en l'an MCLXXXVI, peu après la mort d'Alexandre III. Roi d'Ecosse, & un an avant que Jean Baliol montât sur le throné. Ce Seigneur reçut Frans-Maçons dans sa Loge les Comtes de Gloucester & d'Ulster, l'un Anglois and l'autre Irlandois."—Histoire Obligations et Statuts de la tres Venerable Confraternité des Francs-Maçons, etc. A Francfort-sur le Meyn, Chez Francois Varrentrapp. 1742.

the meeting in question, taking part in its deliberations and acquiescing in its decision; and it is from this circumstance alone that his connection with the Mason Craft can be traced. Like the operative members present, he attested the minute by his mark.

It is not till 1727 that these records furnish an instance of a brother who was not a practical master mason being called to the Wardenship of Mary's Chapel. Non-professionals were at a much earlier period allowed to rule in the courts of its ancient contemporaries in the north and west. Harry Elphingston, Tutor of Airth and Collector of the King's Customs, was Master, or one of the ex-Masters, of the Lodge of Aberdeen in 1670. It was in 1672 that John Earl of Cassillis, while yet only an "apprentice," was chosen to be Deacon or head of the Lodge of Kilwinning—his two immediate successors in that office being Sir Alexander Cunninghame of Corsehill and Alexander Earl of Eglintoune (also an apprentice); and in 1678 Lord William Cochrane (son of the Earl of Dundonald) was appointed to be Warden in the same Lodge. But that these appointments were merely honorary may be inferred from the fact that when a nobleman or a laird was chosen to fill any of the offices named, deputies were elected from the operative members of the Kilwinning Lodge. The Masonic distinction that was conferred on the above-named noblemen is indicative of the views of the Fraternity upon the great religious and political questions of that exciting time. Cassillis was one of the Commissioners from the Kirk of Scotland to the Assembly of Divines whose deliberations at Westminster resulted in the adoption of the "Solemn League and Covenant, for reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms of England, Ireland, and Scotland." Eglintoune espoused the principles which led to the Revolution, and enjoyed the confidence of William the Third. Lord William Cochrane was in 1678 associated with his relative the Earl of Cassillis and others in refusing to co-operate with the Government of the time in its endeavours by armed force to suppress the religious conventicles of non-conforming Presbyterians. His Lordship's daughter, Lady Jean Cochrane, was in 1684 married to Colonel John Graham of Claverhouse (afterwards Viscount Dundee). Her ladyship subsequently married, as her second husband, Viscount Kilsyth, who was attainted for his concern in the Rebellion of 1715. Claverhouse was in 1685 excluded from the Privy Council on the ground "that having married in my Lord Dundonald's phanatique family, it was not safe to commit the king's secrets to him." In January 1696, William second Viscount of Strathallan was chosen "Master Mason" or President of the Lodge of Dunblane, with Alexander Drummond of Balhadie, another theoretical mason, as Warden.

The Laird of Auchinleck,* whose connection with the Craft has so pre-eminently identified the Lodge of Edinburgh with the early admission of non-operatives to Masonic fellowship, is not the only member of his family whose name has a place on the roll of Mary's Chapel. James Boswell of Auchinleck, son and heir of the celebrated Scottish Judge, Lord Auchinleck, and himself the well-known author of 'Corsica,' and the biographer of Dr Johnson, was made a member by honorary affiliation in February 1777. Previous to this he had been elected Senior Grand Warden in the Grand Lodge of Scotland, and was subsequently raised to the dais as Depute Grand Master, which post he held during the years 1776-77 and 1777-78. Canongate Kilwinning was his mother lodge, of which he became Master. His uncle, John Boswell, M.D., Censor of the Royal College of Physicians in Edinburgh, was Senior Grand Warden in 1753-54, and was one of a committee appointed by Grand Lodge in November 1759 "to inquire into and inspect the condition and situation of the French prisoners presently in the Castle of Edinburgh, particularly such of them as they shall find to be Freemasons, and to report as to their necessities and number." James's son, Alexander (afterwards Sir Alexander) Boswell, was also a member of the Craft, and at the time of his death by the hand of a duellist, was Master of Mother Kilwinning and ex-officio Provincial Grand Master of Ayrshire. This duel was the result of a challenge sent to Sir Alexander Boswell by James Stuart younger of Dunearn, who felt insulted by being accused of cowardice in a political pasquinade of which Boswell was the author. The parties met at Auchtertool, in Fifeshire, on the morning of the 25th of March 1822. On facing each other Sir Alexander fired in the air, but his opponent's shot taking effect, the unfortunate baronet fell mortally wounded, and died on the following day. Mr Stuart afterwards surrendered himself to the authorities, and after trial was honourably acquitted. Sir Alexander was the author of "Jenny's Bawbee," "Jenny dang the Weaver," "Guid-nicht an' joy be wi' ye a'," and other once popular songs; and gratified his taste for our early literature by reprinting several rare works at his private printing press at Auchinleck. He was the originator of the scheme for the erection of a monument on the banks of the Doon to the memory of Burns, and in 1820 presided at the Masonic ceremony with which its corner-stone was planted.

The prominent part that was assigned to William Schaw in the re-organisation of the Scotch Lodges at the close of the sixteenth century, and

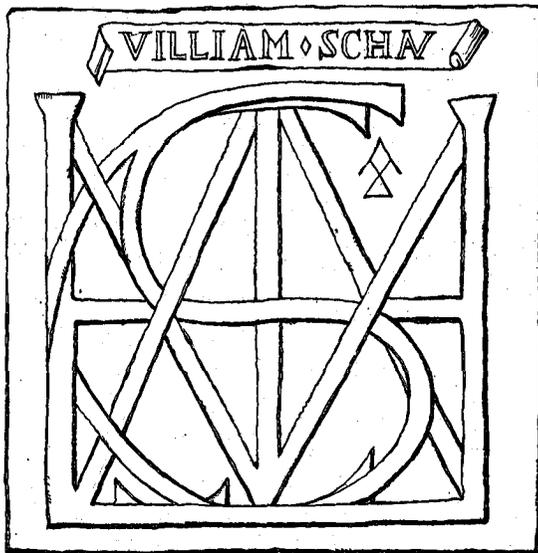
* Richard Graham, who was tried and condemned at Edinburgh in 1592 for witchcraft, was among other acts accused of having raised the devil at the Laird of Auchinleck's dwelling-place, and in Sir Lewis Bellenden the Lord Justice-Clerk's yard in the Canongate.

his intimate association with the Lodge of Edinburgh, will justify our giving an excerpt from the biography of that ancient Masonic official which appears in the appendix to the edition of the 'Laws and Constitutions of the Grand Lodge' published in 1848 :—

"... He was born in the year 1550, and was probably a younger son of Schaw of Sauchie. He appears from an early period of life to have been connected with the Royal Household. In proof of this we may refer to his signature attached to the original parchment-deed of the National Covenant, which was signed by King James the Sixth and his household at the Palace of Holyroodhouse, 28th January 1580-81. In 1583, Schaw became successor to Sir Robert Drummond of Carnock as Master of Works. This high official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period, various sums are entered as having been paid to him in connection with these buildings, for improvements, repairs, and additions. Thus in September 1585 the sum of £315 was paid 'to Williame Schaw, his Majestie's Maister of Wark, for the reparation and mending of the Castell of Striueling;' and in May 1590, £400, by his Majesty's precept, was 'delyverit to William Schaw, Maister of Wark, for reparation of the hous of Dumfermling, befor the Queenis Majesties passing thairto.' Sir James Melville, in his Memoirs, mentions that, being appointed to receive the three Danish Ambassadors who came to the country in 1585 (with overtures for an alliance with one of the daughters of Frederick the Second), he requested the King that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. We know also that he accompanied James the Sixth to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark. The marriage was celebrated by David Lindesay, Minister of Leith at Upslow, in Norway, on the 23d November; and on the following morning, the King, as 'a morrowing gift,' granted to the Queen's Grace the Lordship of Dunfermline, and other lands in Scotland. The King and his attendants remained during the winter season in Denmark. Schaw returned to this country on the 16th March 1589-90, for the purpose of making the necessary arrangements for the reception of the Royal party. This we learn from David Moysie, one of the Clerks of Privy Council, whose memoirs furnish some minute and interesting particulars of occurrences at that time. He says, 'About the 16th day of March, William Schaw, Maister of Wark, came from the King out of Denmark, with direction to cause the schipis the Burrowis had appoynted mak out for bringing his Majestie homeward, to outred (prepare) the Abbey (of Holyroodhouse), and have all things in readiness for his Majestie's hamecoming quhilk suld be in Apryle nixt; schewing also that the Quene was with bairne, and that the King and his company had been weill entertained.' . . . The inscription on Schaw's monument states that, in addition to his office of Master of Works, he was 'Sacris Ceremoniis Præpositus' and 'Reginæ Quæstor;' which Monteith has translated 'Sacrist, and the Queen's Chamberlain.' This appointment of Chamberlain to the Queen evinces the high regard she entertained for him; but there can be no doubt that the former words relate to his holding the distinguished office of General Warden of the Ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master, as now existing. . . . Schaw died at the age of 52, in April 1602, and was buried in the Abbey Church of Dunfermline, where a handsome monument

was erected to his memory by Queen Anna. His name and monogram, cut in a marble slab, is inserted: according to tradition, this was executed with his own hand, and it contains his mason mark, as represented in the annexed wood-cut."

We demur to the meaning which the compiler of this sketch (the late Sir David Brewster*) attaches to the words "Sacris Ceremoniis Præpositus." He says they "relate to his holding the distinguished office of General Warden of the Ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master, as now existing." This seems to us to be an attempt to draw a parallel between the offices in the Operative Masonic



Lodges of the sixteenth and those in Lodges of Symbolical Masonry of the nineteenth century, quite unwarranted by a literal translation

* It is on the authority of the late Grand Secretary that we ascribe to Sir David Brewster the authorship of the biographical sketch of William Schaw. Sir David was the author of the 'History of Free Masonry and the Grand Lodge of Scotland,' published in the year 1804. Our authority for this statement is the following note which appeared in 'Notes and Queries,' May 9, 1863, by 'T. G. S.' (understood to be Thomas George Stevenson, the well-known antiquarian and historical bookseller, Edinburgh):—"Lawrie's 'History of Freemasonry,' 1804. In the sale of the library of the late Dr David Irving, Librarian to the Faculty of Advocates, Edinburgh, there was a copy of this work, which sold for £1, on Saturday, March 28, 1862. In this copy there was a very singular and curious notice in the handwriting of Dr Irving relative to its authorship. As this is one of those literary curiosities which is worthy of being recorded in 'Notes and Queries,' I subjoin a copy of it for preservation. Dr Irving remarks that 'the history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged. The late Alexander Lawrie, Grand Stationer, wished to recommend himself to the Fraternity by the publication of such a work. Through Dr Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance, David Brewster, by whom it was readily undertaken; and I can say, was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature, Alexander Lawrie, and the volume is commonly described as 'Lawrie's History of Freemasonry.'" Alexander Lawrie, originally bred a stocking weaver, became a bookseller and stationer in Parliament Square, Edinburgh, and thereafter printer of the 'Edinburgh Gazette,' the patent for which had been granted by the Government of the day to Dugald Stewart, the celebrated Professor of Moral Philosophy, Edinburgh. Dr Anderson was the author of the 'Life of Smollett,' and editor of various

of the words in question, or by what is known of the statutes by which Masonic Lodges of Schaw's time were regulated. The literal rendering of the sentence in which the words occur is as follows: "William Schaw, Master (or Prefect) of the King's Works, placed over (*i. e.*, Manager of) Sacred Ceremonies, Chamberlain to the Queen." So that the words "Sacris Ceremoniis Præpositus" do not "relate to his holding the distinguished office of General Warden of the Ceremonies of the Masonic Craft," but only to the office he held in connection with ritualistic observances in the religious exercises of the royal family. The entire sentence refers to Schaw's position in the State, and not to any Masonic dignity whatsoever. His Masonic position is clearly defined in the minute which records the trial of the Warden of the Lodge of Edinburgh at Holyrood in 1600: he was "Principal Warden and Chief Master of Masons," and it was in that capacity alone that he could preside in a Masonic Lodge. The office of "Master of Work to the King's Majesty" would bring him into official contact with several handicrafts, but it conferred no powers of interference in the affairs of Masonic courts any more than in the internal arrangements of incorporations of upholsterers.

We have also to take exception to the "tradition" which seeks to identify Schaw with the cutting of the monogram shown on the marble slab which graces the monument erected to his memory at Dunfermline. The fact that Schaw's immediate predecessor in the office of Master of Work was a nobleman, and that the Wardenship over the Masons in Aberdeen, Banff, and Kincardine was in his own time held by a country gentleman (the Laird of Udaught), shows that it was not necessary that either appointment should be held by a Craftsman; and nothing has been advanced to prove that he was qualified for the piece of work for which this story gives him credit. That Schaw was an honorary member of the Fraternity there can be little doubt, and, like the Laird of Auchinleck, he would so far imitate the custom of the Operative portion of it as to adopt a mark; but it is noteworthy that in the only purely Masonic documents attested by his own hand, his signature is unaccompanied by any such pendicle. The mark which appears on the face of the slab we believe to be that of the operative who cut the monogram.

works, including that of the 'British Poets,' whose daughter was married to Dr Irving. David Brewster is now 'Sir David,' and Principal of the University of Edinburgh." Sir David Brewster died in 1868.



Roskilly

CHAPTER VIII.



N our opening chapter we referred briefly to the statement made by Laurie regarding the office of Grand Master having been made hereditary by James II. in the Barons of Rosslyn, a statement which in our opinion is fabulous, and unsupported by any trustworthy evidence. We now come to notice the important documents which in Masonic history are known as the St Clair Charters. The first purports to be drawn by the Deacons, Masters,

and Freemen of the Scotch Masons, with the object of effecting a reform of the abuses then existing in the trade. The second is a confirmation of the first, and has the peculiarity of being the joint production of the "Masons and Hammermen within the kingdom of Scotland."

These MSS. were several years ago purchased at the sale of the effects of the late Alexander Deuchar* by David Laing, LL.D., of the Signet Library, who gave them to the late Brother Aytoun, Professor of Belles Lettres in the University of Edinburgh, in exchange for some antique documents in his possession. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their genuineness. We have compared several of the signatures in the originals with autographs in other MSS. of the time. The Advocates' Library at Edinburgh contains a small manuscript volume known as the Hay MSS., in which are preserved copies of the St Clair Charters. We have examined this manuscript, and find that the transcript of the documents in question differs considerably from the originals in orthography, abbreviations, and in the arrangement and rendering of some of the signatures. The Charters are in scrolls of paper, the one 15 by 11½ inches, the other 26 by 11½ inches, and for their better preservation have been affixed to cloth. The caligraphy is beautiful, and though the edges of the paper have been frayed and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the words that have been obliterated. About three inches in depth at the bottom of No. 1 in the right-hand corner is entirely wanting, which may have contained signatures in addition to those that are given. The left-hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. For the benefit of readers unable to decipher the caligraphy of the originals, of which we give fac-similes, we embody a copy of each of these Charters:—

BE jt kend till all men be thir present Iris. Ws deacones maisteris and frie men of the Maissones wthin the realme of Scotland with expres consent & assent of W^m Schaw Maister of Wark to our sou^{ane} lord ffor sa mekle as from aige to aige it hes bene observit amangs ws that the Lairds of rosling hes ever bene patrones and ptectors of ws and our privileiges lyckas our predecessors hes obeyit and acknowlegeit thame as patrones and ptectors Quhill that wthin thir few yiers throwch negligence and slewthfulnes the samyn hes past furth of vse Quhairby nocht onely hes the Laird of Rosling lyne owt of his just vrycht bot also our haill craft hes bene destitute of ane patrone ptectour and oversear q^{lk} hes genderit manyfald corruptions & jmperfectiones baith amangis ourselfis and jn our craft and hes gevin occasioun to mony persones to consave evill opin-

* At Mr Deuchar's death, his valuable Masonic books and MSS. were offered to Mary's Chapel, at a price to be agreed upon; but the Lodge did not avail itself of the offer.

PROBABLE DATE, 1500.

Handwritten Latin text, likely a charter or legal document, written in a cursive script. The text is dense and covers most of the page.

Robertus

William scian
maistie d'warh

andros of m'fow

How d'be fawm

Quand'up

Edm'g'us

J. Campbell

J. Allan

William Allan
Alexander Scob
George Allan

J. M'fow
Thomas Scott
James Allan

Robertus

Handwritten Latin text, likely a continuation of the document or a separate section. It includes phrases like "etiam in nomine domini" and "in testimonium".

Large decorative flourish or signature block at the end of the second page of text.

Robertus

William scian
maistie d'warh

ioun of ws and our craft and to leive of great jnterpryses of pollecie Be ressonne of our great misbehaviour wthout correction Quhairby not onelie the comittaires of the faultes bot also the honest men ar disapoyntit of thair craft and pfeit As lykwayes quhen dyvers and sindrie contraverses fallis out amangis ourselfis thair followis great & manyfald jnconveniencis throw want of [ane patrone and protector] We nocht being abill to await vpoun the ordiner judges & judgement of [this] realme throw the occasioun of our powertie & langsumnes of proces ffor remeid qrof and for keping of guid ordour amangis ws in all tymes cumyng and for advancement of our [craft] and vocatioun wthin yis realme and furtherens of policie wthin the samin We for our selfis & in name of our haill bretherene & craftsmen w^{ch} consent foirsaid aggreis and consentis that W^m Sinclar now of rosling for him self & his airis purches and obtaine at ye hands of our sou^{ane} Lord libertie fredome and jurisdiction vpon ws and our successoures in all tymes cumyng as patrones & juges to ws and the haill pfessoris of our craft wthin this realme quhom of we have power and comissoun, Swa that heirefter we may acknowlege him and his airis as our patrones and judge vnder our sou^{ane} Lord wthout ony kynd of appellatioun or declynyng from his judgement, with power to the said Williame and his airis to depute judges ane or mae vnder him and to vse sik ampill and lairge jurisdictione vpoun ws & our successors als weill as burge as land as jt sall pleis our sou^{ane} lord to grant to him & his airis.

WILLIAM SCHAW,
Maistir of Wark.

Edinburgh.

ANDRO SYMSONE
JHONE ROBESOUNE

S Andros.

P. CAMPBELL takand ye
burdyng for JON. SAW
J. VALLANCE
WILLIM AITTOUN

Achiesones Heavin.

GEORG AITTOUN
JO. FWSETTER
THOMAS PETTICRWF

Dumfermling.

ROBERT PEST.

THOMAS WEIR masoun in Edr. THOMAS ROBERTSOUN warden of the Ludge of Dumfermling and Sanct Andros and takand the burding vpoun him for his bretheren of ye masoun craft within they Lwdges and for the Comissionars efter mentionat viz. DAVID SKOWGALL ALEXANDER GILBERT & DAVID SPENS for ye Lwdge of Sanct Andros, ANDRO ALESOUN and ARCHIBALD ANGOUS Comissionars for the Lwdge of Dwmfermling & ROT. BALZE & JHONE SAW for the Lwdge of Heddingtoun with o^r hands led on the pen be the Notaries vnderwritten at o^r comands becaus we can nocht write.

Ita est LAURENTIUS ROBESOUN Notarius publicus ad premissa requisitus de specialibus mandatis dict. personarum scribere nescien. vt 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].

BE IT KEND till all men be thir pnt Lres. WE the Deacones maisteris and friemen of the maissones and hammermen within the kingdome of Scotland That forsamekill as from aidge to aidge jt hes bene ybservet amangis ws and our predicessoris that the Lairds of Rosling hes ever bene patrones & protectoris of ws & o^r priviledgis Lykeas our predicessores hes obeyit reverencet & acknowledgedget thame as patrones & protectoris q^{ro}f

they had [letters] of protectioun & vtheris richtis grantit be his maties most no^{ll} progenitors of worthie memorie q^lkis with sindrie vtheris of the Laird of rosling his writtis being consumet & brunt jn ane flame of fyre within the castle of Rosling jn an . . .

The consumatioun & burneing q^of being clerlie knawin to ws and our predicesoris deacones maisters and [friemen] of the saidis vocatiounis, and our protectioun [of the samyn] and priviledgis thereof [be negligence] and slouthfulnes being liklie to pass furth of vse q^tthrow not only wald the Lairds of Rosling lyin out of thair just richt bot also our haill craftis wald haif bene destitute of ane patrone protector & oversear quhilk wald jngenner monyfald jmperfectiones & corruptiones baith amangis our selfis and jn our craft and give occasioun to mony persones to conceave evill opinioun of ws & our craft and to leive af many and grit jnterpryces of policie q^lkis wald be vndertakin if our grit misbehaviour wer suffert to go on wtout correctioun. For remeid q^of and for keeping of guid ordour amangis ws jn^t all tyme cuming and for advancement of our craft and vocatioun within [his] hienes kingdome of Scotland & furduring of policie yairintill The maist pairt of our predicesoris for thamselvis & jn name and behalfe of our bretherene and craftsmen wt expres avyse and consent of Williame Schaw maistir of wark to hienes vmq^le darrest father of worthie memorie All jn ane voce agreit consentit and subscriyvet that Williame Sinclar of Rosling father to Sr Williame Sinclar now of Rosling for him self and his airis sould purches & obteane at the handis of his matie libertie friedome & jurisdiction vpon ws & our predicesoris deacones maisteris & friemen of the saids vocatiounes as patrones & judges to ws & the haill professors y^of within the said Kingdom q^of they had power & commissioun Sua that they and we nicht yairefter [acknaw]ledge him and his airis as or patrones & judge vnder our soverane lord without ony kynd of appellation or declinatoure frome thair judgement forever, As the said agriement subscriyvet be the said mr of wark [and our] predicesoris at maire [length proportis] In the quhilk [office priviledge & jurisdiction] over ws and our said [vocatioun the said Williame Sinclar of Rosling ever continewit to his going to Ireland q^r he pntly reamanes sen the quhilk [time] of his departure furth of this realme thair ar very mony corruptiones & jmperfectiones rysin and jngennerit baith amangis ourselfis & jn our saids vocatiounes jn defect of ane patrone & oversear over ws and the samyn Sua that [our] saidis vocatiounes ar altogietar liklie to decay And now for saiftie thairof we haifing full experience of the efault guid skill [and] judgement quhilk the said Sr Williame Sinclar now of Rosling hes jn our said craft and vocatioun and for reparatioun of [the] ruines & monyfald corruptiones and enormities done be vnskilfull persones thairintill We all jn [ane] voce haif ratifiet and approven and be thir pntis ratifies & approves the forsaid former l^re of jurisdiction & libertie [made and subt] be our bretherene and his hienes vmq^le Mr of wark for the tyme to the said Williame Sinclar of rosling father to the said Sr William quhairby he and his airis ar acknowledged as our patrones & judge under or soverane lord over ws & the haill professors of our said [vocatioun] w^tin this his hienes kingdome of Scotlande without any appellation or declinator from thair judgements in ony [time hereafter] forever And farder we all in ane voce as said is of new haif maid constitute & ordainit and thir pntis makis constitutes & ordanes the said Sr Williame Sinclar now of Rosling & his airis mail lour only patrones protectoris & oversearis vnder our soverane lord to ws & our successores deacones maisteris and friemen of our saids vocatiounes of maissones hammermen w^tin the haill Kingdome of Scotland & of or haill priviledgis & jurisdictiones belonging thairto q^uin he his father & yair predicesoris Lairds of Rosling haif bene in vse of possessioun thir mony aidges bygane With full

power to him and thame be thameselfis thair waurdenis and deputtis to be constitute be thame to affix and appoynt places of meting for keiping of guid ord^r in the said craft als oft and sua oft as neid sall requyre. All and sindrie persones that may be knawin to be subject to the said vocatioun to be callit absentis to amerciat transgressoris to punish vnlawis casualities and vtheris Dewties quahatsomevir perteineing & belonging or that may fall to] be pait be quahatsomever persone or persones subject to the said craft to aske crave ressave jntromet with and vplift and the samyn to thair awn pröpper vse to apply Deputtis vnder thame in the said office with clerkis seruandis assisteris and all vtheris officiaris & memberis of court neidfull to mak creat substitut and ordene for quhome they sall be haldin to answer All & sindrie plaintis actiones & causes preteining to the said craft & vocatioun and againes quhatsumevir persone or persones professors yrof to heir discuss decerne & decyde actis decreitis & sentencis yairvpoun to pronounce and the samyn to dew executioun to caus be put And gnallie all and sindrie vyeris privilegedes liberties and immunities quhatsumevir concerneing the said craft to do vse & exerce and caus be done exercet and keipit siclyke and als friely in all respectis as ony vyeris thair predecessors hes done or nicht haif done thameselfis in ony yme by-gane friely quietlie weill and in peac but ony revocatioun obstacle jmpediment or againe calling quhatsumevir In witnes of the q^{lk} thing to thir pnttis w^{tin} be Alex^r Aikinheid servitor to Andro Hay wrytter we haif sub^t thir pnttis w^t our handis at

The Ludge of Edinburgh

WILLIAM WALLACE decon

JOHNE WATT

THOMAS PATERSONE

The Ludge of Glasgow

JOHNE BOYD deakin

ROT. BOYD ane of the mestres

HEV DUOK dekan of ye measounes
and vrichtis off Ayr

The Ludge of Dundie

ROBERT STRACHOWNE
maister

ANDREW WAST and
DAVID QUHYIT maisteris
in Dundie wt or hands
at the pen led be the
notr vnder subscriveand
at or comands becaus we
can not writt

THOMAS ROBERTSONE
norius assruit

ROBERT JHONSTONE
Mais . . .

DAVID MESONE
Mais . . .

THOMAS FLEMING Wardane
jn Ed^r and HEW FORREST
wt or handis at the pen led
be the noter vnder sub for
ws at or command becaus
we can not wryt
ADOW. HAY norius assruit

ROBERT CALDWELL in
Glasgow with my hand at ye
pen led be ye noter vnder
subscriwand for me becaus
I can not writt myselff
J. HENRYSONE norius assruit

I JN. SERVEICE, m^r of ye craftis in Stirlinge
with my hand at ye pen led be ye notar vnder
subscrivand for me becaus I can not writt
J. HENRYSONE norius assruit

I JON BURNE ane of the m^rs of Dumfermlinge
wt my hand at ye pen led be ye notar vnder sub-
scriwand for me at my comand becaus I can
not writt myselff
J. HENRYSONE norious assruit

GEORGE [LIDDELL] deakin of squar-
men and nov quartermaistir

{ DAUAD FERHERSONE ane of ye mesters ANDROW
WELSONE master and Thamas [W]ELSONE
varden of ye sed Lug of Sant Androis

The Ludge of Stirlinge

JOHNE THOMSONE

JAMES RONE

[The] *Ludge of Dumfermlinge*

ne of

The first of these Letters of Jurisdiction has hitherto been regarded as having been written shortly *after* the union of the Crowns. It was issued with the consent of, and is signed by William Schaw, Master of Work, who died in April 1602. The Crowns of England and Scotland were not united till the accession of James the Sixth of Scotland as James the First of England, March 24, 1603, consequently the date of the Charter in question must have been *before* that event. In addition to Schaw's signature, the Charter bears those of "Andro Symson, Jhone Robesoun, and Thomas Weir," as representing the Freemen Masons in Edinburgh. On referring to the official list of "Deacons of Craft" of the time, and to the contemporary minutes of the Lodge of Edinburgh, we find these persons occupying in the same year positions that would entitle them to be parties to the deed in question. Andro Symson was Deacon of the Masons, and Jhone Robesoun dean of guild in the year ending 3d November 1601, while Thomas Weir was Warden of the Lodge during the year ending 28th December 1601. These facts would of themselves justify our assertion that the first of the St Clair Charters is of a date earlier than that generally ascribed to it; and when taken in connection with the date of Schaw's death, they favour the presumption that it was written between December 1600 and November 1601.

1630 has hitherto been supposed to be the year in which the Second Charter was executed, but there is good ground for believing it to be two years older. Among the signatures attached to it are those of "William Wallace decon, Jhone Watt, Thomas Paterson, Thomas Fleming wardane in Edinburgh, and Hew Forrest." A reference to the records of the Lodge of Edinburgh shows that in 1628 William Wallace* was its Deacon and Thomas Fleming its Warden, and that John Watt and Thomas Paterson (late Deacons), and Hew Forrest, were closely identified with its management. There are no minutes of the Lodge for 1627; but from

* Dr Laing stated in a paper read before the Scottish Architectural Institute several years ago, that William Wallace, master mason to Charles I., was the modeller and original builder of Heriot's Hospital, the foundation-stone of which was laid in July 1628. He died in 1631, and was succeeded by William Aytoune, master mason in the Canongate, who also died before the edifice was completed.

those of 1629 we learn that William Wallace was succeeded in the deaconship by Thomas Patersone. These facts do not of themselves furnish conclusive proof on the point; but when taken in conjunction with collateral evidence gathered from other sources, viz., that John Boyd and Hew Duok, whose names appear as parties to the deed, were in 1628 Deacons of the incorporated Masons in Glasgow and Ayr respectively, they seem to establish with tolerable certainty that the Charter to Sir William St Clair was executed in the year 1628—a conclusion to which the following unfinished minute in the records of the Lodge of Edinburgh may, without overstraining be held to contribute:—"At rosling the first of may 1628; The quhillk day Sir Williame Sinkler" — It occurs to us that this fragmentary item has reference to a meeting that had been convened at Roslin for the purpose of presenting to Sir William the deed that had been executed in his favour, and of endeavouring by force of argument or by personal explanations to obtain his acceptance of it. Assuming the correctness of this hypothesis, the question of date is still farther narrowed, and the Charter may be presumed to have been signed at Edinburgh in April 1628.

The historian of the Grand Lodge of Scotland attaches some importance to these documents as affording corroboration of his statement in regard to the appointment by James II. of William St Clair, Earl of Orkney and Caithness, to the office of hereditary Grand Master. We hold, on the contrary, that instead of corroborating, they furnish a pretty conclusive refutation of the statement. Our views on the subject of these Charters are so well stated by the learned editor* of the 'Genealogie of the Saint-claires of Rosslyn, including the Chartulary of Rosslyn, by Father Richard Augustus Hay, Prior of St Pieremont,' published at Edinburgh in 1835, in his introduction to that work, that we cannot do better than reproduce his remarks on the subject:—

"The high antiquity assigned to the alleged heritable conveyance of the office of Grand Mason in favour of the ancestor of the last Rosslyn appears somewhat questionable, and there is certainly nothing like legal or even moral evidence to warrant a belief that any grant ever was conferred by King James II. . . . If such an heritable office had ever been created by James II., it must, according to the ordinary rules of succession, have descended to the elder branch of the Saint-Clair family. To give this legend, therefore, the appearance of truth, the writer † ought to have stated that the Earl of Orkney (the representative of the elder branch of the Family of Saint-Clair, and on whom the office of Grand Master is said to have been conferred by James II.) conveyed the office to the younger branch. Had any deed of this description existed, it must have been carefully preserved amongst the Roslin charters; and there can be little hesitation in saying that Father Hay, in his anxiety to blazon forth all the honours

* James Maidment, advocate.

† Reference is made to the article "Masonry," Brewster's Encyclopædia.

of the Saint-Clairs, would not have omitted a document so interesting and important. If he deemed the two charters by the Masons to William Saint-Clair and his son of sufficient interest to be admitted into his compilation, although of a date so very recent, it is impossible to suppose that he would have excluded a grant of such high antiquity.

"In a History of Freemasonry published at Edinburgh,* the author, in noticing these two Charters, says 'It deserves also to be remarked that in both these deeds the appointment of William St Clair, Earl of Orkney and Caithness, to the office of Grand Master by James II., is spoken of as a fact well known and universally admitted.' This remark is a pretty bold one, for in neither of the Charters is there the slightest allusion to any heritable conveyance in favour of the Earl of Orkney by James II. The first Charter merely recognises the Lairds of Roslin as patrons and protectors 'from adge to adge,' but it is utterly silent as to any Crown grant of such office of patron. The second grant, although more pointed, still leaves matters as they were; for although it contains a statement which, if true, was very unaccountably omitted in the preceding Charter, still there is not a syllable as to James the Second's Charter. After mentioning the patronage of the Roslin family to the Masons, it goes on to state, 'they had letters of protection & vtheris richtis grantit be his maties most noll progenitors of worthie memorie qlkis with sindrie vtheris of the Lairds of Rosling his writtis being consumet & brunt in ane flame of fyre within the castle Rosling anno †. . . the consummatioun and burneing qrof being clearlie knawin to ws and ovr predecessors,' etc.

"Various reflections naturally occur upon considering this statement. In the first place, it may be asked, why was the burning of these alleged grants omitted in the first charter? In the second place, how comes it that there is no certainty as to the year when the 'flame of fyre' consumed 'the writtis'? And thirdly, by what strange fatality were these particular writings consumed, when all the remaining charters, forming a complete chartulary of Rosslyn, escaped? Even if all these questions could be satisfactorily answered, still the existence of a grant by James II. remains to be proved, and how that is to be done appears somewhat questionable.

"But this is not all. The last Rosslyn, who as before noticed resigned his office of patron, was entirely ignorant of the existence of any Crown grant in favour of his ancestor the Earl of Orkney; for his deed of resignation proceeds on the narrative, '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,' etc.; and he therefore resigns all right 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, my predecessors.' Thus the granter of the deed, who it must be presumed was better acquainted with the nature of his rights than any one else could be, derives his title from the very persons to whom the two modern charters were granted by the Masons; and in the resignation of his claim as patron, etc., exclusively refers to these two deeds or 'any grant or charter made by the Crown,' not in favour of William Earl of Orkney, but of William and Sir William St Clair, the identical individuals in whose persons the Masons had created the office of patron.

* Laurie. Edinburgh, 1804, 8vo, p. 103.

† This fact, if true, must have been as well known to the granters of the first charter as to those who subscribed the second one.

"The author of the work just alluded to remarks that an 'inconsistency' arises from the terms of this deed, because it is at variance with the alleged grant by James II. No doubt there is an 'inconsistency,' and a great one too, but it has arisen in consequence of the later writers choosing to found upon a charter which, for anything yet seen, never existed, and disregarding the plain and explicit terms in which the resignation by the Patron in 1736 is conceived.

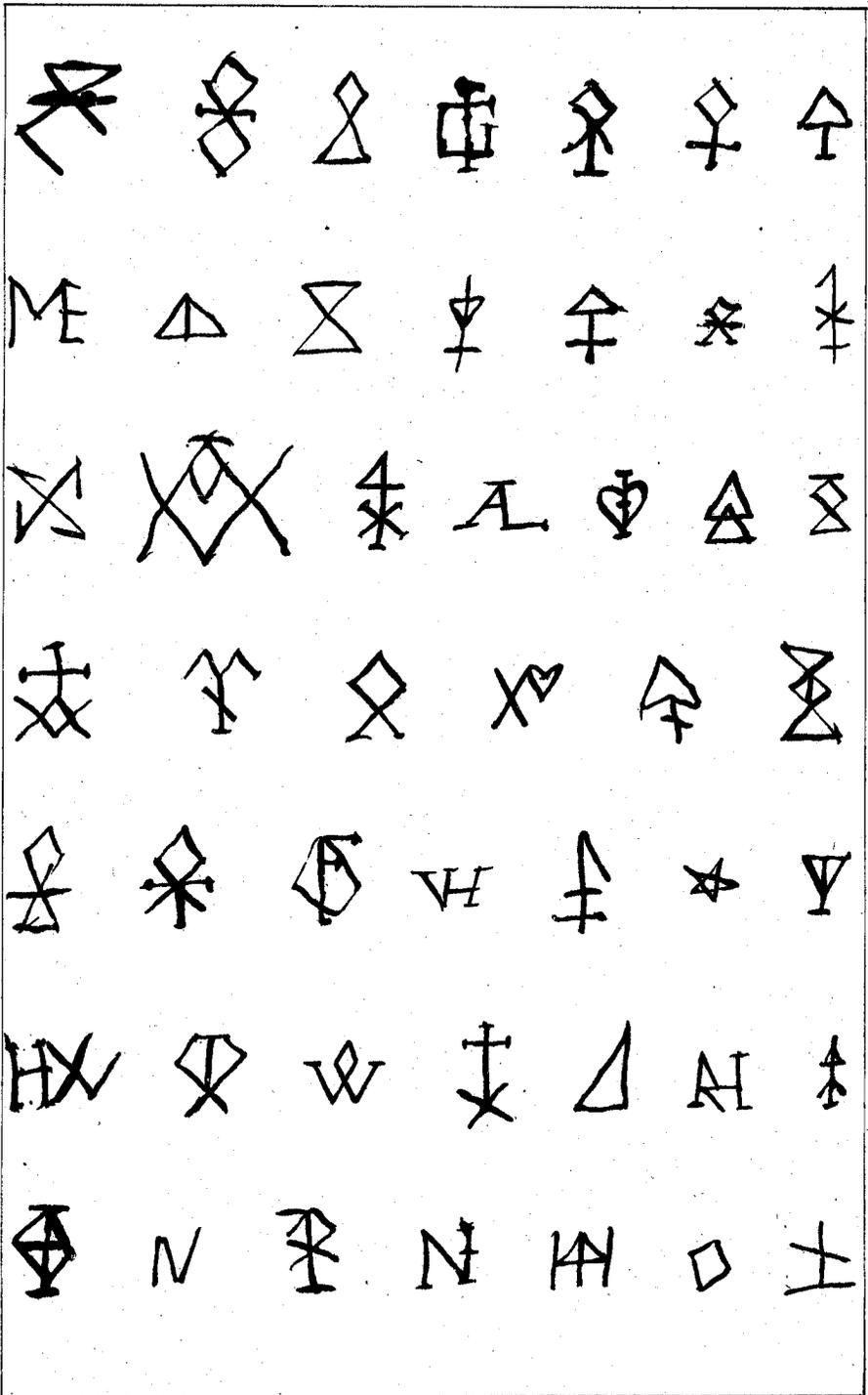
"Indeed, had there been even probable grounds for believing in the existence of such a Crown grant, the character of the last Patron affords pretty strong proof that it would not have been overlooked. He had too high an opinion of the antiquity of his family, and the reputation of his ancestors, to have disregarded so honourable a distinction as that said to have been conferred by James II. ; but he was a person of too much gentlemanly feeling and integrity to found upon a document the existence of which was so very problematical. His silence, therefore, is the best proof that he considered the whole legend (if indeed it existed at the date of the resignation) as fabulous."

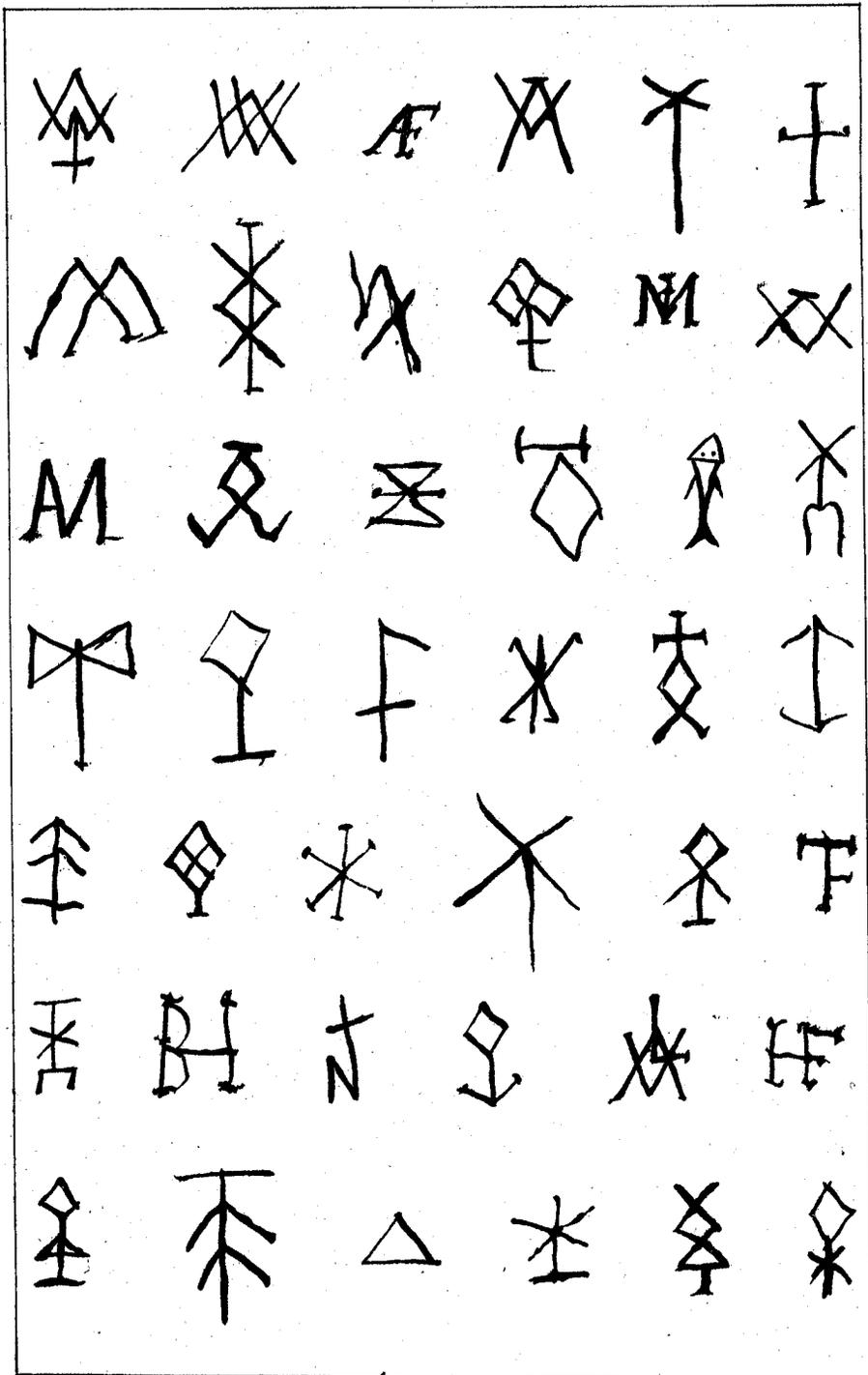
An attempt has been made to explain the anomaly of the Masons investing with the Protectorate of the Craft a family which already had a Royal appointment to the office, by suggesting that "James VI., by neglecting to exercise his power, virtually transferred to the Craft the right of electing their office-bearers." But if the Crown in the fifteenth century constituted the St Clairs of Roslin hereditary Patrons, Protectors, and Judges of the Scotch Masons, and did not at any subsequent period recall the grant, which there is no evidence that it did, it was no business of James VI. to appoint another to the Protectorate, so long as the line of the hereditary Patrons remained unbroken ; neither under the grant in question was it necessary that the Patron should at any time purchase a right which he already possessed, or be elected to an office that was his by inheritance. Had the St Clairs become extinct, or had they failed to discharge, or resigned, the office, the right of appointment would have reverted to the Crown and not to the Craft. If the traditions that are rehearsed in the second deed be correct, we must conclude that the Masons enjoyed no special preference as objects of James II.'s care: for his favourite, the Baron of Roslin, must also have been "Grand Master" of blacksmiths and other sections of the Hammermen handicraft, as well as of coopers and other branches of Squaremen crafts, represented by those Deacons from Ayr who are parties to the deed.

Laurie, having introduced to his readers the so-called "Hereditary Grand Masters of Scotland," must needs find for them a Grand Centre, in which they held "their principal annual meetings," for the settlement of differences which might have arisen in connection with the building art ;— and accepting as he does the legend pointing to Ayrshire as the birth-place of Scotch Masonry, he fixes on the isolated village of Kilwinning as the locality in which "were always held" the Head Masonic Courts of the

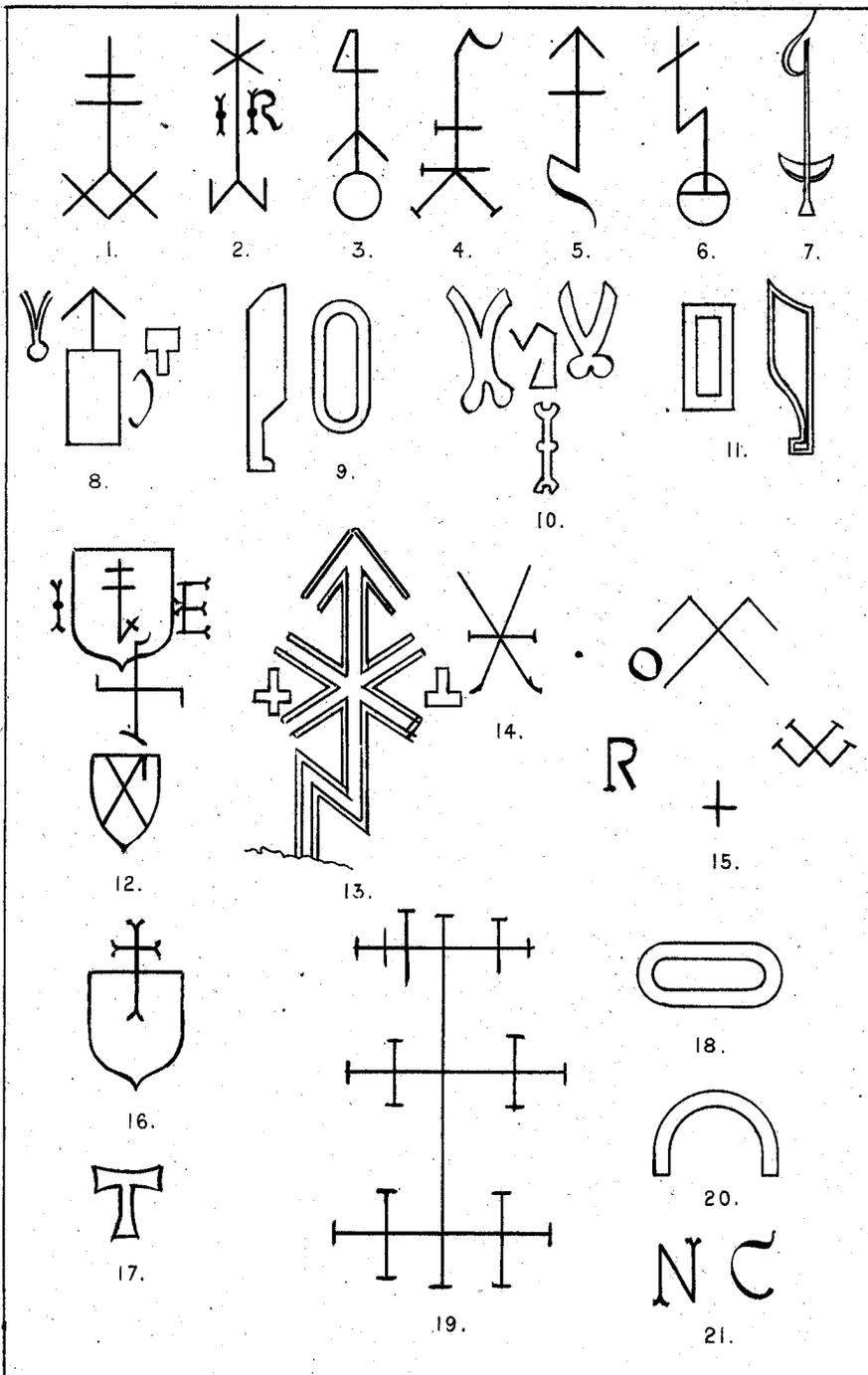
St Clairs. He does not seem to have been staggered in his belief by the consideration that the St Clairs had no territorial or other connection with Kilwinning or its neighbourhood, or by reflecting on the improbability of masons from Aberdeen, Perth, St Andrews, Dundee, Edinburgh, and other places, in an age when long journeys were attended with both difficulties and dangers, travelling to a distant obscure hamlet to adjust differences in connection with their handicraft. Altogether, the story of the "Hereditary Grand Master" and his "Annual Assemblies at Kilwinning," is so myth-like, that we decline to accept it as a historical fact.





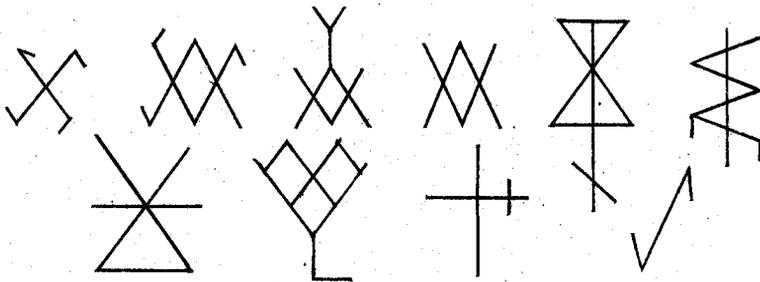


MARKS FROM INTERIOR OF ST. GILES' CATHEDRAL, EDINBURGH.

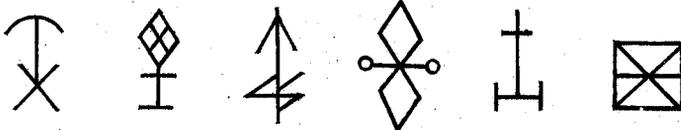
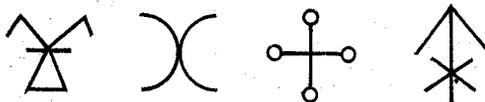


A. Ritchie, Lith. Edinb.

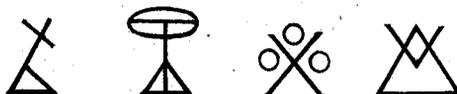
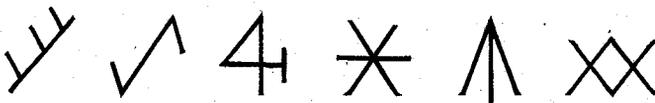
MARKS FROM THE LAIGH PARLIAMENT HALL, EDINBURGH, ERECTED IN 1686.



FROM MINUTE-BOOK OF MOTHER KILWINNING, 1642-80.



FROM KILWINNING ABBEY.





James Murray

CHAPTER IX.



THE registration of craftsmen's marks, provided for in those laws that are known to have been promulgated in the sixteenth century for the regulation of the then existing Scotch Lodges, was the perpetuation of a custom that had prevailed in the building fraternity for ages, Masonic Marks having been discovered on the Pyramids of Egypt, on the ruined buildings in Herculaneum, Pompeii, Greece, and Rome, and on the ancient cathedrals, castles, &c., that are to be found in almost every country in Europe. The reference made by Schaw in his Statutes to the booking of fellow-crafts' or masters' marks (see Chapter II.) has hitherto been held as proving that

the conferring of a mark formed an essential part of the ceremony of "passing." The language of the Statutes, however, does not bear this out: it only means that the fellow-craft or master shall have a mark, which he may have adopted on his being made an entered apprentice; for the ancient records of Mary's Chapel, and of the Lodge of Kilwinning, show that the possession of these devices was common alike to all apprentices and fellows or masters who chose to pay for them. They were also adopted by the Theoretical portion of the Fraternity, in imitation of their Operative brethren. In registering the marks of its members, in the seventeenth century, the Lodge of Edinburgh makes a note of such an one having "taken ane mark and payed therefor," that "thir lads [apprentices] paid for their marks," or that "thir marks was given on St Johnis Day," but nothing is said of the amount of fee that was paid for them. The Lodges of Kilwinning and Peebles charged 13s. 4d. Scots (about 1s. 1d. sterling) for each mark.

Whatever may have been their original signification as exponents of a secret language—a position which is assigned to them by some writers—there is no ground for believing that in the choice of their marks the sixteenth century Masons were guided by any consideration of their symbolical quality, or of their relation to the propositions of Euclid. The first of the prefixed illustrations is formed of selections from the Marks that are recorded in the books of Mary's Chapel. A large proportion of them represent the initials of their owners' names, and they are nearly all of a sufficiently simple character to permit of their being cut upon the tools of operative masons and the productions of their handicraft, or used as signatures by such as had not been taught to write—these being the only purposes to which they are known ever to have been applied by the Mason Craft in Scotland. One of the marks booked on St John's Day 1667 deserves special notice from its singular expressiveness of the name it represents. It is the mark of David Salmond, and is composed of lines so arranged as to form the figure of a fish, presumably a *salmon*, symbolising the owner's surname, the initial letter of his Christian name being represented by the *delta*-shaped head of the fish. The minute-book of the Lodge of Peebles contains a unique specimen of a mark "taken out" in 1745 by a wig-maker, which may rightly be termed a trade-mark. It is a human head with a wig, and an ample beard flowing from the lower part of the chin. In 1718, a captain of the King's Foot Guards, on his admission, chose for his mark a V-shaped shield bearing on each half a small cross, the whole being surmounted by a cross of larger size. A slater's hammer and a leather-cutter's knife are among the other marks that are registered in the Peebles records.

Our second illustration of Marks is a selection from those discovered by

Brother William Hay, architect, in the course of his examination of the interior of St Giles's Cathedral, Edinburgh, preparatory to its restoration, upon which work he is at present (1872) engaged. These Marks are incised on large stone slabs which formed part of the pavement of the ancient choir. Nos. 1, 2, 3, 4, 5, 6, and 15, have the usual characteristics of Mason Marks. The symbols of the Fleshers are evident in Nos. 9 and 11, and of the Tailors or Glovers in No. 10. As several of the trades of Edinburgh maintained altars in the church, those marks may have indicated their sites. The Marks No. 12 are on one slab in the relative position shown in the diagram, and appear at one time to have been covered by a *brass*. No. 13 bears a rude resemblance to the Cross of Constantine, but is imperfect, a portion of the stone having been broken off. No. 19, a triple Cross Crosslet, was the badge of the Grand Masters of the Knights Templar. This mark was found on a very large slab which bore traces of a brass plate having been at one time attached to the stone. Under the stone were found the larger bones of a human skeleton in a cavity of the ground, the smaller bones having apparently crumbled to dust.

In regard to the arrangement of Marks into distinctive classes, one for apprentices, another for fellow-crafts or "mark men," and a third for foremen or "mark masters"—the practice of the Lodge of Edinburgh, or of that of Kilwinning, as far as can be learned from their records, was never in harmony with the teachings of tradition on that point. On the question as to whether or not marks were heritable by descent from father to son, we have been able to discover in the Mary's Chapel records only one instance of a craftsman having adopted his deceased father's mark. This was on the occasion of John Watt, yr., being made fellow-craft on the 14th November 1609, when he signed an addenda to the minute with the mark of his father, Thomas Watt. As the absorption of the Operative element by the Theoretical became more complete, the custom of adopting marks fell into desuetude in Mary's Chapel, and no trace of the "booking" of such is to be found in its records of a date subsequent to the 16th of February 1713: ". . . The which day (at Maries Chappell) David Thomson, late deacon of the masons of Edr., preses, Henry Wilson, warden, and severall of the freemen master masons conveened for the tyme, did pass and receive Andrew Miller, mason, a fellow-craft, who promised to be faithful in that station, and took his mark and payed therfor accordingly."

The conferring of marks had no place in the Symbolical Degrees for the dissemination of which the Grand Lodge of Scotland was instituted; and so recently as 1838, in its deliverance upon an application from a daughter Lodge for permission to work the Mark Degree, that Grand Body held this step to belong to another Order of Masonry than that

of St John. This once repudiated degree has, however, through the elasticity of the Scotch Constitution, since become grafted upon the second degree practised under Grand Lodge charters, although a widespread feeling of repugnance to the multiplying of oaths, already held to be needlessly numerous, has prevented the step being adopted to any considerable extent. Its reintroduction to Mary's Chapel—if "reintroduction" it can be called—after an absence of a century and a half, was inaugurated in December 1869.

At the Conference "on the subject of the Mark Degree in England," held in London in 1871, under the presidency of Earl Percy, M.P.,* one of the delegates from the Grand Lodge of Scotland stated, in support of the antiquity of the *degrees* of "Mark Master" and "Master Mason,"—First, That by a judgment of the Supreme Courts in a dispute between Mary's Chapel and the Lodge Journeymen (1715), the Journeymen were not only empowered to "give the Masonic Word," but also to "sue" the Lodge of Edinburgh, from which they had separated, "for *such further portions of Masonry* which they had not then possession of,"—and that twenty years after, the Journeymen "received the Third Degree from the parent Lodge." Secondly, That long anterior to the institution of the Grand Lodge two classes of Lodges existed in Scotland; viz., those "which only worked the First and Second Degrees," and of which "the Mark Master or Overseer was Master,"—and those which "worked the First, Second, and Third Degrees," over which "the Master Mason presided."

The statements under the first head are not borne out by the facts bearing upon the subject which are recorded in the archives of the Lodges concerned, nor can the remarks under the second head be held as giving other than a mythical account of the constitution of Scotch Lodges of the period to which they refer. The dispute which in the early part of the last century existed between Mary's Chapel and the Journeymen, and which is treated of in another chapter of the present work, was settled not by the Supreme Courts, but by "Décret Arbitral." This document empowered the Journeymen "to give the Mason Word," but contained no allusion whatever to "further portions of Masonry." On being entered and passed, the Journeymen were in possession of all the secrets of which as a Mason Lodge Mary's Chapel was cognisant. But in 1750, thirty-five years subsequent to the date of the decret, and twelve years after the adoption by the Lodge of Edinburgh of the Third Degree, the Journeymen made a respectful application to Mary's Chapel to raise three of their brethren to the "dignity of Master Masons," which the parent Lodge did, "only as a brotherly favour."

In reference to the second statement, we have only to reiterate that no

* Lord Percy is eldest son of the Duke of Northumberland, and son-in-law of the Duke of Argyll.

authentic Masonic document exists to show that there were in ancient times two distinct kinds of Lodges,—one under the direction of “Mark Master or Overseer,” confining itself to the entering of apprentices and the passing of fellows of craft—and another and superior sort having, under the presidency of a “Master Mason,” “the power of working the Entered Apprentice, Fellow-craft, and Master Mason Degrees.” The statements in regard to an organisation for conferring the mark under Mark Masters or Overseers are equally unsupported by any existing records. Mary’s Chapel, and the other Lodges of a pre-eighteenth century period, entered apprentices, passed fellow-crafts, and were each governed by a president (denominated “Deacon,” “Master,” or “Master Mason,” as the case might be) and a Warden; but they knew nothing of the degrees of “Mark Man,” “Mark Master,” or “Master Mason.”

The Schaw Statutes of 1598 ordain that the “name and mark” of each newly-admitted “fallow of craft or maister” be inserted in the Lodge-book. The minutes of Mary’s Chapel and Kilwinning give evidence of a partial compliance with this rule, and also that the marks of entered apprentices were booked, and that a price was charged for the registration of each. “Given,” “given out,” “chosen,” “taken,” “taken out,” “received,” “booked,” and “paid for,” is the phraseology employed in the registration of these signs; but in none of the records we have named is there anything pointing to a special ceremonial in connection with their adoption. The Atcheson’s Haven and Dunblane minutes, dating from 1637 and 1696 respectively, never once refer to the subject of Mason Marks. The former contains some half-dozen attached to, or in place of, signatures, but none appear in the latter.

The Mark *Degree* was introduced into Scotland at an advanced period of the last century, as a prerequisite to the reception of other steps, so-called “high degrees,” that in some Lodges had been surreptitiously dovetailed into the Masonic curriculum. It appears not to have been worked by the Lodge Journeymen till about 1789; by Mary’s Chapel, not till 1869; by Kilwinning, never. William James Hughan of Truro has in the following excerpt from the minutes of Lodge Operative, Banff, of date January 7, 1778, produced the earliest authentic record yet made known of the existence of the Mark *Degree* in Scotland: “That in time coming all members that shall hereafter raise to the Degree of Mark Mason shall pay one merk Scots, but not to obtain the Degree of Mark Mason before they are passed Fellow-craft. And those that shall take the Degree of Mark Master Masons shall pay one shilling and sixpence sterling into the Treasurer for behoofe of the Lodge. None to attain to the Degree of Mark Master Masons untill they are raised Master.”



Lindsay

CHAPTER X.

FROM the 8th of June 1600—the date at which we find the first indication of a Speculative or Theoretical element in its membership—till midsummer of 1634, the records of the Lodge of Edinburgh do not furnish an instance of the actual admission of a person who was not a practical worker in Operative Masonry. Although uninteresting in themselves, a few selections from the minutes of meetings ranging over the interval we have named, may not be without a certain value, as affording ground for comparison of the forms and usages

and phraseology of the Craft at that period with those that now exist in Masonic Lodges.

" xvij Januarij 1600. The qlk day Johne Tailzefer, prenteiss to Thomas Weir, maissoun, frieman and burgess of Edinbruch, is admittit in fallow of craft, and hes done his dewtie as effeiris to the contentment of the dekin, warden, and maisteris underscriuing and marking; and upon the premises the said John Tailzefer askit and tuke instrumentis. Ita est Adamus Gibsone, notarius publicus."

" xvij Januarij 1600. *Item.* The samyn day the deckin and M'rs decernis and ordanis Jhone Aytoun, prenteiss to John Watt, not to serve ony maister in Edinr. during his prentieship except the said Johne Watt allanlie, nor yet efter his prentieship in time to cum without the said John Wattis gude will and libertie. And the said dekin and maisteris hes relevit Wa. Aytoun of his cautionschip for his said sone in all tyme cuming; quairupoun tke said Wa. tuke instrumentis.

" *Item.* The samyn day the dekin, warden, and maisteris of the Ludge of Edinr. promittis to enter Wa. Bikcartoun, prenteisse to Thos. Smyth, maisson in Leith, betwix and Mechalmes next to cum. And ordanis the said Thomas Smyth to pay to the present warden quhan he salbe enterit twenty pundis becaus the said Thomasis numer of prenteisses is past of befoir; quhairupoun Thomas Smyth tuke instrumentis. Ita est Adamus Gibson, notarius."

" Apud Edr. tertio die mensis Februarj 160j. The quhilk day the deacone, wardane, and maist part of the maisteris of the maissone craft w'thin Edr. being convenit, consented to the buking and entring of Andro Hamiltoun, prenteiss to Johnne Watt, and hes presentlie at the wrytting heiroff enterit the said Andro Hamiltoun a past prenteiss to the said Johnne Wat his Mr. W'vpoun followis the subscriyaris names in sign of the admissone, be this prnt. writtin be John Zallowleyis, seruitor to the generall wardin and clark generall of the said off'ial. J. Zallowleyis, clrk heirto."

" Tertio Martij 1601. The qlk day Blais Hamiltoun, prenteis sum tyme to Thomas Weir, present warden and frieman and burges of Edinbruch, is admittit and ressavit in fallow of craft of the maissoun craft, and hes done his dewtie in all poyntts as effeirs, to the satisfaction and contentment of the dekyn, warden, and haill Mrs of the said craft undersubscriuing and marking; and upoun the haill premisses the said Blais Hamiltoun askit and tuik instruments fra me notar publico underwrittin the scribe. Ita est Mr Gibsone no'rius."

" Primo die Decembris 1601 yrs. The quhilk day Williame Turnour, prenteiss to Henrie Tailzefer, maissoun burges of Ednr., is admittit and ressavit in enterit prenteiss to the said Henrie; and the names of the admittars and ressaveris ar thir, Thomas Weir, warden and presentlie dekyn of the said crafts, Andro Symson, Jon Broun, George Patoun, Johne Wat, Jn. Tailzefer, and Blais Hamiltoun, Mrs maissounes burgeses of the said craft, wt consent and assent of Alexr. Watt, Thos. Forest, Thoas. Vilsoun, and the remanents. And therfoir in syne and taikin of heirto concar, consent, and assent to the premisses thay have suyscrivit and merkit thir presents wt ther hands as follows, day and yeir foirsaidis, in presence of Jon Robesoun, maissoun in Leith, Upoun the quiks all and sindrie premisses the said Wa. Turnour askit and tuik instruments fra me not. publico underwrittin. Ita est Mr Archus. Gibsone, no'rius publicus."

" The xv day of November 1602 yeirs. Winfre Allasoun and Wattie Hay wes exceppit fallowis of craft before the Ludge of Ednr., to wit, Hendrie Telfure, wardin,

Jhone Browne, deacone, wt the rest of the maisters bayt of Ednr. and Leith. To witnes we haif pit to our marks wt our awin hands."

"xxvij day of Merche 1603 yrs. The quhilk day Jn. Robesone, sone to umqllle Allane Robesone, burges of Edr. and massoun wtin the samyn, is enterit prenties to Jn. Broun, massoun burges of Edr., and the names of the admittars ar thais, viz. Henrie Tailzefer warden, Andro Symsohe, Thoas Weir, George Patoun, Jn. Watt, Adame Walker, Jhone Tailzefer, Blais Hamiltoun, Alexr. Watt, Mr maissones wtin this burt., with consent and assent of certane others alsweel of the said ludge, and alsua of enterit prenteisses; and therfor in signe and taiken of their voluntrar consent and assent to the premisses thay have subscriuit and merkit this their admissioun and entrie of the said Jn. Robesone with thair awn proper hand as followis."

The decision of Mary's Chapel anent the prospective services of an apprentice, as recorded in the second of the preceding minutes, is irreconcilable with the principles of equity by which at the period Lodges are known to have been guided in their arbitration between conflicting interests; while its settlement of a point involving a breach of the law restrictive of the supply of apprentices is but one of many illustrations of the spirit of self-aggrandisement by which the rulers of the Lodge were actuated in their decisions—this spirit being further displayed in the vexatious conditions with which passing for the freedom of the trade is often found to have been burdened.

The presence of apprentices at the admission of fellows of craft was, as has already been shown, provided for by the Statutes of 1598, "That na maister or fallow of craft be ressaut nor admittit w'out the numer of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex;" and the practice of the Lodge appears in this respect to have harmonised with that arrangement—the custom of apprentices giving or withholding their consent to any proposed accession to their own ranks being also recognised. It does not appear whether it was by right or by concession that the latter prerogative was exercised. The first instance that these records furnish of the recognition of apprentices as active members of the Lodge occurs in the minute of June 12, 1600, where the names of at least four of that class of craftsmen are inserted as attesting the entry of William Haistie,* and in those dated December 1, 1601, March 28, 1603, August 28, 1603, in which certain entered prentices are represented as "consenting and assenting" to the entries to which they refer. The attendance of apprentices in the lodge during the making of fellow-crafts is confirmed by the minutes of November 26, 1601,† November 10, 1606, February 24, 1637, and June 23, 1637. This fact

* Blais Hamilton, Thos. Coustoun, Thos. Tailzefer, and Cristill Miller, who were made fellows of craft in March 1601, November 1606, December 1607, and December 1609 respectively.

† Thos. Coustoun, Andro Hamiltoun, Jon. Symson, Thos. Tailzefer, Thos. Paterson, and Cristill Miller.

demolishes the theory propounded by the representatives of the Grand Lodge of Scotland at the Conference on the Mark Degree, held at London in April 1871—viz., that apprentices “were merely present at the constitution of the Lodge” for the reception of fellows of craft or masters, but “were not present during the time the business was going on.”

Other instances of the Lodge’s observance of Schaw’s Statute on the point could be adduced, but these may suffice. In our examination of the minutes of a subsequent date, however, we lose trace of the custom; but this may be due to our inability to recognise the individuality of those who in attesting minutes only exhibit their marks, the difficulty being increased by the want of a register indicating the ownership of these symbols. It is noticeable that the apprentices whose names appear in sederunts of the Lodge’s meetings for entering or passing, afterwards become mason burgesses and members of the Incorporation. This strengthens the supposition that it was because of their position as being “bound for the freedom,” that these embryo master masons were named in the minutes in preference to those whose apprenticeship had been undertaken with no higher aim than qualification for employment as journeymen.

What may be regarded as a recognition of the apprentices’ ancient position in Lodges of Operative Masons—a position which has an important bearing upon the alleged antiquity of the Craft Degrees—may be discernible in the subsequent annual election by Mary’s Chapel of an official styled the “Eldest Entered Apprentice.”* This Masonic functionary of the first half of the eighteenth century, who was in every case an operative apprentice mason, is first introduced in the minute of December 27, 1721: “Alexr. Smely was admitted and received eldest entered apprentice for the ensuing year, who accepted of the office and promised to be faithful therein.” That in the exercise of his duties the Eldest Apprentice was not confined to entries, is evident from the terms of the minute of March 2, 1732, recording the passing as fellow-craft of Andrew Syme, apprentice mason: “. . . Att passing of him, Daniel Mack [an operative apprentice] officiat as eldest entered apprentice, in place of the deceasit James Smelie, formerly eldest entered apprentice.” On the appointment of John Cochran, on 27th Dec. 1751, the Lodge “declared that in the nomination of Eldest Entered Prentice in time coming, they will have regard to such as are best qualified masons, and declared that the Eldest Prentice is to preside and have the casting vote in the meeting of prentices.” The gatherings of apprentices here re-

* In the Lodge of Dunblane, 1697, the “oldest fellow-craft” ranked next to the Warden, and was elected with the other office-bearers.

ferred to were not likely to be in any way connected with business proper to the Lodge, but in all probability had reference merely to matters affecting themselves. For several years after the Lodge's adoption of the Speculative system of Masonic *Degrees*, very few aspired to more than the first step; but as meetings for passing and raising became more frequent, the "Eldest Apprentice" fell into desuetude, through the Lodge ceasing to nominate any one to the office. The minute of Nov. 22, 1759, records the fact that on the brethren "resolving themselves into a Fellow-craft's Lodge, and then into a Master's Lodge," the entered apprentices were "put out,"—an act indicative of the formal obliteration of an ancient landmark, and the rupture of one of the few remaining links uniting Operative with Symbolical Masonry. During the period in which the apprentices were represented as above described, it was a custom of the Lodge of Edinburgh to levy from non-operatives at their entry a fee of two shillings (subsequently reduced to sixpence), as a gratuity to its operative entered apprentices, whose names were occasionally entered on the sederunt. They were exempt from payment of the quarterly dues, and were, at the Lodge's expense, provided with an allowance of "punch" at the St John's Day festivals. In the Lodge's disbursements for the year ending December 27, 1734, an honorary member is credited with having paid his entry-money "by a suit of cloathes furnished by him to ane entered apprentice who attended the new members that were entered by Deacon Mack." The "Eldest Entered Apprentice" was until very recently elected in the Lodge Journeymen, No. 8, and occupied the position of the modern Senior Deacon.

In ringing the changes upon Lodge nomenclature of the olden time, the words "made" and "accepted" are frequently introduced, as indicating the admission of fellow-crafts. The former expression, which is also, though rarely, used to denote the entry of apprentices, is not, as is held by some, peculiar to Masonic phraseology; for it is to be met with in old Acts of the Scottish Parliament as expressive of admission to membership in any of the burghal guilds. Towards the end of the seventeenth century it was less frequently employed, and eventually gave place to "passed," the old statutory term indicative of reception as a fellow of craft. As now used by Freemasons, "made" is synonymous with entered or initiated. The word "accepted" was wont to be employed by the Mary's Chapel scribes as an equivalent to the terms *made* or *passed*; but though sometimes used by them to denote the affiliation of a brother belonging to another Lodge, in no instance is it ever associated with the adoption of non-operatives into Masonic fellowship.

In the minutes of the Lodge of Dunblane between the years 1720 and

1726, we find a peculiarity of expression in recording the advancement of entered apprentices that we have never met with in any other Masonic MS. It first occurs in the minute of December 27, 1720, in which a writer (lawyer), who had formerly been entered, is mentioned as having after examination been "duely passed *from the Squair to the Compass* and from ane Entered Prentise to a Fellow of Craft." It would appear from this that what under the modern ritual of the Fraternity is a symbol peculiar to the Second Degree, was, under the system which obtained in Scotland prior to the introduction of the Third Degree, the distinctive emblem of the Entered Apprentice step,—and that what is now a leading symbol in the degree of Master Mason, was then indicative of the Fellow-craft, or highest grade of Lodge membership. To some this will appear to favour the theory which attributes the existence of the Third Degree to a disjunction and rearrangement of the parts of which the Second was originally composed. It is also worthy of notice that a square and a compass were the only implements that were in use in the Lodge of Dunblane up till 1753, the date of the last inventory of its property prior to its joining the Grand Lodge in 1761, when batons and other paraphernalia were procured. The thorough assimilation of this old Operative Lodge to the Speculative Order was effected in the following year, when it adopted the Third Degree. In the list of property shown in the minutes of the Lodge of Peebles to have been given in charge of the Box-master or Treasurer at 17th December 1726 appears: "Ane Bible, The Constitutions of the Laws of the haill Lodges in London, The Square, and *a piece of small tow.*" Next year the paraphernalia comprised "square, *tow*, and compass." No Master's Degree was then known to the Peebles brethren.





Schaw

CHAPTER XI.



WILLIAM SCHAW, in his ordinance for the reconstruction and government of the Scotch Lodges, made no provision for the admission of Theoretical Masons; yet in 1600, eighteen months subsequent to the issuing of his famous Statutes, we find him with one such (the Laird of Auchinleck) at his elbow, engaged like himself in investigating and giving judgment in a case of breach of Masonic law on the part of the Warden of the Lodge of Edinburgh—a circumstance which establishes the fact that in the sixteenth century the membership of Mason Lodges was not exclusively Operative. The grafting, so to speak, of the non-professional element on to the stem of the Operative system of Masonry, had its commencement in Scotland proba-

bly about the period of the Reformation,—when men's minds were emancipated from thralldom, and a broader sympathy was engendered between different classes ; and it is with the object chiefly of tracing the gradual development of this exotic branch of Masonry, which in progress of time expanded till it absorbed all the other parts of the system in itself, that we now select from these records a group of minutes belonging to the seventeenth century. They are not without value as aids to the elucidation of other points of interest to the Masonic student.

“The 3 day off Joulay 1634. The quhilk day the Right honirabell my LORD ALEXANDER is admitet folowe off the craft be Hewe Forest diken, and Alexander Nesbet warden ; and the hell rest off the mesteres off mesones off Edenbroch ; and therto eurie mester heath supscriuet with ther handes or set to ther markes. [Deacon and Warden's marks], Jn. Watt, Thomas Patersone, Alexander, John Mylln.”

“The 3 day of Joulie 1634. The quhilk day ANTONIE ALEXANDER, Right honirabell Mester off Work to hes Magestie be admisione off Hewe Forest deken, and Alexander Nesbet warden, and the hell rest off the Mesteres off mesones off Edenbroch ; and therto eurie mester heath supscriuet with ther handes or eles pet to ther markes. Thomes Ainslie, Thomas Patersone, Robert Gray [Deacon and Warden's marks], Jn. Watt, Alexander, An. Alexander, Johne Mylln.”

“At Edinburghe, the 3 of July 1634. The quhilk day SR. ALEXANDER STRACHAN of Thorntoun is admitted fellow craft be Hew Forrest deaken, and Alexr. Nisbet warden, and the haile rest of the Masters measons of Edinburghe ; and in token thereof the mesters underscryband haue sett to there hands and marks to thir prsnts. [Deacon and Warden's marks] Jon. Watt, Robert Gray, Thomas Ainslie, Thomas Paterson, Johne Mylln, Alexander, An. Alexander, A. Strachan.”

“The Joulie 1635 : The quhilk day ARCHIBALD STEUARET is med falowe off craft be Alexander Nesbet deken and James Waker warden, and in preseanc off the heall mesteres off mesones off Eder, and therto they heave hrto supcriuet or pout to ther markes. [Deacon's mark] Jn. Watt, Thomas Patersone, James Walker, Thomas Ainslie [Thomas Tailzefair's and three other marks], Alexander, An. Alexander, A. Strachan, Johne Mylln.”

“The 27 day of Desember 1636 ; The quhilk day Johne Myllne dekene and warden, with the heall consent of the heall mesters, frie mesones of Ednr., Dauied Dellap, prentes to Pareck Breuch is med an entert prentes, and quherto wie heave supscrivit and set to our marke.”

The last of these minutes contains the earliest instance yet discovered of “Free Mason” being in Scotland applied to designate members of the Mason Craft. It is evidently used as an abbreviation of the term “Freemen Masons”—master masons possessing the legal right to exercise their vocation as such within the liberties or boundaries of the town or burgh of which they were burgesses, and cannot in any sense be held as equivalent to “Freemason,” as now understood. We do not again meet with the expression in these minutes for a period of about ninety years—the next occasion on which it is employed being in the minute of January 29, 1725,

where it is used in designating the Lodge as a "Society of Free Masons. From and after St John's Day 1729, the appellation becomes common to the members generally. The adoption in January 1735 by the Lodge of Kilwinning, of the distinguishing title of Freemasons, and its reception of Symbolical Masonry, were of simultaneous occurrence. The same may be said of Canongate Kilwinning.

"The twentie-fyue day of August 1637. The quilk day in preseanc of the honorable Loug and M'rs off the friemen off edenbroch, Johne Myllne being deken and Robert Preston warden, DAUED RAMSAY, on off hes Mag'sties special seruands is admitet ane folowe and brother off craft; and ther to wie heaue supscriuet or set to our marks. Alexander, Daud Ramsay, An. Alexander, A. Strachan, Johne Mylln, Jn. Watt."

"The twentie seuen day off Desember bing Sant Johnes day (1637): The qwhilk day in presanc off the hell me'rs off mesones and frieman off mesones off Edr., Johne Mylln bing deken and Thomas Aeneslie warden that yeir, ALEXANDER ALERDIS is admitet ane fellow off craft in and amongst the M'rs off thes Loudg, qwherunto wie heaue supscrivet or eles ower markes. Johne Mylln, Jn. Watt, Thomas Patersone, Thomas Ainslie, Georg Sterling, James Gotherell, Johne Gairdner, Johne Murray, James Hamilton, Johne Pace, Wm. Porteous [the marks of ten other brethren]."

"The saxein day off Februarie 1638. The quich day; in presance off the honiraball companie off the antient Loudg of edenbroch, Johne Mylln being dekin and Thomas Aeneslie warden, the Right Worthie and honiraball Mr off Work to his Mag'stie, HERIE ALEXANDER, is admittet ane falowe and brother amongst us, in presance off the heall friemen and mesteris off the broch off Edenr.; and ther to wie heave set to our names or markes. Henrie Alexander, Johne Mylln."

"The 20 day off May 1640. The quhilk day, James Hamiltone bing deken off the Craft and Johne Meyenes warden, and the rest off M'rs off meson off edenbr. conuened, doeth admit in amoght them the right honerabell ALEXANDER HAMILTONE, generall of the arterie of thes kindom, to be felow and Mr off the forsed Craft; and therto wie heaue set to our handes or markes. A. Hamilton, James Hamilton, John Mylln."

"27 day off Jouly 1647. The quhilk day the heall Mrs being convined, Johne Myllne being decan and Bartellnou Fliming wardene off the Ludg off Edenbr., with consent off the forsed, WILLIAM MAXWELL, doctor off Fisek ordinare to hes Maj'stie hines; and to the quhich wie heave set to our hands or markes. Bartholomew Flemming, Thomes Patersone, Robert Allison, Quenteine Thomsons, Robert Patersone, A. Hamilton, R. Moray, Johne Mylln, Will. Maxwell."

"Upón the second day of March 1653 yeires. The qlk day, in presenc of Johne Milln deacon, Quentein Thomsons wardeine, and remnant brethrene of maisons of the Lodge off Ednr., compeired James Neilsons, master sklaitter to his majestie, being entered and past in the Lodge of Linlithgow, the said James Neilsons humblie desyring to be receiued in to be a member of our Lodg off Edr, which desire the wholl companie did grant and received him as brother and fellow of our companie; in witness qrof we the wholl freemen hav set to our hands or marks."

The fact of an operative slater having been "entered and passed" in the Lodge of Linlithgow affords evidence that in the first half of the seventeenth century the membership of the Lodge in question was not purely Masonic.

FAC-SIMILE OF MINUTE OF GENERAL HAMILTON'S RECEPTION.

The 20 Day. of May 1670

The greivill Day James Hamilton being Deacon of the Craft and
John Mason & Rowden and the rest of the of mason of South Lamm
Dooth admitt managht them the eight honozed Alexan de
Hamilton general of the a stoker of the London & 10:00
AND ME of the for for Craft and the the new house for toon
hand of or Attache

James Hamilton

James Hamilton

"Edr. the 27 Decr. 1667. The whilk day, in presenc of Androw Hamilton deacon, John Corse warden, and remnant of the lodge, the Right Honorable SR. PATRICK HUME of Polwart, Barronet, was admited in as fellow of craft (*and Master*) of this lodg. In witnes wherof the deacon, warden, and bretheren hes subscribed thir presents or set to ther marks day and place abovesd. Andro Hamilton, Rot. Allisone, Alex. Nisbett, James King, P. Hume, John Hamilton, John Corse, Thomas Scott, John Broun, Alex. Allisone, Thomas Wilkie."

"Edr. the 24 Junii 1670. The whilk day John Corse deacon, Thomas Scott warden, and the remanent Masters conveened for the tym, doth admit and receav the Right Honorable MR WILLIAM MORRAY, His Mai'ties Justic Deput, and MR WALTER PRINGLE, Advocat, in brothers and fellow crafts of this lodg. In witnes wherof the deacone, warden, and brethren present hes subscribed thir presents day and place abovsd. John Corse, Will. Murray, Wa. Pringle, Rot. Allisone, Andro Hamilton, John Hamilton, Thomas Scott, John Broun, Thomas Wilkie."

"Edr. the 24 Junii 1670. The whilk day John Corse deacon, Thomas Scott warden, and the remanent masters conveened for the tyme, doth admit and receive the Right Honorable SR. JOHN HARPER of Cambusnethen in brother and fellow of craft in this Lodg. In witness wherof the deacone, warden, and brethren present hes subscribed thir pntes. day and place abovsd. John Corse, J. Harper, Rot. Allisone, John Hamilton, Andro Hamilton, Will. Murray, Wa. Pringle, John Brown, Thomas Wilkie, Thomas Scott, John Fulten."

The earliest date at which non-professionals are known to have been received into an English Lodge is 1646. The evidence of this is derived from the diary of one of the persons so admitted; but the preceding minutes afford authentic instances of Speculative Masons having been admitted to the fellowship of the Lodge of Edinburgh twelve years prior to the reception of Colonel Manwaring and Elias Ashmole in the Lodge of Warrington, and thirty-eight years before the date at which the presence of Gentlemen Masons is first discernible in the Lodge of Kilwinning by the election of Lord Cassillis to the deaconship. It is worthy of remark that, with singularly few exceptions, the non-operatives who were admitted to Masonic fellowship in the Lodges of Edinburgh and Kilwinning during the seventeenth century were persons of quality, the most distinguished of whom, as the natural result of its metropolitan position, being made in the former Lodge. Their admission to fellowship in an institution composed of operative masons associated together for purposes of their craft would in all probability originate in a desire to elevate its position and increase its influence, and once adopted, the system would further recommend itself to the Fraternity by the opportunities it presented for cultivating the friendship and enjoying the society of gentlemen to whom in ordinary circumstances there was little chance of their ever being personally known. On the other hand, non-professionals connecting themselves with the Lodge by the ties of membership would, we believe, be actuated partly

by a disposition to reciprocate the feelings that had prompted the bestowal of the fellowship, partly by curiosity to penetrate the arcana of the Craft, and partly by the novelty of the situation as members of a secret society and participants in its ceremonies and festivities. But whatever may have been the motives which animated the parties on either side, the tie which united them was a purely honorary one. This is apparent from a consideration of the constitution of the Scotch Lodges, as given in a previous chapter,—and also from the designation by which the class of members referred to subsequently became known—to wit, “Gentlemen Masons,” “Theoretical Masons,” “Geomatic Masons,” “Architect Masons,” “Honorary members,”—as well as from their not having been chargeable with admission fees by the Lodge of Edinburgh till the year 1727, when in a dispute that took place, this fact of non-payment was urged as a plea for their future exclusion from the Lodge, in which they were gradually becoming the preponderating element. The attempt to exclude them was unsuccessful, but after this time a fee of one guinea was exacted as entry-money. A strong proof of the jealousy with which the Operative or “Domestic” * element in the Lodge guarded itself against being subordinated to the Speculative element, may be perceived in the tenacity with which it clung to the distinctive appellation of the two classes into which its intrants were wont to be divided—viz., Honorary members, those who were not Operative masons, and Operative members, those who were handicraft masons by profession—a classification which continued to be observed from the year 1728 till 1761. It cannot now be ascertained in what respect the ceremonial preceding the admission of theoretical differed from that observed in the reception of practical masons; but that there was some difference is certain, from the inability of non-professionals to comply with the tests to which operatives were subjected ere they could be passed as fellows of craft. The former class of intrants would in all likelihood be initiated into a knowledge of the legendary history of the Mason Craft, and have the Word and such other secrets communicated to them as was necessary to their recognition as brethren in the very limited Masonic circle in which they were ever likely to move—limited, because there was nothing of a cosmopolitan character in the bond which united the members of

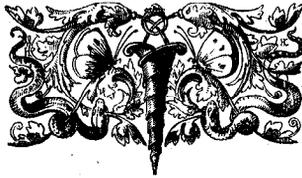
* Domestic is derived from the Latin word “domus,” which signifies a house; it therefore means of or belonging to a house. Its Masonic meaning is transparent from its usage in former times. On the other hand, members of Lodges who were not Operative Masons (nobles, lairds, &c.) were styled “Geomatic” Masons—a term derived from the Greek word *γῆα*, the land or soil, and therefore intended to show that they were landed proprietors, or men in some way or other connected with agriculture. This was evidently the idea the word was meant to express at first; but it by-and-by was applied to all Freemasons who were not practical Masons.

Lodges in the times to which we refer, nor had the Lodge of Edinburgh as yet become acquainted with the dramatic degrees of Speculative Masonry. Honorary membership, in the sense in which that distinction is now understood, did not come into vogue in Mary's Chapel till an advanced period of the last century. Honorary affiliation is of much older standing in the Lodge of Edinburgh. We shall revert to this when we come to notice the brilliant line of members by adoption whose names are to be found on its roll.

In admitting honorary members the Masonic Fraternity followed a custom which seems to have obtained in other bodies ; for by an order in council in 1685 "honorary freemen" were recognised in connection with voting at municipal elections in Scotland. When in 1715 the Chevalier St George attempted to regain for his dynasty the throne from which its misrule had hurled it, the Scottish Crafts showed their attachment to the House of Hanover by the facilities to become masters that were offered to journeymen who volunteered to defend the king and constitution. These master-ships carried the right to set up in business in parts over which the bodies granting them had jurisdiction, but gave no right to vote in the election of deacons, or other matters falling under the trade's consideration.

A parallel to this is presented in a custom that was prevalent to a considerable extent in Lodges of Symbolical Masonry on the occasion of an extraordinary levy of British soldiers being called for to crush the American rebellion of 1777. The bent which the Fraternity's patriotism took may be gathered from the rebuke that was conveyed through the following Grand Lodge circular :—"Edinburgh, February 12, 1778. At a Quarterly meeting of the Grand Lodge of Scotland, held here the 2d instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen, with concern, advertisements in the public newspapers from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition, that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren ; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may take, as individuals, in aiding these levies, out of zeal to serve their private friends, or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren

as Masons, whether they be at peace or war with each other as subjects of contending countries. The Grand Lodge, therefore, strongly enjoin that the practice may be forthwith discontinued. By order of the Grand Lodge of Scotland, W. MASON, Gr. Sec." The threatened invasion by revolutionary France in 1794 was the cause of another and somewhat similar expression of patriotism on the part of the Scotch Lodges, many of which passed resolutions to reduce by one-half the fees for initiation of such of the Volunteers as were inclined to become Freemasons, and as were approved.





John Mylner

CHAPTER XII.



NOT a few of the Theoretical Masons of the seventeenth century were men whose names are preserved in history, and whose admission was calculated to enhance the position and influence of the Fraternity. The reproduction of some facts connected with the lives of certain craftsmen of this class belonging to the Lodge of Edinburgh may not be unacceptable, as relieving the monotony inseparable from an examination of minutes which are chiefly a bare record of admissions into the society. As a rule we find it to have been the practice of the Lodge so to designate its gentlemen members as to lead easily to their identification ; but there are instances in which some

of them have only been entered by name, thereby causing their recognition to be a matter of uncertainty. In this class may be ranked ALEXANDER ALERDIS, admitted 27th December 1637, and Mr EDUART TESINE, received on St John's Day 1652. Of the latter we have failed to discover any trace. The name itself is peculiar, and does not belong to any English or Scotch family of position; nor can we find any reference to such a name in the numerous municipal and other records consulted by us. Some uncertainty also attaches to Alexander Alerdis, but we are satisfied, after careful inquiry, that Mr Alerdis was a member of the old Scotch family of Allardice in Kincardineshire, whose representative is now claiming the titles of the Earldoms of Strathern, Menteith, and Airth. We find in the records of the Scottish Parliament, that Allardis of Allardis was one of the two representatives of the county of Kincardine at the period in question. The probability is that Mr Allardice was introduced to the Lodge by Sir Alexander Strachan, his near neighbour, with whose family and that of Sir Anthony Alexander he appears to have had familiar intercourse. We have been unsuccessful in tracing the connection of Dr MAXWELL, who was admitted 27th July 1647, with any particular family of that name. Having with this object examined the pedigrees of the various known families of Maxwell, and consulted eminent genealogists on the subject, we are of opinion that he had by his professional merits alone raised himself to the distinguished position of Physician in Ordinary to the King, and was not, at least, nearly connected with any of the more prominent Scotch families of Maxwell. Lord Alexander, and his two brothers, were sons of Sir William Alexander of Menstrie, afterwards Earl of Stirling—some time Secretary of State of Scotland, and the Royal Commissioner in 1625 for the formation of a British colony in Nova Scotia, of which he was the projector,—and were educated in philosophy at Glasgow College.

Lord ALEXANDER, Viscount Canada, was admitted into the Lodge of Edinburgh, in the capacity of fellow of craft, in company with his brother, Sir Anthony, and Sir Alexander Strachan, July 3, 1634. These brethren seem from their subsequent attendance in the Lodge to have felt an interest in its proceedings. In the month immediately succeeding their initiation, they were present and attested the admission of three Operative apprentices and one fellow of craft. They attended three meetings of the Lodge in 1635, one in 1636, and one in 1637. In signing the minute of their own reception (fac-simile of which is given) each appends a mark to his name, but only on this occasion is it used. The relative position of the signatures of these brethren and that of John Mylln, suggests the probability of their having in their visits to the Lodge been accompanied by

that Brother. Lord Alexander was elected an extraordinary Lord of Session in room of his father in January 1635. His lordship was a young man of great expectations, but he dissipated a fortune and endured great personal hardships in establishing a colony on the River St Lawrence. Returning from America with a shattered constitution, he died in 1638.

Sir ANTHONY ALEXANDER was the second son of the first Earl of Stirling, and at the date of his admission into the Lodge of Edinburgh, was Master of Work to Charles I. James Murray of Kilbaberton was appointed to that office on 26th December 1607; and, on 1st April 1629, Sir Anthony Alexander was conjoined with him in it. Sir Anthony's name is associated with a convocation of master tradesmen held at Falkland, October 26, 1636, and over which he presided in the double capacity of General Warden and Master of Work to his Majesty. The original minute of this meeting is engrossed on the first seven pages of the oldest minute-book of the Lodge of Atcheson's Haven. The object of the conference appears from this MS. to have been to concert measures for the repression of certain so-called abuses then existing in the "airtis and craftis" of masons, wrights, shipwrights, coopers, glaziers, painters, plumbers, slaters, plasterers, &c. The establishment of "companies" of not less than twenty persons, in those parts of Scotland where no similar trade society already existed, was recommended as a means of putting an end to the grievances of which the convocationists complained, and rules were laid down for their guidance. The only interest that these Statutes possess in a Masonic point of view, lies in their having been "accepted" by the Lodge of Atcheson's Haven, at a meeting held January 14, 1637, and presided over by Sir Anthony Alexander, whose signature is attached to the minute. The oversight of the proposed companies was not intended to be a post of honour merely; for by a clause in their constitution, one-half of the intrants' fees as well as a portion of fines were secured to the Warden-General. The books of Atcheson's Haven do not give evidence of this, or indeed of any other portion of the Alexander Statutes having ever been in operation among the members of the Lodge. Sir Anthony died in 1637.

Sir ALEXANDER STRACHAN, Baronet of Thornton, Kincardineshire—the last in order of the three gentlemen who were made brethren of the Lodge of Edinburgh in July 1634—was a well-known public man in his time. He married as his second wife Lady Margaret Ogilvy, daughter of James sixth Lord Ogilvy of Airly, the second wife and relict of George Keith, fifth Earl Marischal, the founder of Marischal College, Aberdeen. Sir Alexander had, prior to the Earl's death, formed an equivocal connection with the Countess. The Earl died in April 1623, and in March of

the following year his widow, with her husband, Sir Alexander Strachan, and Dr Robert Strachan, were indicted to appear before the High Court of Justiciary on a charge of "maisterfull thift and southereiff, furth of the place of Benholme pertaining to vmqle George Erle Marshall, of certane of his lordschipsis jouellis, siluer-plait, houshald stuff, gold, siluer, eudentis, writtis, and vtheris guidis . . . committit in October 1622, a littill befoir the said Erles deceise." The case was adjourned under several warrants, and was eventually allowed to drop. James Keith, the Earl's eldest son by his second wife, was deeply implicated in the charge preferred against his mother, and was served with a separate indictment. Failing to appear he was outlawed. From the specification of the stolen articles given in his indictment, it would seem that they consisted of—"Portugal ducats, and other species of foreign gold, to the avail of 26,000 pounds or thereby; thirty-six dozen gold buttons; a rich jewel set with diamonds, which the deceased Earl received as a gift when he was ambassador in Denmark, worth 6000 merks; the Queen of Denmark's picture in gold, set about with rich diamonds, estimated at 5000 merks; ane jasp stone for stemming of bluid,* estimated at 500 French crowns; a chain of 'equall perle,' wherein were 400 pearls great and small; two chains of gold, of 24 ounce weight; another jewel of diamonds set in gold, worth 3000 merks; a great pair of bracelets, all set with diamonds, price therof 500 crowns; the other pair of gold bracelets at 600 pounds the pair; a turquois ring worth ten French crowns; a diamond set in a ring, worth twenty-eight French crowns, with a number of other small rings set with diamonds and other rich stones in gold, worth 300 French crowns; also 16,000 merks of silver and gold ready coined, which was within a green coffer; together with the whole tapestry, silver-work, bedding, goods, gear, and plenishing within the said place, together with 'an grit clothe bag,' with the title-deeds of the lands and living of Benholme, and 'vtheris his landis and barronies being thairntill.'" Sir Alexander Strachan was in 1625 created third baronet of Nova Scotia, in which colony he obtained a grant of 16,000 acres of land from the Crown. He was one of the Commissioners of Exchequer in 1630, and a Commissioner for auditing the Treasury Accounts. In 1631 he was allowed £3000 for surrendering some of his commissions to the King, with whom he enjoyed great favour. In June 1633, the Earl of Angus granted a deed resigning the right of "the first sitting and voting in Parliament." This deed, which was executed at Dalkeith Palace, bears

* The following curious entry occurs in the books of the Lord High Treasurer of Scotland, Feb. 9, 1504:—"Item to the said Williame (Foular. pottingary) for ane Bludstane, of thre vnce vthir stuf. for the Queen for bleding of the nese: eftir ane R. (recipe) of Maister Robert Schaw, xxij f."

the signatures of Viscount Stirling, William Alexander Master of Stirling, and Sir Alexander Strachan.

ARCHIBALD STEWART [of Hissilheyd] is recorded to have been received in the Lodge of Edinburgh in July 1635. The autograph of this intransigent shews him to have been a man of education, from which circumstance, coupled with the fact of his reception being attested by Lord Alexander, Sir Anthony Alexander, and Sir Alexander Strachan, in whose company he subsequently visited the Lodge and took part in its proceedings, we are disposed to recognise in him a friend and companion of the gentlemen named.

DAVID RAMSAY, whose admission into the Lodge of Edinburgh is recorded in the minute of August 1637, is described by Bishop Burnett, in his 'Memoirs of the Duke of Hamilton,' as "a gentleman of the Privy Chamber;" and adds—"This Ramsay was one in whom he (the Marquis of Hamilton) had no interest at all, neither can any account be given what he was, save that there is a letter from the King of Bohemia in my hands wherein he recommends him to the King as one who had served him faithfully in Germany." Taken in connection with the entries in the minutes of the Lodge, this accounts for the intimate friendship which existed between him and the members of the noble family of Stirling, and indicates his social position at the time of his Masonic reception. Ramsay figures in Sir Walter Scott's description of the last trial which took place in the old Court of Chivalry.

HENRIE ALEXANDER, made fellow of the Lodge of Edinburgh February 16, 1638, succeeded his brother as General Warden and Master of Work to the King. There is no record of his appearance in the Lodge after his admission; but from a minute-book of Atcheson's Haven we learn that he held a conference with the members of the Lodge at Musselburgh, March 27, 1638, in regard to its re-adoption of the new companies' acts, to which we have already referred. He was the third son of the first Earl of Stirling, and became third Earl on the death of his nephew in 1640; but his paternal estates in Scotland were in the following year carried off by the creditors of his father and eldest brother. He died in 1650.

ALEXANDER HAMILTON was another of the courtiers of the period whose connection with the Lodge of Edinburgh may with some degree of certainty be attributed to his personal intimacy with King Charles's Master Mason. At the date of his admission as "fellow and Mr" of the Mason Craft, May 20, 1640, he was General of the Artillery and Master of the Ordnance and Ammunition. In signing the minute of his reception he exhibits a Delta as his Mason's Mark; and his attestation of the minute of the emergent meeting which certain representatives of the Lodge of Edinburgh held in the Scottish camp at Newcastle in May 1641, makes

it obvious that he had been present at the admission of his comrade in arms, Quartermaster-General Moray. General Hamilton was the fifth son of Thomas Hamilton of Priestfield, and brother of Sir Thomas Hamilton, the distinguished lawyer and statesman, who was in 1613 elevated to the peerage by the title of Lord Binning and Byres, and in 1619 created Earl of Haddington. The General was a well-known man of his time, and held a high command in the Scotch troops sent in 1631 under the first Duke of Hamilton, to aid Gustavus Adolphus, King of Sweden, in his struggle with the Roman Catholic powers of Europe. Chambers, in his 'Traditions of Edinburgh,' speaking of Hamilton, says he "was a person of much ingenuity, and was popularly known, for what reason I cannot tell, by the nickname of 'Dear Sandy Hamilton.' He had a foundry in the Potterow, where he fabricated the cannon employed in the first Covenanting war in 1639. This artillery, be it remarked, was not formed exclusively of metal. The greater part of the composition was leather; and yet, we are informed, they did some considerable execution at the battle of Newburnford, above Newcastle (August 28, 1640), where the Scots drove a large advanced party of Charles I.'s troops before them, thereby causing the King to enter into a new treaty. The cannon, which were commonly called 'Dear Sandy's Stoups,' were carried in swivel fashion between two horses." In 1641 the General memorialised the Scottish Parliament on the subject of his military appointment and the arrears of pay that were due for his services. His petition was favourably received by the King and Estates, who ratified the petitioner's commission as "General of his Majesties artillary and Master of his ordnance and ammunition," and authorised the payment of his annual pension of £800 out of the wine tax, "dureing all the dayes of his lyfytyme, togidder with the bygane arrerages thair of." He died in December 1649.

Sir PATRICK HUME of Polwarth, afterwards Earl of Marchmont, was made a fellow and master in the Lodge of Edinburgh on St John's Day, 1667. He was born in 1641, succeeded his father 1648, and became one of the most conspicuous and vigorous characters of the age. He was possessed of large fortune, and was trained to the profession of the law. He was admitted a member of the Faculty of Advocates, and to judge from the frequent occurrence of his name in the law reports, he appears to have at one time enjoyed considerable practice. Sir Patrick, however, devoted himself almost exclusively to the politics of the day, both secular and religious. He was the intimate friend of Baillie of Jarviswoode, and other eminent Presbyterians. He was chosen Member of Parliament for the County of Berwick, 1665, took a decided part against the Administration, and went up to London in 1674, with the Duke of Hamilton and others,

to lay the grievances the nation suffered from the Duke of Lauderdale before the King. Sir Patrick was implicated in the Ryehouse Plot, 1683, and escaped the scaffold by flying to Holland. Joining the Earl of Argyll's unfortunate expedition to Scotland in support of Monmouth's rebellion in 1685, his estates were confiscated and his titles forfeited, and he again became an exile. The Revolution of 1688 restored him to his honours and estates, and he was subsequently raised to the peerage. He was William III.'s Commissioner to the Session of Parliament that sat at Edinburgh in 1696, and was High Commissioner to the General Assembly of the Kirk of Scotland in 1702. He died in 1724, and was buried in the Canongate Churchyard.

The Right Hon. WILLIAM MURRAY was made a fellow-craft in the Lodge of Edinburgh, June 24, 1670. He was the fifth son of Andrew Murray, first Lord Balvaird, and uncle to David Murray, fifth Viscount Stormont, who was the father of the celebrated lawyer and statesman, the great Earl of Mansfield, Lord Chief Justice of England. Mr Murray was a member of the Faculty of Advocates, and rose to considerable eminence at the Bar. He was in 1665 appointed by the Earl of Athole, then Lord Justice-General, Justice-Depute of Scotland. By special commission he presided at the trial of the celebrated Major Weir for witchcraft, April 9, 1670, and sentenced him to be strangled and burnt between Edinburgh and Leith two days afterwards.

WALTER PRINGLE, who was admitted into the Lodge of Edinburgh along with Mr Murray, was a member of the Scotch Bar, and enjoyed extensive practice in criminal cases. He was the second son of John Pringle of Stichel, by his wife Lady Margaret Scott, daughter of the Earl of Buccleuch, and brother of Sir Robert Pringle, the first baronet of Stichel.

Sir JOHN HARPER was another of those who joined the Lodge of Edinburgh on the 24th of June 1670. He was a member of the Scotch Bar; and we find from 'Lamont's Diary' that in 1654 he was one of seven Trustees nominated by the Government of Cromwell for settling all matters connected with the then forfeited estates. He became Sheriff-Depute of the County of Lanark, and while holding that office he bought the estate of Cambusnethan in 1661 from Somerville of Drum, near Edinburgh, who had twelve years before purchased it from his relative Lord Somerville. Wodrow states that Harper, suspected of corresponding with the Covenanters rather than concussing them, was imprisoned in Edinburgh Castle, and only liberated on granting a bond for ten thousand pounds sterling to answer when called for.

Through the signature of JOHN MYLNE, attached to certain minutes in

the preceding chapter, the reader is introduced to a family of famous masons and architects, whose connection with the Lodge of Edinburgh extended over two hundred years. According to an ancient manuscript possessed by the Lodge Scone and Perth, No. 3, a John Mylne, mason, came to Perth from the "north countrie," and "in process of tyme, by reason of his skill and airt, was preferred to be the Kings Ma'ties Mr Measone, and Mr of the said Lodge at Scone." On his death he was succeeded in the office of King's Master Mason by his son, John, who is represented in the Perth Charter as having in the capacity of Master of the Lodge of Scone, and at his Majesty's own desire, entered James VI. as "frieman meason and fellow craft." His son, a third John Mylne, mason, was called in 1616 to the Scottish capital to undertake the erection of the King's statue. His signature appears twice in the records of Mary's Chapel. On the death of William Wallace in 1631, he was appointed Master Mason to Charles I., which office he in 1636 resigned in favour of his eldest son, "Johne Mylne, younger," who had in October 1633 been made fellow of craft in the Lodge of Edinburgh.

This John Mylne, whose portrait is prefixed, was "Deacon of the Lodge and Warden" in 1636, to the former of which offices he was ten times re-elected during a period of twenty-seven years. In 1640-41 he was with the Scotch Army at Newcastle; in 1646 he received the appointment from the King of Captain of Pioneers and Principal Master Gunner of all Scotland; and in 1652 he was elected by the Crafts as a Commissioner for the formation of a Treaty of Union with England. As Convener of the Trades he had a seat in the Town Council* for six years ending in

* Nicoll, in his Diary of Transactions in Scotland, while animadverting on the "instabilitie that was in particular churches and congregatioues in Edinburgh" about the middle of the seventeenth century, and which he regarded as "a prognostick of a havy judgement," refers to John Mylne, as having by his advice in matters relating to certain alterations that were about this time effected upon the ecclesiastical buildings of the metropolis, brought the town of Edinburgh to the verge of bankruptcy: "The ministrie not content with the station of their pulpites as they stuid, thay causit chaynge thame in sindry of the churches of Edinburgh, viz. thrie severall tymes in the kirk callit the Tolbuith Kirk, quhilk wes so callit becaus it wes laitie the pairt and place quhair the Criminall court did sitt, and quhair the gallous and the maydin did ly of old; lykewyse, this kirk alterit and chayngit, and of this kirk thai did mak two. Farder, in the new kirk, callit the Eist Kirk of Edinburgh, the pulpite was twyse transpoiritit, anes fra the north to the south, quhair of befor it stuid on the north syde. By these divisioues of the kirk and pulpites, the loftis on all sydes, quich war verrie costlie, war alterit and chayngit to the havy expensis and charges of the Toun of Edinburgh, and the moir grieff it was to the Toun, in respect of the havy burdinges contracted and lyand thairon, in these dangerous and evill tymes. The rest of the churches, viz. the Gray Freir Kirk and the College Kirk is now resolvit, by the Toun Counsell, ather of thame to be devydit in twa kirkis. This work wes affermit to be projectit by ane maisoun callit Johnne Mylne, and by a wricht callit Johnne Scott, quhilk maissoun and wricht being persones of the commoun Toun Counsell, did misleid the rest, and did hold the Toun in continuall alteratioun and chaynges, to the havy chairges, wrak, and expensis of the inhabitantes; quha, notwithstanding

1664, and on several occasions represented the metropolis in the Scotch Parliament. To Mr Mylne's professional position, and intimacy with gentlemen frequenting the Scottish Court at the time, may be attributed the admission into the Lodge of Edinburgh of the many distinguished persons whose reception as Theoretical Craftsmen marks an important era in the history of the Scotch Masonic Lodges. He died in 1667; and in 1668 the Incorporation of Mary's Chapel placed the following inscription in his honour over the entrance door of their Hall:—

UPON THE MEMORY OF JOHN MYLNE, MASTER MASON TO HIS MAJESTY, WHO CARRIED
THE CHARGE FOR TWELVE YEARS DEACON IN THIS PLACE, WHEREOF FOUR HE
PRECEDED AS THE CONVENER.

JOHN MYLNE

Who maketh the Fourth John
And by descent from Father unto Son
Sixth Master Mason to a Royal Race
Of seven successive Kings, sat in this place.
Rare man he was, who could unite in one
Highest and lowest occupation;
To sit with Statesmen, Councillors to Kings;
To work with Tradesmen in mechanick things.
May all Brethren Myln's steps strive to trace
Till one, withall, this house may fill his place.

ALEXANDER MYLNE, the next of the family who belonged to the Lodge of Edinburgh, was passed fellow of craft, June 2, 1635, in presence of his brother, John Mylne, Lord Alexander, Sir Anthony Alexander, and Sir Alexander Strachan. As a sculptor he was engaged in the embellishment of the Parliament House and other public buildings in Edinburgh. He died in 1643, and was buried at the Abbey of Holyrood.

ROBERT MYLNE, mason, who acquired the estate of Balfarge in the county of Fife, was entered prentice to his uncle, John Mylne, in the Lodge of Edinburgh, December 27, 1653; and was made a fellow-craft on 23d September 1660. He was chosen Warden of the Lodge in 1663, and was re-elected in 1664. He filled the Deacon's chair during the years 1681, '82, '83, '87, and '88, and took a leading part in the business of the Lodge till 1707. He appears to have succeeded to the post of Master Mason to Charles II. on the death of his uncle: at least he is so designated in an agreement entered into between him and the magistrates of Perth (1668), for rebuilding the Cross that had been removed from the
of the plak of every pynt of aill and beir allowit to thame by the Protector, within Edinburgh, Leith, Cannongait, West Point, Potterraw, and uther suburbes; yit nevirtheles, and of many uther caswaliteis allotit to the Toun of Edinburgh, they wer abave ellevin hundreth thowsand markis in dett, and quhilk at this tyme thair wer not able to pay."

High Street through the operations which followed upon Cromwell's possession of the place. In 1671 Mylne was employed to rebuild the Palace of Holyrood. He was the builder also of Mylne's Court and Mylne's Square. He died in 1710.

WILLIAM MYLNE, mason, eldest son of Robert Mylne, was admitted and entered in the Lodge of Edinburgh, at Mary's Chapel, December 27, 1681. William Murray, the King's Justice Depute (an office analogous to that of the present Lords of Justiciary), was present on the occasion. He was passed as fellow-craft, November 9, 1685. His signature appears along with that of other apprentices at occasional minutes of a date previous to his passing, and is attached to almost every minute between 1692 and 1723. He was Warden of the Lodge in 1695, '96, and '97. He died in 1728.

THOMAS MYLNE, mason, eldest son of William Mylne, and subsequently proprietor of Powderhall, a small but now valuable property near Edinburgh, was entered and admitted as apprentice December 27, 1721; "elected and chosen Eldest Prentice for ensuing year," December 27, 1722; admitted and received fellow-craft December 27, 1729. He was chosen "Master of the Society," December 27, 1735, and in that capacity represented the Lodge at the erection of the Grand Lodge of Scotland, November 30, 1736, as he had also done in the meetings which preceded that event; was re-elected Master December 27, 1736, at which date he presented a report of the proceedings at the election of the first Grand Master, and was reappointed to represent the Lodge in the Grand Lodge. In 1737-38 he was Depute Master, and again in 1743-44—having in the interim, and while holding the post of deacon of the Incorporation (December 28, 1741), been recalled to the chair of the Lodge as "Worshipful Master," to which he was re-elected in December of the following year. Elected in November 1737, he discharged the office of Grand Treasurer to the Grand Lodge during eighteen consecutive years, retiring from that post in December 1755. He died March 5, 1763. What renders this brother's connection with the Lodge of Edinburgh distinguishable from that of any other member of his family, is the fact of his having been *entered* in what may emphatically be termed the transition period of its existence,—of his having been *advanced* during the Masonic twilight which preceded the institution of the Grand Lodge of Scotland, in the acceleration of which event, and adoption of that system of Freemasonry of which the English Grand Lodge was the expositor, he bore a conspicuous part,—and of his having maintained a connection with the Lodge until every vestige of its Operative character had disappeared.

WILLIAM MYLNE, mason, second son of Thomas Mylne, was "admitted and received ane entred apprentice in the ordinary forme, for which he

paid nyne pounds Scots to the treasurer," December 27, 1750; was present in the Lodge as eldest apprentice, November 25, 1751; and, on giving "proof of his qualification as entered apprentice and fellow of craft, was passed and raised operative master, and paid in to the treasurer two pounds sterling for the use of the Lodge," December 20, 1758. He does not seem ever to have held office in the Lodge; but he was deacon of the masons in 1765, in which year he was also a member of town-council. The largest undertaking with which his name is associated was the construction of the North Bridge of Edinburgh, described in the language of the period as "a stone bridge across the North Loch, from the High street, where the Cap-and-Feather Tavern now stands, to the opposite bank at Multrees Hill,"—the contract price being £10,140. The foundation-stone of the North Bridge was laid with Masonic honours on the 21st October, 1763. Mr Mylne removed to Dublin, where he died in 1790.

ROBERT MYLNE (eldest son of Thomas Mylne) was, at a meeting of the Lodge of Edinburgh, January 14, 1754, "admitted entered prentice as honorary member, and paid to the Lodge one pound one shilling sterling, with the ordinary dues to the Grand Lodge and entered prentices." Having, on the 24th of the month, "been examined in presence of the Lodge, and given satisfaction as to his proficiency in the duty of apprentice, he [in company with a brewer and others] was past to the degree of fellow-craft as honorary member;" and, upon "giving satisfaction to the Lodge of his proficiency as fellow-craft, was (April 8, 1754) raised to the degree of master mason." The fact that, though an architect by profession, he was admitted as a gentleman mason, marks the progress the Lodge had at that time made in the practice of Symbolical Masonry. His name last appears in the sederunt of the meeting on St John's day, 1759. Mr Mylne in pursuit of his profession went to Rome, where he studied. On returning to London, a friendless competitor, the superiority of a plan which he presented, among those of sixty-nine other candidates, for the contemplated Blackfriars Bridge, gained him the prize for the design, and the execution of that great public work, which was commenced in 1761. He died in 1811, and was buried in St Paul's Cathedral, having been Surveyor to that edifice for fifty years.

With the death of Mr Robert Mylne terminated this family's connection with the ancient Lodge of Edinburgh—a connection that had been maintained through five successive generations. We are indebted to the kindness of Mr Robert W. Mylne, F.R.S., architect and engineer, London, the representative of the family, for the portrait which heads this chapter.



J. M. Mylln

CHAPTER XIII.



THE minutes of Mary's Chapel record two notable instances of making Masons outside of the Lodge. While both cases afford an illustration of the custom of admitting non-operatives to Masonic fellowship, one of them, if not authorised, was at least homologated,—the other was regarded as a breach of privilege. The following is the minute bearing on the first of the cases referred to:—
“At Neucastell the 20 day off May 1641. The qwilk day ane serten number off Mester and others being lafule conveined, doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr to the Armie off Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenbroth, quherto they heaue set to ther handes or markes. A. Hamilton, R. Moray, Johne Mylln, James Hamilton.”

at New York the 20 Day of May 1790

The 9th day and 10th number of May and others being
Conspired South at night the Right honorable Mr Robert
Moray General quarter Master to the Army of Scotland and
this year being sworn to his Lordship of the Most
of the Log of edinburgh yesterday being brought to her
handed at Market

James
Samuelson

James samuelson
Moray

It is somewhat singular that the fact of Moray's admission having taken place in a town in England, should have escaped the attention of those who have preceded the writer in scrutinising the ancient records of Mary's Chapel; and this is all the more surprising from the prominence that Masonic historians have hitherto given to this very entry, as illustrative of the early admission of Gentlemen Masons. But as these records contain prior proofs of the prevalence of the custom, further reference need not at this stage be made to it.

The reader will have no difficulty in recalling to mind the circumstances which led to the occupation of Newcastle by the Scotch army in 1641. The King had kept firmly in view his father's favourite project of bringing the Church of Scotland, in regard to its government and ceremonial, to the same model as that of England. Prelacy had been already established; but there was not complete uniformity in ritual and doctrine,—and on Charles visiting Scotland in 1633 for the purpose of being crowned, he pressed upon the bishops, who had hitherto only worn plain black gowns, the use of the more splendid vestments of the English Church. This alteration gave grievous offence to the Presbyterians, who recognised in it a farther approximation to the Romish ritual; while the nobility, who had been partly deprived of their tithes, and feared that their possession of the Church lands was in danger, saw with pleasure the obnoxious prelates incur the odium of the people at large. This slumbering discontent was at length brought into action by the attempt to introduce into the divine service of the Church of Scotland, a form of common prayer and liturgy similar to that of England. The resistance to this measure gave rise to the engagement called the National Covenant, as resembling those covenants which in the Old Testament God is said to have made with the people of Israel. This bond had for its object the abrogation of the prelatial innovations that James VI. and Charles had been able to introduce into the Scotch Church. In November 1638, a General Assembly of the Church was held at Glasgow, at which all the measures pointed at by the Covenant were carried out; and the Covenanters took up arms to support them. When the Scotch army lay at Dunse a treaty was entered into between them and the King, which, however, was not implemented, and both parties reassembled their forces. The troops of the Parliament of Scotland boldly crossed the Tweed, and entered England. Having met and defeated the Royalists at Newburn, August 28, 1640, the Scottish army advanced to and took possession of Newcastle, where, according to treaty, it remained while the state of affairs was being deliberated upon by the English and Scotch Commissioners.

That there were members of the Lodge of Edinburgh taking an active

part with the army in the stirring events of the period, is evident from the foregoing minute; and it was at the hands of these militant craftsmen that the then Quartermaster-General of the Army of Scotland was made a Mason. It was in July 1641 that Newcastle was evacuated by the Scotch army; and on returning to Edinburgh, those who had entered Moray appear to have reported the proceeding, which being approved was recorded in the minute-book and ratified by the signatures of three brethren as representing the Lodge, together with the signature of the newly-admitted brother. Thus was consummated an admission to Lodge membership under circumstances unparalleled in Scotch Masonic annals of the period to which it refers.

It has been suggested that the minute was written and signed at Newcastle of the date it bears. The phrase "lafule conveyed" may warrant the assumption that permission to admit Moray had been previously obtained; but that the minute, as now standing in the minute-book, was written at the date of his entry, is highly improbable. The country being then involved in civil war, the difficulties of transit—numerous even in ordinary circumstances at that period—would, it may well be conceived, be such as to prevent any public body sending its books to a distance, much less to intrust its records to the keeping of brethren engaged in active military service in another kingdom. The Lodge of Edinburgh, not then precise to a degree in the chronological arrangement of its minutes, was not at all likely to have placed its records in jeopardy from the chances of war, merely that the minute of the admission of an honorary member, however distinguished, should be inserted at the time of entry. The minute in question is in the hand of the notary acting as clerk to the Lodge; and we think there is little ground for believing that that functionary would be present with the army at Newcastle in 1641, with the minute-book of the Lodge in his possession.

Moray—whose name is spelt by historians *Murray*, and it so appears in judicial registers—was again present in the Lodge of Edinburgh on the 27th of July 1647, on the occasion of the admission of "William Maxwell, doctor off Fisick ordinaire to his Maj'stie hines," and signed the minute of that meeting—the doctor having in all probability been introduced to the Lodge by Moray.

Whatever may have been the motives which animated the citizen soldiers belonging to Mary's Chapel in their admission of their distinguished comrade in arms, Moray's subsequent public career, not less than his character as a private gentleman, was such as to reflect honour upon the Fraternity. In Burnet's estimation, he was "the wisest and worthiest man of the age." He was the son of Sir Robert Murray of Craigie, by a daughter of Halket of Pitferran. He served in the French army under

Richelieu, prior to his appointment to the post which he held when admitted to the Lodge of Edinburgh. He was with the Scotch army to which Charles in 1646 delivered himself, and designed a scheme for the King's escape, which failed through his Majesty's irresolution. He took a prominent part in the negotiations in Church matters between Charles II. and his Presbyterian subjects. Possessing the Royal confidence, he was made a Privy Councillor, Justice-Clerk, and a Lord of Session, and was subsequently associated with the Duke of Lauderdale in the direction of Scotch affairs. He was one of the founders of the Royal Society, and promoted its objects by delivering lectures and exhibiting experiments—the geology of Scotland being a favourite branch of his studies. He died in June 1673, and was buried in the Canongate churchyard.

The other case bearing upon the admission of Gentlemen Masons elsewhere than in the Lodge had a very different issue. "December the 27, 1679: Maries Chappell. The which day Thomas Wilkie, deacon, and Thomas King, warden, and the rest of the brethren convened at that tyme, being represented unto them the great abuse and usurpation committed be John Fulltoun, mason, on of the friemen of this place, by seducing two entered prentises belonging to our Lodge, to witt, Ro. Alison and John Collaer, and other omngadrums, in the moneth of august last, within the sheraffdome of Air; Has taken upon him to passe and enter sevrall gentlemen without licence or commission from this place: Therefore for his abuse committed, the deacon and maisters hes forthwith enacted that he shall receive no benefit from this place nor no converse with any brother; and lykwayes his servants to be discharged from serving him in his employment; and this act to stand in force, ay and whill [until] he give the deacon and masters satisfaction."

That a sentence of the Lodge of Edinburgh and the results flowing from it must have partaken more of a practical than of a merely formal character, may be inferred from the alacrity which we find to have been displayed by delinquents in taking steps to procure the removal of the disabilities under which their contempt of masonic law had placed them. In the present instance little more than three months intervened between the culprit's expulsion and his reponal:—"Maries Chappell, Aprill 12 day 1680. The whilke day Thomas Wilkie, deacon, and Thomas King, warden, and the rest of the brethren convened for the tyme, upon the humble supplication of John Fultoun, does admitt and repone the said John Fultoun amongst the bretheren upon the acknowlegment of his former fault committed be him, as the act daited the 27 of December 1679, at mor beireth [length]; And for the which cause he hes payed to the warden fourtie punds Scotts, by and attour the acknowledgement forsaid, and promised to behave as a brother and never to committ such a fault again."

in all tyme comming." In giving judgment in this case the Lodge of Edinburgh does not condemn the custom of making masons by brethren living at a distance from the Lodge; it was the doing so without due permission that constituted the offence. Not the least remarkable feature of the crime is that it should have been committed in Ayrshire—a district in which as regarded Lodge matters the Kilwinning Fraternity held undisputed sway. This circumstance, however, is not recognised as an element in the offence which had been committed. But perhaps the planting by the Lodge of Kilwinning of a branch in Canongate of Edinburgh in 1677 had rendered Mary's Chapel less punctilious than it would otherwise have been on the point of jurisdiction. Whether this particular instance of encroachment upon its domain was formally brought before the Mason Court of Kilwinning, or whether the *omnium gatherum* who aided the invaders of its territory embraced craftsmen owing it allegiance, cannot now be ascertained; but that at the period in question the province of Ayr was the scene of great Masonic irregularities, is evident from the Lodge of Kilwinning having, in January 1680, ordered the consultation by lawyers of the "old warden books, whereby the former abuses and disorders may be in tymes comeing put to execution and the falters corrected and punished."

The following minute of Mary's Chapel, recording the confirmation of acts that had been done in its name at a prior date, may possibly refer to passings that had by permission been effected at such a distance from Edinburgh as would justify a temporary suspension of the statute by which the presence of the Warden and others was held to be indispensable to the due performance of the ceremony common to such occasions:—
 "Edinr., the 27 Decr. 1667: The whilk day, in presenc of Androw Hamilton, deacon, John Cors, warden, and the hail Brethren, *doth admite and allow of* John Wilson as fellow craft, past upon the 6th day of July last, and of Alexr. Alison, who was past fellow craft upon the sixth day of Novr. last, and of Thomas Wilkie, who was past as fellow craft upon the 26 day of Novr. last. In witnes wherof the deacon, warden, and brethren has subscribed thir presents or sett to ther marks day and place abovsd."

Traces of the custom of granting written licences to enter masons at a distance from the Lodge are found in the minutes of the Lodges of Kilwinning, Dunblane, and the now extinct village of Haughfoot (Peeblesshire). Those of Kilwinning contain the earliest commission of the kind extant. In December 1677, a number of operative masons from the Canongate of Edinburgh, following up a petition which they had previously presented, appeared before the Lodge of Kilwinning, were enrolled as

[At the ludge of Killwining the twentie day of december 1677 yeares, deacons and wardanes and the rest of the brethren considering the love and favour showne to us be the rest of the brethren of the cannigate in edinbroughe ane part of our number being willing to be boked & inroled the qch day gives power & liberty to them to enter receave and pase ony qualified persons that they think fitt in name and behalf of the ludge of Killwinning & to pay ther entry and booking moneys due to the sd ludge as we do our selves they sending on of ther number to us yearly and we to do the lyke to them if need be The qlk day ther names ar insert into this book. . . .]

The earliest documentary proof of Canongate Kilwinning's existence as a separate Lodge is derived from its own minute-book, February 16, 1736, where it is represented as having a Master and other office-bearers. But there is reason to believe that its assumption of the prerogatives of an independent body would be almost contemporaneous with its erection as a branch; for it does not appear ever to have made any return of its intrants to Kilwinning.

The commissions that were issued by the Lodge of Haughfoot in the early part of the eighteenth century, empowered "any fyve of their number to admit and enter such qualified persons as should apply to them, into the society of this lodge, either as apprentice or fellow craft;" and in virtue of such licence meetings for initiation were held at Edinburgh, Galashiels, Selkirk, and other distant places. The Dunblane commissions authorised the entry, elsewhere than in the Lodge, of "gentlemen or other persons of entire credit and reputation living at a distance from the town"—brethren holding such licences being instructed to "have present with them such members of this lodge as can be conveniently got, or in case of necessity to borrow from another lodge as many as shall make a quorum without any more." It was usual for brethren who had been entered by commission to be passed in the Lodge, though by enactment of the Mason Court of Dunblane, September 1716, prohibiting the conferring of the two steps "at one and the same tyme," an exception was made in favour of "gentlemen who cannot be present at a second diet." So early as 1707, it had been enacted by the Lodge of Haughfoot that, "except on special considerations, ane year at least should intervne betwixt any being admitted apprentice and his being entered fellow craft."*

Becoming less exact on the point of jurisdiction than its subordinate position demanded, the Lodge of Dunblane, fifteen years after it had joined Grand Lodge, constituted a number of affiliated brethren into a branch lodge, much in the same way that Canongate Kilwinning had been

* Notes on the Haughfoot Lodge, by Brother Robert Sanderson, in the 'Freemasons' Magazine.'

raised to that position. In August 1756, several legal gentlemen, resident in Edinburgh and belonging to a metropolitan lodge, visited the Lodge of Dunblane, and were assumed as members, those of them who were apprentices being also passed to the grade of fellow-craft. At the same diet the following commission was drawn in their favour :—" We, Thomas Duthie, Master, and Patrick Henderson and John Anderson, Wardens of the Free and Accepted Masons of Dunblane, considering that the following brethren of this Lodge, viz., Colin M'Kenzie, Peter Low, and Robert Auld, fellows of craft, and William Stewart, Samuel Falconer, and Patrick Gall, apprentices, all from the Thistle Lodge of Edinburgh, and writers there, do for the most part reside at Edinburgh, so that they have no opportunity of meeting with us at Dunblane at our stated meetings, and at the same time are desirous to meet together frequently as brethren of this Lodge, in order to cultivate among one another that friendship and harmony which becometh Masons and particularly the brethren of one Lodge, and by repeated expressions of their regard and benevolence towards this Lodge and to its brethren, to keep alive that sense of subjection, reverence, and goodwill which the Lodge expects from all its brethren. Therefore, we, the said Master and Wardens, with the unanimous advice and approbation, and in presence of the whole, met in due form, do by these presents authorize and empower our said brethren above-named to meet together at Edinburgh in what place and at what time they shall think proper as members and a part of our said Lodge of Dunblane, with power to them for preserving order and answering the other good purposes of their meeting, to elect from among their number persons properly qualified to act as Depute-Master, Wardens, Treasurer, and other officers of our said Lodge of Dunblane; and to agree to such regulations and bye-laws as they shall see convenient, but consistent always with the regulations of our said Lodge. As also with power to them to admit and enter prentices such persons as shall be properly qualified and recommended, and who shall be held and are hereby declared to be members and brethren of the Lodge of Dunblane, and entitled to all the privileges thereof; to pass fellow crafts and raise masters, the brethren so entered past and raised being always duly reported to us in order to be recorded in our books, for which recording the following fees shall be paid to our Treasurer for the time being, viz., for recording the said entered prentices a fee of five shillings stg., and our said Lodge oblige themselves to cause the said member so entered and reported to us be duly recorded in the books of the Grand Lodge of Scotland, and to pay the fees for such recording, and for recording the brethren past fellow crafts and raised masters a fee of one shilling each; as also with power to them to collect and raise among themselves, in such

manner as they shall see fit, a fund for defraying the necessary charges of their meetings, and for answering as a fund of charity for relief of poor and distressed brethren, the brethren of our Lodge of Dunblane being always according to their circumstances to be first preferred; and we hereby recommend and give charge to our said brethren to observe and keep up the ancient usages and doctrine of Masons, and to cultivate among themselves and among the brethren of other Lodges that harmony, friendship, and brotherly love which are the distinguishing characteristics of Masons and Masonry. Given at our said Lodge of Dunblane, the twenty-first day of August, one thousand seven hundred and fifty-six years, and of the 5756th year of Masonry. JAMES MUSHET, THO. DUTHIE, PATRICK HENDERSON, JOHN ANDERSON, JOHN ROB, HENRY CHRISTY." This document, which is in a handwriting different from that of the minutes of the time, was in all probability engrossed in the minute-book by one of the brethren in whose favour it was granted. It contains phraseology peculiar to the Third Degree, a step which was not then practised by the Lodge of Dunblane, and of which it must have been utterly ignorant, otherwise it would not have delegated to fellow-crafts the work of raising masters. In none of the records of Edinburgh Lodges which we have seen, nor in those of Grand Lodge, do we find reference to this commission or the working in the metropolis of brethren representing the Lodge granting it. The Thistle being an offshoot of the Canongate and Leith, was a granddaughter of the Lodge of Edinburgh.

The issuing by private Lodges of commissions, or "dispensations" as they were afterwards termed, encouraged a system of proselytising foreign to the principles of the Order, and subversive of the regulation under which the jurisdiction of Lodges was defined. In dealing with such infractions of Masonic usage, Grand Lodge exhibited a capriciousness quite unworthy of its position. Two instances will suffice to show this. In November 1779, the Lodges Montrose Kilwinning, and Montrose St Peter, presented a petition to Grand Lodge, "complaining of some undue practises of William Smith of Forret, Master of St Luke's Lodge, Edinburgh, for presuming to convocate brethren and admit apprentices in the town of Montrose for his Lodge, St Luke at Edinburgh, so contrary to the spirit of the Craft, that were such practises allowed there would be no more occasion for charters from Grand Lodge, as it might be in the power of any brother from Edinburgh to traverse the country and pick up what members he could for his own Lodge, and thereby deprive Lodges locally situated in that part of the country of the entry of so many members." For the defence it was urged, "that the Master of St Luke's had transgressed no standing law of Grand Lodge, but on the contrary such proceedings had

been justified in practice, and more particularly he had in this case acquired to Masonry the names of respectable gentlemen who would otherwise have been lost to the Craft." The complaint was dismissed. A few years later, in restraining the Lodges of Dunblane and Lesmahago from making masons in Glasgow, complained of by the Lodge St Mungo, October 1794, Grand Lodge condemned the practice, as inconsistent with the conditions on which Lodges held their charter. Notwithstanding this deliverance, the system to which it refers continued in active operation, chiefly among west country Lodges, up till the second decade of the present century. In 1804, a member of the Lodge Royal Arch, Maybole, having gone to reside in the county of Meath, Ireland, was licensed "to enter such as he might consider worthy," and acknowledgment of his intrants only ceased with his withholding from the Lodge the fees he had received. In 1814, a parallel case occurred in Greenock, where a member of Ayr Operative made a great many masons, at first in name and by authority of his mother Lodge, but latterly on his own account and for his own pecuniary benefit. But it is needless to give further instances of a custom which now no longer exists.

The practice of authorising individual brethren to make masons out of the Lodge, has probably contributed in no small degree to bring about that want of uniformity in the secret ceremonial of the Craft which has long prevailed among Scottish Lodges. This incongruity had manifested itself to such an extent about the middle of last century, that a movement was then inaugurated at Edinburgh to secure "uniformity in the manners of the brethren with respect to certain particular forms in lodge working." This object, though periodically engaging the attention of the Fraternity, has not yet been attained. Indeed, through the supineness of Grand Lodge, and the patronage bestowed upon rival rituals, the production of unauthorised and irresponsible parties, dissimilarity in Masonic rites is still perpetuated, the desire for novelty is unduly encouraged, and the vaunted "universality" of the Masonic formula is rendered in a great measure illusory. In the earlier years of the present century, Mary's Chapel presented a perfect medley of work and lectures. It subsequently adopted, out and out, the Prestonian ritual, which was succeeded by other systems whose chief recommendation was their novelty. More recently Mary's Chapel, like other leading Lodges in this country, has been worked on a system which obtains to a large extent under the English Constitution.

In former times, as now, the purity of the Order has suffered from an abuse of the privilege of "emergent" meetings. The practice of private

members making masons at sight, without advising with or acquainting the Master or other office-bearers, having led to the admission to Mary's Chapel of "some persons, of low character, bad morals, and under age," the Lodge, January 1767, prohibited the initiation of candidates, except in the case of gentlemen going abroad, sooner than seven days from the date of the presentation of their petition for initiation. Subsequent violations of this rule brought the Lodge of Edinburgh into trouble: its exchequer was impoverished, its roll of members rendered imperfect, and its credit with Grand Lodge impaired. But as regards Mary's Chapel, this state of matters has long since passed away.





A. Sprui

CHAPTER XIV.



Glancing at the minutes of the Lodge of Edinburgh, dating from December 27, 1675, till March 12, 1678, both inclusive, we were struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the 'Narration of the Founding of the Craft of Masonry' is written; and upon closer examination we are convinced that in both cases the caligraphy is the

same. This is important as fixing the probable date at which the written History and Articles of Masonry were introduced to the Lodge of Kilwinning, and the channel through which they came. In the early part of the last century it was a custom of the Lodge of Kilwinning to sell to Lodges receiving its charters, written copies of this document, which was termed "the old buik." And this is not a little remarkable, seeing that the manuscript so circulated contained no allusion to the Kilwinning or any other legend connecting the Fraternity with Scotland. That it was a production of the sister kingdom is evident from its containing a charge in which "every man that is a mason" is taken bound to "be liedgeman to the King of England," and also from that part of the legend which refers to the introduction and spread of Masonry in Britain being confined to the rehearsal of the patronage extended to the Craft by English Kings.

Its being in the handwriting of the Clerk of the Lodge of Edinburgh, affords *prima facie* evidence that it must have been a transcript of that which was at the time in use in that Lodge. No copy of the Edinburgh Kilwinning MS. has been preserved by Mary's Chapel; but there is one of the same version, slightly varied, in the old minute-book of Atcheson's Haven, bearing to have been engrossed therein "the 29th May 1666, by Jo. Auchinleck, clerk to the maisons of Achisonnes Lodge," a facsimile of which is appended;—and from the circumstance of this MS. being at the time indicated in possession of the freemen masons of an unimportant village in the neighbourhood of Edinburgh, it may reasonably be inferred that it was also known to the Lodge of the metropolis at an equally early date. For the reasons mentioned, therefore, we here present what we believe to be a transcript of the Masonic Legend and Charges which, with certain modifications, would in all probability be used by the Lodge of Edinburgh in the initiation of its intrants in the middle of the seventeenth century. The influence which England exercised in the further assimilation of the ceremonial in lodges of both countries will afterwards appear.

"The might of the Father of Heavin, and the wisdom of the Glorious Sonne, through the grace and goodness of the Holy Ghost: that been Three persons and One God, be with us at our beginning, and give us grace for to govern us here in our living, that wee may come to his bliss that never shall have ending. Amen.

"Good Brethren and Fellows: Our purpose is to tell yow how and in what manner wise this worthy CRAFT OF MASSONRIE was begun, and how it was keept by worthy Kings and Princes, and by many other Worshipful Men. And also to those that be here wee will charge by the

Charges that belongeth to every free * Masson to keepe, ffor in good faith, and they take heed to it, it is worthy to be weell keepled, for it is a worthy Craft and a curious Science. For there be sevin Liberal Sciences of which sevin it is one of them, and the names of the sevin sciences be these :

“ The first is Grammar, and that teacheth a man to speake truely. The second is Rhetoricke, and that teaches a man to speake truely and fair in soft terms. The third is Dialecticke or Logicke, and that teacheth a man to discern or know trueth from falshood. And the fourth is Arithmeticke, which teaches a man to reckon and to count all manner of numbers. The fifth is Geometry, and that teacheth a man the mett and measure of earth and all other things. The which science is called Massonrie. And the sixth science is called Musicke, and that teacheth a man the craft of song and voyce of tongue and organ, harpe and trump. And the seventh science is called Astronomie, and that teacheth a man to know the course of the Sun, of the Moon, and of the Stars.

“ These be the sevin Liberal Sciences, the which sevin be all found by one science, that is to say Geometry. And this may a man prove that all the sciences of the world is found out by Geometry, ffor Geometry teaches a man to measure, ponderation, or weight of all manner of things on earth, ffor there is no man that worketh any craft but he works by some measure. Nor no man buyes or selles but by some measure or by some weight, and all this is Geometry. And all these merchands, craftsmen, and all others of the Sevin Sciences, and especially the plowmen and the tillers of all manner of grain and seeds, vineplanters, and setters of other fruits are hereby directed ; ffor by Grammar, nor Arithmeticke, nor Astronomy, or any of all the other Sevin Sciences no man finds mett and measure without Geometrie. Wherefore me thinks that the science is most worthy that finds all other.

“ How this worthy science of Geometrie was first begun I shall tell you. Before Noah's flood, there was a man named LAMECH, as it is written in the Bible in the fourth chapter of Genesis ; and this Lamech had two wives, the one wife heght ADA, and the other SCELLA. By his wife Ada he got two sonnes, and the one heght JABELL and the other JUBELL ; and by the other wife Scella he got a son and a daughter ;—and these four children found the beginning of all the Crafts of the world. And this elder sonne Jabell found the Craft of Geometrie ; and he had flocks of

* The term “ free Mason ” does not, so far as we have been able to discover, occur in any other MS. of the seventeenth, nor in those of the two immediately preceding centuries, although it appears in at least one of the MSS. belonging to the eighteenth century. “ Trew Mason ” is the expression employed in the Musselburgh and other old versions.

sheep and land in the field, and first wrought houses of stone and tree (as it is noted in the chapter abouesaide). And his brother Juball found the Craft of Musick, Song of tongue, harpe, and organ. And the third brother TUBALL CAYNE found Smith's Craft of gold, silver, copper, iron, and steel. And the daughter found the Craft of Weaving. And these children knew weell that God would doe vengeance for sin either by fire or water; wherefore they wrote their Sciences that they had found in two pillars of stone, that they might be found after Noah's flood;—and the one was marblé, for that will not burn with any fire; and the other stone was called latrones, for that will not drown in any water.

“Our intent is to tell you truely how and in what manner these stones were found wherein these Sciences were written. The great HERMARIUS that was CUBE'S son, the which Cube was [SHEM'S] son that was NOAH'S son—this same Hermarinis was afterwards called HERMS, the father of wisdom,—he found one of the pillars of wisdom, and found the Sciences written; and he taught to other men. And at the makeing of the tower of Babilon there was Massonrie made much of. And the King of Babilon that heght NIMRODE was a Masson himselve, as it was said with masters of histories. And when the city of Nineve and other cities should be made, Nimrode the King of Babilon sent thither Massons at the request of the King of Nineve his cussin;—And when he sent them forth he gave them a Charge in this manner, That they should be true one to another; and that they should live truely together; and that they should serue their lord truely for their pay, so that Master may have worshipec and all that belong to him. And other moe Charges he gave them;—and this was the first time that euer any Masson had any Charge of his Craft.

“Moreouer, when ABRAHAM and SARAH his wife went into Egypt and there taught the Sevin Sciences to the Egyptians, he had a scholler that heght EUCLIDE,* and he learned right weel, and was a Master of the Sevin Sciences. And in his dayes it befell that the Lords and the Estats of the realme had so many sonnes *that they had gotten, some by their wives and some by other ladyes of the realme, for that land is a hote land and plenteous of generation.* And they had no competent livelyhood to find their children, wherefore they took much care. And then the king of the

* The Atcheson Haven copy perpetuates the same chronological blunder that makes Abraham and Euclid contemporaries; and both MSS. are equally explicit on the incontinency of the Egyptian lords—a point which is omitted in some versions. In both documents Aymon, son of the Tyrean monarch, is made to take the place which in other versions is assigned to Hiram Abiff, so that the east and west country brethren must have acquired through another channel any information they may have possessed in regard to the “Widow's Son” as a leading character in the Masonic legend.

land made a Great Councill and a Parliament, viz., how they might finde their children honestly as gentlemen: and they could finde no manner of good way; and then did they proclaime through all the realme that if there were any man that could informe them that he should come unto them, and he should be so rewarded for his travell that he should hold him weell pleased. After that this cry was made then came this worthy Clerke Euclide and said to the King and to all his great Lords, if yow will take me your children to governe I will teach them one of the Seven Sciences wherewith they may live honestly as gentlemen should, under a condition that you will grant me them that I may have power to rulle them after the manner that the Science ought to be rulled. And that the King and all his Councill granted annone and sealed the commission;—and then this worthy Clerke tooke to himselfe these Lords' sonnes and taught them the Science of Geometrie in praticke, for to worke in stone of all manner of worthy works that belongeth to churches, temples, castles, towers, and mannors, and all the other manner building; and he gave them a Charge in this manner:—To the ffellowshipe qrof they are admitted. The first is that they should be true to the King and to the lord that they serve; and that they should live weell together, and be true to each other; and that they should call each other his Fellow or else his Brother, and not his servant nor his knave nor none other foull name; and that they should truly deserve their pay of the lord or the master of the worke that they serve; and that they should ordain the wisest of them to be master of the worke, and neither for love nor linage, riches nor favour, to get another that hath little cunning to be master of the lord's work, whereby the lord should be evil served and they ashamed; and also that they should call the governor of the worke Master in the time that they worke with him;—and other many moe Charges that are too long to tell. And to all these Charges he made them swear a great oath that men used in that time, and ordained for them reasonable pay whereby they might live honestlie; and also that they should come and assemble together every year once, how they might worke best to serve their lord for his profit and to their own worships, and to correct within themselves him that had trespassed against the Craft. And thus was the Craft governed there; and that worthie Clarke Euclide gave it the name of Geometrie; and now it is called through all this land Maissonrie.

“Sithen long after when the Children of Israel were come into the Land of Behest, that is now called amongst us the Countrey of Jerusalem, King DAVID began the Temple that is called Templum Domini, and is named with us the Temple of Jerusalem. And this same King David loved weel Massons, and cherished them much and gave them good pay; and he

gave the Charges and the Manners as he had learned, in Egypt given by Euclide, and other Charges moe, which ye shall hear hereafterward. And after the deceass of King David, SOLOMON, that was King David's son, performed out the Temple which his father had begun. And he sent for Massons into diverss countreyes and lands and gathered them together, so that he had fourscore thousand workmen that were workers of stones, and were all named Massons; and he chose of them three thousand that were ordained to be Masters and Governours of his worke.

"And furthermore, there was a King of another region that men called Iram, and he loved weel King Solomon, and he gave him timber to his worke. And he had a son what heght AYNON, and he was a Master of Geometrie; and he was Chiefe Master of all his Massons, and was Maſter of his Graveing and Carveing, and all other manner of Massonrie that belongeth to the Temple. And this is witnessed in the Bible in the fourth of Kings and third chapter. And this same Solomon confirmed both Charges and Manners that his father had given to Massons; and thus was that Craft of Massonrie confirmed in the Country of Jerusalem and many other Kingdoms.

"Curious craftsmen walked about full wyde in diverss countries, some to learn more craft and cunning, and some to teach them that had but litle cunning; and so it befell that there was a curious Masson that heght GRECUS that had been at the working of Solomon's Temple; and he came into France, and there he taught the science of Massonrie to men of France. And there was one of the Royal line of France that heght CHARLES MARTLE,* and he was a man that loved weell such a Craft, and drew to this Grecus and learned of him the Craft, and tooke upon him the Charges and the Manners; and afterwards by the grace of God he was elect to be King of France. And when he was in his estate he took Massons and did help to make men Massons that were none, and set them a worke, and gave them Statutes and Lawes, as also ordaind them competent wages, how they might live, as gentlemen and not be burdensome to their friends, as he had learnd of other Massons, and confirmed them a Charter, from year to year, to hold their Assemblie where they would, and cherished them right much; and thus came the Craft into France.

"England in all this season was voyd of any Charge of Massonrie untill SAINT ALBAN'S time; and in his dayes the King of England that was a paginne did wall the town about that was called St. Albans, and St.

* The Scriptures can no longer be regarded as containing the record of the "oldest man." Methuselah must have been a mere child compared with this Grecus, who it appears took part in the building of Solomon's Temple, and lived to teach Masonry to Charles Martel, a King of France who flourished in the eighth century of the Christian era!

Albans was a worthy knight and stewart to the King, and had the government of the realme and also town walls, and loved Massons weell, and cherished them much, and made their pay right good standingby as the realme did, for he gave them iis. a weeke and 3d. to their cheer—for befor that time through all the land a Masson had but a peny a day and his meat until St. Albon ammended it; and he gave them a Charter of the King and Council for to enact lawes and punish transgressours, as they had recaved them from their predecessors, and gave it the name of ane Assembly, and was thereat himselfe; and he helped for to make Massons, and gave them Charges, as ye shall hear afterwards right soone.

“After the death of St. Alban there came into England of divers nations, so that the good rule of Massonrie was destroyed untill the time of King ATHELSTOUNE that was a worthy King of England, and brought all the land into rest and peace, and builded many great works of abbacyes and other building; and he loved weel Massons, and had a son that heght EDWIN, and loved Massons much more than his father did, and he was a great practiser of Geometrie; and he drew him much to commune and talk with Massons to learn of them the Craft, and afterwards for love that he had to Massons and to the Craft he was made a Masson. And he got of the King his father a Charter of Commission to hold ane Assembly where they would within the realm once a year, and to correct within themselves faults and trespasses that within the Craft were done. And he held ane Assembly himselfe at YORKE; and there he made Massons and gave charges and taught them, and commanded that rule to be kept for ever after, and gave them the Charter and the Commission to keep, and made ane ordinance that it should be renewed from King to King. And when the Assembly was gathered together he made a cry, that all old Massons or young that had any writting or vnderstanding of the Charges and Manners that were made before in this land or in any other, that they should bring and shew them further. And when it was proved there was founde some in France, some in Greece, some in English, and some in other languages, and they were all to one intent, and he made a booke thereof, how the Craft was founded, and he himselfe bade and commanded that it should be read and told when any Masson should be made, and for to give him his Charges. And from that day untill this time Manners of Massons have been kept in that forme as weell as men might govern it. Furtharmore, at diverss Assemblies certain Charges have been made and ordained by the best advice of Masters and Fellowes.

“Tunc unus ex senioribus tenet librum, et ille vel illi opponunt manus sup. librum, et tunc precepta debent legi.*

* Then one from the elders holds the book, and this one or they place hands upon the book,

“Every man that is a Masson take right good heed to those Charges, and if any finde himselfe guiltie in any of these Charges, that he amend himselfe against God; and especially yee that are to be charged, take good heed that yee may keep these Charges right weell: for it is a great perill a man to forswear himselfe upon a booke. The first Charge is, that yee shall be true men to God and Holy Church; and that yee use no error nor heresie by your understanding or discretion, be yee discret men, or wise men, in each thing. And also, that yee should be leidgemen to the King of England, without treason or any other falshoode; and that yee know not treason or treacherie; but you amend it if you may; or also warne the King or his Council thereof. And also, you shall be true, each one to other: that is to say, to euery Masson of the Craft of Masonrie that be Massons allowed, ye shall doe unto them as you would that they should doe unto you. And also, that you keep all the counsell of your Fellowes truely, be it in Lodge or in Chamber, and all other counsell that ought to be kept by the way of Brotherhoode. And also, that no Masson shall be a thiefe or manslayer, so far forth as he may witt or know. And also that you shall be true each unto other, and to the Lord or Master that yee serue; and truely to see too his profits and his advantage. And also, yow shall call Massons your Fellowes and Brethren, and no other foull names. And also, you shall not take your Fellowe’s wife in vilanye, nor desire ungodly his daughter, nor his servant, nor put him to no disworship. And also, that yee pay truely for your meat and drink there where yow goe to board, whereby the Craft might not be slandred. These be the Charges in generall that belongeth to euery Masson to keep, both Masters and Fellowes.

“Rehearse I will other Charges in singular for Masters and Fellowes.

“First, that no Master or Fellow shall take upon him any Lord’s worke, nor any other man’s work, unless he know himselfe able and sufficient of cunning to perform the same, so that the Craft haue no slaunder or disworshipe thereby; that the Lord may be weell and truly serued. Also, that no Master take no worke, but that he take it reasonable, so that the Lord may be weell served with his owne goods, and the Master to live honestlie, and to pay his Fellowes their pay, as the manner is. Also, that no Master nor Fellowes shall not suplant any of their worke: that is to say, if he has taken a worke in hand, or else stand Master of the Lord’s work, he shall not put him out, except he be unable of cunning to end

and then the rules should be read. This passage is differently given in the Atcheson Haven MS: “Vnus ex suis membris tenet librum, et ille vel illi ponant manum super librum et jurent vno præcepto and oath. Let one of there number hold the book, and let one or more lay his hand on the book and swear by one comand & oath.”

whereby the Craft might be
 Saverdred: And also that no
 fellow goe into the **COVEN** in
 night-times without **2000** or
3 three **W**ithnesses with him—
 least the **T**rade be **P**hangd of
 William by him, to the griefe
 of his fellowes, without what
 he's hands a fellow with him.
 That may bear him writings
 that he's reas in honest places.

Also that every master, and
 fellow, shall come to the Assembly
 if that it be within **FIFTE**
 miles about him, if he's hands

the worke. And also, that no Master or Fellow take no prentice but for the term of sevin years. And that the prentice be able of birth: that is to say, free-born, and whose limb as a man ought to be. And also, that no Master or Fellowes take no allowance from one to be made Masson, without the Assembly and Council of his Fellowes, and that he take him for no less time then sevin years; and that he which shall be made a Masson be able in all manner of degrees: that is to say, free-born, come of good kindred, true, and no bond man. And also, that he have his right limbs, as a man ought to have.

“Also, that no Masson take any prentice unless he have sufficient occupation for to set him on, or to set three of his Fellowes, or two at the least, on worke. And also that no Master or Fellowe shall take no man's worke to taske that was wont to goe to journey. Also, that euery Master shall giue pay to his Fellow but as they deserve, so that he be not deceived with false workmen. Also, that no Masson slaunder any other behind his backe, to make him lose his good name or his worldly goods. Also, that no Fellow within the Lodge or without misanswer another ungodly or reproachfullie, without some reasonable cause. Also, that every Masson shall reverence his elder, and put him to worships. And also that no Masson shall be common players at hazard or at dyce, nor at any other unlawful playes, whereby the Craft might be slaundered. And also, that no Masson shall vse no lecherie or be baud, whereby the Craft might be slaundered. And also, that no Fellow goe into the town in night times without two or three witnesses with him, lest the trade be charged of villanie by him, to the grief of his Fellowes, without that he haue a Fellow with him, that may bear him witness that he was in honest places.

“Also, that euery Master and Fellow shall come to the Assembly, if that it be within fiftie * miles about him, if he haue any warning. And if he haue trespassed against the Craft, then to abyde the award of the Masters and Fellowes. Also, that euery Master and Fellow that have trespassed against the Craft shall stand to the award of the Masters and Fellowes, to make them accorded if they can; and, if they may not accord them, then to goe to the common law as usuallie is. Also, that no Master or Fellow make no mould, nor square, nor rule to no layer, nor set no layer within the Lodge nor without to hew no mould stons. And also, that euery Masson receive and cherish strange Fellowes when they come over the countreys, and set them a worke, if they will, as the manner is: that is to say, if they have mould stons in his place, or else he shall refresh him with money into the next lodging. Also, that euery Masson shall truly serue the Lord for his pay, and euery Master truly to make ane

* “Seven miles” in the Musselburgh copy, and “ten” in other versions.

end of his worke, be it taske or journey, if he haue his demands and all that he ought to haue.

“These Charges that wee have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep; so help you GOD and your Halydoome.”

The following is a transcript of the History and Charges of Masonry, to which we have referred as being engrossed in the old minute-book of the Lodge Atcheson Haven in 1666:—

“Ane Narratione of the finding out of the craft of Masonrie, and by whom it hath been cherished.”

“O LORD GOD, the father of heaven, with the power of his glorious Sone and the holy Ghost, qch is three persones in one godheid, Be with ws at our beginning, and give ws grace so to govern ws in our living, that wee may win to the blisse that never sall have ane ending. Amen: so be it.

“Good brethren and fellowes, my purpose is to tell yow in what sort and maner this worthie craft of Masonrie was first founded, and efterward how it was mentained and wphalden by worthie kings and princes and many other worshipfull men. And also to them that are here wee will declare then the charges that belongs to everie true Mason to keip, for it is ane worthie craft & a verteous science, it being one of the seven liberall sciences, and these be the names of them:

“The first is Grammar, qch teacheth a man to speak truly and wryte truly. The second is Rethorick, qch teacheth a man to styll tearmes. The thrid is Dialectria, qch teacheth a man to discern and know truth from falsehood. The fourth is Arithmetick, that teacheth to reckon and count all maner of numbers. The fyft is Geometrie, and it teacheth the mett and measure of the earth; of qch is Masonrie. The sixt science is Musick, qch teacheth to sing, and the voyce of the tongue, organ, and harp. The seventh is Astronomie, qch teacheth the course of the sun, moon, and starrs.

“These be the seven liberall sciences, the qch be founded by ane science qch is called Geometrie. Thus may yow prove that all the sciences in the world wer grounded on this science of Geometrie, for it teacheth mett and measure, ponderation and weight in all maner of kynd on earth, and there is no man that worketh any craft but worketh it by measure, nor is there any man that buyes or selles but vseth measure or weight, all qch belonges to Geometrie, and by this craftsmen and merchant doe find all other of the seven sciences, and especially the plowmen and tillers of all maner of grains, both corn seeds, vynes, plants, & sett[er]s of other fruits cannot plow, till, plant, sett, or sow without Geometrie, for Astronomie and all the rest of the liberall sciences cannot find a man out measure or mett without Geometrie. Therefore that science may be called most worthie of all sciences which can find both mett and measure to all the rest.

“If yow ask how this worthie science was begun I sall tell yow. Before the flood of Noah yr was a man called Lamech. Lamech killed his great grandfather with ane arrow as the Scripture testifieth in the fourth chapter of Genesis. And this Lamech had two wyfes, the name of the one Adah & the name of the other Zillah. By his first wyfe Adah he begat two sones, the name of first was Jaball, and the name of the other Juball. And by the other wyfe Zillah he had a son called Tuball & a daughter named Naamah. And these four children found the beginning of all crafts in ye world. This eldest sone Jaball found the craft of Geometrie, and departed wt flocks of sheep, and in

And Navigation of the finding out of
the way of reformation and by whom
it hath been discovered.

Lord you the father of heaven with
the power of his glorious son, and the holy Ghost
god is three persons in one godhead 23 with
us at our beginning and yet we were to
govern us in our living that we may come to
the life that never shall have an ending, Amen
So be it.

Good brethren and fellows my purpose is to tell
you in what sort and manner this most true way
of Masonry was first founded and afterwards
how it was maintained and perpetuated by worthy
kings and princes and many other worthie men
and also to them that are here we will
declare them the charges that belong to every
true Mason to keep, for it is and worthie craft
a brethrens friend; it being one of the best libe-
rities, and these be the names of them.
The first is Grammar. for to write like a man, &
speak truly and judge truly;
The second is Hospitality. for to receive like a man,
& all to receive

the fields he first wrought a house of stone & timber. Cain builded a citie before Jaball was born, as witnesseth the chapter above said. And his brother Juball found the craft or arte of Musick. The third brother Tuball found out the craft of the Smith to work on gold, silver, copper, jron, & steell. And the sister Naamah found the craft of Weaving. And these children knew that god wold take vengeance for sin either by fyre or by water, Wherefore they did wryte their Sciences qch they had found wpon two pillars of stone, that they might be found efter god had taken veengeance. And the one stone was Marble that would not burn with fyre. And the other ston was Lettresse that wold not drown jn water.

“ Now here reqrs to tell yow how these two stons were found that the crafts were written on, efter the destructione of the world by Noahs flood.

“ The great Hermarines that was Casses his sone that was the sone of Shem the sone of Noah. That sone Hermarines efterward called Hermes the father of the wiseman, he found out the two pillars of stone, and found the science therone written, and taught them to all other men.

“ And at the building of the tower of Babilon the king who height Nimrod was ane mason himself and loved well the craft, as witnesseth the Misterie of Stories. And when the citie Niniveh and other cities of East Asia sould be built this Nimrod king of Babilon sent thither thrie scoir masones at the desyre of the king of Niniveh his cosen. And when they went forth he gave them a chaarge on this maner, that they sould be trew each on of them to other, and that they sould live truly together, by that they might have worship from his cousen the king of Niniveh. And further he gave two charges as concerning their science. And the first was that everie Master Masone sould have charge of his work & craft: Moreover when Abraham & Sarah his wife went into Egypt they wer taught and had a worthie scholler whose name was Euclide who learned very well and became master of the seven liberall sciences: And it befell jn his dayes that the Lords & great Estates of these quarters & dominions had so many sones, some by their wyfes & some by other women (for these quarters be very hott of nature & generatione), and they had not competencie of Lands & yeards to find there children; for qch they made much care.

“ And the King of the Land considering there povertie called a counsell together & caused a parliament to be halden. The greatest of his intent was to Know how their children sould be mentained. And they could find no way wyles it wer by good science or cunning; wherewpun he let mak a proclamation through his realm that if any man could inform them in good art or cunning he sould come wnto them and sould be well contented for his paines. Efter this proclamation was made this worthie Euclide came & said to the King & Lords, If yow will jntrust yowr children to my government I sall teach them ye seven sciences whereby they may live honestly, and lyk gentlemen. Wpon this condition that yow will grant me a commissione to have power and rule over them according as the science ought to be ruled. And wpon this covenant I will take charge over them. The King & his Counsell granted the same and sealed their conditione: And this worthie Doctor took to him these Lords sones and did teach them the science of Geometrie jn practise to work jn all maner of worthie works that sould belong to building of castles, mannours, churches, & all other maner of buildings. And he gave them their charge, first that they sould be trew to the King & Lords or maisters that they served and sould love everie ane ane other and be true on to other and sould call each or other fellow & not servant or knave or such lyk baise name, and sould truly serve for their wages of their masters that they serve, and that they sould ordain the wysest of them to be masters of the Lords & Masters work, and that neather Lord

or any great man or of great living or riches sould make or ordain any such a man to bear rule qch heth but small cunning whereby the owner of the wark sould be evill served and themselves ashamed of their workmanship, and to call the governar of the work maister whill they work with him, And many other charges which is to long to tell. And to all the charges he made them sweare the great oath that men used at that tyme, and ordaind them reasonaible wages that there wpon they might live honestlie, and also that they sould meit & assemble together once jn ane year that they might tak counsell in the craft how they might best work to serve the Lord & Master whom they serve for his profite & their own honestie, and correct themselves if they had trespassed. And this was the craft of Geometrie which now is called Masonrie.

“Sithence when the children of Israel were comeing into the land of promises that is now called Emones in the country of Jerusalem King David began the temple, that is Templum Dominj, & is named the temple of Jerusalem. King David loved masones & cherished them and gave them good payment and gave charges jn maner as they had jn Egypt given by Euclide, and other charges more that yow sall efterward heare. And efter the death of King David, Solomon his sone finished the forsd temple that his father had begun, and he sent for Masons from divers lands & countreys and gathered them together, so that he had twentie four thowsand Masons, and made four thowsand of them Maisters & Governours of his work.

“And there was another King jn ane other land called Hiram. And he loved King Solomon and gave him timber for his work. And he had a sone called Aymon, and he was maister of Geometrie, and he was the cheif Maister of all his Masones & governor of all the graving & carving work and of all maner of masonrie that belonged to the Temple. All this witnesseth the first book of the Kings and fyfth chapter.

“And this Solomon confirmed both charges & maners that his father had given to Masones, and this was this worthie craft of Masonrie confirmed jn the Countrey of Jerusalem and many other glorious kingdomes, by famous Craftsmen walking about full wyde in diverse countreys, some becaus of learning more craft and som to teach others. And so there was a curiouse mason, Mamon Greives, that was at the working of Solomons temple that came into France, and so there was ane of the Kings Linage of France Hight hight Carolus Martill and was ane man that loved well such a craft, and joynd to this Mamon Greaves and learned of him the craft and took wpon him the charges, and efterward by the grace of god was made King of France. And when he was jn that estate he took many masones and gave them charges and maners & good payment for their work as he had learned of other Masones, and confirmed them ane Charter year to year to hold their assemblie, & cherished them much. And so cam the craft of Masonrie into France. And Ingland stood at that tyme voyde of any charge of Masonrie untill the tyme of St Albon. And at this tym the King of England walled the town that is now called St Albons. And St Albon was ane worthie knight and was cheif stewart to the King and had the governance of the wholle realm, and also of making of towns & walls. And he loved well masones and cherished them very much, paying them their wages right well as the realm stood at that tyme, for they gave them but thrie shillings a week and found themselves. And before that tyme ane Masone had six pence a day and meit & drink, untill St Albon amended it and gave them ane Charter of the King & his Counsell to hold ane generall counsell, and gave it the name of ane Assemblie, where he mett himself. And he made masones and gave them charges, as yow sall hear right soon.

“Efter the death of St Albon there cam diverse men of warre within the realm of England of diverse nationes, so that the rule of good Masonry was much abused untill

the tyme of King Athelstone, that was a worthie King jn England. And he brought the land to good rest and builded many great buildings. And he loved much more masones then his father did, for he was a practiser himself of Geometrie, wherfor he drew himself to comune with Masones to learn of them craft, and efterward for the love he had to Masones and craft was made a mason himself, and he gate of his father the king a Charter with a Commission to hold everie year ane assemblie where it pleased themselves within the realm & to Correct within theselves faults & trepasses that wer done within the craft. And he himself held ane assemblie at York, and there he made Masones and comanded that rule to be kept ever efter, and gave the Chartour & Comision to keep and made ordinances that it sould be ruled from King to King : where this assemblie was gathered together he made ane cry that all old masones & young that had ony writing or understanding of the charges that were before jn his land or jn any other they sould shew them furth. And there was found some jn Frensche, some jn English, some jn Latine & some in other languages, and the meaning of all was found to be all one; and he caused a book to be made thereof and how the craft was found, and comanded that it sould be read & told when any Mason was made and to give him his charge. And from that day to this day Masonrie heth been preserved and keepled, and efter that from tyme to tyme jt was as well as men could govern it. And further more at diverse tymes and assemblies there heth been put to and added certaine charges more by the best advysed of Masters and fellows.

“Vnus ex suis membris teneat librum, et ille vell illi ponant manum super librum et jurent vno præcepto & oath. Let one of there number hold the book, and let one or more lay his hand on the book and swear by one comand & oath.

“Everie mason take heid right wyslie to these charges. If that yow find yowrselves guilty of these against God that yow may amend them, and principallie they that ar charged must tak good heid that yow may keep these charges, for it is great perill to forswear yowrselves wpon ane book.

“1^o. The first charge is that yow sall be ane true man to god and the holy church, and that yow vse no heresie nor error to yowr understanding, or discredit mans teaching. 2^o. That yow sall be true to the king without treason or falshood, and that yow sould know no treason or falshood but jn tyme amend it or els wairn the king or his counsell. 3^o. And also yow sall be true each ane to ane other, that is to say to everie maister and fellow of the craft of Masonrie that be Masones allowed, and doe yee to them as yow wold have them doe to yow. 4^o. And that everie Masone keep truly counsell of Lodge & craft & other counsells that ought to be kept by way of Masonrie. 5^o. And also that na Masone be ane theif nor accessorie to ane theif as far as he sall know. 6^o. And that yow sall be true men to the Lord and Maisters that yow serve and truly sie to their profeit and advantage. 7^o. And also that yow sall call Masones yowr fellows or brethren and not any other foule name, and sall not tak yowr fellows wyfe villainouslie, nor desyre his daughter ungodlily, nor his servant in villanie. 8^o. And also that yow pay dewlie & trulie for yowr table for meit & drink when yow goe to table. 9^o. And also that yow doe no villanie jn the house where yow have yowr table & dyett wherby the craft may be slandred. These be the charges jn generall for baith Maisters & Fellows to hold.

“These be the charges singularie and particularie for Maisters & Fellows : 1^o. That no mason sall tak wpon him any Lords work or other mans work wnles he know himself able and cunning to perform it, so that the craft have no slander. 2^o. As also that no maister take any work but take it reasonable, so that the Lord may be truly served of his own good, and that the Maister may live honestlie and pay his fellows truly, as

maner asketh the craft. 3^o. And that no Maister or Fellow sall supplant ane other of his work, that is to say if he heth taken a work of ane Lord or ane Master; and that he put him not out wnlēs he be wnable jn cunning to finish that work. 4^o. And also that no Maister or Fellow take any prenteis to be allowed his prenteis any longer then seven yeares, and that prenteis be able of birth and linage as he ought to be. 5^o. And also that no Maister nor Fellow take allowance to be made Masones without the assent of six or fyve at lest of his fellows. And they that sall be masones be frie born, not a bondman, but of good kinred, and have his right Lyne as a man ought to have. 6^o. And that no maister nor fellow put no Lords work to task that was wont to goe jn journey. 7^o. And that no maister sall give or pay his fellows but as he may deserve, so that he be not deceived by fals workmen. 8^o. And that no fellow slander ane other behind his back wherby he may lose his good name or worldly goods. 9^o. And that no fellow within the Lodge or wtout the Lodge censure another ungodliily without reasonable cause. 10. And also that every one sall reverence his fellow elder & put him at worship. 11. And also that no Mason sould play at cards or dyce or any game wherby they may be slandred. 12. And that no mason be ane comon ribald jn leacharie to make the craft to be slandred. 13. And that no fellow sall goe in to the town jn the night when there is a Lodge of fellows without, except some fellow bear him witness that he was jn ane honest place. 14. And also that everie Maister and Fellow sall come to the assemblie if it be within seven mylls about him if he have warneing, and so stand the award of maisters and fellows. 15. And also that everie Maister & Fellow if he have trespassed sall stand at the award of masters & fellows ta make them accord if they may, and if they may not accord them then to go to the common law. 16. And also that no Masons sall mak moulds or square or rule to any Layer within the Lodge or wtout, nor make moulds to mould there own stons of his own making. 17. And also that every Mason sall receive & cherish ane stranger masonē when they come to the cuntry. And sall sett them to work as the maner is, that is to say if he have any mould stons jn piece he sall sett him a fortnight at the lest in work and give him his pay. And if he have no mould stone for him he sall refresh him with moneys to the next Lodge. 18. And also everie mason sall servē yowr Lord truly for his pay and truly finish his work, be it task or journey, if yow may have yowr pay as yow ought to have.

“ These are the charges that yow have receaved & all others that belong to Masones jn this book yow sall truly keep. So help yow God and holy Dome to yowr power. Amen. So be it.

“ Insert by me undersuband the 19th of May 1666, Jo. Auchinleck, clerk to the Masones of Achisonēs Lodge.”

Interest in the legendary history of Operative Masonry was excited in 1861 by the publication by Bro. Matthew Cooke of a fac-simile of the MS. ‘History and Articles of Masonry’ (A.D. 1490), preserved in the British Museum. This interest was subsequently revived by the reproduction by Bro. William James Hughan of the Cole edition of the ‘Constitutions of the Freemasons,’ with an admirable epitome, chronologically arranged, of the MS. Constitutions. In his recent exhumation of unpublished records of the Craft,* the same eminent Masonic authority has fallen upon a copy of

* ‘Masonic Sketches and Reprints. 1. History of Freemasonry in York. 2. Unpublished Records of the Craft. By William James Hughan, P.M., No. 131, Truro, &c. With Valuable

the MS. Constitutions that had been preserved by the York Lodge, bearing date 1693, and possessing peculiarities the chief of which he thus describes and dilates upon: ". . . Before the Special Charges are delivered, 'The one of the elders takeing the Booke, and that he or shee that is to be made a Mason shall lay their hands thereon, and the Charge shall be given.' This reference is unquestionably to a *female* being admitted, and has caused no little surprise in some quarters: we do not, however, see anything to excite astonishment, because, as we have before stated, this Manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the Guilds, from which the Crafts evidently sprung, admitted both sexes. . . . We are not prepared to advocate the opinion that the women, as with the men, were admitted into the *Mysteries of Masonry*. . . . There is [in the MS. in question] more than one reference to the 'Dame,' as well as the Master, especially in the 'Apprentice Charge,' the like of which we have not read before, and is a strong support of our views that women really did at times employ Masons as the Masters did. We believe then, under certain conditions, in early times, women were admitted into the Masons' Guilds as well as into others, and were generally the 'wives or daughters of Gild Brothers,' who did not, however, take part in its administrations or councils. Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the Guilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women."

In other than Brother Hughan's hands the appearance in the Manuscript of the noun "shee" might have been held as evidence that in the olden time it had been a custom of the Masonic Fraternity to initiate females. But the grounds are here too slender upon which to build such a theory, and Brother Hughan, it will be seen, does not adopt it. The introduction of "shee" into this particular copy of the Constitutions appears to us to have been either through an error in the transcription of the pronoun "they," or from a desire to make the directions anent the manner in which the charges were to be given and the oath administered harmonise with what we conceive to be an interpolation of the word "dame" in conjunction with that of master. Taken in connection with

Appendices, containing MSS. from the British Museum, &c., never before published. New York: Masonic Publishing Company, 626 Broadway. 1871.' An English edition of the same work had been published in 1870 by George Kenning, Little Britain, London: 'The Old Charges of British Free Masons.' By William James Hughan. London: Simpkin, Marshall, & Co. 1872.

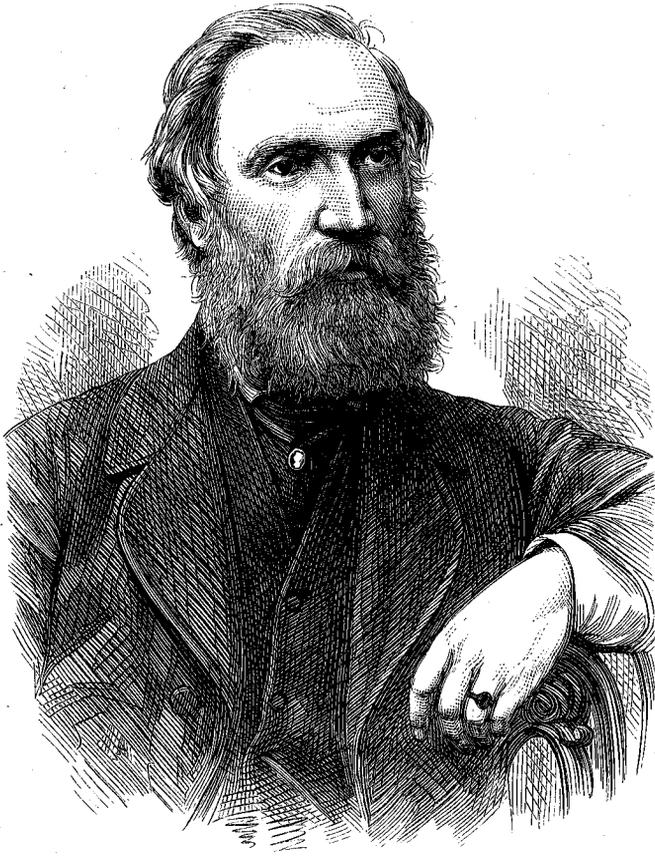
the context, the substitution of the article "the" for the adverb "then," is unquestionably the fault of the copyist. We are of opinion that the introduction of "shee" proceeded from the same cause; for even had "dame" been in the original, there would have been no necessity for converting *they* into *she* in the sentence referred to, seeing that the injunction given to apprentices as to their duty to the "dames" in whose employment they might be, in no way implies that it was the practice for these dames themselves to be initiated. The variations of expression and orthography that are to be found in existing copies of the ancient Constitutions, are due in great measure to the mistranscription, ignorance, or whim of copyists.

The reference that is made in certain clauses of the Manuscript of 1693 to an entered apprentice's obligation to protect the interests of his "master or dame," *i. e.* mistress, clearly indicates that at that time it was lawful for females in the capacity of employers to execute mason-work. A similar custom obtained in Scotland, where widows, and, failing sons, daughters of freemen masons, were, under restrictions which varied in different localities, allowed to exercise the privileges of burgesses in the execution of mason-work. In ratifying their ancient statutes in 1660, the Ayr Squaremen Incorporation, whose deacon had been a party to the St Clair Charter of 1628, "enacted that every freman's doghter shall pay in all tyme coming to the deacone and this tred for hir fredome the soume of aught pound scotts with ane sufficient dinner, and this ordinance to stand in force in all tyme to come. The stranger quho maries hir to have the benefit of this allenerly." In the case of female members of Scottish Incorporations the "freedom of craft" carried with it no right to a voice in the administration of affairs. Neither was their presence required at enrolment, although their entry-money was double that of members' sons.

The records of Mary's Chapel, so far as we are aware, afford the only instance of a Scotch *Lodge* acknowledging the lawfulness of a female occupying the position of "dame" or mistress, in a Masonic sense; and from the following minute of the Lodge of Edinburgh it will be observed that it was only to a very limited extent that the widows of master masons could do so:—"Edr., 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamiltone deakone and John Harry warden, and remanant masters of the masone craft, in corroboratione of the former practise quhich was of use and wont amongst them, it is statute and ordained that it shall be in no tyme or in no wayes leithsome for a widow to undertake workes or to imploy jurneymen in any maner or way, but if such work as ancient customers of the deceased husbands or any other owner who may out of kyndnesse offer the benefite of their work to the sd widoes be ofered unto them, then and that caice it shall be leithsome to

them to have the benefite of the work providing alwayes that they bespeake some freeman by whose advyse and concurrence the worke shall be undertaken and the jurneymen agreed with, quhich freeman is hereby charged to be altogether inhfbited to participate of the benefite arriessing from the sd work, under the paine of doubling the soume reaped and arriessing to them by the sd work unjustly and to the prejudice of the sd widoues and contrare to the intent of the masters mette for this tyme; and lykeways to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumventione of the sd widoues. Written and subscribed by order and with consent of the deakon, warden, and masters, by Ar. Smith, Clerk."





Montgomery Keiluo

CHAPTER XV.



P till the year of the Revolution in favour of William, Prince of Orange, the Lodge of Edinburgh seems to have been in undisturbed possession of the metropolis and its seaport as the field of its labours, and, as its minutes show, it had also been in the custom of extending its operations to the Canongate. In 1677, as we have seen, a number of Masons in that burgh, ministering to the vanity

of the Kilwinning Fraternity by representing themselves to be "ane part" of their society, though in reality they had no connection with it, obtained leave to receive members on behalf of the Lodge of Kilwinning. Though doubtless affecting the relations that had hitherto subsisted between the Lodge of Edinburgh and the craftsmen of Canongate and North Leith, the repudiation of Mary's Chapel by the promoters of this upstart branch of its western rival was not regarded as of such importance as to merit any special notice. As far as the minutes of its proceedings indicate, all seemed to have gone well with the Lodge till 1688; but on St John's-day of that memorable year it was formally announced that its territory had been invaded and its authority disowned by the act of a number of its members, master masons in Leith and Canongate, who with their adherents had formed themselves into an independent Lodge. No record has been preserved of the immediate cause of this rupture. Judging from the Lodge's antecedents there can be little doubt that the secessionists had grounds for complaint; but the probability is that the success which had attended the introduction of a branch-lodge into the Canongate would contribute to make the craftsmen of that and the neighbouring burgh dissatisfied with their position in the Lodge of Edinburgh, more exacting in their demands, and less inclined for concession than they would have been had not the monopoly of making masons by the metropolitan Lodge been broken.

The secession which resulted in the erection of the first-established independent suburban rival to the Lodge of Edinburgh is thus referred to in these minutes:—"Edr., 27 off Desambar, 1688. Which day the dickin and mastares hauing considered the conteinsious deserting and schisem rased by Alexr. Barr aldar, Georg Rankin, Dauded Aleson, James Walkar, John Broke, masones in Lithe; John Hutcheson, Robart Thomson, James Bigar, Alex. Barr youngar, masones in the Chanongate and North Lithe, with thar adheranse, who, contrare to all coustam, lawe, and rason, and contrere to the masone law itsaléfe, having presumtuslay used the libartay to mite amonge thamsalues and antar and pase wothin our presink, and hauing eraked a loge amonge tham salues, to the great contamp of our societay, without any Roiall or Generall Wardones athoretay,—Tharfore we stats and ordaine that from hanseforthe nather off the aboue parsones or thar adhiranse, or that haue bin antared or shall antar or pase amonge tham, be admited to work wothin our fridum as Jurneman: woth sartefikashon, that if anay Master shall presum to imploie anay off thes parsones abuewretin or thes desanding from tham untall the dickin and most part off the masteres be satesfied tharwith, thay shall be unlawed in the sum off tane pund Scotés besade what punishment the hous shall be plised to

inflick by anatouar. And wharas thar is on ald ackte to be off neue, reueiued anant the Jurneman and uthares beloing[ing] to thus loge contrare to the masons laue haue mad thar aplekashon and complant to the sial magestrat for what shoulde be rasting thiam for redrase, wharoff it is statatud and ordined that no Jurneman wothin this priuelig shall hiraftar parshu no mastar before onse he wat upon the dickin and kliar accoumptes on woth anothar, and the same ajusted be him and his mastares sall be sofishan for both; and if anay shall prosid in the contrare he shall be coumpted on anemie off thes plase and debared from being imploied wothin our priuelige. Alexr. Nisbett, Thomas Hamilton, Androw Sherer, Ro. Mynl.”

In giving expression to its indignation at the conduct of the secessionists, the Lodge held it to be an aggravation of their crime that they should have formed a new Lodge without authority from the King or his Warden-General. The obtaining of such permission being pointed to as an understood principle of the Craft, suggests a reason why the petition sent from the Canongate to Kilwinning in 1677 should have prayed, not for a charter of constitution as a new Lodge, but simply for recognition as a branch or pendicle of the Lodge to which it was addressed; for the influence of the Lodge of Edinburgh was at that period sufficiently strong to have endangered the success of any attempt to obtain the Royal sanction to a step that might be viewed as prejudicial to its interests. Whatever might in previous times have been the law on the subject, the erection and continuance of a Lodge by those seceding from the Lodge of Edinburgh in 1688 proves it to have at that time become obsolete. The unanimity and tenacity of purpose on the part of the seceding brethren is shown by the circumstance of only one of their adherents having been induced to return to the parent Lodge and subject himself to its discipline: —“Edr., the 27th off Desambar, 1689. The which day James Thomson upon his humball petishon represanted to the dickin and mastares that he was sansabale off his falt in going from this Coumpany and passing himsalefe in Chanongat loge; the bridaring hauing exsaped off his subcraiuible hes aloued his repasin upon the payment off tane pund Scotas in to the wardin. Androw Sherer.”

“Re-passing” would seem to imply a repetition of the ceremony observed in advancement to the rank of fellow-craft—a further protest on the part of Mary’s Chapel against the inroad that had been made upon its rights. Instances of brethren occupying for a second time the position of candidate in any step of Masonry are of rare occurrence in modern Lodges. A writer in the ‘Freemasons’ Magazine’ some years ago gave an instance of a brother who, from utter obliviousness of what had been communicated

to him at his initiation in a Scotch Lodge, was at his own request re-made in an English Lodge;—and in December 1870 a similar occurrence took place in Mary's Chapel, in the case of a brother who had been admitted to the first degree in a Continental Lodge. In 1821, a brother hailing from a neighbouring though then dormant Lodge applied for "liberty to adopt Ayr St Paul's as his mother lodge, and receive certification accordingly." The Lodge, though satisfied that the applicant had been regularly advanced to the third degree, was of opinion "that in order to preserve the ancient landmarks he could only be an adopted son on condition of being entered, passed, and raised in the usual form," which was accordingly done a second time.

The following minute, while containing a judgment of Mary's Chapel in a case of breach of the act prohibiting the employment of journeymen belonging to the new Lodge, betrays also a disposition on the part of some of the leading master masons of Edinburgh to modify if not to repeal the statute to which it refers:—"Edr. the 27th off Desambar, 1690. Which day the dickin and mastares taking to thar considarashon that Thomas Hamalton presant dickin and Alexr. Goudelokes hes impioied sum off the parsones in the preuelig off Lith and Chanong [ate] contrar to on ackte mad aganst tham as desartares, the mastares doth [with] on constant, thay being but littall taim woth tham, thay fain'd Dickin Hamalton in four pund Scotese, and Alex. Goudelokes in six pund Scotese."

The generation of craftsmen who had played a part in the events to which the foregoing minutes refer had passed away, and the inauguration of a new Masonic constitution had been decided upon, ere the Lodge of Edinburgh and its Leith offshoot were again brought into collision. Though the records of Mary's Chapel are silent on the subject, there can be little doubt that its representatives in the meeting at which the Grand Lodge of Scotland was instituted were instructed to resist the recognition of the "Canongate and Leith, Leith and Canongate"—a designation which its promoters had subsequently assumed; for upon the commissioners from that Lodge presenting themselves for enrolment it was objected in name of the Lodge of Edinburgh that the brethren in question could not be recognised as members of Grand Lodge in respect that they did not represent a regularly constituted Lodge. It might have been expected that the asperities which had been engendered by the disruption of 1688 would not, after the lapse of half a century, have been revived by an ungenerous attempt to ignore a Lodge whose claim to be recognised as a unit in the Masonic Confederacy was at least as good as those of other Lodges which had been accepted without challenge. To the credit of Grand Lodge, however, the objections to the Canongate and Leith were

repelled,—and thus the Lodge of Edinburgh had forced upon her the odd distinction of involuntary maternity.

The following is an excerpt from the minute of Grand Lodge of date November 30, 1736:—“ Thereafter there being a proxie offered in name of a Lodge intituled ‘ Leith and Canongate and Canongate and Leith,’ said to be dessended of their own accord from the Lodge of Mary’s Chappell, and regularly kept from the year 1688 and ever since, and craved that the said lodge might be enrolled and have a vote with their other brethren in the Grand Lodge. Against which it was objected by Thomas Miln, present Master of the Lodge of Mary’s Chapel, that he disowned their dessending from the said lodge, and if they had formed any lodge among themselves on such pretence the same was scismatick and unwarrantable, and as such had no circular letter inviting them to this election, and therefore protested against theyr having any vote therein, and thereupon takes instruments in the clerk’s hands. To which it was answered by James White, master of that lodge, that he offered instantly to instruct by their books and minutes therein that they had been regularly dessended and had separated themselves from the said Lodge of Mary’s Chappell for good reasons, and had always kept a formall lodge since the said year 1688, and offered to produce the books kept by them for instructing thereof ; and that the neglect of inviting them to the said Grand Lodge could not prejudice them of their just right, and therefore protested that they might be inrolled and have their vote in the election as other lodges in the like cases, and thereupon also took instruments. Whereupon the brethren of the Grand Lodge allowed them a voice in this election, reserving the import of the objection to be discussed at any subsequent Grand Lodge or quarterly communication.” This subject is never again referred to in Grand Lodge records. A redeeming feature in the Lodge of Edinburgh’s treatment of its eldest daughter is presented in the welcome that the Canongate and Leith received on its visit to Mary’s Chapel on St John’s eve 1740. The following paragraph appears in the minute of that date:—“ The lodge was afterwards honoured by a visit by Hugh Hunter, present worshipfull master of the Lodge of Canongate and Leith, Leith and Canongate, with his wardens and severall other members of the said lodge, who made their compliments to this lodge in acknowlegment of their being derived from them.”

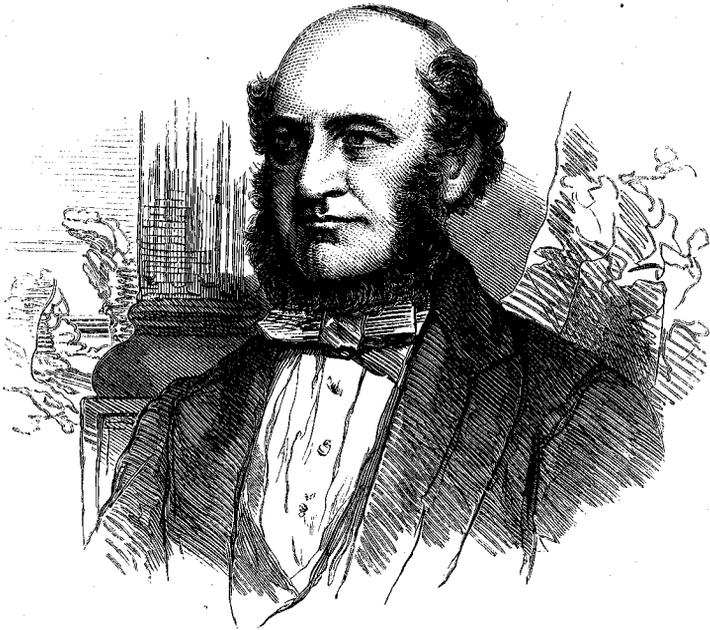
Like some other of our old Scotch Lodges, the Canongate and Leith, which is at present one of the most numerous and powerful Lodges under the Scottish Constitution, has to regret the loss of its more ancient records. The earliest of those now in its possession begin at the comparatively recent date of 1830. In its charter of confirmation granted February 8,



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1738, it is acknowledged "as descending from the Mason Lodge of Mary's Chapel in Edinr.," precedence being given from 29th May 1688, "in respect its book was produced which contains a minute of that date, and which was openly read in presence of the Grand Lodge." It seems to have had an ample share of the Theoretical Masons who swelled the membership of the old Operative Lodges in the early part of the eighteenth century: for of the 52 names on its roll at 30th November 1736, only 18 are masons. The names of one under-clerk of session, one writer to the signet, eight writers, one minister of the gospel, one schoolmaster, one shipmaster, and several merchants, appear in the list of its non-operative members.

From the Canongate and Leith sprang "Vernon Kilwinning," chartered in 1741 at the instance of several writers in Edinburgh, who held a warrant of disjunction from the parent Lodge, which also recommended the erection of the petitioners into a new Lodge. A memorial of its consecration is preserved in an Edinburgh edition (1765) of the 'Freemasons' Pocket Companion,' in the form of an address in "Vindication of Masonry" by Charles Leslie, writer, one of its original members. The designation of this Lodge was afterwards changed to "Edinburgh St Giles." It was dissolved in 1779 by a vote of its members, who in a body joined the Canongate Kilwinning, and this step being approved of by Grand Lodge, the name of St Giles's Lodge was forthwith expunged from the roll of daughter Lodges. Another disjunction from the Canongate and Leith was with consent of parties confirmed by the Grand Lodge in August 1751. The new Lodge was called the "Thistle," and, as in the case of Vernon Kilwinning, the major part of its original members was composed of Edinburgh lawyers. Great jealousy and disputes for years existed between the Thistle and No. 5—the former endeavouring on one occasion to trip up the parent Lodge on a charge of taking "bills from candidates for their fees." This system of payment by intrants, though subsequently discountenanced by the Grand Lodge, had been practised by the Lodges of Kilwinning, Atcheson's Haven, Haddington, Dunblane, and, there is reason to believe, also by the Lodge of Edinburgh, a century before the Thistle had come into existence. The Thistle, which in its time was a very influential Lodge, became extinct in 1823.



Stephen F. Johnson

CHAPTER XVI.



ENOUGH has been brought out in the preceding pages to show that up to the beginning of the eighteenth century the masters were the dominant power in the Lodge of Edinburgh, and that it was only on rare and special occasions that they condescended to admit to their counsels craftsmen below the rank of an employer. The enactments that were at intervals between the years 1681 and 1705 directed by the Lodge against encroachments of the journeymen, clearly indicate that the latter had begun to claim greater professional liberty than they possessed, and to seek exemption from "passing" in the Lodge, and thereby contributing to a fund in the administration of which they had no voice. Though there can be no doubt that all who belonged to the Lodge were, when necessity required, participants in its

benefits, the journeymen appear to have had the feeling that it was not right that they should be entirely dependent even for fair treatment on the good-will of the masters. It was not, however, till St John's-day 1708—a month after they had agreed to “contribute and collect a small penny for the use and behoof of their distressed poor”—that they made any formal representation of their disabilities. They did not enter into a general statement of these, but confined themselves to one particular section of them;—and in making the selection they did, they approached the Lodge on its most vulnerable side. By the act of incorporation which united them with the trade guild of Mary's Chapel, the mason burgesses of Edinburgh possessed the power of regulating the practice of operative masonry within the city, and were not likely to forego their rights in this respect, particularly when these had been confirmed by royal letter; but there was a possibility that a sense of equity might move them to concede the point against which the journeymen's remonstrance was directed.

The following minute is explicit on the subject of complaint preferred by the inferior fellows of the Lodge, and shows the success that attended their demand: it is also illustrative of the caution with which the freemen guarded themselves against the democratic element which in deference to the petitioners they had introduced into their hitherto exclusive circle—exclusive, in respect that journeymen fellow-crafts had no deliberative voice there unless by sufferance:—“At Mary's Chappell, 27 Decr. 1708.—Prayers said, rolls called.—The which day Alexander Goldilock, elder, deacon of the massons, preses for the tyme, William Smellie, warden, and remanent bretheren massons, having considered a petition given in by some of the fellow crafts, complaining that they had no inspection of the warden's accompts; for remeaid whereof, it is agreed upon and condescended to that in all tyme coming there shall be six of the soberest and discreetest fellow-craftsmen, whereof two entered for the freedom and four journeymen, appointed by the deacon for inspecting and overseeing the warden's accompts; in persuance whereof, the deacon has nominat and appointed William Brodie and Thomas Hamilton (who are entered for the freedom), John Webster, Robert Cuming, Andrew Williamson, and Michael Nasmyth (journeymen), to be inspectors and auditors for this insuing year; which order of naming the auditors and inspectors of the warden's accompts is constantlie to be observed.”

The peculiarity of the opening sentence in the above minute justifies a digression. Though prayer to God and the purging by oath of the brethren from all undue partiality in the consideration of matters coming before them formed part of the ancient ceremony of “fencing” the Lodge

preparatory to proceeding to business,* the subject of prayer is never once alluded to in any of the seventeenth-century minutes of the Lodge of Edinburgh; and only in one solitary instance—that given in the minute just quoted—do those belonging to the eighteenth century of a date prior to the erection of Grand Lodge represent it as having engaged in that exercise. It is, however, mentioned in so incidental a manner that the custom may be held to have become so much a matter of course as to render unnecessary any special record of its observance. The public mind in Scotland at this time was so thoroughly permeated with the religious spirit fanned by the struggles of the Covenanters, that there would be a natural disposition in all associated bodies to invoke the Divine guidance on their proceedings. In offering prayer to the Deity as a preliminary to its business, the Lodge of Edinburgh not only followed an example that had been set in the ancient Constitutions of English Masons, which, as we have seen, open and close with prayer, but imitated its twin institution, the Incorporation of Mary's Chapel. It cannot now be known whether prayer by the Lodge was an extempore exercise, or according to a fixed form; but that it was by the latter mode may be inferred from the fact that the prayers of the Incorporation were engrossed in its books,—and it may further be presumed that they would be very much alike if not entirely similar. The oldest MS. prayers of Mary's Chapel Incorporation extant bear date 1669, and are as follow:—

*“A Prayer to be said at the Conveening:—*O Lord, we most humbly beseech thee to be present with us in mercy, and to bless our meeting and haill exercise which wee now have in hand. O Lord, enlighten our understandings, and direct our hearts and myndes so with thy good Spirit, that wee may frame all our purposes and conclusions to the glory of thy name and the welfare of our Brethren; and therefore, O Lord, let no partiall respect, neither of ffeed nor favour, draw us out of the right way. Bot grant that wee may ever so frame all our purposes and conclusions as they may tend to the glory of thy name and the welfare of our Brethren. Grant these things, O Lord, unto us, and what else thou sees more necessarie for us, and that only for the love of thy dear Son Jesus Christ, our alone Lord and Saviour: To whom, with thee, O Father, and the blessed Spirit of Grace, wee render all praise, honour, and glorie, for ever and ever. Amen.”

“A Prayer to be said before dismissing:—“O Lord, wee most humbly acknowledge thy goodnesse in meeting with us together at this tyme, to

* This custom was regularly observed by the Lodge of Peebles from the date of its erection in 1716 down to the end of the century. Prayer and praise are still engaged in by the Lodge on St John's-day.

conferr upon a present condition of this world. O Lord, make us also study heaven and heavenly myndedness, that we may get our souls for a prey. And, Lord, be with us and accompany us the rest of this day, now and for ever, Amen."

Although theoretically the religion of Freemasonry, Theism is not always a characteristic feature of the devotional services of Scotch Lodges. Speaking from personal observation of the example of the highest Masonic authority in Scotland, and the practice of provincial Lodges, the prayers of the Craft do not seem to be framed upon any fixed principle ; for while at one time these are of a thoroughly Christian character, at another they practically ignore the Cross. The position that is assigned to the Bible in Scotch Lodges is a standing proof that the universality of faith so ostentatiously claimed for Masonry does not exist. The clause in the Schaw Statutes of 1599 which rendered the Kilwinning Fraternity amenable to the Kirk of Scotland for offences against religion and morality, and their making the "sound divinity" of a presbyterian minister the ground of his admission in 1766 as an honorary member, show the Masonic Institution to have been equally Christian in its theology under an Operative constitution as when it had become a society of Theoretical Masons. Further confirmatory evidence of this is afforded by the bye-laws of the Lodge of Aberdeen (1670), which enjoin the "keeping holy of the Sabbath."

The arrangement under which the Journeymen were represented at the inspection and auditing of the Warden's accounts was scrupulously observed by the Lodge of Edinburgh for three successive years, during which time too these journeymen auditors were permitted to attest by their signatures the minutes of its ordinary communications ; and as if still farther to propitiate them in the matter of its charity fund, the Lodge (August 29, 1712) unanimously agreed to remit to the deacon, warden, and two of the representative fellows of craft, "to call together the poor widdows belonging to this Society, and to inspect and inquere into their severall necessities, and to bestow such charitie upon them as they shall think fitt and as their circumstances requers." The concessions that had thus been made by the Lodge do not seem to have met the views of the malcontents, who in the interval must have been guilty of some very decided demonstration of their schismatic intentions, as at their St John's-day meeting of 1712 a majority of the Lodge saw fit to revoke the conciliatory measure of 1708 :—"Att Maries Chappell the twenty-seventh of December, 1712 years. The which day James Watson, present deacon of the mesons, preses for the time, and remnant brethren of the mason craft convened for the time, by plurality of voices did resind and

annull the act of this Society dated 27th Decer. 1708, appointing six Journeymen fellow craft annually for auditing and inspecting the warden's accompts, and declares the same void and null in all tyme coming, as if the same had never been made."

In the interval of the proceedings between the taking of this retrograde step and the election of a Warden, an incident occurred that had in all probability been arranged in anticipation of the event which preceded it: for no sooner had their exclusion from any further oversight of the Lodge accounts been determined upon, than the fellow-crafts, with two exceptions, rose in a body and left the meeting. This contempt of constituted authority was instantly met in the spirit of retaliation by the masters, whose apprentices were, under threat of being for ever disowned by the society, warned against aiding the disruptionists in Masonic initiation—an enactment which recognises the presence of apprentices as indispensable in making Masons:—"Att Maries Chappell the 27th December 1712. The which day James Watson, present deacon of the masons, preses for the tyme, and remanent brethren of the mason craft conveened, by plurality of voices continowed Henery Wilson, former warden, to continow warden for the ensuing year, who compeared, accepted, and promised to be faithfull in that statione. Likeas, the heall Journeymen, except James Mack elder and Alex. Baxter, haveing deserted the deacon and masters att their metting this day, William Smelley protested that hereafter none of them shall be readmitted to this Society till such tyme as they give satisfacione for their contempt, to which protestation severall other of the brethren adhered; as also, they made intimation to the wholl entered apprentices that none of them assist any of the Journeymen who have deserted this house in entering apprentices, with certification to them if they doe in the contrare that the contraveeners shall for ever be disowned by this Society in tyme coming."

The exodus above referred to must have been succeeded by the journeymen constituting themselves into a separate Lodge; for this secession from the parent Lodge was little more than a month old when the masters were again convened for the purpose of appointing a president of the society in room of Deacon Watson, who it would seem had after presiding at the election of Warden, but without waiting to sign the minute, followed the journeymen to their rendezvous, and been elected preses of the new society. It would doubtless be in this capacity that he was associated with the secession in its earlier meetings, and to this circumstance may be attributed much of the eclat that attended it. Hitherto the institution of the Lodge Journeymen has been held to date from 1709—it is so entered on the Grand Lodge Roll. It possesses no minutes in the original hand-

writing prior to 1740. From certain entries that are borne upon its oldest minute-book, made doubtless from detached MSS. of the period to which they refer, it appears that at November 1709 the journeymen had followed up their resolution of the previous year in regard to the relief of their poor by forming themselves into a society. That this Benefit Society was the nucleus of the Journeymen Lodge there can be no doubt; but that it had not at that date assumed the form of a Masonic Lodge for entering apprentices and passing fellow-crafts is apparent from the description of office-bearers that were appointed to direct its affairs; viz., a Preses and three Managers, one of the latter being an entered apprentice, who were to be elected annually. The election of a Warden was necessary to the existence of a Lodge: the Journeymen's Society of 1709 had no such official. There being no evidence extant to show that the journeymen had in a corporate capacity performed any of the functions specially belonging to a Lodge till after their formal withdrawal from Mary's Chapel on St John's-day, 1712, we do not think any wrong would be done to this the second direct offshot from the Lodge of Edinburgh by fixing on the latter date as that of its institution. "Att Maries Chappell the nyynth day of Febry. 1713. The which day the freemen master masons undersubscribing having met and takeing to there serious consideratione that James Watson, deacon of the masons of Edr., their former preses, had at St John's-day last and ever since deserted his brethren the freemen masons, and joyned himselfe to the Jurneymen, in conjunctione with whom, they are informed, he hath both entered apprentices and past fellow craft in a public change house;—Therefor the saids masters, in conjunction with James Mack elder, freeman mason in Portsburgh, and Alex. Baxter, freeman mason in Canongate, who were the only two who adhered to the masters, did unanimously elect and make choice of David Thomson, late deacon of the masons, to presid in all their meettings anent the mason craft in place of the said James Watson, their former preses, who hath deserted them in maner forsaid, untill their next election, who being present accepted of that statione, and promised to discharge the same accordingly."

Filled with alarm at the increasing influence of the journeymen, a special meeting of the mother Lodge was held in December 1713 on the subject of the secession; and in subsequently sounding the tocsin, the masters gave a clear indication of the policy that had been determined upon for the suppression of its juvenile though provokingly prosperous rival:—"Att Maries Chappell the 21st of December 1713. The which day William Smellie, present deacon of the masons of Edr., preses, Henry Wilson warden, and severall of the freemen master masons conveyed for

the tyme, taking to their serious consideration that the jurnaymen masons belonging to this Societie, since St John's-day last that they deserted this house, have presumed at their own hand to enter severall apprentices and past fellow crafts in publick change houses within this citie with [out] owning or authority from the deacon, warden, or master masons, in manifest contempt and to the great discredit of this Societie,—The deacon, warden, and masters present doe therefore unanimously statut and ordaine that whatever apprentice or fellow craft that have either been entered or past at or since St John's-day last, or who ever shall be entered or past by the saids jurneymen in tyme coming, the saids apprentices or fellow crafts so past or entered shall in no tyme coming be employed by any master mason within this city, either within or without the same, untill they first give in a suplication to this house and give satisfaction to this society for their contempt, under the penalty of twelve pounds Scots money, to be payed by the master that employes them, toties quoties he shall happen to contraveen this act ; and further statuts and ordanes that no fellow craft shall be past in this house in tyme coming except they previously apply to the deacon, warden, and masters by a petitione for that effect."

The Lodge of Edinburgh was again convened on the 27th December 1713, but the anniversary of the journeymen's desertion brought no hope of a reconciliation. The disadvantages to the freemen's Lodge that were likely to arise from the bold action of the journeymen loomed largely in the eyes of the masters, whose organised opposition to the head of the new Lodge had at the immediately preceding election of Incorporation officials caused his ejection from the deaconship ; and the Lodge's reiteration of its abhorrence of his schismatic proclivities, as contained in the subjoined minute, still farther indicates the measure of blame which his colleagues in trade attached to his having so defiantly espoused the cause of the seceders. It was only through his "accomplices," present and prospective, however, that the masters sought by coercive measures to deal a death-blow to the infant Lodge :—"Att Maries Chappell the 27th of December 1713. The which day William Smelly, present deacon of the masons of Edr., preses for the tyme, Henry Wilson warden, with the other freemen master masons and severall other fellow crafts convened for the tyme, taking into their serious consideration that the most part of the jurneyman masons, in conjunction with James Watson, late deacon of the masons of Edr., did at St John's-day last, in open and manifest contempt of this Society, not only desert this house and disown their brethren, but also at their own hand have presumed both to enter apprentices and pass fellow crafts in public ale houses within this city without the advice of the deacon, warden, and master masons,—Therefor the said deacons,

warden, and brethren forsaide herby statut and ordaine that for preventing the like abuse in tyme coming no mason that hath any right to the freedom of Maries Chappell, either as freeman's son, some in law, or apprentice for the freedom, or hereafter who shall have right as such, that hath either been or shall be entered prentice or fellow craft with the said James Watson and the jurnaymen combined with him, or who hath joynd with them at any af their meettings, shall be herafter addmitted to the freedom of Maries Chappell till such tyme as they apply to the saids deacon, warden, and their brethren, and not only give satisfaction for their contempt, but also pay to the warden twenty-four pounds Scots money; As also, they statut and ordaine that no jurneymen whatsoever or entered apprentice belonging to this house, and who have joynd themselves or hereafter shall joyn themselves to the said James Watson and his accomplices, shall hereafter be addmitted to this Society till they give satisfaction to deacon, warden, and masters, and pay twelve pounds Scots of fyne and unlaw for their contempt."

At a subsequent meeting, in noting the progress which the secessionists were making in the matter of entering apprentices and passing fellow-crafts, the Lodge of Edinburgh exhibits considerable uneasiness at the prospect of what had virtually been accomplished, viz., the setting up of a separate Lodge within the royalty. Two years of attempted coercion, it had to be acknowledged, had proved ineffectual either in bringing the journeymen back to the parent Lodge, or in crippling the new society in any of its resources: hence the necessity for the adoption of more stringent measures, and with dogged determination they resolved upon prohibiting the employment of the non-conforming brethren, in the hope, no doubt, that by this "lock-out" the recusants would be starved into submission:—"Att' Maries Chappell the twentie second day of December, jm.viic. and ffourteen years. The which day William Smelly, present deacon of the masons of Edr., preses for the tyme, John Thomson, present warden, and severall vther of the freemen masons conveened for the tym, takeing to their serious consideration that the most part of the jurnaymen masons within this city have presumed for some years past to conveen amongst themselves and to enter and receive apprentices and pass ffellow crafts in publicke ale houses, in manifest contempt of this Societie, notwithstanding of severall acts of this Societie made to the contrary which hath hitherto proven ineffectuall,—Therefore it is hereby statut and ordained that if any jurnayman masons who shall presume and take upon them the representation of any separat Societie of Masons distinct from this Societie, or offer to sett up a separat Lodge within this city, and to take upon them the office of either deacon or warden, or who shall presume to enter apprentices

or pass fellow crafts, then and in that case such jurnaymen takeing upon them any such office either of deacon, warden, or intendents [instructors], shall be discharged worke within this city or priviledges. And any member of this Societie who shall hereafter imploy them shall forfeit twenty shillings sterling to the poor of this Society toties quoties they shall happen to contraveen this act by employing such jurnaymen contraveeners."

Though careful to note the accession of the House of Hanover to the British Throne, the Lodge of Edinburgh, so far from commemorating that event by an amnesty to those whom by its despotic rule it had driven from its courts, kept alive the embers of Masonic discord by searching for precedents that would justify measures of a more aggressive character even than those that had hitherto been directed against the members of the Journeymen Lodge. It is evident that by the resuscitation and re-adoption of the act of 1679, an attempt was made to prevent any wavering freemen from swerving from their allegiance, and to punish Deacon Watson for his complicity with the seceding fellow-crafts, just as in the year mentioned John Fulton, another master mason, had been excommunicated for having made masons without authority from the Lodge. At the same sederunt another old act was revived with the view of inducing apprentices to pass themselves in the Lodge within two years from the discharge of their indentures, and thereby strengthen the society both as to funds and members:—"At Maries Chappell the 27th December 1714, and of King Georges his reigne the first year. The which day William Smellie, present deacon of the masons of Edr., preses for the tyme, John Thomson, present warden, and severall of the freemen masons convened, did unanimously revive a former act of this Society of the date the 27 of December 1693, quherby all entered apprentices is ordained to pay in to the warden twelve shillings Scots yearly after the expyring of the first two years after there being entered apprentices, for supplying poor widdowes and orphanes, ay and whill they be addmitted and received fellow crafts, in the same case with other jurnaymen not belonging to this society,—which act they unanously ratifie and approve of, and appoynts there warden to make the said exaction in all tyme coming. . . . And further, the Society unanimously ratifie and approve of a former act of thir Society of the date the 27 of Decr. 1679, made against John Fulton, mason, whereby it is thereby enacted that for his contempt and abuse therein mentioned he is thereby debarred from all benefit or converse with his brethren, and likewayes his servants discharged to serve him in his imployment, ay and whill he give the deacon and masters satisfaction, which was accordingly done by him, and he fyned in 40 lb. Scots, which he also payed. And therefor they unanimously statut and ordain that whatever

member of this Societie shall be found guilty and convict of such practases shall undergoe the same punishment."

The next minute introduces a new, and to the freemen of the Lodge of Edinburgh most perplexing, phase of the subject that had for so long engrossed their attention and disturbed their equanimity. From the terms of this minute we learn that a hiatus occurs in the record of what had taken place during the previous six months in regard to the settlement of the differences that existed between the masters and those of the journeymen who belonged to the new Lodge:—"Att Maries Chappell the 27 day of July 1715 The present deacon of the masons and other brethren of that airt haveing mett, Deacon Smelly represented to them that Robert Winram and William Brody, jurneymen masons, had charged Deacon Brownhill* and him with horning to implement a Decret Arbitrall betwixt the saids jurnaymen and them, by makeing ane act and recording the sam in the books of this Societie, allowing the Journaymen Masons to meet as a Societie amongst themselves within the toun of Edr., for giving the MASON WORD and receaving dues therefor; and to pay one hundredth pounds of penaltie, in terms of that decret. And the deacon desired to know whether they would make the said act and thereby satisfie the charge of horning, or if they would relive Deacon Brownhill and him by concurring to suspend the said charge, the Brethren undersubscribing unanimsly resolved not to comply with the said charge, bot that they will concurr unanimously in suspending thereof."

The inference to be drawn from this minute is that influences had been successfully brought to bear to induce the parties to leave to arbitrars the settlement of the differences that existed betwixt the masters and the journeymen, and that the arbitration had resulted in a decision to which the former declined to give effect. Additional light, however, was a few years ago thrown on the subject by the accidental discovery by Mr David Laing of the Signet Library of the charge of horning referred to in the minute, which document is now preserved by the Lodge Journeymen.

* James Brownhill, wright, was entered and passed in the Lodge of Edinburgh, as an honorary member of course, August 9, 1711. He was the builder of James Court, a well-known pile of building of great altitude at the head of the Earthen Mound. It was erected about 1725-27, as a speculation, and was for some years regarded as the *quartier* of greatest dignity and importance in Edinburgh. The inhabitants, who were all persons of consequence in society, kept a clerk to record their names and proceedings, and had a scavenger of their own, clubbed in many public measures, and had balls and parties among themselves exclusively. Among the many notables who have harboured here were David Hume, the Historian of England, and James Boswell, already noticed, the Biographer of Dr Johnson, who lived with Boswell in his house in this Court, and received the homage of the trembling literati of Edinburgh; here, after handling them in a rough manner, did he relax in play with little Miss Veronica, whom Boswell promised to consider peculiarly in his will for showing a liking to so estimable a man.

Presuming upon its position as the pendicle of a legally-constituted body exercising control over operative masonry within the royalty of Edinburgh, the Freeman's Lodge seems to have followed up its arbitrary measure of St John's-day 1714 by the abstraction of the books of the Journeymen's Society, and the apprehension and imprisonment of two fellow-crafts for alleged insolence towards the deacons at whose instance the spoliation of their property had been effected. Resenting this despotic act, and espousing the cause of the fellow-crafts who had been the objects of the deacon's fury, the Journeymen's Society brought an action in the Court of Session for wrongous imprisonment and the illegal seizure of its books. While the case was yet in dependence before the Lords of Council and Session, however, the dispute was referred to arbitrators, whose appointment, acceptance, and decision are thus recorded :—

“Att Edinburgh, 29 Nov. 1714, the parties underwritten, that are to say, Robert Winram and William Brodie, both journeymen masons, burgesses of the said burgh, on the one part, and James Brownhill, present deacon of the wrights, and William Smellie, present deacon of the masons of Edr., for themselves and in name and behalf and as taking burden on them for the hail brethren of their respective Incorporations, on the other part, have submitted and referred and hereby submitts and refers to Robt. Inglis, late deacon of the goldsmiths of Edinburgh, as judge arbitrator and amicable compositor chosen for the parts of the saids Robert Winram and William Brodie, and to Alexander Nisbet, late deacon of the incorporation of surgeons of the said burgh, as judge arbitrator and amicable compositor chosen for the parts of the said James Brownhill and William Smellie, and in case of variance betwixt the said arbitrators to John Dunbar, present deacon of the glovers of Edinburgh, and convener of the said burgh, as oversman, to cognosce, determine, and decide anent the affair of wrongous imprisonment pursued to the said Robert Winram and William Brodie before the Lords of Council and Session against the said James Brownhill and William Smellie, as the samen lys at present in dependence before the saids Lords conform to a special claim to be given in by them theranent against the said deacons, which is holden as herein repeated *brevitaltis causa*, or anent any other clagg, claim, or righteous demand wherewith either parties can charge on another any manner of way, conform to mutuall claims to be given in by them thereanent, which are holden as herein repeated for brevities sake; with full power to the said judges, arbitrators, and oversman in case of variance, to nominate and appoint their own clerk and to take oath of party upon the said mutual claims and objections made against the same as they shall think fit, and if need bes to ishow furth precepts for summoning of the witnesses to depone upon and proving the hail points of the said process and claims, defences, objections, and answers made by either party thereto, and for proving the reasons contained therein as they shall find cause, with power to them to apply to the Lords of Council and Session by bill or otherways for their authority adhibited for compelling the said witnesses by first or second diligence to compear before the said arbitrators in case they do not obtemper and obey without it.

“Likeas the said judges, arbitrators, and oversman in case of variance, have accepted and hereby accepts in and upon them the foresaid submission, and promises to give furth and pronounce their final sentence and Decreet Arbitral thereintill, and insert the

same in the _____ on the back hereof betwixt and the 10th day of January next to come 1715 years, without any further prorogation; and for that effect appoints the first meeting of all the said parties to attend them at the house of _____ on the _____ day of _____ next to come, to give their claims *hinc inde* against others with their instructions for verifying thereof, and to produce all writs and papers either party has against others, that the said arbitrators may consider the same.

“And the hail foresaid persons submitters binds and obliges them to attend the said judges at such other times and dyots as they shall appoint until they pronounce their said Decreet Arbitral; and all the said parties binds and obliges them *hinc inde* to others their heirs their heirs and executors to stand to, abide at, and fulfil whatever the said judges, arbitrators, or oversman in case of variance, shall find, declare, or decern in the premises to be done, fulfil, and perform by either party to others, and that they shall do the same without any contradiction or again calling whatsoever, under the penalty of one hundred pounds Scots money, which the party failing obliges them to pay to the party observing or willing to observe, by and attour performance.

“And it is hereby declared that in case the said arbitrators or oversman in case of varianc does not pronounce decree in the premises between and the day above prefixed and appointed for that effect, that then and in that case this present submission is to be void and null as if never been granted, but prejudice to other parties rights and interests, all processes and complaints;—And both the said parties consent to the registration hereof and Decreet Arbitral to follow hereon in the books of Council and Session or others competent to have the strength of a decreet interponed thereto, that horning on six days and others needful pass hereon and on the said Decreet Arbitral; and constitutes Mr Samuel Gray their procurators. In witness whereof (written by George Dennistoun, writer in Edinburgh) both the said parties, and also the said arbitrators and oversman, in token of their acceptation hereof, have subscribed these presents, and the said parties have subscribed the _____ on the back hereof, place, day, month, and year foresaid, before these witnesses: Robert Alison, writer in Edinr., and the said George Dennistoun, writer hereof, and Robert Cunningham, servitor to Adam Blackadator, merchant in Edinburgh.

“Signed: Robert Winram, William Brodie, Ja. Brownhill, William Smellie, Robert Inglis, accepts. Alexander Nisbet, accepts, Robert Alison, witnesses; Geo. Dennistoun, witness, Ro. Cunningham, witness.

“*Follows Decreet Arbitral.*”

“We, Robert Inglis and Mr Alexander Nisbet, judges arbitrators, and John Dunbar, oversman, within elected and designed, having jointly considered the submission within written made to us by the parties within designed, and carefully perused the complaints, claims, and demands made and given into us by the several parties, with their answers and defences *hinc inde*, and have also fully examined and heard both parties upon their several complaints, claims, and demands, and deliberately considered and weighed the reasons and allegations of each party, and being well and ripely advised in the whole, having God and a good conscience before our eyes, do unanimously and in one voice give and pronounce our final sentence and amicable Decreet and Decision in manner following.

“In the first place, we have found and hereby find that the within named Deacons James Brownhill and William Smellie did justly upon the provocations given to them by the within named Robert Winram and William Brodie, commit them to custody in the town guard until they should be examined and tried by the magistrates of the city

upon the insolent and rude language uttered by them, and the indignity alleged offered by them against the said deacons. But find that the said deacons did wrongously put the said Robert Winram and William Brodie under greater restraint than their crime did deserve; and therefore we unanimously decern and ordain the said Deacons James Brownhill and William Smellie to refund, content, and pay to the said Robert Winram and William Brodie the sum of one hundred pounds Scots in full compensation and satisfaction to them of the whole damages, costs, skaith, and expenses paid, paid out and sustained by the said Journeymen through their commitment aforesaid, and the process of wrongous imprisonment raised and pursued by them thereupon, and to deliver up to the said Journeymen their books now in the custody of the said deacons. And we decern and ordain the said Robert Winram and William Brodie (upon payment to them of the foresaid sum of one hundred pounds and delivery to them of their books as aforesaid) to grant, subscribe, and deliver to the said James Brownhill and William Smellie a valid and sufficient receipt and discharge of the said sum and books, and of the foresaid process of wrongous imprisonment, and of all they can ask, claim, or crave from the said deacons upon account of the said commitment.

“Next, we the said judges arbitrators and oversman do unanimously absolve and assoilzie the said Deacons and whole Freemen Masters of the said Incorporation of Masons from all compting and reckoning to the journeymen of the said Incorporation for the money received by the said Incorporation for giving the Mason Word, as it is called, either to Freemen or Journeymen preceding the date of this our Decreet; and hereby find that the Freemen Masters of the said Incorporation could and can dispose thereupon at their pleasure without consent or concurrence of the Journeymen, and decern and ordain the said Corporation of Freemen Masters to be free from such accounting to the Journeymen in all time coming.

“And for putting an end to the contraversies arising between the said Freemen and Journeymen of the said Incorporation of Masons anent the giving of the Mason Word, and the dues paid therefor, we unanimously decern and ordain the said Deacons James Brownhill and William Smellie to procure from the Incorporation of the said Freemen Masons an Act and Allowance, to be recorded in their books, in favour of the said Journeymen Masons, allowing them to meet together by themselves as a Society for giving the Mason Word, and to receive dues therefor and such other voluntary contributions and donations as shall happen to be given in by any person to their common stock and purse for the uses following—the meetings of the said Journeymen being always regulate agreeably to the laws of the kingdom and the constitution, government, and privileges of the good town of Edinburgh and Incorporations thereof; and that the said Society meetings of the Journeymen Masons be under and with the express restrictions, rules, and conditions following, to be interpreted in the strictest sense, vizt.—1st. That the said Journeymen shall not make any acts, rules, or regulations of their wages and fees, nor any act or rules prejudicial to the leiges in general, or to the rights and privileges of the good town or of the Incorporation of the Freemen Masons, but that their whole meetings, actings, and writings therein be only concerning their collecting the monies for giving the Mason Word, and voluntary contributions, and the disposing thereof, allowed by this Decreet. 2d. That the whole monies to be received by the said Journeymen either for giving the Mason's Word or of voluntar contributions shall be put in a common purse and be allenarly employed and bestowed for supplying the poor and sick, and burying the dead poor of the said Journeymen, and no part thereof to be bestowed or disposed of any other way. 3d. That they keep a book in which

shall be entered all monies received for giving the Mason Word or of voluntar donations, and an account how the same is expended and bestowed yearly, engrossing the names of such from whom money is received, and the names of such to or for whom money is paid out. 4th. That they provide and keep a chest with two different locks and different keys for holding their books and money one of which keys to be kept by a Freemen Mason to be elected yearly by the Deacons and Incorporation of Freemen Masons out of a leet of three freemen to be proposed yearly by the said Journeymen to the Deacon and Incorporation upon the annual meeting at St John's Day; and the other key to be kept by one of the Journeymen annually to be elected by themselves. 5th. That the said Freemen keeper of the key for the time shall attend the meetings of the said Journeymen, but shall have no vote therein, but only to see that their money be rightly disposed of, and their rules duly observed; and in case of failure therein to report to the Deacon and Incorporation, under the penalty of ten pounds Scots for each absence of the said freeman (if required to attend under form of instrument), to be put into the common stock and purse of the Journeymen. 6th. That the said Journeymen shall exhibit and produce their books and accounts to the Deacon and Incorporation of Masons or such of their number as they shall appoint, to be revised and examined by them each half year, and that under the penalty of ten pounds Scots *toties quoties* (if required under form of instrument and refusing so to do), to be put into the Freemen their common box and stock, and that by and attour performance. 7th That five Journeymen make a quorum for a meeting—their purse keeper for the time being a *sine qua non*. And, Lastly. We decern and ordain both parties to obtemper and fulfil this our Decreet, and to exoner and discharge each other of all preceding claggs, claims, and demands, upon whatever cause or occasion, and that under the within penalty of one hundred pounds Scots by and attour performance. And we decern and ordain this our Decreet to be inserted and registered in the Books of Councill and Session or others competent, in manner and to the effect within mentioned.

“In witness whereof we have subscribed these presents written by David Spence, Secretary to the Bank of Scotland, at Edinburgh the 8th day of January 1715, before these witnesses: George Dennistoun, writer in Edinburgh; Robert Alison, also writer there; and the said David Spence, witnesses also to the marginal note.

“Signed: Robert Winram, William Brodie, Ja. Brownhill, William Smellie, Robert Inglis, Alexander Nisbet, Ja. Dunbar. Geo. Dennistoun, witness; Da. Spence, witness; Ro. Alison, witness.”

“Recorded in the Burgh Court Books of Ednr., 17 Jany. 1715.”

We shall not burden this work with any criticism of this elaborate judgment: it is explicit enough upon all the points embraced in the condescendence, and going a step farther, ordains the establishment of a new Masonic Society, or, more properly speaking, the formal recognition and confirmation of one which already existed, and ventures to fix the conditions upon which its warrant should be held. While professing to hold the balance evenly between the contending parties, the arbitrators, in more than one clause of their decision, betray a leaning towards the conservation of the hereditary influence of the stronger party not much to be wondered at in those times when trade incorporations possessed such a potential power in burghal matters. Of the judges, only one—Alexander Nisbet,

surgeon-apothecary—was a member of the Craft, and that in an honorary capacity. The composition of the Court of Arbitration was therefore not quite in unison with ancient Masonic usage in cases of dispute between brethren; neither did it accord with the existence of a hereditary Protectorate of the Craft, such as was alleged to have been vested in the Lairds of Roslin.

For reasons now unknown, the Lodge of Edinburgh saw fit to ignore the Decreet-Arbitral, and six months from the date of its being issued legal steps were taken by the Journeymen to compel obedience to its decision. Letters of horning and pointing were forthwith granted against Deacons Brownhill and Smellie on the 14th of July, and served on the 16th July 1715 by James Clelland, messenger-at-arms. It was when its representatives in the case were about to be put to the horn that the Lodge decided to apply for suspension of the charge, as shown in the minute of July 27. At this point another hiatus occurs, and when next adverted to the dispute is represented as having been amicably arranged: "Att Maries Chappell the twentie seaventh day of December, j m. vii c. and eighteen years, Gilbert Smith, present deacon of the masons of Edr., preses for the tyme. . . . The same day the Societie by pluralitie of voices rescinded the act formerly made by them secluding the entered jurnaymen masons from their Societie and readmitted them thereto upon certain conditiones mentioned in a paper apart signed and approven of by both Masters and Jurnaymen, who also unanimously made choice of the following jurnaymen who are authorised to meet with the deacon, warden, and masters, and joyntly with them oversee the affairs of the Societie, viz. William Brodie, Michael Naesymth, George Johnstoun, and William Fultoun, who being present accepted of their offices, gave their oathes to be faithfull therin, and were authorised accordingly. The same day Thomas Brownlie, jurnayman mason, was received and admitted a fellow craft and payed the ordinary dues; and George Clerke, apprentice to Deacon Watson, was received and entered apprentice, as also unanimously approved of James Cumming, Patrick Mitchell, Matthew Moffat, Peter Stewart, and David Lesly, jurnaymen, who had all been received and admitted fellow crafts by the Societie of Jurnaymen since they left the deacons, warden, and masters, and authorised them to be members of the Societie equally with the other jurnaymen."

The compromise above referred to was succeeded by the return of the seceding Deacon to the ex-officio presidency of the Lodge of Edinburgh; but even amid this apparent obliviousness of former differences the mother Lodge's jealousy for its position and a lurking desire to regain its former ascendancy are discernible in the reimposition of a tax upon all journey-

men working within the city of Edinburgh who had not been entered and passed fellow-crafts in the masters' lodge, and the prohibition of its members to make or advance masons except in presence of the deacon of the Incorporation: "Att Mariés Chappell the 28th of Decr., 1719, James Wattson, present deacon of the masons of Edr., preses. The same day the deacon, masters, and remanent members of the Society of Masons of Edr., . . . out of the leit of ten persons given in by the Journaymen they elected and made choise of Michael Nasmith, William Fultoun, George Johnstoun, and George Ramsay, masons, to be joynt overseers with the deacon, warden, and masters, of the affairs and concerns of the Society for the ensuing year, who being all present accepted of their respective offices, promised to be faithfull therein, and were authorised accordingly. . . . Likeas the same day it was statut and appointed for the benefite and advantage of the Societie that each jurnayman meason that hereafter shall be allowed to work within the city of Edr. and priviledges therof who is not entered and past fellow-craft in this house shall pay twelve shilling Scots money quarterly to this Society, otherwayes not to be employed by the masters therof or allowed to worke therin. As also, it is statut and ordained that none of the Society shall presume or take upon them to enter apprentices or pass and receive fellow-crafts without the present deacon for the tyme be present, under the penalty of twelve pounds Scots money, to be payed by the contraveeners *toties quoties* they shall transgress this act, for the use of the poor of this Society."

Evidence of the subsequent upliftment of the impost above referred to is contained in the following fragmentary record (holograph of the then deacon), which is still preserved in the archives of the Journeymen Lodge:—"Edinburgh, 7th August, 1721. I, James Watson, mason, present Deacon of Mary's Chapell, ordains and commands Michael Nasmith, William Fulton, George Johnson, and George Ramsay, Masons, who are command and ordained to oversee the Warden's money, to see the same money uplifted and disposed upon, and that two of those four commanded should go this week to both Water of Leith, the town walls, and the King's Park; and all those Masons that works to the freemen in Edinburgh to take up their names of Masons thats not commanded to the Lodge in Edinburgh to pay their shilling each, and ask either their masters or themselves. J. A. WATSON." This is followed by a list of names purporting to be "an account of the men that is paid on the roll." The enactment under which the tax upon unpassed journeymen was levied was inconsistent with the independent existence of the Journeymen Lodge, and its observance by the new Lodge must have been of short duration; for on December 7, 1723, that body is found to be in active operation, and

through the medium of one John Braid, a notary, calling on the Incorporation to make choice of one of three freemen, in terms of Decreet-Arbitral, to keep the key of their box in conjunction with one of the journeymen—"all which the said Incorporation refused to doo; and thereupon the Journeymen Masons, &c., protested that the said Incorporation of Freemen might be liable to them for the penalty contained in the said decret."

Following on this Notarial Requisition, there were three proposals (holograph of R. Alison) made by the Freemen Masons of Edinburgh to the "Journeymen Masons and Fellow-Crafts belonging to Marie's Chapell." "1st, That there shall be a box with three locks and keys, which box is to contain all money received from Entered Apprentices and F. C." "2d, As to Journeymen's box and keys for containing their quarterly payments or donations among themselves, keys to be kept by themselves and freemen to be chosen by the Master Masons, 'so that there may be peace and goodwill to one another.' And none of the money that is collected to be spent on St John's Day. But the Masters to pay for their own drinks, and the Journeymen also to pay for theirs, not exceeding one shilling sterling each man. 3d, That the Apprentices have a certain allowance for spending on St John's Day at the discretion of the Masters. This signed by order of the Society, day foresaid, by R. Alison, Clerk."

The second proposal, which plainly indicates a disinclination on the part of the Freemen to recognise the Journeymen's independence, does not seem ever to have been acted upon by the party making it. In the subsequent course of events Lodges and Incorporations parted company, free-trade in mason-making became popular, and the bone of contention that had long existed between the Lodge of Edinburgh and its youngest daughter having thus been removed, the Journeymen Lodge was left in full and undisturbed possession of its privileges. In the course of time the enmities that had existed between the Lodges were forgotten, and only the old ties that united them were remembered. Many years after the termination of its protracted struggle for independence, and when the old Operative ritual had disappeared before the fascinating influences of Speculative Masonry, the Journeymen Lodge sought and obtained at the hand of the Lodge of Edinburgh the *ne plus ultra* of Masonic rites as then practised in Scotland:—"27th December 1750. The Lodge being regularly opened by the right worshipful master, . . . upon application from the Lodge of Journeymen Masons in Edr. to the effect after mentioned, the following brethren belonging to that lodge, viz., James Dick, Gilbert Duncan, and William M'Lean, all journeymen masons in Edr., were raised and admitted to the dignity of Master

Masons without any payment of composition to this lodge, but only as a brotherly favour."

In several minutes of the Lodge of Edinburgh at the beginning of the eighteenth century, there is a substitution of the word "Society" for Lodge, and of "Preses" for Deacon as the title of its head official. This change of expression cannot, however, be said to have been a novelty to the Craft; for, fifty years before its adoption by the metropolitan Lodge, the Musselburgh Lodge, while retaining the ancient title of Deacon as that of its president, called itself the "*Company of Atcheson's Haven Lodge.*" But in neither case was the new appellation intended to convey any idea of a change of constitution. The admission of its journeymen members to a review of its disbursements doubtless involved a partial modification of an established usage of the Lodge of Edinburgh, and the fact of its having had to share with a rival the privilege of making masons within the royalty would also materially affect its status; but notwithstanding its altered circumstances, the Lodge continued, during the first twenty years of the eighteenth century, under the control of the mason-burgesses of the city, whose Deacon was its *ex officio* head, having as a Warden one of his fellow-freemen. Its membership was of the same mixed character and classification as it was in the immediately preceding century,—with this difference, that whereas in former times its Theoretical members were drawn from the upper ranks of society, and embraced names distinguished in the senate, on the bench, at the bar, in the army, and in the field of scientific research, those admitted to honorary Masonic fellowship within the period referred to were with rare exceptions guild brethren or trade burgesses—the reception of the latter class being facilitated by the union in 1703 of glaziers, plumbers, bowmakers, and upholsterers with the Incorporation of Masons. Such then was the position of the Society or Lodge of the Freemen Masons of Edinburgh at the close of the second decade of the eighteenth century.

Two of the non-operative members admitted in the early part of the eighteenth century merit special notice:—

Sir SAMUEL M'CLELLAN was the first on the roll of the Lodge who was entered while holding the post of Lord Provost of Edinburgh. He was initiated in 1706, and was Chief Magistrate in that and the following year. In 1708 he was elected to represent the City of Edinburgh in Parliament.

Sir JOHN CLERK, second Baronet of Pennicuik, was entered and passed, "and that gratis," in January 1710. He was a man of great learning and

fine accomplishments, in days when such qualities were not common, and was particularly remarkable for his knowledge of *belles-lettres* and of the liberal arts and sciences. In 1707 he was appointed one of the Barons of Exchequer for Scotland, which office he enjoyed till his death in 1755. He was also one of the Commissioners for the Union, when during his father's lifetime he sat in the Scottish Parliament for the burgh of Whit-horn. He married, first, Lady Margaret Stewart, daughter of Alexander, third Earl of Galloway; and secondly, Janet, daughter of Sir John Inglis of Crammond. Chambers, in his 'Traditions of Edinburgh,' mentions that Sir John Clerk was one of the swains of the celebrated Miss Kennedy, afterwards the well-known Susanna, Countess of Eglinton, daughter of Sir Archibald Kennedy of Culzean—the rough old cavalier who made himself so conspicuous in *the Persecution*, and in Dundee's wars—by one of the three co-heiresses of the Covenantee General, David Leslie (Lord Newark), whom Cromwell overthrew at Dunbar. Miss Kennedy was a lady six feet high, extremely handsome, elegant in her carriage, and had a face and complexion of the most bewitching loveliness. Her appearance in Edinburgh, which took place about the time of the Union, gained her a vast accession of lovers among the nobility and gentry, and set all the rhyming fancies of the period agog. As Miss Kennedy was understood to be fond of music, Sir John sent her a flute as a love-gift; from which it may be surmised that this instrument was played by females in that age, while as yet the pianoforte was not. When the young lady attempted to blow the instrument something was found to interrupt the sound, which turned out to be a copy of verses in her praise.

“ Harmonious pipe, I languish for thy bliss,
 When pressed to Silvia's lips with gentle kiss!
 And when her tender fingers round thee move
 In soft embrace, I listen, and approve
 Those melting notes which soothe my soul in love.
 Embalmed with odours from her breath that flow,
 You yield your music when she's pleased to blow;
 And thus at once the charming lovely fair
 Delights with sounds, with sweets perfumes the air.
 Go, happy pipe, and ever mindful be
 To court bewitching Silvia for me!
 Tell all I feel—you cannot tell too much—
 Repeat my love at each soft melting touch—
 Since I to her my liberty resign,
 Take thou the care to tune her heart to mine.”

Lord Eglinton's second wife happened about this very time to die, and his lordship's suit for the hand of Miss Kennedy was preferred to that of Sir John.



John Theophilus Desaguliers

CHAPTER XVII.



THE first quarter of the eighteenth century is interesting to the Masonic student from its being the epoch in which was instituted the first Grand Lodge of Free and Accepted Masons, and from being that also in which the principles, rites, and ceremonies of this new English Masonic organisation are supposed to have been partially introduced into the few then existing Scotch Lodges, a step which was followed at no great distance of time by the thorough transformation of these old Operative associations into schools of Speculative Masonry. The erection of the Grand Lodge of England and subsequent arrangement of the ritual of Freemasonry are ascribed to the influence and

ingenuity of eight gentlemen having an honorary connection with the Fraternity of Operative Masons. The most prominent member of this learned Masonic cabal was Dr Theophilus Desaguliers, who was then in the zenith of his fame as a mathematician and experimental philosopher. He was born at Rochelle in 1683, and while yet an infant was brought to England by his father, a Protestant clergyman, who on the revocation of the Edict of Nantes fled from France in search of an asylum where he could enjoy the free exercise of his religion. Desaguliers' education, begun in London, was finished at Oxford, where also he inaugurated his career as a philosophical lecturer. His fame having reached the English Court, he received the appointment of Chaplain to His Royal Highness the Prince of Wales (whom he initiated into the Craft), and was honoured with the private friendship of his Sovereign. His success as a scientific writer was rewarded by the bestowal of the Fellowship of the Royal Society; whilst his enrolment as a Corresponding Member of the Royal Academy at Paris and his public appearances in Holland, were proofs that his celebrity was not confined to the country of his adoption. His ingenuity was displayed in the heating and ventilating of the House of Commons after a plan which he devised under a commission which was issued by Parliament in 1723, and his name has been handed down as "the first who popularised natural philosophy."

It would appear from the following lines which occur in Cawthorn's poem, 'The Vanity of Human Enjoyment,' that Desaguliers had experienced a sad reverse of fortune; but the picture is of a darker shade perhaps than the circumstances justify. He died at the Bedford Coffee-house, Covent Garden, London, and was buried in the adjacent ground belonging to the Savoy. General Desaguliers and another son survived him.

" Can Britain, in her fits of madness, pour
 One-half her Indies on a Roman —,
 And still permit the weeping muse to tell
 How poor neglected DESAGULIERS fell !
 How he who taught two gracious kings to view,
 All Boyle ennobled, and all Bacon knew,
 Died in a cell, without a friend to save,
 Without a guinea, and without a grave !"

Desaguliers' connection with the Masonic Fraternity was formed in 1712 through his admission into the Lodge Antiquity, the oldest of the few Operative Lodges then existing in London. "His love of mechanics (says a writer in the 'Masonic Eclectic'), and the prominent part which that science plays in Operative Masonry, no doubt induced him to become

a member of the Fraternity. He soon, however, found that the Brethren could teach him nothing. On the other hand, the spirit of toleration which he found prevailing among the members of the Fraternity, peculiarly grateful to one who had himself suffered from religious intolerance, inspired him with the idea of reconstructing the Society on a basis which should unite together in harmony those who were divided by religious and political schisms. In carrying out his plan, he was materially aided by the high position he occupied in society, and by the widespread acquaintance he enjoyed." Such was the distinguished person of whom it is recorded in the first of the three following minutes, that having sought a conference with the Master Masons of Edinburgh, that body granted his request and received him as a brother into their Lodge :—

"Att Maries Chapell the 24 of August 1721 years—James Wattson, present deacon of the Masons of Edinr., Preses. The which day Doctor John Theophilus Desauguliers, fellow of the Royall Societie, and Chaplain in Ordinary to his Grace James Duke of Chandois, late Generall Master of the Mason Lodges in England, being in town and desirous to have a conference with the Deacon, Warden, and Master Masons of Edinr., which was accordingly granted, and finding him duly qualified in all points of Masonry, they received him as a Brother into their Societie." "Likeas, upon the 25th day of the sd moneth, the Deacons, Warden, Masters, and several other members of the Societie, together with the sd Doctor Desauguliers, haveing mett att Maries Chapell, there was a supplication presented to them by John Campbell, Esqr., Lord Provost of Edinbr., George Preston and Hugh Hathorn, Baillies; James Nimo, Thesaurer; William Livingston, Deacon-convener of the Trades thereof; and George Irving, Clerk to the Dean of Guild Court,—and humbly craving to be admitted members of the sd Societie; which being considered by them, they granted the desire thereof, and the saids honourable persons were admitted and received Entered Apprentices and Fellow-Crafts accordingly." "And sicklike upon the 28th day of the said moneth there was another petition given in by Sr. Duncan Campbell of Lochnell, Barronet; Robert Wightman, Esq., present Dean of Gild of Edr.; George Drummond, Esq., late Thesaurer therof; Archibald M'Aulay, late Bailly there; and Patrick Lindsay, merchant there, craveing the like benefit, which was also granted, and they received as members of the societie as the other persons above mentioned. The same day James Key and Thomas Aikman, servants to James Wattson, deacon of the masons, were admitted and received entered apprentices, and payed to James Mack, warden, the ordinary dues as such. Ro. Alison, Clerk."

There can be but one opinion as to the nature and object of Dr Desa-

gulers' visit to the Lodge of Edinburgh. In the interval between his initiation in London and his affiliation as a member of the Scottish Fraternity, he had been the prime mover in instituting the English Grand Lodge; and had in conjunction with other learned craftsmen been engaged in the fabrication of a "Masters' part," in the preparation of a constitution for the newly-formed body, and in the catechetical arrangement of its lectures. He had also been called by the unanimous voice of his brethren to the office of Grand Master, which he held for a year, and was the first to introduce at feasts of the Fraternity the toasts and other customs that had hitherto been a peculiarity of Masonic meetings under the old *régime*. At the time of his visit to Scotland a revision of the English Masonic Constitutions* was in contemplation; and the better to facilitate this, he, along with Dr James Anderson, the minister of a Presbyterian Church in London, was engaged in the examination of such ancient Masonic records as could be consulted. Embracing the opportunity which his sojourn in the Scottish capital offered for comparing what he knew of the pre-symbolic constitutions and customs of English Masons with those that obtained in Scotch Lodges, and animated, no doubt, by a desire for the spread of the new system, he held a conference with the office-bearers and members of the Lodge of Edinburgh. That he and his brethren in Mary's Chapel should have so thoroughly understood each other on all the points of Masonry, shows either that in their main features the secrets of the old Operative Lodges of the two countries were somewhat similar, or that an inkling of the novelty had already been conveyed into Scotland. The fact that English versions of the Masonic Legend and Charges were in circulation among the Scotch in the middle of the seventeenth century favours the former supposition; and if this be correct, there is strong ground for the presumption that the conference in question had relation to Speculative Masonry and its introduction into Scotland. Indeed the proceedings of the Lodge on the day after its interview with the late Grand Master of England render it probable that, taking advantage of his social

* In subsequently dedicating the Book of Constitutions to the then English Past Grand Master, the Duke of Montagu, Desaguliers recommends it as having been "compiled and digested from the old records," and as being "agreeable to history and chronology." The extent of the Doctor's faith may be estimated from the fact that the author gravely represents MOSES as presiding as "Grand Master Mason" in the Israelitish Lodges which were held in the Wilderness,—NEBUCHADNEZZAR as having attained the same Masonic rank,—and SAMSON as "never having had the honour to be number'd among Masons," because of his "weakness in revealing his secrets to his wife." The modern mind is generally supposed to have got pretty well rid of superstition; but brethren having pretensions to Masonic authorship continue in this advanced period of the nineteenth century to make the assertion in all soberness, that ST JOHN THE EVANGELIST was Grand Master of the Lodge at Jerusalem!

position, he had influenced the attendance of the Provost and Magistrates of Edinburgh, and the other city magnates who accompanied them, as applicants for Masonic fellowship, in order to give a practical illustration of the system with which his name was so closely associated, with a view to its commending itself for adoption by the Lodges of Scotland. This, in a Masonic point of view, historically-interesting communication of the Lodge of Edinburgh, was at an interval of two days followed by another; and it is more than probable that on both occasions the ceremony of entering and passing would, as far as the circumstances of the Lodge would permit, be conducted by Desaguliers himself in accordance with the ritual he was anxious to introduce. It was not till 1722-23 that the English regulation restricting the conferring of the Third Degree to Grand Lodge was repealed. This may account for the Doctor confining himself to the two lesser degrees.

Some years ago, and when unaware of Desaguliers' visit to Mary's Chapel, we publicly expressed our opinion that the system of Masonic Degrees which for nearly a century and a half has been known in Scotland as Freemasonry, was an *importation* from England, seeing that in the processes of initiation and advancement conformity to the new ceremonial required the adoption of genuflections, postures, &c., which in the manner of their use—the country being then purely Presbyterian—were regarded by our forefathers with abhorrence as relics of Popery and Prelacy. We adhere to that opinion; and have now no hesitation in ascribing Scotland's acquaintance with, and subsequent adoption of, English Symbolical Masonry, to the conference which the co-fabricator and pioneer of the system held with the Lodge of Edinburgh in August 1721.

Our portrait of Dr Desaguliers is taken from a photograph kindly furnished by Bro. Robert Macoy of New York, the eminent Masonic author and publisher. For his autograph we are indebted to the courtesy of Bro. John Hervey, Grand Secretary of the Grand Lodge of England.

During the time that elapsed between the interesting event just noticed and the St John's-day communication, a Master Glazier (Andrew Wardrope) had been chosen Deacon of the Masonic section of the Incorporation of Mary's Chapel. Not being a brother in the Masonic sense of the term, his appointment to the office in question did not carry with it the privilege of presiding or even sitting in the Lodge, which was thus, for the first time in the regular course of events since its reorganisation in 1598, left without its *ex officio* head in the person of the Deacon of the Masons. By a vote of its members a mason-burgess and ex-deacon of the trade (Gilbert Smith) was appointed to the presidency of the Lodge. After

electing a Warden it proceeded to initiate the Deacon, under protest taken by William Smelly, a past occupant of the same office. On the immediately succeeding St John's-day, Andrew Wardrope, though now a member of the Lodge and still holding the Deacon's chair, was not, as had hitherto been the case with brethren in like circumstances, accepted as acknowledged head of the Lodge in virtue of his official position in the Incorporation, but was elected Preses of the Society by a majority of votes. The annual election of its office-bearers now became an established principle of the Craft, and with its adoption may be said to have terminated the Incorporation's connection with the Lodge; for though out of deference to their own class the freemen of the Lodge, so long as they were in the majority, secured the presidency to one of their number, their choice did not always fall upon the Deacon of the Masons.

JOHN CAMPBELL, one of the four gentlemen who it may be assumed were initiated by Dr Desaguliers on the occasion of his visit to Mary's Chapel, was Lord Provost of Edinburgh from 1715 to 1720, and again during 1723-24. Sir Walter Scott, in his 'Tales of a Grandfather,' attributes to Provost Campbell's arrangements the preservation of Edinburgh to the Government during the Rebellion of 1715, when threatened by Brigadier M'Intosh and the rebels under his command. Mr Campbell was one of the founders of the Society for Improving the Knowledge of Agriculture in Scotland, to the funds of which the Lodge of Edinburgh, in response to a recommendation by Grand Lodge in 1752, contributed five guineas.

ARCHIBALD M'AULAY was also admitted in 1721. He was several times Lord Provost between 1727 and 1749—his election in 1737 having followed upon the disqualification by Act of Parliament of Provost Alexander Wilson, on account of the Porteous Mob disturbances. He afterwards held the post of Lord Conservator of the Scots privileges at Campvere. This town of the Netherlands, now called Vere or Veere, is chiefly interesting for the trading relations subsisting between it and Scotland for nearly four centuries. Wolfaard van Borssela, Lord of Vere, having married Mary, sister of James I. of Scotland, the staple trade was transferred from Bruges to Campvere in 1444. The Scotch staple right at Vere consisted in the privilege of having all goods destined from Scotland to the Netherlands brought to that city; and they could not be transferred to another place without being brought there. The numerous Scotchmen living at Vere were under the rule of a "Conservator of the Scotch nation," and had many privileges conceded to them, including the right of being governed by the law of Scotland. The conservatorship was held as a

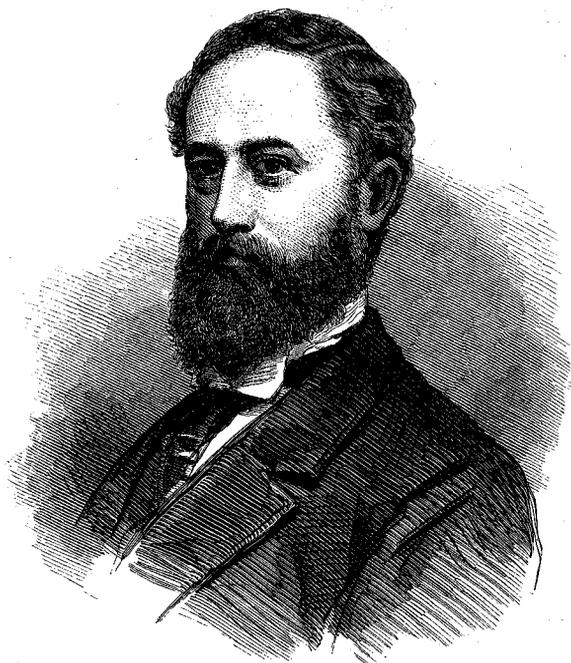
sinecure long after the necessity for the office had ceased. The office was abolished after 1847.

PATRICK LINDSAY, another of the gentlemen members received in the Lodge of Edinburgh in 1721, was on four occasions elected Lord Provost of Edinburgh, and represented that city in Parliament from 1734 to 1741. He was afterwards Governor of the Isle of Man. Chambers says that Mr Lindsay was heir-male of the grand old House of Lindsay of the Byres, and that he turned his attention to the promotion of the arts of industry, from a knowledge of the hopelessness of public employment for young scions of the aristocracy in any but favoured Whig circles. He was an upholsterer in Parliament Close. He married a daughter of the sixteenth Earl of Crawford.

Sir DUNCAN CAMPBELL was a direct descendant from Colin, third Earl of Argyll. At the time of his initiation he was the personal friend and one of the confidential advisers of Queen Anne. On her death, his sympathies appear, like those of many other eminent Scotsmen, to have been enlisted in the Jacobite cause. It is stated of him in Chambers's Annals of Scotland, that on the death of his father, January 10, 1714, he kept "the corpse unburied till the 28th, in order that the burial might be turned to account, or made use of for political purposes. It was customary for the obsequies of a Highland chief or gentleman to be attended by a vast multitude of people, who usually received some entertainment on the occasion. It seems to have been understood that those who came to Lochnell's funeral were making a masked demonstration in favour of the exiled Stuart. Those of the opposite inclination deemed it necessary to attend also, in order to be a check upon the Jacobites. Hence it came to pass that the inhumation of Lochnell was attended by two thousand five hundred men, well armed and appointed, five hundred being of Lochnell's own lands, commanded by the famous Rob Røy, carrying with them a pair of colours belonging to the Earl of Breadalbane, and accompanied by the screams of thirteen bagpipes." Sir Duncan was captain of one of the six independent companies of Highlanders that were in 1729 embodied by Government for military service in the mountainous districts of the country, and which were known by the appellation of the Black Watch (now the 42d Royal Highlanders), of which John, Earl of Crawford, a member of the Lodge of Edinburgh, was the first colonel. It appears from the Chevalier Johnstone's Memoirs that, notwithstanding his apparent loyalty to the House of Hanover, Sir Duncan was in concert with Prince Charles Edward Stuart in 1745, and was the person who first made known his arrival in Scotland to his partisans in Edinburgh. Sir Duncan was one of the petitioners in 1747 for a charter to the Lodge of Inverary (now St John

No. 50). His sister, Isabel Campbell, was married to John Cameron of Lochiel, who served with the Earl of Mar in the Rebellion of 1715, and whose eldest son, Donald Cameron, was one of the most celebrated and influential chiefs who joined Prince Charles Edward Stuart, and was the first to obtain possession of the City of Edinburgh when the Highland army invested that place in 1745. John Cameron of Lochiel was a member of the Lodge of Dunblane in 1696.





A. S. Hope

CHAPTER XVIII.



P till the period of the protest recorded in the previous chapter as having been taken by ex-Deacon Smelly to the initiation of Andrew Wardrope, master glazier and then deacon of the Masons' Incorporation, the unconditional admission of persons who were not Masons by profession was an unchallenged practice of the Lodge of Edinburgh,—not certainly to such an extent as could of itself exercise an appreciable influence in changing the original character of the society, but largely enough to establish a principle which, laying the arcana of the Craft open to non-professionals, endangered its position as a purely Operative institution. Fears for such a result, sharp-

ened no doubt by the recollection of the proselytising mission of Desaguliers and its attendant circumstances, seem to have precipitated the struggle for supremacy of which Mary's Chapel was the arena in the years 1726-28 :—"Att Maries Chapell the twentie-seavinth day of December, jm. viic. and twentie-six years. . . . James Mack represented to the Societie that there were severall creditable tradesmen in the city who were desirous to be admitted honorary members thereof, for which each of them was willing to give a guinea for the use of the poor,—which proposall being fully argued amongst the members and being putt to a vote, admitt or not, it carried by a pluralitie of voices in the negative ; whereupon the said James Mack protested against the procedure of the Societie, and he and Andrew Miller went away and left the said Society."

Foiled in the attempt to effect by a deliberate vote of the Lodge a deeper infusion of the Theoretical element into its membership, the promoters of the movement seem to have matured measures secretly for the accomplishment of their design, which, after all, was but a natural development of an acknowledged principle in the constitution of the Lodge. Ignoring the Preses' prerogative of convoking the brethren, the anti-Operative party called a meeting within three weeks from that at which their proposal was negatived—an irregularity which was formally protested against by the Preses as a bar to any business being entered upon. A discussion thereupon arose, in which the real matter in dispute naturally cropped up. The gratuitous admission of other than handicraft masons was made the ostensible ground of objection to their having a voice in the business ; but the argument by which this objection was met was, that the entry of honorary members (Speculative Masons), not hampered by any restrictions, coincided with an established usage of the Lodge of Edinburgh,—and the present is the only instance on record of an attempt having been made to set it aside. By urging this objection the advocates of a purely Operative ascendancy in the Lodge hoped to have silenced their opponents, whose leader was also attempted to be got rid of by what appears, judging from a subsequent minute, to have been an ungenerous insinuation as to his disinclination to account for the money he had received on behalf of the Society while holding the office of Warden. Failing by dint of argument or protest to avert what they regarded as an obliteration of the line of separation between the practical members of the Lodge and those who were merely accepted Masons, the exclusionists adopted the then favourite mode of giving effect to protests by retiring from the meeting—a course which, as subsequent events show, proved most disastrous to the cause it was meant to serve. The residue,

taking advantage of the interregnum caused by the desertion of the Preses and Warden, chose others in their stead, and added to the roll of honorary members several "creditable citizens," whose reception was conditional on payment of one guinea each to the funds. More than half a century before its adoption by the Lodge of Edinburgh the custom of exacting entry-money from this class of intrants prevailed among the Kilwinning Fraternity, "fortie pounds Scots besides gloves and booking-money" being the statutory payment that was required in such cases.

The bold attitude thus taken by the non-Operative party seems to have disconcerted their opponents, and the meagre attendance of Operatives at the next St John's-day communication affords further evidence that the mason-burgesses had in their incorporate capacity ceased to interest themselves with Lodge affairs. Of the sixteen brethren present, three only were masons. Throwing down his glove as the champion of Operative supremacy, Deacon Smelly protested against the recognition as members of the Society of those who had been initiated subsequent to the previous annual meeting. The Speculative section of the Lodge found an advocate of their rights in William Brown, writer, who for himself and the other recently-admitted honorary members, "protested that their admissions might be recorded in the books also weall as others, in regard William Smelie could instruct no law in the contrair, and that it was his own fault that he did not preceed [preside] att their admissions—he and Henry Wilson, with some others, haveing wilfully absented and withdrawn from the meeting,—and their admissions were regularly done, conform to the knowen lawes of this and all other weall governed Lodges in Brittain." This protest was answered by the retreat of the opposition. Having through this decampment again become masters of the situation, the anti-Operatives signalised the occasion by choosing a lawyer for their Warden, thereby setting up another landmark to show the progress that had been made in the onward march of Symbolical Masonry. Prior to William Brown being placed in the Warden's chair, December 27, 1727, the post had never in the history of the Lodge of Edinburgh been held by a non-operative. It was in the same year that "Master" was first used to designate its head official—a form of expression which, though used in the Perth charter of 1658, was not adopted by the Lodge of Kilwinning till 1735. Most unaccountably, the party that had so signally obtained the ascendancy in the recent dispute were absent from the only meeting of the Lodge that was held in 1728—the sederunt being wholly composed of their opponents, to the number of four master masons (designated Free Masons) and an adherent in the person of an apprentice, who restored the

Deacon and Warden of 1726 to their former position. In the face of this unopposed triumph, however, the Operative party gave palpable proof of their impotency to withstand the movement against which their obstructive policy had formerly been directed, by admitting a non-operative mason to full membership. The restoration of harmony among the brethren and the amicable adjustment of their differences seem to have preceded the next communication of the Lodge; for its St John's-day meeting of 1729 was characterised by a singular unanimity in choosing an Honorary Member as Preses and in the reception of others of the same class. These proceedings, when taken in connection with the fact that they had been carried through by a body who, irrespective of the nature of their individual callings—whether vintners or lawyers, masons or mathematicians—had for the first time adopted the title of FREE MASONS, may be regarded as crowning events in the struggle for supremacy between the Operative and Speculative elements in Mary's Chapel. By its own showing the Lodge's recent admissions had been conducted in conformity with the laws of all "weall governed Lodges in Brittain." From this it may be inferred that, departing from the simplicity of its primitive ritual, and seizing upon the more elaborate one of its Southern contemporaries and adapting it to its circumstances, the ancient Lodge of the Operative Masons of Edinburgh had, in a transition that was neither rapid nor violent, yielded up its dominion to Symbolical Masonry, and become a unit in the great Mystic Brotherhood that had started into existence in 1717. The fixing of St John the Baptist's day for one of the two principal meetings of the Lodge was another step in the assimilation of the Scotch and English systems.

The Lodge met twice during 1730—in March, for the discharge of the former Wardens' accounts, and in December, when the Master and Warden were re-elected and a number of candidates admitted. In the minute of December 27, 1731, the Master is honoured with the epithet of "Grand." The then occupant of the chair was Andrew Wardrope, who was re-elected in 1732, and whose term of office was signalled by the Lodge receiving as a visitor the EARL of STRATHMORE, Grand Master of the Grand Lodge of England. His lordship being in Scotland at the time of his election as successor to Lord Montague, was installed by proxy at a Grand Assembly of the English Craft on the 7th of June 1733, two months prior to his visit to Mary's Chapel. He was head of the Grand Lodge of Scotland during the year ending November 30, 1741. The initiation of the Earls of Crawford and Kintore, and the Lord Garlies, seems to have been the immediate cause of Lord Strathmore's attendance and temporary occupancy of the chair in the Lodge of Edinburgh,—the occasion



J. M. M. Melville

being graced also by the presence of two ex-Lord Provosts of Edinburgh, who being only apprentices were at the same communication made fellows of craft. "Att Maries Chapell the 7th day of August 1733. Present : the Right Honourable James Earle of Strathmore, present Grand Master of all the Lodges in England, and also chosen Grand Master for this present meeting. The which day the Right Honourable JOHN EARLE of CRAWFURD, JOHN EARLE of KINTORE, and ALEXANDER LORD GARLES, upon application to the Societie, were admitted entered apprentices and also received fellow crafts as honorary members. The same day Patrick Lindsay and Archibald M'Aulay, Esqueirs, late Lord Provosts of Edr., haveing both formerly been admitted entered apprentices in this Society, were likeways admitted and received fellow crafts therein as honorary members thereof." No group of intrants associated together in receiving the fellowship of the Lodge of Edinburgh ever contained so many embryo Masonic magnates. Two of them (Lords Crawford and Kintore) became Grand Masters of the Grand Lodge of England—the latter also filled that post in the Grand Lodge of Scotland ; another (Lord Garlies) presided in the same grand body ; and the remaining two (ex-Provosts Lindsay and M'Aulay) were afterwards Grand Wardens under the Scottish constitution. From December 1733 till December 1735 the Lodge was again ruled by an honorary member. During the same period quarterly meetings, quarterly contributions to the charity fund, and the payment by each brother of a fixed sum for his St John's-day dinner, were resolved upon,—the prefix "Grand," as applied to the Master and Warden of the Lodge, was discarded as quietly as it had been adopted,—and an Officer was permanently added to the staff of officials, which at the last election of the Lodge as an independent body consisted of Master, Warden, Eldest Apprentice, and Officer. At this epoch it had ceased to be an essential qualification to a member holding the office of Master or Warden that he should be an operative mason—payment by theoretical craftsmen of a higher entrance-fee than that exigible from handicrafts being the only distinctive feature in their reception. In the matter of DEGREES the Lodge's practice, unlike that of its Canon-gate contemporary, had not extended beyond those of Entered Apprentice and Fellow Craft.

The EARL OF CRAWFURD—the first named and most distinguished of the three noblemen who were made in the Lodge of Edinburgh, August 7, 1733, under the temporary presidency of the then Grand Master of the Grand Lodge of England—was born in 1702, and succeeded his father in 1713. Five months after his initiation he was introduced to the English

Fraternity by the Earl of Strathmore, whom he succeeded in the office of Grand Master in 1734. His public engagements interfering with his Masonic duties, only two Grand Communications were held during his term of office, which, however, was rendered famous by the secession of the York Masons, whose existence as an independent body continued till the union in 1813 of the Grand Lodges of Ancient and Modern Freemasons. It was from the Earl of Crawford, when Grand Master, that Dr Anderson received permission to lay before the Grand Officers the materials which he had prepared for the formation of a new Book of Constitutions, and which was afterwards authoritatively published for the use of the Lodges of the Free and Accepted Masons. His Lordship was present at the installation of his successor, Lord Weymouth, in April 1735, and at that of the Earl of Loudon in 1736, and of the Earl of Darnley in 1737. He was an assumed member of the Lodge Kilwinning Scots Arms, Edinburgh. His Lordship, after distinguishing himself as a student, chose a military career. He served with the Germans against France, and with the Russians against the Turks; and afterwards, when Britain was involved in a war with France, he fought with great gallantry in the battles of Dettingen and Fontenoy. He got the command of the Royal Scots Greys* on the death of the Earl of Stair, in 1747. His Lordship was possessed of very superior personal qualities, and was one of the finest gentlemen of his age. Dying without issue, the titles of Crawford and Lindsay devolved on George, Viscount of Garnock. This nobleman was made in the Lodge of Kilwinning in February 1784. In March of the same year he was, on the motion of Robert Aitken—the

* There was a Lodge in the "Greys" at this period, working under a charter which, through the interest of the Earl of Eglinton, had been procured from Kilwinning. The 'Scots Greys Kilwinning' having through the perils of war become dispossessed of its warrant of constitution, Colonel the Hon. William, Master of Napier (afterwards 6th Lord Napier), and other officers—the "Greys" being then (1770) quartered in Edinburgh—petitioned for a charter from the Grand Lodge of Scotland, compliance with their prayer being urged on these grounds; viz., "that through the many hazardous enterprises in which they had been engaged in the service of their king and country, they had not only lost their charter but their whole records, and they were still willing to associate together for the true end of Masonry in a regular lodge," to be held in the regiment. The efforts to resuscitate under new auspices this old Military Lodge were rewarded by the grant of a charter, in which the Lodge was designated "The St Andrew's Royal Arch in the Scots Greys or Royal North British Dragoons." The new Lodge was consecrated by the Grand Master, General Oughton, at a communication held in Canongate Kilwinning, 12th March 1770. Ceasing in subsequent years to make returns to Grand Lodge, it was cut off the roll in 1816. Of the distinguished brethren who have recently commanded the Scots Greys, may be mentioned Major-General Henry Darby Griffith, for several years Grand Sword-Bearer in the Grand Lodge of Scotland, and Colonel George Calvert Clarke, brother of the late Grand Secretary of the Grand Lodge of England. Brothers Griffith and Clarke were wounded in the Heavy Cavalry Charge at Balaklava, a brilliant episode of the Crimean War.

"Orator Bob" of "The Kirk's Alarm," and the brother to whom Burns inscribed "The Cottar's Saturday Night"—constituted a member of Ayr Kilwinning by honorary affiliation. He was Depute Grand Master in the Grand Lodge of Scotland in 1796,7 and 1797,8. At the time of his death, which occurred in January 1808, he was Lord-Lieutenant of Fifeshire. Bro. Aitken was a writer in Edinburgh, and belonged to the Lodge Canon-gate and Leith and Leith and Canongate. He afterwards removed to Ayr, where, associated with other intimate friends and patrons of Scotia's Bard, he continued to take a lively interest in Masonic affairs.

The EARL OF KINTORE, who was received in Mary's Chapel along with Lord Crawford, was born in 1699, and in 1718 succeeded his father, who was out in the Rebellion of 1715. In April 1738 his Lordship was a guest of the Marquis of Carnarvon (afterwards Duke of Chandos), at the assembly and feast held on the occasion of his installation as Grand Master of the Grand Lodge of England. In November of the same year he was called to the chair in the Grand Lodge of Scotland, and was thus the first member of Mary's Chapel who filled this post, as he was also the first Grand Master who made an official Visitation to that lodge [vide Chapter xxxiii]. Retiring from the presidency of the Grand Lodge of Scotland in November 1739, Lord Kintore was in April 1740 elected successor to Lord Raymond in the chair of the Grand Lodge of England, which he held for one year, and was succeeded by the Earl of Morton, who had also followed him in the same post in the Scottish Grand Lodge. Lord Kintore was Master of the Lodge of Aberdeen in 1736. In December of the same year, as Acting Junior Grand Warden, he accompanied William St Clair on a Grand Visitation to Canongate Kilwinning. He died in 1758. His lordship married a daughter of the Hon. James Erskine of Grange, Lord Justice-Clerk of Scotland, and brother of the celebrated John Earl of Mar, who was leader of the Rebellion of 1715, and Secretary of State during the reign of Queen Anne.

LORD GARLIES was another of the gentlemen who were initiated in Mary's Chapel on 7th August 1733, and, like Lord Crawford, was an affiliated member of the Scots Arms. Prior to his election as Grand Master of the Grand Lodge of Scotland in 1757 he had succeeded to the Earldom of Galloway. He was re-elected in 1758, in which year the Grand Chaplain was first constituted an ex-officio member of the Grand Lodge.

CHARLES MACK, builder in Bristo, was a leading member of Mary's Chapel at the time of Lord Strathmore's visit. He was made an entered apprentice of the Lodge in April 1712. That he should have been a "freeman mason and burges of Edinburgh" prior to his admission as a fellow craft is another evidence that the Lodge ceremonial of "passing"

had ceased to be a *sine qua non* to an operative's recognition as a master mason by the Incorporation of Mary's Chapel, of which body he was deacon during the years 1743, 1744, 1746, and 1747. Between the years 1733 and 1758, at which date his name disappears from the minute-book, he was four times elected to the post of Warden, eleven times to that of Master, and was four times Deputy Master. He was the junior of the three office-bearers who represented Mary's Chapel at the first Grand Lodge Election; but though acquiescing in the erection of a Supreme Court of Speculative Masonry, and though he had held office in it—first as Junior Grand Warden in 1749, and Senior Grand Warden in 1750—he with others made the attempt in 1754 permanently to restore an ancient usage of the Lodge of Edinburgh by providing that in future elections operatives only should be chosen as Master. He took a very active interest in the improvement and extension of the city.

HENRY-WALTER HOPE of Luffness, whose portrait heads the present chapter, is Lord Haddington's successor in the Provincial Grand Mastership of East Lothian. On the occasion of his installation by the Earl of Rosslyn, Mr Hope sumptuously entertained at a banquet the whole brethren of his province, besides the visitors. He was initiated in the Lodge of Haddington. He is great-grandson of John, second Earl of Hopetoun, and nephew of James Robert Hope Scott of Abbotsford. Mr Hope was a Major in the Army, and is a Deputy-Lieutenant of the county of Haddington.





Chas. W. Ramsay.

CHAPTER XIX.



HOUGH the minute of November 25 is the first belonging to the year 1736, it contains evidence of there having been at least one other communication of Mary's Chapel in the interval betwixt this date and the 27th December 1735. Considering the importance of the subject it refers to, the purely incidental notice that it had occupied the attention of a previous meeting conveys the impression that the Lodge had not at first approached the scheme to which it relates with any great zeal for its success. The earliest notice that these records give of the contemplated election of a Grand Master for Scotland is conveyed in the following terms:—"Att Maries Chapell the 25th day of November 1736. Thomas Mylne, master; Samwell Neilson, warden. . . . The which day the brethren took to their serious considera-

tion a printed circular letter with printed coppies of proposalls and regulationes sent to them by the Masters and Wardens of this and the other three Lodges in and about Edr., viz., Kilwinning Scots Armes, Canongate Kilwinning, and Leith Kilwinning (with whom the present Master and Warden of this Lodge had been formerly appointed to concurr), signifeing their intention, for the promotig of Masonry in generall, to make choise of a Grand Master with two Grand Wardens over all the regular Mason Lodges in Scotland, and inviting the brethren of this Lodge to concurr with them in so good and great designe,—which papers being publickly read and considered by the brethren of this Lodge then present, they unanimously agreed thereto, and nominated and appointed Thomas Mylne, mason burges of Edr., their present Worshipfull Master, Samwell Neilson, mason, their present Senior Warden, and Charles Mack, mason their, to be their Junior Warden, to represent the Lodge of Maries Chappell att the said Grand Ellection upon Tewsday the thretty day of November instant. And appointed them to vote or ballot for the Right Honourable the Earle of Home, their honourable and worshipfull brother, to be Grand Master in Scotland for the ensuing year; and to vote or ballot for such other worshipfull brethren for Deputy Master, Grand Wardens, Theasurer, and other office bearers as they should judge most deserving of these honble. offices; and appointed the Clerk to make out their commission accordingly. Tho. Mylne, Saml. Neilson. Ro. Alison.”

In treating of the erection of the Grand Lodge of Scotland, historians have hitherto represented William St Clair of Roslin as having prior to that event personally expressed to an assembly of the Edinburgh Lodges his intention to resign the office of hereditary “Grand Master of Scotland;” and that in consequence of this determination—a step that is alleged to have been prompted by embarrassed circumstances, the want of children, and a regard for the interests of the Craft—the metropolitan Lodges resolved upon inviting the aid of their provincial brethren in instituting a Grand Lodge and electing a Grand Master. October 15, 1736, is given by some writers as the date of this conference between St Clair and the metropolitan Lodges. A convocation of four of the Lodges then existing in and around the city was, indeed, held on the day in question; but though the business of the meeting had special reference to the election of a Grand Master, it is a notable circumstance that the minutes of the proceedings, neither on that nor on any other occasion on which the subject was considered by these delegates, ever make the slightest allusion to St Clair, his Protectorate of the Mason Craft, or his contemplated resignation of that office. Authentic documents still

extant show, however, that more than a year before the date at which St Clair is alleged to have formally intimated his intention of resigning the Masonic Protectorate, and several months prior to his admission into the Order, the creation of a Grand Mastership for Scotland had been mooted among the brethren. The proposal cannot, therefore, be said to have resulted from the communication to the Lodges that is attributed to the Laird of Roslin. It appears to us that the union and incorporation of the Scotch Lodges into one organised body was due rather to the influence which the erection and successful career of a kindred institution in England would naturally have upon its northern neighbours—that influence being rendered all the more potent by the fact that more than one Scottish noble had been called to preside in the Grand Lodge of England.

The minutes of the Lodge Canongate Kilwinning furnish the earliest record of the election of a Grand Master having formed the subject of consideration by a Scotch Lodge. They likewise contain the only data from which may be traced St Clair's connection with Freemasonry. On September 29, 1735, the duty of "framing proposals to be laid before the several lodges, in order to the chusing of a Grand Master for Scotland," was remitted to a committee of the brethren, who were again, October 15, instructed to "take under consideration proposals for a Grand Master." In the interval between this and the next mention of the Grand Mastership, William St Clair was (May 18, 1736), on payment of the usual fee, made a "brother of the Antient and Honble. Fraternity of Free and Accepted Masons," and on the 2d of the following month was "advanced to the degree of fellow craft," he "paying into the box as usual." On the 4th of August 1736, John Douglas, surgeon, a member of the Lodge of Kirkcaldy, was, in consideration of "proofs done and to be done," affiliated into the Canongate Kilwinning, and was at the same sederunt appointed "Secretary for the time, with power to appoint his own deputy, in order to his making out a scheme for bringing about a Grandmaster for Scotland." On the 20th of the next month the Lodge was visited by brethren "from the lodge kept at Wm. Gray's, Edinburgh (Kilwinning Scots Arms), who made some proposals anent a Grandmaster for Scotland." Again, the Lodge having (October 6, '36) met in "order to the concerting proper measures for electing a Grandmaster for Scotland, being duly formed, heard proposals for that purpose, which were agreed to, and gave it as an instruction to their representatives, at the first meeting of the four lodges in and about Edinburgh, in the first place to insist that a proper Secretary should be appointed to the meetings of the said lodges, who should be invested with the powers mentioned in said proposals, or such as then should be agreed on, which Secretary was then named." Eight days pre-

vious to the Grand Election, St Clair was advanced to "the degree of Master Mason." Two days afterwards he signed the document that was to facilitate the election of a Grand Master, which was written and attested by three of the more prominent of the brethren belonging to St Clair's mother, or, to use the phraseology of the time, "original," Lodge—a circumstance which adds to the presumptive evidence upon which we feel disposed to fix on Canongate Kilwinning as the originator of the scheme for his advancement to the Grand Orient.

The delegates from the four Lodges—Mary's Chapel, Canongate Kilwinning, Kilwinning Scots Arms, and Leith Kilwinning—met at Edinburgh on the 15th of October 1736, upon the business for which they were appointed, and the following is the minute of their proceedings:—

"The which day the masters and wardens of the said four lodges having met, they unanimously condescended and agreed upon the Methods underwritten for electing of a grand master for Scotland, and upon certain Regulations to be observed thereanent for the good and prosperity of Masonrie in general, in the terms following:—

"1. That the masters and wardens of the four lodges in and about Edinburgh do meet in some convenient place, and that there be no precedency insisted upon by either of them, but that they take place according as they enter the room,

"2. That the clerk of Mary's Chapel shall act as clerk to their meetings, who is to write out the following proposals, or such as shall be agreed upon.

"3. That upon the above lodges' agreement to the proposals, circular letters be wrote in name of the whole four lodges and signed by the masters of the particular lodges by turns, to be sent to the respective lodges in Scotland, with a copy of the proposals enclosed, in order to have their approbation.

"4. That the above four lodges upon the day of election of grand master be represented by their respective masters and wardens, and such masters and wardens of the other lodges either by themselves or by proxies to master masons.

"5. That Mary's Chapel be the place of election of a grand master, where such Master is to name his Deputy and Wardens of the Grand Lodge, and the Clerk of Mary's Chapel to be Clerk to the first election.

"Regulations for the Grand Lodge.

"1. That each grand master give towards general fund a sum not under

"2. That the grand master shall name the new Grand Wardens, Treasurer, and Secretary; and if unanimously approved of by the Grand Lodge, that he shall be declared, saluted, and congratulated in the usual method. But if not, they shall be chosen by ballot, provided that they be fellow crafts or master masons, which treasurer and secretary may have a clerk each, if approven of by the grand master, who shall always be with their books at his command or his deputy, to see how matters go on and know what is expedient to be done upon any emergent occasion.

"3. That such Treasurer and Secretary, his or their Clerks, shall not presume to speak or vote without liberty asked and given.

"4. That the grand master shall have power to name his own deputy, provided such deputy, grand wardens, treasurer, or secretary be not members of his original lodge.

"5. That the Quarterly Communications of all the masters and wardens of the particular lodges, with the grand master at their head, or his deputy in his absence, and the grand wardens in their proper places, be held in some convenient place, as the grand master shall appoint, providing always the same be in Edinburgh or the privileges thereof, where no brother shall be present who is not at the time a member thereof, without a dispensation, and while he stays cannot be allowed to vote or speak without leave from the Grand Lodge—in order to concert the business of Masonry in general, make new regulations, settle and determine all differences and disputes, if any such arise in Masonry.

"6. That the grand master, with his deputy and wardens, shall at least once a-year go round and visit all the lodges about the town during his mastership, upon which visitation he is to take the chair, with the master of that lodge upon his left hand—providing always no grand master, deputy, warden, treasurer, secretary, or whoever acts for them in their stead pro tem., can at the same time be master or warden of a particular lodge. But as soon as any of these has honourably discharged his grand office, he returns to that post or station in his particular lodge from which he was called to officiate.

"7. That the first elected grand master and grand wardens shall each of them furnish a proper jewel for their respective offices, which are to belong to the said lodge, and are to be delivered to their successors in office, and always to be worn at a green ribbon.

"8. The grand master to appoint such number of stewards as he shall think fit out of a committee consisting of one appointed from each lodge, who are to have the charge from the grand master or his deputy in all things relating to the feast upon St John's-day.

"9. That the grand master be named upon the quarterly communication preceding St John's-day, that there may be no delay upon the day of election. And in case it shall be provided by the majority of the masters and wardens, with the grand master or his deputy and wardens, that there shall be a feast and general communication of all the brethren, where each member shall pay as the Grand Lodge shall think fit to agree upon, and all other brethren that shall incline to attend may be furnished with tickets from the stewards of the Grand Lodge sealed with the grand master's seal; on their paying not under five shillings sterling.

"10. That each brother upon his entrance into the hall or place where the feast is held shall have a ticket given him by the stewards, who shall attend the door, which shall entitle the brother to such a quantity of liquour, and if he calls for more he shall pay for it to the stewards, who are accountable to their successors next quarterly communication.

"11. And for the better support of the dignity of the Grand Lodge and raising a fund for that effect, that there be paid two shillings and sixpence for each intransit in each lodge from the day of an election of a grand master, which is to be accounted for by the masters and wardens of the respective lodges, and a list transmitted of each intransit every quarterly communication in order to their being recorded in a book kept by the Grand Lodge for that purpose, where the present members of all the regular lodges are recorded.

"Resolved also, that these Methods and Regulations be printed, and copies thereof transmitted to the masters of all the known regular lodges in Scotland. Agreed also to the draft of a letter to be sent with the said Proposals and Regulations, with a copy of the proxies to be returned from the said other lodges,—both which they appoint to be printed upon fine paper, to be sent to the said several lodges; and which letter so to

be sent as agreed to be of the tenor following :—Brethren,—The four lodges in and about Edinburgh having taken to their serious consideration the great loss that Masonry has sustained thro 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 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.

It was in response to this letter that the Lodge of Edinburgh appointed representatives, who were instructed to support the nomination of Lord Home for the Grand Mastership, as shown in the minute given at the beginning of the present chapter. The Canongate Kilwinning, which was three weeks in advance of Mary's Chapel in issuing its deliverance upon the "Method and Regulations anent the election of Grand Master," was "unanimously of opinion that Br. William Sinclair of Rosline was the most worthy person, and recommended to the Brotherhood his interest in a very earnest manner, and likewise were of opinion that in case Br. Sinclair should not succeed in the election of Grand Master, that the following persons were proper officers to be named for the Grand Lodge, and hereby recommend their interest to the several brethren ; viz., Mr Hew Murray

* This was changed to St Andrew's Day by resolution of the Grand Lodge, April 13, 1737. In the minute in which this is recorded it is taken for granted that the 24th of June was originally fixed as the date of the Grand Annual Communication and Election, because "it had long been customary among the Fraternity to hold their principal assemblies on St John the Baptist's Day ;"—and upon this assumption the fabulous story of the Craft's ancient connection with St John the Baptist has ever since been perpetuated. The raising of the 24th of June to the rank of a red-letter day in the Scotch Masonic Calendar is more likely to have been done after the example of the English Grand Lodge ; for, taking the records of Mary's Chapel and Kilwinning as conclusive evidence on the point, the holding of Lodge assemblies on St John the Baptist's Day was never a custom of the Scottish Fraternity until after the erection of the Grand Lodge. Of all the meetings of the Lodge of Edinburgh that were held between the years 1599 and 1756, only some half-dozen happened to fall on the 24th of June ; and the first mention of the Lodge celebrating the Festival of St John the Baptist is in 1757. The custom was afterwards observed with more or less regularity for about sixty years.

(of Canongate Kilwinning), S.W.; John Douglas (of Canongate Kilwinning), J.W.; Thomas Trotter (of Canongate Kilwinning), Treasurer; Da. Maule (of Canongate Kilwinning), Secretary." This shows that the Lodge had a keen eye to its own advantage in the appointments to be made. If it got St. Clair, it would be content; but if they failed in this, then its representatives were to use their endeavour to secure certain of the minor offices. The Lodge "thereafter appointed a committee to meet on the 15th of the month (November 1736), in order to their concerting any further matters anent said election of Grand Master."

The following "Observations on the proposals for electing the Grand Master and regulating the Grand Lodge," were, with a commission to represent the Lodge, sent from Kilwinning to the Master of Canongate Kilwinning; but though taking advantage of the proxy, Mr George Fraser (who had influenced the Kilwinning Lodge to recommend St. Clair for election), probably for reasons of policy, delayed presentation of the document till the first Grand Quarterly Communication, when the suggestions it contained were negatived. Disapproval of distinctions among Lodges on the ground of real or supposed priority of existence, and of the meetings of the Masonic Executive being confined to the metropolis, is the chief feature of these suggestions:—"1^{mo}. That the first rule in the method be not confined to the masters and wardens of the four lodges mentioned, but be extended to the masters and wardens who may come from other lodges. 2^{do}. That it be added to the third rule in the method, 'without which approbation such proposal is not binding on the lodges that dissent from it.' 3th. That the clause in the fifth regulation for the Grand Lodge, 'providing always the same be in Edinburgh or the privileges thereof,' ought to be dropt, for it limits the grand master, will create jealousies, destroy harmony, and too much consult the ease of the lodges in and about Edinburgh, whose masters and wardens may go or send their proxies to other places, as well as the masters and wardens of other lodges may go or send their proxies to Edinburgh. 4th. That the half-crown proposed for the support of the Grand Lodge should not extend to working masons any further than they please at entry; for in country places they are generally unable to afford it, considering the dues they pay to their respective lodges."

After several meetings of the four Lodges, it was on 25th November 1736 appointed that the election of Grand Master should take place in Mary's Chapel on Tuesday, 30th of November, at half-past two P.M.; and it was further "Resolved that the clerk provide himself with ane assistant at the said grand election, providing he be ane entered mason and fellow craft,—and recommends it to any of the masters or wardens present to

take tryall of such assistant accordingly. Resolved also that the whole members at the said grand election do provide themselves with proper clothing, and that the members of the four lodges supply their country brethren so far as they conveniently can. Resolved likeways that the said four lodges do prepare proper stewards of their own number to attend at the inside of the door of Mary's Chapel time of the election, and that the officers of the said four lodges do attend at the outside thereof, in order to prevent confusion. And that no person be allowed to be present but the proper members, in terms of the regulations."

According to this arrangement, then, the first General Assembly of Scotch Symbolical Masons was convened at Edinburgh November 30, 1736. On completing the sederunt, thirty-three of the hundred Lodges or so that had been invited were found to be represented, each by a master and two wardens; and to prevent jealousies in the matter of precedence, always a rallying-point for Masonic asperities, each Lodge was placed on the roll in the order in which it entered the hall. These were—

Mary's Chappell.	Selking.	Biggar.
Kilwining.	Innerness.	Sanquhar.
Canongate Killwining.	Lessmahaggow.	Peebles.
Killwining Scots Arms.	Saint Brides at Douglass.	Glasgow St Mungo's.
Killwining Leith.	Lanark.	Greenock.
Killwining Glasgow.	Strathaven.	Fallkirk.
Coupar of Fyfe.	Hamilton.	Aberdeen.
Linlithgow.	Dunse.	Mariaburgh.
Dumfermling.	Kirkcaldie.	Canongate and Leith
Dundee.	Journymen Massons of	<i>et e contra.</i>
Dalkeith.	Edinburgh.	Monross.
Aitcheson's Haven.	Kirkintilloch.	

Upon the final adjustment of the roll, and no amendments having been offered to the form of procedure, or to the draft of the constitution of Grand Lodge that had been submitted to the several Lodges, the following document was tendered by the Laird of Roslin and read to the meeting — "I, William St Clair of Rosline, Esquire, taking into my consideration that the Massons in Scotland did, by several deeds, constitute and appoint William and Sir William St Clairs of Rosline, 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 prejudicial to the craft and vocation of Massonrie, whereof I am a member, and I being desirous to advance and promote the good and utility of the said craft of Massonrie to the utmost 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 whatsoever, for now and ever: And I bind and oblige me, and my heirs, to warrand this present renunciation and discharge at all hands; and I consent to the registration hereof in the books of Council and Session, or any other judges's books competent, therein to remain for preservation; and thereto I constitute . . . my procurators, etc. In witness whereof I have subscribed 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.”

Though some of the representatives present had been instructed to vote for another than Mr St Clair, so fascinated do the brethren seem to have been with the apparent magnanimity, disinterestedness, and zeal for the Order displayed in his “Resignation,” that the success of the scheme for his election was complete,—the Deed was accepted, and with a unanimity that must have been grateful to the Lodge at whose instance it had been drawn, the abdication of an obsolete office in Operative Masonry was made the ground of St Clair's being chosen to fill the post of first Grand Master in the Scottish Grand Lodge of Speculative Masons. This was followed by the election of Capt. John Young, of the Kilwinning Scots Arms, as Depute Grand Master; Sir William Baillie of Lamington, Canongate Kilwinning, Senior Grand Warden; Sir Alexander Hope of Kerse, Scots Arms, Junior Grand Warden; Dr John Moncrief, of Kilwinning Leith, Grand Treasurer; John Macdougall of the Exchequer, Scots Arms, Grand Secretary; and Robert Alison, writer, of Mary's Chapel, Grand Clerk. A notarial attestation by the last-named officer having confirmed this election, the Grand Master, his Depute, and Wardens, were “saluted and congratulated in the usual method,” and after fixing the date of the first quarterly communication, the Grand Lodge was closed.

A report by the Master of the proceedings of the Grand Lodge was presented to Mary's Chapel at its communication on St John's-day, 1736,—“of which proceedings the brethren of the Lodge unanimously approved, and of new nominated and appointed the said Thomas Mylne to represent

their lodge as their master, the said Samwell Neilson as their senior warden, and the said Charles Mack as their junior warden, in all the meetings of the said Grand Lodge untill the twenty-seaventh day of December jm. viic. and threttie-seaven years; and appointed the clerk to exped and signe their commission for that purpose." The recommendation by Mary's Chapel of the Earl of Home for the Grand Mastership, and its subsequent approval of the conduct of its representatives in unanimously supporting the nomination of St Clair, would seem to imply that up till the election that Lodge had been ignorant of the grounds upon which the latter gentleman's claims to the honour were to be urged—a circumstance which affords presumptive proof that the leading Scotch Masons of the time were entirely oblivious of any constituted authority in trade matters apart from Lodges and Incorporations. St Clair was a member of neither when the question of a Grand Mastership was first propounded,—nor in his subsequent admission and advancement as an Accepted Mason was he introduced to the brethren in any other character than that of a private gentleman.

The whole facts seem to show that the Lodge Canongate Kilwinning had taken the initiative in the agitation for a Grand Lodge for Scotland, and the circumstances connected with the affiliation of Dr Douglas, before referred to, render it probable that he had been introduced for the purpose of perfecting a previously-concocted plan whereby the election of a Grand Master might be made to contribute to the aggrandisement of the Lodge receiving him. His subsequent advancement and frequent re-election to the chair of Substitute Grand Master would indicate the possession of high Masonic qualifications, and to these the Craft may have been indebted for the resuscitation of the St Clair Charters and the dramatic effect which their identification with the successful aspirant to the Grand Mastership gave to the institution of the Grand Lodge of Scotland. Whatever may have been the immediate motive of the originators of the scheme, the setting up a Grand Lodge ostensibly upon the ruins of an institution that had ceased to be of practical benefit, but which in former times had been closely allied to the guilds of the mason craft, gave to the new organisation an air of antiquity as the lineal representative of the ancient courts of Operative Masonry; while the so-called resignation of St Clair was, if not too closely criticised, calculated to give to the whole affair a sort of legal aspect that was wanting at the institution of the Grand Lodge of England.

It will have been observed that in all the negotiations respecting the contemplated election of Grand Master, proceedings are represented as having been taken by "*the four lodges in and about Edinburgh.*" Six

Lodges existed in the district at the date of this Masonic quartet's first meeting ; but a desire to humour each other's prejudices, or motives of policy, may have led to their unanimity in ignoring the Lodges Canongate and Leith and Leith and Canongate, and the Journeymen. Each of these Lodges owed its origin to secessions from Mary's Chapel, and the objections which the parent Lodge offered in 1736 to the Grand Lodge's recognition of the former is suggestive of the means by which both the Canongate and Leith and the Journeymen were excluded from participating in the movement which was inaugurated by "the four." The unfriendly relations which the following excerpt from minute of first grand quarterly communication shows to have subsisted between the eldest daughter of Mary's Chapel and another of the league in question would also contribute to the exclusion of the former Lodge : "Petition presented by the Lodge intituled Canongate and Leith and Leith and Canongate, complaining of several of their brethren who had given bills for their entry-money, and which they refused to pay ; and when pursued before the Sheriff of Edinburgh they advocated their cause to the Lords, and since that time severals of them have deserted their said lodge and joined themselves with the Lodge of Kilwinning Scots Arms,—and craved justice might be adhibit thereanent." The slight that was thrown upon the Canongate and Leith and the Journeymen would be all the more offensive to them from the fact that in point of seniority they were both superior to two of the associated Lodges.

The formation of the Lodge Kilwinning Scots Arms, February 14, 1729, would in all probability be a result of the Masonic communication that had been opened up between the southern and northern capitals by Desaguliers. Its original members were all Theoretical Masons, chiefly writers and merchant-burgesses ; and at 30th November 1736, its roll—largely augmented by accessions of the same class from other Lodges, including the Earls of Crawford and Kilmarnock, and Lord Garlies—contained the name of only one practical mason, ex-deacon James Mack, the leader of the anti-operative party in Mary's Chapel in the dispute regarding the admission of honorary members, as already noticed. The Earls of Cromarty and Home, the Lords Erskine and Colville, and Sir Alexander Hope of Kerse, were also on the roll at the date mentioned.

Leith Kilwinning, which was an offshoot from Canongate Kilwinning, had only been five months in existence when the Grand Lodge was formed. Originally composed of handicraft masons, the Canongate Kilwinning had at this period become entirely divested of that characteristic ; three-fourths of the members of the Canongate and Leith were theorists in regard to the mason craft ; Mary's Chapel was pre-eminently the Lodge of the trade-burgesses ; while the Journeymen was as at first exclusively composed of

working masons. It was in recognition of the two last-named Lodges having retained most of their original character that in 1740 their Masters were created the hereditary examiners of visitors to the Grand Lodge. The appointment is thus recorded: "It was ordered that in all time coming three Examinators be appointed for the Grand Lodge, whereof the Master of Mary's Chapel for the time be one, and the Master of the Lodge Journeymen another; and in their absence the Senior and Junior Warden in order,—and these unalterably; and that the other examiner be named at each Quarterly Communication from the Chair, with consent of the Brethren present, for trying and examining such visiting members as are strangers to the Grand Lodge, and who are desirous to attend the meetings thereof." Further, "That the Treasurer purchase a full set of mason tools for the use of the Lodge: that the present Masters of Mary's Chapel and the Journeymen Lodge be the proper persons to choose the same."

As far as can be learned from the entries, it appears that of about twelve hundred brethren returned to the Grand Lodge as members of the several lodges represented at the first Grand Election, one-half were persons not engaged in mechanical pursuits. These lists contain the names of one duke, five earls, five lords, three sons of lords, one lord of session, thirteen baronets and knights, one baron of exchequer, two clerks of session, the lyon clerk, three clerks of chancery, seven advocates, five writers to the signet, the keeper of the signet, twenty-four writers, six ministers of the gospel, twelve surgeons, eighteen officers of customs and excise, seventy-five merchants, and a long array of lairds and other gentlemen of position. The Duke of Perth, Earls of Glasgow and Kintore, Lords Drumore, Cardross, and Gray, the Hons. John Master of Gray, Alexander and George Colville, Sir David Cunninghame of Corsehill, Sir William Maxwell of Monreith, Sir William Murray of Auchtertyre, Sir James Cunninghame of Milncraig, Sir Michael Bruce of Stenhouse, Sir James Hamilton of Rosehall, Sir James Carnegie, Sir William Nicholson, Sir William Baillie of Lamington, Sir Arthur Forbes of Kingswells, Sir William Gordon of Park, and Sir Alexander Watson, remain to be added to the titled brethren already noted in connection with the Edinburgh Lodges. The Dukes of Athole and Buccleuch, the Earls of Abercorn, Balcarres, Loudon, and Wemyss, Lord Cathcart, and others of the Scottish nobility, are known at the period in question to have been members of the Fraternity, though their names do not appear on the roll of the Grand Lodge of Scotland.

It does not properly fall within the scope of this work to follow further the history of the Grand Lodge, but we cannot conclude our narrative of

its erection without noticing two incidental matters relating to this branch of our subject.

The disorganisation that was prevalent in the Craft at the date of the erection of the Grand Lodge, and the indistinct notions that were then held by Lodges in regard to the functions of that institution, are indicated by the queries that were presented to the Grand Lodge by the Lodge of Maybole on the occasion of its enrolment, January 12, 1737, but which were never reported upon by the committee to whom they were remitted:—

“Primo. What benefit they shall reap upon the payment of the 2s. 6d. sterling for each future intransit. Secundo. What course shall be taken with such irregular brethren as belong to no particular Lodge, yet meet in private and enter Masons at such low rates and in such irregular methods as is a scandal to be mentioned among Masons. Tertio. What method shall be taken with those brethren who being joined with regular Societies use freedom to leave them without any just cause. Quarto. That several Brethren do make and enter Apprentices, and continue them as such, some for 6, 8, 10, 13 years, without advancing them any farther or making them Fellow Crafts; and that even some of these Apprentices do enter other Apprentices with them, and that several of them through want of due direction both act and speak unmannerly in public and private meetings. And Quinto. That it's the common practice that where one Mason on agreeing with a piece of work, if his employer and he have any difference another Mason comes and takes it over that Mason's head, and engages in the work without the first agreeing brother being cleared for what he has done or caused be done.”

A question was also raised at the first Grand Quarterly Communication with respect to the representatives from Atcheson's Haven, on production of a commission in favour of David Home, writer in Edinburgh, signed by three of the four “managers” of the said Lodge. The Master having claimed the right to continue to represent his Lodge, as he had done on St Andrew's Day, it was remitted by Grand Lodge to the Master of Mary's Chapel and others to investigate and report. It seemed that by the constitution of the Lodge the “deacon or master had no power to act but by the direction of the four superintendants, who manage for the whole lodge.” The Grand Lodge's refusal to sanction this peculiarity in the constitution of the Lodge at Musselburgh resulted in the brethren resolving “not to trouble the Grand Lodge nor themselves farther, they choosing to stand on their old footing and rights as they had done these many years and ages past.” On this being communicated to Grand Committee, it was (May 1737) “agreed that Atcheson's Haven be deleted out of the books of Grand Lodge, and no more called on the rolls upon the Clerk's highest

peril." It was restored to the roll in 1814, but becoming dormant, it was finally cut off in 1866.

As it was one of the oldest of the Operative Lodges consenting to the formation of the Grand Lodge, we present an excerpt from its records, illustrative of the condition of the Craft at the end of the seventeenth century:—

"At Musleburgh the 27th Decr. 1700, the Company of Atchisone's haven being mett together, hath taken under consideration the several disorders of the said Lodge, which disorders being contrary to the most ancient, orderly, and well constitute laws in all the Lodges of the said kingdom, and when they are contemned and violated by any of the members of any Lodge, it is surely to the dishonour and disadvantage of the comely order of that Lodge, and when observed (as we are all bound to by our voluntary obligations), they contribute very much to the honour and great advantage of the said Lodge, and when not observed it is a ready way to bring that Lodge to nothing, and consequently to bring an great disgrace on our Craft of Masonry, which has been so much honoured in all ages for its excellent and well-ordered laws. And we hope there will be none of us that will continue to be guilty of bringing this our Craft into contempt; and, therefor, considering that the first planters of Lodges has so well considered the good and advantage of all Lodges in instituting of the said laws, which are so well founded on reason, and that none in all ages of an honest and ingenious mind has ever objected against them, therefore we conclude it to be an note of dishonesty and discredit to any that would break all these laws, and so break the unity and peace of their Lodge, which we wish may never be amongst us; but we rather hope all will do their utmost to the preserving of the unity, peace, and advantage of this Lodge:—1. Now, these disorders in our Lodge, which are so very common, are first: such as do not keep the orderly meetings of the said Lodge. 2. Such as are Entered Prentices, who take all works without ever qualifying themselves, which if they did (why should they not), which was never so practised in former times as now. 3. Such Fellow Crafts as encourage them in this practise in working to them as Journeymen, which abuse, if continued in, then none will seek to be past, seeing they have all benefits without it, and at last by degrees will bring all law and order, and consequently the MASON WORD to contempt. 4. Such as take on them to enter without the advice and consent of the whole Lodge by chusing whom they please, and at what time and season they please, which practice has ever been the cause of keeping our Box so low and an effectuall way to destroy it,—passing and entring being one of the great means whereby it is strengthened and made up; and if this shall be allowed, how shall we either be able to help our poor or do other things needfull and necessary for the

honour and advantage of the company? Now, after all matured deliberations and considerations, we all, as one man, assents and consents to thir presents as follows:—As first, all the laws of the said Lodge (namely, these against the disorders named above) be read, revised, and renewed, that these disorders may be prevented in all times coming, seeing it is the concernment of all the members of the Lodge and the commendation of the whole that good order be kept. Moreover, as to the first disorder, we all agree that every one shall keep duely our meetings and pay their quarter counts, except an necessary hindrances; yet, notwithstanding, they either send or pay at next meeting their quarter counts, the neglect of which is like to bring our Lodge to nothing. As to the 2nd disorder, we all agree to former laws anent entered apprentices, that none take work as masters till they be past, which will be most for their own credit and commendation in keeping good order; and if they shall not pass (as we presume none will refuse), then we all consent that no Fellow Crafts, no Entered Prentices within this Lodge shall work with them, and, if they get Masons of other Lodges, that application be made to them for a redress—for if this be allowed, then others may follow the same practice,—seeing they may have the same privileges without being past. As for the third disorder, we all agree that none pass or enter but on the day of our general meeting, or if they do, that the whole be owned and their consents sought, and likewise that the Deacon and Warden be present, and that the whole money of passing and entering be kept whole and intire and given into our box at the day of our meeting, and that no charges nor expences be taken off the said money, that so our Box be not kept low and impoverished by such practices. Lastly, we all agree that those who will not keep good order in the Lodge, but will continue and break all laws and these formerly mentioned, that they shall be excluded from all benefits and privileges of the said Lodge for the time to come; whereas, as we are all Brethren incorporated in one Corporation, we all wish and desire that we may live in love, peace, concord, and agreement one with another, which will always be to the great credit and advantage of our Company in Atchison's Haven."

Another minute of this Lodge contains a record of what may be held to have been the disposition of the chief officials of Scotch Lodges prior to their adoption of the English system of Freemasonry and consequent obliteration of their Operative constitution—a presumption which is strengthened by the fact that it was the Lodge's tenacious adherence to old customs which led to its withdrawal from the newly formed Grand Lodge:—" . . . It was ordained (1758) that the way of sitting in each meeting and assembly should also be here inserted, which is as follows: That the deacon and warden for the time being shall sitt in the most conspicuous place of

the room and table where the said meeting is held, and that the late deacon and the four managers shall have their seats next or nearest to the said deacon and warden, and that none of the rest of the brethren shall offer to take place of them, but to take their places as they come, always leaving room for the above-mentioned brethren, so that no interruption may happen in discussing the business belonging to the lodge."

WILLIAM ST CLAIR, the first Grand Master of the Grand Lodge of Scotland, was the last of the family of Rosslin, which was generally sup-



W^m St Clair of Rosslin

posed to be the elder branch of the noble race of St Clair, of which the Earl of Caithness is now the lineal representative. He was proprietor and occupant of a house near the bottom of Liberton Wynd, Edinburgh. It was a small self-contained edifice, adjoining the east side of the alley and having a southerly exposure to the Cowgate, from which street the front was visible.

Although he only filled the Grand Throne during the first year of Grand Lodge's existence, he continued to take an active interest in its affairs; and through his influence with the nobility and gentry of Scotland, secured as his successors in the Throne craftsmen of high repute. Forty-two years elapsed between his retirement from the chair and his death: during that long period he was almost always present at the annual festival of St Andrew, and was so at the one immediately preceding his death, which occurred in January 1778, in the 78th year of his age. He was buried in Rosslyn Chapel. A Funeral Grand Lodge was held in honour of his memory. Sir Walter Scott describes St Clair as being "a man considerably above six feet, with dark-grey locks, a form upright, but gracefully so, thin-flanked and broad shouldered, built it would seem for the business of war or the chase, a noble eye of chastened pride and undoubted authority, and features handsome and striking in their general effect, though somewhat harsh and exaggerated when considered in detail. His complexion was dark and grizzled, and we as schoolboys, who crowded to see him perform feats of strength and skill in the old Scottish games of golf and archery, used to think and say amongst ourselves the whole figure resembled the famous founder of the Douglas race pointed out, it is pretended, to the Scottish monarch on the conquered field of battle as the man whose arm had achieved the victory, by the expressive words *Sholto Dhuglas*,—"behold the dark-grey man." He married Cordelia, daughter of Sir George Wishart of Cliftonhall, by whom he had three sons and five daughters, who all died young except one daughter. He sold what remained of the family estates to General Saint-Clair, second son of Henry Lord Sinclair, the heir of line of William Earl of Orkney by his first marriage. The estates so acquired, together with others, were settled by a deed of entail, dated 31st October 1735, failing issue of the granter, upon the heirs-male of his sisters, and under the distinction therein contained, James Paterson, afterward Saintclair, succeeded as only son of the marriage between the Honourable Grisel Saintclair, the eldest sister of the granter, and John Paterson of Prestonhall. This gentleman, dying unmarried in 1789, was succeeded by Sir James Saintclair Erskine, Baronet, afterwards second Earl of Rosslyn (Grand Master in 1810-12), whose mother was a sister of Alexander Wedderburn, first Earl of Rosslyn, and grandfather of the present Grand Master Mason, the Earl of Rosslyn.

Our engraving of Mr St Clair's likeness is taken from an original portrait of him, some time the property of the Golf Club of Leith, but now belonging to the Royal Archers of Scotland, and which hangs on the walls of their hall at Edinburgh. Of both these bodies Mr St Clair was a dis-

tinguished member. The painter is supposed to have been Martin, a well-known Scottish artist. The genuineness of this portrait is unquestioned. There is another portrait of Mr St Clair in the Lodge Room of Canongate Kilwinning, in Masonic costume, and a copy of this picture stands in Freemasons' Hall, and a lithographed copy of it is in Laurie's History. There is, however, no trace of its origin. It is known to have been in possession of the Canongate Kilwinning Lodge from about the year 1793; but it bears slight resemblance to the one in the Archers' Hall. We are of opinion that it is neither genuine nor a correct likeness of its subject. In the portrait from which our likeness is taken, Mr St Clair is in the costume of a golfer, with a round blue Scotch bonnet, and stands in the act of driving a ball from the *tee*.

WILLIAM, eighth EARL OF HOME, was, at the institution of the Grand Lodge, Master of the Kilwinning Scots Arms. His Lordship succeeded his father in 1720. He had a Cornet's commission in the 2d regiment of Dragoon Guards, in 1735, and got a troop of Churchill's dragoons, in 1740. He rose to the rank of Lieut.-General in the army. He served on the Continent; was in Scotland, 1745, when the Rebellion broke out; joined Sir John Cope at Dunbar in September, and was at the battle of Prestonpans, where he endeavoured, but in vain, to rally the dragoons. He took the command of the Glasgow regiment of 600 men, and with it joined the Royal army at Stirling, 12th December 1745. In 1757 he was constituted governor of the important fortress of Gibraltar, where he died in 1761.

WILLIAM, fourth EARL OF KILMARNOCK, was one of the original members and first Master of Kilmarnock Kilwinning (now No. 22), chartered in 1734,—was called to the chair of the Lodge of Kilwinning, and while holding that office, was in November 1742 elected Grand Master Mason of Scotland. It was on his Lordship's recommendation that, in 1743, the first Military Lodge, under Grand Lodge, was erected—the petitioners being “some sergeants and sentinals belonging to Colonel Lees' regiment of foot.” About the year 1764, the rite of “Strict Observance,” a conglomeration of masonry, magic, and chivalry, was introduced into Germany. The founder of this branch of the “high degrees” was Baron von Hund, who professed to have been made a Knight Templar by Lord Kilmarnock in Paris in 1743, and to have been introduced through the same medium to Prince Charles Edward Stuart, Grand Master of the Order. Evidence from a Scottish source has never been produced of Lord Kilmarnock's connection with other than Craft Masonry, or of the Pretender being a Freemason. Lord Kilmarnock fought on the Stuart side at the battle of Culloden, while his eldest son, Lord Boyd, who bore a

commission in the Royal army, fought on the other side. After the battle he voluntarily surrendered himself, and was afterwards tried and condemned for high treason. He was executed in 1746. Lord Boyd, who succeeded to the Earldom of Errol, was Grand Master in 1751-52. We present a fac-simile of Lord Kilmarnock's autograph, as found in the records of Mother Kilwinning.

Kilmarnock Master

JAMES DRUMMOND, third DUKE of PERTH, was initiated in the Lodge Kilwinning, Dundee. He and his uncle, Lord John Drummond, were two of seven persons of position and influence who, in 1740, signed a bond, engaging themselves to take arms and to venture their lives and fortunes to restore the Stuart family, provided the King of France would send over to Scotland a body of troops to their assistance. His Grace, on joining Prince Charles Edward's standard in 1745, was created Lieut.-General in the Highland Army, and as such was at the battle of Prestonpans, and commanded at the sieges of Carlisle and Stirling. After the battle of Culloden, he escaped to the coast of Moidart, where he embarked for France; but his constitution being quite exhausted by fatigue and anxiety, he died on the passage. His Grace's younger and only brother, Lord John Drummond, was a member of the Lodge of Dunblane. JAMES, fifth EARL of BALCARRES, was well known in English Masonic circles. He joined the army of the Pretender in 1715, but was afterwards pardoned, and served, with distinction in the British army at Dettingen and Fontenoy. JOHN, fourth EARL of LOUDOUN, a Past Grand Master of the Grand Lodge of England, took a prominent part on the side of the Government in suppressing the Rebellion of 1745. He subsequently held the chief military command in America.



Charles Hunter

CHAPTER XX.



T was the business of the first General Communication of the Lodge of Edinburgh under the new regime (December 23, 1736), to "concert regulations with respect to its elections and other affairs on St John's Day." Its deliberations on this occasion were chiefly directed to the subject of Lodge festivities and their accessories—the third of the resolutions then adopted being noteworthy as containing the first allusion that is to be met with in these records concerning the conventional dress of the Craft:—"1^{mo}. That the brethren's private business may meet with as little interruption as possible, resolved that their publick meeting be at Maries Chapell att three of the clock in the afternoon. 2^{do}. That for defraying the expences of their intertainment, each member and brother present shall take a ticket

from Samwell Neilson the warden, who is to officiate as Stewart; and pay three pounds Scots therefor,—and if they spend any more it shall be upon their own charges; and that none be present at the intertainment but those who have tickets, except by permission of the Society. ^{3^{dly}} That the brethren of the Lodge be all suitably clothed, and for that end that the Warden provid gloves and aprons, for which each brother shall pay eighteen shillings Scots, or otherways furnish cloathing to themselves, to be left with the Officer att dissmising of the Lodge with their names marked thereon, to serve the next occasion.”

These regulations were readopted by the Lodge when arranging for the next St John's-day Festival; and as showing the importance which Mary's Chapel thus early attached to the vestments and trappings of Speculative Masonry, the minute states “that, on taking their places in the lodge, the master, deputy, and wardens were saluted and dignified with the proper cloathing and jewalls belonging to their honourable offices,” all of which had been furnished by the office-bearers themselves, at a cost of five shillings each, and were to become the property of the Lodge on the following terms: “The present Thesaurer shall out of the public money belonging to the Lodge that may come to his hand purchase these Jewalls from the saids foure officers at ffoure shillings sterling per peace, and furnish suitable ribbons thereto, in order to be delivered to the persons chosen to these offices for the ensuing year, each of them paying to him for the use of the Lodge two shillings and sixpence sterling money for the use of them during their respective offices, and to be delivered back at the expyring thereof to the Thesaurer for the tyme, so as to remain the undoubted property of the Lodge, and their successors to pay the like sum in for the use thereof in tyme coming.” It was afterwards adopted as a standing rule of the Lodge that at the St John's-day Festivals “all the brethren be suitably clothed, and that other things, as directed by their sederunt the 22d of December 1737, be performed in a decent and orderly forme.” What may be termed the sumptuary law of this code of regulations was occasionally the subject of revision, the first instance of the kind being given in the minute of December 1738, when it was resolved, “that it being probable this Lodge is to have the honour of a visit from the Right Honourable and Most Worshipful the Earle of Kintore, Grand Master of Scotland, att their annwall meeting on St John the Evangelist's Day next, therefor each brother pay six shillings sterling for his ticket at the intertainment on that day, in place of the fyve shillings payed last year.”

Previous to the introduction into Scotland of Symbolical Masonry, advancement to the chief office in Lodges was unmarked by any ceremonial

further than the exaction of an oath of fealty from the newly-elected brother. Even after the Operative element had been eliminated from Lodges, the form of installation or "chaining" that was at first adopted was exceedingly simple. On his election the Master was shown to the chair by the old Master, who invested him with the jewel of office, and gave the salute, in which the brethren joined. With the introduction of "high masonry" came the dogma that no brother could legally preside in a Lodge until his reception of the Chair Degree. This step originally bore some resemblance to the chaining which is clandestinely practised in many Scotch Lodges of the present day—a ceremony in which order and misrule are made alternately to predominate, in order the more impressively to inspire the novitiate with a sense of the dignity and responsibility that pertain to the president of a Lodge of Freemasons. This mock installation will now disappear before the Installed Master's ritual recently adopted by Grand Lodge.

While gloves are known to have been worn in the Lodge of Kilwinning, as the livery of the Craft at the middle of the seventeenth century, about eighty years intervene before the Kilwinning records afford any trace of aprons or jewels (compass, square, plummet, and level) being recognised as Masonic regalia. The minutes of the Lodge of Dunblane, January 8, 1724, contain a record of the presentation of aprons and gloves to three non-operative intrants. The Lodge had only a short time previously been presented with "The Constitutions of the Freemasons," issued under the auspices of the Grand Lodge of England. Liveries are not again mentioned in the Dunblane records till December 1, 1730, when "the members, taking into their consideration that it were very decent the Lodge were suitably clothed every Saint John's-day, and did frankly wear the badges of a free and accepted Mason, conform to the order observed in many rightly constituted Lodges in Scotland and England, do therefore enact and ordain that each member of the Lodge shall on every Saint John's-day following put on and wear an white apron and a pair of white gloves as the badge . . . which gloves and aprons are to be kept by the treasurer in a chest to be made for the purpose, to be given out to each member in due time each St John's-day, or any other time which shall be thought necessary to put on the same." The sash, as part of the office-bearers' livery, was adopted in 1744; and jewels began to be worn in 1760, the year in which the Dunblane Fraternity joined the Grand Lodge, and in which also the custom of providing "the young brethren" with gloves and aprons was abolished. Besides the ordinary jewels, "St Andrew's Crosses" were at this period worn by the principal officers of the Lodge of Dunblane, crosses of smaller size being procured for the adorn-

ment of the other brethren. A St Andrew's Cross, in gold, was the description of jewel that was issued by Grand Lodge in 1836 in commemoration of its First Centenary. White aprons and gloves were common to the Lodge of Dundee in 1733. The minute which records the order for the purchase of a fifth jewel (December 27, 1739), shows that blue was originally chosen by the Lodge of Edinburgh as its distinguishing colour:—“The Thesaurer was also appointed to furnish himself with a proper Jewell suitable to his office on the same conditions upon the expences of the Lodge, with new blew ribband for the whole fyve jewalls.” The Grand Lodge had adopted green ribbon; and ever since that time variety in the colour of their livery has been a mark of distinctiveness among the Scottish Fraternity.

The convivial element of Masonic communications had now become so popular with the brethren that at the same sederunt they unanimously agreed to keep, “with due decency and frugality,” four quarterly meetings in the year, besides those anent their private affairs. The inconvenience of frequent sittings on refreshment in the Chapel gave rise to the custom of the brethren retiring to a tavern after initiation, and there holding their convivialities. March 21, 1740:—“Likeas, the brethren present unanimously agreed that their first quarterly meeting shall be on Thursday next the 27th of March current in Brother Biggar's house at fyve of the clock in the afternoon, where they are to be decently cloathed, and each brother is only to pay for what he thinks fitt to call for and if any applications shall be made for admitting and receaving new brethren, the same shall be done in Maries Chapel before the meeting in Brother Biggar's house.” Twelve members of the Lodge (including the office-bearers and Provost M'Aulay), besides visiting brethren, attended the first quarterly meeting of the Lodge under the purely Speculative system, which is thus reported by the Clerk:—“The which day, the Lodge being duly opened, they were visited by members from the following lodges, viz., Edinburgh Kilwinning kept at Scots Armes, Canongate and Leith, Leith and Canongate, Canongate Kilwinning, Drummond Kilwinning from Greenock, Torphichen, Canongate from Leith, Journeymen Masons in Edr., Maybole, the Virgin Lodge at Drumsheugh [a suburb of Edinburgh], the Dales Coffee House att London, and Lodge of Linlithgow,—where the common and ordinary healths were tost, viz., The King and the Craft, the Most Worshipfull the Grand Master and other officers of the Grand Lodge, Prosperity to the severall Lodges whose members were present, the Royal Infirmiry, Prosperity and Harmony amongst all honest true-hearted Masons, and other suitable to the occasion—being assisted by severall instruments of musick. No private business being done att this

meeting, the Lodge was afterwards closed and the members dismissed in due forme. But before closing of the lodge the Right Worshipfull Master appointed the next quarterly meeting to be held at Brother Patrick Grant's house in the Advocate's Close, Edr., the last Thursday of June next at six of the clock in the afternoon."

The paucity of numbers at the second quarterly communication, nine only being present, was the immediate cause of the adoption of extraordinary measures to insure a better attendance. Hitherto it had been the custom to have the brethren summoned verbally by the officer, sometimes by an operative apprentice: this was now ordered to be done by printed circular, and a penalty attached to absenteeism,—written invitations were to be sent to the neighbouring Lodges, aprons were to be provided for the guests, the Lodge was to enjoy a monopoly in the matter of supplying clothing to its members, and harmonising in Mary's Chapel was to be resumed:—"The which day (June 26, 1740) . . . the next quarterly meeting appointed to be at Maries Chapell the last Thursday of September nixt to come att fyve of the o'clock in the afternoon precisely; and in regaird a great many members of the Lodge have neglected to attend the same, both on this and the preceeding quarter dayes, albeit they were verbally warned by the officer for that purpose, to the great loss and prejudice of the said Lodge: for preventing of the like inconsistency for the future, and leas't their being warned by the officer might not perhaps have come to the knowledge of severall of the members, it was unanimously resolved and agreed upon that the clerk shall cause print circular letters to be signed by him and sent by the Officer to all the members, intimating to them the day, place, and hour of their meetings in tyme coming, and requeering their punctuall attendance, each brother, under the penalty of sixpence sterling, to be payed for the benefits of the poor; as also that he write letters to the Masters of the severall Lodges within the City of Edr. and the suburbs, att least eight days preceeding their next quarterly meeting, intimating to them the day, hour, and place thereof, in case any of them think fitt to favour this Lodge with a visit, and for the more certain notification thereof to the saids Lodges, that the severall members of this Lodge aftersaid do attend and visit the several Lodges aftersaid att their severall monthly meetings in Septr. next . . . and that these visitants do intimate the day, houre, and place of the said next quarterly meeting of this Lodge. The which day it was also unanimously resolved and agreed upon that the Thesaurer to this Lodge do provide and purchase new clothing or leather aprons to the extent of twelve pounds Scots money upon the publick expences, betwixt and the next quarterly meeting, for accomodating of visiting brethren from other

Lodges, and even for the members of this Lodge as they shall have occasion, and that the members of this Lodge do purchase no new clothing anywhere else but from the Thesaurer at the common price, and that hereafter no clothing be taken out of the chapell, but left with the Officer, who is to keep the same safely in some proper repository. And in regard Brother Patrick Grant hath been att a considerable trouble and expence in providing liquors and other necessaries for this meeting, of which a very small part hath been disposed of; by reason of the small company that have attended the same, it was therefore likewise unanimously resolved upon that he have the benefite of furnishing liquors and other necessaries to their next quarterly meeting, preferable to any other persons whatsoever. The above matters being finished and settled upon, the common and ordinary healths were toast such as the King and the Craft, the Grand Master and his Deputy, Grand Wardens and other officers of the Grand Lodge, the Grand Master of England, and severall others suitable the occasion." Through a minute of the Lodge St David (then designed Canongate Kilwinning from Leith), April 9, 1740, we are made acquainted with the form in toast-drinking which obtained in the metropolitan Lodges of the period: ". . . It was moved by Brother Aitkine, junior warden pro tempore, that Brother David Buchanan his health should be drunk, whom wee had in the last Munday's news to have been the man who first gott in at the iron port of Portobello* when taken, and did place the British collours there, which was unanimously agreed to by the Lodge, and his health drank with three claps and three hussas."

It was while the Lodge of Edinburgh was engaged in "drinking the common and ordinary healths" on Summer St John's-day 1741, that a member of the Society of Friends was thus pointedly referred to as a disturbing element in the festivities that were being observed in a sister Lodge: "It being reported by a visiting brother that one Thomas Cuming, teacher of stenography and a Quaker, had been guilty of ane indignity to the Lodge of Canongate Kilwinning, it was resolved not to admitt him in this Lodge, either as a member or visiting brother, untill he give satisfaction for his offence." It is difficult to account for the presence in a Mason Lodge of a member of the Society of Friends—one of whose distinguishing characteristics is a religious objection to taking oaths of any kind.

The free initiation of musicians—a custom which, notwithstanding its subsequent prohibition by Grand Lodge, still lingers among the Craft—had its origin in the desire to make Masonic conviviality as attractive as

* Porto-Bello, on the Isthmus of Darien, taken by the British, with six ships under Admiral Vernon, from the Spaniards. The news arrived in England on 13th March 1740.

possible. One John Palma was the first of this class admitted into the Lodge of Edinburgh. September 23, 1740: "he was admitted and received an Entered Apprentice gratis, for the benefit of his music to the lodge, which he engaged to performe att all their meettings in tyme coming during his residence in this city, without either fee or reward, and also to pay the ordinary dues for the use of the Entered Apprentices and Grand Lodge." At first this semi-gratuitous admission carried with it right to a "voice in all the affairs of the lodge;" but in December 1741 this was put a stop to by the adoption of the following resolution: "Whereas some tyme ago there were severall musicians, members of other lodges in and about Edr., admitted and received members of this lodge gratis for the benefit of their musick att their severall meettings, who now pretend to a voice in their affairs. After reasoning the matter, it was statuted and ordained that none of these gentlemen, or others entering in their circumstances, shall have any voice in the affairs of this lodge; nor are they to be lyable for quarter accompts or other public expences with the other constituent members of the lodge in tyme coming." Subsequent resolutions of the lodge anent the "ill service and abrupt leaving of the musick" serve to show that it was not without its troubles in its intercourse with this section of its membership. Towards the end of the last century the musical department of the Lodge's "harmony" began to be enriched by the frequent attendance at its meetings of the bands of the several regiments that from time to time were quartered in the Castle. Traces of this custom are met with in these records up till 1805. The roll of the Lodge contains lists of bandsmen of various regiments, who were initiated at different periods without payment of fees. Soon after the formation of the Grand Lodge, the performance of "tunes proper to the occasion" became a stereotyped phrase in recording the proceedings at Masonic festivities,—a charm being lent to these gatherings by the introduction of songs embodying extravagant allusions to the symbolism, secrecy, sociality, and antiquity of the Order. In 1742 the Lodge of Peebles remitted the fees of an intransit "in respect he hath made a furnished chist to hold the aprons, and affords them music at St John's day." But the minutes of the Lodge of Dunblane contain an earlier instance of the presence of musicians in meetings of the Craft. The name of John Campbell, "violer," afterwards designated "lodge violer," first appears in the sederunt of St John's-day 1730, and is mentioned in the same capacity at intervals during the next thirty years. The "lodge fiddler" continued to be an institution of the Craft up till a comparatively recent period. An organ, the gift of Brother Clelland, a musician, was introduced into the Lodge St David, Edinburgh, in 1744.

It was probably to prevent a too liberal after-dinner indulgence at the common expense that the Lodge of Edinburgh, in arranging for the annual festival of 1741, resolved "that in place of tickets each brother at his entry to the Chapell shall pay one shilling sterling for eating and ale or small beer, and to pay for what wyne or punch they think fitt to call for; and that the thesaurer furnish coall and candle on the public expenses of the lodge." As appears from occasional scraps of the treasurer's accounts, one shilling per bottle was the price of the punch that was used in the Lodge; and the quantity named was no unusual allowance on festive occasions to each attending operative apprentice, to the officer, to the stewards "when making punch to the meeting," and to each visiting brother. "Cold toddy" seems at a much later period to have been the favourite Lodge drink; and one of the minutes of the year 1809 is made to record the surreptitious removal of "forty-one bottles" of this beverage, the property of the Lodge.

A predilection for "Mason Glasses" was characteristic of the Craft in the latter half of the eighteenth century. The peculiarity of these glasses lay in having soles of extraordinary thickness—an essential requisite to the then form of Masonic toast-drinking,—and not unfrequently they bore emblems of the craft, along with the name of the Lodge owning them. Long-stalked ones, capable of holding an English quart, and called "constables," were wont to be used by the master and wardens on high festive occasions. It was a custom of Kirk-Sessions in the last century to lend their Communion Cups to neighbouring parishes not in possession of such articles, on payment of a stipulated sum for the use of the poor. The lending of Mason Glasses to meet the exigencies of anniversary communications was a common practice among the Fraternity; and the charges that were made in respect of broken glasses was one of the curiosities of Lodge disbursements a century ago, as it was also in those of Mason Incorporations at and long prior to that period. The following, selected at random, is one of many similar entries in the books of the Mary Chapel Incorporation: "Item, paid for sack,* bread, and two glasses which came to the Chappell and were breken, at the election of the Deacons at Michalmes 1685, seven pound six shillings." Articles of a more enduring texture than crystal were exposed to the risk of deterioration from the

* Sack is equivalent to Sherry, and both words are a corruption of Xeres, the district from which the wine of this particular quality was originally imported. The following couplet from a Masonic song, published in the beginning of the eighteenth century, shows the gradual progress of the corruption of the word:—

"We'll be free and merry,
Drinking port and zerry."

hilarity of the brethren. October 1756: "The Lodge recommended to the Treasurer to get Br. Hutton's fiddle mended, which was broken by accident in the lodge, and to take credit in his accompts for what he should pay in getting it rectified." Apropos of fiddles, the following curious entry appears in the minutes of the Lodge of Peebles: "5th May 1727: This day the Honbl. Company of Masons convened considering the sevrll petitions given in by Marion Blackie, relict of John Wood, a brother of this lodge, that she had ane fiddle to raffle, and craved that the honbl. company would give in what they thought proper thereto,—doe hereby ordain their boxmaster to give in five shillings ster. to the sd. raffle, and ordains the Deacon to raffle himself or any other he pleases appoint for five throwes, and what is won to come into the box." In a more disinterested spirit the Lodge, in 1747, instructed its Master to attend the raffle of two pistols belonging to a member, and "to give in a crown out of the box, providing it be laid out for meall to the wife and children."

It is singular that the only reference which these records make to the civil commotion in which the country was involved by the pretensions of Prince Charles Edward should have been in connection with the convivialities of the Lodge: "There was no quarterly meeting in September last, occasioned by the troubles in the place occasioned by the Highland Army. Ro. Alison, Clerk." And in appointing the St John's-day Festival to be held in the "laigh hall of Maries Chapell on Friday the 27th December 1745; att foure of the clock in the afternoon precisely," the Lodge, "in respect of the present troubles, resolved to have no feast further than is furnished at their ordinary quarterly meetings." Again, "There was no quarterly meeting on the last Thursday of June 1746, being a public thanksgiving day. Ro. Alison, Clerk." The Rebellion seems also to have interfered with the business of Grand Lodge: "It being represented from the Chair that by former regulations the Grand Master for the ensuing year is always appointed to be named by the quarterly communication immediately preceding the Grand Election, and so falls of course to be done this day (Nov. 13, 1745); and in regard by reason of the late troubles and disturbances within this city and the country, the Most Worshipfull and Right Honourable James Earl of Moray, the present Grand Master, hath not had the opportunity of signifying his pleasure to the Lodge who should be his successor in that office, therefor the Substitute Grand Master named the Earl of Buchan." It ought to be mentioned in connection with the foregoing allusions to the Rebellion, that in no respect do these records show that the Lodge of Edinburgh had ever been used as a rendezvous for the promotion of the Jacobite cause. The same remark may be made



Koplyz Grand Master

regarding Mason Lodges generally. The fact that their membership embraced zealous partisans on both sides, would prevent Lodges being made the arena of plotting and intrigue.

The metropolitan Lodges do not appear at once to have recovered from the disturbing influences of the Rebellion, for Mary's Chapel and the Journeymen were the only Lodges in Edinburgh that sent out and received deputations on St John's-day of 1746. The Scots Arms and Canongate Kilwinning did not meet that night; but they had representatives present in Mary's Chapel, where they passed the night "in great harmony and friendship." At the immediately succeeding St John's-day celebration in Mary's Chapel, which, including visitors from Aberdeen, Scots Arms, and Journeymen, was attended by sixteen brethren, it was intimated that the deficiency of "leather aprons and drinking-glasses for serving all the members of the Lodge" had been supplied, the expense of which the treasurer was instructed to pay, as also "one shilling for punch to the visiting brethren." With the introduction in 1752 of "a dozen of Mason Glasses for the use of the Lodge," shortly afterwards augmented by a stock of porter-mugs, plates, and mustard-pots, came the practice of providing the St John's-day entertainment from the common fund—a custom which, however, appears to have been of short duration; for in 1768 it was resolved that arrangements "should be made with the Stewards with regard to their furnishings, so as the Lodge might reap some advantage thereby." Coach-hires to deputations had at this period become a charge upon the Lodge, and its funds were more frequently drawn upon for "charity to indigent widows of brethren." A deputation of three brethren of Leith Kilwinning were "hindred by a misfortun of breaking their coach" from joining Mary's Chapel in its St John's-day festivities of 1740.

Though among the first of the old Operative Lodges to bedeck its office-bearers with the insignia of the new Masonic Institution, Mary's Chapel seems in other matters of a kindred description to have fallen behind its contemporaries. It was in April 1754 that "the Lodge, taking to its consideration that sundry necessarys were a wanting in this Lodge which were usual in all regular Lodges even of inferior rank," appointed a committee to report their opinion thereon. On the recommendation of this committee, it was resolved "That the old jewels of the Lodge should continue as they are; but that two new ones should be purchased for the Treasurer and Clerk, neither of whom have any at present, and that new bends should be purchased for the whole. . . . That two new tables should be got for the Wardens, one five-branched candlestick for the Master, and two three-branched candlesticks for the Wardens—the Lodge having none of these at present." The old candelabra were afterwards replaced, under circumstances

that are thus explained in the minute dated 11th February 1783: "The R.W.M., William M'Killop, Esq., as a testimony of the regard and esteem he entertained for the brethren of the Antient Lodge of St Mary's Chapel, Edinburgh, presented them with an handsome gilt Candlestick, consisting of five branches, for the Master's Table, finished in a most elegant and superb manner. . . . And the Brethren, in order to shew their readiness to concur in every measure necessary for the aggrandizement of their Lodge, have judged it proper that two gilt Candlesticks, with three branches each, for the Wardens' Tables, finished in the same manner with that the R.W. presented to the Lodge, should be ordered to be made, and presented at the Festival of St John the Baptist then next."

The furnishing of the Lodge was rather a protracted business, for it was not till 1837 that a "Throne" was ordered for the Master; nor were the "three Pillars of the Corinthian, Ionic, and Doric Orders" set up in Mary's Chapel till 1839. Brethren in whose mind Solomon's Chair and its belongings are associated with the commonplace furniture of a "public-house," may, from a perusal of the following "Estimate for a Master Mason's Seat and Canopy after the model of those in use (1778) in some of the most respectable Lodges in Edinburgh and Glasgow," form some idea of the taste displayed by the Craft in the ornamentation of the Orient a hundred years ago:—"A Platform with Three Steps to the front and two on each side, and Indian Canopy with a gilded bell and gilded mouldings on each corner to the top, and back to carry the canopy from the platform. The pannels of the canopy painted white, and the bottom of the canopy covered with cloth that the inside may not be seen. Will cost £5 10s sterling. It would be more elegant not to cover the bottom of the Canopy, but to paint the inside of the same colour of the cloth, with a gold goloss running up each corner on the inside to the top, and a piece ornament hanging down in the middle; the outside pannels painted green, with a festoon hanging from the top in each hollow pannel; with gold mouldings and gilded bells on each corner as above. Will cost £8 sterling. An elegant Chair in the modern taste, finished in white and gold, and covered with crimson damask. Will cost £4 4s."

In 1842 the Lodge of Edinburgh, "in consideration of the great expense to which it was exposed from the borrowing of furniture on particular occasions, and the great necessity of its being provided with every requisite for its convenience and comfort," ordered the "necessary furnishing" to be procured at a cost not exceeding £15. A "beautiful Tracing Board" had the previous year been presented to the Lodge by its R.W.M., James Dunlop, though, from an inventory of its property taken thirty years prior to this date, the Lodge would seem in the eighteenth century

to have possessed a "Painted Floor Cloth." It would appear from the records of Grand Lodge for the year 1759, that the use of such aids to Masonic instruction had been prohibited: "It having been represented to Grand Lodge that a Painted Cloth containing the Flooring of a Master's Lodge was hanging publicly exposed in a painter's shop, and they, considering that the same might be of pernicious consequences to Masonry, ordered the same to be sent for; and, in regard that the use of such painted Floorings was expressly forbid, instruct the Lodge St Andrew's (to whom it belonged) not in the future to use any such Floors." In earlier times the giving permanency to the "Carpet" of a Lodge was scrupulously avoided, and when employed to illustrate the Lectures, the symbols peculiar to each degree were usually drawn on the floor of the lodge-room, the same being obliterated before the brethren were dismissed.

Embroidered aprons, bearing emblems of the several offices, were introduced in 1760. In ordering the repair of its clothing (January 1767) the Lodge directs special attention to the dilapidated condition of its office-bearers' "garters," and suggests that these, with the "ribbons for the jewells," should be renewed. It would seem that in the days of breeches, garters formed a part of the livery of the Lodge. "Very elegant jewells suitable to their respective offices" were procured by the Master and his Deputy in 1768. Apropos of "clothing;" it was once the fashion for Lodges to have grotesquely-clad doorkeepers. In November 1770, Mary's Chapel decided that its tyler "should get a suit of light blew clothes suitable to the collour of the lodge ribbons, with a silver lace round the neck and cuffs, also a hatt, with a silver lace, button, and loop." The renewal of the officer's dress was considered by the Lodge on November 26, 1813, when it was "agreed that a blue coat and a cocked hat, richly trimmed with gold lace, should be purchased for the tyler, to be worn at the procession on St Andrew's Day."

The attractions of the social gatherings of Mary's Chapel led to their being held with more frequency:—May 21, 1756: "the Lodge taking to their consideration the great loss they sustain by meeting so seldom in a lodge way, have resolved that for the future they will meet regularly once a month, and that the said monthly meetings be held the third Monday of each month." The day of meeting was subsequently altered to the "last Thursday;" and this again was, December 28, 1767, changed to the "second Tuesday of every month in place of the last Thursday, as being a day most convenient for the members of the lodge, and more centrally removed from the meetings of any of the other lodges in town." This arrangement is still observed. The proceedings at these stated communications were occasionally diversified by the delivery of lectures, one of

which is thus referred to in these records : "November 15, 1762. . . . The Master having commanded order, Brother William Smellie delivered before the Lodge a discourse on the great virtue of Charity, recommending its practice to the Brethren, and enforcing his doctrine with many arguments drawn from the constitution of human nature, and concluding with an address to the Brethren of this antient and honourable Lodge. The whole Brethren were so highly pleased with this discourse, that they recommended it to the Master to consult with gentlemen of taste and learning whether it would not do honour to the Fraternity, and to this Lodge in particular, to have it printed. . . . It was this night (Nov. 29) represented by the Master that he had shown it to several gentlemen whom he had good reason to regard as men of learning, all of whom were highly pleased with it, and approved of the proposition to print it. By his orders it was now in the press, and would soon be finished ; and that he had taken upon him, in name of the Brethren, to dedicate it to the Right Honourable and Most Worshipful the Earl of Elgin, present Grand Master." Approving of this, the Brethren "ordain it to be particularly mentioned that the Discourse is printed and published by desire of the Master and Brethren of the Lodge of Mary's Chapel."

Bro. Smellie, who was entered December 25, 1759, was "passed and raised" December 23, 1762—the brethren, "in consideration of the honour he had done the Lodge by the Oration on Charity, lately delivered in this lodge and since printed, resolved that no fees should be taken from him for their advancing him to the Degree of being a Master Mason." As Acting Secretary, he signed the minute of the communication which the Lodge held on the occasion of laying the foundation-stone of the Canon-gate Poor-House, April 21, 1760 ; and was Junior Warden in 1762, 63, and 64. This eminent member of Mary's Chapel was the son of Alexander Smellie, a prominent brother of the same Lodge, and builder of the Martyrs' Monument in the Greyfriars Churchyard, Edinburgh. He commenced his career as an operative printer, and continued through life his connection with the Press, both in a literary capacity and as partner for many years in a printing firm. In his youth he devoted himself to classical studies, and his distinguished acquirements in that walk, as well as in the region of natural philosophy, brought him into immediate contact with the most distinguished literary Scotchmen of his day. He compiled the first edition of the Encyclopædia Britannica ; and printed the first Edinburgh edition of Burns's Poems—forming through this medium an intimate and permanent acquaintance with the poet. He died in June 1795, in his 55th year.

The custom, now so common, of removing to summer quarters, led a

century ago to the temporary suspension of the monthly meetings of the Lodge of Edinburgh. August 13, 1776: "From a consideration that this season of the year induced the genteel inhabitants of this city, and many of the brethren of this lodge, to enjoy the pleasures of the country, it was unanimously resolved that the meetings of the Lodge should be adjourned from this evening to that of Tuesday the 12th day of November next." These reunions continued to be observed with varied success till 1822, when (January 23), in order to facilitate the delivery of "lectures of instruction upon the mysteries of the Order," it was unanimously resolved, "That the regular monthly meetings should be continued to be held on specified days, but that they should alternately,—the one as a convivial meeting, the other as an instruction meeting." This arrangement does not seem to have been very strictly adhered to, judging from the blending of the convivial with the instructive element that is shown in subsequent minutes. Sometimes the instruction given at these communications took the form of a general catechising of the brethren,—at others, the lecturer confined himself to the recital of the ritual, which he interspersed with notes illustrative of his subject. In January 1825 a series of lectures on the "Practice and Principles of the Craft" was inaugurated by the then Master, Bro. Alexander Deuchar, who is represented as having "deduced with great clearness and precision the existence of the sublime Order from the most remote ages, connecting it with the Elysian and other celebrated mysteries, which were in these unenlightened times the only medium of preserving the knowledge of truth." Leaving the Elysian fields of Masonic speculation for the more practical but not less genial duties of the chair, the right worshipful lecturer presided over a "convivial meeting of the lodge, at which the brethren enjoyed themselves with their accustomed zest."

Drinking to the health of "Visiting Brethren" was, as it still is, accompanied with much ceremony, and to fail in showing due respect for one's Mother Lodge on such occasions was in former times held to be highly censurable. This is brought out in the following fracas, as recorded in the minute of date December 24, 1767, which also contains a decision of Mary's Chapel as to how far a brother's relationship to his Mother Lodge was affected by his affiliation into another: "Bro. Anderson, an original member of this lodge, being drunk to upon the motion of Bro. Thomas Law as a member of St Luke, he accordingly returned the compliment in name of that lodge, the impropriety of which occasioned a warm dispute, after which was subsided the R. W. Master desired it as a favour of the visiting brethren that they would withdraw, as the Lodge had private business upon hands. This was complied with by all the visiting brethren

except Bro. Anderson, who being desired to withdraw, Bro. Law insisted that he should be allowed to stay as he was entitled being an original member of this lodge, and that his being ordered to withdraw was an inroad upon the privileges of this lodge. This occasioned a further debate, which ended upon Bro. Anderson withdrawing out of the lodge. The R. W. M. then gave the reason why he ordered Bro. Anderson to retire, to wit, that he had discarded this and joined another lodge, and that he had drawn off numbers of the members of this lodge with an intention to ruin it, and had refused to stand up for its honour when drunk to. These reasons being satisfactory to the lodge, they being known to be true for the most part, the lodge approved of the R. W. M.'s procedure as being quite proper and necessary."

The publication in 1797 of an anti-masonic work by the then Professor of Natural Philosophy in the University of Edinburgh, in which it was attempted to be shown that the teachings of Freemasonry were subversive of the principles of religion and social order, was regarded by Mary's Chapel as likely to prove prejudicial to the attendance of the brethren at its communications. It was with a view to neutralise the influence of Dr Robison's book that the "Office-bearers of the Lodge—actuated by an ardent wish to promote the interests of true Masonry, and to prove to the world that the Lodges of Scots Masons were unjustly implicated in the guilt ascribed to those on the Continent of Europe"—thought proper to issue the following card:—"Edinburgh, November 10th, 1797. Brother,—A considerable degree of discredit having been attempted to be thrown on the Society of Free Masons by the author of a late publication, the Right Worshipful Master and the other Office-bearers of the Ancient Lodge of Edinburgh Mary's Chapel are solicitous that the meetings of that respectable Lodge should be more numerously attended, both by their own Members and by the Brethren of their Sister Lodges in Edinburgh, than has been the case for some time past, in order to evince, by the propriety of their behaviour and conduct, that the imputations thrown out against the Craft are without foundation: They, therefore, particularly request the favour of your attendance at their monthly meeting on Tuesday next at seven o'clock in the evening, and at any subsequent meeting when your conveniency will permit.—I am, Brother, yours truly, J.M., Secretary. Burnet's Close, High Street." The brethren did not, however, display any great alacrity in adopting the course suggested in this card as a mean of vindicating the character of the Order from the aspersions that had been cast upon it; for the Lodge was so thinly attended during 1798 and 1799, that in December of the latter year it agreed to "adjourn its meeting from St John's Day in December current to St John's Day in

June next, and thereafter until St Andrew's Day in November next." The exemption of Mason Lodges from the operation of the Act that in 1799 was passed for the suppression of secret societies having been succeeded by the collapse of the anti-masonic agitation, the monthly meetings were resumed in October 1801. In noting the fluctuations in the attendance at these re-unions, the respective scribes, from an impression seemingly that the prosperity of a Lodge was to be estimated by the number encircling its social board, made it a point to offer excuses for small meetings. The "first appearance in Edinburgh of the celebrated Mr Kean" is assigned as a reason for the absence of "deputations" from the monthly meeting in October 1816. The formal reception of "deputations," from the frequency of the occurrence, came in course of time to be regarded as burdensome, so much so as to induce Mary's Chapel, in conjunction with the other Lodges in the district (November 1839), to "resolve that only one public convivial meeting for receiving deputations, exclusive of St John's Festival, should in future be held during the season, and that the second Tuesday in February had been set apart for the Lodge of Edinburgh."

CAPTAIN CHARLES HUNTER, F.S.A. Scot., and F.R.S. Edinr., Provincial Grand Master of Aberdeenshire (East), affiliated into the Lodge of Edinburgh in 1870. He was initiated in the Lodge St Tudno, Llandudno, Carnarvonshire, of which he is a Past Master. He is the only son of the late Brother Captain James Hunter of Glencarse, and is Captain in the Royal Aberdeenshire Highlanders. His portrait appears at the head of this chapter.





Thompson

CHAPTER XXI.



WHATEVER may have been the primitive constitution of the Scotch Mason Lodges in regard to the composition of their membership or the direction of their affairs, it is certain that in their reorganisation at the close of the sixteenth century (and documentary evidence on the point does not extend beyond that period), the only constituent members recognised were warden, deacons, and masters. Fellow-crafts who were not masters, and entered apprentices, enjoyed a sort of nominal membership. The elective power was placed in the hands of the masters, who were restricted to their own class in the choice of a president. This functionary was designated by the title of Warden. He was elected annually, and was responsible for the administration of his office to an official deriving his authority from the Crown

under the denomination of Warden-General or Chief Master of Masons. Though from the character of the Institution it was necessary to the full realisation of its designs that its members should be handicraft masons, the admission of non-operatives nominally in the station of masters was a recognised custom of the Fraternity at the period referred to. In all probability it was from this then very limited and select class of Theoretical Craftsmen that Wardens-General of Lodges were wont to be chosen,—and Masonic initiation may have been a pre-requisite to holding such an office. Notaries public were alone qualified to discharge the duties of Clerk. The kindred, but in respect to civil status and privilege superior, Masonic organisation was ruled by a Deacon. The administrative Masonic power in the Incorporation of Mary's Chapel, which was exclusively an association of employers in their several crafts, was predominant also in the Lodge of Edinburgh, and to this circumstance may be attributed the Lodge's early assignment of a secondary position to its legally-constituted head—an arrangement which, beginning with its earliest recorded meeting and in direct violation of the Statutes of 1598, has obtained in each succeeding phase of its existence.

With the exception of the few instances in which both offices were united in one individual, the Deacon of the Incorporated Masons during the whole of the seventeenth and the first and second decades of the eighteenth century usurped the directorate of the Lodge of Edinburgh. This assumed ex-officio presidency—under the name, first of Deacon, afterwards of Preses, and subsequently of Master—was at length abolished, under circumstances which have already been detailed, and annual election of president became the rule of the Lodge. For a time the occupancy of the chair alternated between the two grand classes into which its membership was divided—though to Speculative concurrence the Operative section owed the more frequent possession of the coveted honour. The Deacon of the Incorporation was also Master of the Lodge in 1736, and as such took part in the institution of the Grand Lodge. This event was succeeded in the following year by the adoption of regulations, which among other things provided for the annual election of Stewards, the disjunction of the office of Warden and Treasurer, the permanent addition of a second Warden, the nomination of Master on a day prior to his election, and the increase of entry-money chargeable from Theoretical Masons:—
“December 5, 1737. . . . It was resolved, that there be two of their brethren chosen annually as Stewards upon the meeting of the lodge immediately preceeding the Feast of St John the Evangelist, for overseeing and taking care of their intertainment on that and other occasions untill the meeting immediately preceeding the said Feast of St John the

Evangelist the succeeding year. . . . That office of Senior Warden and Treasurer was overmuch trouble for one single person and detrimentall to the poor, therefor it was agreed that some fitt brother be chosen for Thesaurer yearly, distinct from the Senior Warden, who is to take the charge of the stock and moneys belonging to the Lodge and be accountable therefor to them when demanded. . . . That whereas formerly there was only one person annwally chosen for Warden, which is contrair to the practice both of the Grand Lodge and many other regular weall governed lodges in the kingdom, who are in use to choise two persons as Wardens ; and therefor it was agreed upon that both a Senior and Junior Warden be chosen anwally for the Lodge of Maries Chapell. . . . That agreeable to the laudable practice both of the Grand Lodge and severall weall governed Mason Lodges in the kingdom the Master is in use to be named and condescended upon att their meettings immediately before the said Feast of St John the Evangelist. . . . That in all tyme hereafter each Honorary members who are not handycrafts masons shall pay at their admission as Entered Apprentice the sumen of one pound ten shillings sterling, in place of one guinea formerly payed, and that in full of all dues either to the Grand Lodge or to Apprentices who instructs them, which is to be defrayed by the Lodge, who is to take care that the saids intrants be duely instructed, bot prejudice of the dues payable by handycraft masons who are to pay conforme to the former regulations att their admissions."

At the first election under this revised constitution, five out of the six vacant offices fell to mason burgesses, the Master of the Lodge being also Deacon of the Incorporated Masons of Edinburgh. A somewhat similar distribution of the honours of the Lodge continued to be observed till 1753, in which year the Incorporation for the second time in its history elected to the Deaconship a brother who had never received Masonic initiation. This was very embarrassing to the Operative section of the Lodge, and on account of it the statutory nomination of a Master was deferred, probably with a view to the Deacon's admission before the day of election ; but this was not effected for ten days subsequent to the annual meeting. The Lodge having met on St John's-day, 1753, the Speculatives, taking advantage of the Deacon's disqualification, elected a writer (James Reoch*) to the office of Master. Out of courtesy to the Operatives the post of Senior Warden was offered to a mason, who accepted but afterwards resigned, and was succeeded by a silk-drapeer. A

* Mr Reoch was admitted a Solicitor-at-Law in 1729, and was subsequently Depute Town Clerk of the Canongate. He was entered in the Lodge December 27, 1736, was passed as fellow-craft January 11, 1737, and had filled the offices of Junior Warden and Treasurer prior to his election as Master.

baxter (baker) was made Junior Warden, and two writers were appointed to the offices of Treasurer and Clerk. Against the Master's election, his immediate predecessor in the chair and five other brethren "protested for themselves and all who should adhere to them, in regard, as they apprehended, this Lodge being constitutionally an Operative Lodge, and uniformly in use to be represented by an Operative Brother, they judg'd it departing from their constitution to elect a Honorary Member however worthy into that office, and thereupon they left the meeting and declined to concur in any further proceedings under the said James Reoch as Master, who was saluted and received by the other Brethren present."

The protestors were right in characterising Reoch's election as an innovation upon a use-and-wont custom which had hitherto given the chair of the Lodge to a mechanic; but although the present was the first occasion on which the Mastership had been bestowed on a brother unconnected with the Incorporation of Mary's Chapel, or with any mechanical pursuit, it was in strict conformity with the clause in the revised constitution of the Lodge which conferred the rights of "full membership" upon "honorary members," *i.e.* brethren not being handicraft masons. Obtaining the ear of Grand Lodge officials on the subject of their defeat, the minority succeeded in enlisting the sympathy of the Grand Master (Charles Hamilton Gordon), who on the occasion of a Grand Visitation to Mary's Chapel, January 17, 1754, pled their cause in his address from the chair. His remarks are thus epitomised in the minute:—"Addressing the Worshipfull the Master and other Brethren, he told them that he did heartily approve of the choice they had made at last St John's Day, of the worthy Brother then chosen Master, in so far as relates to the personal merit of the gentleman elected; but, at the same time, was pleased to signify his sentiments, that as this Lodge is the most ancient Lodge upon the rolls of the Grand Lodge, and by their records appears to be originally and constitutionally an Operative Lodge strictly connected with the Operative Brethren of the Craft, he thought it was most agreeable to the spirit and constitution of this Lodge to have all due regard in electing their Master and Officers to the worthy Operative Brethren, and recommended to them to study such regard in all future elections." "Which declaration of the Grand Master's sentiments was received by the whole members present with the highest applause and approbation, and the Rt. Worshipfull Master declared his readiness to be regulated by the judgment of the Grand Lodge in every thing wherein he was concerned."

The brethren's unanimity in applauding the speech of their august visitor may be regarded as an empty compliment paid to the Grand Master, rather than the expression of an unqualified assent to his remarks; for the

semi-official suggestion which they conveyed was as much at variance with the spirit and letter of the then existing Constitution of the Lodge of Edinburgh, as it was with that under which he held his own Masonic appointment. Operatives and non-operatives were alike eligible for office in the Grand Lodge, and, as a matter of course, also in Lodges subordinate to it. The Grand Master's sentiments on the point were, however, in sympathy with a practice which to some extent prevailed in certain Lodges of providing for the occasional election of a working mason to the chair; but the only distinction which was at this period authorised by the Lodge of Edinburgh lay in exacting from "honorary members" a higher rate of entry-money than was paid by intrants who belonged to the mason trade. A similar arrangement obtained in the Lodge of Kilwinning, where the eligibility of "Gentlemen" or Theoretical Masons for election to its highest office had been conceded more than half a century before any attempt was made to obtain for Speculatives a like position in the metropolitan Lodge. The Glasgow Journeymen Lodge, which was originally composed of speculative and practical masons, was less liberal in this respect—"theoretical and incorporate masons being debarred from all kind of office-bearing in said lodge, excepting the office of secretary or clerk only." The Lodge of Glasgow (No. 3 bis) was even more stringent—membership in the Incorporation being a *sine qua non* to admission into membership with the Lodge. To the existence of such a law in the constitution of the Freemen St John's Lodge may be attributed the Glasgow Journeymen's exclusion of Master Masons from participation in the honours of the Lodge.

On the termination of Mr Reoch's year of office it was proposed by the Operatives that Mary's Chapel should give immediate practical effect to the Past Grand Master's recommendation. To this the Speculatives declined to accede, lest the act might be interpreted as disrespectful to the retiring Master. Thirty-three brethren attended the St John's-day communication in 1754. After disposing of other business, they "proceeded to the election of a Master for the ensuing year, and the question being put, continue the present Master for the ensuing year or not, the rolls were called and votes marked, whereupon it carried by a considerable majority continue, accordingly the Lodge re-elected and continued the Right Worshipfull James Reoch, Master of this Lodge for the ensuing year, and as such he was dignifyd with the jewels and cloathing suitable to the office, and received and saluted by the Lodge as Master in the usual form. Whereupon Brother Charles Mack for himself, and in rrame of such as should adhere to him, protested against the said election as not being agreeable to the recommendation given by the Grand Master at his visitation of this Lodge upon the 17th day of January last, when he declared as

his opinion that it was most agreeable to the spirit and constitution of this Lodge to have all due regard to the Operative Brethren in the election of a Master. To which it was answered by Mr David Jobson [writer] for himself, and those who should adhere to him, that he was most willing to pay all due regard to the recommendation of the Grand Master, but was humbly of opinion that it was no way contrary to it to continue the present Master for the ensuing year, as it has always been the custom of this Lodge to continue the Master for two years, and the Grand Master's recommendation could only respect such time as we should have occasion by the practice of the Lodge to change our Master, but could not be understood to intend any personal indignity to the present Most Worshipful Master, and such it would in his apprehension be, if we should not allow him to continue for the usual time in the chair, which he had filled so much to the honour and advantage of the Lodge, and to the satisfaction of the generality of the Brethren, and thereupon both partys took instruments."

The anti-Operatives followed up their advantage by a distribution of offices similar to that of the previous year—a teacher of mathematics being appointed Junior Warden in room of an operative who declined to serve. On St John's-day, 1755, a mason-burgess and ex-deacon of the Incorporation was unanimously placed in the chair, and his re-election on two successive occasions was characterised by the same unanimity. A like deference to the wishes of their Speculative brethren did not at this period characterise the practical masons belonging to the Lodge, who were in 1758 only prevented by the vote of a "great majority" in favour of George Syme, slater, from again securing the presidency to a master mason. In the election, however, and five consecutive re-elections of this brother, who was merely a member by affiliation, and whose three immediate successors were a baxter, a merchant, and a lawyer, the monopoly of the chair by the small remaining Operative element in Mary's Chapel was entirely swept away; and so great an alteration has time wrought in the composition of its membership that now the roll of the Lodge of Edinburgh is largely composed of brethren belonging to the learned professions.

Special reference having been made to the three Masters who succeeded George Syme, the following particulars regarding them may not be out of place: The first, WALTER COLVILLE, baxter, was entered in December 1747. Being an active opponent of the Operative party in its last struggle to regain its ancient ascendancy, he was in 1754 appointed a Warden, to which post he was frequently re-elected. He was called to the Orient in 1764, where he presided for three years. The second, JOSEPH GAVIN, merchant in Portsburgh (the West Port), was initiated in 1756, and after

filling several offices in the Lodge was in 1767 elected to the chair. It was at his suggestion that the Grand Lodge of Scotland in 1768 adopted the practice of issuing Diplomas. The third, BAIN WHYT, was initiated in Mary's Chapel, June 25, 1766. On the occasion of his election as Secretary, December 1767, he "produced a certificate of his being passed fellow craft and regularly raised to the high degree of master mason in the Lodge of Falkirk, whereof the Right Worshipfull Br. Robert Whyt, his brother german, was at the time Master." After two years' service as Secretary, he was promoted to the office of Senior Warden, which he held for one year, and in 1770 was elevated to the Throne, which he held till St John's-day 1775. On the retirement of James Neilson in 1780, he was re-elected, and held the office of Master for another year. While in office he was constantly in his place, both in Mary's Chapel and in Grand Lodge and Grand Committee. In September 1772 he was present in the capacity of Acting Substitute Grand Master at the laying of the foundation-stone of Ayr Harbour by the Earl of Dumfries. He qualified himself as a Solicitor in the Supreme Courts of Scotland, and held the office of clerk to that body in 1772. In 1789 he qualified as a Writer to the Signet, and became a well-known and much-respected public man, his memory being yet green in Edinburgh. In 1775 he founded the Wagering Club, which has still an existence in the metropolis. It has an annual meeting, at which the members dine together; and the wagers are limited to four, and the stakes to one shilling for each bet. The subject of the various bets is of a very harmless character. Mr Whyt was a lieutenant in the "Edinburgh Defensive Band," a volunteer corps raised towards the end of the American War of Independence; and he was afterwards major of the Edinburgh Volunteers, of which regiment the Right Honble. Charles Hope of Granton was colonel. He died in 1818. JAMES NEILSON succeeded Mr Whyt as R.W.M. in 1775, and held that office for five years. He was admitted a member of the Lodge in August 1765, and was by profession a writer in Edinburgh, and Clerk to the Rev. Sir Henry Moncrieff Wellwood, Bart., and his predecessors, Mr Stewart and Dr Webster, as collectors of the Ministers' Widows' Fund. He lived in Turk's Close, a little to the west of the Luckenbooths, and died a bachelor in 1797. He was a particular friend of Vincent Lanardi, the celebrated aeronaut, who visited Edinburgh in Sept. 1785. He belonged to the Defensive Band (Volunteers), and in 1782, in anticipation of that corps being disbanded on the termination of the war, he, along with about fifty of his comrades in arms, formed the Lodge Defensive Band, under the mastership of the colonel of the regiment, Andrew Crosbie.* Of the

* Andrew Crosbie for many years held the position of the leading member of the Scotch Bar, and was a person of great local consequence. He has been rendered famous by the pen of Sir

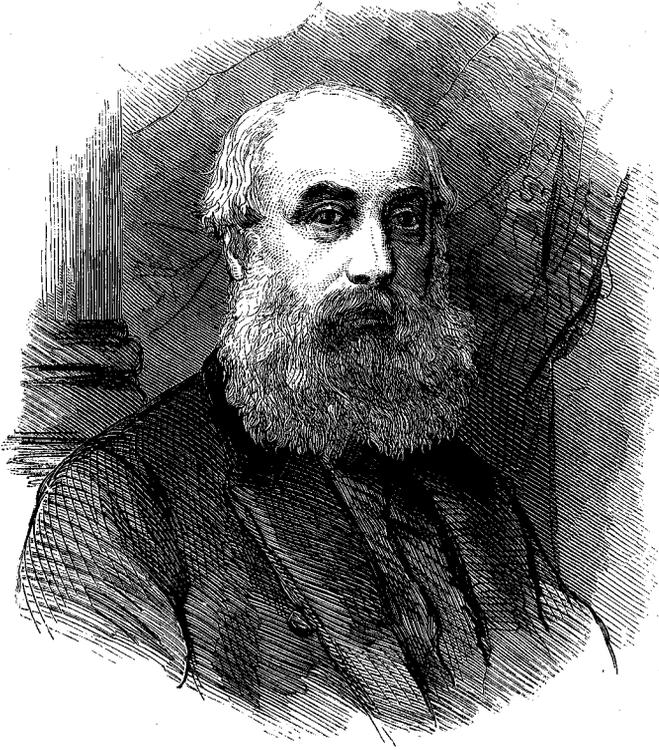
intrants in Mary's Chapel during Mr Neilson's reign, JOHN CLARK, glazier to the king, became the most distinguished craftsman. He was initiated in December 1776, and in 1780 had risen to the position of Substitute-Master, in which capacity, and in absence of the Master, he took a leading part in the initiation of candidates. Philip Macdonald, whose alleged identity as the French Marshal Macdonald is elsewhere referred to, received the three degrees at the hand of Mr Clark. Being a lieutenant in the Edinburgh Volunteers, he aided in forming the Lodge Defensive Band, the chair of which he subsequently occupied for three consecutive years. He resumed his connection with Mary's Chapel in 1789, and was the same year elected Master, which post he held till St John's-day 1796—the longest period which any Master has yet held that position in the Lodge. His first nomination to the presidency was made in the face of the then retiring Master's desire to continue in office, which he had held for one year. It was urged as an objection to Mr Clark's election that, having left the Lodge and been Master of another, he was incapacitated by its bye-laws either from electing or being elected to any office in Mary's Chapel. It appeared, however, that the law upon which the objection was founded provided for reponement to full membership on payment of such fine as to the brethren might seem fit. On the motion of his nominator, Clark was fined in half-a-guinea, which he paid, and was by a great majority elected Master. It was at his instance that in 1797 instructions were given by the Lodge for the collection of its records, some of which had disappeared, but on inquiry were found in the hands of various old members. To the arrangements that were then made for their safe custody and preservation, the existence of the more ancient of the Lodge of Edinburgh's records at the present time may be chiefly ascribed. In 1796 he became Senior Grand Warden, and 1798 was elected Substitute Grand Master. The duties of the latter office he discharged till 1805, when on account of failing health he was compelled to retire. His services to the Fraternity were acknowledged by a resolution of Grand Lodge con-

Walter Scott, as being the prototype of Plydell, the advocate of Bertram in "Guy Mannering." He amassed by his profession a considerable fortune, which he subsequently lost through the failure of Douglas, Heron, & Co., bankers, Edinburgh, of which firm he was a partner. He was one of the original feuars of St Andrew Square, Edinburgh, and built the large mansion lying to the north of the building in that Square now occupied by the Royal Bank, and which now forms the chief portion of "The Douglas Hotel." Its inmates were himself and his housekeeper, whom he ultimately married. With his marriage and loss of fortune, he lost his business and his friends. He removed from his residence in St Andrew Square to a mean dwelling-house in one of the large tenements in the High Street, where he died in penury and in want. Mr Crosbie was the first Provincial Grand Master of the Dumfries district. He received the appointment in 1756, and was succeeded in 1785 by Fergusson of Craigdarroch.

stituting him a life member* of Grand Committee, with the privilege on all public Masonic occasions of wearing a green ribbon. He died in February 1813, and two months afterwards Mary's Chapel held a Funeral Lodge in honour of his memory. The ceremony on such occasions at that period differed in some respects from that which is now observed by the Craft. The Lodge having been opened in the third degree, deputations from sister Lodges were received, the brethren (the Lodge being still on *labour*) were served with bread and wine, and the presiding officer proposed certain toasts, which were followed by appropriate music by a band of instrumentalists, who also played accompaniments to the songs and anthems that were sung. At an early part of the proceedings the Master, sometimes the Chaplain, pronounced the funeral oration, in which he eulogised the subject of it, reminded the brethren of their masonic, social, and religious duties, and urged the necessity for a preparedness for death. On the termination of the more solemn services of the communication, the brethren were called to *refreshment*, and the Lodge being reduced to the first degree, to afford the Master an opportunity of paying his respects to the visitors, harmony common to ordinary occasions was engaged in.

CAPTAIN HENRY MORLAND, Provincial Grand Master of Western India, is the representative of an old Yorkshire and Cumberland family. He was initiated in the Lodge Felix, Aden, Arabia, No. 355, in 1857,—is a Past Master of Perseverance, Bombay, No. 351, and a member by honorary affiliation of the Lodge of Edinburgh. He is Provincial Grand Master of the Royal Order of Scotland in Western India, Past Commander of the Mount Zion Encampment of Knights Templar (English Constitution) at Bombay, and a member of the Thirtieth Degree or Ancient and Accepted Scottish Rite. He was educated for the Indian Navy, which he entered in 1852. On the abolition of this establishment he continued in the service of the Bombay Government, in which he now holds several naval appointments of considerable importance. He is a Justice of the Peace for Bombay, a Fellow of the Royal Geographical Society, and Secretary of the Bombay Geographical Society. His portrait appears at the head of this chapter.

* The Grand Secretary on his resignation in 1774 was constituted a "member of the Grand Lodge for life."



John Baird

CHAPTER XXII.

BY its pre-speculative constitution (1598), the Lodge of Edinburgh could receive Masters, but it was never, under Operative rule, known to have exercised the privilege except in a purely honorary sense, the recipients in every such case—and there are only some half-dozen instances on record—being Speculative Masons. The connection that more or less subsisted between the Scottish Lodges and Societies of Incorporated Masons (whose province it was, as by law established, to admit to the privileges of Master-ship within their several jurisdictions), accounts for the former confining

themselves to entering apprentices and passing fellow-crafts. Intrans in the latter station only lacked compliance with some legal obligations to qualify for recognition as master masons ; so that the reception of a "fellow or master" would in all probability be one and the same step, as far at least as Lodges were concerned. Indeed, the conjunction of the two appellations in the matter of fee, and constitution of the Lodge during the ceremony, favours this supposition. The increase of Theoretical Craftsmen neutralised Operative influence in the Lodge of Edinburgh, and eventually led it to discard its ancient formula for that which had been concocted by the English Speculatives in 1717. The institution of the Third Degree was an expansion of this system of Freemasonry.

Advocates of the antiquity of this step are accustomed to quote in support of their theory the instances that the records of the Lodge of Edinburgh afford of Gentlemen Masons having about the middle of the seventeenth century been denominated master masons. General Hamilton's entry is a case in point. Though enrolled as a "fellow *and master*," the General's Masonic status did not differ from that of Lord Alexander and his brother Henry, who were enrolled, the one as a "fellow of craft," and the other as a "fellow and brother." Possibly the word "master" may have been appended by the scribe by way of more fully expressing the sense in which the phrase "fellow" was meant to be read—viz., that the recipient of the honour was a fellow *and brother*, *i. e.*, nominally equal in rank with those fellows in the Lodge, who from their position as employers belonged to the upper grade of its membership ; that they were, in fact, members of the Lodge in the highest sense that persons not handicraft masons could be said to possess such a privilege. This view is favoured by the absence of any indication of a desire on the part of the Lodge to honour one gentleman mason more highly than another, as well as by the fact that the relative position of the Incorporation and the Lodge placed the making of a master mason beyond the province of the latter. Only in four of the minutes of the period between 28th December 1598 and 27th December 1700 is the word "master" employed to denote the Masonic rank in which intrans were admitted in the Lodge of Edinburgh ; and it is only so used in connection with the making of Theoretical Masons, of whom three were gentlemen by birth, and two master wrights. It is worthy of observation also, that all who attest the proceedings of the Lodge, practical and theoretical masons alike, are in the earliest of its records in general terms designated Masters—a form of expression which occurs even when one or more of those to whom it is applied happen to be apprentices. On the whole, therefore, it is clear that the title of Master Mason, as given to certain of those non-operatives who in the

sixteenth and seventeenth centuries were received into Lodge fellowship, was one of courtesy merely, and differed in no material respect from that of fellow or brother as bestowed on members of the same class. With such a meagre staff of officials as are shown to have then existed in the Lodge of Edinburgh, how by any possibility could the *dramatis personæ* of the Master Degree have been sustained? The fact that this step abounds with archaisms is also pointed to as a proof of its antiquity. But it is no breach of charity to suppose that its fabricators knew their mission too well to frame the ritual in language that would point to its modern origin: hence the antique garb in which it is masked. The Third Degree could hardly have been present to the mind of Dr Anderson when in 1723 he superintended the printing of his 'Book of Constitutions,' for it is therein stated that the "key of a fellow-craft" is that by which the secrets communicated in the ancient Lodges could be unravelled.

Bro. William James Hughan of Truro, the highest living authority on matters relating to the history of English Freemasonry, thus disposes of the alleged antiquity of the Master Degree:—"I have carefully perused all the known Masonic MSS. from the fourteenth century down to A.D. 1717 (of which I have either seen the originals, or have certified copies), and have not been able to find any reference to three degrees. The fact is, no records mention the degree of a Master Mason before the second decade of the last century. The antiquity of the Third Degree is, to say the least of it, unsupported by documentary evidence, as there are sufficient facts already accumulated to prove its English origin in all probability about the year 1720. The first unequivocal mention of the Third Degree occurs in the Laws of the Grand Lodge of England of date the 17th January 1722-3, and at the Grand Lodge held on November 22, 1725, on 'a motion being made that such part of the 13th article of the General Regulations relating to the making of Masters only at quarterly communications may be repealed, and that the Master of each Lodge, with the consent of his Wardens, and the majority of the brethren being masters, may make Masters at their discretion,' it was carried nem. con. There exists printed evidence so early as A.D. 1686 that several 'signs' were communicated to the initiates, and manuscripts of about the same period also refer to more than the mere 'mason word' as respects England; but none of these mention 'degrees,' and the laws then in force prove these secrets were known to all the members. An examination of the York Records proves that the Three Degrees were not worked by the Lodge of York until the third decade of the last century. . . . It seems to me clear that modern Freemasonry of Three Degrees not only is of English origin, and a continuation of ancient Operative Masonry, but that its introduction under

the new arrangement took place in London certainly not before A.D. 1717." These statements are supported by the distinguished German Masonic historian, Br. J. G. Findel, who remarks,—“Originally, it seems, there was but one degree of initiation in the year 1717. . . . The introduction of the degrees of Fellow Craft and Master Mason took place in so imperceptible a manner, that we don't know the accurate date. No mention is made of them before 1720, even not yet in the Book of the Constitutions of 1722. It is very probable that the degree of Master Mason originated first as a reward for masonic merits, especially for all the brethren who had passed the chair from 1717-20. It is not derived from the Pagan Mysteries, but from the legend of the guilds, and by every intelligent Mason easily recognised as a fabrication of modern time. The Second Degree has then been intercalated afterwards to complete the three steps of the Operatives.”*

The Third Degree is thus for the first time referred to in these records :—“At Maries Chapel the first day of November 1738. The which day Samwell Neilson Master, the Wardens, and severall other brethren belonging to the Lodge, with severall visiting brethren belonging to other lodges, being mett in a formed Lodge, which being duely opened by the Worshipfull Master, George Drummond, Esq., one of the Commissioners of His Majesties Board of Excyse in Scotland, after due tryall of his qualifications as ane Entered Apprentice, was past a Fellow Craft and also raised as a Master Mason in due forme,—for which he payed one pound one shilling sterling to Andrew Syme, the present Thesaurer. After which the Lodge was duely closed, and the members dismissed. Saml. Neilson, Charles Mack, Ja. Reoch. Ro. Alison, Clerk.”

The office-bearers, and several other brethren belonging to Mary's Chapel, represented as having been present at the “raising” of Mr Drummond, must have been indebted for their knowledge of the Master Degree to the courtesy of some of their city contemporaries, just as at a subsequent date the Journeymen were recipients of the like favour at the hand of the Lodge of Edinburgh; for had the step in question been previously added to those that were then ordinarily given in the Lodge, the records would have borne evidence of the fact. The presence of “severall visiting brethren” at this extraordinary communication, taken in connection with the collateral testimony on the point which is furnished by the records of the Canongate Kilwinning, is a proof that the novelty was then popular with metropolitan craftsmen. Another communication on the Third Degree was held in Mary's Chapel, December 26, 1738, when

* History of Freemasonry from its Origin down to the present day. By J. G. Findel, editor of the German Masonic Journal ‘die Bauhutte.’ London: Asher & Co. 1869.

freemen masons, *i. e.* masters in Operative Masonry, in common with merchants, tailors, and apothecaries, to the number of twelve, were, "after due tryall of their qualifications as entered apprentices and fellow crafts by a competent number of master masons, all severally raised and admitted Master Masons in due forme."

Possession of the Third Degree was not at this period a necessary qualification to a seat in the Grand Lodge. For thirty years after its introduction into Mary's Chapel it conferred no rights in the management of the Lodge that were not possessed by fellow-crafts. But in the year 1765, when new bye-laws were adopted, brethren under the rank of master mason were disqualified from holding office. It was afterwards designated "the sublime and mysterious degree," and was associated with the endurance of "awful and amazing trials"—an extravagance of expression that has long since fallen into desuetude.

Though distinguished by having been chosen by Desaguliers as the medium for conveying to the Scottish Fraternity a practical illustration of the First and Second Steps of the Masonic Order of which he was one of the original promoters, the Lodge of Edinburgh was not the first of the old Operative Lodges to introduce the working of the Third Degree. The minutes of Canongate Kilwinning contain the earliest Scottish record extant of the admission of a Master Mason under the modern Masonic Constitution. This occurred on the 31st of March 1735—the year in which, under non-operative auspices, the Lodge was reorganised. We are of opinion, however, that the degree in question was first practised north of the Tweed by the Edinburgh Kilwinning Scots Arms. This the first purely Speculative Scotch Lodge was constituted February 14, 1729. In the interval between this date and Desaguliers' visit to Mary's Chapel in 1721, a knowledge of the Third Degree would probably be obtained by individual brethren through the Masonic communication that had previously been opened between the northern and southern capitals. The designation by which it was known would in all probability cause the Master Mason Degree to be regarded with suspicion by Operative brethren, whose prejudices may have led the Lodge to hesitate about adopting it, and under some such circumstances greater Masonic freedom may have been sought in the institution of a Lodge on purely Speculative principles. With the erection of the Scots Arms, then, would come the formal introduction of the Third Degree, with its Jewish Legend and dramatic ceremonial. Writing on this subject, the late Rev. Dr Oliver, an eminent Masonic author, says:—"The name of the individual who attached the aphanism of H. A. B. to Freemasonry has never been clearly ascertained; although it may be fairly presumed that Brothers

Desaguliers and Anderson were prominent parties to it, as the legend was evidently borrowed from certain idle tales taken out of the Jewish Targums, which were published in London A.D. 1715, from a manuscript in the University Library at Cambridge,—and these two brothers were publicly accused by their seceding contemporaries of manufacturing the degree, which they never denied. . . The legend of the Third Degree was intended by its fabricators to be nothing more than an allegory, although when given as a naked and unexplained fact, and recited with all the solemnity of truth, ninety-nine out of every hundred candidates believe it implicitly. . . M. Ragon thus refers to it: ‘All the fables which are introduced into the Third Degree to excite the wonder and astonishment of the neophyte, and repeated as undoubted facts, preserved by ancient and accredited tradition, may be termed fanciful, because the Holy Scriptures tacitly disprove them; for they contain no reference whatever to the circumstances which constitute the legend of initiation.’ It is, indeed, indefensible as a sober matter of history.* The peculiar phraseology indicative of admission to this step is first met with in the records of the Lodge of Kilwinning, where, under date June 24, 1736, “it is enacted that such as are found duely qualified after their entry as an apprentice and passing as a fellow of craft, shall be RAS'D to ye dignity of MASTER gratis.” Notwithstanding this enactment, however, there is no record of any fellow of the Lodge having before 1741 been dignified with the title of Master Mason. Another proof that about the period of the institution of the Grand Lodge the Third Degree was only partially practised in Scotland, is to be found in the fact that in March 1738 a fellow-craft was elected and installed into office as Senior Warden of “Canongate Kilwinning from Leith” (now St David, Edinburgh), and was in that capacity present at its consecration. The Lodges of Atcheson’s Haven, Dunblane, Haughfoot,† and Peebles were unacquainted with the Third Degree in 1760; and the step in question cannot be said to have become common to Scotch Lodges till the seventh decade of the last century.

More than one of the Lodges applying for charters of confirmation from Grand Lodge in the first decade of its existence fix the date of their original constitution at a very remote period; and in drawing these charters it is as a rule taken for granted that the petitioning

* The Freemason’s Treasury. By the Rev. George Oliver, D.D. London: R. Spencer. 1863.

† It has been shown by excerpts of minutes published in the ‘Freemasons’ Magazine and Masonic Mirror,’ by Bro. Robert Sanderson, Provincial Grand Secretary of Peebles and Selkirk, that during the whole period over which the Haughfoot records extend (1702-63) the Lodge, though possessing “stronger claims to the Speculative than the Operative theories,” never recognised more than two degrees, viz., Apprentice and Fellow-Craft.

Deacon, as ex-officio president, with the Warden as treasurer, 1599.

Chairman first called Preses in 1710, Grand Master in 1731, and Master in 1735.

Officer, 1712—designated Tyler in 1763.

Depute-Master, 1736.

Senior and Junior Wardens, Treasurer, and two Stewards, 1737.

Old Master, 1739—changed to Past Master in 1798.

Substitute Master, 1759.

Master of Ceremonies, 1771.

Chaplain, 1798.

Deacons, 1809.

Standard-Bearers, and Indoor and Outdoor Tylers, 1814.

Architect, 1836.

Jeweller, 1840.

Trustees, 1848.

Director of Music, 1865.

As was the case in the Incorporation, the Clerkship of the Lodge of Mary's Chapel was originally a life appointment—an arrangement that was observed by the Lodge up till 1752, when on the death of the then Clerk annual election was resorted to.* Prior to 1771 it fell to the Junior Warden to usher in Deputations, but in order to relieve him of this duty the Lodge introduced a "Master of Ceremonies," or, as he is termed in subsequent minutes, "Usher of the White Rod." "The Rt. Worshipful observed with great propriety that altho' it had been the practice of introducing the deputations by the Junior Warden, it not only broke the uniformity of the officers, but left a blank in the place of Junior Warden: proposed for the honour of this Antient Lodge that there should be a Master of Ceremonies to introduce the Visitors, and that the Master of Stewards was the proper person for that office,"—who was accordingly "invested with the white rod." The first Chaplain was a layman, who held the office for nine years. The gratuitous initiation of preachers of the gospel and students of divinity was a custom of the Lodge dating from the middle of the last century, and it was one of these members who in 1807 became its first *Reverend* Chaplain. The creation of the office of

* In 1690, William Livingstone, writer in Edinburgh, presented a petition to Parliament praying to be reponed in office as Clerk to the Incorporation of Mary's Chapel, to which he had been appointed *ad vitam aut culpam*, and from which he had been deposed because he refused to take the Test Act, 1681. Petitioner ordered to be reponed. The Clerkship of Atcheson's Haven (1638) was held "*duretj vita vell ad culpam*." In November 1737 the Grand Lodge resolved that Grand Secretary and Grand Clerk "should not be annually named and chosen with the other Grand Officers, but continued in these offices during their good behaviour so long as they shall incline to officiate therein."

“Trustee” was “to prevent improper application of the funds of the Lodge, and at the same time to lay a foundation for a capital sum to be laid out hereafter in providing a suitable place of meeting for the Lodge, or for such other laudable purpose as the Brethren shall determine.”

GEORGE DRUMMOND, the first who was RAISED in Mary's Chapel, had been initiated at one of the communications that were held in connection with Desaguliers' Masonic mission in 1721. He subsequently affiliated into Canongate Kilwinning. He was elected Junior Grand Warden in 1738, and Grand Master in 1752, and served one year in each of these offices. He made a Grand Visitation to his mother lodge in December 1752. It was Mr Drummond who as Grand Master laid the foundation-stone of the Royal Exchange,* September 13, 1753. The proceedings on that occasion were of a most imposing character, and were witnessed by the greatest concourse of people that had ever been seen in the Scottish metropolis. It was chiefly through Mr Drummond's energy that the North Bridge was formed, and the municipality extended over the fields on which the new town of Edinburgh has since been erected. His town-house was in Anchor Close, High Street. He was Lord Provost of Edinburgh when the foundation-stone of the North Bridge was laid, October 21, 1763, and as Acting Grand Master presided at that ceremony. He had many years previously, October 1738, as chairman of the managers, taken part with the Grand Master in placing the corner-stone of the Royal Infirmary, to which Institution the Lodge of Edinburgh was one of the original contributors to the amount of fifty pounds. A portrait of Mr Drummond was placed in the Council-room of the Infirmary, and a marble bust by Nollekins in the Hall—the latter having on its pedestal this inscription, dictated by Principal Robertson: “George Drummond, to whom this country is indebted for all the benefit which it derives from the Royal Infirmary.” A firm friend of the Hanoverian Succession, he did much, by raising volunteers and serving with them, to defeat the designs of the Pretender in 1715, and of Prince Charles Edward in 1745. He was connected with the Excise, first as General Accountant and then as a Commissioner.

* Patrick Jamieson, Alexander Poter, George Stevenson, and John Moubray, wrights, John Fergus, architect, all burgesses, freemen and members of Mary's Chapel, were contractors for the erection of the Royal Exchange. In the contract the sum to be laid out in purchasing houses and grounds whereon to erect the Exchange is stated at £11,749, 6s. 8d., and the cost of erection £19,707, 16s. 4d., amounting in all to £31,457, 3s. Patrick Jamieson was father of William Jamieson, mason and architect, who contracted for making the public drains of the city at an estimate of not less than £100,000. He married Christian Nicholson, a sister of Sir William Nicholson of Jarvieswood.

Mr Drummond died in December 1766, in the eightieth year of his age, and his remains, which were interred in Canongate Churchyard, were honoured with a public funeral. The Musical Society of Edinburgh, of which he was deputy-governor, gave a grand funeral concert, and the Lodge Canongate Kilwinning, of which he was a Past Master, held a



J. Drummond

funeral communication in honour of his memory. In announcing his death, the newspapers of the day paid the highest tribute to his worth as an active, zealous, disinterested, and public-spirited citizen, whose services had in an eminent degree contributed to the material prosperity not only of the city of Edinburgh, but of the country at large.

JOHN BAIRD, architect, Provincial Grand Senior Warden of Glasgow,

and a member by honorary affiliation of the Lodge of Edinburgh, is Past Master of St John, Glasgow, the Lodge in which he was initiated. He is a member of Grand Lodge, has been constant in his attendance there, and has taken a leading part in its deliberations, much to the benefit of the Order. The restriction to the metropolitan district of the Journeymen's privilege of carrying the working tools of Grand Lodge was the result of Bro. Baird's protest against the claim set up by the Journeymen, No. 8, at laying the foundation-stone of the Albert Bridge, Glasgow. On retiring from a three years' tenure of office, he was in recognition of his services presented by the brethren with an elegant service of silver-plate. He is senior Captain of the First Lanarkshire Engineer Volunteers, and is Vice-President of the Glasgow Institute for the Advancement of Architecture. His portrait heads this chapter.





J. D. McCowan

CHAPTER XXIII.



HOUGH in Scotland the status of Lodges does not depend on the name, the Lodge of Edinburgh has on several occasions during the last hundred years displayed much fastidiousness in regard to its patronymic. Like the Lodge of Kilwinning, and others of the more ancient of our Operative Mason Lodges, the Lodge of Edinburgh derived its name from the locality in which it was at first permanently planted. It was not till after the institution of the Grand Lodge that the names of saints began to be used to any great extent in Lodge nomenclature. Of the thirty-three Lodges represented in the first Grand Communication, two only were so designated

—viz., Douglas St. Bride, and Glasgow St. Mungo; Mary's Chapel and Scots Arms followed the name of the hall and tavern where they were respectively held; the others bore the names of the towns in which they were severally situated. In its minutes belonging to the sixteenth century, in the Masonic Statutes of 1599, as also in the Letters of Jurisdiction granted to the St. Clairs in 1600-1 and 1628, the metropolitan Lodge is designated The Lodge of Edinburgh, which title it continued to hold until 1688, when it began to designate itself by a variety of appellations, such as "The Lodge of the Masons of Edinburgh," "The Society of Freemen Masons in Edinburgh," "The Lodge of Mary's Chapel," "The Antient Lodge of Free and Accepted Masons of Mary's Chapel, Edinburgh," "The Antient Lodge of St. Mary's Chapel, Edinburgh." The latter was the title of the Lodge, as borne on its Seal, when towards the end of 1768 it assumed that of "The Antient Lodge of Edinburgh." This proceeding having in February 1770 been challenged by certain brethren of the Lodge, who were also members of the Incorporation of Mary's Chapel, the matter was remitted to a committee to investigate and report. This committee reported that "they having desired that the old books of the lodge where it is called The Lodge of Edinburgh should be brought to the committee and shown, they were so accordingly, and the minutes in which the said name appeared were publickly read, and thereupon the committee agreed that a petition should be made out and presented by the presiding officers of the Lodge to the Grand Lodge at their next Quarterly Communication, requiring their interposition to the proper name of this Lodge for having it ordained to be put in its place the First on their Roll by the name of The Antient Lodge of Edinburgh." On receipt of the petition to which this report refers, the Grand Lodge ordered the "Records of the Lodge of Mary's Chapel to be lodged in the hands of the Grand Secretary for the inspection of all concerned, and that the opponents to the petition be prepared to answer the same against next Quarterly Communication."

While the petition was pending in Grand Lodge, overtures for the amicable settlement of the question were made by the opposing party, who moved, "That if this Lodge would style themselves by the name of 'The Antient Lodge of Edinburgh held in Mary's Chapel,' it would tend to cement matters 'twixt this Lodge and the Brethren thereof belonging to the Incorporation of Mary's Chapel, who in name of the Incorporation opposed this Lodge's reassuming the name of 'Antient Lodge of Edinburgh.'" This proposal having been rejected, the representatives of the Incorporation, who as such had no right to any voice in the matter, pressed their objections so successfully in Grand Committee as to induce

Grand Lodge, May 21, 1770, to request the Master of Mary's Chapel "to withdraw his petition, as it was found detrimental to that harmony which was incumbent in all Masons." On this recommendation being submitted to Mary's Chapel, it was "agreed that, in order the opinion of the Brethren might be fully known, that this matter should be moved in every meeting of the Lodge betwixt and the next Quarterly Communication of the Grand Lodge." Consideration of the subject was resumed on the 25th of June, when the Past Master moved, "That in order to conciliate the difference which had unhappily taken place in this Lodge about its name, he thought that it might be stiled by the name of 'The Antient Lodge of Edinburgh Mary's Chapel,' with which he thought the opposers of the application presentlie before the Grand Lodge would be satisfied." The question, which had become one of embittered controversy, came up at the next monthly meeting; when, "for the sake of peace and harmony, it was agreed that an application should be made to the Grand Lodge, at next Quarterly Communication, for having this lodge called 'The Ancient Edinburgh Mary's Chapel,' and a petition to that purpose being read, was signed by the R.W. Master and most of the Brethren present."

In finally disposing of the matter, August 13, 1770, the Grand Lodge authorised Mary's Chapel to adopt the title of "THE LODGE OF EDINBURGH, MARY'S CHAPEL," and the same having been accepted, it was forthwith ratified by the following "Charter of Confirmation:—"

"To All and Sundry

"To whose knowledge these presents shall come, Greeting;

"IN GOD EVERLASTING.

"WHEREAS upon application to the Grand Lodge of Free and Accepted Masons for the Kingdom of Scotland, by Joseph Gavin, Esqr., Master; John Neal, Esqr., Depute-Master; David Skae, Esqr., Substitute-Master; Bain Whyt, Senior Warden; John Strachan, Junior Warden; Alexander Zeigler, Treasurer; Joseph Stockell, Secretary; and several of the Brethren, for themselves, and as representing the whole other Brethren of the Lodge, commonly called 'The Ancient Lodge of Mary's Chapel,' setting forth that the said Lodge had for some time past been stiled Saint Mary's or Mary's Chapel, and stood the First upon the Roll of the Grand Lodge by that name, that though it stood on the roll by that name, it was originally called 'The Lodge of Edinburgh,' a name arising from its being of old the only Lodge in the city, and which name appears on the Minutes of the said Lodge down to the end of the last century; that they had formerly applied to the Grand Lodge for having the said Lodge stiled 'The Ancient Lodge of Edinburgh,' which measure had been opposed by some of their own Brethren; and that for the sake of peace and harmony they had now agreed, with the permission of the Grand Lodge, to stile their Lodge by the name of 'The Lodge of Edinburgh, Mary's Chapel;' and therefore praying the Grand Lodge to interpone their authority to the name required by the petitioners and to ordain, That the said Lodge, for some time past called 'Mary's Chapel,' be

henceforth stiled and named, 'The Lodge of Edinburgh, Mary's Chapel,' and to grant a Patent or Charter of Confirmation accordingly, and to give directions for their being put the First on the Roll by that name. Know ye therefore that the most Worshipful the Grand Master Mason of Scotland, and the Grand Lodge thereof, have ratified, approved, and confirmed, and hereby ratify, approve, and confirm the Constitution of the said Lodge of Edinburgh, or Saint Mary's Chapel. And, further, have of new constituted, erected, and appointed, and hereby constitute, erect, and appoint the Master, Wardens, and other Brethren present, constituent Members of the said Lodge, and their successors, to be now and in all time coming a true and regular Lodge of Free and Accepted Masons, under the title and designation of 'The Lodge of Edinburgh, Mary's Chapel,' and appoint and ordain all regular Lodges to hold, own, and respect them as such. Giving, granting, and committing to them and their successors full power and authority to meet, assemble, and convene, as a Regular Lodge; and to admit and receive Apprentices, pass Fellow Crafts, and raise Master Masons, upon payment of such composition for support of the Lodge as they shall see convenient; and to elect and chuse Masters, Wardens, and other Officers annually or otherwise as they shall have occasion. Recommending to the Brethren aforesaid to reverence and obey their superiors in all things lawful and honest, as becomes the honour and harmony of Masonry. The said Brethren by accepting of this present Charter, becoming faithfully bound, not to desert their said Lodge so constituted and confirmed, nor upon any pretext whatsoever to make any separate or schismatical meetings, without the consent of their Master and Wardens for the time being, nor to collect money or other funds separate from the common stock of their Lodge to the prejudice of the Poor thereof. They and their successors in all time coming being obliged to obey and pay due regard to all acts, statutes, and regulations of the Grand Lodge already made, or hereafter to be made, for the utility and welfare and prosperity of Masonry in general; and to pay and perform whatever is stipulated or demanded of them for the support of the dignity of the Grand Lodge; and to record in their books (which they are hereby authorised to keep) this present Charter of Confirmation, with their own regulations and bye-laws, and their whole procedure from time to time, as that shall occur, to the end the same may be more easily seen and observed by their Brethren; subject always to the review of the Grand Lodge who hereby approve of what bye-laws or other regulations they may have already made, or procedure which the said Lodge may have hitherto had; and also, the Brethren aforesaid and their successors in office are hereby required punctually to attend the whole General Meetings and Communications of the Grand Lodge by their representatives, being their Master and Wardens for ye time, or by lawful Proxies, in their name, providing such Proxies be Master Masons or Fellow Crafts of some established Lodge holding of the Grand Lodge, and be duly certiorated of the proceedings thereof. Declaring always their precedency in the Grand Lodge to be no ways altered or infringed, but to continue and abide the First on the Roll thereof as heretofore, notwithstanding this present Charter. And to the end these presents may be the more effectually kept and preserved, the same are hereby appointed to be recorded in the books of the Grand Lodge. Given at the Grand Lodge held in the City of Edinburgh, upon the thirteenth day of August, One Thousand Seven Hundred and Seventy years, by the Most Worshipful His Excellency Lieutenant-General James Adolphus Oughton, Grand Master Mason of Scotland; the Right Worshipful Sir William Erskine, Deputy Grand Master; the Right Worshipful Andrew Alison, Esquire, Substitute Grand Master; The Right Worshipful Dr James Lind and William Baillie, Esq., Grand Wardens; James Hunter, Treasurer; and the Seal of the Grand

Lodge is appended hereunto in presence of Alexander M'Dougall, Esqr., Grand Secretary, and David Bolt, Grand Clerk. The words Grand Master Mason of Scotland being addenda before signing.

To: Adol. Cughton G.M.
Andrew Hison S.G.M.
James Lind S.G.W.
Will. Baillie S.G.W.
Alex. Dougall G. Secty
David Bolt Grand Clerk

"Received, Edinburgh 23d Nov. 1770, the fees of one half-guinea.

"(Signed) JAMES HUNTER, Gd. Tr.

"Sealed and Registered in the books of the Grand Lodge of Scotland by David Bolt, G. Clk."

In course of time the Lodge of Edinburgh came to be designated by the abbreviated title of 'Mary's Chapel;' and in 1840 it set about the resuscitation of its original appellation. With a haste not justified by the circumstances, and an apparent obliviousness or disregard of the compact under which the Lodge held its distinctive title, a Seal designed in harmony with this step was procured, and the Lodge's letters and other official documents were issued as from "The Lodge of Edinburgh." The unauthorised readoption of this designation was the subject of discussion between Mary's Chapel and Canongate Kilwinning, which is thus referred to in the minutes of the former Lodge, December 8, 1840: "An invitation from the Canongate Kilwinning Lodge for the 9th instant, together with the Master's correspondence with Bro. Aytoun* relative thereto, was read.

* William Edmondstone Aytoun, Advocate, Sheriff of Orkney and Shetland, Professor of Rhetoric and Belles-Lettres in the University of Edinburgh, author of the 'Lays of the Scottish



Genl. Shaw Stewart

As Br. Aytoun maintained that the designation 'The Lodge of Edinburgh' was generic, and applicable to all lodges within the city bounds, the Brethren not agreeing to this reasoning, but, on the other hand, being decidedly of opinion that, however numerous the lodges in Edinburgh may be, this Lodge alone is entitled to be called 'The Lodge of Edinburgh,' from having been so designated in its ancient records long before the formation of the Grand Lodge, and indeed for upwards of a century before the existence of any other Lodge in the metropolis, declined sending a Deputation to the Canongate to-morrow, as Bro. Aytoun had declared his intention of not acknowledging the Lodge as it was entitled to be received." Canongate Kilwinning's sentiments in this matter were endorsed by the Lodges St James and Defensive Band. In order, therefore, to bring to a termination "the misunderstanding that had arisen among the sister lodges in Edinburgh as to the correct designation of the Lodge," Mary's Chapel resolved "that a Memorial to the Grand Lodge be prepared, setting forth the grounds on which the appellation of 'The Lodge of Edinburgh' truly belonged to it." The following is a copy of the Memorial:—

To the Grand Lodge of Scotland: The Memorial of the Master, Office-Bearers, and Brethren of the Lodge of Edinburgh, holding No. 1 of the Grand Lodge of Scotland;

Sheweth,—That so far back as the year 1598, when the records of this Lodge, which are believed to be the oldest Scottish Masonic Minutes in existence, commence, it is universally styled "The Lodge of Edinburgh," the Masons belonging to which were for long the only recognised members in the city belonging to our ancient Fraternity. By the Minute-Books of the Lodge it further appears that from 1670 to 1673, meetings of the Brethren were occasionally held within Mary's Chapel, a hall off the High Street, Edinburgh, belonging to the different trades, known as the Incorporation of Mary's Chapel. From 1673 down to the end of last century, the meetings of this Lodge were generally held within the aforesaid Hall of Mary's Chapel. Indeed, the Free Masons for a considerable period, it is believed, formed one of the Incorporated Trades belonging to the Chapel. The circumstance of the Brethren holding their meetings as above set forth, added to the institution at subsequent periods of other Masonic Bodies in the city, caused the Lodge to be not unfrequently and vulgarly known, in addition to a great variety of other appellations which it would be tedious to enumerate, by the name of its place of meeting, viz., Mary's Chapel, or St. Mary's Chapel. To this appellation, so long as the Lodge-room was in Mary's Chapel and the Brethren were connected in other ways with the Incorporated Trades, few objections appear to have been urged; but between thirty and forty years after the formation of the Grand Lodge, discussions prevailed among the Brethren of this Lodge as to its true and proper appellation, and on the 13th February, 1770, it was resolved to present an application to the Grand Lodge,

Cavaliers, and other Poems.' He repeatedly declined being put in nomination for the Substitute Grand Mastership.

“requiring their interposition to the proper name of this Lodge, for having it ordained to be put in its place, the first on their Roll, by the name of the Antient Lodge of Edinburgh.” Differences, however, then unhappily arose among the members of this body as to the above designation—the Brethren belonging to the Incorporation being desirous of retaining the words “Mary’s Chapel.” In order to cement these differences and unite the various disputants, it was ultimately agreed to apply for a charter of Confirmation in favour of the Lodge as “The Lodge of Edinburgh, Mary’s Chapel.” A Charter was accordingly issued by the Grand Lodge in these terms on the 13th of August 1770. Notwithstanding the above distinct recognition by the Grand Lodge of the antient appellation of this Lodge, its being brought prominently forward as the primary designation has not only caused its accuracy to be altogether impugned, but has led to heartburnings which had no existence so long as the secondary and now inappropriate term “Mary’s Chapel” was most frequently made use of. The link between the Incorporation of Mary’s Chapel and the Free Masons of the Lodge of Edinburgh having long since been severed—the meetings of the Lodge being no longer held in the Chapel—in fact, all communication with it having ceased, the Brethren of this Lodge have for a considerable time made use of what they consider to be their proper title, and have discarded an appellation which blends them with a society different from their own—a society, indeed, established for purposes totally unconnected with Free Masonry. And at a meeting on the 9th March last, the Brethren of the Lodge resolved unanimously to memorialise the Grand Lodge in the above terms, and to apply for the sanction of the Grand Lodge to be hereafter known only as “The Lodge of Edinburgh,” and to hold as formerly No. 1 upon the Roll of the Grand Lodge of Scotland. So far as the memorialists are cognisant of Masonic matters, they know of no instance in which the title of a Lodge, as fixed upon by its founders, has been withheld by the Grand Lodge of Scotland; and they aver that the title of “The Lodge of Edinburgh” has not been, and could not with propriety have been, bestowed upon any Lodge in this district other than to that to which the memorialists have the honour of belonging. Its recognition *de novo*, therefore, it is presumed, cannot interfere with any of the Sister Establishments in the province—certainly with none beyond these bounds. The memorialists, in conclusion, trust that, as the style claimed is neither new nor recently assumed, but is the original and only proper one, its recognition by the Grand Lodge may be the means of restoring that harmony among the Brethren in the city, which has in a degree, however slight, suffered an interruption. The documents required for establishing the statements herein set forth will be laid before the Grand Lodge, or a Committee of its Members, as the Grand Lodge in its wisdom may think proper.

Signed and Sealed in name and by appointment of the Brethren of the Lodge in full Lodge assembled, at Free Masons’ Hall, in the city of Edinburgh, the 27th day of April 1841.

(Signed)

J. LINNING WOODMAN, Master.

On this memorial being brought forward for presentation at the Grand Quarterly Communication in May 1840, Grand Lodge by a majority refused to receive it, on the ground that it was not acquainted with “The Lodge of Edinburgh,” and could not receive a memorial from any Lodge

not named as on its Roll. This was communicated to Mary's Chapel by its Master, who characterised the proceeding on the part of the Grand Lodge as both "captious and erroneous,"—erroneous in so far as it could be clearly shown that many of the Lodges holding under the Scottish Constitution were improperly designated on the Roll. He stated, however, that the Memorial fell to be withdrawn. He could not recommend any further concession or application to the Grand Lodge, but would impress upon the Lodge the propriety of retaining its original designation under every circumstance,—a suggestion which was unanimously adopted by the Brethren. The matter having assumed an importance that Grand Lodge did not at first attach to it, that body at length ordered a report of the whole circumstances to be made by Grand Committee. After several meetings in prosecution of this remit, the Committee, November 8, 1841, came to the conclusion to report the name of the Lodge as "Edinburgh Mary's Chapel;" but the then Secretary of the Lodge of Edinburgh, who was also a member of Grand Committee, not being able to view the matter in the same light, dissented, and lodged the following Protest:—"I dissent from the Minutes of the Grand Lodge Committee, upon which their Report is to be founded, as to the style and title of the Lodge No. 1, for the following reasons:—1. Because the Report of the Grand Committee is at variance with the evidence adduced to them in the Minute-Books and Charter of the Lodge No. 1, which clearly establish its appellation to be 'The Lodge of Edinburgh.' In other respects, the said report is founded upon erroneous data. 2. Because it is beyond the power of the Grand Committee, or of the Grand Lodge, to alter the name of any Masonic establishment without consent of the members belonging to that establishment;—in particular, it is *ultra vires* of the Grand Lodge to infringe upon the title of the Lodge of Edinburgh, which existed long before the formation of the Grand Lodge. 3. The dissentient therefore claims for the Lodge holding No. 1 of the Grand Lodge its ancient and characteristick appellation of 'The Lodge of Edinburgh,' and avers that as such it shall only recognise itself hereafter. F. S. MELVILLE, P.M. for Lodge St James, Brechin." Approving what its Secretary had done, the Lodge, at its Communication on the following day, determined to maintain the ground which it had previously taken. Efforts were made at the next monthly Communication to obtain by a vote of the Lodge the repudiation of this resolution, but these were defeated by a motion for "the previous question," which was carried by the casting-vote of the president. Without any further deliberation or deliverance on the subject, the Lodge resumed its chartered title.

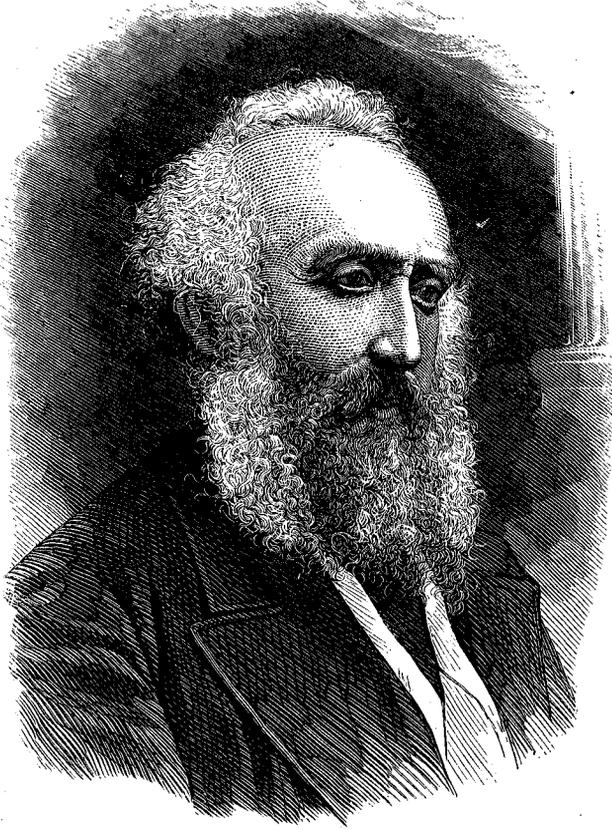
All things considered, the Lodge of Edinburgh's resumption of its original title, and subsequent determination at all hazards to abide by that resolution, was a virtual repudiation on its part of the inviolability of the charter under which it held of the Grand Lodge, the conditions of which could only in any essential point be deviated from with the deliberate consent of the contracting parties. The act of the Lodge was also inconsistent with the attitude it had previously assumed in its vigorous but ineffectual resistance of an equally unconstitutional act of the Grand Lodge itself in 1808, which placed The Lodge of Edinburgh in a secondary position on the Grand Lodge Roll.

FRANCIS SUTHER MELVILLE, Clerk of Session, the author of the protest above given, is President of the Board of Grand Stewards. He was initiated in the Lodge of Edinburgh in 1836, and was its Secretary during the three years ending December 1841. For his services in that capacity the Lodge in January 1842 entertained him at dinner at Newhaven, near Edinburgh, and presented him with a testimonial subscribed for by the members. He was Depute Master when the Prince of Wales was affiliated into Mary's Chapel, and his portrait appears in the group of office-bearers who represented the Lodge at the admission of His Royal Highness. On Brother Officer's retirement from the chair, Mr Melville was unanimously requested to act as his successor; but indifferent health precluded him complying with the request. He represents in Grand Lodge, Ayr St James, the mother Lodge of Tam o' Shanter's boon companion, Souter Johnny. He had previously, and for about a quarter of a century, been the representative of Forfar and Kincardine, Dundee, which Lodge presented Mr Melville with several addresses in vellum expressive of its appreciation of his services.

FRANCIS DACRUZ M'COWAN, doctor of medicine, whose portrait heads this chapter, was initiated in the Lodge of Edinburgh in 1844; and was elected Master on St John's-day, December 1854. He held that office for five years, and did much to increase and economise the funds of the Lodge. He was deputed by the Brethren to represent them in the Masonic Congress held in Paris in 1855, and in the Masonic reception by the Grand Orient on the occasion of the great French Exhibition in 1867. For these services he received the thanks of the Lodge. In 1856 he was presented by Prince Murat, then Grand Master, with the decorations of the Grand Orient, in recognition of services rendered to the Masons of France and their families during the great inundations of that year.

During Dr M'Cowan's mastership, two swarms of Brethren left the Lodge—one of whom formed the Lodge Caledonian, No. 392; the other connected themselves with members of the then dormant St Andrew, No. 48, and aided in its resuscitation. He represented the Grand Orient of France in the Grand Lodge of Scotland from 1855 till his death, which occurred in October 1872. He bequeathed £100 to the charity fund of the Grand Orient, and a like sum to the fund of Scottish Masonic Benevolence.





Dolph Robison

CHAPTER XXIV.



REQUENT reference has been made in the preceding chapter to the "*Incorporation of Mary's Chapel.*" This, though of ancient date, is not its original designation. The Freeman-Masons and Wrights of Edinburgh were in 1475 incorporated by a Seal of Cause under the hand of the Magistrates and Town Council, who supplemented this deed by another, granting to the infant guild the aisle and chapel of St John in St Giles's Kirk. This act of incorporation was ratified at several subsequent periods,—by the Archbishop of St Andrews in 1517, by royal charter in 1527, by the Common Council of

Edinburgh in 1633, by royal charter in 1635, and by decree of the Court of Session in 1703. Embracing at first only the masons and wrichts of Edinburgh, the scope of the Incorporation was gradually extended till in the beginning of the eighteenth century it included glaziers, plumbers, slaters, painters, coopers, sieviewrichts, bow-makers, and upholsterers.

We present a copy of the Seal of Cause and deed of grant above referred to, extracted from the Burgh Records of Edinburgh, in the hope that they may prove interesting as throwing light upon some of the usages of the Scottish Crafts four centuries ago:—"Till all and syndry quhom it efferis quhais knowledge thir present lettres sall cum;—The prowest, ballies, counsall, and the dekynnys of the hale craftismen of the burgh of Edinburgh, greting in God, euirlestand, Wit your vniuersiteis that our comburgessis and nychtbouris, all the craftsmen of the Masonis and the Wrichtis within the said burgh, quhilkis presentit to ws in jugement thair bill of supplicatioun, desyring of ws our licence, consent, and assent of certane statutis and reullis, maid amangis tham self, for the honour and worschip of Sanct Jhone, in augmentatioun of devyne seruice, and richt sa for reuling, governyng of the saidis twa craftis, and honour and worschip of the towne, and for treuth and lawte of the saidis craftis, profittable baith for the wirkaris and to all biggaris—the quhilk bill, togidder with thair statutis and reullis before ws red and thairwith we beand wele awysit, considerit and fand that thai war gud and loveable, baith to God and man, and consonand to ressoun, and thairto we assentit and grantit tham thair desyris, togidder with the Ile of Sanct Jhone in the college kirk of Sanct Gele, to beild and put to polesy in honour of the said Sanct, and for the sufferage of devyne seruice, and thir ar the artikallis and statutis at we haf approvit and for ws, in sa fer as we haf power;—In the first it is thocht expedient that thair be chosin four personis, of the best and worthiest of the twa craftis, that is to say twa masonis and twa wrychtis, that sall be sworne, quhilkis sall serche and se all wirkis at the craftismen wirkis, and that it be lelely and treuly done to all biggaris; Item, gif ony man beis plentuous of ony wirk, or of ony wirkman of the saidis craftis thai to complenye to the dekin and the four men, or ony twa of tham, and thai persons sall caus the scaith and wrang to be amendit, and gif thai can nocht, the prowest and ballies to gar it be amendit as efferis. Item, gif ony persoun or persouns of the saidis craftis cummis of newe after this act to the guid towne and schapis to wirk, or to tak wirk apoun hand, he sall first cum to the said four men, and thai sall examyn him gif he be sufficient or nocht, and gif he beis admittit he sall lay downe to the reparatioun of the altar a merk. Item, that na master nor persone of ony of the craftis tak ony prentis for les termis than sevin yeirs, and ilk

prentis to pay at his entre to the said altar half a merk, and gif ony prentis of quhatsumeuir of the saidis craftismen, or yit his feit man, pasis away or the ische of his termes but leif of his master, and quha that resauis the prentis or feit man, thai sall pay to the altar ane pund of walx the first falt, the second falt twa pundis of walx, the third falt to be pvnist be the provest and ballies of the towne as efferis ; and allswa, quhen ony prentisses has completit his termis and is worne out, he sall be examined be the four men gif he be sufficient or nocht to be a fallow of the craft, and gif he be worthy to be a fallow he sall pay half a merk to the altar and brouke the priuilege of the craft, and gif he be nocht sufficient he sall serf a master quhill he haf lirit to be worthy to be a master, and than to be maid freman and fallow. Item, gif thar be ony of the craft that disobeyis or makis discord amangis the craftismen of ony of the craftis, or that ony of them plenyeis apoun them sall be brocht befor the dekynniss and ouermen of the craftis, and thai to gar amend it be trefy amangis thamsel, and gif thai can nocht be faltouris to be brocht and pvnist be the prowtest and ballies of the towne for thair trespas as efferis. Alswa, the saidis twa craftismen sall caus and haue thair placis and rowmes in all generale processions lyk as thai haf in the towne of Bruges, or siclyk gud townes, and gif ony of the craftismen of outhere of the craftis decesis and has na gud sufficient to bring him furth honestly, the saidis craftis sall, vpon thair costes and expensis, bring him furth and gar bery him honestlie, as thai aucht to do of det to thair brother of the craft ; and alswa, it sall be lefull to the saidis twa craftis and craftismen of Wrichtis and Masounis to haue power of quhatsumeuir vtheris actis, statutis, or ordinancis that thai think mast convenient for the vtilite and proffet of the gud towne, and for thaim to statut and ordane with awys of the hale craftis and of our successouris, thai to be ratifit and appruft siclik as thir actis, and to be actit and transumpt in the common buke of Edinburgh, hafand the samyn forme, force, and effect as this present writ has. The quhilkis actis, ordinance, and devys shewin to ws and considerit we appruf, ratifyes, and for ws and our successouris confirmis and admittis, in so far as we haf power. In witnes of the quhilk thing to thir present lettres we haf to affixt our commoun sele of caus, togidder with the seles of the ballis of the said burgh for the tyme, in takynng of appreving of all the thingis aboue writtin, the xv day of October, the yeir of God jm iiijc seventy and five yeirs."

This charter shows how closely the performance of specific religious duties was associated with the burghal privileges enjoyed by guilds of Scottish craftsmen in the fifteenth century. The Church's influence upon the operative institutions of the period is also shown by the practice of other sections of the building trade. The unlaws that were imposed upon

defaulting masons employed by the magistrates of Aberdeen in the year 1483 were given to the "Sanct Nicholas Kirk-wark." Contributions of money and wax to the altar of St Thomas, erected in the Kirk of Glasgow, were exigible under the charter granted by the magistrates of that burgh to the Incorporation of Masons in 1551; while the Ayr Squaremen (masons and wrichts) were in 1555 placed under similar obligations for the uphold of St Ninian's altar, in the parish kirk of the burgh. At the Reformation, and consequent demolition of the Popish altars, the Kirk of Scotland, recognising the existing obligation of associated bodies to aid in upholding the outward fabric of religion, recommended that "craftsmen in burgh should contribute to the support of the Kirk." Long after the introduction of the Protestant faith this principle seems to have been acknowledged by the crafts; for by a clause in the Masonic ordinances issued by Schaw in 1598 and 1599, all fines exacted by Lodges under these statutes were directed to be applied to "pious uses." Notwithstanding this provision, however, the minute of the last meeting which was held by the Lodge of Edinburgh in the sixteenth century (June 8, 1600) furnishes the only recorded instance of its having directed the fines which it inflicted to be specially devoted to pious purposes. The probability is that unlaws would soon come to be regarded by Lodges as part of their ordinary revenue. This was the case in Glasgow, where during the first decade of the seventeenth century the Masons' Incorporation are found applying to secular purposes various items of income which under the sway of Roman Catholicism had originally been dedicated to the service of the Church. The presence of wrichts equally with masons at the passing of their apprentices to the rank of fellow, as provided for by the charter of 1475, favours the opinion which we have elsewhere expressed—viz., that "the Word" and other secrets peculiar to masons were communicated to apprentices on their admission to the Lodge, and that the ceremony of passing was simply a testing of the candidate's fitness for employment as a journeyman. From minutes of the Lodge of Edinburgh we find that the Incorporation had in the early part of the seventeenth century ceased to examine apprentice masons for advancement to the rank of fellow, and that this ceremony, then within the special province of the Lodge, was participated in by entered apprentices—probably on account of the beneficial effect such examinations were calculated to produce upon their professional character.

The reference which is made to BRUGES* in the fourth item of the pre-

* Bruges, so named because of the numerous bridges by which its canals are crossed, was in the middle ages the great emporium of the world's commerce. Its importance in this respect was such that in the fourteenth century ambassadors from twenty foreign courts resided within its walls.

ceding seal of cause is significant, as indicating one of the channels through which the Scottish Crafts became acquainted with customs obtaining among their brethren in foreign countries. If in the matter of precedency in public processions Continental usage was held to regulate the mason craft in this country, it is quite a legitimate inference that in other points they would be guided by the same authority, and that the secret ceremonies observed by the representatives of the builders of the mediæval edifices of which Bruges could boast, may have to some extent been adopted by the Lodges of Scotch Operative Masons in the fifteenth century. It was a custom of the period at which the above statutes were adopted for the craft guilds to take part in civic processions, as well as in those appointed by the Church in honour of the saints and at high religious festivals—the members of each handicraft appearing in those pageants being bound to wear upon their breasts the insignia of their respective trades, each trade under its distinctive banner. The observance of this custom seems in after years to have led to an extravagant expenditure of the Mary's Chapel Incorporation funds; for in November 1685 we find that court enacting, "that hereafter the deacons do not call any company to their attendance upon horseback bot on solemn occasions, at meeting of great personages or burials of such, except the old deacons, present quarter-masters, not exceeding the number of six horses to each deacon." At a previous date (October 1618) the incorporated masons of Glasgow ordained "that all who ride to burials or other common raids hereafter shall ride upon their own charges, and shall not be allowed out of the common purse." The burial of indigent brethren—one of the conditions upon which the masons of Edinburgh held their charter—was by legislative enactment in the thirteenth century made imperative upon incorporated bodies: "Gif ony breder of gilde hapyn to disses and has not to bring him to the erde as effeirs, or to ger sing for his saule, the breder sal tak up the faculties of the gild and ger his bodye be honestly layd in erde." According to the Constitutions of the German Masons of Strasburg, A.D. 1459, given in Findel's 'History of Freemasonry,' all the masters and fellows of the lodge were, on the death of one of their number, bound to assist at and contribute to "a mass to be said for the repose of the soul of him who had departed." Apropos of burials, we may mention that it was a custom in the sixteenth century for Scottish tradesmen to wear their aprons at the

Its citizens were famous for their skill in manufactures. In 1587 a colony of Flemish weavers found their way to Edinburgh, where certain privileges of trade were guaranteed to them by Act of Parliament. This Act so far ignored the monopoly which Mary's Chapel Incorporation enjoyed with respect to wricht-work within the royalty, as to permit the Flemings to employ a master-wricht, a countryman of their own, in the erection of their looms.

funerals of brethren, but to do so at burials of non-craftsmen subjected them to an unlaw of the value of six pounds Scots. The Masonic Funeral of modern times appears to be a relic of this custom. On the ground that "this species of charity is very becoming a society of Freemasons," the interment of poor brethren prevailed to a considerable extent among Lodges a century ago. The items of expenses usually incurred on such occasions embraced "coffin, crape for the officebearers' rods, drink, bread, grave-maker, and bellman."

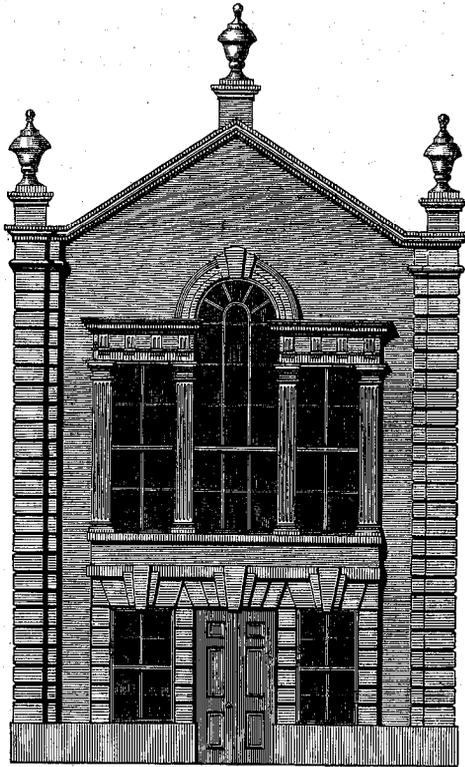
A gift of the aisle of the church of St Giles for their special use was the recompense which the magistrates of Edinburgh made to the masons and wrichts in return for the responsibilities the infant incorporation had undertaken in regard to the uphold of the altar which had been erected therein in honour of St John the Evangelist and St John the Baptist: "Till all and syndry quhom it efferis quhais knowlege thir present lettres sall cum;—The prouest, ballies, counsall, dene of gild, and dekynniss of the hale craftismen within the burgh of Edinburgh, greting in the Sone of the glorious Virgine. Wit ye ws in the honour, worschipe, and glore of Almychte God and of the glorious virgine Sanct Mary, and of our patrone Sanct Gele, and for the furthering, helping, eiking, and suppleing of divine seruice daily to be done at the altar of Sanct Jhone the Ewangelist foundit in the College Kirk of Sanct Geile of Edinburgh, and for reparatioun, beilding, and polesy to be maid in honour of the said sanct of Sanct Jhone, and of the glorius Sanct Jhone the Baptist, to have consentit and assignit, and be thir our present lettres consentis and assignis to our lovit nychtbouris the hale craftismen of the Masonis and of the Wrichtis within the said burgh the ile and chapell of Sanct Jhone fra the ald hers of irne inwards als frely as it is ouris, with all the fredomis, proffittis, and esementis thairto pertenant as we haf or may haf richt to, nocht doand nor committand ony preiudice or skaith to Sir Jhone Scaithmure or his successouris in his first feftment or priuilegis that he has broukit or joisit of befor. To be haldin and to be had the said ile and chapell of Sanct Jhone fra the irne hers inwart with the pertinentis to the saidis craftismen the Masonis and Wrichtis of the said burgh and to their successouris for euir, with power to edify, big, reparell, and put it ony pairt thair of to polesy or honour of the saidis sanctis outhir in werk or diuine seruice quhatsumeuir at the altar or vther wayes, nocht hurtand the auld feftment. And the said craftismen to vse, occupy, and aduoruy the said ile as thair awin proper ile, siclyk as vtheris craftismen occupiis within the said College Kirk, nocht doand ony prejudice to our patronage or to the auld feftment or to the auld laus in the said Ile. And at the said craftismen sall adoury and haf the day of Sanct Jhone the Baptist and to thig to the

light of the said altar as vtheris dois in the kirk yerlie. And this till all thame quhom it efferis we mak it knawin be thir our present lettres. And in witnessing hereof our commoun sele of caus of the said burgh, togidder with the selis of Alexander Turing, David Quhytehed, Bartillmo Carnis, balyeis for the tyme, and Alexander Richerdsons sele dene of the gild, in token of gevin consent and assignatioun to the saidis craftsmen of the said ile, be the handis of the dekin for them all, are to hungin at Edinburgh the xv day of the moneth of October the yeir of God jm. four hundredreth sevinty and five yeris." It seems to have been because of its neglected condition that this altaraige was assigned by the magistrates to the care of the masons, and not from any preference they or their colleagues in the guild entertained for the Saints John over St Ninian, St Thomas, or any other of the saints in whose honour altars were sustained by their fellow-craftsmen in other parts of Scotland. St Thomas, who in pictorial art is represented holding a builder's square, is regarded as the patron saint of architects and builders.

From municipal records belonging to the fourteenth and fifteenth centuries we learn that public bodies were accustomed to hold their meetings in the kirks within their respective bounds. This custom survived the Reformation, and was recognised by the Masonic Statutes of 1599, which confirmed the Lodge of Kilwinning's right to hold its courts within the parish kirk. There are no records of the Edinburgh Incorporation of Masons extant to show where its meetings were held during the fifteenth and sixteenth centuries,—in all probability it would for that purpose use its own aisle in the High Church. An extraordinary communication of the Lodge of Edinburgh was held in Holyrood House in June 1600. But the earliest indication of the ordinary meeting-place of the Incorporation, or of that of its Masonic pendicle, is contained in the oldest existing minute-book of the Lodge, where, under date November 25, 1613, "the decone of the maissouns and the hail rest of his brethren" are represented as being "convenit in the Maries Chapill in Nidries wynd." This place is with more or less regularity mentioned as that in which the Lodge of Edinburgh met during the next hundred and seventy years.

Mary's Chapel, built and endowed by Elizabeth Countess of Ross in 1504, and dedicated to the Virgin Mary, stood on the east side of Niddry's Wynd, and was with the wynd itself swept away in 1787, to make room for the South Bridge. This wynd was formerly the most aristocratic quarter of the city. It was to a house in Niddry's Wynd that James VI. brought his Danish bride, on his return to Scotland after his marriage (1590), and where they resided for a week, until certain repairs on Holyrood Palace had been completed. After passing through the hands of

Colvil of Easter Wemyss and Richardson of Smeaton, who as proprietors were also patrons of the religious foundation, Mary's Chapel about the year 1600 became the property of one James Chalmers, a macer before the Court of Session, of whom the Incorporation of Masons and Wrights purchased it in 1618, and converted the building into a Convening-House. From the circumstance of its proprietors meeting there, they came in course of time to be designated the Incorporation of Mary's Chapel. During



the civil war in which the country was involved in the time of Charles II. and his successor, St Mary's Chapel was used by the Incorporation as an armoury, and for better security of the arms it was, in 1684, as elsewhere noticed, ordered to be "fortified." When the Revolution of 1688 occurred, the Chapel, by arrangement with its proprietors, was being used by the non-conforming Presbyterians as a place of worship. It subsequently underwent considerable alterations, and had early in the last

century become the leading public hall in Edinburgh. Grand Lodge was inaugurated within its walls. Our engraving of Mary's Chapel is taken from Maitland's 'History of Edinburgh,' 1753.

Notwithstanding the thorough disjunction of the Masons' Incorporation and the Lodge which was effected by the introduction of modern Freemasonry, the Lodge of Edinburgh continued till 1769 in unchallenged possession of the privilege of holding its communications in Mary's Chapel. In February of that year it was informed of the Incorporation's resolution "to demand a rent for the use of the hall which they have possess'd past memory of man, and that it should not be under £5 sterling yearly." This demand was referred to the consideration of a committee, who in their conference with the treasurer of the Incorporation submitted that the "considerable sum of money which was annually paid by the Lodge to indigent widows of members of the Incorporation was always understood as a gratuity for the use the Lodge enjoyed of the large hall for its meetings;" but that, as the "Incorporation were more proper judges how to distribute charities to the persons upon their poors-roll," the Lodge had agreed, upon the Incorporation granting the use of the Chapel for its meetings, fitting up a preparation-room on the stair-head, allowing the use of the room at the back of the master's seat for the stewards, and levelling the tops of the desks, to give five pounds annually for the use of the poor belonging to the Incorporation. An arrangement upon these terms being concluded, the Lodge continued to meet in St Mary's Chapel till within a few days of its demolition. In view of this event a farewell communication, attended by all the Lodges in Edinburgh, was held on May 8, 1787. The Past Master, Bain Whyt, presided—a lecture on the Three Degrees was delivered by Thomas Sommers,* who also "addressed the brethren in a speech of considerable length suited to the nature of the meeting,"—and after many appropriate toasts, the Lodge was "closed with great solemnity, and the brethren dismissed in due time, never again to meet in Saint Mary's Chapel."

* Thomas Sommers, burgess and freeman glazier, was initiated in 1766. He was Deacon of the Masons in 1770-71, and again in 1776-77; and held the office of Grand Clerk to the Grand Lodge during the four years ending November 1799. He was the friend and biographer of Fergusson the poet,—was the author of a pamphlet on the nature of the "Burgess Oath,"—and at his death, September 1817, was engaged on a work entitled "Retrospect of the Public Buildings and other external Improvements of the City of Edinburgh." Fergusson passing Sommers's shop on one occasion, left the following lines on the counter:—

"Thom Sommers is a gloomy man,
His mind is dark within;
O! holy ——! glaze his soul,
That light may enter in."

During the next three years the Lodge of Edinburgh was temporarily accommodated, first in St David's lodge-room, and latterly in that of St Andrew. In October 1790 the Lodge removed to a large room in The Mint, which it had previously fitted up for masonic purposes. This building is situated in the Cowgate, and was erected in 1574. It was in the council-room of the Mint that the Danish courtiers who accompanied James VI. and his queen to Scotland were entertained at a public banquet by the town of Edinburgh. The Lodge continued to meet in The Mint till May 1795, when in virtue of an agreement with the Incorporation of Mary's Chapel, by which an annual rent of five pounds was to be paid, it removed to the Convening-House in Bell's Wynd. Here its communications were, with slight interruptions in 1799 and following year, held till 1807. Owing to the troubles in which it was involved during the five years ending March 1813, Mary's Chapel had no fixed place of meeting—its communications being for the most part held in one or other of the lodge-rooms belonging to Canongate Kilwinning, St David, and Defensive Band. On the termination of its differences with Grand Lodge it resumed meeting in Bell's Wynd, but in February 1814 went to Freemasons' Hall (St Cecilia's),* Niddry Street, which it occupied for four years. In December 1818 it transferred its sittings to St David's, in Hyndford's Close, and was the joint occupant of that lodge-room till February 1836, when it took apartments in Paxton's Royal Exchange Rooms, from which it removed in November of the same year to the Regent's Rooms, 14 Waterloo Place. Here the Lodge sat till its removal, in June 1839, to the Caledonian Hotel, 3 Waterloo Place. Another removal was necessitated in June 1840, when, from the impossibility of procuring a suitable place in "the new town," and in the hope that "greater respectability would arise from assembling in the Grand Lodge premises than could be gained from meeting in a tavern,"†

* St Cecilia Hall was built in 1762 at the bottom of Niddry Wynd, from a design by Mr Robert Mylne, after a model of the great opera theatre of Parma. The concerts in this Hall, says Chambers in his 'Traditions of Edinburgh,' did honour to the city: it was here where the patrons of song were wont to listen to the strains of Signor and Signora Domenico Corri from Rome, and other distinguished artistes of the time,—and where too the Grand Lodge of Scotland was for thirty-five years (1809-44) accustomed to hold its meetings, having in 1809 purchased the building for £1400 and converted it into a Freemasons' Hall. Some alterations and additions were made on it, and it was sold in 1843 to the Town Council for £1800, for the purposes of a School under the trust-settlement of the late Dr Bell, the founder of the Madras system of education. St Cecilia Hall as a concert-room is now represented by the Music Hall in George Street.

† The earliest notice we have of an Edinburgh Lodge meeting in a public-house is given in a previous chapter, in a way which seems to imply that a tavern is an improper place for Masonic meetings being held. Brethren who kept public-houses were by resolution of Grand Lodge in 1739 declared incapable of being elected Grand Stewards. In 1725 the Lodge of York enacted that "no more persons shall be admitted a brother of this Society that shall keep a public-house."

Mary's Chapel returned a second time to Freemasons' Hall. In February 1843 it migrated to the Waterloo Rooms, where it remained till December 1845, when it removed to the St James Hotel, St James's Square. This property having immediately afterwards been let to private families, Mary's Chapel was again without a lodge-room. The Star Hotel, the Café Royal, and the Turf Hotel were the places in which the Lodge held its communications during the next twelve months. In January 1847 it settled down in the Turf, whence it removed in December 1853 to the Ship Hotel, Register Street. Another change was effected by its removal in December 1869 to its present lodge-room in the Waterloo Hotel, Waterloo Place.

It is about a quarter of a century since Mary's Chapel laid the "foundation for a capital sum to be laid out hereafter in providing a suitable place of meeting for the Lodge,"—an object which has not hitherto been attained, but which is now likely to be realised through the careful management of the Lodge's funds, which at St John's-day 1870 amounted to the sum of £450. St David's parted with its lodge-room in Hyndford's Close a few years ago, the locality having become unsuitable. The Journeymen's old Hall, which formed a portion of the east side of the quadrangle of Cardinal Beaton's Palace, situated at the foot of Blackfriars Wynd, and which was acquired by the Lodge in 1743, was embraced in the city improvements presently in progress, and has been removed. In its place, on the same site, and facing the new street called Blackfriars Street, the Lodge has erected a handsome building, the foundation-stone of which was laid by the Earl of Dalhousie in November 1870. The only other Lodges in Edinburgh which possess halls of their own are, Canongate Kilwinning, in St John's Street, and St James, in Writers' Court, High Street.

ADOLPHUS ROBINOW, Representative in Grand Lodge from the Grand Lodge of Hamburg, whose portrait heads this chapter, is a member of Mary's Chapel. He is the senior partner of the well-known mercantile firm of Robinow and Marjoribanks, carrying on business at Leith and Glasgow, and is the Consul of the German Empire at Leith.



John Biley

CHAPTER XXV.



THE traditional claims for precedency that have come most prominently before the Craft are those which have been advanced in favour of the Lodges of Edinburgh (Mary's Chapel) and Kilwinning respectively. Though from its ancient political importance Edinburgh is more likely to have been the centre of an Association of Builders than an obscure village in the provinces, the legend which points to Kilwinning as the original seat of

Scotch Masonry is more wide-spread, and has hitherto been more generally accepted, than that which accords the palm of priority to the ancient metropolitan Lodge on account of its alleged descent from the artisans whom, in 1128, King David imported from Strasburg to build Holyrood Abbey. The position thus claimed for Kilwinning does not necessarily imply that it was the source whence all other Scotch Lodges have sprung. Nevertheless, this traditional distinction, published as it has been through the medium of gazetteers, encyclopedias, and the like, will not easily be dissociated from the Lodge of Kilwinning; though, after all, its perpetuation cannot affect the acknowledged antiquity of its old metropolitan rival, Mary's Chapel, or raise Kilwinning to a higher position in the annals of Freemasonry than that to which it has already attained. The probability is that the erection of the earliest Scotch Lodges was of nearly simultaneous occurrence, as wherever a body of the mediæval masons were employed, there also were the elements to constitute a Lodge. The pretensions of the Lodge of Kilwinning to priority of existence, based as they are upon the story which makes its institution and the erection of Kilwinning Abbey (1140) coeval, are weakened by the fact that the Abbey in question was neither the first nor second Gothic structure erected in Scotland. The Crown had been all but beggared by the prodigality of David I. in raising religious edifices, long before the foundation of Kilwinning was laid. Besides, a minute inspection of its ruins proves its erection to have been ante-dated by some eighty or ninety years.* Similar misconception may exist also in regard to the age of other Scotch ecclesiastical buildings that are associated with the origin of particular sections of the Craft. In the discussion, therefore, of disputed points under this branch

* Brother John Baird, Past Master of the Lodge Glasgow St John, No. 3 bis, has supplied us with the following notes on this point:—"In a county so rich in historical incidents as that of Ayr, it seems strange that scarcely any record remains of what must have been a large and wealthy ecclesiastical community—if we are to judge by the extent and beauty of this church and its surrounding buildings. That it has seen scenes of violence, like so many structures of a similar kind throughout the country, in the unsettled state of the kingdom during the English and Scotch wars, is plainly attested by the fact that in the gable of the south transept, which is still entire, there are three different kinds of masonry, and as many different kinds of stone used—showing that the work of destruction and restoration had been carried on here as elsewhere. Enough of the buildings remain to show us that they were erected during the thirteenth century, if we adopt the English chronology; and as Scotland was both a smaller country and a poorer, it is not at all likely she would be in advance of her sister state, but rather be somewhat behind, however much her church dignitaries might wish to emulate their richer brethren in the south. Adopting this theory, the earliest date, even were it in England, that could be fixed for the erection of a structure like Kilwinning Abbey would be A.D. 1220. Great numbers of English examples, with the same character of details both in base, shaft, and capital of pillar, arch mouldings with the dog-tooth enrichment, form of arch, &c., might be pointed out with authenticated dates ranging from the year stated to 1250."

of Masonic archæology, it should be borne in mind that there may be a material difference between the date of the founding of a religious institution and that at which the fabric in connection with it was built. In advocating the Lodge of Edinburgh's claims to priority, it has never been the custom to connect with it the names of persons of rank as directing the Lodge at a date prior to its earliest records. On the other hand, the claims of Kilwinning are supported by associating with its government in ancient times the names of historical personages, of whose connection with the Mason Craft and their customs there is neither direct nor collateral evidence. That the Lodge of Kilwinning was presided over about the year 1286 by James, Lord Steward of Scotland, about 1313 by the hero of Bannockburn, and afterwards by "a third son of Robert the 2nd (Earl of Buchan)," are among the statements which were propagated during the last century in support of the great antiquity of the Kilwinning Fraternity.

Leaving the fables of the Order for reliable data, we find in the opening paragraph of the supplementary Statutes for the regulation of Lodges issued by the Warden of the Masons in December 1599, the designation of "heid and secund ludge of Scotland" applied to the Lodge of Kilwinning. It is afterwards in the same document called "secund ludge of Scotland," "secund ludge," "secund in Scotland," "parochie [parish] and secund ludge." Only two other Lodges are therein mentioned by name, the one being "first and principall ludge in Scotland," and the other "third." The ordinance having special reference to the precedence of these three centres of Masonic jurisdiction is as follows:—"Item, it is thocht neidfull and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming, as of befoir, the first and principall ludge in Scotland; and that Kilwynning be the secund ludge as of befoire is notourlie manifest in our awld antient writtis, and that S[triu]e]linge salbe the thrid ludge, conforme to the auld privileges thairof." There is, it must be admitted, an apparent ambiguity in the Warden-General's definition of the "use and wont" position of the two leading Scottish Lodges. But while the terms "principal" as applied to the Lodge of Edinburgh, and "heid" as used to designate that of Kilwinning, convey precisely the same meaning, the prefixes "first" and "secund" may be held as conclusive of the fact that though both were head lodges over their respective bounds and independent of each other, the precedence was assigned to one of them. There is no inconsistency in this supposition; for might there not have been a plurality of head lodges as well as of head pilgrimages. These latter are referred to in an Act of the Lords of Council, 1490, which, in a case of manslaughter, ordains the parties to repair to the market cross of Edinburgh, with their swords in their hands.

and ask forgiveness of the friends of the slain man, and to seek "the four head pilgrimages of Scotland, and there say mass for his soul." Whether it was on the ground of priority of existence or of geographical position that the Lodge of Edinburgh was at first preferred to the chief post among its contemporaries, will probably never be known, unless indeed archæological research may yet bring to light data for the settlement of the question. The second code of the Schaw Statutes places it beyond doubt that in the year 1599 the Lodges of Edinburgh and Kilwinning were respectively confirmed in the position they had "of befor" held. It should be borne in mind that these Ordinances were not of a revolutionary character, introducing new arrangements into the Craft; but were simply declaratory of what was acknowledged at the time to be the usage of the then existing Lodges.

Hitherto, while endeavouring to divest the Kilwinning Legend of its more extravagant proportions, we have been disposed on the whole to accept that portion of it which represents Kilwinning as being the seat of the first-established Scotch Lodge. This was the result of an impression that a first perusal of the Schaw Statutes had left upon our mind, viz., that the ordinance which commands obedience to "the hale auld antient actis and statutis maid of befor be the predecessouris of the maisounis of Kilwunning" was applicable to the Craft in general. But upon a closer examination of the context we find that the enactment in question refers specially to the crafts belonging to, or under the control of, the Lodge of Kilwinning, and cannot therefore in any respect be held as corroborative of Kilwinning's original supremacy as a lawgiver to all other Lodges in Scotland. Its supremacy as a head lodge was by the same Statutes limited to "the boundis of the Nether Waird of Cliddisdail, Glasgow, Air, and boundis of Carrick;"—and in respect of such arrangement, which was but the reiteration of one that had been of long standing, the Lodge of Kilwinning would occupy a position analogous to that of a modern provincial grand lodge. Never again under the Operative regime does the question of masonic precedency appear to have been made the subject of legislation. The abuses that are referred to in the St Clair Charters as prevailing among the Mason Craft during the first quarter of the seventeenth century, and the method that was adopted to get rid of them, prove that supreme power had not been vested in any one Lodge. Nor can the Lodge of Kilwinning's appropriation in 1643 of the title of "The Antient Lodge of Scotland" be held to imply more than a claim of priority.

Although the adjustment of place on its Roll early attracted the attention of the Grand Lodge of Scotland, the minutes of the Lodge of Edinburgh of the time are silent on the point. In November 1737, Grand

Lodge "resolved that the Lodges who have produced documents be enrolled according to their dates, and those who had not produced be postponed on the roll. But if those who are postponed shall afterwards produce instruction of their being elder, then they shall have their place in the Rolls according to the dates of their erection and constitution." The earliest Records that were brought forward under this arrangement were those of the Lodge of Edinburgh. The oldest of the minutes which they contained bore date "Ultimo Julij 1599," and was thus 43 years older than those produced by the Lodge of Kilwinning, which did not extend beyond December 20, 1642. In accordance, therefore, with the principle which had been laid down for the guidance of Grand Lodge in the matter of precedency, the first place on the Roll was assigned to Mary's Chapel, and the second to Kilwinning. If not acquiesced in, this arrangement was at least not formally objected to by the Lodge of Kilwinning, which was then and for several years afterwards represented at Edinburgh by proxy. It was when replying to a "dutyfull and affectionate letter from its daughter of the Canongate," December 1743, that Kilwinning first gave official expression to its dissatisfaction with its position among the subordinate lodges. The matter was in February 1744 brought before Grand Lodge, with the following result: "The Substitute Grand Master produced a letter from the Lodge of Kilwinning, addressed to the Right Worshipfull Master, Wardens, and other members of the Lodge of Canongate assembled at St John's Chapell, compleaning that in the Rules of the Grand Lodge they are only called second in order and another Lodge preferred before them. The Grand Lodge considering that the Lodge of Kilwinning having never hitherto shown them any document for vouching and instructing them to be the First and Mother Lodge in Scotland, and that the Lodge of Mary's Chapel, from the records and documents shoven to the Grand Lodge, appear (for aught yet seen) to be the Oldest Lodge in Scotland.—Therefore, as the letter is only adressed to the Master of the Lodge of Canongate St John, they recomend to the Right Worshipful the Substitute Grand Master to return a proper answer thereto, being present Master of that Lodge."

Finding itself thus permanently placed in a secondary rank, the Lodge of Kilwinning, without entering upon any disputation, or formal vindication of its claims, resumed its independence, which in the matter of granting charters it had in reality never renounced. It had in 1738 issued a charter to a lodge at East Kilbride. The election in 1750 of a Past Master of Kilwinning (Alexander tenth Earl of Eglinton,*) to the office of

* His Lordship was mortally wounded in an encounter with a poacher whom he attempted to disarm, and died a few hours afterwards (October 1769).

Grand Master Mason of Scotland shows that the Kilwinning Secession had not at that period been viewed with any very strong feeling of jealousy by the Grand Lodge. In subsequent years, however, this body, animated by a different spirit, directed its daughters to hold no intercourse with any of the Kilwinning Lodges. This had the effect of circumscribing its rival's influence, and ultimately of disposing it to listen to proposals for reunion with the Grand Lodge. In the year 1806 an authoritative contradiction by Kilwinning of a report that it had "sold to Mary's Chapel its right of granting charters" also hinted the "near probability of a settlement of all disputes and differences betwixt the Grand Lodge and the Lodge of Kilwinning, on terms which would secure the interest and rank in Masonry of the Mother Lodge and of all the daughters holding of her." Negotiations for the amalgamation of the Grand Lodge and Kilwinning had at the period in question been secretly opened between certain officials of the two bodies, and with so much unity of sentiment as to justify the note on the subject which the Lodge of Kilwinning had addressed to its daughters. Out of respect for the susceptibilities of its less exalted contemporary, Grand Lodge was the first to propose a conference on the subject of the desired Union. Addressing the Secretary of the Kilwinning Lodge, under date February 21, 1807, the Grand Secretary wrote: "It has been the subject of much regret that the misunderstanding so long subsisting between the Grand Lodge of Scotland and the Kilwinning Lodge should not ere now have been accommodated. It does not from our Records appear very clearly what was the reason which induced your Lodge to leave the bosom and protection of the Grand Lodge. But whatever was the reason, it must now be obvious that it will tend greatly to the interest, honour, and respectability of the Craft in general, were Masonry in Scotland to be practised only in the bosom of, and under the protection of, the Grand Lodge, whereby she, as the only head of the Masonic Body in Scotland, would feel herself responsible for the regularity and good conduct of every Lodge enjoying the privilege of meeting as a Masonic Body under her Charters. In order to bring about this most desirable object, the matter has been confidentially mentioned by some of the members of the Grand Lodge to some of your members, and in consequence of what passed on these occasions, the subject was brought before the Grand Lodge of Scotland, when a committee were appointed, who, agreeably to the powers vested in them, have submitted this business to the following Brethren, viz. :—William Inglis, Esq., Sub. G. M. ; Sir John Stuart of Allanbank, Bart. ; Mr Alex. Laurie ; Mr William Guthrie, Grand Secretary ; and Mr James Bartram, Grand Clerk, with full and ample powers to meet with a Committee of Kilwinning Lodge at Edinburgh, or

any place to be mutually agreed upon, and finally to arrange and settle all disputes presently subsisting between the Grand Lodge and the Kilwinning Lodge, in the way and manner their respective Committees may judge meet for the honour, interest, and advantage of both Lodges. Should this measure meet the approbation of your Lodge, which I have no doubt it will, I shall be glad to hear that your Lodge has named a Committee of your members, with similar powers, and when and where it will be agreeable to the Committee to meet."

This letter was submitted to the Lodge of Kilwinning at a special communication held at Kilwinning on the 6th April 1807, when, "after the most deliberate consideration," Brs. Colonel Blair of Blair, R.W.M., Montgomerie of Craighouse, M'Gown of Smithston, Davidson of Drumley, Boyle of Shewalton, Cuningham of Auchinharvie, and James Crichton of His Majesty's Customs at Irvine, were appointed a Committee, armed with powers in every respect similar to those that were possessed by Grand Lodge Committee. Thus commissioned, the representatives of the negotiating bodies met at Glasgow on the morning of the 14th October 1807, the delegates from Kilwinning being entertained at breakfast in the Star Inn by the brethren from Edinburgh. After a lengthened conference, in course of which the Records of the Lodge of Kilwinning and a copy of the Charter* of the Lodge of Perth and Scoon were produced in support of the "great antiquity of Kilwinning," the joint Committee adopted a Minute of Agreement, the chief points of which were—"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. . . . That the Mother Kilwinning shall be placed at the head of the Roll of the Grand Lodge, under the denomination of Mother

* This MS., which is preserved by the Lodge No. 3, purports to be a mutual Contract and Agreement between the Brethren of the Lodge of Perth and Scoon, on the occasion of their election of a Master in room of the deceased "Mr Mylne," in whose family the office had for several generations been hereditary. It is dated December 24, 1657, and contains the earliest documentary evidence of the existence of the Kilwinning Legend: "In the name of God, Amen. To all and sundrie persones whome thir prittis doe belong. Witt ye ws the persones undersubcryvers, maisters, ffriemen, and fellow crafts, measones resident within the burgh off Perth, That whair forsameikle as We and our predecessores have and haid, ffrom the Temple of temples building on this earth (ane vniform communitie and wnione throughout the whole world), ffrom which temple proceded one in Kilwinning, in this our nation of Scotland, And from that of Killwinning many moe within this Kingdome, Off which ther proceded the Abbacie and Lodge of Scoon, built by Men of Art and Architectorie, Wher they placed that Lodge as the second Lodge within this nation, which is now pass memorie of many generations, And wes wpheld be the Kings of Scotland for the tyme, both at Scoon and the decayed citie of Bertha when it stood, and now at Perth, heid brugh of the shirefdome therof to this verie day, which is now ffour hundreth thriescoir and fyve yeires since, or therby. . . ."

Kilwinning, and that the Master of the Mother Lodge Kilwinning for the time shall be *ipso facto* Provincial Grand Master for the Ayrshire district."

Matters had proceeded thus far, when an attempt was made to reconcile the Lodge of Edinburgh to the change in its position which a confirmation of the proposed agreement between Grand Lodge and Mother Kilwinning would involve. Sir John Stuart, Bart., P.G.M. of the Lower Ward of Lanarkshire, was the medium through which this was sought to be effected, and with the insertion in its minute-book of a copy of note sent by that gentleman to Bro. Alexander Deuchar, begins Mary's Chapel's record of the intended encroachment on its rights:—"Sir John Stuart would be much obliged to Mr Deuchar, jr., if convenient to take the trouble to come over to him for a quarter of an hour this forenoon. Excise Office, Tuesday (October 26, 1807)." What transpired at the interview to which this note refers is thus recorded in the minute of the "Committee upon the Privileges of Mary's Chapel Lodge, met in Mr Martin's, High Street, 29 October 1807. . . . Br. Deuchar stated that he immediately went over to the Excise Office, when Sir John Stuart informed him that he wished to converse with him upon sundry Masonic affairs, whereof the chief was the present junction between the Grand Lodge and Mother Kilwinning Lodge, Ayrshire, and stated that the Committees of the two respective Lodges had met in Glasgow and drawn up Articles of Agreement, whereby Mother Kilwinning was to be placed at the top of the Roll of the Lodges holding of the Grand Lodge of Scotland (to the exclusion of Mary's Chapel ranking as No. 1 at the head of the roll, and in direct violation of sundry resolutions of the Grand Lodge in favour of the said Mary's Chapel Lodge); as also, that the Lodges holding of Kilwinning should rank upon the roll of the Grand Lodge according to the dates of their original charters. In opposition to which Br. Deuchar urged the injustice of proceeding so far without allowing Mary's Chapel at least the satisfaction of proving her claims to seniority, or seeing the vouchers upon authority of which her seniority was to be thus forcibly wrested from her; that Mary's Chapel had already received various decisions of the Grand Lodge in her favour seventy years ago, as also having in her possession a charter from the Grand Lodge, wherein her right to stand *first* on the roll is expressly set forth. The above being the substance of the conversation wherein many arguments were used on both sides, the Committee took it into their serious consideration, and unanimously resolved to oppose Mary's Chapel being deprived of her right to stand at the top of the Roll of the Grand Lodge, and instructed Br. Cunningham, Senior Warden, in the absence of the Right Worshipful

Master, to take a solemn protest, in name of Mary's Chapel Lodge, against the proceedings of the Grand Lodge."

With this decision of the Lodge of Edinburgh Sir John Stuart would appear to have been made acquainted, for on the following day he thus addressed Mr Deuchar:—"Friday, 30 October 1807. "Sir and Brother, —Since we last came upon Masonry, whilst on business widely different from it, I have turned over in my mind the Union with Kilwinning. The general utility no man can question, I think; and that being settled, I cannot see what Mary's Chapel is called upon to do more than the other Lodges in point of Masonic principle; and, as the whole is founded on equality, I cannot perceive that there is any difference between No. 1 and No. 10. But I am rather inclined we should all keep our Numbers as they are, and assent to what every one of us, Mary's Chapel and others, know, that the Kilwinning is the most ancient in Scotland, notwithstanding that Mary's Chapel shewed the eldest written records, these of the other being burnt, like the charter of the Archers, and many Societies. This is the more urgent, as it is *not* for the sake of being at the head of the Roll, but to enable them to receive a plume of feathers in exchange for a *crown*, much for our general advantage. I really am at a loss to know how the Brethren of Mary's Chapel can adopt a different line on true Masonic principles.—Yours cordially, JO. STUART."

The assertion as to the burning of the Kilwinning Records is founded on a sentence in the preamble of the second of the St Clair Charters which refers to the destruction by fire of certain documents connected with the hereditary protectorate of the Craft. There is no ground for supposing that the Records of the Lodge of Kilwinning, any more than those of the Lodge of Edinburgh, were ever kept at Roslin Castle. And even were it so, Mary's Chapel could with as much propriety have made the assertion that its more ancient Records had also perished in the conflagration in which the Laird of Roslin's "auld writtis" are alleged to have been consumed. To Sir John Stuart's communication Mr Deuchar made the following reply:—"Edinburgh, 31st October 1807. R. W. Brother,—I this morning received your favour of yesterday. I fully agree with you on the importance of the union of Kilwinning with the Grand Lodge, and most sincerely wish it could be accomplished without injuring the right or interest of any Lodge: indeed, the only bar is the right of Mary's Chapel to No. 1. . . . I took it upon me to call together the office-bearers of the Lodge, and lay before them the substance of the conversation I had with you. They were unanimously of opinion that the rights of their Lodge were not to be given up upon slight grounds, and therefore instructed the Senior Warden, in absence of the Master, to oppose any final

settlement of the business being made upon Monday, and to demand, in name of Mary's Chapel, that the vouchers and settlements of the Committee, as also the minutes of the Grand Lodge respecting the original settlement of the business anent seniority, be laid before the office-bearers for their inspection and consideration, that they may be able fully to explain to their Brethren, in a Lodge to be called for that purpose, the whole circumstances of the case; and if that is refused, to protest in the most solemn manner, in name of Mary's Chapel, against the proceedings; after which a Lodge is to be called with the greatest possible despatch. At the same time, with a candour which does them honour, they agree that if the Mother Kilwinning Lodge can produce any additional satisfactory proof of their being the identical Lodge of Kilwinning by whom Masonry was originally introduced into Scotland, they will not only (though not obliged to do it) consent to the Kilwinning standing first on the roll without a number, as you propose, but also to endeavour to persuade their Brethren to agree to it, yea, even to take No. 2; and if they (Mary's Chapel) thus consent to sacrifice their rights for the good of the Craft, they may with confidence expect the same honourable spirit in Kilwinning; and numbers, as you mention, being no very material distinction, they hope Mother Kilwinning will consent to stand second on the roll without a number, to which Mary's Chapel will not in the least object, and thus in granting her diplomas by the name of Mother Kilwinning on the register of Scotland, she will appear as great in the world as if she stood first on the roll and Mary's Chapel still held No. 1, as it will be only in the Grand Lodge where the difference will be known. I therefore hope you will duly weigh all the above circumstances, and approve of a plan thus laid down between two Ancient Lodges equally respectable and numerous, and where both are making sacrifices for the good of the Craft. Much may be done by mildness, but nothing by compulsion, as Mary's Chapel is determined neither to be sold nor compelled to resign their seniority, to attempt either of which will undoubtedly lead to a secession, in reality much to be dreaded, under the nose of the Grand Lodge, and which may ultimately lead to the fatal consequences which have taken place in England—namely, the formation of a new Grand Lodge. In your last favour you mention that you do not see how Mary's Chapel can act otherwise than resign her seniority to Kilwinning upon true Masonic principles. We, in return, answer that, after the fair and candid manner in which we have come forward with offers for accommodation, we do not see that Mother Kilwinning can expect Mary's Chapel to resign the exalted station she holds upon mere slight presumptive proof, or act otherwise upon true Masonic principles than consent to come down a little in her

demands as well as Mary's Chapel. Trusting the above will meet your approbation, I am, R. W. Brother, yours affectionately, ALEX. DEUCHAR, Treasurer of Mary's Chapel."

The proposal of Mary's Chapel, as conveyed through the letter of its Treasurer, elicited no reciprocal response from the opposite side, and the Treaty and Settlement betwixt the Grand Lodge and Mother Kilwinning was forthwith approved of, under protest by the Acting Master of Mary's Chapel, who threatened "to call a meeting of the Lodge to consider whether they should not secede." The Agreement was subsequently confirmed by Mother Kilwinning, and a Committee appointed to proceed to Edinburgh to represent the Lodge at the St Andrew Festival. The Lodge of Edinburgh followed up its protest by constituting its Office-bearers a Committee to defend its privileges. This body inaugurated its proceedings by declining to join the next St Andrew's-day procession, as being "inconsistent with the dignity of Mary's Chapel Lodge after their late protest to fall in second in a procession where they usually walked first." The subsequent procedure of the Committee was reported as follows to the Lodge, April 12, 1808:—"In consequence of a remit from the Lodge to a Committee of the office-bearers to inquire as to what evidence had been produced to the Grand Lodge, whereby they were induced to give the Lodge Kilwinning the preference, and to place her on the roll of the Grand Lodge before this Lodge, which has been, and acknowledged to be, the Senior Lodge of Scotland for upwards of seventy years on the roll of the said Grand Lodge. The Committee accordingly met, and they directed their Secretary to write a letter to the Grand Clerk of the Grand Lodge of Scotland, requesting that he would furnish a note of what evidence had been produced by Kilwinning to the said Committee of the Grand Lodge at Glasgow relative to the matter. An answer to this letter has been returned, and along therewith an extract of the agreement entered into between the Grand Lodge of Scotland and the Lodge Kilwinning, together with an extract of a charter of the Perth and Scone Lodge, which papers are herewith produced for the inspection of the members of the Lodge. After the production of these papers, a meeting of the foresaid office-bearers was called upon the 5th curt. to take the same into consideration, which Committee did accordingly meet, and, after considering the said production, they are unanimously of opinion, and do accordingly report, that it does not appear that the Lodge Kilwinning has instructed any title whereby they can claim precedence of this Lodge in the Grand Lodge. The Committee, therefore, having so far discharged their duty, do now report accordingly, and request the opinion of the Lodge what further procedure should be held relative to the said

matter." This report was unanimously approved, and it was remitted to the Committee to act further in the business as they should see fit.

At this point the question of precedence becomes mixed up with the still more complicated case of Dr Mitchell, which affected the interests of several Lodges in Edinburgh, and cannot well be further treated of separately. The disputes extended over a period of five years, but the result was fruitless of any advantage to Mary's Chapel so far as related to its altered position on Grand Lodge Roll. Another attempt to regain its original place was made by the Lodge in 1815, in view of a contemplated re-adjustment of the roll of daughter lodges; and in pursuance of a unanimous resolution of the brethren a petition was framed for presentation to Grand Lodge. This document, which contained statements substantially the same as those upon which the Lodge had formerly based its claim to stand at the head of the roll, was in due course brought under the notice of Grand Lodge, which delayed consideration of it for three months. The interval was occupied by the opposing parties in procuring proxies in support of their respective positions. As showing the importance which was attached to the subject, we give an extract of a letter addressed to the Lodge of Kilwinning by the Grand Clerk:—" . . . Should Mary's Chapel persist in her groundless and urgent demands, it will be necessary for the Grand Lodge to make Mother Kilwinning a party to the question, in order that she may defend her own just rights and privileges. . . . In order that the Grand Lodge may be enabled completely to defeat the intentions of Mary's Chapel and her adherents, it may and will be necessary that the friends of the Grand Lodge should come readily forward, especially as we understand the other party is moving in every quarter, endeavouring to procure what proxies they can lay their hands upon from country lodges. . . . Now that Mother Kilwinning's rights are about to be challenged, it is indispensably necessary that she should have some one in Edinburgh to watch over and protect her privileges, . . . and it is equally necessary that all those lodges who formerly held from Kilwinning, but who have since got charters from the Grand Lodge, should likewise be represented, it being now not only their interest but their bounden duty to support and maintain the contract and agreement entered into between the Grand Lodge and Mother Kilwinning." On this letter coming before the Mother Lodge, the following resolution was submitted:—" That Mother Kilwinning considers herself to have nothing whatever to do with, nor will she be any party in, the disputes or differences that may subsist betwixt the Grand Lodge and Mary's Chapel. Mother Kilwinning Lodge further declares she will have nothing to do with any third party, but the Grand Lodge alone, whom she looks to, and expects will cordially fulfil

the treaty so solemnly entered into, ratified, and approved of by both lodges for their rule of conduct in all time coming." This was successfully met by a counter motion for the appointment of the Substitute-Grand Master (William Inglis) to represent Kilwinning in the Grand Lodge. In the nomination of Brother Inglis to this post, he was spoken of as being "a most warm and strenuous advocate for the rights and privileges of Mother Kilwinning. His abilities and extensive knowledge of Masonry, his high respectability as the first efficient officer in the Grand Lodge of Scotland, and his character as a gentleman, every way renders him a fit and proper person to be the representative of so ancient and honourable a lodge as Mother Kilwinning." That this distinguished brother's acceptance of this proxy commission was complimentary to the Lodge of Kilwinning, is evident from his hitherto and repeated refusals to accept commissions from country lodges.

The petition, the presentation of which had caused such uneasiness to Grand Lodge, came up for consideration at the quarterly communication, May 8, 1815, when "it seemed to be the general sense of the Grand Lodge, that after the solemn agreement entered into with Mother Kilwinning in 1807, and ratified, approved of, and acted upon by all parties ever since that period, that such petition and remonstrance by Mary's Chapel Lodge could not now be received and entertained, and ought, therefore, to be dismissed as incompetent and inadmissible, upon which the Right Worshipful Brother Robertson, Master of Mary's Chapel Lodge, agreed to withdraw the same, and the petition was accordingly withdrawn."

It is not necessary that we should recapitulate the grounds upon which the Lodge of Edinburgh based its protest against the clause in the Agreement between Grand Lodge and Mother Kilwinning by which it was removed from the head of the Roll: these are made sufficiently clear in the preceding pages. While it must be admitted that it was highly desirable that Grand Lodge should secure the abdication of the only rival Institution in Scotland, it was surely no less important that it should preserve the inviolability of its own charters. An amalgamation of the two bodies that would have preserved the integrity of Grand Lodge's prior obligations, and have satisfied Kilwinning for the sacrifice of its independence, may have been beset with difficulties; but of all mundane institutions, a Head Court of Freemasonry should have been the last to sacrifice principle to expediency in any of its transactions. Time has now effaced from Mary's Chapel the recollection of its wrongs in the matter of precedence, and through the discretion and good feeling of its rulers, their

resuscitation has never during the past fifty years been allowed to break the harmony of the Craft.

WILLIAM INGLIS of Middleton, referred to in the foregoing narrative, was Substitute Grand Master Mason of Scotland from 1805 until 1827:



William Inglis

He was by profession a writer to the signet, or law agent in Scotland, and had a large and influential professional connection. He devoted much time to the discharge of his Masonic duties, and exercised more control and influence over the deliberations of Grand Lodge than any other craftsman of his time. His services were highly appreciated by the dominant party in Grand Lodge. In December 1808, they presented him with a

piece of plate of the value of 100 guineas. It bore the following inscription :—" Presented to William Inglis, Esq. of Middleton, the Rt. Wor. 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." In May 1816 the Grand Lodge requested him to sit for his portrait to be placed, when finished, in Freemasons' Hall. This request Mr Inglis acceded to, and a beautiful and valuable portrait was painted of him by Sir Henry Raeburn. This portrait is in possession of Grand Lodge, and at present hangs in the Grand Committee Room.

It was Sir JOHN STUART of Allanbank who in 1805 presented to Grand Lodge the jewel which is at present worn by the Grand Master. It consists of a beautiful enamel painting of St Andrew on the Cross, upon a blue ground, surrounded in an elliptical form with radiated or many pointed stars in brilliants, to which is appended the compass, square, and segment, in silver gilt. Sir John, as Acting Grand Master, laid the foundation-stone of the Nelson Monument at Glasgow, August 1806.

Sir JOHN OGILVY of Innerquharity, Baronet, whose portrait heads this chapter, was admitted to Mary's Chapel by honorary affiliation in 1842, on the occasion of the initiation of his brother, Capt. George Keith Ogilvy, R.N. He was then Senior Grand Deacon, and subsequently held the posts of Junior and Senior Grand Warden respectively. He was Chairman of the Directors of the Royal Infirmary of Dundee, when the foundation-stone of that Institution was laid by the Duke of Athole in July 1852. He is, under the Supreme Grand Royal Arch Chapter, Provincial Grand Superintendent of Forfar and Angus. Sir John is Vice-Lieutenant and Con- vener of the County of Forfar. He is the representative of a family of great antiquity and distinction, and is the ninth Baronet. He has represented the town of Dundee in Parliament since 1857.





James Wolfe Murray

CHAPTER XXVI.



IN March 1807 the British Cabinet, of which Earl Grenville was the head, introduced into Parliament a Bill allowing all persons who professed the Roman Catholic faith to serve in the army and navy, with the free exercise of their religion. It was afterwards withdrawn at the suggestion of the King, who desired of his ministers a pledge that they should no more trouble him with applications for concessions in favour of Roman Catholics. This was refused, and the formation of a new Administration under the Duke of Portland was the consequence. The King's opposition to the removal of Roman Catholic disabilities called forth from various public bodies throughout

the kingdom addresses; in which the Act was characterised as a "signal instance of his Majesty's attachment to the principles of the Constitution, in Church and State." Probably it was with the view of contributing to the aggrandisement of the political party to which he belonged that Dr John Mitchell, a medical practitioner in Edinburgh, and Master of the Lodge Caledonian, sought to identify the Grand Lodge of Scotland with this agitation, by moving, at the Grand Quarterly Communication of 4th May 1807—"That a humble address be presented to his Majesty, expressive of their thankfulness and gratitude for the paternal solicitude he has been graciously pleased to evince for the happiness of his people, in supporting the established religion of the country, and the principles of the British Constitution." Impressed, avowedly at least, with the impropriety of introducing or discussing religious or political questions in any Masonic meeting, the Grand Lodge negatived this motion by a majority of 28 to 27. Encouraged by the narrowness of the majority, the minority demanded a scrutiny: Several members who had voted and who believed the matter settled, having left the meeting, the request was refused, Grand Lodge holding the demand to be irregular and contrary to all precedent, and that the Grand Clerk, as a sworn official, was alone entitled to take down and report the state of the votes, which in the present instance appeared to the chair to have been done by him with every accuracy. Various members being dissatisfied with this ruling, at their request a special meeting of Grand Lodge was held on 19th June 1807. A vote was then taken, on the motion of James Gibson, W.S. (afterwards Sir James Gibson-Craig, Bart.), whether there should be a "scrutiny" or "no scrutiny," when "95 voted no scrutiny," and "47 voted scrutiny."

The discord that had been engendered by these discussions was soon after intensified by the Caledonian Lodge holding its monthly meetings on the evenings that had by mutual arrangement been set apart for those of the Roman Eagle,* and Grand Lodge stepping in and interdicting the Caledonian Lodge from doing so. Dr Mitchell not only refused to give effect to this interdict, but took advantage of his position as Master of the Lodge to sow the seeds of dissension among the brethren. This was brought before an extraordinary meeting of the Grand Lodge, January 5, 1808, when James Gibson, W.S., preferred a complaint against Dr Mitchell for—"1. Having endeavoured to prevail on Caledonian Lodge to disregard the prohibition of Grand Lodge. 2. Having at one of the Caledonian Lodge communications proposed that it should secede from Grand Lodge, and hold meetings altogether independent of that body. 3. Having prevailed on the Caledonian Lodge not to attend divine service on St

* The earlier minutes of this Lodge were, by one of its rules, written in Latin.

Andrew's Day, along with Grand Master and all the other Brethren who joined procession, but after walking to Tron Church, retired from the ranks and made a separate procession to Oman's Tavern, thereby showing disrespect to the Grand Master-Elect, disregard to orders of Grand Lodge, and contempt of the religious services, and holding out to the world that there was a schism in the Craft; and further, that although informed that Grand Master expected deputations in the evening, Dr Mitchell neither attended nor made apology. Further, that he refused to receive in Caledonian Lodge a deputation from St David's on St John's-day." In his answers, Dr Mitchell denied the charges, and gave explanations of the facts to which they referred. He stated with regard to the alleged slight to the Grand Master-Elect (the Hon. William Ramsay Maule of Panmure, M.P.), that in declining to wait upon that gentleman he had not been actuated by political motives. Subsequent revelations, however, showed that his absence on the occasion in question was in accordance with an arrangement agreed upon at a meeting in Mary's Chapel, whereby he and other members of Grand Lodge were to absent themselves "in order to mark their disapprobation of Mr Maule's politics." The Lodge of Edinburgh's attendance on the Grand Master-Elect was resolved upon by a majority of twenty to twelve. It does not appear from Grand Lodge minutes that Canongate Kilwinning, Journeymen, Leith and Canongate, or Royal Arch were present. The complaint, with the answers thereto, were considered at an adjourned communication of Grand Lodge, January 21, 1808, when the strong terms used in the answers were unanimously condemned, and the competency of the complaint sustained by a majority. Proof was afterwards led at a series of committee meetings, which were abruptly terminated at an early stage of the exculpatory evidence, by the respondent refusing to proceed further in the matter. This resolution followed an unseemly personal altercation between the principals in the case, which resulted in the respondent challenging the complainer to a duel—a mode of adjusting differences which was very properly declined. The whole question, including complaint, answers, and proof, was reviewed by Grand Lodge, March 7, 1808, when, by a majority of 159 to 91, the second charge was declared to have been established, and Dr Mitchell suspended, *sine die*, from all Masonic privileges. Three days after his suspension, Dr Mitchell was reinstated in the chair at a special communication of the Caledonian Lodge, at which also it was resolved, by a majority of 98 to 5, "That this Lodge having risen to its present state of prosperity under the auspices of the R.W.M., Doctor John Mitchell, and having concurred with him in the whole of his conduct in this affair, do feel themselves implicated in the sentence against him, and involved in the disgrace intended

thereby to be put upon him. . . . And with a view to avoid further persecution, they discontinue their connection with the present Grand Lodge of Scotland ;—declaring that when the sentence against their Right Worshipful Master is reversed, and when better times arise, in which the pure and peaceable principles of Freemasonry are again recognised, they shall most cheerfully return to the bosom of the Grand Lodge, and co-operate in every exertion towards Masonic harmony and dignity." This and subsequent communications of the Seceders were attended by the Senior Warden and Treasurer of Mary's Chapel, and by members of other Edinburgh Lodges. The section of the Lodge Caledonian which adhered to Grand Lodge met on the 28th of March, and filled the offices that had become vacant through the disruption. On the same night the seceding lodge voted a political address to the King, which was transmitted to Lord Hawkesbury, Secretary of State for the Home Department, who, however, refused to receive it.

Dr Mitchell's suspension and subsequent secession having been communicated to the Grand Lodge of England, that body passed a series of resolutions expressing its entire concurrence in the course taken by the sister Grand Lodge, and its opinion that it was contrary to the principles of Masonry for Lodges to interfere in political matters. The Earl of Moira, who was Acting Grand Master under the Heir-Apparent in both Grand Lodges, expressed his own and the Prince of Wales's sentiments on the subject in the following letter to the Substitute Grand Master :—"London, April 25, 1808. Dear Sir,—You will long before this time have received the resolutions passed in the Grand Lodge of England, in consequence of the communication from the Grand Lodge of Scotland respecting the conduct of Dr Mitchell and his adherents. I have lately laid the subject before the Prince of Wales. His Royal Highness is of opinion that the authority of the Grand Lodge should be strictly maintained, not only with the view of preserving Masonry from all those irregularities which would take place without the control of that body, but because on no other terms will the Government now permit the existence of Lodges. General principle, which is of course to be applied by you only according to local expediency, would recommend that the Grand Lodge should consider of a sentence of expulsion from Masonry against Dr Mitchell for his contumacy, to be followed by a similar sentence against every individual attending what is called a Lodge under him, in case they persevere in maintaining that illegal meeting. It will be for the Civil Magistrate to determine whether he can, consonantly to the laws of the country, permit a Society not recognised by any Grand Lodge to assemble under a professed oath of secrecy. I have to say that the procedure of the Grand Lodge of Scotland

throughout this unpleasant business has the fullest approbation and concurrence of the Prince of Wales. I have the honour, Dear Sir, to be your very obedient and humble servant, MOIRA, A.G.M. To Wm. Inglis, Esq., S.G.M." Following up the Grand Master's suggestion, the Grand Lodge, May 2, 1808, expelled Dr Mitchell and those of his lodge who had concurred in his secession. Sentence of suspension was at the same time pronounced against certain members of Mary's Chapel and other alleged abettors of the schism.

This proceeding was made the occasion of an extraordinary meeting of the Lodge of Edinburgh, at which nearly one hundred brethren attended:—"Mary's Chapel, 24th May, 1808. . . . After the minutes of the Grand Lodge were read, the Senior Warden said that, as sentence of suspension had been pronounced against him by the Grand Lodge, and was now formally intimated to this Lodge, he did not conceive it proper for him to continue in his chair, till such time as the Lodge came to a determination upon the subject. Immediately thereafter, the Senior Warden, the Treasurer, and every brother present under suspension left the room. The Depute Master then rose and stated, that he could not with indifference see the Senior Warden of this Lodge leave his chair in consequence of a sentence, which was not only impolitic, but, in his opinion, in the highest degree unwarrantable and illegal, as it could not be pretended the Senior Warden had transgressed any law of the Grand Lodge; and no instance could be shown of any brother having been suspended for attending meetings of the Kilwinning Lodge, though it was notorious they had on a previous occasion seceded from the Grand Lodge; but he believed if the Senior Warden could have been prevailed upon to vote as some of the office-bearers of the Grand Lodge wished, no such sentence would have been pronounced: That he held in his hand several resolutions, which he intended to submit to the consideration of the Lodge, but could not bear the idea of doing so in the absence of the Senior Warden. He therefore moved, that the Junior Warden should be directed immediately to call in the Senior Warden, the Treasurer, and any other brother that might be in waiting who had been suspended under the unjust sentence of the Grand Lodge, lately read by the Right Worshipful Master;—which motion, having been seconded, was carried by a very large majority." The Junior Warden then introduced the suspended Brethren, who were received with repeated acclamations. Whereupon the Deputy Master, after referring to the injustice and breach of faith of which the Grand Lodge was guilty in removing Mary's Chapel from the head of the Roll, moved a series of resolutions, expressing "surprise, astonishment, and regret" at the proceedings in Dr Mitchell's case, which, though avowedly taken to preserve

order and peace, had "degenerated into outrage, division, and persecution;" remonstrating against the sentence of suspension against the Senior Warden and Treasurer being put in execution; pointing out the "glaring partiality" of Grand Lodge in suspending these brethren, whilst it was notorious that Proxy Masters and Wardens of other Edinburgh and country Lodges had attended Dr Mitchell's meetings, and yet had not been suspended; declaring that these violent measures instead of diminishing would increase the ferment existing in the Craft, and create schism and division among the brethren; maintaining that the sentences of suspension in question struck at the very root of freedom among Masons, the Lodges of which should be open to all who were Masons, whether Jew or Gentile; and winding up with the old grievance of the Lodge regarding its place on Grand Lodge roll.

These resolutions were unanimously carried, and having been transmitted to the Grand Secretary, were, in conjunction with a remonstrance of similar import from the Lodge St Andrew, soon thereafter taken into consideration by the Grand Lodge. By the unanimous decision of this body, the greater part of the office-bearers of Mary's Chapel and St Andrew were suspended for contempt of its authority, the brethren of these Lodges were appointed to choose other office-bearers, and it was remitted to certain members of Grand Lodge to preside at such elections. Disregarding these injunctions, the Lodge of Edinburgh held a communication in the Canongate Kilwinning Lodge-room on the 21st of June 1808, to concert such measures as in the circumstances the brethren should deem most for the advantage of the Lodge. The minutes of the Grand Lodge having been read, it was proposed and unanimously carried—(1) that as Grand Lodge, in violation of its charter to Mary's Chapel, had placed the Kilwinning Lodge first on the roll, and in place of paying attention to a remonstrance sent to them had suspended the greater part of the office-bearers, and refused the Master of the Lodge his proper place in the Grand Lodge, they therefore resolve to discontinue connection with the Grand Lodge, until the Lodge shall be again put in its proper place on the roll, and the sentence on its office-bearers be recalled: (2) that it should be made known to the Craft in general that as the sentences of suspension were pronounced without any petition as directed by the laws of Grand Lodge, and without any form of trial, they were as unjust as they were oppressive: (3) that the conduct of the Grand Lodge, in attempting to send the Masters and Wardens of another Lodge to preside at the election of office-bearers in this Lodge, showed an utter disregard of right, and was a stretch of authority that they would not submit to; and that if such Master and Wardens presented themselves, unless for Masonic fellowship,

they should be refused admittance : (4) that after the present Grand Lodge had involved the Craft in discord and division, this Lodge was surprised to find that their proceedings were totally illegal, they not having been qualified in the terms of the Act of Parliament.

Similar resolutions were adopted by the Lodges Canongate Kilwinning, St David, and St Andrew ; while counter-resolutions were passed by those Lodges in Edinburgh which remained firm in their allegiance to Grand Lodge, and by the remanent members of the seceding Lodges, in some of which the secession was attributed solely to political motives. This ground was taken notably by the minority of Lodge St David, whose reasons of dissent and protest from the resolutions of the majority contained the following passage :—“ Although the sentences pronounced by the Grand Lodge are made the pretext for the resolutions now brought forward, they are not the real cause of them. Long before any of these sentences were pronounced, a conspiracy was formed to secede from the Grand Lodge. It was proved in the complaint against Dr Mitchell, that when he wished the Caledonian Lodge to secede he asserted that some others of the Edinburgh Lodges [particularly naming Mary's Chapel and Canongate Kilwinning] had determined to do so. Subsequent events have proved the truth of the assertion. The real cause of secession is, that the Grand Lodge refused to lend itself to the political views of certain individuals, by steadily adhering to one of the fundamental principles of the Craft, to exclude politics from their meeting.”

The portrait at the head of this chapter is that of JAMES WOLFE MURRAY of Cringletie, Deputy Provincial Grand Master of the counties of Peebles and Selkirk. His Mother Lodge is the Canongate Kilwinning, and he has been a member of Grand Lodge for the last twenty years. He was Junior Grand Deacon in 1854-55, and acted as Substitute Grand Master at laying the foundation-stone of the Wallace Monument at Stirling in 1861. Mr Wolfe Murray is a Deputy-Lieutenant of the county of Peebles. He is a son of the late Lord Cringletie, a Senator of the College of Justice. His Lordship was born during General Wolfe's Campaign, and was godson of that distinguished General, who, after the christening, expressed a wish to Colonel Alexander Murray of Cringletie, his Lordship's father, that the name “Wolfe” might ever remain in the family. Colonel Murray commanded the Grenadiers at the landing at Louisbourg, where they greatly distinguished themselves. Lord Cringletie, in 1788-89, held office in Grand Lodge as Junior Grand Deacon. He was a distinguished Judge, and introduced the custom of the Bench giving reasons in support of their decisions in copious notes. The Murrays of Cringletie

have long been associated with the Craft. It is recorded in the books of the Lodge of Dunblane that Alex. Murray, yr. of Cringletie, was "admitted and received a member" in 1737; John Murray, son to the Laird of Cringletie, was "entered prentice" in 1744; and that Alexander Murray of Cringletie was one of the originators of Cumberland Kilwinning (Peebles), raised in 1746. John Murray, keeper of the minute-book of the Court of Session, held the office of Provincial Grand Master of Peebles-shire during the nine years ending in 1756.





J. A. Barron.

CHAPTER XXVII.



HE dispute had hitherto been confined to the Masonic courts. Encouraged, however, by Lord Moira's reference to the supposed potency of the civil power to quell what he regarded as a Masonic rebellion, Grand Lodge, through its adherents in the Lodge Caledonian, now put forth a claim of arbitrary Headship over all Lodges of Freemasons in Scotland; and in virtue of this assumption, proceedings were instituted to crush the seceding Lodge. The time selected by Grand Lodge for the execution of its plans was June 24, 1808,

within a few hours of the Lodge Caledonian's proposed celebration of the Festival of St John the Baptist. An application was made to the magistrates of Edinburgh, in name of Walter Moir, designing himself Master of the Caledonian Lodge, praying that they would prohibit and interdict Dr Mitchell and his friends from holding their meeting that evening, and also from meeting in all time coming in any other place. The grounds upon which the petitioner based his application were, "that he and his friends were the legitimate office-bearers and members of the Caledonian Lodge,—that Dr Mitchell and his associates were not, and of course fell under the prohibition of the Act of Parliament (1799) for suppressing societies who administrate secret oaths." The magistrates ordered both the petitioner and respondent to attend in the Council Chambers, and afterwards pronounced an interlocutor prohibiting and discharging either of the parties, or those acting in office with them, from holding a meeting that evening, or at any other time, until it should be determined by the proper court which of them was legally entitled to hold such meetings. The interdict of the magistrates was brought under review in the Supreme Court by a bill of advocation. It came in the first instance before Lord Glenlee, who adhered to the magistrates' judgment; but ultimately the cause came to depend before Lord Cullen, who sustained the reasons of advocation, and recalled the interdict. The case was eventually decided by the judgment of the Court in the actions to which the other seceding Lodges were parties.

In defiance of the extreme measures which had been instituted by the Grand Lodge party, the Seceders opened a correspondence with the Sister Lodges throughout Scotland in reference to the secession, and the steps to be adopted for the welfare of the Craft. This led to an extraordinary Grand communication, which was held on the 4th of July 1808, at which sentence of "expulsion from all Masonic privileges" was passed against the seceding brethren. In publishing this sentence, Grand Lodge denounced the Seceders, and warned "all the Lodges throughout Scotland that their meetings are only permitted so long as they are held under the authority of the Grand Lodge of Scotland." On the other hand, the Secessionists, following up the resolutions under which they had left Grand Lodge, met in the Canongate Kilwinning Lodge room on the 18th of July, and organised themselves into a separate body, under the designation of "The Associated Lodges seceding from the present Grand Lodge of Scotland." The Master of Mary's Chapel was appointed "Grand Master."

Grand Lodge's sentence having been officially communicated to the Earl of Moira, his Lordship addressed the following letter to the Sheriff-Depute of Edinburgh:—"Donington, August 11, 1808. Sir,—The proceed-

ings of the Grand Lodge of Free Masons of Scotland, held on the 4th of July last, have been sent to me. It appears that the Grand Lodge, with a due exertion of its authority, has expelled from the Society of Masons a number of individuals guilty of contumacious conduct. The justice and effect of this sentence cannot admit of doubt; for the principle upon which the Grand Lodge of Scotland has acted in this case, has been deliberated upon by the Grand Lodges of England and of Ireland, as coupled with the special circumstances; and the fullest concurrence in the nature of the proceeding has been signified by those bodies, who cannot have been swayed by any partialities. On this ground, I have felt it my duty, as Acting Grand Master, to desire that the Substitute Grand Master shall lay before you, Sir, a list of the persons to be expelled: and I certify to you that those persons are no longer Free Masons, according to the understanding in which the Legislature had permitted their meeting; and that any assembly of these persons, under the pretext of Masonry, is not a Lodge within the intent and meaning of the Act. I speak to this with decisive confidence, because the exemption in favour of Masonic meetings was admitted into the Act in consequence of my assurance to Mr Pitt that nothing could be deemed a Lodge which did not sit by precise authorisation from the Grand Lodge, and under its direct superintendence. I then pledged myself to his Majesty's Ministers, that should any set of men attempt to meet as a Lodge, without such sanction, the Grand Master, or Acting Grand Master (whosoever he might be), would apprise the civil government; an engagement which I now fulfil. I have the honour, Sir, to be, with much respect, your very obedient Servant, MOIRA, Act. Grand Master Mason for N. Britain. James Clerk, Esq., Sheriff-Depute, Edinburgh."

Two head Masonic bodies existed in Scotland when the Secret Societies Bill of 1799 was under discussion in Parliament, viz., "The Grand Lodge," and "Mother Kilwinning." The Lodge Glasgow Freemen St John (No. 3 bis) had not at that time given up its independence; nor did the Lodge Melrose St John then, any more than now, acknowledge a Masonic superior. In the negotiations which preceded the introduction of the clauses exempting Mason Lodges from the operations of the Act, an attempt was made to obtain the recognition of the Grand Lodge as supreme and responsible head of Freemasonry in Scotland, by the insertion of its name in the Bill. It would appear, from a letter of remonstrance addressed by the Lodge of Kilwinning to Colonel William Fullarton, M.P. for Ayrshire, that at one stage in its progress the Bill recognised "two Grand Lodges" [those at London and Edinburgh]; while "another, more ancient and equally respectable, and remarkable for its attachment to the laws and

constitution of the country (the Lodge of Kilwinning) was taken no notice of." Presuming that the omission "had proceeded from Mr Pitt's not knowing that there was such a Lodge in Scotland," the office-bearers of Mother Kilwinning requested the Member for the County "to make the necessary application, and through the proper channel, to have that Lodge, and those holding charters from her, likewise exempted from the operations of this Bill." The Act was ultimately framed so as to embrace as participants in its immunities ALL Lodges of Freemasons complying with its requirements, irrespective of any Grand Lodge control. Lord Moira's letter to the Sheriff-Depute of Edinburgh, therefore, was based upon wrong premises, and suggested to the civil authorities a course not in keeping with the principle of the statute to which it referred.

Elated by their temporary success against the Caledonian Lodge, and encouraged also by the confident attitude which had been assumed by Lord Moira, the Grand Lodge party resolved upon a farther application to the civil power, with the view of suppressing the other seceding lodges also. The appearance in the public newspapers of an advertisement intimating that the Associated Lodges would celebrate the Festival of St Andrew on the 30th of November 1808, was the signal for renewed action on the part of Grand Lodge. Applications, in the form of bills of suspension drawn in name of the brethren whom Grand Lodge recognised as the office-bearers of the Lodges Mary's Chapel, Canongate Kilwinning, St Andrew, and St David, praying for an interdict against the Seceders holding Masonic meetings, were made to the Court of Session. The complainants had previously applied to the Procurator-Fiscal to concur in their application; but that public officer refused to interfere, being satisfied that the Seceders' meetings were not contrary to the Act 1799, and that any pretence of the public peace being in danger was groundless. Interdicts having in the first instance been unanimously refused by the Judges, the contemplated festivities of the Confederate Lodges were proceeded with. The Seceders, numbering about four hundred, met in a hall in Thistle Street, and were presided over by the Master of Mary's Chapel. The Past Master of the Lodge St David, who was the principal spokesman on the occasion, after impressing on the brethren the necessity of unanimity and firmness in the support of their rights and of the rights of Masonry in general, stated it to be the sentiments of the General Committee that, "so soon as the Grand Lodge of Scotland should come to a due sense of the impropriety and irregularity of their conduct, and should, by rescinding their resolutions of expulsion, suspension, &c., so obnoxious and contrary of the true principles of Masonry, that then the Associated Lodges should return and attach themselves again to the Grand Lodge; but that should

they refuse this, that the associated brethren should proceed to the constitution of a Grand Lodge for themselves." The refusal of the Court to grant interdict against the Seceders was accompanied by an order that the bills of suspension should be answered. Answers were lodged; and, on hearing counsel, interdict in the several cases was (December 1808) granted by Lords Newton, Glenlee, and Cullen. Steps were forthwith taken for the recall of the interdicts, and on the 11th of February 1809, their Lordships' judgments were considered by the Court. The Lords of the Second Division of the Court of Session, on advising the petitions, with answers, removed the interdicts, but passed the bills, in order that the rights of parties might be farther inquired into. The following episode in the history of this singular case is thus recorded in the periodicals of the day:—"Before proceeding to hear the counsel for the parties, the Lord Justice Clerk (the Right Hon. Charles Hope of Granton), stated to the Court that a paper was appended to the answers for the suspenders, derogatory to the dignity of the Court. He alluded to a letter from Lord Moira to the Substitute Grand Master, Mr Inglis, and which not only stated in forcible terms the private opinion of that nobleman, but contained also the opinion of his Royal Highness the Prince of Wales upon the merits of this question. This production his Lordship conceived to be highly indecent and improper, as it seemed to be brought forward with no other view than to influence unduly the decision of the Judges. That upon a former occasion of this kind, where an attempt had been made to influence the opinions of the Judges, it was upon record that the Court had interfered in a very decided manner; and could he imagine or suppose for a moment (what he well knew to be impossible) that his Royal Highness or Lord Moira had given their authority for the pretended production, it would be incumbent on the Court to act as their predecessors on that occasion, by ordering the documents in question to be burnt by the hands of the common executioner, and by granting warrant of commitment; but he was well aware that no such proceedings were or could be sanctioned by H.R.H. or that distinguished nobleman: on the contrary, the letter in question seemed to be a confidential letter from Lord Moira to Mr Inglis. Blame, therefore, could only attach to the agent in the case; and his Lordship concluded by moving that he be ordered to attend at the bar on Tuesday next. . . . The agent for the suspenders, Mr David Murray, W.S., attended at the bar of the Court; but before farther procedure, Mr Inglis, Substitute Grand Master, begged to be heard. He stated that no blame could at all attach to Mr Murray, on account of the production in question. He was ready and willing, if blame attached to any person, to take the whole responsibility upon himself. He had received the letter in

question from the noble Lord, in his official capacity of Grand Master, and had accordingly laid it before the Grand Lodge of Scotland. Forming therefore, as it did, a part of the record of the Grand Lodge, he submitted that it was a proper production in this question. A minute was then given in and read for Mr Murray; and Messrs John Clerk of Eldin, John Green-shields, and the Hon. Henry Erskine (who were counsel for the complainers), were severally heard, each of whom acknowledged their advice had been given to produce the letter complained of. It was stated from the bench that certainly every idea of an improper motive upon the part of the gentleman at the bar was done away by the explanation that had been given; but still the Court were of opinion that if parties were allowed to make such productions in a court of justice, containing the opinions of private persons, far less that of the greatest subject of the State, and Heir-Apparent to the crown, it might tend to very dangerous consequences indeed. The Court therefore ordered the letter in question to be withdrawn from the process, and all statements from it to be expunged from the record."

The Earl of Moira, afterwards Marquis of Hastings, was one of the most distinguished soldiers and statesmen of his time, and held also an exalted position as a member of the Craft. His Lordship entered the army in 1771, and attained the rank of General in 1803. He greatly distinguished himself in the American war, and in Flanders. On his return from America he was raised to the peerage by the title of Baron Rawdon, and on the death of his father succeeded to the Earldom of Moira. His Lordship, who was on the most intimate terms of friendship with the Royal family, was second to the Duke of York in a duel* with Colonel Lennox, afterwards Duke of Richmond. In 1813, he was appointed Governor-General of India, and, for his sound judgment and brilliant services in the Nepal and Pindaree wars, was in 1816 rewarded with a marquissate. After an unusually long tenure of office in India, he was made Governor of Malta, and enjoyed that appointment till his death, which occurred in November 1826, on board a man-of-war in which he had embarked for Naples. Lord Moira was acting Grand Master under George Prince of Wales, for nearly a quarter of a century, and on his departure for India was presented by the Duke of Sussex, in name of the Grand Lodge of England, with a Masonic jewel of the value of 500 guineas, as a tribute of

* This duel was the result of an "unhappy difference" between the Duke of York and Colonel Lennox of the Coldstream Guards. The parties met on Wimbledon Common, Colonel Lennox, the challenger, being accompanied by Lord Winchelsea. Facing each other at twelve paces, Lennox fired, the ball grazing his opponent's curl: the Duke did not fire. Lennox pressed his Royal Highness to fire, but he declined to do so, with the remark that if Lennox was not satisfied he might fire again. The seconds interposed and the parties left the ground.

gratitude and esteem for his services. In acknowledging the gift, his Lordship said he would wear it as a monitor sensible of his actions, to invite him to spread the philanthropic and benevolent principles of Masonry over the vast country to which he was going; and concluded by relating a beautiful Asiatic apologue, in which a piece of perfumed earth, on being complimented, replies, "Alas! I am but common earth, but, coming in contact with a rose, I have borrowed its sweetness." Even so, he said, he had borrowed the odours of the virtues with the possession of which they had been pleased to compliment him, from his coming in contact with their society. Lord Moira was acting Grand Master Mason of Scotland, under the Prince of Wales, during the two years ending November 1808, and in the following year he presided at a Grand Communication in St Cecilia's Hall, on the occasion of the consecration of that building as the Freemasons' Hall. His Lordship had in 1805 been the medium through which the Grand Lodge of Scotland and that of England were brought into fraternal union. Grand Lodge's previous Masonic intercourse with England had been confined to communications with the Grand Lodge of Ancient Masons, the seceders from the Grand Lodge of England in 1739.

The removal of the interdicts by the Court of Session was celebrated by the Associated Lodges in a General Communication held on February 17, 1809, at which upwards of three hundred brethren were present. The R.W.M. of the Lodge St David presided as "Grand Master." The speeches on the occasion were exultant to a degree. The "Grand Secretary" spoke to the following effect:—"Brethren, it has fallen to our lot to live in eventful times—times as eventful in the annals of Masonry as they are in the history of modern Europe. We have lived to see a despotism, nearly akin to the system of a neighbouring tyrant, attempted to be established among British Masons. But we have resisted the odious usurpation with a spirit which the Masons of future ages will commemorate. In a glorious and successful struggle against the whole weight of a political party, increased by all the talent of which they so loudly boasted, we have sustained a remnant of the constitution of Scottish Masonry. . . . You are aware of the ground upon which we have dissented from the rulers of the Grand Lodge. They sought to enslave us by debarring individual Masons from the privilege of going where they pleased—a privilege which, generally speaking, is the birthright of every free-born Briton. We spurned the ignoble bondage, and the Grand Lodge then went to law! But what law could justify the laws they wished to impose? The result is known to you all. After a scene of litigation the most obstinate perhaps, and the most diversified, that ever occurred in the courts of this country—a dispute ramified

in every complexion before the Magistrates of this city, the Sheriff Court, the Commissary Court, the Bill-Chamber, and the two divisions of the Court of Session—the efforts of our persecutors have been baffled throughout; and the funds of the Grand Lodge, collected by our fathers for charitable purposes, have dwindled into nothing when employed to extend the reign of oppression. . . . Our funds have suffered comparatively little in the glorious conflict. Still, however, brethren, it behoves us to place within the reach of our Grand Treasurer a fund that will not only defray what extra costs have been incurred, but that will place the Association on a basis to which the Masons of other countries will look up with astonishment and wonder.”

The most strenuous efforts were now put forth by Grand Lodge in the prosecution of its plans to crush the secession; while the Associated Lodges strengthened their position by making common cause against the complainers, and arranging a general measure of defence for the whole. In its pleadings the Lodge of Edinburgh adopted the statement of the case made by the Canongate Kilwinning Lodge, as it stood precisely in the same position. It would be beyond the scope of the present work to give other than a brief outline of the arguments in this prolonged litigation. The bills of suspension narrated that the complainers were under the necessity of applying to the Court in consequence of certain proceedings in which they conceived not only the interest of Freemasonry, but the “public policy and peace” were in some measure concerned. That the persons complained of were seditious and treasonable persons, and fell under the provisions of the Act of Parliament passed in July 1799 “for the more effectual suppression of societies established for seditious and treasonable purposes,” and that they had subjected themselves to the penalties of that statute, viz., imprisonment and transportation. The proceedings in the case of “Dr John Mitchell and his associates” are then detailed,—their “rebellion against Grand Lodge” because of its enforcement of what had always been a fundamental rule of the Craft against the discussion in Masonic meetings of political questions or public affairs,—their holding Masonic meetings independent of its authority,—and their subsequent expulsion from all Masonic privileges. The schism of the Associated Lodges, their sympathy with and participation in the “rebellion” of Dr Mitchell, and the expulsion of the respondents from the Order, and the fact of their continuing to meet in defiance of the Grand Lodge’s authority, are also dilated upon. The complainers then ask that these “pretended Lodges” be prohibited from “meeting or holding pretended Masonic meetings either now or in future, and that for the following among other reasons.” We select those given in the petition presented to the Court at the instance of William

Wilkie, tailor, Master; David Pitcairn, writer, Deputy Master; and James Thomson, merchant, and Joseph Deas, bookseller, "Wardens of the Free Masons' Lodge called Edinburgh Mary's Chapel;" against John Brown, writer, Samuel Cunningham, writer, John Weir, merchant, and John Murray, writer, "pretended office-bearers of the said Lodge." "Primo (*vide* Resolutions of the Grand Lodge of England), 'It is absolutely necessary for the welfare of Masonry, and for the preservation of the ancient landmarks, that there be a superintending power competent to control the proceedings of every acknowledged lodge, and that the Grand Lodge, representing by regular delegation the will of the whole Craft, is the proper and unquestionable depository of such power.' Secundo, Both the law of the country and the special laws of the Grand Lodge, as well as the charters issued by it, expressly prohibit all separate and schismatical Mason meetings by any persons whatever, except such as were authorised by and conform to the regulations of the Grand Lodge. Tertio, The saids John Brown, Samuel Cunningham, John Weir, and John Murray, are expelled by the Grand Lodge from all Masonic privileges within Scotland. Quarto, It was therefore submitted as manifest that all such meetings as are here attempted are a direct violation of the statute law of the nation, as well as a gross infringement of the laws and regulations of the Grand Lodge; and are further injurious to the regular Lodge of Mary's Chapel, of which the complainers are the only legal office-bearers holding of and acknowledged by the Grand Lodge." In the discussions which followed, Grand Lodge's pretensions to supremacy over all Freemasons in Scotland were based upon the grounds, partly fabulous and partly veracious, of the Scottish Sovereigns having from the earliest ages been the acknowledged Grand Masters of the Fraternity of Freemasons in Scotland,—of James I. having made the office of Grand Master elective by the suffrages of the Brethren, the person so chosen to be "empowered to regulate all matters concerning the Craft,"—of William St Clair, Earl of Orkney and Caithness, Baron of Rosslin, &c., having "obtained a grant of this office from James II.," who by another deed made the office "hereditary in the said Earl and his heirs and successors in the Barony of Rosslin, which grant was sanctioned and confirmed by subsequent acts of the Masons themselves,"—of William St Clair having in November 1736 resigned into the hands of the Grand Lodge "all right, claim, or title whatever, which he or his successors had to preside as Grand Master over the Masons in Scotland,"—and of "the usage of Freemasons for a period of more than seventy years." It was therefore maintained that Masonic meetings could not legally be held in Scotland unless with the sanction and under the authority of the Grand Lodge; that on their expulsion by

the Grand Lodge the defenders ceased to be Freemasons; that their pretended Masonic meetings endangered the public peace, were a "common nuisance," and ought to be suppressed. That were the right of Lodges to secede from Grand Lodge established, there might soon be many Grand Lodges in the country—a result which would be subversive of the true principles of the Craft, and be a source of embarrassment to magistrates, who, in all questions "whether a set of individuals are entitled to meet as Freemasons, were bound to regard the declaration of the Grand Lodge as the only admissible evidence on the point." It was further maintained that Grand Lodge, being a representative body, composed of other Lodges which were duly qualified, did not require to obtain a certificate of qualification. And further, that the assumption by the schismatic Lodges of the designations which exclusively belonged to the Lodges of which the complainers were the legitimate office-bearers, was an invasion of their rights, an injury to their persons and characters, and might involve them in "patrimonial loss."

In their answer to the suspension the Seceding Lodges repudiated the charge of unqualified sympathy with the proceedings in which the dispute originated: they did not approve of Dr Mitchell's bringing forward any political discussion in Grand Lodge, but still less did they approve of the severe and oppressive measures that were carried on against him. They concurred, perhaps more heartily than was done by some of the parties in this dispute, in deprecating all discussions of a political nature in Mason Lodges, whether in the form of addresses or otherwise; but they could not concur with them, "that it has been all along a fundamental and fixed principle among Freemasons, to enter at no time upon any political discussion." This remark the Seceders said was extremely unfortunate on the part of the complainers and their friends, the members of the Grand Lodge, and was still more unfortunately illustrated by the communication they referred to in their bill, from the noble Acting Grand Master to the Substitute Grand Master here. The annals of the Grand Lodge of Scotland, the seceding brethren said, within a few years, furnished no less than five addresses to the Throne on public events of the day; and further, the noble Acting Grand Master of Scotland, a few years ago, presented, in name of the Grand Lodge of England, an address to his Majesty, wherein "permission is requested to approach the Throne, with this public declaration of their political principles." The defenders challenged the pursuers' title, either as private individuals or as members of a Mason Lodge, to insist in the complaint. In cases of sedition and treason the right of complaint was left in the hands of public officers, and of them only: As members of a Mason Lodge, the complainers were not persons

in the eye of the law, and although tolerated, and allowed to hold meetings, were not recognised as parties who had right to come into a court of justice, and to seek redress for anything done to them in their capacity of Freemasons. Again, in preferring their complaint the pursuers had failed to do so upon oath, as required by the statute upon which the action was founded; and their appearance in the Court of Session was also incompetent, inasmuch as cognisance of the offence of holding unlawful Masonic meetings was by statute confined to Justices of the Peace, to the Court of Justiciary, or the Circuit Courts. It was also urged in the answers to the suspension that the suppression of the seditious and treasonable societies that were known to be in existence at the end of the last century was the sole object of the Act under which the defenders were arraigned. And it was with a view to prevent any body of men from holding meetings of this description under the pretext of Masonry, that the exemption in favour of Lodges of Freemasons was made to embrace "all meetings that before the passing of the Act were usually held under the denomination, and in conformity to the rules obtaining among the societies of Freemasons." The respondents maintained that the Lodges of which they were members were societies of Freemasons, whose meetings were held purely for Masonic purposes, and in accordance with the rules and ceremonies of the Craft. Some of these Lodges existed long before the Grand Lodge, and had taken part in the institution of that body in 1736: all of them existed before the passing of the Act, and had complied with its requirements. To hold, therefore, that the statute was meant to denounce those as traitors and stirrers up of sedition, and consign them to infamy and punishment, who did not conform to the mandates of the Grand Lodge, was maintained to be a gross perversion of the object and meaning of the clause upon which the complainers rested their application. The pretensions assumed by the Grand Lodge of superintending and controlling all the other Scotch Lodges, and depriving of Masonic privileges those of their members who did not recognise its supremacy, were wholly without foundation, and being the chief subject discussed in the bill, was sufficient to satisfy their Lordships "that the whole of this business was, in its form and merits, a mere Masonic dispute, which never should have been made the subject of any application to a court of law." It was urged that the plea of nuisance was a "feeble though somewhat ingenious attempt to get over the obvious objection to the complainers' title;" to which the further objection was offered, that the complainers in this case had avowedly acted under the authority of the Grand Lodge; that this body had not complied with the requirements of the law so as to entitle it to act as a Mason Lodge and to hold meetings in that character, and

therefore was itself an unauthorised and illegal meeting, and persons acting under it could have no title to insist in the complaint; whereas the Seceding Lodges possessed certificates under the hand of the clerk of the peace entitling them to the benefit of the legal exemptions in favour of Lodges of Freemasons, and had the right to assume what name or designation they thought fit, and to hold meetings as often as they chose, independent of the Grand Lodge, even although that body had been a legal association in the meaning of the Act 1799—a statute which from beginning to end never once makes mention of Grand Lodge, and therefore does not recognise its supremacy or accord to it privileges that were not common to all Lodges registered according to law. The respondents also set forth that the novelty of the claim advanced by Grand Lodge appeared in its never having ventured to exercise discipline upon brethren attending Masonic meetings which were formerly held in Scotland under authority of the Lodge of Kilwinning, or that were still held by Lodges who recognised no Masonic head whatever.*

In the course of the discussion by counsel in the later stages of the action, the complainers relinquished their original position, but without formally withdrawing the charge of contravention of the Act of 1799, modified their tone, and limited their claim to a prohibition against the defenders' using the names and designations of the Lodges of which they were members. The Seceders of new challenged this alleged claim as being unrecognisable in a court of law in the case of a Mason Lodge or any other unincorporated society—especially when, as in the present case, the designations had not been assumed for purposes of fraud and imposition, but were those of regularly-constituted Lodges of Freemasons, acknowledged as such by law,

* In commending Paisley St James for having refused to receive a deputation from Paisley Kilwinning St Andrew, the Grand Secretary, writing in name of Grand Lodge, under date February 7, 1792, states that "the Lodge of Kilwinning's right to grant charters ceased at the period (1736) when William St Clair, Esq. of Roslin, surrendered to the Lodges of Scotland his hereditary right of Grand Master. . . . Therefore charters from the Kilwinning Lodge are altogether unconstitutional, and Lodges holding such charters are by no means countenanced. They may indeed be admitted as brethren of these Lodges as individuals, but not as part of a regular body." Again in 1802, acting under instructions of Grand Lodge, certain Provincial Grand Masters threatened "to have the Kilwinning Lodges dissolved as illegal meetings." As a defence against the action of its rival, letters were issued by the Lodge of Kilwinning in 1792 and in 1802, asserting the validity of its charters, as well as its right of granting them—"a right which hath never ceased, but remains unshaken as their origin—coeval with the Craft here, and cannot be impaired by the pretensions of modern institutions. . . . They are not ignorant of the resignation of the hereditary right of Grand Master, and the circumstance of that event being the basis and erection of the Grand Lodge, but without affecting the ancient and independent privileges of the Mother Lodge. . . . The Mother Lodge stands upon the same footing as the Grand Lodge of Edinburgh, or any other Lodge in the kingdom, respecting the operation of the Act to restrain seditious meetings. . . . The Grand Lodge has long had in view to make all the Lodges of Scotland subordinate to her: she has no business whatever to interfere with any Lodge holding of the Mother Lodge of Kilwinning."

and existing independently of the body from which the complainers derived their Masonic functions.

In July 1810 a check was given to the Grand Lodge party by the following judgment of the Second Division of the Court in the case of the Canongate Kilwinning:—"Edinburgh, 7th July 1810. The Lords having resumed consideration of this process, and advised the mutual memorials for the parties, in respect the suspenders insist in the character of office-bearers of a self-constituted society which is not entitled to the privileges of a corporation, repel the reasons of suspension, refuse the interdict, and decern. C. HOPE, I.P.D." This judgment was formally pronounced in the other cases before the Court. The Associated Lodges continued to celebrate the several festivals of the Craft with the same regularity as Grand Lodge, but no record, so far as known to the writer, has been preserved of their proceedings in the more important business upon which they were united. The Masters of the Seceding Lodges occupied the chair by rotation at the annual festivals celebrated by them, and the minutes of the meeting were engrossed in the books of the Lodge whose Master presided on the occasion.

There is no record of the progress of the litigation in the action of declarator in the minutes of the Lodge of Edinburgh, nor in the books of the other Associated Lodges to which we have had access, beyond what we have already mentioned. But the termination of the plea is abruptly announced in the minute of Mary's Chapel of 4th November 1811. "... The Master stated that he held in his hand a copy of an interlocutor by the Lord Ordinary [Robertson] of the Court of Session which is as follows, being the decision to be pronounced on the 12th current:—"12th November 1811. The Lord Ordinary having considered the memorials for the parties and writings produced, finds it is asserted by the defenders, and not denied by the pursuers, that the Lodge of Free Masons called Edinburgh St David's existed long before the Grand Lodge was formed.* Finds that the pursuers have not produced any evidence to show that the Hereditary Grand Master had any power of expelling the office-bearers or members of any existing Lodge from the body or fraternity of Free Masons. Finds that supposing the Grand Master to have possessed such powers, there is no evidence that when William St Clair of Roslyn resigned the office of Hereditary Grand Master, he either actually did or could lawfully transfer to any other body of men any of the rights, powers, or privileges which belonged to him as Grand Master. Finds no evidence

* This Lodge was an offshoot from Leith Kilwinning, composed chiefly of brethren residing in Edinburgh. It was constituted in March 1738, under the designation of "Canongate Kilwinning from Leith," and afterwards assumed the title of St David.

that when the Grand Lodge was formed the then existing Lodges in general, or the Edinburgh St David's Lodge in particular, conferred upon it any power to expel the office-bearers or members of such Lodges from the body or fraternity of Free Masons, or that such powers have been *de facto* exercised by the Grand Lodge till the commencement of the present disputes. And, lastly, finds that the account which has been given by the pursuers of the connection between the Grand Lodge and those ancient Lodges which existed before the Grand Lodge was formed, is not supported by sufficient evidence, and is in itself too vague and unsatisfactory to warrant those claims of control and paramount power on which the present action is founded: Therefore, and on the whole matter, sustains the defences, assoilzies the defenders, and decerns." The Grand Lodge party were found liable in the costs of the suits. No notice of this litigation nor of this judgment is to be found in the minutes of the Lodge St David. Through the kindness of Brother Francis Suther Melville, Past Depute-Master of the Lodge of Edinburgh, we have had access to the various processes of suspension and interdict in question, and have perused the whole original proceedings. Actions of declarator were instituted against all the Seceding Lodges. That against St David's was selected to try the question, and the decision in that case regulated the others. Unfortunately, the proceedings in that action are not now to be found. They were taken out by one of the agents in the action in 1814, and have not been returned to the Record Office.

In thus rejecting the pretensions of Grand Lodge, the interlocutor does not evolve any new point of law relative to the civil privileges of Mason Lodges; for by the Act of 1799 anent Secret Societies, all Lodges declaring upon oath before a justice of peace that they were Freemasons, were entitled to meet as such, irrespective of any Grand Lodge. It did not affect the right of Grand Lodge to expel from its communion those infringing its laws; but it clearly established that it had no power to exclude from the Order itself. In addition to this, the interlocutor very forcibly shows what value the highest judicatory in the country attached to a claim of supremacy which was based chiefly upon Masonic fables, the perpetuation of which as alleged historical facts is a libel upon the intelligence of the Craft. Whatever may have been the feelings with which the judgment of the Court of Session was received by the Associated Lodges, the event does not seem to have been signalised by any demonstrative communication such as took place on the removal of the interdict whereby at an early stage of the dispute the Seceding Lodges were prevented from meeting. Nor was any lengthened period allowed to intervene between the termination of the action and the introduction into Grand Lodge of

overtures for reconciliation in name of a majority of the Seceders. The Proxy Master for Operative Lodge, Dunkeld, brought forward the matter at the meeting of Grand Lodge on 3d February 1812, and proposed a solution of the existing difficulty by the Grand Lodge rescinding its resolutions, or appointing a committee to meet with the committee of the Seceding Lodges. The Master of St Luke, on the other hand, while approving of the object aimed at, held that the solution proposed would be derogatory to the dignity of Grand Lodge, and that it was necessary first of all that the Seceders should come forward with some expression of contrition for the offence they had committed. The Substitute Grand Master moved that propositions towards a reconciliation must come first from the other side; and, in order to show that Grand Lodge was not averse to receiving such a proposition, that a special committee be appointed to receive the same, and report upon it. This was unanimously agreed to.

The favourable reception given to this overture was followed by the appointment of a Committee of the Associated Lodges to negotiate terms upon which they should return to the Grand Lodge. The labours of this Committee were somewhat protracted, and suffered occasional interruption, on account of a want of unanimity on the part of the Secession, and the desire of the majority to win over their less sanguine brethren. This was at length effected, and it was remitted to a Sub-Committee to draw up a letter to the Grand Committee, expressive of a wish on the part of the Associated Lodges to be readmitted to communion with Grand Lodge. The Past Master of St David's was chosen to be the medium of communication in this matter, and on 19th March 1813 addressed a letter to the Grand Committee, expressing briefly the regret of those separated from Grand Lodge for what had passed, and their wish to rejoin that body. In a postscript he added that he had no authority from Dr Mitchell to make any application on his part. The Grand Committee having (March 22d) considered this letter, resolved unanimously to recommend Grand Lodge to accede to the wishes of the separated brethren. The report was given in at an extraordinary communication of Grand Lodge on 31st March, at which Substitute Grand Master Inglis presided, and James (afterwards Lord) Ivory acted as Grand Clerk. After some conciliatory speeches had been made, the meeting unanimously approved of the Committee's report, and passed resolutions removing the sentences of suspension and expulsion (excepting in the case of Dr Mitchell), and appointing new elections of office-bearers to take place in the different Lodges. On the recommendation of their General Committee, the Associated Lodges gave their adhesion to Grand Lodge on the terms offered, and in proof of their sincerity rescinded all sentences of suspension that had been

pronounced by them against members of the residuary portion of the Lodges. With the production of the minutes of the minorities, and the enrolment of their intrants, the reunion of the estranged brethren was consummated.

We have thus, with as much brevity as is consistent with a proper understanding of the question, traced one of the most interesting and important passages in the history of Scotch Freemasonry, but of which, for obvious reasons, the official records of the Craft are only partially illustrative. The studied omission of any allusion in Grand Lodge minutes to the Lord Ordinary's interlocutor, or to the judicial proceedings of which it was the conclusion, shows that at the time Grand Lodge was not a full and faithful recorder of Masonic events;—and it suggests doubt of the impartiality of the acknowledged historian of the Grand Lodge that he should, besides ignoring the existence of the Associated Lodges, have put upon record that “no event of importance occurred” in 1811, the year in which was dissipated Grand Lodge's delusion on the subject of a hereditary or acquired supremacy in Masonic matters beyond the pale of its own Constitution. The Secession, though precipitated by Grand Lodge's unconstitutional interference in a petty quarrel between the Lodges Caledonian and Roman Eagle, was doubtless the result of several combined motives, in which politics and personal antipathies had a share. Politics in the beginning of the present century ran high in all parts of the country, and nowhere more than in Edinburgh. Never was there a more brilliant display of intellectual activity in the Scottish metropolis than at this period, and the most gifted minds were drawn by the spirit of the times into the arena of politics. The ‘Edinburgh Review’ had been started in the year 1802, and its influence in the advocacy of Whig principles was soon felt throughout the country. In Edinburgh especially, its famous originators drew around them many sympathetic followers. Men of eminent ability ranged themselves on the opposite side, and with the many exciting questions then engaging public notice, there is little wonder that political feeling should have burned with an intensity that people have little comprehension of nowadays. This feeling seems to have intruded itself into the province of Masonry. It undoubtedly had something to do with the quarrel between Grand Lodge and the Secessionists; but there were other motives working in the same direction. Chief of those actuating Mary's Chapel in its contendings with Grand Lodge was a deep conviction of the wrong that was done to it in assigning its former place on the roll to the Lodge of Kilwinning. There were, however, common grounds upon which the Secessionists were united—viz., First, a resistance of the aggression upon their rights that was involved in Grand Lodge passing sentences

of suspension and expulsion without affording to the brethren implicated the opportunity of defending themselves in the way provided by its Constitution: second, the vindication of the right to meet as Freemasons, and as such to be recognised by law, independent of Grand Lodge, and in defiance of its alleged authority over them.

Had the Associated Lodges departed from their original intention of returning to Grand Lodge so soon as it should rescind those resolutions of expulsion and suspension which they held to be contrary to the principles of Masonry, the Secession might have resulted in the erection of a multiplicity of rival Grand Lodges. The following letter, which was addressed to the editor of the 'Glasgow Courier' in February 1813, indicates the feeling that the Lord Ordinary's interlocutor had excited in regard to the right of any one body to assume the exclusive privilege of erecting and controlling Masonic Lodges:—"Sir, If I may be allowed to address you on the subject of Masonry, I think that the following information, through the channel of your paper, may not be unworthy of consideration for the whole Brethren of the Mystic tie, as relating to the original purity and authority for that system in Scotland, and which I trust you will be pleased to insert. A number of intelligent and well-disposed Brethren having for some time past examined maturely into the facts after stated have unanimously been convinced, from documents shown and considered, that the Glasgow Freemen St John's, as holding a charter from Malcolm III., King of Scots, so far back as the year 1051, is the Mother Lodge of the whole others in Scotland, in so far as it even declares 'that no other persons shall presume to erect Lodges in my domains, until first they have made application unto my Free Masons, the Glasgow Freemen St John,' and have paid the dues as therein described. In consequence of which, applications have been made by several Lodges in Glasgow for charters to be holden of them; and at a meeting of the St John's, held on the 13th ult. for the purpose of considering the applications made to them, they agreed, not only from their own conviction of the antiquity of their charter, but from the late ideas and decision of an enlightened and learned Judge (on a Masonic question) to grant the desire of the applicants, deeming it no encroachment whatever in ranking with those who may have assumed the exclusive privilege in granting of charters. And it is by the St John's expected that all Brethren and Masonic Bodies will have the consideration of supporting the dignity and respect of antiquity which may add to the lustre of a city, though not the metropolis, yet admitted by all parties, for population and industry, to be the first in the kingdom.—Yours, J. C." St John's efforts to widen the circle of disaffection to the Grand Lodge of Scotland,

then to a limited extent prevalent in Edinburgh, and to secure for itself the position of a Grand Lodge, were neutralised by the return of the Seceding Lodges to their former allegiance. The clause in the Schaw Statutes of 1599 confirming the right of the Warden of the Lodge of Kilwinning to be present at the election of wardens of all Lodges in a district embracing Glasgow, and to be convener of and president at all conventions of the Craft in the west of Scotland, shows that the Malcolm Canmore Charter and the pretensions founded upon it by the Lodge of Glasgow were alike unknown to the highest Scottish Masonic authority of the period. The document in question was, in 1868, submitted to the inspection of Mr Cosmo Innes, and that eminent archæologist gave it as his opinion that it had been written within the last two hundred years. We think he might safely have limited the period by a good deal more than one-half. But apart altogether from this apocryphal charter, the proof of the Lodge St John's existence in 1613, contained in the records of the Masons' Incorporation, and the fact of its identification as a party in 1628 to the Craft's deed in favour of St Clair of Roslin, entitle it to a high position on the roll of old Scotch Lodges.

FREDERICK AUGUSTUS BARROW, of View Park Villa, Partick, whose portrait heads the present chapter, is Junior Grand Deacon of the Grand Lodge of Scotland, and Depute Provincial Grand Master of Glasgow. He is a Past Master of St Mark, Glasgow, to which Lodge he was affiliated in 1857, and has for many years borne a prominent part in the administration of Masonic affairs in the western metropolis. He was the acting head of the province when the Earl of Dalhousie laid the foundation-stone of the Albert Bridge in 1870, and presided at the Masonic banquet held in honour of that event. Mr Barrow is Provincial Grand Superintendent of Lanarkshire, under the Supreme Grand Royal Arch Chapter of Scotland; Provincial Grand Master of Glasgow and the west country, under the Royal Order of Scotland; and holds other appointments in the so-called higher degrees. He is a Prince of the Chapter of Rose Croix, a Knight Commander of the Religious and Military Order of the Temple, and has attained to the 30th degree of the Ancient and Accepted Scottish Rite.





James Abraham

CHAPTER XXVIII.



NOTWITHSTANDING its readmission to Grand Lodge, a feeling of dissatisfaction and lukewarmness continued to prevail in Mary's Chapel on account of its treatment in connection with the union with Kilwinning. Its unsuccessful attempt in 1815 to regain its position at the head of the roll was at no great interval followed by a charge of irregularity in connection with its recognition of Knight Templars. It was afterwards involved in a series of troubles through the negligence or malversation of some of its officers, and in 1824,

by a vote of Grand Lodge, was suspended from all Masonic privileges. It protested against this sentence as being "inconsistent with the principles of Masonry, and contrary to the express decision of the Supreme Court of this country, pronounced in November 1811, upon a former attempt of the Grand Lodge to deprive Freemasons of their just rights." But the more pacific of the brethren, dissatisfied with the isolation to which the Lodge was subjected through the irascibility of its leading officials, adopted measures of a conciliatory character, which were accepted by Grand Lodge. An examination of the Lodge's books revealed the names of nearly two hundred intrants whose registration had been neglected. These, which included Brs. George Dundas (the late Lord Manor), and Benjamin Bell, advocate (the present Sheriff of Elgin and Banffshire), were forthwith recorded by Grand Lodge. Such irregularities were unfavourable to the prosperity of Mary's Chapel. No minutes of its transactions were kept for the two years ending December 1833; and at the St John's-day communication of that year, at which only five brethren attended, Alexander Deuchar accepted the mastership, in order "to prevent the Lodge from becoming dormant." James Graham of Leitchtown became Master in 1835. Under this brother's reign, which extended over two years, a new generation of members had sprung up, who, being no parties to former disputes, worked harmoniously with Grand Lodge. After eight years of comparative prosperity, Mary's Chapel was involved in fresh troubles through the culpability of its then Master, who was afterwards expelled. Exertions corresponding to the gravity of the situation were now put forth by the brethren,—Mr Graham was recalled to the chair, and ere his retirement in 1849, the Lodge had regained both strength and influence.

Mr GRAHAM'S portrait will be found at the head of this chapter. Stirling Royal Arch is his mother Lodge, but he affiliated into Mary's Chapel in 1834. He was Senior Grand Deacon from 1838 to 1841, and took an active part in organising the Fund of Scottish Masonic Benevolence, and was one of its first trustees. He is a Knight Grand Commander of the Temple, and a member of the 32d degree of the Ancient and Accepted Scottish Rite. He went to Canada in 1854, and has held the office of Master of an English Lodge in Montreal. He is now a citizen of Toronto, and continues to take an active interest in the Fraternity. Mr Graham's family is descended from the noble house of Graham, Earl of Monteith, through the Garteer family, being the oldest cadets of the Grahams of Garteer, by direct descent from George Graham the second Laird of Garteer.

ALEXANDER DEUCHAR played a prominent part in the Masonic events of the early part of the present century. He was the eldest son of David

Deuchar of Morningside, the head of the old Scotch family of Deuchar. David Deuchar had a family of six sons, who were all members of the Craft. Alexander was initiated in the Lodge St David in May 1801, and was passed and raised in the Lodge of Edinburgh in November 1802. After filling several minor offices in Mary's Chapel, he was elected to the



Alex Deuchar

Mastership, which he held till 1814, when he retired. The prosperity of the Lodge having been affected by adverse circumstances, he was recalled to the chair in 1823. Shortly after his resumption of office, a demand by Grand Lodge for the production of its books was resisted by Mary's Chapel. Subsequently, however, on the Lodge being threatened with suspension for its contumacy, a majority of the brethren succeeded in passing

resolutions of submission to Grand Lodge. Regarding these resolutions as having been improperly arrived at, and as compromising the dignity of the Lodge, Mr Deuchar returned to St David's, and for three years took an active part in its affairs. He afterwards resumed his connection with Mary's Chapel, and filled its chair for a short period, under circumstances which have been already adverted to. He died in 1844. While it can truly be said that in matters connected with the rituals, ceremonies, laws, and usages of Freemasonry, Mr Deuchar was one of the best-informed men of the day ; it is equally true, that having derived his historical knowledge of the Craft chiefly through the oral and written traditions that were current in the previous century, his sympathies and teachings were deeply tinged with the fabulous. It was to his association with the "High Degrees" that he owed his widespread fame. He became a Knight Templar in 1803, and was in 1806 elected Commander of the Edinburgh Encampment. He was chiefly instrumental in instituting the Grand Conclave of Knight Templars, and of the Supreme Grand Royal Arch Chapter of Scotland—events which are more particularly referred to in the next chapter,—and in 1825 he inaugurated a movement for the resuscitation of the Royal Order of Scotland. It was in the course of his correspondence with Continental Masons on the antiquity of the *haut grades* that he obtained a copy of the Charter of Cologne, a translation of which he presented to the Lodge of Edinburgh. This document will be found at length in another chapter. Mr Deuchar, who followed the business of seal-engraver, was an eminent genealogist, and had a thorough knowledge of Heraldry, upon which subject he published a work in three volumes, entitled, 'The British Herald,' which was by permission dedicated to Sir Walter Scott. The annexed portrait of Mr Deuchar is copied from a medallion by Henning.





Wm James Hughan.

CHAPTER XXIX.



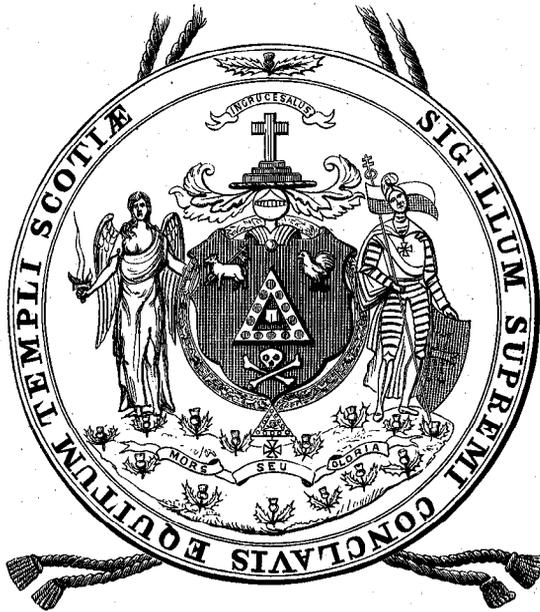
IN their ardent desire to associate ideas of antiquity with the "High Degrees," some writers have not hesitated to identify the Masonic Templars now existing as the rightful representatives of the Knight Templars of the middle ages. In this they are altogether mistaken. Masonic Templarism does not in any respect bear relationship to the Templars of the Crusades, but is a branch of the system of Masonic Knighthood which had its origin on the Continent some hundred and thirty years ago. It was to their intercourse with brethren belonging to regiments serving in Ireland towards the end of the last century that Scotch Lodges owed their acquaintance with Knight Templarism. And it is a curious fact that this Order, then

known as "Black Masonry," was propagated to a large extent through charters issued by the "High Knight Templars of Ireland Kilwinning Lodge,"—a body of Freemasons in Dublin, who were constituted by Mother Kilwinning in 1779, for the practice of the Craft Degrees. This encouraged the belief in Kilwinning being a centre of the *haut grades*;—and in 1813 application was made to the mother Lodge to authorise the transference of one of these Black warrants from Knights of the Temple and of Malta, in the Westmeath Militia, to brethren of the same degree serving in the Shropshire Militia. Mother Kilwinning had previously been solicited to constitute a Provincial Grand High Knight Templar Encampment for Ireland—and so recently as 1827 had been interrogated by the Grand Conclave of Scotland as to the date at which it began to practise Knight Templary, and the number of Lodges "holding of her she had empowered to make Templars." An extensive importation into Scotland of Irish Knight Templar warrants, under which the Royal Arch was also conferred, followed upon an edict of the Grand Lodge in 1800, forbidding daughter Lodges to work degrees other than those of St John's Masonry.

Through the incidental notice of a visit of Knight Templars to Mary's Chapel, contained in the minute of a communication of the Lodge held in January 1807, we become acquainted with the fact that the now defunct Early Grand Encampment of Ireland had in the early part of the present century succeeded in establishing an Assembly of that Order in the Scottish metropolis, and that the chief promoter at a subsequent period of the Grand Conclave of Knight Templars of Scotland, was a Grand Master under the "Early Grand" Constitution: ". . . The Lodge was this evening honoured by a deputation from the Grand Assembly of High Knight Templars in Edinburgh, No. 31 of the Early Grand Encampment of Ireland, headed by the Most Worshipful Grand Master, Alex. Deuchar,—being the first time, it is believed, a deputation of Knight Templars visited this Lodge—at least it is the first time for some hundred years that any Lodge of Freemasons in Edinburgh has been visited by an Assembly of Knight Templars, headed by their Grand Master. . . ." This minute is in the handwriting of Mr Deuchar, to whose credulity in regard to the alleged antiquity of the "High Grades" may be attributed the assumption that a century before his own time the Mason Lodges in Edinburgh were accustomed to receive the visits of Encampments of Knight Templars.

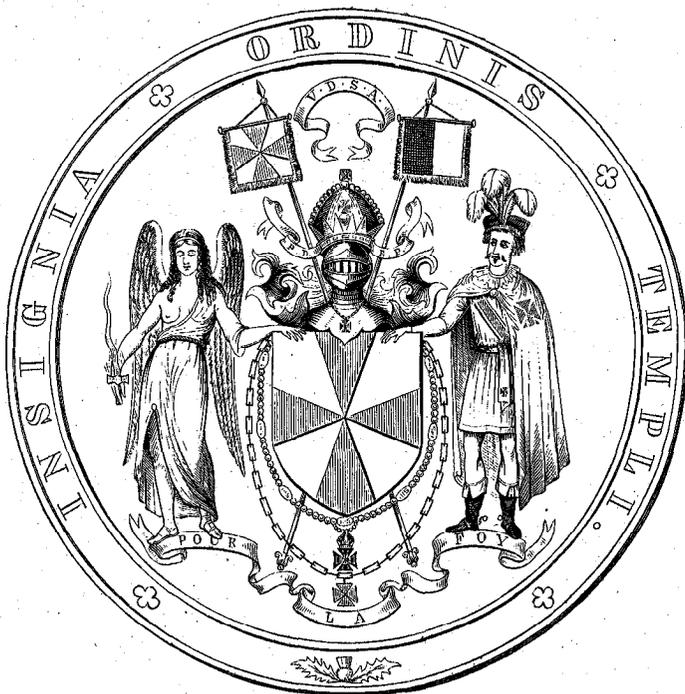
The Order was introduced into Edinburgh in 1798 by brethren serving in a regiment of English Militia, then quartered in that city, under a warrant emanating from Dublin. In all probability it was in virtue of a dispensation from this Military Encampment that the first Grand Assembly of Knight Templars was set up in the Scottish metropolis. It was constituted in 1806 under an Irish charter, and in 1810 it originated a scheme for

instituting a Supreme Court of the Order in this country. This was accomplished in 1811; and by the charter erecting the Templars of Scotland



into a Conclave of the "Knights of the Holy Temple and Sepulchre, and of St John of Jerusalem, H. R. D. M. †K. D. S. H." under the hand of the

Duke of Kent, then head of the Masonic Templars in England, Mr Alexander Deuchar was appointed Grand Master for life. This circumstance led to the warrants that were issued by the Grand Conclave being designated "Deuchar Charters." His life appointment, which was somewhat ostentatiously displayed on the seal that was attached to these charters, ultimately occasioned jealousy and disunion, as it shut out men of position and influence from aspiring to the highest office in the Order. Mr Deuchar at last yielded to the feeling which had been evoked on this subject, and in 1835 resigned the Grand Mastership in favour of Admiral Sir David Milne, K.C.B. We present fac-similes of the Deuchar Seal and of the one which



was subsequently adopted by the Grand Conclave. The Deuchar seal bears at least one emblem with which Brethren who have been knighted under the modern system are unacquainted. Indeed, so radical have been the changes effected in the Scotch ritual, ceremonies, and dress, that those now prevailing bear little or no resemblance to those in use forty years ago.

The Deuchar Charters authorised Encampments to "instal Knights Templars and Knights of St John of Jerusalem," one condition on which these warrants were held being "that no communion or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knight Templars under a Master Mason

Charter." In 1837 the most of these warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns. In 1843 Pories were empowered to admit as Chivalric Knights persons who were not Freemasons. This arrangement was abandoned in 1856, when it was re-enacted that "every one admitted into the Order must be previously a Royal Arch Mason." By the Charters which, in 1856, replaced those held by the few Scotch Encampments which were then reconstituted by the Grand Priory of Scotland, Pories are empowered "to create Esquires of the Order, and instal Knight Templars. To confer the Masonic degrees, first, of Knight of St John of Jerusalem, now usually called Knight of Malta, with the preceding step known by the name of the Mediterranean Pass or Knight of St Paul; secondly, of Knight of the Red Cross of Constantine; and thirdly, of the Priestly Order of the Temple." Although neither of the degrees mentioned have been eliminated from the work of Pories under the Scotch Constitution, the Red Cross of Constantine is now being conferred in Scotland under English auspices. The Chapter-General, sitting at Edinburgh, and claiming to be the supreme power of the Order of the Temple "for the whole world," grants the honorary titles of Knight Grand Cross, Knight Commander, and Knight Companion, with the right to sit and vote in Grand Pories. Some fifty or sixty Encampments of Masonic Knight Templars were existing in Scotland about the year 1817. Now (1873) there are only four Encampments working in this country under the Grand Priory, and about twelve or fifteen "Early Grand" Encampments. This fact shows in how little esteem Knight Templarism is held by the present generation of Scottish Craftsmen.

The Supreme Grand Royal Arch Chapter of Scotland was instituted by the representatives of thirty-four Chapters, at a General Convocation of the Order held in St John's Chapel, Edinburgh, August 28, 1817. The Charter of Constitution which was then adopted proceeds upon the assumption that the "Royal Arch" had existed in Scotland prior to the erection of the Grand Lodge,—and that it was embraced in the "Degrees of Freemasons," the jurisdiction of which had from time immemorial been vested in the Barons of Roslin. This is an erroneous statement. The Arch was fabricated on the Continent about the year 1735-40, whence it was imported into Britain, and was first adopted in England as a Masonic degree by brethren professing to be the representatives of the Grand Lodge of York, in retaliation for the alterations made in the ritual by the London Grand Lodge in order to exclude from its communion brethren who refused to recognise its authority. It was a boast of the York or "Ancient" Masons that they worked degrees of which Lodges under the London Grand Lodge were ignorant. The earliest allusion to the Royal Arch Degree



Huddington

extant is contained in a work of Dr D'Assigney, printed at Dublin in 1744, of the existence of which there were doubts until the recent discovery of a copy by Brother William James Hughan, of Truro. The Arch obtained a footing in Scotland about the middle of last century, through the medium of Military Lodges which had themselves become acquainted with the degree in their intercourse with Irish Masons; and though in some instances regarded by Lodges as the *ne plus ultra* of Freemasonry, it was generally worked in connection with the Order of the Temple. It is alleged that the Ancient Lodge of Stirling was, in 1743, the first in this country to practise the degree, but of this there is no authentic evidence.

The portrait which heads this chapter is that of WILLIAM JAMES HUGHAN, of Truro, Cornwall, who is a member by honorary affiliation of the Lodge of Edinburgh. He occupies a high place among the Masonic celebrities of the nineteenth century. Ever since 1863, the year of his initiation in the St Aubyn Lodge, Devonport, he has prosecuted his studies in connection with the literature of the Order with a conscientiousness and an energy rarely evinced. In his writings he has ever been careful to mark the distinction between matters that are purely historical and those that are merely legendary, and in this respect has done much to dissipate the superstition which has so long enveloped Masonic history. Free from the jealousies of rivalry, he accords the fullest credit to the researches of other brethren. He is the author of 'Constitutions of the Freemasons,' 'History of Freemasonry at York,' 'Unpublished Records of the Craft,' and 'Old Charges of British Freemasons,' is editor of a local Masonic Calendar, and is a diligent and disinterested contributor to the leading Masonic periodicals in this and other countries. In short, his fame as a Masonic author extends to every place in which Freemasonry has a footing and is practised by an intelligent brotherhood. He has an honorary connection with many English and Scotch Lodges, and with Royal Arch Chapters in this country and in America. The Lafayette Chapter, City of Washington, elected him an honorary member at the time they conferred a similar distinction on the Marquis of Ripon (Grand Master of England), Lord Tenterden, and Sir John Macdonald, who were in that city respecting the Treaty of Washington; and he has since been appointed representative in England of the Grand Chapter of Pennsylvania. Brother Hughan is Past Master of the Lodge Fortitude, Truro, and ex-Provincial Grand Secretary of Cornwall. He also holds an honourable position in the High Degrees. Like ourselves, he recognises their excellence, but considers them Masonic only by adoption, and all dating their institution at periods subsequent to the erection of the Grand Lodge of England in 1717.



Josephine Wemyss

CHAPTER XXX.



THE custom of Knight Templar Encampments fraternising with Lodges prevailed to a considerable extent in Scotland, particularly in the western provinces, at the end of last and beginning of the present centuries, and the distinction of honorary membership was frequently conferred on Knight Templars as an expression of the Brethren's admiration of the High Degrees. The Encampments, on their part, reciprocated the compliment by initiating the office-bearers of Lodges in which they were received into the several degrees worked by them. This exchange of courtesies tended to a wider dissemination in Lodges of a taste for the Arch and Templar degrees—so much so, that possession of these was in some instances made

a *sine qua non* to office-holding under charters of the Grand Lodge. It was to the Military Lodge Ayr and Renfrew Militia St Paul, into which the Royal Arch had been introduced by the Lodge St James, Newton-on-Ayr, that in 1799 the Lodges in Stirling were indebted for their knowledge of that Order. The connection which then subsisted between Scotch Lodges and the Orders of which we have been speaking cannot, as a rule, be traced in the minute-books of the Craft; but in some such records that we have seen, the nature and extent of the union referred to are clearly enough defined. In this respect the records of Ayr St Paul are unique, and go far to show the chaotic condition in which the Royal Arch and Knight Templar degrees existed at the close of the last century. The following extracts will suffice as illustrations:—"Linlithgow, February 15, 1799. At a meeting of emergency of Ayr and Renfrew St Paul's Lodge, the R.W.M. in the chair—the Lodge being opened in due form, when the following brethren . . . Master Masons, were admitted to the degree of Excellent and Super-Excellent Royal Arch Masons, when the above and following brethren . . . were admitted to the Illustrious Order of Night Templars and duly dubbed Nights of the same." [The cash-book of the Lodge shows 6s. 6d. to have been paid by each of the brethren who had received the Arch and Temple degrees—2s. being paid by those who, at the meeting in question, had been "nighted."] "Stirling, November 22, 1799. At an emergent meeting of the Ayr and Renfrew St Paul's Lodge, the following brethren, Master Masons, after having regularly passed the chair of this Lodge, were admitted to that of Excellent and Super-Excellent Royal Arch Masons, and likewise duly dubt Night Templars, viz., the R.W. Master of Stirling Royal Arch . . ." "Stirling, December 5, 1799. At a monthly meeting of the Ayr and Renfrew St Paul's Lodge, the R.W.M. in the chair, it was unanimously agreed that no brother, unless he had attained the degree of Night Templar, should bear any office in the Lodge." To such an extent had the work of Lodges at this period become associated with that of the Royal Arch and Templar degrees, that in October 1800 the Grand Lodge of Scotland issued a circular, "prohibiting and discharging its daughters to hold any meetings above the degree of Master Mason, under penalty of the forfeiture of their charter." Though putting an end to the practice against which it was directed, this enactment did not prevent the votaries of the High Grades from securing for their representatives admission not only to convivial meetings of the Craft, but also to their public gatherings; and this had the result in the case of Mary's Chapel of bringing it into collision with Grand Lodge.

Presuming upon its frequent reception in communications of the Lodge of Edinburgh, and emboldened by the impunity with which it was thus

allowed to identify itself with Craft Masonry, the Metropolitan Encampment chose the demonstration at the laying of the foundation-stones of the Regent's Bridge and New Jail as a fitting occasion for the public display of its insignia in conjunction with that of St John's Masonry. This was afterwards made the subject of animadversion in Grand Lodge, and led to Mary's Chapel and its Past Master being proceeded against as parties to the alleged irregularity. Complaint in the case was made at the instance of the Proxy Master of the Caledonian Lodge, Dundee, who, at the Grand Quarterly Communication in November 1815, moved the following resolutions:—" 1. That at the Grand Lodge procession, on the 19th September last, consisting of Apprentices, Fellow-craft, and Master Masons, being St John's Masonry, the only Order of Masonry known and sanctioned by the Grand Lodge of Scotland, both by constant practice and by express statute, Brother Alexander Deuchar, Past Master of Mary's Chapel Lodge and Proxy for the Lodge of Peebles, did introduce himself, accompanied by upwards of thirty other persons, into the Lodge of Mary's Chapel, clothed and decorated with emblems, medals, and insignia, unconnected with the Order of St John, and styling themselves, as it is said, Knights Templars, Knights of Jerusalem, Knights of the Holy Cross, &c. &c. &c., and under the apparent sanction of the Master and office-bearers of Mary's Chapel Lodge, walked with the above procession along with that Lodge, thereby also taking precedence of all the other regular Lodges and Brethren of Lodges holding of the Grand Lodge of Scotland. 2. That Brother Alexander Deuchar has, by this conduct, contravened the standing law of the Grand Lodge of Scotland, and that the Master and other office-bearers of Mary's Chapel Lodge, have subjected themselves to censure for having allowed the above description of persons to join, and thereby become part of, their Lodge on the above occasion." Consideration of the case was resumed at next quarterly communication, when Grand Lodge, satisfied with the answers which had been tendered by Mary's Chapel, unanimously dismissed the complaint as to the Lodge collectively, but by a majority entertained the charge against Mr Deuchar. In the discussion which preceded this decision, reference was made to the trial before the Justiciary Court at Ayr, which had followed upon the "disgraceful and scandalous conduct of persons calling themselves Royal Arch Masons and Knight Templars" (*vide* Chapter XXXI.) The committee to whom it was remitted to expiscate the facts of the case, having found that the charge against Mr Deuchar had not been substantiated by his declaration, and declining to examine any witnesses, recommended that all further proceedings in the matter should be abandoned, but that Grand Lodge should at a future communication "adopt some strong resolutions for the protection

of our ancient and established Order of St John's Masonry, the only order and description of Masonry recognised by the Grand Lodge; and that these resolutions should strictly prohibit all Lodges holding of the Grand Lodge from admitting, receiving, or in any way acknowledging, any description of Masons, either individually or collectively, other than those of St John's Masonry, or from allowing them to join or assist at any of their private meetings, public Masonic processions, or any other Masonic meetings whatever; and that these resolutions be printed and sent to every Lodge in Scotland, as well as to all the Provincial Grand Masters, with instructions that this law shall be strictly enforced and carried into effect by every Lodge in their respective provinces." The adoption of this report (August 1817) was followed by Grand Lodge passing resolutions to the effect that it only recognised the three degrees of Apprentice, Fellow Craft, and Master Mason of St John's Masonry; and that any Lodges admitting persons to their meetings or processions belonging to other Orders, with regalia, insignia, badges, or crosses, other than those belonging to St John's Masonry, would be proceeded against for infringement of the regulations.

Grand Lodge, at its quarterly communication in November of the same year, gave further evidence of its hostility to the High degrees, in resolving, by a majority of 155 to 27, "That from and after the 27th of December next (1818), no person holding an official situation in any Masonic body which sanctions higher degrees than those of St John's Masonry, shall be entitled to sit, act, or vote in the Grand Lodge of Scotland." At the date of this enactment the Prince Regent was at once Grand Patron of the Grand Lodge of England and Grand Master and Patron of the Grand Lodge of Scotland, in virtue of which offices he was entitled to preside in either Grand Lodge. The Grand Lodge of England sanctioned the practice of the Holy Royal Arch; yet the Grand Lodge of Scotland, while debarring from its membership Master Masons who were also officials in Royal Arch Chapters, continued to elect as its Grand Master the Grand Patron of English Freemasonry, which then as now included the Royal Arch Degree. An impartial application of the provisions of the act in question would have prevented His Royal Highness's re-election by the Grand Lodge of Scotland in 1818 and subsequent years, and would have precluded Grand Lodge from continuing fraternal intercourse with the Grand Lodge of England. It was an unnecessary piece of legislation, levelled against a few brethren whose persistent opposition to the general policy of Grand Lodge had made their presence distasteful to its office-bearers, and whose known connection with the High Degrees rendered their exclusion from Grand Lodge almost a matter of certainty.

About this time the recently-erected Supreme Grand Royal Arch

Chapter of Scotland resolved to attempt to bring about a union between itself and the Grand Lodge of Scotland, upon principles similar to those that had in 1813 been established in England. In pursuance of a resolution of the Grand Chapter, a communication, in which the Royal Arch was characterised as "a real and intrinsic part of Master Masonry," was transmitted to the Grand Secretary, with a request that it might be laid before Grand Lodge. Notwithstanding that it was couched in courteous terms and bore the signatures of two Past Grand Masters—the Earls of Moray and Aboyne—Grand Lodge, on the motion of the Proxy Master of Mother Kilwinning, refused to allow the letter to be read. Though thus summarily rejecting the overtures from without for a recognition of the High Degrees, the spread of the latter throughout the country, and their espousal by brethren of rank and influence, would appear to have impressed some of its own adherents with the impolicy of the position taken up by Grand Lodge. We therefore find that in 1820 efforts were made within its own pale to induce Grand Lodge to recede from the attitude it had assumed; and at the Grand Communication in August of that year the Master of Mary's Chapel moved, "That the law passed at the quarterly communication in November 1817, prohibiting brethren who hold official situations in any Order of Masonry other than that of the Order of St John, from being members of the Grand Lodge, be rescinded." This motion was negatived by a majority of 52 to 22. Though still withholding its recognition of other than Craft Masonry, the Grand Lodge has long since set aside its prohibitory enactments against wearing in Lodge communications the insignia of, or holding office under, the High Degrees.

The portrait at the head of this chapter is that of JAMES HAY ERSKINE WEMYSS of Wemyss and Torry, one of the brethren who accompanied the Duke of Athole on his visit to Mary's Chapel in 1859. He was then M.P. for the county of Fife, to which position he had been elected after a severe contest with his cousin the present Grand Master, then Lord Loughborough. Mr Wemyss belonged to the Lodge of Kirkcaldy, and filled the offices of Junior and Senior Grand Deacon, and Senior Grand Warden, in the Grand Lodge of Scotland. For three years prior to his death, which occurred in 1864, he held the Lord Lieutenancy of Fifeshire. As son of Admiral James Wemyss he was the representative of one of the most ancient families in Fifeshire, and through his mother, Lady Emma Hay, was related to the noble house of Errol, the 16th Earl being his maternal grandfather. His widow is a daughter of the late Hon. John Kennedy Erskine of Dun, a direct descendant of the famous reformer of that name.



John James Gurnis Reed

CHAPTER XXXI.



IN the discussion in Grand Lodge regarding the admission of Knight Templars into the procession at the laying of the foundation-stone of the Prince Regent's Bridge, September 1815, pointed reference was made by the Master of the Lodge of Edinburgh to the recent prosecution of Knight Templars before the Circuit Court of Justiciary at Ayr. This case and the circumstances out of which it arose are of interest to the Masonic reader, as showing the nature and extent of the opposition which was offered to the introduction of the Royal Arch and Knight Templar degrees into at least one district of Scotland.

The "Arch" was introduced into Ayrshire between the years 1771 and 1778, through the medium of the Hibernian element which then permeated the Lodge St James, Newton-upon-Ayr. Whether during the period mentioned this body also dubbed Masonic Knights cannot now be ascertained; but its pretensions to the knowledge and practice of degrees other than those of Craft Masonry were supported by its assumption of the title of "Super-Excellent Royal Arch Lodge of Ayr,"—a designation under which it received partial acknowledgment at the hands of some of the sister Lodges, but which it subsequently saw reason to abandon. With the resumption of its proper title, the Lodge St James not only continued to work the Royal Arch degree, but conferred also that of Knight Templar, and was through its members the means of creating within its own province a taste for these Orders. Up till 1797, the Lodge of Maybole—an old branch of the Kilwinning Fraternity, which joined Grand Lodge shortly after its erection—was the only Lodge in the Carrick division of the county of Ayr. In the course of the year 1796, a few members of this Lodge, together with one or two Irish brethren (members of the society of "United Irishmen,")* who were in possession of the higher degrees, constituted themselves into an Assembly of Knight Templars, and surreptitiously began to practise Royal Arch Masonry and Knight Templary. The leading members of the Lodge of Maybole discouraged the spread of these novel Orders, on the ground of their being mediums through which, under a pretended connection with Freemasonry, it was sought to propagate the infidelity and political principles of the French Revolutionists, and to evoke sympathy for the democrats of Ireland in their endeavours to effect their national independence. Under these circumstances the Maybole Encampment resolved upon the erection of a new Lodge; and with that object a petition was, February 6, 1797, presented to Grand Lodge by John Andrew and others for a charter of constitution, under the style and title of the Lodge Royal Arch, Maybole. This petition was favourably received, and Grand Lodge authorised the petitioners to meet for Masonic purposes under a working warrant until the charter could be prepared. Under this arrangement the new Lodge held its first communi-

* This political association was instituted in 1791 by a notorious Irish republican named Wolfe Tone, a barrister. Starting with the avowed object of effecting the reform of the Irish Parliament, it subsequently advocated the establishment of an Irish republic. Its originator was in 1797 one of the mediums of communication between the French Directory and the Irish republican agent at Hamburg, relative to preparations for a second attempted invasion of Ireland. The Dutch fleet, which was to have borne an important part in this revolutionary expedition, was annihilated by the British fleet under Bro. Lord Duncan in the battle of Camperdown, fought in October 1797. Paine's 'Age of Reason' was a text-book of the United Irishmen, who used every means to increase its circulation among their countrymen. This was one of the secret societies against which the Act 1799 was directed; but from the operation of which Masonic Lodges were excepted.

cation on the 15th of February 1797. The Grand Committee met on the 19th of the month, when the Substitute Grand Master produced for consideration two letters lately sent to him—one of them from the Rev. James Wright,* minister of Maybole—remonstrating against the erection of the Royal Arch. The letter of the rev. objector contained the following clause: "I understand that those brethren of the new Lodge have behaved very superciliously;—they also give out that their Lodge is of a different Order of Masonry from that of other mother Lodges;—they say that they have higher mysteries in which they instruct their intrants, and that they have new and much more numerous ceremonies." Grand Committee instructed the Royal Arch to give in answers, which, with the complaint, was subsequently ordered "to be laid before James Fergusson, Esq., advocate, to have his opinion thereon." At his suggestion, it was remitted to the Provincial Grand Master of the Southern District "to inquire into the merits of the business and report." This official's recommendation, "that Grand Lodge should grant the charter required," was given effect to in November 1798. Dissatisfied with this decision, the question was reopened in Grand Lodge by Macadam of Turnberry, Master of the older Lodge, who complained "that Maybole Royal Arch was contravening the articles of its constitution by the practice of other than the degrees of St John's Masonry,—that its pretended meetings for the study of the so-called higher mysteries were really held for the purpose of instilling into the minds of its intrants the principles of infidelity,—that the Bible had in the Lodge been replaced by Paine's 'Age of Reason,'—and that its teachings were altogether of a revolutionary character, prejudicial alike to the

* James Wright, D.D., was known in Masonic circles by the nickname of "Brotherly Love." This epithet was given to him in consequence of the earnestness and frequency with which he urged the brethren to the practice of the virtue referred to—a theme which also forms the leading feature of a now very rare work of his, 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.' This book was strongly recommended to the Fraternity by the Grand Lodge of Scotland, whose Chaplain he was during 1786-87. He was initiated in the Lodge St David, Edinburgh, on St Andrew's-day 1786. Dr Wright delivered a discourse before Grand Lodge in advocacy of the claims of its Charity Fund. In his ministerial capacity he was a prominent actor in a case of rather a singular character. The unpropitious weather during the harvest of 1807 had endangered the crops, and led to a distressing advance in the price of victual. It so happened that the weather at the end of a week had brightened up, and a drying wind prepared the corn for being housed on the Sabbath. At the conclusion of the forenoon's service of the day in question, Mr Wright—probably regarding the example of his Master's disciples plucking ears of standing corn from a field on the Sabbath as justifying the suggestion he was about to offer—stated to his congregation that he conceived the favourable temporary change of weather might, without violating the sanctity of the Sabbath, be taken advantage of to save the crops. For this advice, which was adopted by several of his parishioners; he was denounced as a violator of the Fourth Commandment. The case was brought into the ecclesiastical courts, but was eventually dismissed by the Synod of the district.

interests of Church and State." At this time and during the "Radical" agitation at a subsequent period, the circulation of Paine's 'Age of Reason' was held by the Government to be subversive alike of the Constitution of the country and of the Christian religion; and in addresses from the bench, magistrates were frequently called upon to make every effort to arrest the circulation of all unlawful writings, whether directed against religion or the State. The criminal records of England present several instances of persons having been punished for promulgating the 'Age of Reason' and other infamous and blasphemous works of which Paine was the author. It was no doubt to strengthen the case against the Royal Arch Lodge that the use at its meetings of the 'Age of Reason' was made the subject of complaint.

Grand Lodge entered upon the consideration of these charges at a quarterly communication held in the Inner Parliament House in May 1799, under the presidency of the Grand Master, the Right Hon. Sir James Stirling, Bart., Lord Provost of Edinburgh. On the case being called, a debate took place as to the relevancy of the libel,—whereupon it was decided "that none of the charges brought against the members of the Royal Arch Lodge prior to the 6th of February 1797—the date of the letter from Grand Lodge authorising them to hold Masonic meetings—were competent to be the subject of investigation before the Grand Lodge, because till that date they were in no shape under their jurisdiction." Witnesses having been brought forward in support of the charges, a discussion upon "the propriety of examining them regarding Royal Arch Masonry or Knight Templars," resulted in Grand Lodge ruling that as it did not acknowledge these degrees, no question anent them should be put. The first witness, William Hamilton, was thereupon brought to the bar, and being at his own request put upon oath, deponed "that he was a member of the Lodge of Maybole, and was two or three months also a member of the Royal Arch; that he never saw in the Royal Arch Lodge anything practised in the Apprentice, Fellow-craft, or Master Mason Orders different from other Lodges; that he never saw Paine's 'Age of Reason' in the Lodge; and that he never saw in the Royal Arch anything profane or immoral, or anything inimical to the Church or State." The other witness, Quintin Stewart, deponed to the same effect. The accused then produced certificates from several Lodges "testifying to their good conduct as Masons; from the minister and elders of the parish, testifying to their good conduct as men and Christians; and from the commander of the Maybole Volunteers, testifying that eighteen of their number were members of his corps." After some discussion on the question whether the complainer should not be "censured for bringing such a groundless and vexatious charge," the Grand

Lodge decided as follows: "Find that no proof has been advanced tending to establish improper or unmasonic conduct on the part of the members of the said Royal Arch Lodge, posterior to the day on which Grand Lodge authorised their meetings, to which period complainer's proof was limited, and therefore acquit the members of the said Lodge therefrom,—hereby at the same time testify their approbation of the Masonic zeal of the said Bro. Macadam, whose information the Grand Lodge was sensible warranted him to make his complaint the subject of discussion,—and recommend to the members of Royal Arch Lodge to practise only the simple Masonic conduct sanctioned by Grand Lodge,—and further recommend to both Lodges to bury their differences in oblivion, and in future communicate together in harmony and brotherly love."

The accusation in this case would seem to have been only a partial development of a plan which had been devised to effect the ruin of the chief promoters of the Royal Arch; for, contemporaneous with his complaint to Grand Lodge, the Laird of Turnberry lodged with the Lord Lieutenant of Ayrshire (Hugh, Earl of Eglinton), a criminal information against John Andrew, the Master of the new Lodge, and Robert Ramsay, accusing them of having, in conjunction with others associated with them as members of the Maybole Encampment of Knight Templars, been guilty of sedition and the administration of unlawful oaths. His lordship, who forwarded this information to the Lord Advocate, instituted inquiries which resulted in the apprehension and judicial examination of the accused. Their declarations bore that in 1796, some years after they had joined the Maybole Lodge, No. 14, understanding that they could be "further instructed in Masonry" by the Lodge St James, Newton-upon-Ayr, they repaired thither and were initiated in the "parts of Chair, Arch, Royal Arch, and Knight Templar;" and that they had conferred these degrees upon members of No. 14, both before and after No. 264 was constituted by Grand Lodge—not in connection with any Lodge, but by authority of "The Grand Assembly of Knight Templars held at Maybole." They and other brethren of the new Lodge had also gone to Tarbolton, at the desire of certain members of St David's [Burns's mother Lodge], and there initiated eight or ten persons into "these higher Orders of Masonry." Being asked, "What are the particular ceremonies or forms that are followed out in making Masons Arch, Royal Arch, and Knights Templars?" declarants stated that they used the ceremonies by which they themselves were admitted into these Orders, but that they were bound by an oath, which they had never seen committed to writing, and which they had administered from memory, not to reveal any of these ceremonies unless to those whom they initiated. Interrogated further: "If they could now repeat that oath, or the substance of it;" declarants thought they could, but declined

until they had an opportunity of consulting the brethren by whom it was administered to them, whether they were at liberty to divulge it or not. And in reply to the question, "Whether in these higher Orders of Masonry there may be signs, symbols, or materials used of any kind in the completing of their instruction?" declarants stated that they had the same objections to exhibit and divulge these as they had to condescend upon the words of their obligation.

The accused were, at an interval of two months from the date of their examination, summoned to stand their trial upon the charge of sedition and the administration of unlawful oaths,—“in so far they did, under the show and pretence of a meeting for Masonry, sometime in the course of the year 1796, at Maybole, along with others their associates, most of them from Ireland, form themselves into an illegal club or association, styling itself 'The Grand Assembly of Knight Templars,' or bearing some such name; which club or association, under the pretence of initiating into the ceremonies of Masonry, did admit various persons as members, and did at said admission perform various ceremonies partly with a view to vilify and undermine the established religion, and partly to represent the Constitution and Government of the country as oppressive and tyrannical; and did, with this view, oblige those who were admitted members to take, and did administer to them, an oath, binding them, among other things, 'to conceal the secrets of the Order of Knight Templars, murder and treason not excepted,' or an oath of some such import and tendency. More particularly the said John Andrew and Robert Ramsay above complained on, or one or other of them, being members of the said association, did at Maybole aforesaid, on the 22d of August 1796, at a meeting held by the said illegal association, and at which the said John Andrew acted as Master or Preses, wickedly and feloniously administer or cause to be administered to Quintin Stewart, tailor in Maybole aforesaid, an oath or engagement binding him 'to conceal and not to reveal or discover the secrets of the Order of Knight Templars, murder and treason not excepted,' or an oath or engagement of a similar import. Further, the said John Andrew and Robert Ramsay above complained on, or one or other of them, did at Maybole aforesaid, on the 17th of December 1796, or upon one or other of the days of that month, or of the month of November immediately preceding, or of January in the year 1797 immediately following, at a meeting held by the said illegal association, at which the said John Andrew above complained on acted as Master or Preses, wickedly and feloniously administer or cause to be administered to William Hamilton, mason in Maybole aforesaid, an oath or engagement binding him 'to conceal and not to reveal or discover the secrets of the Order of the Knights

Templars, murder and treason not excepted ;' or an oath or engagement of a similar import."

The Court before which this extraordinary case was tried sat at Ayr, on the 17th of September 1800, under the presidency of the Lord Justice-Clerk (Sir David Rae of Eskgrove, Bart.) On the indictment being read, the panels pled Not Guilty,—whereupon the Advocate-Depute appeared on behalf of the prosecutor, and John Clerk,* advocate, as procurator for the panels. The presiding judge having found the libel against the prisoners "relevant to infer the pains of law," and allowed the panels "a proof of all facts and circumstances that might tend to exculpate them or alleviate their guilt," a jury was impannelled, and the case went to trial. There were three witnesses adduced for the prosecution—viz., Quintin Macadam, of Waterside, the brother at whose instance the case was raised; William Hamilton and Quintin Stewart, both in Maybole. The two last-named brethren were the only witnesses in the recent Masonic trial that had ended in the acquittal of the panels. Not being bound in the present case by the restrictions under which their evidence was taken by the Grand Lodge, they made a sweeping disclosure of what were alleged to be the secret ceremonies connected with admission into the Orders of Royal Arch Masonry and Knights Templar. Hamilton said, "When he was admitted a member of the Lodge Maybole Royal Arch, No. 264, a pistol was fired and some person called out, 'Put him to death.' He was blindfolded at first when brought into the room, and the covering being afterwards taken from his eyes, he was shown a stone jug in the corner of the room, and a candle burning in it. He was told by the panel Andrew that it was the representation of God Almighty in the midst of the burning bush. Andrew was Master of the Lodge, and was reading the third chapter of Exodus. The witness was desired to put off his shoes, as it was holy ground he stood on; the covering was put down again on the witness's face, and he was led under an arch, and, passing under the arch, he was desired to find the Book of the Law; it was taken up by some other person in the Lodge, who was called High Priest, and who said he would

* John Clerk was eldest son of John Clerk of Eldin, near Lasswade, author of the well-known Essay on Naval Tactics. He passed Advocate in 1785, was appointed Solicitor-General in 1806, and was elevated to the Bench in 1823, when he assumed the title of Lord Eldin. He resigned in 1828, and died at Edinburgh, May 30, 1832. Mr Clerk was, in 1807, elected Senior Grand Warden of the Grand Lodge of Scotland, to which post he was thrice re-elected. He was one of the counsel for the complainers in the action for interdict, &c., raised against the Lodges seeking to secede from Grand Lodge in 1808. He was very popular as an advocate, and a favourite in private life. He was celebrated for his wit. Many of his sayings are still current in Edinburgh society. Mr Clerk suffered from lameness in his limbs. On one occasion, while passing certain persons in the street, he overheard one of them remark, "There is John Clerk, the lame lawyer?" turning sharply round, he said good-humouredly, "I am lame John Clerk, but not a lame lawyer."

explain it. The witness was desired to put money on the book to pay for explaining it to him; the book, he was told, was the Bible. The witness put money on the book as desired, and John Andrew made observations on the chapter as he read it, but the witness does not positively remember any of them. Recollects that part of the chapter where the children of Israel are said to be in bondage. The passport for a Royal Arch Mason was, 'I Am that I Am.' After the above ceremonies, the witness being taken out of the room had his coat taken off and tied on his shoulders in a bundle, and was then brought in; a carpet with a rent in it was called the veil of the temple. He was led through it, and round the room. A sword was put into his hand, and he was ordered to use it against all who opposed him as a Knight Templar. John Andrew read the fourth chapter of Exodus; the witness was desired to throw down the sword, and was told it was become a serpent—after which he was desired to take it up again, and was told it was become a rod. Andrew poured ale and porter on the floor, and called it blood. Witness was shown thirteen burning candles. One in the middle he was told represented Jesus Christ; the others the Twelve Apostles. Andrew blew out one of the candles, which he called Judas, who betrayed his Master; one of them was dim, and was called Peter, who denied his Master. Something on a table under a white cloth being uncovered, was perceived to be a human skull, which the witness was desired to take up, and view it, and was told it was a real skull of a brother called Simon Magus. Porter was poured into the skull, which the witness was desired to drink; he did so, and it was handed round the whole Knights. Andrew put the point of the sword into it, and then touched witness's head, saying, 'I dub thee in the name of the Father, Son, and Holy Ghost.' He took an oath to 'keep the secrets of the Knights Templars, murder and treason not excepted:' the penalty for revealing was that 'his body would be rooted up like a fir deal.' John Andrew was Master at his admission, and at two others at which he was present. The witness's impression was that the ceremonies used were a scoffing at religion, and, though he cannot say positively, he thought they had a tendency to overturn the Government." Stewart gave similar evidence. Thirteen witnesses, for the greater part Freemasons, were adduced in exculpation. Those of them who had taken the Templars' oath swore that it bound them to secrecy, "murder and treason excepted." Parties' procurators having been heard, the Lord Justice-Clerk, as reported in the public prints of the day, "summed up the whole evidence with great perspicuity and candour. His lordship observed that he wished that this prosecution had been brought sooner, but this could not be imputed to the prosecutor, for it did not appear that he had delayed bringing the action

after he got the information. Though this species of crime may not have occurred in our law before, still the law may be applied to remedy it when it does occur. The special law enacted in regard to it does not infringe on the law as it stood before. The oath is not innocent even as limited by the witnesses for the panels; though there is no proof that the panels had entered into a design of leading the persons they admitted into their society to seditious practices, yet the oath may be employed for that purpose. His lordship said he could not believe that any such ceremonies were employed in Mason Lodges,* because they are so abominable and impious; it rather appeared that this was a new oath introduced by the panels, and not in use before in admitting Masons." Having concluded his charge to the jury, and afterwards ordained them "instantly to enclose," and to return their verdict next morning, his lordship directed the panels in the mean time to be committed to prison. The first business of the Court, on resuming its sitting, was to receive the verdict of the jury, which was, "That we all in one voice find the facts libelled not proven;" in respect of which the panels were dismissed from the bar.

The portrait at the head of this chapter is that of JOHN JAMES MUIRHEAD, sole partner of the eminent firm of Mackay, Cunningham, and Company, goldsmiths and jewellers at Edinburgh to Her Majesty the Queen and His Royal Highness the Prince of Wales. He was admitted to the Lodge Mary's Chapel in 1869, and was elected to the office of Master in 1872. He is also a Grand Steward in the Grand Lodge of Scotland. Mr Muirhead is a member of the Town Council of Edinburgh, and has for some years taken a prominent interest in the municipal, educational, and other affairs of the city.

* His lordship was right; the ceremonies described by the witnesses formed no part of, nor were in any way connected with, Freemasonry.





Wm Henry

CHAPTER XXXII.



THE Royal Order, referred to in a previous chapter, is composed of two degrees—viz., that of “Heredom of Kilwinning,” alleged to have originated in the reign of David I., King of Scotland; and the “Rosy Cross,” affirmed to have been instituted by Robert the Bruce, which monarch is also represented as having in 1314 revived the former and incorporated it with the latter

under the title of The Royal Order of Scotland. The ritual of this rite embraces what may be termed a spiritualisation of the supposed symbols and ceremonies of the Christian architects and builders of primitive times, and so closely associates the sword with the trowel as to lead to the second degree being denominated an order of Masonic knighthood, which its recipients are asked to believe was first conferred on the field of Bannockburn as a reward for the valour that had been displayed by a body of Templars who aided Bruce in that memorable victory; and that afterwards a Grand Lodge of the Order was established by the king at Kilwinning, with reservation of the office of Grand Master to him and his successors on the Scottish throne. It is further asserted that the Royal Order and the Masonic Fraternity of Kilwinning were governed by the same head. As regards the claims to antiquity and a royal origin that are set up in favour of this rite, it is proper to say that modern inquiries have shown these to be purely fabulous. The credence that is given to that part of the legend which associates the Order with the ancient Lodge of Kilwinning is based on the assumed certainty that that Lodge possessed in former times a knowledge of other degrees of Masonry than those of St John. But such is not the case. The Fraternity of Kilwinning never at any period practised or acknowledged other than the Craft degrees; neither does there exist any tradition worthy of the name, local or national, nor has any authentic document yet been discovered, that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic courts, or the institution of a secret society, at Kilwinning. The paternity of the Royal Order is now pretty generally attributed to a Jacobite knight, named Andrew Ramsay,* a devoted follower of the Pretender, and famous as the fabricator of certain rites, inaugurated in France about 1735-40, and through the propagation of which it was hoped the fallen fortunes of the Stuarts would be retrieved. The place of Ramsay's nativity was within a short distance of Kilwinning, and to this circumstance may be attributed his knowledge of the traditionary fame of that village as an ancient centre of the Masonic fraternity, and his subsequent use of its name in the promotion of his cabalistic inventions; although at the time of his birth, and

* Michael Andrew Ramsay, a Scotch knight, born at Ayr in 1686, died in 1743 at St Germain-en-Laye. He resided chiefly in France, where he was known as a historian, and obtained some reputation for his 'Travels of Cyrus.' In 1709, the celebrated Archbishop Fénelon converted him to the Roman Catholic faith; and in 1724 he was tutor to the two sons of the Pretender, Charles Edward Stuart, accompanying them to Rome, where he probably conceived the idea of enriching Freemasonry with his new system of "les hauts grades." It has been stated more than once that he was in London in 1728 to lay the foundation of this new Masonic system, but Kloss contradicts this: he was only once in England, and that in 1730, to receive the degree of Doctor of Law.—History of Freemasonry, by J. G. Findel. London: Asher & Co. 1869.

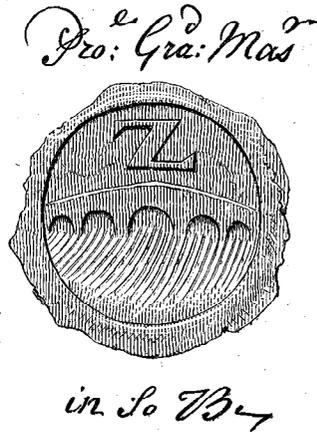
even during the period in which he was engaged in the preparation of what has been termed "the corner-stone of the *hauts grades*," the Lodge of Kilwinning was a purely operative institution, and its members for the most part were composed of masons and wrights, whose education was not such as could have fitted them for the study or understanding of those ineffable rites of which they were the alleged conservators. It is certain that Ramsay was not a member of the Kilwinning Lodge; nor is it likely that he ever had any communication with it.

Certain advocates of the "high antiquity" of the Royal Order assert that its existence long before the first quarter of the eighteenth century can be proved from "documents in possession of the Order, more than two hundred years old." * The Grand Lodge of the Royal Order of Scotland, having its seat in Edinburgh, possesses no such documents; and it is a curious fact that the more ancient of the records which it does possess, and which were inherited from the head of an Anglo-Dutch Provincial Grand Chapter, state that it was instituted in the middle of last century. Of the existence in Scotland of any branch of the Order prior to 1754, there is not a particle of evidence. In July 1750, William Mitchell, a native of Scotland, and a teacher of languages at the Hague, and Jonas Kluck, a merchant there, presented a petition to the Provincial Grand Master in "South Britain," in which they stated that they and other residents at the Hague were members of the Order, and craved power to erect a Provincial Grand Lodge there. In compliance with this petition, the Provincial Grand Master, whose official seat was in London, gave a deliverance that "one brother who has signed the same do attend me at the house of Brother Lowis, S.N.C.R.T.Y., on Monday" the 22d July 1750, at four o'clock precisely. On that date, a "Patent" (intituled within "Instructions"), a Diploma, and a Charter or document of larger size and more formal shape, but in reality the same in substance as the diploma, were granted to Mr Mitchell, as head of the Order at the Hague. The larger MS., like other so-called masonic documents of the period, contains a somewhat vague and pretentious allusion to the source whence the "President" derived his jurisdiction: "By virtue of the authority to me by the Right Honourable and Right Worshipful Prince and Supreme Ruler and Governor of the Great S.N.D.R.M., and Grand Master of the H.R.D.M. of K.L.W.N.N.,"—an ambiguity of expression which, taken in connection with other circumstances narrated in this chapter, justifies the opinion that the Grand Lodge of London was a self-constituted body. The Diploma runs thus:—"To our truly well-beloved and right worshipful and highly honoured brother Sir William R. L. F., Knight of the R.Y.C.S., Provincial

* 'The Freemason.' London: Geo. Kenning. 1871.

Grand Master of the Seven United Provinces.* Know ye that out of the great esteem and brotherly love I bear to you, and being well assured of your fidelity, I do hereby empower you (with proper assistance) to advance to the Order of the R.Y.C.S. at your Grand Lodge at the Hague, or at any other Grand Chapter to which you may grant constitution in any part of the Seven United Provinces. And be it further known unto you, that if you are found guilty of acting contrary to my will and pleasure, making breach of any of your constitutional laws, rules, ordinances, and regulations appended for your observance by authority of the Grand Lodge where I preside and govern, you will be rendered for the future incapable of holding any said office or authority in the H.R.D.M., and also be liable to be excluded the Society for contempt and disobedience. R. L. F., President. (Seal.) Given at London, under my hand and Priory Seal, this 22d day of July 1750, A.D. 1750, AMH. 5758, and in the ninth year of my authority." The seal on the diploma has been destroyed; but the following is a fac-simile of the President's signature and seal on the Charter or larger MS. above referred to:—

R. L. F.



Certification of Mr Mitchell's installation was made in the following terms:—"London, 22d July A.D. 1750, AMH. 5758. I did this day attend at the house of Brother Lewis, S.N.C.R.T.Y., the sign of The Golden Horse Shoe in Cannon Street, Southwark, and did then and there constitute the petitioning brethren residing at the Hague into a regular Chapter in full form, and did constitute and appoint our right worshipful and highly honoured brother, William Mitchell, known and distinguished among the brothers of the Order by the sublime title and characteristick

* The Seven United Provinces now constitute the Kingdom of Holland.

of F.D.L.T.Y., and Knight of the R.Y.C.S., to be T.R.S.I., by delivering the patten and in due form as usual for the constitution of Chapters in foreign parts, and did by virtue of my authority exchange his characteristic and invest him with that of R.L.Y. (Signed) R.L.F." It appears from the record of these proceedings that the condition on which the newly-constituted body was "empowered to act as a Grand Lodge," was that it should make "an acknowledgment once a-year to the Grand Lodge from whom it derived its title, at a Quarterly Grand Lodge meeting, which is held always at London on the fifth Sunday in the months having so many." It occurs to us here to remark that the fact of constitutional meetings of the Order being held on "Sundays" militates against the idea of its having, as asserted by its first promoters in France, had a Scotch origin, as it is well known that from the time of the Reformation, the Sunday in Scotland has been carefully guarded against all secular business. The idea that the Royal Order or any other of the "High degrees" existed prior to the Reformation, may be dismissed from consideration in a work dealing with authentic history.

The laws, regulations, constitutional charge, prayers, form of procession at the funeral of a brother, characteristics, &c., and lists of the lodges or chapters holding of the Provincial Grand Lodge, and of the names of ten members who had been expelled for divulging its secrets, ridiculing the order, intemperance, &c., are contained in the book recording the installation of Mr Mitchell. This MS. is entitled, "Records of the Christian and Surnames of the Brethren of H.R.D.M. belonging to the Hague, &c., alphabetically digested, together with their places of abode, degrees of advancement, and house list to which each brother's characteristic belongs, and all the Petty Chapters of the Orders of the Seven United Provinces." This title, however, only describes an intention, as no such entries were ever made at the Hague—a fact which strengthens the supposition that the Chapter had never been opened there. The minute of installation was written into the Record Book, which was delivered to Mr Mitchell, who was directed to give to all Provincial Grand Lodges he might form "a Book of Records of the Laws and Rules, &c., the same as delivered herewith;" and it contains this instruction, "You are not to enter any minutes, or other laws or rules, in the book herewith delivered, but such as you shall from time to time receive from the Grand Lodge in London." This book, with the documents above alluded to, are now in possession of the Lodge at Edinburgh, and upon one of the leaves in the middle of the volume it is described as belonging to "The Grand Chapter, termed the Grand Lodge of the Royal Order at Edinburgh, constituted on 22d July, 1750."

From the documents we have had the privilege to examine we have been unable to form any estimate of the probable antiquity of the Order. In one of the MSS. the Grand Master at London sets forth that he had held office since 1741; and in July 1750 there were in London five Royal Order Chapters, and one at Deptford. Next in order comes the seventh, being the one then constituted at the Hague, and which is now represented by the Grand Lodge of the Order at Edinburgh. The senior or first four chapters on the list—(1) "The Grand Lodge at the Thistle and Crown, in Chandos Street," (2) "Grand Chapter at Thistle and Crown as above," (3) "Coach and Horses, in Welbeck Street," (4) "Blue-boar's Head, Exeter Street"—are said in the "Records" to have existed from time immemorial, and as having been constituted on a "fifth Sunday." No reason is assigned for the day of the week being ascertained and the year of constitution unknown. The fifth chapter, the "Golden Horse Shoe," is stated to have been constituted on the 11th December 1743, and that of "The Griffen" at Deptford on 20th December 1744. In 1752 a chapter was formed in Virginia, North America; and we find, in July 1782, that there were eighteen in the list of chapters contained in the "Records" of the Grand Lodge (Mitchell's) of the Hague. The oldest book of records extant contains, in the handwriting of Mr Mitchell, a list of the "Members of the Royal Chapter at Edinburgh," and from this list we find that at Edinburgh one was admitted to the Order in 1754, two in 1755, one in 1760, and ten in 1763—all residents there, and several of them members of the Scotch Bar. Of their admission, beyond the enrolment of their names and characteristics, there are no minutes or other record. The only other name included in the list is that of Mr Mitchell himself, who is represented as having been admitted in France in 1749, and in England in 1750. From a report which in 1843 was prepared at the instance of the Grand Lodge of the Order at Edinburgh, we find that Mr Mitchell sat at various meetings of the Chapter there between 1766 and 1777, both years inclusive,* and that it is reported as "doubtful" if he ever returned to Holland after obtaining his patent in 1750. That he did not do so, and that he settled in Scotland, is also evident from the fact that he continued to act as Grand Master until July 1767. He was succeeded by James Kerr, a writer in Edinburgh, and in the same year the office of Deputy Grand Master was filled for the first time by the election of William Mason, writer, the brother admitted in 1754. Mr Kerr retired in 1776, and was succeeded by William Baillie, an advocate in Edinburgh, who became one of the Judges

* The minutes of the Order between 1754 and 1766 not having been preserved, if they ever existed, it does not appear whether Mr Mitchell attended any earlier meetings; but there is every probability that he did so, and admitted the earlier brethren.

of the Supreme Courts of Scotland, under the title of Lord Polkemmet. In 1778 William Charles Little of Liberton, advocate, became Grand Master of the Order. General Oughton succeeded Mr Mason as Depute Grand Master of the Order in 1770; Mr Little held that office in 1777 (in which year Sir William Forbes was admitted); the Earl of Leven held it in 1778, and David Dalrymple, Lord Westhall, in 1780.

The regularly-kept minutes of the Royal Order at Edinburgh date from 31st October 1766. In the minute dated 28th July 1769, a petition to the Town Council of Edinburgh is engrossed, in which the members of the Order set forth that "after much trouble and a great deal of expense they had been able to revive and establish the Ancient Order of Scots Masonry in the metropolis of their native country, which would be attested by several members of the Honourable Council:" that the members of the Order there had never had any fixed place of meeting; that they had first met in the room of the Lodge St Andrew, and afterwards in that of the Lodge St David, but that "that Lodge was by no means central," and as the petitioners' "own funds were yet far from being sufficient to procure a place for themselves to meet in, which they hoped might be the case soon," and as the "Council were proprietors of the place where the Lodge St Giles met, and which is most central," the petitioners prayed for leave to fit up at their own charges a room on the same flat as that in which that Lodge met. This request was acceded to. These facts all tend, we think, to show that from about 1754 at least a Lodge of the Order had been located at Edinburgh, and in the absence of any recorded admission of an intransigent elsewhere we conclude that it had not been worked in any other place in Scotland. "Knight of the Eagle," and other orders of "Masonry" professing to have originated in Scotland, were in vogue in the Netherlands in 1757. Bro. Findel states that this formed the subject of inquiries which were addressed to the then Deputy Grand Master of England (T. Manningham), who in his reply characterised the so-called "Scotch Masonry" as an "irregularity" and "innovation" which had been unheard of ten years previously. He quoted authorities in support of his statement: amongst others, Lord Aberdour, a Past Master of the Grand Lodge of Scotland, who was represented as being "entirely unacquainted" with any Masonic degree above that of Master Mason. His Lordship's unacquaintance with the high degrees need not be wondered at, seeing that at the period at which he so expressed himself (1757) the Royal Order was known only to some half-dozen brethren belonging to the metropolis of the country in which it was alleged to have been instituted. In one of the Edinburgh minutes written in 1768 reference is made to the then existence of a Grand Lodge of the Order in Holland. This Lodge, however, is not

included in the list of Lodges and Chapters embraced in the Book of Records, which appears to have been throughout regularly continued. The Laws and Constitution of the Order remained as originally given by the Provincial Grand Lodge at London until 5th January 1767, when a fresh code was adopted and approved of. This code is substantially the same as that which now regulates the Royal Order of Scotland, and in it, for the first time, appear on the surface some of the so-called historical statements of this interesting branch of what are known as the High Degrees—a Deputy Grand Master and Governor being recognised, and reference made to the institution of the Order by King Robert Bruce. Another edition of the laws was issued in 1843, in which the King of Scotland is declared to be the hereditary and permanent Grand Master; and in that year the statement is made in the minutes that the Grand Lodge of the Order had always existed in Scotland.

The Order may be said to have taken root in Scotland in 1763, when it was composed of about 14 members. Between that date and 1766, 52 members were admitted. The signatures of Mr Mason (then Secretary of the Grand Lodge of Scotland) and Mr Little appear in the charters under which a Provincial Grand Lodge and Chapter of the Order were in 1786 erected in France. The minutes of the Order are lost between 1805 and 1813; and between 1819 and 1839 the Order fell into abeyance in Scotland. In this latter year, Houston Rigg Brown, coachbuilder in Edinburgh, and John Osborne Brown, Writer to the Signet there, two distinguished Freemasons, members of the Lodge St David, held a meeting, at which they represented themselves as being the only two members of the Order whose attendance could be procured, and they then admitted a number of brethren, among whom were George Murray, the present Treasurer of the Order, and John Brown Douglas, Writer to the Signet, its present Secretary. To these two brethren the Order, perhaps, owes its present existence; and to the latter we are indebted for much of the information we have obtained regarding it.

The portrait at the head of this chapter is that of ALEXANDER HENRY, whose scientific genius applied to the improvement of small-arms has gained for him a world-wide reputation. He matriculated with the Lodge of Edinburgh in 1869. He is at present Master of his mother lodge, St Clair, Edinburgh, and had previously been its Substitute Master for nine years. In the early part of 1852, the year in which he began business as a gun-maker, Mr Henry produced the first three-grooved shallow segmental butt rifle with six and a half feet spiral, which was afterwards adopted as the British Service arm, and known as the Henry-Martini rifle. He con-

tinued, amidst the cares and toils of business, to make experiments, the results of which are now well-known. The rifle which he invented and patented in 1860, and which has become so celebrated both at home and abroad, has recently been selected by Government for the British Army. Mr Henry was the first to sign the list for the formation of Volunteer Corps in Edinburgh in 1859. He represented his company at Wimbledon in 1860, and was one of the guard of honour in attendance on Her Majesty when she inaugurated the proceedings of the first meeting of the National Rifle Association. At that time he made the highest score in the first stage in the competition for the Queen's Prize. Mr Henry is by royal warrant gun and rifle manufacturer to his Royal Highness the Prince of Wales and His Royal Highness the Duke of Edinburgh.





Alexander Deuchar

CHAPTER XXXIII.



WE have, in a preceding chapter, referred to the Charter of Cologne. In December 1825 Mr Alexander Deuchar, in the course of his correspondence with Continental Masons, obtained from M. De Marchot, an advocate in Nivelles, a copy of this document, and he afterwards presented the Lodge of Edinburgh with a literal translation of it, a transcript of which was, in January 1826, inserted under the attestation of a notary public in the fifth volume of its Records. It is there characterised "as a document of great importance to the interests of the Craft in general, and particularly to the Lodge in Edinburgh, inasmuch as it recognises the existence of the Lodge at a

period thirty years further back than any document already in its possession, and far beyond the date to which any other Lodge in Scotland can trace evidence of its existence as a Lodge." This is incorrect. The date of the Cologne MS. is sixty-three years earlier than that of the oldest of the Mary's Chapel documents, and sixty-four years anterior to that of the Schaw Ordinance of 1599, the oldest authentic MS. extant in which the Lodges of Edinburgh and Kilwinning are mentioned by name. The copy of this deed, as now preserved in the archives of Mary's Chapel, is as follows:—

S. M. G. D. O.*

We the elect Masters of the Venerable Society, sacred to John, or of the social order of Free Masons, Rulers of the Lodges or Tabernacles, constituted at London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Konigsburg, Brussels, Dantzic, and Middleburg, Bremen, and in the City of Cologne in Chapter assembled in the said City of Cologne, in the year, month, and day aftermentioned, our Preses being the Master of the Lodge established in this city—a venerable Brother and most learned, prudent, and judicious man, called to preside over these deliberations, by our unanimous vote—do by these letters addressed to all the above-mentioned Lodges, to our Brethren, present and future, declare, that forasmuch as we have been considering the designs which in these calamitous times, embroiled by civil dissensions and discord, have been imputed to our foresaid Society and to all the Brethren belonging to this order of Free Masons, or of John, opinions, machinations, secret as well as openly detected, all which are utterly foreign to us, and to the spirit, design, and precepts of the Association. It moreover appears that we the members of this Order (chiefly because we are bound by those inscrutable secrets of our connection and covenant, which are most secretly kept by us all), in order that we may be more effectually vilified among the uninitiated and profane, and that we may be devoted to public execration, are accused of the crime of reviving the Order of Templars, and commonly designated by that appellation, as if we had combined and conspired for the purpose of recovering, as members of that Order, its property and possessions, and avenging the death of the last Grand Master who presided over that Order, on the posterity of the kings and princes who were guilty of the crime, and who were the authors of the extinction of said order—as if with that view we were exciting schisms in the churches, and disturbance and sedition in the temporal government and dominions—as if we were influenced by hatred and enmity against the Pope, the Chief Pontiff, the Emperor, and all kings—as if obeying no external power, but only the superiors and elected of our own Association which is spread throughout the whole world, we executed their secret mandates and clandestine designs by the private intercourse of correspondents and emissaries,—as if in fine we admitted none into our Mysteries but those who, after being scrutinised and tried by bodily tortures, became bound and devoted to our Conclaves. Therefore, having all these considerations in view, it hath seemed to us expedient, and even absolutely necessary, to expound the true state and origin of our

* In some versions the initials are "'A.,' M.G.D.O." Ad Majorem Gloriam Dei Optimi—To the greater glory of the Supreme God.

Order, and to what it tends as an institute of charity itself, according as these principles are recognised and approved by those who are most versant in the Highest Craft, and by Masters enlightened in the genuine sciences of the Institution, and to give forth to the Lodges or Conclaves of our Society, the principles thus expounded, digested, and organised, as an exemplar, authenticated by our signatures, whereby a perpetual record may remain of this our renewed covenant and the unshaken integrity of our purpose; and also in case, through the daily increasing propensity of the people to animosity, enmity, intolerance, and wars, this, our Society, should hereafter be more and more oppressed, inasmuch as to be unable to maintain its standing and consolidation, and thus be dispersed to some distant regions of the earth, and in case, through lapse of time, the Society itself should become less observant of its integrity, purity, and incorruptibility, nevertheless, in better times and more convenient circumstances, there may remain, if not the whole, yet perhaps one or other of the duplicates of these presents, by which standard, the Order, if subverted, may be restored, and if corrupted or estranged from its purpose and designs, may be reformed. For these causes by these our universal letters, compiled according to the context of the most ancient monuments which are extant concerning the objects of the institution, the rites and customs of our most ancient and most secret Order, We, Elect Masters, influenced by the love of the true light, do by the most solemn sanctions, adjure all fellow labourers, to whom these presents now or in time hereafter may come, that they withdraw not themselves from the truth contained in this document.

Moreover, to the enlightened, as well as to the darker world, whose common safety concerns and strongly interests us, we announce and proclaim :

A. That the Society of Free Masons, or Order of Brethren attached to the solemnities of St John, derive not their origin from the Knights Templars, nor from any other order of Knights, ecclesiastic or secular, detached or connected with one or more, neither have any or the least communication with them, directly or through any manner of intermediate tie, that they are more ancient than any order of Knights of this description, and existed in Palestine and Greece, as well as in every part of the Roman Empire, long before the Holy Wars and the times of the expedition of the above mentioned Knights into Palestine.

That from various monuments of approved authenticity, the fact is to us quite notorious, that this, our Association, took its origin from the time when first, on account of the various sects of the Christian World, a few adepts, distinguished by their life, their moral doctrine, and their sacred interpretation of the Arcanic Truths, withdrew themselves from the multitude, for the learned and enlightened men who lived in these times (the true Christians who were least infected with the errors of Paganism), when they considered that through a corrupt religion, schisms, and not peace, and neither toleration nor charity, but atrocious wars, were promulgated, bound themselves by a most solemn oath, in order more effectually to preserve uncontaminated the moral principles of this religion which are implanted in the mind of man; that to these they would devote themselves, that the True Light rising gradually from darkness might proceed to the subduing of superstitions, by the cultivation of every human virtue, and to the establishment of peace and comfort among men; that under these benign auspices, the masters of this community are called Brethren dedicated to John, following the example and imitation of John the Baptist, precursor of the Rising Light, first among the Martyr Stars of the Morning.

That these Doctors and Scribes who were also, according to the customs of those times, called Masters, did from the most experienced and best of the disciples (*i.e.*,

Apprentices), collect and choose fellow labourers, whence arose the name of *Socius* (Fellow Craft). When others were elected but not chosen, they were designed after the manner of the Hebrew, Greek, and Roman Philosophers by the appellation of Disciple (*recti non vero cooptati*)—i.e., Apprentices.

B. That our Association now, as formerly, consists of Three Degrees of Disciple, Fellow, and Master—the last, or Masters, admitting of Elect Masters and Superior Elect Masters (i.e., Masters of Lodges, and Provincial Grand Masters or rulers of Districts). But that all Associations or Fraternities so called who admit of more or other denominations or subdivisions, and who ascribe to themselves another origin, and intermeddling with political and ecclesiastical affairs, make promises and protestations, under whatever titles they may assume of Free Masons and Brethren attached to the solemnities of John, or others which belong not to our Order, but are to be expelled and ejected from it as schismatics.

Γ. That among the Doctors, Masters of this Order cultivating the sciences of mathematics, astronomy, and other studies, a mutual interchange of doctrine and light was maintained, which led to the practice of electing out of those who were already Elect Masters. One in particular, who, as excelling the rest, should be venerated as Supreme Elect Master or Patriarch; being known only to the Elect Master, he was regarded both as the Visible and Invisible Head and Chief of our whole Association, so that according to this ordinance the Supreme Master and Patriarch, though known to very few, yet still exists. The premises being compiled from the mass of parchments and charter of the Order itself committed by authority of our Patriarchs, and the sacred documents, in future to the charge of our Preses and his successors; and being therewith diligently compared, We, sanctioned by authority of the same illustrious Patriarch, ordain and command as follows:—

Δ. The Government of our Society, the mode and rule according to which the Flaming Light may be imparted and diffused among the Illuminated Brethren as well as the profane world, rest entirely with the highest Elect Masters. To them belongs the charge of watching and taking care lest the members (*Socii*) of whatever rank or order should attempt any thing contrary to the true principles of our Society. Upon the same Chiefs of the Society are incumbent the defence of the Order, the preservation and safeguard of its welfare, which, should occasion require, they are to protect at the expense of their fortunes and the risk of their lives, against all who attack our Institution—whatsoever and wheresoever this may be done.

E. To us it is by no means clear that this Association of Brethren, prior to the year one thousand four hundred and forty, were known by any other denomination than that of Joannite Brethren; but at that time we are informed, the Fraternity, especially in Valence in Flanders, began to be called by the name of Free Masons, from which period, in some parts of Hanover, hospitals began to be built by the aid and pecuniary assistance of the Brethren for those who laboured under the sacred fire called St Anthony's Evil.

Z. Although in works of Benevolence we pay no regard to religion or country, we, however, consider it safe and necessary hitherto to receive none into our Order but those who, in the Society of the profane and unenlightened, are professedly Christians. In conducting the inquisition and trial of those who apply for the initiation of the First Degree, which is that of Disciple (Apprentices), no bodily tortures are employed, but only those trials which tend to develop the nature, inclinations, and dispositions of the candidates.

H. To those duties which are commanded and undertaken by a solemn oath, are added those of fidelity and obedience to the secular rulers lawfully placed over us.

Θ. The principle on which we act, and all these, our efforts, to whatever purpose and direction they may tend, are expressed in these two precepts—"Love and regard all men as Brethren and Relations;" "Render to God what is God's, and to Cæsar what is Cæsar's."

I. The secrets and mysteries which veil our undertakings conduce to this end: that without ostentation we may do good, and without disunion of action prosecute our designs to the uttermost.

K. We celebrate annually the memory of St John, the forerunner of Christ, and Patron of our community.

Λ. These and the rest of the corresponding ceremonies of the Institution, though conducted in the meetings of the Brethren by signs or speech, or otherwise, do, nevertheless, differ totally from the rites of the Churches.

M. He alone is considered a Brother of the Joannite Society, or a Free Mason, who, in a lawful manner, by the help and under the direction of some Elect Master, with the assistance of at least seven Brethren, is initiated into our Mysteries, and who is ready to prove his adoption by the signs and tokens which are used by other Brethren, but in which signs and words are included those which are in use in The Edinburgh Lodge or Tabernacle, and its affiliated Lodges; as also, in the Hamburg, Rotterdam, and Middleburg Tabernacles, and in that which is found erected at Venice, whose ministrations and labours, though they be ordained after the manner of the Scots, differ not from those which are used by us in so far as they respect the origin, design, and institution.

N. This, our Society, being superintended by One General Prince, while the different Governments of which it consists are ruled by various Superior Masters, adapted to various regions and kingdoms as requires, nothing is more necessary than a certain conformity among all those who are dispersed throughout the whole world, as members of one aggregate body; and likewise an intercourse of missionaries and correspondence harmonising with them and with their doctrines in all places. Wherefore these present letters, testifying the nature and spirit of our Society, shall be sent to all [and] sundry Colleges of the Order, as yet existing. For these reasons above mentioned, nineteen uniform duplicates of letters, composed in this form, exactly of the same tenor, confirmed and corroborated by our subscriptions and signatures, are given at Colôgne on the Rhine in the year One thousand five hundred and thirty-five, on the twenty-fourth day of the month of June, according to the Era designated Christian.

Harmanus †. Carlton. Jo. Bruce. Fr. Von Upna. Cornelis Banning. De Colligne. Virieux. Johani Schröder. Hofman, 1535 Jacobus Præpositus. A. Nobel. Ignatius de la Terre. Doirâ. Jacob Uttenhove. Falck Nicolaes Va. Noot. Phillippus Melanthon. Hugssen. Wormer Abel.

Certified in form to the printed exemplar deposited into the Archives of the Gr. and Sublimé Chap. of the Temples Interior Sitting in the East of Namur.

The Gr. Chancellor of that Chief Chap.,

‡ DE MARCHOT.

The Charter of Cologne is described as being written in medieval Latin, abounding in grammatical solecisms and errors of orthography. Its history, as given by Br. J. G. Findel of Leipsic, the famous historian of Freemasonry, is as follows:—"In 1816, Prince Frederick [Grand Master of the Grand Lodge of the Netherlands] received a packet of papers, and amongst

them a letter written in a woman's hand and signed C. nee von T., in which it was announced that the enclosed papers had been found amongst the manuscripts left by her father on his demise, and which had been always most carefully preserved by him: she believed he had received them from Mr Van Boetzelaar. Another tradition maintains that these papers had been long in the possession of the family von Wassenaar. In the packet there were, together with some few unimportant writings, the following: 1. The so-called charter of Cologne, i.e., a document signed by nineteen Master-Masons in Cologne, June 24, 1535, in cipher, on parchment. 2. The minutes of a Lodge supposed to have existed in the Hague from 1519—1638, het Vrededall or Frederick's Vredendall, and written in Dutch. . . . The Grand Master of the Netherlands had copies of these documents made, sent the Latin text [of the charter] with a Dutch translation to all the Netherlandic Lodges in 1818, and had likewise the documents closely investigated by competent judges, who immediately raised doubts as to their genuineness. Notwithstanding this, some of the Lodges in the Netherlands believed in them.* The first German translation appeared in Br. Heldmann's 'The Three Most Ancient Memorials of the German Freemason Fraternity' (Aarau, 1819). In Germany, Stieglitz, Prof. Heeren at Gottingen, Krause, and Mossdorf (Lenning's Encycl.) immediately pronounced against them, which was confirmed by more recent investigation. . . . Writing in 1840, Br. Bobrik brings the following remarks to bear upon the genuineness of the deed: 1. The motive for the supposed meeting does not exist. 2. The purpose of the document and the form in which it is carried out do not agree together; for, in order to refute a thing publicly, writing in cipher is resorted to, and to conceal a matter the signatures are written in common italics. Neither can we conceive any document legal without a seal. 3. The signatures are suspicious in the highest degree. 4. The assembly of the nineteen individuals cited is extremely doubtful; for Herman would have preferred the town of Bonn to that of Cologne, where he had many enemies. 5. Melancthon's participation is especially problematical, as well as that of the other subscribers. 6. The records of 1637, which are cited, cannot suffice as proofs, as there is nothing to show that there existed a Lodge Vredendall at the period. Br. Bobrik is of opinion that 'Patriarch' is a hint at the General of the Jesuits, especially if we transfer the forgery to the year 1816, when the Jesuits, after their restoration in 1814, began to exert their influence anew, which in Holland could only be by indirect means. The title and the expressions 'congregati institutum,' &c., he considers as evidences of its having had a

* The three hundredth anniversary of the alleged original promulgation of the Charter was celebrated by a Lodge at Amsterdam in 1835.

Jesuit for its author." Br. Dr Gustav Schwetschke remarks, "that after a careful comparison of the signature of Jacobus Præpositus at the end of the document, and the handwriting existing of his and proved to be genuine, the most glaring discrepancy is apparent, as also the signatures of the Archbishop Hermann, and that here pointed out as his, are most dissimilar." Kloss, G. H. M. Delprat, J. P. Vaillant, and other equally eminent continental authorities, also regard the document as spurious. Herr Findel maintains that it was "put together" about the end of the last century.

Of American writers, Bro. Dr A. G. Mackey betrays a strong leaning towards a belief in its authenticity. He professes to discover in the reference that is made in the Charter to the Masonic patronage of St John the Baptist "one of the evidences of its antiquity."* It seems to us that this evidence is even more fabulous than the story it is adduced to support. The same writer also remarks, "The assertion of the Charter that the Brethren of the Joannite Society adopted the Scots ritual practised in the Edinburgh Lodge has led Rhigellini very appropriately to remark that they should then have recognised the Templar Order and the Degrees of Chivalry, since these were, at that time, practised by the Scotch Lodges." Statements of this kind, as to the Mason Craft having three centuries ago been the conservators of chivalric rites, are not now received as historical facts, except by the more superstitious of the Brotherhood. Of British Masonic writers, while Dr Oliver quotes the Cologne Charter as a historical document worthy of credence, Dr James Burnes, in his 'Sketch of the History of the Knights Templars,' unhesitatingly and in the most unqualified terms condemns it as an imposture.

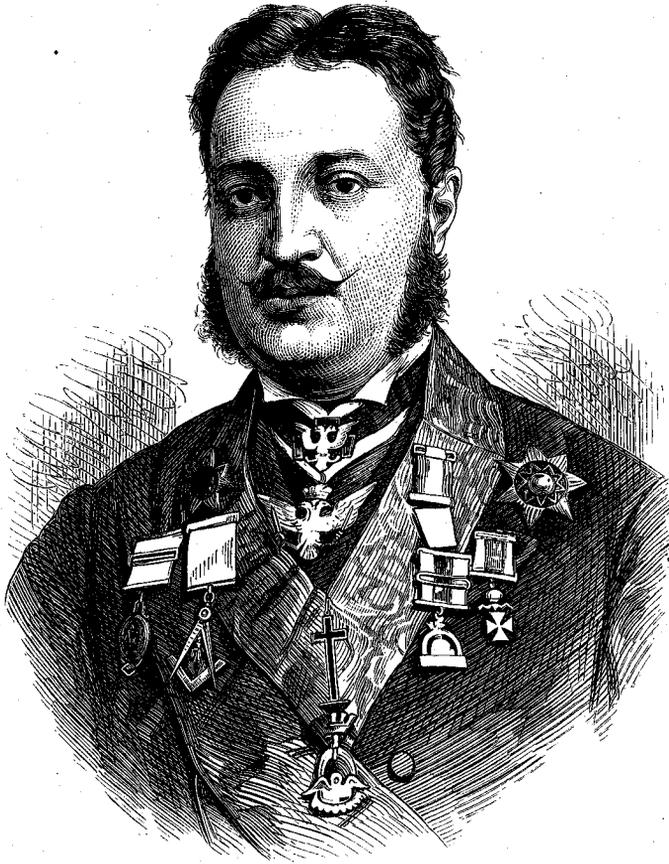
It is well known that neither the written history nor the most generally-received traditions of the Scottish Craft assign to Freemasonry an origin and design such as that which is claimed for it by the authors of the so-called Charter of Cologne. Nor do the records of the Lodge of Edinburgh of the sixteenth century, or the contemporaneous official MSS. of the then legally-constituted Head of the Lodges in Scotland, afford the slightest ground for supposing that Masons were ever associated together in Lodges for other than trade purposes. Their bond of union was not of a cosmopolitan character; neither was the maintenance and propagation of the fundamental doctrines of Christianity the object of their incorporation or of their secret ceremonial. As to the alleged annual celebration by Lodges of the memory of St John the Baptist, Mary's Chapel had not at the date of its oldest minutes (1599) made any pretensions to special admiration of "the Forerunner of Christ," either by dedicating itself to

* 'The American Freemason,' 1856. Edited by Bro. Rob. Morris, LL.D.

him, or by any formal commemoration of his nativity. In another part of this work we have shown that the festival of John the Baptist was not observed in any respect by Mary's Chapel, any more than by the Lodge of Kilwinning, until about the time the Grand Lodge of Scotland was instituted.

Had the Lodge of Edinburgh ever formed a part of an Institution such as that from which the Charter of Cologne professes to have emanated—a mystical, semi-religious, semi-philosophical society—some traces of its distinguishing features would have been discernible in the laws, customs, and ceremonies that are known to have obtained in it, in common with the other Scotch Lodges, at the close of the sixteenth century. The Schaw Statutes, issued in 1598, were not newly invented ordinances, but professed to be based on laws and customs of the Craft which had existed previously; and yet they contain not a single trace of the peculiar principles or organisation delineated in the Cologne Charter. Is it possible to believe that in the interval of sixty-three years from the date of that charter to the date of the Schaw Statutes, the distinguishing features that so strongly mark the constitution shadowed forth in the Cologne MS. should have entirely disappeared? We hold it is not possible; and therefore, on the grounds we have stated relating to its reference to the Lodge of Edinburgh, we reject the Charter as a genuine Masonic document.

The portrait at the head of this chapter is that of JOHN LAURIE, (30°), Grand Secretary of the Grand Lodge of Scotland—a post to which he was promoted on the abolition of the office of Grand Clerk in February 1873. He was while serving as an officer in the Royal Artillery initiated in the Lodge Union Waterloo, Woolwich, and afterwards joined the Canongate Kilwinning, the Celtic, and other Edinburgh Lodges. He is a member by honorary affiliation of Mary's Chapel. He has filled the offices of Grand Marshal and Grand Clerk, and possesses a thorough knowledge of Grand Lodge affairs, and of the Masonic Order throughout the world. By the ready access to Grand Lodge records given to the author, and by information on various matters afforded by him, Mr Laurie has greatly facilitated the progress of this work.



Beupellolt.

CHAPTER XXXIV.



T was an article in the original Constitution of the Grand Lodge of Scotland, "that the Grand Master, with his Deputy and Wardens, shall at least once a year go round and visit all the Lodges about Edinburgh during his Mastership." By a similar regulation which was adopted by the Grand Lodge of England in 1721, the head of that body was bound to visit the Lodges in and about London once during his term of office. Of the Grand Visitations that have been made to the Lodge of Edinburgh, twenty-three occurred during the

eighteenth, and seven in what has elapsed of the present century. The Earl of Kintore, the third occupant of the Throne, was the first to give effect to the regulation, so far at least as Mary's Chapel was concerned; and his Lordship's visit to his Masonic *alma mater* was also the first occasion on which it is represented as sitting on refreshment in open Lodge, and receiving visits of ceremony from sister Lodges:—"Edr., the 27th December, 1738. . . . The Right Honourable and Most Worshipfull John Earle of Kintore, present Grand Master of all the Free and Accepted Masons for the Kingdom of Scotland, was pleased to honour the Lodge with a visit, attended by the Right Honourable the Deputy Grand Master, Grand Wardens, Treasurer, Secretary, and other officers of the Grand Lodge. As also this Lodge was visited by brethren from the following Lodges, viz., by the Lodge of Kilwinning Scots Arms kept at Edr., the Journey-men Masons in Edr., the Lodge of Leith Kilwinning, the Lodge of Canon-gate Kilwinning, the Lodge of Canongate Kilwinning from Leith [now known by the name of St David, Edinburgh], and the Lodge intituled Canongate and Leith, Leith and Canongate, which visits were all returned in due order;—and amongst other toasts, that antient and laudable one amongst Freemasons, The King and the Craft, with the health to the Right Honourable and Most Worshipfull our Grand Master, and his predecessors, and severall others suitable to the occasion, were drank. The Right Worshipfull the Grand Master was also pleased to approve of the conduct and managment of this Lodge,—after which he closed the Lodge and dismissed the Brethren in due forme. . . ."

It was during Lord Kintore's Grand Mastership that the office of Provincial Grand Master was created, the first appointment of the kind being that of Alexander Drummond, Master of Greenock Kilwinning, to the supervision of the West Country Lodges. Mr Drummond having afterwards removed to Turkey, was commissioned by Grand Lodge to constitute Lodges in any part of Europe or Asia bordering on the Mediterranean Sea, and to superintend the same or any others erected in those parts. The year in which Lord Kintore was called to the "Grand East" is notable as that also in which the Pope anathematised Freemasonry. A similar spirit of intolerance towards Freemasonry was displayed by the Associate Synod of Seceders from the Church of Scotland, who in 1757 passed an Act excommunicating persons who adhered to the Mason Oath. The subject was introduced to the Synod by an overture, presented in 1745, bearing "That there were very strong presumptions that among Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take

some of these secrets from the Bible; beside other things, which are ground of scruple, in the manner of swearing the said oath." Finding by confessions subsequently made to them that others than Masons were admitted into Lodges, the Synod ordered "all persons in their congregations who are of the Mason Craft, and others whom they have a particular suspicion of," to be interrogated anent the nature of the Mason Oath and the "superstitious ceremonies" accompanying its administration. The Synod further ordained that confession of being involved in the Mason Oath, and a profession of sorrow for the same, should be followed by "a sessional rebuke and admonition, with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practises of amusing people about the pretended mysteries of their signs and secrets." The being "involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so," was punished by excommunication. Repudiation of Freemasonry is still held by the Original Seceders as a *sine qua non* to church membership. Religionists in the last century differed widely in their estimation of Freemasonry. In some pulpits it was hailed as the handmaid of religion: in others it was denounced in the most extravagant terms. In 1768 a pamphlet was published in London, entitled "Free Masonry the Highway to Hell: a Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a state of Eternal Damnation."

With few exceptions, the minutes of subsequent Grand Visitations present no features of special interest. We notice the visitations made by Grand Masters under whose reign events of interest to the Craft took place.

1756: January 6. Sholto Charles Lord Aberdour, 20th Grand Master. It was in Lord Aberdour's reign that the Grand Master was ordained to be an ex-officio member of every daughter Lodge in Scotland.

1760: January 21. David Earl of Leven, 22d Grand Master. His Lordship was the first Grand Master who in his official capacity patronised the drama. Grand Lodge's first attendance at the Theatre was the concluding event in the proceedings in connection with the planting of the corner-stone of the Canongate Poor-house, April 24, 1760, the performances on the occasion being for behoof of that institution. A much earlier, and probably the first, instance of any section of the Scottish Craft publicly extending its patronage to theatricals is referred to in Chambers's Annals. In the course of the year 1733 a body called the Edinburgh Company of Players performed in the Tailors' Hall in the Cowgate. About December of that year we hear of the Freemasons patronising the play of Henry IV., marching to the house "in procession, with aprons and white gloves,

attended with flambeaux." Contemporaneous evidence of a public procession of the Fraternity is furnished by the 'Caledonian Mercury' of January 3, 1734: "Dundee, December 28, 1733. Yesterday being the anniversary of St John, the Society of Free Masons here met the Right Hon. the Lord Colvil, being Master of the Lodge, who, with a numerous appearance of gentlemen, marched in a regular body with white aprons and gloves, to the Lodge, and as they passed the Guard the military gave them the compliment of rested fire locks."

It was shortly after Lord Leven's visit to the Lodge of Edinburgh that the Grand Lodge, following the example of other public bodies,* exerted its influence to bring about the discontinuance of a pernicious social custom which had sprung up, viz., that of guests giving vails (farewell gifts) to the servants of their host. The following resolution on the subject was published in the 'Edinburgh Evening Courant' of 11th March 1760:—"A Quarterly Communication of the Grand Lodge of Scotland, lately held in Mary's Chapel, having taken into consideration the prevailing practice of giving vails or drink money to servants, did unanimously resolve to do everything in their power to remove the same. The zeal of Free Masons for the welfare of the public, and their readiness to promote every laudable purpose, will easily prevail on them to endeavour to discourage this practice, as by it the virtues of many servants have been destroyed, and their pride and licentiousness increased; and besides as it has a tendency to obstruct that kind hospitality and disinterested friendship which the Fraternity always wish to diffuse. The Grand Lodge reckon themselves obliged to declare to all under their jurisdiction their dislike to any custom prejudicial to the principles of Masons, and require the officers of every Lodge in Scotland to intimate and recommend the above resolution, in the first meeting after it comes to their hands."

1769: December 12. Major-General James Adolphus Oughton, 27th Grand Master. He occupied the Masonic Throne during the years 1769-1770, 1770-1771. He had previously held the office of Provincial Grand Master over the English Lodges in the Island of Minorca, &c. We find him designed in Grand Lodge minutes as "His Excellency." We have been unable to ascertain how this title was conferred upon General Oughton, or what his connection with Scotland was when elected Grand Master. It appears, however, from Grand Lodge minutes that he was resident in Edinburgh when nominated Grand Master Elect. The minute

* In February 1760 the Faculty of Advocates resolved "That after the term of Whitsunday next they will not suffer their servants to receive any vails or drink money from such company as dine, sup, or visit their houses; and in general will do everything in their power to abolish the pernicious practice of giving vails."

of a communication which was held by Mary's Chapel, 9th March 1774, contains the following tribute to his worth: "This night the Lodge was visited by His Excellency Sir James Adolphus Oughton, late Most Worshipfull Grand Master over all Scotland, to whom the brethren paid the greatest respect. And in consideration of his extraordinary merite, and in return for the many singular services done the Craft, and unwearied attention to its interest, the Lodge were pleased, as a mark of their real esteem and sincere regard, to admit his Excellency an honorary member and brother of this Lodge,—whereupon he was saluted accordingly amidst the chearfull plaudits of all the brethren." He was the son of Sir Adolphus Oughton, a general officer in the British army. Having entered the same service, he fought in Flanders, under the Duke of Cumberland, whom he accompanied to Scotland in the memorable year 1746. Immediately after the battle of Culloden, the Royal soldiers plundered the house of Glengarry, and appropriated the Chief's silver plate. It was afterwards melted and converted into a large punch bowl, which became the property of General Oughton. In the Seven Years' War he served in Germany under Prince Ferdinand of Brunswick, and distinguished himself at the battle of Minden. He became a Major-General in the British army in 1765, and was subsequently raised to the rank of Lieutenant-General. In 1772 he was appointed Lieutenant-Governor of Antigua. In February 1773 he was created a Knight of the Bath, and was invested with the badge of the Order by the King, to whom he had the honour of being personally known, at St James's Palace on the 22d of the same month. In 1778 he was promoted to the chief command of the forces in North Britain, in room of John Duke of Argyll,—an appointment which, along with the colonelcy of the 31st Regiment, he held at the time of his death, which occurred at Bath, April 14, 1780, in the 60th year of his age. General Oughton was a connoisseur in the fine arts. His talent for the acquisition of languages is said to have been extraordinary. Even at an advanced period of life, after he had settled in Edinburgh, he applied himself successfully to the study of Gaelic.

1771: December 2. Patrick Earl of Dumfries, 28th Grand Master. It was during his Lordship's presidency that "a brotherly connection and correspondence" was established between the Grand Lodge of Scotland and the Grand Lodge of England (according to the old Institution). This body of English Masons originated with a number of brethren who, disapproving of certain alterations in the Craft's ceremonies that had been sanctioned by the Grand Lodge of England, seceded from it and constituted themselves into a separate society under the designation of the "Grand Lodge of Ancient Masons of England." Lord Dumfries laid the

foundation-stone of certain new works at the harbour of Ayr, September 1772. In this he was assisted by Major William Logan, and Revs. William M'Gill and William Dalrymple, Brethren whose names were subsequently immortalised by Burns.*

1774: November 13. David Dalrymple, advocate, 30th Grand Master. It was during his reign that a precedent was formed for the conferring of life membership in Grand Lodge; and that that body, from motives of delicacy, declined to arbitrate in the quarrel between the two Grand Lodges of England. Mr Dalrymple was appointed Sheriff-Depute of Aberdeen in 1748, and was elevated to the Bench and took his seat as Lord Westhall in 1777. He occupied a house on the west side of Advocates' Close. His Lordship's father, Hew Dalrymple, Lord Drumore, second son of Sir Hew Dalrymple of North Berwick, Bart., was a member of the Lodge Canongate Kilwinning, and the only Lord of Council and Session enrolled as a member of the Craft on the formation of Grand Lodge.

1776: December 10. Sir William Forbes of Pitsligo, Bart. The Grand Master, who was accompanied by his Depute, James Boswell, the biographer of Johnson, was made "an honorary brother of the Lodge, as a mark of the sense the Brethren had of his high and distinguished merit in every department of life." Sir William was initiated in Canongate Kilwinning in 1759. He held the post of Junior Grand Warden from 1765 to 1769, and, as 31st Grand Master, presided in the Grand Orient during the two years ending November 1778. In June 1777 he laid the foundation-stone of the High School of Edinburgh; and in February of the following year he presided, and delivered the oration, at the Funeral Grand Lodge which was held in honour of St Clair of Roslin. He continued, for many years after vacating the Throne, to be a constant atten-

* Major Logan, "thairm-inspiring rattlin Willie," and the Rev. Drs M'Gill and Dalrymple, ministers of the parish of Ayr, were members of the Lodge Ayr Kilwinning. In 1786 Dr M'Gill published an 'Essay on the Death of Christ,' which was afterwards denounced by some of his co-presbyters as heretical. The acrimonious and uncharitable spirit displayed in the subsequent prosecution of Dr M'Gill provoked the Poet's keenest satire, to which he gave expression in "The Kirk's Alarm," where the reverend essayist is thus introduced:

"Dr Mack, Dr Mack, you should stretch on a rack,
 To strike evil-doers wi' terror;
 To join faith and sense upon ony pretence,
 Is heretic, damnable error."

Of the Doctor's colleague, who was suspected of holding similar views, the Poet says,—

"D'rymple mild, D'rymple mild, though your heart's like a child,
 And your life's like the new driven snaw,
 Yet that winna save ye, auld Satan must have ye,
 For preaching that-three 's anc and twa."

der at all important Masonic communications ; and was chiefly instrumental in the selection of the Grand Masters of his time, and whom he very



W^m Forbes

frequently represented. Sir William was son of Sir William Forbes, Baronet, Advocate in Edinburgh. He succeeded his father when only four years old,—in his fifteenth year was introduced into the Bank at Edinburgh of Messrs John Coutts and Co., and in 1761 was admitted a partner. The Coutts having settled in London, a new company was formed, which ultimately assumed the name of Sir W. Forbes, J. Hunter, and Co. His town house was in Chambers Close, High Street, and on the formation of the new town he built and lived in the south-west corner

house of St Andrew's Street, facing Princes Street. He was a member with Johnson, Burke, Garrick, Reynolds, and other notables, of the celebrated Literary Club of London. He took an active interest in the promotion of the leading public charitable, educational, literary, and commercial institutions of Edinburgh, and maintained an intimacy with the distinguished personages of the day, both in London and Scotland. He was a liberal patron of the poet Burns. Sir William is described in the Notes to Scott's *Marmion* as "unequalled, perhaps, in the degree of individual affection entertained for him by his friends, as well in the general respect and esteem of Scotland at large." He published a 'Life of Beattie,' poet, and Professor of Moral Philosophy in the University of Aberdeen,—a work embracing interesting descriptions and correspondence of the first literary and otherwise distinguished characters of the last century. This work was not long published before the benevolent and affectionate biographer was called to follow the subject of his narrative. This melancholy event, which happened in November 1806, shortly followed the marriage of Sir William's daughter to James Skene of Rublislaw, Aberdeenshire, a friend of Sir Walter Scott, and to whom the great novelist dedicates the fourth canto of *Marmion*. Sir Walter there thus touchingly refers to Sir William's death:—

"Just on thy bride her Sire had smiled,
 And blessed the union of his child,
 When love must change its joyous cheer
 And wipe affection's filial tear.
 Nor did the actions next his end,
 Speak more the father than the friend :
 Scarce had lamented FORBES paid
 The tribute to his Minstrel's shade,
 The tale of friendship scarce was told,
 Ere the Narrator's heart was cold—
 Far may we search before we find
 A heart so manly and so kind !
 But not around his honoured urn,
 Shall friends alone and kindred mourn ;
 The thousand eyes his care had dried,
 Pour at his name a bitter tide ;
 And frequent falls the grateful dew,
 For benefits the world ne'er knew.
 If mortal charity dare claim
 The Almighty's attributed name,
 Inscribe above his mouldering clay,
 'The widow's shield, the orphan's stay.'
 Nor, though it wake thy sorrow, deem

My verse intrudes on this sad theme ;
 For sacred was the pen which wrote,
 ' Thy father's friend forget thou not :'
 And grateful title may I plead,
 For many a kindly word and deed,
 To bring my tribute to his grave :—
 'Tis little—but 'tis all I have."

1778 : December 5. John Duke of Athole, 32d Grand Master. Some six or eight months before his visit to Mary's Chapel, his Grace was elected Grand Master of Ancient Masons of England, and was installed in a Grand Communication which was held in London, at which the Duke of Leinster and General Oughton were present as representing the Grand Lodges of Ireland and Scotland.

1782 : December 10. David Earl of Buchan, 34th Grand Master. It was during his Lordship's presidency that the privilege of carrying the mallet in all processions of Grand Lodge was vested in the senior member (out of office) of the Lodge Journeymen, Edinburgh—a privilege which, by suffrance, came to be extended to carrying the other working tools. By subsequent enactments of Grand Lodge the exercise of this privilege was restricted to Edinburgh and its neighbourhood. Notwithstanding this limitation, it was for many years the custom of the Lodge Journeymen to carry Grand Lodge working tools in other than the metropolitan district. This having been protested against by the Lodge St John, No. 3 bis, on the occasion of laying the foundation-stone of the Albert Bridge, at Glasgow, in June 1870, the matter was brought before Grand Lodge ; but proceedings in the case terminated with the Lodge Journeymen's formal withdrawal of its claim to the privilege in question at processions of Grand Lodge beyond the metropolitan district.

1784 : December 15. George Lord Haddo, 35th Grand Master. His Lordship laid the foundation-stone of the South Bridge, Edinburgh, August 1785 ; and it was during his second tenure of office that the title "Grand Master" was by resolution of the Grand Lodge forbidden to be given to any but the Grand Master of Scotland.

1786 : December 12. Francis Charteris, younger of Amisfield (afterwards Lord Elcho). The Grand Master, 36th in succession, was accompanied by Alexander Fergusson, of Craigdarroch, Provincial Grand Master of the Southern District. This was one of a series of Grand Visitations that were being made at the time of Burns's visit to Edinburgh. Through his attendance at some of these, and other Masonic meetings, the Poet made the acquaintance of the Earls of Glencairn, Buchan, Balcarres, and Eglinton ; Lords Elcho, Napier, Torphichen, and Monboddo ; Sir William

Forbes, Sir James Hunter Blair, Professor Dugald Stewart, Henry Erskine (the celebrated lawyer), Henry Mackenzie ("The Man of Feeling"), William Smellie (the printer of the second edition of Burns's Poems), William Creech, and other luminaries in that galaxy of Scottish Craftsmen, of which he for a time formed the centre of attraction. Writing to his friend and patron, John Ballantine,* the brother to whom he inscribed the beautiful allegory of 'The Twa Brigs,' Burns gives the following graphic account of his reception at one of these Communications, held in the Lodge St Andrew on the 12th of January 1787:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master Charteris, and all the Grand Lodge of Scotland, visited. The meeting was numerous and elegant; the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honour to himself, as a gentleman and a Mason, among other general toasts, gave 'Caledonia, and Caledonia's Bard, Brother Burns,' which rang through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was downright thunderstruck, and trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well indeed!' which set me something to rights again." Mr Charteris, during his Grand Mastership, succeeded to the title of Lord Elcho—his father having inherited the earldom of Wemyss. He belonged to the Lodge Haddington St John, and was also an affiliated member of Canongate Kilwinning.

Mr Fergusson of Craigdarroch was Master of Canongate Kilwinning at the date of Burns's appointment to the Laureateship of that Lodge. The inauguration of the Poet to this office is the subject of a painting well known to Scottish Freemasons, executed by a member of the Lodge, the late Bro. Stewart Watson; it also forms the subject of a small volume entitled 'A Winter with Robert Burns,'† containing biographical sketches

* John Ballantine of Castlehill, Provost of Ayr, was initiated in the Lodge Edinburgh St David, and afterwards became Master of Ayr Kilwinning. This Lodge was erected by Mother Kilwinning in 1765, at the instance of certain "domatique" Masons, members of the Ayr Squaremen Incorporation, whose deacon was a party to the St Clair Charter of 1628. Ayr Kilwinning was at several periods governed by Brethren whose names are embalmed in the writings of Coila's Bard; and Macadam, the celebrated roadmaker, appears in its list of Past Masters. Lord Alloway, whose sarcophagus, placed in the interior of "Alloway's auld haunted Kirk," attracts the attention of visitors to that classic spot, belonged to Ayr Kilwinning, and was its representative in Grand Lodge prior to his elevation to the Bench.

† The author of this work, Bro. James Marshall, was a Solicitor in the Supreme Courts of Scotland, but afterwards emigrated to Australia, and carried on the business of an attorney in the city of Melbourne, Victoria, where he died in 1870.

of the Brethren whose portraits appear in the painting. The minute of the communication held by Canongate Kilwinning in St John's Chapel, on the 1st of February 1787, contains a record of Burns's assumption as a member of that Lodge in the following terms:—"The Right Worshipful Master, having observed that Brother Burns was at present in the Lodge, who is well known as a great Poetic Writer, and for a late publication of his Works, which have been universally commended, and submitted that he should be assumed a Member of this Lodge, which was unanimously agreed to, and he was assumed accordingly." The 1st of March 1787 is mentioned by Masonic writers as the date of the scene which has been portrayed by the artist. But neither the minute of that date, nor of any other during Burns's lifetime, contains any record whatever of the existence of such an office as Laureate of the Lodge, or of that distinction being conferred on Burns. The first mention in Canongate Kilwinning minutes of this office having been held by the poet is found under date February 9, 1815, when the Lodge resolved to open a subscription among its members to aid in the erection of a "Mausoleum to the memory of Robert Burns, who was a member and Poet Laureate of this lodge, . . . and who had on many occasions contributed so generally to the harmony of the Masonic Order, and to that of the Lodge Canongate Kilwinning in particular." The Laureateship is again referred to in the minute of 9th June 1815, and also in that of 16th January 1835, which records the restoration, in the person of James Hogg, the "Ettrick Shepherd," of the "honorary office of Poet Laureate of the Lodge, which had been in abeyance since the death of the immortal Brother, Robert Burns."

Our statement regarding what appears in the minutes on the subject of the Laureateship is founded upon a personal examination of the minute-book. But while deeming it proper to give the result of that examination it is equally right that we should state that the commonly received report of the circumstances connected with the Inauguration has never been discredited. The Lodge Canongate Kilwinning is not singular in the omission from its records of facts which have come to be regarded as interesting features in its history. Its minutes at and for many years prior to the period of Burns's attendance at its communications are brief to a degree; and this may account for the infrequency of their allusions to Burns, who was not then the distinguished poet he afterwards became. It was only after his death that Robert Burns and his works were esteemed at their proper value, and only after many years that his memory was regarded with anything like the veneration accorded to it now. Commendably proud of its traditionary association with genius, the Lodge has collected and preserved from oral testimony of an unquestionable charac-

ter—the testimony obtained by gentlemen of unimpeachable veracity from Brethren who were personally known to Burns, who were present at his inauguration and saw him wear the jewel of his office—evidence of the event under notice.* In addition to Burns, the Canongate Lodge has the honour of being associated with some of the most eminent names in Scottish literature, amongst whom may be mentioned—John Wilson (“Christopher North”), James Hogg, William Edmondstoune Aytoun, D. M. Moir (Delta), J. Gibson Lockhart (the biographer of Scott), Dr Hugh Blair (the eminent preacher and lecturer on Rhetoric and Belles Lettres), who were all members of the Lodge. To these may be added the distinguished name of Henry Lord Brougham. His Lordship was initiated in the Lodge Fortrose, Stornoway. “Craigdarroch” was the successful competitor for the relic of the drunken courtier of Anne of Denmark, contended for at Friars Carse in 1790, as celebrated in Burns’s ballad of “The Whistle.”

1789: January 13. Francis Lord Napier, 37th Grand Master. Lord Napier laid the foundation-stone of the University of Edinburgh in November of the same year. His Lordship served in the army, and was present with Burgoyne at Saratoga in 1777, when that General, with a force of about seven thousand men, after a severe engagement, being surrounded, surrendered to the Americans.

1799: January 8. Sir James Stirling, Lord Provost of Edinburgh, 42d Grand Master. His Lordship filled the Grand Orient in the year in which an Act for the suppression of seditious and treasonable societies was passed, from the operation of which, however, Mason Lodges were specially exempted. Lodges were, during the same reign, forbidden to work other than the Three Degrees of St John’s Masonry.

1805: January 23. George Earl of Dalhousie, 45th Grand Master. The opening of fraternal communications with the Grand Lodge of England, the election of the Prince of Wales as Patron of the Craft, and the laying of the foundation-stone of the monument at Glasgow in memory of Lord Nelson, were the chief Masonic events of Lord Dalhousie’s reign.

The portrait at the head of this chapter is that of GEORGE FREDERICK RUSSELL COLT of Gartsherrie, 32°. He supported the Earl of Dalhousie as Acting Senior Grand Deacon at the laying of the foundation-stone of the Albert Bridge at Glasgow, and was Acting Grand Sword Bearer on the occasion of His Royal Highness the Prince of Wales planting the

* Charles More, who, as Depute-Master, signed the minute of Burns’s affiliation in 1787, was present in Canongate Kilwinning in June 1815, and seconded the resolution anent the Lodge’s subscription towards the Mausoleum.

corner-stone of the new Royal Infirmary at Edinburgh. Entered in the Lodge Phoenix, Portsmouth, he was raised in the Morning Star, Lucknow, and is a member by affiliation of Light of Adjoohia, Fyzabad, Oude ; St Luke, and Naval and Military, Edinburgh ; and St James, Old Monkland, of which latter Lodge he is a Past Master. He is a member of the Grand Lodge of Scotland ; an ex-officebearer of the Provincial Grand Lodge of the Middle Ward of Lanarkshire ; and holds office in the Supreme Grand Royal Arch Chapter, the Chapter-General of the Religious and Military Order of the Temple, and the Consistory of K.H., or Thirtieth Degree. Captain Colt served with the 23d Royal Welsh Fusiliers throughout the Indian Mutiny, was present at the siege and capture of Lucknow, and afterwards received command of a regiment of Oude Military Police. He subsequently obtained a captaincy in the Fusiliers, and retired from the service on succeeding to the family estates, parts of which have been in their uninterrupted possession from father to son for upwards of three centuries. He is representative in the elder line of the ancient family of Colt of Colt (supposed to be of noble French origin), who possessed lands in the counties of Perth, Aberdeen, and Fife in the twelfth century, and took a prominent part in the political affairs of the country at that early period. Several of his ancestors also held important public offices immediately anterior to and succeeding the Reformation. Through the female line he is descended from the noble family of Blantyre, a branch of the Royal Stuarts.





James Ferguson

CHAPTER XXXV.



HE attempted identification of Freemasonry with Revolutionary principles, which was made at a period when the attention of the Legislature was directed to the suppression of secret societies, had for a time a prejudicial effect upon the attendance of brethren moving in the upper walks of society. From this and kindred causes the public demonstrations by the Grand Lodge of Scotland on St Andrew's-day were suspended. In like manner also the Grand Visitations ceased to be observed. But while the annual procession of Grand Lodge was afterwards resumed and observed for several years, its official visitation

of the metropolitan Lodges was for a long period allowed to remain in abeyance. Taking the initiative in an attempt to restore the Grand Visitations, Mary's Chapel, January 1837, addressed the Grand Master on the subject. Lord Ramsay replied by letter, in which he stated that it was his intention to have officially visited during the winter as many Lodges as possible, but the political contest in which he was engaged had hitherto prevented him from doing so—not only by entirely occupying his time and attention, but by rendering it advisable for him to discontinue his attendance at Masonic meetings during the continuance of the contest, lest the motives of his visit might be, as they had already been, misrepresented. Upon concluding his canvass, his Lordship visited the Lodge of Edinburgh on the 14th of February, accompanied by Sir Reginald Macdougald Stewart Seston of Staffa, Bart.; Sir Robert Keith Arbuthnot, Bart.; Sir Patrick Walker of Coates; William Forbes Mackenzie of Portmore; G. L. Douglas, Sheriff of Kincardineshire; Dr James Burnes; Wm. A. Laurie, David Bryce, etc. Deputations were present from Canongate Kilwinning, St David, St Luke, St Andrew, St James, Defensive Band, Roman Eagle, and Celtic. The Grand Master having examined the minute-books of the Lodge, and approved of their accuracy, adverted to the singular fact that it wanted only a few hours to complete the three score years and ten which had elapsed since his grandfather, the late Earl of Dalhousie, then Grand Master Mason of Scotland, had paid a visit to this ancient Lodge, and subscribed the books in testimony of his approbation. His Lordship availed himself of the opportunity afforded by the meeting of impressing upon the assembled brethren "the propriety and expediency of practising the Masonry of St John in their Lodges with that strictness which had raised Scottish Masonry to so high a pitch, and caused it to be esteemed amongst Continental nations in a manner as had scarcely been accorded to brethren initiated in any other country." The principal Masonic occurrences of the period between the Earl of Dalhousie's visit to Mary's Chapel and that of his son are noticed elsewhere.

Lord Ramsay was the son of George ninth Earl of Dalhousie (Grand Master in 1804-6). During his unsuccessful candidature for the representation of the City of Edinburgh, January 1835, his Lordship was, along with Henry Glassford Bell, Advocate (now Sheriff of the county of Lanark), initiated in Canongate Kilwinning. He was elected Depute Grand Master in November following,—was in February 1836 appointed Provincial Grand Master of East Lothian,—and was called to preside in the Grand Orient during the two years ending St Andrew's-day 1838. As sixty-second Grand Master, he presided at the Grand Banquet which was held in the Waterloo Hotel on St Andrew's-day 1836, in celebration of

the First Centenary of the Grand Lodge of Scotland. At the date of his letter to the Master of Mary's Chapel, in which he explained the cause of his recent non-attendance at meetings of the Craft, his Lordship was a candidate in the Conservative interest for the representation of the county of Haddington, but was defeated. In the general election which ensued in September of the same year upon the death of William IV., Lord Ramsay was elected member for Haddingtonshire. He succeeded to the Earldom of Dalhousie on the death of his father in 1838. After having served first as Vice-President and subsequently as President of the Board of Trade, under the Peel Administration, he was in 1847 appointed Governor-General of India, and took possession of his office at Calcutta in January 1848. His Lordship's career in India is a matter of history: he conquered Pegu and the Punjaub, for which service he received a marquissate and the thanks of the British Parliament; he annexed Nagpore and Oude, and acquired other provinces; he planned and commenced railways and canals, covered India with four thousand miles of electric telegraph, established cheap postage, and opened two thousand miles of road. Failing health having necessitated his return to Britain, the Marquis of Dalhousie left India in March 1856. The following touching sentence occurs in his reply to an address which was presented to him by the inhabitants of Calcutta, the day before his departure:—"Nearly thirteen years have passed away since I first entered the service of the Crown. Through all these years, with but one short interval, public employment of the heaviest responsibility and labour has been imposed upon me. I am wearied and worn, and have no other thought or wish than to seek the retirement of which I stand in need, and which is all I am now fit for." Lord Dalhousie died at Dalhousie Castle in December 1860, in the forty-ninth year of his age—lamented by the nation, to which he rendered such eminent service, and in devotion to whose interests he may be said to have sacrificed his life.

His Lordship, who was succeeded in the Earldom of Dalhousie by his cousin, Lord Panmure (of whom more hereafter), left two daughters, the elder of whom, Lady Susan, is married to the Hon. R. Bourke, M.P., brother of the late Earl of Mayo, Governor-General of India. Lord Mayo was for several years representative from the Grand Lodge of Ireland at the Grand Lodge of England. The Marquis of Dalhousie's younger daughter, Lady Edith, was in 1859 married to Sir James Fergusson of Kilkerran, Bart., then ex-M.P. for the county of Ayr: she died in 1871. Sir James was initiated in the Lodge Apollo University, Oxford—was for several years Master of Mother Kilwinning and ex-officio Provincial Grand Master of Ayrshire, and was afterwards Master of the English Lodge Marquis of Dalhousie. He was Acting Senior Grand Warden at the consecration of

Freemasons' Hall, Edinburgh, February 1859, and in the same year inaugurated a statue erected at Ayr in memory of Brother Brigadier-General James George Smith Neil, C.B., who was the first to stem the tide of the Indian Mutiny in 1856, and who fell at the relief of Lucknow. Sir James is a Knight Templar under the English Constitution. He served with the Grenadier Guards in the Crimea, and was wounded at the battle of Inkerman. Returned in 1859 for the second time to Parliament as representative for Ayrshire, he became in 1866 Under Secretary of State for India under Lord Derby's Administration,—was transferred to the Home Department in 1867, and retained the same office under Mr Disraeli's Administration. In 1868 he was appointed Governor of South Australia and a member of Her Majesty's Privy Council, and in 1872 was transferred to the Governorship of New Zealand. During His Excellency's term of office the telegraphic communication with Europe was conceived, and the line across the continent of Australia was constructed by his government. His portrait will be found at the head of this chapter. The Fergussons of Kilkerran have possessed lands in Ayrshire since the time of Robert I. Sir John Fergusson of Kilkerran suffered greatly for his adhesion to the cause of Charles I., but the estate was retrieved by his grandson of the younger branch, to whom the elder made over their rights. The Kilkerran family have given to the Scottish Bench two Judges of high reputation, viz., Lords Kilkerran and Herman; and the late Lord Justice-General Boyle* was the present baronet's maternal grandfather: his maternal grandmother was a daughter of the celebrated Lord Hailes. Sir Adam Fergusson—the "aith-detesting, chaste Kilkerran," of Burns's 'Earnest Prayer and Cry'—was long a member of Parliament, and as cousin and guardian of the Countess of Sutherland promoted the cause, the result of which secured the Earldom and estates of Sutherland to that lady, who married the Marquis of Stafford, afterwards created Duke of Sutherland.

Of the brethren who were present at Lord Ramsay's visit to Mary's Chapel some are worthy of more than simple mention. WILLIAM ALEXANDER LAURIE, writer to the signet, succeeded to the Grand Secretaryship in 1831, on the death of his father, with whom for several years previously he had been associated in the joint discharge of that office. He was the author of a new edition of 'The History of Free Masonry and the Grand Lodge of Scotland,' published at Edinburgh in

* His Lordship, before his elevation to the Bench, was requested by the Grand Master, Lord Moira, to become one of the Wardens of the Grand Lodge of Scotland, but declined the honour. His father, the Hon. Patrick Boyle, was third son of the second Earl of Glasgow. His elder brother, Colonel John Boyle of Shewalton, was Grand Master of Mother Kilwinning in 1803-6.

1859. While in many respects a highly meritorious contribution to Masonic literature, the value of the work is somewhat impaired by the credit it gives to the fabulous in tracing the early history of the Craft. Though St Luke, Edinburgh (formerly known as the Lodge of Holyrood-house), was Mr Laurie's mother lodge, he rendered many services to Mary's Chapel, of which he was an honorary member, and it was chiefly through his influence that Baron Gifford* and the Earl of Rothes selected the Lodge of Edinburgh as the medium through which they sought admission into the Craft. Brother Laurie was by special appointment of His Majesty the King of Sweden the representative of the Grand Lodge of Sweden at the Grand Lodge of Scotland, his commission dating from 1853. He had previously been the representative from the Grand Orient of France. Mr Laurie was Keeper and Superintendent of the Royal Gazette for Scotland—an office too in which he was the successor of his father. He was a member of the Antiquarian and other kindred societies, and was greatly esteemed for his amiable and gentlemanly qualities. He died in October 1870. His portrait will be found at page 22.

Mr FORBES MACKENZIE was celebrated afterwards as the introducer into the House of Commons of the statute regulating the sale of excisable liquors in Scotland, and known as the "Forbes Mackenzie Act." He was a member of the Scotch Bar, but devoted himself to political life, and ultimately became Secretary of the Treasury in one of Lord Derby's Administrations. He for some time represented the city of Liverpool. He was Provincial Grand Master of Peebles and Selkirk shires. In August 1857 he planted the corner-stone of the Chambers Institution, founded, and presented to the community of the town of Peebles, by WILLIAM CHAMBERS of Glenormiston, and comprehending a public library and reading-room, a gallery of art and museum for the reception of objects illustrative of science and the fine arts, and a public hall. The donor of this magnificent gift was the projector, and for nearly forty years joint editor, of 'Chambers' Edinburgh Journal,' and has otherwise been eminently successful in disseminating a cheap and wholesome species of literature. He is a member of Grand Lodge, as one of the representatives of Peebles Kilwinning, and Past P.G. Senior Warden of Peebles and Selkirk. Mr Chambers was Lord Provost of Edinburgh during the four years ending in 1869.

Sir PATRICK WALKER died a few months after his visit to Mary's Chapel. He was then Master of his mother lodge, St David, Edinburgh, an office which he had also held fourteen years previously. The Grand

* Lord Gifford's father was Sir Robert Gifford, Knight, a celebrated English lawyer and judge.

Lodge, headed by Lord Ramsay, attended the funeral lodge which St David's held in honour of his memory. In the oration which was delivered on the occasion, Sir Patrick was characterised as a bright example of a patriotic and public-spirited citizen, an accomplished scholar, a distinguished antiquarian, and one whose Masonic zeal was confirmed and increased with the growing stability of his habits and the increase of his years.

Chevalier BURNES was a native of Montrose, and brother of the distinguished traveller and civil servant of the Crown, Sir Alexander Burnes, who perished in the outbreak at Cabul in 1861. On the occasion of his visit to Mary's Chapel, December 13, 1836, Brother Burnes was, amidst the acclamations of the brethren, and while they were on refreshment, made "an honorary and full member of the Lodge (without payment of the usual fee)." In February 1837 he was deputed by Lord Ramsay to present to each of the Grand Masters of England and Ireland (the Dukes of Sussex and Leinster) one of the gold medals that were struck in honour of the Centenary of the Grand Lodge of Scotland. Having for ten years served as Provincial Grand Master of Western India, the Chevalier was in 1846 appointed Grand Master of Scottish Freemasons in India. After a brilliant career in the Indian Medical Service, extending over a period of nearly thirty years, Dr Burnes returned to his native country in 1849, and died in 1862.

DAVID BRYCE, Royal Scottish Academician, whose portrait will be found at page 30, is one of the most distinguished architects of his time. He at one period took an active interest in the Lodge affairs. To him it is indebted for the beautiful artistic designs of the Master and Warden's pillars, and the Lodge diploma now in disuse. Mr Bryce was the architect of the Fettes College, new Sheriff Court Buildings, Free Church Assembly Hall, Bank of Scotland, British Linen Coy., and Western Banks, and of other buildings erected at great expense. He is also the architect of the new Royal Infirmary, in course of erection on the site of George Watson's Hospital. He has held the post of Grand Architect in Grand Lodge since 1850: during the six immediately preceding years he was associated in this office with the late Mr William Burn, also an architect of high eminence.

Fettes College was erected by the Trustees of Sir WILLIAM FETTES, Baronet, who left the residue of his estate, amounting to about £400,000, for an endowment for the education, maintenance, and outfit of young persons whose parents have died without leaving sufficient funds for that

purpose, or who from innocent misfortune during their own lives are unable to give suitable education to their children. Sir William was initiated in the Lodge of Edinburgh in 1767. He was then a merchant, and carried on his business in a shop at the top of Paisley's Close, High Street. He was Lord Provost of Edinburgh in 1800 and 1801, and in 1804 and 1805. He received a baronetcy in 1801, and died in 1836. A melancholy interest attaches to the building in which Sir William Fettes made his fortune. Shortly after midnight on Saturday November 10, 1861, the massive pile, that had stood for nearly two hundred and fifty years, suddenly fell into the street, burying twenty-three persons in the ruins. A few of the inmates miraculously escaped destruction from the way in which the material fell upon them, and amongst these was a youth, whose sculptured effigy, as a memorial of this, is placed on the new building, with a scroll inscribed with the words he was heard uttering by those who were digging in the ruins for bodies—"Heave awa', chaps [lads], I'm no deid yet."

The next Grand Visitation to Mary's Chapel took place on the 8th of January 1839, under the auspices of one of its own sons, the Right Hon. Sir JAMES FORREST of Comiston, Bart., Lord Provost of the City of Edinburgh (the 63d Grand Master), who was accompanied by Admiral Sir David Milne, K.C.B., and Sir Charles Gordon (some time Secretary to the Highland and Agricultural Society of Scotland). Sir James Forrest was in 1839 elected Grand Master, and held the office two years. On the death of his successor, the Earl of Rothes, in March 1841, he was again placed at the head of Masonic affairs until the Grand Election in November. The principal Masonic act of Sir James's life was the laying of the foundation-stone of the Scott Monument, August 15, 1840. On that occasion, the Master and Wardens of Mary's Chapel waited upon Sir James, and in presence of the Grand Officers presented him with an elegant silver trowel to be used at the ceremonial. Alexander M'Neill, advocate, Past Master of Canongate Kilwinning, moved, seconded by the Earl of Stair, Acting Past Grand Master, that mention be made of the above gift in the records of the Grand Lodge, which was unanimously agreed to. Though passing as an advocate in 1803, Sir James Forrest never practised. He was Lord Provost of Edinburgh for six consecutive years from 1837, and was made a Baronet on the occasion of Her Majesty's Coronation in 1838. He was a man of great worth and public spirit and benevolence, and had much of the cardinal qualities of courage, honesty and fidelity. He died in his eightieth year at Plymouth, April 5, 1860.

The circumstances under which the Lodge of Edinburgh was next visited by Grand Lodge were novel, inasmuch as while as a rule the pro-

ceedings at such visitations were confined to a formal inspection of the Lodge records and participation in its convivialities, those at the communication in question embraced the conferring of degrees. The Lodge was on this occasion opened in Freemasons' Hall on the afternoon of 13th September 1842, by the Master, assisted by five Past Masters and about ninety members of Mary's Chapel, besides masters and brethren of a few sister Lodges specially invited by the R.W.M.. A petition was presented from Lord Adolphus Fitzclarence, G.C.H., Captain R.N., commanding Her Majesty's Yacht 'Royal George,' praying to be initiated into Masonic mysteries in the Lodge of Edinburgh. At this stage of the business, the Grand Lodge was received with the accustomed ceremony. The Grand Master (the 65th in succession), who was attended by Sir James Forrest, Bart., and Sir Thomas Dick Lauder of Fountainhall, Bart., having declined to occupy the chair of the Lodge, was conducted to a throne placed in the north of the hall, where, surrounded by the Grand Officers, he remained during the initiation of the noble candidate, who was also passed and raised at the same sederunt. After congratulating his brother upon his admission into the Fraternity, the Grand Master gave a charge to the Brethren in terms consonant with the principles of the Order. By a happy coincidence, the cannons of the Castle boomed forth the announcement of Her Majesty's progress through Edinburgh on her return from the Highlands, just as the toast, 'The Queen and the Craft,' was being given by the Grand Master in the conviviality which followed the delivery of his official address.

The Brothers Fitzclarence were sons of William IV., by the celebrated Mrs Jordan. Lord Frederick was initiated in a French Lodge, the Thetis of Cambrai. On St Andrew's-day 1840 he was elected Depute Grand Master of the Grand Lodge of Scotland, and was in the following week made a member by honorary affiliation of the Lodge of Edinburgh. He was elevated to the Grand Mastership in 1841, and was re-elected in 1842, in which year he laid the foundation-stone of the Hall for the accommodation of the General Assembly of the Church of Scotland. His Lordship, while Governor of the Bombay Presidency, died in October 1854, in the fifty-fifth year of his age; and in February 1855 the Grand Lodge of Scotland held a Funeral Lodge in honour of his memory. From the oration which was pronounced on this occasion by the Grand Chaplain, the Rev. Dr Arnot, we learn that His Excellency was commander of the garrison at Portsmouth at the time of receiving his Indian appointment. "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, . . . 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.”

Little more than two months intervened between this and the immediately succeeding Grand Visitation, which was made on 29th November 1842. The Grand Lodge was represented by the Rt. Hon. Lord Glenlyon (afterwards Duke of Athole), Sir John Ogilvy of Inverquharity, Bart., and Captain John Murray Drummond of Megginch Castle, Perthshire, then of the Grenadier Guards. The initiation of Captain George Keith Ogilvy, R.N., a brother of Sir John Ogilvy, was the occasion chosen by Lord Glenlyon for his first visit to Mary's Chapel, and the three degrees were conferred in his presence. Thereafter his Lordship, with Sir John Ogilvy and Captain Murray Drummond, were affiliated as honorary members. The next Grand Visitation to the Lodge of Edinburgh was famous for having been made in the presence of a number of Ladies, who had been surreptitiously introduced in open lodge before the Grand Officers arrived. This circumstance formed the subject of subsequent investigation, particulars of which have been given in another chapter. Mary's Chapel was again visited by Grand Lodge on 30th December 1846. The Grand Master, His Grace the Duke of Athole, was attended by the Hon. Captain Augustus G. F. Jocelyn, Substitute Grand Master (presently Representative of the Grand Lodge of Scotland in the Grand Lodge of Ireland).

The Duke of Athole succeeded his father, James 1st Lord Glenlyon, in 1837, and his uncle, John 5th Duke, in 1846. Initiated in the Lodge St John, Dunkeld, in November 1841, His Grace was on St Andrew's-day of the same year called to a seat on the dais of the Grand Lodge, and for two years held the post of Depute Grand Master. He was elected Grand Master (the sixty-sixth in succession) in November 1843, and this high office he held with much acceptability until his death in January 1864. No Craftsman has ever presided in the Grand Orient for such a lengthened period, and none was more beloved and respected. He on several occasions came long distances to attend the Grand Quarterly Communications. As an instance of his punctuality in this respect, it may be mentioned that, being on a visit in November 1861 to the Emperor of the French,* he was not expected to preside at the Grand Lodge Festival of that year. Arrangements were made for his Depute filling the throne, but

* On the occasion of the visit by the Empress Eugenie to Scotland in 1860, the Duke of Athole showed her marked attention, and he was afterwards invited to the Tuileries as the guest of the Emperor.

he surprised Grand Lodge by appearing at his post on the night of the Festival. His Grace performed many public masonic acts; but the chief of these were the laying of the foundation-stones of the Victoria Bridge at Glasgow, April 9, 1851; the Freemasons' Hall, Edinburgh, June 24, 1858; and the Wallace Monument, near Stirling, June 24, 1861. Twice did his jealousy of the honour of the Craft bring him into collision with Royalty itself, although the claims which he then put forth, being based entirely upon tradition, were quite untenable. When in 1851 Prince Albert was invited to lay the foundation-stone of the Fine Arts Gallery in Edinburgh, his Grace failing to persuade His Royal Highness to join the Order, declined under protest to countenance the proceedings. Again in 1861, when made aware of the Prince Consort's intention to plant the corner-stones of the new Post Office and Industrial Museum at Edinburgh, his Grace addressed a letter to His Royal Highness, in which he said, "I consider it my duty, as Grand Master Mason of Scotland, again respectfully to protest against the infringement of the ancient privilege of the Masonic Bodies to lay the foundation stones of public buildings in Scotland." The Prince replied that he had made inquiry, and found that Freemasons possessed no such exclusive right as had been claimed by his Grace.

The Duke of Athole was a member of all the High Degrees. A large-sized painting, by the late Mr Stewart Watson, commemorative of his Grace's installation as the head of the Order of Knights Templar, hangs in the Robbing Room of the Grand Lodge. Her Majesty Queen Victoria manifested her personal regard for his Grace by paying him a special visit during his last illness, the details of which were of an interesting character. A Funeral Grand Lodge was held in honour of his Grace. A similar mark of respect was paid by the Provincial Grand Lodge of Glasgow under the presidency of Br. Sir Archibald Alison, Bart. And in 1865 his Grace's friends and admirers, at a cost of about £1500, erected a Celtic cross to his memory, on a picturesque site on Logierait Hill, overlooking the Vale of Athole. The foundation-stone of the monument was laid by Mr Whyte-Melville, Most Worshipful Grand Master Mason, supported by very large deputations of the Craft from all the districts of Scotland.

The following Dirge was composed by the Grand Bard, James Ballantine, for the Funeral Grand Lodge held in honour of the Duke of Athole's memory:—

O wild wails the wind o'er the green hills of Athole,
 While deep in the valleys the dark waters flow;
 The caverns are moaning, the forests are groaning,
 The grey cliffs are shrouded in dense wreaths of woe.
 Through glen and through corrie the coronach's stealing,
 Round sheiling and cottage sad sounds thrill the air;

In castle and palace, lorn hearts are revealing
 Their soul-stricken anguish, in tones of despair.

O'er the dark night of grief there arose a bright morrow,
 And love's morning-star shone with warm genial ray,
 When our dear widowed Queen and her sister in sorrow,
 With pure angel tears washed death's terrors away.
 O heavenly the feeling, that links hearts for ever,
 When Royal Humanity points out the way
 To life and to love! where no future can sever
 Souls blent in harmony, ever and aye.

Well may the Clansmen lament their brave Chieftain!
 Well may we Brothers our loved Master wail!
 He who maintained in their pure pristine glory
 The Light of the Craft, and the fame of the Gael!
 And now though he sleeps mid his own native mountains,
 While Lowlands and Highlands one sad sorrow share;
 Watered and nourished by love's swelling fountains,
 His name in our bosoms shall bloom ever fair.

The Dowager-Duchess of Athole was formerly Mistress of the Robes in Her Majesty's Household, and is now one of the Ladies of the Bedchamber. The present Duke was initiated in the Lodge of Dunkeld on the morning of November 30, 1858, and was introduced by his father to Grand Lodge on the evening of the same day.

A Grand Visitation was made to the Lodge of Edinburgh, April 9, 1867, by JOHN WHYTE-MELVILLE, of Bennoch and Strathkinness, 67th Grand Master. Mr Whyte-Melville was initiated in the Lodge St Luke, Edinburgh, in 1817,—was made a member of the Royal Clarence Lodge, Brighton, in 1819,—received the appointment of Provincial Grand Master of Fife and Kinross in 1842,—and was, in 1859, made a member by honorary affiliation of the Lodge of Edinburgh. He became Junior Grand Warden in 1840; Senior Grand Warden in 1841; Substitute Grand Master in 1842, which post he held until 1846, when he was elected Depute Grand Master. This office was filled by him for the long period of eighteen years, under the Grand Mastership of the Duke of Athole; and, in consideration of the invaluable services rendered by him, he was elevated to the Throne in 1864, which he filled with great ability for three years. While Grand Master, the singular coincidence existed of Mr Whyte-Melville being at the head of all the various Masonic bodies in Scotland. On his retirement, the members of Grand Lodge manifested their respect for him by presenting Lady Catherine Whyte-Melville with a bust of her husband, a duplicate of which was also presented to Grand

Lodge, to perpetuate Mr Whyte-Melville's connection with the Craft. The execution of this work of art was intrusted to Mr John Hutchison, Royal Scottish Academician, a member of the Lodge of Edinburgh. The chief public Masonic acts performed by Mr Whyte-Melville were, laying the foundation-stones of the monument erected near Dunkeld to the memory of his friend the late Duke of Athol; and of the City Poorhouse, at Craiglockhart. To him, while Substitute Grand Master, is also due the high honour of originating the Fund of Scotch Masonic Benevolence in 1846. Mr Whyte-Melville is the descendant and representative of the Whytes of Scotland, said to derive their origin from the noble family of Les Blancs in France, and who were free barons in Fife, Perth, and other counties in North Britain. Certain ancestors of the family were eminent merchants in Kirkcaldy. One of them, Robert Whyte, was the first provost of that royal burgh, in 1664. He purchased Bennoch, whence his descendants have been chiefly designated. Provost Whyte's great-granddaughter married Andrew Melville, of the family of Carnbeck, and was mother of General Robert Melville, of Strathkinness. Through this connection the latter estate devolved on the Whytes. Mr Whyte-Melville married Lady Catherine-Anne-Sarah Osborne, younger daughter of Francis Godolphus, fifth Duke of Leeds. Lady Catherine was a friend and companion of the lamented Princess Charlotte of Wales, daughter of George IV. G. J. Whyte-Melville, younger of Bennoch and Strathkinness, was initiated in the Lodge of Edinburgh in 1843. He entered the army in 1839, and became Captain in the Coldstream Guards in 1846, but retired in 1849. Captain Melville served in the Turkish Contingent during the Crimean war, as aide-de-camp to General Shirley. He is well known as a popular writer of fiction, being the author of 'Digby Grand,' an autobiography; 'General Bounce'; 'Tilbury Nogo'; 'Kate Coventry'; 'The Interpreter'; 'Holmly House'; 'Good for Nothing, or All Down Hill'; 'The Queen's Maries, a Romance of Holyrood'; 'The Gladiators'; etc. He has produced a translation of the Odes of Horace, which was well received by the critics, and is also a frequent contributor to the pages of Fraser's Magazine, and other periodical literature. On the last official visit to Mary's Chapel, Mr Whyte-Melville was accompanied by one of its most distinguished Past Masters, viz., William Mann, the present representative from the Grand Lodge of Sweden. Mr Mann is a partner of the firm of Messrs Hope and Mackay, W.S., Edinburgh. He was initiated in the Lodge of Edinburgh in 1854; and held the office of Master for five years from 1859 to 1864. On his retirement from the chair, the Brethren presented Mr Mann with a handsome solid silver tea and coffee service, in testimony of their respect and in acknowledgment of his valuable

services as Master of the Lodge. Ever since he joined the Craft he has taken a great and prominent interest in its affairs; and particularly in the financial business of Grand Lodge. He has been a member of Grand Committee since February 1860; and has held the offices of Junior and Senior Grand Deacon, and Junior and Senior Grand Warden. His portrait will be found in the group of office-bearers of Mary's Chapel who were present at the affiliation of the Prince of Wales.





William Hay

CHAPTER XXXVI.



THE last Grand Visitation to the Lodge of Edinburgh that remains to be noticed was that made by the Right Honourable FRANCIS ROBERT ST CLAIR-ERSKINE, EARL OF ROSSLYN, 69th Grand Master Mason of Scotland, January 14, 1871. The Past Grand Master and other brethren of distinction accompanied his Lordship on the occasion. Lord Rosslyn, who is a member by honorary affiliation of Mary's Chapel, was initiated in 1851 at a communication of the Lodge Kirkcaldy, held at the residence of its Master, J. T. Oswald of Dunniker. His Lordship was advanced to the chair of this Lodge, and afterwards attained the same rank in an English Lodge at Malta, which recognised his services by the presentation of an elegant collar and jewel. Called to office in the Grand Lodge of Scotland, first as Senior Grand

Deacon in 1853, and in the following year as Junior Grand Warden, his Lordship, then Lord Loughborough, was in 1855 elected Substitute Grand Master, and held that post during eleven consecutive years. In 1869 he became Deputy Grand Master, in which capacity he in August of the following year entertained with sumptuous hospitality about six hundred Freemasons, together with their wives, daughters, and sweethearts, within his beautiful domains at Roslin, near Edinburgh. The fete was honoured by the presence of the Countess of Rosslyn and other ladies of distinction; the Grand Master, the Past Grand Master, and other dignitaries.

His Lordship succeeded to the Masonic Throne on the retirement of the Earl of Dalhousie in 1870. Lord Rosslyn has always evinced a lively interest in Masonic affairs. In 1855 he presented a magnificent camel's hair altar-cloth to Grand Lodge. This beautiful and interesting gift was brought by the donor from the Temple at Mecca, and bears several Mohammedan devices. His Lordship visited the Lodge St Andrew, Kilmarnock, at the celebration of its centenary, May 1871. He was supported on the occasion by the Earl of Dalhousie; Colonel Mure of Caldwell, Provincial Grand Master of Ayrshire; Robert Wylie, J.P., Past Provincial Grand Master (to whose courtesy we are indebted for access to the Kilwinning records); and by the Depute Provincial Grand Master, Captain Smith Neill of Swinridgemuir. In May 1871 his Lordship made a visitation to the Provincial Grand Lodge of Haddington, and installed Major Hope of Luffness as head of the province. The Jubilee Communication of the Lodge Celtic, Edinburgh, held in November of the same year, was also honoured with Lord Rosslyn's presence. The annual festival of the Lodges in the Province of Glasgow, held in 1871, was presided over by his Lordship, attended by Sir Michael Shaw Stewart, Bart., Depute Grand Master; Walter Montgomerie Neilson of Queenshill, Provincial Grand Master of Glasgow; the Hon. William Rae Arthur, Lord Provost of Glasgow; Henry Glassford Bell, LL.D., Sheriff of Lanark, &c. The Grand Master was, during his visit, admitted a member by honorary affiliation of the Lodge St Mark. In October 1872 he laid the foundation stone of the Watt Institute, Edinburgh, and, in honour of the event, was entertained at a public banquet, presided over by Lord Ardmillan. In the summer of 1872 Lord Rosslyn expressed a wish that he should not be nominated for re-election as Grand Master, but in deference to the wishes of the Brethren, conveyed in a requisition bearing between six and seven thousand signatures, he agreed to serve if re-elected. He was accordingly re-elected on St Andrew's-day. During his Grand Mastership, and at the February Communication of 1872, Grand Lodge for the first time recognised the Past Master's ceremonial of Installation. This was sanctioned, not with

the view of inaugurating a higher or other degree of Masonry, but of authorising the use of the ritual of Installed Masters as used in England, so as to remove the disqualification which hitherto prevented Scotch Past Masters being present at the installation of Masters in English Lodges.

Ever since the institution of the Grand Lodge, "making masons," conviviality in open lodge (technically called "refreshment"), and participation in public demonstrations, have with rare exceptions been the chief characteristics of Scottish Freemasonry. To this cause may be attributed the very partial development in individual lodges of the virtue of charity, and the unsatisfactory position in this respect of Grand Lodge itself. We have, it is true, our "Fund of Scottish Masonic Benevolence;" but it falls far short of its object, and its dwarfish proportions become all the more visible when contrasted with the munificently supported Masonic Asylums and Orphanages of England and Ireland. In assuming the Grand Mastership, Lord Rosslyn intimated his intention to devote his best energies to promoting charitable institutions in connection with the Scottish Craft. His leading object was in the first instance to reduce and pay off the debt, amounting at the date of the last published account to £13,188, 4s. 2d., on the Grand Lodge Buildings;* and thereafter to apply the proceeds of the property in instituting Charities for the benefit of members of the Order. With the view of carrying out this project he brought forward certain proposals, the principle of which Grand Lodge recognised. These proposals resulted in a resolution whereby about a thousand pounds a-year will be raised by an increase on the diploma fee, and by the payment of one pound annually by each Lodge; while by the abolition of the office of Grand Clerk a considerable saving will be effected. It is only by an energetic and liberal following up of the measures which have been inaugurated by Lord Rosslyn, and the exercise of economy in the management of its business, that Grand Lodge can expect to wipe out the reproach to which we have referred. The Earl of Rosslyn has devoted attention to other Degrees which in this country have come to be regarded by many as Masonic. He is at the head of the Supreme Grand Royal Arch Chapter of Scotland, and is a member of the Royal Order, the Religious and Military Order of the Temple, and the Supreme Grand Council of the Thirty-third and last Degree of the Ancient and Accepted Scottish Rite.

His Lordship, whose grandfather, General Sir James St Clair Erskine, Bart., G.C.B., was nephew and successor of the first Earl, inherited the

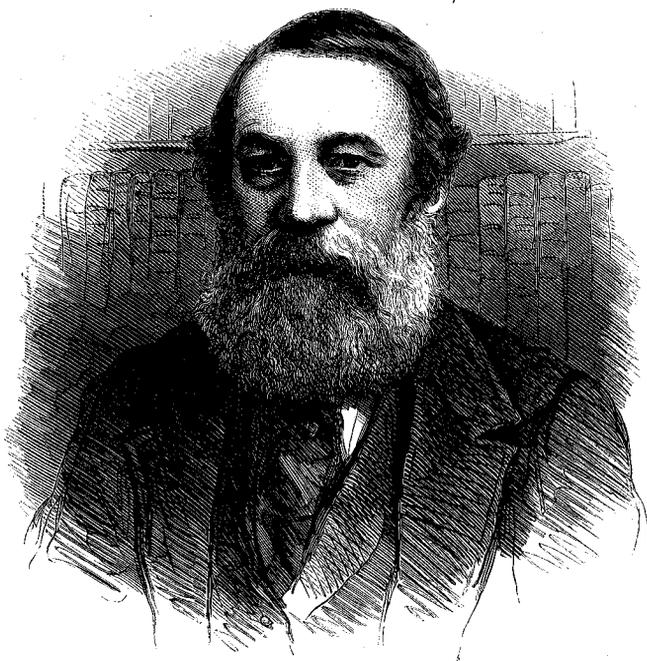
* The Buildings are valued at £16,900. The interest payable yearly on this debt is £611, 19s. 6d., and with the other charges incident to the Buildings considerably exceeds the sums realised from them. The number of intrants to the Order, under the Scottish Constitution, during the year ending 30th April 1872, the date of the last published return, was 2557.

titles on the death of his father in 1866. The 2d Earl of Rosslyn was Depute-Grand Master in 1808, Grand Master in 1810-11, and was Provincial Grand Master of Fifeshire for the period of thirty-six years ending in 1837. The Rosslyn family is a branch of the noble house of Erskine, springing from the Hon. Charles Erskine, fourth son of John seventh Earl of Mar. The patronymic of the ancient lairds of Rosslyn comes through the female line. The honours of Rosslyn and Loughborough were originally conferred on Alexander Wedderburn, an eminent Scotch lawyer, who, offended at a rebuke from the Bench for an attack on the Dean of Faculty, left the Scotch Bar and went to that of England, where he rose to the highest eminence, and ultimately became Lord High Chancellor. The circumstances under which Mr Wedderburn was reproved are graphically described by Lord Campbell in his Lives of the Chancellors. After a passionate altercation between Wedderburn and the Lord President, "all of a sudden Wedderburn seemed to have subdued his passion, and put on an air of deliberate coolness; when, instead of the expected retraction and apology, he stripped off his gown, and holding it in his hands before the Judge, he said, 'My Lords, I neither retract nor apologise, but I will save you the trouble of deprivation; there is my gown, and I will never wear it more; *virtute me involvo*.' He then coolly laid his gown upon the bar, made a low bow to the Judges, and before they had recovered from their amazement he left the Court, which he never again entered. That very night he set off for London."

Colonel WILLIAM MURE of Caldwell, who is referred to in the foregoing notice, and whose portrait will be found at page 96, was initiated in the Lodge Houston St Johnstone, Johnstone. He afterwards joined Mother Kilwinning, and has been its Master, and ex-officio Grand Master of Ayrshire, since 1868. He has evinced the earnestness of his Masonic profession and care for the reputation of the Order by originating a scheme for raising a fund in the province of Ayr to defray the expenses of the sons of poor brethren at the University of Glasgow. Colonel Mure served in the 60th Rifles through the last Caffir War, also with the 79th Highlanders in the Crimea. Subsequently he was transferred to the Scots Fusilier Guards, and retired with the rank of Lieutenant-Colonel in 1860. He is Lieutenant-Colonel of the Second Administrative Battalion of the Renfrewshire Rifle Volunteers. He is son of the late Colonel Mure of Caldwell, the accomplished historian of the 'Literature of Ancient Greece.' The Mures of Caldwell trace their descent from Sir Reginald Mure of Abercorn and Cowdams, Chamberlain of Scotland in 1329, whose youngest son acquired the estates of Caldwell in the counties of Ayr and Renfrew by marriage

with the heiress of Caldwell of that Ilk, a family which had given a Chancellor to Scotland in 1349. The Laird of Caldwell attached himself to the cause of the Covenanters in the time of Charles II., and suffered the forfeiture of his estates, which were restored to the family at the Revolution of 1688.

The portrait of WILLIAM HAY of Rabbit Hall (30°), architect in Edinburgh, will be found at the head of this chapter. He was initiated in the Lodge St Andrew, Toronto, Canada West, and was admitted an honorary member of Mary's Chapel in 1865. He is a Past Master of the Lodges St John, Toronto, and St Andrew, Edinburgh, and has been long an influential member of Grand Committee, and by delegation of Grand Lodge consecrated the Lodge of Bo'ness in 1870. In May 1871 he was unanimously nominated the first representative of the Grand Lodge of Nova Scotia in the Grand Lodge of Scotland, and in the same year represented Grand Lodge at the Conference on the Mark Degree held in London between the Supreme Grand Chapters of Scotland, England, and Ireland, and Mark Master Lodge. Mr Hay has been architect of several important buildings both at home and in the colonies, and among the latter the Cathedrals of Newfoundland and Bermuda. He is presently (1873) engaged as architect in the restoration of St Giles Cathedral, Edinburgh. In addition to the fac-similes of Marks copied by Brother Hay from the interior of this ancient edifice, which are given at page 68, we have while this work was passing through the press been favoured by Brother WILLIAM L. MAIR, advocate, Edinburgh, with copies of Marks cut on the pillars in that portion of the Laigh Parliament House which was formerly used as the Secret Chamber of the Privy Council of Scotland, and where persons brought before them were tortured. These Mason Marks, together with others selected from the oldest minute-book of Mother Kilwinning and from the ruins of Kilwinning Abbey, we have embraced in the illustrations facing pages 68-69.



David Kiunas

CHAPTER XXXVII.

TP till the celebration of its annual festival, February 7, 1843, it had been a settled principle of Mary's Chapel that the law which excluded "cowans and eavesdroppers" from a close-tyled lodge was applicable to the fair sex. On the occasion referred to, however, from an anxiety at once to gratify the curiosity of ladies feeling an interest in the Lodge, and by securing their presence to give *éclat* to the proceedings, some of the brethren seem to have been surprised into a breach of the law on this point; and so adroitly had the affair been managed, that the accustomed formality which places the head of a Grand Lodge Deputation in the chair of the Lodge visited was gone

through, and a number of toasts masonically given, before objections were offered to the presence of females in the gallery. By an ambiguity of expression in the minute of the proceedings, it is made to appear that the Lodge was closed previous to the admission of the ladies, but perhaps the facts of the case will best appear from the uncontroverted statement embraced in the Resolutions which Past Master Woodman proposed for the adoption of the Lodge at its monthly meeting, February 14, 1843:—"It having been brought under the notice of the members of this Lodge, that at the late Festival thereof, held in the Waterloo Rooms on the 7th inst., ladies were introduced into the gallery to witness the proceedings, and that, in the first instance, while the Lodge was open, and consequently unapproachable by cowans, or parties disqualified from belonging to the Craft; and next, after the Lodge had been temporarily closed, with the view of removing those difficulties and scruples which were entertained by most of the Brethren then present. The above facts having come to the knowledge of the Brethren of this Lodge, they, in full Lodge assembled, deem it but due to themselves collectively to express not only their disapprobation, but their non-participation therein, as a Masonic Lodge. However much the Brethren assembled may be, and have always shown themselves disposed, to yield due obedience to their superiors in office—to afford them every proper support, and to homologate their actings—they cannot upon this occasion, when the interest of the Lodge might be made to suffer by the unauthorised proceedings of a few of its members, remain silent, and allow that silence to be interpreted into an assent or approval of these proceedings. The Brethren, therefore, throw the responsibility thereof entirely upon the individual parties pressing and carrying objectionable measures. Although the Brethren are quite ready to believe that the admission of Ladies into the gallery of an open Lodge proceeded in the first instance entirely from inadvertence, yet they do not in the circumstances approve of their subsequent admission even after the Lodge had been closed. Such practices, though not without precedent in the sister kingdom, or even in Scotland, are yet, especially in this country, dangerous innovations into Masonry, neither to be propagated nor commended. They tend not only to remove, but to overthrow the established bulwarks and well-known safeguards of the Craft. Previous, therefore, to the Public Festival of this Lodge, at which other Lodges were expected to be in attendance, it would not only have been a piece of courtesy, but an act of duty on the part of those in authority, to have communicated and consulted with the Brethren of this Lodge and with the heads of the sister Lodges, in order to have ascertained how far such an innovation as the one referred to was likely to prove agreeable. No such communication

having been made, the Brethren of this Lodge generally, as well as, it is understood, those belonging to other Lodges assembled, were taken by surprise when a party of Ladies was announced as in attendance, an announcement speedily followed by an order for their reception. Had the meeting been purely a private one, limited to members of this Lodge, the Brethren would nevertheless have considered that they should have been apprised by circular of the wish of such of their office-bearers or members as might have desired the attendance of Ladies thereat, and have thereby been afforded an opportunity at a regular Lodge meeting either of approving or condemning a step so novel. After Ladies had been admitted into the gallery at the Public Festival in question, it appeared to the Brethren of this Lodge that by continuing, as many of them did, to sit at the festival board, along with members of other Lodges assembled, and by remaining silent on the subject of the innovations then introduced, all parties thereby testified their earnest desire to show courtesy towards their superiors, to maintain harmony in a Masonic meeting, and not to expose to the world at large and in a mixed assembly any symptoms of disunion in a society whose badge is 'Peace:' the non-manifestation of decided disapprobation at the Festival cannot therefore be viewed as homologating the proceedings of that evening. Painful as it is to bring under review or to impugn the actings of any members of this Lodge, and more especially the actings of those who have been, and now are, distinguished by great zeal and activity in promoting its prosperity, the Brethren, nevertheless, from a sense of duty to the Lodge, cannot refrain from declaring that the proceedings referred to were the private acts of individuals only, and were not authorised or sanctioned by the Brethren of this Lodge collectively. They therefore, as a Lodge, disapprove thereof, and disclaim all participation therein. And they instruct that a copy of these resolutions be immediately transmitted to the Grand Secretary, in order to be communicated to the Grand Lodge or the Grand Committee."

Past Master Dunlop then moved the following as an amendment:—
"That whereas it is supposed on the part of some of the Brethren that the proceedings which took place at the recent Festival of this Lodge, in connection with the introduction of Ladies thereto, were irregular, and whereas great variety of opinion was expressed on that subject by the Masters and other members of the different Lodges then assembled, which has rendered it a matter of difficulty to ascertain under what circumstances Ladies ought to be admitted; and as this Lodge views the determination of this subject by the authority and decision of the Grand Lodge of Scotland as of the greatest importance, so as to establish uniformity of practice, that therefore a memorial be presented to the Grand Lodge on this subject, calling

their attention thereto, and requesting their opinion on the whole matter." On the vote being taken, the amendment was carried by a majority of forty-seven to ten,—whereupon Bro. Woodman protested and took instruments in the Secretary's hands.

In accordance with this decision of the Lodge, a memorial on the subject was presented to the Grand Committee at its meeting on the 16th of February, and at the same time there was laid on the table a requisition by the Masters and Wardens of the Edinburgh Lodges for Grand Lodge to investigate the case. The Master of Mary's Chapel being present, made explanation of the circumstances, which was confirmed by the Past Master. "He acknowledged that Ladies had been admitted into that Lodge while an open Lodge, upon the occasion referred to; and he stated that if any irregularity had been committed by the admission of ladies into the Lodge, the blame lay solely with him. Keeping in view the practice of Lodges being opened before going to the Theatre, and before going to processions, without being closed until their return to their own Lodges, and keeping in view also that it was the practice to admit Ladies into Lodges in England and Ireland, he had concluded that it would not be objectionable to admit Ladies during a Festival of a Lodge in Scotland. Accordingly, he had started such a proposal to some of the members of the Lodge of Edinburgh Mary's Chapel, when the late Festival was fixed, and when they expected a visit from the Most Worshipful Grand Master Lord Frederick Fitzclarence; but on learning that his Lordship could not attend, the idea had been abandoned. He, however, again revived it on the afternoon of the Festival, and having mentioned the matter to the R.W.M., the latter disapproved of the introduction of ladies, but gave up his opinion in deference to him; but the subject was not submitted to the Lodge, and not above two or three of the members were aware of what was intended. . . . He threw himself upon the Committee and Grand Lodge to deal with him as their feelings as Brethren should dictate."

The matter was remitted to a Committee, which afterwards referred the whole question to Grand Lodge, which met on the 1st of March 1843, and having resumed consideration of the case, "a motion was made to suspend the Lodge of Edinburgh (Mary's Chapel) for twelve months," to which an amendment was moved by Mr Hamilton Pyper, a member of No. 1, and an eminent member of the Scotch Bar, as follows: "Resolved, that it is proved that an irregularity was committed at the Festival of the Lodge of Edinburgh Mary's Chapel, held on 7th July last, by the admission of Ladies while the Lodge was open, deserving the highest censure and reprobation by the Grand Lodge; but in respect that this is proved to have been the act only of Bros. Dunlop and Wilson individually, and not that of the Lodge

as a body,—and in respect that the irregularity was not persisted in when complained of, and also that these Brethren acted from inadvertency merely, and have expressed great contrition for their conduct,—find that it is sufficient to visit the same with a severe reprimand, and direct the Acting Grand Master to reprimand them accordingly.” The amendment was carried by a majority of 54 to 48,—“whereupon the offending brethren were called in front of the Acting Grand Master, and were by him reprimanded, in accordance with the finding of Grand Lodge.”

DAVID KINNEAR, accountant, Edinburgh, whose portrait appears at the head of this chapter, is Master of the Lodge Edinburgh and Leith Celtic, and was elected an honorary member of Mary's Chapel in 1871. The Celtic in November last celebrated its half centenary under Mr Kinnear's presidency, on which occasion he was supported by the Grand Master the Earl of Rosslyn, John Whyte-Melville, Past Grand Master, the Lord James Murray, Major-General Darby Griffith, C.B., and other brethren of distinction. In noticing the progress of Scotch Freemasonry since the erection of the Celtic, Lord Rosslyn stated that in 1821 the number of intrants reported to Grand Lodge was 823, and in 1870 3000. Since 1821, 226 charters had been granted, and during the past ten years one hundred new lodges had been opened. In 1821 there were 297 lodges at home and 14 abroad: in 1871, 399 at home and 108 abroad. There were 21 Provincial Grand Masters at home and abroad in 1821; 45 in 1871. Mr Kinnear is a Past Master of the Lodge St Andrew, Edinburgh, and has been a leading member of Grand Committee for many years.





J. P. Wauley

CHAPTER XXXVIII.



HE admission of Honorary Members had towards the end of the last and during the first quarter of the present century become very common in Scotch Lodges. The presentation of a few yards of ribbon, a song-book, or a number of drinking glasses,—the expression by a wine-inspired brother of attachment to

the Lodge of which perchance he was a visitor, and such like trivialities, were regarded as sufficient grounds for the bestowal of honorary memberships. The early recognition by the Lodge Kilmarnock Kilwinning St John of the genius of "Bro. Robert Burns, a poet from Mauchline," and his assumption as a member of Canongate Kilwinning, stand out as a redeeming feature in the indiscriminate conferring of honorary memberships which was then characteristic of the period. Mary's Chapel was no exception to this abuse. In course of time greater discrimination came to be observed by the Lodge of Edinburgh in the distribution of its honours, and what its roll of honorary intrants lacked in numerical strength was compensated by the high social and Masonic standing of many of those whose names were added to it. To give a complete list of the honorary any more than the ordinary members of the Lodge is beyond the scope of the present work. We shall therefore select for notice a few of the more distinguished of the brethren whose affiliation into Mary's Chapel proceeded from the Lodge's desire to do honour to the recipients of the distinction, several of whom have already been incidentally noticed.

Sir WILLIAM HAMILTON of Preston, Bart., the distinguished Professor of Logic and Metaphysics in the University of Edinburgh, was a member by honorary affiliation of Mary's Chapel. Initiated in St Luke's, he was elected Junior Grand Warden in 1817, and in the following year was promoted to the Senior Grand Wardenship, from which he retired in November 1819. As lineal representative of the Hamiltons of Preston, a Scottish family of territorial importance in the thirteenth century, he in 1817 assumed the Baronetcy of Preston and Fingalton, which had lain dormant for a hundred years. He became a member of the Scotch Bar, but, abandoning the profession of the law, he in 1821 accepted the Chair of Civil History in the University of Edinburgh, which he held till his appointment in 1836 to the Professorship of Logic and Metaphysics. He died in May 1856. The "Hamilton Philosophical Fellowship" was founded in honour of his memory, and a bust of Sir William graces the Senate Hall of the College. We may here note the name of another celebrated member of the Senatus Academicus of Edinburgh University, who was also a member of the Craft, viz., the late Sir JAMES YOUNG SIMPSON, Bart., Professor of Midwifery. Sir James's discovery of chloroform and other means of alleviating human suffering, and extraordinary success in practice, gained him a world-wide reputation. He died in May 1870.

ANDREW KERR, 30°, of Her Majesty's Office of Works, Edinburgh, is a Past Master of the Lodge Journeymen, and was made an honorary member of Mary's Chapel in 1842. He possesses an extensive knowledge of the oral traditions of the Craft, and is the author of the chapter on Mark Masonry in Laurie's History of Freemasonry. He was one of the representatives of the Grand Lodge of Scotland at the conference on the Mark Degree held in London in 1871.

The Right Hon. Lord JAMES CHARLES PLANTAGENET MURRAY, whose reception as an honorary member took place in 1856, is a brother of the late Duke of Athole. His Lordship is representative of the Grand Lodge of Scotland in the Grand Lodge of England, with the rank of Past Senior Grand Warden. He has also held the office of Senior Grand Deacon in the Grand Lodge of Scotland. St John, Dunkeld, is his Lordship's mother lodge, and of which he is a Past Master. He is a Past First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland, and holds office in the Chapter-General of the Religious and Military Order of the Temple, and in the Supreme Grand Council of the 33d and last degree of the Ancient and Accepted Scottish Rite. His portrait will be found at head of Chapter IX.

ALEXANDER HAY, jeweller, Edinburgh, 30°, was admitted to Mary's Chapel by honorary affiliation in 1863. He is the son of Alexander Hay, vintner, an ex-treasurer, and one of the oldest living members of the Lodge of Edinburgh, his initiation having taken place in 1822. Br. Hay, senior, held office at a critical time in the Lodge's history, and so efficiently as to place its financial affairs on a healthy basis. Bro. Hay, junior, has long occupied one of the most prominent and influential positions in the Craft in Scotland. He has filled the chair of the Celtic Lodge, Edinburgh, and has been a member of Grand Committee since 1856, and Grand Jeweller of the Grand Lodge since 1864. His portrait appears at page 38. Apropos of the *Ancients* of Mary's Chapel, it may be mentioned that Maurice Lothian, solicitor at law, author of the well-known work on Scotch Consistorial Law and Practice, was initiated in 1820. He held the office of Procurator-Fiscal of Edinburgh from 1847 to 1869; and he is now, next to William Russell, Upper Grove Place, Edinburgh, who was admitted in 1817, the oldest original member of the Lodge.

JOHN STEWART of Nateby Hall, Lancaster, was a member by honorary affiliation of Mary's Chapel. Initiated in the Lodge St John, New Abbey,

Kirkcudbright, he affiliated into St Clair, Edinburgh, and St John, Thornhill, and in 1852 was appointed to the Provincial Grand Mastership of Dumfriesshire, which he held till his death in 1867. In the course of his administration of this office, and the better to promote the correct working of the Lodges under his charge, he instituted an "Order of Masonic Merit," and presented a gold medal to the recipients of the distinction. He was one of the most accomplished Masons of his time, and had passed through the high degrees up to and inclusive of the 30th.

The Right Hon. THOMAS BOWES LYON, 12th EARL OF STRATHMORE (of the Lodge of Glamis), and Colonel JOHN KINLOCH of Kilrie (of Canongate Kilwinning), were elected honorary members on visiting Mary's Chapel in January 1864. Lord Strathmore was at the time of his death, which occurred in 1865, Junior Grand Warden, and Past Master of the Lodge Canongate Kilwinning. Two of his lordship's ancestors were eminent members of the Craft. In August 1733, James Earl of Strathmore, then Grand Master of the Grand Lodge of England, presided in Mary's Chapel at the initiation of John Earl of Crawford, John Earl of Kintore, and Alexander Lord Garlies. Thomas Earl of Strathmore was Grand Master of the Grand Lodge of Scotland in 1740-41. Colonel Kinloch has held office in Grand Lodge—first as Junior Grand Deacon in 1844-45, Senior Grand Deacon in 1845-46, Junior Grand Warden in 1846-47, Senior Grand Warden in 1847-48, and Substitute Grand Master for the two years ending St Andrew's-day 1850. In 1872 he retired from the Inspector-Generalship of Police in Scotland, which he held for about fourteen years.

It was in recognition of his long-continued and invaluable services in the Grand Committee and to the Craft generally, that in March 1866 Mary's Chapel enrolled the name of HENRY INGLIS of Torsonce, 30°, among the honorary members of that Lodge. Mr Inglis not only personally merits the high honours of the Craft, but possesses hereditary claims from being the son of William Inglis of Middleton, W.S., a brother of the highest distinction in Masonic circles during the first thirty years of the present century, and whose career as a craftsman has already been noticed. The subject of the present sketch was initiated in the Lodge St Luke, Edinburgh. He held the offices of Senior Grand Deacon in 1855, Junior Grand Warden in 1856, Senior Grand Warden in 1857-58. In 1862 he was appointed Provincial Grand Master of Peebles and Selkirk, on the demise of Mr Forbes Mackenzie, and in 1867, in succession to the Earl of Rosslyn, Substitute Grand Master Mason of Scotland, an office which he

still discharges. In consideration of his knowledge of German literature and of his high Masonic qualifications, he was in 1867 recommended by the Grand Lodge of Scotland to the Grand Lodge "The Three Globes," Prussia, and afterwards to the Grand Lodge "The Royal York," Prussia, as their representative to the Grand Lodge of Scotland; and was appointed accordingly. He presided and delivered an eloquent oration at the Provincial Grand Funeral Lodge which was held at Glasgow in March 1869 in honour of Captain Spiers of Elderslie, M.P., who had only some twelve months previously succeeded Sir Archibald Alison, Bart., in the Provincial Grand Mastership of the Glasgow (City) Province. Mr Inglis, whose portrait will be found at the head of Chapter I., is a Deputy-Lieutenant of the county of Elgin; and is on the Commissions of the Peace of that county, and of Aberdeen, Banff, and Mid-Lothian. He is by profession a Writer to the Signet, and is the senior partner of the firm of H. and A. Inglis, W.S., Edinburgh. Mr Inglis has for many years taken a warm and leading interest in many public municipal acts, and in promoting the celebration of the Burns and Scott Centenaries. He is a powerful and eloquent public speaker, and is possessed of high antiquarian and literary accomplishments. He has displayed no small measure of poetic talent, his poems being distinguished for felicity of diction, graphic power of description, appreciation of character, and delicacy of sentiment. His chief works are 'Marican,' 'The Briar of Threave and the Lily of Barholm,' 'Death Scenes of Scottish Martyrs,' and 'Translations from the German Ballads.' These productions have given him a high place in public estimation as a poet, and associated him with Scott as a masterly illustrator of the Romance of the Borders. Mr Inglis is surviving great-grandson of the celebrated Christian and martial hero, Colonel Gardner, who was killed at the battle of Prestonpans in 1745. Mr Inglis's grandmother was the Colonel's eldest daughter. Colonel Gardner's two surviving great-great-grandsons, by younger daughters, are Sir John Don Wauchope of Edmonstone, Baronet (a member of Grand Lodge); and Sir James Gardner Baird of Saughton, Baronet. Mr Inglis is believed to be the direct representative of the old Border family of Branksome, acquired from them by the Scotts of Buccleuch, and of Sir Thomas de Inglis, who was killed at Flodden in 1513.

JAMES BALLANTINE, one of the most successful of living Scottish song-writers, hails the Lodge Roman Eagle, Edinburgh, as his Masonic alma mater, and he is an honorary member of Mary's Chapel. Since his election some ten years ago as Grand Bard, he has, on St Andrew's-days

and other festive occasions, contributed largely to the stock of our Masonic lyrics. In Grand Lodge he represents St John Kilwinning, Kilmarnock—a Lodge of which the unfortunate Earl of Kilmarnock was the first Master. Mr Ballantine was born in 1808, in the West Port of Edinburgh. He is to a large extent a self-taught man. Apprenticed in early life to a house-painter, he subsequently turned his attention to the art of painting on glass, and has long been well known as one of the most distinguished British artists in that department. His designs were selected from amongst those of a number of competitors for the windows of the House of Lords, and the execution of the work was intrusted to him. Mr Ballantine began at a very early age to woo the Muses, and several volumes of his works have appeared. Many of his poems and songs are likely to take a permanent place in Scottish literature. He is the poet of the affections, a lover of the beautiful and tender in the humbler walks of life, and of the lessons to be drawn from familiar customs, common sayings, and simple character. His portrait will be found at page 50.

Colonel ARCHIBALD CAMPBELL CAMPBELL of Blythswood, Renfrewshire, Senior Grand Warden in the Grand Lodge of Scotland, and Provincial Grand Master of East Renfrewshire, is a member by honorary affiliation of the Lodge of Edinburgh. In November 1869 he was present in an official capacity at the opening of the Suez Canal. He served in the Crimea with the Scots Fusilier Guards, and retired with the rank of Lieutenant-Colonel. He is Vice-Lieutenant of Renfrewshire, and Lieutenant-Colonel of the 31st Regiment of Glasgow Rifle Volunteers. His portrait will be found at page 6. The Campbells of Blythswood are descended from the Campbells of Ardtrey and the noble family of Strathmore, who were among the earliest promoters of trade in Glasgow. General Sir John Moore was among the notables of a former generation who as Freemasons hailed from the province over which Colonel Campbell presides. The illustrious General, then a Lieutenant in the 15th Foot, was initiated in the Lodge Renfrew County Kilwinning in November 1798.

The portrait at the head of this chapter is that of the Hon. JOSEPH KING WATTLE, Provincial Grand Master of the West India Islands. Initiated in the Lodge Mount Olive, St Kitts, in 1846, he for ten consecutive years filled the office of Secretary. In 1857 he became R.W.M., to which post he was annually re-elected till 1868, when he removed to the island of Tobago. His father, the Hon. J. K. Wattle, Chief Justice of St Christopher's, was a Past Master of the same Lodge. In May 1869, in virtue of a

warrant from the Provincial Grand Master of Trinidad, he consecrated the Lodge Scarborough, Tobago, No. 488, and installed its first office-bearers, and in the same year was elected to the Mastership, which he still holds. The services which he has rendered to Freemasonry during his twenty-five years' connection with it amply justify the confidence which Grand Lodge reposed in him by appointing him, February 3, 1873, to a Provincial Grand Mastership in the West Indies. In the exercise of his functions as R.W.M., he has conferred Masonic degrees upon upwards of one hundred brethren. He is a Past First Principal in Royal Arch Masonry. Mr Wattley was called to the Bar in 1842; was Clerk to the Legislative Assembly, St Kitts (his native town), for fourteen years ending in 1866; has filled the offices of Acting Attorney-General, St Kitts, Provisional Chief Justice, St Kitts, Nevis, and Anguilla; and in 1868 received the appointment of Chief Justice of Tobago, the duties of which office he still discharges.





Burleigh

CHAPTER XXXIX.



THE honorary affiliation of the Right Hon. FOX MAULE RAMSAY, eleventh EARL OF DALHOUSIE, 20th December 1866, is one of those events in the Lodge's history to which its sons will ever point with the highest gratification ; for to his Lordship's influence Mary's Chapel is indebted for the distinction of bearing upon its roll the name of the Heir Apparent to the British Crown. Lord Dalhousie—then Fox Maule, captain in the 79th (Cameron) Highlanders, and serving on the staff of his unclè the Earl of Dalhousie—was initiated at Quebec in April 1824, in the Lodge Merchans et Frères, No. 77, E.C. On his return to Scotland he was in 1828 affiliated in the Lodge St John, Haddington,

and afterwards joined Perth St Andrew. On St John's-day 1834 he visited the Lodge of Dunblane, then presided over by his Lordship's brother-in-law, the Hon. George Ralph Abercromby (afterwards Baron Abercromby),* and was received as a matriculated member. Lord Dalhousie, who is the oldest Past Master of the Lodge Friendship, and a member of the Alpha, London, was in 1837 appointed Senior Grand Warden, under His Royal Highness the Duke of Sussex. He has long acted in the Grand Lodge of Scotland as the Representative of the Grand Lodge of England, of which for three years he was Depute Grand Master, and amid the labours and responsibilities of statesmanship found time to discharge his Masonic duties. His Lordship retired from the Depute Grand Mastership of England in 1860, and was succeeded by Earl De Grey and Ripon, who on the resignation of the Earl of Zetland was elected Grand Master. Lord Dalhousie was at one time Provincial Grand Master of Elgin and Moray; but on the death of his father in 1852 became Provincial Grand Master of Forfarshire, an office which he still holds. On the elevation of Mr Whyte-Melville to the Scottish Masonic Throne, Lord Dalhousie was chosen Depute Grand Master, and filled the office for one year. In July 1867 his Lordship by appointment of Grand Lodge presided at the Provincial Grand Funeral Lodge in honour of the memory of Sir Archibald Alison, Bart., Provincial Grand Master of Glasgow—the largest communication of the kind ever held in Scotland. In November 1867 Lord Dalhousie was unanimously elected Grand Master Mason of Scotland, the 68th in succession. His Lordship determined from the first not to hold this office for more than two years: the members of Grand Lodge therefore during his second year of office presented a memorial to him expressing their high sense of the manner in which he had discharged the duties of the chair, and praying that under existing circumstances they might have the benefit of his able, dignified, and impartial guidance for another year. With this request his Lordship complied, and in his letter expressed his decided determination to retire at the end of the ensuing year; stating that in his opinion the Scotch practice of a two years' tenure of office should be adhered to, and that the Grand Master should be alternately selected from the different districts of Scotland.

We entirely concur in the views of his Lordship in regard to the impropriety of frequent re-election to the Grand Mastership. Such a system, which, prior to the reign of the late Duke of Athole, had never been

* Lord Abercromby was Provincial Grand Master of Stirlingshire for fourteen years ending in 1850, when he resigned. His Lordship was grandson of Sir Ralph Abercromby, who was mortally wounded at the battle of Alexandria, March 1801, and whose widow was created a peeress the same year.

adopted by the Grand Lodge of Scotland, debars from filling the highest position in the Craft brethren of exalted rank both able and willing to discharge the duties, and whose services in a minor capacity entitle them to the distinction. An occasional change is also desirable, inasmuch as each occupant of the Grand Chair possesses an influence different from that of his predecessor, which he may legitimately exercise in introducing into the Order persons of the social rank from which the Scottish Grand Masters have been chiefly drawn. While, however, in favour of short tenures of the Grand Mastership, we are of opinion that there should be no absolute or compulsory rule to prevent re-election to the Masonic Throne, when the interests of the Craft render an extension of the practice of one re-election not only desirable but necessary. The difficulties which at various periods of its existence Grand Lodge has experienced in securing noblemen and gentlemen for the Grand Chair must not be overlooked. In more than one instance the Craft have had to travel beyond their own pale, and noblemen were selected for the office before their initiation. Some attended a few Grand Lodge Communications,—others attended only the St Andrew's Festival on which they were installed,—and several never entered Grand Lodge at all. But that brethren like the Earl of Haddington, Lord Panmure, Lord Loughborough, Lord James Murray, Sir Michael Shaw Stewart, Bart., Sir Thomas Dick Lauder, Bart., and Sir Archibald Alison, Bart., any of whom would have filled the office with dignity and efficiency, should have been overlooked in the oft-repeated election of the late Duke of Athole, is a strong proof of the soundness of the principle by which the Past Grand Master was guided in declining to occupy the Chair for a longer period than three years.

At the end of the third year of office Lord Dalhousie carried out his determination by abdicating the chair of Grand Lodge. As Grand Master his Lordship brought his great abilities and admirable business habits to bear upon the administration of his office. Among the most prominent of his official acts were the laying the foundation-stones of the Glasgow Industrial Schools, at Mossbank, August 1868,—the Free Library and Museum, presented to the town of Paisley by Sir Peter (then Mr) Coats, April 1869,—the County Buildings and the Reid Institution at Forfar, August 1869,—and the Albert Bridge over the Clyde, June 1870. Lord Dalhousie's last public act as Grand Master was laying the foundation-stone of the new Lodge-room of the Lodge Journeymen, Edinburgh, 30th November 1870. Singularly enough, this was the only one of the Edinburgh lodges to which his Lordship ever made a Grand Visitation. To the Earl of Dalhousie the Fraternity are indebted for the patronage of His Royal Highness the Prince of Wales, and his installation as head of the

Grand Lodge. The City of Edinburgh is also under obligations to his Lordship for the Prince's appearance as Royal Patron in planting the corner-stone of the new Royal Infirmary. On his Lordship becoming Past Grand Master, an influential committee was formed to secure a testimonial to be presented to him in acknowledgment of the high respect in which his character was held, and of the distinguished services he had rendered to Masonry. The result of this movement has in the first place been the execution of a marble bust of his Lordship by Brother John Hutchison, Royal Scottish Academician, which is placed in Freemasons' Hall. His Lordship specially requested the balance of the money subscribed to be devoted to some charitable purpose; and the subscribers have, with his concurrence, given it to the Trustees of the Fund of Scottish Masonic Benevolence to be held by them in trust as a separate fund under the title of the "Dalhousie Fund," and its annual proceeds applied in pensioning aged Freemasons or the aged widows of Freemasons. Initiated under a Constitution which recognises the Arch as the perfection of the Third Degree, Lord Dalhousie is a Royal Arch Companion, but on Masonic principle refuses to countenance the so-called "High Degrees" as being in any respect Masonic. He is a Past First Principal of the Supreme Grand Royal Arch Chapter of Scotland, and has held the chair of Grand H. in the Grand Chapter of England.

It is not only in Freemasonry that Lord Dalhousie has taken a commanding position. Entering the arena of politics in 1835, his Lordship defeated Sir George Murray in the contest for the county of Perth: he was unseated by Viscount Stormont in 1837, but in the following year was returned for the Elgin Burghs. He resigned the representation of that constituency in 1841, and was chosen M.P. for Perth, which he continued to represent till called to the House of Lords. During his Parliamentary career he filled several important offices of State. He has been Under Secretary for the Home Department, twice Secretary at War, Vice-President of the Board of Trade, and President of the Board of Control. On the overthrow of the Aberdeen Ministry in January 1855, on account of their alleged mismanagement of the Crimean War, Viscount Palmerston was called to the helm of affairs, and Lord Dalhousie, then Lord Panmure, was selected to extricate the War Department from the difficulties in which it had become involved. His Lordship fully justified the trust reposed in him, and by his good management the British Army was at the close of the war in a more effective state than when the war began. He instituted the system of competitive examination for army commissions, which has so much tended to raise the standard of military education.

One of the things for which his reign at the War Office will ever be honourably distinguished, was the limitation he introduced in the use of the lash, which paved the way for its total abolition. Taking a prominent part in ecclesiastical affairs during the struggle in the Church of Scotland which resulted in the disruption of 1843, his Lordship has continued to be one of the most distinguished leaders of the Free Church. His election in 1842 to the Lord Rectorship of the University of Glasgow, though opposed by the Marquis of Bute and the Duke of Wellington, was a testimony of the admiration in which he was held for his scholarly attainments. His appointment as Lord-Lieutenant of Forfarshire, and his having been created a Knight of the Thistle and a Knight of the Grand Cross of the Bath, are honours which his Lordship received as marks of his Sovereign's favour; the high place which he holds in the esteem of his countrymen is the reward of his eminent public services; while the expressions of regret which followed his retirement from the exalted Masonic position which he had so gracefully filled, testify to the respect which the Craft entertain for his worth and ability.

His Lordship's family have for upwards of a century been closely associated with the government of the Craft. His grandfather, George 8th Earl of Dalhousie, was Grand Master Mason of Scotland in 1767-69, and subscribed £100 towards the purchase of the St Cecilia Hall in Niddry Street as a Freemasons' Hall;—his uncle, George 9th Earl, held the same office during 1804-6;—his uncle, Lieutenant-General the Hon. John Ramsay (father of the present heir-presumptive to the title and family estates), was Junior Grand Warden in 1807-10;—his father, the Hon. William Ramsay Maule of Panmure (afterwards Baron Panmure), was acting Grand Master under His Royal Highness the Prince of Wales, in 1808-10, and was Provincial Grand Master of Forfarshire for the period of fifty-one years;—his cousin, Lord Ramsay, afterwards 10th Earl and 1st Marquis of Dalhousie, was Grand Master in 1836-38. He was born at Brechin Castle in 1801, and succeeded on the death of his father in 1852 to the title of Lord Panmure, and the estates thereunto belonging. On the death of his cousin the late Governor-General of India, in December 1860, of whom we have already spoken, he succeeded to the Earldom of Dalhousie. His Lordship is descended on one side from Sir Alexander Ramsay, celebrated in medieval chronicles as "The Flower of Knighthood," and on the other side from the ancient Norman family of Maule of Panmure. The Earldom of Panmure, subsequently acquired by this family, was attained in the person of the fourth Earl, who espoused the cause of the Stuarts in the Rebellion of 1715.

Upon the retirement of the Earl of Dalhousie from the Grand Throne in 1870, his Lordship, on account of his well-known interest in the Craft and business abilities, recommended Sir MICHAEL ROBERT SHAW STEWART of Greenock and Blackhall, Baronet, Provincial Grand Master of West Renfrewshire, for the office of Depute Grand Master, with the ultimate view of Sir Michael succeeding the Earl of Rosslyn in the Grand Mastership. Lord Dalhousie's recommendation was unanimously given effect to by Grand Lodge. Sir Michael is 17th in direct male descent from Sir John Stewart, son of Robert III., King of Scotland. In the archives of the family are three charters of Robert III. to Sir John Stewart of the lands of Ardgowan, Blackhall, and Auchingoun, in the county of Renfrew, dated 1390, 1396, and 1403. These several lands have lineally descended in an uninterrupted course of male succession from the said Sir John Stewart to Sir Michael, the present Baronet. He represented the county of Renfrew in Parliament, in the Conservative interest, for a number of years; and was appointed Lord Lieutenant of that county in 1868. He is Honorary Colonel of the Renfrewshire Rifle Volunteers. Sir Michael is a member by honorary affiliation of Mary's Chapel, and was appointed to the Provincial Grand Mastership of Renfrew West in 1848—a post which has been held by members of the Stewart family since the erection of the province in 1826. In 1852 Sir Michael presented a public park to the town of Greenock, and was entertained at a public banquet in acknowledgment of the munificent gift.

The portrait at the head of this chapter is that of the Right Hon. ALEXANDER HUGH BRUCE, BARON BALFOUR OF BURLEIGH, Proxy Provincial Grand Master of Western India. His Lordship was initiated in the Apollo University Lodge, Oxford, and is presently Master of the Lodge Churchill, of the same city. He is a member of Mary's Chapel, Edinburgh, and of the Alpha Lodge, London, over which His Royal Highness the Prince of Wales presides, and the membership of which is limited to fifty. He has filled the office of Secretary of the Provincial Grand Lodge of Oxfordshire, and is a Royal Arch Mason. The Barony of Balfour was attained through the fifth Lord having joined the Rebellion in 1715. His Lordship is the representative of two of the oldest families in Scotland—the Bruces, descended from Sir Robert de Brus, who came to Britain with William the Conqueror in 1066, and who was also the ancestor of King Robert the Bruce,—and the Balfours, who trace their descent from the time of Duncan, King of Scotland (1094). Balfour of Burleigh is a prominent figure in Sir Walter Scott's 'Old Mortality.'*

* Sir Walter, in his introduction to 'Old Mortality,' acknowledges his indebtedness to Mr

He took a leading part against the establishment of Episcopacy in Scotland, a foremost place in the rising of the Covenanting Cameronians, and fought at Drumclog and Bothwell Brig. Lord Burleigh is a Deputy Lieutenant of the county of Clackmannan. He was declared heir to the Barony by the House of Lords in 1868 ; and by Act of Parliament in 1869 he was relieved from the effects of the attainder of the title. The estate of Kennet has been in his Lordship's family since the time of James I. of Scotland (1406). Lord Burleigh is cousin by his mother's side to His Excellency Sir James Fergusson of Kilkerran, Bart., Governor of New Zealand, whose portrait appears at page 336.

Joseph Train, supervisor of excise at Dumfries, for an account of the wandering Cameronian whose devotion to the work of restoring the martyrs' monuments earned for him the sobriquet of Old Mortality. Mr Train, who was otherwise helpful to Scott in his antiquarian researches, was a Past Master of the Lodge Ayr and Renfrew Militia St Paul.





John W. MacCalloch

CHAPTER XL.



SEVERAL Scotch families of distinction have during many generations preserved their connection with the Masonic Fraternity. Amongst these are the noble houses of Eglinton, Strathallan, Torphichen, Athole, Dalhousie, Dundonald, Hamilton, Rosslyn, Strathmore, Crawford, Balcarres, Buchan, Kellie, Haddington, and others. The present Grand Master's immediate predecessor in the Depute Grand Mastership—the late Right Hon. GEORGE BAILLIE-HAMILTON, tenth EARL OF HADDINGTON—was the descendant in the sixth generation of the celebrated lawyer and statesman, Sir Patrick Hume of Polwarth, first Earl of Marchmont, whom we have already noticed as

having been admitted a fellow craft in the Lodge of Edinburgh in 1667. He was also a collateral descendant of General Alexander Hamilton, admitted to Mary's Chapel in 1640, and of Walter Pringle of the Stichell family, who was made a fellow of the Lodge in 1670. Lord Haddington was initiated in the Lodge St John Kilwinning, Haddington, and was a member by honorary affiliation of Mary's Chapel. He was elected Depute Grand Master in 1865, and in 1866 received the appointment of Provincial Grand Master of East Lothian. In order to give place to the Earl of Rosslyn, who it was then understood was to succeed the Earl of Dalhousie in the Grand Mastership, Lord Haddington vacated the Grand Deputy's chair in 1869, on the understanding that he was to resume it in the following year, preparatory to his election as Grand Master. But his Lordship died within a few months of his retirement. He had the misfortune while pruning a mulberry tree in his garden at Tynningham to cut his finger, which ultimately caused his death at London (June 1870), whither he had gone to discharge his duties as a lord-in-waiting to Her Majesty. Grand Lodge on the sad occasion sent an address of condolence and sympathy to the Countess-Dowager of Haddington. His Lordship, who was probably one of the most popular and universally beloved craftsmen of his time, was Second Grand Principal in the Supreme Grand Royal Arch Chapter of Scotland, and also held office in the Royal Order, the Order of the Temple, and in other degrees. He was Lord High Commissioner to the General Assemblies of the Church of Scotland in 1867 and 1868. Soon after his accession to the peerage, he obtained a royal license to add Hamilton, the original surname of his family, to that of Baillie, assumed by his grandfather, who, marrying the daughter of Baillie of Jerviswood, succeeded to the estates of that family. Lord Haddington's portrait will be found in another part of this work.

The retirement of the Right Honourable THOMAS DUNDAS, EARL OF ZETLAND, from the Throne of the Grand Lodge of England, having been deemed by the Lodge of Edinburgh a fitting occasion for marking its high estimate of the Masonic services of his Lordship during his twenty-six years' tenure of office as head of the English Craft, the brethren authorised the Master to offer to Lord Zetland the distinction of honorary affiliation. In accepting the proffered honour, his Lordship fixed the 2d of August 1870 for his matriculation. At the Grand Quarterly Communication on the previous day, the Grand Master exercised his privilege of nominating his Lordship an honorary member* of Grand Lodge—the proposition

* Honorary Members were introduced into Grand Lodge in 1851, on the motion of the then Grand Master, the Duke of Athole, who inaugurated the admission of this class of members by



Littand

being unanimously confirmed by the brethren. Hitherto the distinction had been bestowed only on Sovereigns ; but it is in the power of the Grand Master to nominate other distinguished brethren. In conferring it upon the Past Grand Master of England, Lord Dalhousie has formed a precedent for the recognition of eminent Masonic services apart from the accidents of birth or royal position.

On the evening of the day fixed for Lord Zetland's reception in Mary's Chapel, the Lodge held a special communication within the Waterloo Operetta House, which was elegantly fitted up for the occasion. No more brilliant meeting had previously been held under the auspices of Mary's Chapel—the interest attached to it being greatly increased from its being that also which Lord Dalhousie had selected for conferring upon Lord Zetland the honorary membership of the Grand Lodge of Scotland. There were about two hundred brethren present, among whom were the Earls of Dalhousie and Rosslyn ; Lords Lindsay and Rosehill ; John White-Melville, Past Grand Master ; Henry Inglis, Substitute Grand Master ; Henry Morland, Provincial Grand Master of Western India ; Dr Robert Beveridge, Provincial Grand Master of Aberdeen (City) Province ; George H. Thoms, Sheriff of Caithness, Orkney, and Shetland ; James Wolfe Murray of Cringletie, &c.

The formalities attending the Grand Master's reception having been gone through, Lord Dalhousie stated that he embraced the present opportunity—the first which had occurred—to confer on the Past Grand Master of England affiliation as an Honorary Member of the Grand Lodge of Scotland—the highest dignity in the power of the Grand Lodge to confer. His Lordship pointed out the great services Lord Zetland had rendered to the English Craft and its Charities, and his high appreciation of his friendship, which had extended over many years, and concluded his address by investing his Lordship with the jewel of honorary membership. Lord Zetland in his reply referred to the fact that Mary's Chapel was the only Scotch Lodge he had ever attended with the exception of a visit made many years before to the Morton Lodge at Lerwick in Shetland, and stated it had always been his anxious wish and earnest desire to make Freemasonry what it is and what it professes to be—a charitable society—and that the Charities in connection with Freemasonry in England set an example worthy of the imitation of all. The Master of the Lodge thereafter proceeded with the affiliation of Lord Zetland as a member of Mary's

confering the rank upon Charles XV., King of Sweden, and Prince Frederick of the Netherlands, and afterwards upon George V., King of Hanover, and William I., King of Prussia (now Emperor of Germany). Honorary Members of Grand Lodge take precedence immediately after the Depute Grand Master, and a badge worn as a medal on the breast is their distinctive decoration.

Chapel, and in doing so referred to the fact that the number of Lodges under his jurisdiction had increased from 1844 to 1870 by upwards of 720; and that while in 1844 the number of certificates issued was under 1600, during the year 1869 the number had increased to 7000. He further remarked that the Scottish Craft had a peculiar gratification in a countryman of their own for a quarter of a century having occupied the position of Grand Master of the Fraternity in England, and having so long guided and controlled that great body.

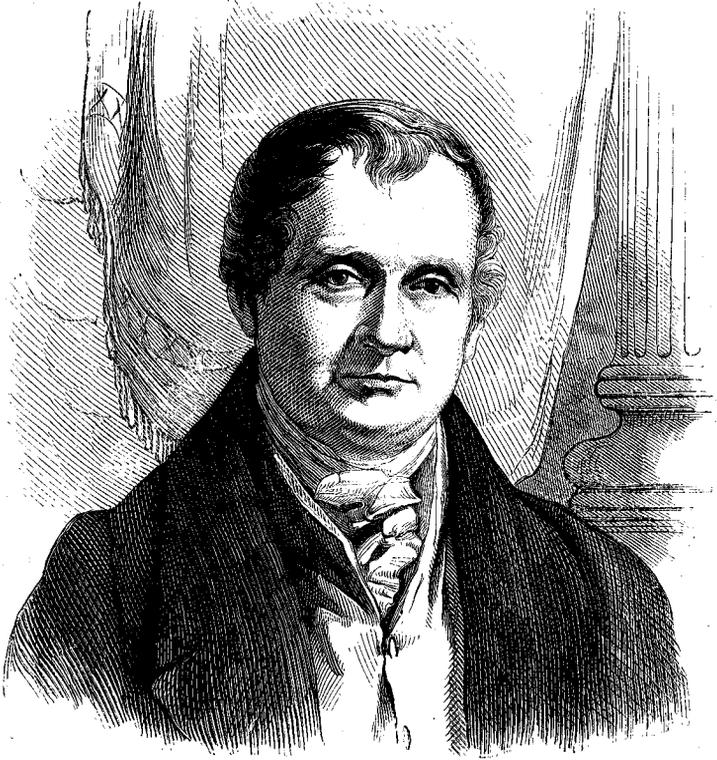
On Lord Zetland's retirement in 1870 from the Grand Chair, to which he had succeeded on the death of the Duke of Sussex, the English Craft, in token of their appreciation of his Lordship's long service as Grand Master, presented him with a testimonial for which the large sum of upwards of £2700 was collected. With characteristic magnanimity, his Lordship declined to allow this money to be invested in plate or otherwise, and dedicated it, under the title of the "Zetland Fund," to Masonic Charity, taking only a silver inkstand as a souvenir for himself. Earl de Grey and Ripon (now Marquis of Ripon) in returning thanks for the honour conferred upon him by his election as successor to Lord Zetland, characterised his Lordship as "a man of high and noble nature, one in whose mind every mean or personal consideration was ever absent; a man who reflected upon the rule of the Craft he governed the stamp of integrity and of honour." Lord Zetland was initiated in the Prince of Wales Lodge in 1830, and afterwards became its Master. Prior to his elevation to the English Masonic Throne, his Lordship had filled the offices of Senior Grand Warden and Deputy Grand Master. In 1835, he was appointed to the Provincial Grand Mastership of the North and East Ridings of Yorkshire, which he still holds. His Lordship is a Knight of the Thistle and Lord-Lieutenant of the North Riding of Yorkshire. He was one of three who contributed £5000 each to enable the Duke and Duchess of Kent to come to England from Germany for the Duchess's confinement, and in consequence Queen Victoria was born an Englishwoman. Her Majesty, previous to her marriage, returned the money to Lord Zetland, along with a gold salver and an autograph.

To mark its appreciation also of the eminent services of His Grace AUGUSTUS FREDERICK FITZGERALD, DUKE OF LEINSTER, as Grand Master of Ireland, Mary's Chapel, in May 1870, instructed its Master to offer to His Grace the compliment of honorary affiliation. His Grace wrote a courteous letter in reply, and said he was much flattered by the Lodge conferring honorary affiliation on him, which he accepted, and expressed his regret that from advanced age he was unable to attend in person to take the obligation. In these circumstances the Lodge dispensed with his

attendance, and formally assumed His Grace as a member. The Duke of Leinster was initiated in the Grand Master's Lodge, Dublin, on the 13th June 1813. He was installed as Grand Master of the Freemasons of Ireland on the 24th of the same month, and has been unanimously re-elected every year since. His father filled the same office in 1771-76, and again in 1778, when he succeeded the Earl of Mornington, father of the first Duke of Wellington. His Grace is President of the Masonic Orphan Boys' School for Ireland, and is head of the Supreme Grand Council of the Thirty-Third Degree. He is Lord Lieutenant of the county of Kerry. He is third Duke of Leinster and twenty-second Earl of Kildare, and is descended from a race of Irish barons of the time of Henry II. His Grace's portrait will be found in another part of this work.

JOHN WATT M'CULLOCH of Lasswade Hill, Mid-Lothian, and Mount Vernon, Wigtonshire, held for three consecutive years the office of Substitute Master of Mary's Chapel, into which Lodge he was affiliated from the Celtic. He is one of the Grand Stewards in the Grand Lodge of Scotland, a Knight Commander of the Order of the Temple, a member of the Royal Order, and of other kindred bodies in Scotland. Mr M'Culloch was the last person admitted to the 30th degree of the Ancient and Accepted Scottish Rite in its Supreme Chapter by its Most Illustrious Sovereign. No such admission can now be made, that Supreme Body having delegated its powers in this respect to its daughter Chapters. Although a Scotchman by birth and ancestry, Mr M'Culloch is a naturalised American citizen. He has recently returned to Buffalo, New York State. His portrait appears at the head of this chapter.





J. Craig.

CHAPTER XLI.



HAVING noticed some of the more distinguished of the members by honorary affiliation of Mary's Chapel, we shall now make a selection from the list of its members by matriculation. The reception by affiliation of brethren who had been initiated in other Lodges was recognised as a source of revenue by the Scottish Craft prior to the erection of the Grand Lodge; but the custom did not prevail to any great extent till the middle of the last century. In 1758 we find two Edinburgh brethren accompanying their application for admission

into the "Venerable Grayhair'd Mother Kilwinning" by a promise to present a "set of new ribbons" to the Lodge. In 1741 the matriculation fee was fixed by Mary's Chapel at half a guinea.

WILLIAM MACKILLOP, Solicitor before the Supreme Courts, was among the earliest of the affiliates into the Lodge of Edinburgh. He belonged to the Royal Arch, Stirling, and possessed considerable social influence. He held the chair of No. 1 during the six years ending St John's-day 1787, and was Junior Grand Warden in 1784-5. His Mastership has hitherto been believed to have been signalled by the admission of Marshal Macdonald, one of the most distinguished generals of the French Empire under Napoleon I. The initiation in question took place in Mary's Chapel August 16, 1782, the initiate being described as "Philip Macdonald from Italy." Under this name, as it appears on the margin of the page containing the minute to which it refers, is the following holograph notandum by the late Alexander Deuchar, Past Master: "Now Duke of Tarentum. A.D." Brother Deuchar makes a similar entry in the roll of members prefixed to the same minute-book in these terms: "1805. General in French Army." As the matter presently stands, there is no evidence of the inrant's identity with Marshal Macdonald, beyond the fact of Mr Deuchar's statements, made in 1805, and repeated after the Marshal was created Duke of Taranto, in 1809. The Marshal was connected by family with Scotland. His grandfather left the kingdom with the Stuarts in 1688, and his father accompanied Prince Charles Edward to Scotland in 1745, and on his landing in the Hebrides acted as his amanuensis. He settled in Italy along with his unfortunate master. It is probable, therefore, that Marshal Macdonald when a young man may have visited Scotland and become a Freemason. On the other hand, the Marshal's Christian names, in so far as known to history, were "Etienne Jacques Joseph Alexander," and at the date of the minute he would be a youth of less than eighteen years of age. But in judging of the matter it must be borne in mind that Mr Deuchar was a careful and well-known professional heraldist and genealogist. He joined Mary's Chapel only twenty years later than Macdonald, and remained an active member of it for forty-two years, thirty-eight of these being during Marshal Macdonald's life. He made many marginal notes in the minutes, and did not delete those in regard to Macdonald, which we may assume he would not have repeated if he believed them to be incorrect. We have endeavoured, through the Secretary of the Grand Orient de France, to discover whether there is any French record of Marshal Macdonald's initiation, but find that owing to the hurried concealment in confusion of the Grand Lodge archives during the reign of the

Commune, it is impossible to institute a search for the desired information until the records shall have been rearranged. The Marshal was Grand Master of France in 1830-32. Masséna, Kellermann, Murat, Soult, and other of Buonaparte's generals were leading members of the Craft. The name of Marshal Soult is associated with one of our north country Lodges. After Wellington's victory over the French army at Vittoria in June 1813, a party while searching Soult's tent discovered and took possession of his Masonic diploma. Ten years afterwards this document was presented to the Lodge St Nathalan, Tulloch-in-Mar, where it was preserved till 1851, when it was transmitted to Grand Lodge for restoration to its legitimate owner. It reached the Marshal through the British Ambassador at Paris, a few days before his death.

JAMES LINNING WOODMAN, clerk to the signet, and a landed proprietor in Lanarkshire, was initiated in the Lodge Clydesdale, Lanark, and joined the Lodge of Edinburgh in 1836, in which year he was elected Senior Warden. In the following year he was called to the chair, which he held till December 1840. He was Grand Clerk from 1846 till his death, which occurred suddenly in February 1856. The Right Hon. George William Evelyn Leslie, eleventh Earl of Rothes, was initiated by Mr Woodman in 1838. His Lordship was elected Grand Master Mason of Scotland in November 1840, and died in March 1841. He was the last of the six Grand Masters which Mary's Chapel has given to Scotland, he having been preceded in that office by the following sons of his mother lodge, namely, the Earls of Kintore, Crawford, and Galloway, Right Hon. George Drummond, Lord Provost of Edinburgh, and the Right Hon. Sir James Forrest, Bart., Lord Provost of Edinburgh. Lord Rothes was the head of the Leslies, a noble Hungarian family which settled in Scotland in the time of William the Lion. One of his Lordship's ancestors was Lord Treasurer and Chancellor of Scotland in the reign of Charles II.

WILLIAM HAMILTON RAMSAY of the Thistle Lodge, Glasgow, became a member of Mary's Chapel in 1844, and in 1847 was elected Secretary, from which office he was in 1849 promoted to that of Master. He retired from the chair in 1852. Mr Ramsay is a nephew of the late Lord Belhaven, and is now Major in the Lanarkshire Militia, and Master of Ceremonies in Grand Lodge, the duties of which office he discharges with great success. He is also an influential member of Grand Committee. He held the office of Master of the Rifle Lodge on its institution. But his fame in Masonic circles chiefly rests on his services to the body of Knight Templars, in which for many years he has taken the leading place. He is presently

the Prior of the Lothians, and Registrar of the Chapter-General of the Order;—and through his instrumentality H.R.H. the Prince of Wales, on his visit to Edinburgh in October 1870, became connected with that body.

SIR ALEXANDER GIBSON MAITLAND of Cliftonhall, Bart., a member of Canongate Kilwinning, was affiliated in the Lodge of Edinburgh in November 1848, and elected Master on St John's-day of the same year. He retired in 1849. His father served as Junior Grand Warden during the years 1798-1800. Sir Alexander is Provincial Grand Master of Stirlingshire. He is descended from the Hon. General Alexander Maitland (fifth son of the sixth Earl of Lauderdale), a distinguished military officer. On the death in 1866 of Mr Ramsay of Barnton, Sir Alexander inherited his large estates, and thereupon assumed the surname of Ramsay before that of Gibson. He is M.P. for the county of Edinburgh.

CHARLES WILLIAM RAMSAY RAMSAY, of Barnton, in the county of Edinburgh—son of William Ramsay Ramsay, of Barnton, and sometime M.P. for Midlothian, by his wife, the Hon. Mary Sandilands, daughter of James tenth Lord Torphichen—was affiliated into Mary's Chapel in 1863, his mother lodge being the Apollo University, Oxford. He was chosen Junior Grand Deacon in 1863, and was appointed to the Provincial Grand Mastership of Linlithgowshire in 1864, in which year he died from the effects of an accident at the early age of twenty-one, universally lamented. His portrait will be found at page 165. His grandfather, George Ramsay of Barnton, was Depute Grand Master in 1798-99. His maternal uncle, Robert eleventh Baron Torphichen, was Substitute Grand Master in 1840, and was an enthusiastic member of the Craft. He was long Master of the Mid-Calder Lodge, and when unable from infirmity to attend its communications at its usual place of meeting, he obtained special permission from Grand Lodge to open that Lodge in Calder House, his private residence. James ninth Lord Torphichen was Depute Grand Master in 1786-87. The Honourable Walter Sandilands, advocate, another of the Torphichen family, was Master of Torphichen Kilwinning in 1737.

ARCHIBALD ALEXANDER SPEIRS was initiated in the Prince of Wales Lodge, London, No. 259, in May 1864, and was Junior Grand Warden of the Grand Lodge of England in 1867-68. In April 1866 he affiliated into Mary's Chapel for his Scotch qualification, and in July of the following year was, along with Lord Dalhousie, made a member by honorary affilia-

tion of the Lodge St Mungo, Glasgow, No. 27. In August 1867 he succeeded the late Sir Archibald Alison, Bart., in the Provincial Grand Mastership of the Glasgow (City) Province. He died in December 1868, at the early age of twenty-eight; and in March 1869 his memory was honoured by a Provincial Funeral Grand Lodge held in the City Hall, Glasgow, at which fifteen hundred brethren were present. The oration was delivered by Henry Inglis of Torsonce, Substitute Grand Master, who touchingly referred to the personal qualities and brief career of the deceased. Entering the army in 1858, Br. Speirs had in 1862 attained to a captaincy in the Scots Fusilier Guards, from which he retired in 1865 on being sent to Parliament in the Liberal interest as representative of the county of Renfrew. His portrait will be found at page 107. Captain Speirs was the great-grandson of Alexander Speirs, one of four young men whose separate capital did not exceed £10,000 in all, and who started business as American merchants in Glasgow, and contributed largely to the rise of that city. The estate of Elderslie, once the property of the family of the renowned Sir William Wallace, was purchased in 1769 by Mr Speirs. His son and successor, Alexander Speirs, father of the subject of this notice, was at the time of his death in 1848 at once Lord-Lieutenant and Member of Parliament for Renfrewshire. Sir ARCHIBALD ALISON was initiated in Glasgow Kilwinning, and in 1847 was placed at the head of the province of Glasgow, which position he retained till his death in 1867. He was always ready to give his services in promoting the interests of the Order. In 1834 he was appointed Sheriff of Lanarkshire. He was Lord Rector of Marischal College, Aberdeen, in 1845, was in 1851 elected to the same position in the University of Glasgow, and in the following year was created a Baronet. He has left an imperishable fame as the author of 'The History of Europe.' WALTER MONTGOMERIE NEILSON of Queenshill, Kirkcudbrightshire, is Captain Speirs' successor in the office of Provincial Grand Master of Glasgow—Grand Lodge having in the appointment given effect to the unanimous recommendation of the Provincial Grand Lodge, of which he was then Depute Master. Caledonian Railway, Glasgow, is his mother lodge. He is a Justice of Peace for Lanarkshire, and Lieutenant-Colonel of the 25th Glasgow Rifle Volunteers. His portrait appears at the head of Chapter XV. Mr Neilson's father was the inventor of the "Hot-blast," one of the most important discoveries ever made in connection with the manufacture of iron.

HECTOR FREDERICK M'LEAN, 30°, of Carnwath House, Provincial Grand Master of the Upper Ward of Lanarkshire, was initiated in the Lodge Canongate Kilwinning, and affiliated into Mary's Chapel in 1869.

The Earl of Dalhousie, Grand Master, complimented Mr. M'Lean by installing him into office as Provincial Grand Master, at Lanark in May 1868. He is a Writer to Her Majesty's Signet, and head of a large legal firm in Edinburgh: is a Deputy-Lieutenant of the county of Lanark, and holds a captaincy in the Upper Ward of Lanarkshire Yeomanry Cavalry. His portrait appears at page 130. Mr. M'Lean is maternal uncle of Sir Simon M'Donald-Lockhart of Lee and Carnwath, Baronet, representative of the old Scotch family of Lockhart.

The Right Hon. WALTER HENRY ERSKINE, 13th EARL OF KELLIE, 30°, was initiated under the English Constitution, and is an ex-officebearer of the Lodge Marquis of Dalhousie, London. His Lordship had not at the time of his election to the Junior Grand Deaconship (1868) joined any Scotch Lodge. In these circumstances his appointment was irregular, though precedents for its adoption are not wanting in the practice of Grand Lodge. His Lordship's disqualification was subsequently removed by his affiliation into Mary's Chapel. He is now Junior Grand Warden of the Grand Lodge of Scotland. His portrait will be found at page 15. His Lordship's ancestor, Thomas Lord Erskine, was Grand Master Mason of Scotland in 1749-50: another, John Earl of Kellie, presided over the Grand Lodge of England (Ancients) from 1761 till 1766, and was Grand Master of the Grand Lodge of Scotland in 1763-65.

The Right Hon. LORD ROSEHILL, 30°, who is the eldest son of the Earl of Northesk, and presently (1873) in Edinburgh as aide-de-camp to the Commander of the Forces, was initiated in the English Lodge Harmony, No. 255. His Lordship joined the Lodge of Edinburgh in 1869, and at present holds the office of Depute Master. He is also Grand Sword Bearer in the Grand Lodge of Scotland. His portrait appears at page 57. His Lordship devotes his leisure to prehistoric investigation, and has obtained an eminence in that line of study. His grandfather, the seventh Earl of Esk, was third in command at Trafalgar, and the family shield has "Trafalgar" placed on its breast in acknowledgment of his services.

The Right Hon. LORD LINDSAY, 31°, son of the Earl of Crawford and Balcarres, was initiated in the Lodge Isaac Newton, Cambridge. His Lordship joined the Lodge of Edinburgh in 1870. He is Senior Grand Warden of the United Grand Lodge of England, and Provincial Grand Master of West Aberdeenshire. His portrait appears at page 72. His Lordship has a very extensive knowledge of the Craft, and has made himself acquainted with its workings throughout the world. Lord Lindsay

some years ago travelled through Russia, and while on his way down the Volga exhausted his supply of the coin of the country. The master of the steamboat refused to recognise English gold, and put his Lordship and his servant on the desert bank of the river. His Lordship had a revolver with which he shot a partridge, and having a few fishing-hooks he took some worsted from his socks with which he caught some fish, on which he and his servant maintained themselves for ten days. During that time more than one steamer passed them, but would not take them on board. At last another steamer came, and a Jew, who was a passenger, observed his Lordship make the sign of distress. Through him his Lordship and servant were taken on board, and their charges advanced to the end of their journey. A similar incident occurred to General James Lindsay of Balcarres, his Lordship's grandfather. While a prisoner in the hands of the Turks in the north of Africa, he made a Masonic sign to an old man who was about the fortress in which he was detained. This man thereupon put him on a way to escape, and on his leaving the fortress met him and placed him in a boat in which he escaped to Gibraltar.

The Right Hon. JAMES COWAN, Lord Provost of the city of Edinburgh, is a member by affiliation of the Lodge of Edinburgh. His Lordship was initiated in Canongate Kilwinning.

Sir JAMES GIBSON-CRAIG of Riccarton, Mid-Lothian, whose portrait appears at the head of this chapter, belonged originally to the Military Lodge St Andrew. He was in 1784 admitted to Mary's Chapel by affiliation in the apprentice degree, and in 1787 became its Master, which post he held for one year. He subsequently affiliated into Edinburgh St David. He was one of the leaders of the dominant party in Grand Lodge in the questions in connection with Dr Mitchell and the Masonic Secession of 1809. He was a cadet of the Davie family. In 1830 he received a Baronetcy as a reward for political services rendered to the Whig party. He assumed the additional surname and arms of Craig in virtue of the provisions of the entail made by Robert Craig of Riccarton. He died in 1850. His eldest son, the present Baronet, is Lord Clerk-Register of Scotland, and has been one of the representatives of Edinburgh in Parliament. Sir James's third daughter was mother of the present Duchess of Sutherland, Mistress of the Robes.



Patrick Graeme.

CHAPTER XLII.



THE apocryphal and purely fabulous portions of Scottish Masonic history alike associate Royalty with the patronage and government of Mason Lodges in mediæval times. But it is not till the end of the sixteenth century that we obtain direct evidence to identify the Scottish Sovereign with Lodge matters. This is furnished by a postscript to the Warden-General's Ordinance of 1599 anent the precedence of Lodges, in which the King's absence from Edinburgh is assigned as a reason for delay in the confirmation of certain privileges claimed by the Lodge of Kilwinning. Bringing His Majesty

into closer relationship to the Fraternity, the Perth MS. (1658) asserts that James VI. was initiated in the Lodge of Scone. While this statement may be in accordance with fact—seeing that the Mary's Chapel records afford proof that in the sixteenth century lodge membership comprised theoretical as well as practical masons—still, in the absence of direct evidence on the point, and considering the leaning towards the fabulous which the manuscript in question betrays, the story of James's admission as a fellow craft must be received with hesitation. From no authentic document can it be shown that any of His Majesty's predecessors on the Scottish throne, or any of his successors in the double sovereignty up till the accession of the House of Hanover, were ever members of a Mason Lodge.

The initiation of Frederick Lewis Prince of Wales (father of George III.), by Dr Desaguliers, the learned brother who in 1721 instructed the Lodge of Edinburgh in the secret ceremonial of English Freemasonry, is the first undoubted instance of the admission to lodge membership of a Prince of the Blood Royal. His Royal Highness was entered in 1737, at an "occasional lodge" convened for the purpose at the palace of Kew, and was passed and raised at two subsequent communications. Two of His Royal Highness's sons, William Henry Duke of Gloucester, and Henry Frederick Duke of Cumberland, were initiated in 1766—the former in a lodge at the Horn Tavern, Westminster: the latter at the Thatched House Tavern. The Prince's second son, Edward Augustus Duke of York, was initiated about the same time during a Continental tour. Shortly after their reception into the Fraternity, the rank of Past Grand Master was conferred upon their Royal Highnesses by the Grand Lodge of England; and in 1782 the Duke of Cumberland was elected Grand Master. Frederick Lewis Prince of Wales, died in 1751, and was succeeded in the Princedom by his eldest son, George, who, on the death of his grandfather in 1760, ascended the throne as George III. His Majesty had eight sons, and of the seven who reached manhood, six became Freemasons. The third son, William Henry Duke of Clarence (afterwards William IV.), was the first to join the Craft—his initiation taking place in the Lodge Fortitude, Plymouth, in 1786. The eldest son, George Prince of Wales (afterwards George IV.), was entered in February 1787, at a special communication of a Lodge held at the Star and Garter, Pall Mall, and presided over by his uncle the Duke of Cumberland. His Majesty's second son, Frederick Duke of York, was also initiated at the Star and Garter in November of the same year. The fourth son, Edward Duke of Kent, father of Her Majesty Queen Victoria, was the next to join the Fraternity, which he did in 1789, through the Union Lodge, Geneva.

Ernest Augustus Duke of Cumberland, the fifth son, joined the Craft in 1796. The sixth son, Augustus Frederick Duke of Sussex, was initiated at Berlin in 1798.

On the death of his uncle, the Duke of Cumberland, in 1790, the Prince of Wales was elected to the Grand Mastership of the Grand Lodge of England, which he held till 1813, when he retired in favour of the Duke of Sussex. The Prince Regent thereupon became Patron of the Order in England, which title he retained while Sovereign, and at his death it was assumed by his successor, William IV. In 1813 the Dukes of Sussex and Kent were at the head of the Grand Lodge of England and the Athole Grand Lodge respectively, and were associated together in the negotiations between these two bodies, which resulted in the amalgamation of the "Ancients" and "Moderns" under the designation of the "United Grand Lodge of England," of which the Duke of Sussex was the first Grand Master. This office His Royal Highness discharged until his death, which occurred in 1843. He was succeeded by his Deputy, the Earl of Zetland, whose retirement from the post in 1870 has been already noticed. On completing twenty-five years' service as Grand Master, His Royal Highness was presented by the Craft with a piece of valuable plate—of which his widow, the Duchess of Inverness (Cecilia, daughter of the second Earl of Arran), made a gift to the Grand Lodge of England in 1844. It is stated on good authority that prior to his last illness the Duke of Sussex had arranged to hold a special Masonic communication for the purpose of initiating the Prince Consort, but the death of His Royal Highness interfered with the arrangement, and Prince Albert never joined the Fraternity.* The Duke of Sussex held several Masonic meetings at Kensington Palace, in which he was supported by brethren of the most exalted rank. The late Duke of Wellington, on some such occasions, acted as His Royal Highness's Senior Warden.† His Grace was initiated in 1790, in a Lodge under the Irish Constitution, of which his brother, the Earl of Mornington, was the then Master. The Duke of Kent formed a semi-masonic connection with Scotland by becoming Patron Protector of the Knight Templars in North Britain. It was by a charter under His Royal Highness's hand that the Grand Conclave of Scottish Masonic Knight Templars was constituted at Edinburgh in 1811. The Grand Lodge of Hanover was instituted under the auspices of His Royal Highness the Duke of Cumberland, afterwards

* 'Freemasons' Magazine.' London: W. Smith. 1861.

† Bro. Robert Wentworth Little, in 'Freemasons' Magazine.' London. 1868. Bro. Little is editor of 'The Freemason' (weekly), and of 'The Masonic Magazine' (monthly), published by Bro. George Kenning, London. He holds an honourable position in the High Degrees, to the 30th of which he has attained, and is Secretary of the Royal Masonic Institution for Girls.

King of Hanover, who was its first Grand Master, in which office he was succeeded by his son, the present Duke of Cumberland, ex-King of Hanover. He was initiated in 1857, and is an honorary member of the Grand Lodge of Scotland.

Prior to 1805 the Grand Lodge of Scotland had not aspired to the patronage of Royalty. On St Andrew's-day of that year, however, His Royal Highness the Prince of Wales was elected Grand Master and Patron. This title—for in reality it was nothing more, the Prince being ineligible for election to the Grand Mastership from not being a member of a Scotch Lodge—was conferred upon him annually by Grand Lodge until his succession to the Crown in 1820, when the title was changed to that of "Patron of the Most Ancient Order of St John's Masonry for Scotland." His Majesty never appeared in Grand Lodge, although he visited Edinburgh in 1822. The laying of the foundation-stone of the National Monument of Scotland was fixed to take place during the King's stay in the Scottish capital in the hope of the ceremony being dignified by the presence of the Royal Patron. His Majesty, however, preferred to be represented on the occasion by Commissioners, and the stone was laid by the Grand Master, his Grace the Duke of Hamilton.* On this occasion the constitution of Grand Lodge was to some extent encroached upon by the exaction from members of a charge for admission. This was protested against by the Lodge of Edinburgh, who unanimously resolved, "That the Officebearers of the Grand Lodge were guilty of an attack upon the liberty and privileges of the Fraternity in levying a tax of three shillings from each brother who honoured them with his attendance at laying the foundation-stone of the National Monument." A similar infringement of the constitution was made by Grand Committee in 1870, on the occasion of the installation of His Royal Highness the Prince of Wales as Patron of the Order in Scotland. The impost was protested against by the Master of St John, 3 bis, and other brethren connected with the province of Glasgow. The proposal for the erection of a National Monument, in commemoration of the victories of the war ending with the battle of Waterloo, originated at the anniversary meeting of the Highland Society of Scotland in January 1816. The project was entered into with great spirit. The Calton Hill of Edinburgh was selected as the site of the edifice, which was to be after the model of the Parthenon of Athens, and the foundation-stone was laid under the most auspicious circumstances. Subsequently public interest in the undertaking died out, and after twelve pillars had been erected at a cost of about £12,000, the work was abandoned. The columns still stand,

* His Grace's brother, Lord Archibald Hamilton (afterwards the first Provincial Grand Master of the Middle Ward of Lanarkshire), was initiated in the Lodge of Edinburgh in 1801.

solitary and incomplete, the costly reproductions of a Greek ruin rather than of a Greek edifice—testifying to the grandeur of our forefathers' ideas, but also, alas, to the instability of human purpose, and the futility of human intentions. On the death of George IV. in 1830, William IV. was elected Royal Patron; but his relationship to the Scottish Craft was, like that of his royal predecessor, purely nominal.

We have now reached a point when the connection of a British Prince with Scottish Freemasonry has become real, through the ceremonies of affiliation and installation. Like his grandfather the Duke of Kent, His Royal Highness ALBERT-EDWARD PRINCE OF WALES was admitted into the Fraternity under a foreign Constitution. Initiated by His Majesty the King of Sweden while on a visit to Stockholm in December 1868, His Royal Highness in September of the following year had the rank of Past Grand Master conferred upon him by the Grand Lodge of England. Two months afterwards, His Royal Highness was invested at a Grand Quarterly Communication, by the Grand Master, the Right Hon. the Earl of Zetland, with the insignia of his Masonic rank. In November 1869 His Royal Highness had, on the motion of the Grand Master, his Grace the Duke of Leinster, the title of Patron of the Order in Ireland conferred on him by the Grand Lodge of Ireland; and his investiture took place at a Grand Communication held at Dublin, August 14, 1871. His Royal Highness has, for the second time, been elected Worshipful Master of the Royal Alpha Lodge, No. 16, Willis's Rooms, London (warranted A.D. 1722). He is also Master of the Lodge Apollo University, Oxford, No. 357. His Royal Highness is the Eminent Commander of Faith and Fidelity Encampment of Knight Templars, London, and is also a member of the Scotch Priory of the Lothians. The union of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knight Templars of Ireland was consummated in April 1873, by the installation of His Royal Highness as Grand Master of the Order in England, Ireland, and Wales, and Dependencies of the British Crown. The installation was succeeded by a banquet, held in Willis's Rooms, and presided over by the Prince of Wales, who at an early stage of the proceedings said, "they were all aware that the Queen was the Patroness of Craft Masonry, and he had Her Majesty's permission to state, now, that she would be the Patroness of their Order."

A suggestion made by the Earl of Dalhousie that the Prince of Wales should be requested to become the Patron of the Order in Scotland having been adopted by the Committee of Grand Lodge, his Lordship waited on His Royal Highness in London, when he was graciously pleased readily

to comply with the request. The result of his Lordship's interview was made known to Grand Lodge at the Quarterly Communication in May 1870; and at a subsequent meeting the Grand Master intimated that the Prince had expressed his readiness to attend in Grand Lodge and be formally installed into office in October. Hearing of His Royal Highness's intention to be then in Edinburgh, the Managers of the Royal Infirmary applied to the Grand Master for the Royal Patron to lay the foundation-stone of the New Royal Infirmary at Edinburgh, which His Royal Highness agreed to do—the day preceding that ceremony being selected by him as that on which he would present himself in Grand Lodge for installation. A Special Grand Communication was accordingly held on 12th October 1870, when His Royal Highness was installed as Patron of the Order in Scotland. Freemasons' Hall on no former occasion presented a more brilliant appearance, and the interest felt by the brethren in the proceedings was manifested by the largeness of their attendance. The Grand Master, accompanied by the Grand Officebearers, entered the hall at five o'clock. The following dignitaries were present:—John Whyte-Melville of Bennoch, Past Grand Master; Henry Inglis of Torsonce, Substitute Grand Master; William Mann, solicitor, Edinburgh, Senior Grand Warden; Lieutenant-Colonel Archibald Campbell of Blythswood, Junior Grand Warden; the Lord Erskine, Senior Grand Deacon; William Officer, solicitor in the Supreme Courts, Junior Grand Deacon; the Rev. David Arnot, D.D., of the High Church, Edinburgh, and the Rev. Valentine Grantham Faithfull, M.A., of Trinity Episcopal Church, Edinburgh, Grand Chaplains; Alexander James Stewart, W.S., Grand Clerk; David Bryce, jun., Acting Grand Architect; Alexander Hay, Grand Jeweller; Daniel Robertson, Deacon of Mary's Chapel Incorporation, and Convener of the Trades of Edinburgh, Grand Bible-Bearer; Major William Hamilton Ramsay, Grand Director of Ceremonies, and representative of the Grand Lodge of Tennessee; James Ballantine, Grand Bard; G. F. Russell Colt of Gartsherrie, Acting Grand Sword Bearer, in room of Lord Rosehill, on duty as aide-de-camp to Major-General Sir John Douglas, Commander of the Forces, and an ex-officebearer in Grand Lodge; Charles W. M. Muller, Grand Director of Music, and representative of the Grand Lodge of Saxony; Robert Davidson, Grand Organist; Murdoch M'Kenzie of The Stand, Musselburgh, Chief Grand Marshal; John Laurie, Grand Marshal; Colonel John Kinloch of Kilrie, Past Substitute Grand Master; Patrick Small Keir of Kindrogan, Past Grand Senior Warden; Sir Michael Shaw Stewart of Ardgowan, Bart., Provincial Grand Master of West Renfrewshire; Alexander Smollett of Bonhill, Provincial Grand Master of Dumbartonshire; Sir Alexander Charles Ramsay Gibson-Maitland of Clif-



Albert Edward
Patron -

tonhall, Bart., M.P. for the county of Edinburgh, Provincial Grand Master of Stirlingshire; Hector F. Maclean of Carnwath House, Writer to the Signet, Provincial Grand Master of Upper Ward of Lanarkshire; Robert Beveridge, M.D., Provincial Grand Master of the City of Aberdeen; Lauderdale Maitland of Eccles, Provincial Grand Master of Dumfriesshire; Lord James Murray, representative of Grand Lodge at the Grand Lodge of England; Samuel Somerville of Ampherlaw, M.D., representative of the Grand Lodge of Ireland; Francis Da Cruz M'Cowan, M.D., representative of the Grand Orient of France; Adolphus Robinow, representative of the Grand Lodge of Hamburg; Lindsay Mackersy, W.S., representative of the Grand Lodge of Canada, and Grand Scribe E of the Supreme Grand Royal Arch Chapter of Scotland; William M. Bryce, Grand Tyler; and the following members of the Board of Grand Stewards—John Cunningham, of the Writers to the Signet Library, president; Francis Suther Melville, Assistant Clerk of Session; Colonel David Guthrie, commissioner on the Forfarshire estates of the Earl of Dalhousie; Thomas Cairns, M.D.; Henry Y. D. Copland, Master of Lodge St Luke, Edinburgh; Captain Gerald George Aylmer, eldest son of Sir George Aylmer, of Donadea Castle, Kildare; John George Sinclair Coghill, M.D., Past Master of the Lodges Cosmopolitan and St Andrew in the Far East, Shanghai; John Coghill, his father, the Past Chief Grand Marshal; John Whyte, Provost of Forfar; Alexander Nicholson, Provost of Cupar-Fife; Andrew Jervise, author of the 'History of Angus and Mearns;' and upwards of five hundred other brethren.

On the Communication being constituted in the third degree, a deputation, consisting of the Past Grand Master, Substitute Grand Master, the Grand Wardens, and twelve Grand Stewards according to seniority, was appointed to wait upon His Royal Highness the Prince of Wales and request his attendance in the hall. After an interval of a few minutes, the Prince, who was accompanied from his residence at the Douglas Hotel by the Right Hon. the Earl of Rosslyn, Depute Grand Master, was amidst enthusiastic acclamation ushered in, preceded by the Grand Director of Ceremonies and three Grand Stewards; after them came the Grand Wardens and three other Grand Stewards, and next His Royal Highness wearing over evening costume the apron, sash, and gauntlets which had been specially prepared for his use by order of the Grand Lodge, supported on his right and left respectively by the Past and Depute Grand Masters, followed by four Grand Stewards. As the procession directed its steps towards the Orient, the brethren, upstanding, cheered their Patron—the Grand Organist meanwhile performing a voluntary.

On taking his seat on the right of the Throne His Royal Highness was greeted with the grand honours, after which the Grand Master addressed

the brethren as follows:—"It is my duty to announce to you, and I do it with the highest satisfaction, that His Royal Highness, our Brother, the Prince of Wales, Duke of Rothesay, and Grand Steward of Scotland, has condescended to accept the offer which we laid before him, and to become the Patron of the Scottish Craft. Our Royal Brother has done us the honour to attend here to-day, in order to be installed into that dignified position; and I have, Sir (addressing the Prince), to request you to permit me to conduct you to the altar, where I shall administer to you the obligation." Leaving the Throne with the Grand Master, and standing with the Past Grand Master on his right, and the Depute Grand Master on his left, His Royal Highness took the obligation in due form, and was thereafter invested by the Grand Master with the jewel of his office.* On returning to the Orient, the Grand Master made the following address: "Most Illustrious Sir and Brother, the Grand Lodge of Scotland, through the unworthy hands of me as their Grand Master, have now obligated you as the Patron, not only of Masonry in Scotland, but of Scottish Masons throughout the world. In the name of that ancient and distinguished body, I have to thank your Royal Highness for the honour you have done us. The office of Patron is the highest honour which we have it in our power to offer to a brother, and as your Royal Highness is aware, it has already been held by your Royal Highness's illustrious predecessors, George IV. and William IV. That office, Royal Sir, has now descended upon you, and it is not only my own earnest wish, but it is the prayer of every good Mason here and throughout the bounds of Scotland, that you may be long spared to fill the high position in which this day we have installed you, and that when in the course of events you shall come to occupy the same high station in this country as your predecessors in this office have occupied, we may hail in the Grand Lodge of Scotland another Sovereign of the country as Patron of our Craft. Permit me, most Royal Patron, to tender you, on the part of the Grand Lodge and of the Masons of Scotland, the right hand of fellowship."

The applause which followed the Grand Master's remarks was renewed when the Royal Patron rose to reply, which he did as follows: "Most Worshipful Grand Master, Depute Grand Master, Senior and Junior Grand Wardens, and Brethren, I cannot tell you how deeply the ceremony of to-day has touched me, how thankful I am to you for the great honour you have conferred upon me in making me Patron of the Craft in Scotland—

* The jewel consists of a gold star surmounted by a Prince of Wales feather in silver, studded with small gems, and having the square, compass, and segment attached underneath. In the centre of the star is the figure of St Andrew on a dark-blue enamelled ground, surrounded with a wreath of thistles.

and how deeply touched I have been by the excessively kind manner in which, as Most Worshipful Grand Master, you have addressed me. Brethren, I have not been long a member of the Craft: still I hope that I may be considered a worthy member of it. If so, you may be all convinced that I shall always and on every occasion endeavour to do my utmost to fulfil such duties as may be imposed upon me as a Brother Mason. Allow me once more to thank you for the honour you have conferred upon me—an honour which I shall never forget. I assure you, Brethren, I felt it a high honour when I was last year made Past Grand Master of the Freemasons of England. Now an additional honour has, I consider, been conferred upon me—an honour which alone was wanting to complete my satisfaction as a member of your Craft, and that is, the honour of being Patron of this illustrious Order in Scotland.”

The installation ceremony being over, the Prince was presented by the Grand Master with a copy of Grand Lodge Laws and a copy of Laurie's 'History of Freemasonry in Scotland,' and the Communication terminated. The Royal Patron thereafter retired to the Grand Committee Room, where, according to previous arrangement, he received a deputation from Mary's Chapel for the purpose of affiliating His Royal Highness to that ancient Lodge. The Prince was surrounded by the Grand Master, Past Grand Master, Depute and Substitute Grand Masters, and other Grand Office-bearers. The deputation was headed by the Master, William Officer, and comprised William Mann, Sir Alexander Charles Ramsay-Gibson-Maitland, and Dr Francis Da Cruz M'cowan, Past Masters; Francis Suther Melville, Depute Master; W. J. Cranfield Abbott, merchant, Leith, Substitute Master; Thomas Swinton, wine merchant, Edinburgh, Senior Warden; William Gilchrist Roy, solicitor Supreme Courts, Junior Warden; Alexander Nicol Clarke, writer, Edinburgh, Treasurer; and George Dickson, physician in Edinburgh, Secretary.

The Grand Master having introduced the deputation to His Royal Highness, the Right Worshipful Master said—"Most Illustrious Patron, your Royal Highness has been graciously pleased to comply with a request made through our valued Grand Master, that you should affiliate into the ancient Lodge of Edinburgh (Mary's Chapel), No. 1. In compliance with your Royal Highness's commands, I am here with this deputation from the Lodge to administer the rite of affiliation. Most Illustrious Patron, the Lodge which I represent is one of great antiquity. It is probably the oldest Masonic body in Scotland, and it certainly possesses the oldest Masonic records of any Masonic body in the world. Our records open in December 1598, and since that time they have been continuously and well kept. During that long period many men eminent



W. Mann, N. H.



James Wither, S. W.



Nathaniel Melville, S. W.



W. G. Roy, S. W.



A. N. Clarke, Texas.



George Dickson, Sec'y.

for their social rank, their scientific attainments, and their warlike achievements, have joined the Lodge. Among those presently living, we have the Grand Master of Scotland, the Earl of Dalhousie; the Grand Master



J. Dalhousie
R. W. M.

of Ireland, the Duke of Leinster; the Past Grand Master of England, the Earl of Zetland. Illustrious as these names are in the annals of Masonry, the most illustrious of all is that of your Royal Highness, who has so

graciously agreed to become an affiliated member of the Lodge—an honour which will ever be most deeply cherished by the present and future generations of its members. I have now respectfully to request your Royal Highness to take the obligation of affiliation.”*

The Prince having taken the obligation, the certificate of membership—beautifully illuminated in vellum, and enclosed in a gold casket bearing among other devices the arms and monogram of the Prince of Wales and those of Mary’s Chapel—was presented to His Royal Highness. He thereupon thanked the deputation for the honour Mary’s Chapel had conferred on him, and signed the minute of his admission and the bye-laws of the Lodge, and the Master, by request of the Grand Master, brought under the Prince’s notice the oldest minute-book of the Lodge, which His Royal Highness examined with much interest. Among other minutes singled out for especial notice was that of William Schaw, Maister of Wark, 1598, and those relating to the earliest non-operative members of a Masonic Lodge of whom there is any authentic record, viz., John Boswell of Auchinleck, who was a member of Mary’s Chapel in 1600; Lord Alexander and Anthony Alexander (sons of Sir William Alexander, first Earl of Stirling, celebrated as the founder of the Nova Scotian Colonies), and Sir Alexander Strachan, who were initiated in 1634; Henry Alexander, the King’s Maister of Wark (afterwards third Earl of Stirling), made fellow of craft in 1638; the Right Hon. Alexander Hamilton, General of Artillery in the Covenanting army of Scotland, admitted in 1640; the Right Hon. Sir Robert Murray, General Quarter-Master of the Scotch Army (founder and first President of the Royal Society of Edinburgh, and the friend of Charles I.), who was initiated at Newcastle-on-Tyne while the Scottish forces were in possession of that town in 1641; and of Sir Patrick Hume of Polwart, Bart., first Earl of Marchmont, Lord Chancellor of Scotland, of all of whom we have already spoken. His Royal Highness was pleased to express his gratification with the whole proceedings, and, on the deputation retiring, stepped forward and cordially shook hands with the Master of the Lodge.

* The Bible in ordinary use in the Lodge—a finely-preserved copy of the “Breeches” edition, presented to Mary’s Chapel several years ago—was that on which the Prince was obligated. This version is thus referred to in ‘Chambers’ Encyclopædia’:—“In 1557 appeared the famous Geneva Bible, so called because the translation was executed there by several English divines, who had fled from the persecutions of the bloody Mary. Among these may be mentioned Gilby and Whittingham. This edition—the first printed in Roman letter and divided into verses—was accompanied by notes, which showed a strong leaning to the views of Calvin and Beza. It was, in consequence, long the favourite version of the English Puritans and the Scotch Presbyterians. It is, however, best known as the *Breeches Bible*, on account of the rendering of Genesis iii. 7: ‘Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves *breeches*.’”

On the following day the Royal Patron laid the foundation-stone of the new Royal Infirmary—His Royal Highness being supported on the occasion by upwards of four thousand brethren, representing about two hundred Lodges. The Lord Provost and Magistrates of Edinburgh, and the various public bodies of the metropolis, were also present. The Princess of Wales, accompanied by the Countess of Rosslyn and Lady Walden, witnessed the ceremony from a pavilion which had been erected for Her Royal Highness's accommodation. The 13th Hussars formed the van and rear guards of the procession, and the 90th (Perthshire) Light Infantry, a guard of honour to the Grand Lodge. In the evening, a magnificent banquet was held in "The Café Royal," which was presided over by the Depute Grand Master, Lord Rosslyn.

As it was the greatest, so also was the affiliation of the Prince of Wales among the last of the official acts of Brother William Officer previous to his retirement from the chair of Mary's Chapel in December 1870. This was made the occasion of the brethren presenting him with a magnificent Silver Epergne, after an original design, and three other pieces of silver plate, "in token of their respect for him and their high appreciation of the distinguished services he had rendered to the Lodge of Edinburgh and to the Craft during his six years' discharge of the office of Master, . . . a reign which has been fruitful of results tending to the honour and prosperity of the Lodge in a measure which had excited the surprise as well as the high gratification of its sons." Mr Officer was initiated in April 1857. After having filled the offices of Bible Bearer, Junior and Senior Warden, and Substitute Master, he was on St John's-day 1864 promoted to the chair by the unanimous voice of the brethren—the re-appointment at five consecutive elections being characterised by the same unanimity. The important services he has rendered in the administration of the affairs of Grand Lodge were recognised by his elevation to the Junior Grand Deaconship in November 1869, as successor to Lord Erskine (now Earl of Kellie), his re-election to the same office in the following year, and his appointment to the Senior Grand Deaconship in 1871. He is a member of the Consistory of K.H. or 30th degree. Freemasons' Hall has recently been decorated with ornamental panels. These panels are the gifts of the late Duke of Athole, Mr Whyte-Melville, the Earl of Dalhousie, Mr Inglis of Torsonce, and several Lodges. The one contributed by Mary's Chapel gives a view of the High Street of Edinburgh, opposite St Giles', in olden times, and, in terms of the unanimous resolution of the Lodge, is surmounted by a portrait of Mr Officer.

The portrait at the head of this chapter is that of PATRICK JAMES FREDERICK GRÆME of Inchbrakie and Aberuthven, in the county of

Perth, son of the late George Drummond Græme, K.H., of Inchbrakie, and of his wife the Honourable Marianne Jane Drummond, daughter of the last and sister of the present Viscount Strathallan—a family which for many generations has held a leading place in Scotch Freemasonry, and which has suffered much for its loyalty to the Royal House of Stuart. Mr Græme was initiated in Mary's Chapel in October 1870, immediately before going to India to join the 79th Highlanders, in which regiment he holds a commission. He is the representative of the ancient family of Græme, which derives its descent from the second son of the first Earl of Montrose, who was killed at Flodden in 1513. The Græmes of Inchbrakie have long occupied a prominent place in Scottish history. One of them, known as "Black Pate," a noted loyalist, at whose house Montrose raised his meteor-like standard in 1644, gave much trouble to the Lords of the Covenant and to Cromwell, and his services to the Crown were rewarded at the Restoration with the office of Post-Master General of Scotland, the first appointment to such a post. The family received a new crest and motto, and the offer of a Baronetcy from Charles II., but were so impoverished by fines that they could not take it up. On the first formation in 1682 of the Town Guard of Edinburgh, Black Pate's son—Patrick Græme, younger of Inchbrakie—was appointed its Captain or Chief Officer, on the recommendation of the Duke of York, afterwards James VII. of Scotland. He figured with his Guards on various occasions during the remainder of the Stuart reigns, particularly at the bringing in of the Earl of Argyle to be executed in 1685, when he and the hangman received the unhappy nobleman at the Watergate and conducted him along the street to prison. Black Pate's younger son John succeeded his father as Post-Master General of Scotland in 1674, with a salary of £1000 Scots, equal to £83, 6s. 8d. sterling. He impoverished himself by the liberal and zealous manner in which he discharged the duties of his office.





[ANTHONY SAYER, 1ST GRAND MASTER OF THE GRAND LODGE OF ENGLAND.]

CHAPTER XLIII.



WE have in another part of this work given a detailed account of the institution of the Grand Lodge of Scotland, and have also noticed several important events in its subsequent history. The following facts regarding its constitution and present position may farther interest the reader. Grand Lodge is composed of the Master and Wardens of each Lodge, or their proxies, together with Past and Provincial Grand Masters, or in the case of those attached to colonial provinces, their proxies. No fees were at first exigible from members of Grand Lodge, but for a long time back a money test of membership and a contribution to the Fund of Benevolence have been

compulsory. Members who rank as Masters pay 10s. annually, as Wardens 7s. 6d.—and in the case of proxies each commission is in addition taxed at 2s. 6d. in the higher grade, and 1s. in the lower. The Grand Master contributes £10, 10s. annually; Depute Grand Master, £5, 5s.; Substitute Grand Master, £5, 5s.; Provincial Grand Masters, £2, 2s., besides £10, 10s. as fees of their commission; Grand Wardens and other office-bearers, £3, 3s. and under in a graduated scale; Grand Stewards, 12s. 6d. The Grand Secretary, Tyler, Marshals, and Outer Guard are paid officials. Daughter Lodges pay ten guineas for a charter. They contribute annually 5s. for a certificate bearing that they have complied with the requirements of the Act of Parliament anent secret societies; £1 annually towards the liquidation of Grand Lodge debt; and for the registration and diploma of each intransit, 10s. 6d..

The system of appointing proxies, which has existed since the formation of Grand Lodge, was probably resorted to in consequence of the impossibility of getting members of Lodges living at distances to attend meetings of the Order. With facilities of locomotion such as we now enjoy in Scotland, there is less reason for the continuance of this practice, and Lodges in various districts are now appointing their own Masters and Wardens their representatives in Grand Lodge. The proxy system has thrown the management of Grand Lodge affairs chiefly into the hands of Brethren resident in Edinburgh. This is objectionable not so much on account of the influence which it gives to the metropolitan Lodges as because of the apathy it promotes in provincial Lodges, and the discontent it engenders when laws are enacted not quite in consonance with their ideas. Indeed it is too much the case that country Lodges, from their neglect to take part in its deliberations, have come to look upon Grand Lodge as an independent body with interests different from their own. It is worthy of notice that proxies are inadmissible in Provincial Grand Lodges; though it is a peculiarity of their constitution that the principal offices are in the gift of Provincial Grand Masters, who in their choice are restricted to Master Masons resident in the province. These commissioned office-bearers, with the Masters and Wardens of Lodges within the province, form the Provincial Grand Lodge.

The nomination of Grand Office-bearers is virtually an election, for those agreed upon at the quarterly communication in November are elected and installed on St Andrew's-day, after which Grand Lodge proceeds to celebrate the festival of its patron saint by a banquet. Re-election to the Grand Mastership commenced in 1756—Lord Aberdour being the first who was so honoured—and with few exceptions continued to be observed until 1845, when the Duke of Athole was elected for the third time, and was

afterwards honoured with seventeen consecutive re-elections. Each of the last three Grand Masters have had a three years' tenure of office. Our remarks on a too frequent re-election to the Grand Mastership will be found at page 367. Grand Lodge delegates the management of its business to a Committee, whose decisions are subject to confirmation at the Grand Quarterly Communications held in February, May, August, and November. The Grand Committee, which is composed of the Masters of Lodges in the Metropolitan District and eighteen Proxy Masters, is elected in February of each year. The Grand Stewards, to whom are left the arrangement of the Grand Festival, and who are ex-officio members of Committee of the Fund of Masonic Benevolence, are elected in November; they are placed under the direction of a President and a Vice-President.

There are 416 Lodges working under authority of Grand Lodge, 295 of which are in Scotland and 121 scattered over different parts of the world—in Africa, Arabia, and Syria; in India, China, and Japan; in Australia and



New Zealand; in Canada and Newfoundland; in South America and the West India Islands; in Egypt, Turkey, and Greece. At an earlier period in its history the Grand Lodge had daughter Lodges in Denmark, Sweden, and the Netherlands; in Russia, Prussia, France, and Spain; in North America (the United States); and in England—Carlisle being the only point in the sister kingdom into which a Scotch charter was introduced. The Union Carlisle, erected in 1784, joined the Grand Lodge of England in 1816. The Grand Lodges of Denmark, Sweden, and Prussia ("The Three Globes"), derived their origin from Scotland.

There are 39 Provincial Grand Lodges existing under the Scottish Constitution, and having jurisdiction over the Lodges within their respective bounds. Scotland is divided into twenty-five districts, viz., Edinburgh (erected in 1736), Ayrshire (1792), Perthshire, East (1827), Glasgow (1739), Inverness (1747), Lanarkshire, Middle Ward (1816), Perthshire, West

(1827), East Lothian (1836), Renfrewshire, West (1826), Linlithgowshire (1827), Forfar and Angus (1747), Dumbarton (1837), Fifeshire (1745), Lanarkshire, Upper Ward (1801, Berwick and Roxburghshires (1827), Peebles and Selkirkshires (1747), Stirlingshire (1745), Aberdeen (1827), Elgin and Moray (1827), Orkney and Zetland (1747), Wigton and Kircudbright (1747), Argyleshire and the Isles (1801), Dumfriesshire (1756), Aberdeenshire, East (1827), Ross and Cromarty (1847), Renfrewshire, East (1826), Banffshire (1801), Aberdeenshire, West (1827). Then there are the Provincial Grand Lodges of Western India, Trinidad, Bahamas, Bermuda Isles, Jamaica, Australia Felix or Victoria, Guiana in Venezuela, South Australia, New South Wales, New Zealand, Queensland, West Indies, Newfoundland. Grand Lodge exchanges Representatives with the Grand Lodges of England, Ireland, Sweden, the Netherlands, Hamburg, Prussia ("The Three Globes," and "The Royal York"), France, Saxony, Hanover, Canada, Denmark, Tennessee, Nova Scotia, Hungary, New Brunswick, and Greece. Representatives, who are chosen from among the members of Grand Lodge, take precedence next to Proxy Provincial Grand Masters, but enjoy no other privilege.

The totally blind and the deaf and dumb are the only persons who are physically disqualified for admission under the Scottish Masonic Constitution. Belief in God, personal freedom, mature age, and respectability of moral character are essential in initiates. The following is a comparative view of the number of intrants who have been recorded in Grand Lodge books during twenty-three years ending in April 1872 :—

No. of intrants in	1850,	1169	No. of intrants in	1862,	2333
do.	1851,	1418	do.	1863,	2515
do.	1852,	1429	do.	1864,	2552
do.	1853,	1429	do.	1865,	2537
do.	1854,	1712	do.	1866,	3993
do.	1855,	1827	do.	1867,	3838
do.	1856,	2080	do.	1868,	4319
do.	1857,	2413	do.	1869,	2619
do.	1858,	2314	do.	1870,	2598
do.	1859,	2715	do.	1871,	3787
do.	1860,	2765	do.	1872,	2546
do.	1861,	2531			

Devoting itself almost entirely to legislation and to the administration of its laws, to the settlement of differences between brethren on Masonic points, and the management of its finances, Grand Lodge does little or nothing to instruct the Brethren in the practice and history of Masonry. It was to supply this want that "The Honest Mason Club" was formed in

Edinburgh about the middle of last century; but not meeting with support beyond the sphere of its projectors, it had a brief existence. The idea was revived some twenty-five years ago, and a number of Masonic Clubs were formed in different parts of the country. They could boast of a numerous membership, but their unfavourable criticism of the transactions of Grand Lodge led to their being suppressed. But while prohibiting these Clubs, Grand Lodge, in order to promote the objects which they professed to have in view, resolved to issue "temporary warrants, without fee, for holding Lodges of Instruction in any district or province when a majority of the Masters of the Lodges in the province should petition for it." The privilege conferred by this resolution has not to any appreciable extent been taken advantage of, and the Fraternity are still left to the uncontrolled indulgence of their own fancy in the matter of Lodge instruction.

Grand Lodge possesses a Library, formed of books and manuscripts that have from time to time been presented to it. The largest individual donation of this kind was that made in 1849 by the widow of Bro. Charles Morison, M.D., a retired military surgeon long resident in Paris. This collection embraces about two thousand volumes, brochures, and pamphlets on Masonry and the *hauts grades*, many of them, however, being of little or no value. The oldest manuscripts in Grand Lodge Library are the St Clair Charters* and the earliest existing minute-book of the Lodge Atcheson's Haven, containing a copy of the History and Charges of Masonry. In August 1763, Grand Lodge was presented by Edinburgh St David's with a "copy of a very ancient record or grant in favour of Masons," but no document answering to this description is now to be found in Grand Lodge repositories. Attempts have at intervals during the last twenty years been made to render the Grand Library accessible to the Craft, but that desirable object has not yet been attained. The matter is, however, at present before Grand Committee, and a catalogue is in course of preparation. In 1837, funds were raised, chiefly in Edinburgh, for educating the

* In noticing the St Clair Charters at page 58 of this work, we omitted to mention that the first edition of Laurie's 'History of Freemasonry' (1804), and the 'Genealogie of the Saint-claires of Rossllyn' (1835), contain copies of these documents professing to be transcripts of those found in the Hay MSS. But though like the originals the Hay copies are without date; "Ed. 1630" is interpolated into the copies of the second charter given in these works. The Hay MS. is a 12mo. book of about ninety leaves; written in a small cramp uniform hand,—the writing being in some instances slightly encroached upon in the course of binding. Besides copies of charters and other documents relating to the St Clairs of Roslin, it contains several jottings on religious subjects, that on the first page being as follows: "Christ is the Mossias—1 By God's eternal decree; 2 by promises and preidictions; 3 by his descent; 4 by Jacobs prophesy, Gen. 49., 10; 5 Daniels 70 weekes; 6 by agreement of types; 7 by testimony of John Baptist; 8 by Gods authorising him; 9 by the testimony of Father, Son, H G."

daughters of deceased and indigent Freemasons. This scheme was subsequently merged in the "Fund of Scottish Masonic Benevolence," founded by Grand Lodge in 1846. The object of this Charity cannot be fully developed until Grand Lodge is relieved of the enormous debt by which it is weighed down. The efforts that are being made to liquidate this debt are noticed at page 351.

PATRONS OF FREEMASONRY IN SCOTLAND.

GEORGE, Prince of Wales (George IV.),	1804-29
WILLIAM IV.,	1830-36
ALBERT EDWARD, Prince of Wales	1871

GRAND MASTER MASONS OF SCOTLAND.

1 WILLIAM ST CLAIR of Roslin,	1736
2 GEORGE, 3d and last Earl of Cromarty,	1737
3 JOHN, 3d Earl of Kintore,	1738
4 JAMES, 15th Earl of Morton,	1739
5 THOMAS, 7th Earl of Strathmore and Kinghorn,	1740
6 ALEXANDER, 5th Earl of Leven,	1741
7 WILLIAM, 4th and last Earl of Kilmarnock,	1742
8 JAMES, 5th Earl of Wemyss,	1743
9 JAMES, 7th Earl of Moray,	1744
10 HENRY DAVID, 6th Earl of Buchan,	1745
11 WILLIAM NISBET of Dirleton,	1746
12 The Hon. FRANCIS CHARTERIS of Amisfield, afterwards 6th Earl of Wemyss,	1747
13 HUGH SETON of Touch,	1748
14 THOMAS, Lord Erskine, only surviving son of John, 11th Earl of Marr, attainted in 1715,	1749
15 ALEXANDER, 10th Earl of Eglinton,*	1750
16 JAMES, Lord Boyd,†	1751
17 GEORGE DRUMMOND, Lord Provost of Edinburgh,	1752
18 CHARLES HAMILTON GORDON, Advocate,	1753

* Lord Eglinton was asked to allow himself to be nominated for the Grand Mastership of the Grand Lodge of England, but declined the honour.

† Lord Boyd was eldest son of the last Earl of Kilmarnock; and on the death of his aunt, Mary Countess of Erroll, became 13th Earl of Erroll. This nobleman officiated as Constable of Scotland at the Coronation of George III. in 1761; and, neglecting by accident to pull off his cap when the King entered, he apologised for his negligence in the most respectful manner; but His Majesty entreated him to be covered, for he looked on his presence at the solemnity as a very particular honour.

19	JAMES, Master of Forbes, afterwards 16th Baron Forbes,	1754
20	SHOLTO CHARLES, Lord Aberdour, afterwards 16th Earl of Morton,	1755-56
21	ALEXANDER, 6th Earl of Galloway,	1757-58
22	DAVID, 6th Earl of Leven,	1759-60
23	CHARLES, 5th Earl of Elgin and 14th of Kincardine,	1761-62
24	JOHN, 7th Earl of Kellie,	1763-64
25	JAMES STEWART, Lord Provost of Edinburgh,	1765-66
26	GEORGE, 8th Earl of Dalhousie,	1767-68
27	Lieutenant-General JAMES ADOLPHUS OUGHTON,	1769-70
28	PATRICK, 5th Earl of Dumfries,	1771-72
29	JOHN, 3d Duke of Athole,	1773
30	DAVID DALRYMPLE, afterwards Lord Westhall,	1774-75
31	Sir WILLIAM FORBES of Pitsligo, Bart.,	1776-77
32	JOHN, 4th Duke of Athole,	1778-79
33	ALEXANDER, 6th Earl of Balcarres,	1780-81
34	DAVID, 6th Earl of Buchan,	1782-83
35	GEORGE, Lord Haddo,	1784-85
36	FRANCIS CHARTERIS, younger of Amisfield, Lord Elcho,	1786-87
37	FRANCIS, 7th Lord Napier,	1788-89
38	GEORGE, 17th Earl of Morton,	1790-91
39	GEORGE, Marquis of Huntly, afterwards 4th Duke of Gordon,	1792-93
40	WILLIAM, Earl of Ancrum, afterwards 6th Marquis of Lothian,	1794-95
41	FRANCIS, Lord Doune, afterwards 9th Earl of Moray,	1796-97
42	Sir JAMES STIRLING, Bart., Lord Provost of Edinburgh,	1798-99
43	CHARLES WILLIAM, Earl of Dalkeith, afterwards 4th Duke of Buccleuch,	1800-01
44	GEORGE, 5th Earl of Aboyne,	1802-03
45	GEORGE, 9th Earl of Dalhousie,	1804-05
46	FRANCIS, Earl of Moira, afterwards 1st Marquis of Hastings,	1806-07
47	The Hon. WILLIAM RAMSAY MAULE of Panmure, M.P., afterwards 1st Lord Panmure,	1808-09
48	JAMES, 2d Earl of Rosslyn,	1810-11
49	ROBERT, Viscount Duncan, afterwards 2d Earl of Camperdown,	1812-13
50	JAMES, 4th Earl of Fife,	1814-15
51	Sir JOHN MARJORIBANKS of Lees, Bart, M.P.,	1816-17
52	GEORGE, 8th Marquis of Tweeddale,	1818-19
53	ALEXANDER, 10th Duke of Hamilton and Brandon,	1820-21
54	GEORGE WILLIAM, 7th Duke of Argyle,	1822-23

55 JOHN, Viscount Glenorchy, afterwards 2d Marquis of Breadalbane,	1824-25
56 THOMAS ROBERT, 10th Earl of Kinnoull,	1826
57 FRANCIS, Lord Elcho, now 8th Earl of Wemyss and March,	1827-29
58 GEORGE WILLIAM, 9th Baron Kinnaird and Rossie,	1830-31
59 HENRY DAVID, 12th Earl of Buchan,	1832
60 WILLIAM ALEXANDER, Marquis of Douglas and Clydesdale, afterwards 11th Duke of Hamilton and Brandon,	1833-34
61 ALEXANDER EDWARD, Viscount Fincastle, afterwards 6th Earl of Dunmore,	1835
62 JAMES ANDREW, Lord Ramsay, afterwards 10th Earl and 1st Marquis of Dalhousie,	1836-37
63 Sir JAMES FORREST of Comiston, Bart., Lord Provost of Edinburgh,	1838-39
64 GEORGE WILLIAM, 11th Earl of Rothes,	1840
65 LORD FREDERICK FITZ-CLARENCE,	1841-42
66 GEORGE AUGUSTUS FREDERICK JOHN, Lord Glenlyon, afterwards 6th Duke of Athole,	1843-63
67 JOHN WHYTE-MELVILLE of Bennoch and Strathkinness,	1864
68 FOX-MAULE, 11th Earl of Dalhousie,	1867
69 FRANCIS ROBERT, 4th Earl of Rosslyn,	1870

The portrait at the head of this chapter is that of ANTHONY SAYER, a name familiar to Masonic students from the fact that he was the first Grand Master Mason ever elected. The premier Grand Lodge of the Craft was constituted at London on St John the Baptist's Day 1717, when "the Brethren by a majority of hands elected Mr Anthony Sayer, Grand Master of Masons, Captain Joseph Elliot, and Mr Jacob Lamball, carpenter, Grand Wardens." Subsequently, under the Grand Mastership of Dr Desaguliers, Bro. Sayer, described as a *gentleman* by the Rev. Dr Anderson in second edition of Book of Constitutions, was invested as one of the Grand Wardens: and in the first edition of the Constitutions his signature occurs, with others, to the "Approbation," in the capacity of Senior Warden of No. 3 Lodge. His after career, however, was an unfortunate one, for owing to distressed circumstances he obtained relief from the Charity Fund of Grand Lodge, and a few years later he was severely reprimanded for taking part in the proceedings of one of the clandestine Lodges which were the bane of English Freemasonry during the fourth decade of last century. For the photograph from which our portrait of Mr Sayer is taken we are indebted to Bro. Robert Macoy of New York.



Chas M Donaldson

CHAPTER XLIV.



IN the preparation of this work, we have had occasion to examine ancient Scotch Masonic MSS. other than those possessed by the Lodge of Edinburgh. The ATCHESON'S HAVEN records in point of antiquity rank next to those of Mary's Chapel. The minute of the meeting of craftsmen held at Falkland in 1636, referred to at page 87, forms the first entry in its oldest existing minute-book. The Lodge met alternately at Musselburgh, Prestonpans, Morrison's Haven, Atchison's Haven, and Pinkie, and in conjunction with the Incorporation regulated the affairs of the mason trade within the bounds up till the middle of the last century. A benefit society, into

which Protestants only were admissible, existed in connection with the Lodge till 1852, in which year it was dissolved, and its funds, amounting to about £400, divided among its members. There is no trace of the Third Degree being practised by the Lodge before 1769. The following, in addition to those already given, are excerpts from its earlier minutes:—

“Apud Musselburt decimo septimo die mensis Martij ano do. millesimo sextentesimo trigesimo octavo. The qlk day competrit personallie Mr Harie Alexr., generall wardin 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 betwixt the said mr of work and meassons foirsaid, both the saids pairties, mr and ludge, did approve the hail acts preceeding [the Falkland Statutes, A.D. 1636] contained in this book; And also the saids prties did and doe admitt be thir pnts. George Aytoun clerk, James Witherspoone deacone burgess of Musselburt, and James Pettiecruiif wardin deput, indweller in Prestonn Panns, clerk, deacone, and wairdin-deputt, wntill the ordinarie tyme of exchange of the saids deacone and wairdin vsit and wont of befoir and no wtherways, Provyding allways that the said George Aytoun clerk abouedesörywit be naways dischairgit of his foirsaid office of clerkschipe to the said ludge of aitchiesons-heavin durætj vita vell ad culpam. Quhairwpoun the foirsaid thrie persones, clerk, deacoun, and wairdin deput did give thair aithe de fidelj administ'ne. HENRIE ALEXANDER, master of work.”

“At Musselbrought the sixth day of february. Jaj. vic. & thriescoir six yeares. The which day the masones of the Ludge of Achisones haven frequenltie convened, and having taken to their considerat'ne the dammage & jnconvenience they and the remanent brethren of their companie sustaine through want of ane mortcloath, Therefore they with wnanimous consent & voyce bought from the seamen of fisherrow, Robert Gardner and William Hempferd portioners jn fisherrow, the sellers, ane velvett mortcloath with ane pock for the vse of the sds Mäsons and their successors, ffor which they payd out of the box ane hundreth twentie twa pound aughteen shilling scots, and wer of expenses thrie pound twelf shil. four pennies, and rested jn the box ffour pound sixteen shilling ten pennies scots, besyde ane piece of gold. And ordaines that no outstander or revolter from the companie sall have right to the forsd Mortcloath or benefit thereof wntill first they acknowledge their error and give satisfaction to the companie. And voted that Patrick Witherspoon sould keep the new mortcloath for this year. And if it be let out to ony frame or stranger, the pryce sould be to the box thrie merk & ane half. And this they ordained to be jnacted. Subt. by me, Jo. AUCHINLECK, clerk.”

The oldest minute-book possessed by the LODGE OF KILWINNING is a small quarto, bound in vellum, containing records of its transactions from 20th December 1642 to 5th December 1758. There are no minutes for the years 1650, 1684, '90, '91, '92, '93, '94, '96, '97, '98, '99, 1700, '01, '02, '03, '15. These breaks in its records are not conclusive as to the suspension of the Lodge's meetings, for detached scrolls referring to some of the years in which a hiatus occurs are preserved. At the time of the reorganisation of the Scotch Lodges by the Warden-General in 1598-99, the Lodge of Kilwinning was confirmed in its position as one of the HEAD Lodges. No documents exist from which information can be derived regarding it

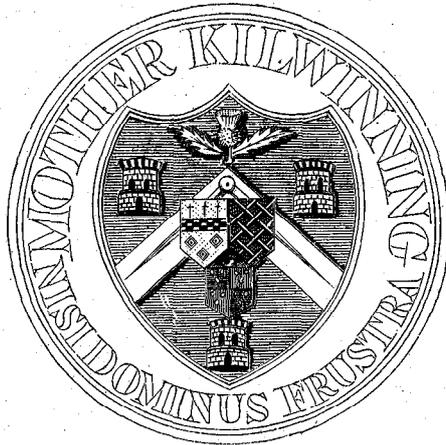
in the interval between Schaw's Ordinances of 1599 and the date of its earliest existing minute. But the import of its first two minutes suggests the idea of a resuscitation of the Lodge, which seems to have been effected by certain mason burgesses of Irvine and Ayr, and master masons in Kilwinning and surrounding districts. In some of the earlier of the Kilwinning minutes it is recorded that the Lodge met in the "vpper" or "heich chamber" of the dwelling-house of one or other of the brethren. This is a clear indication of the existence of a secret ceremonial in communications of the Mason Fraternity of the period. Though designating itself "The Ancient Ludge of Scotland,"* it does not from its records appear in the seventeenth century to have exercised any influence beyond the counties of Ayr, Renfrew, and Dumbarton. This influence, which at the best was little more than nominal, became more circumscribed towards the close of the century, the Lodge's statutes were openly infringed and its penalties disregarded, the absentees from its communications formed the major part of its members, and its meetings were suspended. In 1704 the Lodge was, "with consent of the Tread," restored from a seven years' dormancy—its operations, however, being chiefly confined to Kilwinning and the northern parts of Ayrshire. Still its claims to the premiership of Scotch Lodges met with acknowledgment through other sections of the Craft seeking charters of erection at its hands. Upwards of thirty such charters, including two to America (Essex and Falmouth, Virginia), one to the West Indies (St John's, Antigua), and one to Ireland,† are known to have been issued between the years 1729 and 1803. From the fact that Lodges professing to be pendicles of Kilwinning existed in various parts of the country at an early period of the eighteenth century, it may be inferred that commissions similar to that granted to Canongate of Edinburgh preceded the issuing of charters to independent Lodges. Mother Kilwinning's withdrawal from, and subsequent adhesion to the Grand Lodge, and other points in its history, have been already noticed. The following are excerpts from its earliest records:—

* On examining in 1863 the oldest existing minute-book of Mother Kilwinning, we directed the attention of the Secretary to the fact that the word "Ancient," at the end of the eleventh and beginning of the twelfth line of the minute of December 20, 1643 (folio 7), had been tampered with—an attempt having been made to erase the word, and thereby to destroy the evidence of the Lodge having styled itself "The Ancient Ludge of Scotland."

† This charter of constitution was granted to "The High Knight Templar of Ireland Kilwinning Lodge," meeting in Dublin in 1779. Upon this charter the "Kilwinning Chapter of High Knight Templars of Ireland and S. C. R. C." subsequently founded its right to work the Royal Arch, Knight Templar, and other degrees. It is now preserved in the archives of the Grand Conclave of High Knights Templar of Ireland.

"xx december 1642. In the ludge of Kilwyning convenit of the massoun craft the perones following and jnrollit thame selffis in the said ludge and submittit thame selffis thairvnto and to the actis and statuts throf. Presentes: Johne barclay Johne allasone Jon cauldwell hew craufurd Robert welsche Mathow Allasone Patrik greir Johne Smithe Andro boyd Williame cauldwell Johne meler Wm craufurd in braidstane Rot cauldwell Johne*Massoune Robertt Quhytt W Mitchell Rot fultoun in monktounheid Jon fultoun in craigend Rot fultoun in auld mynes Allane leck in frierland John lyndsay in Cunnyngeisland Williame fultoun in Craigend George wilsoun in bowsaill Hew miller in paisley Hew mure Williame weir." [A mark is adhibited to each name. Of the names three are holograph of the parties, viz., John Meler, deacon, and John Massoune and Robert Quhytt, freemen of the Ayr Squaremen Incorporation.]

"xx day of december 1643. The Court of the Ludge of Kilwyning holdin in the vpper chamber of the duellinghous of Hew Smithe at the croce of Kilwyning Be Johnne Barcklay, maissone burges of Irwin, deacone of the maissounes wtin the hail bounds, and remanent brethrcin mrs. of wark vyrs following. Suittis callitt. Court laully. affirmit.



Item Comissioun is gevin and allowit be ws the fornarnit subscriyveris as wardane, deacones, and followis of craft of the ludge of Kilwyning, the ancient ludge of Scotland, To seclude and away put furthe of thair ancient companie all dissobedient persones that is not willing to keip and fulfill the ancient statutis sett doun of befor be or worthie forfatheris of worthie memorie. Item that na follow of craft nor maister be ressaunt nor admittit wtout the number of sex maisteris and twa enterit prenteisses, the wardane of the said ludge being ane of the sex, and that the day of the ressaing of the said follow craft or maister be orderly buikit and his name and mark be insert in the said buik wt the names of the sex admitteris and enterit prenteisses, and the names of the intenderis that schall be chosen to every persone to be also insert thairinto; provyding alwayes that no man be admittit wtout ane essay and sufficient tryall of his skill and worthieness in his vocatioun and craft. Item vpon the said twenty day of the monthe of december jm. vjc. fourtie thrie yeris they have electit and chosen Johnne barclay wardane of the ancient ludge of Kilwyning, and Hew Craufurd electit deacone for the nixt yeir jm. vic.

fourtie four yeirs. Item we wardane and deacone abovne meit grants ws to be awand to ye boxe for or entry to the saids offices every ane of ws iij lbs money to be peyit befor the choosing the nixt, and ordanes that every wardane and deacone the fyrst tyme to yr entry yt sall be chosen sall pey also ilk ane of thame to the box iij lbs, and the forsaid wardane and deacone ar obleist cautn ilk ane of them for ane vther for ye forsaid soume. Item. The company haue electit Rot. Fultoun in Mountheid, Rot. Fultoun in Auldmynes, for the quartars of Inscheschman and Dumbartane. Item. Rot. Welsche and William Cauldwell for the quarteris of the heiche of Baronthrow wt Paislay. Item. Mathow Allasoune and Patrick Greir for the pairtes of Cunynghame as Quarter maisteris, quha hes gevin yr aithis. Item the wardane and deacone, wt consent of the brethrein has creatt James Ross notr. clerk to thair courtis. Quha hes gevin his aithe in office. Item it is concordit and aggreit be the forsaid maisteris, that ilk ane of the maisteris sall pey quarterly twa schillingis scottis. Item the enter prenteisses sall pey tuell pennies scottis for yr quarter comptis, and gif it sall remane vnepeyit they sall duble it, and the quarter mrs chesen for yt effect sall tak paines for ye collecting of it, and ordanes thame to be anserable for it at the generall meeting. Item it is concordit and aggreit that all thir maisteris sall conveyin peremptorie at Kilwyning the forsaid day yeirly, vnder ye penaltie of fourtie schillingis money, and enter prenteissis twentie schillingis money, wtin Cunynghame, and lykways in Barronathrow sall pey tuentie schillingis, and enter prenteisses sall pey ten schillingis money toties quoties. Item it is concordit and aggreit that the said maisteris of the whole ludge and quartar maisteris sall conveyin, wt the enter prenteisses at Kilbarchane the thursday befor Lambes yeirly, and the mrs of the barronthrow sall pey fourtie schillingis for not compearance, and the enter prenteisses yr tuentie sch money; and lykways, the mrs wtin Cunyngham sall pey twentie sch. money, and the enter prenteisses yr sall pey ten schillingis toties quoties, and ordanes every ane of them at yr bokng to pey xld to the clerk."

"xix of decr., 1646. The court of the Maissoun tred of the loudge of Kilwyning, holdin in the vpper chamber of Hew Smythe, at the croce of Kilwyning, be Jon. Allasoune wardane, and Johnne Cauldwell deacone, and remanent brethrein prnt. Suittis callit. Court laully affirmit. Absentes callit at ii hors ye said day. . . . The qlk day the wardane and deacone and remanent brethrein of the Maissoun tred wtin the foresaid loudge prnts and ressaute and acceptit Hew Miller, maissoun in Paislay, William Craufurd in Bradstane, Jn. Miller in Air, Rot. Cauldwell, fellow brethren to ye said tred, quha hes sworne to ye standart of the said ludge ad vitem. As also hes ressaute ye persones following as prenteisses to ye said craft : Ro. Corraithe, Jon. Cauldwell, Allane Cauldwell, Jon. Craufurd, and Andro Hart. The qlk day Hew Mure in Kilmarnok wes decernit to pay to the box ten pnds mony of vnlaw for working wt Cowanes contrair to the actis & ordinances of the said ludge, and for peyt qrof the said Hew Mure as princfl. and Jon. Allasoune, massoune, as caut. for him, binds and obleisses thame conjucly & severlly yr aires and exrs. to pay ye forsaid soume betwix & Jambeis nixt 1647, & ye said Hew Mr obleist him to relieff his cautr vnder ye pane of dubling. . . . Off the qlk vnlaw yr is peyit prntly be Hew Mure xx sch. money. . . . Ja. Ross, notaris."

"At Air the twentie aucht day of Januar, the zeir of god Jaj. vic. & fourtiesevin zeiris. The court of the Masounes of the Ludg. Killwining haldin be Johnne Allasoune wardane, Mathow Allasoune deacone, and remanent brethreine present. Suites called : the court lawfullie affirmit. Conveined Mathow Allasoun deapun, Johnne Allasoun wardan, Johnne Smyt in Kilmarris,* Jon Corruth in Kyle, Patrik Greir in Kilmarnok, Johnne Miller

* One of the contractors in 1653 for building a church in Ayr in place of the Kirk of St John,

in Air, Johne Masoune in Air, Robert Quhyt ; William Weir in Laichmyln prenteis ; Andro Hart in Irwing prenteis, officer. Absentis vnlawit [here follow the names of twelve brethren from Mayboill, Machline, Killwining, etc]. Quhilk day Roberth Quhyt, massoune in Air, vpoune oath declyned all working with the cowains at any tyme heir-efter, and obliged him to yis Ludg and to observe the auncient rewlis maid thairanent vnder the paine of fourtie pund, conforme to ye act. Robertt Quhytt. Thair is givain to Johne Corruth, Johne Massoune, Johne Millar, Patrik Greir, Robert Cauldwell, and Johne Hunter, to tak order woth James Naper eldar and youngar, Androw Walker, & Hew Gibsoune, for yr disobedience, and to met vpone the 22 of febrvar vndar the paine of 24s at Johne Wassones in Machline at nyne hors befoir none. And to report yr diligence to ye nixt meitting."

Little is known of the LODGE OF GLASGOW during the seventeenth, and nothing whatever of an authentic nature as to its existence in the sixteenth or preceding centuries. Its pretensions to an antiquity of the time of Malcolm III. of Scotland (1057) are noticed in page 280, in connection with its resolution to exercise the functions of a Grand Lodge. There can be no doubt as to the existence of a Lodge among the Operative Masons who built the Cathedral of Glasgow, but the fact cannot be substantiated by documentary evidence, any more than the Lodges of Edinburgh and Kilwinning can by written testimony be proved to have been established by the Masons who built the Abbeys of Holyrood and Kilwinning. It is unfortunate for the claims to priority and supremacy that in modern times have been advanced by the Lodge of Glasgow, that the Warden-General of the Scotch Lodges in 1599 should have assigned to Kilwinning the Masonic oversight of a district which included Glasgow. The earliest authentic notice of the Lodge of Glasgow is contained in the oldest minute-book of the Masons' Incorporation, under date September 22, 1620, and is to the following effect: "Entry of Apprentices to the Lodge of Glasgow.—The last day December, 1613 years—Compeared John Stewart, Deacon of Masons, and signified to David Slater, Warden of the Lodge of Glasgow, and to the remnant Brethren of that Lodge, that he was to enter John Stewart, his apprentice, in the said Lodge. Lykas upon the morn, being the first day of January sixteen hundred and fourteen years, the said Warden and Brethren of the said Lodge entered the said John Stewart, younger, apprentice to the said John Stewart, elder, conform to the acts and liberty of the Lodge." The only other instance where "Lodge" is mentioned is in the minute of May 1, 1622, to the effect that James Ritchie being accused of feeing a Kowan in contravention of the Acts of Craft alleged that "he was entered with a Lodge, and had a discharge of a

which had been turned into an armoury by Cromwell on taking possession of the town after the defeat of the Scotch forces at Dunbar.

Master in Paisley with whom he is entered, and therefore the Deacons and Masters have assigned to him Friday next to produce the discharge."*

The Lodge of Glasgow was a party to the St Clair Charter of 1628. But it took no part in the institution of the Grand Lodge, nor did it join that body till 1850, when it was enrolled under the designation of "The Lodge of Glasgow St John, No. 3 bis." Unlike other pre-eighteenth century Lodges, its membership was exclusively Operative, and although doubtless giving the Mason Word to entered apprentices, none were recognised as members till they had joined the Incorporation, which was composed of Mason burgesses. The erection of St Mungo's in 1729 was the result of an unsuccessful attempt to introduce non-operatives into the Lodge of Glasgow—an object which was not attained till about the year 1842. It was their exclusion from the Freemen's Lodge which led the Journeymen Masons of Glasgow, in 1741, to set up the "St Andrew's Lodge at Glasgow," under a charter from Kilwinning,—its designation being afterwards changed to "The Glasgow Journeymen Free-Operatives." It was reorganised in 1788, when "incorporate," equally with "theoretical masons who do not practise and work as journeymen," were declared to be "only pen-dicles of the Lodge" and therefore ineligible to hold office except that of secretary. The officebearers then consisted of "Grand-master, four Masters, two Wardens, two Box-masters, Secretary or Clerk." The two brethren next in rank to the "Grand-master" were also respectively designated "High-steward" and "Cornet." Each paid a fee of honour on his election. There was an annual parade on St John's-day, in which "musick and flambeaus" bore a conspicuous part. Persons under fifteen or above forty years of age were inadmissible for membership.

Like its contemporaries, the Kilwinning, No. 4, and St Mark, No. 102, the Lodge of Glasgow St John possesses a hall of its own, which is devoted exclusively to Masonic purposes.

HADDINGTON ST JOHN KILWINNING claims to have been an offshoot from the Lodge of Wark in Northumberland as far back as 1599; but this cannot be supported by documentary evidence. It was a party to the St Clair Charter of 1600-01. December 26, 1713, is the date of its earliest minute extant, and contains the record of the passing of a fellow-craft, and of the election of a Deacon and Warden. In 1726 certain Masons in Tranent became bound under a penalty of £40 Scots to attend the yearly meeting of the Lodge at Haddington. The oldest Masonic MSS. pos-

* MS. Notes on the History of the Lodge of Glasgow St John, kindly shown to us by the author, Bro. James Cruickshank, builder, a Past Master of the Lodge, and ex-Substitute Provincial Grand Master of Glasgow.

sessed by the Lodge, are—a “band” in security for the sum of £6 Scots granted by John Anderson, mason burgess, to the Mason Lodge of Haddington, of date February 2, 1682; and the following paper illustrative of the custom of binding apprentice masons to particular Lodges:—

“Contract and Agriement betwixt the Masson Lodge of Hadingtoun and John Crumbie (1697). Att Hadingtoun the twentie ninth day of May Jaj vii c. nintie and seven years, the following agreement contract and conditions are made and condecended to betwixt the parties underwritten. They are to say, Archbald Dauson masson in Nun-gate, present Decon of the Mason Lodge of Hadingtoun, with and in name of the remnant Massons of the sd Masson Lodge one the ane part and John Crumbie masson in Stenton one the uther part. That is to say the forsd John Crumbie binds and oblidges him to keep and observe these conditions, viz., that he shall not work with nor in company nor fellowship of any Cowan at any maner of building nor masson work. Likewise the sd John Crumbie oblidge him not to contract nor agree with any person nor persons for any masson work but for dayes wages, at least not to transact nor agree with any work for above six pound Scots for perfecting & compleating the samine during the time he is ane entered prentice. And the said John Crumbie oblidges him if he faillie in any of the sd conditions or any other manner of way contrary to the rights and privileedges of the sd Masson Lodge to pay the forsd Deacon and remnant brethren of the sd Lodge the soume of ffourtie pound Scots money for each faillie totis quotities. And the said Archbald Dauson decon and remnant brethren of the sd Lodge, oblidges them to accept of [and] receive the forsd John Crumbie as ane entered prentice, he keeping and observing the forsd conditions and agreements and paying the ordiner dewes which is use and wont. And both parties condecends to the registration hereof in any Judges books competent within this kingdom, that all execution needfull may pase hereupon on six days only and for that effect constituts there prors. in witness qrof, written be John Carfrae indweller in Hadingtoun, both parties hes subt thir prnts day place and year of God above written befor thir witnesses, Charles Paterson, servitor to George Cockburn, writer in Edr., and the forsd John Carfrae, writer hereof. John Crumbie; Cha. Paterson, Witness; Jo. Carfrae, Witness.”

There is a jotting on one of the fly-leaves of the oldest minute-book of the LODGE DUNBLANE ST JOHN of payments made to its funds in April 1695, but January 1696 is the date of its earliest minute. Of the brethren in office and otherwise aiding in the business of this Masonic Society at the period mentioned, the majority were non-operatives, several of them being noted Jacobites. Cameron of Locheil (brother-in-law to Sir Duncan Campbell, already noticed as belonging to Mary's Chapel), Strathallan, Lord John Drummond, and other leading members of the Lodge of Dunblane, were prominent actors on the Stewart side in the Rebellions of 1715 and 1745. Lord John was Master in 1743-45. The following are selections from the earliest records of the Lodge, and from others of more recent date of an interesting character:

"Meassones Court holden att Dunblane the twentie eight day of January. 1aj, vi c. nynie six years, [when] the Societie of the Meassones after named h[ave mett] and conveined to the effect afterspedd., viz. William Viscount of Strathalane; Johne Camerone of [Lochyiell], younger; Johne Pearstone of Kippenross; Alexander Dru[mmond] of Balhadies; Allane Camerone, brother german to the sd laird of Lochyiell; Johne Grahame, younger, in Dunblane; William Caddell of Fossoqwhey; Jas. Grahame, lorimer in Dunblane; Thomas Muschett & Robert Duthie, measones in Dunblane; John Duthie, measone in Kippenross; William Baxter, measone in Kilbryde; and James Turner, wryter in Dunblane. The sd day the sd persones all in one voice have elected and chosen the persones afternamed to be members of the sd Court and Societie of the Lodge of Meassones in Dunblane for this present year 1696 years, as after followes, viz., The sd Viscount of Strathalane Master Meassone, and in his absence the sd Alexr. Drummond of Balhadie, who is appoynted Warden, and in case of Balhadies absence and the sd Viscount being present Johne Pearstone of Kippenross is to officiat as Warden; the sd Thomas Muschett, Eldest Fellow of Craft, and in case of his absence Johne Duthie is to officiat for him, and the sd James Grahame as deput; the sd James Turner Clerk; William Caddell Treasurer; the sd Robert Duthie Officer, and William Baxter in his absence; and the sd Johne Grahame Pror.-Fiscall. And incase it shall happen the first thrie members to be absent all at one tyme, and that there be necessitie for holding of a Court, the fourth member is heirby impoured to keep court and nominat members in the roume of the sd who shall be absent. The fornamed members of Court doe heirby appoynt all Meassones who are members of this Court to mett and convein att Dunblane the first laull. day of the begining of each quarter of ane year under the penaltie of ffour pounds Scots, or els instruct ane reasonable cause why. And that all Meassones & members of this Lodge mett and convein upon St Johns daye, being the twentie sevent day of December 1696, att this place, under the penaltie of twelve pund Scots for each absent persone, or els give ane laull. excuse—it being a laull. day, and fealeng thereof the next laull. day thereafter. The sd members doe heirby ordaine that each workman who shall heirafter be entered pay at their entrey six pund, and att their passing thrie pund Scots, with the ordinar dues. And farder, they ordaine that aney meassone who shall be desyrous to enter themselves with this Lodge, the samen shall be referred to the modificatiōe of aney one of the members of this Court as to their entrey money. And sicklyke the sd members, with consent of the remanent persones befor named, doe heirby statute and ordaine that no persone heir present, or aney other persones who shall be heirafter admitted to this Lodge, shall divulge or make knowne aney of the acts passt in this court, or of the acts heirafter to be past during this year, to aney meassone qtsomever who is not entered to this Lodge, excepting only these two acts made in relatione to entrey and passing, and of meassones already past and entred and desyrous to joyne in this Lodge. And that under the breach of breaking of their oath and former engadgements and being thereafter declared incapable. In testimony whereof the sds members and former persones, meassones abovenamed, have subd. thir prnts. at Dunblane the sd twentie eight day of Janry. 1696 years forsd. Strathalan, A. Drummond, Jo. Pearson, Thomas mwshiet, John Duthie, Jas. Turner, John Grahame, Wm. Caddell, Robert Duthie, William Baxter, J. Cameron, Allan Cameron, Ja. Grahame."

"Dunblane, the thrid day of August 1696 years, at Wm. Caddells house. The which day mett and conveined the Viscount Strathalane, Master Mason, Alexr. Drummond warden. . . . The members of Court, with consent of the master meassone, having taken

into consideratione that the fyne imposed upon trademen for yer absence at the court the begining of each quarter being ffour pundis Scots is over much for them to pay, Therefore they doe statute & ordaine that in all tyme comeing the sd fyne shall be restricted to threttie shilling Scots, to be punctuallie payed in to the box be each trademan who shall not convey the first laull. day of each quarter, conforme to the former act made thereanent;—and those who are not trademen ther fyne to continow as formerlie. And lykewise the absents are to be lyable in the lyke fynes if they doe not appear when they are laullie warned to aney court, or els give ane relivant excuse therefor. . . . The sd day the sd master meassone & remanent members appoynts the second Munday of November next, being the nynt day, to be the next court day, in respect the fair of Dunblane holds the first week of Novr., and ordains the officer to summand all persones concernd (who are not here present) again that day. STRATHALAN.”

“December 27, 1703 : It is statute and ordained that each meassone of this court who takes ane prentise to the meassone trade shall be oblidge to pay in twentie shillin Scots money for each prentises entrey and booking money to the sd trades box hereafter. And that they shall be oblidge to cause the clerk of this court to write ther indentars, and pay him therefor; under the penaltie of ffourtie shilling Scots for ilk transgressionne attour payment.” “September 1, 1716 : It is enacted that in tyme comeing there be no meassons or vthers entered and past by the members of this Lodge at one and the same time (except such gentlemen who cannot be present at a second diet). But that they be first reported prentises and their passing ordered by the Lodge thereafter according to qualificationes. And in case of contraventione, the members accessory to such unlauffull passing shall be lyable to a fyne by the Court as they shall see fitt.” “Dunblane, the twenty seventh day of December 1720 years. Sederunt : Robert Duthy deacon, Wm. Wright warden, Wm. Muschet eldest fellow of craft. . . . Compeared John Gillespie, writer in Dunblane, who was entered on the 24 instant, and after examination was duely passt from the Square to the Compass, and from an Entered Prentice to a Fellow of Craft of this Lodge, who present as said is bound, obliged, and enacted himself to stand by, obey, obtemper, and subject himself unto the heall acts and ordinances of this Lodge and Company, and in testimony grof has subd. thir prnts.” “Dunblane, November 28, 1721. . . . Compeared James Eason, who was formerly entered as a prentise in our Lodge upon the 29th of March, Iaj. vii c & twentie and one years, and being examined was duely past from the Square to the Compass, and from an entered prentise to a fellow of craft of this Lodge; and hereby binds and obliges himself to stand true to all the laws & statuts of this Lodge, and subject himself therto, and in testimony, etc.” “Dunblane, the sixth day of Septemr., Iaj. vii c. and twenty three years. Sederunt : Alex. Moir Master Mason pro tempore; Charles Stirling of Kippendavie and Pat. Linton of Pendriech, Wardens; William Caddell of Fossothy, Wm. Ker, Robt. Finlaysone, Alexr. Broun, Follows of Craft. The same day compeared Collonell James Ruthven of Graitney, Hugh Pearson of Kippenross, Peter Stirling, yr. of Kippendavie, and James Longlands of Mountfir, and at their earnest desire were duely and orderly admitted entered prentices of this Lodge, being orderly & decently introduced yrto as use is, and who by thir presents become entered prentices bound, obliged, and enacted to all the laws, acts, and statutes of this Lodge accordingly. As also, they haveing in a short time yrafter applyed to be past, and given satisfieing answers of their knowledge as entered prentices, were accordingly past from prentices to fellows of craft in due form, and have all subscribed thir pnts. Therafter the sd Mr Caddell made a present to this Lodge of a Book intituled The Constitutions of the Free Masons, containing the

History, Charges, Regulations, &c. : which was gratefully received from him, and ordained to be kept by the Treasurer for the use of the members of this Lodge in time coming: Which Constitutions are written for the use of the Lodges by Mr James Andersone, Minister of the Gospell, and printed at London in the year of Masonry vaj vii & xxiii. Anno Domini 1723. . . . The which day (January 4, 1724) Alexander Moir payed in to the Treasurer half a guinie, being six pounds six shill. Scots, which he received from Collonell Ruthven for entering and passing him; and thre pounds money forsd which he received from James Longlands for the same cause,—out of which the Theasurer, with consent of the Society and by their allowance, payed to William Ker the soume of six shillings sterling for aprons and gloves furnished to these two brethren; and to Kippenross and Kippendavie who were entered with them." . . . "Dunblane, twentie seventh of December, 1729. . . . Compeared William Rankine, yor. merch. in Dunblane, and Andrew Wright at Mill of Fintry, who declared that they were entered apprentices to the Lodge of Kilwinning, compeared, desiring this lodge might enter them apprentices to their said lodge and pass them therefrom to be fellows of craft, which being considered by the members of Court, they ordain James Muschet to examine them as to their qualifications and knowledge, who having reported to the Lodge that they had a competent knowledge of the secrets of the MASON WORD, they the said Lodge after entering them apprentices pass them to be fellows of craft of this Lodge." "Dunblane, 13 March, 1740. John Stirling of Keir, Esqr., master, Alexander Drummond of Balhaldies, George Robertson of Craigarnhall, Hugh Pearson of Kippenross, Patrick Stirling of Kippendavie, John Drummond, writer in Edinburgh. . . . Thereafter the Right Honourable Lord John Drummond, brother to his Grace the Duke of Perth, gave in a petition craving to be admitted a member of the Mason Lodge of Dunblane, which being considered by the master and other members of the present, they doe unanimously admitt his Lordship to be an apprentice of the forsd lodge. And thereafter he, having been found duely qualified, was past from an apprentice to be a fellow of craft. And having paid in to the treasurer a guinea after his admission, his Lordship obliges himself to obey the whole acts and statutes of court. J. Drummond. John Stirling, Master. The same day Alexander Stuart, servant of the above Lord John Drummond, gave in a petition craving to be admitted a member of the sd Mason Lodge, which being considered by the Master and the other Masons present; they unanimously admit the sd Alexr. Steuart to be ane apprentice of the said Lodge who hereby obliges himself to obey the whole acts and statutes of Court. Alexander Stuart. John Stirling, Master."

PEEBLES, KILWINNING from the commencement of its career admitted non-operatives, and observed many of the ancient customs of the Craft long after they had disappeared from other Lodges, *i.e.* constitution of its meetings by prayer, the periodical examination of its members, and the appointment of instructors to each newly-admitted brother. The annual testing of apprentices and fellows was conducted privately by brethren appointed for the purpose, who openly reported the result to the Lodge. No Third Degree is referred to in the minutes as practised by the Lodge at or prior to 1764, the date at which the first volume of its records ends. "Kilwinning" was first appended to its name in 1750.

“Peebles, October 18th, 1716. The which day the Honourable company of Masons belonging to the Toun of Peebles, head Burgh of the shire, taking into their consideration the great loss they have hitherto sustain'd by the want of a Lodge, and finding a sufficient number of Brethren in this Burgh, did this day erect a lodge amongst themselves within the said Burgh, for the benefite thereof and the shire, making choise of a Deacon and Warden, Boxmaster, Key-keeper, and Clark in manner following, viz., John Hyslope, James Stiel, and David Whyte, three of that Honourable company being put in the lite for Deacon, and the same putt to the vote, John Hyslope was unanimously chosen Deacon of the said lodge. As also James Stiel, David Whyte, Mr John Taitt being in the lite for Warden, and the same putt to the vote David Whyte was chosen. John Ker, William Nickol, and Richard Whyte being in the lite for boxmaster, and put to the vote, William Nickol was chosen for that effect. As also Richard Whyte, John Ker, and Robert Scott being putt in the lite for Key-keeper, the same was carried by vote in favours of Richard Whyte, when Mr John Taitt was also unanimously chosen Clark to the said Lodge and Honourable company. All which things were done decently and orderly by the Honourable Company of Masons belonging to the lodge att Peebles hereto subscribing. Sic Subscibitur. John Hislop, David White, Jo. Taitt, John Ker, William Niccoll, Robert Scott, Adam Saltone, John Frier, Frncs. Gibsone, Alexander Veitch, William brotherstons, James Stiel.” [Each signature is preceded by a mark.]

“Peebles, December 27th, 1716. The which day being St Johns day, the Masons of the lodge of Peebles, that honourable company, mett and proceeded as followes. After prayer, the Deacon and Warden with the Clark were present att the examination of the severall members of the rest of the honourabl company, which was approven with respect to each of them. After which the saids company proceeded to the entrie of William Brotherstains, which was decently and orderly done, and he received as a member of the said company, he choosing for his intenders David & Richard Whyts, being ordered to pay in three pound scotts to the box master as his composition. This day was enacted that each member of the said Society shall in all time comming pay in to the box half a marke scotts, and this to commence att St Johns day next. Alexr. Veitch, enter'd prentise, made application to this lodge & was received, who choose for his intenders David & Richard Whyts. The honourable company this day did elect and choose Richard White as their box master for this year and John Ker key keeper thereof. . . . As also was decently and orderly entred and addmitted Andrew Gray, and was ordered to pay to the box-master upon demand one pound tenn shilling scotts money as his composition; he having made choise of John Hyslope and Adam Salton for his intenders.”

“Peebles, December 27, 1717. This day being St John's day, the right honourable company of Masons belonging to the Lodge of Peebles mett and proceeded thus. John Wood merchant in Peebles having made application to this honourable company was gravely and decently entred a member of the said Ludge, any complement to be given being referr'd to himself. As also Andrew Gray, a member of the Society, was this day convict of a gross misdemanner, and accordingly came in the companies will, whereupon he was fin'd in half an croun, to be immediately payd or his bill therefor. John Wood chose for his intenders Mr Jo. Taitt and William Brotherstons, choosing for his mark this []. Andrew Veitch chose this [], William Duguid chose this [], who all payd for the same. . . . The severall members payd in their half marks to the box, and the severall pices of examination were diligently undergone to satisfaction. Expended for dinner six pound eighteen shilling six pence scotts money.”

"Peebles, Decr. 19th, 1718. The which day Mr John Douglass, brother German to the R. H. ye Earle of March, was by the Honourable Society of Masons in the Ludge of Peebles received and admitted member of the said society, and payd in to the box ane Guiny in Gold as composition, choose for his Intenders John Hyslope and Francis Gibson, he choose for his mark []. As also Captain George Weir of his Majesty's Troop of foot guards was by the said Society received and admitted member thereof, and pay'd into the box thereof 10 sh. and six pence. Received for his intenders Mr John Taitt and John Friar, choose for his mark [], upon which the Honourable Societie having received ane handsome treat, thought fitt to give in complement to the forsd's Gentlemen 04 lib. 10 sh. 00 d., being that which was due to their Carecter."

"Decr. 27, 1723. This day Robert Patersone was lauffully entered a member of this lodge, composition gratis upon the account he is a mechanick and of a good behaviour, choose for his mark []."

"Peebles, 27th December, 1725. . . . There being proposed to the honbl. company by some of the brethren thereof, that the yearly dues, being half a mark scots being but small, and there was each year taken off the box for helping to pay the dinner, that thereby the box would in a short time come to nothing, which being considered by the honbl. company, it was voted nemini contra dicente that for ever hereafter each entred Mason shall pay yearly six pence, and three halfpence quarterly, which in all amounts to twelve shilling scots yearly. And they doe hereby appoint the present warden and his successors in office to order the officer for the time to ingather the sd quarter dues and to give into him. . . . This day John Ramadge, present provost of Peebles and one of the brethren of the honbl. company of masons there [entered September 1717], did complement the lodge thereof with ane Book of the Constitutions of the Free-masons, containing the history, charges, regulations, &c., of that most ancient and right worshipfull fraternitie, for the use of all the lodges in Scotland, &c., which was received by the honbl. lodge and heartie thanks returned to him therefore by the honbl. company. And which book is ordained to ly in the box, not to be given out to any person save a brother residing within this burgh, upon his giving a receipt therefore to redeliver back the same within the space of twenty four hours after receipt yrof under the pain of half a crown." "Peebles, 13th January, 1725. . . . Thereafter David Whyte being accused by severall of the honbl. company for breach of some of the laws and for the fourth article in particular; and he being examined thereanent owned and confessed that he had said he would enter some persons in Traquear parish, contrair to the sd law, and would set up ane lodge there. And which being considered by the honbl. company, they found him guiltie of the breach of the laws, for which they only ordained him to beg God and the honbl. company pardon, and promise not to doe the like in time coming, which he accordingly did." "27th Decr. 1726. . . . The honbl. company taking to their serious considerations the reflections putt by the members of the Lodge who were no workmen anent the paymt. of one shilling ster. yearly, doe therefore in all time coming restrict the sd shilling to eight pence."

THE LODGE OF ABERDEEN, although alleged to have been instituted in 1541, possesses no record of its transactions prior to 1670. Like Mother Kilwinning, it ascribes the loss of its more ancient minutes to their accidental destruction by fire, at a date and under circumstances of which there is no authentic record. Like Kilwinning, too, Aberdeen was recognised

as an ancient centre of the "High Degrees" by Continental Masonic fabulists of last century, much to the surprise of the Aberdonians themselves.* A code of laws was adopted by the Lodge of Aberdeen at the formation of its benefit society, A.D. 1670. The original manuscript of these laws, and other portions of an old folio called "the account book," are pasted on the leaves of another book, which opens with a copy of the charter received from the Grand Lodge in 1748. Prefixed to the statutes is a list of the "autoires and subscryuers" of the book of which it originally formed a part, engrossed by the clerk, a glazier named Anderson, in what may be termed a species of pen-printing. To such a degree does the Lodge seem at the period to have been leavened with the Speculative element, that of these brethren, forty-nine in number, more than one-half are recognisable as having no professional connection with Operative Masonry. This roll contains the names of three earls and one lord, two parish ministers, one preacher, a professor of mathematics, an advocate, two surgeons, two lairds, a collector of customs, nine merchants, two wig-makers, and other theoretical masons—all holding the rank of fellow-craft and, as we learn from a note appended to the list, arranged according to seniority, "persones of a meane degree insert before greate persones of qualitie," as illustrative of the principles of equality and fraternity which should characterise associations of the Mason-trade. Two of these fellows of craft are designated "maister," three "warden," and three "treasurer of our lodge;" but there is nothing to distinguish the past from the then present holders of these offices. By an original rule of the Lodge entered apprentices were incapacitated for being placed on the roll of members, but their names were inserted in a separate list.

The statutes of 1670 show the Lodge to have been composed of Master Masons and Entered Apprentices, governed by a Master and a Warden, who, with a clerk, boxmaster, and officer, composed its staff of officials. They make provision for the entertainment of "Noblemen and Gentlemen Masons" on visiting the Lodge, as if their admission into the Fraternity gave eclat to its meetings and dignity to its proceedings. Eldest sons, and husbands of eldest daughters of members, as such, were, as now, admissible at reduced charges, as were also handicraft apprentices. "Ane *linen* apron and a pair of good gloves" fell to be presented by intrants to each of the brethren. Marks were adopted by apprentices. Pointed reference is made to the benefit of the MASON WORD, and special care shown for insuring secrecy in communicating it. The Lodge of Kilwinning chose the seclusion of an "upper chamber" of an ordinary dwelling-house for its meetings,

* Masonic Knight Templarism and the Royal Arch Degrees are known to have been worked in Aberdeen about the year 1780.

but the Aberdeen Fraternity preferred to hold their lodge in "the open fields" rather than in inhabited tenements—"the Mearnes in the parish of Negg, at the stonnies at the poynt of the Ness" [near the Girdleness Point], being the specified place for entering in the "outfield lodge." Particular to a degree in upholding the drinking customs which obtained in ancient associations of the crafts—the speaking pint, the pint of wine at entry and passing, and the prolonged festivities on St John's-day—the Lodge pointedly condemned drunkenness, and was otherwise watchful of the moral and religious bearing of its members. Obedience to its laws was enjoined from a regard to "the oathes" made at entry. It was the custom to read the "Mason Charter," *i.e.* the Old English Charges, and the Laws of the Lodge, at the entering of apprentices. The "entertainment money" still exacted from intrants is a relic of the entering pint of the seventeenth century.

Following the statutes is a copy of the MS. Constitutions, in the same handwriting as the Laws, without date, and entitled "A Discourse hade before a meeting of Measones, commonly caled the Measson Charter"—the opening paragraph being designated, "A Prayer before the meeting:" "The might of the Father of heaven, with the wisdom of the glorious Son, and the grace and goodness of the Holy Ghost the three persones in one Godhead, be with us in our beginning and give us grace so to govern ourselves that we may live in that bliss which shall never have ane ending. Amen." The Aberdeen MS. is described by Bro. Hughan, in the second edition of his 'Old Charges of British Freemasons,' as being "intermediate to the York and Kilwinning MSS." Its source is apparent from its containing, like that of Kilwinning, the clause, "true lydgemen to the King of England." Towards the end it is shorter than in most other transcripts of the same document. It is followed by the "Lawes and Statutes for Meassones, gathered out of their old wreattings." These consist of some twelve or fourteen items of the Falkland Ordinances, for "airtieficeris of buildinges," which we have referred to at page 87.

A hiatus in the Lodge's records occurs between 1670 and 1696, in which year the election of officials is minuted. A plurality of Wardens exists till 1700, at which date the name of "the first warden of our lodge" had disappeared from the list. It is not to be supposed that the brother referred to was the first warden the Lodge ever had. The expression would in all probability be used to denote that the warden named was the first to fill the office at the re-organisation of the Lodge which may have been effected a few years prior to the institution of its charity fund. The appointment of a second warden would proceed from a disposition to render the elder brother's occupancy of the post an honorary distinction. The

Lodge of Aberdeen retained its position as a court of Operative Masonry till about the period of the institution of the Grand Lodge. It permitted apprentices and journeymen, under certain restrictions, to execute mason work on their own account, and visited with penalties those who abused their privilege in this respect. It took part in the erection of the Grand Lodge, the Earl of Kintore being its Master; but by some mismanagement failed to obtain the position on the roll to which it was entitled. Its constitution was remodelled in 1793, when out of deference, it may be supposed, to its Operative origin it was resolved that the office of senior warden should always be filled by a domestic mason—an arrangement which is still observed. Persons above fifty years of age, and “menial servants,” were inadmissible, and “fraudulent bankruptcy” rendered brethren liable to expulsion. The Lodge is now rich in funds, and its intrants are chiefly of the professional and mercantile classes.

The noblemen who were enrolled as fellow-crafts of the Lodge of Aberdeen in the seventeenth century were the Earl of Findlator, the Lord Pitsligo, and the Earls of Dunfermline and Errolle. The two last mentioned were old men in 1670, and must have joined the Fraternity at a much earlier date. GILBERT, tenth EARL OF ERROL, succeeded to the title in 1638,—was colonel of horse in the “unhappie engagement” for the rescue of Charles I. from the hands of the Parliamentary party,—and subsequently raised a regiment for the service of Charles II. CHARLES, second EARL OF DUNFERMLINE, succeeded his father in 1622. His Lordship was Lord High Commissioner to the General Assembly of the Kirk of Scotland which met at St Andrews in 1642; and took an active part in the subsequent transactions of that important period. He was at Newcastle with Charles I. in 1646. After the execution of the King he went abroad, and returned with Charles II. in 1650. At the Restoration he was appointed an extraordinary Lord of Session, and Keeper of the Privy Seal. ALEXANDER, third LORD FORBES of Pitsligo, died in 1691. He was great-grandfather of Sir William Forbes of Pitsligo, Grand Master Mason of Scotland in 1776-77. JAMES, third EARL OF FINDLATOR, died in 1711. He steadily supported the Treaty of Union in Parliament.

We have to acknowledge the courtesy of Bros. Dr Beveridge, Provincial Grand Master of the City of Aberdeen, and W. P. Buchan of Glasgow, in facilitating our inquiries regarding the old records of the Lodge of Aberdeen. Bro. Buchan is well-known as an earnest Masonic student, and one who has done much by his criticisms to place the history of Freemasonry upon an authentic basis.

LAWES AND STATUTES ORDAINED BE THE HONOURABLE LODGE
OF ABERDEIN, 27TH DECEMBER 1670.*

FIRST STATUTE—ARTICLE FOR THE MAISTER.—Wee Master Masons and Entered Prentises, all of us under subscriuers, doe here protest and vowe as hitherto wee have done at our entrie when we received the benefit of the Mason Word, that wee shall owne this honourable lodge at all occationes except those who can give ane lawfull excuse, or of sickness, or of being out of Towne.

SECOND STATUTE—MAISTER CONTINUED.—And lykewayes wee protest to own the Maister of the foresaid Lodge as a sufficient judge to decide quarrels and all faults that shall be committed in our Lodge, and to exact all fynes according to the cryme committed, and to pardon faults, he always taking the voice of the honourable company, and if any person be contimatious and will not pay the fyne imposed upon him, he being found guilty, in that case the foresaid Maister and his brethren has full power to cause his officer to poynd his work loomes † especially, or anything else belonging to him, att all occasions, and the officer to have one or two of our number, given him for assistance for that effect if necessity require, and if the foresaid massone that is rebellious shall goe to another judge and compleane and will not refer himselfe to the will of the honourable company being sworne to that Lodge, in that case the Maister of our Lodge and his brethren will go to that judge he complains to, and will make him a perjured man, and never any more heirafter to be receaved in our Lodge nor have any pairt nor portion in charitie, nor mortified means, nor none of his ofspring although they be needful, nor gate any more employment with any of our number, nor from any other far nor near in so far as we can hinder, excepting alwayes such actiones of law as debts, sowmes of money, houses, mealles, cloathes, prentise fies, dyets, selling or buying of houses or ridges (or rigs), or yardes, or workmanship to one another, if the Maister of our Lodge and his brethren cannot decyed it, in that case they have libertie to go before the common judge of the land, or towne they live intill, and free of this their oath.

THIRD STATUTE—WARDENS.—And lykewayes wee all protest by the oath we have made at our entrie to own the Warden of our Lodge as the next man in power to the Maister, and in the Maisters absence he is full Maister, he allwayes choysing a Warden to supply his place for that tyme, and he has power to fyne and exact fynes and to pardon faults allwayes with consent of the willes of the company, and the forsaid Warden is to continue in his office and cannot be changed without a great fault, or his owne will to demitt his charge, or incapacity to go about it, or the willes of the company to take it from him. But the Maister of our Lodge is only to continue a yeire from Saint John's day to Saint John's day, but to continue any longer is the willes of the company. But always every yeir a new choysing of a Maister. A Box Master is to be chosen everie yeir, and to continue no longer as the will of the company thinks fit, and Maisters for the Box to be chosen only from among the company because the Maister keeps one key and the Warden another. A Clerk is to be chosen everie yeire because wee allow no sallarie to him, it is only a piece of preferment. Our Officer is to be continued till another be entered in our Lodge. Wee ordaine lykwayes that no Lodge be holden

* 'The Freemason.' London: George Kenning. 1871. 'The Masonic News.' Glasgow Bassett & Co. 1873.

† The word "loomes," generally pronounced in the broad Aberdeenshire dialect as if spelled *leems*, is still in use, meaning tools or implements of any kind.

within a dwelling house where there is people living in it, but in the open fields except it be ill weather, and then let a house be chosen that no person shall heir or sie us. Wee ordaine lykwayes that no measson shall begin to discourse on any affairs belonging to our Lodge or calling in table talk without libertie asked and given. Wee ordaine lykwayes that none of our number shall whisper or round together in company with us without leave asked and given, all under the faylzie of the law of the Lodge or will of the company.

FOURTH STATUTE—LAWES FOR THE BOX FOR OUR POOR, NEVER PRACTISED HEIR-TOFORE IN ABERDEINE.—Wee under subscribers doe protest be all the oathes we received at our entrie to the benefit off the Measson Word, that wee shall own and mentain the Measson Box of Aberdeine and of this our Lodge, according as wee have begun as the authoires of it, and shall employ any money therein or shall be put therein to no other end but for the use and mentenance of our distressed brethren, especiallie those of our own Lodge, if by accident they are maimed of leg, or arme, or blind, or aged and cannot work, or suffered stress by fire; in that case those being of our own Lodge we are ingadged be oath to supply them according to our abilitie, and according as this our mortified stock growes greater wee obleidge ourselves, and all our successors, to enlarge our charitie towards all such persones as shall be found needfull belonging to our own Lodge. But never to break the stock. But such persones as doe lavish their tyme in drunkenness, and other debaushries, and can and will not work, though old age draw on them and they reduced to poverty, by reasson of ther debaushries, in this case although they belong to our Lodge yet wee are not obleidged to mentaine them in ther poverty, but in so far as can honestly burrie them. As for ther children belonging to our Lodge, if thirr parents have lived honestly and virtuously, or have been Masters of our Lodge in ther tyme, and if those children be virtuously inclyned, out of Christianity and for the respect wee bear to ther deceased parents, wee are obleidged to see them educat and put to schooles and trades according to ther inclinations, and to bestow upon them for that effect such a competent supply as wee are able to give on breaking our stock allwayes referred to the will of the company. As for the Meassons who are strangers to us, and are reduced to poverty, or lame, or blind, wee are obleidged to supply them at the present tyme according as wee are able and as the willes of the company think fit, but not to mentain them allwayes though they live among us and not to wrong our own poor. But if necessity requyre wee the members of the Honourable Lodge hath power and all our successors and after comers in the Measson Crafte to take out of the Box as much money as will give a treat to any nobleman or gentleman that is a Measson, or for any other affaires of the Lodge. The stock allwayes to be kept wholl but only the annual rents to be disposed upon as the will of the company thinks fit for the wellfare of the Lodge, and if wee have no use for spending money wee are obleidged to make up the stock with it, and all wee can add to it, and give out the stock to ane sufficient debtor with ane sufficient cautioner. And seeing wee who are the authoires of this so charitable a deed, and have vowed to mentaine the forsaid Meassone Box of Aberdeine, according as wee have begun for such a good end, Wee therfor strickly command all our after comers and successors in the Meassone Crafte that they shall never enter any man in our Lodge, but shall be tyed be oath for the wellfair of the Box, as he is tyed for the benefit he receaves at his entrie, and if any man of this our Lodge, or our after comers and successors in the Meassone Craft shall break any of this our Statuts and lawes, or employ any of the aforesaid money wee mortifie for pious uses, for self interest, he is to be accounted a perjured man not keeping covenant, a breaker of

all just lawes and the malediction of our poor to light upon him till he restore twofold, being once sworne and tyed to the aforesaid Box.

All these statutes wee command all our successors in the Measson Craft to observe and keep and to employ the money in the foresaid Box for no other end but for the uses above mentioned, and so the Lord will bless you and the works of your hands which is the heart wish and desire of us all who are the authoires and subscribers of this Book.

FIFTH STATUTE.—TO THOSE WHO ARE TO BE ENTERED PRENTISES.—Wee the Maister Meassones, and Entered Prentises of the Honourable Lodge of Aberdeine, Ordaine that no Entering prentise shall be reciaived in this our Honourable Lodge, but shall pay, four rex dollars of composition, ane linen aprone, ane pair of good gloves to everie person concerned in the forsaid Lodge, or if the Entering Prentise have not whereupon to furnish aprones and gloves, he must pay two rex dollares for them which makes up six in all with ane dinner, ane speacking pynt and his controbution to the Box as wee have payed before him, with ane merk peice for his meassone merk, ane merk peice to our Officer for calling a Lodge, this is the least wee take for Entered Printises, and when he gets his fellowship he is to pay a dinner, ane pynt of wine, or what the will of the company plesse, but if he be a stranger and hath been entered in another Lodge, and is desyrous to be made a master measson in our Lodge, he is to pay two dollars, ane speaking pynt with his controbution to our Box, allwayes referred to the will of the company—this much for a gentleman measson. For handie craftes prentises that is to be entered they are to pay for their entrie only fiftie merks and all dewes as is foresaid, allwayes referred to the will of the company, and if they have not money they are to serve ther maister for it three yeirs without any fe or wages, and ther Maister is to satisfie the Honourable Lodge for ther entrie, and at the three yeires end they are to receive the fellowship but not sooner, and according to ther good behaviour, and if ther maister thinks them qualified for it, they allwayes payind their controbutiones to the Box at ther entrie, and ther fellowship to be referred to the will of the company. And all the money that is to be gotten for entered prentises, and fellow crafts, is to be employed, the one halfe of all to the Box, the other halfe is to be spent as the will of the company think fit, and what they shall leave of that halfe unspent is to be cast into the Box, according as they shall think fit. Wee ordaine lykwayes that our eldest sones who are the authoires of this Book, and all our after comers shall have the benefit of the Measson Word, free of all dewes. Only ane speaking pynt, ane dinner, and a pynt of wyne, with ther controbutions to the Box, and ane merk peice for ther merk, and lykwayes those who shall marrie our eldest daughters shall have the lyke benefit granted them if they be found qualified for it, only paying two dollares of controbution, ane speaking pynt, and dinner, with ane merk peice for their merk, and for calling of the lodge, but to pay neyther aprones nor gloves, allwayes referred to the will of the company. Wee ordaine lykwayes that all entering prentises be entered in our antient outfield Lodge, in the mearnes in the Parish of Negg, at the stonnie at the poynt of the Ness.

SIXTH STATUTE—FOR THE BOX-MAISTER.—Wee Maister Meassones and Entered Printises of the Honourable Lodge of Aberdeine, ordaines, that no Box-maister shall receive any of our money in his own custodie to keep, but all to be cast into the Box with the oversight of the three maisters of the keys, and so to be locked up till it be given out upon userie.

SEVENTH STATUTE—ST JOHNE'S DAY.—Wee ordaine lykwayes that everie entered printise, and Fellow Craft within this our Lodge, and all our successores, in the measson

craft, that they shall pay in everie yeir at St John's day twelve shillings Scots, to the Maister measson or his Warden, or to any they please to appoynt for collecting of it, and those who will not pay wee ordaine, his work loomes to be poynded, and to be laid in pledge for the forsaid sowme, untill he redeeme them, and all this money is to be spent and disposed upon as the company shall think fit for the honour of that day, and ordaines all our successores in the measson trade, to observe and keep that day as a day of rejoysing and feasting with one another, only those who are meassones, and if any of our number be absent that day from our public meeting place, he is to be fyned, as the will of the company thinks fit, and ordaines these our lawes to be read at the entering of everie printise that none declare ignorance.

Intender.—Wee ordaine lykwayes that none of our Lodge teach or instruct ane entered printise untill such tyme as he be perfyted be his intender under the faylzie of being fyned as the company thinks fit, but when his intender and his mate gives him over as being taught that any person hath libertie to teach him anything he forgetes, but if the entered printise when he is interrogat at our public meetings forgate anything that has been taught him in that case he must pay for it as the company thinks fit, except he can prove that he was never taught such a thing and then his intender most pay for him. Wee ordaine lykwayes that none of our number presume to taunt or mock ane another at our meetings especially, under the faylzie of amerciment, but everie one to love ane another as brothers born, and allwayes to have a good report behynd his neyghbours back as his oath tyes him. Wee ordaine lykwayes that all our number shall keep holy the sabbath as due is, and if any of the measson trade be found to be willfull contemners of the Lordes day by unnecessarie walks or visits, wee ordaine the law of the Lodge to be inflicted upon them by and attour a great fyne, all customarie swearers, all unclean persons, and drunkards, to be severely punished by us and attour the punishment of the common Judge of the land.

EIGHTH STATUTE—FOR THIS BOOK.—Wee : Maister Meassones and Entered printises of the Honourable Lodge of Aberdeine ordaines this Book of Lawes, to be kept in our Box fast locked, except at such tymes it is to be taken out and carryed to the place appoynted when ther is an entered printise to be received. And wee ordaine all our aftercomers and successores in the measson craft, to have a special care of this Book, and to own it as ther rull to walk by, and not to let it decay, neyther let the clerk keep it any longer nor he is a wreatng on it, neyther let him wreat upon it but when the three maisters of the keys shall be present. And wee command all our successores in this measson trade be the oath that they make at ther entrie that they shall never bloat out any of our names who are the authoires and subscribers of this Book, nor let them decay, but uphold them to all generations as your patrones. It is to be remembered that ther was never a poores Box amongst the meassones of Aberdeine since the memorie of man till such tyme as wee who are the authoires both of this Book and the Box did begin it.

In ane Honourable Lodge holden at Aberdeine the twentie seaventh of December one thousand six hundreth and seventhtie years, being St Johne's Day, wee the Maisters and entered printises of the forsaid Lodge being orderly convened for the effect to settle ane Box for our poor and to contribute for that effect, and after wee had seriously considered what good it might tend to and especially for the blessing of God to accompany all our endeavours and undertakings, we all who are the authoires and subscribers of this Book did unanimously and cordially consent thereto, and every one of us, gave in immediately our voluntar controbutions for to make up what was ane rex dollar the

hand [head?] at least, and tyed ourselves never to make use of the money which should be gathered thereto but for the effect befor mentionat, therfor let all you who are or shall be our successores in the measson craft to follow our example, and let not your poor have occasion to curse you, and in the due performance of the above written will occasion the blessing of God to accompany all your endeavours, which is the hearty wish of us all who are the authoires thereof.—Fareweell.

CHARLES MELVILLE DONALDSON, merchant, Shanghai, whose portrait appears at the head of this chapter, was the founder of the first Scottish Lodges in China and Japan, viz., the Cosmopolitan, Shanghai, and the Hiogo and Osaka at Kibo. He erected the first Scottish Royal Arch Chapter in China, and is its First Principal. He is Provincial Grand Master of the Royal Order of Scotland for China, is a Knight Commander of the Religious and Military Order of the Temple for Scotland, and is a member of the Scotch Consistory of K.H., or 30th Degree. He was initiated in St Mark's, has held the office of Grand Marshal of the province of Glasgow, is a member of Mother Kilwinning, and a Past Master of the Lodge Cosmopolitan, Shanghai. The Craft in China, in recognition of his Masonic services, presented him with a valuable gift of plate, &c. The presentation took place during his visit to Scotland in November 1872, and was made by the Grand Master in Grand Lodge assembled, in name of the donors. This was done by request of Grand Lodge, in order to mark its estimation of his character and appreciation of his services.



A D D E N D A .

SINCE the sheet in which we have adverted to the evils arising from the abuse of representation by proxy in Grand Lodge passed through the press, it has been resolved by a majority of Grand Lodge (May 5, 1873), that that body, "from and after the beginning of the next Masonic year, be composed *entirely* of Masters and actual Wardens and Past Masters." While professing to remedy one evil, this resolution inflicts an injustice upon the one hundred and twenty Lodges abroad, who through the abolition of the proxy system are to be excluded from representation in a body of which they form more than a fourth part, and at whose several communications it is impossible for them to appear by their Masters or Wardens. This resolution will also, if confirmed, greatly circumscribe the Craft in their choice of Grand Office-bearers, and introduce into Grand Lodge an illiterate element that must detract from its dignity as the Head Court of the Order in Scotland.

In a note at the bottom of page 403, we refer to the interpolation of a date (Edinburgh 1630) into the copy of the second St Clair Charter published in Laurie's 'History of Freemasonry,' and the 'Genealogies of the Saintclairs of Rosslyn.' Since that note was printed we have received a communication from James Maidment, Esq., advocate, editor of the 'Genealogies,' in which he states his impression that he copied the date from Laurie's 'History.' This seems to fix on Laurie the onus of interpolating a date into the second charter.

The Earl of Zetland, whose admission as an honorary member of the Grand Lodge of Scotland is noticed at page 374, died 6th May 1873, aged 78.



D. Murray Lyon

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