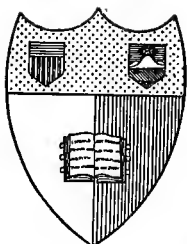


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THE
MASTER MASON'S
HAND BOOK





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THE
MASTER MASON'S
HANDBOOK,

BY

BRO. FRED. J. W. CROWE,

WITH AN

INTRODUCTION

BY

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

London :

GEORGE KENNING,

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

To
V.V. Bro. Frederick A. Philbrick, Q.C.,
Grand Registrar
of the
Grand Lodge of England;
Grand Superintendent Prov. Grand Chapter
and
Deputy Prov. Grand Master of Essex;
33°, &c., &c.,

This work is fraternally dedicated by

The Author.

Marsden,

Torquay,

September, 1890.

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NOTE.

As reference is frequently made in the foot-notes to the under-mentioned works, the following abbreviations will be used:—

H.O., indicates Hughan's "Origin of the English Rite of Freemasonry."

G.H., indicates Gould's "History of Freemasonry."

K.C., indicates Kenning's "Cyclopædia of Freemasonry."

H.M., indicates How's "Manual of Freemasonry."

INTRODUCTION.



BELIEVE that this handy little volume by Bro. CROWE, will be found very useful, and meet a long felt want. Its publication by Bro. GEORGE KENNING will secure the large circulation it deserves, and prove the means of enlightening many a Masonic neophyte in relation to the usages and customs of the English Craft, as well as communicate information respecting the early doings of the Fraternity unobtainable by the ordinary reader, save in large books, which often prevent an enquirer from beginning his studies at the outset of his Masonic career, by reason of their apparent "dryness."

It appears to me that this unpretentious work should be placed in the hands of newly initiated Brethren, with the "Book of Constitutions," and the By-Laws of their Lodges, so that immediately after being introduced to our Society, they should be in possession of a trio of trusty guides concerning the Degrees of Freemasonry, and their own duties as members of our Ancient and Honourable Fraternity.

It is well for new members to be furnished with a reliable digest—such as the following—of the Rules and Histories of the various Rites, so that they may have intelligent views respecting the great Society they have joined; and thus prepare the way for their due advance-

ment, and accurate appreciation of the tendency and relative position of the various Degrees of Craft, Capitular, Cryptic and other Masonic Bodies, about which so little is known or can be obtained, by brethren on the threshold of the Order.

Bro. CROWE'S work will doubtless become a welcome pioneer or introducer to books of a more elaborate character; for it is unlikely that any Brother who has mastered the contents of this manual will rest content with an elementary publication, but will proceed to acquire and study the more elaborate and exhaustive volumes, especially those of the nature circulated by the members of the "Quatuor Coronati" Lodge through the medium of its ever increasing "Correspondence Circle," and thus eventually the roll of genuine Masonic Students will be substantially increased thereby.

It is quite unnecessary to write a lengthy introduction to this most useful little book, its object being to incite a taste for the literature of the Craft, rather than to provide the materials for such a study. The number of Degrees will likely excite the surprise of not a few readers, but the reasons for such, as also their value comparatively and generally, cannot well be summarized in a few pages. Still more extraordinary is the fact that these numerous and often deeply interesting ceremonies have mainly been arranged during the last one hundred and fifty years, and that no separate Degrees were known during the pre-Grand Lodge era; the Initiation then being of a very simple character, the reading or recital of the "Old Charges" being the chief part in the Masonic reception of new Members.

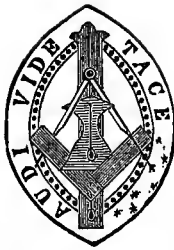
The elimination during the last century of the direct Christian references in Craft Masonry, undoubtedly led to the organization of Degrees to be conferred only on Christians, and has made the ceremonies of the "Ancient and Accepted," and other Religious Rites, so popular in this country and abroad; but even now it is quite easy to illustrate the fact that the Society of Freemasons was originally a Christian body, by an appeal to the Ritual still in use. All these points, and others such, will naturally engage the minds of intelligent brethren as they proceed in their investigations of the History of the Fraternity; and happily there now exist abundant means to furnish authoritative evidence respecting all such matters.

I feel assured that Bro. CROWE'S most useful work will become one of the recognized Hand Books of the Free and Accepted Masons.

WM. JAMES HUGHAN.

DUNSCORE, TORQUAY.

September 4th, 1890.



CHAPTER I.

Historical Sketch of Freemasonry.



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

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

* K.C., p. 190. † H.M. (1881), p. 9. ‡ Essenes. K.C., p. 206.

the Freemasons in their life and practice. The candidates for admission received from the Order a little hatchet, an *ἀξιόδιον*, as an emblem of activity, their linen girdle, and a white robe; and for one year they lived outside the Order amid the profane. At the end of this time, if they still persevered, they were received into closer communion, and took part in the holy washings and common meals, in which position they remained for two years. If they then still desired admission, they were, on being considered worthy, admitted into the Order in full, previously having taken a solemn oath to observe the laws of the Society, preserve its secrets, observe the laws of piety, justice, modesty, fidelity to God, and loyalty to their sovereign. Turning to the Romans, we have the "Collegium Fabrorum," or College or Guild of Masons, from whom all modern researches prove the mediæval Guilds to be descended. The Collegia were institutions under the Roman government, and were introduced into England during the Roman occupation, as an inscription at Chichester clearly proves. With the fall of the Roman Empire the Collegia were dispersed, and after spreading through Gaul, Lombardy, and Germany, again introduced into England the building art, and also the organization of the Collegium.* These colleges were governed by Magistri, Quinquennales, and had officers of various kinds, similar to those of Freemasons, and also admitted honorary members. They were secret institutions, governed by their own laws and officers, and kept their art a mystery, and their proceedings secret from the outer world, thus bearing a very strong resemblance to the present Order. Bro. Woodford is strongly in favour of the theory of Guild descent for modern Masonry, and says, "We cannot otherwise account for 'Masons' Marks,' neither can we explain many other evidences which attest the existence of

* K.C., *Roman Colleges*, p. 580.

these building Guilds.”* The Masons’ Marks here alluded to are found on old ecclesiastical and public buildings in England, Scotland, Germany, and America; and, going back further still, in the passages of the Pyramids, on the underground walls of Jerusalem, in Herculaneum and Pompeii, in Rome, Greece, Hindoostan, Mexico, Peru, and Asia Minor; and Bro. Sir Charles Warren, G.C.M.G., has found Phœnician and Hebrew letters on the walls of the Temple, just as they were painted by the workmen before its completion. These marks were partly alphabetical, and partly symbolical, and doubtless formed a sort of universal alphabet which would be intelligible to all Masons; but this is a matter demanding too much space to consider in the present volume, hence we refer our brethren to Bro. Gould’s History of Masonry and other similar works for all information on the subject, giving only one quotation from a lecture delivered by that gifted Brother at Glasgow on September 30th, 1889, “On the Antiquity of Masonic Symbolism,” † in which he says, “It is not too much to say that Masons’ Marks, which had long been regarded by advanced students as possessing a sentimental value out of all proportion to their serviceable worth, were now, owing to the research of Bro. Hayter Lewis, shown to be a very important factor in the complicated problem of Masonic History.”

Turning to Great Britain, we find ancient documents which have been handed down from the Operative Masons, and which are known as the “Old Charges.” The earliest of these is now termed the “Regius MS.,” and dates from about the fourteenth century. It is a small MS. on vellum, about five by four inches, bound in Russia leather, having thereon G. R. II., 1757, and the Royal arms. This MS. has been, by the liberality of Bro. Henry Josiah Whympier, C.I.E. (P.D. Dist. G.M. Punjab), most beautifully and

* K.C., p. 581. † *Freemason*, October 5th, 1889.

exactly reproduced as respects style, writing, and binding, and the fortunate possessors of the limited number of copies may congratulate themselves on their treasures.* Bro. Gould says, † “As this MS. dates shortly after the Order of Richard II. for returns from the Guilds (1st November, 1388), and also those of the crafts (or “mysteries”) I am strongly of opinion, *not* that it was, perhaps, copied from a return made in obedience to such an ordinance, but that as the charter and letters patent were required to be produced before the King and his council by all in possession of such documents, under the penalty of their being dis-anulled if not so exhibited, a thorough examination had to be made of the effects of the various guilds, crafts, and brotherhoods, and thns a quantity of material was brought to light in the form of returns and miscellaneous records, which, in the instance of the Masons, were utilized by this priest-poet.” The MS. begins without the invocation to the Deity, which is usual in the “Old Charges,” but is, nevertheless, religious in its character and sentiments, commencing with the legend of “the learned clerke Euclid,” it goes on to the introduction “of thys Craft” into England in the time of King Athelstan, who assembled the Masons, and also the nobles, when the former rehearsed thirty rules, which we quote here, as abridged by Bro. Gould, to show the kind of laws in operation in the fourteenth century:—

FIFTEEN ARTICLES FOR THE “MAYSTER MASON.” ‡

- 1.—He must be “stedefast, trusty, and trwe,” and upright as a judge.
- 2.—“Most ben at the generale congregacyon,” to know where it “schal be holde.”

* Also produced by Lodge 2076, in Vol I. of the “Masonic Reprints.”

† G.H., p. 79. ‡ G.H., p. 82.

- 3.—Take apprentices for seven years “Hys craft to lurne, that ys profytable.”
- 4.—“No bondemon prentys make . . . chef yn the logge he were y-take.”
- 5.—“The prentes be of lawful blod,” and “have hys lymes hole.”
- 6.—“To take of the Lord for hyse prentyse, also muche as hys felows.”
- 7.—“Schal no thef” accept, “lest hyt wolde turne the craft to schame.”
- 8.—“Any mon of crafte, be not also perfyte, he may hym change.”
- 9.—“No werke he undurtake, but he canne bothe hyt ende and make.”
- 10.—“Ther schal no mayster supplante other, but be as systur and brother.”
- 11.—He ought to be “bothe fayr and fre,” and “techyt by hys mycht.”
- 12.—“Schal not hys felows werk deprave,” but “hyt amende.”
- 13.—His apprentice “he hym teche” in all the requisite particulars.
- 14.—So “that he, withynne hys terme, of hym divers poyntes may lurne.”
- 15.—Finally, do nothing that “wolde turne the craft to schame.”

FIFTEEN POINTS FOR THE CRAFTSMEN.

- 1.—“Most love wel God, and holy churche, and his mayster and felows.”
- 2.—Work truly for “huyres apou week and holy-days.”
- 3.—Apprentices to keep “their mayster counsel” in chamber and “yn logge.”
- 4.—“No mon to hys craft be false,” and apprentices to “have the same lawe.”

- 5.—Masons to accept their pay meekly from the master, and not to strive.
- 6.—But to seek in all ways “that they stonde wel yn Godde’s lawe.
- 7.—Respect the chastity of his masters wife, and “his felows concubyne.”
- 8.—Be a true mediator “to his mayster and felows fre,” and act fairly to all.
- 9.—As steward to pay well, and truly “to mon or to wommon, whether he be.”
- 10.—Disobedient Masons dealt with by the assembly, the law, and forswear the craft.
- 11.—Masons to help one another by instructing those deficient in knowledge and skill.
- 12.—The decisions of the Assembly to be respected, or imprisonment may follow.
- 13.—“He schal swere never to be no thef,” and never to succour any of “fals craft.”
- 14.—Be true “to hys lyge Lord the Kyng,” and be sworn to keep all these points.
- 15.—And obey the Assembly on pain of having to forsake the craft, and be imprisoned.

The MS. then gives the legend of the “Quatuor Coronatorum,”* and again returns to the accounts of “Noees flood,” the “tower of Babloyne,” and the valuable services of “the good clerk Eucllyde,” and finally concludes with an elaborate code of etiquette. For many years Masonic students have considered this MS. as referring to an *operative* fraternity *only*, but recently Bro. Gould has spent an immense amount of time and research in the study of its teachings, producing as its result a most masterly *Commentary* in the “Quatuor Coronatorum Antigraphia,” Vol. I.; and he considers that it “contains inculcations which were very far removed from the mental

* K.C. *Four Crowned Martyrs*, p. 229.

range of the operative Brethren, to whom the manuscript Constitutions were rehearsed at a later era,"* also that the Regius MS. points to the existence of a symbolical or speculative Masonry at the date from which it speaks. †

If this be so, we have every reason to accept the conclusion, "that the existing symbolism of Masonry has come down in all its main features from very ancient times, and that it originated during the splendour of mediæval operative Masonry, and not in its decline," as the 1717 theorists assert, "also that in a period of time, now very remote from our own, much knowledge of all kinds was embodied in mystical figures and schemes, such as were deemed appropriate emblems for its preservation; and that many of these figures and schemes are preserved in Masonry, though their meaning is no longer understood by the Fraternity."

Besides this "Regius" MS. (or "Halliwell," as it was formerly called) there are many others, ‡ all of which are on similar lines, and in Germany are found the "Constitutions of the Steinmetzen," or Stonemasons, § whose principal assemblies were held at Strasburg; while in France we have the statutes of the "Corps d'Etat" and the "Companionage," all being evidently of the same extensive family.

Coming to Great Britain again we find that in 1646 Elias Ashmole was made a Mason at Warrington, this being the first authentic record of a person being *initiated* in an English Lodge, but it necessarily follows that if Ashmole was admitted at this early date, the Society that received him must have existed for some time previously,

* *Freemason*, October 5th, 1889, p. 189.

† *Vide Commentary.*

‡ *Vide* Hughan's "Old Charges of British Freemasons," 1872.

§ G.H., chap. III., and K.C., p. 529.

and Bro. Gould says* “It is abundantly clear that Speculative Masonry—meaning by this phrase the membership of Lodges by non-operative or geomatic Masons—existed in the *sixteenth* century.” The oldest of the Scottish Lodges still possess records of their members and meetings for nearly three hundred years past, many of these bodies being amongst the Founders of the Grand Lodge in Scotland in 1736, notably the Lodge of Edinburgh, No. 1, which has its records from 1599, and Mother Kilwinning Lodge, No. 0, almost as old.† Ashmole records in his diary that he attended a Lodge in Masons’ Hall, London, in 1682, thirty-five years after his initiation, and although these are the only two occasions on which he mentions Masonry, it is scarcely probable that, having been initiated in *Warrington*, he should be *summoned* to a meeting in *London* after so long an interval if his interest in the Craft had been dormant meanwhile.

The entry in his diary recording his initiation reads thus: “1646. Octer. 16, 4.30 P.M.—I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham in Cheshire. The names of those that were then of the Lodge, [were] M^r. Rich. Penket Warden, M^r. James Collier, M^r. Rich. Sankey, Henry Littler, John Ellam Rich: Ellam & Hugh Brewer.”

The researches of Bro. W. H. Rylands have gone so far to prove the *speculative* character of this Lodge that it is hardly possible that a single *operative* Mason could have been present.‡

The second entry, or rather entries, are as follows:—

“March 1682.

“10.—About 5 P.M. I rec^d. a Summons to app^r. at a Lodge to be held the next day, at Mason’s Hall, London.

* G.H., vol. II., p. 121. † *Ibid*, vol. I., chap. viii.

‡ *Ibid*, vol. II., p. 141.

11.—Accordingly I went, & about Noone were admitted into the Fellowship of Free Masons Sr. William Wilson, Knight, Capt. Rich: Borthwick, Mr. Will: Woodman, Mr. W^m. Grey, Mr. Samuell Taylour, & Mr. William Wise.

“ I was Senior Fellow among them (it being 35 years since I was admitted). There were p^rsent beside my selfe the Fellows after named.

“ Mr. Th: Wise, Mr. of the Masons Company this p^rsent yeare. Mr. Thomas Shorthose, Mr. Thomas Shadbolt, — Wainsford, Esq^r. Mr. Nieh: Young, Mr. John Shorthose, Mr. William Hammon, Mr. John Thompson, & Mr. Will: Stanton.

“ Wee all dyned at the halfe Moone Taverne in Cheapside, at a Noble dinner prepared at the charge of the New-accepted Masons.”

In 1686 we have the well-known and oft-quoted account of the Freemasons by Dr. Plot, from his “Natural History of Staffordshire,” a copy of which is in the British Museum, with Notes in MS. for a second edition in the Doctor’s own handwriting: “To these add the *Customs* relating to the *County*; whereof they have one of admitting Men into the *Society of Free-Masons*, that in the *moorelands* of this *County* seems to be of greater request than anywhere else, though I find the *Custom* spread more or less all over the *Nation*; for here I found persons of the most eminent quality that did not disdain to be of this *Fellowship*. Nor, indeed, need they, were it of that *antiquity* and *honor* that is pretended in a large *parlement volum** they have amongst them, containing the *History* and *Rules* of the craft of *Masonry*. Which is there deduced not only from the *sacred writ*, but *profane story*, particularly that it was brought into *England* by *St. Amphibal*, and first communicated to *S. Alban*, who set down the *Charges*

* *Vide* Old Charges, No. 40, G.H., chap. II.

of *Masonry*, and was made paymaster and Governor of the *King's* works, and gave them *charges* and *manners* as *St. Amphibal* had taught him. Which were after confirmed by *King Athelstan*, whose youngest son, *Edwyn*, loved well *Masonry*, took upon him the *charges*, and learned the *manners*, and obtained for them of his father a *free-Charter*. Whereupon, he caused them to assemble at *York*, and to bring all the old *Books* of their *Craft*, and out of them ordained such *charges* and *manners* as they then thought fit; which *charges* in the said *Schrole* or *Parchment Volum* are in part declared; and thus was the *Craft* of *Masonry* founded and confirmed in *England*. It is also there declared that these *charges* and *manners* were after perused and approved by *King Hen. 6*, and his *council*; both as to *Masters* and *Fellows* of this right *Worshipfull Craft*. Into which *Society* when any are admitted, they call a *meeting* (or *Lodg* as they term it in some places), which must consist of at lest of 5 or 6 of the *ancients* of the *Order*, whom the *candidate* present with *gloves*, and so likewise to their *wives*, and entertain with a *collation* according to the *Custom* of the place: This ended, they proceed to the *admission* of them, which chiefly consist in the communication of certain *secret signes*, whereby they are known to one another all over the *Nation*, by which means they have maintenance wherever they travel; for if a man appear, though altogether unknown, that can shew any of these *signes* to a *Fellow* of the *Society*, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in, nay, tho' from the top of a *steeple* (what hazard or inconvenience soever be run), to know his pleasure and assist him; *viz.*, if he want *work* he is bound to find him some; or if he cannot doe that, to give him money, or otherwise support him till *work* can be had; which is one of their *Articles*; and it is another that they

advise the *Masters* they work for, according to the best of their *skill*, acquainting them with the goodness or badness of their *materials*; and if they be any way out in the *contrivance* of their *buildings*, modestly to rectify them in it; that *Masonry* be not dishonored: and many such like that are commonly known," &c. The learned Doctor then goes on to review the credibility of the aforesaid history rather sarcastically.

The remainder of these Masonic MSS. are exhaustively treated by Bro. Hughan in his "Old Charges" and Bro. Gould in his "History of Freemasonry," which works we recommend our brethren to study carefully.

The Alnwick (Northumberland) Lodge possessed a copy of the Old Charges and Rules of the Lodge, enacted in 1701, and its Minutes up to 1763; and a curious record occurs under the date of January 20th, 1708, showing that the St. John's day has been ever a special day for Festivals, as it still is. "At a true and perfect Lodge kept at Alnwick, at the house of Mr. Thomas Davidson, one of the Wardens of the same Lodge, it was ordered that for the future noe Member of the said Lodge, Master, Wardens, or Fellows, should appear at any Lodge to be kept on St. John's day in (church) without his apron and common square fixed in the belt thereof; upon pain of forfeiting two shillings and 6 pence, each person offending, and that care be taken by the Master and Wardens for the time being, that a sermon be provided and preached that day at the Parish church of Alnwick by some clergyman at their appointment; when the Lodge shall all appear with their aprons on and common squares as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid, shall forfeit the sum of ten shillings."* While on the subject of aprons, we may note that the apron in its

* H.O., *Freemason*, January, 1871.

present form is comparatively modern. In the time of the Alnwick Lodge, the long, white operative apron was worn, and for some time after, as is shown in Hogarth's picture of "Night." Later in the last century the aprons were semi-circular, and sometimes having a pocket and frilled edges, while, if we may rely on an old coloured print in our possession, the colours were variously white, pink, and yellow; but about the year 1813 the apron was finally settled officially in the present form, which it will doubtless retain.

Returning to our subject, we find strong *indirect* evidence of a purely speculative Lodge in London in full working order in 1704, in a reply to an address of congratulation to Governor Jonathan Belcher, delivered on September 25, 1741, by a deputation from the "First Lodge in Boston." "Worthy Brothers: I take very kindly this mark of your respect. It is now thirty-seven years since I was admitted into the Ancient and Honourable Society of Free and Accepted Masons, to whom I have been a faithful Brother, and a well-wisher to the Art of Freemasonry. I shall ever maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any service."* This would make the date of his initiation 1704, in which year he was known to have been in London, when he was presented to the Princess Sophia and her son.

In 1705 Masonry flourished in York† in such a manner that we may reasonably infer its long previous connection with that city, the Minutes of the Lodges then existing giving the names of many noble and influential persons as members or initiates. In 1709, an Article by Richard Steele, in the *Tatler*, contains this phrase, "They have their signs and tokens like Free-Masons." And again, in 1710, the same writer, in the same work, says, "They had

* G.H., vol. II., p. 269. † Hughan's "Masonic Sketches," p. 20.

some secret intimation of each other like the Free-Masons." These references as to a matter of every-day knowledge lead us to accept the words of Mr. Lewis, that "The conclusion forces itself irresistibly upon the mind of every candid and intelligent person that there existed in London in 1709, and for a *long time* before, a Society known as the Free-masons, having certain *distinct* modes of recognition."* Passing on to 1717, we find that there were then *at least* four speculative Lodges in London, which together formed the first Grand Lodge of England, of which an account is given in the next Chapter.

Our sketch of the History of Freemasonry has been of necessity merely the faintest outline, but we have endeavoured to give sufficient facts to induce our Brother to study the most interesting treatises of Gould, Hngham, Lyon, and other Historians of the "Royal Art" to their logical conclusion; but we trust we have shown its descent as clearly as our space would permit.

* G.H., p. 276.



CHAPTER II.

Grand Lodge :

Its Origin and Constitution.



NO record of the History of the Grand Lodge of England can be written without being based on Bro. Hughan's "Origin of the English Rite of Freemasonry," and we shall, therefore, draw largely from this source, having had full permission to do so from the author himself, whose friendship we have the good fortune and honour to enjoy. "Grand Lodges," he says, "are an institution of the last century, and an outgrowth of operative Lodges, which have existed from 'time immemorial.'" The first of its kind was constituted in London on St. John Baptist's Day, 1717, by members of four old Lodges which existed there, and "some old Brothers," and "Mr. Antony Sayer, gentleman (was installed), Grand Master of Masons."* The "four old Lodges" were :

1. The Lodge meeting at the Goose and Gridiron, in St. Paul's Churchyard.
2. Meeting at the Crown, Parker's Lane.
3. Meeting at the Apple Tree Tavern, Covent Garden.
4. Originally meeting at the Rummer and Grapes Tavern, in Channel Row, Westminster.

Of these Lodges No. 1 removed to the King's Arms (also in St. Paul's Churchyard), where it remained for a

* "Book of Constitutions," A.D. 1738.

long period. In 1761 it took the name of the "West India and American Lodge," which in 1770 was exchanged for the title of "Lodge of Antiquity,"* and under that name it now ranks No. 2 on the Grand Lodge register, the "Grand Master's" Lodge, formerly of the "Ancient" Grand Lodge, being No. 1.

The original No. 2 removed to the Queen's Head, Turnstile, Holborn, in 1723, and afterwards to several other houses, but gradually decayed, and was finally struck off the roll prior to the renumbering in 1740.

Original No. 3 took "a new constitution or warrant" when it moved to the Queen's Head, Knaves' Acre, in 1723, and finally settled down as the "Lodge of Fortitude" (1768), at the Roebuck, Oxford Street, until 1793. In 1818 it amalgamated with the Old Cumberland Lodge—constituted 1753—and is now the Fortitude and Old Cumberland Lodge, No. 12.

Original No. 4 at some later period, which cannot be definitely fixed, removed to the Horn Tavern, where it remained for many years as No. 3, and in 1740 as No. 2 ("Moderns"). In 1774 it united with the Somerset House Lodge—constituted 1762—and at the union was placed No. 4 on the register, assuming in 1828 the title it now bears of "Royal Somerset House and Inverness Lodge." Until the year 1724 no warrants were granted for any Lodges outside the Metropolis, but in that year charters were issued for Lodges to meet in Bath, Bristol, Norwich, and other towns, and the Craft commenced to spread rapidly. "The activity of the new Grand Lodge evidently produced a like spirit in the members of the old Lodge which had been quietly working in the neighbourhood of York for many years before Grand Lodges were known, and the result was that the formation of another organisation (having its seat at York), was preceded by a procession

* Lane's "Masonic Records," 1717-1886, p. 9.

to the Merchants' Hall on December 27th, 1725, after which the 'Grand Lodge of *all* England' was inaugurated with Charles Bathurst, Esq., as Grand Master.* For many years this Grand Lodge consisted of one Lodge only, but afterwards issued warrants for various towns in Yorkshire, Cheshire, and Lancashire. It, however, collapsed about 1790, and "left no representative of any kind to continue its ritual or organisation." There was never any dispute between the Grand Lodges at London and York, but they continued to work in perfect harmony until the dissolution of the latter body.

In 1751, however, a dispute between some of the London Lodges (or owing to some other causes) † and Grand Lodge led to the formation of a Grand Body, with whom the relations of the Premier Grand Lodge were of a very different complexion, and for over half a century an unhappy feud weakened the vitality of the Craft in England. This rival Grand Lodge was called "The Grand Lodge of England according to the Old Constitutions," and its members styled themselves "Ancients," whilst the members of the older Grand Lodge were, by a strange contradiction of terms, styled "Moderns," and a few years later they were described respectively as "Atholl Masons," and "Regular," or "Prince of Wales' Masons," after their Grand Masters. "The Junior Grand Lodge," says Bro. Hughan, "under the Grand Mastership of the third and fourth Dukes of Athol especially, established many Lodges at home and abroad, and as the warrants recited the (*modern*) legend that their authority was 'according to the Old Constitutions granted by His Royal Highness Prince Edwin, at York, A.D. 926.' it is easy to comprehend how Brethren not correctly informed as to the facts of the case imagined that the 'Atholl Masons' had a York origin."

* H.O., p. 2. † Consult Sadler's "Masonic Facts and Fictions."

In 1779 a fourth Grand Lodge sprung into existence through a disagreement between the Regular Grand Lodge and Brother William Preston (and others), who was at that time a member of the famous Lodge of Antiquity. Bro. Preston was supported by a majority of the Brethren of his Lodge, and obtained from the York Grand Lodge a constitution as "a Grand Lodge of England south of the river Trent," dated March 29th, 1779. It, however, never warranted more than two Lodges, both of which collapsed, when on May 2nd, 1790, the differences were happily adjusted, Bro. Preston and his followers being restored to their Masonic privileges, and the "Antiquity Grand Lodge" (as it was frequently called) ceased to exist.

After 1790 there were only the two Grand Lodges of the "Moderns" and "Ancients," which existed side by side, but in far from a fraternal spirit, until 1813, when "unity, friendship, and brotherly love" once more asserted their due influence, and both parties settled their differences for ever by the formation of a United Grand Lodge, under H.R.H. the Duke of Sussex. For full information as to all Grand Lodges prior to 1813, we refer our Brethren to Hughan's "Origin of the English Rite," and "Memorials of the Masonic Union," Gould's "History of Freemasonry," and Sadler's "Masonic Facts and Fictions."

Since Dec., 1813, the governing body of the Craft in England has been the "United Grand Lodge of Ancient Free and Accepted Masons of England," and as neither the "York" nor "Antiquity" Grand Lodges ever issued a warrant out of England, the present Grand Body is the Mother Grand Lodge, directly or indirectly, of every other Grand Lodge in the world, its dignity and perfection of organisation standing unrivalled amid all its descendants.

The Grand Lodge possesses the supreme authority over the Craft, "and alone has the inherent power of

enacting laws and regulations for the government of the Craft, and of altering, repealing them, and abrogating them, always taking care that the ancient landmarks* of the Order be preserved" (Const. 4), and also has the power of settling all points of dispute of every kind, and of erasing Lodges, and expelling Brethren, "a power which it does not delegate to any subordinate authority in England" (Const. 5). Grand Lodge consists of the Grand Master, all Present and Past Grand Officers, and the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and of every other private Lodge, who rank in the following order.—

The Grand Master
 The Pro Grand Master
 Past Grand Masters
 Past Pro Grand Masters
 Deputy Grand Master
 Past Deputy Grand Masters
 Provincial and District Grand Masters
 Past Provincial and District Grand Masters
 (Const. 83)
 Grand Wardens
 Past Grand Wardens
 Grand Chaplains
 Past Grand Chaplains
 Grand Treasurer
 Past Grand Treasurers
 Grand Registrar
 Past Grand Registrars
 President of the Board of General Purposes
 Past Presidents of the Board of General
 Purposes
 Grand Secretaries
 Past Grand Secretaries

* K.C. Landmarks, p. 403.

President of the Board of Benevolence
 Past Presidents of the Board of Benevolence
 Grand Deacons
 Past Grand Deacons
 Grand Superintendent of Works
 Past Grand Superintendents of Works
 Grand Director of Ceremonies
 Past Grand Directors of Ceremonies
 Deputy Grand Director of Ceremonies
 Past Deputy Grand Directors of Ceremonies
 Assistant Grand Director of Ceremonies
 Past Assistant Grand Directors of Ceremonies
 Grand Sword Bearer
 Past Grand Sword Bearers
 Grand Standard Bearers
 Past Grand Standard Bearers
 Grand Organists
 Past Grand Organists
 Assistant Grand Secretaries
 Past Assistant Grand Secretaries
 Grand Pursuivant
 Past Grand Pursuivants
 Assistant Grand Pursuivants *
 The Grand Stewards of the year.

The Masters, Past Masters, and Wardens of every private Lodge, in order of precedence on the roll of Grand Lodge.

The Grand Master is the supreme ruler of the Fraternity, and is elected annually by the vote of members of Grand Lodge. If a Prince of the Blood Royal, he may appoint a Pro Grand Master, who shall be a Peer of the Realm (Const. 15).

* The Grand Master and Grand Treasurer are elected by Grand Lodge, but all other Grand Officers are appointed by the Grand Master.

The Deputy Grand Master presides in the absence of the Grand Master and Pro Grand Master, and when doing so has all the powers and privileges of the Grand Master (Const. 25).

The Grand Wardens, besides occupying their proper stations on ordinary occasions, must attend the Grand Master whenever commanded, and occupy the Wardens' chairs in any private Lodge which he may visit officially (Consts. 26—27).

The Grand Chaplains are to attend all meetings of Grand Lodge, and offer solemn and suitable prayers, according to ancient usage (Const. 28).

The Grand Treasurer is to sign cheques, in conjunction with the Grand Secretary, for all moneys voted by Grand Lodge (Const. 29).

The Grand Registrar is the legal adviser of Grand Lodge, and is usually a lawyer of eminence. He has the custody of the Grand Seals, and is to superintend the records of the Grand Lodge, and take care that the several documents issued be in due form (Const. 31—32).

The Grand Secretary's duties are fully explained by his title, and need no further description.

The Grand Superintendent of Works is to advise with the Board of General Purposes on all building plans required by Grand Lodge, furnish estimates, superintend construction of all buildings, see that they are in accordance with their plans, and to make a yearly report as to the state of repair of all Grand Lodge buildings (Const. 35).

The Grand Director of Ceremonies has the arrangement of all processions and ceremonies of Grand Lodge, and has the care of the regalia, clothing, insignia, and jewels of Grand Lodge (Const. 36).

The Grand Pursuivant is the Inner Guard of Grand Lodge, and his duties are precisely similar to those of that officer in a private Lodge.

The duties of the remaining Grand Officers are fully indicated by their titles, and do not require further explanation, except in the case of the Grand Stewards. These are eighteen in number, and are appointed from eighteen different Lodges, which have the privilege of annually recommending one of their members for this honour. The Grand Stewards bear the whole expenses of the Annual Festival, so that no burden falls on Grand Lodge, and they are not to receive any contributions towards such expenses under the penalty of forfeiture of all distinctions gained by serving the office (Const. 39 to 48). The eighteen Lodges are known as "Red Apron Lodges," because that is the colour appropriated to the official clothing of Grand Stewards, and their selection for the privilege is entirely at the pleasure of the Grand Master, and not by any rule.

"From 1735 to 1813, twelve Stewards were annually selected from as many Lodges, but from 1815 there are eighteen, all of which have retained the privilege, except Nos. 28 and 238, which, from failing to make returns, or resigning the distinction, were replaced by Nos. 46 and 197."* No. 28 was the "Old King's Arms Lodge," which, in 1852, was replaced by "Old Union Lodge," No. 46, and No. 238 was, and is, the "Pilgrim Lodge" (working in the German language), which was replaced in 1834 by "Jerusalem Lodge," No. 197.†

The business of Grand Lodge is regulated by four Committees, which we will briefly describe—

The first is the General Committee. This Committee consists of the President of the Board of Benevolence, who is its *ex officio* Chairman, the Present and Past Grand Officers, and the Master of every regular Lodge; and its meetings are held on the fourteenth day before each

* HUGHAN'S "Masonic Register of Lodges."

† Consult Lane's "Masonic Records."

“Quarterly Communication” (as Grand Lodge meetings are termed). No business can be discussed by Grand Lodge unless it has been previously brought before the General Committee, but all reports, communications from the Grand Master, the Board of General Purposes, or any Board or Committee appointed by Grand Lodge, must be read before it, and any member of Grand Lodge who wishes to bring forward any matter must first submit it in writing to the General Committee, that it may be printed in the agenda, and any motion considered as in any way out of order can be rejected by them (Const. 49 to 54). If the actual Master of any Lodge is unable to attend the General Committee, his place may be supplied by the Immediate Past Master, or any other Past Master who is a subscribing member (Const. 50).

The second Committee is the Board of Benevolence which, as its name implies, is the charitable organ of Grand Lodge. The fund with which it deals is provided by the various fees payable to Grand Lodge (Const. 311), and the distribution and application of this fund takes place on the last Wednesday but one of every month. The Board consists of a President, who is appointed by the Grand Master, two Vice-Presidents, elected by the Grand Lodge in December, the Present and Past Grand Officers, all actual Masters of Lodges, and twelve Past Masters nominated to General Committee in November and elected by Grand Lodge in December. An actual Master's place on the Board may be supplied as in the case of the General Committee. No case to be brought before the Board of Benevolence may on any account be canvassed beforehand amongst the members, but a fair, impartial, and unbiassed consideration must be given to each application, and if the petitioner is a relative, or a member, or a widow of a member of the same Lodge as any member of the Board, the latter must, after being heard

on the merits of the case, retire while it is discussed. The relief is granted, not only to members of the United Grand Lodge of England, but also to members of Foreign Grand Lodges if in "good standing" (Const. 222 to 253).

The third Committee is the Board of General Purposes, and consists of the Grand Master, Pro Grand Master, Deputy Grand Master, Grand Wardens, a President, and twenty-four other members. Of these the President and ten other members are annually appointed by the Grand Master at the June meeting, and the other fourteen are elected by Grand Lodge on the same day from actual and Past Masters of Lodges (not more than seven being Past Masters, and no two members from one Lodge) by ballot, and the Board itself elects its Vice-President. The meetings are held on the third Tuesday in every month, and the duties of the Board are as follows:—To inspect all books, papers, and accounts of Grand Lodge; have the care of all buildings, and make arrangements for all meetings of Grand and other Lodges in Freemasons' Hall; originate improvements; have care of the correspondence of Grand Lodge; have charge of the finances of Grand Lodge and audit the same; adjudicate on all Masonic complaints or irregularities; suspend or fine offenders; summon the officers of any offending Lodge or any Brother to appear before them when such may be necessary.

The last Committee is the Colonial Board, which consists of ten members of Grand Lodge, who are elected at the same time and in the same manner as the Board of General Purposes, three members to be Past Masters of Colonial Lodges when possible, and the Board when constituted receives a Chairman and Vice-Chairman selected from their number by the Grand Master. The meetings are held on the first Tuesday in every month, and the Board has the same power as regards Lodges abroad as the Board of General Purposes has over those at home.

With such an organisation as this, every branch of the Fraternity is kept in perfect order and control, and it is the perfection of its legislation that causes the ruling of Grand Lodge to be accepted and upheld as it always is.

The Hall in which Grand Lodge meets is in Great Queen Street, Lincoln's Inn Fields, and is in every way worthy of the object it is intended for. The walls are hung with life-size portraits of former Grand Masters, and the decorations and furniture are most elaborate and costly, and will amply repay all brethren by a visit.



CHAPTER III.

Private Lodges, Metropolitan and Provincial.



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

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

* Book of Constitutions, 1888, Rule 217

Lodge until work has commenced, he must "salute" the Master in like manner, in accordance with the Degree in which the Lodge is open, when he arrives, as soon as he enters the Lodge, and before taking his seat. The same tokens of respect must also be observed if he is obliged to leave the Lodge before the close of the meeting. He will rise, giving the sign, and request permission to retire, which, being granted, he proceeds to the door, and then, turning to the Master, salutes him in the manner prescribed for entry before retiring. It is also etiquette to "salute the chair," as it is termed, if a Brother crosses the Lodge at any time other than on official duties.

The distinctive jewel suspended from the Master's collar is the Square.

Next to the actual Master of the Lodge by courtesy ranks the "Immediate Past Master." As the name implies, this office can only be filled by the brother who was in "the chair"* immediately before the present Master, but should this officer have ceased in any way to be a member of the Lodge, the senior Past Master should occupy that position. The Immediate Past Master sits on the left of the Worshipful Master, and in the Master's absence it is his duty and right to occupy the chair (Const. 141), and represent him on the "Board of Benevolence"† (Const. 227). His collar jewel is a Square, with a representation of Proposition xlvii. of the First Book of Euclid suspended between the arms. He should be addressed as "Worshipful Immediate Past Master," with or without the addition of his name.

The second "regular" officer of the Lodge (Const. 129), is the Senior Warden. His seat is in the West, where he is placed to close the Lodge, *by command* of the Wor-

* Although the Wardens also occupy special chairs, the term "the chair," is always understood to mean "the Master's chair."

† See Chap. II.

shipful Master. In the absence of the Master and Past Masters, it is his constitutional right to rule the Lodge (Const. 141), although he cannot initiate, pass, or raise a Mason, simply *as* Senior Warden. He usually, though not necessarily, becomes the occupant of the Master's chair when his term of office expires, and should, therefore, always be addressed with respect as "Brother Senior Warden." His collar jewel is the Level.

Next to him ranks the Junior Warden, whose seat and pedestal are in the South. In the absence of both Master, Past Master, and Senior Warden, it is his right to rule the Lodge (Const. 141) under the same restrictions as those named for the Senior Warden. His collar jewel is the Plumb Rule.

As all Freemasons are taught to hold the Volume of the Sacred Law in the highest veneration, it is fitting that the Chaplain should, as he does, rank next to the Wardens. He offers prayer in the Lodge whenever necessary, and is usually a clergyman. His jewel is a Book within a Triangle resting on a "glory," or radiated plate, and his station is in a convenient place in the East.

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

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

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

The Junior Deacon performs similar duties at the right of the Senior Warden, and each Deacon wears a Dove, holding an olive branch in its mouth, as his collar jewel.

Next is the Director of Ceremonies wearing two Batons, crossed and tied, as collar jewel, the nature of his duties being indicated by his title. There is also an Assistant Director of Ceremonies appointed in some large Lodges, but not being provided for in the Book of Constitutions he would not be an officer, strictly speaking.

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

The Inner Guard is stationed inside the door of the Lodge to guard it securely within, as the Tyler does without. His collar jewel is Two Swords crossed. After the Inner Guard come the Stewards, if any are appointed, their distinctive jewel being a Cornucopia between the legs of a pair of compasses extended. The number of Stewards is not limited by the Constitutions.

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

The foregoing officers are not all appointed in the same manner. The Immediate Past Master, although not a "regular" officer (Const. 129), is appointed absolutely by the Book of Constitutions (Const. 141), and *is, de jure* and *de facto*, the Immediate Past Master, whether he is "invested" by the Master as such or not. Any other Brother filling the office for a special reason is only the *Acting* Immediate Past Master.

The Master is chosen by ballot of the Brethren from those members of the Lodge who have served the office of Master or of Senior or Junior Warden for one year in some regular Lodge under the English Constitution (Const. 130). The Treasurer is also annually elected by ballot on the same day as the Master, and the Tyler is chosen by the members of the Lodge, but all other officers than these four are appointed and invested by the Master alone (Const. 136).

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

Secondly.—As a matter of legal right the Entered Apprentice has equal privileges in debate and voting with the oldest Past Master, because all “members” are on an equality on this point, and the Initiate is at once a “member” (Const. 191), but it is strongly to be impressed on the young Mason to exhibit a becoming diffidence in discussing Lodge matters until time has given him sufficient experience to allow him to fully understand the merits and demerits of the case. Under some Foreign Grand Lodges, Entered Apprentices and Fellow Crafts are not considered “members,” and they cannot vote or speak in debate as such, membership being confined to the Third Degree.

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

being that he cannot be Master of more than *one* Lodge at the same time (Const. 134).

Before ending this chapter it may be of use to add a few words on the subject of Charity with regard to needy Brethren. The young Mason is invariably picked out as the prey of numerous unscrupulous adventurers. Some, unfortunately, really Masons, who degrade the Craft into a means of gaining a livelihood; others, mere impostors, who have accidentally got hold of some chance word or phrase, generally quite inaccurate, on which they trade. Our newly-raised Brother must remember that he is only enjoined to give such relief to the *worthy* distressed Brother as he can do *without injury to himself or connections*, and by giving indiscriminately to every beggar he only promotes the imposture on other Brethren. In many Lodges there is a wise rule that no Brother shall relieve any such person, but send him to the Almoner of the Lodge, who will examine his case, and if genuine relieve him from the Lodge funds. If there is no Almoner the applicant should be able to produce his Grand Lodge certificate (Const. 196), and also his "clearance certificate" (Const. 213) from the Lodge he belongs, or belonged to, showing that he is a genuine Mason, and that he has paid all his dues to his Lodge, and is in "good standing." He should then be tested in the secrets of the Craft, and if duly versed in them it is the duty of every Mason to relieve a distressed and worthy Brother as much as he can do with justice to himself. The first test of all should be as to the *caligraphic speciality* (Const. 187, Note).

As a final recommendation with regard to "the Lodge" let every Mason from the very first make a point of *always* paying his annual fees *as soon as due*, as otherwise his name may be presented as a defaulter in the returns to Grand Lodge (Const. 175), and a considerable amount of unnecessary trouble be given to all parties concerned.

CHAPTER IV.

Visiting Private Lodges.



THE Book of Constitutions in Article 149 enjoins on the Masters and Wardens of Lodges to visit other Lodges as often as they conveniently can, in order that there may be uniformity of working, and this injunction may be advantageously carried out also by the Brethren.

Many little things which pass unnoticed in our own Lodge from our familiarity with our own work, will strike us with new force and meaning when uttered by a new voice, or in an unaccustomed manner, and the good points we detect may be stored up in our minds for future use and our own improvement when our time comes to perform the same ceremonies; whilst, should there perchance be any little hitch, it will serve to sound a warning note were we ever likely to repeat the slip. We, therefore, urge every Brother to visit other Lodges whenever he possibly can.

In visiting a neighbouring Lodge our Brother should, if possible, ask some member of that Lodge to whom he is known, *as a Mason*, to introduce him and "vouch" for him; but if he knows no member of the Lodge and cannot obtain an introduction through a mutual friend and Brother, he should take his Grand Lodge Certificate*

* K.C. Certificate, p. 102.

(Const. 196), and introduce himself in the ante-room, offering to submit to an examination by the Worshipful Master, or anyone he may depute for that purpose. This ordeal over, he may be sure of receiving the utmost courtesy and attention from all the Brethren, and will, without doubt, find something to admire within the Lodge.

Before he enters he must be careful to sign in the book provided for the purpose, and under the heading of "Visitors," his name, the number and name of his Lodge, and his office in it, if he holds any.

While on the question of vouching we feel it advisable to impress strongly on Brethren that they *must not* vouch for any Brother, whether a friend or otherwise, unless they have *sat with him in open Lodge*, and even then *only as far as the Degrees in which they have done so, unless they have thoroughly tested him in all the Degrees*. Hearsay evidence is not admissible, and the wide-spread laxity on the point should be carefully corrected.

Our Brother must remember that he cannot *vote* in a strange Lodge, nor must he on any account speak on any subject under discussion unless he be asked any question by the W. Master, when his reply should be brief and to the point.

There is a kindly and courteous custom amongst Masons when visiting, which, although objected to in some London Lodges as having no sanction from authority, is so universally used in the provinces that we consider it right to mention it here, especially as even those who do not use it cannot give any official ruling *against* it.

When the W. Master has for the *second* time asked the usual question, "If any Brother has anything," &c., the visiting Brother should rise, stand to order, and say, "Hearty good wishes, Worshipful Master, from _____ Lodge, No.——," giving the name and number of his

Lodge, which greeting will be acknowledged in the usual manner. It often happens that visitors are present from *several* neighbouring Lodges, and in this case the greeting *should* be given *first* by the members of the *senior* Lodge, and so in order to the junior, *e.g.*, if at a Lodge meeting there are members of Lodges Nos. 219, 350, 470, 1040, and 2000 as visitors, the representatives of Lodge No. 219 should offer first their "Hearty good wishes," then the representatives of Lodge No. 350, and so on, the representatives of Lodge No. 2000 coming last.

If several members of the same Lodge are visiting, when the proper time comes *all* must stand to order, but only *one*, the highest in rank, must *speak*, and all resume their seats together. Visiting Brethren rank in the following order when the question of representing their Lodge arises: Worshipful Master, Immediate Past Master, Senior Warden, Junior Warden, other Past Masters in order of seniority, actual officers of the Lodge in order (vide Chapter III.), and ordinary members in order of seniority; therefore the first in order present of these will give greeting on behalf of the others.

* In visiting a Lodge abroad under the jurisdiction of any other Grand Lodge than his own, a Brother should always take his "Grand Lodge Certificate" (Const. 196), as in many foreign Lodges he would not be admitted without it, however "well up" he might be in his ritual. He should also take his "clearance certificate" if he has one (Const. 203 and 213). If he has none, and is unknown to any member of the Lodge he will, in many cases, and especially if in America, be called upon to take what is called the "Tyler's Obligation" † or "Tyler's Oath," to the effect that he has been regularly initiated, passed, and raised, is

* See also K.C. "Certificate," page 102.

Kenning's Cyclopædia, "Oath, Tyler's," page 519; also *ibid.*, "Vouching," pp. 631-2.

in "good standing," and knows of no reason why he should not enter any Craft Lodge. This is demanded to prevent a "suspended" or expelled Mason (Const. 151 and 201) from visiting, which right he has forfeited temporarily or permanently, as the case may be.

Every Master Mason has the privilege of attending a Provincial Grand Lodge meeting, but he may not speak on any subject or vote unless he is a Master, Past Master, or Warden of a regular Lodge under its jurisdiction, and he should also be vouched for by the Master or Past Master of his own or some other Lodge before he enters.



CHAPTER V.

Titles, their proper uses and abbreviations.



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

Officer.	Abbreviation	Should be addressed as
Tyler	Ty.	Brother Tyler.
Steward	Stwd. or S.	Brother Steward.
Inner Guard	I.G.	Brother Inner Guard.
Organist	O.	Brother Organist.
Director of Ceremonies	D.C.	Brother Director of Ceremonies.
Senior Deacon... ..	J.D.	Brother Junior Deacon.
Junior Deacon... ..	S.D.	Brother Senior Deacon.
Secretary	S. or Sec.	Brother Secretary.
Treasurer	T. or Tr.	Brother Treasurer.
Chaplain	C.	Brother Chaplain.
Junior Warden	J.W.	Brother Junior Warden.
Senior Warden	S.W.	Brother Senior Warden.
Worshipful Master	W.M.	Worshipful Master or Worshipful Sir.
Immediate Past Master	I.P.M.	Worshipful Immediate Past Master.
All other Past Masters	P.M.	Worshipful Past Master, A. B.

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

As in most Lodges there will be some member who has "received the purple," our Brother will have noticed that certain brethren instead of wearing "clothing" (as collars, aprons, &c., are technically called) of light blue similar to his own, are resplendent in garter blue and gold, or occasionally in crimson and silver. The reason of these variations is as follows: The Grand Lodge, whilst retaining the supreme government of the Craft in its own hands, has in its wisdom divided all the Lodges under its jurisdiction (save in the Metropolis) into subordinate provinces or districts for greater convenience of legislation. Each of these provinces or districts has its own Grand Master, subject to the Supreme Grand Lodge, who selects a number of Brethren from the members of the Lodges in his province or district, whose Masonic merits entitle them to the distinction, to aid him in the work of government. In England these counties (sometimes divided or grouped) are called * "Provinces," and ruled by a Provincial Grand Master (Const. 77 and 82), who appoints his Provincial Grand Officers (Const. 87). Abroad, as in

* K.C. Provincial Grand Lodges, p. 568.

the colonies, they are called "Districts" (Const. 78), and governed by a District Grand Master, who appoints his District Grand Officers in like manner. A Provincial or District Grand Lodge consists of the Provincial or District Grand Master, his officers, present and past, his Stewards for the year, and the Master, Past Masters, and Wardens of every Lodge in the province or district, with Past Masters of any other English Lodge who are subscribing members of a Lodge in the province or district (Const. 81).

The lowest Provincial or District Officers are the Stewards, who wear aprons, collars, and gauntlets in which the ordinary light blue is replaced by crimson (Const. 305 and 310); but all other Provincial or District Grand Officers replace the crimson by garter blue trimmed with gold (Const. 300 and 310). As it is not within the province of the present handbook to give detailed descriptions of clothing, our Brother is referred to the very artistic and accurate coloured List published by Bro. George Kenning, where he will find complete designs.

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

Officer.	Abbreviation.	Should be addressed as
Provincial (or District) Grand Tyler	Prov. (or Dist.) G. Ty.	Bro. Provincial (or District) Grand Tyler
Provincial (or District) Grand Steward	Prov. (or Dist.) G. Stwd.	Bro. Provincial (or District) Grand Steward
Provincial (or District) Assistant Grand Pursuivant	Prov. (or Dist.) A.G.P. ...	Bro. Provincial (or District) Assistant Grand Pursuivant
Provincial (or District) Grand Pursuivant	Prov. (or Dist.) G.P. ...	Bro. Provincial (or District) Grand Pursuivant
Provincial (or District) Assistant Grand Secretary	Prov. (or Dist.) A.G. Sec.	Bro. Provincial (or District) Assistant Grand Secretary
Provincial (or District) Grand Organist	Prov. (or Dist.) G.O. ...	Bro. Provincial (or District) Grand Organist
Provincial (or District) Grand Standard Bearer	Prov. (or Dist.) G.Std.Br.	Bro. Provincial (or District) Grand Standard Bearer
Provincial (or District) Grand Sword Bearer	Prov. (or Dist.) G.Sd. Br.	Bro. Provincial (or District) Grand Sword Bearer
Provincial (or District) Assistant Grand Director of Ceremonies	Prov. (or Dist.) A.G.D.C.	Bro. Provincial (or District) Assistant Grand Director of Ceremonies
Provincial (or District) Grand Director of Ceremonies	Prov. (or Dist.) G.D.C....	Bro. Provincial (or District) Grand Director of Ceremonies
Provincial (or District) Grand Superintendent of Works	Prov. (or Dist.) G.S.Wks.	Bro. Provincial (or District) Grand Superintendent of Works
Provincial (or District) Grand Deacon	Prov. (or Dist.) G. (S. or J.) D.	Bro. Provincial (or District) Grand (Senior or Junior) Deacon
Provincial (or District) Grand Secretary	Prov. (or Dist.) G. Sec...	Bro. Provincial (or District) Grand Secretary
Provincial (or District) Grand Registrar	Prov. (or Dist.) G.R. ...	Bro. Provincial (or District) Grand Registrar
Provincial (or District) Grand Chaplain	Prov. (or Dist.) G.C. ...	Bro. Provincial (or District) Grand Chaplain
Provincial (or District) Grand Junior Warden	W. Prov. (or Dist.) G.J.W.	Worshipful Bro. Provincial (or District) Grand Junior Warden
Provincial (or District) Grand Senior Warden	W. Prov. (or Dist.) G.S.W.	Worshipful Bro. Provincial (or District) Grand Senior Warden
Deputy Provincial (or District) Grand Master	W.D. Prov. (or Dist.) G.M.	Worshipful Deputy Provincial (or District) Grand Master
Provincial (or District) Grand Master	R.W. Prov. (or Dist.) G.M.	Right Worshipful Provincial (or District) Grand Master

It will be noticed that we have added no prefix to the title of any officer in this list except the Provincial or District Grand Master, his Deputy, and Wardens, and this omission is to point out the fact that the appointment by the Provincial or District Grand Master to *any* Provincial or District Grand Office confers *no prefix*, and even the Deputy Provincial or District Grand Master is only entitled to the prefix of "Worshipful" because he bears it by right of being a Past Master (Const. 86), as do the Provincial or District Grand Wardens, because they must be actual or Past Masters before receiving their appointments (Const. 90). All other Provincial or District Grand Officers, *as such*, can only be addressed as "Brother." We regret to note that some compilers of Provincial Masonic Calendars, are either unaware of this fact or ignore it, as we have frequently seen the whole list of the Provincial Grand Officers prefixed by "W. Bro.," although several were not so entitled. We are aware that in the majority of cases Provincial rank is only conferred on those who have "passed the chair," but the minority is a very large one, especially in relation to some offices, and therefore these points should be carefully attended to in order that inexperienced Brethren may not be led into error. After their term of office has expired the word "Past" should be prefixed to the titles of the various officers before named, provided the fees of honour have been paid.

Another very important point is the correct use of abbreviations. The letter "P." should be entirely reserved to indicate "Past," and for "Provincial" "Prov." should be always used in order to avoid confusion.* The use of "P." to indicate "Provincial" is I am informed by Bro. W. J. Hughan, entirely the result of the public press reports of banquets, &c., and is not ancient Masonic usage. For example, how is an inexperienced Brother to

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

know whether P.G.W. means "Past Grand Warden" or "Provincial Grand Warden"—two very different positions. The same confusion exists in the use of D. for "Deputy" and "District," *e.g.*, D.G.M. might be either "Deputy Grand Master" or "District Grand Master." The following use should, therefore, be *strictly observed*:

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

By "Past rank" is implied the right that every Brother has, after serving the office of Master of a Lodge, or any office in Grand, or Provincial, or District Grand Lodge, to wear the clothing of such office, and use its title prefixed by the word "Past" as long as they subscribe to some regular Lodge (Constitutions 292, 293, 300, 302, 306, 306a, and 310).

There are one or two officers in a Provincial or District Grand Lodge, such as Registrar and Sword Bearer, who have no representatives amongst private Lodge officers, but their duties are in their Province or District mainly the same as corresponding officers in Grand Lodge, and these may be ascertained by reference to Chapter II. In the same chapter has appeared the list of Grand Officers, but for completeness we here give them again with titles and prefixes, commencing this time with the highest in rank.

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

Officers.	Abbreviations.	Should be addressed as
The Grand Master	M. W. G. M.	Most Worshipful Grand Master.
The Pro Grand Master	M. W. Pro G. M.	Most Worshipful Pro Grand Master.
Past Grand Masters	M. W. P. G. M.	Most Worshipful Brother.
Past Pro Grand Masters	M. W. P. Pro G. M.	Most Worshipful Brother.
Deputy Grand Master	R. W. D. G. M.	Right Worshipful Deputy Grand Master.
Past Deputy Grand Masters	R. W. P. D. G. M.	Right Worshipful Brother.
Provincial (or District) Grand Master	R. W. Prov. (or Dist.) G. M.	Right Worshipful Provincial (or District) Grand Master
Past Provincial (or District) Grand Masters*	R. W. P. Prov. (or Dist.) G. M.	Right Worshipful Brother.
Grand Wardens	R. W. (S. or J.) G. W.	Right Worshipful (Senior or Junior) Grand Warden.
Past Grand Wardens	R. W. P. G. W.	Right Worshipful Brother.
Grand Chaplains	V. W. G. C.	Very Worshipful Grand Chaplain.
Past Grand Chaplains	V. W. P. G. C.	Very Worshipful Brother.
Grand Treasurer	V. W. G. Tr.	Very Worshipful Grand Treasurer.
Past Grand Treasurers	V. W. P. G. Tr.	Very Worshipful Brother.
Grand Registrar	V. W. G. R.	Very Worshipful Grand Registrar.
Past Grand Registrar	V. W. P. G. R.	Very Worshipful Brother.
President of the Board of General Purposes	V. W. Pres. Brd. G. Pur.	Very Worshipful President of the Board of General Purposes.
Past President of the Board of General Purposes	V. W. P. Pres. Brd. G. Pur.	Very Worshipful Brother.
Grand Secretary	V. W. G. Sec.	Very Worshipful Grand Secretary.
Past Grand Secretaries	V. W. P. G. Sec.	Very Worshipful Brother.
President of the Board of Benevolence	W. Pres. Brd. Ben.	Worshipful President of the Board of Benevolence.

* (Const. 83).

Officers.	Abbreviations.	Should be addressed as
Past President of the Board of Benevolence... Grand Deacons Past Grand Deacons Grand Superintendent of Works Past Grand Superintendent of Works... .. Grand Director of Ceremonies Past Grand Director of Ceremonies Deputy Grand Director of Ceremonies	W.P. Pres. Brd. Ben. W. (S. or J.) G.D. W.P. (S. or J.) G.D. W.G. Supt. Wks. W.P.G. Supt. Wks. W.G.D.C. W.P.G.D.C. W.D.G.D.C.	Worshipful Brother. Worshipful (Senior or Junior) Grand Deacon. Worshipful Brother. Worshipful Grand Superintendent of Works. Worshipful Brother. Worshipful Grand Director of Ceremonies. Worshipful Brother. Worshipful Deputy Grand Director of Ceremonies.
Past Deputy Grand Director of Ceremonies Assistant Grand Director of Ceremonies	W.P.D.G.D.C. W.A.G.D.C.	Worshipful Brother. Worshipful Assistant Grand Director of Ceremonies.
Past Assistant Grand Director of Ceremonies Grand Sword Bearer Past Grand Sword Bearers Grand Standard Bearer... .. Past Grand Standard Bearer Grand Organist Past Grand Organist Assistant Grand Secretary Past Assistant Grand Secretaries Grand Pursuivant Past Grand Pursuivants Assistant Grand Pursuivant Grand Stewards *	W.P.A.G.D.C. W.G.S.B. W.P.G.S.B. W.G. St. B. W.P.G. St. B. W.G.O. W.P.G.O. W.A.G. Sec. W.P.A.G. Sec. W.G.P. W.P.G.P. W.A.G.P. W.G. Stw.	Worshipful Brother. Worshipful Grand Sword Bearer. Worshipful Brother. Worshipful Grand Standard Bearer. Worshipful Brother. Worshipful Grand Organist. Worshipful Brother. Worshipful Assistant Grand Secretary. Worshipful Brother. Worshipful Grand Pursuivant. Worshipful Brother. Worshipful Assistant Grand Pursuivant. Worshipful Grand Steward.

* A Past Grand Steward has past rank (Const. 302) but is not as such a member of Grand Lodge unless otherwise qualified (Const. 48 and 303).

CHAPTER VI.

The Great Masonic Institutions.

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



THE Masonic precept most strongly inculcated in every newly-made Brother is the duty of Charity, and the crowning glory of our English branch of the great Brotherhood is its magnificent organisations for the relief and support of the aged brother, the widow, and the orphan.

For this purpose three great Institutions are formed: The “Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons,” at Croydon; the “Royal Masonic Institution for Girls,” at St. John’s Hill, London, S.W.; and the “Royal Masonic Institution for Boys,” at Wood Green, London, N., of the history of which we propose to give a brief sketch, which we trust will, in some small measure, excite an interest leading to a firm determination of every newly-made Brother to support these most worthy societies to the very utmost of his power.

As the oldest of the three Institutions we will first turn our attention to the

ROYAL MASONIC INSTITUTION FOR GIRLS.*

This Institution was founded in 1788, under the name of the "Royal Cumberland Free Masons' School," in honour of H.R.H. the Duchess of Cumberland, wife of the then Grand Master of the "Regular" Grand Lodge, who graciously consented to become its patroness. The real founder of the Institution was Bro. Bartholomew Ruspini, an Italian, born at Romacoto, near Bergamo, in Italy, who came to England in 1750 to practice as a dentist. Being of eminence both socially and Masonically, when he perceived the necessity of some provision being made for the daughters of indigent Masons, he at once received the support of many leading Lodges and Masons, and, as we have said before, secured the patronage of H.R.H. the Duchess of Cumberland, as also that of the Duke of Cumberland, Grand Master, the Prince of Wales, and the Dukes of York and Gloucester, and on the 25th of March, 1788, the scheme was solemnly inaugurated. After considerable pains taken by the Committee in selecting a site the School was opened in Somers Place East, on January 5th, 1789, and fifteen girls were admitted.

On the 10th of February, 1790, Grand Lodge formally recognised the Institution, and decided, in the words of the minutes, "that it be recommended to the Society at large as a Charity highly deserving their support."

In 1793 it was found that the premises at Somers Town provided very inadequate accommodation for the children, and accordingly, after considerable trouble, a lease of a piece of ground in St. George's Fields was obtained from the Corporation of London, on which to erect a new and larger school house.

* *Vide* History of the School. [Kenning, London.]

In 1813 came the Act of Union between the two rival Grand Lodges, which, as a matter of course, affected the fortunes of the two Charities then existing, *i.e.*, the Girls' School of the "Moderns," and the Boys' School of the "Ancients," and while the latter at once opened its doors to the children of both branches of the Fraternity the Girls' School Committee, for some unknown reason, still declined to receive daughters of "Ancient" Masons; but it was absolutely necessary to stamp out all feelings of rivalry and jealousy in order to render the Union binding, and therefore, after some little pressure, on the 9th of March, 1815, a Special Court, called for the purpose, decided that the benefits of the Charity should be open to the children of Masons of both Societies indiscriminately, and thus this somewhat discreditable episode terminated.

In January, 1818, it was arranged for the first time that a public examination of the girls should be held a week before the Annual Festival, and a general stimulus was given to their education by the award of silver medals to the girls who stood first and second in each of the four subjects in which they were examined, and a silver medal to the girl whose conduct had been most satisfactory. By 1820 it became necessary to enlarge the buildings, and accordingly two additional rooms were built and quickly occupied, and matters worked on smoothly, little of note occurring until 1838 when the Jubilee of the Institution was celebrated in a very unostentatious manner by a dinner to the children, the House Committee, and other friends.

In 1850 the lease of the School being nearly out it became necessary to decide whether the Committee should renew it or remove the School to other quarters, and it being decided to change to a healthier and less crowded neighbourhood, a new site was found near Wandsworth Common and purchased for £1075, and plans for a new

building prepared by Bro. P. Hardwick, G. Supt. of Works. By the 2nd of August, 1852, the building was ready for dedication, when the ceremony was performed by the Earl of Zetland, Grand Master.

The change of building caused also an alteration in the character of the School, for hitherto, although excellently managed, it was nothing more than a charity school; but from this time, it gradually became what it is at the present time—a High Class Educational Institute.

The career of the School has been an uninterrupted success ever since, the premises having to be enlarged in 1862, and again, by the erection of the "Alexandra" wing, in 1878 (so named by permission of H.R.H. the Princess of Wales), while in 1879 Lyncombe House was purchased for £6500 for a junior school. In the following year H.R.H. the late Duke of Albany graciously presided at the Annual Festival, when the proceeds amounted to the enormous sum of £13,332. This amount was, however, again equalled in May, 1882, when H.R.H. the Duke of Connaught, P.S.G.W., presided, and the Prov. G. Master of Warwickshire, Bro. Lord Leigh, distributed the prizes, the receipts being £13,232, and at this same Festival it was announced that Her Majesty the Queen had graciously deigned to accept the dignity and office of Chief Patroness of the Institution. Thanks to the indefatigable labours of the officials the contributions were kept up to nearly the same amounts in succeeding years; the Festivals of 1884 and 1885 producing respectively £13,037 and £14,187. In 1887, the year of Her Majesty's Jubilee, the amount was £11,760, and Grand Lodge voted each of the three Institutions £2000, and divided equally amongst them the fees for admission to the Masonic Jubilee gathering in the Albert Hall, the share of each being £2107; thus the Girls' School received in all £15,867, the largest amount it had ever had; this being all the more acceptable because

to celebrate, in their own particular way, the Jubilee, they admitted the whole of the 27 candidates *without ballot*, raising the number of pupils to 248.

In this same year two houses and ground adjoining Lyncombe House were purchased for £2500 to build a new and more convenient junior school, and the building has been erected at a cost of £2377.

In 1888 the Centenary of the School was celebrated in a manner worthy of the occasion by an enormous gathering in the Royal Albert Hall, when on June 4th, H.R.H. the Prince of Wales, Grand Master, presided, and the King of Sweden and Norway, together with a most distinguished band of Masons, English and Foreign, were present, and the labours of 1475 Stewards produced the sum of £51,516 19s. This magnificent amount has enabled the Committee to adopt a Centenary Memorial Scheme, involving an outlay of £20,000. To this amount will have to be added cost of warming, scientific ventilation, fire mains, and hydrants.

The qualifications of Life Governors, Subscribers, &c., will be found at the end of the chapter, and we will now turn our attention to the

BOYS' SCHOOL.

In 1798 Bro. William Burwood, P.M. of the United Mariners Lodge, No. 23 on the roll of the "Ancients," and now No. 30, instituted the "Masonic Charity for Clothing and Educating the Sons of Indigent Freemasons," and in 1801 the Duke of Athol, G.M., bestowed his patronage on the Charity, while Bro. Cole's celebrated "Illustrations of Masonry" was published in aid of its funds. In 1806, and again in 1808, the sum of £100 was voted to its funds by the "Atholl" Grand Lodge, and in 1809 £100 and £210 were respectively voted, the latter being intended to aid in increasing the number of boys

to 50 in commemoration of the Jubilee of King George III. In 1812 it was resolved that on every newly registered Mason, London Lodges should contribute an annual fee of five shillings to the Charity, and every country, foreign, and military Lodge an annual fee of two shillings and sixpence. After the Union the United Grand Lodge decided to continue the annual capitation fee, but to divide it equally between the Boys' and Girls' Schools.

For over twenty years there is nothing of special interest to record, but in 1846 Bro. B. B. Cabbell was appointed Treasurer, and with his accession to power came a most remarkable infusion of energy into the proceedings of the executive, for within two years a proposal was set on foot to increase the number of children educated, and also to rent or build a school house in or near town as a permanent home for the Institution, while the general management was greatly modified and improved. The most careful economy was practised in every way for several years, and in 1856 sufficient funds had been accumulated to enable the Committee to purchase the property known as Lordship Lodge, Tottenham, and now known as Wood Green.

On the 15th of August, 1857, the new building was formally and ceremoniously inaugurated, and 25 pupils admitted to partake of its advantages, the remaining 45 being maintained as before on the non-resident system. In June, 1859, extra accommodation was provided, which enabled the whole of the pupils to be received at Wood Green by March, 1860. In 1863 a separate residence was erected for the Head Master, and in August of the same year the foundation-stone of new school buildings was laid by Bro. Algernon Perkins, P.G.J.W., the sum of £1500 being handed in to the Committee on the occasion. The building was finished and inaugurated by the Right Hon. the Earl De Grey and Ripon, D.G.M., on July 8th, 1865.

and the Festival on the same day produced the handsome sum of £5000.

From the appointment of Bro. F. Binckes as Secretary in 1861, the Festivals steadily increased in the amount of subscription raised, and he traversed the country in all directions to obtain the services of Brethren as Stewards and the support of country Lodges. In 1868 the title of the Institution was altered to "The Royal Masonic Institute for Boys," and in the following years a great effort was made at the Annual Festival to pay off the mortgage of £10,000 on the buildings and other property, with the gratifying result that £12,000 was raised for that purpose and the ordinary expenses of maintenance, while in 1870 H.R.H. the Prince of Wales (then Past Grand Master) graciously presided at the Festival, and £10,000 were raised, which enabled the Committee to pay off the remaining balance.

The career of the School ever since has been one of steady success, and as a teaching Institute it ranks with the very best schools of the country, as the list of successes of pupils at the Oxford and Cambridge local and other public examinations amply proves. In 1883 it was found advisable to add a Preparatory School, and an appeal being made to the Craft for this special object, the sum of £23,000 was handed in at the Festival presided over by Viscount Holmesdale (now Earl Amherst), Prov. G.M. Kent, while Her Majesty the Queen consented to become Grand Patroness.

Of late years various unfortunate circumstances have militated against the Festival proceeds, but no doubt matters will shortly regain their old footing, and the reports in the *Freemason* will again be a continued record of success.

THE ASYLUM FOR AGED AND DECAYED FREEMASONS

really owed its existence to Bro. Crucefix in 1835, and it is curious that although the Charities for the benefit of both boys and girls at once received the support of Grand Lodge, for some unexplained reason the then Grand Master, H.R.H. the Duke of Sussex, withheld his official support for some years. Nevertheless, Bro. Crucefix and his many supporters worked on with unabated zeal, and many a poor Brother had reason to bless their continued efforts in the cause of Benevolence and Brotherly Love. It was not until May, 1849, that the Committee were able to arrange for the foundation-stone of their Asylum to be laid. Meanwhile the Duke of Sussex, G.M., having objected to the proposed Asylum instituted in 1842, what might almost be called a rival Charity, termed "The Royal Masonic Benevolent Annuity Fund," which was at once taken up by Grand Lodge, and provided for annuities to aged Freemasons ranging from £10 to £30. In 1849 the benefits of the Annuity were extended to the widows of Freemasons, and a Widows' Fund was started. Happily, however, in 1850 these two Charities combined their forces, and have since then been known as the "Royal Masonic Benevolent Institution for Aged Freemasons and their Widows," and their joint home at Croydon was solemnly dedicated on the 1st of August by Bro. Alexander Dobic, Prov. G.M. of Surrey, and Grand Registrar, in the unavoidable absence of the Grand Master. Since then the history has been one of success, but uneventful, and as full reports are published in the Masonic Press from time to time, we need not further dilate on it, but will conclude this chapter with a few statistics and the qualifications of Subscribers.

The Royal Masonic Institution for Girls has clothed, maintained, and educated 1591 girls since its foundation, and 264 girls are now enjoying its benefits, the Secretary being Bro. F. R. W. Hedges.

The Royal Masonic Institution for Boys has received 1905 boys since its foundation in 1798, and 263 are now inmates, while the Preparatory School was opened in 1886, to which 43 boys have already been admitted. The new Secretary is Bro. J. M. McLeod.

The Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons has benefited 1250 annuitants since its foundation, and 180 men and 229 widows are annuitants at the present time, while the amount annually expended is £14,866. The Secretary is Bro. James Terry.

We strongly recommend every Brother to subscribe to as many of these invaluable Institutions as his means will allow, and he may be sure that every donation will be "thankfully received, and faithfully applied."

It is only right to add here that nearly every Province in England has its own local Masonic Charities, by which many hundreds of children are educated and maintained, and numerous aged Brethren and their widows relieved without aid from the Central Institutions. Every Brother may obtain information as to the Charities of his own Province by writing to the Provincial Grand Secretary, whose address may be readily ascertained. A full list of addresses may be found in the "Freemasons' Calendar," or the "Cosmopolitan Masonic Calendar," the cost of the former is two shillings, and the latter one shilling.

The following Table will show the various privileges of Subscribers to each Institution:—

Rank and Votes in Boys' or Girls' Institutions.*			
Amount Subscribed.	Individuals.	Lodges, Chapters, &c.	Ladies (and Lewises being Minors).
Five Shillings per year	—	—	—
One Guinea a year ...	1 for each Election ...	1 for each Election ...	1 for each Election.
Five Guineas ...	Life Subscriber, 1 vote...	—	Life Subscriber, 2 votes for every 5 Guineas.
Ten Guineas ...	Life Governor, 2 votes †	Life Subscriber, 1 vote in perpetuity.	—
Twenty-Five Guineas...	—	—	Vice-President, 10 votes.
Fifty Guineas ...	Vice-President, 10 votes	—	Vice-Patrons, 30 votes.
One Hundred Guineas	Vice-Patron, 30 votes ...	Vice-President, 10 votes in perpetuity.	Patrons, 80 votes.
Two Hundred Guineas	Patron, 80 votes ...	Vice-Patron, 30 votes in perpetuity.	—
Four Hundred Guineas	—	Patron, 80 votes in perpetuity.	—

* Donors of 5 Guineas can qualify for higher rank by subsequent donations of not less than 5 Guineas each, and an executor paying a legacy of £100 shall be a Life Governor, and if £200 each executor shall be a Life Governor.
 † If given when serving Stewardship, three votes with four additional votes for every subsequent Stewardship with a similar donation.

Communications respecting the Girls' School should be addressed to F. R. W. HENGLS, No. 5 Freemasons' Hall, London.
 Communications respecting the Boys' School should be addressed to J. M. McLEOP, No. 11 Freemasons' Hall, London.

Rank and Votes in Benevolent Institution (Male or Female Fund.*			
Amount Subscribed.	Individuals.	Lodges, Chapters, &c.	Ladies (and Lewises being Minors).
Five Shillings per year	1 at each Election ...	1 at each Election ...	1 at each Election.
One Guinea a year	—	—	—
Five Guineas ...	Life Governor, 2 votes ...	2 votes for 15 years ...	Life Governor, 4 votes.
Ten Guineas ...	To either Fund, or divided and serving Stewardship, 6 votes ...	2 votes in perpetuity ...	—
Twenty-Five Guineas ...	As above. Vice-President, and 22 votes ...	—	Vice-President and 44 votes.
Fifty Guineas ...	As above. Vice-President, and 62 votes ...	Vice-President, 10 votes in perpetuity † ...	Vice-Patron and 124 votes.
One Hundred Guineas	As above. Vice-Patron, and 182 votes ...	—	Patron and 364 votes.
Two Hundred Guineas	As above. Patron, and 182 votes ...	—	—
Four Hundred Guineas	—	—	—

* Vice-Presidents, Vice-Patrons, and Patrons have double votes for donations of 5 Guineas and upwards. A Steward collecting 25 Guineas above his personal donation at the Annual Festival has two extra votes, and the same number for each additional 25 Guineas so collected.

† A Lodge, Chapter, or Masonic Society, having contributed 50 Guineas to either Fund has four votes for each additional 10 Guineas.

Communications respecting the Benevolent Institution should be addressed to J. TERRY, No. 4 Freemasons' Hall, London.

THE MARK* BENEVOLENT FUND.

There is yet one other Masonic Institution we feel it would be unfair not to mention as it is doing a very valuable work, viz., the Mark Benevolent Fund. This Fund is divided into the "Educational Branch of the Mark Benevolent Fund," and the "Annuity Branch of the Mark Benevolent Fund," whilst the latter is divided into the "Male Fund" and "Widows' Fund." The qualifications of Donors are the same in each Branch.

		£	s.	d.	No. of Votes.
Annual Subscriptions	0	5	0	...	1
Life Subscriber	5	5	0	...	5
Life Governor	10	10	0	...	12
Vice-President	26	5	0	...	39
Vice-Patron	52	10	0	...	65
Patron	105	0	0	...	150

Children, whose fathers have been Subscribers to some Mark Lodge under the English Constitution for not less than two years, are benefited by this Fund under the care of their parents or guardians from the age of eight years, to the age of sixteen years.

Mark Masons in distressed circumstances of sixty years of age and upwards who have been registered as such for ten years, and subscribing members for five years, are granted, if elected, an Annuity of £26 per annum.

Widows of Mark Masons, under certain similar restrictions, if of fifty-five years of age and upwards, receive on election an annuity of £21 per annum.

The first Festival was in 1869, under the presidency of the lamented Canon Portal, M.W.G.M.M.M., with a modest Board of five Stewards, and a collection of £97 2s. 8d., and this has increased until in 1889. R.W. Bro. Sir Lionel Darell, Bart., G.J.W., presided over a Board of 155 Stewards, who produced a total of £2086 18s. 6d.

A special feature of this Fund from the first is the *very* small percentage of its income consumed in working expenses, and we heartily commend it to the Brethren.

R.W. Bro. C. F. Matier, P.G.W., G. Sec., is the indefatigable Secretary of this excellent Institution.

* *Vide* pp. 58, 59.

CHAPTER VII.

“Higher” or “Additional” Degrees, and how to obtain them.



THE First Article of the Grand Lodge Constitutions states that “pure Antient Masonry consists of three Degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch,” but, nevertheless, there are numerous other Masonic Degrees and Orders superimposed on the basis of the three Craft Degrees, which have been worked so long as to be held in the highest esteem, and eagerly sought after by the most eminent and learned members of the Craft, and in more than one instance to be honoured by having our beloved Grand Master, H.R.H. the Prince of Wales, as their Supreme Ruler.

The Grand Lodge, however, being bound by its Articles of Union of December, 1813, cannot and does not allow the jewels of *any* outside Degree (Const. 289) to be worn in Grand Lodge or any subordinate Lodge, and this point our Brother must be most careful to remember and observe.

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

Craft Officers’ Jewels.

The Jubilee Jewel, which may be worn by every Mason who was a Subscriber to a regular Lodge on June 20th, 1887.

Founders' Jewels.

Presentation Jewels of Craft offices.

Past Masters' Jewels.

Freemasons' Hall Medal.*

Private Lodge Jewels of certain Lodges which have special privileges of this kind, such as the "Royal Medal," of No. 2, and "Grand Master's" Lodge, &c.†

Centenary Jewels (Const., p. 141).

Charity Jewels (Const., p. 142).

Official Jewels as Present or Past Grand, or Provincial Grand, Officers, or Representatives of Foreign Grand Lodges.

Foreign Craft Jewels of *recognised* Grand Lodges of which any Brother may be a member.

And all Royal Arch Jewels which would come under the same headings by substituting the words "Royal Arch" for the word "Craft," and "Past Principal" for "Past Master."

All the above jewels‡ may be also worn in Royal Arch Chapters, *but no others of any kind.*

Although other Degrees may be taken first, we commence with the

"SUPREME ORDER OF THE HOLY ROYAL ARCH,"

because it is the only Degree really *attached* to the Craft (Const. 1), and also because it is "the earliest known

* This is worn by the Masters of the Lodges that subscribed to the Building Fund of Freemasons' Hall, London, 1780, &c., and is a distinction highly prized, there being not a score of Lodges which have the right. (Consult Hughan's "Masonic Register," 1878.)

† See Hughan's "Masonic Register," 1878, for full particulars (to date) and plates of these and other jewels.

‡ See K.C., Jewels, Official, p. 358.

of the additional Degrees"* having probably been introduced about 1737 to 1740.† This Degree is conferred in a Royal Arch Chapter, and no Brother (in England) is eligible to be received as a "Companion" until he has been *at least* twelve calendar months a Master Mason. The ceremony of admission is called "exaltation," and a Brother is said to be "exalted to the Royal Arch Degree."‡ The lowest fee allowed by the Regulations is two guineas, from which amount there will be an ascending scale according to the By-laws of any Chapter selected. The governing body of this Degree is "The Supreme Grand Chapter of Royal Arch Masons of England," and the offices of the Grand Scribe E. (equivalent to Grand Secretary) are at Freemasons' Hall, Great Queen Street, W.C.

Next in order we place the

MARK MASTER'S DEGREE

for two reasons; first, because a Brother is eligible to be admitted as soon as he is a Master Mason, and, secondly, because the teaching of the Degree has a very intimate relation to Craft legends. It is certainly ancient, as it is frequently referred to in Masonic writings of the latter half of the last century as being well known, § and many Lodges in Scotland have Mark books dating back to the seventeenth century, one being dated 1670, || whilst many of the oldest Mark Lodges in England conferred the Degree originally by virtue of Scotch charters, ¶ although we find it referred to as worked under a Craft warrant (according to ancient but irregular usage) in the minute books of St. Thomas' Lodge, No. 142, London, in 1777.**

* H.O., p. 46.

† *Ibid.*

‡ K.C., Exalted, p. 209.

§ H.O., p. 107.

|| H.M., p. 197.

¶ See "Laws of Scotch Grand Royal Arch Chapter," p. 94.

** H.O., p. 107.

Originally there were two Degrees, the Mark Man and the Mark Master, conferred respectively on Fellow Crafts and Master Masons,* and thus it is that many Masons hold the mistaken idea that the Mark Degree should still be conferred on Fellow Crafts; but at present the two Degrees are united in that of Mark Master Mason, and the latter is only conferred on Brethren after they have been raised to the Third Degree. The Grand Master at this time is H.R.H. the Prince of Wales, and the governing body is styled "The Grand Lodge of Mark Master Masons of England, &c.," the headquarters and offices of the Grand Secretary, R.W. Bro. C. F. Matier, P.G.W., being in Great Queen Street, W.C., adjoining the Craft Grand Lodge premises. There is no minimum fee fixed by the Constitutions for the ceremony of "advancement"† to the Mark Degree, but the usual fee is about two guineas.

Having taken the Mark Degree our Brother is eligible for the Degree of

ROYAL ARK MARINER.‡

There is no connection of any kind between the *legends* of the Mark and Royal Ark Mariner Degrees, their chronological periods being widely separated, but the Ark Mariner Lodges are attached to Mark Lodges, in the same way that Royal Arch Chapters are attached to Craft Lodges,§ and are under the control of the Most Worshipful Grand Mark Master Mason. The ceremony is styled "elevation," and a Brother is "elevated to the Degree of Royal Ark Mariner," the fee ranging from one guinea upwards.

Under the wing of the Mark Grand Lodge, although entirely separate in constitution and working, is the

* H.O., p. 107.

† K.C., Advanced, p. 10.

‡ K.C., Ark Mariner, p. 41, and Royal Ark Mariners, p. 586.

§ Mark Constitutions, 236, ed. 1886.

“GRAND COUNCIL OF ROYAL AND SELECT
MASTERS, &c.,”

which confers four Degrees. It is necessary to explain here that the English Royal Arch Degree varies considerably in its *present* form from the Degree of the same name as practised in every other country,* although originally similar;† and also, that an English Royal Arch Mason cannot join a foreign Chapter (those abroad which work under the English Supreme Grand Chapter of course excepted), unless he has taken certain other Degrees which form part of all foreign systems of this rite.‡ These necessary degrees are (sometimes the “P.M.”) the Mark Master, and “Excellent” or “Most Excellent Master,” and every Brother who is likely to go, even to Ireland or Scotland, and wishes to see the Royal Arch working as there practised, should previously take the Mark Degree and the Degrees conferred by the Grand Council of Royal and Select Masters in addition to the English Royal Arch. The four Degrees referred to are Most Excellent Master, Royal Master, Select Master, and Super-Excellent Master, the system being collectively termed Cryptic Masonry. §

The authority to work these Degrees is given in the preamble to their Book of Constitutions, 1874, as follows: “The Grand Council of Most Excellent, Royal, Select, and Super-Excellent Masters was duly constituted and established in London on the 29th day of July, 1873, by solemn act of the Representative of the Four Councils, founded by charters granted by the Most Puissant James McCredie, Grand Master of Royal, Select, and Super-Excellent Masters of the State of New York, U.S.A., with power giving jurisdiction over the Degree of Most

* H.O., pp. 53-4; also K.C., Royal Arch Degree, p. 585.

† H.O., pp. 102-6.

‡ H.M., pp. 197-8.

§ K.C., Cryptic Degrees, p. 142...

Excellent Master, granted by the M.E. Rees George Williams, G.H.P. of the Grand Royal Arch Chapter of the same State, both under date 6th of July, 1871, being the Year of Deposit* 2871." The minimum fee for the four Degrees is two guineas, and the candidate must have previously received both Mark and Royal Arch Degrees.

Also under the wing of the Mark Grand Lodge is

"THE GRAND COUNCIL OF THE ALLIED
MASONIC DEGREES,"

which announces its objects in the first article of its Constitutions: "In view of the rapid increase of Lodges of various Orders recognising no central authority and acknowledging no common form of government, a ruling body has been formed to take under its direction all Lodges of such various Orders in England and Wales and the Colonies and Dependencies of the British Crown as may be willing to join it." The four Degrees or Orders at present controlled by the Grand Council are those of St. Lawrence the Martyr, the Knights of Constantinople,† the Red Cross of Babylon, and the Grand High Priest; the regulations as to admission being thus laid down in Article IV.: "No Brother shall be admitted to any of the Allied Masonic Degrees unless he shall have previously taken the Degree of Mark Master Mason, and no Brother shall be admitted to the Order of the Red Cross of Babylon unless he be a Royal Arch Mason, nor to the Order of Grand High Priest unless he be an Installed Principal of a Royal Arch Chapter." No minimum fee is stated. In Lodges and Councils of the Mark and companion Degrees, the jewels of *all* Masonic Degrees and Orders may be worn by the Brethren possessing them.

* K.C., Deposit, p. 156, and Calendar, p. 93.

† Also given independently at Devonport, and in Scotland, &c.

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

“ ANCIENT AND ACCEPTED SCOTTISH RITE ”

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

- | | | |
|-------------------------------------------------------------------------------------|---|----------------------------------------------------------------|
| 1. Entered Apprentice. | } | Not worked by the
Supreme Council for
England and Wales. |
| 2. Fellow Craft. | | |
| 3. Master Mason. | | |
| 4. Secret Master. | } | Composing
a
Lodge
of
Perfection. |
| 5. Perfect Master. | | |
| 6. Intimate Secretary. | | |
| 7. Provost and Judge. | | |
| 8. Superintendent of Buildings. | | |
| 9. Elect of Nine. | | |
| 10. Elect of Fifteen. | | |
| 11. Sublime Elect. | | |
| 12. Grand Master Architect. | | |
| 13. Royal Arch (of Enoch). | | |
| 14. Scotch Knight of Perfection. | } | Composing a Council
of Princes of Jeru-
salem. |
| 15. Knight of the Sword of the
East. | | |
| 16. Prince of Jerusalem. | | |
| 17. Knight of the East and West. | | |
| 18. Knight of the Eagle and Pelican, and Sovereign
Prince Rose Croix of H.R.D.M. | | |
| 19. Grand Pontiff. | | |
| 20. Venerable Grand Master. | | |
| 21. Patriarch Noahite. | | |
| 22. Prince of Libanus. | | |
| 23. Chief of the Tabernacle. | | |
| 24. Prince of the Tabernacle. | | |
| 25. Knight of the Brazen Serpent. | | |
| 26. Prince of Mercy. | | |
| 27. Commander of the Temple. | | |

- 28. Knight of the Sun.
- 29. Knight of St. Andrew.
- 30. Grand Elected Knight, K.H., Knight of the Black and White Eagle.
- 31. Grand Inspector, Inquisitor, Commander.
- 32. Sublime Prince of the Royal Secret.
- 33rd and last Degree. Sovereign Grand Inspector General.

“The Degrees in this rite are not innovations on pure symbolic Masonry, but are rather illustrations, and as such are full of much instructive speculation, combining many traditions of great interest to Masons, shedding great light on the object of the Institution,”* and the 38th regulation of the rite states that “Good position and high moral character are indispensable requisites for admission as a Member of the Ancient and Accepted Rite.”† “All party spirit and cabal in any Chapter, Council, or Lodge, is expressly forbidden under pain of expulsion.” “Any Brother having received the first three Degrees of Craft‡ Masonry in a duly warranted Lodge is eligible for advancement to the Degrees of the Ancient and Accepted Rite on the production of his Master Mason’s certificate, and on satisfactory assurance of his upright, Masonic, and moral character. But no candidate is eligible to be proposed as a Sovereign Prince Rose Croix before he has been at least twelve months a Master Mason, unless by special dispensation from the Supreme Council. Fee not less than Three Guineas, which must be received by Recorders of Chapters previous to the Degree being conferred.”§ The Degrees from 4^o to 17^o inclusive are not worked in full in England, but certain portions of their rituals are communicated to the Candidate, who then presents himself to receive the 18^o, which is worked in full.

* H.M., p. 227.

† Rules and Regulations, p. 23.

‡ *Ibid.*, p. 12.

§ *Ibid.*, p. 19.

The next Degree conferred in England is the thirtieth; the Degrees from nineteen to twenty-nine inclusive being given similarly to those from four to seventeen. This Degree is called Grand Elected Knight, K.H., and is only conferred under the immediate superintendence of the Supreme Council and in the presence of at least three of its members, except by special dispensation; and as a rule a journey to London will be necessary to enable a provincial Brother to receive it, but in very exceptional cases the members of the Supreme Council have held a movable Chapter in other towns for the purpose. "No Prince Rose Croix is eligible to receive the 30th Degree, unless he is a Present or Past M.W.S., or has been three years a member of the 18th Degree, except by special dispensation."* The Fee for the 30th Degree is ten guineas, with an annual subscription of one guinea, or for new members a "composition" of five guineas.

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

31st Degree	...	...	90
32nd Degree	...	...	45

exclusive of members permanently residing abroad."† The Fee for each Degree is ten guineas, and on receiving the 31st Degree five guineas has also to be paid for the difference of "composition" after receiving the 30th Degree.

The 33rd and last Degree is conferred very sparingly by the Supreme Council, and only on Brethren of great mark and learning and high social position, hence its possession necessarily carries an unwritten patent of Masonic nobility with it. From its members the Supreme Council is selected, the number being strictly limited to nine, and only one Supreme Council can exist in any one

* Rules and Regulations, p. 24.

† Rules and Regulations, p. 25.

nation at the same time, unless under special circumstances, as in the United States of America. The fee is eleven guineas, with an annual subscription of one guinea and a dinner subscription of four guineas.* The Grand Secretary's Office is at the "Grand East," 33 Golden Square, London, W.

Next in order, because it has much in common with the Rose Croix Degree, we will notice the

ROYAL ORDER OF SCOTLAND.

In his "Origin of the English Rite,"† Bro. Hughan says, "The 'Royal Order of Scotland' apparently is in the position of being senior of the additional Degrees in respect to the preservation of records. A 'Grand Lodge' was held at the Thistle and Crown, London, and termed 'Time Immemorial,' as were also two Chapters held in the same city. Another held in Southwark is dated December 11th, 1743, and one at Deptford, December 20th, 1744. These dates we copy from the oldest minute book extant at Edinburgh." Thus the Order is proved to have considerable antiquity, and Mackey instances as another proof, "Most of the language is couched in quaint old rhyme, retaining sufficient about it to stamp its genuine antiquity." There are two grades, the H.R.D.M. (Heredom)‡ and the R.S.Y.C.S. (Rose Cross), the latter being the Order of Knighthood. There is a tradition that the Degree was *revived* by King Robert the Bruce, and its title of "Royal" is assumed because "the King of Scotland," if a Mason, "is the hereditary and perpetual Grand Master of the Royal Order."§ If he is not a Mason the throne is kept vacant, and the Order is ruled for the time being by the "Deputy Grand Master and

* Consult K.C., p. 22, for historical information.

† K.C., p. 100.

‡ K.C., "Heredom," p. 300.

§ Constitution and Laws, 1862.

Governor." The Grand Lodge and Grand Chapter sit in Edinburgh, and cannot be held out of Scotland, and all other provinces are ruled by a subordinate Provincial Grand Lodge and Chapter. The requisites for admission are laid down thus :* "No candidate shall be advanced into the Order as a Brother of H.R.M. who is not a Master Mason, nor without paying to his Chapter not less than two guineas ; and no Brother of H.R.M. shall be promoted to the honourable Degree of Knight without paying to the Provincial Grand Lodge, or Grand Lodge, as the case may be, not less than one guinea ;" as a matter of *custom*, however, the possession of the Rose Croix Degree is demanded as a pre-requisite for admission, because of the many points it has in common with the R.S.Y.C.S., and the fee is *five* guineas. The office of the Grand Secretary, Bro. D. Murray Lyon, is at Freemasons' Hall, Edinburgh.

Another Grand Body conferring Degrees which are highly esteemed is

"THE UNITED RELIGIOUS AND MILITARY
ORDERS OF THE TEMPLE AND OF ST. JOHN
OF JERUSALEM, PALESTINE, RHODES, AND
MALTA."

The Degrees are in ordinary usage described as "Knight Templar" and "Knight of Malta." It is claimed by many that the present "Knights" are lineal descendants of the great mediæval Order ; but Colonel Macleod Moore, the Grand Master of Templar Degrees in Canada, and the most learned historian and authority on the Order, says, "It cannot claim a *direct* descent from the ancient Military Order." † "The earliest known reference in the world to the Degree of a Masonic Knight Templar is from the

* Constitution and Laws, 1862.

† Allocation of the Supreme Grand Master of the Great Priory of Canada, at Montreal, October 22nd, 1889.

Records of St. Andrew's Chapter, Boston, dated August 28th, 1769, when William Davis was accepted and "made by receiving the four steps, that of an Excellent, Super-Excellent, Royal Arch, and *Knight Templar*,"* but it is known that the early Knights Templars had certain secret forms of entry and reception, and much that was in its characteristics similar to Freemasonry, and may even have belonged to the early Masons' Guilds.† The 88th Statute of the Great Priory as amended on May 10th, 1889, gives the qualifications for admission as follows: "As an intimate connection has existed for centuries between the Order of the Temple and Freemasonry it is imperative that all candidates be Royal Arch Masons," and the 93rd Statute, as amended on May 13th, 1887, states that, "No Preceptory shall install a Knight into the Order for a less sum than three guineas." The offices of the Vice-Chancellor, Sir Knight W. Tinkler, are 3 & 4 Lincoln's-Inn-Fields, London, W.C., where any information as to the Order may be obtained.

The ancient chivalric Orders are further imitated by the

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

About twenty years ago these Degrees were scarcely known, save to students of our ancient history, unless, indeed, it was erroneously classed with the "Red Cross of Babylon,"‡ but now there are over one hundred Conclaves working under the authority of the Grand Imperial Council, and several flourishing Grand Bodies in America, Canada, Scotland, &c., originally deriving their authority from

* H.O., p. 103. † K.C., "Guilds," p. 257. ‡ H.M., p. 207.

England.* “The revival of the Degrees occurred in this wise. The ‘Red Cross of Rome and Constantine,’ was given by Major Charles Shireff and others from about 1780, and was patronised during the last century by Bros. James Heseltine (Past Grand Secretary), William White (Grand Secretary from 1780), and other well known Masons. Lord Rancliffe was Grand Master in 1796, as also of the Knights Templars, and was succeeded by Judge Waller Rodwell Wright in 1804, after which H.R.H. the Duke of Sussex was installed as ‘Grand Master for and during his natural life.’” The Degree was revived mainly by the late Bro. R. W. Little, and now the Grand Sovereign of the Order in England is Col. Sir Francis Burdett, 33°, &c. The Degrees of the Red Cross of Rome and Constantine are only conferred on Master Masons, while the K.H.S. and St. John are conferred in “Sanctuaries” and “Commanderies” attached to the Red Cross “Conclaves,” and only on Royal Arch Masons,* The minimum fee for the Red Cross Degrees is one guinea, with an additional fee of not less than five shillings for the K.H.S. and St. John. The offices of the Grand Recorder, Charles Frederick Hogard, are at 16A Great Queen Street, London, W.C.

There are also two semi-Masonic Orders in England, namely, the Rosicrucian Society and the Order of the Secret Monitor.

THE ROSICRUCIAN SOCIETY *

is founded on the rites and ceremonies of the mediæval “Brethren of the Rosy Cross,” whose history has given rise to so much discussion. Little however of its working is communicated to outsiders, but its members devote themselves to study and research into the

* H.M., p. 207.

† General Statutes, 1887, pp. 3 and 24.

‡ K.C., p. 585.

ancient mysteries, and its nine Degrees are conferred only on Master Masons and strictly by merit. The fee for admission as a Zelator (the lowest grade) is one guinea, with an annual subscription of ten shillings and sixpence. The Earl of Bective, M.P., is Hon. President of the High Council, Dr. Woodman is the Supreme Magus, and the Secretary-General is Dr. W. Wynn-Westcott, whose office is at 396 Camden Road, London, N.

THE ORDER OF THE SECRET MONITOR, OR THE BROTHERHOOD OF DAVID AND JONATHAN,

has had an almost unique experience. Four or five years ago it only existed as a little-known side Degree in America, but now there is a "Grand Council of the Order of the Secret Monitor in the United Kingdom of Great Britain and Ireland, and the Colonies and Dependencies of the British Crown," having on its roll sixteen Conclaves at home and abroad, and a prospect of many more, while the list of Present and Past Grand Officers contains the names of some of the most eminent members of the Craft. It confers three Degrees—First Degree, Member of the Order; Second Degree, Prince of the Order; Third Degree, Supreme Ruler in the Order (the Chair Degree). Its members must be Master Masons, and the minimum fees are for the First Degree one guinea, and for the Second half-a-guinea. The Order is at present governed by Dr. Zacharie as the Grand Supreme Ruler, and the Grand Recorder is Bro. W. J. Spratling, B.Sc., whose office is at 74 Wickham Road, Brockley, London, S.E. Its only title to being Masonic is due to its membership being recruited solely from the Craft.

There are some other so-called Masonic Degrees which are worked (!) in England, which we do not consider it

necessary to name, but we may assure our Brother that we have given a *complete* list of all legitimate Degrees as now recognised, and that all others are spurious and worthless.

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

APPENDIX.

Degree.	Minimum Fee.		Cost of Clothing (not including "Grand" clothing of any Degree).		Intervals requisites before receiving Degrees in England.	
	£	s. d.	£	s. d.	£	s. d.
Craft	5	5 0	...	...	...	...
Royal Arch	2	2 0	a, s, j.	1 15 6	3 17 6	Fellow Craft in one month, and Master Mason in two months after Initiation.
Mark	2	2 0(?)	a, j.	0 18 0	1 7 6	At least twelve months after Third Degree.
Royal Ark Mariner ...	1	1 0(?)	a, j.	1 0 0	1 7 6	As soon as Master Mason.
Royal and Select Masters	2	2 0	j...	0 7 6	0 12 6	As soon as Mark Master.
Allied Masonic Degrees	2	2 0(?)	4 j.	1 10 0	2 10 0	After Mark and Royal Arch. Usually conferred together, and as candidate for "High Priest" must be a P.Z., it is well to wait for all, until a Past First Principal.
Royal Order of Scotland	5	5 0	a, 2 s. & j, st. & g.	—	4 9 6	After Royal Arch and 18°.
A. and A. Rite, 18° ...	5	5 0	a, c, j, s, b.	0 6 0	9 4 6	After twelve months as Master Mason.
" 30° ...	10	10 0	s, e, c, and cr. ...	—	7 9 6	After at least three years as 18°.
" 31° ...	10	10 0	c, e, cc, and cr. ...	—	9 15 0	By selection of Supreme Council.
" 32° ...	10	10 0	c, e, cc, and cr. ...	—	10 0 0	By selection of Supreme Council.
" 33° ...	11	11 0	s, e, cc, and cr. ...	—	11 0 0	By selection of Supreme Council.
Knight Templar ...	3	3 0	m.t., s, st., cr., s, b.	5 18 0	7 9 6	After Royal Arch.
Knight of Malta ...	1	1 0	m. and j. ...	2 5 0	2 11 0	After Knight Templar.
Red Cross Constantine	1	1 0	s. and j. ...	2 0 0	2 6 0	After Master Mason.
K.H.S.	0	5 0	j.	0 15 0	1 1 0	After Red Cross of Constantine and R.A.
Rosicrucian	1	1 0	j.	0 15 0	1 1 0	After Master Mason.
Secret Monitor, 1° ...	1	1 0	j.	0 7 6	0 12 6	After Master Mason.
" 2°	0	10 6	j.	0 7 6	0 12 6	After one month in Secret Monitor.

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

In third column, a. = apron; c. = collar; ce. = collarette; j. = jewel; s. = sash; m. = mantle; s. b. = sword and belt; m. t. = mantle and tunic; g. = garter; st. = star; cr. = cross; c. = eagle.
 Furniture and Appointments for Craft Lodges, from £40 to £100; for Royal Arch Chapters, from £40 to £150; for Mark Lodges, from £30 to £140; for Red Cross of Rome and Constantine, £30 to £50; for Knights Templar Preceptories, from £30 to £50; for Rose Croix Chapters, from £30 to £50; for Secret Monitor Chapters, £12 12s.
 We are indebted for the above particulars to Mr. George Kenning, a Brother who has been engaged in the manufacture of insignia, and the manipulation of the precious metals, for nearly half-a-century, and has a very large staff of talented assistants, together with his two sons, who are engaged in the manufactory.]

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

Before bringing this little volume to a close, there is one matter we would especially urge on all our brethren. Remember that we are told to make a *daily advancement in Masonic knowledge*, which can *only* be done by *study of Masonic literature*. Accumulation of Degrees by no means implies an increase of real knowledge, and to pass through one ceremony after another for the mere purpose of writing strings of letters after one's names, or loading one's self with jewels and insignia is but foolish vanity. The meaning, symbolism, and connection of each Degree and its history should be studied in the writings of Gould, Hughan, Murray Lyon, Oliver, Findel, and other Masonic *literate*, whilst every Brother should, if possible, possess some good Masonic Encyclopædia, such as Mackay's or Kenning's, as also subscribe to a Masonic paper, which will keep him posted in the doings of the Craft, and any changes in rules and regulations found necessary from time to time. We should also like to include as a final recommendation that Brethren join the new Literary Masonic Society, as a great many advantages accrue from membership of the "Correspondence Circle" of the celebrated "Quatuor Coronati" Lodge, No. 2076, London, the qualifications for which cannot be better stated than as in the following circular:—

Lodge "Quatuor Coronati,"

No. 2076, London.

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

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

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

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

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

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

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

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

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

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

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

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

No members are admitted without a literary or artistic qualification.

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

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

The present members are: Lient.-Colonel S. C. Pratt, W.M.; W. Simpson, I.P.M.; R. F. Gould, P.G.D., P.M. and D.C.; Sir Charles Warren, P.G.D., P.M.; W. M. Bywater, P.G.S.B., S.W.; Professor T. Hayter Lewis, J.W.; Walter Besant, Treasurer; G. W. Speth, P.M., Secretary; Dr. W. W. Westcott, S.D.; Rev. C. J. Ball, J.D.; E. Macbean, I.G.; W. M. Williams, Steward; W. J. Hngham, P.G.D.; W. H. Rylands, P.G. Steward; J. P. Rylands; Major F. G. Irwin; T. B. Whytehead; J. Ramsden Riley; John Lane; Dr. W. J. Chetwode Crawley, G. Stwd. (Ireland); Sir H. J. Burford-Hancock, D.G.M., Gibraltar; W. Kelly, P. Prov. G.M. Leicester and Rutland; H. J. Whymper; E. J. Castle, Q.C.; F. H. Goldney, P.G.D.; C. Kupferschmidt; J. Finlay Finlayson; C. Purdon Clarke; S. T. Klein, and Dr. B. W. Richardson.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and already numbers over 800 associates, including many of the most distinguished members of the Craft, Masonic Historians, and Students, Grand Masters, Grand Secretaries, &c., &c., besides Grand Lodges, Supreme Councils, Private Lodges. &c., &c.

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

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

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

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

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

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

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

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

7.—No entrance fee is demanded, and the subscription is half a guinea (10s. 6d.) per annum. (If residing beyond the 2½d. letter rate, fifteen shillings is charged.) This sum is calculated to just cover cost of Transactions, Stationery, Printing, and Postage.

We take this opportunity of pointing out that corporate bodies are eligible as members. The Grand Lodge of England, the Sup. Council A. and A. S. R. England, the National Grand Lodge of Germany, Berlin, the Sup. Council A. and A. S. R. Belgium, the Grand Lodges of Iowa, Kentucky, Massachusetts, South Australia, and upwards of 100 private Lodges have already set the example.

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

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

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

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

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

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

The annual subscription is renewable in December in advance. Individual applicants should forward *full* christian and surnames, address, Masonic rank, name of Lodge, and 10s. 6d., or 15s., as the case may be (and Lodges and other corporate bodies, their usual description, with the same amount), to the Secretary of the Quatuor Coronati, and subject to the approval of the Permanent Committee, or in such manner as may be from time to time prescribed, a candidate will at once be enrolled.

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

FEBRUARY, 1890,
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