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FROM THE
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BEGUN IN 1858

THE
HISTORY
OF
FREE MASONRY,
DRAWN FROM
AUTHENTIC SOURCES OF INFORMATION;
WITH
AN ACCOUNT
OF THE
GRAND LODGE OF SCOTLAND,
FROM ITS INSTITUTION IN 1736, TO THE PRESENT TIME,
COMPILED FROM THE RECORDS;
AND
AN APPENDIX
OF ORIGINAL PAPERS.

EDINBURGH:
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1804.

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Subscription fund

7412
11/12/24

TO THE RIGHT HONOURABLE
GEORGE EARL OF DALHOUSIE,
GRAND-MASTER ELECT ;
AND
THE OFFICE BEARERS AND MEMBERS
OF THE
GRAND LODGE
OF
SCOTLAND,

This Work is Inscribed

By their Obedient

And

Obliged Servant,

ALEX. LAWRIE.

PREFACE.

b

tions have been made against the fraternity of Free Masons, is a circumstance which is known to all. A few weak-minded alarmists have represented the lodges of the order as caverns of darkness, in which the most detestable schemes have been hatched, and from which have issued those monsters of wickedness who have unsettled the tranquillity of Europe, and subverted the principles of religion and of government. The scenes to which I allude are deeply imprinted on the minds of all ; and it must have occasioned no small degree of terror to the friends of order, were they convinced that there existed in every town, nay, in every village of their native land, a dangerous association of powerful men, who were partakers in the enormities of the French Revolution, who were instigators of rebellion in their own country, and conspirators against the existing governments of Europe. We cannot, indeed, sufficiently admire that depth of wisdom which pretended

pretended to discover such evils, nor applaud that stretch of patriotism which warned Europe of her danger. But we must be allowed to think, that such pretended discoveries have been productive of the most baneful effects : They have weakened that reliance which man naturally places upon man : They have broken those ties which bind together the members of the same community : They have introduced distrust, suspicion, and terror, into every district where Free Masonry prevails, and where such reports have been credited.

THE best way of refuting those calumnies which have been brought against the fraternity of Free Masons, is to lay before the public a correct and rational account of the nature, origin, and progress of the institution ; that they may be enabled to determine, whether or not its principles are, in any shape, connected with the principles of revolutionary anarchy, and whether

b 2

or

or not the conduct of its members has ever been similar to the conduct of traitors. For this purpose, as well as for the instruction of those who desire to be initiated into the order, the following Treatise on Free Masonry is submitted to the consideration of the public. The works on this subject, which have already been given to the world, are of such a repulsive nature, as to deter the most inquisitive from their perusal. They contain nothing more than a meagre account of public buildings; and by referring the origin of the order to the creation of the world, and ranking among the list of Free Masons, the most celebrated monarchs of the east, without any authority from authentic history, their authors have discredited an institution which they meant to have honoured. It shall be the object, therefore, of the following work, to divest the history of Free Masonry of that jargon and mystery in which it hath hitherto been enveloped ; and to attempt something

thing like a classical view of this ancient and respectable institution.

The difficulties which attend such an undertaking, can be obvious to those only, who are, in some measure, acquainted with the subject. From the very constitution of the fraternity, its origin must be involved in obscurity; the materials for its history must be scanty in the extreme; and those which can be procured, cannot in themselves be of such an interesting nature as to excite general attention. The history of an association, however, which has existed from the remotest antiquity ; which has extended to every corner of the world, and embraced men of every rank, of every religion, and of every form of government, must surely be interesting to a contemplative man, who is accustomed to discover new features of the mind, in every human institution. But those who derive amusement, only from the recital
of

of bloody wars and domestic commotions, who are delighted with romantic narrations, and stories of imaginary happiness and misery, will find here no gratification of their sanguinary and corrupted taste. They will turn, with disappointment, from the history of a peaceable association, formed for the purpose of scientific improvement, and the exercise of mutual benevolence ; patronising and executing those magnificent structures, which at one time have contributed to the utility and ornament of nations, and at another to the amusement and admiration of succeeding ages ;—an association sometimes persecuted from the jealousy of power,—sometimes alarmed by the threats of superstition,—frequently attacked, but never overturned.

AFTER having investigated the origin of Free Masonry, and exhibited the state of the fraternity from that period to the present day, the Second Part of the work
is

is exclusively devoted to the history of Scottish Masonry, from the institution of the Grand Lodge of Scotland, in 1736, to the present year. This has been extracted from the records of the Grand Lodge, and contains much important information, equally interesting to the public in general, and to the Brethren of the order. Two ancient charters from the Scottish masons to the Sinclairs of Roslin, from Hay's Manuscript in the Advocates' Library, together with other papers which were necessary for completing the work, are given by way of appendix.

THE attentive reader will find, in the First Part of this work, some interesting facts, which have hitherto been unknown, and many more brought to view which have never been noticed in any former history of Free Masonry. The history of the Grand Lodge of Scotland, too, is altogether new, as its records, though frequently solicited, have never been granted

granted to any who have written a history of the order.

As no labour has been spared in the execution of this plan, it is hoped that the candour of the public will be experienced for any defects which they may discover; and that these may be imputed to want of ability, rather than to want of attention. For the sentiments which are expressed concerning the nature and tendency of Free Masonry, neither pardon nor indulgence are solicited. The object of the fraternity is certainly innocent and salutary, though, like other institutions, it has sometimes been perverted by the ignorance and depravity of its members.

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E R R A T A.

Page 8. line 14, For *secret* read *sacred*.

— 11. — 5. For *dominions* read *dominion*.

N. B. The Binder will observe, that after page 144.
a leaf is to be taken in, marked by [2 S]

THE
H I S T O R Y
OF
FREE MASONRY.

WHEN men are in a state of barbarity, and are scattered over the surface of a country in small and independent tribes, their wants are as small in magnitude, as they are few in number. It is in the power, therefore, of every individual, to perform, for himself and his family, every work of labour which necessity or comfort requires; and while, at one time, he equips himself for the chace or the combat, at another, he is rearing a habitation for his offspring, or hollowing his canoe to surmount the dangers of the sea. But as soon as these tribes associate together, for the purposes of mutual protection and comfort, civilization advances apace; and,

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in the same proportion, the wants and desires of the community increase. In order to gratify these, the ingenuity of individuals is called forth; and those, who, from inability or indolence, cannot satisfy their own wants, will immediately resort to the superior skill of their neighbours. Those members of the community, who can execute their work with the greatest elegance and celerity, will be most frequently employed; and, from this circumstance, combined with the principle of emulation, and other causes, that distinction of professions will arise, which is found only among nations considerably advanced in civilization and refinement.

ONE of the first objects of man, in a rude state, is to screen himself and his family from the heat of the tropic sun, from the inclemency of the polar regions, or from the sudden changes of more temperate climates. If he has arrived at such a degree of improvement, as to live under the dominion of a superior, and under the influence of religious belief, the palace of his King, and the temple of his Gods, will be reared in the most magnificent stile, which his skill can devise, and his industry accomplish*, and decked with those false ornaments, which naturally catch the eye of unpolished men. From that principle, which impels the lower orders to imitate the magnificence

* Robertson's America, vol. 2. page 316.

magnificence and splendour of their superiors, a foundation will be laid for improvement in the art of building; and it is extremely probable, from the circumstances, which have been mentioned, as well as from others, which the slightest reflection will suggest, that architecture will be the first profession, to which men will exclusively devote their attention; and for which they will be trained by an established course of preparatory education.

NOR is it from this ground only, that Masonry derives its superiority as a separate profession. While many other arts administer to our luxury and pride, and gratify only those temporary wants and unnatural desires which refinement has rendered necessary, the art of building can lay claim to a higher object. The undertakings of the architect, not only furnish us with elegant and comfortable accommodation from the inclemency of the seasons, from the rapacity of wild beasts, and the still more dangerous rapacity of man; they contribute also to the ornament and glory of nations, and it is to them that we are indebted for those fortresses of strength, which defend us from the inroads of surrounding enemies. Nor can the works of the architect be ranked among those objects which furnish amusement and accommodation for a few years, or at most during the short term of human life; they descend unimpaired from generation to generation; they

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acquire

acquire additional grandeur and value from an increase of age; and are the only specimens of human labour which, in some measure, survive the revolutions of kingdoms, and the waste of time. The splendid remains of Egyptian, Grecian, and Roman architecture, which, in every age, have attracted the attention of the learned, and excited the astonishment of the vulgar, are standing monuments of the ingenuity and power of man; and, in ages yet to come, they will reflect a dignity on the art of building, to which no other profession can arrogate the slightest claim.

BUT there is still another consideration, which entitles architecture to a decided pre-eminence among the other arts. It is itself the parent of many separate professions; and requires a combination of talents, and an extent of knowledge, for which other professions have not the smallest occasion. An acquaintance with the sciences of geometry, and mechanical philosophy, with the arts of sculpture and design, and other abstruse and elegant branches of knowledge, are indispensable requisites in the education of an architect; and raise his art to a vast height above those professions, which practice alone can render familiar, and which consist in the mere exertion of muscular force. It appears, then, from these considerations, that there is some foundation, in the very nature of architecture, for those
extra-

extraordinary privileges, to which Masons have always laid claim, and which they have almost always possessed---privileges, which no other artists could have confidence to ask, or liberty to enjoy; and there appears to be some foundation for that ancient and respectable order of Free Masons, whose origin we are now to investigate, and whose progress we are soon to detail.

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

FREE MASONRY is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power, and talents are not necessary to the person of a Free Mason. An unblemished character, and a virtuous conduct, are the only qualifications which are requisite for admission into the Order. In order to confirm this institution, and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to
the

the uninitiated, those important precepts, with which he may be entrusted; and those proceedings and plans, in which the Fraternity may be engaged. After the candidate has undergone the necessary ceremonies, and received the usual instructions, appropriate words, and significant signs are imparted to him, that he may be enabled to distinguish his Brethren of the Order from the uninitiated public; and convince others that he is entitled to the privileges of a Brother, should he be visited by distress or want, in a distant land. If the newly admitted member be found qualified for a higher degree, he is promoted, after due intervals of probation, till he has received that Masonic knowledge, which enables him to hold the highest offices of trust, to which the Fraternity can raise its members. In all ages, it has been the object of Free Masonry, not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues, are inculcated in hieroglyphic symbols; and the candidate is often reminded, that there is an eye above which observeth the workings of his heart, and is ever fixed upon the thoughts and the actions of men. At regular and appointed seasons, convivial meetings of the Fraternity are held in lodges constructed for this purpose: Temperance, harmony,

ny, and joy, characterise these mixed assemblies. All distinctions of rank seem to be laid aside, all differences in religious and political sentiments are forgotten; and those petty quarrels which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his brother; and men seem to recollect, for once, that they are sprung from the same origin, that they are possessed of the same nature and are destined for the same end.

SUCH are the general features of an institution, which has of late produced so great division in the sentiments of the learned, respecting its origin and tendency. While a certain class of men*, a little over-anxious for the dignity of their order, have represented it as coeval with the world; others, influenced by an opposite motive, have maintained it to be the invention of English Jesuits, to promote the views of that intriguing and dangerous association†. Some philosophers, among whom we may reckon the celebrated Chevalier Ramsay, have laboured to prove, that Free Masonry arose during the Crusades; that it was a secondary order of chivalry; that its forms originated

* Anderson's History and Constitutions of Free Masonry, p. 1. Desagulier's Constitutions, p. 1. Smith's Use and Abuse of Free Masonry, p. 27. Preston's Illustrations of Masonry, p. 6. 10th edition.

† Manuscript of Bode of Germany, in the possession of M. Mounier.

ginated from that warlike institution; and were adapted to the peaceful habits of scientific men*, Mr Clinch† has attempted, with considerable ingenuity and learning, to deduce its origin from the institution of Pythagoras. M. Barruel‡ supposes, that it is a continuation of, the Templars; while others, with a degree of audacity and malice, rarely to be found in the character of ingenuous men, have imputed the origin of Free Masonry to secret associations, averse to the interests of true government, and pursuing the villanous and chimerical project of levelling the distinctions of society, and freeing the human mind from the secret obligations of morality and religion.

WITHOUT adopting any of these untenable opinions, or attempting to discover the precise period when Free Masonry arose, it may be sufficient to show, that it can justly lay claim to an early origin, and that it has existed from that period to the present day, under different forms, and different appellations||. In the execution
this

* Leyden's Preliminary Dissertation to the Complaynt of Scotland, p. 67, 71.

† Anthologia Hibernica, for January, March, April, and June 1794.

‡ Memoirs of Jacobinism, vol. 2, p. 377, 378, &c.

|| M. Mounier observes, that if the order of Free Masons existed among the ancients, it would have been mentioned by
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of this task, the candid enquirer will be satisfied with strong and numerous resemblances, as the nature of the subject excludes the possibility of rigid demonstration. Every human institution is subject to great and numerous variations; the different aspects under which they appear, and the principles by which they are regulated, depend upon the progress of civilization, upon the nature of the government by which they are protected, and on the peculiar opinions and habits of their members. If, therefore, in comparing Free Masonry with other ancient associations,

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

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tions, we should find it coincide with them in every circumstance, there would be strong reasons for suspecting, that the imagination of the writer had counterfeited resemblances when destitute of authentic information; or that the Order had adopted the rites and ceremonies of antiquity, to cloak the recency of their origin, to command the veneration, and excite the notice of the public. Against Free Masonry, however, this charge cannot be preferred: We shall have occasion to consider it when connected with the idolatry of the heathens, when devoted to the church of Rome, and when flourishing under the milder influence of the reformed religion.

As men in the early ages of society, were destitute of those methods of diffusing knowledge which we now enjoy, and even of those which were used in Greece and Rome, when the art of printing was unknown; the few discoveries in art and science which were then made, must have been confined to a small number of individuals. In these ages, the pursuit of science must have been a secondary consideration, and those who did venture to explore the untrodden regions of knowledge, would overlook those unsubstantial speculations, which gratify the curiosity of philosophic men; and would fix their attention on those only which terminate in public utility, and administer to the necessities of life.

life. As architecture could only be preceded by agriculture itself, it must have been in this science that the first efforts of human skill were tried; and in which man must have first experienced success in extending his dominions over the works of nature. The first architects, therefore, would be philosophers. They alone required the assistance of art; and they alone would endeavour to obtain it. The information which was acquired individually, would be imparted to others of the same profession; and an association would be formed for the mutual communication of knowledge, and the mutual improvement of its members. In order to preserve among themselves that information which they alone collected; in order to excite amongst others a higher degree of respect for their profession, and prevent the intrusion of those who were ignorant of architecture, and, consequently, could not promote the object of the institution; appropriate words and signs would be communicated to its members; and significant ceremonies would be performed at their initiation, that their engagement to secrecy might be impressed upon their minds, and greater regard excited for the information they were to receive. Nor is this mere speculation; there exist, at this day, in the deserts of Egypt, such monuments of architecture, as must have been reared in those early ages, which precede the records of authentic history; and the erection of these stu-

pendous fabrics, must have required an acquaintance with the mechanical arts, which is not in the possession of modern architects. It is an undoubted fact, also, that there existed, in these days, a particular association of men, to whom scientific knowledge was confined, and who resembled the society of Free Masons in every thing but the name.

IN Egypt, and those countries of Asia which lie contiguous to that favoured kingdom, the arts and sciences were cultivated with success, while other nations were involved in ignorance: It is here, therefore, that Free Masonry would flourish, and here only can we discover marks of its existence in the remotest ages. It is extremely probable, that the first, and the only object of the Society of Masons, was the mutual communication of knowledge connected with their profession; and that those only would gain admittance into their Order, whose labours were subsidiary to those of the architect. But when the ambition or vanity of the Egyptian priests prompted them to erect huge and expensive fabrics, for celebrating the worship of their Gods, or perpetuating the memory of their kings, they would naturally desire to participate in that scientific knowledge, which was possessed by the architects they employed; and as the sacerdotal order seldom fail, among a superstitious people, to gain the objects of their ambition, they would,
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in this case, succeed in their attempts, and be initiated into the mysteries, as well as instructed in the science of Free Masons. These remarks will not only assist us in discovering the source, from which the Egyptian priests derived that knowledge, for which they have been so highly celebrated; they will aid us also in accounting for those changes which were superinduced on the forms of Free Masonry, and for the admission of men into the Order, whose professions had no connection with the royal art.

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

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

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

* Voyage du Jeune Anacharsis en Grece, 4to. tom. i. p. 2. Cecrops arrived in Attica in 1657, B. C. Cadmus came from Phenicia to Beotia in 1594, B. C. and Danaus to Argolis in 1586, B. C.

† Bochart Geograph. Sac. lib. i. cap. 20. Herodotus, lib. i. cap. 58. Robertson's Hist. Antient Greece, p. 45, 46.

those seeds of improvement, which, in future ages, exalted Greece to such pre-eminence among the nations.

AFTER the Egyptian colonies had obtained a secure settlement in their new territories, and were freed from those uneasy apprehensions, which generally trouble the invaders of a foreign land; they instituted, after the manner of their ancestors, particular festivals or mysteries, in honour of those, who had benefited their country by arts or by arms. In the reign of Ericthonius, about fifteen hundred years before the commencement of our æra*, the Eleusinian mysteries were instituted in honour of Ceres, who, having come to Greece in quest of her daughter, resided with Triptolemus at Eleusis, and instructed him in the knowledge of agriculture, and in the still more important knowledge of a future state†.

ABOUT the same time, the Panathenea were instituted in honour of Minerva, and the Dionysian mysteries in honour of Bacchus, who invented theatres‡, and instructed the Greeks in many useful arts, but particularly in the culture of the vine.

* Robertson's Greece, p. 58, 59.

† Isocrates Paneg. t. 1. p. 132.

‡ Polydor. Virg. de Rerum Invent. lib. 3. cap. 13.

vine*. That the Eleusinian and Dionysian mysteries, were intimately connected with the progress of the arts and sciences, is manifest from the very end for which they were formed; and that they were modelled upon the mysteries of Isis and Osiris, celebrated in Egypt, is probable from the similarity of their origin, as well as from the consent of ancient authors†. If there be any plausibility in our former reasoning, concerning the origin of knowledge in Egypt, it will follow, that the Dionysia and the mysteries of Eleusis, were societies of Free Masons, formed for scientific improvement, though tinged with the doctrines of the Egyptian mythology.

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

* Robertson's Greece, p. 59. Bacchus or Dionysius came into Greece during the reign of Amphyctyon, who flourished about 1497, B. C.

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

they were only different streams issuing from a common fountain. Those who were initiated into the Eleusinian mysteries, were bound by the most awful engagements, to conceal the instructions they received, and the ceremonies that were performed*. None were admitted as candidates, till they arrived at a certain age; and particular persons were appointed, to examine and prepare them for the rites of initiation†. Those, whose conduct was found irregular, or who had been guilty of atrocious crimes, were rejected as unworthy of initiation, while the successful candidates were instructed, by significant symbols, in the principles of religion‡; were exhorted to quell every turbulent appetite and passion||; and to merit, by the improvement of their minds, and the purity of their hearts, those ineffable benefits which they were still to receive¶. Significant words were communicated to the members: Grand officers presided over their assemblies**: Their emblems were exactly similar to those of

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* Andoc. de Myst. p. 7. Meursius in Eleus. Myst. cap. 20. This latter author has collected all the passages in ancient writers, about the Eleusinian mysteries.

† Hesychius in *ἱερ.*

‡ Clemens. Alexand. Strom. lib. i. p. 325. lib. vii. p. 845.

|| Porphy. ap. Stob. Eclog. Phys. p. 142.

¶ Arrian in Epictet. lib. iii. cap. 21. p. 440.

** Robertson's Greece, p. 127.

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Free Masonry*; and the candidate advanced from one degree to another, till he received all the lessons of wisdom and of virtue, which the priests could impart †. But besides these circumstances of resemblance, there are two facts, transmitted to us by antient authors, which have an astonishing similarity to the ceremonies of the third degree of Free Masonry. So striking is the resemblance, that every brother of the Order who is acquainted with them, cannot question, for a moment, the opinion which we have been attempting to support ‡.

HAVING thus mentioned some features of resemblance between the mysteries of Eleusis, and those of Free Masonry; let us now attend to the sentiments of contemporaries, respecting these secret associations; and we will find, that they have been treated with the same illiberality and insolence. That some men, who, from self-sufficiency, or unsocial dispositions, have refused to be admitted into these Orders, should detract from the character of an association, which pretends to enlighten the learned, and expand the affections of narrow and contracted minds,

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* Euseb. Prepar. Evangel. lib. iii. cap. 12. p. 117.

† Petav. ad. Themist. p. 414. Anacharsis. tom. iii. p. 582.

‡ The Brethren of the Order may consult, for this purpose, the article Eleusinia, in the 6th vol. of the last edition of the Encyclopædia Britannica, and Robertson's history of Antient Greece, p. 127.

is by no means a matter of surprise ; and it is equally consistent with human nature, that those, whose irregular conduct had excluded them from initiation, should calumniate an Order, whose blessings they were not allowed to participate, and whose honours they were prohibited to share. Men of this description represented the celebration of the Eleusinian mysteries, as scenes of riot and debauchery ; and reproached the members of the association, that they were not more virtuous, and more holy than themselves*. But it is the opinion of contemporary writers, that these rumours were wholly conjectural ; and originated in the silence of the initiated, and the ignorance of the vulgar. They even maintain, that the mysteries of Eleusis produced sanctity of manners, attention to the social duties, and a desire to be as distinguished by virtue, as by silence†. The illustrious Socrates could never be prevailed upon to partake of these mysteries‡ ; and Diogenes, having received a similar solicitation, replied, That Patæcion, a notorious robber, obtained initiation ; and that Epaminondas and Agesilaus never desired it||. But

* Robertson's Greece, p. 127, Porphy. de Abstinencia lib. 4. p. 353. Julian orat. 5. p. 173.

† Encyclopædia Britannica, article Eleusinia.

‡ Lucian in Demonact. t. 2. p. 380.

|| Plut. de aud. Poet t. 2. p. 21. Diog. Laert lib. 6. §. 39.

But did not these men know, that in all human societies, the virtuous and the noble must, sometimes, associate with the worthless and the mean? Did they not know that there often kneel in the same temple, the righteous and the profane; and that the saint and the sinner frequently officiate at the same altar? Thus did the philosophers of antiquity calumniate and despise the mysteries of Eleusis; and, in the same manner, have some pretended philosophers of our own day, defamed the character, and questioned the motives of Free Masons. With a little less modesty than the ancients, they have not, like them, quarrelled us, because we are not more virtuous than themselves; they have told us, that we are less than the least of men, and charged upon us crimes as detestable in the eyes of Masons, as they are hostile to the interests of men.

THIS similarity of treatment, which the mysteries of Ceres and Free Masonry have received, is no small proof of the similarity of their origin, and their object. To this conclusion, however, it may be objected, that though the points of resemblance between these secret societies are numerous, yet there were circumstances in the celebration of the Eleusinian mysteries, which have no counterpart in the ceremonies of Free Masonry. The sacrifices, purifications, hymns, and dances, which were necessary in the festival
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of Ceres, have, indeed, no place in the society of Free Masons. But these points of dissimilarity, instead of weakening, rather strengthen our opinion. It cannot be expected, that in the reign of Polytheism, just sentiments of the deity should be entertained; and much less, that the adherents of Christianity, should bend their knees to the gods of the heathens. The antients worshipped those beings, who conferred on them the most signal benefits, with sacrifices, purifications, and other tokens of their humility and gratitude. But when revelation had disclosed to man more amiable sentiments concerning the Divine Being, the society of Free Masons banished from their mysteries, those useless rites, with which the antient brethren of the Order attempted to appease, and requite their deities; and modelled their ceremonies upon this foundation, that there is but one God, who must be worshipped in spirit and in truth.

THE mysteries of Ceres were not confined to the city of Eleusis; they were introduced into Athens about thirteen hundred and fifty-six years before Christ*; and, with a few slight variations, were observed in Phrygia, Cyprus, Crete, and Sicily†. They had reached even to the

* Playfair's Chronology.

† Lucii Apuleii Metamorph. lib. xi. p. 197, 198.

the capital of France*; and it is highly probable that, in a short time after, they were introduced into Britain, and other northern kingdoms. In the reign of the Emperor Adrian||, they were carried into Rome, and were celebrated, in that metropolis, with the same rites and ceremonies, which were performed in the humble village of Eleusis. They had contracted impurities, however, from the length of their duration, and the corruption of their abettors; and though the forms of initiation were still symbolical of the original, and noble objects of the institution; yet the licentious Romans mistook the shadow for the substance; and, while they underwent the rites of the Eleusian mysteries, they were strangers to the object for which they were framed.

ABOUT the beginning of the fifth century, Theodosius the Great prohibited, and almost totally extinguished the Pagan Theology in the
Roman

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

|| A. D. 117. Encyclop. Brit. vol. 6. p. 555. Potter's Antiq. vol. 1. p. 389.

Roman empire*; and the mysteries of Eleusis suffered in the general devastation†. It is probable, however, that these mysteries were secretly celebrated, in spite of the severe edicts of Theodosius; and that they were partly continued during the dark ages, though stripped of their original purity and splendour: We are certain, at least, that many rites of the Pagan religion were performed, under the dissembled name of convivial meetings, long after the publication of the Emperor's edicts‡: and Psellus||, informs us, that the mysteries of Ceres subsisted in Athens till the eighth century of the Christian æra, and were never totally suppressed.

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

LET

* Gibbon's History of the Decline and Fall of the Roman Empire, 8vo. vol. 5. p. 120.

† Zosim. Hist. lib. 4.

‡ Gibbon v. 5. p. 110.

|| In his treatise on the gods which the Greeks worshipped, quoted by Mr Clinch in the Anthologia Hibernica, for January 1794, p. 36.

LET us now direct our attention to the Dionysia, or mysteries of Bacchus, which were intimately connected with those of Ceres, and, perhaps, still more with the mysteries of Free Masonry. Herodotus* informs us that the solemnities, in honour of Dionysius or Bacchus, were originally instituted in Egypt; and were transported from that country into Greece, by one Melampus. But not only did the mysteries of Ceres and Bacchus flow from the same source; the one was in some measure interwoven with the other, and it is almost certain, from what we are now to mention, that those who were initiated into the former, were entitled to be present at the celebration of the latter. The sixth day of the Eleusinian festival was the most brilliant of the whole. It received the appellation of Bacchus, because it was chiefly, if not exclusively, devoted to the worship of that god. His statue, attended by the initiated, and the ministers of the temple, was conducted from Athens to Eleusis, with much pomp and solemnity†: And after it had been introduced into the temple of Ceres, it was brought back to Athens.

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

† Anacharsis, tom. iii. p. 531. Plut. in Phoc. t. i. p. 754. Meurs. in Eleus. Myst. cap. 27.

Athens with similar ceremonies. The connection between the Eleusinian and Dionysian mysteries is manifest, also, from the common opinion, that Ceres was the mother of Bacchus*. And Plutarch assures us, that the Egyptian Isis was the same with Ceres; that Osiris was the same with Bacchus; and that the Dionysia of Greece was only another name for the Pamyliæ of Egypt†. As Bacchus was the inventor of theatres, as well as of dramatical representations, that particular class of Masons, who were employed in the erection of these extensive buildings, were called the Dionysian artificers‡, and were initiated into the mysteries of their founder, and consequently into those of Eleusis||. But, from the tendency of the human mind to embrace the ceremonial, while it neglects the substantial part of an institution, the Dionysian festival, in the degenerate ages of Greece, was more remarkable for inebriation and licentiousness, than for the cultivation of virtue and of science; and he who was at first celebrated as the inventor of arts, was afterwards worshipped as the god of wine. Those who were desirous of indulging, secretly, in licentious mirth,

* Potter, v. i. p. 393.

† De Iside et Osiride. *Idee du Gouvernement Ancien et Modern de l'Egypte*, p. 26. Paris 1743.

‡ *Διονυσιακοὶ τεχνῖται* Aulus Gellius, lib. xx. c. 4.

|| Vid. Potter, v. i. p. 41.

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mirth, and unhallowed festivity, cloaked their proceedings under the pretence of worshipping Bacchus; and brought disgrace upon those mysteries, which were instituted for the promotion of virtue, and the improvement of art.

ABOUT two hundred years before Christ, an illiterate and licentious priest came from Greece to Tuscany, and instituted the Bacchanalia, or feast of the Bacchanals *. From Tuscany they were imported to Rome; but the promoters of these midnight orgies having proceeded to the farthest extremity of dissipation and disloyalty, they were abolished throughout all Italy, by a decree of the senate †. It has been foolishly supposed, that the Bacchanalia were similar to the Dionysian mysteries, merely because they were both dedicated to Bacchus. The Liberalia of Rome was the festival corresponding to the Dionysia of Greece ‡; and it is probable that this feast was observed, throughout the Roman empire, till the abrogation of the Pagan theology, in the reign of Theodosius. The opinion which an impartial enquirer would form, concerning the nature and tendency of the mysteries of Bacchus, would not be very favourable to the character of the institution.

* Tit. Liv. lib. xxxix. cap. 8.

† Liv. lib. xxxix. cap. 18.

‡ Liberalia (says Festus) liberi Festa, quae apud Graecos dicuntur Dionysia.---Vid. Universal History, vol. 13. p. 262.

tation. But it should be remembered that deviations from the intentions and form of any association, are no objection to the association itself: They are rather proofs of its original purity and excellence; as it is not from the paths of vice, but from those of virtue, that we are accustomed to stray.

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

About a thousand years before Christ*, the inhabitants of Attica, complaining of the narrowness of their territory, and the unfruitfulness of its soil, went in quest of more extensive and fertile settlements. Being joined by a number of the inhabitants of surrounding provinces, they sailed to Asia Minor, drove out the inhabitants, seized upon the most eligible situations, and united them under the name of Ionia, because the greatest number of the refugees were natives of that Grecian province†. As the Greeks, prior to the Ionic migration, had made

* Playfair places the Ionic migration in 1044, B.C. Gillies in 1055; and Barthélemy, the author of *Anacharsis's Travels*, in 1076.

† Herodotus lib. I. cap. 142. Gillies's *Hist. of Greece*, 8vo. vol. i. p. 102.

made considerable progress in the arts and sciences*, they carried these along with them into their new territories ; and introduced into Ionia the mysteries of Minerva and Dionysius †, before they were corrupted by the licentiousness of the Athenians. In a short time the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionian orders were the result of their ingenuity ‡. They returned even into Greece ; they communicated to their ancestors the inventions of their own country ; and instructed them in that style of architecture, which has been the admiration of succeeding ages. For these improvements the world is indebted to the DIONYSIAN ARTIFICERS, an association of scientific men, who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor §. They supplied Ionia, and the surrounding countries, as far as the Hellespont, with theatrical apparatus by contract ; and erected the magnificent temple at Teos, to Bacchus, the founder of their order ¶. These artists were very numerous in Asia,

* According to the Author of Anacharsis's Travels, the arts took their rise in Greece about 1547, B. C.

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

‡ Gillies's Hist. Ant. Greece, v. ii. p. 162.

§ Strabo, lib. iv. Chishull Antiquitates Asiaticae, p. 107. Robison's Proofs of a Conspiracy, p. 20.

¶ Ionian Antiquities, published by the Society of Dilettanti, p. 4. Strabo. lib. iv. Chishull Antiq. Asiat. p. 139.

Asia, and existed, under the same appellation, in Syria, Persia, and India *. About three hundred years before the birth of Christ, a considerable number of them were incorporated, by command of the kings of Pergamus, who assigned to them Teos as a settlement, being the city of their tutelary god †. The members of this association, which was intimately connected with the Dionysian mysteries, were distinguished from the uninitiated inhabitants of Teos, by the science which they possessed, and by appropriate words and signs, by which they could recognize their Brethren of the Order ‡. Like Free Masons they were divided into lodges, which were distinguished by different appellations ||. They occasionally held convivial meetings in houses erected and consecrated for this purpose; and each separate association was under the direction of a master, and presidents, or wardens ¶. They held a general meeting

* *Και τῷ Διούσῳ τῇ Ἀσίᾳ ὅλην καθιερῶσαντι, μέχρι τῆς Ἰνδίας.* Strabo. p. 471. *Ionian Antiquities*, p. 4.

† Chandler's *Travels*, p. 100. *Chishull Antiq. Asiat.* p. 138. *Ionian Antiquities*, p. 4.

‡ Robison's *Proofs of a Conspiracy*, p. 20.

|| One of these lodges was denominated *Κοινὸν τῶν Ἀτταλιστῶν*, i. e. *Commune Attalistarum*, and another *Κοινὸν τῆς Ἐχίνου Συμμορίας*, i. e. *Commune Sodalitii Echini*. *Chishull*, p. 139.

¶ See the two decrees of these artists preserved in *Chishull*, p. 138—149. The place where they assembled is called *συντοκίαι*, *contubernium*; and the society itself, sometimes *συναγωγή*, *collegium*; *αἵρεσις*, *secta*; *συνᾱδος*, *synodos*; *κοινὸς*, *communitas*. See *Aulus Gellius*, lib. 8. cap. xi

meeting once a year, which was solemnized with great pomp and festivity; and at which the Brethren partook of a splendid entertainment, provided by the master, after they had finished the sacrifices to their gods, and especially to their patron Bacchus*. They used particular utensils in their ceremonial observances; some of which were exactly similar to those that are employed by the Fraternity of Free Masons†: And the more opulent artists were bound to provide for the exigencies of their poorer brethren‡. The very monuments which were reared by these masons, to the memory of their masters and wardens, remain to the present day, in the Turkish burying grounds, at Siverhissar and Eraki||. The inscriptions upon them express, in strong terms, the gratitude of the Fraternity, for their disinterested exertions in behalf of the Order; for their generosity and benevolence to its individual members; for their private virtues, as well as for their public

* Chandler's Travels, p. 103.

† See the decree of the Attalists in Chishull, particularly the passages at the bottom of p. 141, 142; ἀνάλιπεν δὲ καὶ τὰ πρὸς εὐσχημοσὶν ἐν τῷ τμήνῳ χρησθέντα ἱκανὰ, i. e. in delubro etiam, ultra ea quae ornamento erant, non pauca utensilia reliquit.

‡ Chishull, p. 140.

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

public conduct. From some circumstances, which are stated in these inscriptions, but particularly from the name of one of the lodges; it is highly probable, that Attalus, King of Pergamus, was a member of the Dionysian Fraternity.

SUCH is the nature of that association of architects, who erected those splendid edifices in Ionia, whose ruins even afford us instruction, while they excite our surprise. If it be possible to prove the identity of any two societies, from the coincidence of their external forms, we are authorised to conclude, that the Fraternity of the Ionian architects, and the Fraternity of Free Masons, are exactly the same; and as the former practised the mysteries of Bacchus and Ceres, several of which we have shown to be similar to the mysteries of Masonry; we may safely affirm, that, in their internal, as well as external procedure, the Society of Free Masons resembles the Dionysiacs of Asia Minor*.

THE opinion, therefore, of Free Masons, that their Order existed, and flourished at the building of Solomon's temple, is by no means so pregnant with absurdity, as some men would wish
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* Dr Robison, who will not be suspected of partiality to Free Masons, ascribes their origin to the Dionysian artists. It is impossible, indeed, for any candid enquirer to call in question their identity.

us to believe. We have already shown, from authentic sources of information, that the mysteries of Ceres and Bacchus, were instituted about four hundred years before the reign of Solomon *; and there are strong reasons for believing, that even the association of the Dionysian architects existed before the building of the temple. It was not, indeed, till about three hundred years before the birth of Christ, that they were incorporated at Teos, under the Kings of Pergamus; but it is universally allowed, that they arose long before their settlement in Ionia, and, what is more to our present purpose, that they existed in the very land of Judea †. It is observed by Dr Robison ‡, that this association came from Persia into Syria, along with that style of architecture, which is called Grecian: And since we are informed by Josephus ||, that that species of architecture was used at the erection of the temple; we are authorised to infer, not only that the Dionysiacs existed before the reign of Solomon, but that they assisted this monarch in building that magnificent fabric, which he reared to the God of Israel. Nothing, indeed, can be more sim-

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

† Robison's Proofs of a Conspiracy, p. 20.

‡ Proofs of a Conspiracy, p. 20, 21.

|| Jewish Antiquities, Book viii. chap. 5.

simple and consistent than the creed of the Fraternity, concerning the state of their order at this period. The vicinity of Jerusalem to Egypt; the connection of Solomon with the Royal Family of that kingdom*; the progress of the Egyptians in architectural science; their attachment to mysteries, and hieroglyphic symbols; and the probability of their being employed by the king of Israel, are additional considerations, which corroborate the sentiments of Free Masons, and absolve them from those charges of credulity and pride, with which they have been loaded.

To these opinions, it may be objected, that if the Fraternity of Free Masons flourished during the reign of Solomon, it would have existed in Judea in after ages, and attracted the notice of sacred or profane historians. Whether or not this objection is well founded, we shall not pretend to determine; but if it can be shown, that there did exist, after the building of the temple, an association of men, resembling Free Masons, in the nature, ceremonies, and object of their institution; the force of the objection will not only be taken away, but additional strength will be communicated to the opinion which we have been supporting. The association here alluded to,

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* Josephus's Jewish Antiquities, Book viii, chap. 2.

is that of the Essenes, whose origin and sentiments have occasioned much discussion among ecclesiastical historians: They are all of one mind, however, respecting the constitution, and observances of this religious order.

WHEN a candidate was proposed for admission, the strictest scrutiny was made into his character*. If his life had hitherto been exemplary; and if he appeared capable of curbing his passions, and regulating his conduct, according to the virtuous, though austere maxims of their order, he was presented, at the expiration of his noviciate, with a white garment, as an emblem of the regularity of his conduct, and the purity of his heart†. A solemn oath was then administered to him, that he would never divulge the mysteries of the Order; that he would make no innovations on the doctrines of the society; and that he would continue in that honourable course of piety and virtue, which he had begun to pursue‡. Like Free Masons, they instructed the young member in the knowledge which

* Pictet. *Theologie Chretienne*, tom. iii. pt. 3. p. 109. Basnage's *History of the Jews*, book ii. chap. 12. § 24.

† Pictet. *Theolog. Chret.* tom. iii. pt. 3. p. 107, 108, 109. Basnage's *History of the Jews*, b. ii. chap. 12. § 21.

‡ Pictet. *Theolog. Chret.* tom. iii. pt. 3. p. 107. Basnage's *History of the Jews*, b. ii. chap. 12. § 24.

which they derived from their ancestors*: They admitted no women into their Order†. They had particular signs for recognising each other, which have a strong resemblance to those of Free Masons‡. They had colleges or places of retirement||, where they resorted to practise their rites, and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president, or master of the college, who allotted a certain quantity of provisions to every individual¶. They abolished all distinctions of rank; and, if preference was ever given, it was given to piety, liberality, and virtue**. Treasurers were appointed in every town, to supply the wants of indigent

* Philo de Vita Contemplativa, apud opera, p. 691. Basnage, b. ii. ch. 13. § 8.

† Basnage, b. ii, chap. 12. § 26. Id. Id. § 22.

‡ In order to be convinced of this, our brethren of the Order may consult some of the works already quoted; particularly, Philo's Treatise de Vita Contemplativa, apud opera, p. 691.

|| Basnage, b. iii. c. 12. § 14. vid. opera Philonis, p. 679. When Philo, in his Treatise, entitled "Quod omnis probus Liber," is describing the society of the Essenes, he employs the same terms to denote the association itself, and their places of meeting, which are used in the decree of the Dionysians already mentioned. Vide Philo de Vita Contemplativa, p. 691.

¶ Basnage, b. iii. c. 12. § 21.

** Id. Id. § 20, 22. Philonis Opera, p. 678.

indigent strangers*. The Essenes pretended to higher degrees of piety and knowledge, than the uninitiated vulgar; and though their pretensions were high, they were never questioned by their enemies. Austerity of manners was one of the chief characteristics of the Essenian Fraternities: They frequently assembled, however, in convivial parties; and relaxed for a while the severity of those duties, which they were accustomed to perform†. This remarkable coincidence, between the chief features of the Masonic and Essenian Fraternities, can be accounted for, only by referring them to the same origin. Were the circumstances of resemblance, either few or fanciful, the similarity might have been merely casual. But when the nature, the object, and the external forms of two institutions, are precisely the same, the arguments for their identity, are something more than presumptive. There is one point, however, which may, at first sight, seem to militate against this supposition. The Essenes appear to have been in no respects connected with architecture; nor addicted to those sciences and pursuits, which are subsidiary to the art of building. That the Essenes directed their attention to particular sciences, which they pretended to have received

* Basnage, b. iii. c. 12. § 20. chap. 13. § 1.

† Dicam aliquid de sodalitiis eorum, quoties hilarius convivia celebrant. Philonis opera, p. 692.

received from their fathers, is allowed by all writers; but, whether or not these sciences were in any shape connected with architecture, we are, at this distance of time, unable to determine. Be this as it may, uncertainty upon this head, nay, even an assurance that the Essenes were unconnected with architectural science, will not affect the hypothesis which we have been maintaining. For there have been, and still are, many associations of Free Masons, where no architects are members, and which have no connection with the art of building. But if this is not deemed a sufficient answer to the objection, an enquiry into the origin of the Essenes will probably remove it altogether, while it affords additional evidence, for the identity of the Masonic and Essenian associations.

THE opinions, both of sacred and profane historians, concerning the origin of the Essenes, have been widely different. They all agree, however, in representing them as an ancient association, originating from particular fraternities, which formerly existed in the land of Judea *. Pliny refers them to such a remote antiquity †, that

* Gale's Court of the Gentiles, part ii. book ii. chap. 6. p. 147. Serrarius Trihaer. lib. iii. cap. ii. Vid. etiam Basnage b. ii. ch. 12. § 4; and Pictet. Theolog. Chret. tom. iii. part iii. p. 106.

† Pliny, lib. 5. cap. 17. Vid. etiam Solinus, c. 35. p. 43. Edit. Salmasii, and Encyclopædia Britannica, Art. Essenes, vol. 6. p. 739.

that they must have existed during the reign of Solomon; and even Basnage, who is the only writer that seems disposed to consider them as a recent association, confesses that they existed under Antigonus, about three hundred years before the Christian æra *. Scaliger contends, with much appearance of truth, that the Essenes were descended from the Kasideans, who make such a conspicuous figure in the history of the Maccabees †. The Kasideans were a religious fraternity, or an order of the KNIGHTS OF THE TEMPLE OF JERUSALEM, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay ‡. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions ||; and always signalled themselves by their ardent zeal for the purity and preservation of the temple ¶. From these facts it appears, that the Essenes were not only an ancient fraternity, but that they originated from an association of architects, who were connected with the building of Solomon's temple. Nor was this order confined to the Holy Land. Like the fraternities of the Dionysiacs, and Free Masons, it existed in all parts of the world;

* Basnage, book ii. chap. ii. § 8. Pictet. Theolog. Chret. t. iii. part 3. p. 107.

† Scaliger de Emend. Temp.

‡ Scaliger Elench. Trihaer. cap. 22. p. 441.

|| 1 Maccabees, vii. 13.

¶ Scaliger ut supra.

world *; and though the lodges in Judea were chiefly, if not wholly, composed of Jews, yet the Essenes admitted into their order men of every religion, and every rank in life †. They adopted many of the Egyptian mysteries ‡; and, like the priests of that country, the Magi of Persia, and the Gymnosophists in India, they united the study of moral, with that of natural philosophy ||. Although they were patronized by Herod, and respected by all men for the correctness of their conduct, and the innocence of their order ¶; they suffered severe persecutions from the Romans, till their order was abolished, about the middle of the fifth century ††; a period extremely fatal to the venerable institutions of Egypt, of Greece, and of Rome.

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

* Basnage b. ii. chap. 13. § 4.

† Id. Id. chap. 12. § 20. compared with chap. 13. § 4.

‡ Id. Id. chap. 12. § 24.

|| Philo's Treatise, entitled, "Quod omnis probus Liber," apud Opera, p. 678.

¶ Id. Id. chap. 12. § 13. 25.

†† Basnage, b. ii. chap. 12. § 25. 26.

tants of his native soil, the important benefits which he himself had received *. The offers of the sage having been rejected by his countrymen of Samos †, he settled at Crotona, in Italy, where more respect was paid to his person, and more attention to his precepts ‡. When the kindness of the Crotonians, and their solicitude to obtain scientific information, had inspired Pythagoras with some hopes of success, he selected a number of his disciples, who, from the similarity of their characters, the mildness of their dispositions, and the steadiness of their conduct, seemed best adapted for forwarding the purposes he had in view ||. He formed these into a fraternity, or separate order of men, whom he instructed in the sciences of the east, and to whom he imparted the mysteries and rites of the Egyptian, Syrian, and Ionian associations ¶. Before any one was received into the number of his disciples, a minute and diligent enquiry was made into his temper and character **. If the issue of this enquiry was favourable to the candidate, he bound himself, by a solemn engagement, to conceal, from the uninitiated, the mysteries which he might receive

* Pythagoras returned from Egypt about 560 years before Christ.

† Jamblichus de vita Pythagorae, part i. cap. 5. p. p. 37.

‡ Id. Id. cap. 6. p. 42, 43.

|| Gillies's History of Ancient Greece, vol. 2. p. 27.

¶ Aulus Gellius book i. cap. 9 Gillies, v. 2. p. 27.

** Jamblichus de vita Pythagorae, cap. 17. p. 76. Gillies v. 2. p. 27.

ceive, and the sciences in which he might be instructed*. The doctrines of charity, of universal benevolence, and especially of affection to the Brethren of the Order, were warmly recommended to the young disciples†; and such was the influence which they had upon their minds, that discord seemed to have been banished from Italy‡; and the golden age to have again returned. Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association||. Like Free Masons they had particular words and signs, by which they might distinguish each other, and correspond at a distance¶. They wore white garments, as an emblem of their innocence**. They had a particular regard for the East††. They advanced from one degree of knowledge to another‡‡. They were forbidden to commit to writing their mysteries, which were pre-

* Jamblichus cap. 23. p. 104.

† Id. cap. 8. p. 53. cap. 33. p. 193. cap. 6. p. 43. cap. 23. p. 102. Basnage's History of the Jews, b. ii. cap. 13. § 21. Anthologia Hibernica for March 1794, p. 181.

‡ Jamblichus, cap. 7. p. 46.

|| Gillies, v. 2. p. 28. Jamblichus, cap. 33. p. 202.

¶ Gillies, v. 2. p. 27. Anthologia Hibernica, for March 1794, p. 181.

** Basnage, b. ii. chap. 13. § 21. Anthologia Hibernica for March 1794, p. 183.

†† Basnage, b. ii. chap. 13. § 21.

‡‡ Jamblichus, cap. 17. p. 72.

preserved solely by tradition *: The Pythagorean symbols and secrets were borrowed from the Egyptians, the Orphic and Eleusinian rites, the Magi, the Iberians, and the Celts †. They consisted chiefly of the arts and sciences, united with theology and ethics, and were communicated to the initiated in cyphers and symbols ‡. To those who were destitute of acute discernment, these hieroglyphic representations seemed pregnant with absurdity, while others, of more penetration, discovered in them hidden treasures, calculated to inform the understanding, and purify the heart ||. An association of this nature, founded upon such principles, and fitted for such ends, did not continue long in obscurity. In a short time it extended over the kingdoms of Italy and Sicily, and was diffused even through ancient Greece, and the islands of the Egean sea ¶. Like other secret societies, it was vilified by malicious men, who were prohibited from sharing its advantages, from the weakness of their minds and the depravity of their hearts **. Chagrined with

* Jamblichus, part i. cap. 32. p. 191.

† Warburton's Divine Legation of Moses, book iii. sect. 3. vol. 2. p. 132, 133. Jamblichus, cap. 8. p. 139. Gillies. v. 2. p. 27.

‡ Jamblichus, cap. 8. p. 139. Gillies ut supra.

|| Jamblichus, cap. 23. p. 104; cap. 32. p. 191, 192. It is remarkable that this often happens in Free Masonry.

¶ Gillies, v. 2. p. 28. Jamblichus cap. 35. p. 207.

** Id. Id. p. 200.

with disappointment, and enflamed with rage, they often executed vengeance upon the innocent Pythagoreans, and even set fire to the lodges in which they were assembled*. But the disciples of the sage persisted in that honourable cause in which they had embarked; and, though the persecution of their enemies drove them from their native land, they still retained for each other the sympathy of brothers, and often suffered death in its most agonizing form, rather than violate the engagements into which they had entered†. An attempt, like this, against the society of Free Masons, has been witnessed in our own day. It has not, indeed, proceeded to such an extremity of violence. The spirit of extirpation, however, existed in sentiment, though it had not the courage to display itself in action. Disaffection to government, and disrespect to religion, were charged upon them with all the confidence of truth: And, had the governments of Europe been childish enough to swallow the dreams of a few nervous philosophers, their subjects might, at this moment, have been armed against each other, and the nations of the world embroiled in discord.

FROM these observations, it is manifest, that the Pythagorean and Masonic institutions, were similar in their external forms, as well as in the objects

* Jamblichus p. 208. et seq.

† Id. Id. chap. 32. p. 189.

objects which they had in view; and that both of them experienced, from contemporaries, the same unmerited reproach. Mr Clinch, in his *Essays on Free Masonry* *, has enumerated, at great length, all the points of resemblance between these two institutions. He attempts to prove, that Free Masonry took its rise from the Pythagorean Fraternity; but though he has been successful in pointing out a remarkable coincidence between these associations, he has no authority for concluding, that the former originated from the latter. In a Masonic manuscript, preserved in the Bodleian library, in the handwriting of King Henry VI. it is expressly said, that Pythagoras learned masonry from Egypt and Syria, and from those countries where it had been planted by the Phenicians; that the Pythagoreans carried it into France; and that it was, in the course of time, imported from that country into England†. This, indeed, is no direct proof of our opinion; it shows us, at least, that the same sentiments have been entertained about four hundred years ago by the Fraternity in England. It has been supposed by some philosophers‡, that Pythagoras derived his mysteries chiefly from the

* Published in the *Anthologia Hibernica* for 1794.

† *Lives of Leland, Hearne, and Wood*, Oxford 1772. Appendix to the life of Leland, No vii. A copy of this manuscript may be seen in every work on Free Masonry.

‡ *Faydit Lettre, Nouvelles de la Republique des Lettres*, Octobre 1703, p. 472.

the Essenes, who were, at that time, much respected, and very numerous, in Egypt and Syria. The wonderful similarity, indeed, between these societies, both in the forms which they had in common with Free Masonry, and in those lesser customs and ceremonies, which were peculiar to themselves, render such a supposition extremely probable. It is remarked by all Ecclesiastical historians, that the Essenes were Pythagoreans, both in discipline and doctrine*; without ever considering that the former existed some hundred years before the birth of Pythagoras†. The Pythagoreans, therefore, were connected with the Essenes, and the Essenes with the Kasideans, who engaged to preserve, and adorn the temple of Jerusalem‡.

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* Gregory's Church History, v. 1. cent. 1.

† Pliny, book 5. cap. 17. Solinus, cap. 35. p. 43.

‡ Along with these fraternities, the Druids might have been mentioned, as resembling Free Masons in the object, as well as in the ceremonies of their Order. But the learned are so divided in their sentiments, concerning the nature and opinions of this Fraternity, that it is difficult to handle the subject, without transgressing the limits of authentic history. The most probable of all the hypotheses concerning the origin of the Druids, is that which supposes them to have learned their mysteries from the Pythagoreans. For in the 57th Olympiad, about 550 B. C. a colony of Phocians imported into Gaul the philosophy and the arts of Greece (Justin, lib. 43. cap. 4.); and prior to this period, fraternities of Pythagoreans had been established in Greece. Aramianus Marcellinus, (lib. 15. cap. 9.) informs us, "that the Druids were formed in-

THERE is one objection to the view which we have taken of this subject, which, though it has already been slightly noticed, it may be necessary more completely to remove. Although it will be acknowledged by every unbiassed reader, that Free Masonry has a wonderful resemblance to the Eleusinian and Dionysian mysteries, the fraternity of Ionian architects, and the Essenian and Pythagorean associations; yet some may be disposed to question the identity of these institutions, because they had different names, and because some usages were observed by one, which were neglected by another. But these circumstances of dissimilarity arise from those necessary changes, which are superinduced upon every institution, by a spirit of innovation, by the caprice of individuals, and by the various revolutions in civilized society. Every alteration or improvement in philosophical systems, or ceremonial institutions, generally produces a corresponding variation

to fraternities, as the authority of Pythagoras had decreed;” and, indeed, the similarity of their philosophical tenets (as detailed in Henry’s History of Great Britain, vol. 2. b. 1. chap. iv. 8vo,) to those of the Pythagoreans, authorises us to conclude, that they borrowed from this philosopher, their forms and mysteries, as well as their religious and philosophical opinions. This supposition will appear more probable, when we reflect that Abaris, a native of Britain, travelled into Greece, returned by the way of Crotona, was instructed in the Pythagorean mysteries, and carried back into his native country, the knowledge which he had acquired. Compare this note with the facts, in p. 44. *supra*.

ation in their name, deduced from the nature of the improvement, or from the name of the innovator. The different associations, for example, whose nature and tendency we have been considering, received their names from circumstances merely casual, and often of trifling consideration ; though all of them were established for the same purpose, and derived from the same source. When the mysteries of the Essenes were imported by Pythagoras into Italy, without undergoing much variation, they were there denominated the mysteries of Pythagoras ; and, in our own day, they are called the secrets of Free Masonry, because many of their symbols are derived from the art of building, and because they are believed to have been invented by an association of architects, who were anxious to preserve, among themselves, the knowledge which they had acquired *. The difference in the ceremonial observances of these institutions, may be accounted for, nearly upon the same principles. From the ignorance, or superior sagacity of those, who presided over the antient fraternities, some ceremonies would be insisted upon more than others, some of less moment would be exalted into consequence, while others of greater importance would be depressed into obscurity. In process of time, therefore,
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* Symbols derived from the art of building, were also employed by the Pythagoreans, for conveying instruction to those, who were initiated into their fraternity. Vid. Proclus in Eucl. lib. xi. def. 2. &c.

some trifling changes would be effected upon these ceremonies, some rites abolished, and some introduced. The chief difference, however, between the antient and modern mysteries, is, in those points which concern religion. But this arises from the great changes which have been produced in religious knowledge. It cannot be supposed that the rites of the Egyptian, Jewish, and Grecian religions, should be observed by those, who profess only the religion of Christ; or that we should pour out libations to Ceres and Bacchus, who acknowledge no heavenly superior, but the true and the living God.

It may be proper here to take notice of an objection, urged, by M. Barruel, against the opinion of those, who believe that the mysteries of Free Masonry are similar to the mysteries of Egypt and Greece*. From the unfairness with which this writer has stated the sentiments of his opponents on this subject; from the confidence and triumph with which he has proposed his own; and, above all, from the disingenuity with which he has supported them, many inattentive readers may have been led to adopt his notions, and to form as despicable an idea of the understandings, as he would wish them to form of the character of Masons. He takes it for granted, that all who embrace the opinion which we have endeavoured to support, must necessarily

* Memoirs of Jacobinism, vol. ii. p. 355---360.

ly believe, that a unity of religious sentiments, and moral precepts, was maintained in all the ancient mysteries; and that the initiated entertained just notions of the unity of God, while the vulgar were addicted to the grossest Polytheism. Upon this gratuitous supposition, which we completely disavow, because it has no connection with our hypothesis, does Barruel found all his declamations, against the connection of our order with the Pythagorean and Eleusinian institutions. If this supposition, indeed, were true, his opinion would be capable of proof. But he is all the while combating the dogmas of Warburton, while he thinks he is overturning the antiquity of our order. There is, perhaps, in no language, such a piece of downright sophistry as this portion of Barruel's work. He seems to scruple at no method, however base or dishonourable, that can bring discredit upon Free Masonry, and every thing connected with it. After having overturned the opinion of Warburton; he then attacks us on our ground, and stiles us the children of sophistry, deism, and pantheism, who deduce our origin from associations of men that were enemies to Christianity*, and followed no guide but the light of nature. But this writer should recollect, that the son is not accountable for the degeneracy

* Vid. Barruel, v. 2. p. 357. I do not find in any system of chrpnology, that Christianity existed in the time of Pythagoras, or at the establishment of the Eleusinian mysteries!

generacy of his parents; and, if the ancient mysteries were the nurseries of such dangerous opinions, as this writer, in opposition to authentic history, lays to their charge, it is to the glory of their posterity, that they have shaken off the yoke, and embraced that heavenly light which their ancestors affected to despise.

It is unfortunate for Free Masonry, that it should have to encounter such objections as these, stated by a writer, like Barruel, qualified to adorn fiction in the most alluring attire, and impart to sophistry the semblance of demonstration. Many careless readers have been misled by the elegance and animation of his diction; many religious men have been deceived by his affectation of piety and benevolence; and all have been imposed upon, by the intrusion of numerous, and, apparently, wilful fabrications. But, though the name of Jesus sounds in every period; though a regard for individual happiness, and public tranquillity, are held forth as the objects of his labours; yet that charity and forbearance, which distinguish the Christian character, are never exemplified in the work of Barruel; and the hypocrisy of his pretensions are often betrayed by the fury of his zeal. The tattered veil, behind which he attempts to cloak his inclinations, often discloses to the reader, the motives of the man, and the wishes of his party. The intolerant spirit of a Romish priest bursts forth

forth in every sentence, and brands with infamy every order of men, whom he supposes to have favoured that fatal revolution, which demolished the religious establishment of France; and forced a catholic to fly, for refuge, to our hospitable isle*.

HAVING finished what may properly be denominated the ancient history of Free Masonry, we are now to trace its progress from the abolition of the heathen rites, in the reign of Theodosius, to the present day; and, though the friends and enemies of the order, seem to coincide in opinion, upon this part of its history, the materials are as scanty as before, and the incidents equally unconnected. In those ages of ignorance

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

ignorance and disorder which succeeded the destruction of the Roman empire; the minds of men were too debased by superstition, and contracted by bigotry, to enter into associations for promoting mental improvement, and mutual benevolence. The spirit which then raged, was not a spirit of enquiry. The motives which then influenced the conduct of men, were not those benevolent and correct principles of action which once distinguished their ancestors, and which still distinguish their posterity. Sequestered habits, and unsocial dispositions characterized the inhabitants of Europe, in this season of mental degeneracy; while Free Masons, actuated by very different principles, inculcate on their brethren the duties of social intercourse, and communicate to all within the pale of their order, the knowledge which they possess and the happiness which they feel. But, if science had existed in these ages, and if a desire of social intercourse had animated the minds of men, the latter must have languished for want of gratification, as long as the former was imprisoned within the walls of a convent, by the tyranny of superstition, or the jealousy of power. Science was in these days synonymous with heresy; and had any bold and enlightened man ventured on philosophical investigations, and published his discoveries to the world, he would have been regarded as a magician by the vulgar, and punished as a heretic, by the church of Rome. These remarks

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

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

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

* Gibbon, 8vo. v. 5. p. 110.

† Psellus, *Περὶ δαιμονίων ὅσα δοξάζουσιν οἱ Ἕλληνες*. Vid. *Anthologia Hibernica*, for January 1794. p. 36. and pp. 22, 23, *supra*.

themselves. The association was composed of men of all nations, of Italian, Greek, French, German, and Flemish artists, who were denominated Free Masons, and who, ranging from one country to another, erected those elegant churches and cathedrals, which, though they once gratified the pride, and sheltered the rites of a corrupted priesthood, now excite the notice of antiquarians, and administer to the grandeur of kingdoms. The government of this association was remarkably regular. Its members lived in a camp of huts, reared beside the building in which they were employed. A surveyor, or master, presided over, and directed the whole. Every tenth man was called a warden, and overlooked those who were under his charge; and such artificers as were not members of this fraternity, were prohibited from engaging in those buildings which Free Masons alone had a title to rear*. It may seem strange, and, perhaps, inconsistent with what we have already said, that the fraternity of Free Masons should have been sanctioned, and even protected by the bishops of Rome. Secret associations, indeed, are always a terror to temporal and spiritual tyranny. But the church of Rome, instead of approving of the principles of Free Masonry, by the encouragement and patronage which they gave

* Wren's *Parentalia*, or a History of the Family of Wren, p. 306, 307. Henry's *History of Great Britain*, 8vo. v. 8. p. 273. b. iv. chap. 5. § 1. Robison's *Proofs of a Conspiracy*, p. 21.

gave to architects, only employed them as instruments for gratifying their vanity, and satiating their ambition. For in after ages, when Masons were more numerous, and when the demand for religious structures was less urgent than before, the bishops of Rome deprived the fraternity of those very privileges which had been conferred upon them without solicitation, and persecuted, with unrelenting rage, the very men whom they had voluntarily taken into favour, and who had contributed to the grandeur of their ecclesiastical establishment.

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

* A. D. 1140. Vid. Statistical Account of Scotland, vol. xi. Parish of Kilwinning; or Edinburgh Magazine for April 1802. p. 243.

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

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while, in the humble village of Kilwinning, on the western coast of Scotland, they found a safe retreat from the violent convulsions of continental wars.

BEFORE we detail the progress of Free Masonry, after its importation into Britain, it will be necessary to give some account of the Knights Templars, a fraternity of Free Masons whose affluence and virtues often raised the envy of contemporaries, and whose unmerited and unhappy end must have often excited the compassion of posterity. It would be needless labour to enter into any investigation, in order to prove, that the order of the Knights Templars was a branch of Free Masonry. This fact has been invariably acknowledged by Free Masons themselves; and none have been more zealous to establish it than the enemies of their order*. The former have admitted the fact, not because it was creditable to them, but because it was true; and the latter have supported it, because by the aid of a little sophistry, it might be employed to disgrace their opponents.

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* Vid. Barruel's *Memoirs of Jacobinism*, vol. 2. p. 379—383. where this is attempted at some length. As Barruel, however, was unacquainted with the observances of the Templars and Masons, he has attributed to both many absurd rites which probably never existed but in his own mind. For the same reason, he has omitted many points of resemblance which would have established the common opinion upon an immovable foundation.

THE order of the Knights Templars was instituted during the crusades, in the year 1118, by Hugo de Paganis, and Geoffrey of St Omers. It received this appellation because its members originally resided near the church in Jerusalem, which was dedicated to our Saviour. Though the professed object of this religious association was to protect those Christian pilgrims, whose mistaken piety had led them to the Holy City; yet it is almost beyond a doubt, that its chief and primary intention, was to practise and preserve the rites and mysteries of Masonry. We know at least, that the Knights Templars, not only possessed the mysteries, but performed the ceremonies, and inculcated the duties of Free Masons; and it is equally certain, that the practising of these rites could contribute nothing to the protection and comfort of the Catholic pilgrims. Had the Templars publicly avowed the real object of their institution, instead of that favour which they so long enjoyed, they would have experienced the animosity of the church of Rome. But as they were animated with a sincere regard for the Catholic religion, and with a decided abhorrence for the infidel possessors of Judea, it was never once suspected that they transacted any other business at their secret meetings; but that which concerned the regulation of their order, the advancement of religion, and the extirpation of its enemies. The many prodigies of valour which they exhibited

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against

against the infidels; the many charitable deeds which they performed towards the distressed pilgrims; and the many virtues which adorned their private character, procured them, from the rulers of Europe, that respect and authority to which they were so justly entitled, and which they so long maintained. But respect and authority were not the only rewards, which they purchased by their virtues and military prowess. From the munificence of the Popes, the generosity of the pious princes and nobles of Europe, and from the gratitude of those opulent pilgrims, who, in the moments of distress, had experienced their kind assistance, the Knights Templars had acquired such immense possessions in every kingdom of Europe, but particularly in France, that their revenues often exceeded those of the secular princes. Thus independent in their circumstances, and being fatigued with those unsuccessful struggles against the infidels, which they had maintained with such manly courage, they returned to their native land to enjoy, in peace and quiet, the recompense of their toils. But, like all men who are suddenly transported from danger and fatigue, to opulence and ease, many of the Templars deviated from that virtuous course, which they had hitherto pursued, and indulged too freely in those luxuries and fashionable amusements to which they were invited by opulence, and impelled by inactivity. Thus, from the indiscretions of a few, did the Knights
Templars

Templars lose a considerable share of those honours, and that celebrity which they had long enjoyed. But this relaxation of discipline, and attachment to luxurious indolence, were the only crimes of which the Templars were guilty; and to men of honour and spirit like them, the forfeiture of popularity which was the consequence of their apostacy, would be a sufficient punishment. This, however, was not the sentiment of Philip the Fair. That barbarous monarch, instigated by private revenge against some individuals of the order; encouraged by the prospect of sharing in their ample revenues; and spurred on by a spirit which seldom resides in a human breast, imprisoned in one day all the Templars in France, merely at the instance of two worthless members of the order, who had been disgraced and punished by their superiors, for the enormity of their crimes. It was pretended by these base accusers, that the Templars abjured our Saviour, that they spit upon his cross, that they burned their children, and committed other atrocious crimes, from which the human mind recoils with horror, and which could have been perpetrated only by men so completely abandoned as the informers themselves. Under the pretence of discovering what degree of credit might be attached to these accusations; the Templars were extended on the rack till they confessed the crimes with which they were charged. Several of the Knights, when stretched on this instrument of agony, made every acknowledgement

ment which their persecutors desired. But others, retaining on the rack that fortitude and contempt of death which they had exhibited on the field, persisted in denying the crimes laid to their charge, and maintained with their latest breath, the innocence of their order. Many of those, even, who had tamely submitted to their persecutors, retracted those ignominious confessions which the rack had extorted; and maintained their integrity in the midst of those flames which the barbarous Philip had kindled for their destruction. Fifty-nine of these unhappy men were burnt alive at Paris, by a slow fire; and the same vindictive and inhuman spirit was exhibited in the other provinces of France, and in the other nations of Europe. The fortitude which, in every country, was displayed by these unfortunate sufferers, could have been inspired by innocence alone; and is a strong proof, that their minds were not so enervated by indolence, nor their bodies so enfeebled by luxury as has been generally believed. The only murmurs which parted from their lips, were those which expressed their anguish and remorse, that they had betrayed, in the hour of pain, the interests of their order, and had confessed themselves guilty of crimes, unworthy of a Templar and a man.

But the atrocious scene was yet to come which was to complete the ruin of the Templars, and satiate the vengeance of their enemies. Their Grand Master Molay, and other dignitaries of the order

order still survived: And, though they had made the most submissive acknowledgements to their unrelenting persecutors, yet the influence which they had over the minds of the vulgar, and their connection with many of the Princes of Europe, rendered them formidable and dangerous to their oppressors. By the exertion of that influence, they might restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions; or, by adopting a more cautious method, they might repel, by uncontrovertible proofs, the charges for which they suffered; and, by interesting all men in their behalf, they might expose Philip to the attacks of his own subjects, and to the hatred and contempt of Europe. Aware of the dangers to which his character and person would be exposed by pardoning the surviving Templars, the French Monarch commanded the Grand Master and his brethren to be led out to a scaffold, erected for the purpose, and there to confess before the public, the enormities of which their order had been guilty, and the justice of the punishment which had been inflicted on their brethren. If they adhered to their former confessions, a full pardon was promised to them; but if they should persist in maintaining their innocence, they were threatened with destruction on a pile of wood, which the executioners had erected in their view, to awe them into compliance. While the multitude were standing around in awful expectation, ready, from the words
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of the prisoners, to justify or condemn their King, the venerable Molay, with a cheerful and undaunted countenance, advanced, in chains, to the edge of the scaffold; and, with a firm and impressive tone, thus addressed the spectators.

" It is but just, that in this terrible day, and in
" the last moments of my life, I lay open the
" iniquity of falsehood, and make truth to tri-
" umph. I declare then, in the face of heaven
" and earth, and I confess, though to my eternal
" shame and confusion, that I have committed the
" greatest of crimes; but it has been only in ac-
" knowledging those that have been charged with
" so much virulence upon an order, which truth
" obliges me to pronounce innocent. I made the
" first declaration they required of me, only to
" suspend the excessive tortures of the rack, and
" mollify those that made me endure them. I
" am sensible what torments they prepare for
" those that have courage to revoke such a con-
" fession. But the horrible sight which they
" present to my eyes, is not capable of making
" me confirm one lie by another. On a condition
" so infamous as that, I freely renounce life
" which is already but too odious to me. For
" what would it avail me to prolong a few miser-
" able days, when I must owe them only to the
" blackest of calumnies*." In consequence of
this manly revocation, the Grand Master and his
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* Histoire de Chevaliers Hospitaliers de Saint Jean de Jerusalem, par Abbe Vertot, tom. ii. p p. 101. 102.

companions were hurried into the flames, where they retained that contempt of death which they had exhibited on former occasions. This mournful scene extorted tears from the lowest of the vulgar. Four valiant knights, whose charity and valour had procured them the gratitude and applause of mankind, suffering, without fear, the most cruel and ignominious death, was, indeed, a spectacle well calculated to excite emotions of pity in the hardest hearts; and, whatever opinion we may entertain concerning the character of that unhappy order, every mind of sensibility will compassionate the fate of the Templars, and curse the inhuman policy of Philip the Fair.

FROM this short and imperfect account of the origin and ruin of the Knights Templars, the reader will be enabled to understand the merits of the question, respecting the innocence of that order, which it will be necessary here to consider. The opinions of contemporary writers were too much influenced by party spirit, and religious zeal, to deserve any regard in this investigation. All those writers*, however, who are generally deemed impartial historians, and who were in no respects interested, either in the condemnation

* Among these we may reckon Hume, History of England, v. 2. p. 373. Henry, History of Britain, v. 8. p. 43. and Vertot, *ut supra*.

demnation or acquittal of the Templars, have, without hesitation, pronounced them innocent of the crimes laid to their charge, and imputed their destruction to the avarice and private resentment of Philip. In the decision of these historians, the public had, in general, acquiesced, till their sentiments were unsettled by the bold pretensions, and the sophistical reasoning of Barruel. This writer has charged upon the Templars all those crimes with which their enemies had formerly loaded them: He has attempted to justify the severity of the French King, and has reproached, with the bitterest invective, the Society of Free Masons, because they were once connected with a fraternity, which, in his opinion, was so wicked and profane. While we endeavour, therefore, to defend the Templars against these recent calumnies, we will, at the same time, be maintaining the respectability of our own order, by vindicating its members from that imputed depravity, which, according to Barruel, they have inherited from their fathers.

In order to form an impartial judgment respecting any sentence which has been passed, without proper evidence, either against individuals or associations, it is necessary to be acquainted with the motives and character of the accusers, and with the benefits which might accrue to them and the judges, by the punishment or liberation of the accused. In the case before us,

us, the accusers had been disgraced and imprisoned by the accused, for their villany and crimes. Their chief prosecutor and judge was actuated by motives of avarice and private resentment; and many rival orders who had been languishing in obscurity and indigence, propagated with assiduity the slanderous tale, in hopes of sharing in those ample possessions, and that public favour, which had been acquired by the superior abilities of the Knights Templars. To all ranks of men, indeed, the veneration which the name of a Templar inspired, was an object of envy: Their opulent revenues were calculated to give trouble to a covetous mind, and the remarkable regularity of their conduct was no small incitement to the exercise of detraction. Such were the motives and prospects of their judges and accusers. Let us attend now to the accusations which were brought against them, and we will find that these could scarcely come under the cognizance of law, as their pretended crimes were committed against themselves, and not against society. Did they perpetrate murder upon any of their fellow-citizens?—This was never laid to their charge. Did they purloin any man's treasures?—Of theft they were never accused. Did they instigate to rebellion the subjects of any government, or plot destruction against the person of any king?—Under such a character they were never known, till Barruel called them traitors and regicides; because, forsooth, it was his opinion,

that their successors, the Free Masons in France, were accessory to the murder of their King. What then were their crimes? It was said, that they burned their own infants ! And yet an instance was never produced, in which the child of a Templar had disappeared, and in which the tenderness of a mother, as would certainly have happened, remonstrated against the murder of her child. They were said to have committed upon one another the most unnatural of all crimes ! And yet, no individual produced a specific instance which he could corroborate by indubitable proof. They were accused of insulting the Cross of Christ ; and yet they had shed their blood in the defence of his religion. Of crimes like these, one may conceive a depraved individual to have been guilty ; but to believe, that a respectable fraternity, consisting of thousands of members, could be capable of such enormities, requires a degree of faith to which the most credulous will scarcely attain.

THE innocence of the Templars, and the injustice of Philip, will be still more apparent, by considering the conduct of the latter, as related even by Barruel. This writer observes, " That two men, who had been imprisoned for their crimes, declared that they had some important discoveries to make concerning the Knights Templars, and that this declaration, though entitled to little credit, made the king deter-

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“ mine on the dissolution of the order, and ar-
 “ rest on one day all the Templars in his king-
 “ dom *.” Here then was the most flagrant in-
 justice in the very threshold of the whole affair.
 Without summoning a single witness; without ex-
 amining a single Templar; without consulting a
 single friend; without even knowing what the
 important discoveries were which the criminals
 had to make; the French King *determined* on
 the destruction of the Templars, on the destruc-
 tion of an order whose Grand Master had been
 his particular friend, and even the god-father of
 one of his children †. This latter circumstance,
 indeed, is brought forward by Barruel, to justify
 the conduct of Philip, because he sacrificed the
 duties of friendship to the principles of justice.
 But, when we take it in connection with the rest
 of his conduct, it must inspire every honest mind
 with a more degrading opinion of the head and
 heart of that persecuting monarch.

SUCH being the premature and precipitant de-
 termination of Philip, we may consider the or-
 der of the Templars as at that time dissolved,
 and regard all those examinations, enquiries, con-
 fessions, trials, and councils which succeeded, as
 mere phantoms of justice, conjured up by that
 crafty prince, to dazzle the eyes of his subjects,
 and sanctify the depravity of his own conduct.
 By keeping this circumstance in view, the intelli-
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* Memoirs of Jacobinism, v. 2. p. 364

† Id. Id. p. 366.

gent reader will be enabled to understand the minute, though sometimes contradictory, details of historians, respecting the trial and confessions of the Knights Templars; and, notwithstanding the veil of justice with which the Judges attempted to cover their proceedings, he will be enabled to develop the detestable principles upon which their trial was conducted, and the still more detestable motives which invited Clement V. to partake in the guilt of Philip the Fair.

THE most formidable, and indeed the only plausible argument by which Barruel supports his opinions, is drawn from the confessions of the Templars. He maintains that the avowals of the Knights were free from compulsion, and that no set of men could be so base as to accuse their brethren of crimes, of which they believed them to be entirely innocent. But the fallacy of his reasoning will appear from the slightest reflection. It is a curious, though unquestionable fact, that, when an avowal must be made, men are more ready to accuse themselves of crimes of which they have never been guilty, than to confess those which they have actually committed. Such as have attended to the operation of their own minds, particularly in the earlier part of life, will acquiesce in this extraordinary truth; and those who have not had occasion to observe it, will find, upon consideration, that it is consonant to the constitution of the human mind.

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When a man confesses himself guilty of a crime which he has really perpetrated, he is exposed, not only to the reproaches of his own conscience, but to those of the world; and, should he, at any time, retract his confessions, he must be aware that every subsequent enquiry would only confirm the truth of his first deposition. But when a man, from a principle of fear, acknowledges the truth of accusations with which he has been unjustly loaded, a sense of his integrity and innocence supports him under the opprobrium of the world, and he is conscious that his character will be vindicated by every investigation, and that the confessions which he himself made, may at any time be proved to have been the offspring of necessity. Such undoubtedly were the feelings by which the Templars were actuated. Convinced, that the crimes which they were desired to acknowledge, were of such an unnatural kind, that they could never be imputed, by any reasonable man, to a numerous and hitherto respectable fraternity, they yielded to the solicitations of their persecutors; with the well-grounded hope that future enquiry would remove the stain which the irresistible desire of self-preservation had prompted them to throw upon their character. From this very consideration, indeed, namely, from the nature of the crimes charged upon the Templars, have many eminent historians maintained the innocence of that unhappy order. But, were we even to allow

allow with Barruel, in opposition to all history, that the avowals of the Knights were free and numerous; by an application of the principles already laid down, we would, from that circumstance, prove the innocence, and not the guilt of the Templars.

It is not, however, upon speculative principles alone, that we can account for the confessions and subsequent recantations of the Knights. There are, fortunately, some historical facts which furnish a rational explanation of their conduct; but which Barruel, either from ignorance or design, has totally overlooked. About the commencement of the whole affair, Molay, the Grand Master of the order, had been examined at Paris. From the causes which we have already explained, but, particularly, from a dread of those torments, to which an obstinate avowal of his innocence would expose him, he made every confession which his persecutors demanded; but he, at the same time, transmitted circular letters to an immense number of his brethren, requesting them to make the same confessions with himself*; for it was only by submissive conduct, that they could hope to disarm the fury of their enemies, and avert the blow which was threatened to their order. Agreeably to the request of Molay, many
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* Histoire de Chevaliers Hospitaliers, par Abbe Vertot, tom. ii. p. 86.

of the Templars made the same acknowledgements; while others, whose morality was more inflexible, and whose courage was more undaunted, disdained to do evil, that good might come, and persevered unto death in the avowal of their own innocence, and that of their order. Molay, however, and those knights who had followed his example, soon perceived, that though their submissions had protected them from injury as individuals, they had, nevertheless, rather inflamed the rage of Philip against the order; and, being now convinced, that their acknowledgements of guilt had produced an effect opposite to what they expected, they boldly retracted their former avowals, and adopted that intrepid conduct of which we have already given a short account. There is another circumstance connected with this part of our subject, which, though not taken notice of by historians, is well deserving of the reader's attention. It is asserted by all contemporary writers, whether the friends or adversaries of the Templars, that all those knights who maintained their innocence, were condemned either to death, or to a punishment equally severe; while all who confessed, and adhered to their confessions, were either completely acquitted, or sentenced to a few days fasting and prayer, or a short imprisonment*.

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* Some of them even received pensions for their confessions. See Vertot, tom. ii. p. 91.

It is allowed also by these historians, and even by Barruel, that a very considerable number of the Templars were altogether ignorant of the crimes perpetrated by the rest, and that some who were privy to them, were not partakers in their guilt. In which class, then, are we to rank these innocent men? Among those who suffered, or among those who were saved? If among the former, their enemies were guilty of the most flagrant injustice and cruelty, in consuming the innocent on the same pile with the guilty. If among the latter, they must have been compelled to confess themselves guilty of crimes of which they were completely innocent.

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

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

HAVING thus endeavoured to vindicate the character of our ancestors from the accusations of their enemies, it will be necessary to make a few remarks respecting the ceremonial observances which are attributed to them and their posterity, by the author of the memoirs of Jacobinism. But this, our enemies well know, is forbidden ground, on which Free Masons are prohibited to enter by the laws of their order. It is here, consequently, that the most numerous, and apparently the most successful attacks have been made, for we can be provided with no means of defence without laying open the mysteries of the

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fraternity.

fraternity. Conscious of the disadvantages under which Free Masons labour, their adversaries have fabricated the most frightful and foolish ceremonies, and imposed them upon the world as the ceremonies of Masonry. Among this number, may be reckoned those rites and oaths which Barruel ascribes to the Templars and their posterity, but which, we solemnly aver, have no connection either with the one or the other; and, were we permitted to divulge to the world the whole of our ritual system, many who have duped the public by deceitful information, would stand abashed at their conduct, while others, who have confided in such information, would be astonished at the extent of their credulity. Then might Free Masons defy, as they have done in every other point, the fabrications of the malicious, and the conjectures of the ignorant: Then, too, might they mock at the ingenuity of the wise. But, as they are bound to preserve from public view the rites of their order, it is highly disingenuous to assail them in a quarter where resistance is impossible, and where every unprincipled man may triumph with impunity. Is not this to assassinate an enemy with his hands tied behind his back? Is not this to reproach a foe who is deprived of the organs of utterance?

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

reject every calumny against secret associations, arising from reports concerning their rites and ceremonies. If ever the secrets of Free Masonry were betrayed, they must have been betrayed by men who were completely destitute of religious principle; who paid no respect to those ties which unite the members of civil, as well as secret associations; who, in short, neither feared God, nor regarded man. Suppose, then, that a person, pretending to be a Free Mason, offered to communicate, either to an individual, or to the public, the rites and ceremonies of his order. What degree of credit should men of probity attach to the information which they might in this way receive? A person addresses them under the character of a perjurer, offering to violate the most solemn engagements, and to divulge mysteries which have been concealed for ages. He may give them accurate information, or he may not. If the secrets which he offers to betray, have been hitherto unknown, there is no possible way of ascertaining the truth of his deposition. And it is rather to be suspected, that he will dupe his auditors by false information, than trample upon an engagement, guarded by the most awful sanctions. He might, indeed, confirm by an oath, the truth of his asseveration; but, as he must have violated an oath equally solemn, no man of sense will give him the smallest credit. But, supposing that he really divulges the secrets and ceremonies of Free Masonry,

sonry, it is clear that he has not understood their true import, or, at least, that they have made no impression upon his mind. It is almost certain, therefore, that, from ignorance, or misapprehension of their meaning, he will exhibit, under an aspect calculated to excite ridicule, those rites and ceremonies, which, if properly explained, would command admiration. If then it be so difficult for the uninitiated to discover the secrets of Free Masonry, and still more so to ascertain their signification, if they should discover them, What must we think of those men who open their ears to every slanderous tale against Free Masons, which unprincipled men may impose upon their credulity? What must we think of those who reproach and vilify our order, upon the uncertain reports of cunning and interested men? We appeal to the impartial reader, if they are not equally base with the informers themselves.

SUCH are the considerations by which we would attempt to repel those charges and distorted facts, with which Barruel has calumniated the character, and disfigured the history of the Templars. They will be sufficient, we hope, to remove those erroneous impressions which the perusal of the Memoirs of Jacobinism may have left upon the reader's mind. Although we have adopted the opinion of those who maintain the innocence of that unfortunate order, we cannot coincide with them

them in believing, that, as individuals, they were free from blame. The Templars were possessed of the same corrupted nature, and influenced by the same passions as their fellow men ; and they were, unquestionably, exposed to more strong and numerous temptations. Some of the knights, therefore, may have been guilty of crimes, and these too of an aggravated kind, which, by a strange, though not uncommon mistake, might have been transferred to their order. But it was never proved that they were traitors, child-murderers, regicides, and infidels. A certain class of historians, indeed, have imputed to them such iniquities, and, when unable to establish their assertions, have fixed upon their order the more probable crimes of drunkenness and debauchery. But, amidst all these accusations, we hear nothing of that valour which first raised the Templars to pre-eminence; nothing of that charity and beneficence which procured them the respect of contemporaries; nothing of that fortitude and patience which most of them exhibited on the rack, and in the flames. In their case it has been too true, that

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

BUT, allowing the Templars to be as guilty as their enemies have represented them. Upon what principles of sound reasoning, or of common

mon sense, does Barruel transfer their guilt to the fraternity of Free Masons? Is it absolutely necessary, that the son should inherit the bodily diseases, and the mental debility of his forefathers; or is it fair, that one order, proposing to itself the same object, and instituted upon the same principles as another, should be charged also with the same crimes? Certainly not. If virtue and vice were hereditary qualities, we might arrogate to ourselves much honour from our connection with the Templars: But, as we have not been applauded for a Templar's virtues, we should not be reproached for a Templar's crimes. But the reasoning of Barruel is as repugnant to the dictates of experience, as it is to those of common sense. Were not the inhabitants of England, at one period, fanatics, rebels, and regicides? But where now is the nation that is more liberal in its religion, and more steady in its loyalty! Did not the French, at one time, torture, burn, and massacre their fellow citizens, from the fury of their religious zeal, and the strength of their attachment to the catholic communion? But what nation under heaven is at present less influenced by religious principles, and less attached to the church of Rome! Did not the rulers of France, at one time, torment and assassinate hundreds of the Templars, because they deemed them infidels, traitors, and regicides? And have we not seen, in these latter days, the very rulers of France themselves, infidels,

fidels, traitors, and regicides! But if the impartial reader should, upon farther inquiry, give credit to the guilt of the Templars; in order to remove the imputed stain which has been transferred to Free Masons, it may be sufficient to address him in the words of the poet,

Tempora mutantur, et nos mutamur in illis.

ABOUT the time of the Knights Templars, chivalry had arrived at its highest perfection. It had its existence, indeed, prior to this period, but as it continued to influence the minds of men long after the destruction of that unhappy order, it was thought proper to defer its consideration till the present stage of our history. When chivalry made its first appearance, the moral and political condition of Europe was in every respect deplorable. The religion of Jesus existed only in name. A degrading superstition had usurped its place, and threatened ruin to the reason and the dignity of man. The political rights of the lower orders were sacrificed to the interests of the great. War was carried on with a degree of savage cruelty, equalled only by the sanguinary contentions of the beasts of prey ; no clemency was shown to the vanquished ; no humanity to the captive. The female sex, even, were sunk below their natural level ; they were doomed to the most laborious occupations, and were deserted and despised by that very sex, on whose protec-

tion and sympathy they have so natural a claim. To remedy these disorders, a few intelligent and pious men formed an association, whose members swore to defend the Christian religion, to practise its morals, to protect widows, orphans, and the weaker sex; and to decide judicially, and not by arms, the disputes that might arise about their goods or effects. It was from this association, undoubtedly, that chivalry arose*; and not, as some think, from the public investiture with arms which was customary among the ancient Germans. But, whatever was its origin, chivalry produced a considerable change in the manners and sentiments of the great. It could not, indeed, eradicate that ignorance and depravity which engendered those awful evils that we have already enumerated. It has softened, however, the ferocity of war. It has restored the fair sex to that honourable rank which they now possess, and which at all times they are entitled to hold. It has inspired those sentiments of generosity, sympathy, and friendship, which have contributed so much to the civilization of the world; and has introduced that principle of honour, which, though far from being a laudable motive to action, often checks the licentious, when moral and religious considerations would make no impression upon their minds.

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

SUCH was the origin of chivalry, and such the blessings which it imparted. That it was a branch of Free Masonry, may be inferred from a variety of considerations, from the consent of those who have made the deepest researches into the one, and who were intimately acquainted with the spirit, rites, and ceremonies of the other. They were both ceremonial institutions. Important precepts were communicated to the members of each, for the regulation of their conduct as men, and as brethren of the order*. The ceremonies of chivalry, like those of Free Masonry, though unintelligible to the vulgar, were always symbolical of some important truths†. The object of both institutions was the same, and the members bound themselves, by an oath, to promote it with ardour and zeal‡. In chivalry there were also different degrees of honour, through which the youths were obliged to pass before they were invested with the dignity of knighthood||; and the Knights, like Free Masons, were formed into fraternities or orders, distinguished by different appellations§.

FROM these circumstances of resemblance, we do not mean to infer that chivalry was Free Masonry under another name; we mean only to show that the two institutions were intimately connected; that the former took its origin from the latter,

* Brydson's Summary View of Heraldry, p. 31.

† Id. p. 95.

‡ Id. p. 32.

|| Id. pp. 36, 37.

§ Id. pp. 38, 40.

latter, and borrowed from it, not only some of its ceremonial observances, but the leading features, and the general outline of its constitution. These points of similarity, indeed, are in some cases so striking, that several learned men have affirmed that Free Masonry was a secondary order of chivalry, and derived its origin from the usages of that institution*. For what reasons these authors deduce the forms of Free Masonry from the ceremonies of chivalry, it is impossible to conjecture. The only argument which they adduce, is the similarity of the institutions; but they do not consider, that this proves, with equal force, that Free Masonry is the parent of Chivalry. We have already shown that there were many secret institutions among the ancients, but particularly the Fraternity of Dionysian architects, which resembled Free Masonry in every thing but the name; and it requires no proof that these fraternities arose many hundred years before the existence of chivalry. If then there be any resemblance between the institutions which we have been comparing, we must consider Free Masonry as the fountain, and chivalry only as the stream. The one was adapted to the habits of intelligent artists, and could flourish only in times of civilization and peace; the other was accommodated to the dispositions of a martial age, and could exist only in

* Chevalier Ramsay, See Robison's *Proofs of a Conspiracy*, p. 39. Leyden's *Preliminary Dissertation to the Complaynt of Scotland*, pp. 67, 71. and the preface to the sixth edition of Guillim's *Display of Heraldry*.

in seasons of ignorance and war. With these observations, indeed, the history of both fraternities entirely corresponds. In the enlightened ages of Greece and Rome, when chivalry was unknown, Free Masonry flourished under the sanction of government, and the patronage of intelligent men. But, during the reign of Gothic ignorance and barbarity, which followed the destruction of imperial Rome, Free Masonry languished in obscurity, while chivalry succeeded in its place, and proposed to accomplish the same object by different means, which, though more rough and violent, were better suited to the manners of the age. And when science and literature revived in Europe, and scattered those clouds of ignorance and barbarism with which she had been overshadowed, chivalry decayed along with the manners that gave it birth, while Free Masonry arose with increasing splendour, and advanced with the same pace as civilization and refinement.

THE connection between chivalry and Free Masonry, is excellently exemplified in the fraternity of the Knights Templars. It is well known that this association was an order of chivalry, that the Templars performed its ceremonies, and were influenced by its precepts; and we have already shown, that the same association was initiated into the mysteries, was regulated by the maxims, and practised the rites of
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Free Masonry * : But, though they then existed in a double capacity, it must be evident to all who study the History of the Templars, that their masonic character chiefly predominated; and that they deduced the name of their institution, and their external observances, from the usages of chivalry, to conceal from the Roman Pontiff the primary object of their order, and to hold their secret meetings free from suspicion or alarm. About this time, indeed, the church of Rome sanctioned the fraternity of operative Masons, and allowed them to perform their ceremonies without molestation or fear. But this clemency, as we have already shown, was the offspring of necessity†; and the same interested motive which prompted his Holiness to patronize that trading association, could never influence him to countenance the duplicity of the Templars, or permit them to exist in their masonic capacity. It was the discovery, indeed, of their being Free Masons, of their assembling secretly, and performing ceremonies to which no stranger was admitted, that occasioned those awful calamities which befel their order. It will, no doubt, appear surprising to some readers, that such zealous defenders of the Catholic religion should practise the observances of an association, which the church of Rome has always persecuted with the bitterest hostility. But their surprise will cease, when

* See pages 58, 59. *supra*.

† See pages 54, 55, 56. *supra*.

when they are informed, that even about the middle of the eighteenth century, when Free Masonry was prohibited in the Ecclesiastical States, by a papal bull, the members of the Romish church adopted the same plan. They were so attached to the principles and practice of the fraternity, that they established what they called a new association, into which they professed to admit none but zealous abettors of the papal hierarchy. In this manner, by flattering the pride of the church, they eluded its vigilance, and preserved the spirit of Free Masonry, by merely changing its name, and professing to make it subservient to the interests of the Pontificate.

BEFORE leaving this subject, it may be interesting to some readers, and necessary for the satisfaction of others, to show in what manner the Knights Templars became depositaries of the masonic mysteries. We have already seen, that almost all the secret associations of the ancients either flourished or originated in Syria, and the adjacent countries. It was here that the Dionysian artists, the Essenes, and the Kasideans arose. From this country also came several members of that trading association of masons, which appeared in Europe during the dark ages*; and we are assured,

* Mr Clinch, who appears not to have been acquainted with this fact, supposes that Free Masonry was introduced into Europe by means of the Gypsies. *Anthologia Hibernica*, for April 1794, p. 280. There was such an intimate connection be-

ed, that, notwithstanding the unfavourable condition of that province, there exists, at this day, on Mount Libanus, one of these Syriac fraternities*. As the order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their masonic knowledge from the lodges in that quarter. But we are fortunately in this case not left to conjecture, for we are expressly informed by a foreign author†, who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the Syriac fraternities.

HAVING thus compared Free Masonry with those secret associations which arose during the dark ages; let us now direct our attention to its progress in Britain, after it was extinguished in the other kingdoms of Europe. We have already seen that a trading fraternity of Free Masons existed in Europe during the middle ages; that many special favours were conferred upon them by the Roman See; that they had the exclusive privilege of erecting those magnificent buildings, which the pride of the church of Rome, and

between Asia and Europe in the time of the Crusades, that the customs and manners of the one, must, in some measure, have been transferred to the other.

* Anthologia Hibernica, April 1794, p. 279.

† Adler de Drusis Montis Libani. Rom. 1786.

and the misguided zeal of its members, had prompted them to rear ; and that several masons travelled into Scotland, about the beginning of the twelfth century, and imported into that country the principles and ceremonies of their order. And we had illustrated several causes which preserved this association in Britain after its total dissolution on the Continent*.

That Free Masonry was introduced into Scotland by those architects who built the abbey of Kilwinning, is manifest, not only from those authentic documents, by which the existence of the Kilwinning lodge has been traced back as far as the end of the fifteenth century, but by

* Among these, another cause might have been mentioned, which, without doubt, operated very powerfully in the preservation of Free Masonry in Britain. The first lodges in this country were certainly composed of foreigners, who, when the patronage of the church was withdrawn from them, were probably unable, or unwilling, to undergo the danger and expence of returning to their homes by sea. The lodges of which they undoubtedly were the leading members, would, on this account, probably, continue in a more flourishing condition, as the foreign members would find it their interest to connect themselves with the inhabitants, by the ties of a brother mason, when they had no claim upon their affections as fellow countrymen. But the case was quite different with the continental lodges, which were entirely composed of artists from every country on the Continent; for, when the church of Rome had no farther occasion for their services, they would return to their respective homes, and Free Masonry would soon decay when her supporters were dispersed, and her lodges forsaken.

by other collateral arguments, which amount almost to a demonstration. In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the twelfth century, for religious structures, and consequently for operative masons, proportional to the piety of the inhabitants, and the opulence of their ecclesiastical establishment; and there was no kingdom in Europe where the zeal of the inhabitants for popery was more ardent, where the kings and nobles were more liberal to the clergy, and where, of consequence, the church was more richly endowed, than in Scotland*. The demand, therefore, for elegant cathedrals and ingenious artists, must have been proportionably greater than in other countries, and that demand could be supplied only from the trading association on the Continent. When we consider, in addition to these facts, that this association monopolized the building of religious structures in Christendom; we are authorised to conclude, that those numerous and elegant ruins, which still adorn the villages of Scotland, were erected by foreign masons, who introduced into this island the customs of their order†.

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* The church possessed above one half of the property in the kingdom. Robertson's History of Scotland, vol. i. pp. 137, 65, 269.

† It is a curious fact, that in one of those towns where there is an elegant abbey, which was built in the twelfth century, the author of this history has often heard that it

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

was erected by a company of industrious men who spoke in a foreign language, and lived separately from the town's people. And stories are still told about their petty quarrels with the inhabitants.

* About the end of the third century.

† A. D. 926. Preston's *Illustrations of Masonry*, p. 148. Smith's *Use and Abuse of Free Masonry*, p. 51. Free Mason's *Callendar* 1778.

‡ See Dr Plot's *Natural History of Staffordshire*, chap. viii. pp. 316,—318.

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

AFTER the establishment of the Kilwinning and York lodges, the principles of Free Masonry were rapidly diffused throughout both kingdoms, and several lodges were erected in different parts of the island. As all these derived their authority and existence from the two mother lodges, they were likewise under their jurisdiction and controul; and when any differences arose, which were connected with the art of building, they were referred to the general meetings of the fraternity, which were always held at Kilwinning and York. In this manner did Free Masonry flourish for a while in Britain, when it was completely abolished in every part of the world. But even here it was doomed to suffer a long and serious decline, and to experience those alternate successions of advancement and decay, which mark the history of every human institution. And though during several centuries after the importation of Free Masonry in-
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to Britain, the brethren of the order held their public assemblies, and were sometimes prohibited from meeting by the interference of the legislature, it can scarcely be said to have attracted general attention till the beginning of the seventeenth century. The causes of this remarkable retardation which the progress of masonry experienced, it is by no means difficult to discover. In consequence of the important privileges which the order received from the church of Rome, many chose the profession of an architect, which, though, at all times, an honourable employment, was particularly in the highest request during the middle ages. On this account, the body of operative masons encreased to such a degree, and the rage, as well as the necessity of religious edifices, was so much diminished, that a more than sufficient number of hands could, at any time, be procured for supplying the demands of the church, and of pious individuals. And, as there was now no scarcity of architects, the very reason which prompted the church to protect the fraternity, no longer existed; they, therefore, withdrew from them that patronage, and those favours which they had spontaneously proffered, and denied them even the liberty of holding their secret assemblies,—the unalienable privilege of every free born-community. But these were not the only causes which produced such a striking change in the conduct of the church, to the masonic order. We have already mentioned, that the spirit of Free Masonry was hostile to the principles
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of the church of Rome. The intention of the one was to enlighten the mind ; the object and policy of the other to retain it in ignorance. When Free Masonry flourished, the power of the church must have decayed. The jealousy of the latter, therefore, was aroused ; and, as the civil power in England and Scotland was almost always in the hands of ecclesiastics, the church and the state were both combined against the principles and practice of Free Masonry *. Along with these causes, the domestic and bloody wars, which convulsed the two kingdoms from the thirteenth to the seventeenth century, conspired, in a great degree, to produce that decline of the fraternity for which we have been attempting to account.

BUT notwithstanding these unfavourable circumstances, Free Masonry seems to have flourished, and attracted the attention of the public in the reign of Henry VI. who, when a minor, ascended the throne of England in 1422. In the third year of his reign, indeed, the parliament passed a severe act against the fraternity, at the
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* As a proof of the hostility of the church of Rome to secret associations which pretended to enlighten the mind, we mentioned (p. 53. *supra*) its treatment of the Academy of Secrets, instituted in the sixteenth century for the advancement of Physical Science. When a local and temporary institution drew down the vengeance of the Roman Sec, what must have been its conduct to a lodge of masons ? A farther account of the Academy of Secrets may be found in Priestley's History of Vision, vol. 2.

instigation of Henry Beaufort, Bishop of Winchester, who was then entrusted with the education of the young King. They enacted that the masons should no longer hold their chapters and annual assemblies; that those who summoned such chapters and assemblies should be considered as felons; and that those who resorted to them should be fined and imprisoned*. But it would appear that this act was never put in execution; for, in the year 1429, about five years after it was framed, a respectable lodge was held at Canterbury, under the patronage of the Archbishop himself†. When King Henry was able to take into his own hands the government of his kingdom, and to form an opinion of his own respecting the use and tendency of the masonic fraternity, in order to atone for the rigorous conduct of his Parliament, he not only permitted the order to hold their meetings without molestation, but honoured the lodges by his presence as a brother. Before he was initiated, however, into the mysteries of the order, he seems to have examined, with scrupulous care, the nature of the institution, and to have perused the charges and

* 3 Henry VI. cap. i. A. D. 1425, see Ruffhead's Statutes. Dr Plot's Natural History of Staffordshire, chap. viii. p. 318.

† Manuscript Register of William Molart, prior of Canterbury. p. 28. entitled, *Liberatio generalis Domini Gulielmi, prioris Ecclesie Christi Cantuariensis, erga festum natalis Domini 1429*. In this Register are mentioned the names of the masters, wardens, and other members of the lodge.

and regulations of the fraternity, as collected from their ancient records. These facts are contained in a record written in the reign of his successor, Edward IV. and confirmed by a manuscript in King Henry's own hand-writing, which is familiar to every person who has studied the history of our order*. This manuscript consists of questions and answers concerning the nature and tendency of Free Masonry, and seems to be the result of the King's examination of some of the brethren before he became a member of the fraternity. It was first procured from the Bodleian library by the celebrated Mr Locke, who transmitted it to the Earl of Pembroke, with several excellent explanatory notes †. In the title
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* We have hitherto been careful to bring forward no facts upon the sole evidence of the records, or the opinions of Free Masons; such evidence, indeed, can never satisfy the minds of the uninitiated public. But when these records contain facts, the fabrication of which could be of no service to the fraternity, they may, in this case, be entitled to credit; or, when facts which do reflect honour upon the order, are confirmed by evidence from another quarter, the authority of the record entitles them to a still greater degree of credit. With respect to the facts mentioned in the text, we have not merely the authority of the record and manuscript alluded to, but we have proof that there was no collusion in the case; for the record is mentioned in the book of Constitutions by Dr Anderson, who had neither seen nor heard of the manuscript.

† This manuscript was first printed at Franckfort in 1748, and afterwards reprinted in the London and Gentleman's Magazines for 1753. It may be seen in the lives of Leland,
Hearne

of the manuscript, it is said to have been faithfully copied from the hand-writing of King Henry VI. by John Leland, antiquarian, who, according to Mr Locke, was the celebrated antiquary of that name who lived in the sixteenth century, and was appointed by King Henry VIII. at the dissolution of monasteries, to search for, and save such books as were worthy of preservation. As this manuscript was originally printed at Frankfort, I was led to enquire what grounds there were for believing that the explanatory notes, and the letter to the Earl of Pembroke which accompany it, were the production of Mr Locke. But I found that this had been uniformly taken for granted by every writer upon the subject, though the circumstance is not mentioned in the folio edition of Mr Locke's works. The style of the letter, however, and the acuteness of the annotations, resemble so much that philosopher's manner of writing, and the letter is so descriptive of Mr Locke's real situation at the time when it was written, that it is almost impossible to deny their authenticity. In the letter itself, which is dated 6th May 1696, Mr Locke remarks that he composed the notes for the sake of Lady Masham, who was become very fond of masonry, and that the manuscript had so much excited his own curiosity, that he was determined

Hearne, and Wood, 8vo. Oxford, 1772, vol. i. pp. 96, 104. Appendix, No viii.; in Preston's *Illustrations of Masonry*, p. 110. and in Dermott's *Ahiman Rezon*, p. xlv.

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ed to enter into the fraternity the next time he went to London, which, he adds, will be very soon. Now Mr Locke was at this time residing at Oates, the country seat of Sir Francis Masham, as appears from one of his letters to Mr Molyneux, which is dated Oates, March 30th, 1696; and it appears, that he actually went to London a short time after the sixth of May; for another letter to the same gentleman is dated, London, 2d July 1696*. Notwithstanding these facts, Dr Plot maintains that Free Masonry was not patronised by King Henry VI.† and that those who have supported a different opinion, were ignorant of the laws and chronicles of their own country. Dr Plot may have been a good chemist and natural historian, but when our readers hear upon what foundation he has established his opinion, they will agree with us in thinking that he was a bad logician. He observes, that an act was passed in the king's minority, prohibiting all general assemblies and chapters of Free Masons, and that as this act was not repealed till 1562, by 5th Elizabeth, cap. 4. it was impossible that Free Masonry could be patronised in the same reign in which it was prohibited. The fact is, that the act was not repealed by 5th Elizabeth, cap. 4. which does not contain a single word about Free Masons. If Dr Plot's argument, therefore, proves any thing, it would prove that Free Masonry has

* Locke's Works, folio, vol. 3.

† Natural History of Staffordshire, cap. viii. p. 318.

has not been patronised since the reign of Henry VI. for that act has never yet been repealed. But supposing that it was repealed, the prohibitory statute in Henry's reign might never have been put in execution, as very often happens; and Dr Plot himself remarks, that the act 5th Elizabeth was not observed. It is plain, therefore, that instead of being impossible, it is highly probable that King Henry patronised the fraternity. When they were persecuted by his parliament, he was only three years of age, and could neither approve nor disapprove of its sentence; and it was very natural, when he came to the years of maturity, that he should undo a deed which his parliament had dishonourably done.

WHILE Free Masonry was flourishing in England under the auspices of Henry VI. it was at the same time patronised, in the sister kingdom, by King James I. By the authority of this monarch, every Grand-Master who was chosen by the brethren, either from the nobility or clergy, and approved of by the crown, was entitled to an annual revenue of four pounds Scots from each master mason, and likewise to a fee at the initiation of every new member. He was empowered to adjust any differences that might arise among the brethren, and to regulate those affairs, connected with the fraternity, which it was improper to bring under the cognizance of the courts of law. The Grand-Master, also, appointed deputies or wardens,

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who resided in the chief towns of Scotland, and managed the concerns of the order, when it was inconvenient to appeal to the Grand-Master himself *.

IN the reign of James II. Free Masonry was by no means neglected. The office of Grand Master was granted by the crown to William St Clair, Earl of Orkney and Caithness, Baron of Roslin, and founder of the much admired chapel of Roslin. On account of the attention which this nobleman paid to the interests of the order, and the rapid propagation of the royal art under his administration, King James II. made the office of Grand-Master hereditary to his heirs and successors, in the barony of Roslin; in which family it continued till the institution of the Grand Lodge of Scotland. The Barons of Roslin, as hereditary Grand-Masters of Scotland, held their principal annual meetings at Kilwinning, the birth place of Scottish Masonry, while the lodge of that village granted constitutions, and charters of erection to those brethren of the order, who were anxious that regular lodges should be formed in different parts of the kingdom. These lodges all held of the lodge of Kilwinning; and, in token of their respect and submission, joined to their own name, that of their mother lodge, from whom they derived their existence as a corporation †,

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* See Appendix, No II.

† Such as Canongate Kilwinning, &c.

DURING the succeeding reigns of the Scottish monarchs, Free Masonry still flourished, though very little information can be procured respecting the particular state of the fraternity. In the Privy Seal book of Scotland, however, there is a letter dated at Holyroodhouse, 25th September 1590, and granted by King James VI. "to Patrick Copland of Udaught, for using and exercising the office of Wardanrie over the art and craft of masonrie, over all the boundis of Aberdeen, Banff, and Kincardine, to had wardan and justice courts within the said boundis, and there to minister justice*." This letter confirms what has already been said concerning the state of masonry in Scotland. It proves beyond dispute, that the Kings of Scotland nominated the office-bearers of the order; that these provincial masters, or wardens, as they were then called, administered justice in every dispute which concerned the "art and craft of masonrie;" that lodges were established in all parts of Scotland, even in those remote, and, at that time, uncivilized counties of Aberdeen, Banff, and Kincardine; and it completely overturns the unfounded assertion of Dr Robison, who maintains†, that the celebrated antiquary Elias Ashmole, who was initiated in 1646, is the only distinct and unequivocal instance of a person being admitted into the fraternity who was not an architect by profession.

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* Privy Seal Book of Scotland, 61. F. 47.

† Proofs of a Conspiracy, p. 21.

THE minutes of St Mary's chapel, which is the oldest lodge in Edinburgh, extend as far back as the year 1598; but as they contain only the ordinary proceedings of the lodge, we can derive from them no particular information respecting the customs and condition of the fraternity. It appears, however, from these minutes, that Thomas Boswell, Esq. of Auchinleck, was made a warden of the lodge in the year 1600; and that the Honourable Robert Moray, Quartermaster-General to the army in Scotland, was created a master mason in 1641. These facts are deserving of notice, as they show, in opposition to Dr Robison, that persons were early admitted into the order, who were not architects by profession.

WHEN James VI. ascended the throne of England, he seems to have neglected his right of nominating the office-bearers of the craft. In Hay's Manuscript in the Advocates' Library, there are two charters granted by the Scottish masons, appointing the Sinclairs of Roslin their hereditary Grand-Masters. The first of these is without a date, but signed by several masons who appoint William St Clair of Roslin, his heirs and successors, their "patrons and judges*." The other is, in some measure, a ratification of the first, and dated 1630, in which they appoint Sir William St Clair of Roslin, his heirs and successors, to be their "patrons, protectors, and overseers, in all time coming."

* See Appendix No I.

ing*." In the first of these deeds, which seems to have been written a little after the union of the crowns, it is stated, that the want of a protector, for some years, had engendered many corruptions among the masons, and had considerably retarded the progress of the craft; and that the appointment of William Sinclair, Esq. was, with the advice and consent of William Shaw, Master of Work to his Majesty. After presiding over the order for many years, William St Clair went to Ireland, where he continued a considerable time; and, in consequence of his departure, the second charter was granted to his son Sir William St Clair, investing him with the same powers which his father enjoyed. It deserves also to be remarked, that in both these deeds, the appointment of William Sinclair, Earl of Orkney and Caithness, to the office of Grand Master, by James II. of Scotland, is spoken of as a fact well known, and universally admitted. These observations will set in a clear point of view what must hitherto have appeared a great inconsistency in the History of Scottish Masonry. In the deed by which William Sinclair, Esq. of Roslin, resigned the office of hereditary Grand-Master in 1736, it is stated that his ancestors, William and Sir William St Clair of Roslin, were constituted patrons of the fraternity by the Scottish Masons themselves†; while it is well known, that the grant of hereditary
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* See Appendix No II.

† This deed of resignation is inserted at full length in the second part of this work.

Grand-Master was originally made by James II. of Scotland, to their ancestor, William Sinclair, Earl of Orkney and Caithness. But, when we consider that James VI. by not exercising his power, virtually transferred to the craft the right of electing their office-bearers, the inconsistency vanishes ; for Mr Sinclair and his predecessors, as far back as the date of these charters, held their office by the appointment of the fraternity itself. Lest any of Mr Sinclair's posterity, however, might, after his resignation, lay claim to the office of Grand-Master, upon the pretence that this office was bequeathed to them by the grant of James II. to the Earl of Caithness and his heirs ; he renounces not only the right to the office which he derived from the brethren, but any right also, which, as a descendant of the Earl of Caithness, he might claim from the grants of the Scottish monarchs.

NOTWITHSTANDING those civil commotions which disturbed Britain in the seventeenth century, Free Masonry flourished in Scotland, under the auspices of the Sinclairs of Roslin. No particular event, however, which is worthy of notice, occurred during that time, or even during the remainder of the century. The annual assemblies of the fraternity, were still held at Kilwinning, and many charters and constitutions were granted by the lodge of that village, for the erection of lodges in different parts of the kingdom.

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

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Scotland instituted, whose future history will form the Second Part of this work.

WE have already brought down the history of masonry in England to the end, nearly, of the fifteenth century. During the whole of the sixteenth, and the beginning of the seventeenth century, no events occurred which can be inserted in a general history of the order. The lodges continued to meet, but seem neither to have attracted the notice, nor excited the displeasure of the legislature.

DURING the civil wars, however, between the King and the Parliament, the fraternity appears to have been better known; and many were initiated into its mysteries, who were equally distinguished by their literary talents, and their rank in life. Elias Ashmole informs us, that he and Colonel Mainwaring were admitted into the order at Warrington, in October 1645*. This gentleman was the celebrated antiquarian who founded the Ashmolean museum at Oxford. His attachment to the fraternity is evident from his diligent enquiries into its origin and history, and his long and frequent attendance upon its meetings†. Charles II. too, was a member of the fraternity, and frequently honoured the lodges with his presence‡. From this fact, chiefly, Dr Robison asserts,

* Ashmole's Diary, p. 15.

† Id. p. 66.

‡ Proofs of a Conspiracy, p. 22.

serts, that Free Masonry was employed by the royalists for promoting the cause of their sovereign, and that the ritual of the master's degree seems to have been formed, or twisted from its original institution, in order to sound the political principles of the candidate*. The strained and fanciful analogy by which this opinion is supported, is perhaps one of the most striking instances that could be adduced to show, to what puerile arguments the most learned will resort, when engaged in the defence of a bad cause. But though Dr Robison maintains, that all who witnessed the ceremonies of the master's degree during the civil wars, could not fail to show, by their countenances, to what party they belonged, yet he observes, in another part of his work, that the symbols of masonry seemed to be equally susceptible of every interpretation, and that none of these were entitled to any decided preference†. For such inconsistencies as these we leave our readers to account.

AN opinion of an opposite nature, though equally extravagant, has been maintained by Pivati‡, and the author of "Free Masonry Examined." These writers assert, that Free Masonry originated in the time of the English commonwealth; that Oliver Cromwell was its inventor; that the level was the symbol

* *Proofs of a Conspiracy*, p. 21.

† *Id.* p. 99.

‡ Pivati *Art. Liberi Muratori auvero Francs Maçons Venezia*, quoted by Mr Clinch.

symbol of republican equality ; and that the other signs and ceremonies were merely arbitrary, and formed for concealing their political designs. It would be ridiculous to enter into a serious refutation of such opinions as these, which are founded on the most unpardonable ignorance. That Free Masonry existed before the time of Cromwell is as capable of demonstration, as that Cromwell himself ever existed. It is really entertaining to observe, what inconsistent and opposite opinions are formed upon the same subject. According to one writer, Free Masonry was invented and employed by the adherents of the King ; according to another, it was devised by the friends of the Parliament. In the opinion of some, it originated among the Jesuits, who used it for the promotion of their spiritual tyranny and superstition ; while others maintain, that it arose among a number of unprincipled sceptics, who employed it for destroying the spiritual tyranny and superstition of the Jesuits !

It was about this time, according to Dr Robison, that Free Masonry was introduced among the continental kingdoms. After James II. of England had abdicated the throne, and taken refuge in France with several of his adherents, it is probable that they would communicate additional spirit to the French lodges ; but that the English refugees were the first who exported masonry from Britain, or that they employed it
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for re-establishing the Stuart family on the English throne, it is impossible to prove. Such assertions Dr Robison has not only hazarded, but has employed them also as the foundation of defamatory conclusions, without adducing a single proof in their support. Notwithstanding the difficulty, however, of determining the precise period when the principles of Free Masonry were imported into France, it is manifest, from the universal consent of the continental lodges, that it was of British origin; and it is more than probable, that the French received it from Scotland about the middle of the sixteenth century, during the minority of Queen Mary. It is well known, that there was at that time a freer intercourse between Scotland and France than at any other period. Mary Queen of Scots was then married to the heir-apparent of France; and Mary of Guise, sister to the French King, was at the same time Regent of Scotland. In consequence of this intimate connection between the two kingdoms, French troops were sent to the assistance of the Scots, who, having resided many years in the kingdom, and being habituated to the manners and customs of their allies, would naturally carry along with them into their native country, those customs which afforded them pleasure; and none we know could be more congenial to the taste and dispositions of Frenchmen, than the ceremonial observances of Free Masonry. But it is not upon these considerations merely that our opinion depends. It receives

receives ample confirmation from a fact, of which Dr Robison seems to have been totally ignorant. In the year 1645, a particular jurisdiction for masons, called Maçonnerie, or Masonry, was established in France. All differences which related to the art of building, were decided by particular judges who were called Overseers of the Art of Masonry; and several counsellors were appointed for pleading the causes, which were referred to their decision*. This institution has such a striking resemblance to the warden courts which existed in Scotland in the sixteenth century†, that it must have derived its origin from these. In both of them, those causes only were decided which related to masonry, and overseers were chosen in both for bringing these causes to a decision‡. But as similar tribunals were held in no other part of the world, and as the warden courts were first established in Scotland, it is almost certain, that the French borrowed from the Scots the idea of their masonic tribunal, as well as Frère Masonry itself,

* Maçonnerie est aussi le nom d'une juridiction particulière pour les maçons: Elle se tient au palais à Paris, et les appellations sont portées au parlement: cette juridiction a été établie en 1645. Ceux qui l'exercent sont appelés Generaux des Oeuvres de Maçonnerie de France. Ils connoissent de differends entre les ouvriers concernant le fait des batiments. La maçonnerie a des procureurs particulières, differens de ceux de parlement, qui cependant peuvent y plaider. Dictionnaire de Trevoux, vol, 5. p. 23.

† See p. 101, *supra*.

‡ See Appendix, No II.

self, at that particular period when there was such a free communication between the two kingdoms. That the French received Free Masonry from Scotland, may be presumed also from the singular pre-eminence which was always given by foreigners to Scottish Masonry, and from the degree of *Chevalier Maçon Ecossois*, which, as a mark of respect to Scotland, the French had added to the three symbolical degrees of masonry, about the beginning of the eighteenth century, Had Free Masonry not been introduced into France till after the revolution in 1688, as Dr Robison affirms, it is wonderful how such a fact should have been so quickly forgotten; for it was unknown about thirty or forty years afterwards, at what period the French received it from Britain; and, if the exiled family had employed Free Masonry for overturning the Hanoverian succession, it is still more strange that such a circumstance should be unknown in a country, where concealment was certainly unnecessary. When any new custom is introduced into a nation, the time of its introduction may be remembered for seventy or eighty years by one individual, without being committed to writing; and, though it be not of sufficient importance, tradition will preserve it from oblivion for a much greater length of time. If Free Masonry, therefore, never existed in France till after the revolution in 1688, is it not absurd to suppose, that the period when such a singular institution was
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established, should be utterly forgotten at the distance of thirty or forty years from its establishment, though, during that time, it was never persecuted by the French government?

BUT, at whatever period, and from whatever source Free Masonry was introduced into France, it assumed there a very remarkable form. The attachment of that people to innovation and external finery, produced the most unwarrantable alterations upon the principles and ceremonies of the order. A number of new degrees were created; the office-bearers of the craft were arrayed in the most splendid and costly attire; and the lodges were transformed into lecturing rooms, where the wiser brethren sported the most extravagant opinions, discussed the abstrusest questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government. In the other countries of the continent, similar innovations, in a greater or less degree, prevailed, while the British lodges preserved the principles of the craft in their primitive simplicity and excellence. Such dangerous innovations have not the smallest connection with the principles of Free Masonry. They are unnatural excrescences formed by a warm imagination, and fostered by the interference of designing men. Those who reprehend Free Masonry, therefore, for the changes which it underwent in the hands of foreigners, may
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throw equal blame upon religion, because it has been a cloak for licentiousness and hypocrisy ; or, upon science, because it has been converted into an instrument of iniquity. The changes of which we have been treating, arose altogether from the political condition of the countries where they were made. In France, and the other kingdoms of Europe, where popery was the ecclesiastical establishment, or where absolute power was in the hands of their monarchs, the most slavish restraints were imposed upon the conduct, and conversation of the people. None durst utter his own sentiments, or converse upon such metaphysical subjects as militated against the theology and politics of the times. Under such restraints, speculative men, in particular, were highly dissatisfied : Those powers which heaven had bestowed, and on the exercise of which their happiness depended, were fettered by human laws ; and that liberty of speech restrained, which tyranny had no right to controul. For these reasons, the lodges were frequented by men of philosophical habits, who eagerly embraced an opportunity of declaring their sentiments, and discussing the favourite objects of their study, without dreading the threats of government, or the tortures of the Inquisition. In this view, the lodges may be compared to little republics, enjoying the rational liberties of human nature, in the midst of an extensive empire, enslaved by despotism and superstition. In the course of time, however, that liberty was abused, and doc-

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trines were propagated in the French and German lodges, which it is the duty and policy of every government to discover and suppress. But these corruptions had, by no means, a necessary connection with Free Masonry: They arose wholly from the political condition of the continental kingdoms. In Britain, where the order subsisted much longer than in any other country, its history is stained by no glaring corruptions, or offensive innovations; more attention was paid to the intrinsic value of the order, than to its external observances; and the British lodges had a greater resemblance to charitable meetings, than to pompous and splendid assemblies. Blessed with a free constitution, and allowed every innocent liberty of our nature, we can divulge our sentiments with the greatest freedom, we can mark even the errors of administration without any to make us afraid. In such circumstances, Britons are under no temptation to introduce into the lodges religious and political discussions. The liberty of the press enables them to give the widest circulation to their opinions, however new or extravagant; and they are liable to no punishment, by publicly attacking the established religion of their country. The British lodges, therefore, have retained their primitive purity; they have been employed in no sinister cause; they have harboured in their bosom neither traitors, nor atheists, nor French philosophers.

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WHILE the French were busily engaged in the decoration of their lodges, and in the invention of new degrees and trifling ceremonies, the masons in England were more wisely employed in extending the boundaries of the royal art. About the beginning of the eighteenth century, during the reign of Queen Anne, Free Masonry seems to have rapidly declined in the South of England. Four lodges only existed in the south, and few hopes could be entertained of a revival, while the seat of the grand lodge was at such a distance as the city of York. In such circumstances, the four lodges met in 1717, and, in order to give vigour to their declining cause, and advance the interests of the fraternity in the south, they elected themselves into a Grand Lodge, and chose Anthony Sayer, Esq. for their first Grand-Master. Thus was instituted the Grand Lodge of England, which has now attained to such a pitch of prosperity and splendour. The motive which suggested this institution, was certainly laudable and useful; but every person must be aware, that the four lodges were guilty of a considerable impropriety in omitting to request the countenance of the Grand Lodge of York. Notwithstanding this negligence, the greatest harmony subsisted between the two Grand Lodges till 1734; and under the auspices of both, the order flourished in every part of the kingdom, but particularly in the South of England, where it had for-

merly been in such a languishing condition. In the year 1734, however, the Grand Lodge of England having granted constitutions to lodges within the district of York, without the consent of their Grand Lodge, incurred to such a degree the displeasure of the York masons, that the friendly intercourse which had formerly subsisted between them, was completely broken off, and the prosperity of the one was always viewed by the other with a suspicious eye. In 1739, also, some trifling innovations upon the ancient customs of the order, having been imprudently sanctioned by the Grand Lodge of England, several of the old London masons were highly offended, and, after seceding from the Grand Lodge, and pretending to act under the York constitution, they gave themselves the appellation of *Ancient Masons*, while they attached to those connected with the Grand Lodge the odious appellation of Moderns, who, in their opinion, never existed till the year 1717. The ancient masons, after their secession, continued to hold their meetings, without acknowledging a superior, till the year 1772, when they chose, for their Grand-Master, the Duke of Athol, who was then Grand-Master Elect for Scotland. Since that period, both the Grand Lodges of England have attained to a high degree of prosperity; but such is their mutual antipathy, that the members of the one have no correspondence or communion with those of the other. The Irish and Scottish masons,
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however, who seem rather to favour the Ancients, hold communion with both the Grand Lodges, and are allowed to be present at all their meetings. It is much to be regretted, that such respectable bodies as the two Grand Lodges of England, should retard the progress of masonry by their mutual jealousies and dissensions. Schisms in societies generally arise from misconduct on both sides, which was certainly the case in the schism under consideration. The Moderns undoubtedly departed from their usual caution and propriety of conduct, by authorising the slightest innovations upon the ceremonies of an ancient institution. But the Ancients have been guilty of a greater impropriety by being the active promoters of the schism; and still more, by holding up the Moderns to the ridicule of the public. If these errors, however, were mutually acknowledged, and buried in oblivion, that breach would soon be repaired which has so long separated the two lodges, and which the Scottish and Irish masons have always regarded with pity and indignation*.

AFTER

* Much injury has been done to the cause of the ancient masons, by a book, intitled *Abiman Rexon*, written by one Dermott, their secretary. The unfairness with which he has stated the proceedings of the Moderns, the bitterness with which he treats them, and the quackery and vain glory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of masons who are anxious for the purity of their order, and the preservation of
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AFTER the institution of the Grand Lodge of England in 1717, Free Masonry assumed a bolder and a more independent aspect. It was no longer confined to the British Isles, or to the capital of France, but was destined to irradiate every portion of the globe ; and, while the Grand Lodges of Scotland and England contemplated with pleasure the propagation of the royal art, their diligence was fully rewarded by the gratitude and liberality of the foreign lodges, for the gift which they received.

IN the year 1729, Free Masonry was introduced into the East Indies; and, in a short time after, a provincial Grand-Master was appointed to superintend the lodges in that quarter. In 1730, the Grand Lodge of Ireland was instituted; lodges were erected in different parts of America; and a provincial deputation granted to Monsieur Thuanus, for the circle of Lower Saxony. A patent was sent from England in 1731, to erect a lodge at the Hague, in which Francis Stephen, Duke of Lorraine, and afterwards Emperor of Germany, was initiated into the order; and provincial Grand-Masters were appointed for Russia, and Andalusia, in Spain. In

that charity and mildness which ought to characterise all their proceedings. The candour and fairness with which this delicate subject is treated by Mr Preston, in his *Illustrations of Masonry*, merit the highest encomiums.

In 1736, lodges were erected at Cape Coast, in Africa, and at Geneva; and provincial deputations were granted for Upper Saxony and the American Islands. In 1738, a lodge was instituted at Brunswick, under the patronage of the Grand Lodge of Scotland, in which the late King of Prussia was initiated, when Prince Royal. His Majesty was so pleased with the maxims and ceremonies of the order, that he, ever afterwards, was its most zealous partizan, and requested even that a lodge should be established in the capital of his own dominions. In this lodge many of the German Princes were initiated, who afterwards filled the office of Grand-Master, with much honour to themselves, and advantage to the fraternity.

BUT while Free Masonry flourished in these different parts of the world, and in many other places which it would be tedious to enumerate, it was doomed to undergo a variety of persecutions from the unfounded jealousies of a few despotic rulers, and the deep-rooted superstition of a few Catholic priests. These persecutions took their rise in Holland in the year 1735. The States General were alarmed at the rapid increase of Free Masons, who held their meetings in every town under their government; and as they could not believe that architecture and brotherly love were their only objects, they resolved to discountenance their proceedings. In consequence of this deter-

determination, an edict was issued by government, stating, that though they had discovered nothing in the practices of the fraternity, either injurious to the interests of the republic, or contrary to the character of good citizens; yet, in order to prevent any bad consequences which might ensue from such associations, they deemed it prudent to abolish the assemblies of Free Masons. Notwithstanding this prohibition, a respectable lodge having continued to meet privately at Amsterdam, intelligence was communicated to the magistrates, who arrested all the members, and brought them to the Court of Justice. Before this tribunal, in presence of all the magistrates of the city, the masters and wardens boldly defended themselves; and declared, upon oath, that they were loyal subjects, faithful to their religion, and zealous for the interests of their country; that Free Masonry was an institution venerable in itself, and useful to society; and that though they could not reveal the secrets and ceremonies of their order, they would assure them that they were contrary to the laws neither of God nor man, and that they would willingly admit into their order any individual in whom the magistrates could confide, and from whom they might receive such information, as would satisfy a reasonable mind. In consequence of these declarations, the brethren were dismissed, and the town-secretary requested to become a member of the fraternity: After initiation he returned

turned to the court of justice, and gave such a favourable account of the principles and practice of the society, that all the magistrates became brethren of the order, and zealous patrons of Free Masonry.

AFTER Free Masonry had thus honourably triumphed over her persecutors in Holland, she had to contend in France with prejudices, equally inveterate, though less impregnable. Although many persons of distinction defended the fraternity, and expostulated with the court, on the impropriety of severe measures, their assemblies were abolished in 1737, under the common pretence, that beneath their inviolable secrets, they might cover some dreadful design, hostile to religion, and dangerous to the kingdom. But when these ebullitions of party spirit and private malice had subsided, the prohibition of government was gradually forgotten, and the fraternity in France recovered their former prosperity and splendour.

IN Germany, too, the tranquillity of the order was interrupted by the malice of some ignorant women. The curiosity of the female sex is proverbial: A few German ladies, who possessed a greater share of this commodity than is necessary for shining in a drawing-room conversation, were anxious to discover the secrets of Free Masonry. Having been baffled in all their attempts, upon the fickleness of their husbands, and the fondness of their admirers, they converted their curiosity

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into revenge, and attempted to inflame the mind of Maria Theresa, the Empress Queen, against the lodges in Vienna. Their attempt was in some measure successful, as they persuaded her to issue an order for surprising all the masons in the city, when assembled in their lodges. This plan, however, was frustrated by the intervention of the Emperor Joseph I. who being himself a mason, declared his readiness to answer for their conduct; and showed the ladies and their friends, that the charges which they had brought against the order were false and defamatory.

WHEN the flame of persecution is once kindled, its devastations are seldom confined to the country where it originated. The example of one nation is urged as an excuse for the conduct of another; and, like the storm on the sandy desert, its effects are ruinous in proportion to its progress. In Holland and France, the hostility of the legislature against Free Masonry was in a short time disarmed. But, when the flame reached the ecclesiastical states of Italy, it broke out with more ungovernable rage,—its effects were more cruel, and its duration more lengthened. In the year 1738, a formidable bull was thundered from the conclave, not only against Free Masons themselves, but against all those who promoted or favoured their cause,—who gave them the smallest countenance or advice, or who were, in any respect, connected with a set of men who,

who, in the opinion of his Holiness, were enemies to the tranquillity of the state, and hostile to the spiritual interests of souls. Notwithstanding the severity of this bull, which threatens excommunication to every offender, no particular charge, either of a moral or political nature, is brought against a single individual of the order. It is merely stated, that the fraternity had spread far and wide, and were daily increasing; that they admitted men of every religion into their society, and that they bound their members by oath, to preserve with inviolable secrecy, the mysteries of their order. These circumstances, indeed, were sufficient grounds for exciting the church of Rome to oppose a system, so contrary to their superstitious and contracted views, in religion and government.

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

ABOUT a month after this edict was issued, a decree was emitted by his Holiness, condemning a French book, entitled an Apology for the Society of Free Masons, and ordering it to be burnt

by the ministers of justice, in one of the most frequented streets of Rome. Did his Holiness imagine, that by purloining a grain from a magazine of gun-powder, the explosion would be less tremendous? or, that by consuming a single copy of a trifling tract, he could suppress its circulation, restrain the inclinations and energies of the mind, and blunt those social and benevolent affections, which unite by an indissoluble tie the members of a society.

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

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

unconnected with the religious character of the individual.

SEVERAL Free Masons of distinction in Germany, though steady friends to the church of Rome, disapproved highly of its proceedings against the fraternity, and were anxious to preserve the order from that ruin to which it was fast approaching. In order to effect this, they instituted a new association, formed upon the same principles, and proposing to itself the same object as Free Masonry. The members were denominated Mopses, from the German word *mops*, denoting a young mastiff, which was deemed a proper emblem of the mutual fidelity and attachment of the brethren. But that they might preserve the mysteries of Free Masonry from those members of the new association who were not masons, they rejected from their ritual all the masonic ceremonies, words, and signs. And that they might escape the vengeance of the Roman church, they softened all those parts of the institution which had a tendency to give offence to narrow and superstitious minds. Instead, therefore, of binding the members by an oath, they took their word of honour, that they would never reveal the mysteries and ceremonies of the order. It is well known to every person acquainted with the History of Masonry, that the exclusion of ladies has been a fertile source of calumny against the brethren. It was supposed that actions were performed

formed in the lodges inconsistent with the delicacy of the female sex; and, as in the case of the Templars, that the most unnatural crimes were perpetrated and authorised. In order to avoid this ground of defamation, the Mopses admitted women into their lodges, who were allowed to hold any office, except that of Grand-Mopse. The association of the Mopses were patronized by some of the most illustrious characters in Germany; the lodges consisted of the most respectable members of the community, and several of the Princes of the Empire were Grand-Masters of their order. The admission of protestants or heretics into the mason lodges in catholic countries gave great offence to the church of Rome, and was one of the causes which prompted the severity of their proceedings. Aware of this circumstance, the Mopses resolved to initiate none into their mysteries but the steady friends of the catholic communion. This, however, was merely a pretence to deceive his Holiness, for they admitted into their order, without the smallest scruple, men of every religion and every country.

As the bulls of the Pope had no authority in Switzerland, Free Masonry flourished in that republic till the year 1745, when a most unaccountable edict was issued by the council of Berne, prohibiting under the severest penalties, the assemblies of Free Masons. No reason is assigned
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by the council for their conduct ; no charges are advanced against any of the brethren. The council of Berne are terrified for secret associations ; and, on this account, forsooth, they must persecute and destroy. More intolerant in their bigotry, and more cruel in their conduct than the church of Rome, they are not satisfied with abolishing all the lodges in the republic. Every Free Mason in Switzerland must accuse himself before the magistrates of the district. He must renounce his obligations to secrecy ; and swear, in the presence of the great God of Heaven, to trample upon those engagements which, before the same Being, he has sworn to revere. Such an instance of tyranny over the minds and consciences of men, is a remarkable fact in the history of a republic, where the reformed religion has been protected from its infancy, and where Free Masons had always conducted themselves with exemplary propriety*. The severe treatment, therefore, which they experienced, must have originated in some private quarrel between the members of the council and the fraternity. It could be prompted by no patriotic motive,

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

motive; by no regard for the welfare of the state, or the safety of individuals. But notwithstanding these persecutions, Free Masonry was afterwards revived in Switzerland, and practised without molestation, though with less eagerness and success than in the other States of Europe.

DURING these various persecutions of which we have only given a general account, many individuals of the fraternity underwent the severest treatment; and, in their relief, that practical benevolence was strongly exemplified which Free Masons are taught to exhibit to the distressed brethren of their order. In 1739, after Pope Eugenius had issued his bull against Free Masonry, one Crudeli, a Free Mason, was imprisoned at Florence by the Inquisition, and suffered the most unmerited cruelties for maintaining the innocence of the association. When the Grand Lodge of England was informed of his miserable situation, they recollected that a foreigner, however low his rank, and however distant his abode, had a claim upon their sympathy;—they transmitted to him twenty pounds for procuring the necessaries of life, and exerted every nerve for effecting his liberation. A brother confined at St Sebastians in Spain, experienced from the English Masons, the same attention and generosity. At Lisbon, in the year 1742, James Mouton, a French artist, and John Coustos, a native of Berne, in Switzerland, were imprisoned by the bloody Inquisition. They were

were accused of belonging to a society by which sacrilege and sodomy were allowed; and were requested to discover to their persecutors, the true design of Free Masonry. After defending the institution as useful and innocent, they were extended on the rack, in expectation that a confession would be extorted by its torments. Force, however, had no controul over a mind conscious of integrity. Coustos having maintained his innocence, after having been thrice stretched on this instrument of agony, was, at last, sentenced to walk in the procession of the *Auto de Fe*, and to serve in the galleys for four years. At the instance of the English Masons, however, George II. authorised the British Minister at Lisbon, to demand, in his Majesty's name, from the King of Portugal, the liberation of Coustos; which was granted in 1744, after a dreadful confinement of two years and a half.

FROM such scenes of inhuman barbarity, it is pleasing to turn to examples of real benevolence and generosity. As the consideration of these is always gratifying to a humane mind, they certainly deserve to be recorded in a History of Free Masonry. In the year 1748, Monsieur Preverot, a gentleman in the navy, and brother of the celebrated M. Preverot, doctor of medicine, in the faculty at Paris, was unfortunately shipwrecked on an island, whose viceroy was a Free Mason. Along with his ship, M. Preverot had lost all his money

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and effects. In this destitute condition, he presented himself to the viceroy, and related his misfortune in a manner which completely proved that he was no impostor. The viceroy made the masonic signs, which being instantly returned by the Frenchman, they recognised and embraced each other as brethren of the same order. M. Preverot was conducted to the house of the viceroy, who furnished him with all the comforts of life, till a ship bound for France touched at the island. Before his departure, in this vessel, the viceroy loaded him with presents, and gave him as much money as was necessary for carrying him into his native country.

In the battle of Dettingen, in 1743, one of the king's guards having his horse killed under him, was so entangled among its limbs that he was unable to extricate himself. While he was in this situation, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of his life. The French soldier having, with much difficulty, made the signs of masonry, the dragoon recognised him as a brother, and not only saved his life, but freed him from his dangerous situation. He was made a prisoner by the English dragoon, who was well aware that the ties of masonry cannot dissolve those of patriotism.

In the year 1749, Free Masonry was introduced

ced into Bohemia, and eagerly embraced by all the distinguished characters in the city of Prague. They call themselves Scottish masons, and are remarkably inquisitive into the characters of those whom they admit into the order. On this account they perform, with punctuality, those duties which they owe to their brethren of the order, as is strikingly exemplified in the following story. A Scottish gentleman, in the Prussian service, was taken prisoner at the battle of Lutzen, and was conveyed to Prague, along with four hundred of his companions in arms; as soon as it was known that he was a mason, he was released from confinement; he was invited to the tables of the most distinguished citizens; and requested to consider himself as a Free Mason, and not as a prisoner of war. About three months after the engagement, an exchange of prisoners took place, and the Scottish officer was presented, by the fraternity, with a purse of sixty ducats, to defray the expences of his journey*.

THE persecutions which Free Masonry encountered were hitherto confined to the continent. The tide of religious frenzy, however, now rolled

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

rolled to the shores of Britain. In the year 1745, the Associate Synod, consisting of a few bigotted dissenters, attempted to disturb the peace of the fraternity; and had they been possessed of half the power of the church of Rome, or the council of Berne, their proceedings, prompted by equal fanaticism, would have been marked with the same severity; but, fortunately for the order, their power extended only to the spiritual concerns of those delinquents, who were of the same sect with themselves. In the beginning of the year 1745, an overture was laid before the synod of Stirling, stating, that many improper things were performed at the initiation of masons, and requesting that the synod would consider, whether or not the members of that order were entitled to partake in the ordinances of religion. The synod remitted this overture to all the kirk-sessions under their inspection, allowing them to act as they thought proper. In 1755, however, they appointed all their kirk-sessions to examine every person who was suspected to be a Free Mason, and to demand an explicit answer to any question which they might ask, concerning the administration of the mason oath. In the course of these examinations, the kirk-session discovered, (for they seem hitherto to have been ignorant of it) that men, who were not architects, were admitted into the order. On this account the synod, in the year 1757, thought it necessary to adopt stricter measures. They drew up a list of foolish

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ish questions, which they appointed every kirk-session to put to those under their charge. These questions related to what they thought were the ceremonies of Free Masonry; and those who refused to answer them were debarred from religious ordinances. The object of these proceedings was not, certainly, as is pretended, to make the abettors of the Associate Synod more holy and upright, by detaching them from the fraternity. This could have been effected without that species of examination which they authorised. The church of Rome were contented with dispersing the fraternity, and receiving its repentant members into their communion. The council of Berne went no farther than abolishing the society, and compelling the brethren to renounce their engagements, lest these should be inconsistent with the duties of citizens. But a synod of Scottish dissenters, who cannot imitate, in these points, the church of Rome, and the council of Berne, must, forsooth, outstrip them in another. They must compel the Free Masons of their congregation to give them an account of those mysteries and ceremonies, which their avarice and fear hinder them from obtaining by regular initiation. And what, pray, becomes of those perjured men from whom such information is obtained? They are promised admission into the ordinances of religion, as if they were now purified beings, from whom something worse than a demoniac had been

been ejected. The criminality, may we not say, the villany of such proceedings, should be held up to the ridicule and detestation of the public*.

NOTWITHSTANDING these persecutions, Free Masonry flourished, and was in the highest estimation in Great Britain, France, Germany, and several other kingdoms of Europe. In 1743, it was exported from Scotland to Denmark; and the lodge which was then instituted is now the Grand Lodge of that kingdom. The same prosperity has attended the first lodge in Sweden, which was erected at Stockholm in 1754, under a patent from Scotland. In 1765, a splendid apartment was erected at Marseilles, for the accommodation of the brethren. It was adorned with the finest paintings, representing the most interesting scenes that occur in the history of the Old and New Testament, and calculated to remind the spectator of his various duties as a man, a subject, and a Christian. The representation of Joseph and his brethren, of the Samaritan and Jew, of Lot and the Angels, must have reminded every brother of the beauty of charity

* It is remarkable that the Grand Lodge of Scotland did not deign to take the smallest notice of these proceedings. A paper, however, entitled *An Impartial Examination of the Act of the Associate Synod*, written with great humour, and acuteness of reasoning, appeared in the *Edinburgh Magazine* for 1757. The Act of the Associate Synod was published in the *Scots Magazine* for the same year.

charity and forgiveness, which are the first principles of masonry, as they are the first duties of man. The picture of Peter and the Apostles paying tribute to Cæsar, must have recalled to every individual his obligations as a citizen, to revere and support the constituted authorities. And the representation of Job in his misfortunes, lifting up his hands to Heaven, must have forced upon the minds of the most inconsiderate, this important reflection—that fortitude and resignation to the will of God are the duties of all in distress, and that the Divine blessing will ultimately attend those who bear, without murmuring, the chastisements of their father, and preserve, amidst the severest trials, their patience and virtue unimpaired*. These observations, apparently trifling, are important in one respect, as they show that the French lodges had not at that time fostered in their bosom the votaries of scepticism and disloyalty. The other lodges in France were at this time numerous and magnificent. The Grand Lodge contained about twenty offices, which were all filled by noblemen of the highest rank. They had provincial Grand-Masters similar to those of Scotland, and the insignia and jewels of all those office-bearers, were as rich and splendid as the lodges where they assembled.

IN the year 1767, a lodge, under an English constitution,

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

stitution, was established at Berlin, under the appellation of *Le Royale York*, in honour of the Duke of York, who was initiated into the fraternity by that lodge while he was travelling on the continent. In 1768, the Free Masons of Germany were authorised to hold their assemblies, by a charter granted by the King of Prussia, the Elector of Saxony, and the Queen of Hungary and Bohemia, and afterwards ratified by the Emperor of Germany himself. By another charter from England, in 1769, a lodge was erected at Brunswick, which, in 1770, became the Grand Lodge of that part of Germany. Its Grand-Master was Prince Ferdinand of Brunswick, who, a short time after, received a provincial deputation from England, for superintending the lodges in Lower Saxony. In the year 1773 a compact was entered into between the Grand Lodge of England, under Lord Petre, and the Grand Lodge at Berlin, under the Prince of Hesse Darmstadt, which had a few years before been duly erected into a Grand Lodge, at a meeting of the masters and wardens of twelve regular lodges. In this compact, it was stipulated, that the Grand Lodge of Berlin should be acknowledged as the Grand Lodge of the whole Empire of Germany, including the dominions of his Prussian Majesty; that it should exercise no masonic power out of the empire of Germany, or within the district, under the authority of the Grand Lodge of Brunswick; that the Electorate of Hanover should be free to both
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the Grand Lodges in Germany ; and that the contracting parties should unite their efforts to counteract all innovations in masonry, and particularly the proceedings of a set of masons in Berlin, who, under the denomination of *Stricte Observantz*, had annihilated their former constitutions, erected themselves into a Grand Lodge, and sanctioned very improper innovations, upon the principles and ceremonies of the fraternity. This compact was highly approved of by the King of Prussia, who immediately erected the Grand Lodge of Berlin into a corporate body. In 1777, the King of Prussia was Protector of all the masons in Germany. Ferdinand, Duke of Brunswick and Lunenburgh, was Grand-Master of all the united lodges in Germany ; and the other offices were filled by the most able and illustrious princes of the empire. Under the auspices of such distinguished personages, and the jurisdiction of the Grand Lodges of Berlin and Brunswick, Free Masonry has flourished, to the present day, in that extensive empire.

In Germany, Denmark, and Sweden, charity-schools were erected by the lodges, for educating the children of Free Masons, whose poverty debarred them from this advantage. In that which was formed at Brunswick, they were instructed even in classical learning, and various branches of the mathematics; and were regularly examined by the Duke of Brunswick, who rewarded the most deserving with suitable donations. At

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Eisenach,

Eisenach, several seminaries of this kind were established. The teachers were endowed with fixed salaries; and, in a short time after their institution, they had sent into the world 700 children, instructed in the principles of science, and the doctrines of Christianity. In 1771, an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated, till they could provide for themselves. In 1773, the united lodges of Dresden, Leipsick, and Gorlitz, erected at Frederickstadt a seminary of learning for children, of every denomination, in the Electorate of Saxony. The masonic subscriptions were so numerous, that the funds of the institution were sufficient for its maintenance; and, in the space of five years, above 1100 children received a liberal education. In the same year, an extensive workhouse was erected at Prague in which the children were not only initiated into the first principles of learning, but into those branches of the useful and fine arts which might qualify them for commercial and agricultural situations. It deserves to be remarked, that the founders of these institutions, amid their anxiety for the public prosperity, never neglected the spiritual interests of the children. They saw that early piety is the foundation of all that is useful and honourable in life; and that, without this, speculative knowledge and practical skill are of little avail.—How inconsistent are such facts with those fabulous accounts

counts of the German lodges, which have been published in England by a few party-men.

WHILE these things were going on in Germany, the brethren in Portugal were exposed to the persecution of its bigotted rulers. Major Francois d'Alincourt, a Frenchman, and Don Oyres de Ornellas Pracao, a Portuguese nobleman, were, in 1766, imprisoned by the Governor of Madeira for their attachment to their order. Being afterwards carried to Lisbon, they were confined for fourteen months, till they were released by the generous intercession of the brethren in that city. In the following year several Free Masons were confined at Naples, but soon liberated by the intercession of foreign princes, and the eloquence of an Italian advocate.

NOTWITHSTANDING the persecutions which the fraternity experienced in Holland, Free Masonry was flourishing in that republic in 1779. At that time a compact was entered into between the Grand Lodge of Holland, held at the Hague, and that of England. In this compact, it was stipulated that the Grand Lodge of Holland should be permitted to erect lodges within her territories, both at home and abroad, and to appoint provincial Grand-Masters over each district. In consequence of this accession of power to the Grand Lodge of Holland, Free Masonry flourished, under its auspices, in the Dutch settlements in India, Africa, and South America.

LET us now direct our attention to a new secret association which, about this time, arose in Germany, and which was imagined to have taken its rise from Free Masonry, and to have planned a diabolical conspiracy, against every religious and political establishment in Europe. In 1775, the order of the Illuminati was founded by Doctor Adam Weishaupt, Professor of Canon Law in the university of Ingolstadt. In this association speculative opinions were inculcated, which were certainly inconsistent with the principles of sound religion, and social order. But that Illuminism originated from Free Masonry; that it brought about the French Revolution, or even planned any dangerous conspiracy, are circumstances for which the shadow of a proof has not yet been adduced. Dr Robison, indeed, expressly affirms, that Illuminism "took its rise among the Free Masons, but was totally different from Free Masonry;" and, by a deceitful anachronism, he represents Weishaupt as an active member in the German Lodges, before he acquaints his readers that he was the founder of the Illuminati, for no other reason than to make them believe, that Weishaupt was a Free Mason before he planned his new association*. Now the case was very different indeed. Barruel himself asserts, "that it is a fact demonstrated beyond a doubt, that Weishaupt became a Mason in 1777 only; and that two years before this, when he established Illuminism,

* *Proofs of a Conspiracy*, Introduction, p. xv. and p. 101.

Illuminism, he was totally unacquainted with the mysteries of Free Masonry *." Here, then, is an important fact which strikes at the root of all Dr Robison's reasoning, against Free Masonry. Barruel maintains, that Weishaupt was not a mason till two years after the organization of his new institution; and Dr Robison allows, that Illuminism was totally different from Free Masonry. The two institutions, therefore, were totally unconnected; for the members of the one were never admitted into the lodges of the other, without being regularly initiated into the mysteries of both. Upon these simple facts we would arrest the attention of every reader, and those in particular who have been swindled out of their senses, by the united exertions of a priest and a philosopher.

AFTER Weishaupt had organized his institution, he exerted every nerve to disseminate its principles. For this purpose he became a Free Mason in 1777; and, by means of emissaries, he attempted to circulate his opinions among the French and German lodges. In these attempts, indeed, he was sometimes successful. But it should be recollected by those who, on this account, calumniate Free Masonry, that the same objection may be urged against Christianity, because impostors have sometimes gained proselytes, and perverted the wavering minds of the multitude. These doctrines,

* *Memoirs of Jacobinism*, Part III. Preliminary Observations, p. xv. and p. 12.

trines, however, were not merely circulated by Weishaupt in a few of the lodges, and taught at the assemblies of the Illuminati. They were published to the world in the most fascinating form, by the French Encyclopedists; and inculcated in all the eloquence, with which some of the most celebrated philosophers, on the continent, could adorn them. It can only be said of Weishaupt, therefore, that he was not just such a determined infidel as Voltaire and his associates.—Such is a short, and, it is hoped, an impartial view, of the origin and progress of the Illuminati. It may be now proper to attend to the causes from which this association arose, and the advantages and disadvantages which it may have engendered.

About the middle of the eighteenth century, the literati on the continent were divided into two great parties. The one may be considered as Ex-Jesuits, or adherents to the catholic superstition, who were promoters of political and religious despotism, and inculcated the doctrines of non-resistance and passive obedience. The other party was composed of men, who were friends to the reformed religion, enemies of superstition and fanaticism, and supporters of the absurd doctrine of the infinite perfectibility of the human mind. They were dissatisfied with that slavery which was imposed by the despotism of the continental rulers, and the superstition of the church of Rome; and many of them entertained opinions adverse to the Christian religion, and to every existing

existing form of government. Between these two parties there was a perpetual struggle for power. The Ex-Jesuits accused their opponents as heretics and promoters of jacobinism and infidelity; while the others were constantly exposing the intrigues of priests, and the tyranny of despots. To this latter class belonged Weishaupt and his associates, who instituted the order of the Illuminati for no other purpose, than to oppose those corrupted priests, who would have degraded them as Christians, and those tyrannical despots who have enslaved them as citizens. The collision of these parties was certainly productive of the greatest advantages. While the Jesuits restrained the inclination of one part of the community, to overrate the dignity of the human mind, and anticipate ideal visions of religious and political perfection; the Illuminati counteracted those gloomy opinions which debase the dignity of our nature, which check the energies of the mind, and impose the most galling yoke of religious and political servitude. Both these parties were, without doubt, deserving of blame. But had any of them prevailed, the triumph of the Illuminati would certainly have been most desirable. As a Christian,—I would glory in the downfall of that Papal hierarchy which has so long deluded and enslaved the world. As a man,—I would rejoice at the overthrow of every throne which is raised upon the ruins of civil liberty and domestic happiness; and as a Briton,—I would wish that all my brethren of mankind should enjoy those religious and political privileges,

privileges, which have so long been the boast of our friends, and the envy of our foes.

AFTER the French revolution, which, as Mounier has well shown, arose from other causes than those to which Barruel and Robison ascribe it, the plans of these parties were not carried on in Germany so systematically as before; and, notwithstanding the fabrications with which the Jesuitical Barruel has calumniated the lodges in that country, Free Masonry prevails to this day, respected by the most virtuous and scientific members of the community, and patronized by the most distinguished princes of the Empire.

IN Germany, the qualifications for a Free Mason are great and numerous. No person is initiated into the order without the consent of every member of the lodge; and it frequently happens, that a German even is excluded by a single dissenting voice. On this account, the lodges of that country are filled with persons of the first rank and respectability; and every thing is conducted with the greatest decorum and solemnity. As masonry is there held in the highest estimation, an Englishman will obtain an easier introduction to the chief nobility and literati of Germany in a mason lodge, than in any other place; and will never repent of having been initiated into the order in his native country*.

AFTER

* Dr Render's Tour through Germany, Introduction to vol. I, pp. 30, 33. Dr Render maintains, that Free Masonry has greatly

AFTER the publication of the works of Baruel and Robison, the progress of Free Masonry in Britain was retarded by an act of Parliament in 1799, for the suppression of seditious societies, in which the fraternity were virtually prohibited from erecting new lodges in the kingdom. But this act was not prompted by the calumnies of these writers. It became necessary from the political condition of the kingdom; and the exceptions which it contained in favour of Free Masons, are a complete proof that government never credited the reports of these alarmists; but placed the most implicit confidence in the loyalty and prudence of British masons. Dr Robison, indeed, asserts, that the emissaries of corrupted Free Masonry, and Illuminism, were lurking in the British empire, and plotting its destruction. But such monsters of iniquity have never yet been discovered within the circuit of our island; they have never polluted the British lodges. Tell us then no more, that our lodges are the receptacles of sacrilegious and revolutionary miscreants.—I see them frequented by men of unaffected piety, and undaunted patriotism. Tell us no more, that our brethren of the order are less holy and virtuous than the uninitiated vulgar.—I see them in the church and in the senate, defending, by their talents, the doctrines of our religion, and exemplifying in their conduct the precepts

improved the manners and dispositions of the Germans. See vol. ii. p. 200. note.

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precepts it enjoins, kind to their friends, forgiving to their enemies, and benevolent to all. Tell us no more that they are traitors, or indifferent to the welfare of their country.—I see them in the hour of danger rallying around the throne of our king, and proffering, for his safety, their hearts and their arms.—I see them in the form of heroes, at the head of our fleets and our armies; and the day will arrive when a Free Mason shall sway the sceptre of these kingdoms, and fill, with honour and with dignity, the British throne.



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THE
HISTORY
OF THE
GRAND LODGE
OF
SCOTLAND.

WE have already brought down the history of Scottish Masonry to the institution of the Grand Lodge in 1736, and given a short account of the different circumstances which occasioned and accompanied that important event. It is necessary, however, before entering upon the History of the Grand Lodge, to give a fuller detail of the proceedings of the fraternity at the time of its institution, than could be admitted into a general history of the order.

AFTER William Sinclair, Esq. of Roslin, had pointed out to the Edinburgh lodges, the beneficial

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cial effects which would accrue to the fraternity, by having a nobleman or gentleman of their own choice as Grand-Master of Scotland, he offered to resign into the hands of the brethren his hereditary title to that honourable office. In consequence of Mr Sinclair's representation, the following circular letter was transmitted to all the lodges in Scotland, requesting them to appear on next St Andrew's day, by themselves or proxies, in order to concur in the election of a Grand-Master ; a scheme so useful to the craft, and so advantageous to the kingdom.

“ BRETHREN,

“ THE four lodges in and about Edinburgh, having taken into their serious consideration, the
“ great loss that masonry has sustained through the
“ want of a Grand-Master, authorised us to signify
“ to you, our good and worthy brethren, our hearty
“ desire and firm attention, to choose a Grand-
“ Master for Scotland ; and, in order that the same
“ may be done with the greatest harmony, we
“ hereby invite you (as we have done all the
“ other regular lodges known by us) to concur
“ in such a great and good work, whereby it is
“ hoped masonry may be restored to its ancient
“ lustre in this kingdom : And, for effectuating
“ this laudable design, we humbly desire, that,
“ betwixt this and Martinmas day next, you will
“ be pleased to give us a brotherly answer, in relation to the election of a Grand-Master, which
“ we

“ we propose to be on St Andrew’s day for the
 “ first time, and ever thereafter to be on St John
 “ the Baptist’s day, or as the Grand Lodge shall
 “ appoint by the majority of voices, which are to
 “ be collected from the masters and wardens of
 “ all the regular lodges then present, or by proxy
 “ to any master-mason or fellow craft in any
 “ lodge in Scotland ; and the election is to
 “ be in Mary’s Chapel. All that is hereby pro-
 “ posed is for the advancement and prosperity
 “ of masonry, in its greatest and most charitable
 “ perfection. We hope and expect a suitable re-
 “ turn ; wherein if any lodges are defective, they
 “ have themselves only to blame. We heartily
 “ wish you all manner of success and prosperity,
 “ and ever are, with great respect, your affection-
 “ ate and loving brethren, &c.”

WHEN the day arrived which was appointed
 for the election of the Grand-Master, and other
 office-bearers of the Grand Lodge ; the following
 lodges appeared by themselves or proxies.

Mary’s Chapel,	Strathaven,
Kilwinning,	Hamilton,
Canongate Kilwinning,	Lanark,
Kilwinning Scotch Arms,	Dunse,
Kilwinning Leith,	Kirkaldy,
Kilwinning Glasgow,	Journeymen Masons Edinburgh,
Cupar of Fife,	Kirkintilloch,
Linhithgow,	Biggar,
Dunfermline,	Sanquhar,

Dundee,

Dundee,	Glasgow, St Mungo's,
Dalkeith,	Greenock,
Aitcheson's haven,	Falkirk,
Selkirk,	Aberdeen,
Inverness,	Canongate and Leith, Leith
Lesmahagee,	and Canongate,
St Bride's at Douglas,	Montrose,
Peebles,	

THE Grand Lodge being met, and the rolls called over, the following resignation of the office of hereditary Grand-Master was given in by William Sinclair, Esq. of Roslin.

“ I WILLIAM ST CLAIR of Roslin, Esq. taking
 “ into my consideration that the masons in Scot-
 “ land did, by several deeds, constitute and ap-
 “ point William and Sir William St Clairs of
 “ Roslin, my ancestors, and their heirs, to be
 “ their patrons, protectors, judges or masters ;
 “ and that my holding or claiming any such ju-
 “ risdiction, right, or privilege, might be preju-
 “ dicial to the craft and vocation of masonry,
 “ whereof I am a member, and I being desirous
 “ to advance and promote the good and utility
 “ of the said craft of masonry, to the utmost of
 “ my power, do therefore hereby, for me and my
 “ heirs, renounce, quit, claim, overgive, and dis-
 “ charge all right, claim, or pretence that I, or
 “ my heirs, had, have, or any ways may have,
 “ pretend to, or claim, to be patron, protector,
 “ judge, or master of the masons in Scotland, in
 “ virtue

" virtue of any deed or deeds made and granted
 " by the said masons, or of any grant or charter
 " made by any of the Kings of Scotland, to and
 " in favours of the said William and Sir William
 " St Clairs of Roslin, my predecessors ; or any
 " other manner of way whatsoever, for now
 " and ever: And I bind and oblige me, and my
 " heirs, to warrand this present renunciation and
 " discharge at all hands : And I consent to the
 " registration hereof in the books of Council and
 " Session, or any other judges' books competent,
 " therein to remain for preservation ; and thereto
 " I constitute

" my procura-
 " tors, &c. In witness whereof I have subscrib-
 " ed these presents (written by David Maul,
 " Writer to the Signet) at Edinburgh, the twen-
 " ty-fourth day of November, one thousand seven
 " hundred and thirty-six years, before these wit-
 " nesses, George Frazer, deputy-auditor of the
 " Excise in Scotland, master of the Canongate
 " lodge, and William Montgomery, merchant in
 " Leith, master of the Leith lodge,

" W. ST CLAIR.

" *Geo. Fraser, Canongate Kilwinning, witness.*
 " *Wm. Montgomery, Leith Kilwinning, witness.*"

AFTER this resignation was read, and ordered
 to be preserved in the records of the Grand Lodge,
 the

the brethren proceeded to the election of a Grand-Master. To this high office, William St Clair, Esq. of Roslin, was unanimously chosen, in consideration of the nobility and antiquity of his family, of his zeal for the advancement of the order, and the peculiar connection of his ancestors with the Masonic History of Scotland. Let us now proceed to the History of the Grand Lodge itself.

I. GRAND ELECTION, Nov. 30. 1736.

William St Clair of Roslin, Esq. *Grand-Master*.
Captain John Young, *Deputy Grand-Master*.
Sir W. Baillie of Lamington, *Senior Grand-Warden*.
Sir Alex. Hope of Kerse, *Junior Grand-Warden*.
Dr John Moncrief, *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr Robert Alison, *Grand-Clerk*.

THE Grand Lodge having ordained that a fee should be exacted from every person who was initiated into the order, since the institution of the Grand Lodge, or who might afterwards be initiated, and that this fee should make a part of the charity fund for the relief of the indigent and distressed brethren; the Kilwinning lodge petitioned that this fee should not be demanded from the operative masons, many of whom found it difficult enough to advance the dues to their
respec-

respective lodges. This request of the Kilwinning masons, however, was rejected; and the Grand Lodge decreed, that those who refused or neglected to pay the entry-money, should receive no aid from the charity fund.

THE opulent inhabitants of Edinburgh and its environs, having resolved to erect an infirmary or hospital, for the reception of poor patients who were unable to procure for themselves medical assistance, the Grand Lodge proposed to pay, out of their own funds, a certain number of operative masons to assist in building the infirmary, provided that the managers of that institution would allot a particular apartment in the hospital, for the reception of a few infirm masons, who should be recommended by the Grand-Master. Circular letters were immediately dispatched to all the lodges in Scotland, requesting their concurrence in such a humane and useful proposal.

UPON the institution of the Grand Lodge, it became necessary that all the lodges who acknowledged its authority, should receive a ratification or confirmation of their former constitution. In consequence of this, almost all the Scottish lodges applied for new constitutions, and, by a ready and voluntary renunciation of their former rights, evinced the steadiness of their attachment-

tachment to the Grand Lodge of Scotland, and their unfeigned acknowledgments of its jurisdiction and power.

It had long been customary among the fraternity to hold their principal assemblies on the 24th of June, the birth day of St John the Baptist; for many weighty reasons, however, it was resolved by the Grand Lodge, that the annual election should no longer be celebrated on that day, and that, for the future, it should be held on the 30th of November, the birth-day of St Andrew, the tutelar Saint of Scotland.

II. GRAND ELECTION, Nov. 30. 1737.

George Earl of Cromarty, *Grand-Master*.
Captain John Young, *Deputy Grand-Master*.
Dr William Congalton, *Senior Grand-Warden*.
Dr Charles Alston, *Junior Grand-Warden*.
Thomas Mylne, Esq. *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr Robert Alison, *Grand-Clerk*.

In the course of this year, it was resolved, that all the lodges, which held of the Grand Lodge of Scotland, should be enrolled according to their seniorities; that this should be determined from the authentic documents which they produced ;
and

and that those who produced no vouchers should be put at the end of the roll.

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

A LETTER was received by the Grand Lodge, from George Drummond, Esq. one of the Commissioners of Excise, and President of the Managers of the Royal Infirmary, informing them, that the foundation stone of the Hospital was to be laid on the second of August 1738, between three and four in the afternoon, and requesting the presence of the Grand-Master and his brethren, to give their countenance and assistance to the undertaking. With this request the Grand Lodge unanimously complied.

ON the 2d of August 1738, between three and four o'clock in the afternoon, the foundation-stone of the New Royal Infirmary of Edinburgh was laid in the following manner.

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THE Lord Provost, Magistrates, and Town Council, preceded by the city officers and mace, walked in procession, from the council-chamber, to the ground where the foundation was dug. Immediately after them came the Free and Accepted Masons, in their proper cloathing and jewels, after the following order.

THE Tylers of the several lodges of Edinburgh and its neighbourhood.

SUCH Brethren as did not belong to the Grand Lodge, walking by threes.

THE Lodges as they stand enrolled; the youngest walking first, by threes; the Master being supported by the Wardens.

THE Officers of the Grand Lodge.

THE Nine Stewards, by threes.

THE Secretary, with his Clerks.

THE Treasurer, with his Purse.

THE Grand Wardens.

THE Grand Master, attended by those Brethren of distinction who did not represent any particular lodge. The President and College of Physicians walked in procession from their own Hall, The Surgeons from their Hall; and, along with them, several of the Lords of Session; the Dean, and many of the Faculty of Advocates; the Writers to the Signet; the Presbytery of Edinburgh; several of the Incorporations, and a
great

great number of persons of quality and distinction.

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

SEVERAL societies, and persons of condition, made large contributions, upon this occasion, for carrying on the work. Many gentlemen, and proprietors of stone-quarries, made presents of stones and lime. Merchants gave considerable parcels of timber. The farmers in the neighbourhood agreed to carry all the materials gratis. The journeymen masons furnished each a certain quantity of hewn stones. And, as this undertaking was for the relief of the diseased, lame, and maimed poor, even the common labourers agreed to work a day in each month gratis. So much money was raised by voluntary
U 2 contribution

contribution as to carry on this useful and necessary work ; and there appeared such a spirit in persons of all ranks to encourage it, that they expected to finish the building without the least encroachment upon the capital stock.

AFTER the ceremony was over, the Magistrates, attended by a great many of the company, returned to the borough-room, where many loyal and appropriate toasts and sentiments were given. A numerous and splendid Assembly, in the evening, for the benefit of the Royal Infirmary, crowned the festivity of the day.

III. GRAND ELECTION, Nov. 30. 1738.

John Earl of Kintore, *Grand-Master*.
Captain John Young, *Deputy Grand-Master*.
John Douglas, Esq. *Substitute Grand-Master*.
Patrick Lindsay, Esq. *Senior Grand-Warden*.
George Drummond, Esq. *Junior Grand-Warden*.
Thomas Mylne, Esq. *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr Robert Alison, *Grand Clerk*.

It was reported to the Grand Lodge by George Drummond, Esq. one of the managers of the Royal Infirmary, that the directors of that institution, out of gratitude to the society of Free Masons, for their countenance and aid in building

ing the Royal Infirmary, had unanimously agreed, that preference should always be given to distressed and infirm Free Masons in one of the galleries of the Hospital.

SINCE the institution of the Grand Lodge, the principles of the craft had been so rapidly propagated through every part of the kingdom, that it was found necessary to appoint provincial Grand Masters over particular districts, who were empowered to hold general meetings, and to take cognizance of every thing relating to masonry, within the bounds of their district. In consequence of this resolution, Alexander Drummond, Esq. Master of Greenock Kilwinning, was appointed provincial Grand-Master over the lodges in the western counties of Scotland. Although this was the first appointment to that office since the institution of the Grand Lodge, yet there was an office of the same kind during the reign of James VI. of Scotland, as we have already stated in the General History*.

IV. GRAND

* See page 101, *supra*.

IV. GRAND ELECTION, Nov. 30. 1739.

James Earl of Morton, *Grand-master*.
Captain John Young, *Deputy Grand-Master*.
John Douglas, Esq. *Substitute Grand-Master*.
Henry Lord Cardross, *Senior Grand-Warden*.
Archibald Macaulay, Esq. *Junior Grand-Warden*.
Thomas Mylne, Esq. *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr Robert Alison, *Grand-Clerk*.

It has been frequently and justly remarked, that those philosophers who speculate most upon universal benevolence, have been proportionably deficient in bringing it into action. This accusation, also, has been keenly urged against the abettors of Free Masonry, who are bound at their initiation to relieve the distresses, and supply the wants of their brethren of the order. It is proper, therefore, to do justice to the fraternity, by recording every extraordinary act of practical benevolence, which has been performed by the Grand Lodge of Scotland. The son of an operative mason in Edinburgh having been left, at his father's death, in the most friendless and indigent condition, was recommended to the patronage of the Grand Lodge. With a readiness which enhanced the value of the action, they agreed to take him under their own charge; to bind him to an operative mason for eight years, for the freedom

freedom of St Mary's chapel, and, during that time, to furnish him with clothes and other necessaries. It was agreed also, that, if any similar applications were made, the same action should be performed every three years.

THE managers of the Royal Infirmary requested the company of the Grand Lodge, together with those of the city lodges, at the laying of the foundation stone of the western wing of the Infirmary, on the 14th May 1740; which was unanimously agreed to.

WHEN that day arrived, the Right Honourable the Grand-Master, attended by his Grand-Wardens, treasurer and secretary, and by the office-bearers of the other lodges, and several brethren of distinction, went in procession from Mary's chapel, to the Royal Infirmary, preceded by trumpets and other instruments of music, where the foundation stone of the western part of the building was laid with the usual solemnities.

IN the course of this year, a present of ten pounds Sterling was paid into the charity fund of the Grand Lodge, by the Earl of Kintore.

V. GRAND

V. GRAND ELECTION, Dec. 1. 1740.

Thomas Earl of Strathmore, *Grand-Master*.
Captain John Young, *Deputy Grand-Master*.
John Douglas, Esq. *Substitute Grand-Master*.
Captain A. Forbes of Pittencrief, *Senior Grand-Warden*.
David Kennedy, Esq. Advocate, *Junior Grand-Warden*.
Thomas Mylne, Esq. *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr Robert Alison, *Grand-Clerk*.

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

A DONATION of ten guineas, each, was given by the Earls of Cromarty and Morton, late Grand-Masters of Scotland, into the charity fund of the Grand Lodge. It is but justice to those illustrious characters who have honoured Free Masonry with their patronage, to show to the world that their pretensions to charity have not evaporated in empty professions.

VI. GRAND

VI. GRAND ELECTION, *Nov. 30. 1741.*

Alexander Earl of Leven, *Grand-Master.*
 Captain John Young, *Deputy Grand-Master.*
 John Douglas, Esq. *Substitute Grand-Master.*
 Sir Andrew Mitchell, *Senior Grand-Warden.*
 James Colquhoun Esq. *Junior Grand-Warden.*
 Thomas Mylne, Esq. *Grand-Treasurer.*
 John Macdougall, Esq. *Grand-Secretary,*
 Mr Robert Alison, *Grand-Clerk.*

IN the course of this year, nothing of consequence occurred. Many charters and constitutions were granted; and distressed brethren of all descriptions were relieved from the fund of charity.

A PRESENT of ten pounds was given by the Earl of Strathmore, late Grand-Master for the relief of indigent brethren.

VII. GRAND ELECTION, *Nov. 30. 1742.*

William Earl of Kilmarnock, *Grand-Master.*
 Captain John Young, *Deputy Grand-Master.*
 John Douglas, Esq. *Substitute Grand-Master.*
 Sir Robert Dickson of Carberry, *Senior Grand-Warden.*
 Sir John Scott of Ancrum, *Junior Grand-Warden.*
 Thomas Mylne, Esq. *Grand-Treasurer.*
 John Macdougall, Esq. *Grand-Secretary.*
 Mr Robert Alison, *Grand-Clerk.*

No events of importance occurred during this year.

X

VIII. GRAND

VIII. GRAND ELECTION, Nov. 30. 1743.

James Earl of Wemyss, *Grand-Master*.

Captain John Young, *Deputy Grand-Master*.

John Douglas, Esq. *Substitute Grand-Master*.

William Nisbet of Dirleton, Esq. *Senior Grand-Warden*.

John Murray of Broughton, Esq. *Junior Grand-Warden*.

Thomas Mylne, Esq. *Grand-Treasurer*.

John Macdougall, Esq. *Grand-Secretary*.

Mr Robert Alison, *Grand-Clerk*.

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

THE conduct of the Grand Lodge in this affair, by no means contradicts what has been said in the general history, respecting the antiquity of the Kilwinning lodge. It was well known, and universally admitted, that Kilwinning was the birth place of Scottish masonry. But as the records of the original lodge were lost, the present lodge at Kilwinning could not prove that theirs

was

was the identical lodge which had first practised Free Masonry in Scotland.

IX. GRAND ELECTION, Nov. 30. 1744.

James Earl of Moray, *Grand-Master*.
 Captain John Young, *Deputy Grand-Master*.
 John Douglas, Esq. *Substitute Grand-Master*.
 John Robertson of Earnock, Esq. *Senior Grand-Warden*.
 Thomas Allan, Esq. *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 John Macdougall, Esq. *Grand-Secretary*.
 Mr Robert Alison, *Grand-Clerk*.

Nothing worthy of notice occurred during this year. A donation of twelve guineas was given by the Earl of Moray, present Grand-Master; and the same sum by the Earl of Wemyss into the charity fund.

X. GRAND ELECTION, Nov. 30. 1745.

Henry David Earl of Buchan, *Grand-Master*.
 Captain John Young, *Deputy Grand-Master*.
 John Douglas, Esq. *Substitute Grand-Master*.
 Alexander Tait, Esq. *Senior Grand-Warden*.
 John Brown, Esq. *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 John Macdougall, Esq. *Grand-Secretary*.
 Mr Robert Alison, *Grand-Clerk*.

In the course of this year it was reported to the Grand Lodge, that the managers of the Royal Infirmary had appointed a particular apartment of the Hospital, for the reception of such infirm Free Masons as should be recommended by the Grand-Master, and another for such distressed brethren as should be recommended by the Society of Journeymen Masons in Edinburgh.

XI. GRAND ELECTION, 1. Dec. 1746.

William Nisbet, Esq. of Dirleton, *Grand-Master*.
 Major John Young, *Deputy Grand-Master*.
 John Douglas, Esq. *Substitute Grand-Master*.
 Francis Charters, Esq. of Amisfield, *Sen. Grand-Warden*.
 Andrew Hay, Esq. *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 John Macdougall, Esq. *Grand-Secretary*.
 Mr Robert Alison, *Grand-Clerk*.

No events of importance happened during this year.

XII. GRAND ELECTION, Nov. 30. 1747.

Francis Charters, Esq. of Amisfield, *Grand-Master*.
 Major John Young, *Deputy Grand-Master*.
 John Douglas, Esq. *Substitute Grand-Master*.
 Deacon Samuel Neilson, *Senior Grand-Warden*.
 John St Clair, Esq. *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 John Macdougall, Esq. *Grand-Secretary*.
 Mr Robert Alison, *Grand-Clerk*.

AT

At the anniversary meeting of the Grand Lodge, it was stated by the Right Honourable the Lord Provost of Edinburgh, that his brother, Alexander Drummond, Esq, late Master of Greenock Kilwinning, and provincial Grand-Master of the west of Scotland, having taken up his residence at Alexandretta in Turkey, had erected several mason lodges in that part of the country; and, as he was anxious still farther to diffuse the principles of the fraternity, he begged that the Grand Lodge would grant him a provincial commission. The Grand Lodge having taken this petition into their consideration, unanimously granted his request, and gave full power to him, and any other whom he might nominate, to constitute lodges in any part of Europe or Asia, bordering on the Mediterranean Sea; to superintend the same, or any others already erected in those parts of the world, and to transmit an account of his proceedings to the Grand Lodge, as soon as he found it convenient.

XIII. GRAND ELECTION, Nov. 30 1748.

Hugh Seton, Esq. of Touch, *Grand-Master.*
 Major John Young, *Deputy Grand-Master.*
 John Douglas, Esq. *Substitute Grand-Master.*
 John St Clair, Esq. *Senior Grand-Warden.*
 James Norie, Esq. *Junior Grand-Warden.*
 Thomas Mylne, Esq. *Grand-Treasurer.*
 John Macdougall, Esq. *Grand-Secretary.*
 Mr Robert Alison, *Grand-Clerk.*

IN

IN the course of this year the usual meetings and solemnities were held and observed ; but no events happened which can excite general interest.

XIV. GRAND ELECTION, Nov. 30. 1749.

Thomas Lord Erskine, *Grand-Master*.
 Major John Young, *Deputy Grand-Master*.
 John Douglas, Esq. *Substitute Grand-Master*.
 Andrew Hay, Esq. *Senior Grand-Warden*.
 Charles Mack, Esq. *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 John Macdougall, Esq. *Grand-Secretary*.
 Mr Robert Alison, *Grand-Clerk*.

THE funds of the Grand Lodge were much diminished during this year, by numerous donations to indigent brethren: While its jurisdiction was greatly extended, by the erection of many new lodges, and the confirmation of old constitutions.

XV. GRAND ELECTION, Nov. 30. 1750.

Alexander Earl of Eglinton, *Grand-Master*.
 Major John Young, *Deputy Grand-Master*.
 John Douglas, Esq. *Substitute Grand-Master*.
 Charles Mack, Esq. *Senior Grand-Warden*.
 Captain James Ogilvie, *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 John Macdougall, Esq. *Grand-Secretary*.
 Mr Robert Alison, *Grand-Clerk*.

THE

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

XVI. GRAND ELECTION, Nov. 30. 1751.

James Lord Boyd, *Grand-Master*.
Colonel John Young, *Deputy Grand-Master*.
John Douglas, Esq. *Substitute Grand-Master*.
James Stewart, *Senior Grand-Warden*.
John Henderson of Leiston, *Junior Grand-Warden*.
Thomas Mylne, Esq. *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr Robert Alison, *Grand-Clerk*.

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

XVII. GRAND ELECTION, Nov. 30. 1752.

George Drummond, Esq. *Grand-Master*.
Charles Hamilton Gordon, Esq. *Deputy Grand-Master*.
George Fraser, Esq. *Substitute Grand-Master*.
Joseph Williamson, Esq. *Senior Grand-Warden*.
David Dalrymple, Esq. *Junior Grand-Warden*.
Thomas Mylne, Esq. *Grand-Treasurer*.
John Macdougall, Esq. *Grand-Secretary*.
Mr James Alison, *Grand-Clerk*.

A MESSAGE

A MESSAGE was brought to the Grand Lodge, informing them, that the foundation-stone of the ROYAL EXCHANGE was to be laid on the 13th September, and that a splendid procession of the Grand Lodge, attended by the other lodges, in and about Edinburgh, would take place on that occasion. In order that the whole ceremony might be conducted with the greatest propriety, regularity and splendour, a plan of the procession was transmitted to the brethren by the Grand-Master, which was highly approved of, and unanimously adopted.

WHEN the appointed day arrived, the ceremony was conducted in the following manner.

IN the morning, the Grand Lodge ordered a magnificent triumphal arch, in the true Augustan style, to be erected at the entry which led to the place where the stone was to be laid. In the niches, betwixt the columns, on each side of the gate, were two figures representing *Geometry and Architecture*, each as large as life. The entablature was of the Corinthian order, and the frize contained the following inscription,

Quod

Quod felix faustumque sit.

TRANSLATION.

May this prove fortunate and auspicious.

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

On the west of the place where the stone was to be laid, a theatre was erected for the magistrates, covered with tapestry, and decked with flowers. Directly opposite to it, on the east, was another theatre, adorned in the same manner, for the Grand-Master, and the officer-bearers of the grand lodge. Around were galleries for the other lodges, and for ladies and gentlemen.

THE foundation-stone, with the following inscription, was laid on the pavement, early in the morning, for public inspection.

Y

Georgius

Georgius Drummondus
 In Architectonica Scotiae Repub.
 Curio Maximus,
 Urbis Edinburgi ter Consul,
 Adstantibus Fratribus Architectonicis ccc.
 Praesentibus multis Regni Magnatibus,
 Senatu etiam Populoque Edinensi,
 Et Hominum Ordinis cujusque
 Magna stipante frequentia,
 Cunctisque plaudentibus ;
 Ad Edinensium commoditatem
 Et Decus publicum,
 Aedificiorum novorum Principium
 Lapidem hunc posuit
 Gulielmo Alexandro Cons.
 Idibus Septembr. A. D. MDCCLIII.
 Aerae architectonicae VMDCCLIII.
 Imperiique Georgii II. Britanniarum Regis
 Anno XXVII.

TRANSLATION.

George Drummond,
 Grand-Master,
 Of the Society of Free Masons in Scotland,
 Thrice Consul (Provost) of the City of Edinburgh,
 Three hundred of the fraternity attending,
 In presence of many peers of the realm,
 The magistrates and citizens of Edinburgh,
 And of people of every rank
 A numerous Assembly,
 And all applauding,
 For the conveniency of the inhabitants of Edinburgh,
 And for the public ornament,
 As the beginning of the new buildings,

Laid

Laid this stone,
 In the consulship of William Alexander,
 On the 13th of September 1753,
 Of the æra of Masonry 5753,
 And of the reign of George II. King of G. Britain,
 The 27th year.

BELOW the inscription were three holes, each fitted to contain a medal struck on the occasion. On the one side of this medal was the effigies of the Grand-Master in profile, vested with the ribbon peculiar to his office; and, in front, a view of the Royal Infirmary, with the following inscription,

G. Drummond, Architect. Scot.
 Summus Magis. Edin. ter Cos.

TRANSLATION.

George Drummond, Grand-Master of the Society of Free
 Masons in Scotland : thrice Consul (Provost) of Edinburgh.

ON the reverse of the medal, was a perspective view of the Exchange, encircled with the following inscription,

Urbi exornandæ, civiumque Commoditati.

TRANSLATION.

For the ornament of the city, and the conveniency of the
 citizens.

And

And underneath,

Fori Novi Edinburgensis posito Lapide primo, Ordo per
Scotiam Architectonicus excudi jussit, XIII. Septembris
MDCCLIII.

TRANSLATION.

The first stone of the New Exchange of Edinburgh being
laid, the Society of Masons through Scotland ordered
this to be struck, 13th September 1753.

—Another medal was struck on the occasion,
One side had the effigies, &c. as above, and on
the reverse were the masons arms, inclosed within
the collar of St Andrew, with this inscription:

In the Lord is all our trust.

THE brethren were all convened in Mary's
Chapel, Niddry's Wynd, at three o'clock in the
afternoon, all in their proper jewels and clothing,
where they were met by the Most Worshipful
Grand-Master, who represented to them, that, as
he proposed to execute this solemn act of his office
in the most regular manner, he had ordered the
clerk to transmit to the master of every lodge a
plan of the order of procession, to be strictly ob-
served on this occasion. At three o'clock in the
afternoon, the procession advanced in the follow-
ing order :

THE

THE junior lodges first.

A body of operative masons not belonging to any lodge present.

A band of French horns.

The lodges present, in the following order :

A military lodge from General Johnston's regiment.

Thistle lodge.

Scots lodge in Canongate.

Holyroodhouse lodge.

Vernon Kilwinning lodge.

Canongate from Leith lodge.

Dalkeith lodge.

Lodge of Journeymen Masons.

Canongate and Leith, Leith and Canongate lodge.

Leith Kilwinning lodge.

Canongate Kilwinning lodge.

Mary's Chapel lodge.

All the brethren new clothed, and the Master and Wardens of each lodge forming the last rank, in the proper clothings and jewels of their respective lodges, with their other badges of dignity.

A body of gentlemen masons belonging to foreign lodges.

A band of hautboys,

The golden compasses, carried by an operative mason.

Three Grand Stewards, with their rods.

Grand

Grand Secretary, Grand Treasurer, and Grand Clerk.

Three Grand Stewards, with their rods.

Golden square, level, and plumb, carried by three operative masons.

A band of French horns.

Three Grand Stewards, with their rods.

The Grand Wardens.

The cornucopia and golden mallet, carried by the officer of the Grand Lodge and an operative mason.

The Grand-Master, supported by a former Grand-Master, and the present Substitute.

Another body of operative masons.

A company of the City-guard covered the rear.

At the head of Niddry's Wynd, a body of the military, consisting of 150 men, besides a company of grenadiers, were drawn up in two lines, to receive them. By these the procession was escorted; one half of the grenadiers marching in the front, and the other half in the rear, with their bayonets fixed. The officer on the city-guard, at the head of his company, paid the proper military honours as they passed. In this order they marched, drums beating and music playing, to the Parliament-close. Here the masons and the troops were formed, each into two lines, the troops covering the masons. Notice being sent

sent to the council-chamber, the Lord Provost, Magistrates, and Council, in their robes, the city-sword and mace borne before them, preceded by the city officers with their partisans, came into the Parliament-close. They were received by the Grand-Master, and the officers of the Grand Lodge, at the north-west corner, next to the Council-chamber. The procession then moved in the following manner :

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

WHEN all the company were thus properly disposed, the Grand-Master took his seat, and
the

the stone was, by order of the Substitute Grand-Master, slung in a tackle, and let down gradually, making three regular stops before it came to the ground. While this was going on, the Mason's Anthem was played by the music, and then sung, all the brethren joining in the chorus. The music continuing to play the anthem, the stone was laid on the ground, the Grand-Master came down from the theatre, supported as before, preceded by the officers of the Grand Lodge, the jewels, &c. borne before him, to the ground where the stone lay ; and passing through the officers of the Grand Lodge, to the place where the stone lay, the Substitute Grand-Master put into each of the three cavities made in the stone for that purpose, one of the aforementioned medals. Here the music stopped. The former Grand-Master and the Substitute retiring, two operative brethren came in their place ; with whose assistance the Grand-Master turned the stone, and laid it in its bed, the inscription undermost. The stone is in the south-east corner of the west wing. After it was laid, the Grand-Master, with the Substitute on his right, placing himself on the east, and the wardens standing on the west of it, the square, the plumb, the level, and the mallet, were successively delivered to the Substitute, and by him to the Grand-Master ; and having been severally used by the Grand-Master, one of them, always before he received another,

another, they were redelivered in the same manner, to the same persons by whom they were borne. He applied the square to that part of the stone which was square ; the plumb to the several edges of the stone ; the level above the stone, in several positions, and with the mallet he gave the stone three knocks. On this the brethren gave three huzzas. The anthem was played again ; and the cornucopia, and the two silver vessels, were brought from the theatre, and delivered ; the cornucopia to the Substitute, and the two vessels to the Wardens. When the anthem was ended, the cornucopia and the two vessels were successively presented by the Substitute to the Grand-Master, and he, according to an ancient ceremony on such occasions, poured out the contents, the corn, the wine, and the oil, on the stone, saying, " May the bountiful hand of Heaven ever supply this city with abundance of corn, wine, " and oil, and all the other conveniencies of " life." This being succeeded by three huzzas, the anthem was again played, and, when finished, the Grand-Master repeated these words, " May the Grand Architect of the universe, as " we have now laid this foundation-stone, of his " kind providence, enable us to carry on and " finish what we have now begun ; and may he " be a guard to this place, and the city in general, and preserve it from decay and ruin to " the latest posterity." Having closed the ceremony with a short prayer for the Sovereign, the

senate of the city, the fraternity of masons, and all the people, the anthem was again played, and the Grand-Master returned to his chair ; the brethren expressing their applause by repeated clapping of hands, and three huzzas.

THE Grand-Master addressed himself to the Lord Provost, Magistrates, and Council, and such of the gentlemen employed in the direction of the building as were then present,

“ MY LORD AND GENTLEMEN,

“ IN the public character which I now hold, at
“ the head of my brethren of this ancient and
“ honourable Society, I presume to address you ;
“ and in their name, and for myself, I return
“ you my most humble and hearty thanks for
“ the honour you have done us in witnessing
“ our laying this foundation-stone. May you
“ and your successors be happy instruments of
“ forwarding this great and good work, of which
“ we have now so fair a prospect. As it will
“ add greatly to the ornament and advantage of
“ the city, so I hope it will be a lasting honour
“ to you, and a means of transmitting your memories to the latest posterity.

“ To such of you, my fellow citizens, as are joined
“ in the direction of this building with the other
“ noble and generous patrons of the intended public
“ lic

“ lic works, I address myself particularly, and
“ at the desire of my brethren, some of whom
“ have become contributors, and I hope more
“ will soon follow the laudable example. I
“ beg leave to take notice, that, as these works
“ are designed for the ornament, interest, and
“ conveniency of the city, it is not doubted but
“ you will be attentive, with the most vigorous
“ and ardent zeal, to pursue the whole of the
“ scheme for the general good, and on no ac-
“ count to allow private interest, or party hu-
“ mour, any where to prevail or interfere. I
“ would not have presumed to express myself in
“ this manner, were it not absolutely necessary,
“ for the success of such works, that the people
“ without doors should be entirely satisfied of
“ the disinterestedness of the directors. Jea-
“ lousies, if there should be any at our setting
“ out, could not fail to be attended with fatal
“ consequences, no less, perhaps, than the en-
“ tire overthrow of the scheme. They would
“ occasion an unhappy backwardness, if not a
“ stagnation in the contributions ; as prejudices,
“ however ill-founded, are always very difficult
“ to be overcome. This could not but give the
“ utmost concern to all of us, and to every good
“ citizen.

“ The task I have undertaken, will, no doubt,
“ to some appear insurmountable ; it must, in-
“ deed, be confessed to be difficult. But my

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“ experience

“ experience of the kindness of Providence in a
“ late affair of this nature *, and the generous
“ disposition of my fellow-citizens, and many
“ others, encouraged me to engage likewise in
“ this undertaking. And, whatever judgment
“ the censuring part of mankind may pass, I
“ have a secret satisfaction in thinking some of
“ my leisure hours thus usefully employed. I
“ shall chearfully sacrifice a part of my own
“ quiet and interest, if thereby I can be any
“ ways serviceable to the place of my birth,
“ and the metropolis of my country, which has,
“ again and again, done me the great honour to
“ put me at the head of its senate. And I flatter
“ myself this resolution will be allowed not to
“ proceed from any sinister motives.

“ As I have nothing more sincerely at heart
“ than the finishing the work we have now so
“ happily begun, I am hopeful, that if God, in
“ his providence, shall not permit us to see it
“ finished, there will not be wanting gentlemen
“ of abilities, endued with so much love to their
“ country as to think, as I have always done,
“ a part of their time and labour worthily be-
“ stowed, in superintending and promoting this
“ and all the other schemes now in view, for the
“ benefit of the public. That the city of Edin-
“ burgh may always be blessed with many such
citizens,

* The Royal Infirmary of Edinburgh.

“ citizens, and that the city, and all ranks of
“ people in it, may flourish and be happy, has
“ ever been, and still shall be, my unfeigned
“ wish, and most ardent prayer.”

THE Grand-Master next addressed himself to the undertakers, to the following effect.

“ MY BRETHREN AND FELLOW CITIZENS,

“ You are now about to engage in the execu-
“ tion of this great undertaking, which I hope
“ will bring you profit. It will bring you ho-
“ nour likewise, if you perform your part faith-
“ fully. I persuade myself you are convinced,
“ that, to gain the esteem and thanks of the
“ noble and judicious patrons of this work, and
“ of your fellow citizens, will be of no small
“ consequence to you ; and that these depend
“ on the execution of what you now undertake.
“ Your reputation must either stand or fall by
“ it : For the beauties or faults of public edifices
“ are in a manner manifest to every body. A
“ good design well executed does honour to the
“ undertaker ; but his reputation must suffer, if
“ art, prudence, or honesty, be wanting. What
“ I have said is only by way of caution ; for I
“ have no doubt of your capacity to judge of the
“ soundness of the materials, or of your know-
“ ledge in every thing requisite. Yet, let me
“ advise you to consider well, and make your-
“ selves thoroughly acquainted with the whole
“ of

“ of the design. By having a clear and distinct
“ view of the general plan, you will discover
“ many things necessary to be known, which
“ otherwise might escape the most accurate ;
“ and thus you will avoid false and expensive
“ executions. I believe it will be convenient
“ that one of your number, sufficiently accom-
“ plished to perform every part of the work,
“ and who, by a constant study and practice in
“ works of this kind, has demonstrated his know-
“ ledge, be appointed to attend and oversee the
“ work at all times. I have nothing to add, but
“ to recommend a strict adherence to the plan,
“ and to whatever the directors may think fit to
“ prescribe ; and that no undue freedoms be used
“ by you, either in the exterior ornaments, or in
“ the interior disposition. You are never to de-
“ viate in the least from the design, unless it be
“ thought absolutely necessary by its noble pa-
“ trons.”

THE ceremony being now over, the magistrates took leave. When they were going away, the Substitute Grand-Master presented them with several of the medals struck on the occasion.

THE brethren then walked from the ground to the palace of Holyroodhouse, in the same order, and escorted in the same manner as in the procession from the chapel. When they arrived at the palace-gate, the troops left them ;
the

the Grand-Master having, in his own name, and in that of his brethren, made proper acknowledgments to the commanding officers for their care and prudence.

THE brethren now entered the inner court, and formed themselves into a square; and having received the Grand-Master, with the Officers of the Grand-Lodge into the centre, they paid him the compliments due to his high rank, by repeated clapping of hands and huzzas. He then proceeded, with the usual state, followed by the lodges according to their seniority, to the great gallery. There they were entertained, in the decent, solemn, and harmonious manner, usual among masons. And, that nothing might be said to break in upon the regularity that had been observed during the whole ceremony, the company dismissed about nine o'clock in the evening.

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

XVIII. GRAND

XVIII. GRAND ELECTION, Nov. 30. 1753.

Charles Hamilton Gordon, Esq. *Grand-Master.*

Joseph Williamson, Esq. *Deputy Grand-Master.*

George Fraser, Esq. *Substitute Grand-Master.*

Dr John Boswell, *Senior Grand-Warden.*

Patrick Lindsay, Esq. *Junior Grand-Warden.*

Thomas Mylne, Esq. *Grand-Treasurer.*

John Macdougall, Esq. *Grand-Secretary.*

Mr James Alison, *Grand-Clerk.*

A PETITION was received from the Scottish lodge in Copenhagen, denominated *Le Petit Nombre*, requesting a charter of confirmation from the Grand Lodge of Scotland, and also the liberty of electing a Grand-Master, with full powers to erect new lodges in any part of the kingdom. This petition being considered, the Grand Lodge were of opinion, that they could not, consistently with their supreme dignity and authority, delegate the power of electing a Grand-Master. But as they were desirous to promote, as far as possible, the interests of masonry, they resolved to grant a patent of constitution and erection in the usual form, and a provincial commission to a qualified person, empowering him to erect new lodges in the kingdoms of Denmark and Norway, and to superintend those which were already erected; provided that this provincial Grand-Master should be always subject to the Grand Lodge of Scotland;

land; and that the lodges which he constituted, should recognise and acknowledge her as their paramount superior.

XIX. GRAND ELECTION, Nov. 30. 1754.

The Honourable James, Master of Forbes, *Grand-Master*.
 David Dalrymple, Esq. *Deputy Grand-Master*.
 George Fraser, Esq. *Substitute Grand-Master*.
 John Lumsden, Esq. *Senior Grand-Warden*.
 Alexander Cunningham, Esq. *Junior Grand-Warden*.
 Thomas Mylne, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr James Alison, *Grand-Clerk*.

AFTER the election of the office-bearers, the brethren walked in procession from Mary's Chapel, to the High School, accompanied with bands of music, and directed by the light of torches. At this procession, above four hundred brethren were present, and amongst them, Colonel James Adolphus Oughton, provincial Grand-Master over the English lodges in the island of Minorca, &c. This is the first instance of a procession by torch light that occurs in the records of the Grand Lodge.

It was agreed upon in the course of this year, that the quarterly communications should hereafter meet on the first Mondays of February, May, August, and November.

XX. GRAND ELECTION, Dec. 1. 1755.

Sholto Charles Lord Aberdour, *Grand-Master*.
George Fraser, Esq. *Deputy Grand-Master*.
Richard Tod, Esq. *Substitute Grand-Master*.
Dr Henry Cunningham, Esq. *Senior Grand-Warden*.
William Budge, Esq. *Junior Grand-Warden*.
James Ewart, Esq. *Grand-Treasurer*.
Alexander Macdougall, Esq. *Grand-Secretary*.
Mr James Alison, *Grand-Clerk*.

It was represented to the Grand Lodge, that the interests of masonry would be greatly promoted by the division of Scotland into districts, and the appointment of provincial Grand-Masters to each district. This suggestion being taken into consideration, it was resolved to nominate a number of respectable gentlemen, who were qualified for the discharge of that important office. Sir William Dunbar, Bart. of Westfield, was appointed to the district of Inverness. Mr David Dalrymple, Advocate, to that of Aberdeen. Mr John Cunningham, younger of Balbougie, to the Fife district. James Liddersdale, Esq. Collector of Excise at Kelso, to the district comprehending the counties of East Lothian, Roxburgh, Selkirk, and Peebles. And Archibald Hamilton, Esq. of Dalserff, to the district of Glasgow, Dumfries, &c.

THE

THE Grand Lodge was requested by the lodge of Canongate and Leith, to appoint a proper person to consecrate a new room, fitted up for holding their meetings. In compliance with this request, Mr John Maclure, Grand-Chaplain, was appointed, who performed the ceremony in presence of the Grand-Master, and other office-bearers of the Grand Lodge.

IN consequence of a petition from the lodge at Kelso, stating that the progress of the bridge, then building over the Tweed, would likely be retarded for want of money, and requesting assistance from the funds of the Grand Lodge; they agreed to allot twenty guineas for this important purpose.

XXI. GRAND ELECTION, Nov. 30. 1756.

Sholto Charles Lord Aberdour, *Grand-Master.*

George Fraser, Esq. *Deputy Grand-Master.*

Richard Tod, Esq. *Substitute Grand-Master.*

Dr Henry Cunningham, *Senior Grand-Warden.*

William Budge, Esq. *Junior Grand-Warden.*

James Ewart, Esq. *Grand-Treasurer.*

Alexander Macdougall, Esq. *Grand-Secretary.*

Mr James Alison, *Grand-Clerk.*

LORD Aberdour was again elected to the office of Grand-Master; which is the first instance of a re-election since the institution of the Grand Lodge.

IN the course of this year, a provincial commission was granted to Colonel John Young, who had been for many years Deputy Grand-Master for Scotland, over all the lodges in America and the West-Indies. A patent of erection was also granted for a lodge at Boston, in New England.

XXII. GRAND ELECTION, Nov. 30. 1757.

Alexander Earl of Galloway, *Grand-Master*.
 George Fraser, Esq. *Deputy Grand-Master*.
 Richard Tod, Esq. *Substitute Grand-Master*.
 David Ross, Esq. *Senior Grand-Warden*.
 William M'Ghie, Esq. *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr James Alison, *Grand-Clerk*.

A CHARTER of constitution was, during this year, granted to the lodge of Fredricksburgh in Virginia.

XXIII. GRAND ELECTION, Nov. 30. 1758.

Alexander Earl of Galloway, *Grand-Master*,
 George Fraser, Esq. *Deputy Grand-Master*,
 Richard Tod, Esq. *Substitute Grand-Master*,
 David Ross, Esq. *Senior Grand-Warden*,
 William M'Ghie, Esq. *Junior Grand-Warden*,
 James Hunter, Esq. *Grand-Treasurer*,
 Alexander Macdougall, Esq. *Grand-Secretary*,
 Mr John Maclure, *Grand-Chaplain*,
 Mr George Beam, *Grand-Clerk*.

THE

THE committee of charity, having taken into their consideration the distressed condition of the French prisoners, confined in the Castle of Edinburgh, resolved to lay out ten guineas in supplying them with clothes and other necessaries; and to give the preference to those who were brethren of the order, without neglecting the necessities of such as were uninitiated. We have already mentioned several instances of the humanity and benevolence of the Grand Lodge of Scotland. But we are persuaded, that their conduct to the French prisoners will procure them the esteem of every generous and feeling mind.

Mr John Maclure having acted as chaplain to the Grand Lodge for a considerable time, they installed him into that office, and authorised him to hold the proper rank and precedence in the Grand Lodge.

XXIV. GRAND ELECTION, Nov. 30. 1759.

David Earl of Leven, *Grand-Master*.
 George Fraser, Esq. *Deputy Grand-Master*.
 Richard Tod, Esq. *Substitute Grand-Master*.
 Walter Stewart, Esq. *Senior Grand-Warden*.
 Major James Seton, *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr George Beam, *Grand-Clerk*.

SEVERAL

SEVERAL brethren who were Scots masons, having erected a lodge at Charlestown in South Carolina, transmitted five guineas to the Grand Lodge of Scotland, for the use of their poor. Grateful for this unexpected instance of benevolence, the Grand Lodge ordered a charter to be instantly made out, and transmitted to them by the first opportunity.

ON the 24th April 1760, the brethren, in and about Edinburgh, walked in procession from the lodge of Canongate Kilwinning, to lay the foundation-stone of the Canongate Poor-House, which was performed with the usual solemnities.

XXV. GRAND ELECTION, Dec. 1. 1760.

David Earl of Leven, *Grand-Master*.
Charles Earl of Elgin, *Grand-Master Elect*.
George Fraser, Esq. *Deputy Grand-Master*.
Richard Tod, Esq. *Substitute Grand-Master*.
Walter Stewart, Esq. *Senior Grand-Warden*.
Major James Seton, *Junior Grand-Warden*.
James Hunter, Esq. *Grand-Treasurer*.
Alexander Macdougall, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr George Beam, *Grand-Clerk*.

In the course of this year the practice was introduced, of permitting the Grand-Master to hold his office for two years; at the end of the first year, however, he nominated his successor, who

who received the appellation of Grand-Master Elect.

XXVI. GRAND ELECTION, Nov. 30. 1761.

Charles Earl of Elgin, *Grand-Master*.
James Stewart, Esq. *Deputy Grand-Master*.
Richard Tod, Esq. *Substitute Grand-Master*.
Captain John Wemyss, *Senior Grand-Warden*.
The Hon. Alexander Gordon, *Junior Grand-Warden*.
James Hunter, Esq. *Grand-Treasurer*.
Alexander Macdougall, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*
Mr George Beam, *Grand-Clerk*.

IN the course of this year two French prisoners in Edinburgh Castle, who were Free'Masons, were allowed four guineas from the Grand Lodge. These instances of practical charity should not be suffered to pass in silent oblivion.

XXVII. GRAND ELECTION, Nov. 30 1762.

Charles Earl of Elgin, *Grand-Master*.
John Earl of Kellie, *Grand-Master Elect*.
James Stewart, Esq. *Deputy Grand-Master*.
Richard Tod, Esq. *Substitute Grand-Master*.
Governor John Wemyss, *Senior Grand-Warden*.
The Hon. Alexander Gordon, *Junior Grand-Warden*.
James Hunter, Esq. *Grand-Treasurer*.
Alexander Macdougall, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr George Beam, *Grand-Clerk*.

A

A PETITION was this year received from some brethren in London, requesting a charter of constitution from the Grand Lodge of Scotland. Lest such a grant, however, should interfere with the jurisdiction of the Grand Lodge of England, it was agreed to refuse their request. But the Grand Lodge offered to recommend them to the Grand Lodge of England.

A LETTER was received from the Lord Provost, Magistrates, and Town Council of Edinburgh, informing the Grand Lodge, that they had resolved to lay the foundation stone of the North Bridge, on the 21st of October 1763, and requesting the company and assistance of the Grand-Master and his brethren, in conducting the necessary ceremonies.

THE brethren met in the Parliament House at two o'clock in the afternoon. In absence of the Earl of Elgin, the present Grand-Master, George Drummond, Esq. Lord Provost of Edinburgh, who was Grand-Master in 1753, and officiated in person at laying the first stone of the Edinburgh Exchange, was appointed to act in that character. At three o'clock the procession advanced in the following order.

The

The lodge of Musselburgh Kilwinning.
 The military lodge of the Duke of Norfolk.
 The thistle Lodge.
 Edinburgh St Andrew's lodge.
 St Luke's lodge.
 St Giles's lodge.
 St David's lodge.
 Dalkeith Lodge.
 Journeymen-Masons lodge.
 Canongate and Leith, Leith and Canongate.
 Leith lodge.
 Canongate Kilwinning lodge.
 Mary's Chapel lodge.
 Grand Lodge.

THE masters and wardens in their proper clothing, jewels, and other badges of dignity, formed the last ranks of their respective lodges. The Grand Lodge was preceded by a musical band of the fraternity, who all the way sung several fine airs, accompanied by French horns, &c. and by some operative brethren who carried the jewels of the fraternity. In this order, the procession (escorted by two companies of the military, and the city-guard) advanced along the street, by the Netherbow, Leith-Wynd, and the road leading west from the port at the foot of that wynd, to the place where the foundation-stone was to be laid, which is a few paces to the north of the new port. When they arrived at the place, the brethren having stationed themselves around the Grand Lodge, on scaffolds erected for the purpose,

B b

pose,

pose, the stone was laid, with the usual solemnities, by the Grand-Master, amidst the acclamations of the brethren, and a prodigious number of spectators. The whole being concluded with an anthem, about five o'clock, the brethren returned in procession, and passed the evening in the Assembly-hall, with that social cheerfulness, for which the society is so eminently distinguished.

THREE medals, struck on the occasion, were placed below the stone. On one of these was an elevation of the intended bridge; on another, a bust of the present King; and on the third, the following inscription, which was likewise cut upon the stone, in capital letters.

F. D. O. M.

Pontus ad Lethem Edinb. portum.

Lapidem hunc fundaminis principium,
posuit

Georgius Drummondus Armiger,
Urbis Consul,

Prætorii sui anno duodecimo,

Die Octb. XXI. A. D. MDCCLXIII,

Æræ autem Architectonicæ anno
VMDCCLXIII,

Honorabili summe colendo viro

Carolo Comte de Elgin,

Apud Scotos Artis hujus Curione maximo,

Ac Georgii III.

Mag. Britan. Fr. & Hib. Regis.

Anno III.

Q. D. B. V.

TRANSLATION

TRANSLATION.

By the favour of Almighty God,
 George Drummond, Esq.
 Lord Provost of this city,
 Laid

This Foundation-Stone
 Of the bridge leading towards Leith,
 The sea-port of the city of Edinburgh,
 In the twelfth year of his Provostship,
 Upon the 21st day of October,
 In the year of our Lord 1763,
 And of the æra of Masonry 5763,
 (The right Honourable and Most Worshipful
 Charles Earl of Elgin
 Being Grand Master-Mason of Scotland),
 And of the reign of George III.
 King of G. Britain, France, and Ireland,
 The third year.
 Which may the supreme God prosper.

XXVIII. GRAND ELECTION, Nov. 30, 1763.

John Earl of Kellie, *Grand-Master*.
 Joseph Williamson, *Deputy Grand-Master*.
 Richard Tod, Esq. *Substitute Grand-Master*.
 Andrew Alison, Esq. *Senior Grand-Warden*.
 Alex. Wight, Esq. Advocate, *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alex. Macdougall, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr George Beam, *Grand-Clerk*.

THE Lodge of St. Andrew's, at St. Thomas
 in

in the East, Jamaica, transmitted, during this year, the sum of ten pounds for the charity fund.

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

XXIX. GRAND ELECTION, Nov. 30. 1764.

John Earl of Kellie, *Grand-Master*.

Rt. Hon. J. Stewart, *Ld. Provost, Grand-Master Elect.*

Joseph Williamson, *Esq. Deputy Grand-Master.*]

Richard Tod, *Esq. Substitute Grand-Master,*

Andrew Alison, *Esq. Senior Grand-Warden.*

Alex. Wight, *Esq. Advocate, Junior Grand-Warden,*

Alexander Macdougall, *Esq. Grand-Treasurer,*

Mr John Maclure, *Grand-Chaplain.*

Mr George Beam, *Grand-Clerk.*

In the course of this year two guineas were transmitted to the charity fund, by St. John's Lodge in Virginia. Facts of this nature, apparently trifling, are mentioned for the information of those who represent the benevolence of Free Masons as counterfeited and hypocritical. We have seen, in more instances than one, that the wide Atlantic, even, cannot separate the hearts of the Brethren.

XXX

XXX. GRAND ELECTION, Nov. 30. 1765.

Rt. Hon. J. Stewart, Ld. Provost of Edin. *Grand-Master*.
 The Hon. Alexander Gordon, *Deputy Grand-Master*.
 Richard Tod, Esq. *Substitute Grand-Master*.
 Sir John Whiteford, *Senior Grand-Warden*.
 Sir William Forbes, *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr. John Maclure, *Grand-Chaplain*.
 Mr George Beam, *Grand-Clerk*.

No important events marked the proceedings of this year.

XXXI. GRAND ELECTION, Dec. 1, 1766.

Rt. Hon. J. Stewart, Ld. Provost of Edin. *Grand-Master*.
 George Earl of Dalhousie, *Grand-Master Elect*.
 The Hon. Alexander Gordon, *Deputy Grand-Master*.
 Richard Tod, Esq. *Substitute Grand-Master*.
 Sir John Whiteford, *Senior Grand-Warden*.
 Sir William Forbes, *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr Archibald Megget, *Grand-Clerk*.

The elegant mason lodge at Dalkeith was consecrated on the 24th November 1767, by Richard Tod, Esq. Substitute Grand-Master.

XXXII.

XXXII. GRAND ELECTION, Nov. 30, 1767.

George Earl of Dalhousie, *Grand-Master*.
 Lord Robert Kerr, *Deputy Grand-Master*.
 Andrew Alison, Esq. *Substitute Grand-Master*.
 Alexander Elphinstone, Esq. *Senior Grand-Master*.
 Harry Bethune, Esq. *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr. John Maclure, *Grand-Chaplain*.
 Mr Archibald Megget, *Grand-Clerk*.

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

XXXIII. GRAND ELECTION, Nov. 30, 1768.

George Earl of Dalhousie, *Grand-Master*.
 His Excellency General Oughton, *Grand-Master Elect*.
 Lord Robert Kerr, *Deputy Grand-Master*.
 Andrew Alison, Esq. *Substitute Grand-Master*.
 Alexander Elphinstone, Esq. *Senior Grand-Warden*.
 Harry Bethune, Esq. *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr Archibald Megget, *Grand-Clerk*.

In the course of this year several irregularities had been committed by the Lodges, while laying the foundation-stone of the bridge at Glasgow. It appears that they had elected a Grand-Master and other office-bearers for this purpose, without thinking that such conduct was highly unconstitutional. The Grand Lodge having written upon this subject

ject to the Lord Provost of Glasgow, who was then Provincial Grand-Master of the district, received a suitable apology.

XXXIV. GRAND ELECTION, Nov. 30, 1769.

His Excellency General Oughton, *Grand-Master*.

Sir William Erskine, *Deputy Grand-Master*.

Andrew Alison, Esq. *Substitute Grand-Master*.

Dr James Lind, *Senior Grand-Warden*.

William Baillie, Esq. *Junior Grand-Warden*.

James Hunter, Esq. *Grand-Treasurer*.

Alexander Macdougall, Esq. *Grand-Secretary*.

Mr John Maclure, *Grand-Chaplain*.

Mr. David Bolt, *Grand-Clerk*.

In the course of this year no events of importance occurred.

XXXV. GRAND ELECTION, Nov. 30, 1770.

His Excellency General Oughton, *Grand-Master*.

Patrick Earl of Dumfries, *Grand-Master Elect*.

Sir William Erskine, *Deputy Grand-Master*.

Andrew Alison, Esq. *Substitute Grand-Master*.

Dr James Lind, *Senior Grand-Warden*.

William Baillie, Esq. *Junior Grand-Warden*.

James Hunter, Esq. *Grand-Treasurer*.

Alexander Macdougall, Esq. *Grand-Secretary*.

Mr John Maclure, *Grand-Chaplain*.

Mr David Bolt, *Grand-Clerk*.

The Lodge of St. Andrew, at Jamaica, exemplified their submission to the Grand Lodge of Scotland, by applying to them for liberty to employ

ploy a person of their own appointment for consecrating their lodge, which was willingly agreed to.

In the course of this year the foundation-stone of the Cowgate Episcopal Chapel was laid on the 3d of April, 1771, by his Excellency Lieut. Gen. Oughton, Grand Master-Mason of Scotland, attended by several gentlemen of distinction. Some coins of his present Majesty's reign were deposited in the stone under a plate, containing the following inscription.

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

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

XXXVL

XXXVI. GRAND ELECTION, Nov. 30, 1771.

Patrick Earl of Dumfries, *Grand-Master*.
 The Hon. Col. Napier, *Deputy Grand-Master*.
 Dr John Cairnie, *Substitute Grand-Master*.
 Andrew Balfour, Esq. *Senior Grand-Warden*.
 William Barclay, Esq. *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 Alexander Macdougall, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr David Bolt, *Grand-Clerk*.

A letter was addressed to the Grand Lodge by the Earl of Dumfries, intimating that he was to lay the foundation-stone of the harbour at Ayr, on the 22d September 1772, and requesting that the jewels of the Grand Lodge might be sent for the purpose, and that as many of the office-bearers as possible might attend.

When the appointed day arrived, there were present

Patrick Earl of Dumfries, *Grand-Master*.
 ———Dalrymple, Esq. of Orangefield, D. G. M. P. T.
 Bain Whyt, Esq. S. G. M. P. T.
 William Campbell, Esq. of Fairfield, S. W.
 William Logan, Esq. J. G. W.
 Alexander Macdougall, Esq. G. Sec.
 Rev. Mr. Macgill, *Grand-Chaplain*.
 Mr David Bolt, *Grand-Clerk*.

C c

LODGES

LODGES ATTENDING.

Ayr Kilwinning.
Maybole.
St. Marnock's, Kilmarnock.
St. James's, Newtown of Ayr.
St. Andrew's, Kilmarnock.
Thistle Lodge, Stewarton.
St. Andrew's, Girvan.

THE brethren being convened at the King's Arms Tavern, the Grand-Master took his place, and stated that the greatest attention and regularity should be observed in the course of the solemnity, which began in the following manner:

The youngest lodges walking first, with the masters and office-bearers in the rear.

The brethren belonging to promiscuous lodges.

The golden compasses carried by an operative mason.

Five Grand-Stewards with their rods.

Master of the Grand-Stewards.

Golden square, level, and plumb, carried by three operative masons.

A band of instrumental music.

Three Grand Stewards.

The Grand-Secretary, Grand-Chaplain carrying the Bible, Grand-Clerk.

The cornucopia and golden mallet carried by the Grand-Tyler, and operative mason

The

The Grand-Master supported by his Deputy and Substitute.

A body of gentlemen-masons, in proper clothing.

In the above order the brethren proceeded to the church of Ayr, where they heard an excellent discourse delivered by the Reverend Mr Dalrymple, one of the ministers of that place, from the civ. Psalm and 15th verse, "And wine maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." After which they proceeded in the same order as before to the place where the foundation-stone was to be laid. The Grand-Master, attended by his grand officers, took his seat in a chair placed upon the end of the quay, all the brethren being situated on the opposite banks. When the whole company was properly placed, the foundation-stone was, by order of the Substitute Grand-Master, slung in a rope, and let down, making three stops before it came to the ground. In the mean time, the anthem was played by the music, and then sung, all the brethren joining in the chorus. The music alone still continued to play the anthem. When the stone was laid on the ground the Grand-Master, supported as before, preceded by the officers of the Grand Lodge, the jewels carried before him to the ground where the stone lay, and passing through the officers of the Grand

C c 2

Lodge,

Lodge, close to the stone, two operative brethren came, and, with their assistance, the Grand-Master turned the stone, and laid it in its bed. After it was laid, he, with the substitute upon his right hand, placing himself in the east, and the wardens standing on the west, the square, the plumb, the level, and the mallet, were successively delivered to the substitute, and by him to the Grand-Master, one always before another. They were delivered back in the same manner to the persons by whom they were borne. He applied the plumb to the several edges of the stone; the level above the stone, in several positions, and with the mallet he gave the stone three knocks; on this the brethren gave three huzzas. The anthem was played again, and the cornucopia, and two silver vessels, were brought from the table on which they were placed before the Grand-Master when in his chair, the cornucopia delivered to the substitute, the silver vessels to the two wardens. When the anthem was ended, the cornucopia, and the two vessels, were successively presented by the Substitute-Master to the Grand-Master, and he, according to ancient ceremony, poured out the corn, wine, and oil, on the stone, saying, "May the bountiful hand of
" Heaven ever supply this town with abundance of
" corn, wine, and oil, and all the other conveni-
" encies of life." This being succeeded by three huzzas, the anthem was again played, and, when
finished

finished, the Grand-Chaplain, (the Reverend Mr Macgill), repeated these words, " As we have
" now laid this foundation-stone, may the Grand
" Architect of the Universe, of his kind providence, enable us to carry on and finish what
" we have now begun ; and may he be a guard
" to this place, and the town in general, and
" preserve it from decay and ruin to the latest
" posterity." The ceremony was closed with a short prayer for the fraternity of masons, and the people. The anthem was again played, and the Grand-Master returned to his chair ; the brethren expressing their applause by repeated huzzas. All the ships in the harbour had their colours displayed, and fired several rounds of cannon. The ceremony being now over, the brethren went in procession from the Quay to the King's Arm's Tavern, the youngest lodges falling back, and allowing the Grand Lodge to pass, and the senior lodges following them in their proper order, where an elegant entertainment was provided for them.

A LETTER was received by the Grand-Secretary from the Ancient Grand Lodge of England, containing the following resolutions which they had adopted.

Resolved,

“ Resolved,

“ THAT it is the opinion of this Grand Lodge,
“ that a brotherly connection and correspon-
“ dence with the Right Worshipful Grand
“ Lodge of Scotland will be found productive
“ of honour and advantage to the fraternity
“ in general.

“ Ordered,

“ THAT the Grand-Secretary shall transmit the
“ names of the officers of this Grand Lodge to
“ the Secretary of the Grand Lodge of Scot-
“ land yearly, or as often as any new change
“ is made ; together with such information as
“ may tend to the honour and interest of the
“ ancient craft ; and that all such information
“ or correspondence shall be conveyed in the
“ most respectful terms, such as may suit
“ the honour and dignity of both Grand
“ Lodges.

“ Ordered,

“ THAT no mason (who has been made under
“ the sanction of the Grand Lodge of Scot-
“ land) shall be admitted a member, nor par-
“ take of the general charity, without having
“ first produced a certificate of his good be-
“ haviour from the Secretary of the Grand
“ Lodge of Scotland ; but, upon producing
“ such certificate, he shall receive all the ho-
“ nour

"nour due to a faithful brother of the same
household with us. By order,

Signed

"WILLIAM DICKEY, *G. Sec.*"

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

THE Grand Lodge ordered Mr Macdougall their Grand-Secretary, to inform the Grand Lodge of England, that they had received their resolutions, and to assure them, that it should be laid before the Grand Lodge next quarterly communication, as it was first presented to the Committee.

XXXVII. GRAND ELECTION, Nov. 30. 1772.

Patrick Earl of Dumfries, *Grand-Master*.
His Grace the Duke of Athol, *Grand-Master Elect*.
The Hon. Col. Napier, *Deputy Grand-Master*.
Dr John Cairnie, *Substitute Grand-Master*.
Andrew Balfour, Esq. *Senior Grand-Warden*.
William Barclay, Esq. *Junior Grand-Warden*.
James Hunter, Esq. *Grand-Treasurer*.
Alexander Macdougall, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr David Bolt, *Grand-Clerk*.

It was reported to the brethren, that the Grand Lodge of England, according to the old constitution,

tion, had, on the 2d of September last, passed a resolution and order relative to a constant correspondence betwixt them and the Grand Lodge of Scotland, a copy of which had been lately transmitted by their secretary, along with a letter, containing the names of their officers, to the secretary of this Grand Lodge.

THE resolution and letter being read, the Grand Lodge were of opinion, that the brotherly intercourse and correspondence, which the Right Worshipful the Grand Lodge of England were desirous to establish, would be serviceable to both Grand Lodges, and productive of honour and advantage to the fraternity in general. They therefore

Ordered, “ THAT the Grand Secretary do transmit
“ to the secretary of the Grand Lodge of Eng-
“ land, the names of the officers of the Grand
“ Lodge of Scotland, elected this day ; and
“ shall henceforth transmit the names of the
“ grand officers yearly, or as often as any new
“ change is made, and shall lay such letters,
“ orders, or information, as he may, from time
“ to time, receive from the Grand Lodge of
“ England, before this Grand Lodge, their
“ quarterly communications, or standing com-
“ mittee : And also shall transmit such infor-
“ mation as may tend to the honour and ad-
“ vantage of the craft, according as he shall be
“ by

“ by them directed ; and that he assures the
“ Right Worshipful the Grand Lodge of Eng-
“ land, in the most respectful manner, of the
“ desire which the Grand Lodge of Scotland
“ have, to cultivate a connection with them, by
“ a regular correspondence, for the interest of
“ the ancient craft, suitable to the honour and
“ dignity of both Grand Lodges.”

Ordered, “ THAT no mason, made under the sanc-
“ tion of the Grand Lodge of England accord-
“ ing to the old institution, shall be admitted
“ a member of the Grand Lodge of Scotland,
“ nor partake of the general charity, without
“ having first produced a certificate, of his good
“ behaviour, from the secretary of the Grand
“ Lodge of England ; but upon producing such
“ certificate, he shall receive all the honours
“ and bounty due to a faithful brother of the
“ same household with us.”

“ By order of the Grand Lodge of Scotland,

“ ALEX. MACDOUGALL, *Grand Secretary*.”

“ To the Right Worshipful the
Grand Lodge of England.”

XXXVIII. GRAND ELECTION, Nov. 30 1773.

His Grace the Duke of Athol, *Grand-Master*.
William Barclay, Esq. *Deputy Grand-Master*.
Richard Tod, Esq. *Substitute Grand-Master*.
J. Boswell, Esq. of Auchinleck, *Senior Grand-Warden*.
Hon. Henry Erskine, *Junior Grand-Warden*.
James Hunter, Esq. *Grand-Treasurer*.
Alexander Macdougall, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr David Bolt, *Grand-Clerk*.

No important events occurred during this year.

XXXIX. GRAND ELECTION, Nov. 30. 1774.

David Dalrymple, Esq. *Grand-Master*.
William Barclay, Esq. *Deputy Grand-Master*.
James Rennie, Esq. *Substitute Grand-Master*.
James Geddes, Esq. *Senior Grand-Warden*.
William Smith, Esq. *Junior Grand-Warden*.
James Hunter, Esq. *Grand-Treasurer*.
William Mason, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr David Bolt, *Grand-Clerk*.

A few days before the Grand Election, the fraternity were deprived of their Grand-Master, by the death of his Grace the Duke of Athol.

XL. GRAND ELECTION, Nov. 30. 1775.

David Dalrymple, Esq. *Grand-Master.*
 Alexander Earl of Balcarras, *Grand-Master Elect.*
 William Barclay, Esq. *Deputy Grand-Master.*
 James Rennie, Esq. *Substitute Grand-Master.*
 James Geddes, Esq. *Senior Grand-Warden.*
 William Smith, Esq. *Junior Grand-Warden.*
 James Hunter, Esq. *Grand-Treasurer.*
 William Mason, Esq. *Grand-Secretary.*
 Mr John Maclure, *Grand-Chaplain,*
 Mr David Bolt, *Grand-Clerk.*

SOME differences having arisen, in the course of this year, between the two Grand Lodges of England, those who denominate themselves the Ancients, submitted the case to the Grand Lodge of Scotland, who, from motives of delicacy, declined to intermeddle in the affair.

XLI. GRAND ELECTION, Nov. 30. 1776.

Sir William Forbes, Bart. of Pitsligo, *Grand-Master.*
 J. Boswell, Esq. of Auchinleck, *Deputy Grand-Master.*
 Nathaniel Spens, Esq. *Substitute Grand-Master.*
 Simon Fraser, Esq. *Senior Grand-Warden.*
 David Maxwell, Esq. *Junior Grand-Warden.*
 James Hunter, Esq. *Grand-Treasurer.*
 William Mason, Esq. *Grand-Secretary.*
 Mr John Maclure, *Grand-Chaplain.*
 Mr David Bolt, *Grand-Clerk.*

At a meeting of the Grand Lodge on the 21st June 1776, the Grand-Master intimated to the brethren, that the Lord Provost and Magistrates, together with the Professors of the University, and the Masters of the High-School, had fixed upon the 24th of June for laying the foundation-stone of the High-School, and that they requested the assistance of the fraternity on that occasion. To this request the Grand Lodge agreed.

When the appointed day arrived, the ceremony was conducted in the following manner.

ON June 24th, the foundation-stone of the High-School was laid, with great solemnity, by Sir William Forbes, Bart. Grand-Master of Scotland, in presence of the Lord Provost and Magistrates, the Principal and Professors of the University, the Rector, Masters, and Scholars of the High-School, and the Masters, Officers, and Brethren of all the Lodges of Free Masons in the city and neighbourhood, besides an innumerable croud of spectators.

ALL the Office-Bearers of the Grand Lodge met in the Parliament House ; the Lord Provost and Magistrates assembled in the Council-Chamber; the Professors of the University in the Goldsmiths' Hall ; the Rector, Masters, and Scholars, in the New Church ; and the Grand Lodge and Brethren in the Parliament House. At two o'clock

o'clock the Procession advanced in the following order.

A party of the City-Guard to clear the way.

The Lord Provost and Magistrates in their robes, with their Regalia before them, carried by their proper officers.

The Principal and Professors of the University in their gowns, &c.

The Rector of the High-School in his gown, at the head of his class, the Scholars three and three.

The four Masters in their gowns, each at the head of his class, the Scholars three and three.

The Lodges in their order, the youngest Lodge first.

St Laurence's, Laurence-kirk.

New Edinburgh Kilwinning.

Carron Lodge.

St James's, Edinburgh.

Royal Arch, ditto.

Morton's Lodge, Lerwick.

Stirling Royal Arch.

Thistle Lodge, Edinburgh.

Edinburgh St Andrew's,

Ditto St Luke,

Ditto St Giles.

Ditto St David's.

Ditto Journeymen Masons.

Canongate and Leith, Leith and Canongate.

Canongate Kilwinning.

Edinburgh St Mary's Chapel.

The

The Tyler walking before his respective lodge with a naked sword.

Music.

Brethren of each lodge, three and three.

Stewards with their rods.

Treasurer and Secretary.

Senior Wardens, Junior Wardens, with their Batons.

The Past-Master, Master, Deputy-Master.

Grand Lodge in the following order :

The Golden Compasses, carried by an Operative Mason.

Six Grand Stewards, with rods, two and two.

Golden Square, Level, and Plumb, carried by three Operative Masons.

Band of Music.

A Body of Masons attending the Grand-Master, three and three.

The remainder of the Grand Stewards, with Rods, two and two.

Master of the Grand Stewards.

Grand Secretary, Chaplain, Clerk.

Cornucopia and Golden Mallet, carried by the Grand Tyler, and an Operative Mason.

Senior Grand Warden, Junior Grand Warden, with their batons.

Deputy Grand-Master, Treasurer, Substitute-Master.

Past Grand-Master, Grand-Master, and another Past Master.

Noblemen and Gentlemen who have been formerly Grand-Masters.

A detachment of soldiers.

AFTER

AFTER proceeding down the High-Street and Blackfriars' Wynd, they arrived at the High-School-Yards, and entered the area where the New School-House was to be built. The Lord Provost and Magistrates, the Professors of the University, and the Scholars of the High-School, arranged themselves on the right side, and the Brethren on the left; thus forming two lines, through which the Grand Lodge walked up to the south-east corner of the foundation where the stone was to be deposited. On a table erected for the purpose, the jewels of the order were laid; the Grand-Master, the Substitute Grand-Master, and Grand Wardens, then walked up to the ground where the stone lay. In the stone, wherein five holes were cut, the Substitute Grand-Master put some coins of his present Majesty's reign, and covered them with a plate, on which the following inscription was engraved.

Ex cura posteritatis,
 Ut literae humaniores,
 Virtusque illa quae olim in gente
 Romana enituit,
 Diu a juventute Scotiae colantur;
 Haec Schola,
 Munificentia Publica,
 Quam optime reficitur,
 Sub auspiciis
 Joannis Dalrymple Consulis;
 Nec non,
 Senatus Edinensis,
 Primum lapidem posuit.

Gulielmus

Gulielmus Forbes, Esq. Aur.
In Architecton. Scot. Rep. Curio
Max.

A. S. H.

1777,

Ærae Architectonicae

5777.

THE Grand-Master then standing on the east, with the Substitute on ~~his~~ right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative to the Substitute, and by him to the Grand-Master, who applied the square to that part of the stone which was square, the plumb to the several edges, the level above the stone in several positions, and with the mallet he gave three knocks, saying, "May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and, by his providence, enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city." On this the brethren gave three huzzas. The cornucopia and two silver vessels were then brought from the table, and delivered the cornucopia to the Substitute, and the two vessels to the Wardens, which were successively presented to the Grand-Master; who, according to an ancient ceremony, poured on the stone the corn, the wine, and the oil, that they contained, saying, "May the all-

“ all-bounteous Author of Nature bless this city
 “ with an abundance of corn, wine, and oil,
 “ and with all the necessaries, conveniencies, and
 “ comforts of life ; and may the same Almighty
 “ Power preserve it from ruin and decay to the
 “ latest posterity.” On this the brethren gave
 three huzzas.

THE Grand-Master afterwards addressed himself to the Lord Provost, Magistrates, the Principal and Professors, the Rector and Masters, and the Brethren, as follows.

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

“ IN the name of the Grand Lodge of Scotland, and of the ancient and honourable fraternity of Free and Accepted Masons, as well
 “ as in my own, I beg leave to return our united
 “ thanks for the honour this day done us by
 “ your presence at laying this foundation-stone.
 “ May the city of Edinburgh continue to be
 “ blessed with able and upright Magistrates,
 “ ever watchful for the public good ; and may
 “ this University, now so celebrated over all the
 “ world, be at all times equally happy in Professors, whose learning and abilities may not
 “ only preserve, but add an additional lustre to
 E e “ that

“ that reputation which she has, through your
“ means, so justly acquired.

“ WITH the prosperity both of the City and
“ the University, I consider this work, now so
“ happily begun, to be most intimately connect-
“ ed ; for, in this seminary of learning, the foun-
“ dation is laid of all useful knowledge ; and
“ there the minds of youth receive impressions
“ which often determine the fate of all their fu-
“ ture fortunes, As a citizen of Edinburgh,
“ therefore, as well as a member of that commit-
“ tee to whose care the conduct of this building
“ has been intrusted, I beg leave to express my
“ own and the committee's warmest acknowledg-
“ ments, not only to you, my Lord Provost, and
“ the gentlemen here present, but to all those
“ persons of distinction in both kingdoms, who
“ have already so generously contributed to the
“ erecting of this School-house. After having
“ fortunately surmounted a variety of obstacles,
“ which unavoidably attend the commencement
“ of every public plan, we rejoice in the idea of
“ seeing it now carried on with ardour, and
“ without interruption. As good citizens, we
“ are happy with the prospect, of not only pro-
“ moting that most important of all objects, the
“ public education of youth, but of adding even
“ somewhat to the grandeur of this city, by a
“ building, which, though meant to be void of
“ all superfluous ornament, will, we trust, ex-
“ hibit

“hibit a decency of appearance well suited to
 “the purpose it is intended to serve; and, as
 “parents, we fondly flatter ourselves with the
 “pleasing hope, that our children, and our chil-
 “dren’s children, to the latest generation, will
 “reap the benefit, and feel the happy effects of
 “your public-spirited and well-timed munifi-
 “cence.

“To you, Mr Rector, and to your Colleagues
 “of the High-School, I am happy in this oppor-
 “tunity of publicly expressing the approbation
 “of every citizen for the uncommon attention
 “you have hitherto bestowed on the education
 “of the young gentlemen committed to your
 “care. The high character which your school
 “has acquired, can receive no stronger testi-
 “mony than from the number of scholars now
 “present; and I persuade myself, we have this
 “day exhibited a spectacle the most pleasing of
 “all others to the city; for no sight can be so
 “interesting to a community in general, and to
 “parents in particular, as the appearance of so
 “many comely boys as have walked in proces-
 “sion to attend our solemnity. I cannot doubt
 “that you will earnestly endeavour to preserve
 “the high reputation of this seminary of learn-
 “ing, by the utmost exertion of your zeal and
 “assiduity; that you will make it subservient,
 “not only to the acquiring of languages, which,
 “though the most obvious, is not the sole object

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“ of

“ of a grammar-school, but that you will be ever
“ watchful to instil into the minds of your
“ youthful charge the true principles of virtue
“ and religion, that they may thereby be ren-
“ dered worthy men, and valuable members of
“ society.

“ To the Right Worshipful Masters, the Wor-
“ shipful Wardens, and all my worthy Brethren
“ who have honoured me with so very numerous
“ and respectable an attendance in my public
“ character on this occasion, I beg leave to return
“ my warmest thanks. It shall ever be my pride
“ and my pleasure to express my gratitude, by
“ contributing all in my power to the honour
“ and the interest of that Society, to the head of
“ which your partiality has exalted me, As we
“ are all equally interested in this important (I
“ may even say national) work, which we have
“ now begun, permit me earnestly to recom-
“ mend to you all, my Brethren, to exert your-
“ selves, as far as the influence of each indivi-
“ dual may extend, in procuring contributions
“ towards carrying it on ; for, although the
“ sums already subscribed be indeed considerable,
“ they are yet far short of the money that will
“ be required to bring it to a happy conclu-
“ sion.”—The brethren then gave three huzzas,
which concluded the ceremony.

No ceremony in this city, for many years past,
has

has yielded such heartfelt satisfaction to the inhabitants. The importance of the objects, the dignity of the procession, the numerous train of brethren, and, above all, the charming exhibition of above 350 fine boys afforded a most pleasing spectacle.

THE brethren afterwards repaired to their several lodges, to celebrate the festival of St John, and spent the evening with that harmony and decency peculiar to the order.

XLII. GRAND ELECTION, Dec. 1. 1777.

Sir William Forbes, Bart. *Grand-Master*.
 His Grace the Duke of Athol, *Grand-Master Elect*.
 James Boswell, Esq. *Deputy Grand-Master*.
 Nathaniel Spens, Esq. *Substitute Grand-Master*.
 Simon Fraser, Esq. *Senior Grand-Warden*.
 David Maxwell, Esq. *Junior Grand-Warden*.
 James Hunter, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr David Bolt, *Grand-Clerk*.

On the 24th of January 1778, William Sinclair, Esq. of Roslin, died at the age of 78. In consequence of the loss of this amiable man, and zealous mason, the Grand-Master ordered a funeral lodge to be held on the 14th of February. Above four hundred of the Brethren, dressed in deep mourning, having assembled on that occasion,

sion, Sir William Forbes, Bart. as Grand-Master, delivered the following funeral oration :

*“ Right worshipful Masters, worshipful Wardens,
“ and worthy Brethren,*

“ I SHOULD have been greatly wanting in my
“ duty, had I not called you together on so so-
“ lemn an occasion as the death of our late Most
“ Worshipful Grand-Master and worthy Brother
“ St Clair of Roslin, to whom our craft lies under
“ very high and peculiar obligations.

“ FUNERAL orations are but too often perverted
“ from their proper purposes ; and, instead of ex-
“ hibiting faithful portraits of departed merit, are
“ prostituted to the arts of pompous declamation
“ and unmeaning panegyric. It would be no very
“ difficult task for one in this manner to ring
“ changes on a set of well-sounding words, and
“ to make a display of all the epithets, and all
“ the virtues, that can adorn a human character.
“ But this would neither do honour to my audi-
“ ence, nor to myself ; far less to the person
“ whose death we now meet to commemorate.
“ As something, however, is probably expected
“ from me, in the office which I have now the
“ honour to fill, I shall beg leave to lead your
“ attention for a few minutes, whilst I recal to
“ your remembrance what he was, and the grati-
“ tude

“ tude which we owe to the memory of this worthy brother.

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

“ Of this laudable spirit on the part of our worthy brother, no society can afford a more remarkable instance than our own. Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed the dignity of Grand Master-Mason, by charters of high antiquity, from the Kings of Scotland. This hereditary honour continued in the family of Roslin until the year 1736 ; when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the craft in general ; by which, from being hereditary, it has ever since been elective ; and, in consequence of such a singular act of generosity

“rosity it is, that, by your suffrages, I have now
“the honour to fill this chair. His zeal, how-
“ever, to promote the welfare of our society,
“was not confined to this single instance; for he
“continued, almost to the very close of life,
“on all occasions, where his influence or his ex-
“ample could prevail, to extend the spirit of ma-
“sonry, and to increase the number of the bre-
“thren. It is therefore with justice that his name
“should ever be dear to the craft, and that we
“lament the loss of one who did such honour to
“our institution.

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

“THOUGH those ample and flourishing posses-
“sions which the house of Roslin once inherited,
“had, by the mutability of human things, al-
“most totally mouldered away, so as scarcely to
“leave to him the vestiges of their ancient and
“extensive domains, yet he not only supported,
“with decent dignity, the appearance of a gen-
“tleman, but he extended his bounty to many;
“and, as far as his fortune permitted, was ever
“ready to assist those who claimed the benefit
“of his protection. If, in the course of his trans-
“actions

“ actions in business, his schemes were not al-
 “ ways successful ;—if a sanguine temper some-
 “ times led him too far in the pursuit of a fa-
 “ vourite plan, whatever might be urged against
 “ his prudence, none ever suspected the rectitude
 “ of his principles ; and if at any time he was
 “ unintentionally the cause of misfortune to
 “ others, it was never without his being, at the
 “ same time, himself a sufferer.

“ AFTER this brief, but I hope just and well-
 “ merited eulogium, permit me to claim your at-
 “ tention a little longer to a few reflections
 “ which naturally present themselves on such an
 “ occasion ; and which, therefore, I hope, will
 “ not be thought foreign to the purpose of our
 “ present meeting. I need hardly remark, that
 “ commemorations such as this are meant not
 “ solely in honour of the dead, but chiefly of ad-
 “ vantage to the living. Our worthy brother is
 “ now gone to that land, where, in respect of the
 “ passions and prejudices of mortals, all things
 “ are forgotten ; where he is far removed from
 “ the applause or censure of the world. But
 “ whatever can tend to enhance the value of de-
 “ parted merit, must, to an ingenuous mind, prove
 “ an incitement to the performance of praise-
 “ worthy actions ; and if we make the proper
 “ use of this recent instance of mortality, our
 “ brother's death may prove of higher utility to

F f

“ us,

“ us, than all those advantages for which in his
“ life time we stood indebted to him.

“ My younger brethren will permit me to re-
“ mark to them, that although this our Most
“ Worshipful Brother attained to that age which
“ David has marked as the boundary of human
“ life *, at the same time without experiencing
“ any great degree of that “ labour and sorrow,”
“ which the royal prophet has recorded as the
“ inseparable concomitants of so advanced a pe-
“ riod ;—although his mental faculties remained
“ unimpaired to the last, and even his bodily
“ strength had suffered but a slight and very late
“ decay ; we are not to look on this as a com-
“ mon instance, nor to expect that we shall cer-
“ tainly be indulged with an equal longevity ; for
“ hairs so grey as his are permitted but to a few,
“ and few can boast of so singular an exemption
“ from the usual uneasiness of advanced age. Let
“ us not, therefore, vainly flatter ourselves that
“ we have many years unexhausted, in which we
“ shall have time sufficient for the performance
“ of the duties peculiar to our respective stations ;
“ nor from this idea delay those tasks, which, al-
“ though of infinite importance, we may be dis-
“ posed to postpone a little longer, because they
“ are not perhaps of a very pleasing nature.

“ If

* 78 years.

“ If this instance of our aged brother should
 “ seem to contradict my assertion, I am able to
 “ confirm it by another recent event, which but
 “ too fully proves the justness of my observation.
 “ The hallowed earth is but newly laid over the
 “ remains of a Noble Lady*, cut off in the morn-
 “ ing of her days. Blest with health, with youth,
 “ with beauty, riches, titles; beloved by all who
 “ knew her: yet all these “ blushing honours”
 “ could avail her nothing;—they quickly vanish-
 “ ed; and, “ like the baseless fabric of a vision,
 “ left not a wreck behind.” So sudden, so unsus-
 “ pected was her fate; so little thought she of
 “ instant dissolution, that she drew her last breath
 “ without a moment’s time to say, “ May heaven
 “ receive my parting spirit.” An awful warning
 “ this! May it strike such forcible conviction
 “ on our minds of the uncertainty of all subluna-
 “ ry things, that we may study to live with inno-
 “ cence like hers, lest our fate may steal upon us
 “ equally sudden and equally unlooked-for!

“ To my brethern who, like myself, have pass-
 “ ed the middle period of life, allow me to say,
 “ that by having already spent thirty or forty
 “ years in this world, our chance of making a
 “ much longer residence in it is greatly diminish-
 “ ed; and even the longest life with which our
 “ hopes may flatter us, will shortly come to an

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“ end.

* Countess of Eglinton, aged 21 years.

“ end. When we look forward to the years yet
“ to come, the space indeed, in fancy’s eye, seems
“ almost immeasurable ; but when we look back
“ on the same space already past, how does it ap-
“ pear contracted almost to nothing. Happy if
“ we can look back on something better than a
“ total blank. If we can discover, on a careful
“ and impartial review, that the general tenor of
“ our conduct has been virtuous, our anxiety to
“ live many more days should be less ; but if we
“ find nothing, by which to mark our former
“ years, but scenes of guilt or folly, the time we
“ have yet to spend on earth may prove too short
“ to expiate them ; and we may be called out of
“ the world before the great business of life be
“ finished, perhaps even before it be properly be-
“ gun. It is, therefore, our indispensable duty to
“ employ well that period which may yet be grant-
“ ed to us, and not to waste in idleness those
“ precious hours that heaven has lent us for the
“ noblest purposes ; and of which we must one
“ day render a severe account.

“ My brethren who are farthest advanced in
“ years, will not, I hope, be offended, if they
“ are reminded of their mortality by a brother
“ younger than themselves ; because it is by one
“ who has but lately escaped from the gates of
“ the grave, and exhibited, in his own person, a
“ striking instance in how few hours the highest
“ health

“ health and strength may be reduced to a state
“ of the lowest debility. It has pleased heaven,
“ however, to spare me a little longer, in order
“ to show, perhaps, that in the hands of the Al-
“ mighty alone are the issues of life and death ;
“ and that not a single moment of our mortal
“ existence but the present can we call our own.
“ This uncertainty of life is, indeed, of all re-
“ flections the most obvious ; yet, though the
“ most important, it is unhappily too often the
“ most neglected. What a damp would come
“ over our spirits, what agitations would be rais-
“ ed even in this assembly, were the book of fate
“ to be unrolled to our view. If Providence should
“ permit us to penetrate this moment into futu-
“ rity, and to foresee the fate of ourselves and
“ others only to the end of the present year, some
“ of us, who, perhaps, suppose death to be at a
“ great distance, would see him already at the
“ very door. Some who, in full security, are
“ dreaming of a long course of years yet to come,
“ would find that they have already entered on
“ their last * ; and that before it come to a close,
“ they, like our departed brother, shall be min-
“ gled with the dust. A great part of this assem-
“ bly, by the course of nature, will probably sur-
“ vive a little longer ; but it is morally certain
“ that some of us, before the sun has made an-
“ other annual revolution, will be removed hence
“ to

* Riddoch's sermons.

“ to that unchangeable state, where our doom
“ will be fixed forever. And although heaven
“ has wrapt in impenetrable darkness, who they
“ are that shall pass through the vale of the sha-
“ dow of death, during that short period, in order
“ that we may all live in a state of habitual pre-
“ paration, yet who can have the presumption to
“ say, that he himself shall not be the first to vi-
“ sit “ that undiscover’d country, from whose
“ bourne no traveller returns.”

“ How careful, therefore, ought we to be not
“ to disappoint the wise design of this mysterious
“ secrecy, nor pervert what is meant to keep us
“ perpetually on our guard into a source of fatal
“ security ; for the day will most assuredly come,
“ (whether sooner or later is of little importance
“ to us), when we likewise shall be numbered
“ with those that have been. May we all endea-
“ vour, therefore, so to live daily, as we shall fer-
“ vently wish we had lived when that awful mo-
“ ment overtakes us in which our souls shall be
“ required of us. May we study to act in such
“ a manner, that our practice may prove the best
“ comment on the principles of our craft ; and
“ thereby teach the world that charity and bro-
“ therly love, integrity of heart, and purity of
“ manners, are not less the distinguishing cha-
“ racteristics of masonry than of religion. Then
“ may we piously hope, that when a period even
“ still more awful than the hour of our dissolu-
“ tion

“ tion shall arrive, when the last trumpet shall
“ sound, and the dead shall be raised incorrupt-
“ ible, when our scattered atoms shall be collected,
“ and we shall all appear in the presence of the
“ Lord God Omnipotent, “ the high and lofty
“ One who inhabiteth eternity,” that our trans-
“ gressions will be mercifully forgiven, and that
“ the Grand Architect of the Universe will be
“ graciously pleased to give us rest from all our
“ labours, by admission into the celestial frater-
“ nity of angels, and the spirits of just men made
“ perfect.

“ To Him be glory, honour, and praise, for
“ ever and ever. Amen.”

AFTER the above was delivered, the Resurrec-
tion-hymn and several other select pieces of sacred
poetry were sung by the brethren. The whole was
conducted with a degree of solemnity and pro-
priety suitable to the nature of their meeting.
The following beautiful lines, composed for the
occasion, were sung to the tune of *Roslin Castle*.

Frail man ! how like the meteor's blaze,
How evanescent are thy days ;
Protracted to its longest date,
How short the time indulg'd by fate.
No force death's potent arm can brave ;
Nor wisdom's self elude the grave :
Where'er our various journies tend,
To this we soon or late descend.

Thither

Thither from mortal eyes retir'd,
 Though oft beheld and still admir'd,
 St Clair to dust its claims resigns,
 And in sublimer regions shines.
 Let us, whom ties fraternal bind,
 Beyond the rest of human kind,
 Like St Clair live, like St Clair die,
 Then join th' Eternal Lodge on high.

XLIII. GRAND ELECTION, Nov. 30. 1778.

John Duke of Athol, *Grand-Master*.
 The Hon. Col. James Murray, *Deputy Grand-Master*.
 Nathaniel Spens, Esq. *Substitute Grand-Master*.
 George Stewart, Esq. *Senior Grand-Warden*.
 John Ramsay, Esq. *Junior Grand-Warden*.
 James Hunter Blair, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Macclure, *Grand-Chaplain*.
 Mr David Bolt, *Grand-Clerk*.

It is remarkable that at this time the Duke of Athol was Grand-Master both in Scotland and England.

XLIV. GRAND ELECTION, Nov. 30, 1779.

John Duke of Athol, *Grand-Master*.
 Earl of Balcarras, *Grand-Master Elect*.
 The Hon. Col. Murray, *Deputy Grand-Master*.
 Nathaniel Spens, Esq. *Substitute Grand-Master*.
 George Stewart, Esq. *Senior Grand-Warden*.
 John Ramsay, Esq. *Junior Grand-Warden*.
 James Hunter Blair, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.

In the course of this year no important events occurred.

XLV. GRAND ELECTION, Nov. 30, 1780.

Alexander Earl of Balcarras, *Grand-Master*.
 Lord Haddo, *Deputy Grand-Master*.
 Nathaniel Spens, Esq. *Substitute Grand-Master*.
 Robert Dalziel, Esq. *Senior Grand-Warden*.
 William Farquharson, Esq. *Junior Grand-Warden*.
 James Hunter Blair, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

No interesting events distinguished this year.

XLVI. GRAND ELECTION, Nov. 30, 1781.

Alexander Earl of Balcarras, *Grand-Master*.
Lord Haddo, *Grand-Master Elect*.
Francis Charteris, younger of Amisfield, *Deputy Grand-Master*.
Nathaniel Spens, Esq. *Substitute Grand-Master*.
Robert Dalziel, Esq. *Senior Grand-Warden*.
William Farquharson, Esq. *Junior Grand-Warden*.
James Hunter Blair, Esq. *Grand-Treasurer*.
William Mason, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr Robert Meikle, *Grand-Clerk*.

Many new lodges were erected during this year,
and much money distributed among the poor.

XLVII. GRAND ELECTION, Nov. 30, 1782.

David Earl of Buchan, *Grand-Master*.
Nathaniel Spens, Esq. *Deputy Grand-Master*.
William Charles Little, Esq. *Substitute Grand-Master*.
Alexander Ferguson, Esq. *Senior Grand-Warden*.
Thomas Hay, Esq. *Junior Grand-Warden*.
James Hunter Blair, Esq. *Grand-Treasurer*.
William Mason, Esq. *Grand-Secretary*.
Mr John Maclure, *Grand-Chaplain*.
Mr Robert Meikle, *Grand-Clerk*.

No particular business was transacted in the
course of this year.

XLVIII.

XLVIII. GRAND ELECTION, Dec. 1, 1783.

David Earl of Buchan, *Grand-Master*.
 Nathaniel Spens, *Deputy Grand-Master*.
 William Charles Little, Esq. *Substitute Grand-Master*.
 Alexander Ferguson, Esq. *Senior Grand-Master*.
 Thomas Hay, Esq. *Junior Grand-Warden*.
 James Hunter Blair, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

A petition was received from several Scottish masons, who had been commissioned by the Empress of all the Russias to settle in her capital, requesting a charter of erection for a lodge at St. Petersburg, under the name of the Imperial Scottish Lodge of St. Petersburg; which was unanimously granted.

XLIX. GRAND ELECTION, Nov. 30, 1784.

Lord Hadde, *Grand-Master*.
 Nathaniel Spens, Esq. *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 George Gordon, Esq. *Senior Grand-Warden*.
 William Mackillop, Esq. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

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DURING

DURING this year the Grand Lodge granted a confirmation of the Pythagorean Lodge at Antigua.

ON the 1st of August 1785, the foundation-stone of the South Bridge was laid with great solemnity by the Right Honourable Lord Haddo, Grand Master-Mason of Scotland, in presence of the Right Honourable the Lord Provost and Magistrates, a number of nobility and gentry, and the masters, officers, and brethren of all the lodges of Free Masons in this city and neighbourhood, besides an innumerable crowd of spectators. At half past twelve the procession began from the Parliament House in the following order.

The Magistrates in their robes.

The Grand Lodge, preceded by a band of music, and a band of singers under the direction of Mr Clark.

The lodges according to their seniority, the oldest lodge walking first.

Order of the Grand Lodge.

The golden compasses carried by an operative mason.

Six Grand-Stewards, with rods—two and two.

Golden-square, level, and plumb, carried by three operative masons.

Band of music.

A

A body of masons attending upon the Grand-Master—three and three.

Remainder of the Grand-Stewards—two and two.

Master of the Grand Stewards.

Grand Secretary, Chaplain, and Clerk.

The cornucopia and golden mallet, carried by the tyler of the Grand Lodge, and an operative mason.

Grand-Wardens with batons.

Deputy Grand-Master, Treasurer, and Substitute.

Grand Master-Mason of Scotland, supported by two former Grand-Masters, noblemen and gentlemen, who had formerly been Grand-Masters.

A detachment of soldiers.

AFTER proceeding down the High Street and Niddry's-Wynd, the Lord' Provost and Magistrates, &c. arranged themselves on the right, the brethren on the left. The Grand-Master, the Substitute Grand-Master, and Grand-Wardens, then walked up to the ground where the stone lay: In the stone were cut five holes, wherein the Substitute Grand-Master put in some coins of his present Majesty's reign, and covered them with a plate, on which was engraven the following inscription:

Annuate

Annuente Deo optimo maximo,
 Regnante Georgio III. Patre Patriæ,
 Hujus pontis,
 Quo vici extra mœnia Edinburgi,
 Urbi commode adjungerentur,
 Aditumque non indignum tanta urbs haberet,
 Primum lapidem posuit
 Nobilis vir Georgius Dominus Haddo,
 Antiquissimi sodalitiî Architectonici,
 Apud Scotos curio maximus,
 Plaudente amplissima fratrum corona,
 Immensaque populi frequentia
 Opus,
 Utile civibus, gratum advenis,
 Urbi decorum, patriæ honestum,
 Diu multumque desideratum,
 Consule Jacobo Hunter Blair,
 Incepti auctore indefesso,
 Sanciente Rege Senatuque Britannicæ
 Approbantibus omnibus,
 Tandem inchoatum est
 Ipsis Kalendis Augusti,
 A. D. MDCCLXXXV.
 Æræ Architectonicæ 5785.
 Q. F. F. Q. S.

TRANSLATION.

By the blessing of Almighty God, in the reign of
 George the Third, the father of his country, the Right
 Honourable George Lord Haddo, Grand-Master of the
 most ancient fraternity of Free Masons in Scotland,
 amidst the acclamations of a grand assembly of the bre-
 thren,

thren, and of a vast concourse of people, laid the first stone of this bridge, intended to form a convenient communication between the city of Edinburgh and its suburbs, and an access not unworthy of such a city.

THIS work, so useful to the inhabitants, so pleasing and convenient to strangers, so ornamental to the city, so creditable to the country, so long and much wanted and wished for, was at last begun, with the sanction of the King and Parliament of Great Britain, and with universal approbation, in the Provostship of James Hunter Blair, the author and indefatigable promoter of the undertaking, August the first, in the year of our Lord 1785, and of the æra of masonry 5785. Which may God prosper.

THE Grand-Master then standing on the east, with the Substitute on his right hand, and the Grand-Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative to the Substitute, and by him to the Grand-Master, who applied the square to that part of the stone which was square ; the plumb to the several edges, the level above the stone in several positions, and with the mallet, he gave three knocks, saying : “ May the Grand Architect of the Universe grant a blessing on this foundation-stone, which we have now laid, and by his providence enable us to finish this, and every other work which may be undertaken for the embellishment and advantage of this city.” On this the brethren gave three huzzas.

THE

THE cornucopia and two silver vessels were then brought from the table, and delivered; the cornucopia to the Substitute, and the two vessels to the Wardens, and were successively presented to the Grand-Master, who, according to an ancient ceremony, poured the corn, wine, and oil, which they contained, on the stone, saying, " May the all-bounteous Author of Nature bless this city with an abundance of corn, wine, and oil, and with all the necessaries, conveniencies, and comforts of life, and may the same Almighty power preserve this city from ruin and decay to the latest posterity." On this the brethren again gave three huzzas.

THE Grand-Master afterwards addressed himself to the Lord Provost and Magistrates, in a speech suitable to the occasion; when the brethren again gave three huzzas, which concluded the ceremony.

THE Grand-Master, at laying the foundation-stone, was supported on the right hand by the Duke of Buccleugh, and, on the left, by the Earl of Balcarras.

AFTER the foundation-stone was laid, and the anthem sung, the brethren returned; the whole procession being reversed; and when the junior lodge arrived at the door of the Parliament House, they

they stopped till the Magistrates, Grand Lodge, and senior lodges passed.

L. GRAND ELECTION, Nov. 30, 1785.

Lord Haddo, *Grand-Master*.

Hon. F. Charteris, younger of Amisfield, *Grand-Mast. Elect*,

Nathaniel Spens, Esq. *Deputy Grand-Master*.

Thomas Hay, Esq. *Substitute Grand-Master*.

George Gordon, Esq. *Senior Grand-Warden*.

William Mackillop, Esq. *Junior Grand-Warden*.

John Hay, Esq. *Grand-Treasurer*.

William Mason, Esq. *Grand-Secretary*.

Mr John Maclure, *Grand-Chaplain*.

Mr Robert Meikle, *Grand-Clerk*.

A CHARTER of confirmation was granted during this year to the Union Lodge in the island of St Christophers.

A PETITION having been presented from a distressed Turk, who, upon examination, was found to be a brother of the order, he was ordered immediate relief.

DURING this year there was a correspondence between the Grand Lodges of Scotland and Berlin.

LI.

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LI. GRAND ELECTION, Nov. 30. 1786.

Hon. F. Charteris, younger of Amisfield, *Grand-Master*.
 Lord Torphichen, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 Sir J. Sinclair, Bart. of Stevenson, *Senior Grand-Warden*.
 James Hume, Esq. W. S. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Mr John Maclure, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

IN the course of this year a charter was granted to a French Lodge at Aix, in Provence, under the title of *La Douce Harmonie*.

LII. GRAND ELECTION, Nov. 30. 1787.

Francis Lord Elcho, *Grand-Master*.
 Lord Torphichen, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 Sir John Sinclair of Stevenson, *Senior Grand-Warden*.
 James Hume Esq. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Reverend Dr Touch, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

DURING this year a charter was granted to a number of brethren to hold a lodge at Rouen, in France, under the title of *Ardente Amitié*, and another for the city of Marseilles, under the name of the *Faithful Friend*.

LEWIS

LEWIS CLAVEL, Master of the Scottish Lodge at Rouen, in Normandy, was appointed Provincial Grand-Master over all the lodges in France, which held of the Grand Lodge of Scotland.

THE Right Honourable Lord Haddo, in absence of the Right Honourable Lord Elcho, (Grand-Master of Scotland) accompanied by the Grand Lodge of Free Masons, with the proper insignia, the Lord Provost, Magistrates, Council of Edinburgh, in their robes, the Magistrates of Leith, several of the principal inhabitants, &c. walked in procession from the Assembly Rooms, at Leith, attended by a party of the military, and a band of music from the castle, and laid the foundation-stone of the Draw-Bridge at the Harbour of Leith, with the usual solemnities. In the stone were put some coins of his present Majesty's reign, covered with a plate of silver, on which was engraved the following inscription:

Florente
Sub Imperio Georgii III.
Omni Britannix ora,
Opibus, Artibus, Commercio,
Civitas Edinburgensis,
Veterem suum Lethæ Portum,
Navium multitudinem undique
Appellentium,
Jam non capientem
Munifice ampliavit.
A. D. MDCCLXXXVIII.

Urbis

Urbis Consule 1vto Joanne Grieve,
 Hujus molis primum lapidem posuit
 Nobilis Vir Georgius Dominus Haddo,
 Die Septembris, xxiii.
 Æræ Architectonicæ 5788.

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

LIII. GRAND ELECTION, Dec. 1. 1788.

Francis Lord Napier, *Grand-Master*.
 Lord Binning, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 J. Stewart, Esq. younger of Allanbank, *Sen. Grand-Warden*.
 James Wolfe Murray, Esq. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Reverend Dr Touch, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

It was agreed upon during this year that all gentlemen in the clerical line should pay no dues for being initiated into the fraternity.

ON the 16th November 1789, the foundation-stone of the New College of Edinburgh was laid with great solemnity by the Right Honourable Francis Lord Napier, Grand Master-Mason of Scotland, in presence of the Right Honourable the Lord Provost, Magistrates, and Town Council
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of the city of Edinburgh, with the Principal, Professors, and students of the University of Edinburgh, a number of nobility and gentry, and the masters, officers, and brethren of all the lodges of Free Masons in this city and neighbourhood, besides an innumerable crowd of spectators. The brethren assembled within the Parliament House at eleven o'clock forenoon, to meet the Most Worshipful Grand Master-Mason. When the lodges were arranged, the Grand-Master sent notice to the Lord Provost and Magistrates in the Council-chamber, and to the Principal, Professors, and students of the University in the High Church; upon which notice the procession began as follows.

The Principal, Professors, and students, with their mace carried before them.

The Lord Provost, Magistrates, and Council, preceded by the sword, mace, &c.

A band of singers, under the direction of Signior Schetky.

The Grand Stewards.

The Noblemen and Gentlemen attending the Grand-Master.

The Grand jewels,

The Grand Lodge.

A band of instrumental music.

The lodges according to their seniority, the lodge of St Mary's Chapel walking first,

THE

THE band played the first three songs, and the singers sung them in going to the ceremony. Upon arriving at the spot, where the stone was laid, the instrumental band played *Come let us prepare*, till all the lodges had taken their ground. The Substitute Grand-Master, assisted by Mr Robert Adam, the architect and designer of this noble work, proceeded to place the medals, writings, &c. in the stone. The Grand-Master then, standing on the east, with the Substitute on his right hand, and the Grand-Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative to the Substitute, and by him to the Grand-Master, who applied the square to that part of the stone that was square, the plumb to the several edges, the level above the stone in several positions, and with the mallet he gave three knocks, saying, "May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by his providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city;" on this the brethren gave three huzzas. The cornucopia and two silver vessels were then brought from the table, and delivered, the cornucopia to the Substitute, and the two vessels to the Wardens, and were successively presented to the Grand-Master, who, according to an ancient ceremony, poured the corn, the wine, and the oil, which they contained, on the stone, saying, "May the
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the All-Bounteous Author of Nature bless this city with abundance of corn, wine, and oil, and with all the necessities, conveniencies, and comforts of life; and may the same Almighty Power preserve this city from ruin and decay to the latest posterity;" on this the brethren again gave three huzzas. The Grand-Master afterwards addressed himself to the Lord Provost and Magistrates as follows:

*" My Lord Provost and Magistrates of the city of
Edinburgh,*

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

" THE attention to the improvement of this city, manifested by the Magistrates your predecessors in office, has, for many years, excited the admiration of their fellow-citizens. The particular exertions of your Lordship, and your colleagues, have merited, and it gives me infinite satisfaction

tisfaction to say, have obtained the universal approbation of all ranks of men. The business of this day, equally to be remembered in the annals of this city and of masonry, will transmit your name with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them, of steady patriotism, love of your country, and anxious desire to advance the welfare, and increase the fame, of the city of Edinburgh. In the name of the craft of Free and Accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your Lordship, and your brethren in Magistracy. May you long continue here the ornaments of civil society ; and may you hereafter be received into those mansions, those lodges, prepared in Heaven for the blessed."

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

THE Grand-Master next addressed the Principal, as representing the University of Edinburgh, in the following words.

" *Reverend Sir,*

" PERMIT me to congratulate you, as Principal,
and

and your brethren as Professors of the University of Edinburgh, on the work in which we have this day been engaged ; a work worthy of your patrons, who, ever considering the public good, will not permit the seat of learning, established in this ancient metropolis, to bear the appearance of decay, at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices. Permit me likewise to congratulate my country on the probability of seeing the different chairs of the magnificent structure, now to be erected, filled by men so distinguished for their piety, so eminent for their learning, and so celebrated for their abilities, as those to whom I now have the honour of addressing myself. Any panegyric I can pronounce, must fall so far short of what is due to you, Sir, and your honourable and learned brethren, that it would be presumption in me to attempt to express my sense of your deserts. Suffice it to say, that the Grand Lodge of Scotland, and the lodges depending on it, are most happy in having this opportunity of assisting at, and witnessing the laying the foundation, from whence, it is their earnest wish, a building may arise, which in future ages may be as renowned for the excellence of its teachers, and as much respected for the propriety of conduct in its students, as the University now is, over which you have the peculiar satisfaction of presiding. May the Almighty Architect,

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chitect, the Sovereign Disposer of all events, grant that the Principal and Professors of this College may continue to deliver their instructions, and the students to receive their admonitions, in such a manner as may redound to the glory of God, the promotion of science, and the extension of all useful learning."

To which the Reverend Principal Robertson made the following reply.

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

" WITH what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned colleagues affords the most satisfying evidence. From confidence in their abilities, and assiduity in discharging

charging the duties of their respective offices, the University of Edinburgh has become a seat of education, not only to youth in every part of the British dominions, but, to the honour of our country, students have been attracted to it from almost every nation in Europe, and every state in America. One thing still was wanting. The apartments appropriated for the accommodation of Professors and students were so extremely unsuitable to the flourishing state of the University, that it has long been the general wish to have buildings more decent and convenient erected. What your Lordship has now done, gives a near prospect of having this wish accomplished; and we consider it as a most auspicious circumstance, that the foundation-stone of this new mansion of science is laid by your Lordship, who, among your ancestors, reckon a man, whose original and universal genius places him high among the illustrious persons who have contributed most eminently to enlarge the boundaries of human knowledge.

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

“ MAY Almighty God, without the invocation
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of whom no action of importance should be begun, bless this undertaking, and enable us to carry it on with success. May he continue to protect our University, the object of whose institutions is to instil into the minds of youth principles of sound knowledge, to inspire them with the love of religion and virtue, and to prepare them for filling the various situations in society with honour to themselves, and with benefit to their country. All this we ask in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power, and glory. Amen."

AFTER the Principal had finished his speech, the brethren again gave three huzzas, which concluded the ceremony,

Two crystal bottles, cast on purpose at the Glass-house of Leith, were deposited in the foundation-stone. In one of these were put different coins of the present reign, each of which being previously enveloped in crystal in such an ingenious manner, that the legend on the coins could be distinctly read without breaking it. In the other bottle was deposited seven rolls of vellum, containing a short account of the original foundation and present state of the University, together with several other papers; in particular the different newspapers, containing advertisements relative to the College, &c. and a list of the

the Lord Provost, Magistrates, and Office-bearers of the Grand Lodge of Scotland. The bottles being carefully sealed up, were covered with a plate of copper, wrapped in block tin; and upon the under side of the copper were engraved the arms of the city of Edinburgh, and of the University, likewise the arms of the Right Honourable Lord Napier, Grand Master-Mason of Scotland. Upon the upper side, was a Latin inscription, of which the following is a copy.

Annunte Deo Opt. Max.
 Regnante Georgio III. Principe
 Munificentissimo,
 Academix Edinburgensis
 Ædibus
 Initio quidem humillimis,
 Et jam, post duo secula, pene ruinosis,
 Novi hujus Ædificii
 Ubi commoditati simul et elegantix,
 Tanti doctrinarum domicilii,
 Dignæ
 Consuleretur,
 Primum lapidem posuit,
 Plaudente ingente omnium ordinum
 Frequentia,
 Vir Nobilissimus
 Franciscus Dominus Napier,
 Reipub. Architectonicæ apud Scotos,
 Curio Maximus,
 xvi. Kal. Decemb.
 Anno salutis humanæ MDCCLXXXIX.
 Æræ Architectonicæ 13513CCLXXXIX.

Consulæ

Consule Thoma Elder,
 Academiæ Præfecto Gulielmo Robertson,
 Architecto Roberto Adam.
 Q. F. F. Q. S.

TRANSLATION.

By the blessing of Almighty God,
 In the reign of the munificent Prince Geo. III.
 The buildings of the University of Edinburgh,
 Being originally very mean,
 And now, after two centuries, almost a ruin,
 The Right Hon. Francis Lord Napier,
 Grand-Master of the fraternity of Free Masons in
 Scotland,
 Amidst the acclamations
 Of a prodigious concourse of all ranks of people,
 Laid the Foundation-stone of this
 New fabric ;
 In which a union of elegance with convenience,
 Suitable to the dignity of such a celebrated
 Seat of learning,
 Has been studied ;
 On the 16th day of November,
 In the year of our Lord 1789,
 And of the æra of Masonry 5789,
 Thomas Elder being Lord Provost of the city ;
 William Robertson Principal of the University ;
 and Robert Adam Architect.
 May the undertaking prosper and be crowned
 with success.

THE

THE anthem being sung, the brethren returned, the whole procession being reversed; and when the junior lodge arrived at the door of the Parliament House, they fell back to the right and left, within the line of the soldiers, when the Principal, Professors, and Students, the Lord Provost, Magistrates, and Town Council, and the Grand Lodge, passed through with their hats off. The Grand-Master was supported, on the right hand, by Sir William Forbes, Bart. a former Grand-Master, and, on the left, by his Grace the Duke of Buccleugh.

LIV. GRAND ELECTION, Nov. 30. 1789.

Francis Lord Napier, *Grand-Master*.

George Earl of Morton, *Grand-Master Elect*.

Lord Binning, *Deputy Grand-Master*.

Thomas Hay, Esq. *Substitute Grand-Master*.

John Stewart, Esq. of Allanbank, *Senior Grand-Warden*.

James Wolfe Murray, *Junior Grand-Warden*.

John Hay, Esq. *Treasurer*.

William Mason, Esq. *Grand-Secretary*.

Reverend Dr Touch, *Grand-Chaplain*.

Mr Robert Meikle, *Grand-Clerk*.

No events of importance occurred during this year.

LV. GRAND ELECTION, Nov. 30. 1790.

George Earl of Morton, *Grand-Master*.
George Earl of Errol, *Deputy Grand-Master*.
Thomas Hay, Esq. *Substitute Grand-Master*.
William Campbell, Esq. *Senior Grand-Warden*.
Captain John Scott of Milleny, *Junior Grand-Warden*.
John Hay, Esq. *Grand-Treasurer*.
William Mason, Esq. *Grand-Secretary*.
Reverend Dr Touch, *Grand-Chaplain*.
Mr Robert Meikle, *Grand-Clerk*.

A NEW lodge, under the title of the Mount Olive Lodge, was erected at St Christophers, under a patent from Scotland.

LVI. GRAND ELECTION, Nov. 30. 1791.

George Earl of Morton, *Grand-Master*.
Marquis of Huntly, *Grand-Master Elect*.
Earl of Errol, *Deputy Grand-Master*.
Thomas Hay, Esq. *Substitute Grand-Master*.
William Campbell, Esq. *Senior Grand-Warden*.
William Douglas Clephan, Esq. *Junior Grand-Warden*.
John Hay, Esq. *Grand-Treasurer*.
William Mason, Esq. *Grand-Secretary*.
Reverend Dr Touch, *Grand-Chaplain*.
Mr Robert Meikle, *Grand-Clerk*.

ON the 30th November, the day of the election, the foundation-stone of the Bridewell, Calton-Hill, was laid in the following manner.

THE

THE Lord Provost, Magistrates, and Council, in their robes.

The Sheriff-Depute, attended by the Noblemen and Gentlemen of the county.

The Band of the 53d regiment.

The Grand-Stewards.

The Noblemen and Gentlemen attending the Grand-Master.

The Grand Jewels, Cornucopia, &c.

The Grand Lodge.

The Lodges according to their seniority ; the Lodge of St Mary's Chapel walking first.

THE procession began to move from the Assembly-Rooms a little after one o'clock, and reached the site for the New Bridewell, upon the Calton-Hill, about two. The Grand-Master then standing on the east, with the Substitute on his right hand, and the Grand-Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative to the Substitute, and by him again to the Grand-Master; with the mallet he gave three knocks, saying, " May the Grand Architect of the universe grant
" a blessing on this foundation-stone which we
" have now laid, and, by his providence, enable us
" to finish this, and every other work which may
" be undertaken for the advantage of this city
" and county." On this the brethren gave three huzzas. The cornucopia and two silver vessels were then brought from the table, and delivered,

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the cornucopia to the Substitute, and the two vessels to the Wardens, and were successively presented to the Grand-Master, who, according to an ancient ceremony, poured the corn, the wine, and the oil, which they contained, on the stone, saying, " May the All-bounteous Author
" of Nature bless this city and county with abundance of corn, wine, and oil, and with all the
" necessities, conveniencies, and comforts of life;
" and may the same Almighty Power preserve
" this city and county from ruin and decay to the
" latest posterity." On this the brethren again gave three huzzas.

THE Grand-Master afterwards addressed himself to the Lord Provost and Magistrates as follows.

" MY LORD PROVOST AND MAGISTRATES,

" I HAVE the honour of meeting your Lordship, and the Magistrates of Edinburgh, this day, for the purpose of carrying into execution an undertaking, which there is every reason to believe will be attended with great public benefit. While we contemplate with pleasure the flourishing state of Scotland, we cannot help lamenting, that, from the imperfection of human affairs in this, as in every other country, the increase of arts, manufactures, commerce, and population, (however desirable in itself,) has been attended with a degree of corruption in the manners of the people, to which, I am sorry to add,

add, the too general use of spirits, among the lower class of both sexes, has, in this country, greatly contributed. I trust, therefore, that every good citizen will most cordially join with me in giving due praise to the zeal of those honourable and respectable Magistrates, through whose exertions the sanction of the legislature has been obtained for the institution of this house of public discipline, which we are now preparing to erect. May it prove, under the guidance of Magistrates, upright and vigilant as those to whom we owe its existence, a terror to the idle and profligate, and a pledge of security to the industrious and well disposed inhabitants of this city and county. May those who shall once feel the severity of its discipline leave it so amended in their behaviour, and inured to habits of industry, as never to require a repetition of its chastisements; and may the accomplishment of the purposes for which it is founded be marked by the regular diminution of the number of its inhabitants."

To this speech the Lord Provost made a very elegant and suitable reply. After the Lord Provost had finished his speech, the brethren again gave three huzzas, which concluded the ceremony.

Two crystal-bottles, cast on purpose at the Glass-house of Leith, were deposited in the foundation-stone. In one of these were put different coins of the present reign; each of which being previously enveloped in crystal, in such an inge-

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nious

nious manner, that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle were deposited two rolls of vellum, containing the names of the present officers of the Grand Lodge, and the present Magistrates of this city ; together with an Edinburgh almanack, and a copy of each of the newspapers published in this city, viz. the Caledonian Mercury, Edinburgh Evening Courant, Edinburgh Advertiser, and Edinburgh Herald. The bottles being carefully sealed up, were covered with a piece of copper, wrapped in block tin ; and, upon the under side of the copper, were engraved the Arms of the city of Edinburgh, the Arms of the Earl of Morton, Grand Master-Mason of Scotland, of Masonry, and of the Right Hon. James Stirling, Lord Provost of Edinburgh. Upon the upper side of the plate, a Latin inscription, of which the following is a copy.

Regnante Georgio III.

Ad nequitiam

Intra Urbem et Comitatum Edinburgensem,

Salutari labori coercendam accommodati

Primum hujus Ergastuli lapidem

Posuit

Vir nobilissimus Georgius Comes de Morton,

Dominus Douglas de Lochleven, &c. &c.

Sodalitii Architectonici apud Scotos Curio Maximus,

Anno post Christum natum MDCCXCI.

Ærae autem Architectonicae MDCCCXCI.

Die ipso Divi Andreae

Urbis

Urbis Consule amplissimo Jacobo Stirling,
Comitatus Vicecomite Vicario Joanni Pringle,
Architecto Roberto Adam.

THE procession then returned to the Assembly Rooms. The Right Hon. the Earl of Balcarras walked on the right side of the Grand-Master, and Thomas Hay, Esq. Substitute Grand-Master, on his left. His Grace the Duke of Buccleugh took the right of Mr Sheriff Pringle, and the Lord Advocate the left.

THE foundation-stone of that princely fabric, the Royal Infirmary, was laid by the noble Earl's grandfather. That humane institution was intended as an asylum for the distressed, where the diseased in body might meet a cure. It has been reserved for the grandson to found a fabric intended for the express purpose of reclaiming the vicious, and promoting the noble ends of virtue. The following inscription is to be placed in the front of the building.

For
The safety of the good,
And
The reformation of the guilty,
This building was erected,
In the magistracy
Of
The Right Honourable James Stirling,
Lord Provost of the City,
And

And John Pringle, Esq.
 Sheriff-Depute of the County
 Of Edinburgh,

The foundation-stone was laid

By

The Right Hon. George Earl of Morton,
 Grand Master-Mason of Scotland,
 On the 30th day of November,
 In the year of our Lord 1791,
 And of Masonry 5791,

DURING this year a provincial deputation was
 granted for the Leeward Carribee Islands.

LVII. GRAND ELECTION, Nov. 30. 1792.

The Marquis of Huntly, *Grand-Master.*
 The Earl of Ancram, *Deputy Grand-Master.*
 Thomas Hay, Esq. *Substitute Grand-Master.*
 William M. D. Clephan, Esq. *Senior Grand-Warden.*
 Lord Downe, *Junior Grand-Warden.*
 John Hay, Esq. *Grand-Treasurer.*
 William Mason, Esq. *Grand-Secretary.*
 Reverend Dr Touch, *Grand-Chaplain.*
 Mr Robert Meikle, *Grand-Clerk.*

NOTHING of importance occurred during this
 year.

LVIII.

LVIII. GRAND ELECTION, Nov. 30 1793.

The Marquis of Huntly, *Grand-Master*.

The Earl of Ancram, *Deputy Grand-Master*.

Thomas Hay, Esq. *Substitute Grand-Master*.

Col. Maclean Douglas Clephan, *Senior Grand-Warden*.

Lord Downe, *Junior Grand-Warden*.

John Hay, Esq. *Grand-Treasurer*.

William Mason, Esq. *Grand-Secretary*.

Reverend Dr Touch, *Grand-Chaplain*.

Mr Robert Meikle, *Grand-Clerk*.

THE members of the Journeymen Lodge, having inconsiderately let their lodge room to a number of men calling themselves the Friends of the People, an extraordinary committee of the Grand Lodge was called to consult upon the business, when it was agreed, that their conduct was highly reprehensible, and it was unanimously resolved to suspend from their office five members, who were concerned in that improper affair. This circumstance is mentioned to show the loyalty of the Grand Lodge, and their eagerness to discourage every society that was unfriendly to the existing government.

LIX.

LIX. GRAND ELECTION, Dec. 1. 1794.

The Earl of Ancram, *Grand-Master*.
 Lord Downe, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 Sir James Foulis, Bart. *Senior Grand-Warden*.
 A. Houston, Esq. of Jordanhill, *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 William Mason, Esq. *Grand-Secretary*.
 Reverend Dr Touch, *Grand-Chaplain*.
 Mr Robert Meikle, *Grand-Clerk*.

No interesting occurrence marked the proceedings of this year.

LX. GRAND ELECTION, Nov. 30. 1795.

The Earl of Ancram, *Grand-Master*.
 Lord Downe, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 Sir James Foulis, Bart. *Senior Grand-Warden*.
 Andrew Houston, Esq. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 Robert Meikle, Esq. *Grand-Secretary*.
 Reverend Dr Touch, *Grand-Chaplain*.
 Mr Thomas Sommers, *Grand-Clerk*.

THE Grand-Master having taken the chair, thanked the brethren for this second mark of attention, in calling him to the chair of the Grand Lodge of Scotland, an honour which he would ever recollect with gratitude. He regretted

ted, that from his necessary avocations, which led him occasionally at a distance from this city, he had it not in his power to pay that attention to the lodges, which inclination, as well as a sense of duty, would induce him to give. He would, however, embrace the earliest opportunities in his power of paying his respects to them. He then observed, that although, from the principles of the craft, it was at all times unbecoming of them as a body to interfere with politics, yet he considered loyalty to the King, and submission to the laws, to be duties incumbent on all. He hoped, therefore, that from the late deliverance of his Majesty, when personally attacked in going to Parliament, the first day of the present session, it would be proper for the brethren, when now assembled upon the anniversary of St Andrew, to express their happiness at that deliverance. He would, therefore, propose an Address, which he had then in his hand, and which, he flattered himself, would meet with their approbation." The Address having been read by the Most Worshipful, and approved of by the brethren, it was transmitted to the Duke of Portland, Secretary of State for the home department, and by him presented to his Majesty. Of this Address the following is a copy.

L 1

" UNTO

“ UNTO THE KING’S MOST EXCELLENT MAJESTY, .

“ The Humble Address of the Right Honourable and Most Worshipful, William Earl of Ancram, Grand Master-Mason of Scotland ; Francis Lord Viscount Downe, Depute Grand-Master ; Thomas Hay, Esq. Substitute Grand-Master ; Sir James Foulis, Bart. Senior Grand-Warden ; Andrew Houston, Esq. Junior Grand-Warden ; John Hay, Esq. Grand-Treasurer ; with the Brethren in Grand Lodge assembled on the Anniversary of St Andrew.

“ MOST GRACIOUS SOVEREIGN,

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

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

“ WE

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

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

(Signed)

" ANCRAM, *Grand-Master*."

LXI. GRAND ELECTION, Nov. 30. 1796.

Lord Viscount Downe, *Grand-Master*.
 The Earl of Crawford, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*.
 John Clerk, Esq. *Senior Grand-Warden*.
 Robert Moir, Esq. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 Robert Meikle, Esq. *Grand-Secretary*.
 Reverend Dr Touch, *Grand-Chaplain*.
 Mr Thomas Sommers, *Grand-Clerk*.

In the course of this year a correspondence was opened with the Grand Lodge of Ireland.

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LXII.

LXII. GRAND ELECTION, Nov. 30. 1797-

Lord Viscount Downe, *Grand-Master*.
 The Earl of Crawford, *Deputy Grand-Master*.
 Thomas Hay, Esq. *Substitute Grand-Master*
 John Clerk, Esq. *Senior Grand-Warden*.
 Robert Moir, Esq. *Junior Grand-Warden*.
 John Hay, Esq. *Grand-Treasurer*.
 William Guthrie, Esq. *Grand-Secretary*.
 Rev. Dr Touch, *Grand-Chaplain*.
 Mr Thomas Sommers, *Grand-Clerk*.

AN Address to his Majesty, upon the late signal victory over the Dutch fleet by Lord Duncan, was moved by the Substitute Grand-Master, and unanimously agreed to. In consequence of this motion, the following Address was drawn up, and transmitted to the Duke of Portland:

“ UNTO THE KING’S MOST EXCELLENT MAJESTY,

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

“ MAY IT PLEASE YOUR MAJESTY,

“ WE, your Majesty’s most dutiful and loyal subjects, the Grand-Master and other officers of the Grand Lodge of Scotland, with the Masters, Officers, and Proxies of Lodges, and Brethren in Grand Lodge assembled, though generally unaccustomed

customed to approach your royal person, except upon events connected with the domestic felicity of your illustrious house, yet we trust we will be pardoned by your Majesty for thus expressing our congratulations on the late naval victory, glorious almost beyond all former example. Actuated as we are, by an honest pride in the reflection that the signal success on this occasion was obtained through divine aid, under the auspices of one to whom our native country had the credit of giving birth, we are ready, in common with your Majesty's other loyal subjects, to stand or fall in the support of our liberties, our laws, and our religion; and conclude with breathing a hope in the true spirit of masonry, that peace may soon be restored to these realms on a solid and permanent basis, honourable to your Majesty, and to the nation.

“SIGNED in name, and by appointment, and in presence of the Brethren, within the Grand Lodge, this 30th Day of November 1797, being the Anniversary of the Festival of St. Andrew.”

LXIII. GRAND ELECTION, Nov. 30, 1798.

Sir James Stirling, Bart. Lord Prov. of Edin. *Grand-Master*.
G. Ramsay, Esq. younger of Barnton, *Deputy Grand-Master*.
John Clerk, Esq. *Substitute Grand-Master*.
J. Trotter, Esq. of Morton-Hall, *Senior Grand-Warden*.
A. Gibson Maitland, Esq. of Clifton-Hall, *Junior Grand-Warden*.
John Hay, Esq. *Grand-Treasurer*.
William Guthrie, Esq. *Grand-Secretary*.
Rev. Dr Touch, *Grand-Chaplain*.
Mr James Bertram, *Grand-Clerk*.

IN consequence of the celebrated victory over the French fleet by Admiral Nelson, an address was presented to his Majesty by the Grand Lodge of Scotland.

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

" AND

“ AND whereas certain societies have been long
“ accustomed to be holden in this kingdom, under
“ the denomination of Lodges of Free Masons,
“ the meetings whereof have been, in a great
“ measure, directed to charitable purposes, be it
“ therefore enacted, That nothing in this act
“ shall extend to the meetings of any such socie-
“ ty or lodge, which shall, before the passing of
“ this act, have been usually holden under the
“ said denomination, and in conformity to the
“ rules prevailing among the said societies of
“ Free Masons.

“ PROVIDED always, that this exemption shall
“ not extend to any such society, unless two of
“ the members composing the same shall certify
“ upon oath (which oath any justice of the peace
“ or other magistrate is hereby empowered to ad-
“ minister), that such society or lodge has, before
“ the passing of this act, been usually held under
“ the denomination of a Lodge of Free Masons,
“ and in conformity to the rules prevailing among
“ the societies or lodges of Free Masons in this
“ kingdom: which certificate, duly attested by
“ the magistrate before whom the same shall be
“ sworn, and subscribed by the person so certify-
“ ing, shall, within two calendar months after the
“ passing of this act, be deposited with the clerk
“ of the peace for the county, stewartry, riding,
“ division, shire, or place, where such society or
“ lodge hath been usually held: Provided also,
“ That

“ That this exemption shall not extend to any
“ such society or lodge, unless the name or deno-
“ mination thereof, and the usual place or places,
“ and the time or times of its meetings, and the
“ names or descriptions of all and every the mem-
“ bers thereof, be registered with such clerks of
“ the peace, as aforesaid, *within two months* after
“ the passing of this act ; and also on or before
“ the 25th day of March in every succeeding
“ year.

“ AND be it enacted, That the clerk of the
“ peace, or the person acting in his behalf, in any
“ such county, stewardry, riding, division, shire,
“ or place, is hereby authorised and required to
“ receive such certificate, and make such registry
“ as aforesaid, and to enrol the same among the
“ records of such county, stewardry, riding, divi-
“ sion, shire, or place, and to lay the same, once
“ in every year, before the general session of the
“ justices for such county, stewardry, riding, divi-
“ sion, shire, or place ; and that it shall and may
“ be lawful for the said justices, or for the major
“ part of them, at any of their general sessions,
“ if they shall so think fit, upon complaint made
“ to them upon oath, by any one or more credi-
“ ble persons, that the continuance of the meet-
“ ings of any such lodge or society is likely to be
“ injurious to the public peace and good order,
“ to direct that the meetings of any such society
“ or lodge, within such county, stewardry, riding,
“ division,

WHICH enactments the Grand Lodge having taken into their most serious consideration, they unanimously agreed, that it was their province, as the head of the masonic body in Scotland, from whom all regular lodges hold by charter, their right of meeting, to take effectual steps for enforcing observance of the law before recited—a law, which, as bearing honourable testimony to the purity of their order, and thus silencing the daring breath of calumny, must be truly flattering to the brethren at large.

THEY do, therefore, in the first place, most strenuously recommend the instant attention of the whole lodges of Scotland to the foregoing legislative regulations; by which it will be observed, that two essential requisites are necessary for entitling the Free Masons of Scotland to hold in future their usual meetings.

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“ before the passing of the said act, been usually held under the denomination of a lodge of Free Masons, and in conformity to the rules prevailing among the lodges of Free Masons in this kingdom ;” and which affidavit, certified by the magistrate before whom it is taken, must be registered with the sheriff-clerk of the county where the particular lodge holds her meetings, within two calendar months from the 12th of July last : And,

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

AND the Grand Lodge, responsible for the regular conduct of the masons of Scotland, holding of them, which they are firmly persuaded is almost without exception entirely consonant to the principles of the craft ; yet, anxious to guard against every intrusion on their ancient and respectable order, or upon her established and accustomed forms, do unanimously resolve,

1mo, That every lodge holding of the Grand Lodge of Scotland, shall, *within six months* from this date, apply for a certificate from the Grand Lodge ; which certificate shall bear an express renewal

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

3tio, That the said certificate shall be there-
after applied for, on or before the 25th day of
April 1801, and of every succeeding year, and
evidence produced, as before mentioned, so long
as the said act is in force, under the same certifi-
cation of being so expunged from the roll in case
of failure.

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

5^{to}, That the names of all the lodges who have so obtained certificates shall be annually transmitted to one of his Majesty's Principal Secretaries of State, and to the Lord Advocate of Scotland,

6^{to}, That the foregoing resolutions be printed, and copies transmitted to all lodges throughout Scotland holding of the Grand Lodge, that none may pretend ignorance thereof,

7^{mo}, That copies thereof be also transmitted to his Grace the Duke of Athol, and the Right Hon. Henry Dundas, by the Most Worshipful Grand-Master, and he be requested to take that opportunity of expressing the grateful sense the masons of Scotland entertain of their exertions in behalf of the craft.

8^{vo}, That a committee be appointed to wait on the Lord Advocate, with a copy of the said resolutions, and instructed to assure his lordship, that they have a grateful feeling of his lordship's kindness to the masons of Scotland, and will be ready to listen to any other regulations that to him may appear proper to be adopted.—The following committee were accordingly named for that purpose:—The Right Hon. and Most Worshipful the Grand-Master, his Substitute, and Brother Campbell of Fairfield.

9^{no},

gno, That a copy of these resolutions be also transmitted to the Secretary of the Grand Lodge of Ancient Free Masons in England.

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

LXIV. GRAND ELECTION, Nov. 30, 1799.

Sir James Stirling, Bart. *Grand-Master.*

Charles William Earl of Dalkeith, *Grand-Master Elect.*

G. Ramsay, Esq. younger of Barnton, *Deputy Grand-Master.*

John Clark, Esq. *Substitute Grand-Master.*

John Trotter, Esq. of Morton-Hall, *Senior Grand-Warden.*

A.C. Gibson Maitland, Esq. of Clifton-Hall, *Jun. G. Warden.*

John Hay, Esq. *Grand-Treasurer.*

Rev. Dr Touch, *Grand-Chaplain.*

William Guthrie, Esq. *Grand-Secretary.*

Mr James Bartram, *Grand-Clerk.*

SEVERAL charters having been applied for, in the course of this year, a doubt was entertained by several members of the Grand Lodge, whether or not they were entitled to grant new charters since

since the passing of the act concerning the suppression of secret societies. It was agreed to take the advice of counsel, who were of opinion, that no lodge, erected since the 12th of July, was entitled to the benefit of the statute.

IN consequence of the escape of our Sovereign from a base attempt upon his life, the Grand Lodge of Scotland, ever attentive to the duties of loyal subjects, prepared the following Address, and presented it to his Majesty.

“ MAY IT PLEASE YOUR MAJESTY,

“ WE, your Majesty’s most dutiful and loyal subjects, the Grand-Master and other officers of the Grand Lodge of Scotland, with the Masters and Proxies of Lodges, and their Wardens, in Grand Lodge assembled, approach your Majesty’s throne, with reflections of horror, in common with all your other affectionate subjects, on the possible event of a recent attempt upon the sacred person of your Majesty, of which, but for the proof of that atrocity, we should, for the honour of humanity, have doubted the reality.

“ THE miserable person who made this wicked attack on a life so justly precious to the whole community, must, according to our feelings, have either been visited by the Supreme Being with
the

the greatest affliction to which our nature is liable, or be of a description of men, (if such are entitled to the appellation), of which we are fully convinced there exists not another solitary individual throughout the extended dominions of your Majesty.

“ THE magnanimity displayed by your Majesty, on so trying an occasion, will ever, on recollection, fill the eyes of your faithful subjects with tears of gratitude, as establishing your entire confidence on your affectionate people, and as having had an effect pleasing, we are well aware, to your Majesty, of preventing many and serious mischiefs, among the great concourse of your subjects then assembled, whose fears were alive for the safety of their beloved Sovereign.

“ WE take this opportunity of assuring your Majesty of the purity and simplicity of our ancient order, and of our sincere attachment to the glorious constitution of our country, founded on a basis, which, from its stability, cannot be shaken by foes foreign or domestic; and conclude with our most anxious wishes for the long continuance and prosperity of your Majesty's reign, and for the permanent, unimpaired, and undisturbed felicity of your Majesty, and of every branch of your illustrious house.

“ SIGNED

" SIGNED in name of, by appointment, and in presence of the Grand Lodge of Free Masons of Scotland, this 9th day of June 1800.

(Signed)

" JAMES STIRLING,

" G. M. Mason of Scotland."

LXV. GRAND ELECTION, Dec. 1. 1800.

Charles William Earl of Dalkeith, *Grand-Master*.

Robert Dundas, Esq. of Melville, *Deputy Grand-Master*.

John Clark, Esq. *Substitute Grand-Master*.

John Trotter, Esq. of Morton-Hall, *Sen. Grand-Warden*.

Sir Charles Douglas, Bart. *Junior Grand-Warden*.

John Hay, Esq. *Grand-Treasurer*.

Rev. Dr Touch, *Grand-Chaplain*.

William Guthrie, Esq. *Grand-Secretary*.

Mr James Bartram, *Grand-Clerk*.

It was agreed upon, in the course of this year, to divide Scotland into different districts, and to appoint provincial Grand-Masters over each of these. After proper regulations and instructions were drawn up for these office-bearers, several gentlemen were appointed provincial Grand-masters.—See *Appendix*, No. 4.

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A CHARTER was this year granted to the officers of the 51st regiment, stationed at Columba, in the Island of Ceylon, to hold a lodge under the denomination of the Orange Lodge.

THE Grand Lodge received a message from the Magistrates of Edinburgh, informing them that the foundation-stone of the Wet-Docks at Leith was to be laid on the 14th May 1801, and requesting their company and assistance on the occasion.

WHEN the appointed day arrived, the brethren, amounting to about 1200, set out from the Leith Assembly Rooms, a little before nine o'clock in the morning, and advanced in the following order.

THE Lord Provost, Magistrates, and Council of the City of Edinburgh, with the Magistrates of Leith, in their robes, preceded by the insignia of their office, and a band of music.

The Engineers and Architects of the proposed building.

The Grand-Tyler, in his proper clothing, carrying a drawn sword.

The Grand-Stewards, with their rods.

The Golden Compass, Square, and Plumb, carried by operative masons.

N n

The

The Golden Mallet, carried by an operative brother.

The cornucopia, filled with corn, and two silver cups or goblets, the one filled with wine, the other with oil, carried by operative brethren.

The inscriptions and medals to be deposited in the stone, carried by operative brethren.

The Grand-Secretary and Grand-Clerk.

The Grand-Treasurer and Grand-Chaplain.

The Senior and Junior Grand-Wardens.

The Holy Bible open upon a cushion, carried by Brother Peacock.

The Grand-Master, supported by Sir James Stirling, Bart. last Grand-Master, and Sir Patrick Murray, Bart. Deputy Grand-Master P. T.

Lord Downe, accompanied by the Substitute Grand-Master, and the Provincial Grand-Master for Peebles, Selkirk, &c.

The Master of Proxies, supported by his Depute and Substitute, and accompanied by all the Proxy-Masters and Wardens, according to their seniority.

The Masters of Edinburgh Lodges, accompanied by their Officers and Brethren, according to their seniority; with Bands of Music attached to several of these Lodges.

The Masters, Wardens, and Brethren, of the Trinity-House, Leith, accompanied by a great number

number of the most respectable Merchants and Inhabitants of Leith.

WHEN the procession arrived at the spot, the Lord Provost and Magistrates went to a theatre erected for them on the west side of the foundation-stone. The Grand-Master, with his officers, went to one on the east, where a table was placed, upon which were laid the Jewels, and other emblems of the craft. The Substitute Grand-Master then ordered the stone to be slung, and let down gradually, making three regular stops before it came to the ground ; and, while this was going on, the bands played the anthem.

THE Substitute Grand-Master then placed a large phial in the stone, which contained all the present current coins in this country, with a number of beautiful medals, of the first characters of the present age, which were previously inclosed in crystal. Above the phial were deposited two plates, on one of which the following Inscription was engraved.

In the reign of the most gracious Sovereign
George III.

And

Under the auspices of the Right Honourable
William Fettes,

Lord Provost of Edinburgh,
The harbour of Leith,

Though

Formed at a remote period,

And,

As commerce, in the course of ages, increased,

Often repaired and extended ;

Yet being still

Narrow and incommodious,

Robert Dundas of Melville, Esquire,

In absence of the Right Hon. William Charles Earl of
Dalkeith,

Grand Master-Mason of Scotland,

Laid the foundation-stone

Of these Docks ;

In which the numerous vessels, arriving

From every quarter of the globe,

Might receive ample and secure accommodation ;

On the 14th day of May,

In the year of our Lord 1801,

And of the æra of masonry 5801,

John Rennie being engineer.

May the undertaking prosper
By the blessing of
Almighty God!

AND

AND ON THE OTHER,

The names of the present Town-Council of Edinburgh,
The Right Hon. Henry Dundas, member
For the city ;
The Magistrates of Leith ;
The Wet-Dock Committee ;
The Engineers ;
The Contractors for the Works,
The Grand Lodge of Scotland ;
The Masters and Wardens of the Trinity-
House, Leith.

THE Grand-Master, preceded by the Officers of the Grand Lodge, the Jewels, &c. borne before them, was conducted by Sir James Stirling, late Grand-Master, with the Depute and Substitute Grand-Master, to the site of the stone. The Depute and Substitute retiring, the Grand-Master, with the assistance of two operative brethren, turned the stone, and laid it in its bed. The stone being laid, the Grand-Master, with the Substitute on his right hand, placed themselves on the east of the stone, the Grand-Wardens standing on the west. The square, the plumb, the level, and the mallet, being successively delivered to the Substitute, and by him to the Grand-Master, he applied the square to that part of the stone which was square, the plumb to the several edges of the stone, and the level above the stone in several positions. And, lastly, he gave the stone three knocks with the mallet, saying

saying, " May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone, and every other undertaking that may tend to the advantage of the city of Edinburgh, and its harbours. May he be a guard and protection to them ; and may they long be preserved from peril and decay." On which the brethren gave three cheers, and the band played the anthem. After this, the cornucopia, together with the wine and oil, were delivered by the Grand-Wardens to the Substitute Grand-Master, who handed the same to the Grand-Master ; when he, according to an ancient custom upon such occasions, poured out the corn, the wine, and the oil successively upon the stone, saying, " May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessities and comforts of life." The brethren having again given three cheers, the Grand-Master addressed the Lord Provost and Magistrates to the following effect.

· *My Lord Provost and Magistrates,*

" It is with the highest satisfaction that I have now availed myself of the opportunity, which the situation I have the honour to hold in the Grand Lodge of Scotland has afforded me, of assisting at the commencement of a work so essential to the welfare of this metropolis, and which I trust will contribute,

contribute, in an eminent degree, to the extension of the commerce, and the general prosperity of this portion of the united kingdom.

“ THE respect and esteem which you enjoy in the community over which you have the honour to preside, are the surest pledges, that nothing will be wanting on your part to second the efforts and fulfil the wishes of those public-spirited individuals who have promoted this undertaking, and that the just expectations of the Legislature, to whose liberality you are also indebted, will not be disappointed.

“ IT is impossible to contemplate the auspicious period at which this work is begun, without the strongest sensations of gratitude to that Providence which has inspired his Majesty's councils with temperate firmness, and his fleets with irresistible valour, to assert and maintain the just rights of his subjects, on that element which has ever been the scene of their triumphs, and the source of their envied prosperity and power. May the same bountiful Providence, in the blessings of an honourable and lasting peace, secure to the merchants of this, and of every other port in the British dominions, the free and uninterrupted enjoyment of their trade, and the well-earned fruits of industry and enterprizing activity.

“ IN

“ IN the name of the craft of Free and Accepted Masons, I have to offer our humble supplications to the Supreme Architect of the Universe, that he will afford his protection to your Lordship, and your brethren in the Magistracy, and that you may continue to be the instruments, through Him, of promoting the happiness and welfare of the community intrusted to your charge.”

To which the Lord Provost made the following reply.

“ *Most Worshipful Sir,*

“ LEITH has long had reason to be proud of the enterprize and success of its merchants and sailors. The rapid increase of its commerce has made it necessary to extend the harbour, and improve the conveniencies for its trade. The plan of that able engineer Mr Rennie has been adopted; and I think it one of the happiest events of my life, that I have the honour to fill the chair of the city when the foundation-stone is laid of these extensive wet-docks, which, I conceive, will not only be of great benefit to the city and its port, but to the country at large, as well as convenient for the admission of large ships of his Majesty's navy.

“ I ASSURE you, Sir, that it is highly gratifying
to

to me, and to my fellow-citizens, that the first stone of this important work has been laid by you. Allow me to remark, that there appears a fortunate propriety in this ceremony being performed by the son of a man, to whom our city, the navy of Britain, and the whole Empire, are under so many obligations.

“ PERMIT me, in the name of the Magistrates and Council of the city of Edinburgh, to return our warmest thanks to you, to your brethren, and the gentlemen who have honoured us with their attendance upon this occasion. And may that Almighty Being, whom winds and seas obey, accompany this undertaking with his blessing, and crown the work with success.”

THE ceremony being concluded, the brethren gave three cheers, which was followed with a salute of twenty-one guns from the vessels in the Roads, under the command of Captain Clements of the Royal Navy,

THE procession then returned, in the same order as before, to the Assembly Rooms at Leith ; where the Substitute Grand-Master, in name of the brethren, returned their united thanks for the very proper and handsome manner in which the Deputy Grand-Master had conducted himself upon this occasion ; to which a suitable return having been

O o

made,

made, the Substitute Grand-Master addressed himself to the operative brethren to the following effect: " The foundation-stone of the wet-docks at Leith, planned in much wisdom by the ingenious architect, being now laid, and these implements in your hands having been applied to it by the Grand-Master and approven of, they are recommended to you with full confidence, that, as skilful and faithful workmen, you will use them in such a manner, that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit as craftsmen, and to the honour of our ancient fraternity." After this the Deputy Grand-Master closed the lodge in due form.

THE procession was attended by a party of the 4th or Dumfries-shire militia; who, by their steady conduct, prevented an uncommon crowd of spectators from impeding or interrupting its progress. There probably never was such a numerous procession, so happily conducted and carried on, and that too without the smallest accident having happened. The morning being fine, the ships in the Roads and Harbour having their flags flying and colours displayed, rendered the spectacle more grand and pleasing.

IN the course of this year Alexander Cunningham

ham was appointed Jeweller, and Alexander Lawrie, Bookseller and Stationer to the Grand Lodge of Scotland.

LXVI. GRAND ELECTION, Nov. 30, 1801.

Charles William Earl of Dalkeith, *Grand-Master*.

George Earl of Aboyne, *Grand-Master Elect*.

John Clark, Esq. *Substitute Grand-Master*.

J. Trotter, Esq. of Morton-Hall, *Senior Grand-Warden*.

Sir Charles Douglas, Bart. *Junior Grand-Warden*.

John Hay, Esq. *Grand-Treasurer*.

William Guthrie, Esq. *Grand-Secretary*.

Rev. Dr Touch, *Grand-Chaplain*.

Mr James Bartram, *Grand-Clerk*.

No events of importance distinguished the proceedings of this year.

LXVII. GRAND ELECTION, Nov. 30. 1802.

George Earl of Aboyne, *Grand-Master*.

George Earl of Dalhousie, *Deputy Grand-Master*.

John Clark, Esq. *Substitute Grand-Master*.

Sir George Mackenzie of Coul, Bart. *Sen. Grand-Warden*.

James Farquhar Gordon, Esq. *Junior Grand-Warden*.

John Hay, Esq. *Grand-Treasurer*.

William Guthrie, Esq. *Grand-Secretary*.

Reverend Dr Touch, *Grand-Chaplain*.

Mr James Bartram, *Grand-Clerk*.

THE day of the Grand Election was distinguished by a splendid procession of above 1200 brethren, from the Parliament House to the King's Arms Tavern. In the course of this year a letter was received from Lewis Clavel of Rouen, Provincial Grand-Master of all the Scottish lodges in France, requesting a charter for a lodge at Marseilles, and inclosing a copy of a paper, said to be written by the Grand Lodge of Scotland, granting to the lodge *des Elèves de Minerve* at Paris, the liberty of granting charters. This, however, appeared to be a forgery, as no such power had been granted by the Grand Lodge. Such is the estimation in which Scottish masonry is held on the continent.

IN the course of this year a provincial deputation was granted for the Bermudas in the West Indies.

A CIRCULAR letter was this year received from the Grand Lodge of America. The spirit of illumination which it breathed, and the supernumerary degrees amounting to about 50, which it authorised, were sufficient reasons for drawing down the contempt of Scottish masons, whose honour it is to have preserved Free Masonry, for many centuries, in its original and simple form; and whose pride it shall ever be to transmit, to the latest posterity, the principles and ceremonies of their order unpolluted and unimpaired.

LXVIII.

LXVIII GRAND ELECTION, Nov. 30. 1803.

George Earl of Aboyne, *Grand-Master*.

George Earl of Dalhousie, *Grand-Master Elect*.

John Clark, Esq. *Substitute Grand-Master*.

Sir G. S. Mackenzie, Bart. *Senior Grand-Warden*.

James Farquhar Gordon, Esq. *Junior Grand-Warden*.

John Hay, Esq. *Grand-Treasurer*.

William Guthrie, Esq. *Grand-Secretary*.

Reverend Dr Touch, *Grand-Chaplain*.

Mr James Bartram, *Grand-Clerk*.

AFTER the election was over, the brethren walked in procession from the New Church Aile to the Tron Church, where an appropriate and eloquent sermon was preached to them by the Reverend Mr David Ritchie, one of the ministers of Edinburgh, from a passage in the Hebrews, "Let brotherly love continue." The Earl of Dalhousie, Grand-Master Elect, in absence of the Earl of Aboyne, was attended, on this occasion, by the Earl of Errol, and Sir James Stirling, Bart. late Lord Provost of Edinburgh.

THE brethren having re-assembled at the King's Arms Tavern in the evening, to celebrate the festival of St Andrew, were honoured with the company of his Excellency the Earl of Moira, Commander in Chief of his Majesty's forces in Scotland, and Acting Grand-Master of the Grand Lodge of England. From the presence of this nobleman the friends of the Grand Lodge of England

land anticipated an union between that respectable body and the Grand Lodge of Scotland.

IN the general History of Free Masonry we have already given an account of the schism which took place in the Grand Lodge of England, by the secession of a number of men, who, calling themselves Ancient Masons, invidiously bestowed upon the Grand Lodge the appellation of Moderns. These Ancient Masons, who certainly merit blame, as the active promoters of the schism, chose for their Grand Master, in the year 1772, his Grace the Duke of Athol, who was then Grand-Master Elect for Scotland. From this circumstance, more than from any particular predilection, on the part of the Grand Lodge of Scotland, for the Ancient Masons, the most friendly intercourse has always subsisted between the two Grand Lodges; and the Scottish masons, from their union with the Ancients, imbibed the same prejudices against the Grand Lodge of England under the Prince of Wales and Lord Moira, arising merely from some trifling innovations in ceremonial observances, which the Grand Lodge of England had inconsiderately authorised. From these causes, the Grand Lodges of Scotland and England, tho' the brethren of both were admitted into each other's lodges, never cherished that mutual and friendly intercourse, which, by the principles of Free Masonry, they were bound to institute and preserve.

Such

Such was the relative condition of the Grand Lodge of Scotland, and that of England under the Prince of Wales, on the day of the present grand election.

IN the course of the evening, however, an opportunity being offered for the discussion of this subject, the Earl of Moira, in an impressive speech, equally remarkable for the eloquence of its sentiments, and the energy of its enunciation, related, at considerable length, the conduct of the Grand Lodge of England to the Ancient Masons. He stated, that the hearts and arms of the Grand Lodge had ever been open for the reception of their seceding brethren; who had obstinately refused to acknowledge their faults, and return to the bosom of their mother-lodge; and that, though the Grand Lodge of England differed, in a few trifling observances, from that of Scotland, they had ever entertained for Scottish masons that affection and regard which it is the object of Free Masonry to cherish, and the duty of Free Masons to feel. His Lordship's speech was received by the brethren with loud and reiterated applause,—the most unequivocal mark of their approbation of its sentiments. From this period we may date the origin of an union between the Grand Lodge of Scotland and that of England, which, we trust, will soon be completely effected. From such a junction, under the auspices of his Royal Highness the Prince of Wales,
aided

aided by the distinguished talents and respectability of the Earl of Moira, and the abilities and conciliating manners of the Earl of Dalhousie, Free Masonry, we hope, will receive additional respectability and vigour, and preserve, in these kingdoms, its primitive purity and simplicity. And, while its influence is diffused from the British empire to every corner of the world, we trust that it will continue to be, as it has ever been, the bane of despotism and oppression; the enemy of superstition and fanaticism; the promoter of civilization and good order; the friend of uncorrupted science, of true benevolence, and unaffected piety.

FINIS.

APPEN-

APPENDIX.

No I.

CHARTER

GRANTED BY THE MASONS OF SCOTLAND

TO

WILLIAM ST CLAIR OF ROSLIN.

FROM HAY'S MSS. IN THE ADVOCATES' LIBRARY*.

BE it kend till all men, be thir pⁿt letters, we deacons, maistres, and freemen of the masons, within the realme of Scotland, with express consent and assent of William Shaw, master of work, to our Soveraine Lord, for sa meikle as from adge to adge it has been observed amongst us, that the lairds of Roslin has ever been patrons, and protectors of us and our priviledges; likeas, our predecessors has obey'd and acknowledged them, as patrons and protectors, while that, within thir few years, throw negligence and slothfulness, the samyn has past furth of us, whereby, not only has the laird of Roslin been
out

* This manuscript is entitled Hay's Memoirs, or a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular at Sainte Genevefs of Paris, prior of Sainte Pierremont, &c. *Anno Domini* 1700.

out of his just right, but also our hail craft has been destitute of ane patron, and protector, and overseer, which has engendered many false corruptions and imperfections, both amongst ourselves, and in our craft, and has given occasion to many persons to conceive evel amongst us and our craft, and to leive off great enterprises of policie be reason of our great misbehaviour without correction, whereby not only the committers of the faults, but also the honest men are disappointed of their craft and profit : —As likewais when divers and sundrie contraversies falls out amongst ourselves, their follows great and manifold inconveniencies through want of ane patron and protector ; we not being able to waite upon the ordinar judges and judgement of this realme, through the occasione of our povertie and longsomenes of process, for remied whereof, and for keeping of good order amongst us in all time coming, and for advancement of our craft and vocatione within this realme, and furthering of policie within the saymn, We, for ourselves, and in name of our haill brethering and craftsmen, with consent foresaid, agrees and consents, that William Saint Clair, now of Roslin, for himself and for his heirs, purchase and obtain, att the hands of our Sovereigne Lords libertie, freedome, and jurisdictione upon us, and our successors, in all times coming, as patrons and judges to us, and the severall professors of our craft within this realme, whom off we have power and commission sua that hereafter we may acknowledge him and his heirs, as our patrons and judges, under our Sovereigne Lord without any kind of appellation on declyning from his judgement, with power to the said William and his heirs, to deputt judges, ane or maire under him, and to use sick ample and large jurisdictione upon us, and our successors, as well as brugh as land, as it shall please our Sovereigne Lord

Lord to grant him and his airs, *sic subscribitur*, William Shaw, master of work, Thomas Weir, mason in Edinburgh, Thomas Robertson, wardine of the lodge of Dumfermyne and St Andrews, and taking burden upon him for his brethrene of the mason craft within the lodges, and for the commissioners before mentioned, viz. David Skougall, Alexander Gilbert, and David Spens, for the lodge of St Andrews, Andrew Alisone and Archibald Angone, commissioners for the lodge of Dumfermyne, and Robert Baillie, for the lodge of Haddington, with our hands laid on the pen be the notar underwritten att our commands, because we could not wreate. Ita est, Laurentius Robertsone, notarius publicus, ad præmissa requisitus de specialibus mandatis dictarum personarum scribere nescientium ut aparuerunt teste manu mea propria.

Ita est Henricus Banatyne co'notarius ad premissa de mandatis antedict. person. scribere nescientium ut aparuerunt teste manu mea chyrographo, Wallace Andrew Sympson, John Robertson, S. Andrews, Haddington, P. Campbell, Will. Aytone, Aitchison's Heaven, George Altone, John Kusserv, Thos. Pitteriew, Dumfermeling, Robt. Peires.

APPENDIX.

No II.

CHARTER

GRANTED BY THE MASONS OF SCOTLAND

IN THE YEAR 1630,

TO

SIR WILLIAM ST CLAIR.

FROM HAY'S MSS. IN THE ADVOCATES' LIBRARY.

BE it kend till all men be thir p'nt letters, us, the deacons, masters, freemen of the masons and hammermen, within the kingdome of Scotlande, that for sameikle, as from adge to adge, it has been observed amongst us and our predecessors, that the lairds of Roslin has ever been patrons and protectors of us and our priviledges, Likeas our predecessors has obey'd, revered, and acknowledged them as patrons and protectors, whereof they had letters of protection, and other rights granted be his Majesties most noble progenitors of worthy memory, whilk with sundrie uther lairds of Roslins, his wreats being consumed in ane flame of fire within the Castle of Roslin, anno The consummation and burning thereof being clearly known to us and our predecessors, deacons, masters, and freemen of the said vocations

vocations, and our protection of the same and our privileges thereof, be negligence and slothfulness, being likely to pass furth of us, where throw not only would the lairds of Roslin lay out of their just right, but also our hail craft would bin destitute of ane patrone, protectour, and overseer, whilk would engender manifold imperfections and corruptions, both amongst ourselves and in our craft, and give occasione to many persons to conceive evill opinion of us and our craft, and to leave off many and great enterprises of policie whilk would be undertaken, if our great misbehaviour were suffered to goe on without correction. For remeid whereof, and for keeping of good ordre amongst us in all time coming, and for advancement of our craft and vocation within his Hienes kingdom of Scotland, and furthering of policie therein till the most part of our predecessors for themselves, and in name and behalfe of our bretherene and craftsmen, with express advice and consent of William Schaw, master of worke to his Hienes, umgle deceased father, of worthy memory, all in one voice, agreed, consented, and subscribed, that William St. Clair of Roslin, father to Sir William St. Clair, now of Roslin, for himself and his airs, should purchase and obtain att the hands of his Majestie, libertie, freedome, and jurisdiction upon us and our predecessors, deacons, masters, and freemen of said vocations, as patrons and judges to us, and the haill professors thereof within the said kingdom, whereof the had power and commission, sua that they and we ought hereafter to acknowledge him and his airs, as patrons and judges under our Sovereigne Lord, without any kind of application or declination from their judgement forever, as the said agreement subscriv'd be the said master of worke, and our predecessors at mare length propors. In the whilk office, priviledge and jurisdiction

risdiction over us and our said vocation, the said William St. Clair of Roslin ever continued till his going to Ireland, quair he presently remains sine the quhilk time of his departure forth of this realme, there are very many corruptions and imperfections risen and ingenerit, both amongst ourselfs and in our said vocations, are altogether likely to decay: And now for safety thereof, we having full experience of the auld, good skill and judgement whilk the said William St. Clair, now of Roslin, has in our said craft and vocatione, and for reparation of the ruines and manifold corruptions and enormities done be unskilfull persons thereintill, we, all in one voice, have ratified and approven, and be thir p'nts ratifies and approves the foresaid former letter of jurisdiction and libertie, maide and subscriv'd be our brethrene and his Hienes, um'gle master of worke for the time, to the said Will. St. Clair of Roslin, father to the said Sir William Sinclair, whereby he and his heirs are acknowledged as our patrons and our judges under our Sovereigne Lord over us, and the hail professors of our said vocatione within this his Hienes kingdom of Scotlande, without any appellation or declination from their judgement in time hereafter forever: And further, we all in one voice, as said is, of new, have made, constitute, and ordained, and be thir present, makes, constitutes, and ordains, the said Sir William Saint Clair, now of Roslin, and his heirs in all, our only patrons, protectors, and overseers, under our Sovereigne Lord to us and our successors, deacons, mastres, and freemen of our said vocations of masons, hammermen within the haile kingdome of Scotlande, and of our haile priviledges and jurisdictions belonging thereto, wherein he, his father and their predecessors, lairds of Roslin, have been in use of possessione thir many adges bygain, with full power to him and them, be themselves, their wardens,

wardens, and deputts, to be constitute be them, to affix and appoint places of meeting for keeping of good ordere in the said craft, als oft and sua oft as need shall require all and sundry persons that may be knowne to be subject to the said vocation, to make be called absent, aremertiate, gangressors, punish unlawes, casualties, and other duties whatsoever pertaining or belonging, or that may fall to be paid be whatsoever person or persons subject to the said craft, to aske, crave, receive, intromitt with, and uplift, and the samen to their own proper use, to apply deputts under them in the said office, with clerks, serjents, assisters, and all other officers and members of (said) court, needfull to make, create, substitute, and ordain, for whom they shall be holden to answer all and sundry plents, actions, and causes pertaining to the said craft and vocation, and against whatsoever person or persons, professors thereof, to hear, discuss, decerne, and decyde acts, duties, and sentences, thereupon to pronounce: And the samen to due execution, to cause, deputt, and generallie all and sundrie other priviledges, liberties, and immunities whatsoever concerning the said craft, to doe, use, and exerce, and cause to be done and exerced, and kepted siklike, and als freely in all respects as any others their predecessors has done, or might have done themselves, in any time by gone, freely, quietly, well, and in peace; but any revocatione, obstacle, impediment, or again calling whatsoever. In witness of the whilke thing, yir presents written be Alexander Aikin, servitor to Andrew Hay, writter, we have subscribed thir p'nts with our hands at Ed 1630 *Sic subscribitur*, the lodge of Dundee, Robert Strachane, master, Andrew Wast, and David Whit, masters in Dundee, with our hands att the pen led be the notar under subscribe, and att our commands, because we cannot writt,

Thomas

Thomas Robertson, notarius publicus aperit. Robert Johnstone, master, David Massone, master. The lodge of Edinburgh, William Wallace, deacone, John Watt, Thomas Patersone, Thomas Fleeming, wardein in Edinburgh, and Hugh Forrest, with our hands att the pen be the notar under subscreve, and for us, at our command, because we cannot writt, Thomas Fleeming, notarius aperit. Robert Caldwell, in Glasgow, with my hand at the pen, led be the notar under subscribe, and for me, because I cannot writt myself, Henrisone, notarius aperit. The lodge of Glasgow, John Boyd, deacone, Robert Boyd, ane of the masters, Hew Duak, deacone of the mason craft and wrights of Ayre, and George Lydell, deacone of Squaremen, and was quartermaster. The lodge of Stirling, John Thomsone, James Ryve. I John, servitor to the master of the crafts in Stirling, with my hand att the pen led by the notar, under subscribing for me, because I cannot writt, Henrisone, notarius aperit. The lodge of Dumfermling, Robert Alisone, one of the masters of Dumfermling, I John Burnock, ane of the masters of Dumfermling, with my hand att the pen led be the notar under subscribe, and for me, at my command, because I cannot writt myself, Henrisone, notar aperit. David Robertson, ane of the masters, Andrew Masson, master, and Thomas Parsone, of the said lodge of Saint Andrews.

APPENDIX.

APPENDIX.

No. III.

LAWS AND REGULATIONS

OF THE

GRAND LODGE

OF

SCOTLAND.

CHAP. I.

I. **T**HAT the Grand Lodge of Scotland shall consist of a Grand-Master, Grand-Master Depute and Substitute, Senior and Junior Grand-Wardens, Grand-Treasurer, Secretary, Chaplain, Clerk, and Tyler, office-bearers. The Master and two Wardens of the Lodges of Edinburgh, holding of the Grand Lodge, Masters of Country Lodges, and their Wardens, or proxies, and their Wardens, duly and regularly appointed, representing Lodges in the country holding of the Grand Lodge.

II. That the Grand-Master, when present, shall preside in the Grand Lodge, whose commands relating to the order and regulation of the Lodge shall be most implicitly obeyed; and to whom every member, when speaking, shall address himself.

Q q

III.

III. That in the absence of the Grand-Master, at the celebration of the Festival of St Andrew, or at laying a foundation-stone when a procession has been ordered, the latest Past Grand-Master present shall preside; failing of whom, the Grand-Master Depute, or Grand-Master Substitute, in their order; or such person, being a Master, as the Grand Lodge shall appoint.

IV. That no Brother can be a member of the Grand Lodge, unless he has been raised to the sublime degree of Master-Mason.

C H A P. II.

ELECTION.

I. THAT the Grand Lodge shall meet annually on the 30th November, being the Festival of St Andrew, the tutelary Saint of Scotland, in order to elect the Grand-Master and their office-bearers, enumerated in Chap. I. sect. 1. But when the 30th of November shall at any time happen to fall on Sunday, the election shall proceed on the day following.

II. That the same Grand-Master shall not continue in office for a longer period than two years successively.

III. That the Grand-Master shall have the choice of his own Depute, unless when the Grand Lodge shall make choice of a Grand-Master Elect to succeed the Grand-Master then in the chair; in that case the Grand-Master Elect shall also be Grand-Master Depute.

IV. The Grand Wardens shall not continue in their respective

respective offices for a longer period than two years at one time.

V. The Grand-Master Substitute, Treasurer, Secretary, Chaplain, Clerk, and Tyler, shall be elected and continued in office from year to year during the pleasure of the Grand Lodge.

VI. Upon the death of any of the above office-bearers, the Grand Lodge shall appoint a brother to act till the first annual election; excepting the offices of Grand-Master, and Depute, which shall remain vacant until that period.

C H A P. III.

OF TREASURER, SECRETARY, AND CLERK.

I. THAT the Treasurer shall be solely intrusted with the funds belonging to the Grand Lodge, the meetings of which he ought to attend regularly, so as to give any information that may be required respecting the state of the funds; and he shall be bound to give in a state of his accounts and intronmissions therewith, at least once every year, six months previous to the annual election, in order that they may be inspected, and, if found right, that he may be exonerated.

II. That it shall be the business of the Secretary to correspond with the lodges upon all matters relative to the Grand Lodge, to keep the records when completed, and the seal of the Grand Lodge, and to issue diplomas, when required, to any brother who is certified to be a member of a lodge holding of the Grand Lodge of Scotland; which certificate shall be signed by, at least, two of the principal office-bearers of such lodge.

Q q 2

DIPLOMA.

DIPLOMA.

OMNIBUS & SINGULIS qui has literas videant salutem. SCIANT omnes fratrem nostrum

qui hasce literas affert TIROCINIA sua rite posuisse COOPERATOREM factum esse, nec non Sublimem Ordinem ARCHITECTONICUM assecutum esse in Societate Architectonica nostra

numero a SUMMA SOCIETATE,
ARCHITECTONICA SCOTICA, condita et constituta sicuti constat a chartis nostris in Summa Societate et magistro apparitoribusq. dictæ soc. explicatis. In testimonio quorum hæ literæ, a fratre nostro qui in SUMMA SOCIETATE est ab epistolis, subscriptæ sunt sub Summæ Soc. Sigillo.
Edinæ die mensis Anno
Domini 18 nec non lucis 58

TRANSLATION,

TRANSLATION.

TO ALL AND SUNDRY, to whose knowledge these presents shall come Greeting, These are to certify that the bearer, Brother _____ was duly entered an APPRENTICE, passed FELLOW CRAFT, and raised to the sublime degree of MASTER MASON in the lodge _____ holding of the GRAND LODGE of SCOTLAND, as appears from authentic documents in the hands of the Master and office-bearers of said lodge, produced to the Grand Lodge aforesaid.

In testimony whereof, these presents are subscribed by the Grand-Secretary, and the seal of the Grand Lodge hereto appended _____ At Edinburgh the _____ day of _____ in the year of our Lord one thousand eight hundred and _____ and of light 58

III.

III. That it shall be the business of the Grand-Clerk to engross the minutes, to enrol the names of entrants, and to keep the ordinary account books of the Grand Lodge; but to have the use of the whole records and seal of the Grand Lodge when he has occasion for them.

C H A P. IV.

REGULATIONS REGARDING GRAND-STEWARDS.

I. FROM the institution of the Grand Lodge, it has been the practice of each of the Masters, in and about Edinburgh, to name one of their brethren to be a Grand-Steward, subject to the approbation or disapprobation of the Grand Lodge.

II. That from these brethren, so named, the Grand-Master, or his Deputes, (with the approbation of the Grand Lodge) elect and appoint such a number of Grand-Stewards as they may think necessary.

III. That the brethren thus chosen by the Grand Lodge, to be Grand-Stewards, are to elect from amongst themselves a Master and Wardens.

IV. That the Grand-Stewards thus appointed be intrusted with the management of the Feast of Saint Andrew, and other festivals, when necessary, under the direction of the Grand Lodge.

V.

V. That, instead of the plan followed for some time past, of the Grand-Stewards attending at the festivals as servants, or waiters, to the office-bearers and members of the Grand Lodge, (which certainly neither was, nor could be the original intention of the institution) each Grand-Steward shall in future appoint an assistant to do that duty. The Grand-Stewards themselves being only obliged to give directions, respecting the mode and manner in which such entertainment shall be conducted, and contracting for the same with the providers thereof, under the authority aforesaid.

VI. That the Assistant Stewards, at processions, shall walk before the Grand-Stewards with inferior rods and clothing; and, at the introduction of the Grand Lodge into the hall, or lodge, these assistants shall announce the arrival of the Grand Lodge with the usual and accustomed honours; the Grand-Stewards, with their Master and Wardens at their head, walking in procession as office-bearers of the Grand Lodge in their proper rods and clothing.

VII. In order to secure the due performance of the duties incumbent on every Grand-Steward, and that Masters of lodges may pay due attention to the brother recommended, it is humbly suggested that each lodge should be responsible for the character of the brother whom they recommend, and that each Grand-Steward elected be responsible for the assistant he may choose.

CHAP.

C H A P. V.

STANDING COMMITTEE.

I. THAT there shall be a standing committee of the Grand Lodge, which shall consist of the Grand-Master, in his absence his Depute, and in his absence the Substitute Grand-Master, nine Masters of Edinburgh lodges, and six proxy Masters, who shall attend to such matters as shall be remitted to them by the Grand Lodge. Five to be a quorum.

II. That the Grand-Master, Depute, or Substitute, in their order, shall be convener and president of the committee, and that the Grand-Secretary, and Grand-Clerk, shall attend all the meetings of said committee.

C H A P. VI.

QUARTERLY MEETINGS.

I. THAT the Grand Lodge shall hold four quarterly communications, or meetings, during each year, viz. upon the first Monday of February, first Monday of May, first Mondays of August and November, at which all business relative to the Grand Lodge shall be discussed ; but, if necessary, the Grand Lodge may adjourn these meetings to a future day, or days, for the dispatch of business.

II. That the Grand-Master Depute shall only be entitled to vote upon any question under the discussion of the Grand Lodge, when presiding in absence of the Grand-Master;

Master ; and the Grand-Master Substitute only when presiding in absence of the Grand-Master Depute, unless such Grand-Master Depute and Substitute hold proxies from country lodges holding of the Grand Lodge.

III. That the Grand-Treasurer, Secretary, Chaplain, and Clerk, shall not be entitled to vote upon any business before the Grand Lodge, unless they hold proxies as aforesaid ; and the Tyler shall in no event have any vote.

IV. That in absence of the Grand-Master, Grand-Master Depute, and Grand-Master Substitute, the Senior or Junior Grand-Warden shall preside in their order. And, in their absence, the principal chairs of the Grand Lodge shall be filled by the Masters of lodges present, or proxy Masters, according to the seniority of such lodges.

V. That when any question before the Grand Lodge shall have been fully and regularly heard, the majority of the members present shall determine the point at issue ; and in case of an equality of voices, the Grand-Master presiding shall have the decisive vote.

VI. That when any member of the Grand Lodge makes a motion, which, is seconded by another member, such motion shall be disposed of before any other can be brought forward.

VII. That the Masters of lodges present shall take their places upon the right and left of the Grand-Master, according to their seniority.

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VIII,

VIII. That no member of the Grand Lodge shall be entitled to speak, or vote, in the Grand Lodge, unless he is clothed in the proper official regalia of the lodge he represents, or in the clothing of one of the office-bearers of the Grand Lodge.

C H A P. VII.

GRAND VISITATIONS

I. THAT the Grand-Master and office-bearers of the Grand Lodge shall at least once a year visit the several lodges in Edinburgh holding of her, either upon a night of the usual meeting of the lodge to be visited, or upon such other night as the Grand-Master may appoint for visiting them.

II. That upon these occasions, the Masters, Wardens, and other office-bearers of the lodges, shall resign their respective chairs in the lodge to the Grand-Master, and other officers of the Grand Lodge who are to preside.

C H A P. VIII.

PROVINCIAL GRAND-MASTERS, AND DISTRICTS.

I. THAT Scotland shall be divided into sixteen districts, or provinces, as under, and each district, or province, shall have a Provincial Grand-Master appointed by the Grand Lodge by special commission.

II,

II. That such Provincial Grand-Master shall be at liberty to choose two brethren to be his Wardens, and a Secretary; all of whom must be Master-Masons.

III. That in order to qualify a Provincial Grand-Master to sit and vote in the Grand Lodge, he must hold a proxy from a lodge in the country; every Provincial Grand-Master, however, whether he holds a proxy, or not, shall be entitled to attend and give his opinion in the Grand Lodge upon any question before it relating to the district over which he is Provincial Grand-Master.

IV. That when Provincial Grand-Masters, one or more of them, attend the Festival of St Andrew, or any public masonic procession with the Grand Lodge, such Provincial Grand-Masters shall be arranged immediately behind the office-bearers of the Grand Lodge, according to their seniority; which seniority is to be regulated by that of the oldest lodge in their respective districts. And also, upon such occasions, the Provincial Grand-Masters shall appear in their own proper clothing.

REGULATIONS AND INSTRUCTIONS FOR THE GOVERNMENT
OF PROVINCIAL GRAND MASTERS.

I. THAT the Provincial Grand-Master shall, with his earliest convenience, assemble and convene, at a place most suitable and convenient for all concerned, the respective lodges in his district, and lay before them his commission from the Grand Lodge.

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II.

II. That it is of the utmost consequence to be accurately informed, whether the lodges holding of the Grand Lodge have literally complied with the requisites of the act of Parliament, the Provincial Grand-Master is requested particularly to attend, that the lodges in his district have strictly and literally complied with the terms of the act of Parliament, and the resolutions of the Grand Lodge, a copy of which accompanies these instructions.

III. That the Provincial Grand-Masters shall visit and assemble the lodges in their district, at fixed and stated times and places, as may be agreed to by him and them progressively, in such central places as may best suit the attendance of the brethren of the lodges under his charge, fourteen days at least prior to the quarterly communications of the Grand Lodge, if not four times, at least twice in every year; the Provincial Grand-Master always giving the respective lodges due and seasonable notification, when and where such meeting or meetings are to be held.

IV. That all complaints, whether by individual brethren of lodges, or by one lodge against another, shall be given in writing, and must in the first place be brought before the Provincial Grand-Master of the district: That he shall immediately, or as soon as convenient, assemble the Masters and Wardens of all the lodges in his district, and lay the complaint before them, when they, or the majority of those present, shall investigate the matter, and give such judgment thereon as shall appear to them just and proper.

V.

V. That the Provincial Grand Lodges, convened for determining such complaints, shall consist only of the Masters and Wardens duly elected by their respective lodges for the year; the Provincial Grand-Master, or in case of his absence, the Master of the senior lodge present, to be preses and convener; and in all questions brought before them, the majority of votes shall determine the matter.

VI. That the Masters and Wardens of the respective lodges shall not be entitled to have a vote at any of these meetings till such time as they produce their annual certificate from the Grand Lodge, of their having complied with the requisites of the act of Parliament, and resolutions of the Grand Lodge.

VII. That should either of the parties be dissatisfied with the judgment pronounced, they may bring it under the review of the Grand Lodge by appeal: Or should the Provincial Grand Lodge feel themselves diffculted, the Provincial Grand-Master may report the case to the Grand Lodge for their opinion and direction.

VIII. That in case either of an appeal by the parties, or a report by the Provincial Grand-Master, the complaint, with all the papers and productions, and the proof taken therein, must be transmitted to the Grand-Secretary, or Grand-Clerk, on or before the first Monday of February, the first Monday of May, the first Monday of August, or the first Monday of November; these being the regular quarterly communications of the Grand Lodge of Scotland.

IX. That the Provincial Grand-Master shall make inquiry into the orders and degrees of Masonry practised
in

in the respective lodges in his district, and shall strictly prohibit and discharge them from practising any other degrees than that of *St John's Masonry*, consisting of *Apprentice*, *Fellow Craft*, and *Master Mason*, the only three degrees sanctioned by the Grand Lodge of Scotland.

X. That the Provincial Grand-Master shall make his secretary, or clerk, keep regular minutes of all meetings and proceedings held by him and his lodge; and that once in every year, viz. previous to the quarterly communication in February, the said secretary, or clerk, shall transmit an abstract of these proceedings to the Grand-Secretary, or Grand-Clerk, in order that the same may be laid before the Grand Lodge, and in this report particularly to specify, 1st, The names of the lodges in the district that are in existence, and hold regular and stated meetings, and have complied with the requisites of the act of Parliament, and the regulations of the Grand Lodge: And, 2dly, A list of those lodges that do not hold regular meetings, the cause of their discontinuance, and as nearly as possible, the time when they gave up holding these meetings, so that the Grand Lodge may be accurately informed what lodges are still in existence, and take such measures as may appear necessary for striking these dormant lodges from the roll of the Grand Lodge.

C H A P. IX.

ERECTION AND CONSECRATION OF LODGES.

I. THAT if any number of brethren, not less than twenty-one, shall wish to erect a new lodge within Edinburgh,

burgh, or suburbs thereof, they shall apply to the Grand Lodge by a written petition, signed by them, setting forth the reasons for which they desire such lodge to be erected, craving the Grand Lodge for her permission and protection; which petition must be signed by them, and amongst with it there must be produced to the Grand Lodge a recommendatory certificate, signed by the Masters and Wardens of at least two of the sister lodges in the city.

II. But, if in the country, seven brethren should apply to the Grand Lodge by petition, setting forth their reasons as aforesaid, and amongst therewith should produce a recommendatory certificate, signed by the Masters and officers of two of the nearest lodges in the district where such lodge is craved to be erected, this petition, with the recommendations, shall then be laid before the Provincial Grand-Master, and if, upon inquiry, he approves thereof, he shall mark and subscribe the said petition accordingly, and transmit the same forthwith to the Secretary of the Grand Lodge.

III. That after any room, or hall, shall be erected for the special purpose of holding masonic meetings, by any lodge holding of the Grand Lodge, the Master and Wardens of such lodge shall apply by petition to the Grand Lodge, praying to have the same consecrated, and that previous to any such masonic meeting being held therein.

IV. That upon a charter being granted, there shall be paid for it a fee of ten guineas to the Grand Lodge, and that before such charter is expedited.

V.

V. That upon any charter being granted, erecting a lodge within Edinburgh, and suburbs, the Master and Wardens of such lodge, previous to its holding any meeting, and before the charter is delivered, must appear in the Grand Lodge, and there take the assurance of fidelity to the Grand Lodge; and if, in the country, the Master and Wardens shall take such assurance before the Provincial Grand-Master of the district, who shall notify the same forthwith to the Secretary of the Grand Lodge.

VI. That all charters shall bear date from the day of presenting of the petitions to the Grand-Lodge, and be entitled to precedence accordingly. The dues for admitting each apprentice shall not be less than one guinea.

C H A P. X.

FORM OF PROCESS BEFORE THE GRAND LODGE.

I. THAT when any dispute arises betwixt any of the sister lodges in Edinburgh, or any of the brethren, the party complaining shall lay the same before the Grand Lodge by a written petition and memorial, stating distinctly the matters complained of, and subscribed by the complainer or complainers.

II. That two copies of such petition and memorial shall be lodged with the Grand-Secretary, one for the Grand-Master, and the other for the record.

III.

III. That with each petition there shall be paid a fee of five shillings to the Clerk.

IV. That petitions must be so lodged, and fees paid, at least forty-eight hours previous to the next quarterly communication of the Grand Lodge.

V. That the party complained upon shall be entitled to an extracted copy of such petition, upon paying to the Clerk a fee of two shillings and sixpence for the first sheet, and one shilling and sixpence for every after sheet.

VI. That should the Grand Lodge think it requisite that written answers be made to such petition, there shall be paid therewith a fee of five shillings to the Clerk, and so forth, with each paper given in by one party, and extract copy required by the other.

VII. That over and above the foresaid fees, there shall be paid to the Clerk for each sheet of extract of the proceedings, two shillings and sixpence first sheet, and one shilling and sixpence remainder, by the party requiring the same.

C H A P. XI.

QUALIFYING AND TRANSMITTING THE NAMES OF ENTRANTS.

I. THAT until the act made in the 39th year of his present Majesty George III. shall be repealed, the Grand Lodge expressly enjoin, that all lodges holding of her, as they value her maternal affection and support, shall positively comply with the requisites of the act of Parliament,

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and

and enactments of the Grand Lodge in consequence thereof, which are in substance as follows.

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

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

“ And the Grand Lodge, responsible for the regular
“ conduct of the Masons of Scotland holding of them,
“ which they are firmly persuaded is, without exception,
“ entirely consonant to the principles of the craft, yet,
“ anxious to guard against every intrusion on their ancient and respectable order, or upon her established and
“ accustomed forms, do unanimously resolve,

“ 1mo, That every lodge holding of the Grand Lodge
“ of Scotland, shall, within six months from this date,
“ apply for a certificate from the Grand Lodge; which
“ certificate shall bear an express renewal of power to
“ hold

“ hold masonic meetings under her sanction and authority; and which shall not be granted without production of evidence to the Most Worshipful the Grand-Master, his Depute, or Substitute, that the act of Parliament above recited has been literally complied with. And every lodge which shall not within the said space demand and obtain such certificate, shall be expunged from the Grand-Roll, have consequently no right thereafter, by her presiding officers, or by proxy, to sit or vote at their meetings, and be deprived of all future protection of the Grand Lodge.

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

“ 3^{do}, That the said certificate shall be thereafter applied for, on or before the 25th day of April 1801, and of every succeeding year, and evidence produced, as before-mentioned, so long as the said act is in force, under the same certification of being so expunged from the roll in case of failure.

“ 4^{to}, That no such certificate shall be granted, until all the arrears due to the Grand Lodge, be discharged.

“ 5^{to}, That the names of all the lodges who have so obtained certificates, shall be annually transmitted to one of his Majesty's Principal Secretaries of State, and to the Lord Advocate of Scotland.”

II. That no lodge, holding of the Grand Lodge, shall hold any private meeting for any other purpose than the three great orders of Scottish Masonry, of Apprentice, Fellow Craft, and Master-Mason, being the ancient order of St John, under certification, that the Grand Lodge, upon conviction, shall impose such censure, or even deprive such lodge offending, of her charter, according to the particular circumstances of the case; excepting always such meetings as may be held relating to the affairs of the Lodge.

C H A P. XII.

IRREGULAR LODGES.

I. THAT no lodge holding of the Grand Lodge of Scotland, shall have any communication or intercourse with any lodge in Scotland not holding of her, under the penalty of being deprived of her charter; and Provincial Grand-Masters are strictly enjoined, not to allow any lodge in Scotland not holding of the Grand Lodge to attend him at any masonic meeting or procession whatever.

C H A P. XIII.

PROXIES.

I. THAT no proxy commission shall be received by the Grand Lodge, but such as are dated on one or other of the two St John's days, viz. 24th June, and 27th December,

cember; and which commission must be conceived in as nearly the terms following as possible.

We, the Master and Wardens of the Lodge
holding of the Grand Lodge of Scotland, finding it inconvenient to attend the quarterly communications, and other meetings of the Grand Lodge, do hereby, with the consent and approbation of our brethren, nominate and appoint our truly and well-beloved brother

Master-Mason of the Lodge

holding of the Grand Lodge of Scotland, to be our Representative in said Grand Lodge, with full power to him to make choice of two Brethren, Master-Masons, to be his Wardens; hereby authorizing our said Representative and his said Wardens to act and vote upon all questions that may come before the said Grand Lodge, as fully and freely in all respects as we could do ourselves if personally present.

Given under our hands, and seal of the Lodge, in full
Lodge assembled, this day of in the
year of our Lord one thousand eight hundred
and and of light 58

(SEAL)

*

Secretary.

*

Master.

*

Senior Warden.

*

Junior Warden.

II. That such commission shall remain valid for one year certain, and thereafter until superseded by another regularly granted and reported to the Grand Lodge.

III. That no proxy commission shall be received which has not been presented at the first or second quarterly meeting after its date.

IV: That the Wardens named by the said Proxy
Master

Master shall continue in office for one year at least after their nomination.

V. That with each proxy commission their shall be paid a fee of two shillings and sixpence to the clerk.

VI. That no proxy commission shall be received until such time as the lodge shall have settled all arrears to the Grand Lodge ; and that each commission shall be lodged at least two days before the quarterly communication, with the Grand Secretary or Clerk.

C H A P. XIV.

CHARITIES.

I. THAT the charity committee shall be an open committee.

II. That the said committee shall meet for the distribution of charity at such times as the Grand Lodge at the quarterly communication shall appoint:

III. That no petition for charity shall be received, unless the petitioner be a member of a lodge holding of the Grand Lodge, or the widow or child of such member ; and which petition must be certified by a Master of a lodge, or Proxy Master regularly qualified, that the petitioner is not only an object of the Grand Lodge's charity, but to the best of his knowledge and belief is not in any way supported from any other fund, nor otherwise than by his or her industry.

IV. That each petition for charity, so attested, shall be lodged with the Grand Secretary at least three days previous to any quarterly communication.

V.

V. That nothing contained in this chapter shall be construed to encroach upon the powers vested in the Grand-Master, or his Substitute, with regard to giving interim charities from the funds of the Grand Lodge.

APPENDIX.

A P P E N D I X.

No. IV.

L O D G E S

HOLDING OF THE GRAND LODGE OF SCOTLAND,

CLASSED INTO DISTRICTS,

OVER WHICH PROVINCIAL GRAND-MASTERS ARE APPOINTED.

L A N A R K S H I R E.

UPPER WARD.

Lord Archibald Hamilton, P. G. M.

No.
as the NAMES OF LODGES.
Roll.

- 10. Hamilton
- 22. Lesmahagoe
- 23. Old Lodge, Lanark
- 34. Coltness
- 94. Lanark Kilwinning
- 153. Lesmahagoe
- 164. Hamilton Kilwinning

No.
as the NAMES OF LODGES.
Roll.

- 187. Strathaven Kilwinning
- 221. Airdrie St John
- 22. Biggar Linlithgow, now
Free Operatives
- 251. St John's Carluke
- 270. Operative Lodge, Airdrie

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L A N A R K S H I R E.

LANARKSHIRE.

UNDER WARD.

Vacant.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
7.	Glasgow Kilwinning	145.	Glasgow St Mungo
29.	Glasgow St Mungo		Royal Arch
30.	Kirkintilloch	146.	Cambuslang Royal Arch
	Kilsyth	149.	Rutherglen Royal Arch
70.	Glasgow Montrose	150.	Partick St Mary
76.	Glasgow Argyle	169.	Glasgow Shewelston St
77.	Glasgow Royal Arch		John
87.	Glasgow Thistle & Rose	194.	Calder Argyle by Glas-
111.	Glasgow Thistle		gow
112.	New Monkland Montrose	213.	Muniesburgh Kilsyth
128.	Glasgow St Mark	238.	Old Monkland St
129.	Glasgow Union & Crown		James's
144.	Glasgow St David's	239.	Glasgow St Patrick's

A Y R S H I R E.

William Campbell of Fairfield, Esq. P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
14.	Maybole	171.	Girvan St Andrew's
24.	Kilmarnock	172.	Galston St Patrick's Kil-
110.	Irvine Navigation		marnock
136.	St Marnock's Kilmarnock	174.	Tarbolton St David's
163.	Ayr Kilwinning	178.	Tarbolton St James's
165.	St James's New Town of Ayr	182.	Operative Lodge, Ayr
166.	St Andrew's Kilmarnock	198.	Irvine St Andrew's
167.	Thistle Lodge Stewarton	209.	St John's Beith
		220.	Royal Arch Ayr

- | | |
|---------------------------------|---------------------------------------|
| 224. Thistle and Rose Stevenson | 268. St Thomas Muirkirk- |
| 232. Largs St John | 269. St Clement's Riccarton |
| 240. St Mungo's Mauchline | 271. Ayr and Renfrew Military St Paul |
| 264. Royal Arch Maybole | |

DUMFRIES-SHIRE.

Charles Sharp of Hoddam, Esq. P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
61.	Dumfries Kilwinning	159.	Hartfell Lodge, Moffat
74.	Dumfries Thistle Lodge	179.	St Andrew's, Dumfries
75.	Dumfries St Michael's Dumfries Journeymen	184.	Operative Lodge, Dumfries
99.	Annan St Andrew's	195.	Sanquhar Kilwinning
127.	St Magdalene's Lochma- ben	204.	Union Lodge, Dumfries
134.	Eskdale Kilwinning Langholm	215.	St John's New Abbey, Dumfries
139.	Nithsdale St Paul	216.	Union Lodge, Carlisle
		255.	St Ruth's Ruthwell

WIGTON AND KIRKCUDBRIGHT.

Sir Alexander Gordon of Culvenan, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
43.	St-Cuthbert's Kirkcud- bright	214.	St Stephen's Gatehouse of Fleet
122.	St Bernard's Kilwinning	245.	Union Lodge, Newton- Douglas
125.	Wigton Kilwinning	248.	St Thomas, Whithorn
183.	St Andrew's Cree Bridge	253.	St John's, Castle Douglas

PEEBLES, SELKIRK, ROXBURGH, AND BERWICK.

George Douglas of Cavers, Esq. P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
25.	Dunse	84.	St Abb's
26.	Old Lodge, Peebles	89.	Dunbar Castle
35.	Selkirk	130.	Jedburgh
55.	Cumberland Kilwinning Peebles	141.	Hawick
69.	Kelso	173.	St Luke's, Lauder
		243.	St Andrew's, Jedburgh

DUMBARTON AND RENFREW.

Vacant.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
15.	Greenock Kilwinning	203.	Royal Arch, Pollock- shaws
20.	Dumbarton Kilwinning	208.	St Barchan's at Kilbar- chan
170.	Paisley St Merrion's	229.	Leven St John
175.	St James's, Paisley	234.	Greenock St John
191.	Paisley Royal Arch	272.	Garthland St Winnoch's
193.	Renfrew Prince of Wales Lodge		

FIFESHIRE.

Gen. Sir James St Clair Erskine, Bart. P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
21.	Cupar of Fife St John	28.	Dunfermline
27.	St Andrew's at St An- drews		Falkland St John
		51.	Dysart

71. Inverkeithing	119. St Ayle's, Anstruther
86. Kirkcaldy	157. Auchtermuchty St Cyre
91. St Regulus, Cupar of Fife	161. Oswald of Dunnickier's Lodge
105. St Andrew's, Crail	
107. Ceres	185. St Andrew's, Pitten- weem
114. Elgin's Lodge, Leven	
118. St Leonard's, Kinghorn	231. St Bride's, Kirkcaldy

LINLITHGOW, STIRLING, AND CLACK- MANNAN.

Major Mayne of Powislogie, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
16.	Torphichen Lodge at Bathgate	235.	Denny and Loanhead
19.	Falkirk	244.	Hopetoun Lodge, Bath- gate
	Linlithgow	247.	Lennox Kilwinning, Campsie
32.	Stirling	249.	Operative Lodge, Fal- kirk
62.	Maddiston	261.	Caledonian St John, R. A. Campsie
83.	Alloa	264.	St Andrew's, Cumber- nauld
90.	Pythagorick Lodge, Bor- rowstounness		
93.	Stirling Royal Arch		
138.	Carron Lodge		

ARGYLESHIRE AND THE ISLES.

Colonel Campbell, younger of Shawfield, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES
56.	Inveraray		St Brook's, Rothsay
65.	Campbeltown	258.	Argyleshire Military St John
155.	St Kilda at Portree	262.	St Stephen's, Portsoy
186.	St John's, Campbeltown		
242.	Commercial Lodge, Oban		

P E R T H S H I R E .

PERTHSHIRE.

Sir P. Murray, Bart. of Ochtertyre, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
12.	Dumblane	158.	Perth Royal Arch
17.	Dunkeld	181.	St John's, Blairgowrie
46.	Crieff	202.	Operative Lodge, Dunkeld
50.	Auchterarder	230.	St James's, Downe
85.	Moncur	233.	Lodge of Dunning
88.	St Andrew's, Perth	256.	St John's Lodge, Muthell
131.	Cupar of Angus		Scoon Lodge
133.	Lindores Lodge, Newburgh		

ANGUS-SHIRE.

The Honourable William Ramsay Maule, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
18.	Montrose Kilwinning	127.	St Vigian's, Arbroath
33.	Bervie	134.	St Peter's, Montrose
	St Thomas, Arbroath	152.	John's-Haven St John
52.	Operative Lodge, Dundee	162.	St James's, Brichen
54.	Ancient Lodge, Dundee	180.	St Laurence, Laurence-
79.	St Ninian's, Brichen		kirk
96.	St David's Lodge, Dundee	210.	Thistle Operative
			Lodge, Dundee
114.	Forfar Kilwinning	246.	Montrose Kilwinning
126.	Glammis		Incorporated Lodge

ABERDEENSHIRE.

ABERDEENSHIRE.

The Right Hon. the Earl of Aboyne, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
39.	Aberdeen	200.	Operative Lodge, Aber- deen
41.	Keith Lodge, Peterhead	205.	St Anthony, Inverury
66.	St Mauchar	219.	Old Aberdeen Lodge
78.	Stonehaven	223.	St James's Lodge, Aber- deen
116.	St Nicholas, Aberdeen	254.	St George's Lodge, Aberdeen
140.	St Andrew's, Aberdeen		
189.	St Luke's, Gilcolmston		

INVERNESS, ROSS, AND ELGIN,

James Brodie of Brodie, Esq. P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
9.	Old Lodge, Inverness	67.	Dyke
31.	St Andrew's Lodge, In- verness	100.	Fort George
38.	St John's Oper. Lodge, Forres	115.	Fort George, Arderseer Point
47.	Fort William	190.	St Lawrence, Forres
49.	Kilmolymoack	196.	Trinity Lodge, Elgin
57.	Cumberland Kilwinning Inverness	257.	Roths Lodge
		259.	Operative Clacnacudden Lodge, Inverness

ORKNEY

ORKNEY AND CAITHNESS.

Sir Geo. Stewart Mackenzie of Coul, Bart. P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
44.	Kirkwall	176.	Robertson's Lodge, Cromarty
45.	Thurso St John	237.	St Paul's, Kirkwall
104.	St Duthus at Tain	252.	St Fergus's, Wick
113.	Morton's Lodge, Lerwick		
135.	Fortrose Lodge, Storn- away		

BANFFSHIRE.

The Marquis of Huntly, P. G. M.

<i>No. on the Roll.</i>	NAMES OF LODGES.	<i>No. on the Roll.</i>	NAMES OF LODGES.
60.	Banff Lodge	250.	St James's Operative Lodge, Keith
72.	Huntly	262.	St Stephen's, Portsoy
80.	Forbes Lodge, Rosehearty	263.	Solomon's Lodge, Fra- serburgh
120.	Operative Lodge, Banff		
206.	Lodge of M'Duff		

SCOTISH LODGES IN FRANCE.

Lewis Clavel, Esq. Rouen. P. G. M.

BERMUDA ISLES.

John Maclachlan, Esq. P. G. M.

APPENDIX.

APPENDIX,

No. V.

LIST

OF

LODGES

HOLDING OF THE GRAND LODGE OF SCOTLAND.

Edinburgh Mary's Chapel	St Andrew's, Inverness
Canongate Kilwinning	Stirling
Glasgow Kilwinning	Bervie
Canongate and Leith	Coltness
Old Kilwinning, Inverness	Falkland St John
Hamilton	Selkirk
Journeymen Masons	St David's, Edinburgh
Dumblane	St John's Operative Lodge,
Dalkeith	Forres
Maybole	Aberdeen
Greenock Kilwinning	Keith Lodge, Peterhead
Torphichen Kilwinning,	St Cuthbert's, Kirkcudbright
Bathgate	Kirkwall
Dunkeld	St Thomas, Arbroath
Montrose Kilwinning	Thurso St John
Falkirk	Crieff
Linlithgow	Fort William
Dumbarton Kilwinning	St Luke
Cupar of Fife St John	Kilmolymoack
Lesmahagoe	Auchterarder
Old Lodge, Lanark	Dysart
Kilmarnock	Operative, Dundee
Dunse	Edinburgh St Andrew's
Old Lodge, Peebles	Ancient Lodge, Dundee
St Andrew's	Cumberland Kilwinning
Dunfermline	Peebles
Glasgow St Mungo	Inverary
Kirkintilloch	Cumberland Kilwinning
Kilsyth	Inverness

U u

Duke

Duke of Norfolk's Lodge	Scots Lodge of St Andrew,
Banff	Jamaica
Dumfries	Musselburgh Kilwinning
Maddiston	St Duthus at Tain
Welsh Fuziliers	St Andrew's, Crail
Thistle, Edinburgh	Duke of York's Lodge
Campbeltown	Ceres
St Mauchar's	St George, 31st Regt. of Foot
Dyke	Kirknewton and Ratho
Kelso	Irvine Navigation Lodge
Glasgow Montrose	Thistle Lodge, Glasgow
Inverkeithing	New Monkland, Montrose
Huntly	Morton's Lodge, Lerwick
White's Lodge, 32d Regt.	Forfar Kilwinning
Thistle Lodge, Dumfries	Elgin's Lodge, Leven
St Michael's, Dumfries	Fort George, Ardersier Point
Argyle's Lodge, Glasgow	St Nicholas, Aberdeen
Royal Arch, Glasgow	St John's, Norfolk, Virginia
Stonehaven	St Leonard's, Kinghorn
St Ninian's, Brechin	St Ayle's, Anstruther
Forbes Lodge, Rosehearty	Operative Lodge, Banff
St Andrew's, Boston	Union, General Majoribanks'
Blandford Lodge, Virginia	Regiment
Alloa	St Bernard's Kilwinning
St Abb's	Royal Arch, Edinburgh
Moncur	St James, Edinburgh
Kirkcaldy	Wigton Kilwinning
Thistle & Rose, Glasgow	Glamis
St Andrew's, Perth	St Magdalene, Lochmaben
Castle of Dunbar	St Vigian's, Arbroath
Pythagoric Lodge, Borrow-	St Mark's, Glasgow
stounness	Union and Crown, Glasgow
St Regulus, Cupar of Fife	Jedburgh Lodge
Prince of Wales Lodge from	Cupar of Angus
Edinburgh	Moriah Lodge, 22d Regt.
Stirling Royal Arch	Lindores, Newburgh
Lanark Kilwinning	Eskdale Kilwinning, Lang-
St Columba's Lodge	holm
St David's, Dundee	Fortrose Lodge, Stornaway
Hooker St John, 17th Regt.	St Marnock's Lodge, Kil-
Foot	marnock
Union Kilwinning, South Ca-	Royal Welsh Fuziliers
rolina	Carron Lodge
Annan St Andrew's	Nithsdale St Paul's
Fort George	St Andrew's, Aberdeen
King George III. 56th Regt.	Hawick
	St John's

St John's, Fisherrow	St John's, Blairgowrie, C.
Grant's, East Florida	Angus
St David's, Glasgow	Operative Lodge, Ayr
St Mungo Royal Arch,	St Andrew's, Cree Bridge
Glasgow	Operative Lodge, Dumfries
Cambuslang Royal Arch	St Andrew's, Pittenweem
United Lodge, 4th Regiment	St John's Lodge, Campbel-
of Foot	town
New Edinburgh Kilwinning	Strathaven Kilwinning
Rutherglen Royal Arch	Queen's, or 7th Regiment of
Partick St Mary	Dragoons
St Andrew's, St Christopher	St Luke's, Gilcolmston, Aber-
John's-Haven St John	deen
Lesmahagoe	St Lawrence, Forres
St Peter's, Montrose	Paisley Royal Arch
St Kilda at Portree	St Stephen's, Edinburgh
St Patrick's Royal Arch, 43d	Renfrew Prince of Wales
Regiment	Calder Argyle by Glasgow
Auchtermuchty St Cyre	Sanquhar Kilwinning
Perth Royal Arch	Trinity Lodge, Elgin
St Andrew's Royal Arch,	Irvine St Andrew's
Scots Greys	St Magnus Lodge, Gottenburg
Hartfell Lodge, Moffat	Operative Lodge, Aberdeen
De la Parfaite Union de Na-	Edinburgh Defensive Band
mur	Operative Lodge, Dunkeld
Oswald of Dunnickier's Lodge	Royal Arch, Pollockshaws
St James's, Brechin	Union Lodge, Dumfries
Ayr Kilwinning	St Anthony, Inverury
Hamilton Kilwinning	Lodge of M'Duff
St James's New Town of Ayr	Imperial Scots Lodge, St
St Andrew, Kilmarnock	Petersburgh
Thistle Lodge, Stewarton	St Barchan's at Kilbarchan
Unity Lodge, 17th Regiment	St John's, Beith
of Foot	Thistle Operative Lodge,
Shewelston St John, Glasgow	Dundee
Paisley St Merriion's	Royal Arch Union, 3d Regi-
Girvan St Andrew's	ment Dragoons
Galston St Paul's Kilmar-	Roman Eagle, Edinburgh
nock	Muniesburgh Kilsyth
St Luke's, Lauder	St Stephen's Gatehouse of
Tarbolton St David's	Fleet
St James's, Paisley	St John's, New Abbey, Dum-
Robertson's Lodge, Cromarty	fries
St John's, Philadelphia	Union Lodge, Carlisle
St James's Tarbolton	Union, St Christophers
Dumfries St Andrew's	Caledonian Lodge, Edinburgh
St Laurence, Laurence-kirk	Old Aberdeen Lodge

Royal

Royal Arch, Ayr	Lennox Kilwinning at
Airdrie St John	Campsie
Biggar Free Operatives	St Thomas, Whithorn
St James's, Aberdeen	Operative Lodge, Falkirk
Thistle and Rose Stevenson	St James's Operative Lodge,
Pythagoric Lodge St John,	Keith
Antigua	St John's Carluke
La Douce Harmonie	St Fergus' Lodge, Wick
La Ardente Amitié	St John's, Castle Douglas
Faithful Friends, de l'Orient	St George, Aberdeen
de Marseilles.	St Ruth's, Ruthwell
Leven St John, Dumbarton	St John's, Muthell
St James's, Downe	Roths Lodge
St Bride's, Kirkcaldy	Argyleshire Military St John
Largs St John	Operative Clacnacudden
Dunning	Union Royal Arch, 4th Regt.
Greenock St John	Dragoons
Denny and Loanhead	Caledonian St John Royal
Phœnician Lodge, Leith	Arch, Campsie
St Paul's, Kirkwall	St Stephen's, Portsoy
Old Monkland St James's	Solomon's Lodge, Fraserburgh
Glasgow St Patrick's	Royal Arch, Maybole
St Mungo's Mauchline	St Andrew's, Cumbernauld
Mount Oliver's, St Christo-	St George, Bermuda
phers	Scotia Lodge, Barbadoes
Commercial Lodge, Oban	St Thomas Muirkirk
St Andrew's, Jedburgh	St Clement's, Riccarton
St Brook's, Rodsay	Operative Lodge, Airdrie
Hopetoun's Lodge, Bathgate	Ayr and Renfrew Military
Union Lodge, Newton-	St Paul
Douglas	Garthland St Winnoch
Montrose Kilwinning Incor-	Stranraer Kilwinning
porated	

F I N I S.

