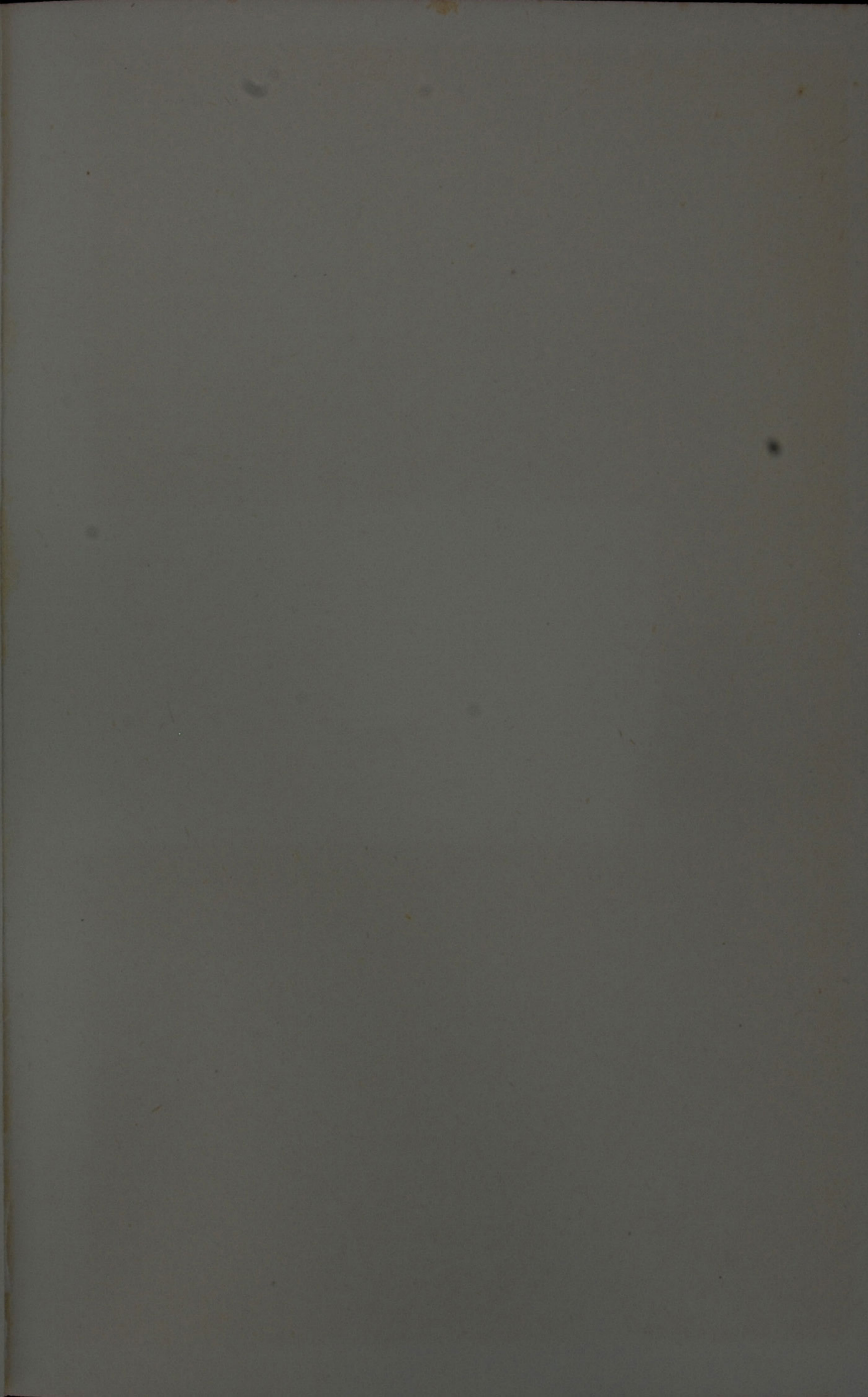
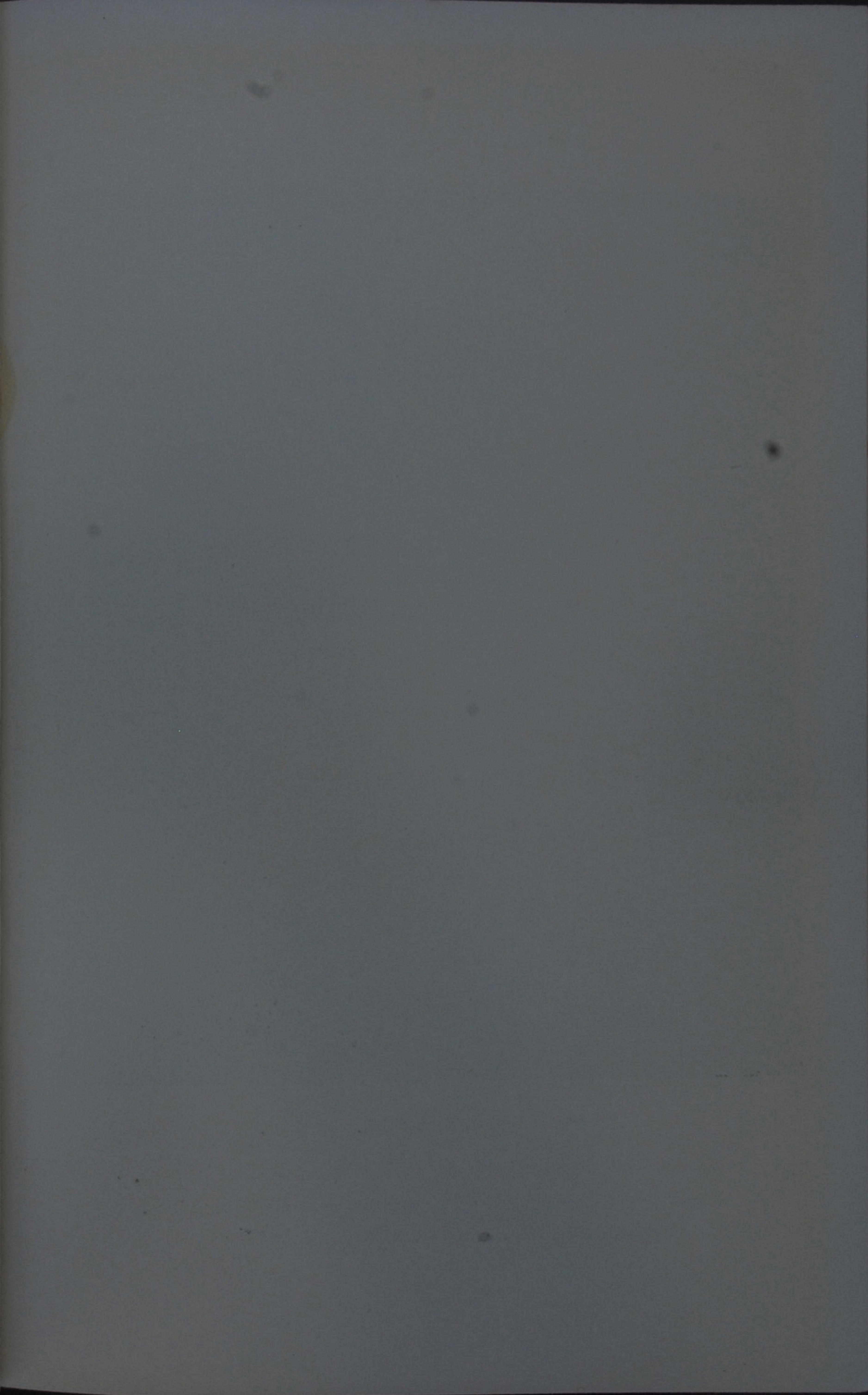


AN INTRODUCTION
TO
MARK MASONRY.

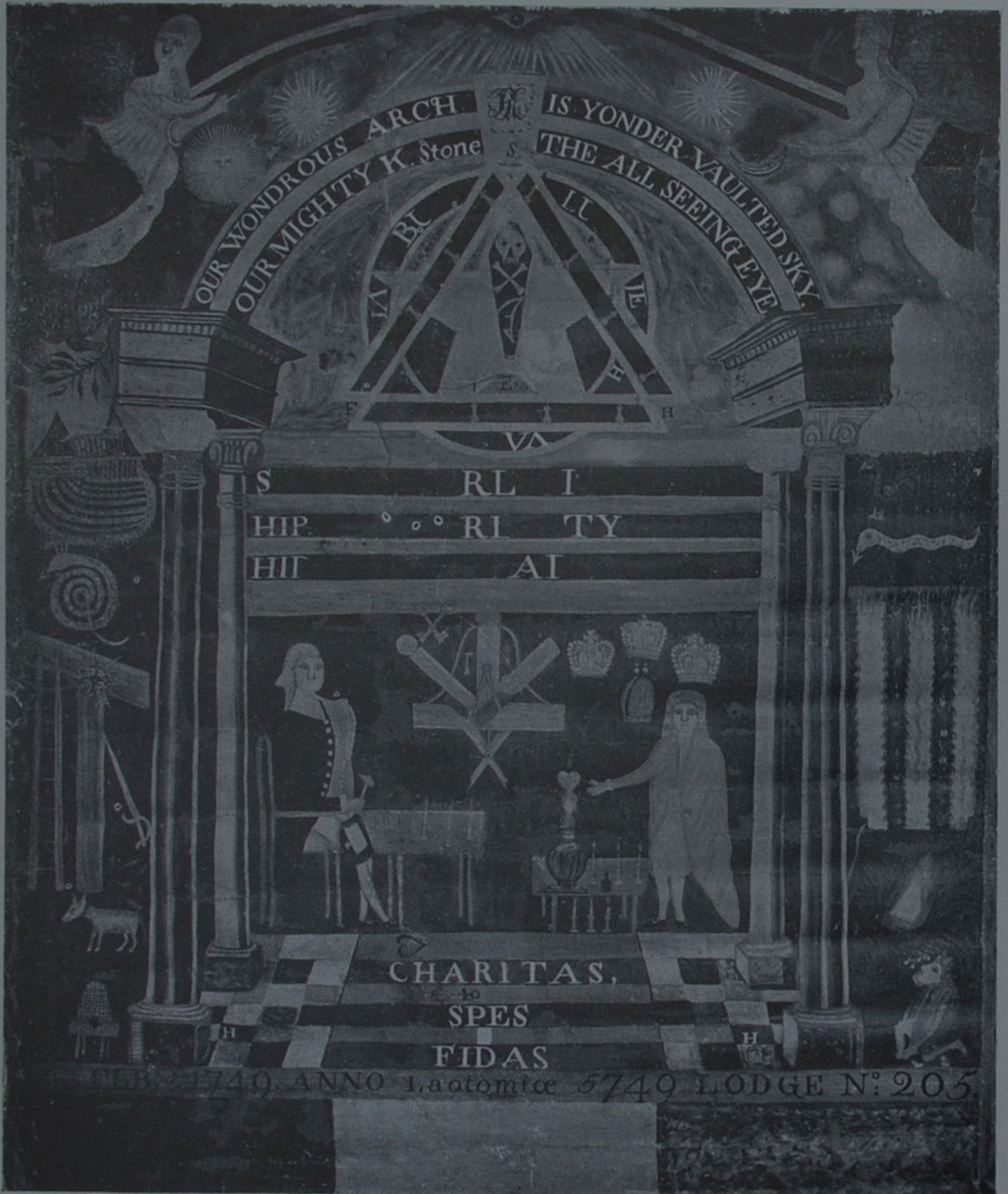
BY
J. A. GRANTHAM

The net proceeds of the sale of this book will be devoted to the New Premises Fund of the Grand Lodge of Mark Master Masons of England and Wales and the Dominions and Dependencies of the British Crown.





FRONTISPIECE—see p. 16.



FLOOR CLOTH OF LODGE No. 205 (I.C.),

warranted 7th February, 1749-50, for the 35th Regiment of Foot.

The Floor Cloth is painted on canvas and measures 39 x 31½ ins.

Reproduced by courtesy of Bro. William Tait, of Belfast.

AN INTRODUCTION
TO
MARK MASONRY.

A Survey of Masonic Evolution
in the British Isles.

By
J. A. GRANTHAM.

BUXTON :
J. E. CLARE, DEVONSHIRE LIBRARY, LTD.
1934.

*This Essay was given as a Paper to the MANCHESTER ASSOCIATION
FOR MASONIC RESEARCH on November 22nd, 1933.*

COPYRIGHT, 1934,
BY J. A. GRANTHAM.

Printed in Great Britain by Hinchliffe & Co., Manchester.

TO MY BRETHREN
OF THE
DUKE OF CONNAUGHT MARK LODGE,
No. 246,
I DEDICATE
THIS LITTLE BOOK
WITH FRATERNAL REGARD.

ACKNOWLEDGMENT.

My grateful thanks are due to the United Grand Lodge of England ; the Grand Lodge of Ireland ; the Supreme Grand Royal Arch Chapter of Scotland ; " The Lodge of Research, No. CC," Ireland ; and to Brothers W. Tottenham Day, O. E. L. France, Edwin Morris, Frank C. Porte, William Tait, and J. Wagstaffe, for permission to reproduce various illustrations ; and to " The Lodge of Research, No. CC," Ireland, for the loan of the Blocks for Plates I, II, VII, VIII, and IX.

J. A. Grantham.

CONTENTS.

	Page
GENERAL	1
ENGLAND	4
IRELAND	12
SCOTLAND	17
ULTRA-CRAFT DEGREES	22
MARK MASONRY	31

APPENDICES.

A. MASON'S MARKS	58
B. "BON ACCORD" CHARTER	60
C. "ASHTON DISTRICT" MARK LODGE CERTIFICATE OF 1849	63
INDEX	64

LAPIS
REPROBATUS



CAPUT
ANGULI

AN INTRODUCTION TO MARK MASONRY.

GENERAL.

Mark Degree Pre-Requisite for Royal Arch.

“**K**EY-STONE” Mark Masonry, which is the form practised in England at the present day, is divided into two main ritual families, and in one or other shape is a necessary qualification of a Candidate for Exaltation in the Royal Arch under every Masonic Obedience in the world, except that of England and Constitutions directly deriving from the United Grand Lodge, where only the first three Degrees, “including the Supreme Order of the Holy Royal Arch”, are recognised. Because of this non-recognition of the Mark Degree the position of Mark Masonry in the Masonic System is somewhat obscured in the English group of Obediences.¹

¹ “Key Stone” Mark Masonry should not be confounded with any of the other Mark Grades worked during the XVIII. and XIX. Centuries.

The rejection by the United Grand Lodge of England, in 1856, of the Motion to include the Mark Degree in its governance gave rise to a good deal of bitter feeling. Happily these unfortunate antagonisms are buried and forgotten. To-day the United Grand Lodge, the Grand Lodge of Mark Master Masons, and the other Sovereign Bodies ruling the various branches of Masonry are working side by side in amity, and "Rulers of the Craft, Supreme and Subordinate", are often bearers of similar Offices under the Grand Mark and other Obediences.

Origins.

The origin of the various Masonic Degrees has been the subject of much patient thought and enquiry, but, when all is said and done, opinions must be dependent to a great extent upon the individual's personal interpretation of the inner meaning of the Masonic System. There are different views as to what is the real esoteric essence of Freemasonry, but two points find wide acceptance, the one that the origin of Freemasonry is hidden in the mists of the dim past and long prior to 1717, the other that Masonry is something more than a charitable organisation or a *venue* of social intercourse. The philosophy concealed within Masonry is too deep to have been tacked on to a nondescript series of casual theatricals, and if the reality of this inner meaning be not accepted, nothing remains but an empty shell of make-believe.

Why Masonry should have become the vehicle of esoteric thought, or when it first became such, is not germane to the present consideration except in so far as having once assumed that character, it continued to develop naturally, and the increased development of necessity required amplified ceremonial.

It is for this reason that on the appearance of any one section of Masonry the existence—in traditional form—of relevant esoteric matter may be safely pre-supposed, developing in its turn into separate Grades.

The *traditions* rather than the *number* of Degrees in the early days of organised Freemasonry should be the main concern of the student seeking enlightenment on those parts of Masonry lying beyond what is usually designated "Craft."

The arrangement of ritual into a certain number of Degrees must have been to a great extent a matter of expediency, and cannot be accepted as a criterion of the tradition-content of the system at any particular period.

There is an analogy of varying practice in grouping Degrees to be found in the Ceremony of "Passing the Veils" in the Scottish and Irish Obediences. In Scotland a Candidate for the Royal Arch must take the Degree of Excellent Master (the Ceremonial of "Passing the Veils") in a Lodge of Excellent Masters before Exaltation. In Ireland there is no *separate* Degree comprising the "Veils" Ceremony, it being part and parcel of the Royal Arch Degree.²

So intimately is the growth of Mark Masonry bound up, both historically and ritually, with the development of the Craft and Royal Arch, that a brief survey of the whole position is essential to a proper understanding of the subject.

² An English visitor to a Scottish R.A. Chapter, unless he has previously taken the Excellent Master Degree, is excluded from the E.M. Lodge. He must retire from the Chapter with the Candidates, after the O.B., and may not return to the Chapter until the Candidates' re-entrance to report the discovery. In Ireland, he is permitted to witness the whole Ceremony without any qualification other than Royal Arch under the English Constitution.

ENGLAND.

G.L., 1717.

The Grand Lodge of England, the first of all Grand Lodges, was formed in 1717 by four Lodges in the Cities of London and Westminster. The only accounts of this event are those given in the first and second editions of Dr. Anderson's Book of Constitutions, of 1723 and 1738, respectively.

Despite the fact that he was not a very reliable historian, his narrative may be accepted as substantially correct, for there were many Brethren still living at the time of the publication of the second edition, in 1738, who had been present at the events described.

“ Constitutions ” of 1723 and 1738.

In the 1723 edition Dr. Anderson makes no more than a short reference to a central body:—

“ And now the *Freeborn* BRITISH NATIONS, disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the *drooping Lodges of London*, this fair *Metropolis* flourisheth, as well as other Parts, with several worthy *particular* Lodges, that have a quarterly *Communication*, and an annual *grand Assembly*, wherein the *Forms* and *Usages* of the most ancient and worshipful Fraternity are wisely propagated, and the *Royal Art* duly cultivated, and the *Cement* of the Brotherhood preserv'd ; so that the whole *Body* resembles a well-built *Arch* ; several *Noblemen* and *Gentlemen* of the best Rank, with *Clergymen* and learned *Scholars* of most Professions and Denominations, having frankly join'd and submitted to take the *Charges*, and to wear the *Badges* of a *Free and Accepted Mason*, under our present worthy *Grand-Master*, the most noble PRINCE *John Duke of MONTAGUE*.”

In the 1738 edition of the Book of Constitutions Dr. Anderson amplifies his account and is much more specific :—

“ King George I. enter'd *London* most magnificently on 20 *Sept.* 1714. and after the Rebellion was over *A.D.* 1716. the few *Lodges* at *London* finding themselves neglected by Sir *Christopher Wren*, thought fit to cement under a *Grand Master* as the Center of Union and Harmony, *viz.* the *Lodges* that met,

1. At the *Goose* and *Gridiron* Ale-house in *St. Paul's Church-Yard*.
2. At the *Crown* Ale-house in *Parker's-Lane* near *Drury-Lane*.
3. At the *Apple-Tree* Tavern in *Charles-street, Covent-Garden*.
4. At the *Rummer* and *Grapes* Tavern in *Channel-Row Westminster*.

They and some old Brothers met at the said *Apple-Tree*, and having put into the Chair the *oldest Master* Mason (now the *Master* of a *Lodge*) they constituted themselves a GRAND LODGE pro Tempore in *Due Form*, and forthwith revived the *Quarterly Communication* of the *Officers* of *Lodges* (call'd the **Grand Lodge**) resolv'd to hold the *Annual ASSEMBLY and Feast*, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a *Noble Brother* at their Head.

Accordingly

On *St. John Baptist's Day*, in the 3d Year of King GEORGE I. *A.D.* 1717. the ASSEMBLY and *Feast* of the *Free and accepted Masons* was held at the foresaid *Goose and Gridiron* Ale-house.

Before Dinner, the *oldest Master* Mason (now the *Master* of a *Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected

Mr. ANTONY SAYER Gentleman, *Grand Master* of *Masons*, who being forthwith invested with the Badges of Office and Power by the said *oldest Master*, and install'd, was duly congratulated by the Assembly who pay'd him the *Homage*.

Mr. *Jacob Lamball*, Carpenter, *Grand Wardens.*³
 Capt. *Joseph Elliot*.

So far as has been ascertained Dr. Anderson was only a "young Mason" in 1723. Primarily his task had been to make a digest of the Old Charges and manuscript Constitutions, and his "interest in Freemasonry was entirely of a financial character", the Book of Constitutions being his personal property.⁴ It was therefore to his interest to take especial pains to make his book saleable amongst the Brethren of his time. Certain phrases in the foregoing accounts of the formation of the Grand Lodge of England are rather apt to hold the attention when read in this light.

At the outset the Grand Lodge, thus formed, comprised four Lodges, situated in London and Westminster only. It is extremely doubtful whether in its earliest days the Grand

³ "The positions of these worthies are generally reversed, and the *Captain* is made to take precedence of the *Carpenter*, but the *corrigenda* appended to the 'Book of Constitutions' directs that the names shall be read as above." R. F. Gould, "History of Freemasonry," 3 vol. Edition, vol. II., p. 280.

⁴ W. J. Songhurst, in discussion on J. E. S. Tuckett's Paper, "The Origin of Additional Degrees." A.Q.C., vol. XXXII., p. 37.

Lodge ever intended to arrogate to itself the rule of all the Lodges in England, whatever its later pretensions may have been. Those were not days of easy transport or rapid means of communication. Indeed the journey from London to New York can be made to-day in about the same time as the journey from London to York early in the XVIII. Century, and in a much greater degree of comfort. Lodges other than the four originals did exist, and it must have taken them some considerable time to become acquainted with the fact that a Grand Lodge had been formed in London. When this fact came to their notice, they were not necessarily forced to acknowledge allegiance to the new Body, and a great number probably remained independent and continued to work by virtue of "inherent right."

Definite knowledge is lacking as to how much or how little the Masons of the 1717 period were conversant with the present Masonic traditions, yet Dr. Anderson wrote in 1723 of persons "having of late much indulg'd their happy genius for Masonry of every sort." What did he mean by "of every sort"? Did he and his *confrères* in Grand Lodge know more of Masonic lore than the meagre records indicate? Or, being a "young Mason", and not having progressed very far, was he perhaps aware that there was more in Masonry than he had as yet come by, and so put in the qualifying words "Masonry of every sort" to safeguard the sale of his book to his more knowledgeable Brethren? Or is it a mere empty phrase? Leaving aside other rather intriguing words, what is the import of the phrase "a well-built *Arch*"? Has it a Masonic implication, or is it just a figure of speech? These are questions which probably can never be answered now.

In addition to the four Lodges which Dr. Anderson cites in very precise terms, he refers to "some old Brothers", and states also that "the *oldest Master Mason*", who was put in

the Chair at the inaugural Meeting leading to the constitution of the Grand Lodge, was then "the *Master of a Lodge*." He does not say which Lodge, and had it been one of the "founding" Lodges it is highly probable that the Committee appointed in 1735, to "revise and compare" the matter to be incorporated in the Second Edition of the Book of Constitutions (1738), would have taken good care that the actual Lodge was named in this respect, for to have furnished the first Master of the newly constituted body would have been no mean honour.

The words "now the *Master of a Lodge*" are repeated when describing the installation of the first Grand Master.

Coupled with the fact that Dr. Anderson referred to the Lodges of "other Parts", as well as to those of London, this is a fairly clear indication that the existence of Lodges or Societies of Masons, outside the specifically named four Lodges, was generally known, although, as has already been stated, the Grand Lodge did not appear at all anxious to govern any but Lodges within the Metropolitan area. Indeed, the first mention of any registered Lodges outside the "Bills of Mortality" is at the end of 1723, and these are only three in number, situated as close to London as Acton, Edgware⁵ and Richmond, out of a total of 52 on the Roll.

A resolution was passed in Grand Lodge on November 25th, 1723,

"That no new Lodge in or near London without it be regularly Constituted be Countenanced by the Grand Lodge, nor the Ma^r or Wardens admitted at the Grand Lodge."⁶

⁵ Given as "Edgworth" on p. 21 of G. L. (Moderns), Minute Book No. 1.

⁶ *ibid*, p. 70.

On February 19th, 172 $\frac{3}{4}$, at the next Quarterly Communication, the following questions were "put and Agreed to":—

" Q. 1st That no Brother belong to more than one Lodge at one time within the Bills of Mortality.

It is the Grand Ma^{rs} Order that every Ma^r or Warden bring with them the List of every Member belonging to his Lodge at the next Quarterly Meeting.

2^d That no Brother belonging to any Lodge within the Bills of Mortality be admitted to any Lodge as a Visitor unless personally known to some Brother of that Lodge where he visits, and that No Strange Brother however Skilled in Masonry be admitted without taking the Obligacon over againe, unless he be Introduced or vouched for by Some Brother known to, and approved of by the Majority of the Lodge. And Whereas Some Masons have Mett and formed a Lodge without the Grand Ma^{rs} leave.

Agreed

That no such person be admitted into Regular Lodges."7

At the Quarterly Communication held on November 21st, 1724, it was *inter alia* "Agreed Nem. Con."

" That if any Brethren shall meet Irregularly and make Masons at any place within ten miles of London the persons present at the making (The New Brethren

⁷ *ibid.*, p. 72.

Excepted) shall not be admitted even as Visitors into any Regular Lodge whatsoever unless they come and make Such Submission to the Grand Ma^r and Grand Lodge as they shall think fit to impose upon them."⁸

Bro. W. J. Songhurst emphasises how parochial the Grand Lodge considered itself in a note on the Minutes quoted above. "The phrases 'in or near London'; 'within the Bills of Mortality'; 'within ten miles of London'; &c., should be noted," he writes, "as indicating the admittedly restricted jurisdiction of Grand Lodge."⁹

Early Lodge Lists.

It is not until the next year when J. Pine, "Engraver, over against Little Brittain-end in Aldersgate Street", published his first "Engraved List", purporting to contain "A List of the Regular Lodges as Constituted 'till March 25th, 1725," that mention is made of Lodges warranted at a distance from London. This List gives particulars of 63 Lodges, of which 55 were in the London district and 8 in the Country. Two of these were the Lodges at Edgware and Acton, and of the other six Country Lodges, which now appear for the first time, one was situated at each of the towns of Bath, Bristol, Norwich, Chichester, and two at Chester. The Richmond Lodge had apparently lapsed.¹⁰

By 1730, the total number of Lodges on the Roll was 76, consisting of 55 London Lodges, the same number as in the 1725 List, 3 Foreign and 18 Country Lodges. The increase of Country Lodges was thus only 10 in five years.¹¹

⁸ *ibid.*, p. 78.

⁹ W. J. Songhurst, "Quatuor Coronatorum Antigrapha," vol. X., p. 54.

¹⁰ John Lane, "A Handy Book to the Lists of Lodges", London, 1889, p. 6 and pp. 170, 171. Lane, *op. cit.*, p. 4, includes the Lodges at Edgware and Acton in his totals of *London* Lodges.

¹¹ *ibid.*, p. 157.

In the succeeding eleven years, when the Grand Lodge of England reached its "high-water mark" of the period, London Lodges increased by 60 to 115, Country Lodges by 38 to 56, whilst Foreign Lodges accounted for 18 of the total of 189 Lodges on the Roll of Grand Lodge in 1741.¹²

The same total is registered for 1742, when a change occurred, not very noticeable at first, but a yearly decrease in the number of Lodges in place of the hitherto recorded increase indicates that something was amiss.

In the period 1742 to 1745, 36 London Lodges were erased, and by 1748, 11 more had lapsed, and this latter year registered "low-water mark" with only 157 Lodges on the Roll.¹³

The resolutions quoted above are significant of the growing feeling of alarm in Grand Lodge in respect of independent Lodges. Continuing to maintain its attitude of self-sufficiency, Grand Lodge was obviously attempting to bring all Lodges then existing in London into its jurisdiction, and to prevent the formation of new "irregular" Lodges in London. But whilst Grand Lodge was framing resolutions regarding London and Westminster, what was the position in the Country? If old Lodges were still working in London regardless of the newly constituted Grand Lodge, and were not only working but in the natural course of events increasing in membership and forming new Lodges, there can be no doubt that a similar increase of "irregular" Masons and Lodges was taking place outside London, and of this Grand Lodge must have been aware.

¹² *ibid.*, *loc. cit.*

¹³ *ibid.*, *loc. cit.*

“Exposures” and Alteration of Ritual.

To add to the anxiety felt by Grand Lodge, there began to appear in various forms sundry so-called “Exposures.” Several had been published prior to 1730, but in that year two were printed, one of them being the famous “Masonry Disected” by Samuel Prichard, a work of great popularity, which went through no less than eight editions in as many years.¹⁴

So greatly concerned was Grand Lodge that it proceeded to enact regulations with the object of preventing any unauthorised person from being able to “prove” himself by means of these Exposures. It is the opinion of many students that this safeguard was achieved by making certain alterations in the Ritual.¹⁵

Such changes can only have been viewed with dismay and anger by the old Masons, the zealous guardians of the traditions and landmarks. From 1730 onwards, it is possible to detect low rumblings of discontent, gradually increasing in volume, to which the Lodge Lists of 1742 and the following years bear witness.

IRELAND.

“Freemason’s Mark,” 1688.

Turning to the development of Freemasonry in the Sister Kingdoms, the earliest mention of a Speculative Lodge in Ireland is that of one held in Trinity College, Dublin, in the

¹⁴ Lionel Vibert, “The Rare Books of Freemasonry”, London, 1923, p. 24 *et seq.*

¹⁵ Gilbert W. Daynes, “The Birth and Growth of the Grand Lodge of England, 1717/1926”, London, 1926, p. 43.—*Cf.* also Resolution passed by the Grand Lodge of England (Moderns), April 12th, 1809, “that this Grand Lodge do agree in Opinion with the Committee of Charity, that it is not necessary any longer to continue in Force those Measures which were resorted to, in or about the year 1739, respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Land-Marks of the Society.” (H. Sadler, “Masonic Facts and Fictions”, London, 1887, pp. 157, 158).

year 1688, and it is of immediate interest, as it contains an allusion to the "Freemason's Mark." Although it occurs in a satirical speech, the context makes it quite obvious that the author was fully aware of the value set upon the Mason's Mark by the Speculative Masons, against whom his lampoon was directed.¹⁶

G. L., 1723/4.

The first intimation of the existence of a Grand Lodge in Ireland is an account in *The Dublin Weekly Journal*, No. 13, Saturday, 26th June, 1725, which describes at some length the details of a Meeting of the "Most Ancient and Rt. Worshipful Society of FREE-MASONS" on the 24th June, 1725, and, strangely enough, refers to it as a Body "already in existence, possessing a Grand Master and a complete organisation."¹⁷ There were present at the Meeting "above 100 Gentlemen," who, "after some time spent, in putting on their Aprons, White Gloves, and other parts of the *Distinguishing Dress* of that Worshipful Order, . . . proceeded over Essex-Bridge to the Strand, and from thence to the King's Inns, in the following Order. The Officers of the Order in Hackney-Coaches (it being a very Rainey Day) the 12 Stewards in 3 Coaches, each having a *Mistical White Wand* in his hand, the *Grand Master* in a fine Chariot. The Grand Wardens; the Masters and Wardens of the Six Lodges of Gentlemen FREEMASONS, who are under the Jurisdiction of the *Grand Master*, the Private Brothers, all in Coaches; they made a very fine Appearance, most of them having new Cloaths proper for the solemn Occasion," etc., etc.

¹⁶ W. J. Chetwode Crawley, in Preface to H. Sadler's "Masonic Reprints and Historical Revelations", London, 1898, p. XIX. *et seq.*

¹⁷ Lepper and Crosslé, "History of the Grand Lodge of Free and Accepted Masons of Ireland", Dublin, 1925, vol. I., p. 53.

Bros. Lepper and Crosslé, in their "History of the Grand Lodge of Free and Accepted Masons of Ireland", consider "first, that at the period 1722-23 the proceedings of the Grand Lodge of England were attracting general attention (owing to the publication of Anderson's 'Constitutions' and its forerunner, probably unofficial, 'The Old Constitutions'),¹⁸ and that this would have been an encouragement to the Irish Masons to organise themselves in a similar body; second, that when the Irish Grand Lodge regulations came to be printed, we find them following Anderson's version step by step, while until they were so printed Anderson was used as a *vade-mecum*. It seems in the highest degree improbable that these laws would have been borrowed unless the institution that begat them had also been borrowed: thus it is likely that the very earliest date to which we can refer the birth of the Grand Lodge of Ireland is 1723. The very latest is 1724."¹⁹

Freemasonry in Ireland prior to Grand Lodge.

Bros. Lepper and Crosslé put forward the conclusions they are disposed to draw from the evidences of Freemasonry in Ireland prior to 1717, stating "that the main points that seem to them essentially demonstrated are these: that at least as early as 1688 Lodges of operative freemasons were admitting speculative members '*in the new way*', as the 'Commencements' harangue" [of 1688 at Trinity College, Dublin, adverted to above] "says; . . . and that these speculative freemasons thus admitted (not all in the Trinity College Lodge of course) carried the Craft into the most

¹⁸ "The/Old Constitutions/Belonging to the/Ancient and Honourable/SOCIETY/of/Free and Accepted/MASONS./Taken from a Manuscript wrote about Five/Hundred Years since./LONDON :/Printed and Sold by J. Roberts, in/Warwick Lane, MDCCXXII./ (Price Six-Pence)."

¹⁹ Lepper and Crosslé, *op. cit.*, pp. 52, 53.

“ remote corners of Ireland within a very few years. Indeed
 “ the rapidity with which the Craft extended was so amazing
 “ (as is shown by the distribution of the first Warrants²⁰) that
 “ in order to account for its presence in 1732 in districts far
 “ removed from the capital one is tempted to assign a very
 “ much earlier date than 1688 for the admission of speculative
 “ freemasons in Ireland. We have no doubt,” continue Bros.
 Lepper and Crosslé, “ that it should be thus set back a very
 “ considerable time.”²¹

“ Independent ” Lodges in Ireland.

There is ample proof in the enactments of Grand Lodge of Ireland itself that there were a considerable number of “ Independent ” Lodges working under “ Time Immemorial ” usage about 1730. In December, 1731, Grand Lodge publicly advertised that all Lodges were “ to take out true and perfect “ Warrants and be enroll’d in the Grand Lodge Book, or they “ will not be deem’d true and perfect Lodges”,²² and many of the “ Independent ” Lodges did apply for Warrants, but by doing so all evidence of their real age was lost, for the Warrants, which were instruments authorising certain Brethren to “ erect ” Lodges, for the most part give no indication of the antiquity claimed for the various Lodges by the petitioners, and bear no other date than that of issue.

In one most interesting exception the antiquity of the Lodge applying for a Warrant is acknowledged in the Warrant itself, where the wording has been altered to read : “ Whereas “ our Trusty and Well-beloved Brothers Thomas Cooke, “ Robert Gore, and Maurice Power have besought us that we “ would be pleased to *Continue* a Lodge of Free Masons,” etc.,

²⁰ The decision to issue warrants was taken by Grand Lodge in 1731, at latest, and the earliest were delivered to applicants on February 1st, 173 $\frac{1}{2}$.

²¹ Lepper and Crosslé, *op. cit.*, p. 40.

²² *ibid.*, p. 94.

etc., the alteration in the Warrant having been effected by erasing the usual printed word "erect" and writing in its place "continue."²³

There must still have been many non-warranted Lodges in 1740, for an advertisement, similar to that issued in 1731, was published in *Faulkner's Dublin Journal* of 1st July, 1740. By slow degrees the "outside" Lodges applied for Warrants, but the "Time Immemorial" Premier Lodge of Ireland (Cork No. 1) "continued to work without one until 1761. "There is ample evidence to show that its regularity was "generally conceded right up to the time that, for the sake of "harmony, it accepted a Warrant from Dublin."²⁴

Minutes of G. L., prior to 1780, lost.

It is extremely difficult to obtain a clear view of the early history of Irish Freemasonry. The Minutes of the Grand Lodge of Ireland prior to June 24th, 1780, are lost, and only patient and careful examination of contemporary Lodge records will enable the hiatus to be filled.

A Full Tradition in Irish Masonry.

Evidence so far available points to Irish Masonry having had in its custody a very full esoteric tradition. Masonic Lectures were at one time a feature of the Lodges, different portions of the traditional history being taken as subjects, as is testified by old Minute Books. The number of emblems illustrated on old floor cloths and charts also attests the scope of Irish Masonic lore. (*Vide* Frontispiece.)

²³ Robert Walker, "Old Time Masonry in Munster"; Transactions of the Lodge of Research, No. CC, Ireland, for 1926, p. 82.

²⁴ Lepper and Crosslé, *op. cit.*, p. 95.

In the Name of the most holy and undivided Trinity
Father Son and Holy Ghost

We Doherely Certifie that the Bearer our well beloved B. Sir
James Dennison was by us Install'd and Dub'd a Knight of y^e most noble
and might worshipfull order of Knight Templers, he having with fortitude
and due honour Justly supported y^e amazing Tryal
attending his admepⁿ on, he first having been Entoid^d past
and Rais'd was a past Master and Royal Arch Excellent Mason

We therefore recommend him as a
Worthy honest and Valiant Knight

Given under our hands and seal at
our General Encampment In Kinsale this 27th day of
August, one thousand seven hundred and seventy five

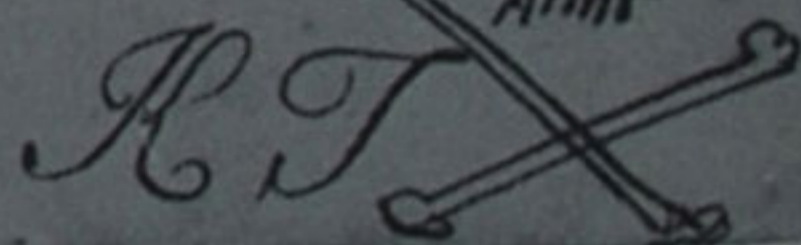
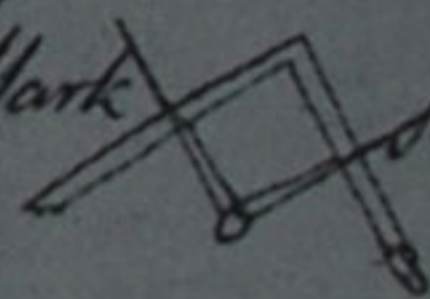
James Temple G: M

Ch: Cusey G: G

W: Hisbett G: C

We also Certifie that y^e above S. James Dennison is a Mark
Given under our hands the above written Day

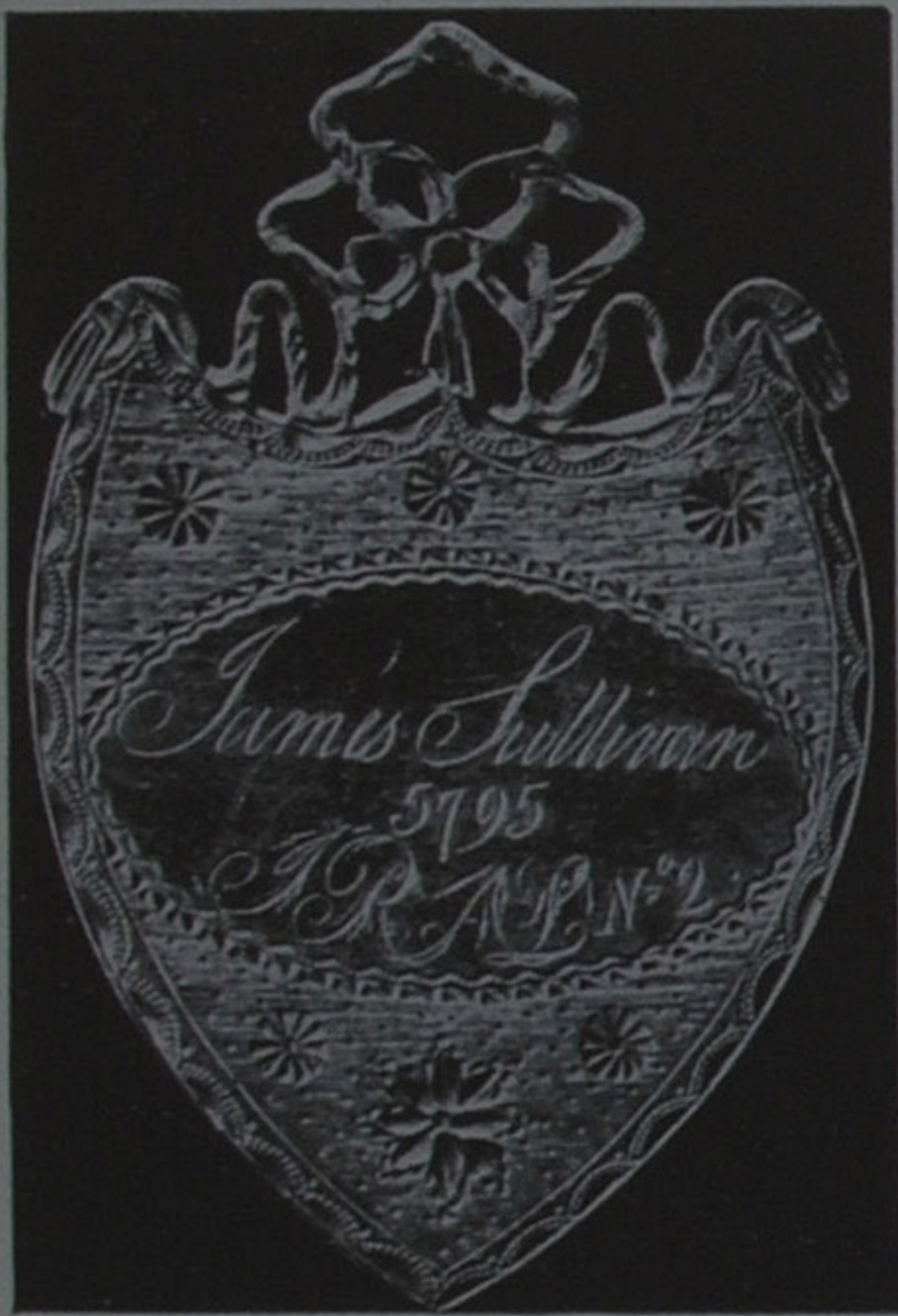
J. Ger: jerruyn R T
jean Gageon R T



CERTIFICATE OF MARK DEGREE ASSOCIATED WITH KNIGHT TEMPLARY,
granted 27th August, 1775, by the Knights Templar of Kinsale, Co. Cork.

Reproduced by courtesy of Bro. W. Tottenham Day, of Cork.

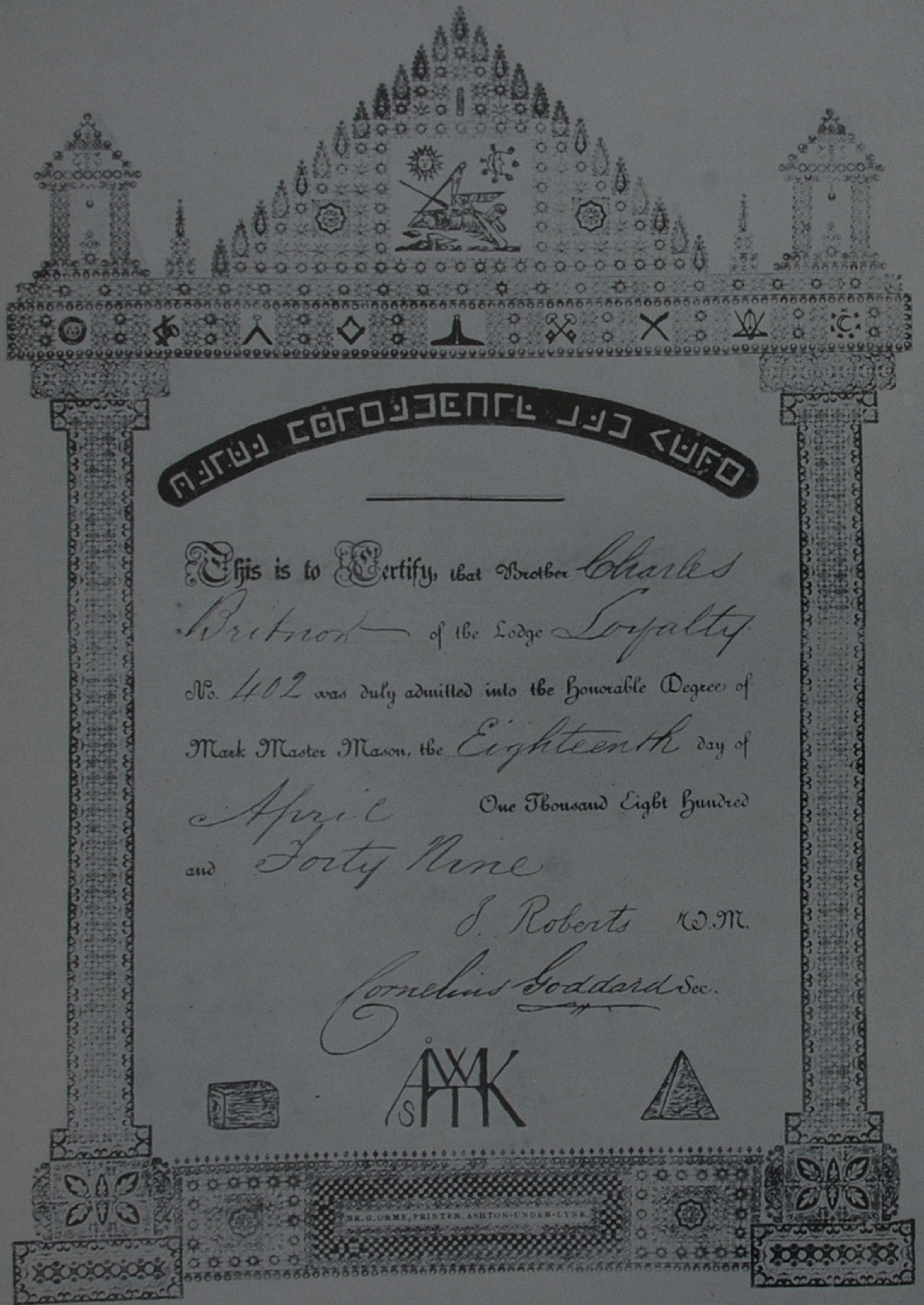
PLATE II.—see p. 38.



SILVER JEWEL OF "ARCH" DEGREE.

Original in the Museum, Freemasons' Hall, London.

Reproduced by courtesy of United Grand Lodge of England.



This is to Certify, that Brother Charles
 Britton of the Lodge Loyalty
 No. 402 was duly admitted into the Honorable Degree of
 Mark Master Mason, the Eighteenth day of
 April One Thousand Eight Hundred
 and Forty Nine

J. Roberts W.M.
 Cornelius Goddard Sec.



AMK
 S



BE. G. ORME, PRINTER, ASHTON-UNDER-LYNE

"ASHTON DISTRICT" MARK LODGE CERTIFICATE OF 1849.
 Reproduced by courtesy of Bro. J. Wagstaffe, of Mottram-in-Longendale,

SCOTLAND.

Schaw Statutes.

In 1583, King James VI. of Scotland, later James I. of England, appointed one William Schaw as the King's "Maister of Wark and generall Wardene of maister maissounis" within the realm of Scotland.²⁵ In the years 1598 and 1599, Schaw promulgated certain "Statutis and ordinanceis to be obseruit be all the maister maissounis" in Scotland. These were Codes of Rules and Regulations for Operative Masons, framed as "the result of the commotion into which the Craft had been "thrown through the then existing irregularities, and of a "desire to re-establish order and guard against future back-sliding." The Statutes have "special reference to the "business of *Lodges*, a feature in their composition suggestive "of the probability that the Warden-General's Masonic "jurisdiction did not extend to the less ancient organisations "of the Craft known as *Incorporations*, holding their privileges "direct from the Crown, or under Seals of Cause granted by "burghal authorities."²⁶

Marks.

It is evident from the Ordinances that the Apprentices were not given Marks; these were taken out only by Masters or Fellows of craft. The 13th regulation of 1598 deals with the admission of Masters and Fellows of craft and lays down that "the day of the ressauiing of the said fallow of craft or maister be ord'lie buikit and his name and mark insert in the said buik."²⁷

²⁵ D. Murray Lyon, "History of the Lodge of Edinburgh (Mary's Chapel), No. 1"; Tercentenary Edition, Edinburgh, 1900, p. 58.

²⁶ *ibid.*, p. 15.

²⁷ *ibid.*, p. 10. ("The date of receiving of the said fellow of craft or master shall be orderly booked and his name and mark inserted in the said book.")

Early use of Marks, Lodge of Aitchison's Haven.

Although the Scottish Grand Lodge was the last of the three to be constituted—in 1736—Scotland has the oldest known Masonic Minutes in the world, those of the now defunct Lodge of Aitchison's Haven,²⁸ and of the existing Lodge of Edinburgh ("Mary's Chapel") No. 1, in both cases dating back to the XVI. Century. There is nothing in these records to suggest that either the Lodges were newly formed or that the keeping of Minutes was a novelty. The records are patently the continuation of a customary proceeding.

The first Minute in chronological order is that of the Aitchison's Haven Lodge, dated 9th January, 1598,²⁹ and throughout the Minutes there are examples of the employment of Marks by the Brethren. Sometimes Marks are used in attesting Minutes, and there are a number of Marks recorded as adopted by new Brethren. The earliest use of a Mark is on the 20th November, 1599, when it seems to be a sign-manual in attestation. On the 28th December, 1603, is the first registration of the Mark adopted by an entrant, for which he had "payit his cess for his buking." In this respect the expressions "hes payit his Buiking silver" and "payit for this mark" are also used.³⁰

Early Use of Marks, Lodge of Edinburgh ("Mary's Chapel").

"Mary's Chapel" has 31st July, 1599, as the date of the earliest extant Minute. This Minute recounts the judgement of the Lodge on a Mason, who was accused of, and

²⁸ One of the "founding Lodges" of G. L. of Scotland, from which it seceded in 1737 and which it rejoined in 1814. Eventually it lapsed and was erased in 1866.

²⁹ R. E. Wallace-James, "The Minute Book of the Aitchison's Haven Lodge, 1598-1764." A.Q.C., vol. XXIV., p. 34.

³⁰ *ibid.*, p. 32 *et passim*.

confessed to, employing a Cowan. It was engrossed by the Clerk, and the Warden affirmed it by his Mark.³¹

In the same Minute Book there is also the first authentic record of a person, who was not professionally connected with the Building Trade, being a Member of a Lodge. This Minute chronicles a meeting of the Lodge held on June 8th, 1600, at which John Boswell, the Laird of Auchinleck, was present, took part in the deliberations on a certain delinquent Operative, and like all the Members present he attested the Minute by his Mark.³²

Early Use of Marks, Lodge of Aberdeen.

Throughout the XVII. Century, and up to the erection of the Grand Lodge of Scotland in 1736, an increasing number of Speculative Masons were admitted to Scottish Lodges. Records make it clear that the Speculatives took out their Marks in the same manner as their Operative Brethren.

The Lodge of Aberdeen (now No. 1^{ter}) provides an illustration of this custom in its earliest surviving "account" Book, which under date 27th December, 1670, commences with a code of statutes, to which is prefixed a list of its "authoires and subscryuers." The list contains the signatures of 49 Members, 47 of whom have added their Marks against their signatures. Only about a quarter of the Members were Operative Masons, the remainder being Peers of the Realm, a Professor of Mathematics, several Ministers, Doctors, and other professional men.³³

G. L., 1736.

As is to be expected, the suggestions to erect a Grand Lodge in Scotland were first mooted in the Metropolis, and the first mention of the scheme is in the Minutes of Lodge

³¹ Murray Lyon, *op. cit.*, p. 25.

³² *ibid.*, pp. 52, 53.

³³ *ibid.*, p. 447.—W. J. Hughan, "Mark Masonry," Introduction to. Reprint from "The Freemason," May 20th to June 20th, 1905, p. 3.

Canongate Kilwinning (now No. 2). It is recorded on 29th September, 1735, that a committee of the Brethren was set up to frame "proposals to be laid before the several lodges in order to the chusing of a Grand Master for Scotland."³⁴ Discussions continued during the next twelve months, and on October 15th, 1736, delegates from "Mary's Chapel," Canongate Kilwinning, Kilwinning Scots Arms and Leith Kilwinning met and drew up "Regulations for the Grand Lodge." After several meetings of the four Lodges it was eventually decided that the election of a Grand Master should take place on the 30th November, 1736, and a form of procedure and constitution be adopted for the Grand Lodge.

This first General Assembly of Scottish Symbolic Masons was convened in "Mary's Chapel", and about a hundred Lodges were invited to attend. Of these, thirty-three were represented by the Master and two Wardens, "and to prevent "jealousies in the matter of precedency, always a rallying "point for Masonic asperities, each Lodge was placed on the "Roll in the order in which it entered the hall."³⁵

The first six were Lodge of Edinburgh ("Mary's Chapel"), Kilwinning (*i.e.*, "Mother Kilwinning"), Canongate Kilwinning, Kilwinning Scots Arms, Kilwinning Leith, and Kilwinning Glasgow.³⁶

³⁴ Murray Lyon, *op. cit.*, p. 182.

³⁵ *ibid.*, p. 186, *et seq.*

³⁶ The remainder of the 33 Lodges, which were represented, were:—

Coupar of Fyfe.	Kirkcaldie.
Linlithgow.	Journeymen Massons of
Dumfermling.	Edinburgh.
Dundee.	Kirkintilloch.
Dalkeith.	Biggar.
Aitcheson's Haven.	Sanquhar.
Selkirg.	Peebles.
Innerness.	Glasgow St. Mungo's.
Lessmahaggow.	Greenock.
Saint Bride's at Douglass.	Falkirk.
Lanark.	Aberdeen.
Strathaven.	Mariaburgh.
Hamilton.	Canongate and Leith <i>et e contra.</i>
Dunse.	Monross.

William St. Clair, of Rosslyn, a descendant of the traditional hereditary patrons of Scottish Masons, was chosen as Grand Master, the draft Constitution adopted and Grand Lodge duly erected.

The Lodge of Edinburgh ("Mary's Chapel") was allotted the foremost place on the Roll of Lodges, a position which accorded with her conviction that she was the leading Lodge in Scotland, and which was approved by William Schaw in his Statutes of 1599, where he promulgated (Clause III.) that "it is thought needful and expedient by my Lord Warden-General that Edinburgh shall be in all time coming, as of before, the first and principal Lodge in Scotland, and that Kilwinning be second Lodge as of before, is notably manifest in our old ancient writs, and that Stirling shall be the third Lodge, in conformity with the old privileges thereof."³⁷ ³⁸

"Mother Kilwinning."

It will be noticed that the Lodge of Kilwinning had not been asked to take part in the preliminary discussions anent the formation of the Grand Lodge. In point of antiquity, Kilwinning claimed to be senior to "Mary's Chapel", and almost immediately after the erection of the Grand Lodge, Kilwinning complained that she had wrongfully been given second place on the Roll. One assertion made by Kilwinning was that she had always functioned as a Supreme Body and had granted Warrants to daughter Lodges. This was quite

³⁷ "It is thocht neidfull & expedient be my lord warden generall, that Edr salbe in all tyme cuming as of befoir the first and principall ludge in Scotland, and yt Kilwynning be secund ludge as of befoir is notourlie manifest in our awld antient writts and that Stirueling salbe third ludge, conforme to the auld privileges thairof."

³⁸ It is not without interest to note here in parenthesis that there is proof of the existence during William Schaw's lifetime, in addition to the Lodges just mentioned, Lodges in the following places in Scotland—viz., St. Andrews, Haddington, Dunfermline, Dundee, Glasgow, Melrose, Perth, etc. (Murray Lyon, *op. cit.*, p. 66 *et passim.*)

a normal and constitutional proceeding in any country where there was no central Masonic governing authority, and was universally acknowledged. It was only from Lodges in active existence by "inherent right" that a new Lodge could receive sanction to work. Actually Kilwinning did not renounce this prerogative when joining Grand Lodge. For example, she issued a Charter to a Lodge at East Kilbride in 1738. Matters came to a head in 1744, when the Lodge of Kilwinning "... without entering upon any disputation, "or formal vindication of its claims or intimation of its "intention, resumed its independence." She did not rejoin the fold of Grand Lodge until 1807, and during the intervening period chartered a number of subordinate Lodges.³⁹

Thus in Scotland in the 1740's there was an ancient and powerful Lodge—for however insignificant the village of Kilwinning, the name "Kilwinning" possessed an almost uncanny influence in Masonry—exercising the functions of a sovereign Body, irrespective of the regular Grand Lodge.

"Lodge of Melrose, St. John."

There were other independent Lodges, one of which, the old "Lodge of Melrose, St. John", joined the Grand Lodge of Scotland as late as February 25th, 1891, as No. 1^{bis}. So far as has been ascertained, Melrose St. John issued no Charters to daughter Lodges until 1872, when several were sent to Glasgow and other towns in the West Country.⁴⁰

ULTRA-CRAFT DEGREES.

Independent Lodges.

The foregoing survey of the history of Masonry in the three Kingdoms up till *circa* 1740 clearly shews that bodies of Masons were practising the Art independently of the

³⁹ Murray Lyon, *op. cit.*, p. 264.

⁴⁰ *ibid.*, p. 458.

Grand Lodges. Not being subject to arbitrary regulations, their work would be governed by tradition, and they would naturally tend to become the sole remaining custodians of such parts of Masonry as the Grand Lodges deemed it expedient to reject or to disregard.

Allusions to arcana, 1720/1740.

During the twenty years prior to 1740 significant allusions to Masonic arcana appeared in "Exposures" and elsewhere.

Dr. Anderson's reference to a "well-built Arch", in the first edition of the Book of Constitutions, has already been noted. These same Constitutions authorise "the Master of a particular Lodge" to "congregate the Members of his Lodge into a Chapter at pleasure."⁴¹

In an "Exposure" of 1723, entitled "A Mason's Examination", is the question, "Whence comes the Pattern of an Arch?", and the answer, "From the Rainbow." This "Exposure" provides two important mentions of the "Mark." In the course of the catechism the Candidate says—

"An Enter'd Mason I have been,
Boaz and *Jachin* I have seen;
 A fellow I was sworn most rare,
 And know the Astler, Diamond, and Square:
 I know the Master's Part full well,
 As honest *Maughbin* will you tell."

And the Master replies—

"If a Master Mason you would be,
 Observe you well the *Rule of Three*;
 And what you want in Masonry,
 Thy *Mark* and *Maughbin* makes thee free."

⁴¹ "Book of Constitutions," 1st Edition, 1723, Article II.

A further question is—

“ Where does the Master place his Mark on the Work ? ”

The reply being —

“ Upon the S.E. Corner.”⁴²

Another “ Exposure”, taking the form of an announcement in a newspaper of the year 1726, addressed to “ all Masons who have been made after the Antediluvian manner”, also reminds the reader of the necessity there is for a Master “ to well understand the Rule of Three.”⁴³

In 1730, reference is made to the Word “ which was once lost and is now found.”⁴⁴

In 1734, certain Masons were made “ Chapters ” by the famous Dr. Desaguliers⁴⁵, and other instances such as these could be quoted to show the existence at that period of Masonic Grades supplemental to what is called Craft Masonry.

R.A. in Scotland, 1743.

“ Stirling Rock ” R.A. Chapter No. 2 of Scotland, the offspring of the Ancient Lodge of Stirling, No. 30 (S.C.), claims to have been working since 1743.⁴⁶ Although doubt has been cast on the validity of this claim, the fact still remains that in 1818, when a Committee set up by the Supreme Grand Chapter of Scotland to investigate the dates of origin

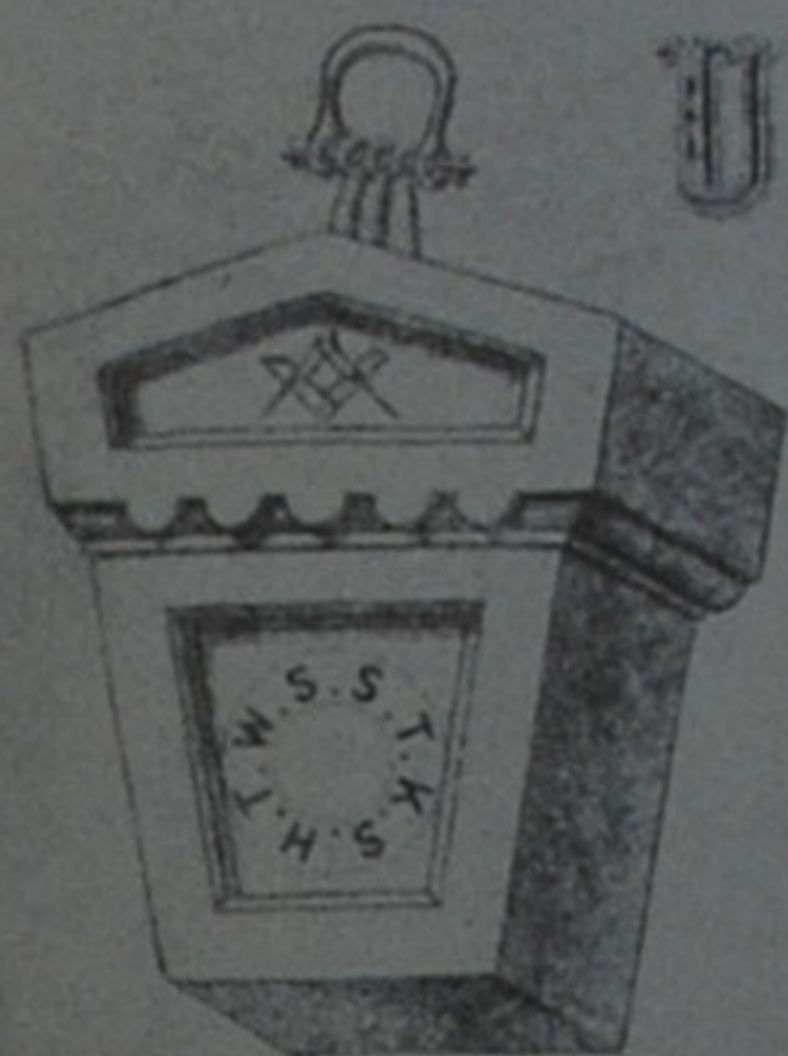
⁴² “ The Flying Post,” No. 4712, April, 1723.—R. F. Gould, *op. cit.*, vol. III., pp. 487, 488.

⁴³ H. Sadler, “ Inaugural Address,” 8th November, 1910. A.Q.C., vol. XXIII., p. 325.

⁴⁴ W. J. Hughan, “ Origin of the English Rite of Freemasonry,” 3rd Edition, Leicester, 1925, p. 84.

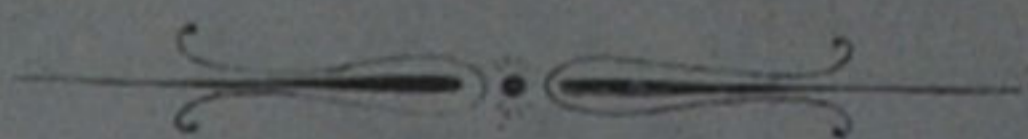
⁴⁵ Letter from Micky Broughton to the Duke of Richmond, dated New Year’s Day, 1734½. A.Q.C., vol. XXX., p. 190.

⁴⁶ “ The Constitution and Laws of the Supreme Grand Chapter of Royal Arch Freemasons of Scotland,” Edition 1927, List of Chapters.



United Lodge of Mark Master Masons

ASHTON DISTRICT.



This is to Certify that our Brother
 John Wagstaffe of Lodge Loyalty N^o 320
 who hath signed his name in the margin
 hereof was regularly advanced to the degree of
 a Mark Master Mason on the 18th day of
 July 1886 in Lodge Loyalty N^o 320 and is
 registered in the books of the United Lodge
 accordingly

John Wagstaffe

Given under our hands
 and the Seal of this United Lodge
 the 18th day of July 1886



J. W. Hulley Master
John Henry Roberts Secretary

"ASHTON DISTRICT" MARK LODGE CERTIFICATE OF 1886.

Reproduced by courtesy of Bro. J. Wagstaffe, of Mottram-in-Longdendale, to whom it was granted.

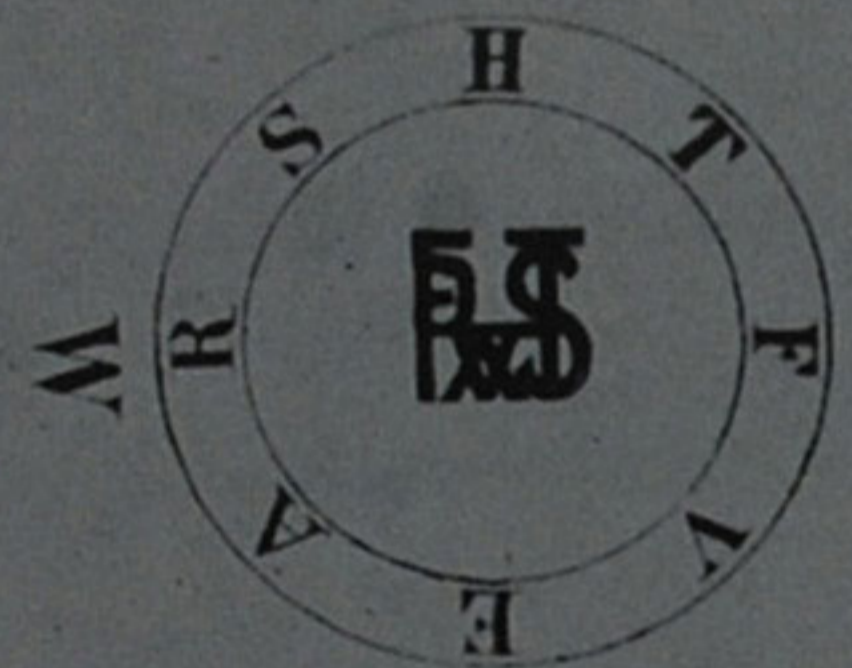
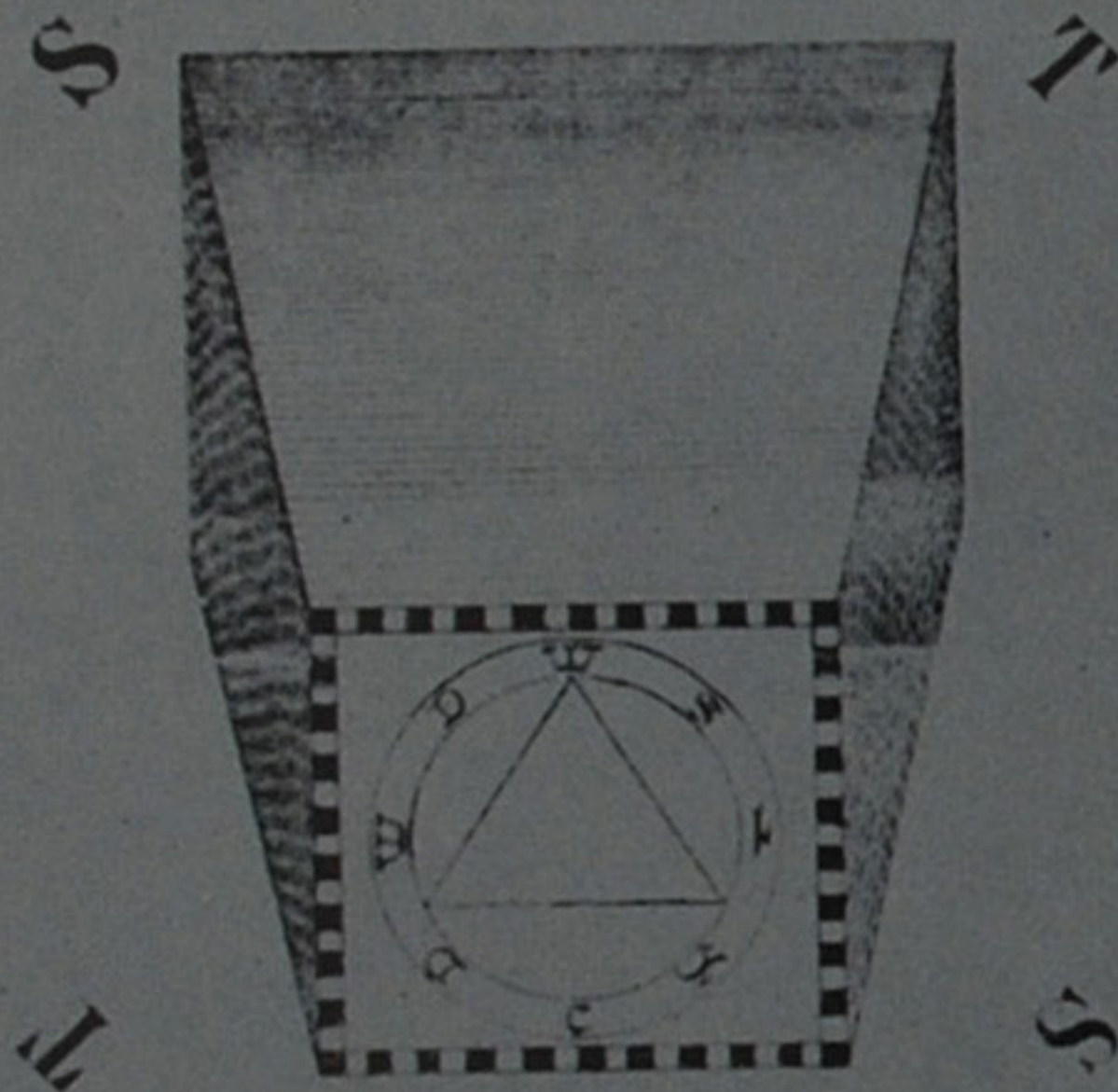
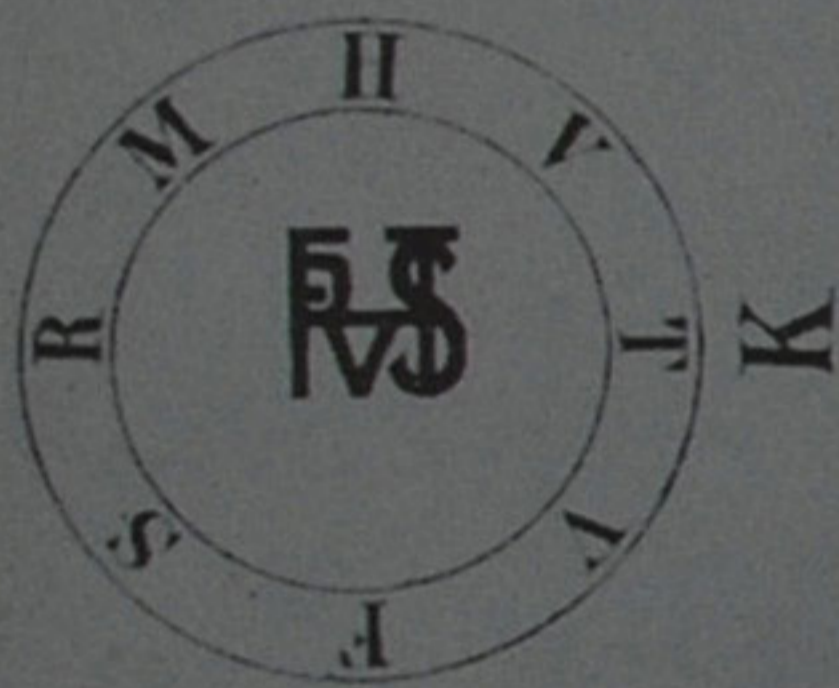
MARK MASTER LODGE

St Andrews Manchester

No. 22

Held under Warrant from the Supreme Grand Royal Arch Chapter of Scotland.

II



BROTHER

*Edward Charles Milligan
Was admitted a Mark Master*

12th December 1871.

*Recorded in the Register appointed
to be kept for the Members of Mark
Master Lodges, holding Warrant from
the Supreme Grand Royal Arch Chapter
of Scotland, by*

L. Mackery G.S.E. of Grand Recorder.

W. M.

S. W.

J. W.

CERTIFICATE OF "ST. ANDREWS" MARK LODGE, MANCHESTER, when holding Warrant from Supreme Grand Royal Arch Chapter of Scotland.

Reproduced by courtesy of Bro. O. E. L. France, of Stalybridge.

of the Chapters on their Roll made their report, they stated that "Stirling Rock" R.A. Chapter, together with sundry other Chapters, had "produced satisfactory evidence of their "having existed in the knowledge and practice of R.A. "Masonry (&c.) since the periods set against their respective "names, the first on the list being the Stirling Rock R.A. "Chapter from the 30th July, 1743."⁴⁷

R.A. in Ireland, 1744.

The first precise mention of the Royal Arch, as a well-known portion of Masonic Ceremonial in Ireland, is made in *Faulkner's Dublin Journal* of 10-14 January, 174 $\frac{3}{4}$, in a report of the St. John's Day celebration of the Lodge at Youghal, No. 19 (I.C.).⁴⁸ Fourth in the procession which then took place came the "Royal Arch carried by two excellent Masons," whilst eighth in order came "Two Excellent Masons, one bearing a Level and the other a Plum Rule", apparently discharging the duties of Passed Masters.⁴⁹ "Excellent Masons" is thus *doubly* significant, for originally a Mason must have "passed the Chair" before he could be Exalted.

Dassigny's "Enquiry," 1744.

In the year 1744, Dr. Fifield Dassigny published in Dublin a work entitled "A Serious and Impartial Enquiry into the Cause of the present Decay of Free-masonry in the Kingdom of Ireland."⁵⁰ This Book is of the utmost evidential value, for it amplifies the proofs of the working of Royal Arch

⁴⁷ W. J. Hughan, "Origin," p. 79.

⁴⁸ The newspaper account gives the number of the Lodge as No. 21. The official number was No. 19. Lepper and Crosslé, *op. cit.*, p. 98.

⁴⁹ W. J. Chetwode Crawley, "Cæmentaria Hibernica." Fasc. I. *s.v.* "The Irish Constitutions, 1730," p. 12.

⁵⁰ Reproduced in facsimile by W. J. Hughan, Leeds, 1893.

Masonry at that period. About 1740, a Masonic charlatan had pretended to "being Master of the Royal Arch," which "he asserted he had brought with him from the city of *York*." His pretensions were unmasked, however, by a Brother, "who had some small space before attained that excellent part in Masonry in *London*." As Dr. Dassigny mentions the "usual degrees of probation" and the necessary qualification of having "passed the chair", it bears out the fact that by this time there was a generally recognised gradal system beyond the Craft Degrees.

"Ancients" G.L., 1751.

Turning again to Masonry in England in the "seventeen forties", it is observed that the sins of omission and commission on the part of Grand Lodge of England were causing much dissatisfaction, and many defections both of Members and Lodges, thereby strengthening the forces of the "Independents", or so-called "irregular" Masons. During the "thirties" there had been a considerable influx of Irishmen into London, and probably many of them were Masons. In 1735, the Master and Wardens of a Lodge from Ireland requested to be admitted as visitors to the Grand Lodge of England. Their request, so the Minutes record, "could not be comply'd with unless they would accept of a new Constitution here."⁵¹ Obviously an English "Constitution" would not have been offered, unless the Irishmen had intended making England their domicile.

One sufficiently cogent reason to explain the English Grand Lodge's antagonism towards the Irish Masons is supplied by the fact that Dr. Anderson's "Book of Constitutions" had been pirated by an Irish publisher, and the

⁵¹ G. L. (Moderns) Minute Book No. 2, p. 85; under date 11th December, 1735.

pirated book had received the official sanction of the Grand Lodge of Ireland.⁵² The hostile attitude of the English Grand Lodge would tend to drive the Irish Masons into the ranks of the "irregular" Lodges already existing, or to form new "irregular" Lodges.

The scanty evidence which has survived the passage of time suggests that the immigrant Irish Masons were far from convinced of the orthodoxy of the Masonry of the English Grand Lodge. It is known that the Grand Lodge of Ireland granted a Warrant, dated 24th July, 1745, for a Lodge at Norwich, which points "to Irish Masons erecting Lodges, "not only in London, but even in the Provinces, rather than "losing their identity in Lodges working under the Grand "Lodge of England."⁵³

By 1751, some of these Hiberno-"irregular" Lodges had a central Grand Committee, the first recorded Meeting of which was held on Wednesday, 17th July, at the "Turk's Head in Greek Street, Soho," when

⁵² "A Pocket Companion for Free-Masons", Dublin, 1735. William Smith, the "compiler" of this book, was a Belfast man of Scottish descent, who had set up in Dublin as a book-seller. (Lepper and Crosslé, *op. cit.*, p. 42.—Vibert, *op. cit.*, p. 20.)—The "Pocket Companion" had been published earlier in 1735 in London, and was banned by the Grand Lodge of England. The relevant portion of that Body's Minutes, dated 24th February, 1734½, reads as follows:—"He [Dr. Anderson] further represented that one William Smith said to be a Mason, had without his privity or Consent pyrated a considerable part of the Constitutions of Masonry aforesaid to the prejudice of the said Br. Anderson it being his Sole Property.

"It was thereupon Resolved, and Ordered That every Master and Warden present shall do all in their Power to discountenance so unfair a Practice, and prevent the said Smith's Books being bought by any Members of their respective Lodges." G. L. Minute Book, No. 2, p. 68.

⁵³ G. W. Daynes, *op. cit.*, p. 46.

" RULES & ORDERS

to be Observe'd

By the Most ANCIENT and HON^{BLE.} Society of
FREE and ACCEPTED MASONS "

were drawn up and " agreed and Settled."

This Grand Committee " supplied the deficiency of a Grand Master " ⁵⁴ until the Earl of Blessington accepted the position in 1756. ⁵⁵

In the First Rule it is laid down that, " until such time as there shall be a Grand Master & Grand Wardens appointed ", the Chair " shall be taken the First Night by the Master of the Sen^r. Lodge, and every other Night by the other Masters each in his turn according to Seniority." ⁵⁶

It is not known definitely how many Lodges took part in the formation of the Grand Committee. According to one computation " there were but six Lodges with a total membership of about seventy or eighty on the roll of the ' Ancients ' in July, 1751." ⁵⁷ It ought not, however, to be taken " for " granted that the number mentioned comprised the whole " of those who claimed to be considered ' Ancients ' at the " time of the formation of their Grand Lodge, doubtless " there were others who did not belong to any Lodge, but " readily joined the concern when they found it established

⁵⁴ " Agreement " of 14th September, 1752. H. Sadler, " Masonic Facts and Fictions ", London, 1887, p. 75 *et seq.*

⁵⁵ *ibid.*, p. 84. It should be noted that the Earl of Blessington, as Lord Mountjoy, had been Grand Master of Ireland, 1738-9.

⁵⁶ *ibid.*, p. 70.

⁵⁷ Bro. G. B. Abbott, referred to by Sadler in " Masonic Facts and Fictions," pp. 67, 68.—John Lane, " Handy Book," pp. 135, 160, 187.

“ on what appeared to be a firm basis—as had been the case “ in the early days of the older Grand Lodge.”⁵⁸

The “ Grand Lodge of the most Ancient and Honourable Fraternity of Free and Accepted Masons, according to the old Constitutions”, called themselves the “ Ancients”, in contra-distinction to the Premier Grand Lodge, whom they styled the “ Moderns”, alleging that the latter had departed from the “ ancient landmarks.” The evidence is indicative of the ‘ Ancients ’ having had right on their side, although it is impossible to determine the nature of all the differences which lay between the two Bodies.⁵⁹

One of the points at issue was the attitude to Royal Arch Masonry, which the “ Moderns ” Grand Lodge refused to acknowledge, but which the “ Ancients ” considered “ the root, heart, and marrow of Masonry ”⁶⁰, and as such worked it in “ open Lodge.”⁶¹

“ Moderns ” Grand Chapter, 1767.

In spite of the non-recognition of Royal Arch Masonry by the “ Moderns ” Grand Lodge, a very large number of “ Modern ” Masons were practitioners of the Art, and it appears that amongst them were included many of the chief members of the Premier Grand Lodge.⁶² To strengthen their position against the “ Ancients ”, and to give their Royal Arch

⁵⁸ Sadler, “ Masonic Facts and Fictions,” p. 69.

⁵⁹ *ibid.*, *passim.*—G. W. Daynes, *op. cit.*, p. 43.

⁶⁰ Thus described by Laurence Dermott, the famous Grand Secretary and protagonist of the “ Ancients,” in the “ Ahiman Rezon ” of 1756. “ The Royal Arch I firmly believe to be the root, heart, and marrow of Masonry.”—Gould (*op. cit.* vol. II., p. 457) holds that this statement by Dermott “ doubtless did much to popularise the degree.’

⁶¹ W. J. Hughan, “ Origin,” p. 129.

⁶² *ibid.*, p. 159.

Chapters the imprimatur of regularity, the "Moderns" constituted a "Grand and Royal Chapter of the Royal Arch of Jerusalem" on 22nd July, 1767, the first "Most Excellent Grand Master" being Lord Blayney, the Immediate Past Grand Master of their Grand Lodge.⁶³

The "Moderns" Chapters were officially disowned by their Grand Lodge. "The Royal Arch is a society which we do not acknowledge, and which we hold to be an invention to introduce innovations and to seduce the brethren," wrote one Grand Secretary of the "Moderns".⁶⁴ Another Grand Secretary, James Heseltine, was apparently a warm supporter, in his private capacity, of the Royal Arch, for on one occasion he stated that he had "the honour to belong to this degree", although he went on to say that "all its emblems and jewels are forbidden to be worn" in Grand Lodge, and that "the Royal Arch is a private and distinct society", having no connection with Grand Lodge.⁶⁵ In another communication he wrote that the Royal Arch "is known in England, in which the present Grand Officers are mostly members of the Chapter. They belong to it as a separate Society, without connection with Grand Lodge, and its explanations of Freemasonry are very pleasing and instructive".⁶⁶

This coquetting on the part of their Grand Officers with the banned branch of Masonry was most displeasing to the Grand Lodge, which passed a resolution to the effect that the Grand Lodge "do agree with its Committee, that the Grand Lodge of England has Nothing to do with the Proceedings of the Society of Royal Arch Masons".⁶⁷

⁶³ *ibid.*, p. 151.

⁶⁴ *ibid.*, p. 158. Bro. Samuel Spencer, July, 1767.

⁶⁵ *ibid.*, p. 158. 18th January, 1774.

⁶⁶ *ibid.*, p. 159. 15th December, 1775.

⁶⁷ *ibid.*, p. 159. 21st November, 1792.

MARK MASONRY.

Earliest known Mark Minute : "Chapter of Friendship", 1769.

The "Moderns" Grand Chapter issued its first Warrants in 1769, in which year seven Chapters were constituted. Among these seven was the "Chapter of Friendship", Portsmouth, whose Warrant was dated 11th August. This does not mean that the Royal Arch had not been worked in Portsmouth prior to that time, for Thomas Dunckerley,⁶⁸ the most notable figure among the later "Moderns", was "Exalted" at Portsmouth in 1754,⁶⁹ probably in a Chapter working in connection with the Lodge at the "Three Tuns", No. 31, in which he had been Initiated.⁷⁰

Dunckerley is of especial interest in the present context, because he affords the earliest known Minuted reference to the Mark Degree. This important reference is found in the first entry in the Minutes of the "Chapter of Friendship", dated 1st September, 1769 :—

⁶⁸ b. 1724 ; d. 1795. Thomas Dunckerley, a natural son of George II, (when Prince of Wales), was a remarkable man. After an adventurous career at sea, he seems, ostensibly at any rate, to have settled down to the more sedate occupation of the law, being supported by a pension, which was granted to him in 1767 by King George III from the Privy Purse. His name is inscribed in the annals of Freemasonry as one of the ablest and most hard-working of Rulers of the Craft. Sadler wrote of him that "he held a conspicuous place in the ranks of his contemporaries, a position so remarkable that neither before his time nor since has any other person filled a similar one." At one period of his Masonic career he held simultaneously 8 Provincial Grand Masterships, the total of the "Moderns" Provinces being then 34. (Sadler, "Thomas Dunckerley, His Life, Labours, and Letters", London, 1891, pp. 1, 11.) He was also Grand Superintendent of Royal Arch Masons in 18 Counties. (*ibid.*, p. 259.)

⁶⁹ Sadler, "Thomas Dunckerley", p. 248. In a letter to Sir Benjamin Craven, dated Jan. 14th, 1792, Dunckerley wrote, "I was exalted at Portsmouth in the year 1754."

⁷⁰ *ibid.*, p. 56.—Alexander Howell, "History of the Phoenix Lodge, No. 257, Chapter of Friendship, No. 257, and Royal Naval Preceptory of Knights Templar, No. 2", Privately Printed at Portsmouth, 1894, p. 209.

At a Royal Arch Chapter held at the George Tavern in Portsmouth on First Septr. Seventeen hundred and sixty nine = PRESENT Thomas Dunckerley, Esq., William Cook "Z", Samuel Palmer "H", Thomas Scanville "J", Henry Dean Philip Joyes and Thomas Webb = The "Pro G. M." Thomas Dunckerley bro't the Warrant of the Chapter and having lately rec'd the "Mark" he made the bre'n "Mark Masons" and "Mark Masters". And each chuse their "Mark" viz., W. Cook Z, "⬠," S. Palmer H, "⬢," T. Scanville J, "⬡," H. Dean, "⬣," Philip Joyes "⬤," T. Webb "⬥." =

He also told us of this mann'r of writing which is to be used in the degree w'ch we may give to others so they be FC for "Mark Masons" and MASTER M for "Mark Masters".⁷¹

This Minute is most informative. Dunckerley had "lately rec'd the Mark"; therefore it must have been in regular practice somewhere, and have impressed Dunckerley as being of such consequence that he instructed a Chapter under his surveillance to work it, and he did this *on the very occasion* when he handed over the Warrant to one of the original "Moderns" Royal Arch Chapters.

It establishes, also, that the Mark Degree, as worked by Dunckerley, was in two sections, Mark Mason for the Fellow Craft, and Mark Master for the Master Mason. This division appeared in many Mark "workings" until fairly recent

⁷¹ A. Howell, *op. cit.*, pp. 211, 212; Facsimile of this Minute on p. 210.

times, and recollection of it is still embodied in the present Grand Mark Lodge ritual.

“ This mann’r of writing which is to be used in the degree ” is a form of the Mark Cypher, which once constituted an essential part of the traditional explanation of the Degree, and carried important secrets with it. Unfortunately existing Masonry has lost it, except in so far as it is still used—though unexplained—on the Tracing Boards of the Third and Mark Degrees. The Records of the “ Ancients ” show that they knew and used the Cypher, as also did the “ Chapter of Friendship ” during the first eighteen years of its “ Warranted ” life, being apparently under the impression that Dunckerley wished it to be adopted for Chapter records.⁷²

Bro. Howell, the historian of the “ Chapter of Friendship”, writes that “ the Mark Degree has evidently always “ been a great favourite with the Companions of the Chapter. . . . In the second Minute book there is an Autographic “ Register of Members with their Marks. . . .” The records of this Chapter show that many Brethren have signed their names and appended their Marks, “ although no mention of their receiving the Mark Degree is made.” Bro. Howell submits “ that no Brother received the Royal Arch in this “ Chapter, down to at least 1844, without also receiving the “ Mark. Hence the latter Degree was not often noticed in our “ Minutes. . . . The last entry of Mark Masonry in the “ Chapter books is dated 16th February, 1844, when ‘ the “ Degree of Mark Master was given to 14 Companions, ” amongst whom was the first Senior Warden of the subsequently formed Phoenix Mark Lodge, No. 2 on the roll of the Grand Lodge of Mark Master Masons. Although the Minutes do not record the fact, “ it is known that the other founders of that

⁷² *ibid.*, p. 212.

Lodge also received the Mark Degree in the Chapter of Friendship at meetings held a few years later."⁷³

Earliest known Scottish Minute, Dumfries, 1770.

From Dumfriesshire comes the earliest known Scottish Minute which refers to the Mark Degree. The "Journeyman Lodge of Dumfries", now known as the "Thistle Lodge", No. 62 (S.C.), was constituted on 6th June, 1753, and has records which show that the Royal Arch, *and all it implied*, was practised at a very early period. Unfortunately several pages of the original Minute Book have been destroyed, but at the end of this book is a page headed "Record of Royal Arch Masons, and their passing to that", and the first name on the list is entered under the date of 9th November, 1756. The steps comprising "passing to" the Royal Arch are made evident in the first surviving Minute relative to ultra-Craft Degrees. This Minute of 8th October, 1770, records the "elevation" of a Brother to the Degree of Royal Arch Mason, and sets out a form of certificate as follows:—

"In the beginning was the Word, and the Light shined in darkness, and the darkness comprehended it not. The bearer hereof . . . came to us well recommended, of good report, and free from public scandal. In consequence, we, the Master, etc., of the . . . hereby certify and attest to all men enlightened that the said worshipful brother, after having been examined and found duly qualified as an Entered Apprentice, Fellowcraft, Master, and Mark Master Mason, was by us elected Master of the Chair, and then by us elevated to the Sublime Degree of Excellent, Super-Excellent, and Royal Arch Mason, and as such we do hereby recommend him, etc."⁷⁴

⁷³ *ibid.*, p. 213.—Phoenix Mark Lodge, constituted July 7th, 1856.

⁷⁴ D. A. Knox, "History of Lodge Caledonian, No. 238, Annan", Annan, 1911; Appendix, "Early Royal Arch Masonry in Annan", by J. Smith, p. 81.

The Mark Master Degree was conferred in the correct sequence, following that of Master Mason. The "Master of the Chair" was the so-called "constructive" Chair Degree.

This Minute is not the record of an innovation. The Lodge was competent to form itself into what is now termed a Royal Arch Chapter, and to confer the Royal Arch Degrees, and had obviously been in the habit of so doing, as both the wording of this Minute and the "Record of Royal Arch Masons" indicate. The loss of the earlier Minutes is to be regretted, for they might well have afforded a mention of Mark Masonry, predating that of the Portsmouth "Chapter of Friendship".

"Marquis of Granby" Lodge, Durham, 1773.

The "Marquis of Granby" Lodge, now No. 124, Durham⁷⁵, was working a Mark Degree in 1773, for the Minutes of December 21st state that "Bro. Barwick was also made a Mark'd Mason, and Bro. James Mackinlay raised to the Degree of a Master Mason, and also made a Mark Mason and paid accordingly." A number of similar entries make it manifest that this Lodge conferred the Mark Degree regularly, and that the Candidates had in each case first been raised to the Degree of Master Mason⁷⁶, a qualification which appertains in the Constitutions of Mark Grand Lodge to-day.

Earliest known Irish Record, Kinsale, 1775.

The earliest record, so far discovered, of the conferring of a Mark Degree in Ireland is contained in a Certificate of

⁷⁵ Met without Warrant, 24th June, 1738, and "admitted a brother." The "founders" appear to have been sixteen in number. The Lodge was not warranted until 8th September, 1763, by the "Moderns." W. Logan, "History of Freemasonry in the City of Durham, in connection with the Marquis of Granby Lodge, No. 124", London, 1886, pp. 1, 10.—John Lane, "Masonic Records", 2nd Edition, London, 1895, p. 132.

⁷⁶ W. Logan, *op. cit.*, pp. 96, 97.

27th August, 1775, granted by the "Knight Templers" of Kinsale, Co. Cork. In this Certificate the recipient, James Dennison, is styled a "Mark Mason". [*Vide* Plate I.]⁷⁷

"St. Thomas's" Lodge, London, 1777.

Evidence exists to show that in some localities Mark Man was conferred on Fellow Crafts, and Mark Master on Master Masons, as in the "Chapter of Friendship", Portsmouth. There is an example of this mode of procedure in the "St. Thomas's" Lodge, No. 142, London⁷⁸, an "Ancients" Lodge of 1775, whose Minutes report that, under date 9th August, 1777, "the W.M. with the following Brothers of that Lodge were made Mark Masons and Mark Masters" (here follow names).

On August 14th of the same year, being "Regular Lodge" night, the W.M., the Wardens, the Secretary and Treasurer "present worked in the First and Second Degrees. Made the following Brothers Mark Masons and also Mark Master Masons".⁷⁹ Here the two parts of the Mark are separated again, but it would be a mistake to interpret this Minute as meaning that the Mark Master Degree was open to Fellow Crafts, for subsequent Minutes seem to imply that Master Mason qualification was necessary.

"St. John's Operative" Lodge, Banff, 1778.

A Minute of considerable interest comes from the archives of "St. John's Operative" Lodge, Banff, now No. 92 (S.C.). On January 7th, 1778—

⁷⁷ Philip Crosslé, "Freemasonry in Benburb, Co. Tyrone," Transactions, Lodge of Research, No. CC., Ireland, 1925, Footnote p. 60.

⁷⁸ Warranted by the "Ancients" Grand Lodge, 11th May, 1775. John Lane, "Masonic Records", 2nd Edition, p. 143.

⁷⁹ T. B. Whytehead, "Notes on the History of the Mark Degree", York, 1880, p. 5 *et seq.*, where the Minutes are quoted *in extenso*.

“ The meeting having under their consideration the state and constitution of the Lodge, that those members incline to raise themselves to the Degree of Mark Mason and Mark Master Mason, and that in time past no benefit has accrued to the Lodge.

“ Therefore resolved that in time coming all members that shall hereafter raise to the Degree of Mark Mason shall pay one merk Scots, but not to obtain the Degree of Mark Mason before they are passed Fellow-Craft. And those that shall take the Degree of Mark Master Mason shall pay one shilling and sixpence sterling into the Treasurer for behoofe of the Lodge.

“ None to attain to the Degree of Mark Master Mason until they are raised Master.”⁸⁰

The first portion of this Minute proves that Mark Masonry had been worked (as two Degrees) prior to 1778, although no mention of it is made in any previous entry.

From this time forth, however, there are frequent records of the Degree being conferred not only in Banff, but by the Lodge Deputes in Cullen and other towns of the district.

During the same period Royal Arch Masonry was worked in connection with the Lodge until 1817, when the Royal Arch section separated, becoming the “ Operative Royal Arch Chapter ”, No. 4. After that time the Mark Degree appears to have been conferred almost exclusively by the Chapter.⁸¹

Ireland, late XVIII. Century.

Although during the latter part of the XVIII. Century mention of Mark Degrees, by that name, is not infrequent

⁸⁰ “ Scottish Freemason ”, July, 1895, p. 36.—F. G. Harmer, “ The Mark Degree and Masons’ Marks,” Transactions, Leeds Installed Masters’ Association, vols. XIII.-XIV. (issued as one vol.), pp. 139, 140.

⁸¹ “ Scottish Freemason ”, July, 1895, pp. 36, 37.

amongst Irish records, Ireland had, in addition, an *Arch* Degree, as distinct from *Royal Arch* Masonry, in its possession.

In 1759, William Carroll, an Irish Mason, applied to the "Moderns" Grand Lodge for relief. The reply he received from the Grand Secretary, Brother Spencer, was that—

"Your being an Ancient Mason you are not entitled to any of our Charity. The Ancient Masons have a lodge at the Five Bells in the Strand, and their Secretary's name is Dermott. Our Society is neither Arch, Royal Arch, or Ancient, so that you have no right to partake of our Charity."

There is a clear differentiation here between Arch and Royal Arch.

"Arch Mason" presumably had a Key Stone and "mark" motif. One old English "Mark" Ritual combines, in condensed form, the usual Key Stone Mark and a relative part of the old working of the "Most Excellent Master" of the Cryptic Rite. This is a logical combination, and it would seem unnecessary to seek further for the content of the "Arch" Degree. There is a jewel extant, dated 1795, which is considered to have been of this Degree. On the reverse is the owner's name, whilst on the obverse are engraved the letters "H.T.W.S.S.T.K.S." in a circle enclosing three axes.⁸² (*Vide* Plate II)

Ultra-Craft Degrees, Edinburgh, late XVIII. and early XIX. Centuries.

The progenitor of the "Edinburgh Royal Arch Chapter, No. 1", was the "Grand Assembly of Knights Templars in Edinburgh".⁸³ According to the first and second Minutes of the

⁸² In the Museum of United Grand Lodge in London.—Lodge of Research, No. CC, Ireland; Transactions for 1923, p. 242.

⁸³ Supreme Grand Royal Arch Chapter of Scotland was not erected until August 28th, 1817.

Edinburgh Knights Templars, of 2nd and 4th December, 1778, they worked a number of "steps" in Masonry—*e.g.*, Past the Chair, Excellent, Super-Excellent, Arch, Royal Arch, Knights of Malta, Knights Templar, amongst others not mentioned.

The "Arch" Degree is in evidence again here.

In 1815, preparatory to the formation of the Supreme Grand Royal Arch Chapter, the "Edinburgh Knights Templars Assembly" decided to put the Royal Arch and Knight Templar Degrees "on a separate establishment"⁸⁴, but the Royal Arch still remained a necessary qualification for the Knight Templar Grades.⁸⁵

The Degrees coming under the jurisdiction of the Chapter must have been numerous. The Minute of the 1st April, 1815, records that certain Candidates were "Initiated into and "instructed in all the Mysteries of The Excellent, Super-Excellent, Arch and Royal Arch Masonry, and were afterwards Initiated into the Mysteries of the Ark, Mark and Link Masonry, the Jordon" (*sic*) "and Babylonian Passes, and the Royal Prussian Blue Order."⁸⁶

On the 26th May, 1816, Sir William Drummond⁸⁷ was "Instructed in all the Mysteries of a Master in the Chair, Excellent, Super Excellent, Arch, and Royal Arch Masonry, as also the other Orders connected therewith."⁸⁸

⁸⁴ W. A. Davis, "History of the Edinburgh Royal Arch Chapter, No. 1," Edinburgh, 1911, p. 23.

⁸⁵ Arch; Ark, Mark and Link; etc., continued under the jurisdiction of the Chapter. It is of some interest to note that from 1843 to 1856 "Priorities were empowered to admit as Chivalric Knights persons who were not Freemasons." In the latter year it was re-enacted that "every one admitted into the Order must be previously a Royal Arch Mason." Murray Lyon, *op. cit.*, p. 314.

⁸⁶ W. A. Davis, *op. cit.*, pp. 21, 22.

⁸⁷ Sir William Drummond was elected the First Grand Principal on the Erection of the Supreme Grand Chapter in 1817. W. A. Davis, *op. cit.*, p. 27.

⁸⁸ *ibid.*, p. 26.

At a Meeting on the 16th August, 1818, "the future disposal of monies collected at the Initiation of Mark Masons which had hitherto gone into the fund of the Knights Templars Benevolent Society was considered", and "it was agreed that these monies should in future be paid into the Charity Fund of the Chapter."⁸⁹

As the XVIII. Century drew to a close, and in the first half of the XIX. Century, Mark Masonry becomes more and more frequently and generally mentioned, and numerous further records could be cited in addition to those to which reference has already been made.

The Act of Union, 1813, and Ultra-Craft Degrees.

The unedifying split in English Masonry came to an end on December 27th, 1813, when the two rival Grand Lodges united after some eleven years of discussion. Article II of the Act of Union reads as follows:—

"It is declared and pronounced that pure Ancient Masonry consists of three Degrees, and no more, *viz.* those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a Meeting in any of the Degrees of the Orders of Chivalry, according to the constitutions of the said Orders."

With the first part of the Article all are well acquainted, but the second, not being in the present Book of Constitutions, is not so familiar. Let it not be forgotten that some of these "Orders" demanded further qualifications than the three Craft Degrees, and that Article II acknowledges the legality of such ultra-Craft Degrees "according to the constitutions of the said Orders," although United Grand Lodge claimed no *jurisdiction* over them.

⁸⁹ *ibid.*, p. 43.

In the Name of the most Holy and undivided Trinity, Father, Son and Holy Ghost,
 we the undersigned Grand Master &c of a Right worshipful Assembly of the Invinible
 and Magnanimous Lodge of Knights Templars, held under the Sanction of No. 750
 on the Registry of Ireland, and also of the Knights of Malta: Do hereby Certify that the Bearer
 hereof our well beloved, Trusty and faithful Brother Thomas Alder was by us duly
 and Regularly admitted, Initiated and Dabbed a Knight of that most Noble, Holy, Glorious and
 Universal Order of the Knights Templars, the true and faithful Soldiers of Jesus Christ, as also
 of the Order of St. John of Jerusalem; Saw, Mark, Mason and Knight of Malta, he having
 with due honour and fortitude, justly supported the amazing trials of Skill and Valour, attending
 his admission, first being regularly entered, past, raised, was a past master a Royal Arch,
 and Royal Arch, Super Excellent, Mason.

We therefore recommend him a Master, Mason, a past, Master, a Royal Arch, and Royal
 Arch, Super Excellent, Mason, a Knight Templar, a Mark, Mason and Knight of Malta, and
 also a worthy honest, Member of Freemasonry, since his commencement in said Lodge he
 behaved himself as an honest, faithful, Brother of the Fraternity, with Fortitude, Regularity, &
 Truth to all the enlightened Brethren round the Globe. Given under our hands and Seal,
 our Lodge in our Lodge Room, in New Mills County of Tyrone and Kingdom
 Ireland, this 13th day of March 1810 and of Masonry 57

Signed by Order
 E. G. H.
 Arthur Montgomery E. G. H.
 William McLean D. G. M.
 William D. G. W.
 Arthur Sheales L. G. W.
 George Comers Set C. G.

Printed by David Park, Inscriptions, 17, Trinity

CERTIFICATE OF MARK DEGREE ASSOCIATED WITH KNIGHT TEMPLARY.
 This Certificate was engraved in the 18th Century, as is evidenced by the text: "and of Masonry 57."
 Reproduced by courtesy of the "Lodge of Research," No. CC, Dublin.

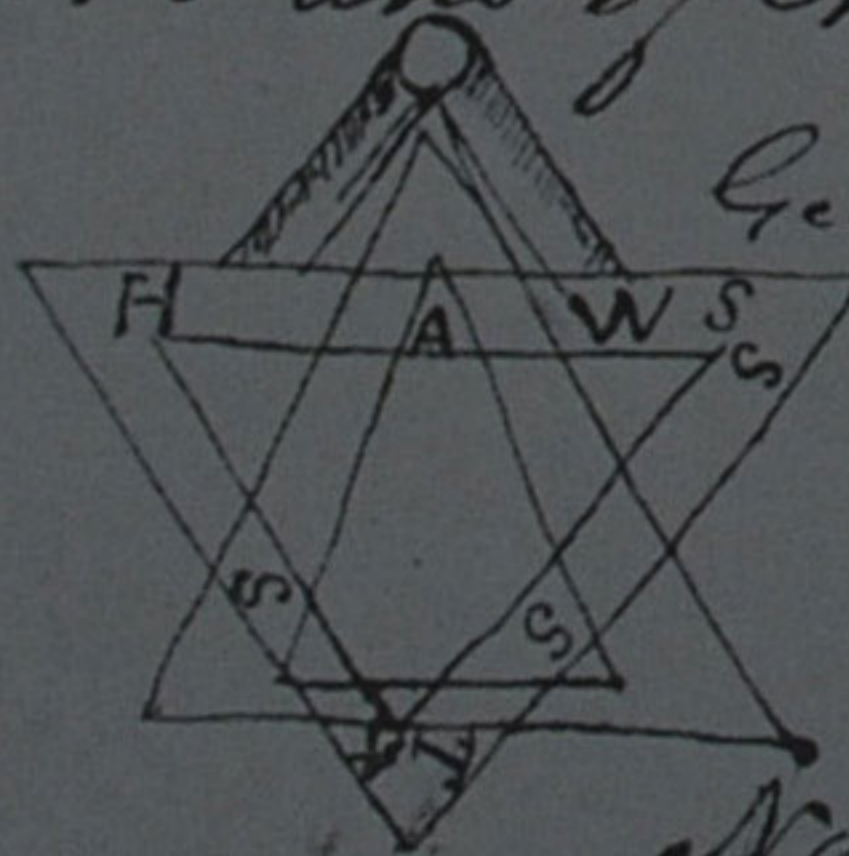
To all whom it may concern Greeting

We the Worshipful Grand Master
Master and Marked S. and J. Wardens
Representatives of the Three Grand—

Masters K.S.H.H.A and of the Worshipful
Lodge (N^o 817) dedicated to the Holy
and undivided Trinity and under God

Do recommend our worthy and well
Beloved Brother Edward Archdekin
as a regular Marked Mason and as
such shall be received in all regular
Marked Lodges

Given under our hands and seal
of our Lodge in Lodge Room in
the City of Waterford this seventh
day of January in the year of our
Lord 1813 and of Masonry 5813



Georg Mahony GMM

Morrison SMW

Nat. Cartland JMW

" MARKED MASON " CERTIFICATE OF 1813.

Reproduced by courtesy of Bro. Frank C. Porte, of Cork,

A Mark Degree was in many districts associated with Knight Templary. Northumberland may be taken as an example. The position there before and after the Union is concisely set out by Bro. John Strachan, the Northumbrian Masonic historian. "In the early days," he writes, "certain
 " other Orders or Degrees to which Freemasons alone could be
 " admitted, were worked in connection with the Lodges and
 " Chapters, and the right of such working is acknowledged by
 ' the Articles of Union of the United Grand Lodge of England.
 " Their history is so interwoven with that of the Craft and
 " Royal Arch, that to ignore their existence and working would
 " not only be a piece of affectation, but would deprive " a
 history of Northumbrian Masonry " of much of its value."⁹⁰
 He goes on to say that the first Meeting of Provincial Grand
 Lodge of Northumberland under the Union " was held at the
 " hall in Bell's Court, Newcastle, on the 10th of August, 1814,
 " when in addition to the Newcastle, Morpeth, and North
 " Shields Lodges, members of the Royal Arch and Knights
 " Templar joined in the procession, the total number being
 " about 700 . . . That all misunderstanding may be removed
 " as to the presence of Knights Templar at a Craft gathering,
 " held so soon after the Articles of Union had been entered
 " into between the two Grand Lodges," Bro. Strachan quotes
 in its entirety Article II, " the effect of which is so frequently
 misinterpreted."⁹¹

"Lodge of Hope", No. 302, Bradford.

It was the opinion of a number of Lodges that under Article II of the Act of Union the legality of Mark Masonry had been conceded. The records of the "Lodge of Hope", No. 302 (formerly No. 379), Bradford, Yorkshire, provide an illustration of this view. According to Bro. Richard M. Scholefield, who was Secretary of this Lodge in 1794, and

⁹⁰ John Strachan, "Northumbrian Masonry", London, 1898, pp. VI., VII.

⁹¹ *ibid.*, p. 117.

W.M. in 1810, 1830, and 1831, the Mark Degree had been practised regularly in the "Lodge of Hope". In 1813, "Bro. Scholefield was appointed by the Brethren to represent the Lodge at the Union of the two Grand Lodges, and to attend the Lodges of Reconciliation to ascertain the position of the Lodge with regard to the Mark Degree, and he reported that by authority of the Grand Master, and arrangements then come to, the Lodge of Hope was entitled to continue to confer the Mark under the authority of the Old York Manuscript Constitution, which has uninterruptedly been done until the Mark Lodge enrolled" under the Grand Lodge of Mark Master Masons, as the "Old York T.I. Lodge", on November 8th, 1873.⁹²

⁹² C. J. Schott, "The Tradition of the 'Old York T. I. Lodge' of Mark Master Masons", Bradford, 1912, p. 17.—The Research Committee, appointed by the "Lodge of Hope" in 1892-3 to examine the documents and records in possession of the Lodge, reported on the Mark Lodge as follows:—"The Records of the Old Mark Lodge attached to the Lodge of Hope, 379, later 302, carry us back to 1852. Previous Records have not been recovered amongst the Documents of the Lodge, but there are sufficient proofs that the Mark Lodge has been in existence at the beginning of this century (19th) or earlier. In the Mark Register, commenced in 1852, a number of Brn. have been carried forward from a previous Register (now missing). Amongst the names is Bro. R. M. Scholefield, from whom we know that he was a Mark Mason previous to 1813. A record of the Hope Lodge informs us that Bro. R. M. Scholefield was deputed by the Lodge to attend the formation of the United Grand Lodge of England, in 1813, in order to ascertain the position of the Hope Mark Lodge under the new Regulations. According to the arrangements then made, the Lodge of Hope was entitled to practice the Mark Degree under the old Constitution derived from the Grand Lodge of York, which recognised the Mark Degree, and which was confirmed by the Union. Ever since the Lodge of Hope practised the Mark Degree under its Banner." *Ibid.*, p. 41.—Although warranted by the "Moderns" as late as 23rd March, 1794, the "Lodge of Hope" derives traditionally from Masons connected with the "Grand Lodge of ALL England, held at York," which collapsed about 1792. The "Old York Manuscript Constitution", referred to above, is the XVII. Century copy of the "Old Charges," designated the "Hope MS.". Hughan states that it is unknown when the "Lodge of Hope" became the owner of the MS., "but as a Lodge was held in [Bradford] by members of the old York Lodge in 1713, this Roll may have been utilized for the purpose and since preserved in the neighbourhood until it came into the hands of No. 302". W. J. Hughan, "The Old Charges of British Freemasons", 2nd Edition, London, 1895, p. 104.

“ Bon Accord ” Mark Lodge, 1851.

By the fourth decade of the XIX. Century those who had been parties to the protracted and wearisome discussions leading up to the Union, and who had made “ gentleman’s agreements ” to further the good work to a successful conclusion, had for the most part been called from their labours here. The Mark Degree, amongst other sections of Masonry, had become nobody’s child. Throughout the country isolated bodies of Masons were working the Mark without any actual authority or authorisation other than that of old custom.

In 1851 there was a determined effort on the part of certain Brethren to start a Mark Lodge in London with some form of regularity. Six of these Brethren had been advanced in the “ Bon Accord ” Royal Arch Chapter of Aberdeen, No. 70 (S.C.). On September 11th they petitioned this Chapter to grant them a Charter as the “ London Bon Accord ” Lodge of Mark Masters. The Chapter granted a Warrant under the date of September 17th, 1851 [v. Plate III.], and the first Meeting of the new Lodge was held on September 19th, when six Brethren were “ advanced ”. The “ Bon Accord ” Chapter had, of course, acted unconstitutionally in issuing a Warrant. The Supreme Grand Chapter of Scotland endeavoured to force the Chapter to recall the Warrant, but all efforts to secure its return proved unavailing. The “ Bon Accord ” Chapter refused to acknowledge that it had in any way acted in an unlawful manner in granting a Charter. It remained obdurate and deaf to the pleadings and threats of the Supreme Grand Chapter, and eventually it was suspended with all its Members in 1855, never to meet again. By this time its daughter Mark Lodge boasted over 120 Members.⁹³

⁹³ “ By-Laws for the Regulation of the ‘ London Bon Accord ’ Mark Masters’ Lodge, T.I. ”, London, 1898 ; Register of Members.

U. G. L. and Mark Degree, 1856.

“Bon Accord” Mark Lodge was largely instrumental in bringing the question of the governance and “Masonic propriety” of the Mark Degree before United Grand Lodge and Supreme Grand Chapter of England. A joint Committee, consisting of seven Members from each of these Grand Bodies was set up, and on March 5th, 1856, the Committee’s report was received in Grand Lodge, as follows:—

“That after obtaining all the information in its power, this Committee is of the opinion that the Mark Mason’s Degree, so called, does not form a portion of the Royal Arch Degree, and that it is not essential to Craft Masonry; but they are of opinion that there is nothing objectionable in such degree, nor anything which militates against the Universality of Masonry, and that it might be considered as forming a graceful addition to the Fellow Craft’s Degree.

“The Report having been received, it was on Motion duly made, *Resolved Unanimously*,—

“That the Degree of Mark Mason or Mark Master is not at variance with the ancient landmarks of the Order, and that the Degree be an addition to and form part of Craft Masonry; and consequently may be conferred by all regular Warranted Lodges, under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the Grand Master.”⁹⁴

It is worthy of note that the Brethren comprising the Committee, which made this favourable report, were not all Mark Masons.⁹⁵

⁹⁴ R. F. Gould, *op. cit.*, vol. III., p. 20.

⁹⁵ *ibid.*, vol. III., p. 20, note 3.

However at the next Quarterly Communication, on June 4th, 1856, when the Minutes of the preceding Meeting were read, Bro. John Henderson⁹⁶ moved the non-confirmation of the portion relating to the Mark Degree. "He denied that they had the power to make so great and constitutional a change as that of adding a new degree to the Order. They were pledged against all false doctrines, all innovations on their Land-marks; and he contended that no man, nor body of men, could make such innovation as that now proposed, without endangering the whole stability of the Institution."⁹⁷ The amendment was carried, and thus were shattered all hopes of the recognition of Mark Masonry by the United Grand Lodge.

G. L. of M. M. M., England, 1856.

No sooner had the Mark Brethren concerned received this rebuff than they set about with energy and confidence to form a Grand Lodge of their own. So rapid was the success of their labours that the Mark Grand Lodge was erected within a month of United Grand Lodge's refusal to countenance Mark Masonry's existence. The Mark Lodges most active in the formation of the new Grand Body appear to have been, primarily, the "Bon Accord," London; in conjunction with "Northumberland and Berwick," Newcastle-on-Tyne; "Royal Cumberland," Bath; and "Old Kent," London.⁹⁸

Scottish Charters in England.

It must not be imagined that with the formation of Mark Grand Lodge, all Mark Lodges or Bodies of Masons working

⁹⁶ "S.G.D., 1833; member of Board of General Purposes, 1833-37, 1839-40, and 1857; President, B. of G.P., 1836-37; Grand Registrar, 1837 and 1857. Died, 1867." Gould, *op. cit.*, vol. III., p. 20, note 4.

⁹⁷ *ibid*, vol. III., p. 20.

⁹⁸ "By-Laws", Bon Accord Mark Lodge, 1898, p. 4.

the Mark Degree in England flocked immediately to its standard. Many of the old Lodges, holding the opinion that authority to work the Degree was vested in them by "inherent right", and that the Degree had been accepted as lawful under the Act of Union, considered the new Mark Grand Lodge to be unnecessary. For a considerable time, also, the Mark Grand Lodge was deemed by some to be illegal, as its parent, the "Bon Accord" Mark Lodge, had been unconstitutionally Warranted by a Subordinate Chapter. "Born in sin and shapen in iniquity", is how one old Mason described the Mark Grand Lodge, and these doubts as to its legitimacy sometimes caused Mark Brethren in England to seek elsewhere for sanction to practise the Degree. Thus it came about that applications for Warrants for Mark Lodges in England were made to the Supreme Grand Royal Arch Chapter of Scotland, as a sovereign Body qualified to issue Mark Charters. The first Warrant granted by Grand Chapter of Scotland was to "St. Mark's" Lodge, London, as No. 1 on the roll of Mark Lodges, under the date of 18th June, 1856.⁹⁹ Of the four founders of this Lodge three had been "advanced" under the Scottish Constitution in Glasgow in 1855,¹⁰⁰ and one under the Irish Constitution in Jersey in 1854.¹⁰¹ Within the next two years the Grand Chapter of Scotland chartered 14 more Mark Lodges in England. Several of these were direct off-shoots of "St. Mark's"—e.g., "Thistle," London, No. 3, now No. 8; "Southwark," London, No. 11, now No. 22.

The Scottish Grand Chapter granted many other Charters for Mark Lodges, which were spread over England, Wales and the Colonies, and amounted to about fifty in all. It also

⁹⁹ P. L. Simmonds, "Illustrated History of the St. Mark's Lodge, No. 1, London", London, 1895, p. 32. On page 33 the date is given as 18th July, 1856.

¹⁰⁰ In R. A. Chapter No. 50. W. J. Hughan in Introduction to *op. cit. sup.*, p. vi.

¹⁰¹ In "Justice Lodge, No. 34", Jersey, under the Irish Constitution; *op. cit., sup.*, p. 33.

erected two Provincial Grand Mark Lodges in Australia, which were progenitors of the United Grand Mark Lodge of Victoria and the Grand Mark Lodge of New South Wales respectively.

At first glance it would seem that the Grand Chapter of Scotland was acting contrary to the accepted practice that no Masonic governing Body is permitted to warrant Subordinates outside its territorial jurisdiction. But the Grand Chapter of Scotland looked upon the English Mark Grand Lodge as illegally constituted, and held that, as the United Grand Lodge and Chapter had refused to adopt the control of Mark Masonry, England was a "no man's land" in respect of that Degree.

History provides a strange analogy, for it is a curious fact that the first Royal Arch Warrants in Scotland were received in the latter part of the XVIII. Century from the English ("Moderns") Grand Chapter. Six of these English Chapters survived till well after the establishment of the Supreme Grand Chapter of Scotland in 1817, one Chapter being the "Royal Caledonian," No. 100, Annan,¹⁰² which, until the end of its career in January, 1859, refused to surrender its English identity. This Chapter has especial interest, as it was formed out of the "Journeymen Lodge," Dumfries ("Thistle Lodge," No. 62, S.C.),¹⁰³ whose records contain the earliest known Scottish Mark Minute, to which reference has already been made.

"Travelling Mark Lodge" of Ashton-under-Lyne.

Whilst the English Mark Grand Lodge and the Supreme Grand Royal Arch Chapter of Scotland were busy consolidating their respective positions, one of the most remarkable organisations in Masonic history, the so-called "Travelling Mark Lodge" of Ashton-under-Lyne, came prominently to the

¹⁰² W. J. Hughan, "Origin"; Appendices E & F.

¹⁰³ D. A. Knox, *op. cit.*, p. 82, *et seq.*

forefront. This Body had from "time immemorial" worked not only a form of Key Stone Mark Masonry, but also Ark, Mark, and Link; Babylon Pass (Red Cross); Wrestle Degrees, etc.

It had no stated meeting-place, but apparently met quarterly, or more frequently as required, on a Sunday afternoon under the ægis of one of the Craft Lodges in the hill-country and dales of Cheshire, Lancashire, and Yorkshire, and a roster of the Craft Lodges with which it was, so to speak, in communication was duly recorded and may be found in the Minutes and By-Laws that remain. The procedure appears to have been for the Craft Lodge to be opened in the three Craft Degrees by the Craft Lodge Officers, when the Mark Master entered and took the Chair. The Candidates were then balloted for in the Master Mason's Degree, after which the Mark Lodge was opened and the ceremony of "initiation" performed (*Vide* Plate IV)

The "Ashton District" Mark Lodge very clearly did not approve of the formation of the Mark Grand Lodge, for on October 19th, 1856, it appointed a Committee "to consider "the present position of the Mark Lodge, and to report as to "the desirability of forming from the Union a Grand Mark "Masons Lodge, together with such changes as may be deemed "necessary to carry out the same." The Committee reported at length at the next Meeting on Sunday, January 18th, 1857, and recommended the formation of a Grand Lodge of Mark Master Masons out of "the old Mark Lodge." A Constitution and Code of Laws was to be drawn up "to govern the same and Provincial Lodges in connection therewith," and the name adopted was "The Honourable United Grand Lodge of Mark Master Masons of the Ashton-under-Lyne District."¹⁰⁴ (*Vide* Plate V)

¹⁰⁴ Minute Books of the Ashton-under-Lyne T.I. Mark Lodge.

PLATE IX.—see p. 52.

Veritas et Libertas.

To the Enlightened Knights of the Red Cross, and Mark Masters, to whom this shall come before, Greeting:

WE, the Royal Master, Captain General, &c. &c. &c. of the Grand Chapter of Knights of the Red Cross, and Mark Masters of Encampment No. 48, held under the Sanction of the Early Grand Encampment of Ireland, do hereby certify that the Bearer hereof, our excellent, trusty, true, and well beloved Cousin *Mr. John [unclear]* was by Us initiated, consecrated, and confirmed in all the Divine Mysteries of the Most Sacred and Holy Order of Knight of the Red Cross, and that since his ascending the Ladder of Faith, he has placed the Level of Equity to all his Works, ever since he returned to rebuild the Temple of the Lord, he has been found upright by the unerring Plumbline of Righteousness; the Compass has circumscribed his Actions within the Bounds of a faithful Cousin.—from the true Level of Moral Rectitude he has never strayed, the Chisel and Mallet have been to him as a faithful Monitor, by whose Aid, superfluous or unrighteous Thoughts have never defiled his Heart.—His Behaviour amongst Us, has entitled him to this Certificate, which, like the Olive Branch of Peace, We commit into his Hand, and recommend him to all enlightened Knights of the Red Cross, and Mark Masters in the Universe, praying that the choicest of Blessings of the Eternal Three in One may attend all those who may in anywise be serviceable to him. Given under our Hands and Seal of our Grand Chapter in our Council Chamber, at Dublin, in the Year of Masonry 5807 and Year of our Lord 1807

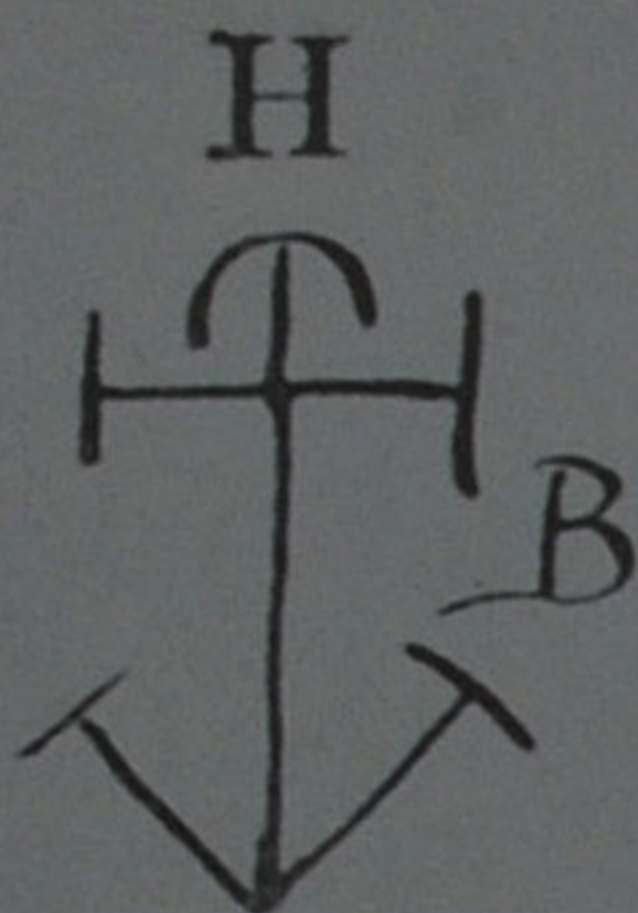
Stephen Madril Grand Scribe. *George Godby* Royal Master.
William Dickey Captain General.
James [unclear] [unclear]
John [unclear] [unclear]

DUBLIN: Printed by Feather Dumas, P. M. 181. Wineslet-Scot.



“ RED CROSS ” AND “ MARK MASTER ” CERTIFICATE
issued in 1807, by Early Grand Encampment, No. 48, Dublin.

Reproduced by courtesy of Grand Lodge of Ireland.



ADMITTED

BLACK MARK MASON,

William Arthur
Edge Tool Maker
February 26th 1821

GRAND ASSEMBLY OF

KNIGHTS TEMPLARS,

EDINBURGH.

Alexander Deuchar
MD

“BLACK MARK” CERTIFICATE OF 1821, issued by the Grand Assembly of Knights Templars, Edinburgh, and signed by Alexander Deuchar.

Reproduced by courtesy of Bro. Edwin Morris, of Harrogate.

How many daughter Lodges were constituted by this independent Grand Lodge is uncertain, but it is definitely known that the "Joppa" Mark Lodge, Birkenhead, later No. 5 under the Supreme Grand Chapter of Scotland, and now No. 11 under the Mark Grand Lodge, was its first subordinate.¹⁰⁵

The Ashton Grand Lodge or "Sunday Mark Lodge", as it was often called, was the last T.I. Mark Lodge to enrol under the Mark Grand Lodge, not doing so until February 17th, 1900.

Scotland creates Lancashire a Mark Province, 1870.

The Mark Grand Lodge throve exceedingly in spite of difficulties. Not only did it increase its number of newly Warranted Lodges, but independent Mark Lodges and Lodges Chartered by the Supreme Grand Royal Arch Chapter of Scotland gradually gave their allegiance. But all was not plain sailing, for the Scottish Grand Chapter continued to sanction the formation of new Mark Lodges, and in 1870 went so far as to create Lancashire into a Provincial Grand Mark District, and to appoint a Provincial Grand Master. This action drew a strong protest from Mark Grand Lodge, culminating in the statement that it could "in no way recognise the Warrants or Certificates issued by the Grand Chapter of Scotland." (Plate VI illustrates the type of Certificate issued by S.G.R.A.C. of Scotland.)

It can thankfully be recorded that, not very long after, a concordat was entered upon by the two Grand Bodies, and since 1878 the "Grand Lodge of Mark Master Masons of England and Wales and the Dominions and Dependencies of the British Crown" has been the sole ruler of the Mark Degree in all the "territory" embraced by English Masonry.

¹⁰⁵ John Armstrong, "History of Joppa Mark Lodge, No. 11", Liverpool, 1898, *passim*.

Development in Ireland.

In Ireland by the beginning of the XIX. Century the Masonic traditions had crystallised into a considerable number of Grades. John Fowler, the leading light of "Lodge Two," Dublin, made out a list in 1810 of Degrees then apparently being worked. These are divided into four groups, as follow :—

- I. Entered Apprentice.
Fellow Craft.
Master Mason.

- II. Past Master.
Excellent Mason.
Super Excellent Mason.
Arch Mason.
Royal Arch Mason.

- III. Ark Mason.
Mark Fellow Mason.
Mark Master.
Link Mason, or Wrestle.
Babylonian Pass (or Red Cross of Daniel).
Jordan Pass.
Royal Order (or Prussian Blue).

- IV. Black Mark.
Templar (four Grades).
Mediterranean Pass.
Malta.
Red Cross of Constantine.
Knight (of) Patmos.¹⁰⁶

¹⁰⁶ Philip Crosslé, "The Irish Rite", Transactions, Lodge of Research, No. CC, Ireland, for 1923, p. 162, *et seq.*—Crosslé, "The Early Practices of the Irish Craft", Transactions, Manchester Association for Masonic Research, vol. XVII., p. 78, *et seq.*

The importance of Mark Masonry in its various forms is plainly indicated in this list.¹⁰⁷

Mark Masonry in Belfast, 1782.

In a list of Toasts of Lodge 257, Belfast, of the year 1782, there are two referring to Mark Masonry, viz :—

“ No. 14. May none ever be admitted Members of this Lodge but such as shall be found worthy of the MARK.”

“ No. 15. All MARK-MASONS round the Globe.”¹⁰⁸

Knight Templary and Mark, Ireland.

A Mark Degree was indubitably associated with Knight Templary in many parts of Ireland. The working of a Mark ceremony by the Knights Templar Encampment of Kinsale has already been noted. (*cf. also* Plate VII)

In the By-Laws, of 1790, of the “ Worshipful Encampment of Knights Templars of No. 557 ” (the Lodge of Benburb, Co. Tyrone), the Degrees of “ Knights Templars, Malta, and Mark Masons ” are mentioned, and frequent reference is made to “ Mark’d ” Masons, and “ Marked on the tempele ”, in the Minutes of this Body.¹⁰⁹ (*cf. also* Plate VIII)

Early Grand Encampment of Ireland.

The Early Grand Encampment of Ireland issued Mark Master Certificates at the beginning of the XIX. Century.

¹⁰⁷ Several of the Degrees mentioned in this list—including that of “ Past Master ”—have not been worked in Ireland for many years. “ Past Master ” is probably the old Degree of “ Passing the Chair ”, and is in no way connected with the present “ Installed Master ”, and consequently is not to be confused with the modern term “ Past Master.” Misunderstanding can be avoided if this old Degree is termed “ *Passed* Master.”

¹⁰⁸ Crosslé, “ Irish Rite ”, p. 255.

¹⁰⁹ Crosslé, “ Freemasonry in Benburb,” p. 58, *et passim*.

There is a good example in the Furnell Collection in the Library of the Grand Lodge of Ireland, dated 1807, issued by the "Royal Master, Captain General, &c., &c., &c., of the Grand Chapter of Knights of the Red Cross, and *Mark Masters* of Encampment No. 48."¹¹⁰ (*Vide* Plate IX)

G. L. of Ireland and Mark Degree, 1840.

For a while, about 1840, Grand Lodge of Ireland assumed control of the Mark Degree in its daughter Lodges, but with the ordering of the ultra-Craft Degrees under separate governing Bodies, Supreme Grand Chapter of Ireland took charge of Mark Masonry. Since then it has been worked only in Mark Lodges held under the authority of Royal Arch Warrants, and is conferred solely on Brethren who have been accepted by ballot as Candidates for, or affiliates of, the Royal Arch. The Minutes of a Mark Lodge are always read in the Royal Arch Chapter.

Modern Irish Mark Ritual.

The present-day Mark Degree of Ireland is based upon an American Ritual, which the above-mentioned John Fowler received from Charleston, S. Carolina, in 1825. On his recommendation this Ritual was adopted by "Lodge Two," Dublin.¹¹¹ Some historians consider that this was the introduction of Key Stone Mark Masonry into Ireland, but it is open to doubt whether the evidence available is sufficient to support this contention.

Early Grand Encampment of Scotland.

Long after any but Key Stone Mark was being worked in Ireland, Key Stone and the other Mark Degrees survived in Scotland in the Early Grand Rite.¹¹² The Early Grand

¹¹⁰ Crosslé, "Irish Rite"; pp. 254, 256, *et passim*.

¹¹¹ Crosslé, "Historical Record, Lodge Two, Dublin", Dublin, 1927, p. 21.

¹¹² Sometimes referred to as the "Early Grand Scottish Rite".

Encampment of Scotland was closely connected with the Irish Early Grand, and had in its custody a great number of Masonic Grades, some of which have now fallen into desuetude. Its territory was, generally speaking, the South-West of Scotland, and included that area which for so long was under the control of "Mother Kilwinning," and the old "Lodge of Melrose, St. John", when these Lodges were functioning as independent sovereign Bodies. This probably accounts for the survival of the old system in the face of opposition by the "regular" Grand Lodge of Scotland, for in 1800 the Grand Lodge issued an edict forbidding her daughter Lodges to work Degrees other than the first three. Until this time it had been customary for Lodges to work any Degree they desired.

"Early Grand" and S. G. R. A. C. of Scotland.

It is not generally known that the Early Grand Rite existed up to quite recent times. In 1889, the Early Grand Royal Arch Chapter severed formal connection with the Early Grand Encampment, and endeavours were made to bring about a union with the Supreme Grand Chapter of Scotland. The usual protracted negotiations took place, but at long last, on 11th May, 1895, the union was effected.¹¹³ Nine of the Early Grand Royal Arch Chapters joined the united Supreme Grand Chapter, and were distinguished on the Roll by having their original numbers and the letters "E. G." appended to their new numbers. Three of these Chapters have lapsed, but the remaining six can be seen in the present list still bearing their old E.G. numbers.

Scotland : Agreement between G. L. and S. G. R. A. C. regarding Mark Masonry.

Although the Grand Lodge of Scotland had in 1800 definitely confined its jurisdiction to the three Craft Degrees, it was compelled, in 1860, by force of circumstances to acknow-

¹¹³ "Scottish Freemason", June, 1895, pp. 1, 2.

ledge the Mark Degree, so that both itself and the Grand Chapter, in addition to the Early Grand, claimed the rule of Mark Masonry. On December 19th, 1860, an agreement was come to between the Grand Lodge and the Supreme Grand Chapter, and among the resolutions then adopted it was declared—

“ That all Lodges holding of the Grand Lodge of Scotland shall be allowed to work the Mark Degree in virtue of the Charters which they already possess ”,

and

“ That, to prevent confusion with Brethren belonging to Lodges out of this Kingdom, or with Sister Grand Lodges, this Degree, although held by the Grand Lodge to be a second part of the Fellow-Craft Degree, shall only be conferred on Master Masons, and the secrets shall only be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it ”,

and

“ That any candidate applying to be admitted to the Royal Arch Degree—if he has received this Degree ” [of Mark Masonry] “ in a regular Lodge—shall not require to take it a second time from the Chapter into which he seeks admission ; but in the event of his not having received it, he shall be obliged to take it from that Chapter.”¹¹⁴

This dual control has worked admirably ever since.¹¹⁵

¹¹⁴The full terms of agreement are given in the “ Constitution and Laws of the Supreme Grand Chapter of Royal Arch Freemasons of Scotland ”, Edition 1927, pp. 57, 58.

¹¹⁵The Degrees of Freemasonry which Supreme Grand Chapter of Scotland recognises and controls are :—*The Royal Arch Series* :—Mark Master, Excellent Master, Royal Arch, Installed Third Principal, Installed Second Principal, Installed First Principal, Installed Mark Master. *The Lodge and Council Series* :—Royal Ark Mariner, Commander Noah, Babylonish Pass or Red Cross, Knight of the Sword, Knight of the East, Knight of the East and West, Chief and President. *The Cryptic Rite Series* :—Royal Master, Select Master, Super Excellent Master, Thrice Illustrious Master.

S. G. R. A. C. of Scotland and subordinate Mark Lodges.

The Grand Chapter of Scotland has now no Mark Lodges (as distinct from those working "within" daughter R.A. Chapters) under its control. All those which were chartered by her and survived eventually joined one of the Mark Grand Lodges.

Mark Lodges "within" R. A. Chapters.

Mark Lodges are formed "within" Royal Arch Chapters, as required for "Advancement" purposes. Scottish practice agrees with the Irish in that the Mark Degree is only conferred on Candidates for "Exaltation", or on affiliates from other Constitutions, who have not taken the Degree. The Laws of the Supreme Grand Royal Arch Chapter of Scotland allow a Chapter to be held for the sole purpose of working the Mark Degree. The Minutes of the Mark Lodges held within Chapters are treated as Chapter Minutes.

Mark Lodges "within" Craft Lodges.

A similar regulation of the Grand Lodge of Scotland holds good in respect of Craft Lodges, that the Minutes of the Mark Lodge held within a Craft Lodge form part of the Craft Lodge Minutes.

Plurality of "Mark" Degrees.

The existence of a number of different Mark and cognate Degrees has already been noticed, and allusion has been made, *inter alia*, to Mark Mason, Mark Master, Arch Mason, Mark Fellow Mason, Babylon Pass, and Black Mark. In addition, there can be mentioned Fellow Craft Mark; Marked Master; Architect; Fugitive Mark; Link and Chain; Knight of the Christian Mark; Ark, Mark, and Link; Travelling Mark; Cain's Mark.

“ Black Mark.”

At first sight it would appear almost incomprehensible that there should have been such a plurality of Mark Degrees. It must be borne in mind, however, that there was a persistent tradition in many widely separated districts that Royal Arch Masonry, and/or Knight Templary and the “ High Grades ”, demanded an associated Degree denominated “ Mark,” whether of Key Stone *motif* or not. For example, the letters H. T. W. S. S. T. K. S. appear on a “ Black Mark ” Certificate issued by the “ Grand Assembly of Knights Templars”, Edinburgh, in 1821 (*vide* Plate X). The recipient’s Mark is shown with the letter “ B ” alongside, evidently pointing out its registration as a “ Black ” Mark. Whether the formulary worked was really that known as the “ Black Mark ” Degree, some few copies of which have survived to our times, or whether it was Key Stone Mark worked under the ægis of Knight Templary, or Black Masonry, as it was, and often is, called, it is impossible to tell. There is certainly no representation of a Key Stone on the Certificate, but the letters are there, together with a typical, clearly defined, Mark.

“ Lodge of Hope,” Bradford.

In the West Riding of Yorkshire, a district saturated with Knight Templary, the “ Lodge of Hope ” at Bradford, to which reference has already been made, worked a Mark Degree, which was a curious mixture of the Babylon Pass (Red Cross of Babylon) and the Key Stone Mark Ritual, but with all reference to the Key Stone omitted.

Possible Source of Confusion in Oral Transmission.

The position resolves itself into greater clarity if one remembers that in the old days there were no printed rituals, very few in MS. form, and, in obedience to the O.B.s, formularies were handed down by word of mouth. A break in

continuity of "working" might result in the original legendary basis of a Degree being forgotten, knowledge of the name alone being preserved, either in Lodge records or by oral tradition. A remark by a visiting Brother enquiring as to why a Lodge omitted the "Mark" from its sequence of "steps", would quite probably awake a desire amongst the Brethren to revive the Degree. In some cases the close propinquity of a Lodge actively practising the Degree might enable proper instruction to be received, but usually it would be a matter of travelling a considerable distance in order to obtain first hand information. Such travel was no easy undertaking until the railways had become a general form of transport. The tendency would be, therefore, to try to pick up the threads again amongst the Members of the Lodge itself. But unless there were in their number a Brother who was fully conversant with Key Stone Mark Masonry, reliance would have to be placed on the recollections of old Brethren, who might quite innocently substitute another Grade for the Key Stone Mark. This would then in due course be conferred as the Mark Degree, although lacking the Key Stone legend, and the Lodge would continue working this mis-named Degree under the impression that it had restored Mark Masonry to its series.

The converse will probably have taken place sometimes, when the name of the Degree had been forgotten, but the remembrance of the formulary survived. On a revival the Key Stone Degree might perhaps be worked under another name, for possibly the designation "Mark" would already be employed in connection with (say) the "Ark, Mark and Link," "Fugitive Mark," etc., Degrees.

Conclusion.

A critical investigation of the rituals, symbolism and arcana of Mark Masonry cannot be undertaken satisfactorily unless the student approaches his work with a very open

mind, and realises, on the one hand, that all Degrees bearing the name of "Mark," even if they are not Key Stone, may belong to his subject, and, on the other hand, that Grades not styled "Mark" may have an important bearing on the problem.

The confusion appears great, but the difficulties of solving the intricacies of Mark Masonry and other parts of ultra-Craft Masonry should not prove insurmountable.

APPENDIX A.

MASONS' MARKS.

Caveat.

It is essential to remember that because a Mason used a Mark in, say, 1463, it does not mean that he was, *ipso facto*, a "Key Stone" Mark Mason. At the same time, however, the significance of old Guild customs must not be ignored.

Masons' Marks.

Masons' Marks do not come within the scope of this study, as they belong to another field of research, but their use having a distinct bearing on Mark Masonry makes it necessary to deal briefly with the subject.

Masons' Marks are found in buildings dating back to pre-historic times, and the Marks cut in the stones of the mediæval cathedrals are well known.

Primarily a Mason's Mark performed three functions. It was the identity Mark of the workman, who used it as his sign-manual or signature, whether to attest a document or to carve on his handiwork. By placing his Mark on a stone he had shaped, he showed that the stone had been completed by himself, and that he was the workman to whom the

wages for working the stone were due. Also, in the case of faulty work, it enabled the overseer or foreman immediately to identify the responsible craftsman.

It is seen, therefore, that the Mark was a highly important part of the Building System.

To place one's Mark on a piece of work fashioned by another, to make use of another's Mark, or to change one's own without permission, were forms of dishonesty for which there were grave penalties in the rules of the mediæval Guilds

Guild Statutes of Germany.

The British Isles lack the extensive documentary evidence that has survived in Germany, where the fullest of the Guild Statutes are to be found. Those of Regensburg (1459), Torgau (1462), and Strassburg (1563) are noteworthy as indicative of the development of the Mark system.

Adoption and Use of Marks.

In these Statutes it is stated that the Journeyman (*i.e.*, "day worker," not "travelling worker") "took his Mark " at a solemn admission feast, partly at the Master's cost and " partly at his own. In the Lodge, he was forbidden to engrave " it on his work until the stone had been inspected and passed " by the Master or Lodge-Warden. . . . The Warden himself, " if he spoilt a stone, must pay the cost of it to the Lodge ", or " if he passed as correct a badly cut stone, he must pay " 8 kr. and the defaulting workman 6 kr."

Change of Mark.

In 1563, a regulation runs: " No man shall change, of " his own will and power, the banker-mark [*ehrenzeichen*, lit. " ' sign of honour '] which hath been conveyed and granted to " him by his Guild ; but if he purpose to change it, let him

“do so with the favour, knowledge, and consent of the whole
“Guild.”¹¹⁶

There is nothing equivocal here about the seriousness of “taking a Mark”—the “solemn admission feast,” the “sign of honour,” as the Mark is called, make this very clear—and it is not improbable that the “solemn admission feast” was made the occasion of imparting not only worldly advice but also religious and symbolic instruction.

Rejection of Faulty Work.

Another mediæval Lodge custom in Germany was that “when a Mason spoiled a stone . . . it was carried on a bier “to a place some distance from the Lodge, which was nicknamed *Charnel-house*; all the Journeymen accompanied the “corpse to its last rest. Next after the bier, as chief mourner, “went the author of the crime; and when he came back to “the Lodge he was sentenced to a *Prutsch*” (a sort of communal punishment, when the culprit received a number of blows from each of his associates).

The *Charnel-house* of the Lodge at Regensburg was discovered about 1880 near the *Eselsturm* (“Ass-tower”). “Pieces of finished stone were found amongst stone-cutters’ “refuse, extending to a depth of some twelve feet below the “present surface,” and the Cathedral Architect of the time considered them to be rejected masons’ work.¹¹⁷

APPENDIX B.

“BON ACCORD” CHARTER.

Unto All to whom these presents shall come / **We** the most **Excellent Principals Office Bearers** and members of the **Bonaccord Royal Arch Chap- / ter No. 70** on the

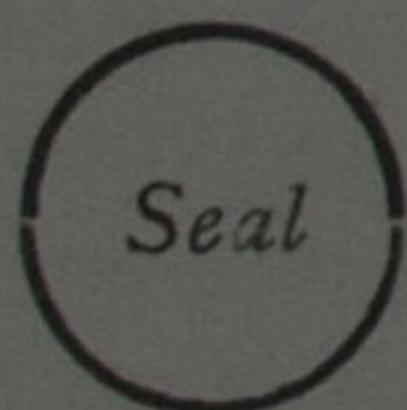
¹¹⁶ C. G. Coulton, “Art and the Reformation”, Oxford, 1928, pp. 157, 158.—Cf. also Gould, *op. cit.*, vol. I., Chapter III., *passim*

¹¹⁷ Coulton, *op. cit.*, pp. 171, 172.

registry of the **Supreme Grand Royal Arch Chapter of Scotland** send greeting. /Whereas a petition has been presented to us by the following Royal Arch Companions residing in the City of **London** /Viz. William Jones, William Evans, and William Henry Absolon all of the Royal York Chapter No 7. Robert Norton of /the Chapter of Prudence No 12 Richard Spencer and Richard Graves of the Chapter of Fidelity No 3 all on the registry of the Supreme /Grand Chapter of England and all Mark Masters members of the Bonaccord Mark Master Lodge Aberdeen—**Praying** that /they may be erected and constituted into a regular Mark Master Lodge under the name and designation of the **London Bon-accord Mark /Master Lodge**—X—**Know** ye therefore that we the most Excellent Principals, Office Bearers and other members of the Bonaccord /Chapter aforesaid having confidence in the prudence and fidelity of the Mark Masters above named and for other good reasons given in said petition—and inasmuch as /the degree of **Mark Master** is not recognised by the **Grand Lodge** or the **Supreme Chapter of England**, **Do** by these presents constitute and appoint them a regular /Lodge of Mark Masters under the title and designation of the **London Bonaccord Mark Master Lodge** to be holden of us and our successors in office for ever—/and do farther constitute and appoint as the **First Office Bearers** of said Lodge Companion William Jones W.M.—William Evans S.W.—and Robert Norton J.W.—/Granting to them and their successors in office regularly elected full power and authority to convene as a **Lodge of Mark Masters** at the **Freemason's Tavern** or such other /place in the **City of London** as they may find convenient upon the third Saturday of every month or such other times as they may appoint—X—**Declaring** always /that the aforesaid office bearers and their successors in office in name and in behalf of themselves and said Lodge shall by acceptation hereof become bound and obliged as they are hereby /taken firmly bound and obliged in all time coming to Obey and Conform to all the Laws

and Regulations that are or may be made by the **Supreme Grand Royal Arch Chapter** of **Scotland** for the regulation of **Mark Master Lodges** and the Laws that are or may be made by the **Bonaccord Royal Arch Chapter** for the government of **Mark Master Lodges** holding from her out of **Scotland**—X—**And in particular** That the members shall annually at a meeting to be held one month after the **Autumnal Equinox** elect the necessary **Office Bearers** who must all be regular **Royal Arch Masons**—that a list of the office bearers so elected shall immediately thereafter be transmitted to **Scribe** of **Bonaccord Chapter**—That no one shall be admitted into the **Lodge** unless he has been a **Master Mason** at least **Six** months and only on the unanimous consent of the members present—That the name of every one admitted shall be transmitted to **Scribe** of **Bonaccord Chapter** along with the necessary fees for registration and for a Certificate as the Chapter may from time to time appoint—That they shall not affiliate or admit into the Lodge or countenance anyone made a Master in an irregular manner or have any connection with any body of **Mark Masters** working or pretending to work without a **Warrant of Constitution** from a duly authorised body. /
On these conditions and on none other is this **Charter** granted, under such **Penalty** on the failure of Conformity to any or either of them as **We** or our successors in **Office** may see fit to inflict. /

Given under our hand and the seal of our order at **Aberdeen** this **Seventeenth** day of **September**—A.D. 1851. A.L. 5855 /



James Rettie—Z

Robt. Findlay—H

Robt. S. Houston—J

Hny. Ramage—E.

APPENDIX C.

"ASHTON DISTRICT" MARK LODGE CERTIFICATE
OF 1849.

UNION FRIENDSHIP AND LOVE.

This is to Certify that Brother *Charles* /
Britnor of the Lodge *Loyalty* /
No. 412 was duly admitted into the Honorable Degree of /
Mark Master Mason, the *Eighteenth* day of /
April One Thousand Eight Hundred /
and *Forty Nine* /

S. Roberts, W.M.

Cornelius Goddard, Sec.

(Engraved by "BR. G. ORME, PRINTER, ASHTON-UNDER-
LYNE.")

INDEX.

- | | PAGE | | PAGE |
|---|---------------------------------------|---------------------------------------|---------------------------|
| Aberdeen, No. 1 ter, Lodge of .. | 19 | Mark Master of English Mark | |
| Act of Union, The .. | 40, 41, 42, 46 | Lodges under S.G.R.A.C. of | |
| Aitchison's Haven, No. 36 (S.C.), | | Scotland | Plate VI, 49 |
| Lodge of | 18 | Red Cross and Mark Master, | |
| Anderson's <i>Constitutions</i> of 1723 | | Irish, 1807 | Plate IX, 52 |
| | 4, 7, 23, 26 | Chapter of Friendship, Portsmouth | |
| Anderson's <i>Constitutions</i> of 1738 | | No. 257 (E.C.) | 31, 32, 33, 34 |
| | 4, 5, 6 | Charleston, S. Carolina | 52 |
| Anderson, Dr. James .. | 4, 8, 27 n. 52 | Charter of Bon Accord Mark Lodge | |
| Apple-Tree Tavern, Lodge at the | 5 | | Plate III, 43, App. B, 60 |
| "Arch" | 38, 39 | Cork No. 1 (I.C.) Lodge | 16 |
| "Arch Mason" | 50 | Crown Ale-house, Lodge at the | 5 |
| "Ark, Mark and Link" .. | 39, 48, 55, 57 | Cypher Writing | 32, 33 |
| "Ark Mason" | 50 | | |
| Ashton District T.I. Mark Lodge | | | |
| | 47, Plate IV, 48, 49 | | |
| | | Dassigny, Dr. Fifield | 25, 26 |
| "Babylonian Pass" .. | 39, 48, 50, 56 | Dermott, Laurence | 29 n. 60 |
| Belfast No. 257 (I.C.) Lodge .. | 51 | Desaguliers, Dr. J. T. | 24 |
| Benburb No. 557 (I.C.) Lodge of. | 51 | Drummond, Sir William | 39 |
| "Black Mark" | 50, 56 | Dublin, Lodge "Two" (I.C.) .. | 52 |
| Blayney, Lord | 30 | <i>Dublin Weekly Journal, The</i> .. | 13 |
| Blessington, Earl of | 28 | Dunckerley, Thomas 31, 31 n.68, n.69, | 32, 33 |
| Bon Accord T.I. Mark Lodge | | | |
| | 43, Plate III, 44, 45, 46, App. B. 60 | | |
| Boswell, John, of Auchinleck .. | 19 | | |
| | | Early Grand Encampment of | |
| "Cain's Mark" | 55 | Ireland | 51, 53 |
| Canongate Kilwinning No. 2 (S.C.) | | Early Grand Encampment, No. | |
| Lodge | 20 | 48, Dublin | 52 |
| Carroll, William | 38 | Early Grand Encampment of | |
| Certificates:— | | Scotland | 52, 53 |
| Black Mark, Scottish, 1821 | | Early Grand R. A. Chapter of | |
| | Plate X, 56 | Scotland | 53, 54 |
| K.T. and Mark Mason, Irish, | | Early Lodge Lists | 10 |
| 1775 | Plate I, 36, 51 | Edinburgh Knights Templars As- | |
| Mark Mason connected with | | sembly | 38, 39 |
| K.T., etc., Irish, 1810 | | Edinburgh (Mary's Chapel), No. 1 | |
| | Plate VIII, 51 | (S.C.), Lodge of | 18, 20, 21 |
| Marked Mason, Irish, 1813 | | Edinburgh R. A. Chapter, No. 1 | |
| | Plate VIII, 51 | (S.C.) | 38 |
| Mark Master of "Ashton Dis- | | Elliot, Capt. Joseph | 6 |
| trict," 1849 | Plate IV, 48, App. C, | Encampment of K.T. of Lodge 557 | |
| | 63 | (I.C.) | 51 |
| Mark Master of "Ashton Dis- | | "Entered Apprentice" .. | 34, 40, 50 |
| trict," 1886 | Plate V, 48 | "Excellent" | 34, 39 |
| | | "Excellent Mason" | 39, 50 |
| | | Exposures | 12, 23, 24 |

INDEX—continued.

	PAGE		PAGE
<i>Faulkner's Dublin Journal</i> ..	16, 25	Henderson, John	45
"Fellow Craft" 32, 34, 36, 37, 40, 50,	54	Heseltine, James	30
"Fellow Craft Mark"	55	"Holy Royal Arch"	40
Floor Cloth, Masonic Frontisp.,	16	Honourable United Grand Lodge	
Fowler, John	50, 52	of Mark Master Masons of the	
Fowler's "List of Degrees," 1810	50	Ashton-under-Lyne District, v.	
"Freemason's Mark," Dublin,		Ashton District T.I. Mark Lodge	
1688	12	Hope MS	42 n. 92
"Fugitive Mark"	55, 57	Hope, No. 302 (E.C.), Bradford,	
		Lodge of	41, 42, 56
German Guild Statutes ..	59, 60	Independent Lodges, England	
Glasgow R.A.C. No. 50 ..	46 n. 100	8, 9, 10, 11, 26	
Goose and Gridiron Ale-house,		Independent Lodges, Ireland	15, 16
Lodge at the	5	Independent Lodges, Scotland	21, 22
G.R.A.C. of "Moderns," v. R.A.		Incorporations	17
Chapter, "Moderns" Grand			
G.L. of All England at York	42 n. 92	James VI of Scotland, King ..	17
G.L. of England ("Ancients"):		Jewel of "Arch" Degree Plate II,	38
First recorded meeting of G.		Joppa Mark Lodge, No. 11,	
Committee	27, 28	Birkenhead	49
Formation of	26, 27, 28, 29	"Jordan Pass"	39, 50
G.L. of England ("Moderns"):		Journeyman Lodge, Dumfries, v.	
Alterations in Ritual	12	Thistle Lodge No. 62	
Formation of	4	Justice Lodge No. 34 (I.C.),	
Non-recognition of R.A. by	29, 30	Jersey	46
Refuses admission to Irish visi-			
tors	26	Kilwinning Glasgow No. 4 (S.C.),	
Resolutions regarding irregular		Lodge	20
Lodges	8, 9	Kilwinning Scots Arms No. 3 (S.C.)	
Reversion "to the Ancient		Lodge	20
Land-Marks," 1809 ..	12 n. 15	"Knights of Malta"	39, 50
G.L. of Ireland:		"Knight of Patmos"	50
Controls Mark Degree	52	"Knight of the Christian Mark" ..	55
Earliest mention of	13, 14	"Knights Templar"	39, 40, 50
Minutes lost	16	Knights Templar Encampment in	
Warrants Lodge at Norwich ..	27	Kinsale, Co. Cork Plate I, 36, 51	
G.L. of M.M.M. of England ..	2	Knights Templar Encampment	
Formation of	45, 46, 47	(Lodge 557) in Benburb, Co.	
Protest to S.G.R.A.C. of Scot-		Tyrone	Plate VIII, 51
land	49	Knights Templars in Edinburgh,	
G.L. of Scotland	18	Grand Assembly of ..	38, 39, 56
Agreement with S.G.R.A.C. <i>re</i>			
Mark Degree	53, 54		
Forbids ultra-Craft Degrees ..	53		
Formation of	19, 20, 21		
G. Mark Lodge of New South			
Wales	47		

INDEX—continued.

	PAGE		PAGE
Lamball, Jacob	6	Lodge of Melrose, St. John, No. 1 bis	22, 53
Leith Kilwinning, No. 5 (S.C.), Lodge	20	St. John's Operative Lodge, Banff, No. 92	36
"Link and Chain"	55	Thistle Lodge (formerly "Jour- neymen" Lodge), Dumfries, No. 62	34, 47
"Link Mason, or Wrestle" ..	50		
Lodges, Craft, English :—		Lodges, Mark, English :—	
At the Apple-Tree, Charles Street, Covent Garden ..	5	Ashton District T.I. Lodge 47, Plate IV, Plate V, 48, 49	
At the Crown, Parker's Lane, Drury Lane	5	Bon Accord T.I. Lodge, London 43, Plate III, 44, 45, 46, App. B, 50	
At the Goose and Gridiron, St. Paul's Churchyard	5	Joppa Mark Lodge, No. 11, Birkenhead	49
At the Rummer and Grapes, Channel Row, Westminster	5	Northumberland and Berwick T.I. Lodge, Newcastle - on - Tyne	45
At the Three Tuns, Portsmouth	31	Old Kent T.I. Lodge, London	45
Lodge of Hope, No. 302, Brad- ford	41, 42, 56	Old York T.I. Lodge, Bradford	42
Marquis of Granby, No. 124, Durham	35	Phoenix Mark Lodge, No. 2, Portsmouth	33
St. Thomas's Lodge, No. 142, London	36	Royal Cumberland T.I. Lodge, Bath	45
Lodges, Craft, Irish :—		St. Mark's Lodge, No. 1, London	46
Belfast No. 257	51	Southwark Lodge, No. 22, Lon- don	46
Benburb No. 557	51	Thistle Lodge, No. 8, London	46
Cork No. 1	16		
Justice Lodge No. 34, Jersey	46	Mark Cypher	32, 33
Lodge at Norwich	27	"Mark Fellow Mason"	50
Lodge No. 205, 35th Regt. Foot Frontisp.		"Mark, Freemason's," Dublin, 1688	12
Lodge "Two," Dublin	52	Mark Lodges within Irish R.A. Chapters	52, 55
Youghal No. 19	25	Mark Lodges within Scottish Craft Lodges	53, 54, 55
Lodges, Craft, Scottish :—		Mark Lodges within Scottish R.A. Chapters	54, 55
Ancient Lodge of Stirling, No. 30	24	"Mark Mason" 32, 35, 36, 37, 44, 51	
Lodge Canongate Kilwinning, No. 2	20	Mark Masonry 1, 31, 32, 33, 34, 35, 36, 37, 42, 42 n. 92, 43, 44, 45, 46, 47, 48, 51, 52, 53, 54, 55, 56, 57, 58	
Lodge Kilwinning Glasgow, No. 4	20	"Mark Master" 32, 34, 35, 36, 37, 44, 50, 52	
Lodge Kilwinning Scots Arms, No. 3	20	Mark Ritual, Modern Irish ..	52
Lodge Leith Kilwinning, No. 5	20	"Mark'd Masons"	35, 51
Lodge "Mother Kilwinning," No. 0	20, 21, 22, 53	"Marked Master"	55
Lodge of Aberdeen, No. 1 ter ..	19		
Lodge of Aitchison's Haven, No. 36	18		
Lodge of Edinburgh (Mary's Chapel), No. 1	18, 20, 21		

INDEX—continued.

	PAGE		PAGE
"Marked on the temple" ..	51	Old Kent T.I. Mark Lodge, London	45
Marquis of Granby Lodge, No. 124 (E.C.), Durham	35	Old York T.I. Mark Lodge, Bradford	42
"Masonry Dissected," by S. Prichard	12	Operative R.A. Chapter No. 4 (S.C.), Banff	37
"Mason's Examination, A" ..	23	Oral Transmission of Rituals	56, 57
Masons' Marks App. A,	58		
Masons' Marks, Germany Ap. A,	59, 60		
Masons' Marks, Scotland	17, 18, 19		
"Master Mason" 32, 34, 35, 36, 37, 40, 50, 54			
"Master of the Chair" ..	34, 35	"Passing the Veils," Ireland ..	3
"Mediterranean Pass"	50	"Passing the Veils," Scotland ..	3
Melrose, St. John, No. 1 bis. (S.C.), Lodge of	22, 53	"Past Master"	50
Minutes quoted:—		"Past the Chair"	39
Canongate Kilwinning, No. 2 (S.C.)	19	Phoenix Mark Lodge, No. 2, Portsmouth	33
Chapter of Friendship, No. 257 (E.C.)	32	Pine's "Engraved List" of 1725	10
Edinburgh Knights Templars' Assembly	38, 39	"Pocket Companion for Free Masons, A"—Smith's	26, 27, 27n.
Edinburgh R.A. Chapter, No. 1 (S.C.)	39, 40	Prichard, Samuel	12
Encampment of K.T. of Lodge No. 557 (I.C.)	51		
G.L. of England, "Moderns" 8, 9, 10, 12 n. 15, 26, 27 n. 52, 29, 30		"Red Cross"	52, Plate IX
Lodge of Aitchison's Haven, No. 36 (S.C.)	18	"Red Cross of Constantine" ..	50
Lodge of Edinburgh, Mary's Chapel, No. 1 (S.C.)	18	"Red Cross of Daniel"	50
Marquis of Granby Lodge, No. 124 (E.C.)	35	Regensburg Statutes	59
St. John's Operative Lodge, No. 92 (S.C.)	36	Roberts' Constitutions ..	14, 14 n. 18
St. Thomas's Lodge, No. 142 (E.C.)	36	"Royal Arch"	1, 3, 38, 39
Thistle Lodge, No. 62 (S.C.) ..	34	R.A. Chapters, English:—	
U.G.L. of England	44, 45	Chapter of Friendship, No. 257, Portsmouth ..	31, 32, 33, 34
Montague, John, Duke of	4	Royal Caledonian, No. 100, Annan	47
"Most Excellent Master" ..	38	R.A. England 1, 3, 29, 30, 31, 32, 33, 40, 44, 47	
Mother Kilwinning, No. 0 (S.C.), Lodge	20, 21, 22, 53	R.A. Chapter, English S. Grand	44
		R.A. Chapter, Irish S. Grand ..	52
		R.A. Chapter, "Moderns" Grand	29, 30, 31
		Warrants Chapters in Scotland	47
Northumberland	41	R.A. Chapters, Scottish:—	
Northumberland and Berwick T.I. Mark Lodge, Newcastle-on-Tyne	45	Bon Accord R.A.C., No. 70, Aberdeen	43
Norwich, Irish Lodge at	27	Edinburgh R.A.C., No. 1 ..	38
		Glasgow R.A.C., No. 50	46 n. 100
		Operative R.A.C., No. 4, Banff	37
		Stirling Rock R.A.C., No. 2, Stirling	24

INDEX—continued.

	PAGE		PAGE
R.A. Chapter, Scottish S. Grand	24, 43	Strassburg Statutes	59
Agreement with G.L. <i>re</i> Mark		Sunday Mark Lodge of Ashton-	
Degree	53, 54, 55	under-Lyne, v. Ashton District	
Creates Lancashire a Province	49	T.I. Mark Lodge	
Erects P.G. Lodges in Australia	47, 49	S.G.R.A.C. of England, v. R.A.	
Union with E.G.R.A.C.	53	Chapter, English S. Grand ..	—
Warrants Mark Lodges in Eng-		S.G.R.A.C. of Ireland, v. R.A.	
land, Wales, and Colonies	46, 47	Chapter, Irish S. Grand ..	—
R.A. Ireland	25, 26, 38, 52	S.G.R.A.C. of Scotland, v. R.A.	
"Royal Arch Mason"	50	Chapter, Scottish S. Grand ..	—
R.A. Scotland 24, 34, 35, 37, 38, 53, 54		"Super-Excellent"	34, 39, 50
Royal Caledonian R.A. Chapter,			
No. 100 (E.C.), Annan	47	Thistle Mark Lodge, No. 8, London	46
Royal Cumberland T.I. Mark		Thistle Lodge, No. 62 (S.C.),	
Lodge, Bath	45	(formerly "Journeymen"),	
"Royal Prussian Blue Order" 39, 50		Dumfries	34, 47
Rummer and Grapes Tavern,		Three Tuns, Portsmouth, Lodge	
Lodge at the	5	at the	31
		Torgau Statutes	59
St. Clair, William, of Rosslyn ..	21	"Travelling Mark"	55
St. John's Operative Lodge, No.		Travelling Mark Lodge of Ashton-	
92 (S.C.), Banff	36	under-Lyne, v. Ashton District	
St. Mark's Mark Lodge, No. 1,		T.I. Mark Lodge	—
London	46	Trinity College, Dublin	12
St. Thomas's Lodge, No. 142 (E.C.)			
London	36	United G. Mark L. of Victoria ..	47
Sayer, Antony	6	United G.L. of England :—	
Schaw Statutes	17, 21	Act of Union	40
Schaw, William	17	And Mark Masonry	44, 45
Scholefield, Richard M.	41, 42	Recognition of Mark Degree	
" <i>Serious and Impartial Inquiry,</i>		refused by	2, 44, 45
<i>A,</i> " by Dassigny	25		
Smith, William	27 n. 52	Wren, Sir Christopher	5
Southwark Mark Lodge, No. 22,		"Wrestle"	48
London	46	"Wrestle; Link Mason or" ..	50
Spencer, Samuel	30, 38		
Stirling, No. 30 (S.C.), Ancient		Youghal, No. 19 (I.C.) Lodge ..	25
Lodge of	24		
Stirling Rock R.A. Chapter, No.			
2 (S.C.), Stirling	24		

