

3RD JUNE, 1886.

The Lodge met at Freemasons' Hall at 5 o'clock p.m. The following members were present—Bros., Rev. A. F. A. Woodford in the chair, W. H. Rylands, S.W., R. F. Gould, J.W., Walter Besant, Treasurer, G. W. Speth, Secretary, Major Pratt, J.D., William Simpson, I.G., W. J. Hughan, Major Irwin, and W. M. Bywater. Also the following Visitors—Bros., John Lane, P.M., Jordan Lodge, No. 1402; James Glaisher, P.S.G.D., Britannic Lodge, No. 33; Josiah Houle, P.M., Moira Lodge, No. 92; S. R. Baskett, P.Pr.&R., Dorset, P.M., Beaminster Manor Lodge, No. 1367; and C. Kupfer schmidt, P.M. and Secretary, Pilgrim Lodge, No. 238.

The following Brother was admitted as a joining member.

Bro. Prof. Thomas Hayter Lewis, born 1818, Past Vice President of the Royal Institute of Architects, Fellow of the Society of Antiquaries, Emeritus Professor of Architecture, University College, London. In 1877 he was initiated in Jerusalem Lodge, No. 197, London, and exalted in St. James' Chapter, No. 2, in 1880. He is the author of "Lectures on Architecture," delivered at University College, "Ancient and Modern Architecture," in the new edition of the Encyclopædia Britannica (the mediæval part being from the pen of the late G. E. Steel, R.A.), "Annual Review of Architecture" 1884-5-6, in the Companion to the Almanac, "Preface and Archæological Notes" to Aubrey Stuart's Translation of Procopius (De Edificiis,—the Geographical Notes being by Sir C. W. Wilson), and of many "Papers" on various subjects in the Transactions of the Royal Institute of Architects, the Biblical Archæological, British Archæological and other Societies.

Bro. John W. Freeman, P.M., No. 147, was elected Tyler to the Lodge; Bro. W. Besant was invested as Treasurer; Bro. J. P. Rylands as S.D., (by proxy); Bro. Major Pratt as J.D., and Bro. W. Simpson as I.G.

Bro. R. F. GOULD read the following paper

"ON SOME OLD SCOTTISH CUSTOMS."

FROM the operation of causes, which can only form the subject of conjecture, the greater number of the additional ceremonies, adopted in many quarters as Masonic, and labelled the "High Degrees," have been described as of Scottish origin*. Indeed, not content with this, as Saint Andrew was the Patron Saint of Scotland, and of the Lodges† there, the new degrees manufactured in France were called not alone Scotch, but St. Andrew's degrees.‡ These Scots degrees, as I have elsewhere ventured to term them in contradistinction to the ceremonies actually practised by Scottish Masons, appear to have sprung up about the year 1740, in all parts of France.§ From the circumstance that Scots Masonry was unknown before the delivery by the Chevalier Ramsay of his famous Oration in 1737, and appeared shortly afterwards, the two have been represented as cause and effect. Many other reasons might, with equal plausibility, be assigned for the French Masons fathering their new rites on Scotland. For example, the long and intimate connection between the two countries, or possibly the halo of romance cast

upon the formation of the Grand Lodge of Scotland, by the pre-arranged drama in which William St. Clair, the first Grand Master, secured his election by magnanimously resigning an obsolete office in Operative Masonry—gave the whole affair a sort of legal aspect which was wanting at the institution of the Grand Lodge of England*. But the most ingenious speculation of all has been made by a learned German, the Rev. G. A. Schiffmann, who considers that the Scots Masters at first formed no degree, and claimed no superiority, being a sort of volunteer inspectors who banded together to reform many abuses which had crept into the Craft; that their name *maitres écossais* is a corruption of their special token, the acacia, whence they were called *maitres acassois*, and that they ultimately developed into a separate degree.†

The belief, however, that Scotland was the original home of higher and more sublime degrees than the simple THREE of the Craft, took firm root. In Continental Europe, besides the legion of Scots degrees, we find the Strict Observance and the (so-called) Royal Order of Scotland, each placing its origin in North Britain. A still later example of the common practice of affecting a connection with Scotland, is afforded by a well-known and highly flourishing rite—the "Ancient and Accepted Scottish Rite, 33°." But even stranger still, in Scotland itself, where at least those who profess to write Masonic history should steer clear of delusions, for which there is not one atom of foundation; we find it gravely stated in 1859, by the then Grand Secretary of that kingdom, "That the Ancient Mother Kilwinning Lodge *certainly* possessed in former times other degrees of Masonry than those of St. John."‡

Yet, as a simple matter of fact, the *only* degree (of a speculative or symbolical character) known in the early Masonry of Scotland, was that in which the Legend of the Craft was read, and the benefit of the MASON WORD conferred. The *second* degree—as now practised—did not exist in Scotland, or at least there is no evidence to justify a contrary belief, until several years after the formation of the Grand Lodge of England, (1717), and the *third* is mentioned for the first time (in the North) in the minutes of Lodge Canongate Kilwinning, on March 31st, 1735. No further degrees were recognized by the Grand Lodge of Scotland as Masonic until 1860, when that of the Mark was pronounced "to be a second part of the Fellow-Craft Degree," though singularly enough, it can be conferred on Master Masons only.§

In 1872 the Past Master's ceremonial of installation also received a qualified recognition, that is to say, the Grand Lodge did so, *not* for the purpose of introducing a new degree in Freemasonry, but to authorize the ritual of installed Master, as used in England, and to remove the disqualification which prevented Scottish Past Masters from being present

* Ibid, chap. xxiii., p. 51.

† Ibid, chap. xxiv., p. 92.

‡ Laurie, p. 93. In the list of Grades, Rites, and Sects given in the Acta Latomæum of Thory, there are no less than seventy-one entries, under the word "Écossais."

§ Gould, chap. xxiii., p. 75.

* Findel p. 254; Gould, chap. xxiv., *passim*.

† Gould, chap. xxiii., p. 52.

‡ Findel, *loc. cit.*

§ Gould, chap. xxiv., p. 92.

at the installation of Masters in English Lodges. The Royal Arch is as yet unrecognized as a degree.

Having shewn that the leading characteristic of early Scottish Masonry, was its extreme simplicity, there is another popular error, to which I must briefly call attention before proceeding with the main subject of this paper.

It has been somewhat too confidently assumed that the early Lodge ceremonies in North and South Britain were identical, and jumping at this conclusion, writers of the Craft, have in too many cases, accepted Dr. Anderson's two Books of Constitutions—1723 and 1738—as presenting a picture of the Freemasonry existing—that is, so far as its main features are concerned—in both divisions of the United Kingdom.

Now, without going into details, which would take me into a dissertation on English, rather than upon Scottish Masonic Customs, and far exceed the limits very properly prescribed for the papers to be read in this Lodge, I may be allowed to postulate, that so far back as it is possible to institute any comparison between the two systems of Masonry—English and Scottish—viz. in the seventeenth century, they were very dissimilar. It is true the evidence with regard to England is meagre, but still it ought to have some weight, and more especially since nothing can be thrown into the opposite scale. We find then, at the period named, that whilst the English Lodges (of which we possess any trace)* were composed almost, if not exclusively, of speculative (or non-working) Masons, the Lodges in Scotland existed for trade purposes, of which the necessity must have passed away, or at least has been unrecorded in the South.†

At this point, when I shall proceed to treat the subject of Scottish Masonry as something separate and distinct from the *Freemasonry* of England, the following quotation as bearing upon the much disputed point whether the Masonry of these Islands, received at any time a Gallic or a German tinge—will not be out of place. “The conquest of the South” [in 1066] says Mr. J. Hill Burton, “of course changed its position towards the North, England became Normandized, while Scotland not only retained her old Teutonic character, but became a place of refuge for the Saxon fugitives.”‡

The most complete picture we possess of the early Masonry of Scotland is afforded by the Schaw Statutes of 1598 and 1599.§ From these two codes we learn very little with regard to the entry of Apprentices—simply that in each case it was booked—but on other points they are more diffuse. Thus a Master or Fellow Craft was to be received or admitted, in the presence of Six Masters and two entered apprentices, his name and mark was also to be booked, together with the names of those by whom he was admitted, and of his intenders (or instructors). No one was to be admitted, according to the earlier code, without an essay and sufficient trial of his skill and worthiness in his vocation and Craft, or, according to the later one, without a sufficient essay and proof of memory and art of

Craft. A further regulation requires an annual trial of the art of memory and science thereof, of every Fellow Craft and Apprentice, according to their vocations, under a penalty, if any of the members shall have lost one point thereof.

The terms or expressions, Master Masons, Fellow Craft, Entered Apprentice, and Cowan, are also mentioned in the Schaw Statutes, and appear from documentary evidence to have been in common use in Scotland from the year 1598 down to our times.*

The Grand Lodge of Scotland was established in 1736, but for a great many years it stood on a very anomalous footing with regard to the private Lodges in that kingdom. Besides “Mother Kilwinning” and her offshoots there were several Lodges who never joined the Grand Lodge at all, whilst others did so and retired, though of the latter, some renewed their allegiance. Thus the Haughfoot Lodge (1702)† never resigned its independence, Glasgow, St. John (1628) only came in in 1850, and the Lodge of Melrose still declines to recognize any superior authority to its own. The “Company of Acheson Haven” (1601-2) retired in 1737, and only returned to the fold in 1814. The “Ancient Lodge, Dundee” (1628), appears not to have definitely joined the new organization, until 1745, whilst other Lodges came in the following order:—St. Machar (1749), 1753; St. John's, Kelso, (1701), 1754; St. Ninian's, Brechin (1714), 1756; and the Lodge of Dunblane (1696), in 1760. The Lodge of Scoon and Perth—the date of whose origin, and the period of whose secession, I am equally unable to define—retired from the Grand Lodge, and was not re-admitted until 1808.

It has therefore seemed to me that a few notes on the customs of the old Scottish Lodges may be of interest, as being in many cases survivals of usages pre-dating the era of Grand Lodges, and in others, illustrative of the procedure under a system of Masonry, which only gradually ceased to be mainly operative in its leading features.

The accumulated labours of Masonic critics have succeeded in clearing up many difficulties; but in some instances they have failed, and have left the inquirer bewildered and perplexed. Of this we have an example in the varied interpretation which has been placed on the most ancient documents of the Craft, and a familiar instance is afforded by the irreconcilable conclusions at which Bros. Woodford, Speth, and myself have severally arrived after a careful collation of Harleian M.S., No. 1942, with other specimens of the “Old Charges.”

In all cases of this kind, we should do well to recollect, however, what has been carefully laid down, by a great authority on usages of a bye gone era. “An obsolete custom,” it has been well said, “or some forgotten circumstance, opportunely adverted to, will sometimes restore its true perspicuity and credit to a very intricate passage.”‡

The quaint customs enjoined by the Schaw

* *Ibid.*, chap. xvi., p. 258.

† *Ibid.*, chap. xvi., p. 258; xxiii., p. 47.

‡ Burton “The Scot Abroad,” i., p. 5.

§ Lyon, p. p. 9-14.

* *Ibid.*, p. p. 9-14.

† Gould, chap. xvi., p. 319.

‡ The figures within parenthesis denote the years to which the existence of the several Lodges can be carried back by the evidence of authentic documents.

§ Burder, *Oriental Customs* i (1802) title page.

Statutes were continued, with more or less exactitude, by the Lodges until late into the eighteenth century, and of their survival into more recent times, some examples will be presently given.

Stress must be laid on the fact that the associations of brethren were *Mason* Lodges, not Societies of *Freemasons*. In the Lodge of Edinburgh we only meet with the term "Freemason"—in the sense it is now employed—in 1725, whilst the adoption ten years later by the Lodge of Kilwinning of the distinguishing title of Freemasons, and its reception of symbolical Masonry, were of simultaneous occurrence. The same may be said of Canongate Kilwinning.* The minutes of the last named Lodge contain the earliest Scottish record extant, of the admission of a Master Mason under the Modern Masonic Constitution. This occurred on March 31st, 1735. The third degree is referred to for the first time in the following minutes of Lodges—Mother Kilwinning and the Lodge of Aberdeen, 1736; Lodge of Edinburgh, 1738; Lodge of Kelso, 1754; and Lodge of Glasgow, 1767. The Lodges of Acheson's Haven, Dunblane, Haughfoot, and Peebles, were unacquainted with it in 1760, and the degree was not generally worked in Scottish Lodges until the seventh decade of the last century.†

Examinations of the "last entered apprentices and others," to ascertain what progress they had made under their respective Intenders, continued to take place in the Lodge of Kelso on St. John's Day, until 1741, and probably later.‡ The appointment of instructors has for a century and a half obtained in the Lodge of Peebles. The minutes of the Lodge of Dunblane, in 1725, define the duty of *Intender* to be "the perfecting of apprentices so that they might be fit for their future tryalls." In connection with this last phrase, the highest authority on the subject of Scottish Masonry has observed, "a parallel to the Essay-pieces of Operative Craftsmen is presented in the examinations for advancement in Lodges of Freemasons—tests which, in the inflated language of the Masonic diplomas of the last century, were characterized as the "wonderfull tryalls" which the neophyte had had the fortitude to sustain before attaining to the "sublime degree of Master Mason".§

In 1738, a meeting of the Lodge of Aberdeen was held by summons of the J.W.—James Catanach, advocate—who it may be observed, was not "admitted" a Master Mason until December 24th, 1739. This office-bearer was "entered and past" May 9th, 1736, elected J.W. 1737, and Master of the Lodge December 27th, 1739. In the last-named year, essays were first named in these records, though the usage must have been one of much older standing. The entry runs—December 24th, 1739,—“The said day, upon a petition given in be Peter Forsyth, entered Apprentice, craving to be admitted to said Lodge as a Fellow Craft, upon which an Essay was presented v[iz.], an Arch six foot wide and an [one] foot below the semi-circle, and to mark moulds for the same, and appointed Alexander Hector and John Murdoch, Essay Masters, and James Beltie, Overman,

and to be performed against the twenty-seventh day of said month.” On the St. John's Day ensuing "the Essay Masters foresaid presented to the Lodge the said Peter Forsyth his Essay, and the same was approved of, and he was received as a Fellow Craft, having paid all dues conform to the Acts of the Lodge".*

The Essay or Master-piece, is first referred to in the records of the Lodge of Edinburgh in the year 1683.

So late as 1842 Mr. Andrew Kerr, draughtsman and architect, who had been bred a wright, was required by the Journeyman Lodge, No. 8, to produce an Essay-piece, before he could be accepted as an operative, and elected to the office of Master. He accordingly equipped himself with a Mason's apron, and took his place in a Mason's shed, where he prepared a window-sill of Binning-stone, which was passed by the inspectors and declared satisfactory by the Lodge.†

The Domestic and Geomatic elements were kept quite distinct in the Lodge of Aberdeen, and whilst the Master was generally taken from the former class, the Senior Warden, from a very early period, and until the year 1840, was invariably selected from the latter.

Deacons are found among the office-bearers in 1740, but without the prefix of "Senior" or "Junior," which are not met with until 1743.

According to the Rules and Orders (1752) there were monthly meetings, the Lodge hours being from six to nine in winter, and from seven to ten in summer. Non-attendance involved a fine of a penny. Each member was "obliged to spend three pence and no more," and "not to join any company after the Lodge broke up." During the sittings, the Master was "covered," and the members not. Drunkenness in Lodge was punished by a forfeit of two-pence.

Further regulations were enacted in 1754, whereby Apprentices were forbidden to undertake work of the value of ten, and Fellow Crafts of the value of thirty, merks Scots, for periods of three and one year respectively, which were to intervene before the former class could be "past" or the latter "admitted Masters." These laws were repealed in 1778. Extra Essays were at the same time appointed for the Fellow Crafts, consisting of models in clay, etc. It may be stated that whilst no operative was permitted to receive any degree without the production of an Essay-piece, the Geomatic brethren were not subject to this requirement. Thus in 1780, an Apprentice having applied to be passed and raised, because although admitted as an operative, he had declined the trade, was "admitted on the usual bond, that if ever he resumed the trade he would undertake to perform the customary Essays."

The first mention of the three degrees having been given at the same meeting, occurs under the year 1772, but the ordinary practice (in the case of Geomatic brethren) was to confer the first degree alone and the other two together. In the Lodge of

* Lyon, p. 80.

† Gould, chap. xvi., p. 312.

‡ Vernon, History of the Lodge of Kelso, p. 28.

§ Lyon, p. p. 18, 21.

* The notes on the Aberdeen Lodges are based on the Aberdeen Masonic Reporter, 1878-81; Regulations of the Aberdeen Mason Lodge, 1853, and extracts from the records of No. 34, made by Mr. John Jameson, P.M., and placed at my disposal by Hughan.

† Hunter, History of the Lodge of Journeyman Masons, No. 8, p. 76.

St. Machar—also at Aberdeen—up to the year 1775, 260 members took the first degree, and only 137 the other ones. In this Lodge (1760) the Master named two deputies and the Wardens one each to officiate in their absence. A Depute Master was added to the list of officers in 1758, and before this—in the Lodge of Aberdeen, No. 34—the Senior Warden acted as such, and signed accordingly “D.M.” Among the books of No. 34 is one entitled “List of members belonging to the Royal Arch Lodge, Aberdeen.” It contains the names of 89 members. The first date in the book is 1762, and the last 1788.*

The Laws of St. John's Operative Lodge, Seaton, Banff, present a good picture of the condition of Scottish Masonry, in one part of the kingdom in 1765.

The Lodge met monthly. The expenses were paid by those present, and attendance was optional, unless the members were specially summoned. The Annual Festival was held December 27, when all outstanding dues were required to be settled. The Quarterly Payments were: “Operative” Masons, threepence; and “Geomatical” Masons, fourpence, sterling. The former master named his successor, and the choice was either approved, or a new Master balloted for. Within the same limitation, the latter chose his wardens. The admission was by petition, and the fees charged were higher in the case of “Geomatical” Masons, who, moreover, could not be entered, passed, or raised without “Readie-money,” though the apprentice of an Operative Master, on giving good security, was allowed credit until the St. John's day next after his entry.† The Lodge of Kelso also took bills from candidates for their fees, as will appear from the specimens produced.‡ This system of payment by intrants, though subsequently discountenanced by the Grand Lodge, had been practised by the Lodges of Kilwinning, Atcheson's Haven, Haddington, and Dunblane, so far back as the first half of the seventeenth century.§

No member of the Banff Lodge—who was not an Operative—could be either Master or Office-bearer (1765); whilst in the Journeymen Lodge, on September 11, 1753, it was enacted that not more than eleven non-operatives in all, should be admitted as members, and that none of them should be elected to any office. This was, subsequently, so far modified, that one theoretic brother was admitted to every ten operatives.||

The Lodge of Glasgow was exclusively operative and remained so until about 1842. In this Lodge, in 1788, the office-bearers were a Grand Master, four Masters, two Wardens, two box Masters, and a Secretary or Clerk. The two brethren next in rank to the “Grand Master,” were also respectively designated High Steward and Cornet.¶

The seventh of the Banff regulations for 1765 provides, that “any member who wants to attain to the parts of the Royal Arch and Super-Excellent, shall pay two shillings and sixpence to the Public Fund for each part.” In 1778, in the records of the

same Lodge, we meet with the degrees of Mark Mason, and Mark Master; in 1782, of Knight Templar; and in 1794, of Knight of Malta. These novelties were disseminated, not only among the members, but also among other Lodges. Thus, we find the Fraserburgh Lodge in 1799, requesting the high degrees of Royal Arch, Super-Excellent, Knight Templar, and Knight of Malta; and it was “agreed to give them their request, on paying into the fund three pounds sterling.”

The gratuitous initiation or affiliation of clergymen was a prevailing custom, and we find instances of it at Kilwinning, 1766; Aberdeen, 1778; and at Edinburgh, 1807. The following is the entry under the year 1766—“Dec. 20. Mr. Alexander Gillies, Preacher of the Gospel, formerly entered in another Lodge, having this day preached before the brethren, in the Church of Kilwinning, to their great edification, and with universal applause,—the brethren, in consideration of the learning, sobriety, and *sound divinity* of the said Mr. Gillies, Do unanimously admit him as an Honorary Member of the Lodge of Kilwinning.”*

In the records of the Lodge of Edinburgh, the words “made” and “accepted” are frequently used to indicate the admission of Fellow Crafts. The former expression—*made*—which is now synonymous with entered or initiated, was used but rarely to denote the entry of apprentices. The same word is to be met with in Scottish Acts of Parliaments, as expressive of admission to membership in any of the burghal Guilds. At the close of the seventeenth century “passed” was substituted for “made.” and for either of these expressions the scribes of the Lodge used the word “accepted” as an equivalent, but though also used by them sometimes to denote the affiliation of a brother belonging to another Lodge, in no instance is it ever associated with the adoption of non-operatives into Masonic fellowship.† At Aberdeen, again, as late as 1779, the term *initiated* was often used as synonymous with *admitted*, and the former expression was even applied to joining Master Masons.‡

In some Lodges there was a recognized “initiator,” styled the “Pass Master”—who was elected with the other officers. At Ayr Kilwinning, he ranked after the Junior Steward, and in Lodge Beith St. John, after the Inner Guard. In the latter he received—and possibly still receives—for every intrant, one shilling from the Lodge as a recompense for his services.§

There was an ancient ceremony called “Fencing the Lodge,” which may be briefly alluded to. It consisted of prayer to God, and the purging by oath of the brethren from undue partiality in consideration of matters coming before them, as Courts of Operative Masonry, and the custom was regularly observed in the Lodge of Edinburgh, in Mother Kilwinning.||

* Lyon, History of Mother Kilwinning (Freemason's Magazine, N.S., vol. ix., 1863, p. 434).

† Lyon, p. 76.

‡ See p. 12, col. ii., note 1.

§ Lyon, “Ears of Wheat from a Cornucopia” (Freemason's Magazine, July to December, 1866, p. 303).

|| Sept. 18th, 1735—“The Court being duely Fenc'd and Lodge opened, Hugh Roger, Esq., late Provost in Glasgow, and Alexander Coulter, Joyner there, were admitted Freemasons and Members of this Lodge, in the Quality and Rank of Apprentices in due form (Lyon, History of Mother Kilwinning, Freemason's Magazine, N.S., vol. ix., p. 233).

* See p. 12, col. ii., note 1.

† Freemason, March 20th, 1869; Masonic Magazine, vol. ii., p. p. 34, 36

‡ Kelso, M.S. Records.

§ Lyon, p. 129.

|| Hunter, p. 73.

¶ Lyon, p. 413.

and in the Lodge of Peebles, from its foundation in 1716 down to the end of the century.*

In the minutes of the Lodge of Dunblane, Nov. 28th, 1721, there is a singular entry:—"Compared James Eason, who was formerly entered as a prentise in our Lodge, and being examined was duely past from the Square to the Compass, and from an entered prentise to a Fellow of Craft."† This may indicate a very early assimilation of the English practice with regard to degrees, though the entry cited should be read with a curious passage in a copy of the "Old Charges"—the Melrose MS.—of the year 1674, though its *reading* probably dates from 1581, wherein there is also a highly significant allusion to the emblems of our art. This enjoins, that "no frie mason," employing "Loses" (Cowans) ought to let them know "ye privilege of ye compass, square, levell, and ye plum-rule."‡

Some other customs deserve a passing mention. In the Lodge of St. Abb, Eyemouth, No. 70, during the years 1757-63, a frequent entry records, that prior to closing, "the Lodge was entertained by vocal and instrumental musick, and the anthem sung."§ In the Lodge of Atcheson Haven—and it should be recollected that it was the tenacious adherence of this Lodge to *old customs*, which led to its withdrawal from the newly formed Grand Lodge||—in 1758, the way of sitting was thus prescribed:—"That the deacon and Warden for the time being shall sitt in the most conspicuous place of the room and table where the said meeting is held, and that the late deacon and the four managers shall have their seats next or nearest to the said deacon or Warden, and that none of the rest of the brethren shall offer to take place of them, but to take their places as they come, always leaving room for the above-mentioned brethren, so that no interruption may happen in discussing the business belonging to the Lodge."¶

Irregular "Makings" continued to disfigure the practice of Scottish Masonry until the second decade of the present century. Under the Lodge of Kilwinning, the usage prevailed until it became a constant habit for the individual operator to regard the entry-money as the perquisite of his office.

By one of her daughter Lodges, leave was given in 1765 to ordinary members resident at a distance of more than three miles from where the box was kept, to enter persons to the Lodge.* *

In 1783—February 28—Samuel Gordon was deputed by the Lodge of Aberdeen, to go to Inverurie and "enter as many people as incline to be received Masons," and appears to have found nine customers, who paid 5s. 8d. a piece, and received all three degrees.† †

In St. Andrew's Lodge, No. 228—also at Aberdeen—instituted in 1809, brethren could be appointed to act as Depute Masters, in their respective districts,

with power, apparently, to initiate members—making reports half-yearly to the Lodge.*

The practice of private members making Masons at sight, without advising with, or acquainting the Master or other office-bearers, was complained of in the Lodge of Edinburgh, in 1767, as having led to the admission of "some persons of low character, bad morals, and under age."‡

Of the use to which fees obtained in this manner were frequently applied, a good example is given in the records of St. John's, Old Kilwinning, at Inverness. On March 25, 1757, John Tulloch was put to the award for having "received, entered, and admitted" four apprentices, without the advice and consent of the Master and Wardens. He was severely censured for this irregular proceeding, and ordered to pay to the Treasurer the dues of their entry; but John's reply was—"that for the two former, he can give no other account of the fees due to the Lodge than *that he drunk it.*"‡ Although it seems incredible, it is nevertheless a fact, that in 1804 a member of the Lodge Royal Arch, Maybole, having gone to reside in the county of Meath, Ireland, was licensed "to enter such as he might consider worthy," and acknowledgment of his intrants only ceased with his withholding from the Lodge the fees he had received.§

The issuing by private lodges of commissions—or, as they were afterwards termed, "dispensations"—was also an evil of great magnitude, and led to frequent complaints with regard to the practice of brethren traversing the country and picking up what members they could for their own lodges, to the detriment of those "locally situated." A remonstrance against the invasion of Montrose by the Master of St. Luke's Lodge, Edinburgh, was made in Grand Lodge by two Lodges of the former city in 1779, but the complaint was dismissed. In 1794, however, the Grand Lodge restrained the Lodges of Dunblane and Lesmahagow from making Masons in Glasgow, and condemned the practice as inconsistent with the conditions on which Lodges held their charters.|| In the same year, however, the Grand Lodge pronounced a different decision, in the case of the Journeymen Lodge—which body, being often called as Operative Masons to carry on their employment in different parts of the country, *claimed* and exercised the right, with some other old Operative Lodges, to grant dispensations to open a Lodge at any place where a number of their brethren were stationed, particularly if the Master himself was present. Their right to do so was admitted by the Grand Lodge of Scotland.¶

The Lodge of Kilwinning, before it rejoined, or rather amalgamated with the Grand Lodge of Scotland, in 1808, of course paid no attention to the edicts of the latter. The erection of branch Lodges by "dispensation" became so popular in Ayrshire, that in 1807, the villages of Monkton and Prestwick could boast, the former of two and the latter of one, such branch Lodges, each having its staff of officials.

* Lyon, p. 131.

† Ibid, p. 416.

‡ Masonic Magazine, vol. vii., (Jan. 1850) p. 294.

§ Lodge Minutes.

|| Lyon, p. 179.

¶ Ibid.

* Lyon, The notes on the Lodge of Kilwinning, except where derived from Lyon's History of the Lodge of Edinburgh, are taken from the same writer's history of "Mother Kilwinning," which appeared in the Freemason's Magazine N S. vols. vii.—xiii. (1862—65.)

† † See p. 12, col. ii., note 1.

* Ibid.

† Lyon, p. 106.

‡ Ross, History of Freemasonry in Inverness, p. 55.

§ Lyon, p. 104.

|| Ibid, p. 105.

¶ Hunter, History of the Lodge of Journeymen Masons, No. 8, p. 73.

apart from those of the Mother Lodge. A branch Lodge of this kind remained in active operation for eight years in the Ayrshire Militia, with results so beneficial to the Mother Lodge—Renfrew St. Paul—as to justify the holders of the “dispensation” being at that Lodges’ expense “treated to two bowls of toddy” on the occasion of their surrendering it.*

BRO. SIMPSON said that from statements in Bro. Gould’s paper, as well as from the manner in which it was dealt with in Bro. David Murray Lyon’s work, which he had only dipped into, he felt uncertain as to the number of degrees which had belonged to Scotch Masonry in its earlier period: perhaps Bro. Gould would state what was the exact condition in this matter.

BRO. GOULD thought that Bro. Hughan would be willing to answer the query, and if so, few could do it with more weight as he had studied the question deeply for years.

BRO. HUGHAN, in response to the request, remarked on the extreme simplicity of the esoteric masonic ceremony in Scotland prior to the Grand Lodge era of 1717. The initiation appears mainly to have consisted of the reading of a copy of the “Old Charges” to the Candidates, and the communication of the “Masonic Word” (whatever that may have been), a grip, and possibly a sign. No records prior to 1736 in Scotland refer to Masonic degrees, though of course there are many distinct references to the position, rank or grades of Apprentices, Craftsmen, and Masters; but as at the reception or constitution of the latter apprentices had to be present, it is clear that there was no special ceremony for “Masters” only. He did not wish to enter on the larger subject of degrees generally, but confined his remarks to Scotland. He also drew attention to the fact that in 1670, by far the greater proportion of the members of the old Lodge at Aberdeen were *speculatives*, *i. e.*, not connected with Operative Masonry in any way, and the same statement may be recorded of other old Scottish Lodges. The “Mason Word” was the subject of litigation early last century, the “Journeymen” Lodge giving it to neophytes contrary to former usage, at which their Mother “Lodge of Edinburgh” (Mary Chapel) took umbrage, and had two of her members put in prison! Eventually there was an agreement made and ratified in a Court of Law, 1714-5, that these operative members should continue to “give the Mason Word” provided their accounts as a Lodge were examined by the Mother Lodge annually. As a student of Scottish Masonry for over twenty years he expressed his warm appreciation of Bro. Gould’s paper, which he had listened to in common with other brethren, with great interest, and their united thanks were due to the gifted author for his valuable Essay.

BRO. SIMPSON said:—Worshipful Master and Brethren, It seems to me that if there was no Third Degree in the practice of the Scotch Lodges, it is doubtful if the term Freemasonry could be applied to the system. The Scotch Masonic bodies seem to have differed in almost no respects from the other Trade Guilds. The Schaw Statutes give good evidence on this head; they deal with the work and objects of the Operative Masons, contracts for work, and their being properly carried out, the relations of Masters and their Apprentices, with fines and penalties, &c. When I was a boy I remember in Scotland a yearly ceremony connected with the Trade Guilds; it was at the election of the Deacon, or head functionary of each body—the Deacon was the old term used for the head of a Masonic Lodge in the old days—from which we have a point of identity; when these elections took place there was a procession of each trade, when the chest containing the documents and books of the Guild, was carried from the house of the late, to the house of the new Deacon. We boys used to run to see these processions, as we called them, of the “Deacons’ Kists.” The Masonic body as described in Brother Gould’s paper, and in Brother Murray Lyon’s work, seems to have differed in but little from these Guilds. I am not quite sure as to what may be the usual idea among Masons regarding the essential feature of the Masonic System, but for myself, I have always held that the Third Degree is the all-important

rite; and that without it, there can be no question of Speculative Masonry.

BRO. SPETH said:—There can be very little doubt, from the paper just read, that the Scottish Lodges of the 17th and 18th centuries differed little, if at all, from ordinary trade guilds—the only obvious distinction being the possession of the “Mason Word.” Now of Scottish and still more of English guild life we know little beyond the externals, but of Continental trade fraternities we are not so ignorant. More especially of the German Crafts does there exist a copious literature, rescued for us from oblivion by enquiring minds before the means of so doing were lost; and nothing is more striking than the similarities between the German Craft fraternities and what we know of the Scottish Lodges—the chief distinction is the possession by the latter of a “word.” This is absent in Germany but replaced by a precise form of greeting, which differed in each handicraft. Another lay in the fact that the youth was only admitted to the fraternity in Germany after having served his full apprenticeship, whereas in Scotland the apprentice was evidently a member of the Lodge. A few of the similarities may be mentioned. The Scottish Intenders find their counterpart in the German Sponsors. Each candidate was provided with two, who instructed him regularly for a fortnight previous to the ceremony, and curiously enough even communicated to him all the secrets beforehand, after which he had to pass his examination. The examination was severe. On each side of the candidate stood a sponsor holding his hat crown down and a piece of chalk: one sponsor acting for the fraternity, the other for the candidate. Each slip of memory of the candidate was chalked up on the crowns of the hats, the scores finally compared and adjusted, and the consequent fines imposed which were drunk by the assemblage. Again in all fraternities we find an anxiety, as in Scotland, to initiate the local clergy, and the early Lodges of German Freemasonry bear in their bye-laws copious evidence that this custom of gratuitous initiation of pastors and divines was also observed by them. The custom of remaining covered in Lodge has on the other hand undergone a revolution. The Scottish Master remained covered as a token of authority; the German Freemasons *per contra* all remain covered in Lodge as a sign that all are on one level. In short the symbol of superiority has been converted into a token of equality. But these early German Lodges often in their bye-laws assert the existence of customs in English Lodges which our own records, so far as my experience goes, fail to substantiate. For instance in the Bye-laws of the Three Globes Grand Lodge, Berlin, I find the two following clauses:—

“In conformity with the custom of the Lodges in England, our Lodge shall submit every St. John’s day three candidates, in order that one of the three may be received gratuitously; this shall be done by ballot, and the one receiving most votes shall be preferred to his two companions.”

“In conformity with the customs established in England, the officers of the Lodge shall hold a meeting every three months, which shall always be the last Saturday of said three months, in order to examine all differences and other matters which might arise concerning said Lodge, as also the receipts and expenses.”

Now the second is perhaps possible as signifying what we should now term a quarterly meeting of the permanent committee of the Lodge, but the statement regarding the St. John’s candidate and his gratuitous initiation is very remarkable, and should any brother light upon confirmation thereof at any time I should be pleased to be informed of it. Brethren, I feel I have rather wandered away from the immediate subject of Scottish Masonry and have detained you long enough, otherwise I should have liked to say a few words concerning the *fencing* of the Lodge and its analogue in old German tribal law courts, as also respecting the filial or branch Lodges; but these matters would probably occupy some time and had therefore better be passed over at present.

BRO. WOODFORD in summing up the discussion said, that they were all greatly indebted to Bro. Gould for his very able and important lecture, and to Bros. Hughan, Simpson, and Speth for the very interesting and valuable discussion they had originated there anent. If any proof were needed of

* See p. 14, col. 1, note 7.

the importance and reality of such a system of mutual improvement, it would be found in the fact that Bro. Gould's lecture had brought out so markedly the thought and knowledge of others. He (Bro. Woodford) was quite certain that the *idea* of the "Quatuor Coronati Lodge" was a sound one, and he had no doubt but that subsequent meetings and gatherings would attest the exceeding benefits both of such lectures and such discussions. The topics touched upon were so excessively interesting that he must be permitted, as an old masonic student, to subjoin a few remarks. He could not agree with the "learned and laborious" Schiffmann that "*acassois*" was the real explanation of "Ecossois." It was no doubt a highly ingenious suggestion, and demanded consideration, but like many other highly ingenious suggestions, it failed in proof. He was not aware of any contemporary or safe evidence, which could establish the use of "*acassois*" for "*Ecossois*." It seemed to him a *late* use at any rate, and there was plenty of evidence available that by the end of the first four decades of the 18th century "*Ecossois*" was a recognized term in use in French Freemasonry. He was himself inclined to believe, in harmony too with some of Bro. Gould's recent remarks, that there was an early French leaning to Scotland, on account of the mystery and romance which seem to associate themselves with the name. Whether there was any Jacobite development, he did not think need now be entered upon, but Scotland certainly had attractions for French Freemasons at a very early period of their Speculative Masonic Life. The question of the Scottish Guilds and Lodges he thought required a little further study and development. He was himself inclined to agree with Bro. Simpson, that there were two sides (so to say) to the Scottish Minutes, and much which was inexplicable actually might be explained by the technical usages of the Guilds. There were one or two clauses in the "Schaw Statutes," which referred not to Lodge customs or ritual, but to Guild proceedings purely, and Guild habits and forms alone. He thought the Trade Guild was one thing, the Lodge ritual, etc., another. Bro. Speth seemed also to show that an identical Guild Life pervaded Germany, and no doubt other countries. Of English Guild Life we as yet know little. With regard to the vexed question of Masonic Degrees, he was free to admit that Bro. D. M. Lyon, Hughan, Gould, and Speth, had put forward a *crux*, of which it was difficult to offer a clear solution and explanation; there was undoubtedly no early evidence "minuted" of the three degrees as with us, with separate forms, ceremonies, and secrets. The evidence of the Third Degree, *qua* the Third Degree, was undoubtedly *late* in Scotland. There was no higher authority than that of these eminent brethren on the subject, and Bro. Hughan had paid special attention to the question. Indeed it was very hard to say, as they put it, that there was more than one acknow-

ledged ceremony in use in Scottish Masonry until the middle generally of the 18th century. Still, in his humble opinion, some caution must be exercised in dealing dogmatically and authoritatively with the subject. In the first place there was undoubted evidence of an admission of apprentices by some form outside the Lodge, whatever that actual form was; if that was so as regards apprentices, why should not the same custom apply *ritually*, as to masters? In the next place, undoubtedly in England, Masters' Lodges were separate bodies apparently from the Apprentice Lodges, and no minutes seemed to have been kept of these proceedings. And why not so also in Scotland? It was rather singular that Anderson, familiar perhaps with Scottish technicalities, seemed to connect "Fellows and Masters." Then on the other hand, there was that fact, which he (Bro. Woodford) had not yet been able to get over, that previously to his admission into "Mary Chapel, Desaguliers passed an examination, and was approved by his Scottish brethren. Either there then was a substantial agreement, or this minute is not absolutely correct. If the Third Degree was then unknown in Scotland such a minute was clearly in excess of the facts of the case! An explanation has been offered, *quantum valeat*, that the minute refers to the First Degree, but that begs the whole question, and is unfair to the "Clerk" of "Mary Chapel," whose words certainly seem to cover wider ground. There is no known contemporary evidence of any change in ritual ordered or recommended in consequence of Desaguliers' visit. Bro. Gould quotes the Kelso Minute, in 1754, as proving the case. But does it not prove too much? It is probable that the ritual varied in many of the Lodges. Originally Trade Guilds, their ceremonies were no doubt of the simplest kind, and as in all institutions, successive accretions and developments enlarged the original ideas and formulæ. He (Bro. Woodford) thought that those like Bro. Hughan, who had most truly earned a right to be listened to on the subject, who held there was no evidence of a trigradal system on "all fours" with the English System, say of 1725, until late in Scotland, might fairly ask for that actual proof to meet their objections. Bro. Woodford concluded by congratulating the brethren on the ability displayed by the Lecturer and Speakers, and expressed his conviction that they had spent a pleasant and profitable evening. He only regretted that their distinguished Brother, Sir C. Warren, had not been present to preside over their assembly.

On the motion of Bros. Irwin, Simpson, and Hughan, the best thanks of the Lodge were voted to Bro. Gould for his interesting and able paper; and Bro. Baskett begged to tender the thanks of the visitors.

2ND SEPTEMBER, 1886.

The Lodge met at Freemasons Hall at 5 p.m. Members present: Bros. Rev. A. F. Woodford in the chair, Major Irwin as S.W., R. F. Gould, J.W., W. Simpson, I.G., G. W. Speth, Sec., and Professor Hayter-Lewis. Also the following visitors: Bro. Steph. Richardson, W.M., Unity 183; C. Kupferschmidt, P.M. and Sec., Pilgrim Lodge 238; F. Glaeser, J.W., ditto; J. M. Hamm, S.D., ditto; G. Vogeler, ditto; William W. Lee, Citadel Lodge, 1897; B. Harrison, Lodge of Friendship, Gibraltar, 278, E.C.; S. R. Baskett, P.P.G.R., Dorset, Beaminster Manor Lodge, 1367; J. N. Bate, P.M., Royal Jubilee Lodge, 72; and Charles Wood, Sandown Lodge, 1869.

The Worshipful Master in the Chair, announced that the gavels in ivory and ebony, which graced the pedestals, had been presented by Bro. Bywater. The thanks of the Lodge were voted to Bro. Bywater.

The Permanent Committee brought up the subjoined report which was approved and adopted.

Report of the Permanent Committee.

BRETHREN,

Your Committee having taken into earnest consideration the welfare and future conduct of the Lodge, beg to submit the following suggestions for your approval.

If passed and adopted by you and entered upon the minutes as *recommendations which the present members of the Lodge trust their successors will follow*, they will supply a much needed standard and guide for our future proceedings.

QUALIFICATIONS FOR MEMBERSHIP.

1. No brother or gentleman shall be admitted a member of the Lodge unless he has contributed in some shape or other to literature (art or science) in general or to that of the craft in particular.

Such contributions shall be known as the Candidate's *Essay or Masterpiece*.