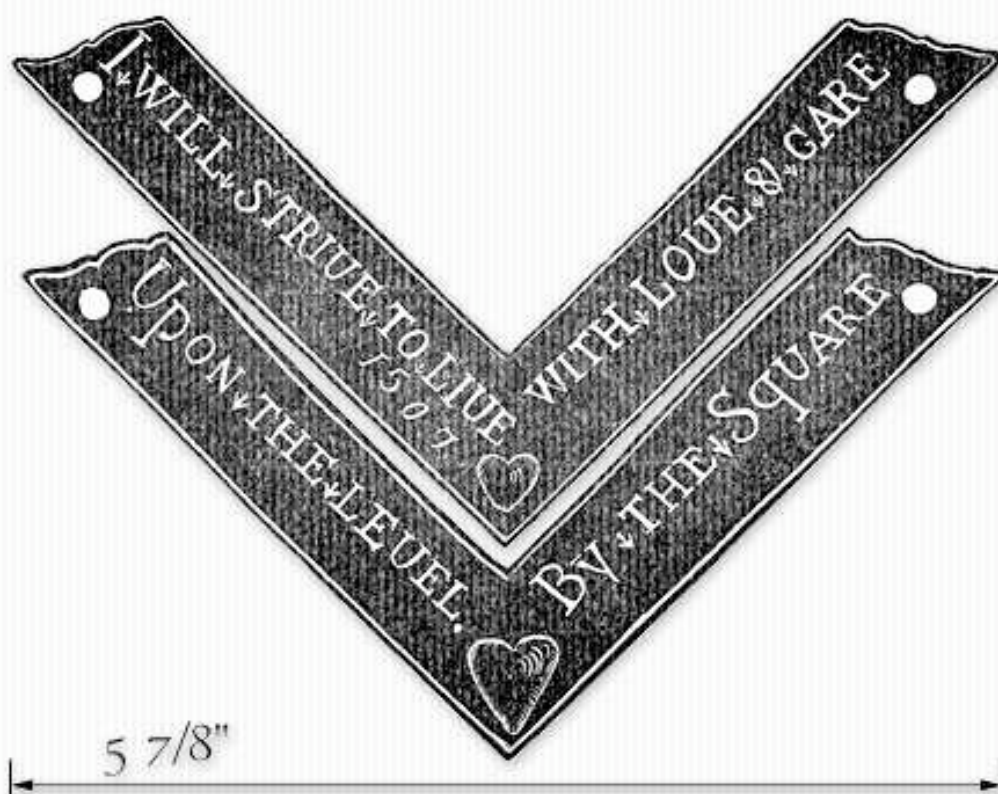


# A Sketch of Irish Freemasonry in Sri Lanka



a paper presented

by Bro. **Jacques Huyghebaert**

on 29<sup>th</sup> November 2008

at

Dimbula Lodge No. 298, I.C.

Talawakelle, Sri Lanka

## Freemasonry in Ireland pre-dates the creation of the Grand Lodge in 1725.

### Baal's Bridge Square

Union Lodge No. 13, warranted in 1732, has an old brass square which was recovered from the foundations of Baal's Bridge in Limerick when the bridge was being rebuilt in 1830.

It is inscribed :

***“I will strive to live  
with Love and Care  
upon the Level  
by the Square”  
1507.***

A heart appears in each angle.

In “*The Marencourt Cup and Ancient Square.*” dated 1905, Bro. H. F. Berry, Assistant Keeper of the Irish Records, records that “Ball's (or Baals) Bridge is a beautiful structure, of a single arch, built in 1831, to replace an ancient bridge of the same name, which consisted of four arches, with a range of houses on its west side.

The date of the initial erection of this ancient bridge, which was reconstructed several times over the centuries, has not been ascertained, but possibly the old brass square, dated 1507, may have been placed, under the foundation stone in that year.

This beautiful brass square points to the fact that the Craft was already flourishing in Ireland in the beginning of the sixteenth century. It is difficult, in the absence of satisfactory documentary evidence, to ascertain which ceremonies and rituals, if any, would have been worked by the Brethren in these days in Ireland.

Yet the text on the old brass square reveals that as early as in 1507, Freemasons had already associated moral symbolism with the use of their operative working tools.

In addition, the place where the square was found, under the foundation stone, shows that one of our Masonic customs, was already practiced in Ireland over 500 years ago.

There are earlier instances of this implement being invested with a moral meaning, even in ancient Egypt, but this is the first definite Irish example. <sup>1</sup>

## The Mason Word

The oldest documented reference to Freemasonry as an esoteric society, or society with secrets, occurs in 1638 in “*The Muses’ Threnodie*” by Henry Adamson,

*“For we the Brethren of the Rosie Crosse  
We have the Mason Word and Second Sight.”  
1638*

Here we get Freemasonry coupled with two other mysteries that were occupying the attention, namely the Fraternity of the Rosicrucians and the Second Sight.<sup>2</sup>

## A Masonic Lodge at Trinity College

The earliest reference to an Irish Lodge and to speculative Freemasonry in Ireland is at Trinity College in Dublin, where operative masons had previously been plying their labours for considerable time. The year is 1688.

*“ It was lately ordered that for the honour and the dignity of the University there should be introduced a society of Freemasons, consisting of gentlemen, mechanics, porters etc. etc, who shall bind themselves by an oath never to reveal their mighty no-secret, and to relieve whatsoever strolling distressed brethren they meet with, after the example of the fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for, a reduced brother, who received their charity as follows ...”<sup>3</sup>*

## The Lady Freemason

Before modern speculative Masonry came into being, there were women engaged in operative Masonry. In the Regius Manuscript, dating from about 1390, the oldest document yet discovered which clearly identifies itself with Masonry, there is reference to females as Masons. The relevant passages (with emphasis added) state :

*In old English:*

Yn that onest craft to be parfytte; And so  
uchon schulle techyn othur, And love  
togeder as *syster and brothur*.

*Or, in modern English,*

In that honest craft to be perfect; And so each  
one shall teach the other, And love together as  
*sister and brother*.

And, in another passage:

*In old English:*

Articulus decimus. The then the artycul ys for to knowe, Amonge the craft, to hye and lowe, There schal no mayster supplante other, But be togeder as **systur and brother**, Yn thys curyus craft, alle and som, That longuth to a maystur mason.

*again, in modern English:*

Tenth article. The tenth article is for to know, Among the craft, to high and low, There shall no master supplant another, But be together **as sister and brother**, In this curious craft, all and some, That belongeth to a master mason.

There is also a record from 1408 in which Masons were sworn to obey "*the Master, or Dame, or any other ruling Freemason*". The 1683 records of the Lodge of Mary's Chapel in Edinburgh show that the lodge was presided over by a Dame or Mistress. The records of the Grand Lodge of York in 1693 indicate that there were both male and female initiates: "*elders taking the Booke, he or shee [sic] that is to be made Mason shall lay their hands thereon, and the charge shall be given.*"<sup>4</sup> Also in 1696 there is a record of two widows being named as members in the Operative Masons Court, while in 1714, Mary Bannister, the daughter of a barber in the town of Barking, England, was apprenticed as a Mason for seven years for a fee which she is recorded to have paid to the Company. Several instances of male apprentices being assigned to work under female masters during the period 1713-1715 appear in the records of the "Worshipful Company of Masons" in MS 5984 of the Guildhall Library in London.<sup>5</sup>

All of this occurred before the formation of the first Grand Lodge in London in 1717.



Indeed, it was in one of the Irish speculative lodges, in County Cork, before the formation of the English Grand Lodge in London, that the first known woman in speculative Masonry, Elizabeth St. Leger, was initiated in 1712 or even earlier by her father, the Viscount Doneraile, who was Master of the lodge, later Lodge No. 95 of the Grand Lodge of Ireland<sup>6</sup>. Ms. St. Leger, later Mrs. Aldworth, was given the honor of a Masonic funeral at the time of her death.

Anyway, this unique event shows that the nobility in Ireland were holding masonic lodges in their private houses at a date prior to the institution of the Grand Lodge of Ireland.

The year 1724 is notable for the appearance in Dublin of an anonymous pamphlet, it being the first reference in print dealing with Irish Freemasonry : “ *A letter from the Grand Mistress of the Female Free-Masons*”, published by John Harding, the authorship of which is usually attributed to Jonathan Swift. Cf. Appendix 1

... the Branch of the *lodge* of Solomon’s Temple , afterwards called the *lodge of St. John of Jerusalem* is the ancientest and purest now on earth, from whence came the famous old Scottish *lodge of Kilwinning*, of which all the Kings of Scotland have been from time to time Grand Masters without interruption down from the days of Fergus, who reigned there more than two thousand years ago, long before the Knights of St John of Jerusalem, or the Knights of Malta, to which two lodges I must nevertheless allow the honour of having adorned the ancient Jewish and Pagan Masonry with many religious and Christian Rules. Fergus was carefully instructed in all the Arts and Sciences, especially in the natural Magick, and the Cabalistical Philosophy, (afterwards called the *Rosicrucians*), by the Pagan Druids of Ireland ... or, more properly speaking of the Cabala, as *Masonry* was call’d in those Days ... ?

The ten page pamphlet is most remarkable because, while printed in the year before the Grand Lodge era starts in Ireland, it already includes all of the foundation myths and the legendary history of Freemasonry.

The 1724 dated “*Letter of the Grand Mistress*” uncovers the esoteric sources covering secrets supposedly preserved by Jacobite Freemasons and Irish exiles in Europe and the New World : it traces the origin of the Masonic Order to Ancient Egypt and even to Abraham, it reveals its links with Celtic Druidism, the Masonic meaning of Solomonic Architecture, the influence of Alchemy, Cabbalism and Hermeticism, the crucial role of the Knights of St. John of Jerusalem, the Knights Templar , the Knights of Malta and the Rosicrucians as the predecessors of the modern time Speculative Freemasons.

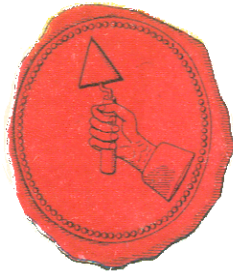
These themes were developed and expanded by Freemasons during the second half of the 18<sup>th</sup> century in the different systems of higher degrees which sprang up after the famous “*Oration*” written in 1737 by chevalier Michael Ramsay, a Scottish émigré living in France, but which must have existed earlier in some form namely in Ireland.

## The beginnings of the Grand Lodge of Ireland

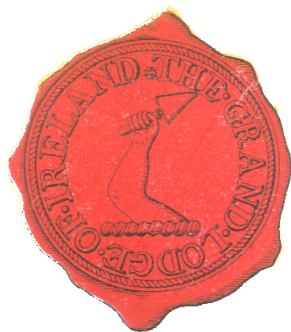
The exact year of the formation of the Irish Grand Lodge —the second oldest in the World — cannot be determined with precision, since none of its official records exists prior to 1760. The generally recognised date is 1725 and that year was accepted for the Bicentenary Celebrations of the Grand Lodge of Ireland in 1925.

It is to a newspaper account—the first to mention an Irish Grand Lodge—that the ascribed year is due. On Saturday, 26th June, 1725, “*The Dublin Weekly Journal*” contained a detailed account of a meeting of the Grand Lodge at the King Inns :

“ Thursday last, being St. John’s Day, Patron of the Most Antient and Right Worshipful Society of FREE-MASONS; they met about Eleven o’ Clock, at the Yellow Lion in Warbrough’s Street, where there appear’d above 100 gentlemen. After some time spent, in putting on their Aprons, White Gloves and other parts of the Distinguishing Dress of that Worshipful Order, they proceeded over Essex-Bridge to the Strand, and from thence to the King’s Inn, in the following order. The Officers of the Order in Hackney-Coaches (It being a very Rainy Day) the 12 Stewards in 3 Coaches, each having a Mystical 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 : When they came to the Inns, they marched up to the Great Hall, marshalled in the following Order. The Officers of the Order, two and two; the twelve Stewards two and two, all uncovered; — R—, Esq.; who officiated as Mason King at Arms; the Grand Master alone, cover’d ; the Grand Wardens, the Masters and Wardens of the several Lodges, each Master walking alone, and followed by his two Wardens; the Private Brother two and two, all uncovered; After marching round the Wall of the Great Hall, with many important Ceremonies, the Grand Lodge, composed of the Grand Master, Deputy Grand Master, (who was absent) Grand Wardens, and the Master and Wardens of all the Lodges, retired to the Room prepared for them, where after performing the Mystical ceremonies of the Grand Lodge which are held so sacred, that they must not be discover’d to a private Brother; they proceeded to the Election of a new Grand Master, &c. As soon as it was known that the Grand Lodge was ready to appear, the Officers of the Order,



the Stewards and Mason King at Arms, dress’d in a proper Manner, carrying upon a Velvet Cushion, a little Gold Trowel with a Black Ribbon, attended at the Door, and marched in order before the Grand Wardens, &c, to the upper End of the Great Hall, where stood the Mystical Table, made of a Form to represent two Masons Squares joined, and the Proxy of the Senior Grand Warden acquainted the Society, that the Grand Lodge had chosen the Right Honourable Earl of Ross, Grand Master for the year ensuing, and Sir Thomas Pendergast, and Mark Morgan, Esq., Grand Wardens, and that the Grand Master had appointed the Honourable Humphrey

Buttler, Esq., Deputy Grand Master. At the naming of each of these, thye Society gave their Approbation by three Huzzas, then the Officers of the Order, &c. went to the Grand Lodge Room, and conducted this new Grand Master in greta State to the head of the Mystical Table, and Mason King at Armes hung the Gold Trowel by the Black Ribbon around his neck.



RIGHT HON. RICHARD (PARSONS), 1st EARL OF ROSSE  
Grand Master, Ireland, 1725 and 1730.

Immediately the Grand Master made them an elegant speech, “Expressing how sensible he was of the Great Honour done him, and promising to discharge the great and important Trusts reposed on him, with becoming Fidelity &c. and concluded, with an apology for the shortness of his speech because dinner was ready, and believed they were hungry ! There were three large tables at the lower end of the hall, of common form for the private Brothers; for the Grand Lodge only sat at the Mystical Table. They had 120 dishes of meat, and were attended by 25 Drawer, admitted Free Mason for this solemn occasion. After the entertainment they all went to the play, with heir apron, &c., the private Brother sat in the pit, but the Grand Master, Deputy Grand Master, and Grand Wardens, in the Government Box, at the conclusion of the play. Mr. Griffith the player, who is a Brother sung the Free Masons’s

Apprentice Song, the Grand Master and the whole Brotherhood joining in the chorus. The Brothers of one Lodge wore fine badges painted full of crosses and squares, with this motto, *Spes mea in Deo est*. Which was no doubt very significant, for the Master of it wore a yellow jacket and blue britches.”

The earl of Rosse, who was only 29 when he was first elected Grand Master was known for his wit and wild habits. He is said to have inherited nearly a million pounds from his grandmother, the great Duchess of Tyrconnel.

His Dublin town-home was on the site of the present Freemasons' Hall.

## Irish military lodges played a major role in the expansion of Freemasonry in the world.

During the eighteenth century hundreds of Lodges were founded in every part of Ireland, and most of these would have met at inns, taverns and coffee houses. In Dublin, Lodges were known to have met in the Yellow Lion on Werburgh Street, the Centaur Tavern on Fishamble Street, and the Eagle Tavern on Cork Hill, amongst others, and in Belfast meetings were held in the Sailor on Mill Street and the Donegall Anna.

Masonic tradition reports that a number of Irish and Scottish military lodges had already been in existence before the Grand Lodge era, namely in France.

The creation of Lodge No. 34 I.C. is well documented : while serving as Captain in an Irish regiment stationed in Toulouse, Nicholas, 3rd Viscount Barnewall applied to Dublin for a warrant to create a military lodge which he obtained in 1734 from his elder son, Henry Benedict, 4th Viscount Barnewall of Kingsland, Grand Master of the Grand Lodge of Ireland. Nicholas Barnewall was the uncle of the 1st Earl of Rosse, who had been Grand Master of the Grand Lodge of Ireland in 1725.

From the second half of the eighteenth century onwards Freemasonry became a global institution. One by one lodges were created throughout the British Isles, Europe, North America and the rest of the world. The Brotherhood expanded as the British empire expanded.<sup>8</sup>

The primary instrument responsible for the building of this vast network of lodges was the regimental lodge.

By the early nineteenth century, every regiment in the British army boasted at least one lodge that accompanied it on its imperial assignments. Freemasons in the army helped create permanent lodges among civilian populations in colonies of all types.

Emigrants also directly exported the Brotherhood by requesting warrants to set up their own lodges in their new homes in North America, India and Ceylon, West-, East- and South Africa, Australia and New Zealand.



Freemasonry spread so effectively in the British Colonies that by the late 1880 the Grand Master of Scotland was able to state : “ Wherever our flag has gone, we are able to say there has Masonry gone, and we have been able to found lodges for those who have left our shores to found fresh empires “. <sup>9</sup>

Prominent during this century for the Grand Lodge of Ireland was the 3rd Duke of Leinster who presided as Grand Master for an impressive period of sixty one years.

The oldest Grand Lodge warrant in the world, that now held by Lodge No. 1, Cork, was issued in 1731 to a Lodge at Mitchelstown, Co. Cork, most probably for the household of Lord Kingston. This vellum document ante-dates by 23 years the first Warrant known to have been issued by the Grand Lodge of England.

In fact the practice of issuing Lodge warrants, now adopted by every Grand Lodge in the world, started with the Grand Lodge of Ireland.

The Grand Lodge of Ireland was also the first Grand Lodge in the world to issue ambulatory warrants to military regiments :

*“... in all the great campaigns which extended throughout the British Empire in the 18th and 19th centuries, somewhere among the baggage of the army there was sure to be a Lodge chest containing an Irish warrant.”*

Lepper and Crossle

## Irish Freemasonry in Sri Lanka is 200 years old

In “100 years of Freemasonry in Sri Lanka” published in 2001 for the centenary of the inauguration of the Victoria Masonic Temple, we read : “The first Irish Lodge was Orange Lodge No. 51 I.C., with a warrant dated 21<sup>st</sup> October 1761” <sup>10</sup>

While it is true that that there is an extant Masonic certificate issued in Colombo in 1802 by Orange Lodge, the number of this Lodge is not 51, which refers to the to the 51<sup>st</sup> Regiment to which the lodge was attached, but No. 94 on the roll of the English Register (Antients). To add to the confusion it should be noted that is also trace of Orange Lodge No. 274 S.C. attached to the same 51<sup>st</sup> Regiment, and active in Colombo at the same time. There is no Orange Lodge under the Irish Constitution. <sup>11</sup>

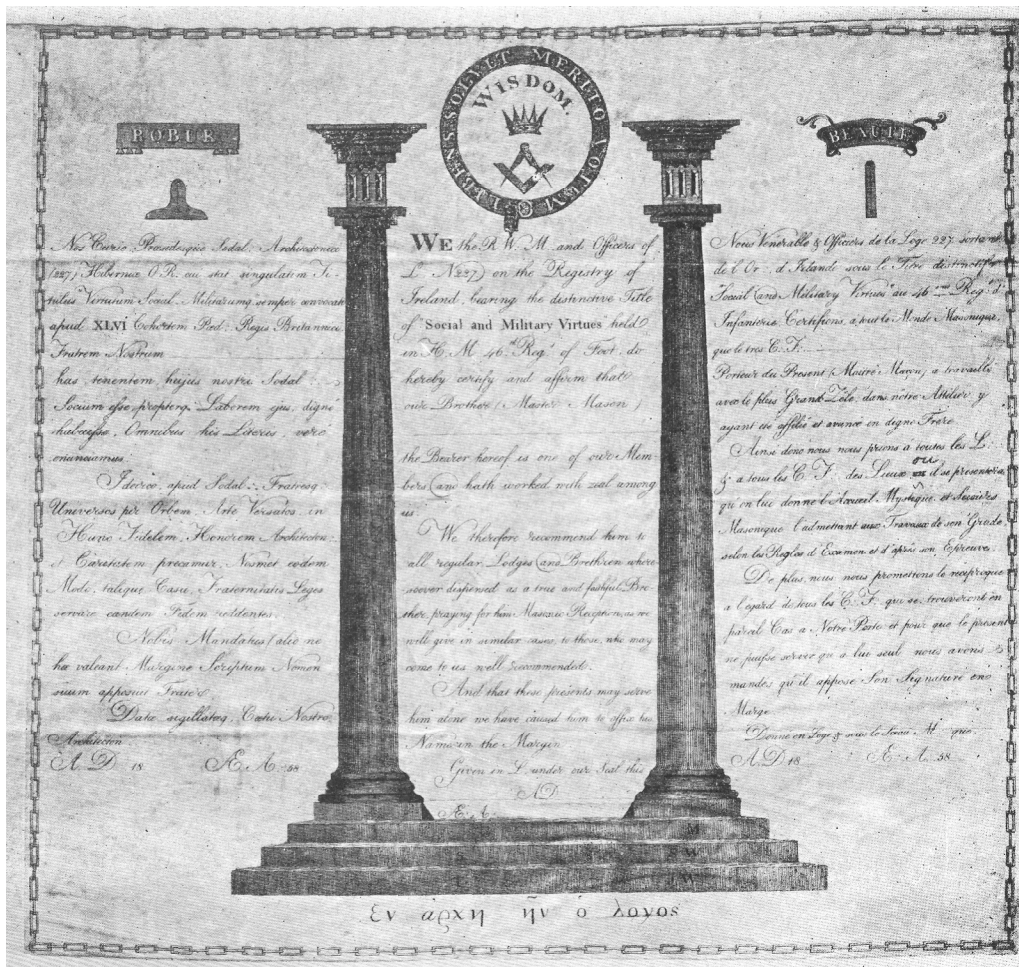
The chronology of Irish Freemasonry in Sri Lanka is as follows :

1802 Lodge No. 863 – 89<sup>th</sup> Foot. 2<sup>nd</sup> Bn. Royal Irish Fusiliers  
Chartered 1802. Stationed in Ceylon in 1802  
Cf. Irish Masonic Records, Philip Crossle, 1973, p. 145  
Masonic Hand-Book for Ceylon, 1921, p 25.

1817 Lodge No. 227.- 46<sup>th</sup> Foot. 2<sup>nd</sup> Bn. Duke of Cornwall’s Light Infantry  
Chartered 1752. Lodge of Social and Military Virtues.  
Stationed in Ceylon in 1817

Cf. Irish Masonic Records, Philip Crossle, 1973, p. 59  
Masonic Hand-Book for Ceylon, 1921, p. 26.

- 1820 Lodge No. 83. – 83<sup>rd</sup> Foot. 1<sup>st</sup> Bn. Ulster Rifles.  
Chartered 1817. Stationed in Ceylon.  
Cf. Irish Masonic Records, Philip Crossle, 1973, p. 34  
Cf. 100 years of Freemasonry in Sri Lanka, p. 129
- 1821 Lodge No. 62 - St. Thomas and St. James  
Colombo, chartered 4<sup>th</sup> October 1821, sent in 1855  
Cf. Irish Masonic Records, Philip Crossle, 1973, p. 31  
Masonic Hand-Book for Ceylon, 1921, p. 26.



Lodge No. 227, I.C., "Social and Military Virtues"  
46<sup>th</sup> Foot. 2<sup>nd</sup> Bn. Duke of Cornwall's Light Infantry  
Chartered 1752. Stationed in Ceylon in 1817<sup>12</sup>

- 1858 Lodge No. 58 – 50<sup>th</sup> Foot. Queen's Own Royal West Kent  
Queen's Own Lodge, stationed in Kandy till 1861  
Cf. Irish Masonic Records, Philip Crossle, 1973, p. 31  
Masonic Hand-Book for Ceylon, 1921, p. 27.  
Cf. Notes on Freemasonry in Ceylon, J.R. Dashwood  
Ars Quatuor Coronatorum 59 (1946), pp. 129-187  
Cf. 100 years of Freemasonry in Sri Lanka, p. 129

- 1861 **Sphinx Lodge No. 107**, Colombo  
 Cf. Irish Masonic Records, Philip Crossle, 1973, p. 38  
 Masonic Hand-Book for Ceylon, 1921, p 27.
- 1863 **Serendib Lodge No. 112**, Colombo  
 Chartered 1864. Sent in 1891  
 Cf. Irish Masonic Records, Philip Crossle, 1973, p. 39  
 Masonic Hand-Book for Ceylon, 1921, p 27.  
 Cf. 100 years of Freemasonry in Sri Lanka, p. 82
- 1863 **Lanka Royal Arch Chapter and Mark Lodge No. 107**  
 chartered 1863, inaugurated 1865. Resuscitated in 1892  
 Revived again from 1903 to 1915. Refounded in 2007.  
 Masonic Hand-Book for Ceylon, 1921, p 27 & 28  
 Cf. 100 years of Freemasonry in Sri Lanka, p. 149, 160
- 1868 **Leinster Lodge No. 115**, Colombo  
 Cf. Irish Masonic Records, Philip Crossle, 1973, p. 39  
 Masonic Hand-Book for Ceylon, 1921, p 28.  
 Cf. 100 years of Freemasonry in Sri Lanka, p. 75-78
- 1868 **Serendib Royal Arch Chapter and Mark Lodge No. 112**  
 chartered 1868  
 Masonic Hand-Book for Ceylon, 1921, p 27.
- 1874 **Dimbula Lodge No. 298**, Lindula  
 Chartered 28<sup>th</sup> May 1874. Removed to Hatton on 4<sup>th</sup> December 1894  
 and to Talawakelle on 4<sup>th</sup> November 1907.  
 Cf. Irish Masonic Records, Philip Crossle, 1973, p. 72  
 Masonic Hand-Book for Ceylon, 1921, p 28.  
 Cf. 100 years of Freemasonry in Sri Lanka, p. 79-81
- 1878 formation of a Provincial Grand Lodge under the GL of Ireland  
 Masonic Hand-Book for Ceylon, 1921, p 28.
- 1990 **Serendib Lodge No. 905**, Colombo  
 Cf. 100 years of Freemasonry in Sri Lanka, p. 82-84
- 2006 Re-constitution of the Provincial Grand Lodge under the Grand Lodge  
 of Ireland.
- 2007 **Lanka Royal Arch Chapter and Mark Lodge No. 107**

## Irish traditions have helped to shape Masonic rituals and ceremonies in other constitutions

The earliest extant document on Irish masonic ceremonies is the so-called Chetwode Crawley manuscript of circa 1700. The 8-page long handwritten document was found in a lot purchased in 1904 by the Grand Lodge of Ireland from a second-hand collector. It contains one of the earliest-known versions of a form of ritual called a Masonic catechism (questions and answers) and alludes to a very short ceremony.

In the early 1700's a ritual with every word and ceremonies with every gesture, step and movement prescribed had not been evolved. Lectures did not exist.

"A Short Charge to be given to new admitted Brethren" appears in Smith's "Pocket Companion for Free-Masons" published in Dublin in 1735. While the greater part of the book was simply a piracy from Anderson's 1723 Constitutions, the charge was new and was immediately approved and sanctioned by the Grand Lodge of Ireland.

While the Grand Lodge of England at first condemned the charge, it was gradually adopted and integrated in nearly all the initiation rituals in the world.

Among other characteristics of Irish Freemasonry are :

Administrative usages:

- giving a number and a name to a lodge
- granting lodge warrants
- issuing membership certificates
- annual elections instead of appointed officers

Ritual and ceremonial traditions:

- the appellation of St. John's lodge
- the introduction in of regalia inspired from military traditions :  
sashes, swords, decorations, medals, hats,
- the ring of swords at the initiation
- the use of the expression "so that profit and pleasure may be the result",  
rather than "at the will and pleasure of the Worshipful Master"
- the passphrase at the opening of the lodge

Refreshment traditions :

- table lodges
- masonic fires

## The Irish higher degrees

### Royal Arch and Mark Masonry

The first recorded reference to Royal Arch Masonry, anywhere in the world, occurs in a contemporary account of a Masonic procession in the town of Youghal, Co. Cork, on the southern Irish sea-board, in the year 1743, showing that some form of Royal Arch Masonry must have existed in those parts as early as that and probably earlier.

The account states that "the first Salutation on the Quay of Youghal, upon their coming out of their Lodge Chamber, was, the Ships firing their guns with the colours flying." The fourth item in the procession is recorded as "The Royal Arch carried by two Excellent Masons".

The earliest recorded Irish Royal Arch Minute comes from the same location on July 30th, 1759, from the records of Lodge No. 19, Youghal, wherein is written

*"Then proceeded to the passing of Spencer Scannadem and Samuëll Gardner to the dignity of Royal Arch Masons, they being proper Officers of the Lodge."*

This was just less than one year after the first recorded conferral of the Royal Arch Degree in an English Lodge on August 7th, 1758..

Very typically in the 18<sup>th</sup> century and also in the beginning of the 19<sup>th</sup> century, in Ireland and Scotland, lodges did not restrict their masonic work to the craft degrees.

In 1820, justifying some query about the conferral of the Royal Arch in a particular lodge, the Deputy Grand Secretary wrote : " ... it has always been the practice of Irish Lodges to confer the higher degrees under the [craft] lodge warrant ..."

A Supreme Grand Royal Arch Chapter of Ireland was formed only in 1829. It has gone through a number of changes since then, but the structure we still have today is basically that which emerged in the early 1860s.

Irish Royal Arch Masonry incorporates and controls the Mark Degree by the ingenious assumption of having a Mark Lodge attached to every Royal Arch Chapter. When, therefore, a Candidate is elected to a Royal Arch Chapter, he is first advanced to the Degree of Mark Master Mason in the Mark. The minutes of such meetings are read in the subsequent Royal Arch Chapter convocation.

## End notes

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- <sup>1</sup> Cf. article by Bro. Twiss in A.Q.C. xviii. 18; and The Freemasons' Quarterly Magazine and Review, 1850, p. 320. History of the Grand Lodge of Free and Accepted Masons of Ireland, John Heron Lepper and Philip Crossle. Dublin: Lodge of Research, CC., 1925. pp.28-29
- <sup>2</sup> “The muses threnodie, or, mirthfull mournings, on the death of Master Gall. Containing varietie of pleasant poëticall descriptions, morall instructions, historical narrations, and divine observations, with the most remarkable antiquities of Scotland, especially at Perth” by Henry Adamson, King James College, Edinburgh, 1638,
- <sup>3</sup> Trinity College 1688. “Tripos Speech or Commencements harangue”, Act II, Cf. “Masonic Reprints and Revelations” by Henry Sadler, preface by W.J. Chetwode-Crawley, 1898. Cf. “The difference between English and Irish Rituals, treated historically” by J. Heron Lepper, 1920.
- <sup>4</sup> “Women and Freemasonry,” excerpted from a talk given by VW Bro. the Rev. Neville B. Cryer to the Philalethes Society, as printed in Masonic Times, May, 1995, Rochester, New York, USA.
- <sup>5</sup> As cited by Andrée Buisine in her book, *La franc-maçonnerie anglo-saxonne et les femmes* [“Anglo Saxon Freemasonry and Women”] (Paris, Guy Trédaniel Éditeur, 1995), pp. 30-32.
- <sup>6</sup> Cf. Bro. Dudley Wright (England), “Women Freemasons,” published in *The Builder*, August 1920. It is said that the “excuse” for her initiation is that she had witnessed an initiation taking place in her father’s home while she was living there. There is also no evidence that there was any prohibition on her initiation, Anderson’s Constitutions having been written later.
- <sup>7</sup> “Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture”, Marsha Keith Schuchard, BRILL, 2002, 845 pages. Cf. page 61
- <sup>8</sup> “Builders f Empire, Freemasons and British Imperialism, 1717-1927”, Jessica L. Harland-Jacobs, 2007, University of North Carolina Press, p. 2.
- <sup>9</sup> Proceedings of the Grand Lodge of Scotland, 30<sup>th</sup> Novermber 1888, p. 157
- <sup>10</sup> “100 years of Freemasonry in Sri Lanka”, 2001, Victoria Masonic Temple Trustees, Colombo, Cf. Leinster Lodge No. 115, p.75.
- <sup>11</sup> Cf. “Masonic Records 1717-1894”, John Lane, 1895, reprinted in 2000, p. 97 *Masonic Hand-Book for Ceylon*, 1921, p 24
- <sup>12</sup> “History of the Grand Lodge of Free and Accepted Masons of Ireland”, John Heron Lepper and Philip Crossle. Dublin: Lodge of Research, 1925. p.336

THE  
WORKS  
OF

Dr JONATHAN SWIFT,

Dean of ST PATRICK'S, DUBLIN.

VOLUME VIII.

EDINBURGH:

Printed for A. DONALDSON, at Pope's Head.

MDCCLXI.

M5

any bloody or wicked designs, upon my life, my limbs, my house, or my goods. Gentlemen, my life is in the hands of God; and whether it may be cut off by treachery, or open violence, or by the common way of other men, as long as it continues, I shall ever bear a grateful memory for this favour you have shewn, beyond my expectation, and almost exceeding my wishes. The inhabitants of the liberty, as well as those of the neighbourhood, have lived with me in great amity for near twenty years; which, I am confident, will never diminish during my life. I am chiefly sorry, that by two cruel disorders of deafness and giddiness, which have pursued me for four months, I am not in a condition either to hear, or to receive you, much less to return my most sincere acknowledgments, which in justice and gratitude I ought to do. May God bless you and your families in this world, and make you for ever happy in the next.

A LETTER from the GRAND MISTRESS of  
the FEMALE FREE MASONS to GEORGE  
FAULKNER, Printer.

*Ixion, impious, lewd, profane,  
Bright Juno woo'd, but woo'd in vain.  
Long had he languish'd for the dame,  
Till Jove, at length, to quench his flame,  
Some say for fear, some say for pity,  
Sent him a cloud, like Juno pretty,  
As like as if 'twere drawn by painters,  
On which he got a race of Centaurs.  
A bite, quoth VENUS.——*

A. B. C. lib. 6. p. 107.

Seeing it is of late become a fashion in town, in writing to all the world, to address to you, our society of *Female Free Masons*, has also chosen you for our printer; and so, without preface, art, or embellishment, (for truth and a short paper needs none of them), our *female lodge* has the whole mystery as well as any lodge  
in



wards, because the Hebrew is writ and read backwards.

As to their *mysterious grips*, they are as follows. If they be in company, where they cannot with safety speak the above words, they take each other by the hand; one draws one of the letters of the *Manaboletb* with his finger on the other's hand, which he returns as in speaking.

It is worth observing, that a certain *lodge* in town published some time ago a sheet full of *muck-masonry*, purely to puzzle and banter the town, with several false signs and words, as *Mada* or *Adam*, writ backwards, *Beas*, *Nimrod*, *Jakins*, *PeEoral*, *Gutural*, &c. but not one word of the real ones, as you see by what has been said of the *MANABOLETH*.

After King James VI.'s accession to the throne of England, he revived *masonry*, of which he was *grand master*, both in Scotland and England: it had been entirely suppressed by Queen Elisabeth, because she could not get into the secret. All persons of quality, after the example of the King, got themselves admitted *Free Masons*; but they made a kind of *MANABOLETH* in English, in imitation of the true and ancient one; as I. O. U. H. a gold key; *I owe you each a gold key*, H. CCCC. his ruin. *Each foresees his ruin*. I. C. U. B. YY. for me, *I see you be too wise for me*. And a great deal more of the same foolish stuff, which took its rise from a silly *pun* upon the word *Bee*; for you must know, that ——— A *bee* has, in all ages and nations, been the grand *hieroglyphic* of *masonry*, because it excels all other living creatures in the contrivance and commodiousness of its *habitation* or *comb*; as, among many other authors, Dr Macgregor, now professor of mathematics in Cambridge, (as our guardian informs us), hath learnedly demonstrated; nay, *masonry* or *building* seems to be the very essence or nature of the *bee*; for her building not the ordinary way of all other living creatures, is the generative cause which produces the young ones; (you know, I suppose, that *bees* are of *neither sex*.)

For this reason the Kings of France, both *Pagans* and *Christians*, always eminent *Free Masons*, carried three *bees* for their *arms*. But, to avoid the imputation of the Egyptian idolatry of worshipping a *bee*, Clodovæus, their

in Europe, with proper instructions in writing; and, what will seem more strange to you, without the least taint of *perjury*. By this time any *reader* who is a *mason*, will, I know, laugh, and not without indignation. But that matters not much; our sex has long owed yours this good turn. You refused to admit Q. Elizabeth, and even Semiramis Queen of Babylon, though each of them (without *punning*) had a great deal of *male flesh* upon their bodies; but, at last, you will be forced to own we have it; and thus it was we came by it.

A gentleman, who is a great friend to all our members, who has since instructed and formed us into a *lodge*, and whom we therefore call our *guardian*, fell in lately with a *lodge of Free Masons* at Omagh in Ulster. They pressed him hard to come into their society, and at length prevailed. They wanted an *Old Testament* to swear him by. The *innkeeper's Bible* having both *Old* and *New* bound up together, would not do: for the *Free Masons* oath being of much older date than the *New Testament*, that is, from the building of Solomon's temple, (for till then it was but a protestation well larded over with *curses and execrations*) they are always sworn on the *Old Testament* only. They offer to buy the fellow's *Bible*; he consents; but finding they were to cut away the *New Testament* from the *Old*, concluded them at once a pack of profane wretches, and very piously rescued his *Bible*. This custom of swearing on the *Old Testament* only, is what has given birth to the vulgar error, That *Free Masons* renounce the *New Testament*. So they proceed to the rest of the ceremony, deferring the oath till next morning, one of them having an *Old Testament* for the purpose, at his house hard by. This, it is true, was a hainous blunder against the cannons of *Free Masonry*. But the gentlemen were far gone in *punch* and *whisky*. In short, our friend and present guardian is made a *Free* but *unsworn Mason*, and was three hours gone on his journey next morning, before the merry *Free Masons* awoke to send for their *Old Testament*; and, what was worse, they had taught him the form of the oath, against he was to swear in the morning.

Now, as to the secret words and signals used among *Free Masons*, it is to be observed, that in the Hebrew alphabet,

alphabet, (as our guardian has informed our *lodge* in writing) there are four pair of letters, of which each pair is so like, that, at first view, they seem to be the same; *Beth* and *Caph*, *Gimel* and *Nun*, *Cbeth* and *Tbau*, *Daleth* and *Rescb*; and on these depend all their signals and grips.

*Cbeth* and *Tbau* are shaped like two standing gallowses, of two legs each. When two *masons* accost each other, one cries *Cbeth*, the other answers *Tbau*; signifying, that they would sooner be hanged on the gallows than divulge the *secret*.

Then again, *Beth* and *Caph* are each like a gallows lying on one of the side-posts, and, when used as above, imply this pious prayer, *May all who reveal the secret, hang upon the gallows till it falls down*. This is their *master-secret*, generally called the *great word*.

*Daleth* and *Rescb* are like two half-gallowses, or a gallows cut in two at the cross stick on top; by which, when pronounced, they intimate to each other, that they would rather be half hanged, than name either *word* or *signal* before any but a *brother*, so as to be understood.

When one says *Gimel*, the other answers *Nun*; then the first again joining both letters together, repeats three times, *Gimel-Nun*, *Gimel-Nun*, *Gimel-Nun*; by which they mean, that they are united as one in interests, secrecy, and affection. This last word has in time been depraved in the pronunciation from *Gimel Nun* to *Gimelum*, and at last to *Giblun*, and sometimes *Giblin*; which word being by some accident discovered, they now-a-days pretend it is but a *mock-word*.

Another of their words has been maimed in the pronunciation by the illiterate; that is, the letter *Lamech*, which was the *busb word*; for, when spoke by any *brother* in a *lodge*, it was a warning to the rest to have a care of listeners. It is now corruptly pronounced *Lan*; but the *masons* pretended this also is a *mock-word*, for the same reason as *Giblin*. This play with the Hebrew alphabet is very anciently called the *MANABOLETH*.

When one *brother* orders another to walk like a *mason*, he must walk four steps backwards; four, because, of the four pair of letters already mentioned; and back-

which I, though but a woman, can prove). The Egyptians probably had it immediately from Abraham, as the Scripture plainly hints in the life of that patriarch; and it is allowed, I am told, by men of learning, that the *occult* as well as *moral* philosophy of all the Pagans was well besprinkled and enriched from the cabalistical school of the patriarchs, and afterwards by the *Talmudists* and other inferior *rabbins*, though the prevailing idolatry of those days much depraved and vitiated it.

Fergus, before his descent upon the Picts in Scotland, raised that famous structure, called to this day *Carrick Fergus* after his name, the most mysterious piece of architecture now on earth, (not excepting the pyramids of the Egyptian masons, and their *hieroglyphics*, or *Free Masons* signs); as any skilful *Free Mason* may easily perceive, by examining it according to the rules of the art. He built it as a *lodge* for his college of *Free Masons*, in those days called *Druids*; which word, our guardian assures us, signifies an *oak* in the Greek language, because *oak* is one of the best timber trees for building, of which (especially the marine architecture) the *Druids* were the only masters, though your modern term of *mason* implies no more than a worker in stone; erroneously enough indeed, or at least far short of the true and ancient term of *Druid*; since the marine architecture, the most useful branch of the sacred art, corresponds naturally and perfectly with the word *Druid*, or *worker in oak*, and hath nothing at all to do with stones of any kind; till Jason, a famous *Druid* or *Free Mason*, used the *loadstone*, when he went in quest of the *golden fleece*, as it is called in the enigmatical terms of *Free Masonry*, or, more properly speaking, of the *cabala*, as *masonry* was called in those days. The use of the *loadstone* was then, and long after, kept as secret as any of the other mysteries of the art, till, by the unanimous consent of all the great *lodges*, the use of it was made public, for the common benefit of mankind. Jason's artificial *frog* had it fixed in his mouth; and having a free swing in an oaken bowl, half filled with water, always faced the *north* pole; which gave rise to the poetical fable, that Jason's *frog* was a *little familiar* or *sea-demon* presiding over the navigation, like any other angel-guardian; for *Free Masons* in all

their first Christian King, called them *lilies*, or *flower-de-luces*; in which, notwithstanding the small change made for disguise sake, there is still the exact figure of a *bee*. You have perhaps read of a great number of golden bees found in the coffin of a *Pagan* King of France near Brussels, many ages after CHRIST, which he had ordered should be buried with him, in token of his having been a *mason*.

The Egyptians, always excellent and ancient *Free Masons*, paid divine worship to a *bee*, under the outward shape of a *bull*, the better to conceal the mystery; which *bull*, by them called *Apis*, is the Latin word for a *bee*. The *enigma* representing the *bee* by a *bull* consists in this; that, according to the doctrine of the *Pythagorean lodge* of *Free Masons*, the souls of all the *cow-kind* transmigrate into bees; as one Virgil a poet, much in favour with the Emperor Augustus, because of his profound skill in *masonry*, has described; and Mr Dryden has thus *showed*.

## Aristæus

Four altars raises; from his herd he culls  
 For slaughter four the fairest of his *bulls*,  
 Four heifers from his female store he took,  
 All fair, and all unknowing of the yoke;  
 Nine mornings thence, with sacrifice and *pray'rs*,  
 The gods invok'd, he to the grove repairs.  
 Behold a prodigy! for from within  
 The broken bowels and the bloated skin,  
 A buzzing noise of *bees* his ears alarms;  
 Straight issue through the sides assembling swarms, &c.

What *modern masons* call a *lodge*, was, for the above reasons, by antiquity called a *HIVE* of *Free Masons*. And, for the same reasons, when a dissension happens in a *lodge*, the going off and forming another *lodge* is to this day called *SWARMING*.

Our guardian is of opinion, that the present *masonry* is so tarnished by the ignorance of the working, and some other illiterate *masons*, that very many, even whole *lodges*, fall under the censure of the venerable Chinese

*brachman*, whose history of the rise, progress, and decay of *Free Masonry*, writ in the Chinese tongue, is lately translated into a certain European language. This Chinese sage says, the greatest part of current *masons* judge of the mysteries and use of that sacred art, just as a man perfectly illiterate judges of an excellent book; in which, when opened to him, he finds no other beauties than the regular uniformity in every page, the exactness of the lines in length, and equidistance, and blackness of the *ink*, and whiteness of the paper; or, as the famous British *Free Mason* MERLIN says of the stars in the firmament, when viewed by a *child*, &c. But I shall not trouble you with the length of the quotation at present, because Merlin and Friar Bacon on *Free Masonry* are soon to be dressed up in modern English, and sold by our printer Mr Faulkner, if duly encouraged by subscribers; and also a key to *Raymundus Lullius*, without whose help, our guardian says, it is impossible to come at the quintessence of *Free Masonry*.

But some will perhaps object, How come your unsworn guardian by this refined and uncommon knowledge in the great art? To which I answer, that

The branch of the *lodge* of Solomon's temple, afterwards called *The lodge of St John of Jerusalem*, on which our guardian fortunately hit, is, as I can easily prove, the ancientest and purest now on earth; from whence came the famous old Scottish *lodge* of *Kilwinning*, of which all the kings of Scotland have been from time to time grand masters, without interruption, down from the days of Fergus, who reigned there more than two thousand years ago, long before the knights of St John of Jerusalem, or the knights of Malta; to which two *lodges* I must nevertheless allow the honour of having adorned the ancient Jewish and Pagan *masonry* with many religious and Christian rules.

Fergus being eldest son to the chief king of Ireland, was carefully instructed in all the arts and sciences, especially in the natural magic, and the cabalistical philosophy, (afterwards called the *Rosicrucians*), by the Pagan Druids of Ireland and Mona, the only true *cabalists* then extant in the *western* world. (For they had it immediately from the Phœnicians, Chaldeans, and Egyptians, which

ages, as well as now, have been looked upon to deal with *spirits* or *demons*. And hence came that imputation which they have in many nations lain under, of being *conjurers*, or *magicians*; witness Merlin and Friar Bacon.

It is perhaps further worth remarking, that Jason took one of the two sacred vocal *oaks* of the grove of Dodona to make the keel of the *Argos*, for so his ship was called; mysteriously joining together *architecture* or *masonry*, and the *Druidical* priesthood, or power of explaining the oracles. For our guardian will have it so, that the Pagan priesthood was always in the *Druids* or *masons*, and that there was a perceivable glimmering of the Jewish *rites* in it, though much corrupted, as I said; that the Pagan worship was chiefly in groves of *oak*; that they always looked upon the *oak* as sacred to Jupiter; which notion is countenanced (making allowance for the Paganism) by the *patriarchs*; for you see in Genesis, that Abraham sacrificed under the *oaks* of Mamre. Joshua indeed took a great stone, and put it up under the *oak*, emblematically joining the two great elements of *masonry* to raise an alter for the LORD.

Our guardian also says, that Cæsar's description of the *Druids* of Gaul, is as exact a picture of a *lodge* of *Free Masons* as can possibly be drawn.

His reasons for the *Manaboth* are the better worth discovering, for that I believe there are even some *masons* who know nothing of it, *viz.* That it hath been an ancient practice among the *cabalistic philosophers*, to make every Hebrew letter a *hieroglyphic*, mysterious in its figure above all other letters, as being thus shaped and formed by the immediate directions of the *Almighty*, whereas all other LETTERS are of *human invention*.

Secondly, That the *Manaboth* has a very close and unconstrained analogy with *masonry*, or *architecture*; for that every letter of the Hebrew alphabet, as also of the Syriac, Chaldaic, and Irish alphabets, derived from it, have their names from *timber-trees*, except some few who have their names from *stones*; and I think it is pretty plain, that *timber* and *stone* are as much the elements of *masonry*, as the alphabet is of books; which is a near relation enough between *architecture* and *learning* of all kinds, and naturally shews why the *Druids*, who took their

their title from a tree, kept *learning* and *architecture* jointly within themselves.

Next week shall be published the *Free Masons* oath, with the remarks upon it of a young *clergyman*, who has petitioned to be admitted *chaplain* to our *lodge*, which is to be kept at Mrs Prater's female coffeehouse, every Tuesday, from nine in the morning to twelve, and the tenth day of every month in the year; where all ladies of true hearts, and sound morals, shall be admitted without swearing.

I think it proper to insert the *Free Masons* SONG, commonly sung at their meetings; though, by the by, of as little signification as the rest of their secrets. It was writ by one Anderson, as our guardian informs me, just to put a good gloss on the mystery, as you may see by the words.

## S O N G.

## I.

Come let us prepare  
 We brothers that are  
 Assembled on merry occasion;  
 Let's drink, laugh, and sing,  
 Our wine has a spring;  
 Here's a health to an accepted MASON.

## II.

The world is in pain  
 Our secrets to gain,  
 And still let them wonder and gaze on;  
 They ne'er can divine  
 The word or the sign  
 Of a free and an accepted MASON.

## III.

'Tis this, and 'tis that,  
 They cannot tell what,  
 Why so many great men of the nation  
 Should aprons put on,  
 To make themselves one  
 With a free and an accepted MASON.

## IV.



## IV.

Great kings, dukes, and lords,  
 Have laid by their swords  
 Our myst'ry to put a good grace on,  
 And ne'er been aham'd  
 To hear themselves nam'd  
 With a free and an accepted MASON.

## V.

Antiquity's pride  
 We have on our side,  
 And it maketh men just in their station;  
 There's nought but what's good  
 To be understood  
 By a free and an accepted MASON.

## VI.

Then join hand in hand,  
 To each other firm stand;  
 Let's be merry and put a bright face on.  
 What mortal can boast  
 So noble a toast,  
 As a free and an accepted MASON?

## P O S T S C R I P T.

Mr FAULKNER,

Our lodge unanimously desire you will give their sincere respects to your ingenious DRAPER, to whose pen we, as well as the rest of the nation, own ourselves obliged. If he be not already a *Free Mason*, he shall be welcome to be our *deputy-guardian*.

Your humble servant,

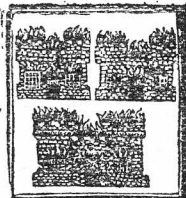
THALESTRIS.

*Tsrif ebt Tjugua Nilbud.*

The



The DUBLIN  
Weekly Journal.



SATURDAY, June, 26, 1725.

To the AUTHOR of the *Dublin Weekly Journal*:

————— Hoc est  
Vivere bis. —————

MARTIAL.

S I R,



Y Readers will remember, that in a former Paper, I endeavour'd to shew, that *Nature* having implanted in us a Principle of *Benevolence*, the Pursuits of it must necessarily be attended with great and real Pleasure. For our Creator, who has made Nothing in vain, has given us no *Devoirs* without making ample Provision for the Gratification of them. I now proceed to illustrate further this Subject, by giving Instances of some of those Joyful Effects, that *Benevolence* has upon those generous Minds that are animated by it.

But before I go any further, it may not be unnecessary to obviate an Objection, which some Gentlemen have drawn from the *Love of Praise*, so natural to all Mankind against the Sincerity of our *Benevolence*, and consequently the Reality of any Happiness derived thro' that Channel. Noble and virtuous Actions, say they, beget the Esteem and Applause, not only of such as immediately reap the Benefits of them, but even of the Unconcerned and distant Spectators. This creates great Triumph of Heart, and makes the Mind enamour'd of its own Perfections and Superiority. So that in our best Actions, instead of honestly intending the Good of others, or taking any real Pleasure in it, we only are sacrificing to Self-Love, and scatter our Favours with a more liberal Hand, because we are sure of a plentiful Harvest of Reputation in Return. This would be all true, if the first Motive to the doing of Good were the Praise that accompanies it, but when we do Good to a Man, because we love his Person, I believe, no one will affirm, that we have any such Expectation in Reception, however pleasing it may prove to us afterwards, to receive decent Expressions of Gratitude. Besides, since to place our Esteem on a worthy Object is equally pleasant as to be ourselves in the Esteem of others, the Love of such Esteem, instead of arguing our Affections to be altogether of the selfish Kind, seems no contemptible Proof of the contrary; in regard, even the Picture of our own Minds never yields us such full Delight, as when we find, or imagine, it promotes the Pleasure of the World about us.

But whether *Benevolence* be only an Effect of Self-Love, or a distinct Principle from it, it is certain, that the constant Exercise of it is a Source of continual and unspeakable Joy: and that wherever the Vigour of it has been impaired through the Violence of contrary Passions, a Man has but a very uneasy and melancholy Time of it. We find no Pleasure in a Place, whenever we begin to dislike the Company in it; so that Life must be a Burthen to him that loves not Society. And we know very well, that what endears any Place to us, such as that of our Birth, Education, or long Residence, is not so much the Memory of the Place itself, as those Ideas of social Pleasure that crowd in along with it, and at last become inseparable from it. Thus the Innum'rate Beauties of *Nature* receive additional Charms from the good Affections of those that behold them; and our Enjoyment of them is heighten'd by our being social as well as curious Beings.

Where is there any other Enjoyment in Life, that has not its Seasoning from the same Principle, and does not lose its most delicious Relish, whenever it is made a Monopoly? What is it that draws Men into Luxury and High-living, but only to enjoy the Company of their Friends, agreeable to the old homely English Phrase, that calls that Sort of Life *Good fellowship*? The same might also be shewn of all the other Entertainments of Sense, and much more in those that gratify our internal and superior Faculties. We do but deceive our selves when we imagine that in our Pursuits after Pleasure we are driving on a Game exclusive of the rest of Mankind, and that our highest Delight consists in Appropriating the Prey. The Pleasures of Friendship are at the Bottom of far the greater Part of our Designs, and often influence us in a Manner unperceived by ourselves. For in them it is, that we find the truest and most substantial Felicity, where the Intercourse of Kindness, and Participation of Sentiments give a perpetual Increase and Addition of Pleasure. Minds thus united are like obverted Mirrors, endlessly reflecting, and reflected, in each other, and by that Means renew the Images of their Common Joys so oft, that they become infinite, and multiply their pleasing Forms the more, as we contemplate them the longer; contrary to the Nature of all sensual Pleasures, which give but a single Transport, and immediately vanish. Thus the Pleasure of loving any One amiable Quality in another, is of longer Continuance than all the Gratifications of Sense put together.

(Price Three-Half-Pence.)

ther. These are Bubbles that break as soon as they are formed, and owe all their Beauty to borrowed Colours, the other is durable as the Diamond, and appears best, when viewed by its own native Light.

To this we may add, that as the surest Method to distinguish real from imaginary Goods, is to try whether they produce the same Delight in Fruition, which they promis'd in Expectation; so in this Respect, the Pleasures of Society have the Advantage of all others. For whereas other Pleasures are strong in the Imagination, and feeble in the Sense; these, on the contrary, where they take their Rise from an honest and sincere Affection, have a Degree of Strength and Liveliness in the Sense, which the Imagination is utterly incapable of Reaching: This is evident in Poetry, where we meet frequently with very exact and surprising Descriptions of Things that strike the external Senses, while it is the most difficult Thing in the Art, and what very few have succeeded in, to paint the charming Emotions of Love and Friendship right: The Reason for which can be no other than this, that in the former Case we are able to draw fairer than the Life, but in the latter, always come short of it. The Strokes are indeed too fine and delicate to be express'd any otherwise than by the Hand of Nature herself, on the living Tablet of the Heart.

Now if common Friendship, which is only partial Benevolence, be capable of producing so much Pleasure and so many amiable Effects, how much larger a Field of Joy must they have, whose Affections take in a greater Compass, and are comprehensive of Multitudes? If loving only one, or a few Friends yields such a refined and easy Delight, what an inexhaustible Fund of Satisfaction must they have, that are carried away with the Love of their Country, or a generous Concern for the Welfare of Mankind; who are Sharers in all that belongs to the whole Human Race, and extend their Prospects through the Womb of Futurity to Generations unborn? A Disposition to Goodness, even when confined within a very narrow Circle, is attended with the softest and most charming Sensations that can possibly enter into the Heart of Man. And surely the more Extensive that Principle is in us, we must receive the more of those agreeable Sensations. To be thus dispos'd is to resemble the great and bountiful Author of Nature, and to partake of that Happiness which is Infinite and Divine. The confinement of Affection is certainly a Defect, and of course, can be attended with no Joy; but what are little and confined, in comparison of those felt by great and generous Souls; such as have either sav'd a sinking State from Ruin and Destruction; brought a vicious and barbarous People under the Restraint of good Laws, and a regular Government; reformed a Blind and Superstitious Age, and recovered Men from a Spirit of Madness, Cruelty, and Bigotry; or who have benefited Mankind, and made Life more easy and comfortable, by the Invention of Noble and useful Arts. Souls of this Make, as they shew the highest Perfection of Human Virtue, so they cannot but enjoy a proportionable Degree of Happiness in the Exercise of it, and anticipate in this Life the Joys of Another, not subject to those Vicissitudes and Disappointments that are to be met with below.

*Hic Mimus, ob Patriam pugnando Vulnera possit  
Quique Sacerdotes casti, dum Vita manebat:  
Quique pii Vates, aut Phobos digna locuti:  
Invenit aut qui Vitam excoluere per Artes:  
Quique sui memores alios fecere merendo:  
Omnibus his nova cinguntur Tempora Vitae:*

Virgil.

'Tis true no Man ever was, or will be able to exert his Good-will to that Degree, that the whole Universe shall feel the immediate Effects of it; and but very few have it in their Power to promote the Interest of

ther of a large Society, or of any considerable Number of their Fellow-creatures, in so extensive a Manner as a generous Mind would desire. Yet still there is none among us but what is capable of having a remote Influence on the universal Good. Every one has a certain Circle of Acquaintance, which, without a Pun, may be called the Sphere of his Actions, wherein he has room to employ all his social Affection, and by putting one small Part in Motion, propagate in some Measure the happy Impulse through the whole System. Philosophers tell us, that the least Degree of Motion in the material World communicates it self far and wide through the Dominions of Nature; and certainly the moral World is not less susceptible of Action than the natural. When we can do no more, the Example of an inoffensive Life is an Act of Benevolence to Mankind, as it may influence others, of greater Abilities, to subdue their selfish Appetites, the natural Consequence of which will be letting them on Pursuits of a more generous Kind; since it is only excessive Indulgence of the former that hinders Men's regularly, and chiefly applying themselves to these. But tho' this were not so, the Pleasures of Benevolence would nevertheless still remain in Vigour. For it is of the Essence of that godlike Principle to rejoice in the Happiness of others, not as the Effect of our own Power, that bring the Language of Pride and Self-Interest, but as a thing intrinsically Good, let whoever will be the Causes or Instruments of it. And a virtuous Mind can never want Occasions of thus rejoicing, while we have a merciful Creator over us, who is daily conveying his Favours, and showering down Blessings on all the Children of Men.

Thus is social Virtue not only the Cause of Future Advantages and Pleasures, but in the very Exercise of it a Spring of present Peace, Joy and Satisfaction.

I am, Sir,

Your very humble Servant,

HIBERNICUS.

P. S. The following Verses, communicated to me by an ingenious young Gentleman, are on a Subject so near a kin to some Things contained in the preceding Discourse, that I could not have found a more favourable Opportunity than this for giving them to the Publick.

To a Gentleman in the Country who desir'd to know some Particulars of the Lord Lieutenant.

Y O U ask me, Dear Bob, what I think of my Lord,  
Not at the Helm, or sage Council-board;  
But how in Domestick, calm Life he behaves,  
Retir'd from State-farces, Court-infests and Slaves?  
That is—What he'd be, not exalted so high;  
Or, just put the Case, he were as You and I?

Indeed, for the First—'tis very well known,  
Were Justice corporeal, she'd leave him her Throne:  
To tell you the Last, I'm not so well able,  
Since I ne'er had the Favour to dine at his Table;  
Yet such Love, and Respect his Presence impland,  
I take his good Nature, and Honour for granted—  
For more—let the Proverb instruct ye— that best  
The Man by his Company always is guess'd;  
And a Hint of his Morals, and Wit make amends:  
—He chooses Delany, and Tickell for Friends.

## FOREIGN AFFAIRS.

BY Letters from Vienna of May 30, we are inform'd, that the Court is actually busied in drawing up the Articles of the Treaty of Peace between the Empire and Spain. The frequent Couriers that go to and come from Saxony and Bavaria, give Ground to believe, that there is some important Negotiation on Foot.

Foot. Besides the 19 Articles of the Treaty of Peace already publish'd, 'tis assur'd that there is another Treaty of Commerce containing as many Articles, as soon as the Ratification of the first Treaty shall come from Madrid, an Ambassador will be sent thither from this Court, for which Employ, Count Colorado, and Baron Bentzenrieder are said to sue in. M. de St. Saphorin, the King of Great Britain's Minister, receiv'd Yesterday an Express from London.

From Petersburg May 22. Our Court has receiv'd Advice from Constantinople, that the Sultan has renew'd with her Imperial Majesty, all the Conventions made with the late Emperor her Consort, and that moreover his Highness has intimated to the Crim Tartars, that they had best desist from the Design they had against Russia, declaring, that if the Russians should, by way of Repriial, invade the Lands of the Tartars, they, viz. the latter, must expect no Assistance from the Porte.

From Constantinople of the 22. of May. That the great Vizier has desir'd Mr. Dierling the Imperial Resident, to write to his Court to solicit the Repeal of the Decree which forbids the Turkish Merchants to frequent the Marshes in Hungaria and Austria; and on this Condition the Grand Signior promises on his Part to favour the Commerce of the Oriental Company established at Trieste in all the Harbours of the Levant. Besides the great Preparations of War which our Forces have been making for three Months past about Tauris in Persia, 20000 Tartars are filed off towards Bagdad, into which Parts, they likewise talk of speedily sending a new Reinforcement of 17000 Albanians and 8000 Voluniers.

From Petersburg, May 29. Two Days ago the Empress went to her Summer-house, where a Hall is made upon the River, which is 150 Foot in Length and 49 in Breadth. This Day Proclamation was made here by the Sound of the Trumpets and Kettle-drums, that the Marriage of the Imperial Princess, Anne Petrovna to his Royal Highness the Duke of Holstein Gottorp, is to be consummated on the first Day of June next. The Men of War, &c. on which 12000 Men are to be embark'd, will be ready to set sail in a few Days; and 'tis said, that Sweden will add 6000 to them, and 9 Men of War. The Archbishop of Novogrod is degraded from all his Dignities, and banished to Siberia, whether he is conducted under a strong Guard and is denied the use of Pen, Ink and Paper.

Madrid; June 4. Colonel Stanhope Minister of Great Britain receiv'd Yesterday an Express from his Court, concerning the Mediation of the King his Master, between France and Spain, 'tis hop'd those two Courts will shortly be reconciled. Don Joseph d'Acunha, high Chamberlain of the Queen of Portugal, is expected here from Lisbon with the Character of Minister Plenipotentiary from his Portuguese Majesty, to treat of divers important Affairs, relating to the present Negotiations. 'Tis still talk'd, that the King of Portugal is enter'd into the Treaty of Peace between the Emperor and Spain, and that in Case of a War Portugal is to assist Spain with 10000 Men: 'Tis said also, that a Treaty has been concluded for a free Commerce between the two Kingdoms.

From Rome, June 2. Vast Numbers of Grasshoppers and other Insects, having lately infested the Parts adjacent to this City, the Pope went last Sunday to the great Gate of the Church of St. John Lateran, where he thunder'd Excommunication against those Insects, and commanded them to go and be drown'd in the Sea. On Tuesday Morning the Pope went to the Lateran Church, and being dress'd in his Pontificalibus with the Stole and the great Red Cope, and all the Cardinals, Bishops, Abbots, &c. in their sacred Habits of the same Colour, they went into the Hall of the Sessions, where, after the usual Prayers, the Pope put an End to the Council, with the unanimous Consent of all the Members; upon which a De-

cree was publish'd for that Purpose, and a Procession was order'd to give Thanks to God, which like that at the Opening of the Council, was attended with the Ringing of all the Bells of this City.

## LONDON, June 17 20.

They have of late had almost continual Rains in France, the Vines and other Fruits of the Earth are almost destroyed, so that they have begun to expose the Images and put up publick Prayers in all Churches, to obtain of God the Blessing of Fair Weather.

The French Troops are to be augmented with 15000 Men, and the Finances to have an addition of 2 Millions of Livres.

There's nothing Particular relating to the Affair of Thorn, only that an Express was arriv'd at Dresden, from the great Chancellor of Poland to hasten the King's Journey to Warsaw, and that the General of the Polish Army in Lithuania has given Orders to his Troops not to permit the Russians to enter that Country.

The 16th. the Envoy of the King of Denmark set out for Hanover.

We hear that the Duke of Montague as Grand Master, has a Fee due to him from each Knight of the Bath, of 320l. and 40l. a piece from each of the three Esquires, that attend each of the Knights; but some of 'em will dispute paying it.

The Rt. Honourable the Countess of Inchiquin having been lately brought to bed of a Son, he was baptiz'd by the Lord Bishop of Hereford, at the Earl of Inchiquin's House in Duke-street, St James's the Evening before his Majesty's Departure, his Majesty in Person, and the Earl of Orkney, Grandfather to the young Lord, being Godfathers, and her Royal Highness the Princess of Wales Godmother.

The general Assembly of the Church of Scotland, have appointed a National Fast to be observ'd the first of July.

We have an Account from Oxford, that the Floods continue very high in those Parts, and the Meadows, in some Places are laid under Water for several Miles: Great Quantities of Hay have been carry'd away with the Stream, and many Carts are employ'd in removing it on dry Land.

## DUBLIN, June, 26th.

Summer Assizes, 1725.

### Munster Circuit.

County of Waterford, at Black Fryars,	17 July.
County of the City of Waterford at Guild Hall, the same Day.	
County of Tipperary, at Clonmell,	21 July.
County of Limerick, at St. Francis Abby,	28 July.
County of the City of Limerick, at the Tholose, the same Day.	
County of Kerry, at Tralee,	5 August.
County of Cork at the Kings old Castle,	11 August.
County of the City of Cork at the Tholose, the same Day	

Lord Chief Justice Whitchard, }  
Mr. Prime Serjeant Bernard. } Justices.

### North-East Circuit of Ulster.

County of Meath at Trim,	6 July.
County of Monaghan at Monaghan,	10 July.
County of Ardmagh, at Ardmagh,	14 July.
County of Antrim at Carrickfergus,	19 July.
County of the Town of Carrickfergus, at Carrickfergus, the same Day.	
County of Down at Downpatrick,	23 July.
County of Louth at Dundalk,	29 July.
County of the Town of Drogheda, at Drogheda	31 July.

Lord Chief Justice Windham. }  
Mr. Baron Pocklington. } Justices.

## North-West Circuit of Ulster.

County of Londonderry, at Londonderry	24 July
County of Donnegal, at Lifford	28 July
County Tyrone, at Omagh	30 July
County of Fermanagh at Enniskillen	3 August
County of Cavan at Cavan	6 August
County of Longford, at Longford	10 August
County of Westmeath at Mullingar	13 August

Mr. Justice Mc. Carney, }  
Mr. Justice Parrel, } Justices.

## Linsler Circuit.

County of Wicklow, at Wicklow,	9 July
County of Wexford at Wexford	15 July
County of Kilkenny at Graces old Castle,	20 July
County of the City of Kilkenny the same Day	
County of Catherlogh at Catherlough	24 July
Queens County at Maryborough	28 July
King's County at Philipstown	2 August
County Kildare at Naas	4 August

Mr. Baron St. Leger, }  
Mr. Solicitor General, } Justices.

## Cannaught Circuit.

County of Sligo at Sligo	20 July
County of Leitrim at Carrick	23 July
County Roscommon at Roscommon	27 July
County of Clare at Ennis	31 July
County of Galway at Galway	6 August
County of the Town of Galway, the same Day	
County of Mayo at Castle Bar	14 August

Mr. Justice Caulfield, }  
Mr. Justice Gore, } Justices.

Thursday last, being St. John's Day, Patron of the Most Antient, and Rt. Worshipful Society of F R E E M A S O N S; they met about Eleven o' the Clock, at the Yellow Lion in Warbroughs street, where there appear'd above a 100 Gentlemen. After some time spent, in putting on their Aprons, White Gloves, and other parts of the *Distinguishing* Dre's of that Worshippful Order, they 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 Rainy Day) the 12 Stewards in 3 Coaches, each having a *Mystical 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 F R E E M A S O N S, 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: When they came to the Inns, they marched up to the Great Hall, marshled in the following Order. The Officers of the Order, two and two; the twelve Stewards, two and two, all uncovered; — R — E — E; who officiated as *Mason King* at Arms; the *Grand Master* alone, cover'd; the *Grand Wardens*, the *Masters* and *Wardens* of the several Lodges, each *Master* walking alone, and followed by his two *Wardens*; the *Private Brothers* two and two, all uncovered: After marching round the Walls

of the Great Hall, with many important Ceremonies, the *Grand Lodge*, composed of the *Grand Master*, *Deputy Grand Master*; (who was absent) *Grand Wardens*, and the *Masters* and *Wardens* of all the Lodges, retired to the Room prepared for them, where after performing the *Mystical Ceremonies* of the *Grand Lodge* which are held so sacred, that they must not be discovered to a *Private Brother*; they proceeded to the Election of a new *Grand Master*, &c. As soon as it was known that the *Grand Lodge* was ready to appear, the Officers of the Order, the *Stewards*, and *Mason King* at Arms, dress'd in a proper Manner, carrying upon a Velvet Cushion, a little Gold Trowel with a Black Ribbon, attended at the Door, and marched in Order before the *Grand Wardens*, &c. to the upper End of the Great Hall, where stood the *Mystical Table*, made of a Form to represent two *Masons Squares* joined, and the Proxy of the Senior *Grand Warden* acquainted the Society, that the *Grand Lodge* had chosen the Rt Hon. Earl of R O S S, *Grand Master* for the Year ensuing; and Sir *Thomas Pendergrass*, and *Mark Morgan Esq*; *Grand Wardens*; and that the *Grand Master* had appointed the Hon. *Humphrey Butcher Esq*, *Deputy Grand Master*. At the naming of each of these, the Society gave their Approbation, by three Huzzas, then the Officers of the Order, &c. went to the *Grand Lodge Room*, and conducted this new *Grand Master* in great State to the Head of the *Mystical Table*, and *Mason King* at Arms hung the Gold Trowel by the Black Ribbon about his Neck.

Immediately the *Grand Master* made them an Elegant Speech, Expressing how sensible he was of the Great Honour done him, and promising to discharge the great and important Trusts reposed in him, with becoming Fidelity, &c. And concluded, With an Apology for the shortness of his speech, because Dinner was ready, and believed they were Hungry. There were three large Tables at the lower End of the Hall, of common Form, for the *Private Brothers*; for the *Grand Lodge* only sat at the *Mystical Table*. They had 120 *Dishes* of Meat, and were attended by 25 *Drawers*, admitted *Free Mason* for this solemn Occasion. After the Entertainment they all went to the Play, with their Aprons, &c. the *private Brothers* sat in the Pit, but the *Grand Master*, *Deputy Grand Master*, and *Grand Wardens*, in the *Governments Box*, at the Conclusion of the Play, Mr. Griffith the *Player*, who is a *Brother*, sung the *Free Mason's Apprentices Song* the *Grand Master* and the whole *Brotherhood* joyning in the Chorus. The *Brothers* of one Lodge wore fine Badges painted full of Crosses and Squares, with this Motto, *Spes mea in Deo est*. Which was no doubt very significant, for the *Master* of it wore a Yellow Jacket, and Blue Bitches,

St. John being likewise the *Parron* of the *Taylor's*, they *Marched* in great Order to St. John's Church, and afterwards to the *Walthe's Head*, where they had a splendid Entertainment.

LOST at the Churn Inn in St. Thomas Court, a Pair of Saddle-bags, in which were 13 Cobbs, 11 Half Cobbs, 6 Ounces of Burnt Silver, 28 Three Penny Pieces, 2 Grose of Buttons, 3 or 4 Scotch Shillings, and several other Things: Whoever has found the said Bags, and Goods, and returns them to William Ashley at the Churn aforesaid, shall have a Moiores Reward.



A

# SHORT CHARGE

To be given to

New admitted BRETHREN.

**Y**OU are now admitted, by the unanimous Consent of our Lodge, a Fellow of our most ancient and honourable Society, ancient as having subsisted from Times immemorial, and honourable as tending in every Particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of *Asia* and *Africa* as of *Europe*, have been Encouragers of the Royal Art, and many of them have presided as Grand-Masters over the Masons in their respective Dominions, not thinking it any Diminution to their Imperial Dignities to level themselves with their Brethren in Masonry, and to act as they did. The World's great Architect is our supreme Master, and the unerring Rule he has given us, is that by which we work. Religious Disputes

Disputes are never suffered in the Lodge, for as Masons, we only pursue the universal Religion, or the Religion of Nature: This is the Cement which unites Men of the most different Principles in one sacred Band, and brings together those who were the most distant from one another.

THERE are three general Heads of Duty which Masons ought always to inculcate, *viz.* to God, our Neighbours, and ourselves. To God, in never mentioning his Name but with that reverential Awe which becomes a Creature to bear to his Creator; and to look upon him always, as the *Summum bonum*, which we came into the World to enjoy. And according to that View to regulate all our Pursuits. To our Neighbours, in acting upon the Square, or doing as we would be done by. To ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into a Behaviour unbecoming our laudable Profession; and in always keeping within due Bounds, and free from all Pollution.

IN the State a Mason is to behave as a peaceable and dutiful Subject, conforming chearfully to the Government under which he lives: He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it: He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow-Creatures (but much more his Brethren) are in Want, and it is in his Power,

Power, without prejudicing himself or Family to relieve them. In the Lodge he is to behave with all due Decorum, lest the Beauty and Harmony thereof should be disturbed and broke. He is to be obedient to the Master, and presiding Officers, and to apply himself closely to the Business of Masonry, that he may sooner become a Proficient therein, both for his own Credit, and for that of the Lodge. He is not to neglect his own necessary Avocations for the Sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it. He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein. If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties; lest by his Misconduct at any Time, the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful Masons than to see any of their Brethren profane, or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted.





# MEETINGS of BIRR LODGE

UNDER THEIR WARRANT, No. 163;

A N D

DISPENSATION, No. 17.

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January	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
February	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
"	3rd Friday.	<i>Knights Templars.</i>
"	24th Day.	<i>Knights Templars.</i>
	St. Matthias.	<i>Festival.</i>
March	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal arch.</i>
April	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
May	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
"	3rd Friday.	<i>Knights Templars.</i>
June	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
"	24th Day.	<i>Blue Masonry.</i>
	St. John Bapt.	<i>Festival.</i>
July	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
August	1st. Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
"	3rd Friday.	<i>Knights Templars.</i>
September	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
October	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
November	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
"	3rd Friday.	<i>Knights Templars.</i>
December	1st Monday.	<i>Blue Masonry.</i>
"	3rd Tuesday.	<i>Royal Arch.</i>
"	27th Day.	<i>Blue Masonry.</i>
	St. John Evt.	<i>Festival.</i>

By EDMOND KIERNAN,

1819.

Master.

## CEYLON.

COLOMBO.—*Queen's Own Lodge* (No. 58).—This military Lodge, under the Irish Constitution, attached to her Majesty's 50th Regiment, meets on the first Wednesday in each month at Colombo. The construction of most buildings in the tropics is but ill adapted to Masonic purposes; but this Lodge has the good fortune to possess a Lodge room combining comfort and convenience in a remarkable degree; this is the Race bungalow, well known to those who have visited Colombo as the large circular isolated building on the crest of the open ground called Galle Face, outside of the fort of Colombo. On St. John's Day, the 24<sup>th</sup> of June, the election and appointment of officers pursuant to ancient custom, placed Bro. Major Tupper in the chair of W.M., who appointed Bro. the Hon. C. C. Chetwynd, S.W., and Bro. Hausbrow, J.W. The arrangements of an hotel in a warm climate are an exaggeration of the objectionable structure of tropical houses, rendering a Masonic banquet impossible; but the brethren met and dined together at Galle Face House, spending a pleasant evening in harmony, and forgetting neither "The Queen," "The Craft," nor "The health of Bro. Colonel Waddy," on his resigning the chair after a year of most efficient service.

## CHARLES JAMES HIGGS, J.P.

Past Grand Deacon of England ; Deputy District Grand Master of Madras.

**W**ORSHIPFUL BROTHER CHARLES JAMES HIGGS, who since 1911 has been Deputy District Grand Master of Madras, was born at Stroud, Gloucestershire, 7th October, 1863. In 1883 he went to Colombo, Ceylon, as Chief Reporter and Manager of the *Ceylon Observer*, and some few years later became sub-Editor and Manager of the *Ceylon Independent*. In 1891 he exchanged journalism for business and is now one of the Managing Directors of the publishing house of Higginbothams, Limited, Madras.

He was initiated in the Leinster Lodge, No. 115, Colombo, Irish Constitution, in 1884, and was installed Master in 1891. In the same year he became a Joining Member of the Pitt Macdonald Lodge, No. 1198, Madras, under the English Constitution, and was installed Master in 1895. In the District Grand Lodge of Madras he has filled office as District Grand Steward ; District Grand Standard Bearer in 1897 ; District Assistant Grand Secretary, 1898 to 1900 ; District Grand Warden in 1902 ; and in 1911 was appointed Deputy District Grand Master. A member of the Correspondence Circle of the Quatuor Coronati Lodge, No. 2076, since 1893. He was appointed Past Senior Grand Deacon of England in 1914.

As a Royal Arch Mason he was exalted in the Leinster Chapter, No. 115, Colombo, Irish Constitution, in 1885, and subsequently joined the Pitt Macdonald Chapter, No. 1198, Madras, English Constitution, in which he was installed First Principal in 1896. From 1901 to 1903 he filled the office of District Grand Scribe E., and in 1904 was appointed District Third Grand Principal.

In the Mark Master Masons' Degree he was advanced in the Macdonald Ritchie Lodge, No. 160, in 1895, and installed Master in 1900. In Madras District Grand Lodge he has filled the offices of District Grand Standard Bearer in 1899 ; District Grand Senior Deacon in 1900 ; District Grand Secretary from 1901 to 1908 ; and District Grand Senior Warden in 1909. He is also a member of the Vepery Lodge of Royal Ark Mariners, No. 61, Madras, and in 1902 was installed as Commander. He is a Past Grand Visitor of the Order of the Secret Monitor, a Companion of the Scarlet Cord, and Grand Officer-in-Charge of the Sub-District of Madras.

He is a Vice-President of the Madras Masonic Institution.

Bro. Higgs was Sheriff of Madras in 1905 and is an Honorary Presidency Magistrate. Amongst the public offices he has filled have been those of Commissioner of the Corporation and a Port Trustee of Madras. He is a member of the Committees of the Madras Trades Association and of the Madras Branch of the European Association.

He resides at Mount Road, Madras.

these, W. Bro. Scott has passed away, and the trust is now in the hands of the remaining two appointees.

All the Lodges, Chapters and connections in the island are associated in the Temple and are represented by a committee, the latter body being composed of the following: W. Bros. G. H. Alston, 18<sup>o</sup>, P.M., E. J. Hayward, P.M., J. W. S. Attygalle, P.M., M. Burge, P.M., J. N. Campbell, 32<sup>o</sup>, P.M., Lieut.-Colonel F. McCarthy, P.M., and T. C. Huxley, 30<sup>o</sup>.

In Colombo there are five Craft Lodges, viz., St. George's Lodge, No. 2,170, E.C., W. Sutherland Ross, W.M.; Connaught Lodge, No. 2,940, E.C., J. Crowe, W.M.; Sphinx Lodge, No. 107, I.C., A. C. Edwards, W.M.; Leinster Lodge, No. 115, I.C., M. Wilson, W.M.; and

Adam's Peak Chapter, Rose Croix, Campbell Royal Arch Chapter, Hatton, and the Nuwara Eliya Lodge, at that centre. Councils of T. and K. S. and Secret Monitor are being formed, and a dispensation is being sought for the establishment in Ceylon of a District Grand Lodge of England. The Hon. Secretary to the Grand Committee of the island is W. Bro. E. J. Hayward, P.M. At one time there existed in Colombo a Provincial Grand Lodge of Ceylon, working under the Irish Constitution. It was formed in 1877, and went into abeyance in 1890.

#### GERMAN CLUB.

Those excellent colonists, the Germans,



THE GERMAN CLUB.

Bonnie Doon Lodge, No. 611, S.C., C. Viney, W.M.; two Craft Chapters, viz., Hercules Royal Arch, No. 2,170, E.C., C. Henly (Z.), E. J. Hayward (H.), E. E. Powell (J.), and Lanka Royal Arch, G. W. R. Willicott (Z.), A. C. Edwards (H.), H. Wilson (J.); two Mark Lodges, viz., St. George of Colombo, No. 464, E.C., C. Henly, W.M., and Lanka Mark Lodge, No. 107, I.C., G. W. R. Willicott, W.M.; two Preceptories, viz., Colombo Preceptory, John Walker, E.P., and Ceylon Preceptory, C. Henly, E.P.; also a Provincial Priory, H. Byrde, P.P., the Lanka Conclave, Red Cross of Constantine and K. H. S., No. 156, W. H. Figg, M.W.S., and the Allied and Cryptic Councils, G. H. Alston, W.M. In other parts of the island there are the following Congregations: Grant Lodge, Galle; St. John's Lodge and Henry Byrde Mark Lodge, Kandy; Adam's Peak Lodge, Dimbula Lodge,

know well how to make themselves comfortable, and wherever they have established themselves in any part of the world their natural clubbable instinct has led to the institution of meeting-places for pleasant social intercourse. In Colombo, as elsewhere, the German Club—or "Deutscher Verein," to call it by its national name—is a prominent feature of the social life of the community, occupying as it does a most charming situation in Cinnamon Gardens, fronting the Colombo Museum. The club was founded on December 7, 1900, and the handsome buildings it occupies were inaugurated on November 13, 1903, by H.R.H. Prince Adalbert, the German Emperor's third son. Mr. Philipp Freudenberg, the Imperial German Consul for Ceylon, is the club's patron; while Mr. A. Schulze, of the well-known Colombo firm of Messrs. Schulze Bros. & Co., is the President, and Mr. H. Behring

the Hon. Secretary. The club buildings include a handsome billiard-room, a large and beautifully furnished drawing-room, a reading-room, retiring-rooms, refreshment-rooms, bath-rooms, and—most important departments of all with many—a well-appointed bar and well-equipped kitchen. There are also stables for members' horses and a garage for motor-cars. A principal attraction of the club is formed by two spacious tennis-courts in well laid out grounds covering some two acres of land. The number of resident members is about forty, but the club is largely patronised also by hundreds of visitors from all parts of the island, as well as by over-sea travellers passing through Colombo. It is, in short, an ideal rendezvous at which to spend one's leisure hours—those hours that often lag so drearily in a tropical country.

#### THE CEYLON SOCIETY OF ARTS.

This society was founded about sixteen years ago as an amateur art club. The object of the society was then, as it is mainly now, the encouragement of pictorial art in Ceylon; and for this purpose annual exhibitions of amateur productions have been held from almost the first year of the foundation of the society, with, on the whole, encouraging results. The original displays were held in a small store on the site of the present *Times of Ceylon* buildings in Main Street, Fort; but the space there proving quite inadequate to house the number of exhibits, which increased year by year, the Public Hall and the School of Agriculture were successively tried. In recent years the exhibition has been held in the Chamber of the Legislative Council. Consequently, every year the Parliament Chamber blossoms out into a miniature Burlington House. Mr. E. O. Walker, a former Director of Telegraphs, and Mr. C. Drieberg, B.A., Superintendent of School Gardens, have successively acted as hon. secretaries of the society. But on the arrival of Mr. A. Bartlam in the island in 1902 as instructor in drawing at the Technical College, Colombo, that gentleman undertook the by no means invidious duties of the unpaid post, which he still fills. Being, however, an ardent votary of pictorial art beyond his own special branch of lineal representation, Mr. Bartlam has laboured earnestly and zealously for the local Society of Arts, which, under the guidance of its president, vice-president, and committee, has endeavoured, whenever possible, to recognise deserving productions, and thus assist the tyro. The quality of the exhibits shown at the 1906 exhibition, as compared with that of those sent in on previous occasions, testifies that improvement has been effected in the