



The Clarendon Edifier

Issue 1 October 2012

Following the Zero Issue in August, there has been a lot of interest to see this first issue of the newsletter dedicated to the Brethren of Clarendon Lodge N° 8023 in Wolverhampton under the Provincial Grand Lodge of Staffordshire.

The Lodge will shortly be embarking in the new Masonic year – and in the new premises at the Perton Park Club. Whilst our own Bye-Laws are short and to the point, you will be interested to see those of a Shropshire Lodge some 224 years ago, in 1788.

The Book of Constitutions has recently been changed to include the Lodge Mentor, a rôle which is not yet fully understood. The recommendations from Grand Lodge will give a greater understanding on this important office within the Lodge.

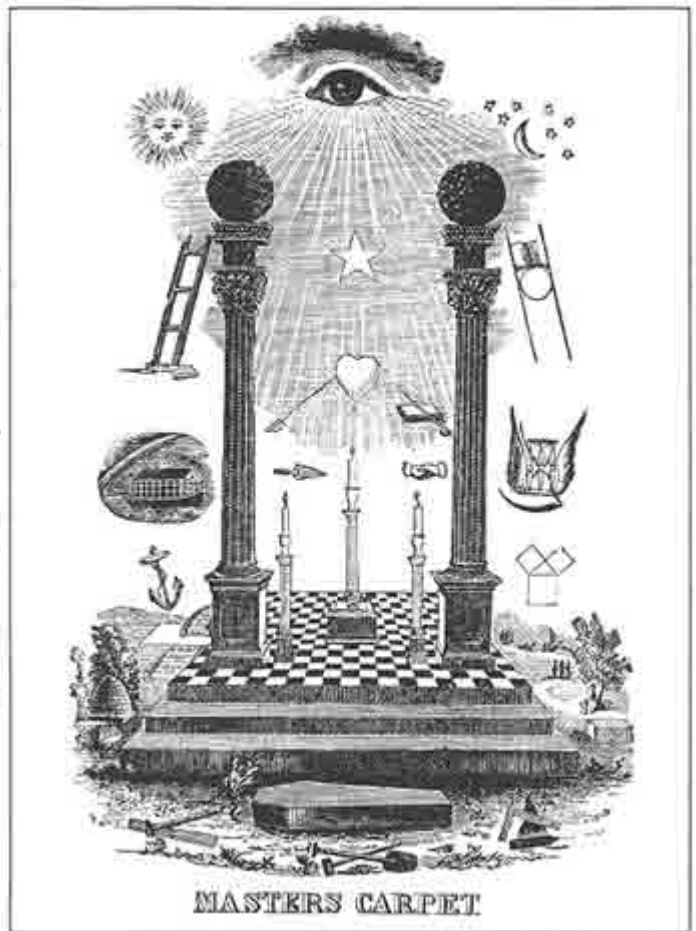
1775 saw a History of Free Masonry – Athelstane succeeded his father Edward in 924, and appointed his brother Edwin patron of the Masons, who procured a charter from Athelstane for them to meet in annual communication at York. In this day the first grand Lodge of England was formed in 916, at which Edwin presided as Gran Master.

1892 saw Kipling’s famous poem – The Mother Lodge – published in his book *Barrack Room Ballads*.

May your life be like a Snowflake - Leaving a Mark, Not a Stain

Previous issues of *The Clarendon Edifier* as well as some e-Books can be downloaded on-line at

www.masonic-lodge.info/C8023/Edifier.html





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<i>The Clarendon Edifier is compiled and edited by W. Bro. P. Nicholas (Nick) Emerton-Court</i>	

The Defective Stone

“Don’t put in that stone, “ said one Mason to another, as they were working together on the rear wall of a church.

“Can’t you see it’s a poor quality, all flakey, and will scale away to pieces?”

“It isn’t a very good grade I see, but it fits in here, and I don’t want to wait for

another. Besides you can’t see it from the ground, and nobody will take the trouble to climb up here to look at it.”

“You’d better send for another block. That isn’t fit for the wall; it won’t stand the weather, and if it should go into pieces, it would damage the whole building.”

“It won’t damage me nor you neither, so here it goes.”

And he lifted the block of the loose-grained, flakey freestone into its bed, though the outer shell cracked, and the scale sloughed off. He dashed over it a trowelful of mortar, and went on with the next tier.

Nobody could see the defective stone, for it was covered by a projective buttress, and only the two masons were present when the

it was laid. But though unseen it was unsafe, and time brought about its own results.

Every sunbeam loosened its texture a little, every storm helped to crumble off a minute fragment, and little by little, after many years the stone crumbled away.

This was bad enough, but that was not all. It chanced that the great beams of the church rested a few tiers directly over the defective block, and as the stone decayed the beam sank a little. Presently a crack opened in the ceiling, disfiguring the fresco painting, and the crack led to a leak, letting in the rain. And then at last the worthless block fell out, the beam dropped down, the roof sank in, and the church was no longer fit for use, until, after the loss of much time, and the expense of much money, a new roof was built and a new block inserted in the wall. It was only a small defect, but it caused much damage in the end.

There is a structure which everybody is building, young and old, each for himself. It is called character, and in every act of life is like a stone.

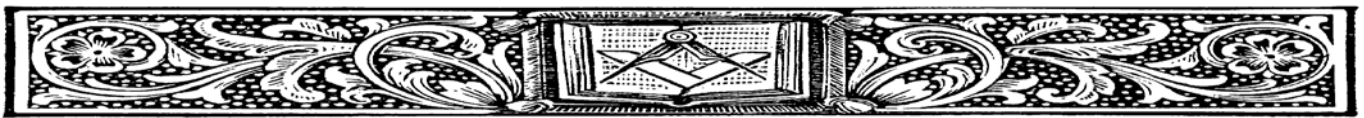
If day by day we are careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honoured by God and man.

But as one leak will sink a ship, and one flaw break a chain, so one mean, dishonoured, untruthful act or work will for ever leave its influence on our characters.

Then let the several deeds unite to form a perfect day, and one by one the days grow into noble years, and the years, as they pass, will raise at last into a beautiful edifice, enduring forever to our praise.

Published in the Freemasons’ Magazine and Masonic Mirror, June 10, 1871.





NO COMMENT

FREEMASONS MAGAZINE AND MASONIC MIRROR. [August 22, 1868.

FREEMASONRY IN STAFFORDSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you allow me a very small space in your column to ask whether any complaints have reached you as to the present state of Freemasonry in this province, or rather in this county; and, if not, whether you are aware if it is in contemplation in head quarters in the east to adopt any steps to improve the existing state of things. I don't think it necessary to say more on this occasion, as it is not my desire to enter more fully into the subject just now, in the hope that something will be done for us shortly.

Yours fraternally,
A P.M. AND P.Z., OF STAFFORDSHIRE.

FREEMASONS MAGAZINE AND MASONIC MIRROR. [Sept. 5, 1868.

WORKING OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I cannot allow the letter of a "P.M. and P.Z." of Staffordshire, in your last number, to pass without a word of reply. I am in the habit of visiting lodges in different parts of the kingdom, and though I see some worked well I am compelled to say the majority are not equal to Staffordshire, in either correctness of work or strictness of discipline.

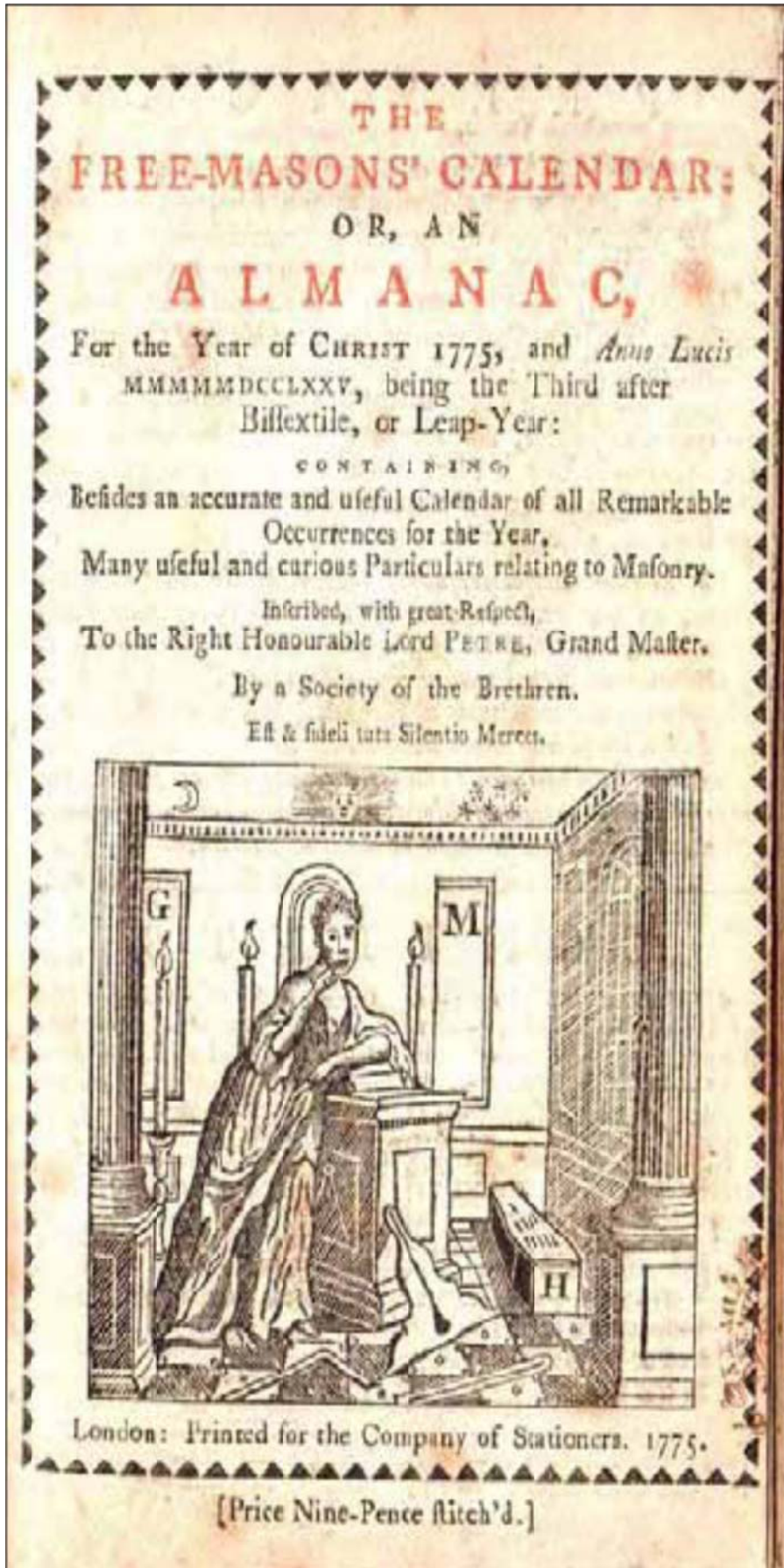
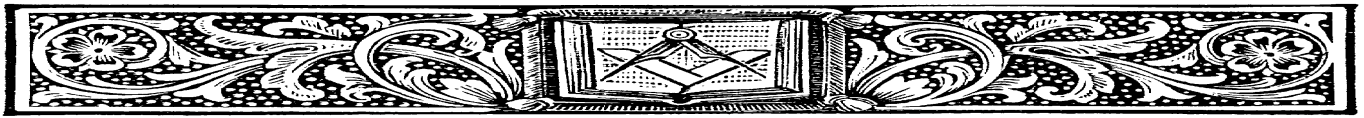
It is true we are without a P.G.M., and I would gladly see the office even half as well filled as has been for some time the office of D.P.G.M. by a worthy brother, whom a more learned and hard working Freemason is rarely to be met with.

Yours fraternally,
A P.M. AND P.P.G. OFFICER
OF STAFFORDSHIRE.

The Freemasons' Magazine and Masonic Mirror. Vol. XIX (New Series) 1868 – London

The Masonic Mirror [1854-1855] amalgamated with The Freemasons Monthly Magazine [1856-1857] which became a weekly magazine from 1858 to 1871 and Published by the Freemasons' Magazine Company Limited from 1868 to 1871.





The History of Masonry in England, 1775 - an extract from the Free-Masons' Calendar

The Free-Masons' Calendar: or, an Almanac, For the Year of Christ 1775, and Anno Lucis M D C C C L X X V, being the Third after Bissextile, or Leap-Year: by a Society of the Brethren.



This rebound book was recently sold on the market at a value of £975.

You may need to magnify the pages to read clearly



The HISTORY of MASONRY in ENGLAND.

UPON the introduction of the Romans into Britain, arts and sciences began to flourish apace. In the progress of civilisation, Masonry came into esteem, and was much encouraged by Caesar, and several of the Roman generals, who succeeded him in the government of this island. At this period the Masons, though few in number, were remarkably distinguished for their skill in architecture. We find them employed in erecting walls, forts, bridges, cities, temples, palaces, courts of justice, and other stately works. History, however, is silent concerning their lodges or conventions, and tradition affords but an imperfect account of their usages and customs.

On the arrival of the Emperor **CARACALLUS** into Britain, A. D. 187, the Masons are said to have obtained a charter to hold a general council, at which **St. ALBAN** presided in person as Grand Master, and assisted at the reception of many persons. To this council the name of assembly was afterwards given.

The peace of the country being interrupted by the wars, which soon after broke out between the conquerors and the conquered, Masonry made but a slow progress in Britain, and after the departure of the Romans was totally neglected. The irruptions of the Picts and Scots obliged the southern inhabitants of the island to solicit the assistance of the Saxons, to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and, ere long, yielded the superiority to their protectors, and acknowledged their foreignty and jurisdiction.

About this time some pious teachers arrived from Wales and Scotland, who propagated Christianity among that rude and ignorant people, and converted many of them. As Christianity spread, Masonry gained ground, and lodges began to be formed. These lodges, being under the direction of foreigners, were seldom convened, and never attained any degree of consideration or importance.

Masonry continued in this situation till **Austin** the monk came into England to baptize **Ethelbert**, king of Kent, who appointed him the first archbishop of Canterbury. This monk superintended the lodges, which are said to have greatly increased under his patronage. He appeared at the head of the fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rochester in 602.

Several expert Masons arrived in England from France in 680, who formed themselves into lodges, under the direction of **Bennet**, abbot of Wircul, who was appointed by **Kenred**, king of Mercia, to inspect their proceedings.

During the heptarchy, however, Masonry continued in a low state. In the year 856 it revived under the patronage of **St. Swithin**, who was employed by **Ethelwolph**, the Saxon king, to repair some pious houses, and gradually improved till the reign of **ALFRED** the Great, A. D. 872, when, in the person of that prince, it found a zealous protector. He founded the university of Oxford. **Alfred** dying in 900, **Edward** succeeded him. This prince left Masonry to the care of **Ethred**, his sister's husband, and his learned brother **Ethelward**, who founded the university of Cambridge.

ATHELSTANE succeeded his father **Edward** in 924, and appointed his brother **Edwin** patron of the Masons, who procured a charter from **Athelstane** for them to meet in annual communication at York. In this city, the first grand lodge of England was formed in 926, at which **Edwin** presided as Grand Master.

Here

Here many old writings were produced in Greek, Latin, and other languages, from which, it is said, the constitutions of the English lodges have been extracted.

Masonry flourished under the auspices of Edgar in 950, when St. Dunstan was appointed Grand Master. On the death of Edgar in 975, it declined, and remained in a low state upwards of fifty years. In 1042 it revived under Edward the Confessor, who assumed the management of the fraternity. He rebuilt Westminster Abbey, assisted by Leofric, earl of Coventry, whom he had appointed to superintend the Masons. The Abbey of Coventry, and many other structures, were also finished by this accomplished architect.

William the Conqueror succeeded to the crown of England in 1066: he appointed Gundulph, bishop of Rochester, and Roger de Montgomery, joint patrons of the Masons, who at this time excelled both in civil and military architecture. Under the auspices of these patrons, the fraternity were employed in building the Tower of London, which was completed in the following reign. William Rufus rebuilt London bridge, and constructed the palace and hall of Westminster in 1087. On the accession of Henry I, the lodges continued to be held; and from this prince the first Magna Charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and employed the fraternity in building a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare, marquis of Pembroke, who at this time presided over the lodges.

During the reign of Henry II. the grand master of the **KNIGHTS TEMPLARS** superintended the Masons, and employed them in building their Temple in Fleet street, A. D. 1155. Masonry continued under the patronage of this order till the year 1199, when John succeeded his brother Richard in the crown of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London bridge with stone, which was finished by William Almaria in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as deputy under him. Masonry flourished under the auspices of these two artists, during the remainder of this and the following reign.

On the accession of Edward I. A. D. 1272, the care of the lodges was intrusted to Walter Giffard, archbishop of York, Gilbert de Clare, earl of Gloucester, and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagu's. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during the minority of Henry III. In the reign of Edward II. the fraternity were employed in building Exeter and Oriel colleges, Oxford; Clare-hall, Cambridge, and many other structures, under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed patron of the Masons in 1307.

Masonry flourished in England in the reign of EDWARD III. This prince became the patron of science, and encourager of literature. He applied with indefatigable assiduity to the constitutions of Masonry; he revised and meliorated the ancient charges, and added several wise regulations to the original code of laws, by which the fraternity had been governed. He patronized the lodges, and appointed five deputies under him to inspect their proceedings, viz. 1. John de Spouler, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A. D. 1350; 2. William a Wickham, afterwards bishop of Winchester, who rebuilt the castle of Windsor at the head of 400 Free-masons, A. D. 1357; 3. Robert a Barnham, who finished St. George's hall at the head of 150 Free-masons, with other works in the castle, A. D. 1375;

4. Henry

4. Henry Yeule, (called in the old records, the King's Free-mason) who built the charter-house in London, King's-hall, Cambridge, and Queenborough castle; and who also rebuilt St. Stephen's-chapel, Westminster; and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. From some old records still extant it appears, that at this period lodges were numerous, and that communications of the fraternity were held under the protection of the civil magistrate.

Richard II. having succeeded his grandfather Edward III. in 1377, continued William a Wickham Grand Master, who afterwards rebuilt Westminster-hall as it now stands; and employed the fraternity in building New College, Oxford, and Winchester college, both of which he founded at his own expence.

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Thus supplanting his cousin, he mounted the throne by the name of Henry IV. and appointed Thomas Fitz-Allen, earl of Surrey, Grand Master. In this reign the Guildhall of London was built. The king dying in 1413, Henry V. succeeded to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity; and under the auspices of this patron, lodges and communications were frequent.

HENRY VI. a minor, succeeding to the throne in 1422, the parliament endeavoured to disturb the Masons, by passing an act to prohibit their chapters and conventions; but this act was never once put in force, nor the fraternity deterred from assembling as usual under archbishop Chicheley, who still continued to preside over them.

When this prince came of age, he was initiated into Masonry, perused the charges and constitutions with accuracy; and, with the advice of his council, honoured the Masons with his protection. He nominated William Wanefleet, bishop of Winchester, Grand Master, who afterwards built Magdalene College, Oxford, and many other pious houses, at his own expence. Eton College, near Windsor, and King's College, Cambridge, were built under the direction of Wanefleet. Henry also founded Christ's-College, Cambridge; and his queen, Margaret of Anjou, Queen's-College, in the same university.

Masonry continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster, when it fell into an almost total neglect, and continued in that state till 1571, when it began to revive, under the auspices of Richard Beauchamp, bishop of Sarum. This prelate had been appointed Grand Master by Edward IV. and had been honoured with the title of chancellor of the garter for repairing the castle and chapel of Windsor.

During the short reigns of Edward V. and Richard III. Masonry was on the decline; but on the accession of Henry VII. A. D. 1485, it came again into esteem, under the patronage of the Master and fellows of the order of St. John at Rhodes (now Malta), who assembled their grand lodge in 1500, and chose HENRY their protector. Under the royal auspices the fraternity revived their assemblies, and Masonry resumed its pristine splendor. A grand lodge was formed in the palace, on the 24th of June 1502, at which the king presided in person as Grand Master; and having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, proceeded in ample form to the east end of Westminster Abbey, and laid the foundation stone of that famous piece of Gothic architecture, known by the name of Henry VII's Chapel. Under the direction of Sir Reginald Bray, the palace of Rich-

mond was afterwards built, and many other stately works. In this reign the Cape of Good Hope and America were discovered.

Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolsey Grand Master. This prelate built Hampton Court, Whitehall, Christ Church College, Oxford, and several other good edifices; all of which, upon his disgrace, were forfeited to the crown, A. D. 1530. Thomas Cromwell, earl of Essex, succeeded the Cardinal in the office of Grand Master; and employed the fraternity in building St. James's-Palace, Christ's Hospital, and Greenwich castle. In 1534 the king and parliament threw off allegiance to the pope of Rome. The king being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, Masonry continued to flourish; and the fraternity were employed in building Magdalene College, Cambridge, and several other structures.

Edward VI. a minor, succeeding to the throne in 1547, his guardian and regent, Edward Seymour, duke of Somerset, undertook the management of the Free-masons, and built Somerset-house in the Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynt, bishop of Winchester, then became the patron of the fraternity, and continued to preside over them till the king died, A. D. 1553.

The Masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held, however, during this period, in different parts of England, particularly at York, where the fraternity were both numerous and respectable. The following remarkable circumstance is recorded of Elizabeth: hearing that the Masons were in possession of secrets, which they would not reveal, she sent an armed force to York, with intent to break up their annual communication. This design, however, was happily frustrated by the interposition of the Grand Master; who reported to the queen, that Masons were, and always had been, a peculiar set of skilful architects, who cultivated arts and sciences, promoted peace and friendship, one with another, and never meddled in affairs of church or state. Upon which the queen countermanded her orders, and never afterwards attempted to disturb the fraternity.

Sir Thomas Sackville having resigned in 1567, Francis Russell, earl of Bedford, was elected Grand Master in the North, and Sir Thomas Gresham (who built the Royal Exchange) in the South. Charles Howard, earl of Effingham, succeeded Sir Thomas Gresham, and continued to preside over the lodges in the South till 1588, when George Hastings, earl of Huntingdon, accepted the office of Grand Master, in which station he continued till the queen died in 1603.

On the death of Elizabeth the crowns of England and Scotland were united in her successor, James VI. of Scotland, who was proclaimed king of England, Scotland, and Ireland, on the 25th of March 1603. At this period Masonry flourished apace in both kingdoms, and the lodges were convened under the royal patronage. In 1600 JONAS, who had been appointed general surveyor of the king's works, was elected Grand Master; and his election being ratified by the king, he laid the foundation stone of that noble structure the Banqueting-house, Whitehall, in the royal presence, A. D. 1607. William Herbert, earl of Pembroke, and Nicholas Stone, a famous sculptor, assisted as grand wardens on the occasion. In this reign the best architects resorted to England from all parts, and met with great encouragement. Under the patronage of the Grand Master,

lodges

Lodges were constituted with excellent bye-laws, and framed like the schools of academies of designers in Italy. The quarterly communication of the grand lodge of masters and wardens was revived, as was also the general assembly and feast on St. John's day, at which Inigo Jones was annually rechosen till 1618, when William, earl of Pembroke, was elected his successor. Masonry flourishing, many eminent, wealthy, and learned men were now initiated, and the mysteries of the order were highly revered. James dying in 1625, Charles ascended the throne. The earl of Pembroke continued to preside over the fraternity till 1630, when he resigned in favour of Henry Danvers, earl of Danby, who was succeeded in 1633 by Thomas Howard, earl of Arundel, the progenitor of the Norfolk family. In 1635 Francis Russel, earl of Bedford, accepted the government of the society; but as Inigo Jones had with indefatigable assiduity continued to patronize the lodges, he was re-elected the following year, and continued in office till his death in 1646. Many curious and magnificent structures were finished under the direction of this accomplished architect.

The breaking out of the civil wars obstructed the progress of Masonry in England for some time; however, after the Restoration, it began to revive under the patronage of Charles II. who had been received into the Order while on his travels. On the 27th Dec. 1663, a general assembly was held, at which Henry Jermyn, earl of St. Alban's, was elected Grand Master, who appointed Sir John Denham, kt. his deputy, and Mr. (afterwards Sir) Christopher Wren and John Webb his wardens. Several regulations were made at this assembly, and the greatest harmony prevailed among the fraternity.

On the 24th of June 1666, Thomas Savage, earl of Rivers, was elected Grand Master, who appointed Sir CHRISTOPHER WREN his deputy, and Mr. John Webb and Grinlin Gibbons his wardens. The fire of London happening this year, the king ordered Sir Christopher to draw up a plan of a new city, but private property interfering, hindered its being executed agreeably to his plan. It was rebuilt, however, on a much better style than before. On the 23d of October 1667, the king in person laid the foundation stone of the Royal Exchange, which was opened in September following. In 1673, his majesty also laid the foundation stone of St. Paul's, in presence of the Grand Master and his officers, the lord mayor and aldermen, the bishops and clergy, and several of the nobility and gentry, amidst the acclamations of a number of spectators. This superb structure was begun, carried on, and finished by the fraternity, under the direction of Sir Christopher, after his own design; as were also Chelsea-hospital and Greenwich palace. Several lodges were constituted about this time, and the best architects resorted to them. In 1674 the earl of Rivers having resigned, George Villiers, duke of Buckingham, was elected Grand Master. He left the care of the Masons to his wardens and Sir Christopher, who still continued to act as deputy. In 1679 the duke resigned in favour of Henry Bennet, earl of Arlington, but he, being deeply engaged in state affairs, neglected to attend the duties of the office; the lodges, however, continued to assemble under his sanction, and many worthy and respectable gentlemen joined them.

On the death of Charles, A. D. 1685, James II. succeeded, but the fraternity were much neglected in his reign. The earl of Arlington dying this year, the lodges met in communication, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber, and Mr. Edward Strong his wardens. Though Masonry continued in a declining state for many years, several lodges were occasionally held in different places.

At the Revolution, Masonry was so much reduced, that there were no more

than seven regular lodges in London and its suburbs, of which two only are worthy of notice; the old lodge of St. Paul's, over which Sir Christopher presided, during the building of that structure; and a lodge at St. Thomas's-hospital, Southwark, over which Sir Robert Clayton, lord mayor of London, presided, during the rebuilding of that hospital.

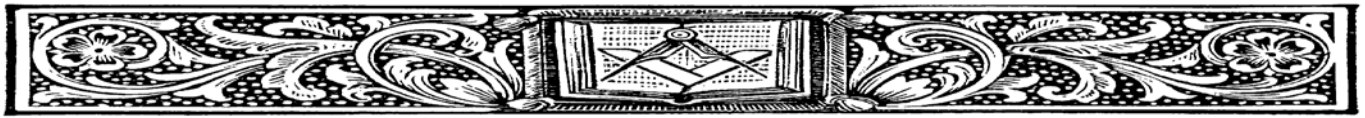
In 1695 King William was privately initiated into Masonry. He approved of the choice of Sir Christopher Wren as Grand Master, and patronized the lodges, particularly one at Hampton Court, which was held during the building the new part of that palace. He built Kensington palace, and finished Chelsea-hospital, which were executed by the fraternity under the auspices of Sir Christopher Wren. The king also appointed the palace of Greenwich to be an hospital for seamen, and ordered it to be finished after the design of Inigo Jones. In 1697 a general assembly and feast of the Free-masons was held, at which many noble and eminent brethren were present. Charles duke of Richmond and Lenox, master of a lodge at Chichester, attending this feast, was proposed Grand Master for the following year, and unanimously elected. He engaged Sir Christopher Wren to act as his deputy, and appointed Edward Strong, senior, and Edward Strong, junior, his wardens. Next year Sir Christopher was elected his successor, and the fraternity continued to assemble under his patronage till the king died in 1702.

During the following reign Masonry was at a very low ebb; Sir Christopher's age and infirmities withdrawing his attention from the lodges, they gradually decreased, and the annual festivals were entirely neglected. The old lodge at St. Paul's, and a few others, continued to meet, but these consisted of few members. It was then resolved that the privileges of Masonry should no longer be limited to architects and operative masons, but that men of different professions might be admitted, who would agree to support the dignity of the Order as an antient and respectable society.

On the accession of George I. the lodges resolved to cement under a new Grand Master, to be annually elected as in former times, to revive the communications and festivals of the society, to regulate the ancient usages and customs of the fraternity, and to establish such modes only as might correspond with the practices of the members of which the lodges were now principally composed. Accordingly, on the festival of St. John the Baptist, in 1717, a general assembly of the fraternity was convened. Four lodges attended in form, and a grand lodge was constituted. The oldest Mason present being in the chair, the brethren proceeded to elect a Grand Master for the ensuing year, when the choice fell upon Anthony Sayer, gent. who was declared duly elected. Mr. Sayer was succeeded in the following year by George Payne, Esq. This gentleman was particularly attentive to the duties of his office; he carefully collected many old papers and manuscripts relating to Masonry, of which several were afterwards digested, and properly arranged by Dr. James Anderson in a book, entitled "The Constitutions of the Antient and Honourable Society of Free and Accepted Masons." From this era we may date the revival of Masonry in England, the lodges daily increasing, both in the quantity and quality of their members, under the mild and careful administration of Mr. Payne. In 1721 the duke of Montague accepted the office of Grand Master, and the society has continued to flourish under the auspices of the nobility ever since.

Having thus brought down the History of Masonry in England to the year 1721, when it began to assume its present form, we shall close this article with observing, that in almost every country of Europe, since that period, it has flourished under the direction of men of the first rank and character.

LIST

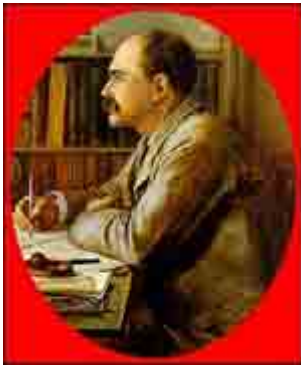


Bro. Joseph Rudyard Kipling

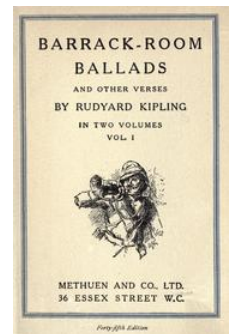
30 December 1865 - 18 January 1936, was an English short-story writer, poet, and novelist.

He received the Nobel Prize for Literature in 1907. He was born in Bombay, in the Bombay Presidency of British India, and was taken by his family to England when he was five years old.

The Lodge of Hope and Perseverance, No. 782, English Constitution in Lahore, Punjab, India was seeking a Secretary. The year was 1885 and there was a new resident in Lahore, a young man, not yet of legal age, employed as an assistant editor of the provincial newspaper. His father was a Freemason, a notable artist, and Curator of the Lahore Museum. It was suggested that the son was eminently suited for the vacant office, and thus, at twenty years and six months, Rudyard Kipling became a Freemason and Lodge Secretary in a Masonic connection that influenced his life and writings through many years.

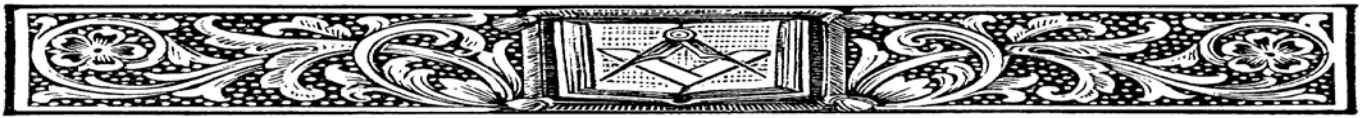


Kipling also received the Mark Master degree in a Lahore Mark Lodge and affiliated with a Craft Lodge in Allahabad, Bengal. Later, in England he affiliated as an honorary member of the Motherland Lodge, No. 3861 in London. He was also a member of the Authors Lodge No. 3456 and a founder-member of



the Lodge Builders of the Silent Cities, No. 4948, which was connected with the War Graves Commission and which was so named at Kipling's suggestion. Another Masonic association was formed when he became Poet Laureate of the famous Canongate Kilwinning No. 2 in Edinburgh, the Lodge of which Robert Burns is said to have served in the same office. Enquiry of Brattleboro Lodge No. 102, in Vermont, discloses no record of Rudyard Kipling having visited during his residence in the community. Years later, however, he accepted a fellowship in the Philaethes Society, an organization of Masonic writers formed in the United States in 1928. The February 1963 issue of The Philaethes, a publication of this Society, recalls that, before the original list of forty Fellows was closed in 1932, Kipling was proposed as the fortieth Fellow. When the Secretary wrote to advise him that they wished to honour the author of My Mother Lodge, The Man Who Would Be King, Kim and other Masonic stories, Kipling accepted.





The Mother Lodge

This famous Masonic poem is written for the cockney accent and relates to Kipling's own Mother Lodge, Hope and Perseverance N° 782 in Lahore. There is a sprinkling of poetic licence here as many members of the real Lodge were in fact high ranking British army officers, but Kipling omits mention of them and instead he includes more humble brethren in this idealised Lodge.

The Mother Lodge

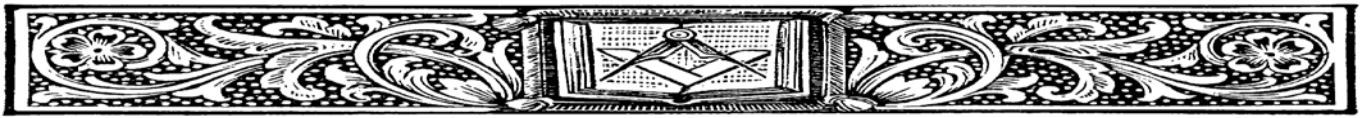
THERE was Rundle, Station Master,
An' Beazeley of the Rail,
An' 'Ackman, Commissariat,
An' Donkin' o' the Jail;
An' Blake, Conductor-Sergeant,
Our Master twice was 'e,
With im that kept the Europe-shop,
Old Framjee Edu1jee.

*Outside - " Sergeant! Sir! Salute! Salaam!
Inside - 'Brother," an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was junior Deacon in my Mother-Lodge out there!*

We'd Bola Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, draughtsman
Of the Survey Office too;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin'-sheds,
The Roman Catholick!

We 'adn't good regalia,
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks,
An' we kep' 'em to a hair;
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels,
Excep', per'aps, it's us.





For monthly, after Labour,
We'd all sit down and smoke
(We dursn't give no banquets,
Lest a Brother's caste were broke),
An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the God 'c knew the best.

So man on man got talkin',
An' not a Brother stirred
Till mornin' waked the parrots
An' that dam' brain-fever-bird.
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mo'ammed, God, an' Shiva
Changin' pickets in our 'ead.

Full oft on Guv'ment service
This rovin' foot 'ath pressed,
An' bore fraternal greetin's
To the Lodges east an' west,
Accordin' as commanded.
From Kohat to Singapore,
But I wish that I might see them
In my Mother-Lodge once more!

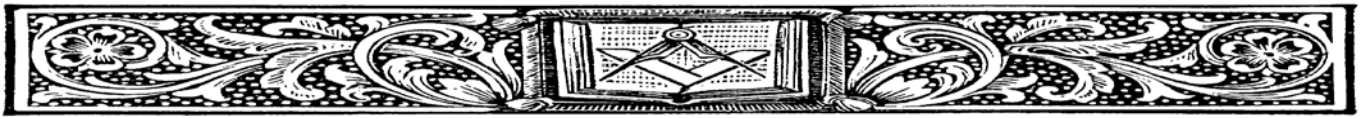
I wish that I might see them,
My Brethren black an' brown,
With the trichies smellin' pleasant
An' the hog-darn passin' down;
An' the old khansamah snorin'
On the bottle-khana floor,
Like a Master in good standing
With my Mother-Lodge once more.

trichies - a type of cigar
hog-darn - a cigar-lighter
khansamah - a Butler
bottle-khana - a room for provisions,
a pantry



Outside - Sergeant! Sir! Salute! Salaam!
Inside- Brother," an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there!





The Office of Lodge Mentor – This new office of Lodge Mentor was approved at the March Quarterly Communication of Grand Lodge. It is an “Additional Office” which ranks after the Charity Steward. It recognizes what has been happening in many Lodges for a number of years and is regarded as being of great importance in ensuring that every new mason, or indeed any brother, becomes involved in his Lodge and gains an understanding of Freemasonry so that he can enjoy his membership and be able to talk confidently and competently about it to his friends and family. The Grand Master wishes it to be known that he is fully behind this development and he hopes that each Lodge will appoint and invest a suitable brother to be Lodge Mentor.

Address to the Lodge Mentor – The Worshipful Master and Brethren of this Lodge have selected you as their Mentor and I cannot stress too highly the importance of your rôle. From the moment we are initiated, we begin not only to learn about our Order but also to learn about ourselves. You have a vital part to play in the process to ensure that every member of the Lodge finds all occasions when they meet to be interesting, enlightening, worthwhile and above all, enjoyable. But this is not a rôle for you and for you alone. You must ensure that all the Brethren act as Mentors, not just with the new members. You and they are also here to guide, support, nurture and assist every Brother, irrespective of rank, position or age. In this way, the Brethren will enjoy their Freemasonry and wish to share that pleasure with both the Masonic and their own

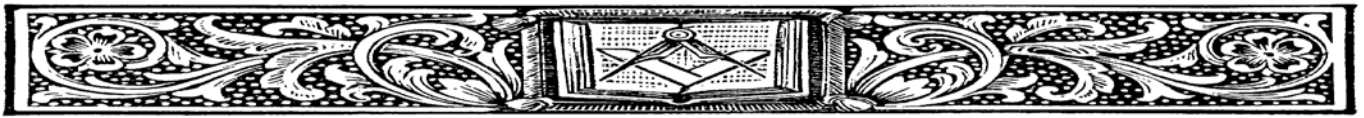
wider communities. They will constantly look forward to their next happy meeting and those who were unavoidably absent, will wish to return and share in that bond of love and happiness once again. You have been chosen to undertake this important role within your Lodge and I commend to all the Brethren that they support you and one another, in ensuring Mentoring is at the heart of Freemasonry. Today, your Brother the Junior Warden has been instructed to “look well to the South” and your Brother the Senior Warden, to “look well to the West”. Therefore, Brother Mentor, I ask you to “look well to the future”, for this Lodge and



for all its Brethren.

The rôle of the Lodge Mentor – The Pro Grand Master told Grand Lodge that mentoring a Candidate has three stages. The first stage is for each Candidate to understand the basic logistics that are involved in becoming a Freemason. It is really about a proper welcome. A Candidate should never feel under briefed and should be made aware of his financial and time commitment. During this stage the Personal Mentor answers any questions the Candidate may have to enable him to gain a sense of belonging. In other words, there should never be any surprises. The second stage is an understanding of the basics of the ritual, especially after initiation, passing and raising. This understanding should lead to the ability to answer questions about the myths that non Masons have – so that right from the start, members can counter the questions accurately and without embarrassment. We are not talking about an in depth knowledge, but more a common understanding. The Personal Mentor can, of course, point the new mason in the right direction for this additional and important in depth information as they require it. The third stage is to give the new Mason the confidence – from the very outset – in order that he can speak to family and friends in particular, about Freemasonry. This is vital to ensuring the future. A Candidate – and indeed this applies equally to the all of us – needs to understand how to talk to non Masons about what Freemasonry means. The aim is to have as many members as possible as Ambassadors for Freemasonry.





To fulfill the role, one needs to:

- Be fully aware of the mentoring process, what it is trying to achieve and what ‘success looks like’ in a Lodge.
- Make sure that all the members in the Lodge are aware of mentoring and what benefits it will bring to the Lodge. A short paper on mentoring can be delivered in open Lodge.
- Enable Personal Mentors to fully understand the aims and objectives of the programme.
- Encourage Personal Mentors attend any training courses or workshops provided.
- Find “the best fit” between each Personal Mentor and the Lodge member.
- Become involved at the early stages of a Candidate’s application to the Lodge. The Proposer or Secunder may have the ability to fulfill the role.
- Take time to ensure the Candidate and Personal Mentor form a good initial relationship. Do they sit together both in the Lodge and at the Festive Board?
- Assess how mentoring is working within the Lodge. A regular report to the Lodge Committee or a Mentor’s Report in open Lodge.

It should not be forgotten that it is not only the new members that need to be mentored. Many of the Lodge officers would benefit from having a Personal Mentor particularly the Wardens as they approach the Chair. The Lodge Mentor must also be aware that many brethren once they have been Master feel that there is no further role for them and they drift away from the Lodge.

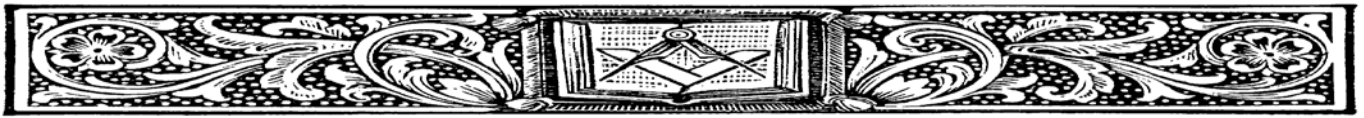
Most importantly, to make sure that this is all done in good heart and that it is enjoyable. Mentoring exists to help develop good Masons and support the Lodge. If it works, everyone wins.

Personal Mentor – The most important part of the role as the Candidate’s Personal Mentor is to be a friend and guide to him – to help him become involved in the Lodge and to understand and enjoy his Freemasonry. Thus, the new Mason will enjoy the full benefits of being a Freemason, be confident and competent to talk about Freemasonry to his family and friends – and the Lodge will have gained a great asset.

Being a Friend: Friends look after one another. Once the Candidate becomes a member; stay in touch and should he miss a meeting and you did not know he was going to, ‘phone him and see that everything is alright. **The Initiation:** As a friend you will want him to enjoy the night of his Initiation. Ideally you or another Brother will give him a lift to the Masonic Hall. Make certain he knows what the dress code is and that he has a copy of the Closing Ode, some money for the collection and help him with the Signs when the Lodge is being closed. Make certain he knows what is expected of him particularly, if he has to respond to his toast, it helps if you have discussed what he has to say. **After the Initiation:** You should arrange to meet him before the next meeting, preferably in the Lodge Room, to discuss the ceremony and show him around the room explaining the important points. The next Meeting: Make sure he is aware when the next meeting is and of the Lodge’s calendar. If there is not going to be an initiation in the Lodge in the near future try to take him to one in a nearby Lodge when they have one so he can see the ceremony.

Further information and a series of papers can be seen on www.masonicmentoring.org.uk





The **Clarendon Lodge 8023** has recently changed its **Bye-Laws**; on the following pages is the set of Bye Laws for the Good Rule and Government of the Salopian Lodge of Free and Accepted Masons N^o 525 which were adopted on August 20th, 1788 – some 224 years ago!

The use of the word “Bye-Laws”

Collins Dictionary, 1959: – bylaw, bye-law – a local law made by a subordinate authority [Middle English *bilawe*, from *bi* a borough – probably from Old Norse *býlög*, from Old Norse *býr* town + *lag-*, *lög* law]

First Known Use: 14th century

Collins Reverso, 2012: – bylaw, bye-law – a rule made by a local authority for the regulation of its affairs or management of the area it governs. A regulation of a company, society, etc.

Whilst the word “*bylaw*” is found in the American Merriam-Webster dictionaries, the alternatives “*by-law*” and “*bye-law*” are found in most English dictionaries with the hyphen. The new Massachusetts Business Corporation Act of 2004 uses *bylaws*.



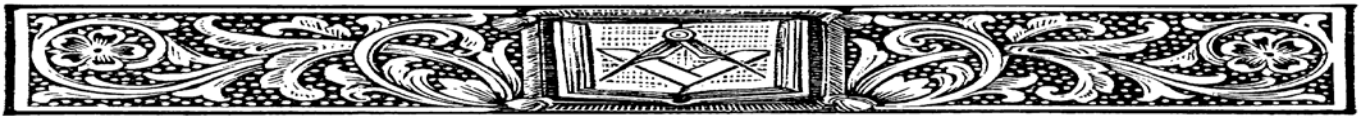
The 1915, Fourth Edition, of Robert's Rules of Order Revised, uses the hyphenated spelling “*by-laws*.” The current, 10th edition, of *Robert's Rules of Order Newly Revised* uses “*bylaws*.” Although many bylaws (*by-laws*) still spell it with a hyphen, the current usage in America is without a hyphen.



Since we are in England, the Clarendon Lodge will use
Bye-Laws

2012





BYE LAWS FOR THE GOOD RULE AND
GOVERNMENT OF THE SALOPIAN LODGE OF FREE
AND ACCEPTED MASONS, No. 525,

Adopted August 20th, 1788.

1st

This Lodge shall be held at Fox Inn in Shrewsbury from whence it cannot be removed by any one or more of the Member's of their own accord, but any one or more may mention to the Master the reason of their dislike to meet there any more of which he is to acquaint the Lodge when a majority of the members present at that time on the List may determine whether it is to continue there or to be removed.

2nd

The Lodge is to meet on the first Tuseday in every Month in the year in the Months of March, April, May, June, July, August and September at Eight o'Clock and close at Ten and in all the other Months at Six and close at Nine and no Brother shall remain in the Lodge-Room on a Lodge-Night after Eleven o'Clock under the penalty of Two Shillings and Sixpence for each offence.

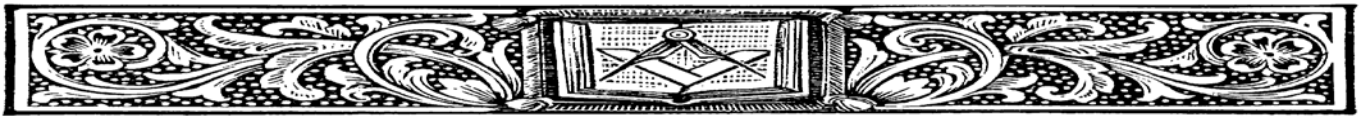
3rd

This Lodge is to have according to ancient custom a Master and officers (viz) two Wardens, two Deacons, a Steward a Secretary, a Treasurer, a grand and deputy Tyler, also subscribing and honorary Members, the Officers shall be chosen annually on the lodge night preceding Saint John the Evangelist, the Master to be elected out of such of the subscribing Master Masons who shall have served the Office of Wardens, the lodge to elect the two Wardens and Treasurer and the Master to appoint the other Officers, the Master and Officers to be installed and enter upon their respective Offices on the day of Saint John the Evangelist.

4th

The Master shall govern and regulate the lodge in a Mason like manner agreeable to the Book of Constitutions set forth and authorized by the Grand Lodge of England from time to time and it is strictly recommended to all the Members of this lodge to pay the greatest attention to the Worshipful Master and duly to observe the Senior and Junior Wardens, therefore at the Master's request every one must submit to order, and no more than one must speak at a time, that they address the master and not continue more than five minutes speaking with out his permission, in case two or more shall rise to speak the Master shall appoint who is to speak first and all the others shall submit to order under the penalty of two Shillings and Sixpence.





5th

The Master when the business and welfare of the lodge requires it shall appoint out of the subscribing Members a Committee to enquire into such business which shall at some short convenient time make such enquires and collect such information as may be offered and applicable thereto, and report the same at the grand lodge Night next afterwarde for their consideration, the expences of which Committee shall be paid out of the fund of the Lodge.

6th

The Master on request shall call Lodgea of Emergency And shall cause the business to be inserted in the Summonses the expence of which shall be borne by the person requesting such lodge to be called, unless when the Master shall call it on some particular business of the Lodge and then it shall be defrayed out of the fund of the Lodge.

7th

The Master shall not neglect to set his men to work and to instruct them by Seasonable Lectures in the grand principles of Masonry under such penalties as the Wardens and Brethren shall think proper.

8th

The Wardens and officers of the Lodge shall duly attend each lodge Night under such penalty as the Master and Brethren shall think proper for each neglect.

9th

In case of the absence of any of the officers the Master shall appoint out of the subscribing Master Masons another or others in the room of Absentee or Absentees for that Night only.

10th

In the absence of the Master the Senior Warden shall officiate as Master, in his absence the Junior Warden and in the absence of the Junior Warden the past Master or oldest Master Mason shall officiate as Master.

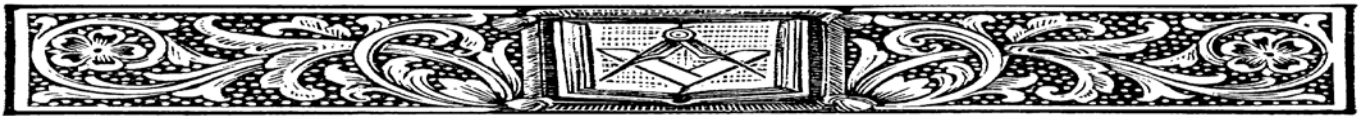
11th

Upon the election of officers and in all other cases when the Master shall direct a poll to be taken and the Votes shall be equal, the Master shall have a casting Vote.

12th

The Master shall fine any brother who shall enter the Lodge disguised in liquor in the sum of one Shilling and order him to depart the Lodge for that Night and he shall severely reprimand any Brother who shall curse, swear or make use of any prophane, obscene, or indecent language in the lodge and fine him in the sum of one Shilling for the first offence and for the second he shall expel him the Lodge.





13th

The Master upon such Brother making due submission and paying five shillings to the fund of the Lodge shall cause a Ballot to be taken by the Senior Deacon and if it appear that two thirds of the Members then present shall be for his readmission he shall be readmitted but if otherwise he shall not and shall have the five shillings returned.

14th

The Secretary shall enter the proceedings of each Night in the Lodge Book shall mention in what degree of Masonry the Lodge was opened, and shall read the proceedings of the general lodge Night next preceding, and likewise such proceedings if any, as shall have been entered in the Book subsequent thereto. He shall send Summonses to the subscribing Members one day at least before any general lodge Night. He shall obey the master in sending summonses for a lodge of emergency and specify therein the particular business of such Lodge.

15th

The Treasurer shall receive and pay all sums of money that shall be received and paid by or on account of the Lodge and enter the same in a Book or Books to be kept for that purpose, which shall be open on general Lodge Nights for the inspection of the Members of the Lodge. He shall pay no Bills on account of the Lodge but such as shall have been signed by the Master. He shall give up to the Master and Lodge at the end of the year for which he hath been chosen Treasurer or on another Treasurer having been chosen in his room, a fair, just and true account of monies received and paid by him, also Vouchers for such sums of money as he shall have paid together with the said Books of Accounts and pay over to the succeeding Treasurer such balance as appear to be due to the Lodge on settling such accounts, such accounts shall be allowed by the Lodge and signed by the Master and Wardens and any other of the members of the Lodge.

16th

All Ballots and Polls shall be taken by the Senior Deacon.

17th

The grand Tyler shall attend within the Lodge each Lodge night likewise at the Festivals and on Lodges of emergency. The deputy Tyler shall deliver out all such Summonses as shall be delivered him by the Master or Secretary, and attend the Lodge each Lodge night as before.

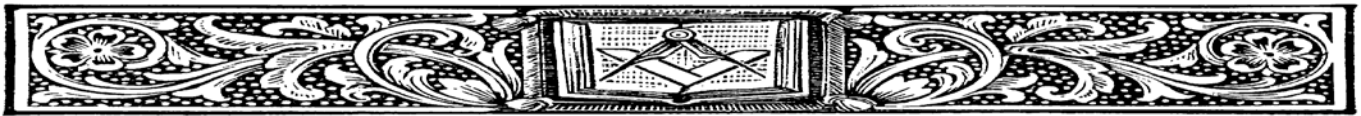
18th

The qualifications of those who are desirous of being made Masons or of becoming Members of this Lodge must be such as the ancient Constitutions and Laws prescribe.

19th

A person desirous of being made a Mason must be proposed to the Lodge by a Member on a general Lodge Night. Which proposal must be seconded by another Member or not admitted, a Member proposing a person to be made a Mason in this Lodge shall at the time he proposes him present a





petition from such person, praying to be made a Mason and shall likewise pay half-a-Guinea to the Treasurer which in case of the non-appearance of the person to be made on the Lodge appointed for his being made, shall be forfeit unless a satisfactory cause be made for him in which case another Night shall be appointed, of which he shall have six days notice at least from the Lodge and if he shall not attend within three Months from the time first appointed the half Guinea shall be forfeit and applied to the fund of the Lodge.

20th

The petition of such person so proposed to be made a Mason shall be taken into consideration the general Lodge Night next after his having been proposed, and the Members then present shall Ballot for him by black and white Beans, if on taking such Ballot there shall be one black Bean against him he shall not be made, and the half Guinea shall be returned.

21st

Any person being made a Mason in this Lodge shall pay Two Pounds fifteen Shillings including the half Guinea five Shillings of which shall be for registering Two Shillings and Sixpence for the Secretary one Shilling and Sixpence for the Deputy Tyler and the residue shall be applied to the fund of the Lodge. On a Brother being passed to a fellow Craft he shall pay ten shilings and sixpence and on being raised to a Master Masen the like sum of Ten Shillings and Sixpence which shall be respectively applied to the fund of the Lodge.

22nd

If a Brother is desirous of becoming a member of this Lodge he shall in like manner be proposed on a General Lodge Night, and if upon taking such Ballot it shall appear that two thirds of the Members then present be for his admission, he shall be admitted otherwise he shall not be admitted nor again proposed a Member of this Lodge and for his admission he shall pay half-a-Guinea, and which shall be applied to the fund of the Lodge. No person who shall have been proposed to be made a Mason in this Lodge and rejected, shall be admitted a Member of this Lodge unless he shall in like manner be balloted for, and if upon taking such Ballet there shall be one Black Bean against him he shall not be admitted.

23rd

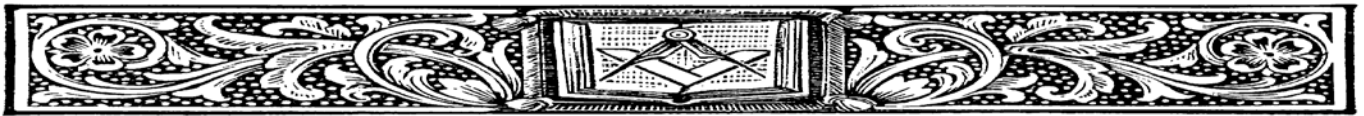
If any Brother demands a Certificate of his having been regularly admitted a Mason in this Lodge, or of his having taken any degree of masonry, the Master shall direct the Secretary to make out the same, it shall be sealed with the Seal of the Lodge signed by the Master and Wardens and countersigned by the Secretary, and for which such person shall pay five Shillings one half of which shall go to the fund of the Lodge and the other to the Secretary.

24th

Every Member of this Lodge shall pay One SHILLING a Month which shall be collected by the Treasurer three Months in advance and applied to the fund of the Lodge. Every subscribing Member of this Lodge shall pay ONE SHILLING and SIXPENCE per month for the expences of the Night which shall likewise be collected by the treasurer three Months in advance and no brother shall be permitted to be an honorary Member if his usual place of residence is within five miles of Shrewsbury.

BB





25th

A Brother visiting this Lodge shall have his name entered in the Book containing these Bye-laws also in what degree of Masonry he stands, the name of the Lodge to which he belongs and be admitted the first Night of visiting free of expence he shall afterwards pay One Shilling and Sixpence for the Nights expences and One Shilling to the fund of the Lodge except such brother shall be a subscribing Member to some other Lodge in which case he shall pay the Nights expences only.

26th

No member shall have a property in the Jewels and Furniture of this Lodge until he shall have subscribed and paid to the fund of the Lodge three years.

27th

If any member neglect or refuse to attend the Lodge or pay his Monthly dues, he shall be written to and admonished for the first three Months, and if he pays no regard to that, at the end of six months he shall be expelled, as the arrears of the Lodge must all be settled in that time.

28th

It shall be at all times lawful for the Officers with the consent of the subscribing Members to repeal, alter, amend or add to these Bye Laws in such manner as shall seem most expedient to promote the Interest and strengthen the Cement of this Lodge. But such repeal, amendment, or addition shall be proposed on one general Lodge Night taken into consideration the second and confirmed on the third and all the subscribing members then on the List shall be apprised of the nature of the business in the Summonses for each Night.

29th

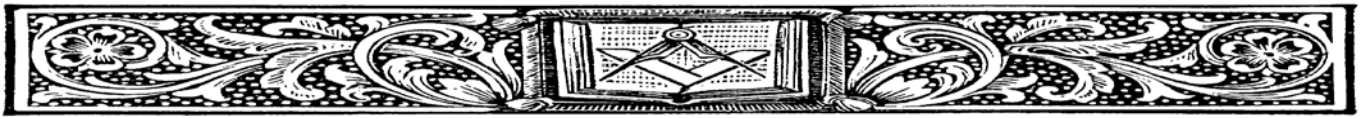
These Bye Laws shall be read by the Secretary on the admission of every new made Mason and Member, to which each Member shall subscribe his name under the following obligation :—

We the subscribing members of this Lodge do most sincerely declare that it shall be our study to observe a strict obedience to these Bye Laws, Rules Orders, and Regulations before mentioned and will always conform to such well advised Charges and Constitutions as the free and accepted of all Ages have cheerfully submitted to from time immemorial.

In Witness whereof we have hereunto subscribed our Names. (1)

(1) Here following the Signatures of 78 Brethren, the last of whom was initiated in 1814.





A LIBRARY AND MUSEUM OF FREEMASONRY INFORMATION SHEET

COMMEMORATIVE JEWELS

There have been numerous times when the United Grand Lodge of England has commissioned a jewel for its members in order to commemorate a specific event. Two of the most commonly encountered of these are the Queen Victoria Gold and Diamond Jubilee jewels.

On 13th June 1887 and 14th June 1897 Especial Grand Lodges were held at the Royal Albert Hall, presided over by the Grand Master, HRH the Prince of Wales (later King Edward VII) calling for Freemasons to present a loyal address to the Queen on the occasions of her 50th and 60th anniversaries as monarch. On both occasions the Grand Master announced that there would be a special jewel commissioned that all masons would be permitted to wear if they were members of a lodge at the time of each celebration. Those masons actually present at the meetings were able to wear a jewel with a bar bearing the date of the meeting, and those who served as stewards there were permitted to wear a double 'S' badge on the ribbon.

The Golden Jubilee jewel was designed by Sir Albert Woods, Garter King at Arms of the College of Arms and Grand Director of Ceremonies at Grand Lodge. The Diamond Jubilee jewel was designed by George Kenning and Son, regalia manufacturers. Due to the large number of jewels required, numerous manufacturers were commissioned to make them to the same pattern, leading to a number of slight variations existing. Most were silver gilt with 18ct gold detail and due to the quantity produced large numbers still exist in circulation today.



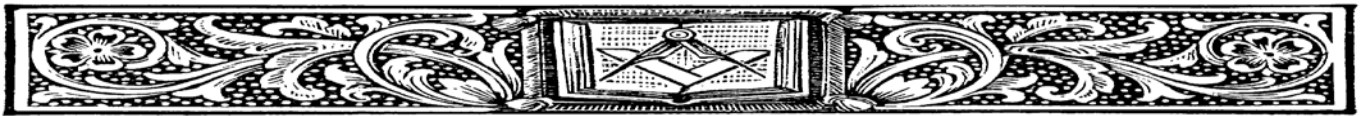
Golden Jubilee Jewel



Diamond Jubilee Jewel

There were other times that jewels were struck to mark an occasion which were purely masonic affairs, such as the jewels struck to commemorate the Installation of the Prince of Wales as Grand Master in 1875 and the very similar jewel for the installation of the Duke of Connaught as Grand Master in 1901.





The former was designed by H. T. Lamb, a jewel and regalia manufacturer of Clerkenwell in London. The standard jewel was silver gilt and gold, but there were 368 solid gold copies for the stewards who officiated at the installation ceremony. The Prince was presented with a jewel set with 62 diamonds.



Prince of Wales Consecration Jewel

Duke of Connaught Consecration Jewel

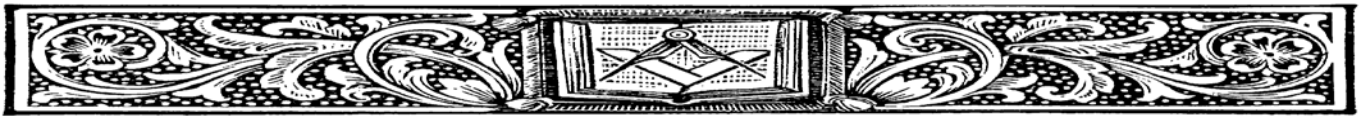
BYE-LAWS

The Duke of Connaught also features on the jewel for the 200th Anniversary of the formation of the first Grand Lodge on 1917. For the 250th Anniversary a special round jewel was made to be worn of the collars of lodge officers and for the 275th Anniversary both a collar jewel and a medal-style jewel were manufactured. As the Grand Lodge approaches its tercentenary in 2017, details of any commemorative jewels have yet to be announced.

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www.freemasonry.london.museum November 2010



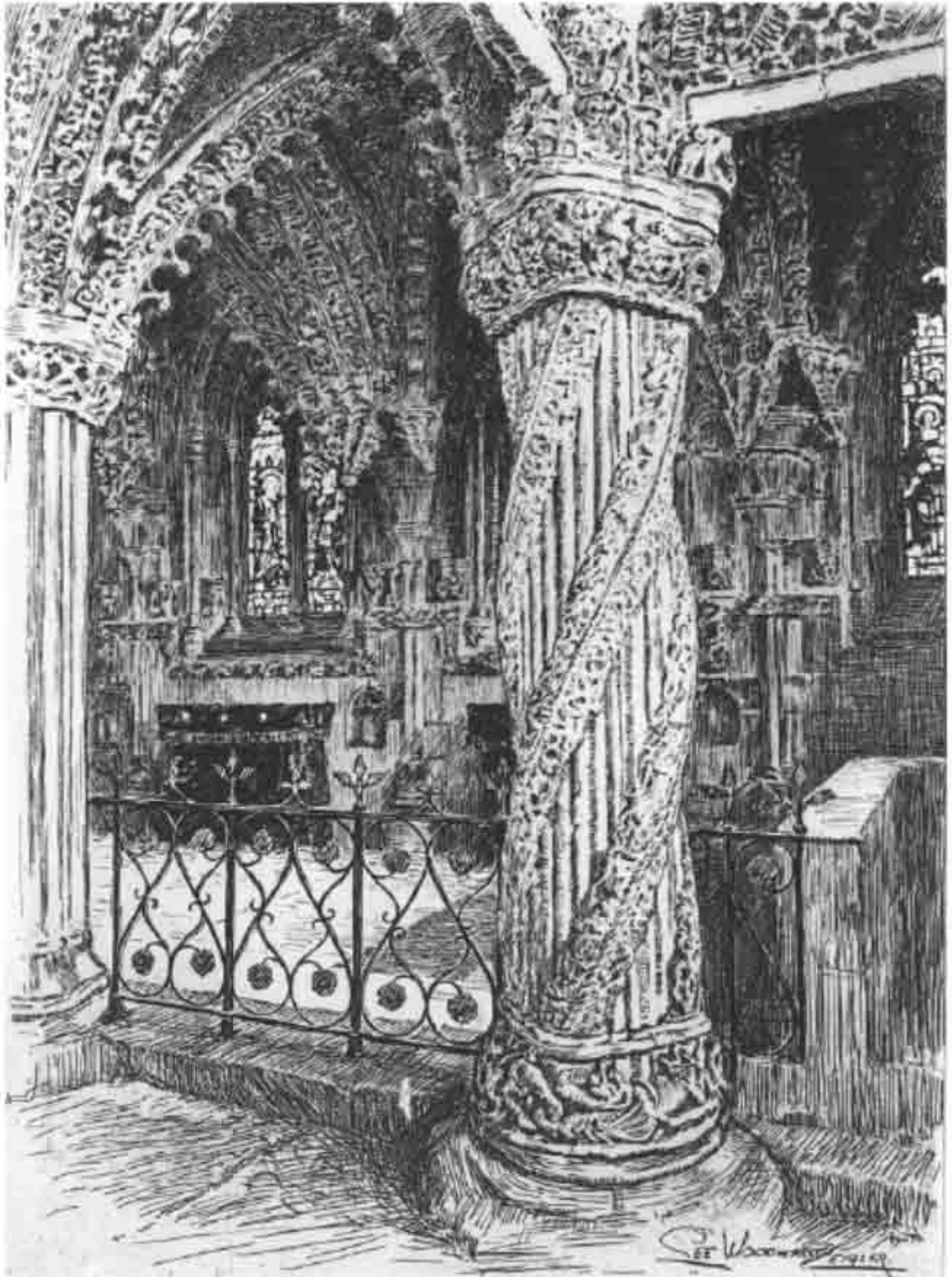
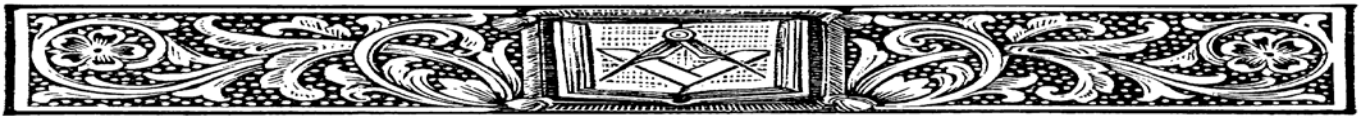


MASONIC COWANS.

In a note on "Cowan," which appears in a contemporary, my esteemed friend Bro. Hughan, of Truro, has adduced from my former contributions to *The Freemasons' Magazine* on the subject, evidence of the early use and signification of the word "Cowan" or "Couan." He might also, from the same source have given a further quotation in regard to its Masonic import. In reiterating in 1707 its ordinance against the employment of Cowans, the Lodge of Kilwinning describes a Cowan to be a Mason "without The Word"—an uninitiated person, an outsider. And in this sense the term was retained by the same Lodge on relinquishing its connection with Operative Masonry. In the ritual which has been in use in Scotch Lodges of Speculative Masons beyond the memory of any now living, we have the term "Cowans and Eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission "without the word": Eavesdroppers signifies listeners outside the lodge. Cowan is a purely Scotch phrase, and was peculiar to Operative Masons in the olden time, as indicating irregular Craftsmen who executed certain branches of mason and wright work. Such persons were, under restrictions, admitted to membership in some Masonic *Incorporations*, but their reception in *Lodges* was strictly prohibited. Besides, as is shewn by the records of the Lodge of Haddington (1697) now before me, apprentices indentured to Lodges were taken bound "not to work with nor in company nor fellowship of any Cowan at any manner of building nor Mason work." The earliest minute of the Lodge of Edinburgh (Mary's Chapel), July, 1599, records its deliverance on a breach of the statute prohibiting the employment of Cowans. Nothing can, we fear, be said with certainty as to the etymology of Cowan.

The Freemasons' Magazine and Masonic Mirror – 15 July, 1871





The Apprentice Pillar at Rosslyn Chapel (Collegiate Chapel of St. Matthew) Roslin, Midlothian

