A History of Mark Masonry

Part 1

ORIGINS -OPERATIVES AND MARK MASONRY

Introduction

To more fully understand and appreciate speculative Masonry as we know it we will begin with a look at masonry in operative times. In particular the development of the Mark aspect, as far as we know or can reasonably deduce, is examined.

In This Assignment

The World-Wideness of Mason Marks The Middle Ages: *The Templars, English Developments.* Early Well Documented Operative Organisations: Germany -*The Steinmetzen*. Scotland -*The Schaw Statutes, Scottish Lodge Developments.*
Recent Operative Usage

THE WORLD-WIDENESS OF MASON MARKS

The Masonic historians Knoop & Jones (p. 211) point out that mason marks are found in a great many lands. Consisting of marks or symbols carved on stones or impressed in clay bricks, these identified their stone shapers or brick makers.

Such marks (Brindal:28) can be found going back 5,000 years or more. They are in Egyptian pyramids, on Greek temples and in the preserved cities of Herculaneum and Pompeii. They are in widespread Roman ruins, Hindustan, Asia Minor and Central and South America. They are common in the great ruins of England, France, Germany, Scotland, Spain, Italy and Portugal.

THE MIDDLE AGES

The Templars

The European crusades to regain control of Palestine from the Muslims began in 1095 AD. Jerusalem was taken in 1099, but after eight crusades the Holy Land was completely lost by 1291.

A leading group to emerge from this movement was that of the warrior monk Knight Templars. Usually recorded as having been founded in 1118, but perhaps in 1114 (Baigent:42), they were closely associated with the Cistercian Order of monks, who undertook extensive building. Gaining enormous wealth and power -some now say the beginning of which was by finding long-hidden treasures and documents beneath Jerusalem's Temple Platform (Gardner:258, Baigent et al:88, Hancock:102) -the Templars went from strength to strength. They had specialist units, each dealing with aspects such as banking and shipping. One such specialist group was of architects and builders. This group carried out an extensive building program, such as castles, preceptories and temples. They used 'their own teams of masons' (Baigent:136).

They went on to introduce Gothic architecture to Europe, the first example of the advanced design being on the Temple Mount south of the Dome of the Rock. It remains still, as a mosque, and its porch is very similar to that of Chartres Cathedral (Hancock:plates 24, 25.).

The Templar building squads were helped by the Cistercian monks, who formed building guilds named the 'Children of Solomon'. They built ten cathedrals in France alone bearing the name *Notre Dame* (Gardner:262), that in Paris being begun in 1161. Over 800 Gothic Cathedrals were built in Europe between the 12th and 15th centuries. There was plenty of scope for mason marks.

It is known that the Templars, stern, strict and practical in their ways, had grades or degrees, probably eleven, and elaborate rituals and ceremonies. Although it cannot be proved the inference is that those Templars specializing in building used adapted grades and ceremonies for the organisation and running of their building squads. If so it would almost certainly have had to involve rules and usages on marks.

It is also possible to conjecture that the controllers, architects and master builders in a building group were Templars and Cistercians, and that the stone workmen, ordinary builders and labourers were locals drafted and trained for their tasks. It is even possible to think that some Templar members of a building 'lodge' were non-operative, sitting in to keep a general eye on things. There is no proof, but things have to begin and evolve from somewhere, and this simple and relatively straight-forward possibility needs consideration.

There is some knowledge of one such building group (Cryer:15) operating at this time, that being formed in 1202 to begin the building of Winchester Cathedral.

On Friday 13 October 1307 the Templars were suddenly and ruthlessly arrested by the King of France, abetted by the Pope, and cruelly put down. But their legacy, including in the form of hundreds of Gothic Cathedrals being built throughout Europe, lived and lives on. It may just possibly even include the founding of the lodge system (including its odd focus on King Solomon's Temple) as we know it in its evolved form today.

English Developments

The earliest marks so far found in England are dated at 1119 AD (Brindal:34), at Norwich Cathedral. The concept put forward by most masonic writers that ancient masons were not capable of developing or using complex ritual and ceremony has been, until recently, widely accepted. Instead, there has been widespread promotion of the idea that speculatives 'invented' our customs and degrees, and relatively recently. But, as Cryer (14-15) points out, those medieval professionals who could design, organize the building of, and actually construct, such a mighty entity as the Gothic Cathedral could easily manage some telling ritual and ceremony.

In England a 1352 Statute of Edward III records the name 'freemasons' and acknowledges the existence of 'Operative Masons' Guilds' (Cryer:16). The guild system, however, although almost universal for other trades and occupations, did not become the norm for masons, they being enveloped in other, more authority-ridden groupings.

There is no doubt that English masons had marks. Apart from the obvious old examples everywhere a 1356 corporation's regulation for London Masons (Cryer:20) stated –translated to modern English -"That the Master shall oversee that the journeymen shall take their hire according as they are skilled and may deserve for their work pieces". Banker marks had to be used to check this (banker -quarry bank or workshop bench on which the stones were worked).

In the mid thirteen hundreds the mason company (Jones:88) system came into being. The 'Worshipful Company of the Freemasons of the City of London', for example, was formed. operative and incorporated, it included a few non-operatives. A number of such companies were formed around the country. At Oxford, in 1604, a company was formed comprising of Free Masons, Carpenters, Joiners and Slaters. A consequence of this system was that mason groups, previously usually independent, had to lump in with other and lesser building trades. Secret ceremonial work would have been more difficult to arrange. A fact of incorporation, also, meant that town officials intruded.

In the meantime 'The Society of Free Masons' had come into being. The first form of their coat of arms was granted by Edward VI (1442 -83). This later included supporters, one in a blue-faced jacket holding a square, and one in a red-faced jacket holding a pair of compasses.

From their earliest times (Cryer:26) masons were divided into two classes, straight or square masons and round or arch masons. The straight mason was given a square and prepared rectangular stones and built straight-forward walls and the like. Round masons were given a pair of compasses and built arches, prepared columns, carvings and so on. They held a higher grade -there were seven altogether -and were paid more. Taverns to which straight masons repaired often had a signboard featuring a square. Those where round masons congregated were signed with an open compass. If both met in the same establishment then the sign featured an open compass over a square.

When a mason was a proven master of his craft he was no longer required to use his mark (Cryer:21), although some still did. At Canterbury cathedral the regular, local, masons from 1413 onwards appear not to have used their mark, and the expert work, such as artistic capitals, was never marked. Itinerant masons, however, later came in, forming a 'loygge' in 1428, with the records indicating that the lodge masons were always required to mark. It appears that the mark was a way to check the work of relative strangers.

Just as the old Templar influence was weakening in masonry, Baigent (137) points out, Constantinople and the Byzantium Empire fell to the Turks. This was in 1453. One result was a massive flow of refugees and treasures to western Europe. Included were numerous texts of all sorts, built up over a rather incredible 1,000 years, beginning with the legendary Library of Alexandria. The impact was enormous, putting great pressure on the all-powerful Church of Rome's system of ruling Europeans. It went on to transform Western civilization, being a most important factor leading to the European Renaissance.

In 1532 Henry VIII made England Protestant. English religious building slowed, but other types increased, and with new, Renaissance, ideas in architecture and building, including newly rediscovered Classical. The masons had to adapt and evolve. It appears that their organizations moved closer to those of recent times.

At the building of Sandgate Castle, 1539-40, for example, Knoop & Jones (182) note that the mason in charge of works, below the two commissioners, was known as a warden. He was a master mason named Robert Lynsted. Lynsted signed the account books each month with his mark; here we find another use for a mason's mark.

An English apprentice normally served for seven years. If he then proved his worth he moved to the grade of a fellow of the craft or journeyman (Cryer:16). He was still under an overseer, but he was free to find work where he could. As he was usually illiterate he

was given a grip of recognition to use on his journeys, and a mark. These also gave and proved his qualifications.

In 1603, because there was no English heir, James VI of Scotland, a Stuart and Presbyterian, became James I of England. His son became Charles I in 1625, and married a Catholic, which upset the Protestants. In 1629 Charles dissolved the parliament. Meanwhile the Puritan faction grew strong, beginning in 1642 the destructive English Civil War against the king. In 1649 Cromwell began his ferocious government, beheading Charles. It was not until 1660 that the monarchy was resumed -all this anarchy interfered with the craft of the masons -and the development of Freemasonry. It was followed in 1666 by the Great Fire of London. The end results, however, included a great demand for masons, and the old 'closed shop' systems broke down.

Out of it all mason 'societies' evolved, and we can note 'The Worshipful Society of Free Masons of the City of London'. In 1677 (Cryer 26) this society issued a map showing that England was divided into eight operative districts, with London at the head. It is known that in the 1700's these societies had their own rituals, catechisms and lectures, and a recent re-discovery of a printed version of one indicates where speculatives probably gained a good deal of their core material. Masons were being grouped again with other trades, as evidenced by 'The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers' (Cryer:25). Incorporated, this contributed to their downplaying.

The use of a mark system in an operative English lodge was shown in the records of Alnwich Lodge (Cyer:19) -now lost -which accepted speculatives. Many marks were dated before 1680. Still existing minute books from 1701 show the use of marks. An apprentice in an old operative lodge had, at the end of his term, to prepare a rough ashlar. If it passed he was made a Fellow of the Craft, becoming a 'Free Man and a Free Mason' (Cryer:28). He then had a year to dress his stone into a smooth ashlar, and if passed, he could apply for admittance into the third grade, Super Fellow. He was then given a mark in a ceremony which, Cryer writes (29), 'the Speculative Mark Mason of today would recognise as the degree of Mark Man'.

In the 1800's a 'Guild of Operative Free Masons' (Cryer:25) reappeared, which flourished to about 1870. It then diminished, owing to altered economic condition and the growing influence of trade unions. Only a few of its lodges remained by WW1.

EARLY WELL DOCUMENTED OPERATIVE ORGANISATIONS

Two countries where the use of a mark, and therefore almost certainly mark ceremonies, occurred under documented systems were Germany and Scotland.

Germany -The Steinmetzen

German tradition (Cryer:15) says that stone cutters (dressers or masons) formed a

brotherhood for the building of Magdeburg Cathedral, which was started in 1211. This could well have followed the Templar practice. The cathedral bears mason marks, as does Cologne Cathedral, the rebuilding of which began in 1248. Tight mason groups were focused around each German cathedral, which, wrote Feidal -drawn upon by Cryer (15) for evidence –had their own recognition signs, trade instruction methods, duties and privileges.

Although there is no direct evidence from those distant times, the known use of mason ceremonies and the presence of marks indicates some form of mark grading or 'degree', and its accompanying ceremony, possibly in a system not much different from those in England and Scotland. It is known from the Torgau Statutes of 1462 that a German journeymen 'took his mark at a solemn admission feast' (Pick:121). This mark could not be used until his stone had been passed by his lodge's warden or mentor.

In 1440 Johann Gutenberg set up his printing press in Mainz. Thus begun a revolution that was to give great thrust to the just emerging Renaissance. The movement was to bring great changes, including to masonry.

It was in 1452 that Jacob Dotzinger succeeded in uniting the mason lodges of Germany into a general or 'Grand Lodge' (Cryer:17), and was nominated as Grand Master. Its statues and regulations were written in 1459, gaining absolute status in 1498, when they were approved by the Holy Roman Emperor Maximillian I. Regulation 26 stated that 'the Master shall, within 14 days of his becoming a Fellow, deliver to the new Craftsman his mark or token', provided he passed a warden's examination.

The Renaissance in Germany was greatly boosted in 1517, when Martin Luther began the Protestant reformation. Masons were to move away from central Roman Catholic direction, building types were to change and the whole industry and its organisation was to evolve.

In the 1600's it is definite that the steinmetzen free of his apprenticeship was formally admitted into his lodge, as a Fellow Craft, with an obligation ceremony. He was then given his mark, which he had to pledge never to alter. He would then work for a master. The mark allowed verification of work done, important for pay day.

Scotland

For the English to argue that the Scots "... are not pertinent to the history of masonry suggests a perverse determination to reject evidence which is unwelcome because it shows that these elements emerge in Scotland and not England!" (Stevenson:50). The Templar influence in Scotland was significant and rather concentrated. This was because on the eve of the French betrayal of the Knights Templars, 13 Oct 1307, the whole Templar Atlantic fleet, forewarned, disappeared, together with most of the Templar treasure and old documents. It has recently been proved that most of it sailed to Scotland (Baigent:63-76), which was at that time excommunicated by the Pope, and beyond his power to invade. They landed on the Irish coast side.

The Templar's specialty of warfare and the great wealth they commanded brought them instant acceptance, and so began a new chapter in Scotland's evolution. Of particular note to us is the Templar building skills and organisation; although not yet proven there can be little doubt that they had significant input to Scottish building abilities, and gave firmness to mason lodges already established. Where there was a lodge

there was the use of mason marks. The Temple was in Scotland, of course, long before its destruction in 1307.

Kilwinning lodge, probably the oldest organised in Scotland, claims to have begun in 1140, with the start of the building of Kilwinning Abbey. This was in the same region in which the fleeing French Templars were later to land. The situation is a thought-provoking one.

The English had a habit of invading Scotland. In the period being discussed this began with Edward 1's invasion of 1300. The Battle of Bannockburn followed in 1314, and there were wars in 1334, 1355, 1388, 1448 and 1496. The renown Battle of Flodden occurred in 1513.

All this turmoil and destruction had great effects regarding masonry. Operative mason lodges were often disorganized, with members drafted for war service, buildings were wrecked, and there was an on-going rebuilding need. But from the viewpoint of Masonic history the destruction and loss of old documents is crucial. Scottish Freemasons find it almost impossible to prove their ancient lineage and systems because the English systematically looted, burnt or carried off all and any documents they could find. Others were hidden and never recovered. The country remains virtually gutted of old documents.

Scotland was to change. The Reformation began in 1528, and in 1560, under the influence of John Knox, the Protestant Church of Scotland was founded. The Renaissance had reached Scotland, with the usual effects on masons.

The Schaw Statutes

William Schaw, who was given by the Crown the title of 'general warden' of all Scots masons, in 1598 set forth his first set of Statutes, These were to be observed by 'all master masonries with this realm' (Stevenson: 34). He began them by stating that they were a collection of all the good ordinances made by their predecessors. These he put into a systematic codex, but there is little doubt that, if for no other reason than the different customs held by various operative lodges -which included the offices of wardens and deacons -some rationalization occurred. Never-the-less he stated that lodges should in general continue with their old statutes and ways.

Schaw ruled that on being taken on apprentices had to be booked -'orderlie buikit' with his master's lodge. When he had shown his worth he was to be 'entered' on the apprenticeship roll, and bound to his master for at least seven years. The mason then usually had to work - for pay -for another seven. After this he could be made a 'brother and fellow in craft' (Stevenson:35). However, in Scotland a 'fellow' was also a master. Upon becoming a fellow his mason's mark (Pick:212) was officially placed in a mark registration book. There remains no copy of a grade or mark ceremony from this time, although there are 'hints' (Stevenson:50) of ceremonies. In view of the extensive Templar influence in Scotland, however, and the general practice elsewhere, there probably was one. Certainly their existence is known of not much later.

What is clear, however, according to Springett (50), the first statutes 'mark the arrival of the modern type of lodge'.

Scottish Lodge Development

Urban masons in Scotland -as in England -were often lumped together with other trades in an incorporated body. Incorporation brought privileges and status; but through it burgh authorities had control. It did not suit the mason, because they wanted to go their traditional ways. It also did not fit well with masons because many were itinerant, and were lost in big multi-purpose bodies.

It appears, however, that the Schaw Statutes brought to many masons an opportunity to form or consolidate (Stevenson:36) discrete lodges, in ways that put them outside of the control of the burghs. They could meet outside burgh boundaries (e.g., the 'open fields and hills') or argue their way around officials.

Anticipating or following the first Schaw Statute masons, for example, brought forth the lodge of Atchison's Haven in 1599, the minute books of which, amazingly, are still extant.

In that year marks are shown as registered (Jones:532). Note also that the oldest surviving minute of The Lodge of Edinburgh (Mary's Chapel), 1599, is signed by the warden and attested to by his mark. Like all the others it was then an operative lodge, but included some speculatives. For example the Laird of Auchinleck attested to a 1600 minute of the lodge with his mark.

It was in 1650 that Cromwell's English army invaded Scotland, bringing the usual destruction of property, records and society, this time with Puritan zeal. Never-the-less the now invigorated lodge system survived. It had, also, the usual extra work to attend to. By 1670 the ancient Lodge of Aberdeen consisted of 3/4 speculatives and 1/4 operatives (Pick:212). Membership lists include marks. The mark system there had been a permanent part of operative usage, and was continuing on unaltered in the transition to speculative masonry.

It was in 1707 that the English Act of Union forced Scotland to join with England. The disastrous defeat at Culloden in 1774 sealed Scotland's fate; but the Scottish lodges continued. Most English Masonic writers, however, act as though they consider all things Scottish -and Stuart -inferior, and since the Union Scottish lodge history and importance has been so relegated. Never-the-less the Scottish system grew and flourished; for example, in 1982 one in eighteen Scottish adult males (Henderson:414) were Freemasons.

The speculative Mark Degree, though doubtlessly older, can be proved to have been worked in Scotland in a recognizable Masonic form (Draffen:52) by Lodge St John, of Banff, in 1778. Thereafter evidence is abundant.

RECENT OPERATIVE USAGE

A Bro T Whytehead (Cryer 25) said that in 1883 he had visited an operative workshop being used for the restoration of York Minster. He noticed that the overseer had traced on a tracing board a structure to be replaced and had placed on each traced stone the mark of the mason who was to prepare it.

The clerk of works of Truro Cathedral, it was noticed in 1886, recorded the marks (Brindal:34) of masons he supervised who were building at various places in Truro
Bro Mike Dundas, now of South Australia, at a lecture delivered in 1997 noted that he had been an operative mason on Portland Island, England. There was no operative lodge and no ceremony, but on his becoming an apprentice the supervisor gave him a set of

tools -some of which he exhibited -each marked with a form of his initials. He had to use that mark on the base of every stone he prepared.
In 1991 a well known South Australian Mark Master, originally from England, reported to this historian that he had belonged to an English operative lodge, and had been given his mark at a most formal ceremony.

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A History Of Mark Masonry

Part 2

EARLY HISTORY -MARK MASONRY BEFORE 1813

Introduction

The use of marks by operative stone masons was discussed in Part 1 of this history series, together with mason organisations and grades. Foundations, also, were laid to demonstrate that these organisations and grades had associated ceremonies.
This module will show the development, in relevant countries, of speculative Masonry and its Mark ceremonies.
"It is quite certain," writes Cryer (1996:32) "that when a revised and modified Masonry was

founded in the early years of the Eighteenth Century there were *many essential points* in Operative Masonry which were not carried over into the newer rituals..." That is, the 'Moderns' -the English Grand Lodge founded in 1717 -adopted only the Craft degrees, and ignored the Mark and other degrees.

Ward (1921:87) writes that operatives had seven degrees. Two of these, Fitter and Marker, and Setter and Erector, equate to the two Mark degrees usually found in early speculative lodges, Mark Man and Mark Master. The Mark Man was associated with Fellow Crafts and Mark Master with Masters. Ward states that "...the working of these two degrees is very similar to our own ritual, save that the legend is not given, but is included as an incident in the Annual Drama lodges staged." The 'drama' consisted of operative lodges taking part in a public procession and enacting some aspect of their profession, perhaps that to do with their patron saint.

Ward cautions that later operative ritual -Eighteenth Century on -may have in part stemmed from speculative ritual. This must always be borne in mind, although Cryer (30-31) points out that, if this were the case, (1) where did the speculatives get their ritual? (2) Operative ritual has material not used by speculatives and (3) the speculative material 'is much more logically explained' when set in the 'later Operative's scheme'.

The rejection and discarding of stones, at least, can be physically shown to have existed with olden masons. In Germany a hoary custom is recorded, where if a stone was spoiled the stone mason was punched and the stone ceremoniously carried to a 'charnel house'.

Just such a depository, 3.5 metres in depth, has been found near Regensburg Cathedral, Bavaria, which was built 1275-1530.

In 1931 the United Grand Lodge of England published an historical note saying that the ritual of the first and second degrees came from the 'early Operatives'. Cryer (31) is of the opinion that one should add to this the third degree and the Mark.

This study examines the Mark's progress in Accepted Freemasonry. This is in two part - From time immemorial to the formation of a speculative craft grand lodge in London, in 1717.

From then till the advent of the United English Grand Lodge in 1813.

In This Module

The Speculative Mark to 1717: *Scotland, England, Ireland, The World*. The Mark 1717 to

1813: *Scotland -Developments, Unlawful Societies Act; England* -The Grand Lodge of England, *Developments*. Ireland. The World.

THE SPECULATIVE MARK TO 1717

SCOTLAND

In Scotland both operatives and speculative Masons had to have a mark. The historian Newton (1964:287) writes:

"The use of a Mark by every brother of a Scottish Lodge was essential. The Register of Marks was kept with the greatest regularity, probably because Scottish Lodges retained their operative character long after English lodges had become wholly speculative."

Newton also wrote (287), and it is worth giving it in full, that:

"... it is to Scotland I think we must look for the birthplace of the Mark Degree as a speculative working. There are now Lodges north of the border practising speculative

Masonry whose records show them to be direct descendants of operative Lodges existing from ancient times. In 1865 a report prepared by a special committee was presented to the Grand Chapter of Scotland which stated:
"In this country from time immemorial and long before the institution of the Grand Lodge of Scotland (1730) what is now known as the Mark Master's Degree was wrought by the operative Lodges of St John's Masonry..." "

In the Nineteenth Century the Glasgow masons had two classes of lodges, one for apprentices, and one for fellows -these latter had an overseer as their master. They said that they were (Cryer:41) simply following the practice of the Glasgow Cathedral builders of some time prior to 1550. (The St Mungo Cathedral was built in the Twelfth and Thirteenth Centuries).

The first Schaw Statutes, 1598, stipulated that Fellow Crafts -and Masters -must enter their name and mark in the lodge book whenever they attended. This rule merely followed a much older one. To put this time into some perspective; Francis Drake had recently returned to England, in 1580, after a voyage of circumnavigation begun in 1577.

The earliest extant minutes of the (then operative) Lodge of Edinburgh (Mary's Chapel), 31 July 1599, are affirmed by its Warden, who placed his mark to them (wardens were then the 'masters' of Scottish lodges). The further minutes of that year note the presence of a number of non-operative masons, together with their marks.

The lodge of Aitchison Haven, in 1603, registered the mark of an entrant Fellow. Moving on to 1670, the Lodge of Aberdeen records 49 signatures, only two without marks (perhaps they forgot?), one quarter being operatives. The non-operatives included several nobles.

The famous Mother Kilwinning Lodge (Springett, 1946:14) has a 20 Dec 1674 record of a John Smith being admitted and paying for his mark. William Montgomerie received his mark and promised to pay for it. In 1678 two apprentices paid for and 'got their mark', and Lord Cochrane, Warden, appended his mark to the entry.

ENGLAND

Cryer (1996:115) classes English Mark ritual into three main 'families', those deriving from
(1) English, Operative, Guild or Harodim workings.
(2) Irish influence -Irish Red Cross, and Babylonian Pass or Crossing the Bridge.
(3) Early Scottish -and American -systems.
'Harodim' was the name given to operative Craft rulers or Masters, as well as Past Masters.

Lectures were mainly in rough verse (this can still be experienced by members of the Royal Order of Scotland). With their material, argued Cryer (117-118), 'who needed to make up new ritual content?'. The similarities between operative and speculative points are many.

A 1352 statute of Edward III, often referred to by Masonic historians, but usually discounted as almost meaningless, is never-the-less the first official English record of the term 'freemasons'. It acknowledges the existence of operative mason 'guilds'.

The age was loaded down with ignorance, superstition, bigotry and despotism. Most

cathedral planners, architects and builders, however, seem to have been more clearsighted.

They were men of practical science. They had to get their work right. For those lower down the scale, for the 'hands on' men, however, strong, clear, distinct and emphatic rules were needed. Standing orders would need to be intrinsically known -for the illiterate best achieved by ritual. To underpin the stability of the team standing order ritual would doubtlessly include personal decency guidelines.

The Lodge of Hope 302 Moderns, at Bradford, Yorkshire, claims that it was warranted by the York predecessor of what was later named 'The Grand Lodge of all England, York', in 1715, and that it had worked a Mark ceremony from that time. This it continued to work up to the Union of 1813; and thereafter claimed it had a right to continue working.

The kingdom continued to have leadership problems. Queen Anne died in 1714. A Protestant was required -the best heir, although a little distant, was George Louis, 'Elector of Hanover'.

Brought over he became George I. In 1727 he was succeeded by George II. The Georges were far from popular, but the system rolled on. Upon George II's death in 1760 he was succeeded by his son, George III. The Masonic point is that the Hanovarians were continually challenged by the previous Royal Dynasty, the Scottish Stuarts, who had become Catholic, and two types of Freemasonry were in being.

The early English type had been partly developed from that brought from Scotland by the court of the Stuart King, James I, in 1603. James was a speculative Freemason, being initiated in the Scottish lodge Scoon and Perth in 1601 (Scottish GL Year Book 1990:50).

With the Hanovarians in power in 1714, and a war with Scotland, the Scottish type of Freemasonry was no longer popular in London, and a pro-royalist (Hanovarian) system was initiated in 1717.

IRELAND

Ireland has a crowded recent history of invasions -by Vikings, Normans and then the English.

In 1596 the English 'pacified' Catholic Ireland, but insurrections followed. The conquest was completed in 1603, the English fearing that otherwise one of their old enemies, for example Spain or France, would gain control of the island, and so outflank them. In 1649 Cromwell stormed into Ireland to make the control clear. All these English-related upsets to the populace happened in early speculative Masonic times. Freemasonry was caught up in it all.

However, as did England and Scotland, Ireland had had old mason lodges and similar. The English brought in newer influences. Cryer (43) reports Crowly, on early Irish Masonry, in 1897 writing that, "We can safely hold it as proved that the speculative history of today is the continuous and natural development of the Operative Masonry of the medieval Guilds."

Cryer (43) notes that as early as 1688 operative lodges were known to have admitted speculatives.

It is known that Trinity College, Dublin, had a speculative lodge. A 1688 record lists every Freemason there who received his mark.

THE WORLD

England began settling North America in 1607 (Virginia), with various Spanish, French and Dutch settlements preceding. Early English settlements were of a deliberate kind, one driving force being to place Protestants in the New World, as a counter to the Catholic Spanish.

Some were of the Puritan type, and some Freemasonry was involved, but the details are now lacking.

Freemasonry developed in North America early in its European settlement history. The state of the Mark prior to 1717, however, appears to be unknown.

As Europeans moved across the globe in the Seventeenth and Eighteenth Centuries Freemasonry went with them. This applied particularly to the British and French. Again, knowledge of Mark ceremonies prior to 1717 appears to be lacking.

THE MARK -1717 TO 1813

SCOTLAND

Developments

A by-law of Lodge Doric Kilwinning, 1758, states the cost of being 'admitted' an 'Entrid Apprentice', 'passint to a felow Craft', 'Raising to Master' and 'made a Mark Master'. Cryer (42-3) thinks this suggests a Mark ceremony.

Gould (1955-1971:58) writes that from about the start of the 1760's it is 'evident' that Scotland had two Mark ceremonies, Mark Man for the Fellow Craft, and Mark Master for Masters. Cryer agrees, noting a reference to a 'distinct Mark degree' at the Journeyman Lodge of Dumfries, Mark Master, in 1770. St John's Operative Lodge at Banff also preserves a record, 1778, of a Mark working.

A crisis occurred in 1788, when Charles Edward Stuart, the Young Pretender, died in France. It will be recalled that he was the grandson of the Catholic James II, deposed in 1688.

Charles Edward had a son. By this time, however, the great majority of Scots were Presbyterians, and feared having a Roman Catholic king. Although unhappy with the Georges, these were seen as the lesser evil -for the Scots the Stuart wars were over.

In 1895 a *Scottish Freemason* article (Handfield-Jones 1969:169) outlined the earliest forms of the Mark degree known to researchers. These were (1) 'Fellow Craft Mark', (2) 'Mark Master' (for Masters), (3) 'Fugitive Mark' (for RA Companions), and (4) 'A Hint to Wayfarer' or 'Christian Mark', for Knight Templars.

By 1800-odd unattached Scottish chapters or lodges of Royal Arch Masons, says Grantham (5), were definitely working extra degrees, including Mark varieties. Knight Templar encampments, meeting by 'inherent right', or warranted from Ireland, were also working them.

By this time, writes Cryer (170), lodges were opening in the Fellow Craft Degree and then working a Mark degree 'much the same as it is today', only with extras. The Early Grand Scottish Rite was then working the 'Fellow Craft Mark' as its fifth degree, and 'Marked Man' as its sixth.

At Kinrosshire as early as 1790 ‘The Mark or Chairmaster’s Degree’ was practised. A similar form was noted in the Edinburgh Defence Band when, in 1842, the Supreme Grand Chapter of Scotland decided to warrant ‘Chair Master Lodges’. This form of the Mark apparently restored old operative practices previously not worked.

Unlawful Societies Act

The French Revolution began in 1789, apparently helped along by many Masonic nobles. These were anxious to see a more equitable French society. However, the revolution was not ended by them -aspiring lower classes took it over and many nobles, including those bent on reform, were guillotined. Together with the subsequent seethings in Ireland, the English Establishment feared a similar revolution in Britain. They brought in the Unlawful Societies Act of 1799.

High level intervention saw Freemasonry exempted, but reports still had to be made. In Scotland the Craft Grand Lodge took on the task (Grantham:14) and had to define what had to be done. In 1800 it resolved that the ‘Three Great Degrees of Masonry’ were Apprentice, Fellow Craft and Master Mason. Craft lodges, under strict penalty, were forbidden to work any other degree. Theoretically the Mark was dead in St John (Craft) lodges.

However, many lodges ignored Grand Lodge. In Edinburgh, probably as a way around the problem, St Stephen’s Lodge founded the ‘Society of Royal Arch Masons and Knight Templars of Edinburgh’. It gathered homeless degrees and in 1811 became the principal founder of the ‘Royal Grand Conclave of Knight Templars for Scotland’ (Grantham:5). Amongst others it fostered the Mark.

Thus, as Scotland entered the nineteenth century, Mark ceremonies were widely scattered and under various ‘protectors’, including disobedient St John lodges, the Royal Arch, Knight Templars and the new Grand Conclave.

ENGLAND

The Grand Lodge of England

1717 marks the year some London lodges took it upon themselves to form the "Grand Lodge of Free and Accepted Masons under the Constitution of England". This began to claim sovereignty over speculative lodges all over England and Wales. It also took it upon itself to discount all degrees except the Craft.

Many lodges resisted joining, some for a very long time. When the Grand Lodge sent out to collect old Masonic documents many were burned. We know almost nothing of the extent to which the Mark, as undoubted used in old English operatives lodges -see previous section - was used speculatively. However, after 1717 information, at first sketchy, begins to appear.

York, close to Scotland, is said to have a long Masonic history, but this cannot be proven.

However one of the old York lodges, outraged at London’s move to control all English lodges, in 1725 formerly constituted "The Grand Lodge of All England, held at York." It claimed to be an old authority, but outside Yorkshire was almost unknown. Becoming

dormant from 1740 to 1761, and extinct in 1792, it never-the-less had a strong influence on English -and American -Freemasonry. Apparently the Mark had been worked at York for a long time. Draffin (1954:90) wrote, "The Mark Degree was regularly worked under the authority of the Grand Lodge (of All England), meeting from time immemorial at York."

Springett (15) adds the 'Midland Counties' to Yorkshire.

1730 is taken by Masonic scholars as the 'turning point for ceremonial matters' (Jones, 1950:165), with the publishing of an exposure, Pritchard's *Masonry Dissected*. One result was the London Grand Lodge, later called by some the 'Modern' Grand Lodge, tightening up on various degrees other than Craft being worked in its lodges. Some Modern lodges defied their Grand Lodge and worked the Mark 'underground',

It is recorded that Union Lodge, Norwich, East Anglia, in 1732 worked the Royal Arch, Knight Templars, Ark and Mark degrees. Mark Masonry, says Cryer (84) now began to 'flourish' in Southern and South Western England. The Marquise of Granby Lodge, Durham (near Scotland) in 1733 made a Mason a Marked Mason, then a Master Mason and, finally, a Mark Mason.

These were not ordinary times. 1733 saw the beginning of the Industrial Revolution, with John Kay's patenting of the flying shuttle loom. In the same year Charles Edward Stuart, the 'Young Pretender', landed in Scotland from France, and led an army as far south as Derby before retreating. Wanting the throne of England back for his family, the stand-off came to a head in 1746, when the Scots were decisively defeated at Culloden. This was to add to later Scottish-English Masonic problems.

Developments

In 1751 those Masons who found the 'London' Grand Lodge to be much faulted, including its aversion to non-Craft degrees, formed "The Most Ancient and Honourable Society of Free and Accepted Masons". Because they claimed to abide by the ancient traditions they became known as the 'Antients'. The Scots and the Irish agreed with them, their Grand Lodges dropping relations with the Moderns and recognising the Antients. The Antients encouraged their lodges and Royal Arch chapters to work further degrees, including Mark degrees.

By now many military regiments had their own lodges, which moved with them. The great majority had Irish warrants, with the Scots later issuing some. The Moderns only joined in 1775, restricting membership to officers. They issued few. As the regiments moved around Britain and the British territories, including America -and later Australia - they spread 'Antient'-type Freemasonry, including the Mark.

An important form of Masonry found in England's north-west was the Harodim 'chiefs' - system. As practiced in the Phoenix Lodge at Sunderland -not far from the Scottish border –in 1756 it was a series of lectures given to Past Masters. It covered aspects of a range of degrees, including Mark, Ark and Link. It seems, says Cryer (54) to have been a 'part of the old Trade Guild System'.

In that same year, 1756, a lodge at Newcastle -placed even closer to Scotland 'made' a Mark Mason, without him paying the fee of 'one Scots Mark'. Up until then its members had been 'receiving' a mark. It seems that a Scottish-type Mark ceremony had been introduced. This was also the year that the British gained control of India; the regimental

lodge scope to spread Masonry, with the Mark, was expanded. It moved, also, with great force to Canada in 1753, when the British wrested Quebec from the French.

In 1769 a major Mark event occurred on 1 September when Thomas Dunkerly, an illegitimate son of George 11, brought a fully fledged two degree Mark system to Portsmouth, on the southern English coast. These were Mark Man and Mark Mason or Master. By great fortune -almost an miracle -MS copies of his degrees have recently come to light. Cryer (77) is almost certain that Dunkerly obtained these degrees from the Inniskilling Dragoon's lodge. Mostly of the Royal Arch Chapter Friendship, which was associated with the Phoenix Lodge, were Irishmen. It held an Antient's warrant, and one from York.

Dunkerly delivered the two Mark degrees to the Chapter. Both the Lodge and he were Moderns, but they were liberally minded. The minutes of the meeting are the first in England to give a clear notation on the Mark.

The American Revolution, 1775 to 1783, historically proven to have had a strong Masonic influence, was to help lead American Masonry even further from the official English Modern's system.

Until about 1780 most of the English Mark meeting consisted of a lecture, given as a catechism between the Master and the Senior Warden. This was to change. By 1793, also, Dunkerly, then in his 70's, was concurrently Provincial Grand Master of eight provinces, and Royal Arch Grand Superintendent of 18. He thus had ample opportunity to spread the further degrees, including Mark.

By at least 1780 all Antient lodges and many Modern chapters were working further degrees, with the Mark an important one. Minerva Lodge, Hull, founded in 1782, for example records 30 years from then of working the Mark. Some lodges began to keep a register of marks.

A development occurred in Wiggan, close to the Scottish border, when a Modern's lodge, Tranquillity, in 1785 began to record separate Mark lodge meetings. We see an end form of this in South Australia, where the Duke of Leinster Lodge, 363 IC, holds separate Mark meetings, exactly as if they were those of an independent body. However, they are just separate meetings of the craft lodge. More closely, they are an integral part of the Leinster's Holy Royal Arch Chapter; which itself holds separate meetings. But the one set of Leinster officers work all three orders. By a step system, all the business of the Mark, including financial, is done by the Chapter. All the Mark element does is keep discrete minutes.

England was now going through the throes of grave problems. George 111 had a mental illness and there was a regency crisis. The French Revolution, breaking out in 1789, saw the Reign of Terror of 1793-4, which frightened the middle and upper classes. Then Napoleon emerged, with all his threats to the world balance of power. Freemasonry managed to get itself exempted from the Unlawful Societies Act of 1797, but every lodge had to report on each meeting, with the names of those attending, to local authorities. That, in fact, was one of the tasks of the Junior Deacon, and explains the wording still used today. This reporting tended to put a damper on 'extra' meetings.

Various forms of Mark workings are known to have now been dispersed across the country.

Interest was spurred by a William Finch (Cryer 127-8), who began publishing in 1801. He brought forward Mark lecture details, for example, which gave a prod to future Mark directions.

British power, backed by the growing Industrial Revolution, kept growing. Nelson defeated a combined Spanish-French fleet at Trafalgar in 1805. In the following year the British took the Cape of Good Hope. Armed services lodges had even greater opportunities to spread Freemasonry, including the Mark.

'Travelling Mark Lodges' were beginning to do the same in England. It is known that one, probably from Cheshire (Cryer 94-5) went to Dunkerfield, Lancashire, in 1808, and at a combined meeting instructed members from five local Craft lodges on how to work the Mark.

IRELAND

The Grand Lodge of Ireland was founded circa 1725 -the early records are lost. The workings of its lodges were of the scope and style encouraged by the later Antient's Grand Lodge. That meant that Craft lodges could work any degrees they wished including the Mark.

In the late 1700's 'Arch' and 'Royal Arch' degrees in Ireland were quite different (Cryer:47- 8). The Arch was a form of early Mark, into which title the name eventually evolved.

A certificate of 1775 of the Knight Templars at Kinsale designated the recipient as a Mark Man.

In 1781 the Grand Lodge of Ireland constituted 'The Early Grand Encampment' to facilitate the working of 'higher degrees'. This body recognised and encouraged old practices, even 'restoring' some. The Mark benefited.. By 1805 it had issued 32 warrants, including some in Scotland and England.

Severe Irish troubles continued. Drawing spirit from the French Revolution the Irish, almost all of whom were Roman Catholic, wanted to break away from Protestant England. The Eighteenth Century's last decade saw Ireland racked with violent internal struggles, mainly between the dominant Protestants, who were royalists, and the Catholic republicans. A bitter rebellion in 1798 was put down. France landed supporting troops, fruitlessly. Alarmed, England passed an Act of Union in 1801. Such was the background of turn-of-the-century Irish Freemasonry.

Some Irish Craft lodges continued to work the Mark, even though the Grand Encampment was now supposed to control it. 'Old Lodge 611', for example, at Glasslough, County Monaghan, (Cryer 106-7), has 1802-15 minutes showing that it worked many degrees, including 'Ark Mark and Link Masonry'.

The Irish continued to work their versions of the Mark, not only in some Craft lodges, but usually closely associated with other orders, including Chapter, Red Cross, Knights Templar, and their 'Chair Master' lodges. These were destined to contribute to 'solving' (Gould 12-13) English Mark problems.

WORLD

The ever-increasing world-wide impact of the British military lodges has been noted. Of the 'Antient' type they diffused a liberal style of Masonry. By the end of the eighteenth century, for example, there was apparently no 'Modern' style of Masonry in North America.

Even then, in the New World, a regional style of Mark was evolving. The marks given, for example (Cryer 110) were not diagrammatic but descriptive. For example, Bald Eagle andNorth Pole.

In the Quebec region, 1759-1781, many degrees were worked, Mark being one.

A Mark lodge of some description, says Cryer (109), is recorded as being in America in 1768. In Middletown, Connecticut, the Grand Royal Arch Chapter in 1783 formed a Mark lodge. All members were Mark Master Masons.

At Jamaica and Charleston, West Virginia, circa 1787, the 'Rite Ancien de York' was worked. The fifth degree was a form of Mark. A lodge in Halifax, Nova Scotia, has minutes showing that it was making Mark Masters from 1792-1798.

As the nineteenth century began to unfold world Mark workings appear to have been increasing.

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A History of Mark Masonry

Part 3

MARK MASONRY BETWEEN 1813 AND 1856Introduction

Following the last module's glimpse at Mark Masonry before 1813, this paper attempts to trace its subsequent story, until the establishment of the 1856 English Grand Mark Lodge.

We will follow developments in Scotland, then England, thereafter Ireland and, finally, elsewhere in the wider world.

This study ends with the formation of the English Grand Mark Lodge, when it can be said that Mark Masonry, as it is generally understood today in the British Commonwealth, began.

In This Module

SCOTLAND: *Introduction, Supreme Chapter, Early Grand Encampment, Master Passed The Chair, Grand Chapter -Developments, General.* ENGLAND: *Introduction, Craft Lodges, Development of Mark 'Lodges', Craft Lodges and the Mark, Travelling Mark, Ways Around Grand Lodge Suppression, Developments*.

IRELAND; *Introduction, Grand Craft Lodge, Early Grand Encampment, Supreme Grand Chapter.*

THE WORLD; *The New World, Canada, India, A Conclusion.*

SCOTLAND

Introduction

It will be recalled that the Unlawful Societies Act of 1799 caused the Scottish Craft Grand Lodge to allow its lodges to work only the standard three degrees. Other degrees, however, were looked after by other authorities.

There were nearly 20 Irish Early Grand Encampment encampments (Cryer:217) in Scotland in the early 1800's. These included Mark ceremonies. Following the Irish example the 'Royal Grand Conclave of Knight Templars for Scotland' was formed in 1811.

Included in its repertoire was the Mark.

Defiance of Grand Lodge, however, occurred. Some St John (Craft) lodges continued to work the Mark, so preserving versions of it. Various encampments and chapters also worked it.

There were also in existence independent lodges, giving their allegiance to no one, and they also conducted Mark ceremonies.

The Supreme Grand Royal Arch Chapter of Scotland

In 1817, notes Cryer (217), the Grand Lodge of Scotland considered the position it had taken on Masonic degrees in 1800. It confirmed that position. It would only recognise the first three degrees. In addition, officers of the 'higher degrees' would not be allowed to sit in Grand Lodge.

As a reaction, and aware beforehand of what was coming, those prepared to stand by their convictions formed, within three weeks of the announcement, the Supreme Grand Royal Arch Chapter of Scotland. This was done by removing all the non-chivalric degrees (Grantham: 7) from the care of the Royal Grand Conclave, and putting them in the control of the newly formed body. This had twelve degrees. The Mark thus passed to the Grand Chapter. The Royal Grand Conclave of Knight Templars for Scotland continued on, with less degrees, seven in all, but not the Mark.

The new Supreme Chapter invited all the chapters in Scotland to join, but got off to a slow start, with only about five wishing to sign up. Many Irish-warranted chapters considered it disloyal to leave the Irish fold. Many independent chapters considered the new body to be an upstart. By 1842, however, The Supreme Chapter had 56 chapters (Grantham:10) on its books, although those active numbered but 25.

The Early Grand Encampment of Scotland

The remaining Irish Early Grand Encampment bodies, unwilling to go into a novel arrangement, and lose old practices, formed their own ruling body. This was with Irish blessing. Titled the Early Grand encampment for Scotland (Cryer:218), it was consecrated in 1822.

By this means other forms of the Mark were worked, and still in association with Knight Templary. This particularly ancient link was important, although their possible significance by now was probably known to a very few. Putting this time into an historical context, Melbourne was founded in 1835. In 1839, in Scotland, Kirkpatrick Macmillan, a Dumfries blacksmith, invented the bicycle. King George IV had died in 1830, and his son, William IV, had taken the British Throne.

The other Scottish grand bodies, seen by most as straightforward, grew in strength. The Early Grand Encampment, however declined, and was to expire in 1985.

It is known that a Mark token was used in Scotland in the 1820's (Cryer:300-1), a 'shekel'. It depicted the Pot of Manna on one side and 'the rod of Aaron budding' on the other. Even now a shekel token, of a white metal, is used in Queensland, one side depicting the budding rod.

Master Passed the Chair

In 1842 the Scottish Supreme Grand Chapter enacted that any Mason wishing to take the Royal Arch had to be a Past Master (Cryer:219). This harked back to the situation in older, probably operative times. To enable a non-Past Master to become a Royal Arch Mason it was decided that a special 'Master Passed the Chair' degree would be used. To this end it issued 'Chair Master' warrants to purpose-formed lodges.

It was also a Supreme Chapter condition that no-one became a Past (or Passed) Master without first taking the Mark (Grantham:10). Hence the Chair Master arrangement gave the Mark a boost. However the whole business was apparently too hard in practice, and after 1846 no more Chair Master warrants were issued.

Although the Master Passed the Chair ritual received no official support after 1846, where it had been established it tended to live on. Cryer (219) is of the opinion that the present Installed Master Degree of the English Mark Grand Lodge type was derived from it, being picked up in 1856 by the newly formed Mark Grand Lodge.

In Scotland. of course, there were no Mark lodges as such, the St John, chapter or encampment lodges, etc, installing the one master for all the degrees they worked, that master being installed in the group's top degree or order.

Scottish Grand Chapter -Ongoing Developments

The Grand Treasurer of the Supreme Grand Chapter at this time, Hector Gairn, was a studious man, He collected as many written copies of Mark rituals as he could, and consolidated them, in 1845, into a 'standard' one. This was promulgated to the Grand Chapter's chapters (Cryer:174), and became the earliest authorised version of the Mark. Bro Gairn's integrated degree featured a heptegonal 'plugstone', for King Solomon's 'secret arch'. This is an indication that early Mark rituals had to do with a secret underground vault.

The secret vault, of course, is a central feature of the Holy Royal Arch and other degrees; those worked in South Australia include ‘Select Master’, ‘Royal Master’, ‘Most Excellent Master’, ‘Super-excellent Master’, "Knight of St John the Evangelist’, ‘The Order of the Red Cross of Babylon’ and ‘Grand Tilers of Solomon’.

A feasible source and application of the secret vault ‘legend’, so deeply embedded into Freemasonry, has recently come forward. This is the claim of Lomas and Knight, in *The Hiram Key*, that beneath Rosslyn Chapel in Scotland is a secret vault which contains manuscripts found by the Knights Templar in a secret vault deep beneath Jerusalem’s Temple Mount.

By 1850 Royal Arch Chapters in Aberdeen had been reduced to two. St George’s Lodge had a chapter which had joined Supreme Chapter in 1817. It was rated to be the best in the north of Scotland. A Dr Beveridge, however, decided that even better could be achieved. He therefore had erected a third chapter, Bon Accord.

By this time there was working a system whereby chapters worked only the Royal Arch. All the preceding degrees, including the Mark, were worked in lodges holding (Cryer:220) a chapter. Chapters issued a charter to one of their members to conduct a lodge in the required degree, which might be the Mark, and this was done in a St John lodge context. This scheme was to have a profound effect on Mark Masonry.

General

It is Cryer’s opinion (219) that the Supreme Chapter was the principle force behind the organisation and growth of the Mark in Scotland. It achieved the state where English gentlemen would travel to Scotland to receive the degree.

As the century developed it became apparent that, of the ‘ordinary’ Mark, there were two forms. There was a ‘short’ degree and a ‘long’ degree. Although nowhere near as ‘developed’ as current forms, they left their marks. Scotland still works a longer and a shorter form of the Mark.

In 1860 a Scottish Grand Lodge examining committee (Cryer:41) concluded that by then the Mark was, with regard to St John lodges, not being much worked. It was, however, upheld in the ‘Old’ operative lodges. The committee also noted that the Supreme Chapter regarded the Mark as the fourth degree.

ENGLAND

Introduction

The early years of the 1800’s were momentous for England. As already noted, there was the ever-present threat of political and religious upheaval, due to the Hanovarian Stuart rivalry.

Over this hung the great struggle with France, which had, from 1803 to 1805 posed a very real threat to invade England. Only the desperate Trafalgar sea battle ended that. It was only in 1814, however, that Napoleon suffered real defeat, and was banished to Elba. Escaping, the pivotal battle between Wellington and Napoleon at Waterloo, in 1815, saw the end of the French threat.

Crucial to the Mark's advancement or suppression in England (and subordinated Wales), was the Second Article of the Act of Union of the Antients and the Moderns. Enacted in 1813. it read:

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

As it reads, the degree or order of Mark Masonry was not included in the list Some see this as a Hanovarian anti-rocking of the Protestant Establishment Boat move. It could be slipped in as a prerequisite for the Chivalric Orders, but it was plain that the Moderns were having their way.

Acceptable Freemasonry was being sanitized.

It must be remembered that politics and religion were at this time exercising a particularly dominant place in English life. Freemasonry was much influenced by this. The imported Hanovarian Royal Family, never popular, always feared the deposed, originally Scottish, Royal Family. The Stuarts were Roman Catholics. Under the Tudors, who found it convenient to be head of both State and Church, England had become a Protestant nation. Prince Charles Edward Stewart, 'Bonny Prince Charley', who had led a Scottish army into England in 1745, had died as recently as 1788. His son, Prince Edward James Stewart (Gardner, 1996:357), alive and well in Paris, was ever ready to assume the Throne. (In fact, Prince Michael James Stewart is ready so at present). The Unlawful Societies Acts of the turn of the century reflected these fears, as well as those arising from the French Revolution.

To the Hanovarian/Establishment mind the 'higher degrees' were Scottish or French-derived tools of the Jacobites (supporters of the Stuarts), and were to be put down. To this end two of the sons of George 111 took control of the two English Grand Lodges and forced their union.

This was under Augustus Frederick, styled The Duke of Sussex. Under him there was a suppression of higher degrees.

It is also to be remembered that in 1813 the English were in a life-and-death struggle with the French under Napoleon. At this time, also, the 1812-14 Anglo-American War was raging, basically because the British were stopping US ships from entering blockaded European ports. English Masonry was very much restricted to the English alone. As the United Grand Lodge was born in this atmosphere it can be better understood why English Masonry still regards itself as supreme in all things Masonic.

Although in England the Mark was getting poor publicity, elsewhere in the English-speaking world it became of 'paramount' (Grantham, 1960:4) importance.

On the Masonic front 1817 saw the formation of the United Supreme Grand Chapter, to control the Holy Royal Arch Degree. The United Grand Lodge of England recognised this body; one outcome, as Grantham (3) points out, was that thereafter the other 'higher degrees were not recognised. That included the Mark. From then on, despite the original agreement written into the Second Article of the union, Craft lodges could no longer officially work any of them. That, theoretically, should have seen them off stage.

Stifling of the Mark certainly occurred. Springett (1946:2) wrote, "Little or nothing is heard of working the Degree in England between 1813 and 1851 when the Bon Accord Mark Lodge came into existence...". He, however, was writing when relatively little sound research had been done. Pick and Knight later (1953:215) wrote: "The effect of the Union of 1813 on the additional degrees, many of which had been worked under Craft warrants, was disastrous. Some continued for a few years to be performed until they wilted under the cold eye of that peculiar autocrat, the Duke of Sussex."
Drawing upon evidence collected since, in 1996 Cryer (193) gave it as his opinion that the English Mark situation was not as bad as was being made out. Indeed, he claims (192), there was a "...steady will to persist and its practitioners were spread over as many areas as before."

Thus we enter into a contentious period for the Mark in England, but also a time of some Mark advancement. Such of the latter which did occur was often done in defiance, and never with the aid of a overseeing authority. This was a time when the Industrial Revolution was going full steam ahead and the British Empire was expanding. The waltz was all the rage in Europe, and Shelley had written "Queen Mab" in 1813, the same year in which Jane Austen had published "Pride and Prejudice".

Craft Lodges

Some Craft lodges continued to work the Mark, regardless of the official line. As the regional strength of new Grand Lodge grew, however, many caved in and ceased working the old beloved ‘higher’ degrees. But others persisted.

Cryer (210) notes that the Minerva Lodge at Kingston-upon-Hull continued as usual. Moreover, it actively promoted the Mark. At Portsmouth, scene of Dunckerley’s earlier great efforts, Fortitude Lodge has documents which show that the Mark was still being worked by it a quarter of a century after the union. It was this year, 1837, that William IV died; as there was no male heir the Kingdom of Hanover was lost to England. The young Victoria became Queen of Great Britain.

Development of Mark ‘Lodges’

In an effort to get round the Duke of Sussex’s put-down of the Mark some Craft lodges convened Mark ‘lodges’. Grantham (3) writes:
"...by 1816 or 1817 groups of Mark Masters in various localities in England had formed themselves into Mark lodges. In order not to sever their relationship with their Masonic (Craft or Royal Arch) parent and at the same time violating the provisions of the Secret Societies Acts, it was usual for Mark Brethren to convene their Mark Lodge and to meet under the shelter of the warrant of their Craft Lodge or -in a few instances -of their Royal Arch Chapter."
Note that these were not separate or independent Mark lodges as known today, but similar to the present Irish Mark ‘lodges’. The Duke of Leinster Lodge, 363 IC, in South Australia, is a good example of this old English strategy at its best.
Those times were colored by the wider English scene. 1817 was marked by riots in Derbyshire against poor treatment and low wages. The Industrial Revolution was biting. The following year saw the ‘Peterloo Massacre’. At that time the vast majority of the

people had no vote. Thousands gathered in St Peter's Field, Manchester, to hear a speech for democracy.

The Government, still fearing Jacobinism and the people, but mainly anxious to keep its own narrow-based power, sent in troops, including mounted Hussars with sabres. They slashed into the unarmed crowd, killing and maiming many, including women. That was just 19 years before the proclamation of South Australia. Riot Acts followed, taking away several ancient basic rights.

Typical examples of Mark 'lodge' developments of those times can still be traced. At Portsmouth, on the south coast, the Phoenix Lodge had an attached Royal Arch Chapter, Friendship. This Chapter, in turn, held its own Mark 'lodge'.

The same occurred at Bristol, on the west coast, where the 'Bristol Mark Lodge' was in 1857 noted as being 'old'. Notice that these centres, as was the case of many others, were great sea ports. This indicates that merchants and sailors found Freemasonry to be to their advantage.

At Nottingham, in middle England, a Craft Mark 'Lodge' -the 'Newstead Mark Lodge' –drew candidates from great distances around. Already in existence in 1813 it was still going strong at mid-century.

Craft Lodges and the Mark in General

Even in London, headquarters of the old 'Moderns' and now the United Grand Lodge, the Mark was still worked. The Old Kent Lodge managed to do this. The Royal Cumberland Lodge, Bristol, was in 1820 noted as 'one of the most distinguished Mark Lodges' in the country. The Royal Sussex Lodge, at Bath, in England's south-east, was originally an Antients lodge. Regardless of the 1813 Union it kept working 'higher' degrees, Mark included, at least until 1857.

Many Craft lodges, thinks Cryer (200), were probably working the Mark, but clandestinely.

For this reason the working of non-approved degrees would not be recorded in the minutes.

However, quite a few from time-to-time did. Three lodges at Bury, near Manchester, north western England, did. The Union Lodge at Norwich, in the south east, from 1819 on worked a range of degrees. These included, Mark, Ark, Royal Arch and Knight Templar. Cryer (211) thinks that other English Craft lodges did the same, but records are missing, camouflaged or not yet researched.

Near the lower east coast the Humber Lodge worked the Mark as a 'distinctive part' (Cryer:210) of the second degree. In this it was continuing operative practice. Cryer is also of the opinion that this approach was also fairly common.

Prince George Lodge exists at Bottoms, West Yorkshire, which is to the north of England.

Following the Union of 1813 Mark ceremonies were in no way altered. By 1838, notes Cryer (207), it was running the Mark separately, and with separate minutes. It was held in high esteem, and acted as a Mark centre, attracting a membership from far afield. It was so influential that in 1856 the London Bon Accord Mark Lodge contacted it regarding the formation of a Mark Grand Lodge. In context; in 1838 Great Britain had 90 ships of the line,

Russia deployed 50, France 49 and the US 15. Britain ruled the waves.

Another central lodge is known to have existed at Pembroke, in Wales. The Loyal Welsh Lodge began to administer the Mark from 1827. Freemasons came from surrounding lodges to be made Mark Master Masons. This continued until 1857, when the new Grand Mark Lodge took over.

Travelling Mark Lodges

In the 'dark days' of the Mark in England some lodges sent their Mark 'lodge' or degree team to various localities, there to advance candidates to the Mark and to demonstrate how to do so. Going to a central lodge in an area members from nearby lodges would also attend. Cryer thinks (206) that these travelling 'lodges' made an 'invaluable contribution' to Mark Masonry.

Please note that in various Orders the same procedure happens even today. A good example is the travelling South Australian Royal Arch team, which goes to various areas to work the 'new' chapter degrees, Excellent Master Mason and The Order of the Red Cross of Babylon, introduced in 1985.

One such travelling lodge was based at Oldham, in England's north west. What is known of its workings suggest and Antient/Irish flavour. Its first known workings were in the early 1800's. It had its own Cypher. It is also known it used to set out on a Sunday morning, accompanied by a horse and cart loaded with Mark paraphernalia.

A relatively nearby town, Ashton under Lyne, did the same, and is well known for it. Its travelling 'Lodge' is now the Ashton District T1 Mark Lodge. Highly mobile, it visited, on Sundays, 20 or more placed on a rotational basis. It dispensed the Mark and degrees then appendant, It began working in the latter part of the 1700's, possibly in the 1770's, when a regimental officer who had taken the Mark in India settled there.

Another travelling lodge was probably based at Farnsworth, near Bolton, in the same region as Bury and Ashton under Lyne. It worked from 1853 to 1855. It seems the idea was spreading.

It is known that the Friendship Lodge, 202, at Devonport, Cornwall, produced a Mark lodge which described itself (Cryer:194-5) as 'independent'. It formed itself into a travelling Mark lodge and went on the recruitment trail 1846 and 47. Then the authorities found out and stopped its career. The year 1847 was when a Factory Act restricted the six day working day of women and children to ten hours a day.

Another travelling lodge, the Newstead Mark Lodge, is known to have travelled to Birmingham in 1850. There members of local lodges were advanced. This is the year in which gold was discovered in Victoria.

Ways Around Grand Lodge Suppression

The Lodge of Hope 302 at Bradford, after a submission to the Grand Master, was told that because it had the authority of the 'old York Manuscript Constitution' it could continue to work the Mark. It claims to have been originally warranted by the Grand Lodge of all England, York, in 1713. It further claims (Cryer:99) to have worked the Mark from the start.

Its old ritual is known to have included a Red Cross element, and to opened in the Fellow Craft Degree. It kept working this right up till the new mark Grand Lodge forced it to change.

The knightly orders provided another avenue of evasion. They could insist that there were ‘steps’ to full membership. In this way any degree at all could be worked, although not in a Craft lodge setting. Chapters and other assemblies began to take on a new significance. The old Portsmouth Royal Arch Chapter is known to have done this. The Knights Templar conclave at Kingston upon Hull, in England’s north west, made it a requirement for candidates for its knightly degrees to be ‘endowed with the degrees of ‘Mark Past’, ‘Past Master in the Chair’, "Superintendent’ and Royal Arch’. On the other hand the St John of Jerusalem Encampment at Redruth, Cornwall, bestowed the degrees of Mark Man and Mark Master, but did not insist on them being dubbed a Knight Templar. This is known to have been the case between 1806 and 1826 (Cryer:194). 1826 was the year of the world’s first railway tunnel, constructed on the Liverpool-Manchester line.

Developments

Regimental lodges continued to have strong influences. The Isle of Wight, near Portsmouth, housed large army barracks. The Newport Lodge, which took the name of Albany in 1822, decided to adopt an Irish approach. Sometime prior to 1848 it established the Albany Mark ‘Lodge’. This was formally attached to the Minden Lodge, IC. Records from 1848 are still extant (Cryer:198). Amongst other things these show that between 1848 and 1874 58 soldiers from 20 regiments and 218 civilians from 53 lodges received their mark from this lodge.

The Albany lodge also produced an apron for the Mark alone (Cryer:145), probably among the first. Earlier aprons existed, but with the symbols of several degrees. One such is described as being used in Quebec in 1758. The Albany apron, of which one still exists, is tapered like a keystone. Of Craft colors, white with blue edgings, it features a large printed keystone and various inscriptions.

Some perspective on 1848 can be gained by remembering that was the year Macauly, who advocated parliamentary reform and the abolition of slavery, had published the four volume masterpiece "History of England". In that year, also, Marx and Engles brought out their "Communist Manifesto", and serfdom was abolished in Austria.

As noted, the Scottish Grand Chapter in 1842 decided to charter Chair Master lodges. One, St Johns, was founded in Manchester, England, in 1846 (Grantham:12). Although the idea was rescinded in Scotland later that year the Manchester lodge kept its Scottish contacts, and therefore ideas and rituals. The working, also, seems to have been taken to the Newcastle area (Cryer:171-2) about 1845, with the Newcastle and Berwick TI lodges working it. The latter body was reluctant to give it up when it helped found the new Mark Grand Lodge.

It was in 1850 at Nottingham, in the English Midlands, that Newstead lodge formed a Mark ‘lodge’. It is known (Cryer:142) that its ritual, from about 1850 onwards, first used the terms ‘East, West and South Gates’.

The Bolton area, in the north west, between 1845 and 1852 is known to have produced some additions. The four lodges working there would open in the third degree and then as

a Mark lodge. There was no mention of a Mark apron but they had a Mark jewel. The ceremony came closer to the current English version.

IRELAND

Introduction

It will be recalled that it is known that early forms of the Mark were worked in Ireland in the late 1700's. As the century wore on several Masonic bodies were found to be fostering Marktype degrees. Cryer:(213) points out that in Ireland the Mark "... was either disguised under various other titles or was divided amongst several other ceremonies, and these had not so far coalesced as to provide something recognisable as the Mark we know today."

Grand Craft Lodge

The Irish Craft Grand Lodge said that their warrant covered all the 'higher degrees'. For example in a letter of 1822. This included the Mark, which was mentioned by name in 1844. But soon after that there was a reorganisation, and *thereafter* Craft lodges were issued with warrants for 'Blue Masonry' (Cryer:217) only.

There were in Ireland so-called 'Irish Mark Lodges', but that were not autonomous. They operated under a particular Craft lodge's warrant; those issued before the exclusion. These semi-attached Mark lodges became clearer in the mid 1800's. An example of an Irish warranted Craft lodge was that of Minden Lodge, 63 IC, on the English Isle of Wight. It ran its own Mark 'lodge'.

The ancestor of the present Irish Mark degree was started in Dublin in 1825 (Turnbull, 1956:15). It soon became popular all over Ireland. Lodges registered Mark Master members in Grand Lodge books until at least 1850. In that year the Mark was taken over by the Grand

Royal Arch Chapter of Ireland.

In rural Ireland, states Cryer (216), most individual lodges did not work the 'higher degrees'.

This was probably because it was too hard to learn a lot of them. Members who wanted to take on particular degree, for example the Mark, went to a local central lodge for it. An example of this rationalisation is found in the Comber district of County Down.

Early Grand Encampment

Cryer notes (213) that Stephen Foster wrote that the ceremonies and degrees worked under the protection of Ireland's Early Grand Encampment were not standardised, the specific degree, its ritual and the order in which degrees were done varied according to the wish of the local encampment.

In general, however, some form of Mark degree appears to have been associated with Red Cross Degrees -'Knight of the Sword', 'Knight of the East' and 'Knight of the East and West'.

The Great Priory of Ireland, wrote Pick and Knight (234), claims descent from the 'Early Grand Encampment of High Knights Templar'. One claimed a beginning in 1770, but with its records lost. There is some evidence of a Knight Templar being made in 1765. It is certain that an Irish encampment was chartered in Aberdeen, Scotland, in 1794.

By 1820, writes Cryer (214), the encampments 'were largely responsible for anything resembling Mark ceremonies'. But the Early Grand Encampment went into decline, and the scattered encampments fell into 'disarray'. Thus, the Mark suffered accordingly.

In 1825, however, a John Fowler had imported from Charleston, USA, a Mark Master Mason degree. This had probably gone over much earlier with a regimental lodge. This was first used by two lodges in Dublin. Fowler organised such a workable system that (Cryer:214) it received the 'semi-official' blessing of the Grand Craft Lodge.

It should be noted that, in 1836, there was formed the "Supreme Grand Encampment of Ireland'. This presumably rose from the ashes of the Early Grand Encampment, It took over the Red Cross degrees and probably included Mark ceremonies. 1836 saw HMS Buffalo arrive in the Province of South Australia and the founding of Adelaide. It was also the year Boer farmers in South Africa began The Great Treck. In Europe the fashionable dance was the Lancers.

The Supreme Grand Chapter of Ireland

The Mark received the official patronage of the Supreme Grand Chapter in 1884. A feature by then was the keystone and the completion of the secret vault. 1844 was the year Daniel O'Connell, named the Liberator of Ireland, was found guilty of political conspiracy against British rule in Ireland.

Following stabilisation the Mark was apparently judged to be a sound degree, and about thirty years after the Grand Chapter's adoption of it, became a 'necessary step' (Newton:289) to the Royal Arch.

THE WORLD

The New World

The style of 'Antient' Masonry prevailed everywhere. There is a record that in 1821 Loyalty Lodge 358 EC, situated in the Bemudas, borrowed money (Cryer:225) from its Mark Lodge.

Strong anti-Masonry campaigns were mounted in North America in the 1830's. Masonry, including the Mark, survived. It was in 1831 that Charles Darwin, naturalist, sailed on HMS Beagle to survey nature in the Southern Hemisphere.

Canada

In 1818 a Canadian Provincial Grand Lodge in Lower Canada -an English-based organisation, it issued a manual for use of Masons in 'Lower Canada". It includes a full exposition of the then Mark Degree.

In 1823 a Simon McGillivray sought to introduce the English Grand Lodge rules produced at the 1813 union, to Canada. There was some attempt by some lodges to be aware of and follow these, but overall they fell away.

The dissolution of the old Grand Lodge of Antient York Masons was not liked in Quebec Province. The lodges wished to remain 'Antient York Masons' (Cryer:226). In particular the fact that lodges of all jurisdictions except English could work any degree they liked, including the Mark, rankled. In general Mark was worked anyway.

Letters were sent to London. One sent in 1844 stated (Cryer:227) that the Mark and other degrees were performed everywhere in Canada, except for the English Constitution lodges trying to toe the line. The English Grand Lodge sat on such letters or dealt with them in a superior manner.

A Bro Thomas Harrington (Cryer: 228) wrote from Toronto to the Earl of Zetland

"In this section of Canada the disaffection has been gaining ground principally because of the alleged neglect in London. ... Had their remonstrances and representations relative to mismanagement, or rather neglect of government, which has felt to be a growing evil for some time past, been courteously attended to in some way (they say), and a desire at least evinced to meet the wishes of the Brethren, and place them upon some satisfactory footing in regard to the management of their own local affairs, it is exceeding doubtful if such an event as throwing off allegiance would have been thought of."

The Canadians formed their own, independent, Grand Lodge. The Mark was in.

India

The strong influence of military lodges was everywhere evidenced, although almost no records remain. Amongst other things the Indian Mutiny of 1857-58 saw to that. Many degrees. including the Mark, were worked.

A newspaper report exists which shows that in Madras, about 1840, Social Friendship Lodge 326 had a 'Keystone Chapter' attached, It worked at least the Mark, Mariner and Royal Arch degrees, which were 'very popular'.

Lodges in centres throughout India are known to have worked the Mark. These include Canote, Calcutta, Cawnpore, Agra and Simla.

A Conclusion

The Masonic Mark ceremony probably evolved in the main from operative practices. There was probably originally a great number of operative lodges and the like in the British Isles, each no doubt with ceremonies a little different from its neighbour. As these transformed into speculative lodges or as such lodges self generated, the ceremonial presentations would have invariably widened.

Thus we arrive to the stage examined in the second part of these papers, with a great variety of Mark rituals being performed. It is also apparent that they were nurtured or otherwise in two main environments. On the one hand, that of the Scottish, the Irish and the English Antients, the rich variety of Mark ceremonies went their own way, with a minimum to no interference from 'above', where an some sort of authority existed or was acknowledged. On the other hand, with the arrival in 1717 of the English Moderns, the

Mark was virtually banned from Craft lodges. It struggled along in various forms and in various shelters.

Overseas, the Mark was appreciated, with the Antient/Scottish/Irish forms taking root. As the Eighteenth Century turned to the Nineteenth it was Scotland's turn, at least for a while, to remove the Mark from Craft favour. In this case, however, various authoritative bodies took it under their wings. The Mark, in various forms, continued to evolve. The same happened, at a delayed and slower pace, in Ireland.

1813 saw the beginning of an attempt in England to put the Mark away for ever. Never-theless it survived and evolved. Overall, then, by this time in the British Isle it is clear that there existed a rich variety of Mark customs and rituals. It is this mix which generated the present day Mark observances found in the British Isles.

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A History of Mark Masonry

Part 4

THE GRAND MARK LODGE OF ENGLAND Introduction

We have previously looked at the origins of Mark Masonry amongst old European operative masons and the state of Mark Masonry before the formation of the United Grand Lodge of England in 1813. In the preceding module an examination was made of Mark Masonry between 1813 and immediately prior to the formation, in 18%6, of the Mark Grand Lodge.

This module deals with the English Grand Mark Lodge and its officers, from its formation until 1857, when the new Grand Lodge was under attack.

By this time pressures of royal succession, parliaments and religion had fallen away. The Industrial Revolution had triumphed -although at social cost -in Britain, and the mighty British Empire was in place. The stage was set for the blossoming of science, the arts, culture

-and Freemasonry.

In This Module

Background To The Formation Of The GML of England: *Complaints From TheColonies, Home Unease, Other Orders.*Bon Accord Mark Lodge: Foundation, *Ritual, Membership, Scottish Intervention, BAChapter, GL of England Response, Scottish Mark Lodges, English Approach.* Reasons Why The GML of England Was Formed: *The Craft Menace, Further.* The Founding of The GML: *Consultation, Forming, Dr Kent.*
The Aftermath -1856 -To A Restart, 1857, *Early Days, Criticism, Ashton Travelling Mark Lodge, Scottish Mark Lodges, Lord Leigh's Actions.*

BACKGROUND TO THE FORMATION OF THE GRAND MARK LODGEOF ENGLAND

Complaints From The Colonies

In North America and throughout the growing British Empire Freemasonry was proving popular. The Further Orders, also, found much favour. Foremost, it seems, was the Mark.

The Grand Lodge of England, however, supported only the Craft and Royal Arch degrees.

It had actively tried to suppress all other orders and degrees. This meant that an English warranted lodge, in say Canada, could not work the Mark, while nearby Scottish or Irish groups could, and did. This was a situation which was not liked.

Letters of complaint arrived in London. In August 1855 the Grand Secretary reported to the Board (Cryer:229) that the Mark was 'much practised in America', and that Scottish and Irish liberalities as compared with the official English position had 'led to unpleasant feelings'.

It was in November of that year that the Grand Lodge received an address from the Grand Lodge of Canada (Cryer:230) saying that the 'first and most important grievance' leading to its breaking away was a want of agreement between the various constitutions regarding the degrees worked.

Grantham (1960:30) reports that the then current opinion was that, overseas, "Unless a liberalisation of outlook were brought about, so it was considered, partial or possibly total isolation of English Freemasonry might occur."

Home Unease

Throughout England (and the always-overridden Wales) there were Freemasons who wanted to gain further degrees, including the Mark. As examined in the previous module some managed to do this, particularly after the departure of Essex, but it was never at an openly accepted or supported level.

"Between 1845 and 1855," writes Handfield-Jones (1969:19), "according to Gould the entire English Craft was in a state of insubordination and discontent."

Other Orders

Eventually some of the orders got themselves organised. Grantham (30) notes that by 1851‘substantial advance in respect of the Order of the Temple and of the Ancient and Accepted Rite had already been made’.
These do-it-yourself examples must have given Mark enthusiasts ideas.

BON ACCORD MARK LODGE

Foundation

Because of its fundamental importance of the beginnings and ‘legality’ of the whole world Mark system -including South Australia’s -the beginnings of the London Bon Accord Mark Lodge are best examined in detail (Grantham gives the clearest account).
It was in 1851 that a Scottish doctor, Brother Robert Beveridge, came to London to visit the Great Exhibition. He met several leading London Masons who wished to know about the Mark. Beveridge wrote to his home chapter, the Bon Accord Royal Arch Chapter 70 SC, Aberdeen, to get authority to confer the Mark Master degree in London. Conferral of such a degree away from home was, by Scottish custom and mandate, legal providing there were two others to help (the old European triangle lodge), and it was not encroaching into the territory of another chapter or similar body. Just to make it obvious to the English, however, Bon Accord Chapter wrote out a formal commission and sent it to Beveridge to ‘form, open and hold’ (Cryer:221) a Mark Lodge.

On the 26 Aug 1831, with the help of two Mark Masters with Scottish credentials, the first London Masons were made Mark Masons. News of the advancements rapidly spread and more Londoners wanted the degree. Bon Accord Chapter, foreseeing a fairly strong ongoing demand, on 5 Sep 1851 decided to issue ‘a charter or warrant for holding a Mark Master Lodge in London’ (Grantham:20). One of the assistants, Dr. William Jones of London, well known in Aberdeen Masonic circles, then visited the Bon Accord Chapter and on 12 Sep 1851 was made the master of the London Mark extension of the Chapter. On the 13th the Chapter drew up a charter for "The London Bon Accord Mark Master Lodge" (Grantham).

On the 19 Sep 1851 Jones consecrated a Mark Lodge and advanced six candidates. The Bon Accord Chapter retained control. It stipulated that, for example, only regularly made Royal Arch companions could be advanced, and that irregular Mark Masons could not join.

The Bon Accord Ritual

The shorter form of Scottish Mark ritual, imported intact from the Aberdeen Chapter, was used. It was supposed to be of high quality. The longer form used overseers and the stone rejection playlet. Apart from this the original ritual, says Cryer (179), has many basics similar to the present day English one.

It is probable that this was the ritual compiled by Comp Hector Gaun, Grand Treasurer of the Supreme Grand Chapter of Scotland. He had gathered as many Mark ritual MSS as he could and compiled them into longer and shorter versions. In 1845 these were authorised for chapter use. Descendants of these two versions are still used in Scotland.

Bon Accord Membership

The Bon Accord Mark lodge was 'highly successful' (Cryer:224). It attracted a good numbers of highly placed craft and chapter members. This appears to be because while other Mark 'lodges' existed, they were appended to various lodges and chapters, with which those already committed did not want to get involved. The 'Scottish' Mark Lodge, on the other hand, was free of practical entanglements. Further, it had a warrant and constitution emanating from a regular authority.

By later 1855 it had 120 members, growing by 1856 to about 150.

Scottish Intervention

In February 1855 the Bon Accord Mark Lodge advertised it presence in the *Freemason's Monthly Magazine* (FMM). In the May issue the editor, Richard Spencer, noted that two letters had been received from a W Gaylor claiming that the London Bon Accord Mark Master Lodge was illegitimate. Spencer decried this, saying that the Lodge was working under the law which had caused warranted Chair Master Lodges to be formed. Although that procedure had now been abrogated the Mark Lodge had been formed prior to that. On this point of argument he was wrong.

In the June 1855 issue the First Principal of the Bon Accord Chapter made it known that William Gaylor was the Grand Scribe N of the Supreme Grand Chapter of Scotland. He went on to say that the Supreme Chapter had stopped issuing Chair Master Warrants, and was once more allowing chapters to grant the degrees of Mark and Past Master, and that was all that Aberdeen had done in the London case.

London apparently gave little credence to the Gaylor objection. A week after his June letter the Right Hon The Lord Leigh was inducted in the Master's chair of the Bon Accord Mark Lodge. Who recruited him appears not to be known, but it was a masterstroke. A noble of the realm, a sincere man and a friend of the Craft Grand Master, he was on his way to promote the Mark's destiny.

The magazine row continued. Both sides used imprudent language. Spencer's, notes Cryer (231) undiplomatic comments helped fuel the flames.

Bon Accord Chapter On Notice

On 20 June 1855 Gaylor brought the matter to Grand Chapter. Bon Accord Chapter's giving of a charter to London was pronounced illegal. Gaylor then wrote to Spencer's magazine saying that the Aberdeen chapter had applied to the laws of Supreme Chapter 'a meaning they were quite incapable of sustaining'. The chapter was asked to withdraw its warrant to London immediately or suffer the consequences.

The Response of the Grand Lodge of England to the Mark Turmoil

Cryer (232) is of the opinion that the complaints of the Canadians urged the English Grand Lodge to look at taking action with the Mark, and not the row with Scotland. However, when the events are identified and placed in chronological order it is apparent that the Scottish brawl sequence must have tipped the balance for early action.
The first result was that the BGP appointed, on 7 Nov 1855, a committee, including Grand Chapter members, to look at the Mark to see if it 'may be deemed part of Ancient Freemasonry'. The members took their job seriously.

The Beginning of Scottish Mark Lodges

The Supreme Grand Chapter of Scotland had obviously been giving thought to the Mark problems and in December 1855 decided to issue special warrants for the formation, in other countries, of Mark Lodges alone. Handfield-Jones is of the opinion that this action was taken because the Grand Chapter was 'infuriated by the success of the Bon Accord Mark Lodge in London'. This type of warrant was a world first.

These warrants would be issued in any particular country until 'they can put themselves under a Supreme Body there'. The publication of these decisions led to a lot of thinking and action.

The first Scottish Mark Lodge, 'The St Mark's Lodge of Mark Masters No.1 SC', was warranted on 18 June 1856, first meeting in London on 15 Aug 1856.

Official English Masonic Approach to the Mark

The committee (Cryer:234) commissioned to look into Mark Masonry reported on 1Feb 1856. In included the statement :"That after obtaining all the information in its power, this Committee is of the opinion that the Mark Mason's Degree, so called, does not form a portion of the Royal Ark Degree, and that it is not essential to Craft Masonry, but they are of the opinion that there is nothing objectionable in such degree, nor anything which militates against the Universality of Masonry, and that it might be considered as forming a graceful addition to the Fellow Craft's degree..."
The Grand Chapter stated that, "As the Mark Degree is no part of Royal Arch Masonry, the question of its introduction into Masonry be left to the Grand Lodge of England."
Following this, on 5 Mar 1856 (Cryer:235) the following resolution was carried unanimously in Grand Lodge: "That the Degree of Mark Mason or Mark Master is not at variance with the ancient landmarks of the Order, and the Degree be an addition to or part of Craft Masonry, and, consequently, may be conferred by all regular Warranted Lodges, under regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the MW the Grand Master. "English Freemasonry, at last, was recognizing the Mark as a legitimate part of regular Masonry. Some Mark Masons were delighted. Others decided to strengthen their own line of Mark work, for example the Ashton Travelling Lodge.

REASONS FOR THE FORMATION OF THE GRAND MARK LODGE

Stopping the Craft Absorbing the Mark

The Grand Master had approved of the Mark coming in, and Grand Lodge had geared up (Cryer:239) to administer it.

Then some Mark Masons began to have second thoughts. Following the on-going conservative nature of Grand Lodge the Mark could well be sidelined. Grantham (43) writes,

"Sufficient truth was discernible to suggest that the mere merging of the Mark with the fellow Craft Degree might result in submergence and that Mark Masonry might be 'regulated' into a mere shadow of its former self."

This is not an uncommon occurrence. In the English Order of the Red Cross of Constantine the old Order of the Knight of Rome is reduced to a quick lustration or cleansing of hands, the Order not even being named. With the foundation of the South Australian Red Cross of Constantine in 1984 the degree was enlarged to a ceremony of a few minutes, but still not given the dignity of being designated a degree. In the Knights Templar the old 'Knight of the Mediterranean Pass' has been reduced to a word of recognition. Other Orders, eg the Rose and KT Priests, confer many degrees by naming them alone.

At a meeting of the Bon Accord Mark Lodge on 21 May 1856 'final steps' were taken to 'form a Grand Lodge of Mark Master Masons'. Bon Accord would fight for the Mark. Plans were made. It is almost certain that the Grand Master was spoken to. Opponents to the Mark were on hand. At the next Grand Lodge communication, 5 June 1856, the minute approving the Mark was debated and lost. The Mark was back out in the cold again.

Someone had to look after it.

Further Reasons to Form a Grand Mark Lodge

The Bon Accord Mark Lodge, and some other English Mark Masons, welcomed the attention now given the Mark. But, wrote Gould (1955:65), "... not approving what they could not but regard as a systematic attempt to introduce a foreign masonic authority into England, resolved to constitute a Grand Lodge with jurisdiction over the Mark Degree in this country..."

In general, also, there was widespread uncertainty on how English Mark Masonry might function and fare in the future. There was some apprehension (Cryer:235), also, that the Craft might go through another shake-up, take the Mark and somehow humble it. A separate supreme Mark authority was the only answer.

THE FORMATION OF THE GRAND MARK LODGE

Consultation

Cryer (237) thinks that the Bon Accord Mark Lodge consulted fairly widely on the move to form a controlling body. All evidence of this, however, has disappeared, except for a minute by the St George's Mark 'Lodge' at Bottoms, a remote corner of Yorkshire. But they certainly did not reach all Mark 'lodges'.

Formation

Shortly after the Grand Lodge's rejection of the Mark, on 23 June 1856, Bon Accord held a meeting at which three other Mark 'lodges' were present. These were: Royal Cumberland, from Bath; Northumberland and Berwick, from Newcastle-on-Tyne, and Old Kent, of London (Cryer:243). This was to consider "That a Grand Mark Masters Lodge of England and it's (sic) Dependencies be forthwith established..." Then they immediately formed it. Lord Leigh was elected Grand Master. Lord Methuen (Mackenzie, 1912:22) became Dep Grand Master. A General Board for the year was appointed.

Bro Dr Benjamin Kent

One of the 14 Board members is of great interest to South Australians -Dr Benjamin Arthur Kent. A colonist visiting London, he was to return to South Australia where he had a strong social and Masonic influence. Kent Town was named after him.

THE AFTERMATH -1856 TO A RESTART, 1857

Early Days

The new Mark Grand Lodge wrote to Companion Rettie, of the Bon Accord Chapter, for advice on regalia. Rettie designed it -'we must assume', writes Handfield-Jones (33), 'it was a new creation'.

On 26 June 1856 the Grand Lodge advertised its presence in 'The Times', looking for lodge membership. This prompted a Mason to write to Spencer's FMM. 'Where has the 'Grand Mark Lodge' sprung from?" he asked. Were circulars sent out or announcements made? Have those who are Mark Masters been called together, and the present movement arisen out of such convention?

"Or is this some upstart self-constituted Grand Lodge that has called itself into existence, dignified itself with a Grand Name and by an act of usurpation, assumed the management of this interesting Degree in England?"

Criticism of Grand Mark Lodge

Cryer shows (245-7) that Bon Accord members Dr William Jones and Dr Robert Norton were trouble makers, earlier expelled from a Craft lodge. They appear to have been behind the bad tactics and policy used in forming the Grand Mark Lodge and its early running, the latter being referred to (248) as having 'chaotic internal affairs'.

William Collins, secretary of the Bon Accord Mark Lodge, was appointed the Grand Lodge's first secretary, with no clerical help. Apparently regarding the office as a grandiose one, he neglected the duties the new Grand Lodge demanded. Essential letters were not attended to. Certificates were delayed or never issued. Warrants were not sent – including Kent's new South Australian Mark Lodge. Old Albany Lodge was sent no Warrant of Confirmation, so pulled back from joining. Even communications were not notified or held.

Ashton Travelling Lodge

The Ashton-Under-Tyne Travelling Mark Lodge, of some fame, was 'basically a Craft lodge' (Handfield-Jones:100). It would arrive, on a Sunday, at a town on its circuit and open in the third craft degree. Then it would open in its Mark Degree.

An old lodge formed some time in the 1700's and working under various craft warrants, it appears to have felt snubbed by the London Mark Masons. The Ashton Travelling Lodge had generated, over on-going decades, much regional interest in the Mark. It had brought in hundreds of candidates. Believing its own ceremony to be older and more authentic than Bon Accord's, and that it had an inherited authority to deal with Mark matters which the 'manufactured' Bon Accord did not, it appointed a committee to examine the situation. English critics were saying that the new London Mark Grand Lodge was 'born in sin and shapen in iniquity' (Cryer:245). The founding Aberdeen Bon Accord Chapter was defiant to its superior. How could such a group have authority or respect?

The outcome was that on 19 Oct 1856 Ashton formed "The Honourable United Grand Lodge of Mark Master Masons of the Ashton-Under-Tyne District". It was generally named 'The Grand Lodge of Mark Masonry in England'. It included lodges it had formed or influenced.

Not Alone

Ashton was not alone in its efforts to, as it saw it, maintain old English standards. The Old Albany Mark lodge was crudely treated by Collins, the Bon Accord/Grand Mark secretary, and stated that as a time immemorial lodge, working without a warrant when there were none to be had, it had sovereign powers. No upstart could dissolve it. In 1856 it issued a warrant to a new Mark lodge.

The March of the Scottish Mark Lodges

With the new Grand Mark Lodge's bad publicity many of the semi-independent Mark lodges looked elsewhere. Jones (1950:535) wrote:

'Mark lodges began to apply to the Supreme Grand Royal Arch Chapter of Scotland for Warrants, and within a year or two there were about fifty (sic) Mark lodges spread over

England, Wales, and also Colonies, all owing allegiance to the Scots Grand Chapter, as did also two Provincial (Australian) Grand Mark Lodges, those of Victoria and New South Wales."

New lodges formed themselves, also, under the Scottish umbrella. All these lodges worked the Scottish 'long' working, thus paving the way for the present English Mark working.

Lord Leigh's Bid to Save the Mark Grand Lodge

Lord William Leigh is described by Cryer (237-8) as a hardworking man, a careful manager, a good family man and altogether a person of integrity. He was not of the 'conniving' type.

As 1857 dawned the Grand Lodge had only four lodges, two of these being daughters of the Bon Accord Mark Lodge. The only 'outside' lodge which had joined was the old Phoenix
Mark Lodge, descended from Dunckerley's famous Friendship Chapter. In early 1857 Leigh acted. He wrote a most diplomatic letter on Mark Masonry and sent it to
every known Mark lodge in England. In it he stated that he was but on the same level as every other Mark Master. He invited all to a meeting to discuss whether it would be best to let the current situation continue, or to form a union. If a vote was taken on the latter he would step down as Mark Grand Master and allow democracy to prevail.

A meeting occured, with about 70 present, at the Freemason's Tavern, London, on 30 May 1857. A widely representative committee was formed to examine the situation. On 15 June it reported unity was favoured, and that the existing Grand Mark Lodge was the best option.

Things looked good. Unfortunately, however, William Warren, who had been an activist in the Scottish cause, and who was the editor of the *Freemason's Monthly Magazine and Masonic Mirror*, had been upset. Although elected to the committee he had not been consulted on meeting times, and could not attend any. He only discovered the committee's findings from the rival Masonic journal. His journal then denounced the whole business, thereby undoing a lot of Leigh's good work..

In the meantime the Scottish Mark Lodges continued to increase. The situation was not good.

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A History of Mark Masonry

Part 5
THE GRAND MARK LODGE OF ENGLAND 1857 -1998

Introduction

We have previously looked at the operative origins of mason marks, Mark Masonry before 1813, its development to 1857 and the foundation of the 'Grand Mark Lodge of Mark Master Masons of England and Wales and its Districts and Lodges Overseas'.
We now go on to examine the development of that organisation, and its interactions with Mark Masonry throughout the world, to 1998. But first
In This Module
Bon Accord Royal Arch Chapter. Grand Mark Lodge: *Shaky Start*. Scottish Doings. Grand Mark Lodge Progress. Mariners. Further Orders. Scottish Moves. Scottish & Irish Consultation. International Recognition. English Craft Hostility. Scotland Capitulates. Grand Mark Lodge: *1880 -1900*. Grand Mark -Twentieth Century.

BON ACCORD ROYAL ARCH CHAPTER

The Fate of Bon Accord Royal Arch Chapter

Bon Accord Royal Arch Chapter No. 70 SC, was responsible for the formation of the London Bon Accord Mark Lodge. It was thus indirectly responsible for the formation of every independently standing Mark lodge in the world.

The Scottish Grand Chapter gave it short shrift. Warned in 1855 to withdraw its warrant from London, Bon Accord maintained that it had merely followed old custom. It refused to withdraw. Grand Chapter then declared it suspended.

In February 1856 the Bon Accord Chapter opened a meeting and said that as it had existed prior to the formation of the Scottish Grand Chapter it had prior rights. It then determined that it would find another sponsor body, and adjourned the meeting.

That meeting remains adjourned to this day. There remains the fascinating possibility that when Grand Bodies become less stiff in their bearing the Bon Accord Chapter may pick up its adjourned meeting. Bon Accord is the most famous chapter in the world. It is the chapter to which all independent Mark lodges are forever indebted.

THE ENGLISH GRAND MARK LODGE -PROBLEMS CONTINUE

The Shaky Start Continues

Lord Leigh had in humble fashion in 1857 called a meeting in an attempt to get the new Mark Grand Lodge some support. All went well until Warren, the editor of one of England's two Masonic journals, got his nose out of joint and tried to destroy the little grand lodge.
However, Leigh's manner managed to convince some semi-independent Mark 'lodges' that banding together was a good thing, and they trickled in. This convinced others, and

so the numbers multiplied relatively quickly for a while. By the end of 1857 15 lodges in all had joined.

The lead of the London Bon Accord Lodge encouraged some Mark bodies to cut themselves loose from their parent bodies and go it alone. This was a new development. One such lodge was the Newstead Mark Lodge, with a semi-independent history probably going back to the 1700's. It made itself independent in 1858, and even warranted two other lodges.

Unpleasantness, however, was occurring. By late 1858 many members were complaining about the English-Scottish stand-off. There was the problem, too, that Scottish-warranted Mark lodges in England were not allowed to receive brethren from English lodges. In February 1859 The Thistle Mark Lodge No 3 SC joined. This was a breakthrough, although other Scottish-warranted lodges were slow to change allegiance.

It was far from plain sailing. Collins, the ineffectual Grand Secretary, continued to procrastinate on just about everything. He sent, for example, no replacement certificates to the Thistle members. They eventually complained. Leigh found out and, in 1860, had an assistant secretary appointed. Fredrick Binkes was efficient. Collins faded away. It took Binkes 'some years' (Cryer:263) to catch up what business he could.

SCOTTISH DOINGS

The Progress Of The Scottish Mark Lodges

The Scottish Grand Chapter did not approve of the English effort to sort itself out. In late 1858 Gaylor, Grand Scribe N of the Scottish Supreme Grand Chapter, wrote a 'scurrilous' letter (Cryer:256) to an English Masonic journal. He used a non-de-plume. He denounced the Mark Grand Lodge. Grand Lodge had to grin and bear it.

It was in December 1858 that it was found that there were more Scottish-certificated Mark Masters in England than in Scotland. It had become a big business. Scots Mark lodges kept on being formed. No 17 was Collinswood Mark Lodge, Victoria.

Trouble In Scotland

In Scotland a crises was looming. In 1858 the Grand lodge of Scotland, finding that the Mark Degree was still being worked in many of its lodges, formerly recognised it. This upset the Supreme Grand Chapter of Scotland, which had come to regard the Mark as its own. It threatened to confer the blue degrees.

In 1860 a joint committee of inquiry was formed. In the end a compromise was reached - dual control. The Craft would continue to work the Mark, seeing it as the second part of the Fellow Craft Degree. The Chapter would also continue to work it, as a fourth degree.

GRAND MARK LODGE PROGRESS

1860 -1870

With Binkes, who had come from Thistle Lodge, at the helm things began to pick up. By

1861 Grand Mark Lodge had 53 lodges on it roll, including 20 newly formed ones.
In 1864 the Grand Lodge had more members than the Scottish had. The Scottish Grand Chapter then said that it would recognise The English Grand Mark Lodge if the English Grand Craft Lodge and Grand Chapter did. These two bodies, of course, refused to recognize the Mark Grand Lodge, so the Scots would not budge.

In the following decade three more Scots Mark Lodges joined, although two more were formed. In 1865 the Grand Mark began handing out benevolence, raising funds at 'charity festivals'. The stated aim was a speedy response, as opposed to the Craft's slow one.

A Benevolent Fund was established in 1868.

As the Scots continued to refuse recognition, in 1869 the Grand Mark Lodge reluctantly passed a regulation which would enable it to issue warrants in Scotland. It was hoped that it would never have to be used.

By 1870 nine of the old 'independent' Mark lodges had joined Grand Mark. Minerva joined in 1862, and managed to keep it its old workings.

By 1870, also, the Grand Mark Lodge ws considering (Handfeild-Jones:42) taking under its wing the Ark, Link and Wrestle, Most Excellent Master and other degrees. In the end only the Mariner was adopted.

Tracing Boards

The first known Mark Tracing Board belongs to the Albany Mark Lodge, originally a regimental lodge formed in 1848. It depicts the gathering of materials and a partly built Temple. The next known board is of 1862.

It was in 1870 that a competition was held to design a Mark Tracing Board. That by a Brother Rosenthal (Cryer:295) was accepted. It shows a pathway with columns, and other masonry structures through an archway. The archway displays many symbols, these being well known to all Mark Masons. Copies were made and sold, but the board was not made compulsory. A descendent is in common use in South Australia.

A Brother Arthur Carter presented Grand Lodge with a new Tracing Board in 1892. He claimed that it incorporated all of the older one; but it does not. The arch of symbols, for example, is missing. It was a pleasing picture, however, and was adopted as the official Board that year. It is not universally liked.

Mark Tokens

Tokens were in use in England in the 1820s (Cryer:300), and ever since. Until recently, with the formation of the Mark Token Collectors Club in England in 1987, there was little variety. They were originally the size of a penny, and featured keystones, mauls and similar. Shekels, larger and of white metal, were also used -and still so in Queensland. They feature the pot of manna, the flowering rod of Aaron and similar, and Samaritan script. The pot of manna stems from old rituals where the candidate ate from such a pot. Most tokens bear various letters and messages, such as 'Son of Man Mark Well', both in English and Hebrew. Some carry ciphered messages.
In Scotland every chapter has its own design, and they are extraordinarily popular in

America, with an enormous number of varieties, commemoratives and keepsakes. There they are called pennies; ('They Received Every Man A Penny'). Tokens are also referred to, in various places, as coins or shekels. Tokens a mainly round, but also come in very many shapes, such as a heptagon vault cap-keystone, shield and triangle. The are usually made of bronze, but metals of all kinds are used, including, in America, gold commemoratives. Some American chapters issue 'wooden nickel' pennies. Some Scottish chapters issue small paper tokens, looking like paper money.

Ciphers

The Antients used ciphers. Laurence Dermott, their Grand Secretary, for example, used the now familiar system of three 'pig pens' (noughts and crosses) and a Saint Andrew's Cross.

These held the alphabet, the second frame having the letters dotted.

Other layouts and methods accumulated.

Dunckerly introduced a cipher system to the Friendship Chapter at Portsmouth in 1769, for their record making. They used it for almost a century. It is recorded that in 1880 a woman 'cleaning up' came across a large quantity of 'Devil's Books' (Cryer:68) and papers, and burnt them in a back yard bonfire. They were in 'devil writing.' Terrible. They were Friendship's old cipher records. By chance a brother rescued two. One turned out to be the first minute book.

There are now a great number of Masonic ciphers in use.

OTHER ORDERS

Mariners

A Grand Mark committee in 1870 found that the Royal Ark Mariners Degree had been worked from at least 1790, sometimes under Mark authorities such as the Old Kent Lodge of Mark Masters. At the same time it was reported that the degree 'has never been considered essential or even important' (Handfield-Jones:43).

The Mark, however, considered that the Mariner degree was somehow connected, had something, and was worthy of exposure. It also found, however, that it could not just take it over, because it was claimed elsewhere. The famous Dunckerly had been 'Grand Commander' of the 'Society of Antients Masons or Diluvian Order or Royal Ark and Mark Mariners'. There is a reference to this dated 1794.

A 'transparently illegal' (Handfiels-Jones:44) and fraudulent 'Grand Lodge of Royal Ark Mariners' had been 'revived' in 1870. It operated, in a tiny way, under a Brother Morton Edwards, a man who was capable of causing trouble. The Grand Mark Lodge announced its protection in 1871, but had to play along with Edwards. It was at last, in 1884, able to buy him out.

Further Orders

While looking at the Mariners other orders and degrees were found in need of patronage. In 1870 it was expressed that these, other than chivalric, held in other

countries by Craft Grand Lodges or Supreme Chapters, could be brought into the Mark's fold. These included Excellent Master, Most Excellent Master and Super Excellent Master.

In 1871 a convention of 'intimate alliance' was signed with the governing body of the Red Cross of Constantine. A similar convention was signed with the Order of the temple and another with the Supreme Council 33° .

The Grand Mark Lodge displayed some sageness. In 1871 it invited a delegation from America expert in degrees lost in England. English (Cryer:274) Mark leaders were initiated into the Cryptic or Royal and Select Degrees. Councils were consecrated. A Grand Council subsequently followed. The Mark was filling in for the Craft, which had long distanced itself from the field.

Then followed the ingenious move of inviting all the 'stray' grand bodies to share the Mark Hall, and the Mark secretary. Perhaps Grand Mark was angling to head them up. Perhaps it was just anxious to lessen its costs. Those which accepted the home were Royal and Select, 1871, Allied, 1880, Red Cross of Constantine, 1891, and Order of the Temple, 1897.

SCOTLAND

Scottish Moves

The Scottish Grand Chapter maintained its position. In 1870 it formed two new Mark lodges in England. It also established a Mark Province, for Lancashire. This was getting a bit rich. The Rev Cannon George Portal was then the Grand Master. He had done his best. He had earlier gone to Scotland, asking for rationality. He had written to all Scottish mark lodges in England, asking them to join. They could keep their ritual and customs. In effect, he turned the other cheek.

But Edinburgh was playing it hard. Portal replied in kind. He had the six English Mark lodges in Lancashire agree to be formed into an English Mark Province. He then organized an impressive body of notables and an impressive province-formation ceremony for Saturday, 29 October, 1870. Pomp and ceremony were the order of the day. Portal and his deputy, Earl Percy, did the honours. A crowd of notables attended. By the end of the year there were two more English Mark lodges in the Province.

The Scottish Province Sees The Light

The members of the Scottish Mark lodges in Lancashire got the message. They were also fed up with being forbidden to visit English Mark lodges.

In 1872 the Provincial Mark Grand Secretary for Scotland in Lancashire wrote to London offering union. A fair deal was done, and on 2 October 1872 a Moveable Mark Grand Lodge was opened in Manchester. Again, crowds attended. The Scottish patents were handed in and English ones handed out. There was great applause.

SCOTTISH AND IRISH RECOGNITION

The Combined Meeting

It was in April 1871 that the Grand Mark Lodge managed to arrange a combined meeting with the Grand Chapters of Scotland and Ireland. The English Craft Grand Lodge was also invited, but would not attend.

There was no breakthrough. It began to dawn on the Scots and the Irish, however, that the Craft Grand Lodge had not declared the Grand Mark Lodge irregular. It just did not acknowledge it.

INTERNATIONAL RECOGNITION

Breakthrough

English Masonic journals were now making the Grand Mark Lodge's situation internationally known. The Grand Lodge itself began writing to all other grand bodies in local control of the Mark.

In late 1870 the Irish Grand Chapter recognised English Mark certificates for visiting purposes. It would not, however, recognise the Grand Mark Lodge as the sole Mark authority, as it believed that the English Grand Chapter, and even the Craft, had an interest in the Mark as well.

Then, in August 1870, the Grand Royal Arch Chapter of Canada recognised the Grand Mark Lodge of England as the supreme authority for the Mark in England.

The Trickle Becomes a Torrent

Canada set the pace. The Grand Chapters of Iowa and Pennsylvania followed in 1871. Ireland then understood the situation, and granted recognition in 1875.
Two years later the central union of the Grand Chapters of the United States recognised the Grand Mark. Next year Colombia, Illinios and West Virginia did. Quebec, Maine, Texas and North Carolina followed suite in 1879.

THE ENGLISH CRAFT

Craft Grand Lodge Hostility

The Grand Lodge of England continued its policy of treating the Further Orders as artificial. The Mark, also, was its largest 'competitor'. The Craft went on to cause problems for the Grand Mark Lodge. In 1872 the Craft commissioned a report into the Mark. As a result a statement was issued. Included (Cryer:276) was "21 May 1872. The Grand Lodge firmly forbids all their officials salaried from mixing themselves up in any way with other parties and especially the schismatic body styling itself the 'Grand Mark Lodge of England'.

SCOTLAND CAPITULATES The Situation

By 1872 Scotland was on its own. Grand Chapters everywhere in the world had recognised the validity of the Grand Mark's claim to the Mark in England.

Members of Scottish chapters throughout the world were confused (Cryer:262-5) regarding visiting other chapters. Members of Scottish Mark lodges were not allowed to visit lodges of Grand Mark Lodges. Were they allowed to visit chapters of constitutions recognizing England?

Besides, it no longer seemed 'Masonic' to put down the English effort.

Capitulation

In the end Scotland had to capitulate. This it did on 18 June 1879. But not all that gracefully.

There were 19 Scottish Mark lodges left in England. These it would keep. However, it would form no new ones in England. It reserved the right to form them anywhere else.

There was no exchange of representatives. The diplomatic Scottish Earl of Kintore, however, became grand Master of the English Mark in 1884. He arranged a ceremonial exchange.

GRAND MARK LODGE 1880 -1900

Developments

Now that all was settled the English Mark proved most popular. By 1881 there were 252 Mark lodges in England and Wales, and a further 29 spread around the colonies, owing allegiance to it (Handfield-Jones:71), a total of 281 lodges.

The Prince of Wales was advanced in 1883. He expressly stated (Handfield-Jones:79) that he wished to see the Mark remain independent of the Craft or any other body. He became King Edward VIII in 1886, remaining as Grand Master. Most of the Grand masters since then have been of high noble rank.

The redoubtable Binkes completed 28 years of service as Grand Secretary in 1889. He was succeeded by Charles Matier. Matier was responsible for getting many of the Further Orders under the same roof as the Mark (Cryer:265) in London.

In 1889 the 'Provincial Grand Lodges' in the colonies became 'Districts', and were charged to largely run their own affairs. In that year, also, the first 'daughter' Mark Grand Lodge was formed, in New South Wales.

Ashton

That remarkable old lodge, Ashton, kept on keeping on its independence. In 1870 the local Deputy Provincial Grand Master visited them, trying to get them to join. He stressed his view that there must be uniformity. Whose uniformity? Ashton saw value in diversity, and refused to submit. Like Scotland had, and perhaps correctly, it saw the Grand Mark as irregular. .Ashton influenced many Mark lodges. In 1857 it had formed 'The Honourable Grand Lodge of mark Master Masons of the Ashton-under-Lyne District (Cryer:249). This was a valiant attempt to protect the Mark, at least in its region, when it looked almost certain that the Grand Craft Lodge was about to swallow it.

In 1898 the editor of the *Masonic Record* asked questions about this Ashton Grand Lodge.

This appears to have stirred the Grand Mark Lodge, which dispatched a letter to Ashton in March 1889, abruptly stating that the 'so-called' Grand Lodge would be declared a 'Clandestine Lodge' in May, and all Masonic connections to it would be severed., unless it submitted. London had forgotten its own treatment by Scotland.

Ashton replied, pointing out that, far from being clandestine, it had been working its old ritual, and openly, for over one hundred years. The lodge them asked that the term be withdrawn. They wanted to know in which way London could put down a strong, popular, body. In June London declared Ashton spurious and clandestine.

A strange turn then occurred. Instead of sticking to its no-doubt well founded integrity it gave in. It appears that this was due to the new presence of a persuasive person, a Dr Foreman
(Cryer:282). London was pleased. Suddenly Ashton was not spurious. It was made a TI (Time Immemorial) Lodge. Dr foreman received his reward by being made a Past Grand Overseer of England. .So England lost another ancient working.

THE ENGLISH GRAND MARK LODGE IN THE TWENTIETH CENTURY

1901 -1950

Victoria became the second 'daughter' Grand Lodge in 1901. South Australia followed in 1906. In 1906 the last numbered lodge was 586. 1,448 certificates had been issued. Thus, in 25 years the English Mark Grand Lodge had more than doubled its strength.
In 1917 England ordered all of its lodges to have a Tracing Board. It is difficult to imagine how ritual was managed without one.
Queensland, in 1832, became the fourth 'daughter' Grand Lodge.

1850 -1998

By 1956, the centenary Year, the Grand Mark Lodge of England warranted lodge No 1,202(Grantham:214). There were 1,036 active lodges. A total of 103,541 certificates had been issued. Prince Michael of Kent became the Grand Master in 1982, with 1,340 lodges having been warranted. He remains the leader.

India formed a Grand Mark Lodge in 1985, and Finland in 1986. Both are 'daughters' of England.

Membership in August 1989 was 61,025 (GMLEng, Notice Paper, Mar 90:5). In December 1997 it had declined to 56,051 (GMLE, NP, Feb 98:3).

In 1998 the Grand Mark Lodge of England had 1,492 active Mark lodges (GMLE, Year Bk, 98:83). The oldest was Bon Accord, London, formed 10 December 1856. The last was No 1,793.

There were 860 active Mariner lodges, the oldest being Phoenix, Portsmouth, formed 8 July 1856. The most recent was East Africa Lodge of Installed Commanders No 1,787, Nairobi.

The Grand Mark Lodge of England is now in close contact with the Knight Templars, Red Cross of Constantine, the Allied Degrees, Secret Monitor, and Royal Order of Scotland. It is in amenity with 70 Royal Arch Chapters.
The extant 'daughter' Mark Grand Lodges (GMLE, TB, 98:344) are

1. 1901. United Grand Lodge of Mark Master Masons of Victoria.
2. 1906. Grand Lodge of MMM of South Australia.
3. 1932. Grand Lodge of MMM of Queensland.
4. 1971. Grand Lodge of MMM of Finland.
5. 1993. Grand Lodge of MMM of Greece and Cyprus.
6. 1996. Grand Lodge of MMM of Switzerland.
7. 1997. Grand Lodge of MMM of France.

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