

lication I could find in the Massachusetts Grand Lodge Library, or that I could obtain elsewhere. The first six authors named all give the early history of the Craft, or make profound comments (Masonic fashion) on the early history of Masonry; but I could never find a solitary author of the last century who knew of the Sts. John ever having been either Grand Masters or Masons.

Hutchinson says: "In modern Masonry it is given as a principle why our dedication of lodges is made to St. John, that the Masons who engaged to conquer the Holy Land chose that saint for their patron:" and he continues: "We should be sorry to appropriate the Balsarian sect of Christians to St. John as an explanation of this principle;" and then goes on: "St. John obtains our dedication (not because he learned to eat dates among the Essenes, but) as being the proclaimer of that salvation which was at hand by the coming of Christ \* \* \* and in the name of St. John the Evangelist we acknowledge (not that he was G. M. when upwards of 90, but) the testimonies which he gives to the divine *logos*, etc." Here then, we see that Hutchinson, in 1775, knew nothing at all about the Masonry of the Saints. One remark more about Hutchinson; he objects to the theory of the Masons in the Holy Land having introduced the Baptist as the patron saint, on account of his reluctance "to appropriate the Balsarian sect of Christians to St. John." What he meant by it is more than I can tell, as I do not believe that "the Balsarian sect of Christians" ever existed at all; it is a bull. and yet that paragraph was quoted by Oliver, and probably by others, without stopping to inquire who the Balsarians were.

I next obtained Thomas Smith Webb's Monitor of 1805 (the first of Webb's Monitors dates 1797). Here I found for the first time in print, the Saints John Masonized; he says they (the Saints) were parallels in Masonry as well as Christianity, or *vice versa*: but even Webb was ignorant of the cock-and-bull story so pathetically related in our lodges, of the Evangelist becoming Grand Master when upwards of ninety years of age.

I next consulted another Monitor, published in Salem, Mass., in 1822, in which I learned no more about the Saints John than Webb gave. Next I inquired of a brother who was initiated in Massachusetts in 1821, and who very soon after his initiation took office in the lodge, and made himself well acquainted with the ritual; that brother assured me that the delectable story of the Evangelist's Grand Mastership was unknown to him for some years after his initiation.

At last, when I acquainted Bro. W. S. Gardner, Past Grand Master of Massachusetts, with the result of my inquiry, Bro. Gardner (who was certainly the best informed Grand Master that that Massachusetts had had during the last 30 years, remarked, "I have not the slightest doubt that the story of the Evangelist's Grand Mastership was manufactured, either at the very close of the last century, or the beginning of this."

The truth is, Anderson first began the practice of dedicating lodges to St. John the Baptist, and the Baptist only. Ramsay, in 1735, jumped therefore to the conclusion that the Masons must have been formerly connected with the Templars, from whom they borrowed the Baptist as a Patron Saint, and this led Ramsay to manufacture Templar degrees, etc. Hutchinson, in 1775, discarded the theory of Masons having derived their Patron Saint from the Templars, and candidly admitted that lodges are dedicated to the Sts. John on account of their