

including St. Alban, but makes no mention of Saints or Saint John, or any kind of a patron Saint. The same may be said of those MSS. lately published by Bro. Hughan, which were, no doubt, the rituals of the pre-1717 Masons; the oldest, probably, was written in the latter half of the sixteenth century and the latest in 1714, and though each gives the history of the Craft from Enoch, they are *all* silent about St. John, or patron saints of any kind.

Three pre-1717 lodge records, however, do make mention of patron saints: 1st. Aberdeen Lodge in 1670, revered the Evangelist as its patron; 2nd. Kilwinning Lodge, in the seventeenth century, held its meeting on the 20th December, and in 1679, it resolved hereafter to hold its festival on the 21st of December, this being St. Thomas's day; and in 1701, Alnwick Lodge, Northumberland, it is stated, revered St. Michael the Archangel as its patron. We do not, however, know in what year these respective appointments were made. But the mere acknowledgement by a solitary lodge of *one* St. John as its patron, does not necessarily imply its belief of its patron having been a veritable Grand Master, or even a Mason. This has already been shown in the London Tailors *versus* Baptist, and may further be illustrated by Alnwick Lodge, who, though it revered St. Michael as its patron, yet it could never have supposed that the Archangel had ever handled chisel or mallet, that he had ever decorated himself with white apron and glove; or that he had ever wielded the gavel as Grand Master of Masons.

Thus far, then, no evidence exists to sustain the Sts. John legend, or that Masons have dedicated lodges to both Sts. John, or indeed of having dedicated lodges at all. The inference, therefore is, that the said legends were invented by very modern Masonic *humbugs*. They manufactured them not because of the old Catholic belief, to induce the saints to take an interest in the welfare of the Craft, and to furnish its members with comfortable quarters in the next world, but to afford the *pious ones* a pretext to rant and cant in Masonic meetings about what they call "Christianity," or to mar the harmony of the lodge, and to destroy the universality of the institution.

I next examined Anderson's and Desagulier's Constitutions of 1721, 1723, and 1738. Anderson began the practice of dedicating lodges to the Baptist.* He also enjoined the observance of the St. John's days by Masons. He also manufactured the story of Masons having met in 1502 on the Baptist's day; and in 1561, Elizabeth ordered the breaking up of a lodge in York on the Evangelist's day, and in 1663 the Grand Lodge, under G. M. St. Alban's, also met on the Evangelist's day; all which is purely apocryphal. Anderson has no authority whatever for those statements. The same Anderson also enumerates all the Grand Masters, Wardens, and Deputies from Adam up to his own time, which is also fictitious; and yet, though he made every prominent man from the creation into a Masonic Grand of some kind, he never alluded to the Sts. John, as either having been Grand Masters or even simple Masons.

I next perused the several works written in the last century by the most distinguished English Masonic authors, viz: "The Freemason's Pocket Companion" (both English and Scotch editions), Dermott's "Ahiman Rezon," Preston, Smith, Calcott, Hutchinson, and every pub-

*Webb, in 1805, dedicated his lodges to the Baptist only, and still another Monitor, of 1812, mentions also the Baptist only at the dedication.