

plates are probably not taken in their exact entirety from any statutes or representations but have had perhaps matter added in Masonic illustration; they are Egyptian, Greek and Roman in mythological allusion, and the first named representations contain in some form or other the triple tau; one plate has the date 1226 in Roman notation, and might be taken in whole or in part from some ancient Hermetic book. Others are probably from Gnostic engravings.

Plate 1, was the frontispiece, and is the Masonic arms with two beavers as supporters and the motto is DEVS AVT NVLLVS.

This plate has been followed by the title-page of the book, not now in existence, but it has "set off" on the following page. The learned Brother, Dr. George Oliver, mentions several works printed before 1717, of which no one now knows anything, the oldest mentioned by him being—"A short analysis of the unchanged Rites and Ceremonies of Freemasonry, 1676." The "set off" found with these plates is read as follows:—"Treatise ffreemazon (ry) w(ith) Woodcuts by Cha(rles) II nd ix de(d)i(c)ated to the Most Worshippfull He(nr)y (Jer)myn, Earl of St. Albans, High Master Mason of England, dsle (P)all (M)all, MD(C)LXX," (1670.)

Plate 8 has a very great resemblance to a symbol amongst the Basilideans; and also to a sculpture attributed to the old Templars—a naked woman holding in one hand a staff surmounted by the sun, and in the other a staff on which is the moon, with the 5 pointed stars at her feet.

Plates 23 to 27 are the most important as they are Templars arrayed as Freemasons. The 23rd is a man in a flowing dress upon which is found the square, triple tau, jain cross, compasses, circle, triangle, and wearing an apron on the turned down bib of which is the sun, and at the bottom corners two squares. The 24th is a knight in armour, but the sur-coat or apron (it is not clear which it is) has the square

and compasses where the bib is found, and the moon and sun in the two corners. There is also an armorial shield upon a jar, forming 26th plate, the blazon being quarterly 1st and 4th argent a cruxansata sable, and 2nd and 3rd sable, an equal limbed cross argent; above are compasses and square, trowel and level, below this the triple tau and beneath it a small triangle.

In connection with plate 12 is a few lines of print (page 49 of old book), which says:—"In a small 12mo. tome, published in 1596 under the title of SOLIS ADORATIO is this remarkable passage: Phremazonry." And the following also appears (page 52 of old book): "This cut represents the state of the animal world at that time. The Mazons have a tradition that the records of the true worship of GOD was preserved through the foresight of Phœnoch in having engraved them on two pillars, one of brass, which would resist the action of water, and the other of stone which would withstand fire, but the flood proved the falsity of human reasoning, for the water overthrew the pillar of brass, leaving that of stone unhurt," etc.

Plate 14 represents Isis with various accessories, and 15 an Egyptian figure on whose head dress is the triple tau, and down by the side (in pillar form) are the letters JHVH in Hebrew characters. I need not point out how important this is in its relation to the closing part of my paper on the Old York Rite, but the following fragment of print is attached to these designs, and formed page 68 of the original book. . . . "The traditional tenets of Freemasonry, without the shadow of a doubt. This also is the opinion of Lord Danby, Sir Gilbert Gerherd, Sir John Brooke, and many others noted members of the Order," etc.

Without bestowing much trouble upon the subject I am able to give the following particulars of the names here mentioned. I find that Sir Gilbert Gerard is mentioned in the 1637 will of Isabell Gerard as her brother. I