

It is, then, I think, pretty clear that the word is of ritual use alone in England, in our Lodges, and is not English either by origin or nationality.

Indeed, the evidence appears to me to be clear that it "hails" from Scotland. Thanks to Bro. Laurie and Bro. D. Murray Lyon especially, we have Scottish Masonic regular use of it in the sixteenth century as "cowanis," that it "irregular" Masons, or rather "non-guild" Masons! Such is, undoubtedly, its first use and meaning, and its derivative sense of "listener," or "eaves-dropper," a "profane," that is a "non-Mason" altogether, is of very much later use indeed. When even it was used in this sense in Scotland does not appear to be quite clear; but in England, as far as we know, there is no acknowledged use of it in this sense before the middle of the eighteenth century. It seems to have grown upon the Craft, so to say, and no doubt may be fairly claimed as a relic of purely operative use.

I am quite aware that Pritchard uses the word, but I never take Pritchard as an authority for anything; and believing him to be thoroughly untrustworthy, I do not touch upon his mention of the word.

It is just possible that after Desaguliers's visit to Scotland the word came into general use in England; but I am also inclined to think that as it betrays its operative Masonic origin, we have in it simply an early technical term of operative Masonry. I may remark here that the word is not to be found in the famous Sloane MS. or in the "Grand Mystery."

I think then, as I said at starting, that I have made good my contention that the word is really of operative Masonic birth—as an irregular Mason, one not belonging to the Lodge; and secondly, that its derivative sense of a "listener," "eaves-dropper," "intruder," etc., is equally and solely Masonic, though later. It certainly is not and cannot be derived from

the Greek *kuon*, or the French *chouan*, or the Hebrew *cohen*. The latter idea is perfectly ridiculous. And though we may have some difficulty in saying whence it is actually derived, its use and meaning are, I venture to believe, so decidedly and purely Masonic, and Masonic only, as to render any further remarks thereanent "both profitless and needless."

And so I conclude my humble little essay to-day, rather dogmatically, some may think, perhaps, at the end; yet because I believed I had something to say I have said it, and have said it as shortly and concisely as I could.—*Masonic Magazine*.

Editorial Notes.

At the Annual Communication of the Grand Lodge of Delaware, held in Wilmington, on the 6th and 7th of October, 1880, the following Grand officers for the ensuing year were elected and installed:—M. W. Bro. Joseph W. H. Watson, Newport, Grand Master; R. W. Bro. Geo. W. Marshall, Milford, Deputy Grand Master; R. W. Bro. Andrew L. Johnson, Wilmington, Senior Grand Warden; R. W. Bro. James S. Dobb, New Castle, Junior Grand Warden; R. W. Bro. Wm. S. Hayes, Wilmington, Grand Secretary; R. W. Bro. Benjamin F. Sheppard, Dupont's Mills, Grand Treasurer.

The anti-Masonic presidential ticket headed by Gen. Phelps, of Vermont, was supported by two Connecticut voters, one in Willington and the other in Redding. The electors named were six in number. As there were but two ballots cast it is evident that at least four of the electors did not support their own ticket.

At the Annual Conclave of the Grand Commandery of Knights Templar of the State of New Hampshire, held at Concord on the 28th ult., the following Grand Officers were duly