

Good evening Brethren, this is the first time I have given this talk on the history and a description of the murals of my 'Mother Lodge' out with the confines of the familiar and comforting surroundings of my own Lodge.

The adaptation of this talk was quite daunting.

Firstly let me say it is a pleasure to be here at the invitation of Brother Peter Danbury, your Lodge Secretary and an affiliate of Lodge Scoon & Perth. .What you would call a Joining Member. Just one of the many differences we have North of the Border. If you will bear with me, I will try and explain some of these differences as I continue through this talk and at the end, if there are any points still unclear, I along with my fellow members of No 3 here, will attempt to answer them for you.

The Ancient Lodge of Scoon & Perth No 3 on the Roll of the Grand Lodge of Scotland are privileged to enjoy the company of many visitors. To all we always give a right "Warm Welcome".

We believe there are three main reasons for Brethren from 'a the 'airts calling on us, The long history of the Lodge, the beauty of our Temple and our Masonic Museum, with the almost unique collection of old aprons, mainly of this Lodge Scoon & Perth No 3. Sadly we lost a number of these in the disastrous fire of 1993, the old aprons that were made of skins shrunk to about two thirds of their original size.

I hope my talk to you will prove of interest, although. it must be clearly understood that no attempt has been made at a complete history, but merely touching on some prominent dates and events.

You will understand that many of the oldest Lodges do not have written proof of their ancient beginnings due to a variety of reasons. One of these was that not many people could read or write. The earliest ones who could were the monks and priests, and not all of them had that ability. An early copy of a Bible, for instance would cost the equivalent of three or four farms.

Another, the secrecy of the craft in early times and thirdly, the troubled times in the country's history.

In 1653 Oliver Cromwell. raised his Citadel beside the River Tay at the south side of the City of Perth. Stabling his cavalry horses in St John's.Kirk, he then laid waste to the city, removing an the stone and timbers of the town, the turf from both of the inch's and clearing most of the more substantial trees between Perth and Falkland, for his Citadel. He had 18,000 troops stationed at Perth who caused quite large scale destruction and devastation making it very difficult for anyone to try and preserve written records through these troubled times.

This Temple was Consecrated on the 4th March 1933 and a description of it in. due time. I do emphasize, however, that it is a consecrated building. No man need enter, unless he be in search of light. Should he knock at the door, guidance will be granted not only in the degrees practiced under the Grand Lodge of Scotland's Charter of Confirmation, but also in the 'Higher Orders' of Freemasonry through the courtesy of Lodge Scoon & Perth

in granting these 'Orders' the use of the Temple and premises.

Like many Ancient Incorporations and Societies, the History of Lodge Scoon & Perth is partly traditional. Our early records are lost, but we are a Lodge acknowledged to be one of the oldest, if not the oldest, in Scotland, although our earliest document helped to establish Lodge Mother Kilwinning, as the pre-eminent Lodge in the land, but more on this later.

You are all no doubt aware that with the fusion of the Picts and the Scots, Scotland had become a Nation. It seems to have been the urge of the Scottish Kings for some centuries thereafter to build monuments, some to mark their reign, but usually, let it be said, to the Glory of God.

Scoon has long had a prominent part in Scottish History. In the reign of King Kenneth McAlpin it was made the Capital about the year 843 AD when the Stone of Fate, or as it is now known - The Stone of Destiny or the Coronation Stone, was brought here from Dunstafinage. In later times several Parliaments were held at Scoon and in 1114 AD King Alexander I founded and established an Abbey at Scoon.

If you look to the rear of the Lodge on the West Wall the History of the Lodge proper begins. In the large panel twelve feet long by eight feet six inches high and treated in triptych is an animated scene depicting the building of the Abbey of Scoon. We are shown the main entrance to the Abbey. King Alexander I of Scotland, in 1115, the reigning monarch at the time, has alighted during a hunting trip, to view the progress of the building. The Master Mason, depicted as a venerable figure, is describing the plans of the Abbey, which are held and displayed by an Apprentice. In the retinue of the King we see his Huntsman, the Knights Templars and other figures giving a meaningful message to the Initiate. In the course of construction, the workmen, in an unobtrusive manner are making use of a great many of the working tools. In keeping with the times the Masons who built the Abbey would form themselves into a Lodge. If the 'Antiquity of the Old Lodges' is to be determined by the age of the churches or buildings with which they are connected, then it follows that the Lodge of Scoon is one of the oldest of the Scottish Lodges. The Abbey of Kilwinning was not founded until 1140.

Whilst Scoon continued to be a Royal Residence and the place where the Scottish Kings were crowned, Perth became the Capital of Scotland. The Lodge of Scoon would then be moved there, where the craftsmen would find plenty of work, for a long time after Perth was well supplied with religious houses. The oldest of the City monasteries built for the Blackfriars lay North of the Burgh founded by King Alexander II in 1231 on whose land our present Lodge premises now stands. The Carmelites or Whitefriars came to Scotland in 1257 and built the smallest of the monasteries round the City, on the Lands of Tullilum. After its destruction the village of Dovecotland was formed in the area of their doocote or pigeon loft. The Carthusian Monastery founded by King James I in 1429, stood outside the West Wall of the City. The monks dressed in white and observed the rule of strict silence. The Franciscan or Greyfriars of St. Francis of Assissi, were the last of the great monastic orders to come to our City in 1460 under the protection of Lord

Oliphant. These were all more or less destroyed after John Knox's sermon in 1559. King James the VI Hospital built in the old apple orchard Pomarium of the Carthusians. The fact of our Lodge being called the "Lodge of Scoon" is in its self a very strong proof of our antiquity, for had there not been a Lodge erected at Scoon in its earliest days, there was less likelihood of a Lodge being established until modern times. Lodge Stormont No 1524 was consecrated at New Scone in 1956.

Our oldest document is dated 24th December 1658, is the Mutual Agreement 1658. A facsimile can be seen in the North West of the Lodge. The original is in safe keeping in Register House, Edinburgh. It contains the interesting statement giving the genesis of the Lodge, viz:- four hundred, three score and five years or thereby, before 1658. This gives us 1193, as the approximate date of the foundation of the Lodge. The Abbey of Scone was founded in 1114, being 79 years before, so that as D. Crawford Smith says in his 1897 History of the Lodge "or thereby means just 79 years"

This famous document while not a CHARTER can almost be called that. It is our most prized possession and to us is beyond price. It was signed by 41 Brethren of the Lodge and was recorded in the Books of the Grand Lodge of Scotland on the 19th May 1742.

The document also declares 'the current tradition of the time' "the Ancient Lodge of Kilwinning was the first Masonic Lodge established in Scotland" this bears out my earlier statement that Lodge Scoon & Perth considerably helped Lodge Mother Kilwinning to her now established position.

We also learn that King James VI [he would be 34 at this time] by his own wish was entered Freeman and Fellow of Craft of the Lodge. There is nothing strange in that the King should wish to be entered a member of the 'Craft' as he would be initiated by his own Royal Master Mason. John Mylne (Secundus), a member of the family who provided the Masters of this Lodge for generations.

[it should be remembered there was no Master Mason Degree in these days].

The first mention of MASTER MASON DEGREE being worked in the Lodge was 31st December 1744

On the North Wall of the Lodge, there is a mural depicting James VI King of Scots, at the graveside during his Second Degree, by John Mylne (Secundus) 15th April 1601.

(subsequently, at the Union of the Crowns 1603 he becomes King James 1 of England, and is usually referred to as just James VI & I)

It is noteworthy that this document to which all subscribed their names, began with the invocation of the name of God and ended with a prayer for his blessing. In this most certainly lay the strong link in the chain of their continuance.

We notice on the death of John Mylne (Tertius) 1667, who was buried in Greyfriars Cemetery Perth, that the head of the Lodge was called 'MASTER'. We can easily understand how the designation of 'MASTER' came to be used when we remember the Chief Officer was Master Mason to the King. So in fact, we were the first recorded Lodge that the head of the Lodge was called 'Master'. The heads of other Lodges were either 'Deacon. or 'Warden', The term of , Master' is first used in, Lodge Kilwinning in 1125 and is adopted by The Lodge of Edinburgh in 1752. The title of Right Worshipful Master, is first applied in the minutes of the 12th November 1740, and is continuous thereafter,

I think it is very interesting to note that King James IV's Treasurer, recorded in his Account Books, (In the earliest written reference to the Masons of Scoon, that I know of.) 11th October 1504, Item. - Given to the Masons of Scoon, drink silver by the Kings command. The amount is not specified in the book. [Note. 'drink silver' Silver was not the common currency of the day, Masons were generally paid in meat and beer, and small silver is usually specified.]

There were maintained some unfree masons whose wages in food and maintenance were counted by the year. [As seen in the record books of Cupar Abbey]

We also read in these accounts 28th September 1506. Item. - Paid to the Masons of Scone for repairs to the Box in which the Head of St. Fergus was kept XVIIIjs. (18 shillings) [Note. This box was made of marble with silver comers and binges and it contained the head. The subject or cause of many 'Miracles', kept in St John's Kirk and was destroyed at the time of the Reformation when John Knox, preached his sermon on Idolatry after which the mob desecrated the Kirk on the 11th May 1559. Before moving on to Scoon Palace which they set fire to.]

The first Masonic reference of the Lodge of Perth, from the minutes of The Lodge of Edinburgh [Mary's Chapel], we learn that there was a Convention of the Lodges at St Andrews in January 1600, called by the order of the Warden General, an Officer appointed by the Crown. The Lodges of St. Andrews and the "maisteris" of Dindie and Perth be also warnit to Convene." This reference to the "maister of Perth", undoubtedly refers to our Lodge, there being at that time in the City of Perth, no other Masonic organisation.

In the Chronicle of Perth under the date 24th January 1604, we read. "The Stepell of stone fell;" this must refer to the Steeple of St. John's Kirk, and the order is given for the repair of the barbican of tile steeple. Again under the date 17th July 1604, "John Mylne and his men entered to the bridge work." This is our own 'Master' and Members of the Lodge. The bridge was rebuilt in 1616; but did not last long, being swept away by the Great Flood on the 14th October 1621.

From the date of the MUTUAL AGREEMENT we have no records until 1725. the date of the commencement of our oldest MINUTE BOOK, which takes us to December 1777. The earliest minutes show the Lodge not to be very affluent, the total funds being 100 merks Scots, or under £6 sterling, but at that time such a sum might go a long way. We require a lot more nowadays for the Lodge to remain a viable unit. It is also interesting to note that the Lodge was not altogether made up of Operative Masons. The first recorded business meeting refers to the initiation of Mr. Patrick Stobie, one of the Doctors at Perth Grammar School

David Miller, a writer (that is a Solicitor or Notary) in the town; Patrick Mill a Flesher. These gentlemen by their own request, were admitted Entered Apprentices and paid the ordinary dues of the Lodge. David Miner subsequently became the Clerk to the Lodge and continued to his death in 1735, which is the date of our oldest Bible.

The first mention of the Old Ceremony of the Lodge called "The Baptism" was on 22nd January 1141, and is a custom still carried on at refreshment, in the refectory upstairs., after the 'Mark Degree, but not as in former times after the 'First Degree'. [This is not a recognized as part of Freemasonry by the Grand Lodge of Scotland. It is a custom older than the Grand Lodges and we as an ancient Lodge keep this old tradition.] [The Mark Degree is worked in Scotland as part of the Second or Fellowcraft Degree, after the candidate has had his Third or Master Masons Degree. Alternatively the candidate can take his Mark Degree in the Royal Arch Chapter, which in Scotland he must have to join the Royal Arch Chapter.]

In 1741, saw the members pass an act under which members of the Lodge were to be fined for non-attendance at meetings of the Lodge without sufficient excuse. Consequently a number of the Brethren are fined three shillings Scots, or three pence sterling each.

The establishment of the Grand Lodge of Scotland in 1736 passed unrecognized by the Brethren of Scoon & Perth, no doubt they were sceptical, and there would be numerous expressions of mistrust at this upstart body in our Ancient Order. However, Gideon Shaw, His Majesties Custom Collector at Perth. an affiliate to our Lodge from The Lodge of Journeymen of St Mary's Chapel. Edinburgh, whose influence appears to have been considerable, was elected the Right Worshipful Master 1740-1744. He urged the Lodge to communicate with the Grand Lodge in Edinburgh. A petition was signed in the name of our Lodge by the Right Worshipful Master and his Wardens - John Robertson, a Mason; and Allen Clerk, a Baker, on the 1st April 1742.

The "CHARTER" the MUTUAL AGREEMENT of 1658 was taken to Edinburgh to be entered into the Rolls of the Grand Lodge of Scotland, and bears the docquet of confirmation. We were granted The Charter or to give it its correct title "CHARTER of CONFIRMATION" by the Grand Lodge of Scotland, 1742, in favour of the Lodge of Scoon," and dated 19th of May 1742. We are very lucky to still have this document, we almost lost this irreplaceable cherished heirloom, in the floods of 1993. Our premises were badly damaged by the River Tay overflowing, when we had over five feet of water to bail-out of the basement bar, boiler house and from underneath the Temple. Only to find extensive dry rot which had to be treated with some urgency and at great expense. The Charter had to be taken to a specialist for treatment and cannot now be returned to its former Silver Casket which the 'Master' carries into the Lodge for the opening of the Lodge.

The designation of the Lodge varied in its early days. The Lodge of Scoon 1658, the Lodge of Perth 1725, at the beginning of the 1800s The Lodge of St. John. 1836-47 Lodge Perth and Scoon, later the Lodge of Scoon meeting in Perth. It was not until the year 1844 that the name of the Lodge was recorded on the Rolls of the Grand Lodge of Scotland as Lodge Scoon & Perth.

Looking round our Lodge Museum, you will notice there are a variety of different spellings of the name SCOON. SCOONE or SCONE. This is not really important, in

days of old phonetic spelling was the order of the day, judging from some of the spellings today we may have gone full circle.

It is not known with any certainty when the Grand Lodge of Scotland first assigned numbers to the Lodges on her Roll. In the first two, Minute Books of the Grand Lodge of Scotland, her Daughter Lodges are invariably referred to by their names. It is not until we come to the fourth Minute book - the third one being lost - that we find Lodges referred to by their numbers as well as by their names. The minutes of Grand Lodge state, that in 1737, the Lodges were placed upon the Roll in order of seniority. This 'Roll' cannot now be found, but it is probable that it formed the basis of the numbering scheme at the time when first introduced. The first enumeration 1737 remained in use until 1816, with certain changes, which took place in 1809. The changes in 1809 were due to the return to Grand Lodge of Scotland of Lodge Kilwinning and her Daughter Lodges. The Lodge Scoon was number 6 (Six) until 1816 when renumbered to No 3.

Throughout our long history, we, have been served by many distinguished and capable Brethren. Many have been the gifts bestowed on the Lodge. Some you will see in the Lodge Museum, some the Brethren see in regular use in the Lodge Temple. Most of the furnishings and fittings were gifts of appreciation to their 'Masonic Home'. There are too many to name and date individually, but to just mention a few here will give you some idea of the wealth and depth of Masonic lore we are privileged to see and use in Perth.

The oldest gift recorded in the Lodge Minute Books and still in possession of the Lodge, was given to us by the widow of Lord Provost, Doctor James Cree and 'Master' of our Lodge for 12 consecutive years 1746 -1758. Brother James Cree as the Lord Provost of the City of Perth was credited with the planting of the avenues of trees on the South Inch. [The name of the park on the South side of the City as it was in these days] The gift of the old Chinese Punch Bowl with Masonic Designs. i.e. the two leaning pillars, the cupids representing a stone cutter and a mason at work, at either side a beehive and house, with a ground plan. These are repeated on the opposite sides, between the figures are shown the Sun inside the Compasses and segment, a level with compasses, square, plumb and 24 inch gauge, and the mosaic pavement. This ornamentation has been added after the glazing, possibly in this country.

Unfortunately, there has been a small break in the rim, but nevertheless it is in a remarkable condition considering it has been in, our possession since 1759. It was in constant use until about 1867, when four of our members, presented to the Lodge, a handsome electroplate Punch Bowl of a Masonic Design, and having the Arms of Sheffield and Perth engraved on opposite sides of it. This Punch Bowl is still used for its original purpose at the Past Master's Annual Dinner and as a table decoration at the Lodge Dinners.

The framed Silk Banner of the Lodge, depicting the figures of Faith, Hope and Charity, was made for the laying of tile Foundation Stone at the Wallace Works, Dunkeld Road. Perth, on the 13th July 1868, by Brother Lord Kinnaird. Acting as Right Worshipful Master of the Lodge for the occasion. [This factory, which was being erected at a cost of

£20,000, for Brother John Shields, a subsequent Master of the Lodge 1869-1871. The factory building was demolished 1997.]

The Lodge for many years was involved with the laying of Foundation Stones, from bridges, hospitals, churches to important buildings in and around Perth.

The Foundation Stone of the new Lodge Temple was laid by, Brother Reverend Andrew Wylie Smith BD Right Worshipful Provincial Grand Master of Perthshire East, on the 6th August 1932, it is in the North West corner of the Lodge, unusual yes but geographically correct. It may be of interest for you to know, that within a cavity in the stone it contains the names of the Office Bearers of the Lodge. copies of the Grand Laws and Constitution, Bye-Laws of Lodge Scoon & Perth and the current coins of the realm. An engraved plate bearing the signatures of many of the Brethren, all of whom, were subscribers to the building of the new Temple. It has been rumoured over the years, that inside one of the hollow pillars in the Temple were placed two bottles of the locally made whisky and a further set of the current coinage. I am not sure how much truth there is in this, but so far I have not found any written evidence to substantiate the story.

But wait a moment, I am getting ahead of myself.

As you will understand, the meeting places of the Lodge have varied throughout our long history It would appear that the custom in the 18th century 'was to meet at various inns and private houses. Then in 1725 the Wrights Incorporation built the Trades Hall in the Watergate, one of the main streets in Perth at that time. You can still see the 'Wright's Square and Compasses' above the old doorway, although the interior has long been gutted out But remember, if you do go and have a look at it, it is not the Masonic symbol, but that of the Wrights incorporation, There were and are still many of the Trades and Guilds which use the Square and Compasses. Anyway, once again I digress from the main theme.

There was a very close association between the Wrights and the Masons, many being members of both Guilds and Organizations. The main meetings and festivals were held in the Wright's Hall from 1725 to 1831 At the St. John's Day meeting in 1830, the committee reported that the Commercial Hall in the High Street was to be sold. Due to Miss Ramsay not being of age, it was agreed to lease the Hall from the 11th May 1831, for a term of eight years, for the sum of £12 per annum. The Brethren fitted out the Hall with the newest Gas Lighting System for the sum of £7 19s. How our Lodge Treasurer would welcome such bills today?

The first Quarterly Meeting in our new home was on the 13th June 1831. Our forefathers' however ever business minded hired out our new premises to various parties. The gentlemen of Perth Exchange Coffee Room offered twenty guineas per annum for the use of the Hall.

Later in December 1835 the Hall was let for £15 per annum to Mr. Pitcairn, but the Lodge reserved the right to use the Hall for the Quarterly Meetings and the Festival of Saint John the Baptist in June and Saint John the Evangelist in December.

The purchase of the Hall, was completed and reported to the Brethren of the Lodge at the

St. John's Day Meeting on the 17th December 1837, for £210 plus half the expense of the transfer. The Lodge continued to meet there until 1933.

The first intimation of another Lodge in the City of Perth visiting Lodge Scoon & Perth was Lodge St Andrew at Perth on St. John's Day 1772, The cost of entertaining our visitors was £5 15s. Lodge Perth Royal Arch attended the celebration of the Festival of St John on the 27th December 1799. Now St Andrew at Perth was chartered on the 6th February 1758 and Perth Royal Arch [a Craft Lodge] on the 5th February 1770. Was there really no meeting or intermingling of the Brethren of the three City Lodges, from their foundation until these recorded dates? I doubt it. Another mystery, created by Lodge Secretaries not faithfully recording what may seem to them trivial events, but vitally important for anyone trying to do research in later years,

Our Minute Book of 1777-1815 is lost, but was in our possession at least until 6th July 1825 when there is a record of it being searched for information. During this time a Friendly Society. had been established in connection with the Lodge in 1804. Nine years later this institution had been joined to the Lodge, which became an integral part of the Constitution of the Lodge. But not without opposition, six members of the Lodge took to the courts to prevent the 'Lodge Funds' of £230 being joined to the funds of the 'Friendly Society' which were only £80. They lost their petition, and the amalgamation took place and lasted until the 14th September 1857. It was a union which ought never to have taken place, the aims of the two societies are not compatible, it says much for the Brethren that they worked together for such a long time. [53 years] The settlement at the end of this time was hardly in favour of the Lodge. Our funds going to the 'friendly Society' and we retaining our 'HOME' the property at the foot of the High Street. The Lodge, we are glad to say continued to prosper, but unfortunately the 'Friendly Society' had ultimately to be wound up. One interesting part of this time, was the appointment of Directors of the Lodge in Dundee. Errol, St. Martins. Almondbank, Stanley. New Scone and Edinburgh to look after the interests of members; of the Lodge and visit the sick Two extra Directors were appointed for Dundee in consequence of the large number of members resident there.

The Higher Degrees, or as some of our Past Masters insist on saying, the other Masonic Degrees, whichever view you hold, we the Lodge of Scoon & Perth undoubtedly worked them in the eighteenth century by right, and possibly in an irregular manner in the nineteenth century. There is however no record of such in our Lodge Minute Books

We have quite a number of old hand painted Masonic Aprons mainly of our own Lodge depicting the different 'Orders.' that the owner of each apron belonged to. Unfortunately, it was not thought necessary to record a proper description of these aprons in the Minute Books of the Lodge. We have list upon list of names and dates of returned old aprons, who returned them and when, to whom they originally belonged, but absolutely no way of matching: that information to the actual apron.

Scoon & Perth Royal Arch Chapter are in possession of the old 'Working Tools' circa 1800, the pick, spade and crowbar which were once the property of Lodge of Scoon &

Perth. [We in Scotland do not follow the custom here in England of numbering the Royal Arch Chapters connected to a Lodge with the same number as the Lodge. The RA Chapters being under the control of the Supreme Grand Royal Arch Chapter of Scotland and not that of the Grand Lodge of Scotland.]

But more definite than this, are the Minutes of Edinburgh Royal Arch Chapter No. 1 giving more conclusive evidence regarding the working, of the Higher Degrees.

“Edinburgh December 2nd 1778. This day the compliment of six sundry steps in Masonry was offered to the Office Bearers of St. Stephen's Lodge by sundry of the Brethren from the Ancient Lodge of Perth & Scoon.” We then get a list of the names, which I won't bore you with just now. They the aforesaid Brethren, all accepted the compliment of the degree called 'Past the Chair'. Then on "December 4th 1778. This night being set apart by the Brethren of Perth & Scoon Lodge, in order to confer upon the Office Bearers of St. Stephen's Lodge the following Degrees in Masonry. viz Excellent and Super Excellent Master. Arch and Royal Mason and lastly Knights of Malta.” Once more we have a list of the Brethren who conferred the degrees and of the Brethren who received them. After which The Right Worshipful Master, Worshipful Junior Warden and Office Bearers then present, ordered the same to be minuted in order to show the Worthy Brethren of St. Stephen's Lodge what honour the Brethren of Perth & Scoon Lodge, conferred on us." This I am told, was the introduction of the Higher Degrees to Edinburgh.

In September 1842. Queen Victoria paid her first visit to the City of Perth. The Lodge turned out in their regalia to testify their loyalty to Her Majesty the: Brethren wearing white gloves and carrying 'White Rods' were employed to keep good order and decorum during the Royal Visit. They also agreed to have a procession with a Band of their own after the Royal Party had passed through the town. For this occasion the Lodge Tyler appeared in a new suit of clothing. The first we hear of our Tyler's peculiar style of dress was on the 13th September 1819. When it is recorded that 'The Lodge took into the consideration the propriety of their having a dress in the Turkish Style for the Officer and the Treasurer, along with a committee are appointed to get the dress done in a masterly style, and as moderate as possible. " The Masons of old were very fond of style.

We have a model of the Old Tyler given to the Lodge 15th September 1985. This model is a compromise of two styles of Turkish dress of which we have a photographic record. These can be seen at either side of the door as you enter the Lodge. The last record of this uniform of our Tyler is in the Lodge Inventory in 1903.

The reason I think, why our forefathers adopted this style of Dress Uniform was in line with what was happening in England at the time, unless someone here can hazard a guess to their thinking.

'Speculative' the first use of this was on 14th June 1830 when James Munro was initiated and paid his money. The designation prior to this generally being used was unoperative or dryhand.

Now to move on a bit, on the 22nd October 1929, a discussion at the General Committee as to the advisability of promoting a building fund in preparation for the erection of a Masonic Temple, was initiated by Past Master, Brother John B. MacDonald. After several expressions of opinion, a committee was appointed to look out for a suitable site or sites, ascertain the probable costs and report their findings to the Lodge. This is the first mention in the Minute Book of the idea of a New Temple to be custom-built for the Craft

The purchase of the frontal premises of this fine building in the centre of a Georgian Crescent. Built between 1797-1803 and the building of the New Temple, at the rear of the property, 1932-1933. was made possible by the sale of our property in the High Street, and by the efforts of the Brethren of the Lodge with the willing assistance of all the different Orders who meet there, along with the wonderful help of their ladies in raising funds.

We left our Hall at the foot of the High Street in 1933, where the Light of Freemasonry burned so brightly for over 100 Years. It must have been with mixed thoughts, when the Brethren met here for the opening and Consecration of their New Temple on the 4th March 1933.

The Murals in the Temple were painted by Brother Thomas Hutchison Peddie and designed to give symbolic vision of the traditions and spirit of Freemasonry. Brother Peddie was admitted an Entered Apprentice on the 18th November 1931, and almost immediately commenced the preliminary planning in connection with the murals. In these decorations, no effort was made to interfere with the artists conception, but he was guided and advised by elder members of the Craft in order that no Canon of our Mysteries should be disturbed in the slightest degree. Here we quote from an article written shortly afterwards;- "his lovely panels in the Masonic Temple have revealed his genius as an artist to all privileged to see them"

Our story of the Murals, and the History of the Lodge begins on the West Wall, with the visit of King Alexander I visiting the Abbey at Scoon, which we have already covered.

The Frieze, on the North Wall in ten panels depicts a series of Master Masons, whose costume changes with the centuries from 1114-1933. They are handing down the emblems of the Craft throughout the years before an archangel who in each alternate panel holds the Sands of Time, balanced with the flaming Sword of Truth.

In 1982-1983, we were confronted by a problem in the North East corner with massive damp. After the usual methods of curing the damp failed. we finally discovered the cause, which was the old cast iron expansion pipe from the heating system which in its 50 years had corroded completely away. The results of this, we lost the last panel of the frieze, the plaster and woodwork in the whole of the corner. One of our Brothers, Garrod Gibb, or as he is better known as, Garry a younger mason at the time but now a Past Master of the Lodge, stripped out the corner, replaced the plaster work, the wood work and with the

assistance of Brother Cyril Ness painted the corner. Still not content with all this Brother Garry took on the task of making a copy of the badly damaged mural. I think, they have made an excellent job and are to be applauded for their efforts in restoring the corner and the mural, completing of the story on the frieze. Reminding us of this generation that we have a duty to those who follow, to maintain and improve that which we have been so freely given, the responsibility is ours.

On the East Wall the mystical idea of Freemasonry is depicted in the mural eighteen feet long by six feet high.

The supplicant, naked and utterly without possessions, on a barren crag in the foreground, the curving contour of the earth's rim showing dimly in the distance. The figure is kneeling with his back to the Lodge, his arms outstretched in supplication. bowing before the All Seeing Eye of God - in the double equilateral triangle, and the whole is surrounded by a Glory of Light in the sky in the cloud formations there are four figures which symbolizes the elements of Ether. Air, Fire and Water, withdrawing as if were, before the intensity of the supplicant's plea, to disclose to him the glory beyond.

Along the South Wall run, ten panels, illustrating the traditional legend of Hiram Abiff.

In the centre of the South Wall is a panel showing King Solomon alighting with his Court, before the finished Temple and making the Grand or Royal Sign in admiration.

Round the Cove, there are four panels about three feet by three feet six inches. In the East, Phoebus Apollo, the Greek name for the Sun, in his Golden Chariot is seen rising in the morning mists.

In the South, he and his fiery team are at their loftiest and a momentary level, race flatly across the meridian before beginning his decent and is seen plunging into the vault of light with the clouds gathering around him in the West.

Balancing this on the North Wall is a panel depicting Jacob's Ladder with the traditional figures of Faith, Hope and Charity.

Connecting these panels and running round the cove is a band of significant ornament, in which represent the symbols of our Masonic Craft.

Back to the North wall we have our Lodge War Memorial for the Great War 1914-1918. which was unveiled on 26th January 1921.

On Sunday. 23rd February 1930, perhaps the outstanding feature of the Masonic Year was the unveiling and dedication of the Masonic Memorial Window in St, John's Kirk for the Brethren of Perthshire who fell in the 'Great War'. Some 900 members of the Craft attended, Lodge Scoon & Perth was well represented. The Brethren of the Lodge donated £45 towards the cost of the window. It is well worth your time and effort to go along to St. John's Kirk in Perth and see the Memorial Window for yourselves.

I think one of the distinctive features of the Temple are the unique No.3 chairs. Made by the outgoing Master- Brother Thomas Ower [1828-1832], a Wright by trade. for the Office Bearers of the Lodge, when all but the Master and his Wardens sat on wooden forms. These chairs made of oak with distinctive shaped backs each showing the Square & Compasses enclosing the number 3. Six of those are now in the East of the Lodge and two for the use of the Deacons.

The much-admired beautiful stained glass window in the upstairs refectory was a gift to the Lodge from Brother Donald McIntosh, late of Ardmoy then resident in Canada. This window is only three panels of four, the fourth one we have never been in a position to have it re-leaded and put in position. Maybe some day we will be secure enough for this to be done. The three panels that are on show upstairs are reversed to partly conceal a bad crack in one of them, even so, this window is a work of art and depicts the Crowning of King Robert De Bruce King of Scots in Scoon Palace. Although given us in 1930, the Brethren of that time kept it back to be incorporated in their new premises at Atholl Crescent in 1933.

Another leap forward in time, this time to 1958, Wednesday 3rd December, when the Lodge celebrated the Tercentenary of the Signing of the 'Mutual Agreement' our oldest existing document.

The Brother. the Rr. Hon. The Earl of Eglinton and Winton Most Worshipful Grand Master Mason of The Grand Lodge of Scotland, headed a deputation from the Grand Lodge of Scotland, and in the afternoon of installed Brother John Archibald Charles Law into the Chair of this Lodge. The Grand Lodge then installed the Office Bearers of the Lodge for 1958-59, 250 Brethren witnessed the installation.

Representatives of the eight oldest Lodges and their Right Worshipful Masters were present. The Grand Lodge installation return was signed by the Right Worshipful Masters of Lodges No. 0 'Mother Kilwinning', No 1 'The Lodge of Edinburgh [Mary's Chapel]' and No. 2 'Canongate Kilwinning'. Quite a unique document, a facsimile is on show in the Lodge Museum,

In the evening the Brethren met in Perth City Hall when 400 Freemasons sat down to dine many having traveled a considerable distance. You will see from time to time members wearing this distinctive jewel, you now be aware that they were members at that time.

In the afternoon of the following Sunday – 7th December 1958 the Brethren marched to the Tercentenary Divine Service in Sr. John's Kirk headed by a Pipe Band and preceded by the Lord Provost John Buchan, Councilors and Bailies of the City of Perth and the County Convener Sir George McGlashan The Ter-Centenary Devin Service was conducted by Brother, Reverend T. B. Stewart-Thomson and the address given by our Lodge Senior Chaplain Brother Fredrick Routledge Bell.

The 'Matriculation Certificate' from the Court of The Lord Lyon King of Arms and recorded in the register, 24th March 1958, in Edinburgh. Gives the Lodge the legal right to wear and display our Lodge Crest, which we do on our Lodge Aprons. The Crest, is divided in two, on the right hand side, the Arms of the Grand Lodge of Scotland. At the top of the left hand side, an old styled crown and ermine covered triangle representing Moot Hill and recalls the Lodge's Royal connections, while beneath these are a stylized Heraldic Double Headed Eagle from the old Coat of Arms of the City of Perth.

Our Lodge Museum, in Atholl Crescent Perth, is not just a record of past and ancient history, it is a continuing and meaningful up to date collection of Masonic Artifacts and recognized not only here in Scotland, but well beyond our borders. We are indebted to Brother John Asher who proposed the establishing of a Lodge Museum in 1917. Due to his foresight we now have this interesting asset to our Lodge.

Brethren thank you for your attention and I trust this talk has been of some interest to you. Maybe inspiring you some day to make the long sojourn North of the Boarder and see our Lodge Murals and Masonic Artifacts for your yourselves and who knows maybe even see the Lodge at work