



1861/2011

Sesquicentenary

Sphinx Lodge No. 107 I.C.

&

Irish Freemasonry in Sri Lanka

paper presented by

Bro. Jacques Huyghebaert

on 18th June 2011

## Introduction

As we are celebrating proudly today the 150<sup>th</sup> anniversary of Sphinx Lodge, I have been invited to present a paper for this occasion.

Since the members of this lodge are acquainted with the origin of their lodge, I will first remind that the complete history of Sphinx Lodge is available on the internet. <sup>1</sup>

Sphinx Lodge No. 107, I.C. was constituted in 1861 but Freemasonry had been introduced in Sri Lanka in 1768 or nearly a century earlier during the Dutch period.

I will now briefly retrace the history of Freemasonry in Sri Lanka before 1861.

## The Dutch Period



W. Bro. Johan Gerard van Angelbeek (1727-1799)  
Master of Lodge "De Vereeniging" in Colombo

From correspondence with the Grand Lodge of the Netherlands <sup>2</sup> dated 26th and 27th January 1772, it appears that a Masonic lodge under the name of "La Fidélité" <sup>3</sup> was already working in Colombo in 1768.

Interestingly, one of the signatories of these letters sent from Colombo is Brother F.A. Prins, a name which is no doubt familiar to Irish Masons in Sri Lanka.

By 1796, there were four Masonic lodges on the island of Ceylon, all holding under the Dutch Constitution. Three were in Colombo : Fidelity Lodge, La Réunion Neufchateloise lodge, Union Lodge, and one was in Galle : Sincerity Lodge.

In 1796, Bro. Johan Gerard van Angelbeek <sup>4</sup> was the Worshipful Master of Union Lodge, which he had founded two years earlier, in 1794, in the same year that he had been appointed Governor of Dutch Ceylon. <sup>5</sup>

As the result of the Napoleonic Wars, the French army invaded Holland in 1795 and occupied the country for the next twenty years. Shortly after his flight to England Stadtholder William V gave the Dutch colonies in "safekeeping" to Great Britain.

The British then send a fleet from Madras to take control of the coastal areas of the island governed by the Dutch in 1796. At the treaty of Amiens in 1802, Ceylon was formally ceded to Britain after which it became a crown colony

The military conquest of Dutch Ceylon by the British, who had only a limited number of warships at their disposal would have been risky if the Swiss regiment serving for the Dutch East India Company had not unexpectedly changed its allegiance.

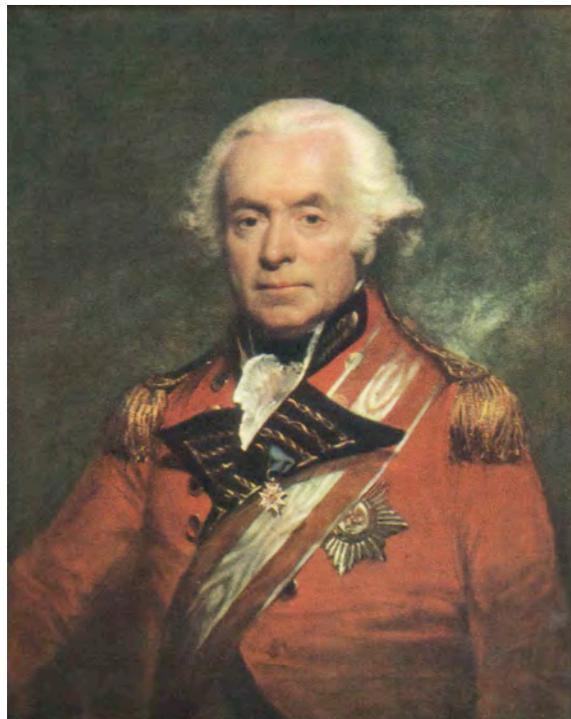
British negotiators mandated from London entered secretly in contact from Madras with the Swiss Regiment stationed in Ceylon, messages hidden in cheese balls were sent to Colombo aiming to convince de Meuron to cross over to the British.

A deal was struck and signed between count the Meuron and British Secretary of State Henry Dundas after which de Meuron announced to a flabbergasted Dutch Governor that his Regiment would refuse to fight against both the British and the Dutch.

Johan Gerard van Angelbeek, realising that he was abandoned by his Swiss Regiment, which formed the core of the Dutch garrison in Ceylon, and seeing that his cause was lost in advance, decided with deep regret but wisely to surrender without giving battle.

By 1798, the Regiment de Meuron was fully entered into British service at the same rate as regular British soldiers and even obtained payment of all their back pay owed by the Dutch East India Company.

Count Charles Daniel de Meuron was the Worshipful Master of Lodge “La Réunion Neuchâteloise” founded by him in Colombo in 1790. It was a typical military lodge, all the members of which were attached to his regiment. <sup>6</sup>



W. Bro. Charles Daniel de Meuron (1736-1806)  
Master of Lodge La Réunion Neuchâteloise, Colombo

In 1796, when the transfer of power from the Dutch to the English took place without a single shot being fired, both Governor van Angelbeek and Major General de Meuron were the ruling Masters of the two main Masonic Lodges existing at the time in Colombo.

In these harsh times of merciless wars and massacres, it is likely that the bond of masonic brotherhood which definitely existed between the two men, supported by the moral principles of Freemasonry, must have played a determining role in taking the very rare decision for the period, to avoid war, refuse any bloodshed and destruction, and prevent thus untold suffering to the population of the island.

## The British Period

The first British Governor was Frederick North, 5th Earl of Guilford (1766 –1827) who served in Ceylon from 1798 to 1805, after which he returned to England.

From the second half of the eighteenth century onwards Freemasonry had become a global institution. One by one lodges were created throughout the British Isles, Europe, North America and the rest of the world.

The Brotherhood expanded as the British empire expanded.<sup>7</sup>

The primary instrument responsible for the building of this vast network of lodges was the regimental lodge.

By the early ninetieth century, every regiment in the British army boasted at least one lodge that accompanied it on its imperial assignments. Freemasons in the army helped create permanent lodges among civilian populations in colonies of all types.

Emigrants also directly exported the Brotherhood by requesting warrants to set up their own lodges in their new homes in North America, India and Ceylon, West-, East- and South Africa, Australia and New Zealand.

Freemasonry spread so effectively in the British Colonies that by the late 1880, the Grand Master of Scotland was able to state: “ Wherever our flag has gone, we are able to say there has Masonry gone, and we have been able to found lodges for those who have left our shores to found fresh empires “. <sup>8</sup>

Anyway together with the arrival of Governor Frederick North in Colombo and the future duke of Wellington in Trincomalee, the British brought their English, Irish and Scottish regiments and their military lodges to Ceylon.



Bro. Arthur Wellesley  
(1749-1852)  
Duke of Wellington

Arthur Wellesley, duke of Wellington, at the time a Colonel in the British East India Company, while stationed in Trincomalee with his 33rd Foot Regiment stayed in the bungalow known today as Wellesley Lodge inside Fort Fredrick.

The duke had been initiated a Freemason in Lodge no. 494, Trim, Co. Meath, as had also been his elder Brother Richard and his father Garret, 1st Earl of Mornington, who had taken office as Grand Master of the Grand Lodge of Ireland in 1776. Richard succeeded his father in the chair of the Grand Lodge of Ireland in 1781 before going to India where he was appointed Governor-general.

## Irish Freemasonry in Sri Lanka before Sphinx Lodge

In “100 years of Freemasonry in Sri Lanka” published in 2001 for the centenary of the inauguration of the Victoria Masonic Temple, we read : “The first Irish Lodge was Orange Lodge No. 51 I.C., with a warrant dated 21<sup>st</sup> October 1761.”<sup>9</sup>

While it is true that there is an extant Masonic certificate issued in Colombo in 1802 by Orange Lodge, the number of this Lodge is not 51, which refers to the to the 51<sup>st</sup> Regiment to which the lodge was attached, but No. 94 on the roll of the English Register (Antients). To add to the confusion it should be noted that is also trace of Orange Lodge No. 274 S.C. attached to the same 51<sup>st</sup> Regiment, and active in Colombo at the same time. There is no Orange Lodge under the Irish Constitution.<sup>10</sup>

The chronology of pre-1861 Irish Freemasonry in Sri Lanka is as follows<sup>11</sup>

- 1802 Lodge No. 863 – 89<sup>th</sup> Foot. 2<sup>nd</sup> Bn. Royal Irish Fusiliers<sup>12</sup>
- 1817 Lodge No. 227.- 46<sup>th</sup> Foot. 2<sup>nd</sup> Bn. Duke of Cornwall’s Light Infantry<sup>13</sup>
- 1820 Lodge No. 83. – 83<sup>rd</sup> Foot. 1<sup>st</sup> Bn. Ulster Rifles<sup>14</sup>
- 1821 Lodge No. 62 - St. Thomas and St. James<sup>15</sup>
- 1858 Lodge No. 58 – 50<sup>th</sup> Foot. Queen’s Own Royal West Kent<sup>16</sup>



All the Irish lodges in Sri Lanka during this first period were military lodges.

The constitution of Sphinx Lodge in 1861 marked the event of the first non military Irish Lodge in Sri Lanka and would be followed in the years to come by several more civilian lodges, while one by one the Irish regiments left the island together with their ambulatory lodges.

The name Sphinx was chosen, as a token of esteem and regard for the Queen’s Own Lodge, No. 58, whence Sphinx Lodge emanated, and as a compliment to the 50th Regiment, which greatly distinguished itself in Egypt, and bears the Sphinx as the leading badge on the colors of the Regiment.



## Ceremonies and rituals

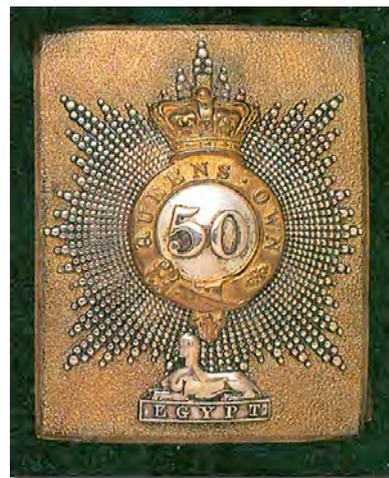
Men serving in the Dutch and British forces during the 2<sup>nd</sup> half of the 18<sup>th</sup> century and the 1<sup>st</sup> half of the 19<sup>th</sup> century were nearly exclusively professionals, who would enter in the career as young men and spend their whole life with it till retirement age.

High mortality was part of the known dangers to which these men were permanently exposed. Regiments were sent on military campaigns throughout the empire, they were being moved all over the face of the earth. Every soldier knew he could die or be wounded in combat. Losses on the field of battle were staggering.<sup>17</sup>

Apart from that, there were the added risks of sickness and death by disease as the result of a lifestyle that by today's standards would be considered terrible.

Hygiene, diet, clothing, were poorly adapted to the different climates and environments where the regiments were stationed. Overcrowded and badly ventilated quarters were the norm. Hard drinking was a long established tradition. Alcoholism was rampant. Medical facilities and medication were primitive.

A visit to colonial cemeteries in Sri Lanka and reading the tomb inscriptions can be most instructive.<sup>18</sup>



Brethren who were members of military lodges had little room for personal effects as the standard luggage allowance provided only for the individual army kitbag.

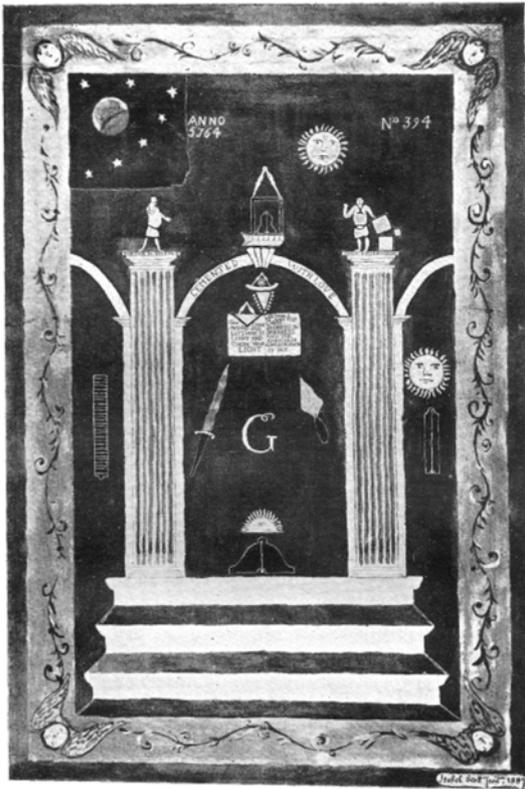
Lodge paraphernalia were kept in a army chest that would follow the regiment.

In the general absence of books, manuals and written documents, particularly among members of military lodges in distant countries, Masonic ceremonies and rituals had to be memorised, but the wording did not have to be letter perfect. Also, the ritual was limited to the opening and the closing of the lodge, and to the reception in the several degrees. The pattern of the ritual in these days was short and simple: entrance, perambulation, obligation, secrets and charge. Estimated duration : half an hour

The full communication of the mysteries and secrets of Freemasonry, or in other words masonic instruction was not done in the lodge at the same time of the degree work, but on separate occasions by aid of catechisms, in imitation of the traditional Church teaching methods. Catechisms follow a dialogue or question-and-answer format, which calls upon two parties to participate, a master and a student.

The symbols and allegories of Freemasonry were further explained by the aid of painted floor cloths or carpets, which would be rolled and kept safely in the lodge chest between lodge meetings.

Splendid 18<sup>th</sup> century hand painted coloured floor cloths used by Irish lodges form the so-called "Crossle Collection"<sup>19</sup> kept at Freemasons' Hall, Dublin and entrusted to the custody of the Lodge of Research No. CC under the Grand Lodge of Ireland<sup>20</sup>



The basis for the lectures which we now work occasionally in lodge and have been integrated fully in the ritual, but are rarely delivered in full, were compiled from old documents and extensive personal research by V.W. Brother William Preston (1742-1811).

Preston modernised the format of lodge work in such a way as to make ritual formal, immutable and worded in academic language, with the intention to provide a knowledge of Freemasonry, of the Arts and Sciences to members of the Fraternity, in line with the mentality of educated Englishmen in the 1770's. <sup>21</sup>

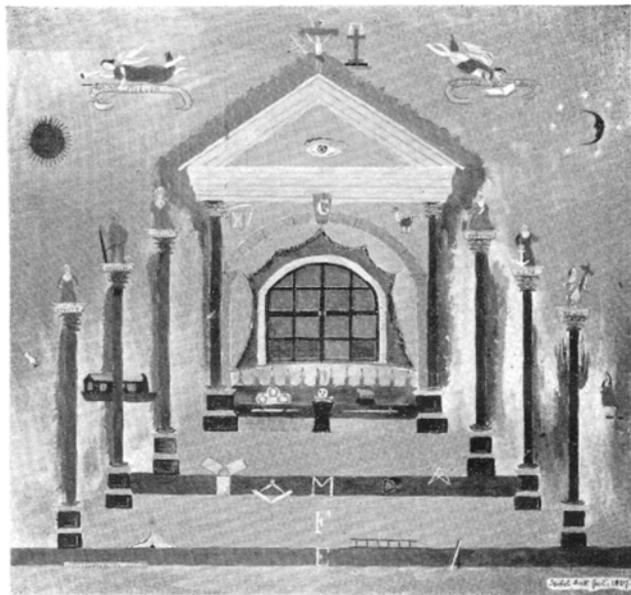
Encouraged by a favourable reception by the leading members of the Craft after a demonstration of his lectures made before Grand Lodge in 1772, William Preston employed at his own expense lecturers to travel throughout the United

Kingdom and place the lectures before the lodges. It is from those 18<sup>th</sup> century floor cloths that the tracing boards used in the English and Scottish Constitutions evolved.

The Duke of Sussex, Grand Master of the United Free And Accepted Masons of England' in 1814, commissioned Brother John Harris to harmonise the Tracing Boards by creating one model for each degree. <sup>22</sup>

Floor cloths and tracing boards are no longer used in Irish Lodges, but they are definitely worth studying as they illustrate the rich symbolism of Irish Freemasonry, demonstrating that in the old days, degrees beyond the craft were also conferred in Lodge.

Despite the present availability of unprecedented access to knowledge for all in the history of mankind, Masonic ritual and symbolism remain the privileged and preferred paths to discover the mysteries and secrets of the Royal Art.



Only when we accept to learn and study Freemasonry with humility, patience and perseverance, only when we put into practice its moral lessons, by the example of our own conduct, can we hope to receive that Light from above which will enable us to understand the deeper meaning of the symbols and allegories of Freemasonry.

## What about the next 150 years of Sphinx Lodge ?

Far too often Masons look back with nostalgia to the past glory of the Masonic order and they study its history, as if Freemasonry was already a dead institution.

While many old lodges surrender their warrants, more and more museums are including sections where masonic artefacts and documents are on display.

The principles which made Freemasonry strong in the past three centuries and enabled it to spread over the two hemispheres are still valid in the 21<sup>st</sup> century.

If we look back over the last 150 years, we will observe that our fathers, grandfathers and great grandfathers, had to adjust to ever changing times and conditions of life.

The masonic rituals and ceremonies were modernised, step by step, but always without touching at the landmarks or basic principles of our Fraternity.

It is now our turn, in this 21<sup>st</sup> century, and particularly as we are looking to the next 150 years of Sphinx Lodge to reflect on the future of our ancient venerable Institution.

Since we are unable to force outsiders to join Freemasonry, or even coerce Brethren to attend lodge meetings, there is no point for the rulers of the Lodge to complain about the lack of commitment of the newer members, to become upset at the unwillingness of Brethren to follow traditions the justification of which they cannot understand or to expect them always to be obedient on the sole basis of a symbolical authority vested in the Masonic hierarchy.

The questions are :

How should we render our lodge meetings worth attending ?

How can we make Masonic membership interesting and attractive ?

How can we do that while remaining faithful to the tenets and landmarks of the Order ?

What do we need to do in order that worthy men in Sri Lanka will increasingly apply to join Freemasonry and become faithful and enthusiastic Brothers ?





*Bro. Robert Moray's Masonic Mark* <sup>23</sup>

### **The Five Perfect Points of Freemasonry**

1. UNANIMITY – One cannot be a Freemason without a Lodge. A Freemason is nothing without the support and active participation of the Brethren of his lodge. Freemasonry only thrives when lodges are supported by a genuine and closely knit team of Brethren working together with joy and in unity.
2. FRATERNITY - Freemasonry is a Brotherhood, our mutual relations should ideally be similar to those existing between close friends and family members. Maintaining perfect harmony among the Brethren is essential.
3. PLEASURE - Freemasonry is meant to be thoroughly enjoyable. In order to avoid lodge meetings becoming routine, dull and boring gatherings, we must ensure that lodge activities remain interesting and pleasant at all times, and that labour is followed by merry refreshment, in other words : worth attending !
4. INTEGRITY - Admission to Freemasonry was never meant to be based on worldly rank, title or personal wealth. Our Order is an institution based exclusively on high moral values. Freemasonry is open indistinctively to all good men. A true Freemason can be a Brother to both a king and a beggar !
5. SPIRITUALITY - The ritual, ceremonies, symbols, allegories and mysteries of Freemasonry are the hidden keys to a long, difficult, but most rewarding spiritual journey which are intended to help us to discover the secrets of the universe and of ourselves. Where do we come from ? Why are we here ? Where are we going ? These essential questions are those which thinking men have been asking themselves for millennia and will always remain relevant

Rather than being a secret society, our ancient and honourable Masonic Order - the oldest fraternal organisation in the world - is a revealer of secrets and mysteries.

The great truths of antiquity were, in their time, great secrets and few men were admitted into the sanctuaries where the mysteries were taught.

We are the inheritors of a tradition which has been transmitted faithfully from time immemorial.

Freemasonry teaches these eternal truths to all worthy men who wish to learn them.

Masonic initiation does not consist in receiving any type of knowledge that can be written or said, or perceived by the five senses of human nature, but is an introduction to a superior type of totally different knowledge, where the Brother will learn mainly to use his heart to conceive the beauties of Freemasonry.

Then nothing will remain neither occult, nor secret, for the intention of the Fraternity and our predecessors has never been to hide, but only to transmit through the succession of ages, the most excellent tenets of our Institution to worthy men.

Let us therefore in the future devote more time in our lodge calendar and at our meetings not only for ritual rehearsals and frustrating memory work, but also in a significant manner for Masonic instruction and education.

We should of course perform our ritual and ceremonies as well as we can in order that our candidates may fully benefit from the deep emotional and lasting impression that degree work is intended to leave on their minds.

The discrete non-disturbing use of the latest audio-visual technologies for music, light effects and even invisible electronic prompting during the Masonic ceremonies is something that can improve their overall quality as perceived by neophytes.

Equally if not more important is the necessity to follow up new initiates in their progression in the Royal Art, to keep their enthusiasm going by meeting and talking to them personally, also outside the lodge and after masonic meetings.

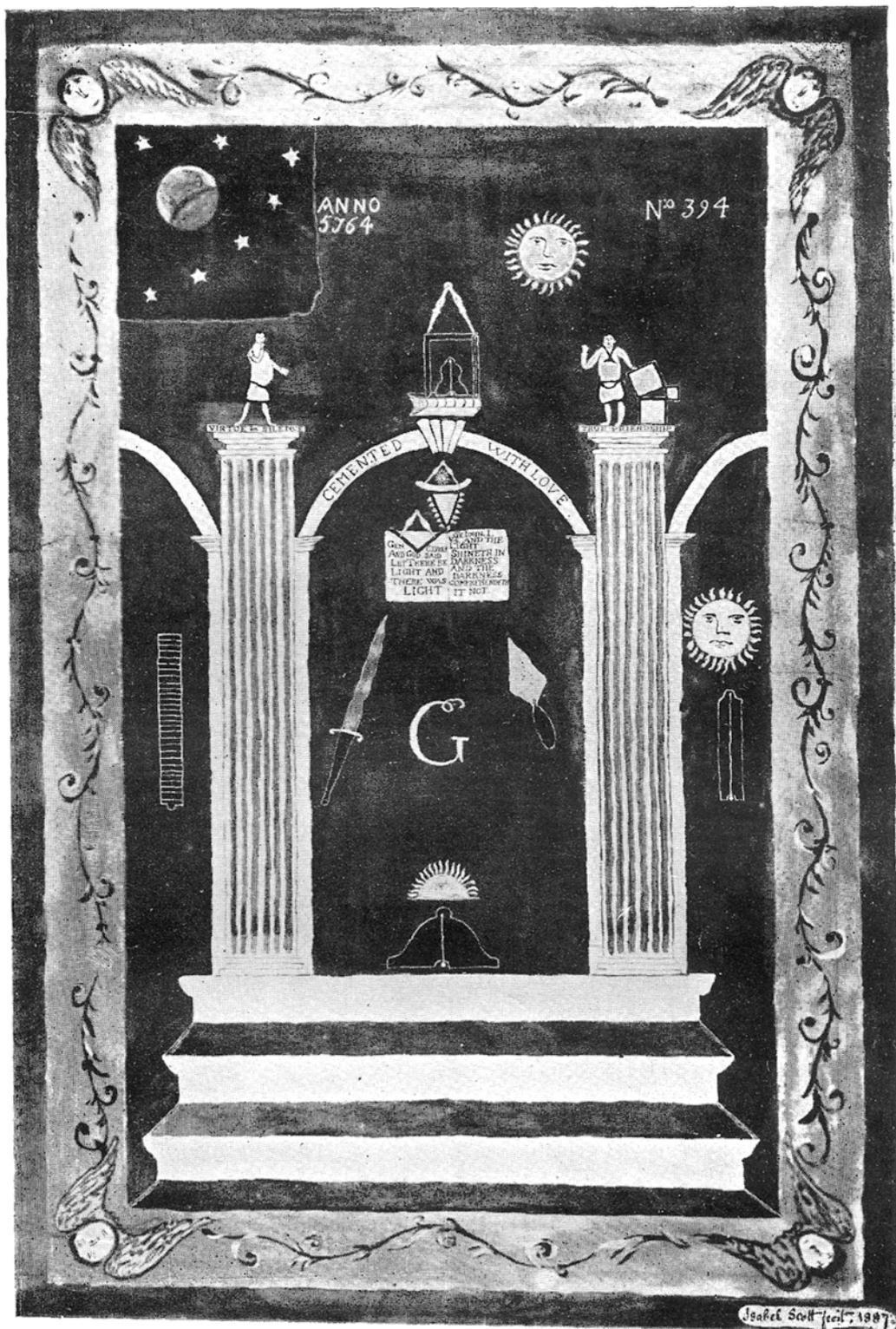
We must strengthen our bonds of mutual friendship, Freemasonry is a Fraternity !

Last but not least we should never lose sight that Brethren need to be helped in discovering and understanding the deeper meaning of Freemasonry.

Learning is achieved not only alone at home, by reading books or by surfing on the internet<sup>24</sup>, but must be done together with the Brethren while at work in the Lodge.

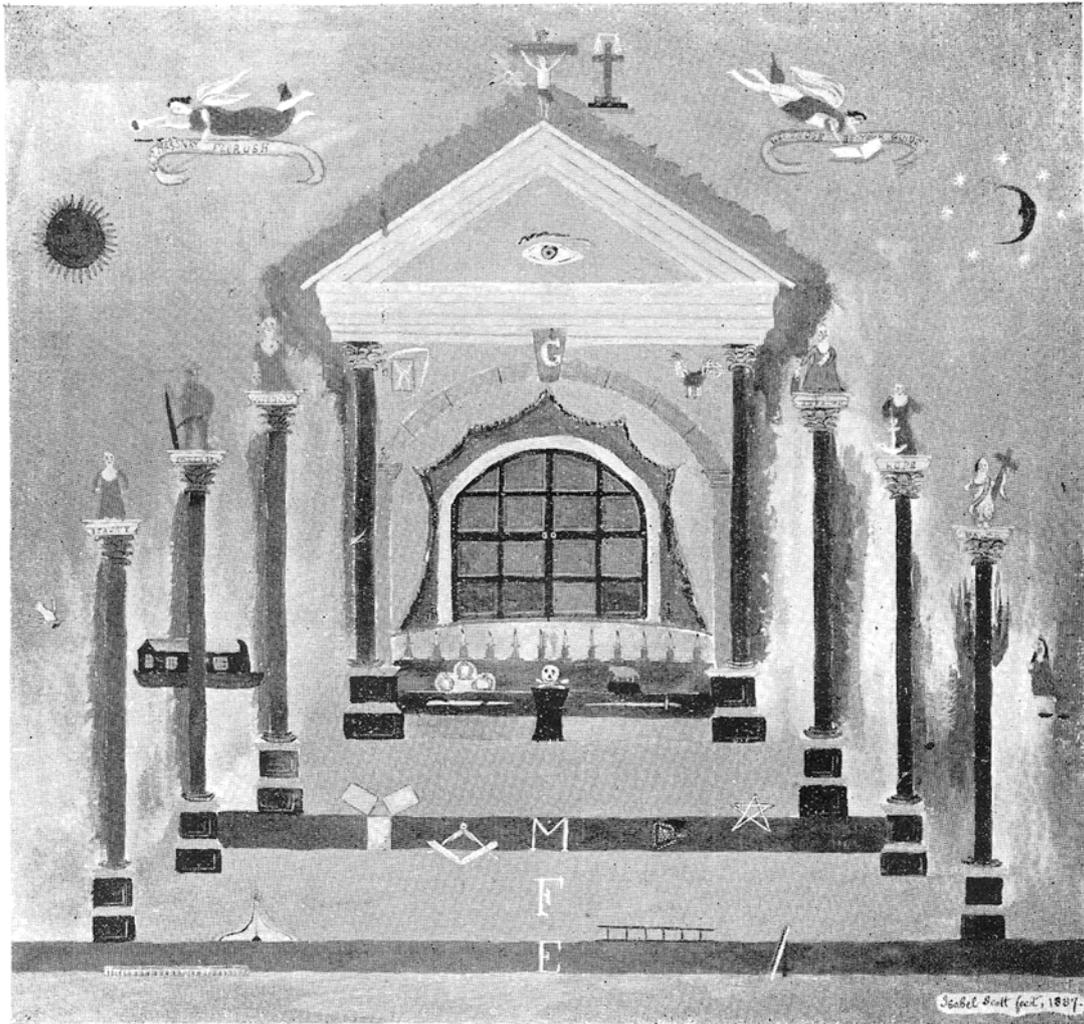
Jacques Huyghebaert, HGJW  
Master of Dimbula Lodge No. 298, IC



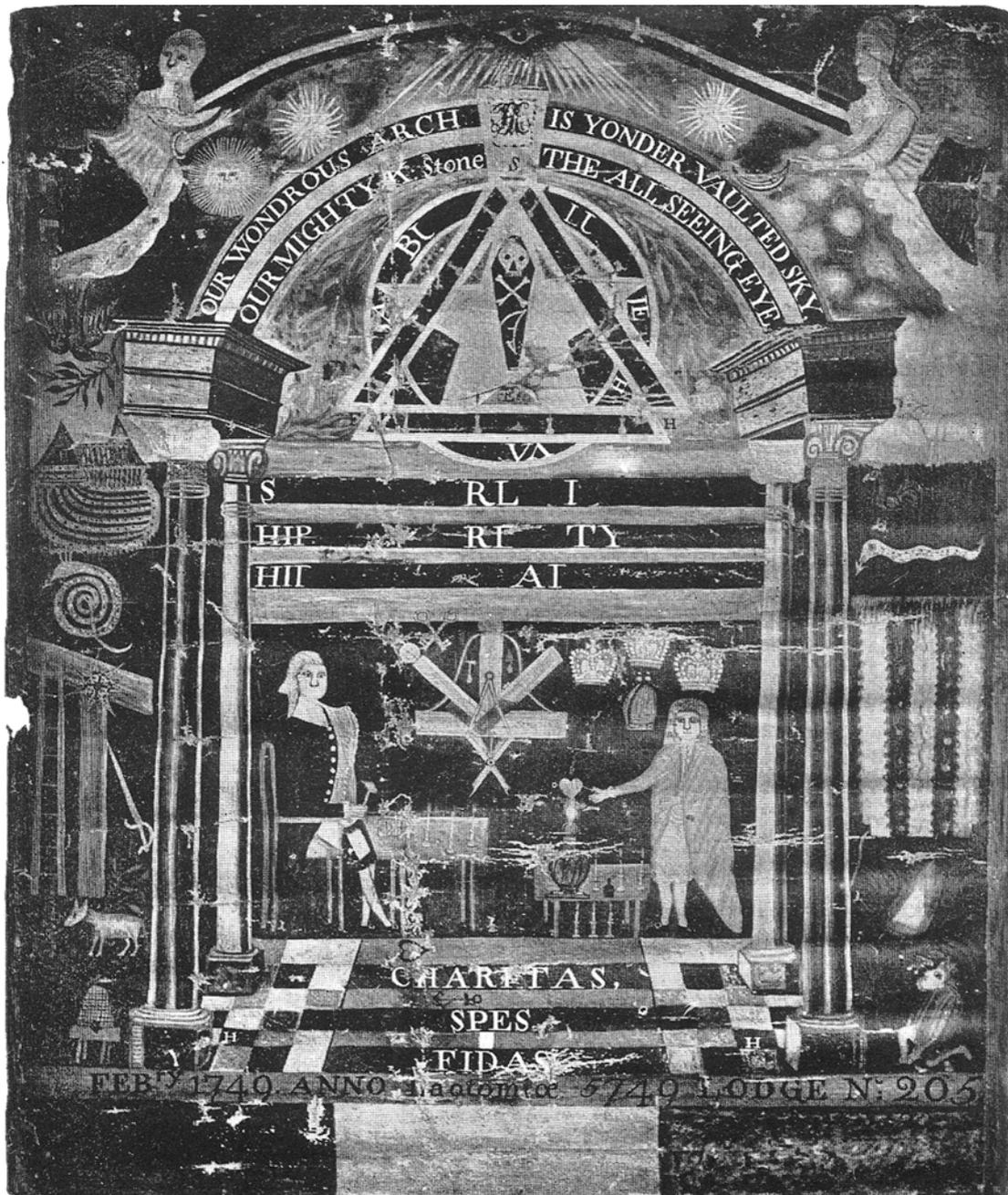
18<sup>th</sup> century Irish floor cloths

Floor Cloth of Masonic Lodge No. 394, warranted 7<sup>th</sup> April 1763 for Lurgan, Co. Armagh. Painted in 1764, by George Torrington, on canvas about 4 feet long, emblems in colours of blue, yellow, white and sepia, on a blue ground. From a coloured facsimile in the "Crossle Collection", Lodge of Research.<sup>25</sup>

## 18<sup>th</sup> century Irish floor cloths



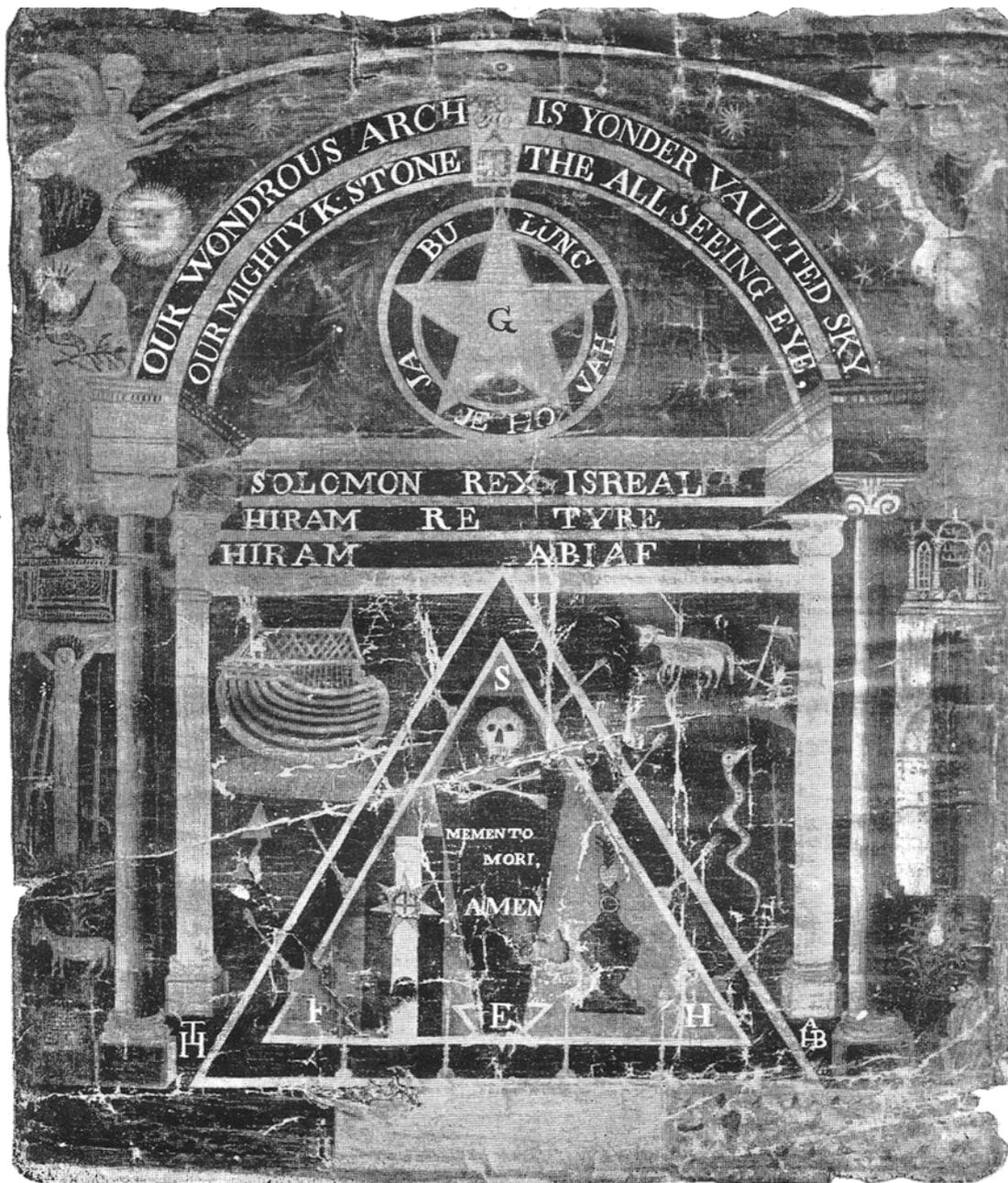
Floor cloth of Lodge 394, when the lodge met, from 1800 to 1828, at Poyntzpass, Co. Armagh. Painted on canvas, 4 or 5 feet square, emblems in colours of red, black, yellow, white and sepia, on a blue ground. From a coloured facsimile in the "Crossle Collection, Lodge of Research."<sup>26</sup> Explanation of some of the emblems : letters on the 3 steps : E(ntered Apprentice), F(ellowcraft) and M(aster Mason). Three statues on the left : Beauty, Strength and Wisdom. Three statues on the right : Faith, Hope and Charity. Banners : "Let Masonry flourish" and "Let those be your guide". Some of the emblems depicted do not refer to the craft lodge symbolism, but to the higher degrees.

18<sup>th</sup> century Irish floor cloths

Floor cloth of Masonic Lodge No. 205, warranted 7<sup>th</sup> February, 1749-50, for the 35<sup>th</sup> Foot. A local Lodge, however seems to have met, with leave from Grand Lodge, as from 5<sup>th</sup> October 1769, although not officially noted on the Register at Moy, Co. Tyrone, as the twelve names entered on the Grand Lodge Register from this date till formal sanction, 3<sup>rd</sup> August 1790, for the transfer of the warrant to Moy, are those of local Brethren. The 35<sup>th</sup> Foot may have been quartered at Charlemont Fort, which lies on the Blackwater opposite Moy, and when ordered elsewhere may have left the Lodge Chest in the Fort, and in the course of time may have fallen into the hands of the Brethren at Moy. The floor cloth, painted on canvas, one side only, 39 x 31½ inches, is reproduced by the courtesy of Brother William Tait, of Belfast. <sup>27</sup>

18<sup>th</sup> century Irish floor cloths

Floor cloth (obverse) of Masonic Lodge No. 465, warranted 2<sup>nd</sup> February 1769 (eight months before the first name was registered for Lodge No. 205), for Crew, a townland lying three miles north-west of the town of Moy, C. Tyrone. The Lodge removed with leave from Grand Lodge, sometime during the eighteenth century, to Moy, and ceased to work circa 1832. The floor cloth painted on both sides of the canvas and undoubtedly designed from that of Lodge No. 205, measures 37½ x 32 inches. Reproduced by courtesy of Brother William Tait, of Belfast, who acquired both floor cloths (205 and 465) in 1912 from Thomas Nelson, of Culrevog, near Moy, who affirmed that they had been preserved by his family for one hundred years, at least, his father and grandfather having been members of the Craft. <sup>28</sup>

18<sup>th</sup> century Irish floor cloths

Floor cloth (reverse) The names of three Brethren of this surname, members of 465, were registered in the Books of Grand Lodge as follows :- James Nelson, 30<sup>th</sup> May 1790; John Neilson, 23<sup>rd</sup> April 1799, and John Neilson, 2<sup>nd</sup> Jan. 1816. The town of Moy was a veritable stronghold of Freemasonry, as, besides 205 and 465, the following Lodges also met there or in the immediate neighbourhood: - 232, Charlemont, from 1752 to 1833; 395, Charlemont, from 1763 to 1855; 461, Moy, from 1768 to 1826; 576, Moy, from 1780 to 1825; 605, Moy, from 1782 to 1835; and 944, Kennahan, near Moy, from 1804 to 1823; while three other Lodges, Nos. 557, 760 and 780, met from an early date at Benburb which lies 2½ miles south of Moy.<sup>29</sup>

**18<sup>th</sup> century Irish floor cloths**

Tracing board of a travelling Army Lodge under the Grand Lodge of Ireland.  
Collection of W. Bro. Ray Robinson. Mullewa Day Lodge No. 105,  
Grand Lodge of Western Australia

## Endnotes

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<sup>1</sup> Sphinx Lodge No. 107 I.C. website <http://www.sphinxlodge.org/>  
Irish Masonic Jewels website [http://www.irishmasonicjewels.ie/intro\\_topic60.html](http://www.irishmasonicjewels.ie/intro_topic60.html)

<sup>2</sup> De Resolutiën van de “*Groote Nationale Loge der Zeven Vereenigde Provincies van Holland*”, 1756-1798. Minutes of the National Grand Lodge of the Seven United Provinces of Holland. Maçonnieke Stichting. Ritus en Tempelbouw, s'Gravenhage, 1979. Minutes 14th April 1771 : « ... Vervolgens heeft de zeer Verligte Gedeputeerde's Lands Groot Meester kennis gegeven dat aan de Broeders te Kolombo op t'Eyland Ceylon, als gehorende onder onze Colonien, een Constitutie verleent is, teneinde aldaar een geregelde Loge op te regten, onder de naam van de Getrouwigheid ... ». p. 115 (p. 170)

This Grand Lodge, which was in amity with the Grand Lodge of England (Moderns) was in existence from 1756 to 1796. It went into darkness during the French Revolutionary wars and the subsequent annexation of Holland by France.

<sup>3</sup> The original name of the Lodge was “De Getrouwigheid” (Dutch for fidelity)

<sup>4</sup> Bro. Van Angelbeek (1727-1799) remained in Ceylon after the British took over and died peacefully of old age in Colombo. His biographic details can be found at <http://www.lib.mq.edu.au/digital/under/research/biographies/angelbeek.html> and at <http://www.wolvendaal.org/gallery/governors>

<sup>5</sup> “History of St. John’s Lodge of Colombo No. 454, E.C.” by W. Bro. John Rawdon Dashwood, Past Grand Deacon, Colombo Apothicaries Co. Ltd, 1962, p. 9

<sup>6</sup> Lodge “La Réunion Neuchâteloise, Colombo. Sri Lanka, 1790-1796” a historical essay by Bro. Jacques Huyghebaert, August 2001, 15 pp.

<sup>7</sup> “Builders of Empire, Freemasons and British Imperialism, 1717-1927”, Jessica L. Harland-Jacobs, 2007, University of North Carolina Press, p. 2

<sup>8</sup> Proceedings of the Grand Lodge of Scotland, 30<sup>th</sup> November 1888, p. 157

<sup>9</sup> “100 years of Freemasonry in Sri Lanka”, 2001, Victoria Masonic Temple Trustees, Colombo, Cf. Leinster Lodge No. 115, p.75.

<sup>10</sup> Cf. “Masonic Records 1717-1894”, John Lane, 1895, reprinted in 2000, p. 97  
Masonic Hand-Book for Ceylon, 1921, p 24

<sup>11</sup> “A sketch of Freemasonry in Sri Lanka” paper by Jacques Huyghebaert, 2008, presented at Dimbula Lodge No. 298 I.C., pp 9-11.

<sup>12</sup> Chartered 1802. Stationed in Ceylon in 1802  
Irish Masonic Records, Philip Crossle, 1973, p. 145  
Masonic Hand-Book for Ceylon, 1921, p 25

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- <sup>13</sup> Chartered 1752. Lodge of Social and Military Virtues  
Stationed in Ceylon in 1817. Irish Masonic Records, Philip Crossle, 1973, p. 59  
Masonic Hand-Book for Ceylon, 1921, p 26
- <sup>14</sup> Chartered 1817. Stationed in Ceylon.  
Irish Masonic Records, Philip Crossle, 1973, p. 34  
100 years of Freemasonry in Sri Lanka, p. 129
- <sup>15</sup> Colombo, chartered 4<sup>th</sup> October 1821, sent in 1855  
Irish Masonic Records, Philip Crossle, 1973, p. 31  
Masonic Hand-Book for Ceylon, 1921, p 26
- <sup>16</sup> Queen's Own Lodge, stationed in Kandy till 1861  
Irish Masonic Records, Philip Crossle, 1973, p. 31  
Masonic Hand-Book for Ceylon, 1921, p 27  
Notes on Freemasonry in Ceylon, J.R. Dashwood  
Ars Quatuor Coronatorum 59 (1946), pp. 129-187  
100 years of Freemasonry in Sri Lanka, p. 129
- <sup>17</sup> "Mortality of the British army : at home and abroad, and during the Russian war, as compared with the mortality of the civil population in England ; illustrated by tables and diagrams", Report of the Royal Commission, 1858, Harrison & Sons, London.
- <sup>18</sup> "List of inscriptions on tombstones and monuments in Ceylon" by J. Penry Lewis, 1913, H.C. Cottle Government Printer, Colombo.
- <sup>19</sup> The old Irish floor cloths were collected by Dr. Francis Crossle who in addition to pursuing an extensive medical practice was also an amateur historian and a collector of Masonic antiquities and historical notes, today preserved in Freemasons' Hall, Dublin, to which they were presented by his son, V.W. Bro. Philip Crossle, who for many years was Librarian at Headquarters.
- <sup>20</sup> The Lodge of Research No. CC, Grand Lodge of Ireland  
<http://homepage.eircom.net/~minoan/Lodge200/index.html>
- <sup>21</sup> In 1772, William Preston published the result of his research in "*Illustrations of Masonry*." a work which not only contained the lectures which he had just compiled, but deeply inspired the formation of the so-called Webb Preston masonic ritual still used today by nearly all the Grand Lodges in the United States of America. His book was a Masonic best seller with over twenty editions in English only. On 15 June, 1774, William Preston visited the Lodge of Antiquity No. 1, one of the four founder Lodges of the Premier Grand Lodge of England in 1717, and was elected a member and Worshipful Master at the same meeting. Preston became an active member of Grand Lodge (Moderns), and was later appointed Deputy Grand Secretary.
- <sup>22</sup> John Harris (1791-1873) was a talented artist famous for his works in watercolours and miniature paintings. He started his Masonic career in 1818, when he was initiated in London. After dedicating all his strengths to his art, he unfortunately lost his vision

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but, despite this, continued to look after his invalid wife. From 1856 until his death, he was a dependent of the Royal Masonic Benevolent Institution'

<sup>23</sup> Robert Moray (1609-1673) a Scottish soldier, statesman, diplomat, judge, spy, freemason and natural philosopher. He was well known to Charles I and Charles II, and the French cardinals Richelieu and Mazarin. He attended the first meeting of the Royal Society on 28 November 1660, and was influential in gaining its Royal Charter and formulating its statutes and regulations. Robert Moray was the recipient of the first ascertained recorded Masonic initiation on English soil into Speculative Freemasonry. [http://freemasonry.bcy.ca/texts/moray\\_r.html](http://freemasonry.bcy.ca/texts/moray_r.html) . Sir Robert Moray's drawing of his Mason Mark. Kincardine Papers, f.57r, Earl of Elgin.

<sup>24</sup> Recommended websites about Irish Freemasonry  
<http://www.sphinxlodge.org/>  
<http://irishfreemasonysrilanka.org/about.htm>  
<http://www.irish-freemasons.org/>  
<http://www.irishmasons.com.sg/concf/index.php/>  
<http://www.irishmasonicjewels.ie/>  
<http://irishfreemasonry.com/>  
<http://www.munsterfreemason.com/index.htm>  
<http://homepage.eircom.net/~minoan/Lodge200/index.html>  
<http://www.masonic-lodge.info/MLI/mli119.htm>

<sup>25</sup> "History of the Grand Lodge of Free and Accepted Masons of Ireland", John Heron Lepper and Philip Crossle. Dublin, Lodge of Research, 1925, p. 112a

<sup>26</sup> Ibidem, p. 112b

<sup>27</sup> Ibidem, p. 248a

<sup>28</sup> Ibidem, p. 248b

<sup>29</sup> Ibidem, p. 248c

