

# The Museum Collection

No.35

A Token of Esteem and Respect



A further in depth look into the historic values  
of our Order.

Composed from an original by  
Brother W. J. Wilson K.O.M.  
Colne and Nelson Province.1923

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Royal Antediluvian Order of Buffaloes, Grand Lodge of England

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## A Token of Esteem & Respect

Compiled in 1923 by Bro. W. J. Wilson R.O.H.,  
Colne & Nelson Province.

**A**pologies for the length of this introduction but it is important to know where this document originated and how it arrived on my doorstep, so to speak, and the many hands involved in getting it to the stage where I could produce it into a Museum Collection Book for the general membership to enjoy.

The following document was discovered by a Brother whilst sorting out his departed mothers effects. She was a widow of many years and kept this hand written article in her Drawer. It is believed by the Brother to have been there for around 60 years at the time of his discovery of it. He handed it to a Buff and it has passed through various hands including Bro. Robert Young, R.O.H., P.P.G.P. member of the York Lodge No.1700, Bro. Bernard Tighe, R.O.H. also of the same Lodge and Bro. G. Clayton, K.O.M. of Rossendale Province until it found its way to me (Bro. Barry Skelhorn, R.O.H.) in October 2017, to be transcribed from the original document.

Several attempts to publish the document through Grand Lodge and the Buffalo Quarterly Journal, met with a blank response, Brother Barry, knowing of my interest in researching and publishing the history of the R.A.O.B. handed the transcription to me (Bro. Mick Walker, R.O.H.) to see if I could reproduce it into one of the Museum Collections. After reading through it I thought it was interesting enough for the publication of a Museum Collection.

I am very grateful to Bro. Barry for the sight of this document, all too often we lose parts of our history through ignorance of their importance or just clearing out clutter from estates of our members who have passed to the Grand Lodge above, my maxim has always been to let the historians look at anything unusual and let them decide whether it is throw away material.

I have only altered this document to correct spelling mistakes, correct grammar and of course to make the reading of it easy on the eye.

The Original document has been laminated to preserve it and is now back with Brother Bernard Tighe, R.O.H.

*Read and enjoy.*

*Mick Walker, R.O.H.*

*August 2019*

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## **1 The Order of Buffalos Verses Our Order of Buffaloism.**

*We support the Constitution and sing, "God save the King"  
 We are Loyal British Subjects brethren of the Mystic ring  
 We honour age and infancy, and cheer a fallen friend  
 And to every worthy applicant a helping hand we lend.  
 True friendship rests in pleasure and to charity gave birth,  
 This it is you'll find our order known and honoured through this earth.  
 And though strangers may decry us, only those within the vales  
 Know the principles which bind us and the grip which never fails.  
 Only those who honour Justice only those who cherish truth  
 Pass from darkness into sunshine, and may gain eternal youth.  
 Liberty shall be our watchword, Unity shall be our Guide,  
 Charity shall dwell among us, and Friendship linger at our side.  
 We are honourable and ancient we are old and we are young,  
 We are local, universal, known to every clime and tongue.  
 We are standing on the hilltop looking as far as eye can see,  
 History rolls out behind us and in front, eternity.*

## **Tolerance and Friendship.**

**W**e live in a broad minded, tolerant age, but we make a mistake if we imagine intolerance is dead, it is not so easily detected as it once was, but it is still with us and still clogs the wheels of progress by poisoning the spirit of fellowship. without which real human progress is impossible.

A bugbear of modern sport is the spirit of jealousy; we hardly have a sport which is not professionalized and commercialised, today, with the inevitable result of jealousy, intrigue and intolerance in many a form, often petty, but none the less mischievous.

Our class divisions are largely caused, or kept alive in a hostile condition by the spirit of intolerance which is unable or unwilling to see things from the other fellow's point of view. Intolerance, which means inability or unwillingness to bear with one another, arises largely from ignorance or fear. It is today one the chief menaces to the worlds peace.

We have all seen this rotten spirit making miserable or destroying family life. In a family where each member will persist in thinking, not in terms of the family as a whole, but in terms of "number one" there is sure to be a lack of friendship and resultant misery. It is one of the ironies of life that societies and orders exist to promote fellowship, friendship, and mutual helpfulness are often cursed by the wretched spirit of intolerance.

As an Order we of the R.A.O.B. rejoice in the growth of forbearance good feeling and sympathy in our ranks, yet if we are honest we cannot say that we have attained the ideal in the matter of tolerance.

The pity is that we rarely disagree about things that really matter, or that really involves a man's conscience, but rather about personalities, which we would not harbour in our minds for a moment, still less nurse for years, if we are really tolerant. It would be a grand thing for politics, trade, family life and international relationships, and above all for our Order, if each of us should bear with the other fellow and give him credit for being as honest, loyal, and as good a fellow as we ourselves.

Let us of the R.A.O.B. never forget that on joining our noble Order we have joined it for the express purpose of cultivating tolerance. It is the plant that needs the right atmosphere to

grow in, it must be fed with the milk of human kindness and shone up on with the sunshine of human sympathy and good nature. Suspicion jealousy, envy and gossip and all UN brotherliness will kill it as sure as fate. If you kill tolerance, intolerance will flourish, and intolerance would not only kill the R.A.O.B. but would murder humanity.



## **Friendship.**

One of the greatest pleasures of our Order is the great friendship that exists between the Brethren, therefore I feel that you may think that friendship is a very easy subject to talk about and perhaps not a very subject to listen to. The fact is, brethren, friendship is not at all a very easy thing to explain yet very thrilling when one goes at all deeply in to the subject. Friendship is not a matter of what you do for one another it is a deeper thing than that. It is not a matter of possessions or wealth, and whilst you will not find friendship shares quoted in any list of stocks and shares, it is the finest stock to invest in. The poorest men have had large holdings in friendship, and all the money in the world cannot buy it.

What friendship really is, is hard to say undoubtedly it is a quality of the mind and heart that only becomes of real value when bestowed on others? Friendship dries up and perishes unless we exercise it cannot live on receiving alone, it must not be one sided, we must give as well as receive.

One of the remarkable things about friendship is the way in which it gets past the artificial barriers of class and creed. We gather that a great feature of friendship is Loyalty, Loyalty refuses to harbour suspicion or to listen to scandal; it refuses to be bribed into changing its allegiance, and it stoutly defends the honour and good name of a friend however damning appearance may be.

Another feature of true friendship is disinterested affection. A friend is one who loves me and cares for me without payment or compensation. Cynics sometimes tell us that the basic of every transaction in life is cash, or equivalent to cash. This is liable on human nature the existence of pure friendship, whose basic is spiritual not commercial gives the lie to such cynicism.

Probably the most ideal friendships have existed between persons who, whatever might be their possessions in a material sense were able to supply in one another what each needed. No personality is complete. We are so made that we need one another. One is practical, another imaginative, one is cautious, another adventurous, one is buoyant, another given to despondency, and where one can supply what the other lacks there are possibilities of dovetailing in personality and character,

there are the highest possibilities of friendship and character, there are the highest possibilities of friendship.

Personally I believe the highest ideal of friendship is the affair of a lifetime which has stood the test of time. Age, success, adversity and prosperity.

Real friendship has certain privileges and advantages that mere acquaintance cannot claim and not the least of these is perfect frankness and honesty in our dealings with one another.

With our acquaintances we wear a sort of mask and keep up all sorts of little pretences between friends these are dropped, real friend can tell one another what they think of each other.

To sum up, friendship is one of those human qualities that reveals both our humanity and our divinity. It is one of the few priceless sunporch-able possessions of humanity and our divinity, it knows no boundaries, gulfs or restrictions it is as old as human history and as new as the dawn. It is one great need of the world, give it a chance and it will bridge gulfs between Nations, classes and individuals. In its warmth and light all arts and crafts will flourish all human endeavours will be crowned in with victory.

There is one ship and one only that can carry humanity to its desired haven where we all long to be and the name of the ship is FRIENDSHIP.

In conclusion Brethren I do affirm that our noble order merits all the good opinions voiced, for it is engaged in activities that transcend the sordid things of life, and works in a thousand ways for the upliftment of mankind. We seek no gain except the honour of a satisfied conscience, when we hear the cry of the orphan, the plaint of the widow or the groan of the downtrodden. "Give me the grip of an honest hand, I care not who it be".

He may be Rich he may be poor, it matters not to me, He may not wear a silken Gown or boast of high Degree, His honest grip will make me feel "THIS IS THE MAN FOR ME". Sardonic criticism is the lowest form of wit.



### 3 Our Order

At the top of our Emblem, at each side of a Shield, on which is the monogram "G.L.E." which denotes that we belong to that section of The Buffalo Order known as the Grand Lodge of England, are represented a Buffalo and a Knight. The former denotes the basis of our Order being a code of morality the bull Buffalo being renowned for his strength and his Loyalty to his herds, our tribe. The latter is the outcome of pure Brotherhood the obligation of old time Knights protected each companion in every way possible, not only including pecuniary assistance when in distress but also the safeguarding of honour and moral upliftment, thus a Knight in the Buffalo Order should be the embodiment of all that is good and should only be conferred upon those who have proven themselves to be real goodhearted Buffs.

When the honour is conferred upon a Brother he should endeavour to make himself worthy of the honour conferred upon him in his dealings with the Brethren and the Order in general. The two figures on the top corners of our Emblem represent the Objects of our order, Philanthropy and conviviality, or harmony.

On the right as we look at the Emblem is a figure of a lady holding the Cornucopia of plenty and is in the act of extending the hand of help. Symbolical of the assistance we are able to give to those of our Brethren who have fallen on hard times and who shall have proven themselves worthy of that assistance, by their attendance and work in Lodge, and the devotion they have showed to the Order in general, as nothing can be taken from nothing only those who have put into the Order can expect to receive any thing out of it and only those who were in full compliance with his lodge at the time of his hardship commencing should be taken into account, and under no circumstances should a Brothers application for assistance be considered whose attendances is made up solely by apologies. On the left hand side of the figure of a lady holding a Lyre, the symbol of harmony and conviviality, denoting the harmony to be practiced by the Brethren whether in Lodge or out of Lodge. Our Order is quite distinct from others as all our work is of a voluntary nature so that all monies obtained are purely on

voluntary lines, no Brother should give more than he can properly afford and then only as his heart dictates, for that reason we are able to say with truth to all the world, “what good we do has the good hearted feelings of the Members behind it, if we have done great things it is because we wanted to do them voluntarily and not because others have dictated our actions. Our great success in this direction has proven that the spirit of Buffaloism has been sufficient to fill us with the necessary enthusiasm to accomplish our ideals, and that voluntary assistance is the truest form of benevolence.

The passwords of the first degree are easily recognised as depicted upon our Emblem.

On the left hand side of the Buffalo head, near the bottom centre of the Emblem is a raven, the symbol of darkness, typifying the state of un-enlightenment we were in when first introduced into a Minor Lodge for initiation, and the dove on the right of the head typifies the light revealed to us after initiation in to the Order and the mysteries of the first Degree has been revealed to us.

In the left hand bottom panel of the Emblem is a representation of one of the most outstanding event in English history “the signing of the Magna Charta by King John on the 15th June 1215 at Runnymede”, by which many of our present day liberties were secured.

The charter contained 63 clauses which are partly remedial and partly declaratory of the principle grounds of the fundamental laws of England its principle provisions are:-

- A Declaration that the State Church is free.
- Feudal obligations to be defined and limited.
- Law courts to be held at fixed Places, Assizes courts to be established and Earls and Barons to be tried by their Peers.
- No Extraordinary taxation without consent.
- No banishment or imprisonment, save by the judgment of the peers, and the law of the land.
- No denial, sale of Justice.
- One standard of weights and measures.

The people of England have steadfastly refused the principle of the divines right of Kings and have insisted that the law of the land are to be made by the will of the people. The King being but the figure head of the nation and as such only the instrument of authority.

In the left hand bottom panel we have the most striking portion of the supposed traditions of our Order (traditional but not a fact which can be proven) Queen Elizabeth presented a silken banner to the Earl of Essex, and although reference to this has been deleted from our Ritual, (as also reference to the signing of the Magna Carter) it conveys a marked impression upon the initiate, and has been the subject of such controversy, even among the older Buffs these historical references are only allegories intended to a system of morality, unfortunately the essence of Buffaloism has been lost and our modern Ritual only contains the shell, this has not been improved by the desire for the deletion of this or that portion of the ceremonies, for which many Brothers are clamouring.

It would have been far better to have learned to understand them rather than delete them altogether, and had the real explanation been given to every brother regarding the allegories and symbolisms of Our Noble Order they would have been received with the same respect and reverence that the Freemasons attach to theirs. If the reference to our silken Banner was deleted from our Emblem as it has been from our ritual, our beautiful Motto would lose much of its charm. It would be far better had there been added to the ritual an explanation of the emblematical meaning of the silken Banner, rather than to have deleted it.

Silk represents purity whilst the word Banner is to proclaim or teach, again although the reference to the Earl of Essex was deleted from our ritual long before the reference to the silken Banner was deleted, it was retained on our Emblem.

The hidden meaning of Essex gives the source from which most of our buffaloes was obtained, Essex being a corruption of the word "Essence".

The two Pillars represented at each side of the Emblem are symbolical of the strength of our Lodge or Order, and is represented by the two Chief Officers of the Lodge, the W.P and C.M.

The seal of our order which is at the bottom left hand side of the portion to be signed has two shields on it the one on the right of the shield bids us have no fear for it embraces the crest of our nation, symbolical of the protection of our Order has under true British rule, the one on the left is in three pieces showing Noah's Ark, symbolical of the length of time the Brotherhood of man has been practiced. Then there is the heart

representing the love of mankind and two joined figures representing unity of purpose these are surmounted by the all Seeing Eye representing the watchfulness of the Grand Lodge of England over the destinies of our dear old Order.

The whole being surrounded by an object lesson for all Members, i.e. "IN THINGS ESSENTIAL UNITY, IN THINGS DOUBTFUL LIBERTY, and IN ALL THINGS CHARITY". Therefore the study of the symbols depicted upon our Emblem becomes very interesting and a knowledge of their meanings makes our Emblem not only a beautiful framed picture, denoting that Brother so and so is a member of the Buffalo Order, but also a repository of wisdom and knowledge which will always have a place of pride in the heart of its owner.

If at times we are in doubt about the Order and we remember our beautiful Motto "NEMO MORTALIUM OMNIBUS HORIS SAPIT", it will enable us to think wisely and assist us to arrive at a wise conclusion, then who among us can say that those who compiled our Emblem failed in doing a great service by giving us the veiled inceptions depicted thereon especially in the presentation of a silken Banner.

FOR NO MAN IS AT ALL HOURS WISE

Compiled 1922 and rearranged 1937 W.J. Wilson, R.O.H.



## **A frame for the Emblem**

(as made by Bro. J. Peasons and Co. Dant Square, Colne, Lancs).

The frames in which many of the Emblems of the Members of the Colne and Nelson District, are framed in is the property of Brother J. Pearson and Co. Dant Square, Colne, Lancs, and draughter by Bro. C. Kay, K.O.M. of the Burnley Province. In 1922 a lecture on the symbolical meanings by Bro W. J. Wilson K.O.M. was inserted in the Quarterly Journal No.25, dated November 1922 and was compiled at the request of Bro. E. Halstead of the Colonia Lodge, No.644 which was as follows.

Bro. Kay succeeds in depicting in veiled form many of the symbols applicable to our most Noble Order and which I will endeavour to explain to you, hoping that my humble efforts will prove, not only interesting but also instructive.

I am sure that if short lectures could be given periodically in the Minor Lodges great good would accrue there from and Brethren would find a greater interest in the Order, did they but know more about the symbolic side of a great many things which are at present but Greek to them, every curve, figure or mark on our beautiful Emblem has a symbolic meaning, and when we hear the symbolic meanings of these symbols explained the Emblem becomes a beautiful ceremony in itself, and not merely a picture to be framed and hung up denoting that Brother so and so is a member of the Royal Antediluvian Order of Buffalos, or, in many cases unfortunately cast into a drawer and forgotten the brother who is in possession of the knowledge of the symbolism of our Emblem has always a great object lesson before him, a silent reminder of his obligation of brotherly love and good fellowship which makes him eager to attend his Lodge in order to procure more and more knowledge about the greatest Philanthropic Order in the world.

In the centre at the top of the frame is the Buffalo Horns which is the symbol of our Noble Order. These are surmounted by a Royal Crown, which denotes our Order is a Royal Order made Royal, as far as modern Buffaloism can be traced in England, by the initiation of George the IV, (then Prince of Wales) at the Harp Tavern, opposite Drury Lane Theatre, in or about the year 1776.

Immediately underneath and in the centre of the horns is a knights Shield, the symbol of the Third Degree, and supreme outcome of pure brotherhood for Knighthood has, in all ages, represented not merely a brotherhood of arms but a privilege to belong to a select body of men who had pledged their all on the altar of sacrifices work the well-being of a fallen knight. In our Order a knight should be the embodiment of all that is good. The shield is therefore the symbol of uprightness and steadfastness.

In the centre of the shield is a kangaroo representing the First Degree, a more appropriate position for the Kangaroo than the knights shield could not be possible to find, for a knight a knight should stand for protection and be an example to all the brethren of the Lodge and make himself a prototype of the symbol he represents. The kangaroo is a pouch bearing animal, which means that it is able to carry its young to a place of safety when danger threatens thus the kangaroo is the perfect symbol of a Minor Lodge, for do not our brethren seek protection from their Mother Lodge when the ravenous wolf, Distress, attacks them?.

On the right of the shield is the cornucopia and the fruits of plenty representing philanthropy, the first great object of our Order, and which reminds us of our obligation, wherein we promise to succour and defend a true and worthy brother under circumstances of distress, may our right hand ever be guided by the impulse of a true heart to ever carry out our obligation. On the left of the shield we find a lyre, representing harmony, (the foundation of conviviality), the second great object of our Order. Out of our harmony we raise the means of our philanthropy, for harmonious working in our Minor Lodge during "Strict Order" and excellent harmony during "Liberty Hall", we are assured of a good attendance of brethren at Lodge and thus our funds are swollen by good registration to keep up such noble institutions our Order is so justly proud of, as the Orphanage, War Memorial, Benevolence etc. and should a good and worthy brother of our Lodge fall on evil days the more able we are to assist him over his difficulties.

The whole of the group of symbolism is reposing on a bed of Ivy Leaves symbolical of the entwining nature which all good Buffs should feel towards each other; it is ever green and when Death has robbed us of a brother we cast a simple spray of ivy into the grave to denote that the departed brother will be ever green in the memory of those who knew him.

At the top of each corner is a buffalo head, symbolical of strength and endurance.

The numerical strength of our Order under the Grand Lodge of England, is over four millions, the heads are surrounded by a laurel wreath, held together at four points by a square, The "square symbol" is the property of the Royal chair and represents the uprightness and justice which should characterise its occupant: it always presents the same face no matter how we look at it. It should be the aim of every true buff to emulate this by always showing the same openness of mind towards every brother, its sides are square with each other, and so should all true brethren be. The top is supported by two ionic pillars, one at each end, and forms the sides of the frame, these pillars also represent age and strength, and are symbolic of the two great pillars of the Minor Lodge, the Worthy Primo and the City Marshall. The Worthy Primo should be characteristic of strength, gentleness and impartiality.

At the base of the right hand pillar are two interlaced triangles which form the six pointed "Radiant Star", representing the communion of matter with spirit and its great teachings are property of the Second Degree. At the base of the far left hand pillar is a circle, representing our mystic ring, the symbol of the sun, the giver of all heat and light: it stands for eternity of matter and the universe. It is represented in our Minor Lodge by the link. The mystic ring and radiant star should be suspended from the ceiling, one on each side of the Royal Chair, so that at our initiation ceremonies we should have before us those same things at which we rejoice, and the glories of which we sing, as the words of the chant has been altered since this article was written, it does not become applicable to the newly initiated, but for the sake of reference, should any question be asked it would be as well to insert the old chant as an explanation which was as follows "Rejoice, Rejoice and sing, the glories of our Mystic Ring, Rejoice, Rejoice and do not mar the glories of our Radiant Star". (W.J.W.)

In the centre at the bottom we find the letters "S.T.B." with two crossed weed consumers across them: the weed consumers are the symbol of peace and indicates brotherly love and good fellowship.

May the mystic ring ever remind us of our unity in the great cause of buffaloes, so whatever may happen in our Lodge Room, however doggedly we may have contested a point for the good of our Order, let us extend the hand of good fellowship and

brotherly love, and let the soothing influence of the symbol of peace cement even more strongly that spirit of brotherhood, so essential for the welfare of our Order. Then our radiant Star will appear more radiant, and we can rest assured that there will ever be "SUCCESS TO BUFFALOISM".

W.J.WILSON, K.O.M. November 1922.

"Speak gently, let no harsh word mar the beauty of its slenderness".



## **The Earl of Essex**

**T**he Emblem of our Order depicts two events which though one is certainly a fact and the other a tradition, are brim-full of interest to the brethren and it is difficult to differentiate between them in point of interest or fascination. Whereas the signing of the Magna Carter by King John at Runnymede in 1215 laid down the principles which governs the English law of today and is therefore an event the remembrance of which stimulates the minds of those who are ever ready and eager to recognise and support the discipline maintained by our Royal Chair the presentation of the Banner to Earl of Essex nearly four hundred years later arouses the imagination of those who are appreciative of the glorious times and personalities of the reign of Queen Elizabeth.

In that reign there stands out no certainly no personality greater than this Noble Earl, and of him it can at least be said that whatever his faults, his kindness and love for his weaker brethren were outstanding even in the days of great chivalry and generosity. His life was one of great adventure, glorious in youth, triumphant in manhood, fading to disgrace in later years.

He was his own enemy his impetuosity and his desire for personal advancement leading him first to success, and after a wonderfully brilliant career, intimately to complete an abject ruin.

Son of Robert Feverous second Earl he was born at Netherwood in Herefordshire, on the 10th day of November 1567. At the age of ten entered Cambridge and so rapid was his progress so rapacious his appetite for knowledge, that he graduated at the age of fourteen and left Cambridge a year later, for a further two years he continued his studies, perfecting himself in all the arts which it was customary in these days for one of his station to acquire, and at the age of 17 he appeared at the court of Queen Elizabeth. Quick though his progress had been it now became even more rapid, and he rose to power with rocket like velocity.

In those days Court favourites were the medium through which the Monarch governed, and at the moment of entry to the Court arena of our Noble Earl. The Earl of Leicester held sway under the great Queen. The Earl of Essex accompanied him to Holland and at the battle of Zutphen, despite the bad leadership and general inefficiency of Leicester and in the

company of Sir Philip Sidney, of whom more anon greatly distinguished himself. The Earl of Essex was but 18 when he fought in this, his first engagement and two years later (1587) we find him master of the Horse and promoted in another year to be General of the Horse and exalted to Knight of the Garter. It was in this year 1588 that the Earl of Leicester died, and the Earl of Essex took his place as Court favourite. Fond of adventure and longing for travel the court life bored him utterly and it is recorded that Elizabeth who was approaching 60 years of age and despite the disparity of age, believed herself to be sufficiently fascinating to Essex to hold his affections as a courtier, was not over pleased at his intrigues with the maids of Honour at court.

Too impetuous to be content with his duties as a courtier, he joined, without the Queens consent, Sir Francis Drake's expedition to Portugal. The Queen displeased caused his recall and upon his return he found that, Sir Charles Blount had made such strides at Court that his own position as favourite was imperilled. A quarrel with Sir Charles Blount lead to a duel in which it is known that Essex was slightly wounded. Of the fate of his antagonist nothing is certain, but he plays no part henceforth in the story of Essex.

The next event in the life of this Hero was such as to cause the Queen the greatest displeasure, not to say annoyance. The Noble Earl now aged 23, to whom there is no doubt the Queen, old as she was, was violently attached dared to marry the widow of the valiant Knight Sir Philip Sidney. True it certainly is that Essex knew he was running the risk of (and in those days no mean undertaking) of offending his Sovereign, for he contrived to keep the marriage secret. For some six months he was successful, but truth will out, and Elizabeth insisted upon the lady being dispatched to the home of her mother, there to remain in seclusion, of this lady little is known.

After commanding (in 1591) another expedition against Spain he returned home to play the courtier, for to him, six long weary years. In 1596 his greatest achievement in arms took place, when with Lord Charles Howard he successfully captured Cadiz, a brilliant feat, which he accomplished by sailing boldly into the bay, and under the guns of the fort, destroying or capturing the immense fleet which Philip of Spain had collected to avenge the loss of the great Armada. It would appear that although the

credit of this successful issue belonged wholly to Essex, he was not wholly rewarded, whereas Lord Howard was created Earl of Nottingham. The failure adequately to reward Essex may be and probably is due to the fact that he was created Master of Ordnance in 1597 the following year.

He commanded an expedition against the Spanish Adores and failed to capture the Spanish fleet after this failure he returned to England and for some months lived in retirement at Wanstead. Through the influence of Sir Francis Bacon the UN knighted he was restored to favour and created Earl Marshall of England

From that date the pride which had gradually enveloped him like a mantle as success followed and honour covered honour began to lead him astray. He lost that deference to his Queen which is demanded of courtiers and on one occasion in anger, when upon discussing a political matter with his Sovereign he turned his back upon her with a gesture of contempt. (*Nemo Mortalium Omnibus Horis Sapit*). This was too much for Elizabeth who slapped him roundly upon the cheek! He departed from the court declaring angrily that he would never enter it again. In anger he spoke the truth. (*No mortal is at all hours wise*). Sent to Ireland in 1598 at the age of 31 it is thought mainly as a result to his own request he failed to suppress a rebellion led by Tyrone, when suddenly, without leave, he left his army and appeared in England, craving the Queens mercy for his failure. He was deprived of all his high offices and for a time confined, on parole, to his own house. Again Sir Francis Bacon intervened on his behalf and he was for a time restored to power, but never to the Court. Henceforth to the inglorious end of his life was one of intrigue. He corresponded with James of Scotland with a view to usurpation of the English Throne, but the Great Council, learning of his objects, surprised him. He was captured and tried for Treason, Bacon his onetime friend was the prosecutor and Bacon's persistence in keeping to the main argument of the indictment, in spite of the clever endeavours of Essex to introduce irreverence's, is unrivalled in the Great State trials of these days.

Essex was condemned to death in words so savage and revolting that they may not be written, and was executed in the Tower of London on Ash Wednesday, February 25th 1600. Thus there died in the early thirties a noble man whose fall was caused solely by his own ambitions. It is said that he was a man of no

great statue but well-proportioned and though not handsome had a pleasant countenance while possessed great learning, splendid manners and abounding generosity.

In private life he was a staunch friend to all his associates, and a great philanthropist to all who served him he had a fascination which cast a spell over everyone, from the Queen herself down to the humblest of his own servants.

This is briefly the life story of one of the most intriguing figures on our Emblem. But who can dispute the fact that if those who designed our Emblem was in search for a parallel to our beautiful Motto they could not have succeeded in finding a figure more suitable to fit the picture.

And now Brethren let me crave your indulgence whilst I deal with a character to whom a slight reference has been made foregoing, "Sir Philip Sydney" my reason being that although he plays no part in the traditions of our Order I know of no other personage in the history of our country, whom I would prefer to hold up as a sterling example to recommend as a prototype for any member of our order to emulate, Sir Philip Sydney was one of the brightest gems of Queen Elizabeth's reign.

He was born at Fernhurst Place, near Tunbridge Wells in the county of Kent. The house, woods and gardens are full of delightful associations connected with this worthy and accomplished gentleman. It is said in praise of this famous man that Royalty would have been honoured by his acceptance of it. "Oldie's", an old historian could muster up two hundred authors who have spoken in praise of this illustrious Knight.

And yet notwithstanding his high qualities, he incurred the displeasure of Queen Elizabeth, in consequence of his expressing a plain and honest objection to the proposed French Marriage of the Queen, and he retired for a time to Wilton where he wrote his most famous work, "Arcadia". The following extract so characteristic of the man is worth quoting; "Let calamities be the exercise, but not, the overthrow of my virtues, Let the power of my enemies prevail not to my destruction. Let my greatness be their pretext, my pain the sweetness of their revenge, Let them, if so it seem good to thee, vex me with more and more punishment: but O lord never let their Wickedness have such a head but that I may carry a pure mind in a pure body".

These words were years after, repeated by Charles 1, shortly before his execution. And now let me here relate, and may the

story live for all time that magnificent action of Sir Philip Sidney, which is preeminent amongst all instances of self-denial, it has the additional merit of being true. The occasion was when Sir Philip at the battle of Zutphen on the 22nd of September 1576, had just mounted a third charger two already having been shot under him and his thigh had been broken by a musket ball. The horses startled by the shock took fright and careered from the field, carrying his rider who was bleeding profusely from the wound. Upon mastering the animal Sir Philip was exhausted, faint from pain and the mid summer heat he asked for water and with great difficulty a little was obtained. Just as he raised the bottle to his lips he caught sight of a badly wounded soldier being carried along, seeing that the man was in great pain and near to death Sir Philip Sydney to the everlasting glory of his name and to the spirit of English chivalry and true manhood passed the precious liquid to the soldier with these immortal words: "Soldier thy necessity is greater than mine" Sir Philip was a specimen of what the English character was capable of producing when foreign admixtures have destroyed its simplicity or stratagem destroyed its honour.

Of such a stamp was Sir Philip Sydney and as such every Englishman has reason to be proud, that Sir Walter Raleigh styled him "The English Patriarch"; Sir Philip died 25 days after the incident at Zutphen and was buried at St Paul's.

The splendid chivalry of his character, his learning, his generosity, his patronage of talent, his unselfish thought of others, no matter their station in life, his philanthropic thought for the common soldier on the field of battle, his ultimate fate all contribute to encourage me to make this great man an object of the greatest interest to all good members of our Order. "BROTHER THY NECESSITY IS GREATER THAN MINE"  
W.J.Wilson.

In conclusion of this paper compiled exclusively with a view firstly to weave an interesting story around one of the very notable figures depicted upon our Emblem "The Earl of Essex", who left the presence of his Sovereign in a moment of pique and anger an action which he regretted ever afterwards, when too late. "NEMO MORTALIUM HORIS SAPIT"; Brethren think twice before you speak once when things go opposite to your views, others have ideas also. Secondly to create a beautiful living thought in your mind of an outstanding character in the

long history of English chivalry, to offer you a person whom to emulate, one in whom every trait of a good buffalo was fully established, I do not claim that Sir Philip Sidney was a member of our Order, in fact I do not think that it was possible for him to be a member of our Order, but he was a gentleman and finished and complete, in whom mildness was associated with courage, erudition mollified by refinement, courtliness dignified with truth. I would ask you who bear this paper you who read extensively you who travel can you find a better authentic person who you would select as a figure to emulate in the carrying out of the principles of our Order, than that of Sir Philip Sydney. If I have ever succeeded in weaving an interesting picture around one character and created a finer thought in you minds my labours in compiling this paper I am doubly rewarded, and thank you most sincerely for listening so attentively during this reading.

Yours

fraternally

W.J.Wilson, R.O.H. Compiled February 1936



## 6 **Sidelights.**

On looking at our Emblem we see written thereon that Brother So and So was duly initiated into the mysteries of Buffaloism on such and such a Date, and frankly at the time we were at a loss to understand the mysteries, if any, attached to the Order, unless it was in the funny names given to certain drinks etc., until one's mind being curious began to delve under the surface of things.

Now let us look round our Lodge Room and try to fathom some of the mysteries which our Emblem and different articles of use in the Lodge Room contain, let us endeavour to expose some of the hidden lessons in the dumb symbols which we look upon as interesting trappings or fittings.

Here we have the Dispensation which is the foundation of our Lodge, without one of which no Lodge can be legally constituted and which empowers us to admit and initiate as Members, such candidates as shall proved themselves worthy of admission to the Order.

Then there are the Horns which I am prepared to accept are symbols of our Order in so far that they have two strong points, "Philanthropy and Conviviality" which are the sure Protection of the Needy and an antidote to the despondent.

Again the indicators what object have these seeing that the W.P. always declares the state of the Lodge? Are they not silent lessons, reminding us that there is a time for work and a time for recreation and rest, urging us to conduct ourselves accordingly for we must do both to live and enjoy life.

Now comes the Gavel. The Gavel is a most known article of power by which the Presiding Officer of a meeting keeps Order. It is a symbol of authority for by its sharp rap order is obtained and due decorum prevails. It was used as an emblem of possession such as throwing the hammer to mark the end of an estate; this was practiced by ancient Scots in time of disputes over land. From a given place the claimant would cast his hammer as far as strength would permit and its place of landing was declared the boundary of his land. Thus the hammer marked ancient possessions so must its dependant the Gavel. The Gavel marks the prerogative of strict order in the hand of any Presiding Officer, or the Worthy Primo of a Buffalo Lodge.

In the Craft of Stone masonry the gavel or maul is used for trimming the roughness from the stone, that it may fit to its neighbour perfectly so as to make the edifice secure, a building composed of badly fitting material would be liable to collapse at any time, even our Order, if discipline were to dissolve would crumble. So in a speculative manner the Primo's Gavel is the faster which trims or restrains any display of feeling or frivolity in Strict Lodge. The City Marshals emblem of authority responds to that of the W.P. This assists in decorum working in the Lodge. With these facts in mind we can easily see the evolution of the Gavel. In ancient times it was the chief instrument of order in the eradication of time defying piles, such as the Egyptian pyramids right up to the present day, when its symbol of Order and discipline is respected by all men of all classes and social position throughout the globe.

The Constables Staff is the symbol of his authority in carrying out the order of the W. P. and is only a wand of office and not a weapon of aggravation or defence in the manner in which the civil constable is armed with his staff. The bowl symbol is rather hard to explain unless it bears out the old adage "Be sure thy sins will find thee out", or perhaps the bowl will.

Regalia, we wear Regalia for vanity, or do we consider it an honour, the latter I hope. It is a mark of Distinction, each collar denotes in an intelligent manner the office the wearer holds, we could term such collars as "yokes of service", for such worthy objects which our Order stands for we feel it an Honour and a mark of distinction to serve our fellow Brethren in the work pertaining to these objects.

Whilst there are not sufficient collars to robe each member of the Lodge all members can be presumed to wear the Yoke of service and be proud of the good services they are rendering to the Order in general.

While each member is not a born leader nor are all members musically able to entertain his fellow members there are plenty of duties which every member can undertake to develop the good of the Order and general good fellowship.

In the case of the higher Degrees those members who have had the Honour of being presented with articles of Regalia should be proud to have the opportunity of wearing same at all functions in other Miner Lodges, when the occasion demands such, display for the success of all ceremonies depends to a

large extent on the dignity of the members taking part in or visiting such ceremonies, there is always room for them in the different processions into the Lodge adding dignity to the occasion and giving satisfaction to the members of the Lodge in which the ceremony is taking place.

Second Degree! Any Brother who does his duty to his Lodge puts in the necessary attendances are eligible for the Degree of Primo providing he learns the duties of the various offices in the Lodge, and he has ample opportunities to get well versed in Buffalo procedure to enable him to pass a simple examination, which qualifies him to be raised to this very high honoured degree, do not forget that a Lodge is always delighted to see its members being raised to the Degree of Primo.

Third Degree! When a brother is raised to the third Degree the veil of many things is drawn aside and whether it be the humblest or the most critical he cannot but admit that there is something in the Degree after all.

Fourth Degree! This is given very sparingly in the Order and its value should not be lightly held in as such the brother to which this exceptional distinction is given and should have passed the viciousness of youth both in mind and actions, should have out lived any ageism which may have marked his advance in the Order, should be well natured and be fit to hold the highest secrets of the Order, the brother who reaches this Degree should have proved himself worthy of the prize both in his work for the Order and his dealings with the brethren, be gentle of address and sincere in the knowledge that the work which he has done for the Order in general and not from any selfish motive and he should feel that a truer motto than that inscribed on the Jewel of the Fourth Degree could not be more aptly applied to anyone. "Honour but not without work" "Palma non sine pulverous".

Now let us examine the Watch words of our Order. JUSTICE, TRUTH AND PHILANTROPY.

JUSTICE - That station of right by which we are expected to render to every man his just due, no matter what his station in life, it is not only consistent with the Divine and human law, but is the cement of modern society, without it there would be confusion and lawlessness, chaos would reign supreme. It therefore behoves every man to practice justice for the good of all.

TRUTH - this may be defined in bold facts of a case without reservation. Its adaptation to our Order as a watchword signifies that there ought to be hypocrisy among the brethren, either in our dealings or attitude toward each other. And if we think of the words of William Shakespeare, "TO THINE OWN SELF BE TRUE AND IT MUST FOLLOW AS NIGHT THE DAY, THOU CANST NOT BE FALSE TO ANY MAN", we can then better grasp the meaning of truth as a watchword.

PHILANTHROPY - This means the love of mankind and the doing of kindly deeds, both in words and actions, no pen is needed to record how individual members and the Order in general. We do not hold out to every individual applicant who wishes to join the Order immediate succour, custom ordained that he shall first show his worth on the altar of sacrifice. The world has not yet reached the stage when everyone can be accepted with trust on sight; hence all newcomers into the circle of our Order should be given the opportunity of proving himself philanthropic. Our order is not a benefit society yet it annually disburses very large sums of money to our brethren who have themselves proved worthy of assistance.

There are many other interesting things in our lodges such as Aprons and Gauntlets, old time customs and procedure still being observed, each with an object lesson, they are links of the past and although they are ancient and apparently old fashioned, (like the Cardinal virtues), their lessons having been handed down from a long forgotten age, they are ever new to the unenlightened, and assist us in bringing out the better qualities of the members of our Order and the upliftment of humanity.

Then there are the Royal Lights - Surely these are something more than an old fashioned way of lighting our Rostrums, are they not symbolic of the four cardinal virtues, Temperance, Justice, Prudence, and Fortitude. Their colours denote the Second and Third Degrees.

The circle and Star - As these are dealt with more fully in another paper, compiled in 1923, I will just say that the circle is a symbol of unity, as shown in the Link, and is the property of the First Degree, whilst the Star is the property of the Second Degree.

As this paper is not intended to raise any controversy I sincerely hope that its object has been obtained, i.e. to

endeavour to bring forward something of interest to the brethren and to try to create in the minds of the brethren a line of thought which may ultimately be the means of encouraging other members to draw up papers of interest, for the benefit of the members and the Lodges.

Compiled February 1937. W. J. Wilson, R. O. H.



## **Symbolisms**

(And Its Application To Buffaloism)

The Circle, Square and Triangle, forms the basis of all the Ancient Symbolism, they were venerated by ancient races in a manner which is little understood today. A Symbol our sign, differs from a type, a type being only the pre-figurement of someone or something, to come forwards and form an allegory which is a figurative description. The Symbol is always an object which suggests something higher than that which appears to the eye, therefore the Symbol is but the visible sign or object, which magnifies the thing it represents the inner mysteries of which are only known to those initiated into the secrets of the particular symbol. Mystagogue was an important functionary in the celebrations of the "Eleusinian mysteries". These officials were men who had passed through all grades of initiation and were licensed by the state. To candidates for initiation they had to give instruction as to the various purifications and ceremonies. Therefore our instruction committees are now an important committee in Minor Lodge, and are responsible for the training, or instructing the members of the First Degree, to enable them to pass the necessary examination to enable them to be initiated into the Mysteries of the Second Degree.

The American Indian Totem is an example of family life. The hieroglyphics are a symbolic script. Symbolism is the language of the herald, but it had its wide ranges in connection with religion and is to be found in its rudest form in Africa, and the islands of the Australian Archipelago, there are elaborate symbolic designs carved on the monuments of Central America. The worship of the Phallus has its special symbol in every village in India, and adorns the Temples at Benares Phallic. Phallic worship is one of the special worships of the reproductive powers of nature, a worship common to the most early or primitive races. As a natural consequence the symbol of sex more or less crudely represented figures in the rights and ceremonies the commonest representation appears to have been that of a pillar of wood such as the WO-BASHIRA of Japan or of stone, as in the Irish instance of ST OLAN'S stone at Aghabulloge in the County of Cork. Brash states that many of the existing Dallons

(Irish Monoliths) are Phalli and the Bobfargus at Tara is one both in form and name. Phallic worship is not yet extinct in Japan for in 1896 a phallic procession was witnessed near Tokyo and in India Phallic worship is still practiced by followers of SIRA VISINU under the name of LIGA PUGA. Phallic rites and emblems are still variously exemplified in Europe by charms and amulets worn by the Calabrian peasants as well as by local custom, notably by those who linger near the Megaliths of Brittany and the British Isles. The Arian tribes settled in India employed a symbol of the Sun (SVASTIKA) which also appears in the Christian Catacombs.

The cross in the form of the Greek letter TAU (T) was used by the Egyptians as a symbol of eternal life. It has been supposed that this was the form of the CROSS on which the brazen serpent was hung and it was the (MARK) referred to in "NZEK" chapter 9 verses 4 to 6.

Symbolism plays a great part in the structure of the Jewish Temple. The early Christians no doubt used symbolic signs on rings and seals such as the fish and the dove, the cross, the palm branch, the anchor etc. and were thus enabled to know each other without betraying themselves to their prosecutors. From the third century to the eighth the carvings and frescoes in the catacombs supplied us with abundant examples of early Christian imagery Christ is depicted as the good Shepherd and the unicorn stands for purity and strength or from its solitary habits it is the symbol of monastic life.

Until the 11th century any representation of Christ on the Cross was wholly symbolical being always clothed and probably robed and crowned as high Priest and King. Later still the robe was removed but the kingly Crown remained. The present realistic form of the crucifix is quite of late date.

The Holy Spirit was sometimes depicted in human form but from the 10th century to the 17th, when URBAN VIII forbids the practice, the dove has since been used as the appropriate symbol. The first person in the Trinity often treated as a man by the later painters has no symbol in the work of the early church.

To the modern mind symbolism appears to belong to a barbarous age, but a little thought will show that it has always existed in various forms and its use is quite prevalent at the present time.

What true Britisher stationed in some foreign Land, could behold the Union Jack without feelings of National pride, yet it

is a symbol, the symbol of unity and greatness of the British Empire, which can never be regarded without sentiment of loyalty to the land of our birth. Even in the business world we find some trade mark which is a symbol and is used to create a favourable impression on the public by denoting that some class or make of manufacture is worth buying.

Again we have not the red and white roses, representing the countries of Lancashire and Yorkshire. The golden wedding ring is another symbol of the circle and the symbol of union.

In ancient Egypt, Assyria and Babylon the symbols were used for teaching morality, also a sign of warning in the pursuit of their livelihood, Have we not similar symbolical signs all over the country as a warning to motorists of their approach to places where the greatest care must be exercised, against danger or accident.

The old Egyptian Primes or Hierophants, were masters of astronomy and regulated the periods of the year by symbols. Then the overflowing of the Nile was an important event to those employed in husbandry, and it was necessary to know the proper time of the year to prepare the ground work so the crops would not be ruined by the floods. It was their duty to warn the people of the approaching rainy season, this was done by appropriate signs, or symbols, which were placed throughout the district by order of the Temple.

The symbol of the Circle, Square and Triangle, were embodied in the ancient mode of writing, and our modern alphabet is derived from these, each has definite symbolical meanings and makes an interesting study.

The circle is the great symbol of the sun the giver of all heat and light. It was subjected to great veneration in all ancient religions, some even regarding it as the Deity. The Circle also stands for the unity of matter and the universe it is represented in our Lodges by the Link, symbolical of our Obligation in which we undertake to succour and defend each other in times of difficulty or need. The mysteries of the symbol of the Circle is known only to those who have been fully initiated into the mysteries of the First Degree. The mystic ring (reference to which was included in the initiation Ceremony prior to 1935, so also was a reference to the Radiant Star mentioned, being obliterated from the present Ceremony) was a large Golden Ring about a foot in diameter and was suspended in the Temple.

Buffalo Lodges according to ancient symbolism should have a mystic Ring and Radiant Star suspended from the ceiling The Ring on the right of the W.P. and the Star on the left. The symbol of the circle is the property of the Brethren denoting their unity in a common cause; the Star is the property of the Second Degree.

The Square is the great symbol of God, Its four sides represent the number of words used in all languages for the Deity. Thus, in England the word God is a corruption of the word Good.

Theo is – Greek	Drus is - Latin	Jhoh is - Hebrew
Dieu is - French	Alla is - Arabian	Gott is German
Hasa is - Turkish	Adad is – Assryan	

The Square symbol is the property of the Royal Chair and represents the uprightness and Justice, which should characterise its occupant.

Salt is an important symbol and although it has been deleted from the initiation ceremony of the Grand Lodge of England, it is still used in the Consecration of a new Lodge. If salt is dissolved in hot water and then allowed to cool crystals of cubic shape will begin to form, the true crystal form of salt is a cube every face of which is a complete square the faces are at right angles or square with each other, it is the perfect square symbol of Buffaloism and its form should be regarded as representing the true Buff. It always presents the same face no matter how we look at it. It should be the aim of every Brother to emulate this by always showing the same openness of mind towards all other Brethren of the Order, its sides are square with each other so should all Brethren be. Placed on the Lodge Room table four of its sides are upright, no brother has got the true spirit of Buffaloism who is not upright in character. The level top and base teaches that equality is the foundation of our Brotherhood and no matter our social position we all meet on the same level in our Lodges.

The Triangle, which is the symbol of the Tile, denotes sound, it is the first perfect form which can be produced by straight lines with two lines it is incomplete, thus no one who is not in possession of the knowledge to complete the Triangle can enter a Buffalo Lodge.

The ancients believed that all matter consisted of three elements, Air, Fire and Water and these were embodied in symbolic form in the mysteries within the Temple. The Holy Trinity of Christianity is a development of these, and three is a sacred number. The number of Degrees in our Order were

originally three the fourth being introduced in 1868, when it was thought that a further stimulus should be given to Knight of Merit who had done exceptional work for their Lodges and the Order, to continue in their work and ambition and that their labours should have some token of reward.

Another symbol of the Triangle is the Radiant Star which is two interlaced triangular figures, it has been the seal of Kings among races from whom our records are obtained, from clay tabulates and cylinders. It represents the communion of matter over spirit and its teachings are the Property of the Second Degree It is the great Hex alpha symbol and its six points represents the six inlets and outlets of the human body. It can also be claimed that the Star represents the six types of Buffaloes i.e. Five quadruplets and one biped, 1 & 2 Caffer & Primilus the former of the cape and the second having a wide range over the African continent, 3. Bison, North America, 4. Buffelus, 9. Water Buffalo India and 5. Celebes Anoa, all quadriplegic.

The Apron worn by the high Priests and Kings of Egypt are depicted in their hieroglyphics and are Triangular in form with the smaller part at the top.

The Kangaroo is the symbol of the First Degree and is Triangular in form it is a pouch bearing animal by which means it is able to carry its young to a place of safety when danger threatens, the Kangaroo is therefore symbolical of the protection of Members.

By knowledge of these symbols our Order becomes one of great enlightenment to the initiated but still remains a mystery to the unenlightened.

Men of all shades of opinion, and in all walks of life have ever regarded symbolism with reverence so in conclusion let me say that by these moral teachings we are assisted in ascending to a higher plane of thought and conduct, by uprightness and strength of character the true hearted Brother becomes exalted before his fellow Members. As we build our structure of the sure foundation of knowledge the science of Buffaloism will stand for ever on the whirlwind of time.

Compiled 1923. W. J. Wilson K.O.M.



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