

THE LODGE OF RESEARCH,

No. 2429, LEICESTER.

TRANSACTIONS

FOR THE

YEAR 1894-5.

W. Bro. E. HOLMES (P.M. 279), Prov. G. Sec., W.M.

JOHN T. THORP (P.M. 523), P.P.S.G.W.,
P.M. and SECRETARY.

Founders.

- W. Bro. SAMUEL S. PARTRIDGE, P.M. 523, 1560, P.A.G.D.C.
(Eng.), D.P.G.M.
- W. Bro. J. T. THORP, P.M. 523, P.P.S.G.W.
- W. Bro. W. M. WILLIAMS, P.M. 279, P.P.G. Reg.
- W. Bro. E. HOLMES, P.M. 279, Prov. G. Sec.
- W. Bro. W. H. STAYNES, P.M. 2081, Prov. G. Std. B.
- Bro. R. PRATT, M.D., J.W. 1560.
- Bro. F. W. BILLSON, LL.B., J.W. 1391.
- Bro. Rev. HENRY S. BIGGS, B.A., S.W. 523.

Joining Members.

- W. Bro. W. VIAL, P.M. 1007, P.P.S.G.W.
- W. Bro. Rev. H. J. MASON, P.M. 1146, Prov. G. Chap.
- W. Bro. J. J. W. KNOWLES, W.M. 1007.
- W. Bro. H. HOWE, P.M. 1391, P.P.A.G.D.C.
- W. Bro. W. D. GRANT, W.M. 279.
- W. Bro. G. NEIGHBOUR, P.M. 523, Prov. G. Stwd.
- W. Bro. C. BENNION, P.M. 279, P.P.G. Swd. B.
- W. Bro. W. H. LEAD, P.M. 2081, P.P.S.G.D.
- W. Bro. R. B. STARKEY, P.M. and Treas. 1391, P.P.A.G.P.
- Bro. L. STAINES, Org. 523, Prov. G. Org.

Honorary Members.

- W. Bro. W. H. BARROW, Mus. Doc., P.M. 523, P.P.G.O.
- W. Bro. G. W. SPETH, P.M. and Sec. 2076.
- W. Bro. W. J. HUGHAN, P.M. 131, P.S.G.D. (Eng.).

Members of the Correspondence Circle.

- Bro. W. A. LEA, S.D. 523.
 Bro. F. S. WATERMAN, J.W. 2081.
 Bro. E. C. KILBY, S.W. 2081.
 W. Bro. W. PERRY, P.M. 148.
 W. Bro. G. W. BAIN, P.M. 949, P.P.G. Reg. (Durham)
 W. Bro. J. MEAD, P.M. 785.
 W. Bro. G. E. TURNER, P.M. 1266, P.P.G. Supt. Wks. (Dorset).
 W. Bro. W. S. FULSHAW, W.M. 50.
 W. Bro. ARTHUR GREEN, P.M. 2028, Prov. G. Std. B.
 Bro. G. GIBBONS, 1391.
 Bro. J. CUNNINGHAM, 1391.
 W. Bro. S. KNIGHT, P.M. 1391, P.P.A.G.P.
 Bro. A. F. HOLLAND, J.W. 523.
 W. Bro. W. J. FREER, P.M. 1130 and 1560, P.P.G. Reg.
 W. Bro. T. COLTMAN, P.M. 1265, P.P.G. Reg.
 W. Bro. ANDREW FERGUSSON, P.M. 1391, P.P.J.G.D.
 W. Bro. F. B. WILMER, P.M. and Sec. 2028, P.P.G. Supt. Wks.
 Bro. JOHN CLIFTON, Sec. 279.
 W. Bro. W. BRAMLEY, P.M. 1265, P.P.G. Stwd.
 W. Bro. JNO. LANE (F.C.A.), P.M. 1402.
 Bro. HOWARD J. COLLINS, 887.
 W. Bro. G. W. G. BARNARD, P.M. 943, Prov. Gd. Sec. (Norfolk).
 Bro. ALEX. B. BROWN, 1503.
 Bro. C. H. PAGE, 1391.
 W. Bro. HY. B. BROWNE, P.M. 1350, P.P.G.D. (Cheshire).
 W. Bro. C. L. FERNELEY, P.M. 1130, P.P.G. Stwd.

- W. Bro. W. H. SWINGLER, P.M. 2081, Prov. A.G.D.C.
 W. Bro. JNO. HARRISON, P.M. 1391, P.P.G. Std. B.
 Bro. S. P. PICK, 279.
 Bro. C. F. SPENCER, Sec. 2081.
 Bro. S. J. EWING, I.G. 2081.
 W. Bro. H. PICKERING, P.M. 279, P.P.G. Stwd.
 W. Bro. W. J. CURTIS, P.M. 523, P.P.J.G.D.
 W. Bro. W. A. SPENCER, W.M. 523.
 Bro. W. T. COLTMAN, 523.
 Bro. F. REDFERN, 523.
 Bro. JNO. PLATTS, 1130.
 Bro. E. F. KNIGHT, S.W. 1130.
 Bro. W. E. KEITES, Stwd. 279.
 W. Bro. ARNO JAHN, W.M. 2081.
 Bro. C. C. LITTLEFIELD, Sec. "Joseph Webb" Lo. (Boston, U.S.A.).
 W. Bro. C. F. OLIVER, P.M. 1007, Prov. Gd. Stwd.
 Bro. E. V. OLIVER, 1007.
 W. Bro. H.M. RUSTOMJEE, P.M. 67, 229, 2037, P.D.S.G.W. (Bengal).
 W. Bro. P. C. DUTT, P.M. 234, P.D.J.G.W. (Bengal).
 W. Bro. R. PORTER KEATES, P.M. 2428, W.M. 2128.
 Bro. JOSEPH BERRIDGE, 1391.
 Bro. GEO. C. NEVILLE, 523.
 Bro. P. JOSEPH, 960.

Meetings of the Lodge for 1895-6.

- September 23rd, 1895. Installation.
 November 25th, 1895.
 January 27th, 1896.
 March 23rd, 1896.
 May 25th, 1896. Election.

Officers, 1894-5.

W. Bro. E. HOLMES (P.M. 279), Prov. Gd. Sec.,	W.M.
W. Bro. W. M. WILLIAMS (P.M. 279), P.P.G.R.,	I.P.M.
W. Bro. W. H. STAYNES (P.M. 2081), Prov. G. Std. B.,	S.W.
Bro. R. PRATT, M.D. (J.W. 1560),	J.W.
W. Bro. W. D. GRANT (W.M. 279),	Treasurer.
W. Bro. Rev. H. J. MASON, M.A. (P.M. 1146), Prov. G. Chap.,	Chaplain.
W. Bro. JOHN T. THORP (P.M. 523), P.M., P.P.S.G.W.,	Secretary.
Bro. F. W. BILLSON, LL.B. (J.W. 1391),	S.D.
Bro. Rev. H. S. BIGGS, B.A. (S.W. 523), P.P.G. Chap.,	J.D.
W. Bro. J. J. W. KNOWLES (W.M. 1007).	I.G.
Bro. JAS. TANSER, Prov. G. TYLER,	Tyler.

Treasurer's Address: Roxburgh House, New Walk, Leicester.

Secretary's Address: 57, Regent Road, Leicester.

Objects.

To provide a centre and bond of union for Masonic Students and Brethren of Literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

To attract and interest Brethren by means of papers upon the History, Antiquities, and Symbols of the Craft, in order to imbue them with a love for Masonic Research.

And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which our Order is founded.

Correspondence Circle.

The Members of the Correspondence Circle shall be placed upon the following footing, that is to say:—

1. They shall be entitled—
 - (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
 - (b) To be supplied, at cost price, with any papers or transactions that may be published.
 - (c) To attend the Meetings of the Lodge.
 - (d) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.
 - (e) To read papers and introduce discussions on Masonic subjects by arrangement.

(It is hoped that a copy of any paper read will be presented to the Lodge for preservation).

They shall not, however, be entitled to vote, hold office, or take part in the management of the Lodge.

The Members of the Lodge will, *as a rule*, be elected from the Correspondence Circle.

2. A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).
3. The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
4. No Entrance Fee shall be required, and the Annual Subscription shall be 5/-, payable in advance in the month of September.
5. The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle whom it may deem unworthy of continued Membership.

NOTE.—All Master Masons, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

The Seventh Meeting

and

Second Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 24th, 1894.

The Worshipful Master, W. Bro. W. M. WILLIAMS (P.M. 279). P.P.G.R., occupied the Chair, and was supported by the following Officers, Members and Visitors:—

W. Bro. E. HOLMES (P.M. 279), Prov. Gd. Sec., S.W. and W.M., elect; W. Bro. W. H. STAYNES (P.M. 2081), Prov. G. Stwd., J.W.; W. Bro. Rev. H. J. MASON (P.M. 1146), Prov. G. Chap., Chaplain; Bro. W. D. GRANT (S.W. 279), Treasurer; W. Bro. J. T. THORP (P.M. 523), P.P.S.G.W., P.M. and Sec.; Bro. Dr. R. PRATT (S.D. 1560), S.D.; Bro. F. W. BILLSON (Sec. 1391), J.D.; Bro. Rev. H. S. BIGGS (J.W. 523), Prov. G. Chap., I.G.; Bro. J. TANSER, Prov. Gd. Tyler, Tyler; also W. Bros. S. S. PARTRIDGE (P.M. 523, &c.), D.P.G.M.; R. B. STARKEY, (P.M. 1391), P.P.A.G.P.; H. HOWE (P.M. 1391), P.P.A.G.D.C.; C. BENNION (P.M. 279), Prov. G. Swd. B.; G. NEIGHBOUR (W.M. 523), and Bro. J. J. W. KNOWLES (S.W. 1007).

Members of the Cor. Cir.—Bros. W. S. FULSHAW, S.W. 50; E. C. KILBY, J.W. 2081; L. STAINES, Org. 523; and G. GIBBONS, 1391.

From *Lodge No. 131.*—W. Bro. W. J. HUGHAN, P.G.D. (Eng.).

From *Lodge No. 279.*—Bros. J. CLIFTON, Sec., W. H. SCOTT, J. W. BARKER and J. GARNER.

From *Lodge No. 523.*—W. Bros. B. A. SMITH, P.M., P.P.S.G.W.; J. YOUNG, P.M., P.P.J.G.W.; G. NEWSOME, P.M., P.S.S.G.D.; T. G. CHARLESWORTH, P.M., P.P.G. Std. B.; Bros. W. A. SPENCER, S.W.; A. F. HOLLAND, Sec.; W. BREAM, Stwd.; J. PARSONS and T. HUDSON.

From *Lodge No. 960.*—Bro. P. JOSEPH.

From *Lodge No. 1007.*—Bro. A. SMITH.

From *Lodge No. 1130.*—W. Bro. C. L. FERNELEY, W.M., and Bro. E. F. KNIGHT, J.W.

From *Lodge No. 1265.*—W. Bro. T. COLTMAN, P.M., P.P.G.R.

From *Lodge No. 1391*.—W. Bros. C. J. WILKINSON, P.M., P.P.S.G.W.; S. KNIGHT, P.M., P.P.A.G.P.; A. CHAMBERS, W.M.; Bros. F. SEALE, R. L. ADKINSON, J. BERRIDGE, and H. PERRY.

From *Lodge No. 1560*.—W. Bros. W. J. FREER, P.M., P.P.G.R., T. CARTER, P.M., P.P.G.P., and Rev. C. H. WOOD, P.M., P.P.S.G.W.

From *Lodge No. 1764*.—W. Bro. Rev. S. W. WIGG, P.M.

From *Lodge No. 2028*.—W. Bro. F. B. WILMER, P.M., P.P.G. Supt. W., and Bro. H. G. MARRIOTT, S.W.

From *Lodge No. 2081*.—Bros. E. R. FOX, Org., and S. J. EWING, Stwd.

From *Lodge No. 65, Quebec*.—Bro. E. L. BENFORD.

After the Minutes of the last meeting had been confirmed, the Worshipful Master referred to the death of R.W. Bro. Wm. KELLY, P.P.G.M., an Hon. Member of the Lodge, and moved that the following record be placed on the Minutes :

“That the Members of this Lodge desire to place on permanent record their high appreciation of the eminent services rendered to Freemasonry in this province by R.W. Bro. Wm. KELLY, P.P.G.M., and their deep sense of the great loss the Craft has sustained by his death.”

This was seconded by the S.W., and carried unanimously.

The Worshipful Master then vacated the Chair in favour of the Secretary, when the Worshipful Master elect, W. Bro. E. HOLMES, was duly installed into the Chair of the Lodge as its Master for the ensuing year.

The following Brethren were appointed and invested as the Officers of the Lodge, viz. :

W. Bro. W. M. WILLIAMS, I.P.M.
 „ W. H. STAYNES, S.W.
 Bro. Dr. R. PRATT, J.W.
 W. Bro. Rev. H. J. MASON, Chaplain.
 Bro. W. D. GRANT (elected), Treasurer.
 W. Bro. J. T. THORP, P.M., Secretary.
 Bro. F. W. BILLSON, S.D.
 „ Rev. H. S. BIGGS, J.D.
 „ J. J. W. KNOWLES, I.G.
 „ J. TANSER, Tyler.

The Treasurer's Report was then considered and approved, and representatives were elected to serve on the following Committees, viz. : Prov. Committee of General Purposes, Prov. Charity Committee, Freemasons' Hall Committee, and Com. of Prov. Masonic Charity Association.

The Worshipful Master then informed the Brethren that the Lodge was honoured on this occasion by a visit from W. Bro. W. J. HUGHAN, of Torquay, who had kindly complied with a request to deliver a lecture upon a most interesting subject. The world-wide reputation of Bro. HUGHAN as a Masonic historian justified them in looking forward to a rich Masonic treat, and he felt that he must congratulate the members of the Lodge upon having Bro. HUGHAN amongst them.

A Lecture was then delivered by R. W. Bro. WILLIAM JAMES HUGHAN, P.S.G.W. of several foreign Grand Lodges, P.S.G.D. of the Grand Lodge of England, Hon. Member of Lodges 279 and 523, etc., etc., upon the following interesting subject:—

The Continuity of British Freemasonry.

A RETROSPECT OF FIVE CENTURIES.

SYLLABUS.—The Cathedral Builders. Mark Masonry. Masonic Combination and Monopoly. Constitutions of the 14th Century. The “Old Charges”—(a) their Christian basis, moral purpose, and practical character; (b) their striking peculiarities, occasional differences, and substantial agreement; (c) their antiquity, number, and importance; (d) our title deeds, landmarks and models. Masonry, *Free Masonry*, *Free* and *Accepted Masonry*. Operative and Speculative Masonry—the gradual ascendancy of the latter during the 17th century, and the rise of Modern Grand Lodges in the 18th century. The premier or “mother” Grand Lodge. Masonry Cosmopolitan, and knows neither Sect, Colour, nor Clime. The Craft Degrees. Masonic Rivalry, London and York. The Royal Arch and other ceremonies. Scotland and its three “Head Lodges.” Ireland and the Craft. British and Irish Masonry united. What the “Union” secured. What the Fraternity should be; what *it is* now: and what *it may be*. The connecting links. Fear God; honour the King; love the Brotherhood. The *three* Grand Principles and *four* Cardinal Virtues of Universal Freemasonry.

The lecture embraced a retrospect of more than five centuries, mainly to prove the continuity of Freemasonry from the time of the oldest preserved copy of the “Old Charges”—written about 1390—to the introduction of the purely *speculative* element in the 17th century, the formation of the “premier” Grand Lodge at London, in 1717, down to the present time when the Craft numbers more than two millions of Members and some fifteen thousand Lodges.

The claim was made that the Freemasonry, from which the Grand Lodge of England sprung, had its origin at the building of our grand cathedrals, thus explaining the Christian character of the “Old Charges” from the 14th century—and doubtless earlier—to modern times. The Lodge was the covered or tyled building in which the Masons assembled in secret to shape the stones and prepare the materials, hence we have the word “Tyler.” Marks were employed and are to be seen in thousands on those old and noble edifices. “Cowans” were masons

“without the word,” or those who had never been admitted by service and ceremony; “Intruders” were persons unwelcome, and “Eavesdroppers” those who listened where they should not.

There were three classes: Apprentices, Journeymen (or Craftsmen) and Master Masons. Essays were set before passing to a superior grade operatively, which are now speculatively continued in the questions respecting each degree. The G. was to be “heled,” the S. to be “concealed,” and the W. not to be improperly “revealed.” First of all there was Masonry, then Free Masonry, then Accepted or Speculative Masonry, and ultimately Free and Accepted Masonry as proved by the Records of the Masons’ Company.

Freemasonry became Cosmopolitan early last century. Degrees are introductions since then, though the first three contain the ceremony of ancient days. The rivalry between the original or “Moderns” Grand Lodge and the later or “Ancients” Grand Lodge was ended in December, 1813, since which time the Craft has been united, prosperous, and most influential.

Greater care is needed in the admission of members; immoral candidates should be refused, and only those should be enrolled who are moral and religious, of high character, and of the needful intelligence. A belief in God is essential, united with morality and fraternity.

To Fear God, Honour the King, and Love the Brotherhood are Masonic duties, and without these there can be no real genuine Freemasonry.

The above brief resumé of the lecture gives a very inadequate idea of the wealth of information it contained, and the applause at its conclusion showed how highly those who were present had appreciated it.

W. Bro. S. S. PARTRIDGE, D.P.G.M., proposed a hearty vote of thanks to Bro. HUGHAN for his splendid lecture, which was seconded by the Worshipful Master, and carried unanimously.

In acknowledging the vote of thanks, Bro. HUGHAN expressed his willingness to further explain any particular points in the lecture which had not been made thoroughly clear, and to answer any questions as far as he was able.

A number of those present availed themselves of this offer, amongst whom were W. Bro. Rev. C. H. WOOD, P.P.S.G.W.; Bro. Dr. PRATT, J.W.; Bro. W. H. SCOTT, 279; W. Bro. W. M. WILLIAMS, I.P.M.; W. Bro. S. W. WIGG, P.M., 1764, and the Secretary. A mass of information was thus obtained, adding much to the interest and pleasure of the Brethren.

At the close of the discussion W. Bro. W. M. WILLIAMS, I.P.M., proposed "That W. Bro. W. J. HUGHAN be requested to permit himself to be enrolled as an Honorary Member of "The Lodge of Research." This was seconded by the Secretary, supported by W. Bro. S. S. PARTRIDGE, D.P.G.M., and carried unanimously. Bro. HUGHAN thanked the Brethren, and expressed his willingness to accede to their wishes.

W. Bro. Rev. S. W. WIGG, P.M. 1764, rose to return the thanks of the visitors for the opportunity afforded them of listening to so interesting a lecture, and wished the Lodge every success in the future.

Apologies for absence were announced from W. Bro. G. W. SPETH, W. Bro. H. J. GRACE, W.M. 2028 ; W. Bro. WM. WATSON (Leeds), and others.

Hearty good wishes having been expressed, the Lodge was closed.

The usual Annual Conversazione followed, which was much enjoyed by all present.



The Twelfth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, November 26th, 1894. The Worshipful Master, W. Bro. E. HOLMES (P.M. 279), Prov. Gd. Sec., presided, and was supported by most of the Officers of the Lodge, and a number of Brethren and Visitors.

After the Minutes of the Meeting held on September 24th, 1894, had been confirmed, the following thirty-seven Brethren were proposed by the Worshipful Master as Members of the Correspondence Circle of the Lodge, the proposition being seconded by the S.W. (Bro. W. H. STAYNES), viz. :—

- BRO. JAS. CUNNINGHAM, 1391.
- ” SAMUEL KNIGHT, P.M. 1391, P.P.A.G.P.
- ” ALF. F. HOLLAND, Sec. 523.
- ” WILLIAM J. FREER, P.M. 1130 and 1560, P.P.G.R.
- ” THOMAS COLTMAN, P.M. 1265, P.P.G.R.
- ” ANDREW FERGUSSON, P.M. 1391.
- ” FREDERICK B. WILMER, P.M. and Sec. 2028, P.P.G. Supt. W.
- ” JOHN CLIFTON, Sec. 279.
- ” BENJAMIN A. SMITH, P.M. 523, P.P.S.G.W.
- ” WM. BRAMLEY, W.M. 1265.
- ” JOHN LANE, P.M. 1402, P.P.G.R. (Devon).
- ” HOWARD J. COLLINS, 887 (Birmingham).
- ” GEO. W. G. BARNARD, P.M. 943, Prov. G. Sec. (Norfolk).
- ” ALEX. BURNETT BROWN, 1503 (Twickenham).
- ” C. H. PAGE, 1391.
- ” HENRY B. BROWNE, P.M. 1350 and 2132, P.P.G.I. (Cheshire).
- ” C. L. FERNELEY, W.M. 1130.
- ” M. H. PEARSON, J.D. 279.
- ” W. H. SWINGLER, P.M. 2081, Prov. G.A.D.C.
- ” JOHN HARRISON, P.M. 1391, P.P.G. Std. B.
- ” S. P. PICK, 279 and 1560.
- ” C. F. SPENCER, S.D. 2081.
- ” S. J. EWING, Stwd. 2081.
- ” HY. PICKERING, W.M. 279.
- ” W. J. CURTIS, P.M. 523, P.P.J.G.D.
- ” W. A. SPENCER, S.W. 523.
- ” W. T. COLTMAN, 523.
- ” F. REDFERN, 523.
- ” JOHN PLATTS, 1130.
- ” E. F. KNIGHT, S.W. 1130.
- ” W. E. KEITES, Std. 279.

- Bro. A. JAHN, S.W. 2081.
 „ C. C. LITTLEFIELD, Sec. "Joseph Webb" Lo. (Boston, U.S.A.)
 „ C. F. OLIVER, W.M. 1007.
 „ E. V. OLIVER, 1007.
 „ H. M. RUSTOMJEE, P.M. 67, 229, 2037 (Calcutta); P.D.S.G.W.
 (Bengal); D.G. Sec. (Bengal).
 „ P. C. DUTT, P.M. 234 (Calcutta); P.D.J.G.W. (Bengal).

A ballot having been taken, the above thirty-seven Brethren were declared to be unanimously elected.

The Worshipful Master read extracts from *The Freemason*, giving an interesting account of the recently-published "Transactions of the Lodge for 1893-4," which seem to have been appreciated. The Secretary also read a letter which he had received from W. Bro. HEERJEEBHOY MANACKJEE RUSTOMJEE, J.P., P.M. 67, &c., &c. (Calcutta), requesting, on behalf of himself and W. Bro. P. C. DUTT, P.M. 234, &c., &c., to be enrolled as Members of the Correspondence Circle of the Lodge.

Bro. F. W. BILLSON, S.D., then read a paper on

Freemasonry: its Origin and Purpose.

Bro. BILLSON, after briefly referring to the causes which led him to select the above subject, stated that the paper would consist of an examination of the traditional history, and some of the principal theories which had been advanced, of the origin and purpose of Freemasonry.

Turning at once to the traditional history, the following passages were successively referred to and considered :—

- (a) The Commencement of the Charge after Initiation.
- (b) The First Address of the I.M. to the W.M. elect.
- (c) The Third Degree Traditional History.
- (d) The Commencement of the Lecture on the First Tracing Board.
- (e) The Fifth Section of the First Lecture.

These, he contended, traced Freemasonry back, step by step, to the earliest period of time, and he asked the question, "Was their traditional history reliable?" For his own part he was inclined to believe, that pure symbolic Masonry was much more likely to have been

practised in the pure, simple days of their forefathers, than in the highly artificial state of society of the present day; and he could find nothing in the Freemasonry of to-day above the intellectual standard of the Ancients. At the same time he was aware, that some would not admit an antiquity beyond the date of the earliest Masonic document, unless further proofs were forthcoming. It thus became a question what evidence would satisfy them, and he pointed out what evidence they were likely to obtain, or rather *not* to obtain.

Many of the theories of the origin of the Institution were then briefly referred to; amongst others, the theory of the Travelling Masons; the theory that Freemasons were descended from the Druids; the theory that the system was identical with that of Pythagoras, and was promulgated in the West by the Gypsies; that the system was the creation of Lord Bacon; and that Freemasons were the lineal descendants of the Templars. Then at greater length he referred to and examined the four great systems or sects referred to in *Gould's History of Freemasonry*, viz., The Ancient Mysteries, The Essenes, The Roman Colleges or Corporations, and The Culdees, and asked the question, "May not these all be Freemasonry in various stages of development?"

Bro. BILLSON then turned to the second portion of his subject, and after briefly referring to the popular ideas of Freemasonry, and some of the more clearly-expressed objects of the Order, he ventured the opinion that although some of these objects might possibly justify the continuance of the Institution, they certainly would not have been sufficient to call so great a power as Freemasonry into existence. He thought there must have been some special purpose to fulfil, which caused the Order to be founded, and he felt satisfied that until that special purpose was discovered, they would never know the true origin of the Institution. As far as he knew, there was only one class of Masonic historians, who appear to have had this purpose clearly in view, and they were those who contended, that Freemasonry sprang into existence at the time of, or shortly before the building of the Pyramids. Their theory might be briefly stated thus: The purpose for which Freemasonry was established, was to preserve in imperishable monuments, certain important traditions, prophetic, religious and scientific truths, treasured through succeeding ages, by men who told of the "wonderful things which God did in their time, and in the old time before them," and which, from various causes, were in danger of falling into oblivion, or of being perverted by the false teachings of ignorant or prejudiced persons; that in furtherance of that purpose, the pyramids were built of such size, character and proportions, that, by following the course, and using the tools and implements mentioned in a ritual, which they invented for that purpose—and which they have orally transmitted to their successors throughout the generations—the great truths might be discovered at any distance of time. He then, at some length, dealt with

the arguments in support of this theory, and in conclusion referred the Brethren to Bro. ROWBOTTOM's lectures on "The Origin of the Masonic Ritual and Tradition" for fuller information.

Without pledging himself to that particular theory, Bro. BILLSON expressed his belief, that some such special purpose will one day be found to have been the cause of the foundation of the Institution of Freemasonry.

The above epitome gives only a bare outline of the method in which Bro. BILLSON handled the subject. The paper, although of considerable length, was of great interest, and the Brethren listened with pleasure and profit, to the gradual unfolding of Bro. BILLSON's views on the question.

The Worshipful Master expressed the great pleasure he had derived from listening to the very admirable paper of Bro. BILLSON. He criticised several of the points raised, but as the discussion upon them promised to be a lengthy one, and on account of the lateness of the hour, it was resolved to devote the next Meeting to a discussion upon the whole subject of "The Origin and Purpose of Freemasonry," with Bro. BILLSON's paper as a foundation. The Secretary promised to open the discussion at the next Meeting, whilst many of the Brethren present intimated a desire to participate.

The Worshipful Master, on behalf of Bro. JOHN CLIFTON, Sec. 279, presented to the Lodge three miniature tracing boards, which formerly belonged to R.W. Bro. W. KELLY, P.P.G.M. The Worshipful Master proposed "That the best thanks of the Brethren be given to Bro. J. CLIFTON for his gift." This was seconded by W. Bro. R. B. STARKEY (P.M. 1391) and carried unanimously.

The Worshipful Master also informed the Brethren that the S.W. had promised a leather case for the warrant of the Lodge.

The Secretary read a letter from the Prov. Gd. Sec. respecting the Kelly Memorial Fund. A donation of two guineas was voted from the funds of the Lodge, and the Secretary was elected to represent the Lodge on the Committee.

Several apologies for non-attendance having been read, and hearty good wishes tendered, the Lodge was duly closed.

The Thirteenth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 28th, 1895. W. Bro. E. HOLMES, W.M., presided, and was supported by all the Officers, with the exception of the S.W. (Bro. W. H. STAYNES) who wired his apology from Worcester (U.S.A.). A number of Members and Visitors were also present.

After the Minutes of the last Meeting had been read and confirmed, W. Bro. R. PORTER-KEATES, W.M. 2428, and Bro. JOSEPH BERRIDGE, 1391, were elected Members of the Correspondence Circle of the Lodge.

The Secretary reported the following gifts to the Lodge, viz. : Two Certificates from W. Bro. Capt. J. H. LESLIE, P.M. 1960, D.J.G.W., Punjab ; and a copy of "The History of the Philanthropic Lodge, No. 304, Leeds," by the author, W. Bro. C. LETCH MASON, P.M. 304.—A vote of thanks was unanimously passed to the donors.

Bro. F. W. BILLSON, S.D., read a short epitome of his paper on *"Freemasonry ; its origin and purpose," the discussion upon which, postponed from the last Meeting, was to be continued.

The Secretary, Bro. J. T. THORP, in opening the discussion, alluded to the pleasure and profit he had derived from listening to Bro. BILLSON's paper, and instead of separately combatting the theories alluded to, proposed briefly to give his own views upon the subject, that the Brethren might have another idea before them of the origin and purpose of Freemasonry, differing in many respects from that of Bro. BILLSON. Briefly stated, his opinion was, that we might never know just when, where, and how Freemasonry began ; it was, no doubt, very ancient, and at the outset probably exclusively operative, and when, many ages ago, the individual builders began to undertake works of magnitude and importance, they associated themselves together, to prevent the employment of unqualified persons upon the work. The principal buildings upon which they would be engaged at that time would be fortresses, palaces and temples, the first-named of which must be strong, and the other two also beautiful ; hence only those workmen must be employed who understood how to obtain these necessary results. According to their skill and ability these workmen would be placed in classes, of the existence of which we have ample proof in the V. of the S.L. These classes were the original of the modern "degrees."

The East was, we know, the cradle of Masonry, as it was of learning, and as the Eastern races have always been fond of show and mystery, a

* *Vide ante*, p. 14.

ceremony, simple probably at first, but becoming more elaborate in after ages, seems to have been used on the admission of a member into the Masons' brotherhood. These ceremonies probably varied from time to time, and partook largely of the character of those particular mysteries which were practised in that country in which the Masons happened to be employed. This would seem to account in some measure for the points of resemblance between our present ceremonies and the mysteries of Isis and Osiris, as practised in Egypt, the Eleusinian mysteries of Greece, and the old rites of the Druids in England.

In course of time these bodies of Eastern builders spread westward through Asia Minor, Greece and Rome, taking with them their secrets and mysteries, their knowledge how to build, and their admission ceremony, and associated themselves more or less with the natives of the various countries into which they travelled. In some such manner as this was the Craft of Masonry spread throughout Europe, and probably established itself in England in the time of the Saxon kings.

Owing to the Masons building so many religious houses, churches, and cathedrals, the Craft in England seems to have based its history and traditions upon the V. of the S.L., and possibly even before the Norman Conquest was already, to some extent, a speculative society. Gradually, but surely, the operative element gave way to the speculative, until in 1717 the Grand Lodge of England was founded on a purely speculative and cosmopolitan basis. Operative Lodges existed almost into the nineteenth century,* but are now probably quite extinct.

He believed that the original object of the Society of Masons, was to retain in the hands of qualified and competent workmen the secret how to build, so as to ensure stability and excellence of work; associated with this, there was probably the desire to secure a continuous and remunerative employment for their services, and cementing them together was the bond for mutual assistance and helpfulness.

With regard to the moral application of the working tools, he was of opinion that this is of very great antiquity; the very words "level" and "square" have been engrafted on our language, as expressive of moral qualities. Shakespeare speaks of "square men." An old brass square was discovered in the year 1830, when taking down an ancient bridge near Limerick, with the following inscription:—

"I will strive to live with love and care
Upon the level, by the square. 1517."

He had no doubt that in very ancient times the square, level and plumb-line were used emblematically, and gave several extracts from the V. of the S.L., in which they were clearly so used, thus tracing the custom back over 2,500 years.

* On April 24th, 1786, two brothers, who had been proposed as Joining Members of the Domestic Lodge, No. 177, London, were rejected because they were not Operative Masons.—*Vide Abbott's History of the Lion and Lamb Lodge, 192, London.*

He concluded by giving evidences of the extreme antiquity of some portions of the Masonic ritual and ceremony, and stated that since the era of Grand Lodges the purpose of the Masonic Brotherhood had been primarily charity and goodfellowship.

W. Bro. R. B. STARKEY alluded to the spirit of enquiry and investigation which was manifesting itself, both outside and inside the Masonic Lodge, and rejoiced that there was a Lodge in our midst which devoted itself to enquiry and research into Masonic subjects, and where such interesting and suggestive papers such as Bro BILLSON's could be read and discussed. He believed in the very great antiquity of the Order, and that traces of its existence might be found, at a more remote period than any of those mysteries mentioned in the paper under discussion. He thought the purpose of Freemasonry was eminently practical; the principles upon which it is founded were plainly stated in the lectures and charges of the Order. To give happiness, to relieve distress, to help the needy, are lessons which Freemasonry everywhere teaches. Charity and brotherly love are the foundation and keystone, the glory and cement of our ancient and honourable Institution. These high aims, he thought, were the purposes of Freemasonry.

Bro. Dr. PRATT, J. W., said that Bro. BILLSON had received the congratulations of several Brethren, and rightly so, but he offered him his sympathy, for it was evident he wanted to believe in the great age of Free and Accepted Masonry, but was unable to bring proof of it. He said Bro. BILLSON laid great stress on traditional history as given in the ritual, but before accepting this as reliable, it is necessary to know the origin and history of the ritual, and to discover how phrases like "existed from time immemorial" came to be inserted. He considered that, whatever may be the ancient history of Freemasonry, this much is certain, that it arose out of Operative Masonry, and that the latter is the connecting link between F. and A. Masonry and the past. It seemed probable to him that in this way it might possibly be traced back to the Roman colleges, which were also trade guilds, giving their members the special privilege of practising their particular crafts; the question was really one of the origin of Operative Masonry. Bro. PRATT also considered that the fact which Bro. BILLSON had remarked on, that there were so many theories as to the origin of F. and A. Masonry, shewed that none of them were reliable.

W. Bro. T. COLTMAN (Mem. Cor. Cir.) remarked on the value of friendly criticism, and said that he thought the expression "West of Asia Minor," which had been made use of, was scarcely of sufficient exactitude. The observation, too, with reference to the site of the Pyramids of Egypt coinciding with the intersection of certain degrees of latitude and longitude, was of no value, as the Pyramids were built before the earth was known to be a globe, and of course, before the division into degrees. He thought the paper a very interesting one, and was pleased with the different ideas and opinions it had elicited.

The following Brethren continued the discussion, viz. :—W. Bros. Rev. H. J. MASON, Chaplain ; J. J. W. KNOWLES, I.G. ; Bros. Rev. H. S. BIGGS, J.D. ; L. STAINES, F. LAMBERT, S. KNIGHT (P.M. 1391), and H. G. MARRIOTT (S.W. 2028), after which Bro. BILLSON replied.

The Secretary exhibited the following curios :—

(1) A manuscript Certificate of Initiation, given to Bro. WM. BINGHAM, from Merchant Lodge and Freres du Canada, No. 77 Registry of England, Quebec ; dated Dec. 14, 1826, and signed by the W.M., S.W., J.W. and Secretary.

(2) Engraved Certificate of Masonic Knight Templar, given to Sir JOHN BELL, as Member of Royal Kent Encampment, No. 45, Newcastle-on-Tyne ; Sir WALLER RODWELL WRIGHT, Grand Master. Signed by ROBT. THOMPSON. Not dated and seal missing. (Date is about 1807–12).

The above Certificates were presented to the Lodge by Bro. Capt. J. H. LESLIE, of India.

(3) A Silver Jewel, pierced with Masonic Emblems, now made into a brooch.

(4) A Silver Past Master's Jewel, of curious design, and excellent workmanship, dated 1769 ; the Sun, together with the Working Tools, are gilt.

The above two Jewels are the property of the Secretary, Bro. J. T. THORP.

By the kindness of Bro. G. W. SPETH, Hon. Sec. of the Quatuor Coronati Lodge, No. 2076, and Hon. Mem. of this Lodge, illustrations of these two Jewels are given.

Various apologies for absence having been read, the Lodge was closed.

Royal Arch Masonry.

The Right Hon. the EARL FERRERS was installed on March 11th, 1895, as Prov. Gd. Supt. of Leicestershire and Rutland. Ex. Comp. W. W. B. BEACH, M.P., Third Grand Principal of England, performed the Ceremony, assisted by Ex. Comp. E. LETCHWORTH, Gd. S. E.

The Fourteenth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 25th, 1895. W. Bro. E. HOLMES (Prov. Gd. Sec.), the W.M., occupied the Chair, and was supported by most of the Officers of the Lodge, in addition to a number of Members and Visitors.

After the Minutes of the last Meeting of the Lodge had been confirmed, the Worshipful Master announced that Bro. R. PRATT, M.D., the J.W., who was to have read a paper, was prevented from being present on account of serious illness; his paper was therefore necessarily postponed.

The following paper was then read:—

English Grand Lodge Certificates.

BY BRO J. T. THORP, P.M. AND SECRETARY.

UNTIL the last few years, the study of Certificates appears to have been sadly neglected by the Members of the Craft; here and there was one who was quietly pursuing their collection and arrangement, but to the great majority of the Brethren they were little known, and still less appreciated. Lately, however, all this has changed, all classes of Certificates are being eagerly sought after, and many varieties are already very rare and difficult to procure. Two collectors* of these documents have recently printed catalogues of their treasures, and a book upon Certificates, by Bro. J. R. RILEY, of Liverpool, is now in the press, and will shortly be issued.

Roughly speaking, Certificates may be divided into two classes, Grand Lodge Certificates, and Private Lodge Certificates. Prior to the Union in 1813, many private Lodges issued Certificates of Membership, † and in many cases these were the only vouchers received by the Brethren of their admittance to the Craft. The issue of these private Certificates detracted largely from the importance of the official documents issued by the Grand Lodge, which was probably the reason of their prohibition at the Union. ‡

*Bro. G. W. Bain, of Sunderland, and Bro. F. J. W. Crowe, of Torquay.

†Certificates of Private Lodges are in existence, dated as far back as 1765 and 1766. *Vide* History of Tyrian Lodge, Derby, and History of Probity Lodge, Halifax.

‡No Lodge shall, after the passing of this law, grant a Private Lodge Certificate to a Brother, except for the purpose of enabling him to obtain a Grand Lodge Certificate, and in that case such Certificate shall be specifically addressed to the Grand Secretary.—Book of Constitutions, 1815, p. 97.

The only Certificates dealt with in this paper are those issued by the various Grand Lodges, viz. :—

The “Moderns,” or Regular Grand Lodge.

The “Ancients,” or Atholl Grand Lodge.

The United Grand Lodge of England.

The paper is illustrated by a collection of thirty-five Certificates, of which twenty-eight belong to the Leicester Freemasons' Hall Museum, and the remainder to the Secretary's private collection of Masonic curios. Some photographs and facsimiles are also exhibited.

It is not known when Certificates were first issued by the Grand Lodge, but it was certainly subsequent to July 24th, 1755, for on that day it was ordered “That every Certificate granted to a Brother of his being a Mason, shall be sealed with the Seal of Masonry and signed by the Grand Secretary.”

Between this date and the present, a large number of Certificates have been issued by the three English Grand Lodges before alluded to; there are many different designs amongst them, and in order to distinguish these, they are generally classified as follows :—

Moderns,	“Three Graces,”	3 varieties	*1757 to 1810.
Do.	“St. Pauls,”	4 varieties ...	1810 to 1819.
Ancients,	“Universis,”	3 varieties ...	1762 to 1793.
Do.	“First Angel,”	3 varieties ...	1793 to 1809.
Do.	“Second Angel,”	1 variety ...	1810 to 1813.
United,	“Three Pillars,”	14 varieties	1819 to present time.

The varieties are mostly variations of signatures, and small differences in the wording of the Certificates.

Moderns—“Three Graces”—(1757 to 1810).

The design of this Certificate is as follows :—At the head is an Angel flying to right, blowing a long trumpet, and holding in right hand a long wand, pointing to the Grand Lodge seal; on left, two pillars, one Doric the other Ionic, the latter surmounted by a figure of Faith; on right, a Corinthian pillar, surmounted by a figure of Hope; at foot is a group of a woman with children, emblematical of Charity, also trees, buildings, working tools, &c., and a tablet, recording the Grand Lodge Order of July 24th, 1755, previously alluded to. The size is $13\frac{1}{4} \times 10\frac{1}{2}$ inches.

This is the earliest class of Certificate issued by any Grand Lodge, the plate having been engraved by J. CARTWRIGHT about the year 1757,

* These dates are approximate.

and the name, "Three Graces," is given to the class, because it has upon it representations of Faith, Hope and Charity.

The earliest specimen of this class known to be in existence is dated September 15th, 1767,* and is signed by SAMUEL SPENCER, Gd. Sec.

The text is as follows :—

These are to Certify

THAT *was made a MASON and admitted to the
Degree of MASONRY as appears by the Register of the Lodge
of Free and Accepted Masons regularly constituted and meeting at the*

*Signed by the Master Wardens & Secretary of the said Lodge hereunto
annexed, and you are desired to receive him as a Brother after due examination.*

Given under the Seal of the Grand Lodge

GRAND SECRETARY.



SEAL.

The charge made for this Certificate was five shillings, to be paid to the use of the General Fund of Charity.

In 1802 a fresh plate, engraved by Bro. J. COLE, was in use; the design was still the same, but the text was slightly altered, as follows :—

These are to Certify

THAT BROTHER *was made a MASON and admitted to
the degree of MASONRY as appears by the Register hereunto annexed
of the Lodge No. regularly constituted and meeting at*

*Signed by the Master Wardens and Secretary of the said Lodge, and you are
desired to receive him as a Brother after due examination.*

Given under the Seal of the Grand Lodge at London—AL 580—AD 180—.

GRAND SECRETARY.



SEAL.

Three specimens of this Certificate are exhibited, dated respectively 1802, 1806, and 1808, all of them signed by WM. WHITE, Gd. Sec. By the year 1802 the charge made for these Certificates had been increased from five shillings to six shillings and sixpence.

*Two earlier specimens are recorded, but their location now is not known.

Moderns—“St. Paul’s”—(1810 to 1819).

In 1810 a new design of Certificate was introduced, which is usually distinguished by the name of “St. Paul’s” from a representation of St. Paul’s Cathedral appearing upon it.

On the left are two pillars, a Doric surmounted by a figure of Faith,* and an Ionic surmounted by a figure of Hope, whilst on the right is a Corinthian pillar with a group emblematical of Charity on the top. At the foot of the design is a representation of St. Paul’s Cathedral as seen from the River Thames, with Blackfriars Bridge in the foreground. Along the bottom is an oblong tablet containing the before-mentioned Grand Lodge Order. As a heading to the Certificate are the following words:—

GRAND LODGE OF ENGLAND.
HIS ROYAL HIGHNESS
THE PRINCE OF WALES,
GRAND MASTER.

The size of the Certificate is $13\frac{3}{4} \times 10\frac{3}{4}$ inches.

The text is as follows:—

These are to Certify

THAT BROTHER *was made a Mason and admitted to the Degree as appears by the Certificate hereunto annexed of signed by the Master Wardens and Secretary of the said Lodge, he is therefore recommended to all Lodges and Brethren to be received as a Brother after due Examination.*

GIVEN *under the Seal of the Grand Lodge at London, the*

AL 58—AD 18—

GRAND SECRETARY.



SEAL.

A very fine specimen of this Certificate is exhibited, dated 23rd December, 1811, and signed by WM. WHITE, Gd. Sec.

After the Union of the two rival Grand Lodges in 1813, this Certificate was still used until the introduction of the “Three Pillars” in 1819, the following alterations being made: 1st, the word “United” was placed at the head, just above the words “Grand Lodge of England”;

* The figures on this Certificate are different from those on the “Three Graces.”

2nd, the Duke of Sussex was substituted for the Prince of Wales as Grand Master; 3rd, it was "Given under the Seal of the GRAND MASTER"; 4th, a space for signature and "Ne Varietur" was placed along the left side*; and 5th, the Tablet at the foot had only three lines of engraving in place of four.

A specimen of this Certificate is exhibited, dated 28th May, 1814, and signed by WM. H. WHITE and EDW. HARPER, Grand Secretaries.

Ancients—"Universis"—(1762 to 1793).

The earliest Certificate of this class known to be in existence belongs to the Freemasons' Hall Museum, Leicester, and which is now exhibited; it is wholly written on parchment, $7\frac{1}{2} \times 4$ inches, the first six lines being in Latin, the remainder in English. It is in the beautiful handwriting and bears the signature of the celebrated LAURENCE DERMOTT, Past D.G.M. and G. Sec.

The following is a copy of this Certificate :—

"Universis quorum Interest Attestamur Fratrem Gullielmum Licquorich fuisse Societati dicte Masonrie Secundum regulas initiatum in Cætu Numero 91 et in Regno Anglia et Sicut Decet unum ex nostris ut mihi ex Testimoniis Cætus ad quem pertinebat probatum est cum omni morum honestate Se Gessit Datum Londini Sigillo Cætus Nostri Majoris et Subscriptione nostra munitum die Decimo Septembris Anno Domini 1764, et a prinitis Societatis 5764. LAURENTIO DERMOTT, Sec. M. Cætus."

"I do hereby Certify that Brother WILLIAM LICQUORICH is a regular Registered freem Mason (sic) in the Lodge No. 91, in the Kingdom of England, and has during his Stay amongst them behaved himself as became an honest and worthy Brother, as appears by the Lodge Certificate to me.



Given under my hand and the Seal of the Grand Lodge, in London, the Tenth day of September, 1764, And in the year of Masonry, 5764.

LAU. DERMOTT, G.S."

Some twenty years ago an earlier specimen of this "Universis" class—so named after the first word of the Certificate—was in existence in Dublin. It was dated 1762, and was exactly the same, except a few unimportant verbal differences, as the 1764 specimen now exhibited. In 1874 it was in the hands of a man named DERMOTT, who claimed to be a descendant of the "Ancients" Grand Secretary. This man soon after emigrated to South Africa, and the Certificate must now be given up as lost.

* This had never appeared on the "Moderns" Certificates.

About the year 1766 this "Universis" Certificate was engraved on a plate $9\frac{3}{4} \times 7\frac{1}{2}$ inches, with a few slight alterations as under:—

“ Universis *quorum Interest Attestamur Fratrem fuisse Societati dictae Masonrae Secundum regulas Initiatum in Caetu Numero Et sicut Decet unum ex nostris ut mihi ex Testimonio Caetus ad quem pertinebat probatum est Cum omni Morum honestate Se gessit Datum Londini Sigillo Caetus nostri Majoris et Subscriptione nostra munitum die Anno Domini Et a primitiis Societatis*



To all whom it may concern I do hereby Certify That Brother is a regular Registered Freemason in the Lodge No. In the and has during his Stay amongst them behaved himself as became an honest and worthy Brother as appears by the Lodge Certificate to me. Given under my hand and the Seal of the Grand Lodge in London the In the Year of our Lord One thousand Seven hundred And in the Year of Masonry Five thousand Seven hundred ”

A facsimile of this Certificate is exhibited.

This class of Certificate was in use until the year 1793, and is the very first class in which both English and Latin are used. The use of Latin was probably adopted to facilitate their being understood in foreign countries, for towards the end of last century a number of Lodges were being established both in foreign countries and in the English colonies. This system of a Latin and English Certificate was continued by the "Ancients" Grand Lodge up to the Union in 1813, and although the "Moderns" issued theirs in English only, the United Grand Lodge adopted the two languages, which is continued to the present time.

Ancients—“First Angel”—(1793 to 1809).

This Certificate is very similar to the Moderns "Three Graces," of which it is doubtless an imitation.— On the left are two pillars, Doric and Ionic, the latter being surmounted by a figure of Hope*; on the right is a Corinthian pillar, with a figure of Faith; at the top is an angel flying to left, blowing a long trumpet; at the foot a group of figures representing Charity. The angel at the head of the Certificate, and from which this class receives its name of "First Angel," is really meant to represent Fama, the Goddess of Good Report, Fame, Reputation and Renown.

The plate for this Certificate was designed by Thos. HARPER, 207, Fleet Street, London, who was D.G. Sec. at the time, and the size is $12 \times 9\frac{1}{2}$ inches.

* These figures are different from those on the "Moderns" Certificates.

The following comprises the body of the Certificate:—

Grand Lodge
Of Free and Accepted Masons of England
according to the Old Constitutions.

To all whom it may concern. These are to Certify that our Brother who hath signed his name in the Margin hercof is a regular Master Mason of Lodge Number on the registry of England as appears to us by the Certificate of the said Lodge and registered on the books of the Grand Lodge in London the day of in the year of Masonry 57

In testimony whereof we have hereunto subscribed our names and affixed the Seal of the Grand Lodge this day of in the year of Masonry 57

Omnes quorum intererit Hae Literae certiores faciunt fratrem nostrum qui nomen suum in margine scripsit esse regularem Principem Architectum Caetus numerati in archivo Angliae uti nobis consat ex literis certificadoris dicti Caetus, et in Archiva Caetus Majoris relatum Londini die anno Artis Architectonicae 57

In cujus rei testimonium nomina nostra singuli subscripsimus et sigillum Caetus Majoris apposuimus—die—anno Artis Architectonicae 57



G. Sec.
D.G. Sec.

Along the left margin of the plate is a space for the signature of the recipient, with "Ne Varietur." The "Ancients" seem to have been the first to adopt the custom of assigning on the Certificate a place for the signatures, and adding the two Latin words; the "Moderns" Certificates were signed at the back or on either side, or still more frequently left unsigned. The space with "Ne Varietur" was adopted at the Union in 1813, and still continues. A specimen of the first variety of this class is exhibited, dated 1794, signed by ROBT. LESLIE and THOS. HARPER, and is a very scarce and valuable document.

Within a year or two this Certificate was slightly altered, the last line reading, "in the year of Our Lord— | Anno Domini — "

A specimen of this second variety is exhibited, dated 1798, signed by ROBT. LESLIE and THOS. HARPER; also specimens dated January 1804, July 1804, 1806, 1808, and 1809, all of them signed by ROBT. LESLIE and EDW. HARPER. Some are in splendid condition.

Ancients—"Second Angel"—(1810 to 1813).

In 1810 a fresh plate was engraved by J. KENNERLEY, differing only very slightly from the "First Angel." The design is precisely the same, the only variations being in the text.

(b) The second variety dates from 1821, and is the first to have the Royal Arms at the head, which is continued to the present time. Around the Arms is the inscription

HIS MOST GRACIOUS MAJESTY KING GEORGE THE IV., PATRON,
and below the Arms

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,
Grand Master.

The size is $15\frac{3}{4} \times 12$ inches, and it was engraved on steel by Brother R. W. SILVESTER, 27, Strand. This variety has the seal at the left, and the "Ne Varietur" at the right, as at present. Three specimens of this variety are exhibited, dated 1821, 1822, and 1827, all signed by WILLIAM H. WHITE and EDW. HARPER.

(c) This variety was issued from 1830 to 1837, and the only difference between this and the previous one is the heading round the Royal Arms, which is as follows:—

HIS MOST GRACIOUS MAJESTY KING WILLIAM THE IV.,
PATRON.

The size of this Certificate is $15\frac{3}{4} \times 12$ inches, and the plate was engraved by Brothers SILVESTER and WARRINGTON, 27, Strand. Three specimens of this variety are exhibited, dated respectively 1832, 1834, and 1837, the last one being a rare year; all are signed by WILLIAM H. WHITE and EDW. HARPER. The 1837 plate is slightly smaller than the others.

From this time the Certificate is precisely the same design as at present in use, the varieties consisting of changes in the name of Grand Master, and in the signature of the Secretary, etc. The size of the Certificate is $15\frac{1}{2} \times 12$ inches, and with a few exceptions has so remained up to the present time.

(d) HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,
Grand Master.

WILLIAM H. WHITE, Grand Secretary.

Certificate of 1841 exhibited.

(e) THE RIGHT HONOURABLE THE EARL OF ZETLAND,
Grand Master.

WILLIAM H. WHITE, Grand Secretary.

The engravers of this and all subsequent plates are Brothers WARRINGTON.

Specimen of 1852 exhibited.

(*f*) THE RIGHT HONOURABLE THE EARL OF ZETLAND,
Grand Master.

WM. GRAY CLARKE, Grand Secretary.

Specimens of 1857 and 1866 exhibited.

(*g*) THE RIGHT HONOURABLE THE EARL OF ZETLAND,
Grand Master.

JOHN HERVEY, Grand Secretary.

Specimen of 1869 exhibited.

(*h*) THE RIGHT HONOURABLE THE EARL DE GREY AND RIPON, K.G.,
Grand Master.

JOHN HERVEY, Grand Secretary.

Specimen of 1871 and a blank exhibited.

(*i*) THE MOST HONOURABLE THE MARQUESS OF RIPON, K.G.,
Grand Master.

JOHN HERVEY, Grand Secretary.

Specimen of 1871 and a blank exhibited.

(*k*) HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G.,
Grand Master.

JOHN HERVEY, Grand Secretary.

Specimens of 1876 and 1877 (2) exhibited.

(*l*) as (*k*) with S. H. CLERKE, Gd. Sec.

(*m*) as (*k*) with E. LETCHWORTH, Gd. Sec.

Besides the foregoing, there are a few minor varieties, as for instance, in the early months of 1839, when a few Certificates were signed by the Grand Officers.*

Just a few words in conclusion about the Grand Lodge seals.

The Certificates of the "Moderns," from 1767 onwards, are sealed with the Arms of the Grand Lodge. These Arms were taken from the Operative Masons of London, who received a grant of Arms in the year 1472, the Masons being amongst the first of the Guilds to obtain a grant of Arms. These Operative Masons Arms consisted of a black

* The late Bro. Kelly's Certificate was of this variety, but although bequeathed to the Leicester Masonic Library, it has never been discovered.

shield, silver cheveron, with a pair of compasses extended thereon, three silver castles, two of which were above and one below the cheveron, with a castle as crest. There were no supporters and no motto, although the words "In the Lord is all our trust" appear to have been added at a later period, probably in the 16th or 17th century. The Brethren who founded the Premier Grand Lodge of England chose these Operative Masons Arms of 1472 to represent their newly established Grand Lodge, discontinuing, however, the crest and motto, but adding beavers (operative builders) as supporters, and the motto "Relief* and Truth," with a Dove for a crest. The inscription round the seal reads, "The Seal of the Grand Lodge of Masons, London." This Seal is used on all the "Moderns" Certificates up to the Union in 1813.

It is almost impossible to ascertain when this Seal was first used, but it appears on the Warrant of John the Baptist Lodge, No. 39, Exeter, dated 1732, but with a different motto: "In the beginning was the word," in Greek characters.† It is also found on the Seal of the Druids Lodge, No. 113, Redruth, dated 1754, with the usual motto and supporters.

The first Seal of the "Ancients" was simply a square and compasses, surmounted by a dagger, and around these the motto "Virtue and Silence," with the inscription, "Grand Lodge, London." This Seal was used on the "Universis" Certificates from 1764 onwards. Later on a fresh Seal was adopted, consisting of the following coat of arms, viz.: A shield, quartered, bearing on the four quarters a lion, ox, man, and eagle respectively, the Ark of the Covenant as a crest, with Cherubims as supporters. These arms were used as the Seal of the Grand Royal Arch Chapter, which met in York about the year 1762, and were probably adopted by DERMOTT to confirm the antiquity which he claimed for the new Grand Lodge. A motto (in Hebrew), "Holiness to the Lord," and an inscription round the Seal, "Grand Lodge in London of Free and Accepted Masons according to the Old Institution," were also added. This Seal appears on all the "Angel" Certificates from 1794 until the Union in 1813.

The first Certificates issued after the Union were "Given under the Seal of the Grand Master," the Duke of Sussex, and the Seal is a circular one of the Royal Arms. When, however, the new "Three Pillars" Certificate was introduced in 1819, an entirely fresh Seal was used and which has continued up to the present time. This Seal is a blending of the "Moderns" and "Ancients" Arms as previously described, and form the Arms of the United Grand Lodge of England. The following is an accurate description of these Arms‡ :--

* Error for "Relief."

† An exactly similar Seal is on the Warrant of The Lodge of Relief, No. 42, Bury, dated 1733.

‡ From Hughan's "Masonic Register."

Arms. Per pale, the dexter Gules, (1) on a cheveron between three castles argent; (2) a pair of compasses extended proper; (3) Sinister quarterly Azure; (4) and Or; (5) a cross quarterly of the second and Vert; (6) between in the first quarter a Lion rampant of the fifth, in the second an Ox passant Sable, in the third a Man with hands elevated, vested of the sixth, robe crimson lined with ermine, and in the fourth an Eagle displayed, also Or, the whole within an ear of corn and a spray of acacia, tied by a riband in base.

Crest. A representation of an ark supported on either side by a Cherubim proper, with the motto over in Hebrew characters (sable) "Holiness to the Lord."

Supporters. On either side a Cherubim proper.

Motto under the Arms, "Audi Vide Tace." In inscription round the Seal is "United Grand Lodge of Ancient Free Masons of England."

This paper does not by any means profess to give an exhaustive account and explanation of all the Certificates that have been issued—this will alone be possible when Bro. J. R. RILEY'S book on Certificates, which is now in the Press, is published, and to which all collectors and students of these documents are looking forward with anticipation.

The Worshipful Master expressed his pleasure with the paper, and said he thought it had been one of the most interesting evenings that the Brethren had spent in the Lodge.

It was resolved to send a letter of sympathy to the Junior Warden, expressing hopes for his speedy recovery.

BRO. LAWRENCE STAINES, Member of The John of Gaunt Lodge, No. 523, and one of the first to join the Correspondence Circle of this Lodge, was proposed and seconded as a Joining Member.

Apologies for absence having been received, the Lodge was duly closed.

The Fifteenth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 27th, 1895. The Worshipful Master, W. Bro. E. HOLMES, Prov. G. Sec., presided, the whole of the Officers of the Lodge and a number of Members and Visitors being present.

After the Minutes of the last Meeting had been read and confirmed, a ballot was taken for Bro. LAWRENCE STAINES, Org. 523, Prov. G. Org., as a Joining Member of the Lodge, which resulted in his unanimous election.

Two Brethren, viz. : Bro. GEO. CLAYTON NEVILLE, 523, and PHILIP JOSEPH, 960, were unanimously elected Members of the Correspondence Circle of the Lodge.

A ballot was then taken for Worshipful Master for the ensuing year ; the S.W., W. Bro. W. H. STAYNES (P.M. 2081), being unanimously elected.

W. Bro. W. D. GRANT (W.M. 279) was also unanimously re-elected Treasurer, and Bro. JAMES TANSER (Prov. G. Tyler) was re-elected Tyler of the Lodge for the ensuing year.

A vote of thanks was unanimously accorded to the Members of the John of Gaunt Lodge, 523, for the use of their furniture.

A most interesting and instructive paper was then read by the J.W., Bro. R. PRATT, M.D., of which the following is a very brief resumé :—

The History of our Ritual.

BY BRO. R. PRATT, M.D., J.W.

WORSHIPFUL MASTER, as the object of our Lodge is to promote a study of things pertaining to Freemasonry, I have considered it my duty, as a Founder of the Lodge and one of its Officers, to widen my knowledge of the Craft, and as the History of our Ritual has excited a good deal of interest among our Members, I thought it a good subject to investigate.

There is no trace in existence of any written ritual before 1717 ; there must have been a ritual, in order that the work of the Lodges could be carried on ; but we must remember that before the formation of the first Grand Lodge, the different Lodges were quite independent of each other, and had no superior authority over them, so that each Lodge

was at liberty to use any form of ritual it pleased; in fact, when the Grand Lodge of England was formed in 1717, it only included the Lodges in London and ten miles round, leaving the Provincial Lodges outside its pale altogether.

As there are no records whatever of the actual ritual in use in the old Operative Lodges, we must obtain what knowledge we can from the written traditions of the Craft. Amongst these are the Regius MS. or Halliwell Poem (circa 1390), and the MS. Constitutions, the oldest of which is dated 1583.* Of these MS. rolls there are about 65 in existence, containing the legendary history of the formation of the Craft, together with the laws and regulations of the Masons.

From these various sources, equally accessible to all students, it is extraordinary what diverse opinions have been formed, as to the actual working which was in use in the old Lodges.

Bro. SPETH says "the ceremony of making a Mason (initiation) was performed in an Assembly of the Fellows, when the legendary history of the Craft, as contained in the MSS., was recited; the initiate then took the oath, and no secrets were entrusted to him. After the apprentice had served his seven years, he was admitted a F.C.; this was conferred only at an annual ceremony, when the examiners passed from place to place to examine any apprentice whose time was up; he was first required to pass an examination in the art of Masonry, and to produce a masterpiece; peculiar secrets were communicated to him, and a secret charge recited. He was then declared a master workman and a F.C., being thus free of the Craft wherever he went, the Guild or Lodge was bound to find him work when once he had demonstrated himself to be a Mason. Thus there were *only two ceremonies*, that of E.A. and that of F.C., or Master (these two terms were used synonymously), and *only the second ceremony was mystic*. In the course of time, as Operative Masonry flagged, owing to the Civil Wars and the Reformation (in consequence of which the demand for large buildings ceased), these two ceremonies were performed consecutively on the same evening, and became practically one, *and which contained all the essentials of our present rite*.

A great deal of this has been denied by another Mason, Bro. STEVENS. Now as upon this depends the question of the origin of Speculative, as opposed to Operative Freemasonry, it is important for us to know which is right. Much depends upon what is meant by "Speculative" Freemasonry. Assuming that (1) The use of Symbolism; (2) The use of Secrets; (3) The number of Degrees; (4) The presence of non-Operative Masons, are the elements that go to form it, it is instructive to ascertain what other authorities have to say upon these elements.

1. *The use of Symbolism.*—Bro. STEVENS says there is no proof whatever that the system of Symbolism, which now illustrates Freemasonry, was known or understood, and he instances the Halliwell Poem, in which there is no trace of Symbolism; he also refers to the Old Charges, where observance of the moral law is enjoined, but without any trace of Symbolism. Bro. GOULD, on the contrary, says:—“The Symbolism of Freemasonry is of very great antiquity, and in substance, the system we now possess, has come down to us in all its essentials from times more remote than 1717.”

Bro. SPETH thinks that “the essence of Freemasonry lies in its Symbols, which are so old that their true meaning has been lost”; whilst Bro. HUGHAN says: “Masonic Symbolism goes back to pre-historic times.” The balance of authority is thus strongly in favour of the view that the old Operative Lodges did use Symbolism.

2. *The use of Secret Signs.*—Bro. STEVENS denies their use, and says, that their secrets were merely the peculiar methods and rules, employed by the Operative Masons in their daily work. Bro. SPETH says, that a F.C. could demand work of his Guild wherever he might travel, after he had demonstrated himself to be a Mason; he must therefore have had some secret sign, by which he could make himself known.

JOHN AUBREY, in his “Natural History of Wiltshire,” written in 1686, says: “The Fraternity of Freemasons are known to one another by certain signs and watchwords.” The Harleian MS. of 1665 speaks of “Words and Signs,” and in 1709 Mr. STEELE wrote in the *Tatler* of those who “have their signs and tokens like Freemasons.” So that again the evidence is in favour of there having been “secret signs.”

3. *The number of Degrees.*—It is universally admitted that prior to 1717 there were only two degrees, and at the end of the 17th century probably only one, but Bro. GOULD holds that from the earliest period, there was a simple rite of only one degree.

4. *The presence of non-Operative Masons.*—The Regius MS. of 1390 suggests that there were “gentlemen Masons” in those days, and we know that it was quite a common thing, both in Scotland and England, during the 17th century. ELIAS ASHMOLE, the antiquarian, was initiated at Warrington in 1646, and all of those who were then present are believed to have been non-Operative Masons.

So that the answer to the question, “When did Freemasonry begin?” depends upon what we mean by Freemasonry. If we accept the definition, “A peculiar system of morality, &c.,” then the date is far more remote than 1717, for Bro. GOULD holds that Freemasonry was at its zenith, when Operative Masonry was at the height of its prosperity, viz., in the 13th and 14th centuries, and that they declined together, but

if we prefer to define Freemasonry as "a system, &c., consisting of three degrees with a separate ceremonial similar to that now in use," then it is most certainly modern, that is, subsequent to 1717. On the first definition, in 1717, there was a revival; on the second definition, 1717 to 1723, may be called "the period of transition."

In 1717 four time-immemorial Lodges united to form the Grand Lodge of England, and in 1721 Bro. JAS. ANDERSON was ordered "to digest the old Gothic Constitutions in a new and better method." This he did, the result being the "First Book of Constitutions," published in 1723. It is doubtful whether he also revised the ritual or actual working of the Lodges; Bro. GOULD thinks that he probably did, whilst some writers even go so far as to contend, that he invented an entirely new ritual, although there is plenty of proof to the contrary, whilst Bro. SPETH says, "Beyond all reasonable doubt, the essentials of the three Craft degrees must have existed before the formation of the first Grand Lodge in 1717."

We may thus rest assured that the essential parts of the ritual of post-1717 times, were derived from the pre-1717 working, so that our present day ritual, being derived from, and merely an amplification of that of 1717 to 1723, is essentially the same as that of the old Operative Lodges, though of course considerably extended.

* * * * *

The "First Book of Constitutions of 1723," is very important, for "it has ever been regarded as the legal foundation of the fraternity of Freemasons, under the form it should retain in the future."—(FINDEL) The first Charge, concerning "God and Religion," is very important, for by it the purely Christian character of the Society, which had previously been strictly adhered to, was abolished, and membership of the Order was made independent of creed, colour or clime. Many of the later rituals, however, contain frequent invocations to the Trinity and to Jesus Christ, and it was not until the Union in 1813, that the Christian character was finally excluded. Only two degrees are mentioned, from which we may confidently assume that there was no "third degree."

In 1723 appeared the first of a very long list of unauthorised publications of the ritual; it is a matter of great importance to determine the value to be attached to these exposures; they are not to be rejected as altogether useless, but may be accepted, like the evidence of other tainted witnesses, when they can be corroborated.

The first of these exposures appeared in *The Flying Post* in the year 1723, and is copied in *The Freemason* of Oct. 2nd, 1880, p. 434. In this account of the working there is no division into separate degrees, and three words are given. In 1724 appeared, "The Grand Mystery of Free Masons Discovered," and from that year onwards up to the Union, exposures came thick and fast, some running to thirty or forty editions.

About the year 1725, a third degree was introduced ; it is doubtful how this new degree arose ; some are of opinion that it was instituted by Grand Lodge as a reward for distinguished Masonic services. At first it could only be conferred in Grand Lodge, and Bro. SPETH conjectures that the ritual was formed by severing portions of the ritual of the two previously existing degrees, and combining them to make the new third degree,—that of Master Mason ; the Hiramie legend was now introduced for the first time, but how, or from what source, we have no means of ascertaining.

In 1730 SAMUEL PRICHARD's celebrated exposure, "Masonry Dissected," appeared, in which the three degrees are given ; much of this ritual closely resembles our present day working, but there are some important differences. Two editions of 1730 are in the Hall Library, and can be referred to by any one interested in the subject. MARTIN CLARE wrote his "Defence of Masonry," in reply to this pamphlet of PRICHARD's, and in it the word "degree" is used for the first time.

Dr. OLIVER states that MANNINGHAM revised the ritual ; that in 1770 it was again revised by DUNCKERLEY, and again in 1772 by PRESTON but Bro. WOODFORD says "there is no authentic evidence of these alterations, and no ritual exists in the archives of Grand Lodge."

In 1762 the celebrated exposure, "J. and B.," was published ; the author is supposed to have been a P.M. of the Lodge of Antiquity, named GOODALL ; between forty and fifty editions were published. Several editions are in the Hall Library, and they contain much interesting information, which must, however, not be written here.

The "Ancients" working seems to have differed from the "Moderns," in being more Christian in character. The special work of the "Ancients" appears to have been the promotion of Royal Arch Masonry ; they taught many curious legends, for some of which see OLIVER's *Revelations of a Square*.

* * * * *

In 1813 the two rival Grand Lodges were amalgamated to form "The United Grand Lodge of England." The "Ancients" had become so powerful that many of their demands had to be conceded, the principal of which was, that in future, Royal Arch Masonry, though distinctly an innovation, was to be recognised as part of "pure ancient Masonry."

At the time of the Union the formation of a ritual from those of the "Ancients" and "Moderns" was entrusted to Dr. HEMMING, who drew up one ; he, however, fell ill, and it was added to and completed by WILLIAMS. HEMMING's Ritual was extensively used in Yorkshire, and is still practised. WILLIAMS' Ritual was formally adopted by Grand Lodge,*

* Bro. WOODFORD.

and is that rendered popular by the famous Emulation Lodge of Improvement, London, which is the standard of work in this Province. The old Prestonian form still lingers in some Lodges, and there are traces still of the old "Ancients," and of "Old York" working. The disentanglement of the various constituents would be very interesting work, but must be left for the present; we may, however, rest assured with Bro. WOODFORD, "that the ritual which we now use, though expanded in many ways, is essentially the same as that of 1717, and we have no reason to doubt, as that of pre-1717 Masonry."

NOTE.—I must acknowledge my indebtedness to Bro. W. J. HUGHAN, who has very courteously answered my enquiries for information.

REFERENCES.—*The Freemason*; Stevens' *Evolution of Symbolic Masonry*; Oliver's *Revelations of a Square*; Gould's *Four Old Lodges*; Hughan's *Masonic Memorials*; *Ars Quatuor Coronatorum*, 1890; various *Exposures*.

R. P.

A discussion followed, in which Bros. BILLSON, BIGGS, MASON, HOLMES, and THORP took part.

Apologies for absence having been read, and hearty good wishes tendered by visiting Brethren, the Lodge was closed.

Mark Masonry.

On January 30th, 1895, the Right Hon. the EARL OF EUSTON, M.W. Pro G.M. of England, was installed as Prov. Gd. Mark Master of Leicestershire and Rutland, the Ceremony being performed by the Deputy G.M. of England, the Right Hon. VISCOUNT DUNGARVAN.

W. Bro. W. H. BARROW, Mus. Doc., P.M. 523, P.P.G.Org., and Hon. Mem. of the Lodge of Research, was appointed Grand Organist of The Grand Lodge of Mark Master Masons, at a Meeting held in London, on June 4th, 1895.

Rev. William Peters, L.L.B.

D.P.G.M. OF LEICESTERSHIRE, 1793-1814.

THE Frontispiece to the present Transactions is a portrait of the Rev. WM. PETERS, the first Dep. Prov. Gd. Master of Leicestershire, who was appointed to the office by the P.G.M., THOMAS BOOTHBY PARKYNS, Esq. (afterwards LORD RANCLIFFE), in the year 1793.

WILLIAM PETERS was born in the Isle of Wight. His father soon afterwards being appointed to a post in the Irish Customs, the family removed to Dublin, young PETERS being eventually placed under the care of the famous Dr. SHERIDAN, with a view to entering the Church. During this period, however, he showed such decided artistic talent and desire to see the works of the great masters, that his friends agreed to suspend his studies and permit him to travel and gratify his inclination. He twice visited Italy, making excellent copies of the celebrated pictures of Corregio, Titian and Rubens. During his first visit, in 1763, he was elected a member of the Imperial Academy of Florence, and on returning to England, in 1777, after his second visit, he was made a Royal Academician.

Well educated and connected, and gifted with exceptional talent, it is not surprising to find him in the first society of the day. The Earls of Rutland, Exeter, and others, men of great wealth and influence, gave the young painter their patronage and friendship, adding his works to their galleries and forwarding his interests on every possible occasion. Among his most famous pictures are "The Resurrection of a Pious Family," "The Guardian Angel," "Cherubs," and "Scenes from Shakespeare." The picture formerly over the altar in Lincoln Cathedral was also his work.

Having now reached the summit of his profession, PETERS determined to take up that career which his parents had first intended he should follow—the Church. Accordingly he matriculated at Oxford, in November, 1779, entered Exeter College, took the degree of LL.B., and received orders in due course.

During a visit to Paris, in 1782, he became acquainted with the Duke of Manchester, at that time English Ambassador at the French Court. This nobleman manifested his friendship and patronage to young PETERS, whilst his subsequent appointment as Chaplain in Ordinary to the Prince of Wales was directly due to his Grace's influence

On May 19th, 1787, the Rev. Wm. PETERS was instituted to the Rectory of Scaford (Leicestershire), becoming subsequently Rector of Knipton (Leicestershire), Rector of Woolsthorpe (Lincolnshire), Vicar of Eaton (Leicestershire), Prebend of St. Mary Crackpool, in Lincoln Cathedral, resigning this for the more valuable stall of Langford Ecclesia in 1795. It is recorded that he faithfully fulfilled his parochial duties, transferring to his new sphere of work the same conscientious energy which had distinguished him in his secular pursuits.

His Masonic career illustrates in a great measure the same energy and success. He was initiated in the "Somerset House" Lodge, No. 2, London, on the 27th February, 1769. In 1783 he painted and presented to the Grand Lodge the full length portraits of LORD PETRE (G.M. 1772 to 1776) and the DUKE OF MANCHESTER (G.M. 1777 to 1782). In acknowledgment of the gift, H.R.H. the DUKE OF CUMBERLAND, Gd. Master, at the Grand Lodge held 23rd November, 1783, conferred upon him the title of Grand Portrait Painter, whilst at a Meeting of Grand Lodge, held 28th November, 1787, a resolution was passed, conveying the thanks of that body to the Rev. W. PETERS for "his kind superintendence and great liberality in beautifying and ornamenting the Hall."

To the portraits before alluded to, Bro. PETERS afterwards added those of the DUKE OF CUMBERLAND (G.M. 1782 to 1790), and the PRINCE OF WALES (G.M. 1790 to 1813); all four portraits were, however, unfortunately destroyed by a fire which devastated Freemasons' Hall on May 3rd, 1883. A likeness of GEORGE III., now hanging in the Board room, is believed to be by PETERS, and is the only portion of his work remaining at Grand Lodge.

In 1787 he assisted in founding the "Prince of Wales" Lodge (now 259), London, membership of which was at first restricted to those, who were either in the service of His Royal Highness, or were firmly attached to his person and interest. Among the founders of the Lodge were GEORGE, PRINCE OF WALES (afterwards GEORGE IV.) and CHEVALIER RUSPINI (founder of the Royal Masonic Institution for Girls). Rev. W. PETERS was the first Secretary of the Lodge, retaining the office until 1794.

On June 21st, 1792, Bro. PETERS was installed the first Provincial Grand Master of Lincolnshire, at a Lodge held at the George Inn, Grantham, presiding over that Province until his death in 1814. He appears to have been present in Prov. Gd. Lodge upon two or three occasions only, the management of the Province devolving upon the Rev. MATTHEW BARNETT, who held the office of Deputy Prov. Gd. Master for about forty years.

In the year 1793, the Prov. Gd. Master of Leicestershire, Bro. THOMAS BOOTHBY PARKYNS, M.P. (afterwards LORD RANCLIFFE), appointed Bro. PETERS to the vacant office of Deputy Prov. Gd. Master

of the Province. The announcement of this appointment was made at the January Meeting of St. John's Lodge, Leicester, and appears to have given considerable satisfaction to the Leicester Brethren, as is evidenced by a Meeting of the Permanent Committee of the Lodge being immediately afterwards called, to settle a form of letter of congratulation to the new D.P.G.M. (A copy of this letter is preserved in the Minutes of St. John's Lodge).

The first recorded Meeting of the Provincial Grand Lodge of Leicestershire was held at the Lion and Dolphin Inn, Market Place, Leicester, on Tuesday, the 18th of June, 1793, and was presided over by the Deputy Prov. Gd. Master, Bro. Rev. WM. PETERS. The investment of Officers took place, after which is the following curious Minute :

“THE Most Worshipful Provincial Grand Master having heard much of the Virtues and Abilities of Mr. SMITH, junr., the son of Bro. SMITH, who is not yet a Mason, but it is probable soon will be one, was pleased to reserve a blue apron for him as Grand Painter, and it was accordingly delivered into the hands of Bro. HODGES, S.G.W., in order to the investiture of Mr. SMITH, after his initiation.”*

This is the first and last recorded appearance of the D.P.G.M. among the Leicester Brethren ; after 1793 no Meeting of the Prov. Gd. Lodge was held until 1816, after the appointment of a new Prov. Gd. Master in the person of the 2nd LORD RANCLIFFE.

Bro. PETERS died at Sevenoaks, Kent, on the 20th March, 1814, having gone there for the benefit of his health.

The foregoing account is mostly taken from Bro. W. DIXON's *History of Freemasonry in Lincolnshire*. The Portrait is from Bro. FENN's *History of the "Prince of Wales" Lodge*.

J. T. T.

* Two Members of St. John's Lodge received a similar appointment in 1816. Bro. PETERS also appointed a Prov. Gd. Painter in 1792 in his province of Lincolnshire.

The late Bro. W. Kelly's Bequest

TO THE

FREEMASONS' HALL LIBRARY AND MUSEUM.

The following valuable articles were bequeathed by the late Bro. W. Kelly, or were subsequently presented by his Executors:—

CERTIFICATES.

1. *Patent of Appt. as D.P.G.M. 1852.
2. " " " (Fowke). 1856.
3. " " " (Howe). 1856.
4. " " " " " (Illuminated and framed.)
5. Patent of Appt. as Prov. G.M. 1870.
6. Gd. Chap. R.A. Eng.; Compn. 1842.
7. " " Patent as Prov. G. Supt. 1870.
8. G. Lo. M.M.M.; Mark Master. 1858.
9. " Patent as Prov. Gd. M.M.M. 1858.
10. " R. Ark Mr. 1882.
11. A. and A.S.R.; Rose Croix. 1882.
12. " 30°. 1886.
13. K. Templar. 1883.
14. " E.P. 1885.
15. " Kt. of Malta. 1886.
16. Red Cross of Rome; Sir Knt. 1871.
17. " " Patent as Int. Gen. 1871.
18. * " " K.H.S. and St. John. 1880.
19. R. Arch (New York) No. 54 to W. Kelly. 1827. (This is Bro. W. Kelly's father.)
20. Gd. Chap. R.A. (Eng.) to Hy. Harding, 766. 1848.

* Nos. 1 to 18 are Bro. Kelly's personal Certificates and Patents.

21. Gd. Chap. R.A. (Eng.) to R. W. Johnson, 348. 1859.
22. R.A. (Scotch) Sup. G.R.A. Chap. of Scotland. 1856.

JEWELS.

23. Silver Gilt Collar Jewel as Prov. G.M.
24. Gold P.M.'s Jewel. (Presentation from 766 in 1848.)
25. Antique Gold Jewel with Emblems and Hair.
26. Member's Jewel of the Grand Master's Lodge (Mark).
27. Silver Member's Jewel of Lo. 2076.
28. Queen Victoria Jubilee Jewel.
29. Oval Metal Jewel, representing St. George and the Dragon.

BOOKS, ETC.

30. Autograph Letters. Sir F. G. Fowke to W. Kelly. 1842-1856.
31. " 1st Earl Howe to W. Kelly. 1842-1870.
 3 vols.
32. Masonic Letters to W. Kelly. 1887. 2 vols.
33. Masonic Letters and Summonses. 1812 to 1888. 7 vols.
34. Illuminated Testimonial to Bro. Kelly. 1873. Folio. Bound
 in vellum.
35. Masonic MSS. 2 vols. V.D. 4to.
36. Freemasonry in Leicestershire. 3 vols. V.D. 8vo.
37. Gd. Lo. of England; Calendar for 1826.
38. Masonic Register and Pkt. Mag. for 5825. New York, 1825.
39. Large Photograph of Bro. Kelly. 1893.
40. Illuminated Address from St. John's Lodge. 1869.
41. Illuminated Address from Prov. G. Lo. 1888.
42. Two fac-simile Ashby French Certificates.

VARIOUS.

43. W. Kelly's Master Mason's Apron. Dated January 9th, 1838
 44. Firing Glass. Lo. of Temperance, 281. Dated 1830.
 45. Firing Glass. Lo. of Temperance, 198.
 46. Bronze Medal. Centennial of G.L. of Maryland. 1887.
 47. Bronze Medal. Chine Lo. Exhibition. 1886.
- Sundry Photos, &c., &c.
-

Leicester Freemasons' Hall Library.

Additions from May, 1894, to July, 1895.

COMMUNICATED BY

W. BRO. JOHN T. THORP, P.M. 523 AND 2429, P.P.S.G.W.,
Honorary Secretary and Chief Librarian.

(By special permission of the Library Committee.)

A

207. Ancient York Masonic Rolls. Hull, 1894. 8vo.
 208. Ars Quatuor Coronatorum. 1893 and 1894.

B

209. Builders' Rites and Ceremonies. G. W. Speth. Margate,
 1894. 8vo.

C

210. Cahiers (seven) of Old French Craft Ritual (MS.).
 211. Calendar; Gd. Lo. of Eng. 1826.
 212. Catalogue of Ancient Masonic Documents belonging to
 Gd. Lo. of Nova Scotia. Halifax, N.S., 1890. 8vo.
 213. Catalogue of Books on Freemasonry. (Spencer). 1870.
 214. " " " " 1873.
 215. " " " (Kenning). 1887.
 216. " " " (Purnell). 1893.
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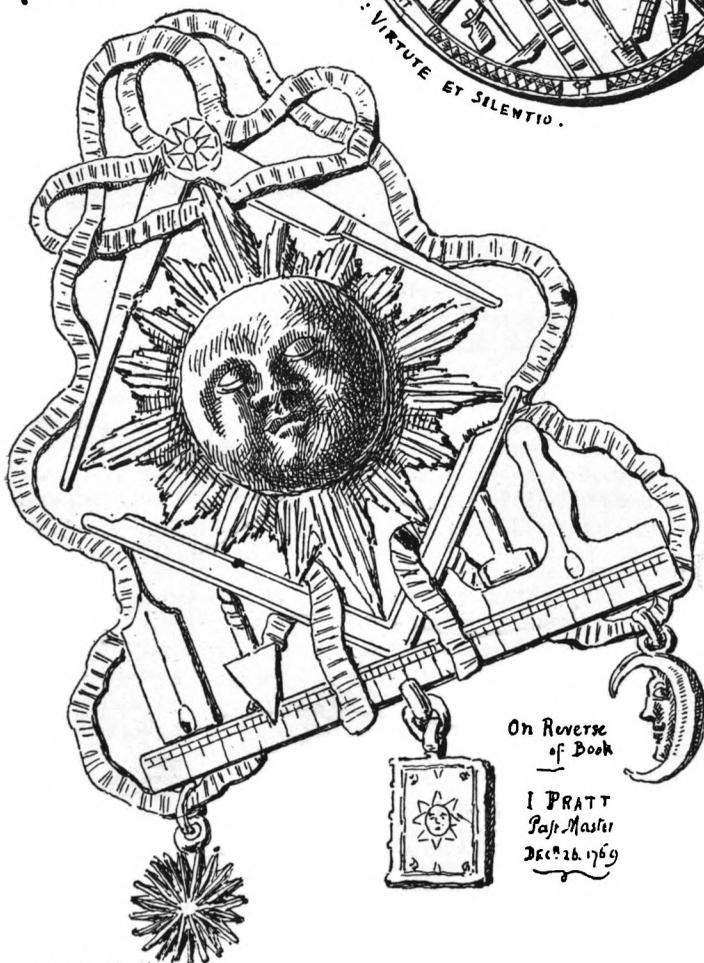
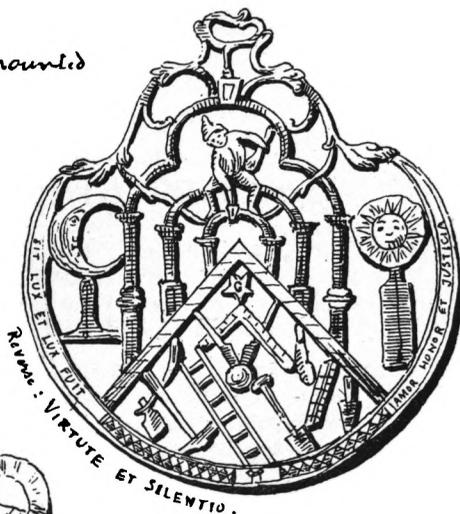
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