

THE LODGE OF RESEARCH,

No. 2429, LEICESTER.

TRANSACTIONS

FOR THE

YEAR 1895-6.

W. Bro. W. H. STAYNES (P.M. 2081), P.P.G. Std. B., 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, Prov. S.G.W.
- W. Bro. E. HOLMES, P.M. 279, Prov. G. Sec.
- W. Bro. W. H. STAYNES, P.M. 2081, P.P.G. Std. B.
- Bro. R. PRATT, M.D., S.W. 1560.
- Bro. F. W. BILLSON, LL.B., S.W. 1391.
- W. Bro. Rev. HENRY S. BIGGS, B.A., W.M. 523, P.P.G. Chap.

Joining Members.

- W. Bro. W. VIAL, P.M. 1007, P.P.S.G.W.
- W. Bro. Rev. H. J. MASON, P.M. 1146, P.P.G. Chap.
- W. Bro. J. J. W. KNOWLES, I.P.M. 1007, Prov. G. Stwd.
- W. Bro. H. HOWE, P.M. 1391, P.P.A.G.D.C.
- W. Bro. W. D. GRANT, I.P.M. 279.
- W. Bro. G. NEIGHBOUR, P.M. 523, Prov. G.D.C.
- 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, J.D. 523, P.P.G. Org.

Honorary Members.

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

Members of the Correspondence Circle.

- Bro. W. A. LEA, J.W. 523.
 Bro. F. S. WATERMAN, S.W. 2081.
 W. Bro. E. C. KILBY, W.M. 2081.
 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, I.P.M. 50.
 W. Bro. ARTHUR GREEN, P.M. 2028, P.P. G. Std. B.
 Bro. G. GIBBONS, 1391.
 Bro. J. CUNNINGHAM, I.G. 1391.
 Bro. A. F. HOLLAND, 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, Prov. J.G.W.
 Bro. JOHN CLIFTON, J.W. 279, Prov. G. Stwd.
 W. Bro. W. BRAMLEY, P.M. 1265, P.P.G. Stwd.
 W. Bro. JNO. LANE (F.C.A.), P.M. 1402, P.A.G.D.C. (Eng.).
 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, Prov. G. Std. B.
 W. Bro. W. H. SWINGLER, P.M. 2081, P.P. 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, 2081.
 W. Bro. H. PICKERING, P.M. 279, Prov. J.G.D.
 W. Bro. W. J. CURTIS, P.M. 523, P.P.J.G.D.
 W. Bro. W. A. SPENCER, I.P.M. 523.
 Bro. W. T. COLTMAN, Sec. 523.
 Bro. JNO. PLATTS, 1130.
 W. Bro. E. F. KNIGHT, W.M. 1130.
 Bro. W. E. KEITES, I.G. 279.
 W. Bro. ARNO JAHN, I.P.M. 2081, Prov. G. Stwd.
 Bro. C. C. LITTLEFIELD, Sec. "Joseph Webb" Lo. (Boston, U.S.A.).
 W. Bro. C. F. OLIVER, P.M. 1007, P.P. Gd. Stwd.
 Bro. E. V. OLIVER, Stwd. 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, P.P.G. Stwd.
 Bro. JOSEPH BERRIDGE, 1391.
 Bro. GEO. C. NEVILLE, 523.
 Bro. P. JOSEPH, 960.
 Bro. F. W. CROSS, 539.
 W. Bro. M. C. PECK, P.M., Prov. (i. Sec., N. and E. Yorks, P.G. Std. B. (Eng.).
 Bro. A. SMITH, J.D. 1007.
 W. Bro. A. J. WEST, P.M. 2081, Prov. G. Swd. B.
 W. Bro. A. CHAMBERS, P.M. 1391, Prov. G. Supt. Wks.
 Bro. G. J. RODWAY, 1391.
 Bro. R. H. WARREN, 1391.
 Bro. A. H. HAMPSON, 523.
 W. Bro. J. C. S. BURKITT, M.D., W.M. 779.

- W. Bro. W. J. C. CRAWLEY, LL.D., D.C.L., F.R.G.S., F.G.S.,
F.R.H.S.; P.M. 357 (I.C.); S.G.D. Ireland.
- W. Bro. H. SAMUELS, P.M. 960. P.P.S.G.D. (South Wales).
- W. Bro. R. B. SMITH, L.R.C.P., P.M. 50, P.P.G. Supt. Wks.
- W. Bro. H. W. DIEPERINK, M.D., Lodge de Goede Hoop (D.C.)
Cape Town-
- W. Bro. ROBT. HALL, P.M. 1495.
- Bro. C. S. BREWER, J.D. 2423.
- Bro. H. C. BEEBY, 2081.
- Bro. H. E. CLAYTON, 523.
- Bro. W. SHEEN, 1391.
- Bro. A. T. BLAKESLEY, Stwd. 50.
- Bro. G. BONNER, 523.

Dates of Meetings for 1896-7.

-
- September 28th, 1896. Installation.
- November 23rd, 1896.
- January 25th, 1897.
- March 22nd, 1897.
- May 24th, 1897. Election.
-

Officers, 1895:96.

W. Bro. W. H. STAYNES (P.M. 2081), P.P.G. Std. B.,	W.M.
W. Bro. E. HOLMES (P.M. 279), Prov. G. Sec.,	I.P.M.
Bro. R. PRATT, M.D. (S.W. 1560),	S.W.
Bro. F. W. BILLSON, LL.B. (S.W. 1391),	J.W.
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.
W. Bro. Rev. H. S. BIGGS, B.A. (W.M. 523), P.P.G. Chap.,	S.D.
W. Bro. J. J. W. KNOWLES (I.P.M. 1007), Prov. G. Stwd.,	J.D.
W. Bro. W. VIAL (P.M. 1007), P.P.S.G.W.,	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 Sixteenth Meeting

and

Third Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 23rd, 1895.

W. Bro. E. HOLMES (P.M. 279), Prov. Gd. Sec., W.M., presided, the following Members and Visitors being also present:—

Bros. W. H. STAYNES (P.M. 2081), Prov. G. Std. B., S.W. and W.M. elect; R. PRATT, M.D., J.W.; Rev. H. J. MASON (P.M. 1146), Prov. G. Chap., Chaplain; J. T. THORP (P.M. 523), P.P.S.G.W., P.M. and Sec.; F. W. BILLSON, S.D.; Rev. H. S. BIGGS, J.D.; J. J. W. KNOWLES (W.M. 1007), I.G.; JAS. TANSER, Tyler; W. VIAL (P.M. 1007), P.P.S.G.W.; H. HOWE (P.M. 1391), P.P.A.G.D.C.; G. NEIGHBOUR (P.M. 523), Prov. G. Stwd.; R. B. STARKEY (P.M. 1391), P.P.A.G.P.; L. STAINES, Prov. G. Org.

Hon. Mem.—W. Bro. W. J. HUGHAN, P.S.G.D. (Eng).

Members of the Cor. Cir.—Bros. E. C. KILBY (S.W. 2081); W. S. FULSHAW (W.M. 50); G. GIBBONS; S. KNIGHT (P.M. 1391), P.P.A.G.P.; T. COLTMAN (P.M. 1265), P.P.G.Reg.; A. FERGUSSON (P.M. 1391), P.P.J.G.D.; F. B. WILMER (P.M. 2028), P.P.G. Supt. Wks.; J. CLIFTON; JNO. LANE (P.M. 1402), P.A.G.D.C. (Eng.); W. A. SPENCER (W.M. 523); W. T. COLTMAN; JNO. PLATTS; E. F. KNIGHT (S.W. 1130); W. E. KEITES; C. A. JAHN (W.M. 2081); J. BERRIDGE; and P. JOSEPH.

From Lodge No. 279.—Bros. J. BUTCHER, J.W.; T. HUNT; G. CHITHAM and W. HUNT.

From Lodge No. 506.—Bro. T. W. LUMLEY.

From Lodge No. 523.—Bros. J. B. WARING, P.M., P.P.A.G.D.C.; A. LAWRENCE, P.M., P.P.G. Org.; Rev. T. HUDSON, Chap.; W. BREAM, Stwd.; R. W. HARVEY; J. KERSHAW; A. H. HAMPSON; J. PARSONS and W. M. COWDELL.

From Lodge No. 1007.—Bros. A. SMITH, I.G., and T. W. GODDARD.

From Lodge No. 1391.—Bros. A. CHAMBERS, P.M., G. J. RODWAY, R. H. WARREN and J. H. QUILTER.

From Lodge No. 1560.—Bros. Rev. C. H. WOOD, P.M., P.P.S.G.W., THOS. CARTER, P.M., P.P.G.P., and C. CROSSLEY.

From Lodge No. 2028.—Bros. H. G. MARRIOTT, W.M., E. J. ALLEN, J.W., J. G. COLLIS, and E. C. TOMLINSON.

From Lodge No. 2081.—Bro. E. R. FOX.

After the Minutes of the last Meeting had been confirmed, and the distinguished visitors saluted, the following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz :—

- Bro. FRED. W. CROSS, Stwd. 539, Walsall.
- „ M. C. PECK, P.M., Prov. G. Sec. N. and E. Yorks.,
P.G. Std. B. (Eng).
- „ A. SMITH, I.G. 1007.
- „ A. J. WEST, P.M. 2081.

The Worshipful Master then installed Bro. W. H. STAYNES (P.M. 2081), Prov. Gd. Std. B., into the Chair of the Lodge, according to old established custom, who subsequently appointed and invested the following Brethren as Officers of the Lodge for the ensuing year, viz :—

- Bro. E. HOLMES, I.P.M.
- „ Dr. R. PRATT, S.W.
- „ F. W. BILLSON, J.W.
- „ Rev. H. J. MASON, Chaplain.
- „ W. D. GRANT, Treasurer.
- „ JOHN T. THORP, Secretary.
- „ Rev. H. S. BIGGS, S.D.
- „ J. J. W. KNOWLES, J.D.
- „ W. VIAL, I.G.
- „ J. TANSER, Tyler.

The Treasurer's Accounts were passed, and a vote of thanks accorded to him for his services, after which the following Brethren were elected to represent the Lodge on the various local Committees, viz :—

- Prov. Com. of Gen. Purposes : Bro. Rev. H. J. MASON.
- Prov. Charity Com. : Bro. Dr. PRATT.
- Freemasons' Hall Com. : Bros. H. HOWE and F. W. BILLSON.
- Com. of Prov. Mas. Char. Ass. : Bro. J. T. THORP.

The Worshipful Master then briefly introduced Bro. W. J. HUGHAN, and expressed his extreme gratification that the worthy and distinguished Brother had been induced to pay a repeat visit to the Lodge.

Bro. HUGHAN, who upon rising, was received with applause, then proceeded to deliver a Lecture upon

The Origin and History of the Three Degrees, including the Royal Arch. 1717-1817.

SYLLABUS.

PART 1.—Antiquity of esoteric Freemasonry. The three grades as operatives—Masters (or Employers), Fellows (or Journeymen) and Apprentices. The Master, Wardens and Members of a Lodge. Initiation under the old Regime. Reading the “Old Charges.” Communication of the “Mason’s Word” and Signs. Simplicity, Similarity and Brevity of the “Making” throughout Great Britain and Ireland.

PART 2.—The rise of the Craft Degrees. What is meant *Masonically*, by the term “Degree.” Origin of three separate Ceremonies, their gradual amplification, adoption and subsequent alteration. Advent of the Royal Arch prior to the so-called “Schism of 1751.” Earliest Minutes of the Third and R.A. Degrees. General and Masters’ Lodges. The rival Organizations and their Rituals—“Moderns,” “York Masons” and “Ancients,”—their Customs, Ceremonies and Regulations. Foundation of the United Grand Lodge in 1813, and of the United Grand Chapter in 1817. The revised Rituals. Restoration, Absorption, Exclusion and Recognition. Masonic Uniformity.

PART 1 was mainly devoted to proving that *esoteric* and *speculative* Freemasonry existed from *time immemorial*, that the Ceremony of Initiation was simple in character, and involved but the *one* communication of signs and words, until *after* the formation of the premier Grand Lodge in 1717.

There were three Grades or Positions, but these were *not* divided into as many separate Degrees, conferred only on favoured brethren to the exclusion of others not eligible; this did not take place until the rise of the three Ceremonies known as the “entered” Apprentice, the “passed” Fellow Craft, and the “raised” Master Mason of early last century.

Before the Grand Lodge era there were *Apprentices* to the “Mason Trade,” whose names were “entered,” and to whom in due time the “Old Charges” were read and the secrets communicated. After a certain period of probation, the Apprentices had an “essay” set them, and those who acquitted themselves successfully were technically “passed” *Fellow-Craft*, while the *Master Mason* was an Employer of Labour or some Gentleman so named as a compliment.

There were also, under the old régime, the Master, Wardens and Members or Fellows of each Lodge—or other ranks corresponding thereto—as in the Records of the Lodge at Alnwick, which began in 1703, and whose Bye-laws or “Orders” are dated in 1701.*

* A *fac-simile* of these was exhibited, which had just been completed for the Second Publication and Reproduction of the Rosicrucian Society of Newcastle on Tyne, and was much admired.

Many instances were mentioned of Initiations in England and Scotland in the 17th century, such as admissions of speculative members by the "Lodge of Edinburgh" from the year 1600 or earlier, and of Ashmole at Warrington in 1646. Also visitations by brethren were noted, and elections of joining members, thus proving a common bond of union between the old Lodges and those of the new régime, as well as some uniform method of recognition known to the Craft in Great Britain, before and after the second decade of last century.

A Presbyterian clergyman was found fault with in 1652 for being a Freemason, but the Presbytery held that "there is neither sinne nor scandall in that *word* (the Masons'), because in the purest tymes of this kirke, maisons haveing that word have been ministers, &c."

The giving of the "Mason word" by the Journeymen of the Lodge of Edinburgh in the early part of the eighteenth century, led to a rupture with the Masters or Employers of that Lodge, the Fellow-crafts or Journeymen being determined to communicate it themselves, and thus put an end to the monopoly of the Masters. The "Decreet Arbitral" of 1715 was the result, permitting the Journeymen to continue their independence.

No matter in what form the Secrets are alluded to in MSS. of any kind prior to 1717, there is no mention of separate and distinct degrees, but only the one ceremony.

The Sloane MS., No. 3,329, was duly considered, and its testimony fairly valued as of *post* Grand Lodge era, and the Records of the old Lodge of Haughfoot of 1702, were shewn not to favour a second or superior ceremony for the Fellow Crafts.

PART 2. Brother HUGHAN considered that there were three degrees known in 1723, and that they were worked, according to evidence, in 1724-5, and before the Grand Lodge is said to have permitted Lodges to communicate them. He instanced the Records of a Lodge (now in the British Museum) which mention the Third Degree as early as 1725, and exhibited photographs of another Minute book, lately discovered, which describes the passing of Masters in London in 1727, and the holding of a Masters' Lodge in 1729.

The advent of the Royal Arch slightly before 1740, and therefore prior to the formation of the "Ancients" Grand Lodge, and before DERMOTT'S membership, was carefully proved, and the curious fact noted, that the Degree was more popular with the members of the Regular or Premier Grand Lodge, than with its celebrated rival.

Many early Lodges never had the Fellow Craft Degree noted in their Minutes, whilst others had; on the other hand it was customary, for many years, for ordinary brethren not to go beyond the "Fellow Craft," as they were eligible for office with, or without, the Third Degree.

The York Rite and York Lodge died out during the last decade of the eighteenth century, and left no representatives, so that modern "Ancient York Masons," whenever and wherever so called, are wrong titles, and quite unhistoric.

The Ritual was traced through its several stages up to the Union of December, 1813, also the means employed to secure uniformity.

Bro. HUGHAN held, that though a Committee was appointed to settle the revised Ritual, yet their work, when so arranged, had never been recognised nor officially adopted by the Grand Lodge. He advocated the Grand Lodge and the Provincial Grand Lodges securing the services of competent Brethren, to make the "Emulation" working known, and recommended Provincial Grand Registrars being utilized for that object, when duly instructed, but deprecated harsh measures under present circumstances. Personally he would like to meet with two Brethren who absolutely agreed as to all minute details. He belonged to the Emulation Lodge of Improvement and to the Stability Lodge of Instruction, and believed there was room for both bodies. Meanwhile he counselled forbearance until such time as Grand Lodge really decided what was, and what was not, the proper work.

At the close of the Lecture, Bro. HUGHAN invited questions from any Brethren who desired more information. Bros. R. PRATT, S.W., F. W. BILLSON, J.W., J. J. W. KNOWLES, J.D., Rev. C. H. WOOD, Rev. T. HUDSON, and the SECRETARY asked for further information upon matters touched upon in the Lecture, and were replied to by Bro. HUGHAN. W. Bro. JNO. LANE, P.G.A.D.C. (Eng.), also gave a short Address.

A hearty vote of thanks was unanimously accorded to Bro. HUGHAN for his extremely valuable and instructive Lecture, on the proposition of Bro. E. HOLMES, I.P.M., seconded by Bro. R. PRATT, S.W. Bro. J. LANE was also thanked for his Address.

Apologies for absence were received from W. Bros. S. S. PARTRIDGE, D.P.G.M., Rev. CANON SANDERS, P.G. Chap. (Eng.), and others.

Hearty good wishes having been tendered by visiting Brethren, the Lodge was closed.

The usual Annual Conversazione followed, many of the Brethren present expressing themselves delighted with the very interesting Meeting of the Lodge.

The Seventeenth Meeting

of the Lodge was held at the Freemasons' Hall, Leicester, on November 25th, 1895. The WORSHIPFUL MASTER occupied the Chair, and most of the Officers together with a number of Members and Visitors were present.

After the Minutes of the last Meeting had been confirmed, the following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz :

- Bro. AR. CHAMBERS, P.M. 1391, Prov. Gd. Supt. Wks.
- „ G. J. RODWAY, 1391.
- „ R. H. WARREN, 1391.
- „ A. H. HAMPSON, 523.
- „ J. C. S. BURKITT, M.D., W.M. 779.
- „ J. W. CHETWODE CRAWLEY, LL.D., &c. &c., P.S.G.D. (Ireland).
- „ H. SAMUELS, P.M. 960, P.P.S.G.D., South Wales.
- „ R. B. SMITH, L.R.C.P., P.M. 50, P.P.G. Supt. Wks.
- „ H. W. DIEPERINK, Lodge de Goede Hoop (Dutch Constitution), Cape Town.

A letter was read from Bro. C. C. LITTLEFIELD, Cor. Cir., giving an account of the fire which partially destroyed the Masonic Temple at Boston (U.S.A.), on September 17th, 1895. A resolution was passed expressing sympathy with the Boston brethren, on account of the loss sustained by them.

The Worshipful Master (Bro. W. H. STAYNES), then read a Paper on "The Masonic Degrees of 1723," of which the following is a very brief summary :—

The Masonic Degrees of 1723.

The most distinguished and eminent Freemasons are still unable to agree as to the number and character of the Masonic Degrees of 1723. Many have been the discussions, but still no settlement, and one almost begins to doubt of the matter ever being finally decided.

The subject is once again discussed in the recently issued *Ars Quatuor Coronatorum* (Vol VIII., Part 2), and it will no doubt prove interesting to the members of The Lodge of Research, to have some extracts from the discussion brought forward and considered.

Bros. R. F. GOULD and W. J. HUGHAN take a prominent part in the controversy; they hold opposite opinions, although both base them primarily on "The 1723 Book of Constitutions," a very rare and valuable book, a copy of which, belonging to the Leicester Freemasons' Hall Library, is exhibited at the present Meeting.

The following extracts may be taken as briefly stating Bro. Gould's view of the matter :

With regard to the number of Masonic degrees known and recognized as such in 1723; these were two in number, Entered Apprentice and Fellow Craft; the former combining the degrees of E.A. and F.C.; and the latter being that of M.M. *as we now have them.* The first step in those days was called the "Apprentice Part," and the second or final step, "The Master's Part."

That only two degrees were recognised by the Grand Lodge of England in 1723, may, indeed, be considered to have been placed beyond doubt by the subsequent legislation of 1725.

"The Constitution, History, &c." (pp. 1 to 48 of the 1723 B. of C.); the expression, "Master Mason" is invariably applied to denote a person holding the position of Grand Master, or a "Master of Work." The highest Masonic *degree* that could have been present to the author's mind in 1723, is however very plainly revealed in a passage relating to the secrets of the Ancient Lodges; "But neither what was convey'd nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a *FELLOW CRAFT.*"

The Charges of a Free-mason, Fourth Article, "Of Masters, Wardens, Fellows and Apprentices." The Apprentice is to be duly made a Fellow-Craft, that he may attain the honour of being the Warden, and afterwards Master of the Lodge, Grand Warden, and at length Grand Master of all the Lodges according to his merit. Fifth Article enjoins "When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows."

The "*General Regulations*" (Article 13); Apprentices must be admitted Masters and Fellow-Craft only here, [*i.e.*, in the Grand Lodge] unless by a dispensation. . . . The Treasurer and Secretary shall each have a Clerk, who must be a Brother and Fellow-Craft. . . . Another Brother (who must be a Fellow-Craft), should be appointed to look after the Door of the Grand Lodge (Article 25). "One experienced and discreet Fellow-Craft" from each Lodge is to serve on the Committee at the Grand Feast; and after dinner (Article 37) "the Grand Master shall allow any Brother, Fellow-Craft or Apprentice to speak.

The manner of "Constituting a New Lodge."—"The Candidates, or the New Master and Wardens" are described as "being yet among the Fellow-Craft." . . . Also, that the New Master, then "calling forth two Fellow-Craft, shall, in due Form, install them as Wardens."

The songs, it should be observed, are four in number, corresponding with the classes of brethren enumerated in the fourth article of the "Charges of a Free-Mason." If there had been a higher *degree* than that of Fellow-Craft, doubtless there would have been a fifth song.

As compared with the opinions of Bro. GOULD, contained in the foregoing, we may take the following extracts as briefly giving the opinions of Bro. W. J. HUGHAN.

My researches do not accord with this (Bro. GOULD's) view of the matter, and I entirely object to the assertion "that only two degrees were recognized by the Grand Lodge of England in 1723." On this point we need all endeavour to steer clear of dogmatism, for neither of the two opinions held by members of the "Quatuor Coronati" Lodge are entirely free from difficulty, though it appears to me, that the view I have long favoured, is the least open to objection on either exoteric or esoteric grounds.

Apprentices, according to the Constitutions of 1723, were admitted "Masters and Fellow Craft" in Grand Lodge only, unless "*by a dispensation.*" For many years subsequently, brethren did not generally avail themselves of the privilege of being Master Masons (as they have done this century, and especially of late years), but evidently quite a number were content with being "made," which apparently, frequently or usually, included the "F.C." ceremony. I think it can be proved that in 1723 and certainly for years later, *Fellow Crafts* were eligible to be *Officers* and even *Masters* of Lodges; the fact of their not being "Master Masons" being no bar to such positions.

Many minutes of old Lodges, even down to the fourth decade of the last century, never allude to the F.C. being conferred, *though we know it was*, from other Records of the same period, and I think it quite clear that it was to Fellow Crafts Dr. Anderson alluded, and not Master Masons, in the "Constitutions" of 1723.

It is remarkable that the resolution agreed to by the Grand Lodge, November 27th, 1725, refers only to the "Making of Ma^{sts}" and that no mention is made of Fellow Crafts. From that date, Masters of Lodges, with the consent of the Wardens, "and the majority of the Brethren, being Ma^{sts}" were allowed to "make Ma^{sts}" at their discretion.

From the "Additional MSS., 23,202," British Museum, we know that two Initiates of 1st February, 1724-5, were passed "Fellow Crafts" before the "Philo Musicæ et Architecturæ Societas" was founded, 18th February of the same year, and that four others were "Regularly pass'd Masters in the before mentioned Lodge of Hollis Street," prior to its inauguration. These admissions were earlier than the vote of the Grand Lodge, already noted.

Many facts dovetail with the theory that brethren generally were made Apprentices and Fellow Crafts, but neglected the Master Mason's ceremony, which was distinct from, and beyond the other two degrees.

I might cite many instances proving that the F.C. was distinct from, and a pre-requisite for the M.M. from 1724-5, and probably so before; an easy explanation of the "Book of Constitutions," 1723, being, that the brethren generally became "Fellow Crafts," but so few took the "Master Mason," that *without* or *with* the latter degree, they were eligible for office."

The various extracts were then considered and criticised, the 1723 Book of Constitutions being frequently referred to; the WORSHIPFUL MASTER stated that he found it impossible to adopt either of the two views, and feared that further investigation is necessary before all the difficulties are cleared away. For the present it is well to withhold a decision, until more light has been thrown upon the matter by further research, for at present it is not possible to state absolutely what were the number or character of the Masonic Degrees of 1723.

The paper served as an excellent introduction to a very animated discussion, which was led off by the SECRETARY, who gave an account

of the latest researches on the subject. Bros. E. HOLMES, I.P.M., Rev. H. J. MASON, Chaplain, F. W. BILLSON, J.W., and others also took part in the discussion.

The SECRETARY exhibited a very rare and interesting French Certificate, and read the following paper upon it:—

“Grand Orient de France” Certificate, 1778.

The Certificate now exhibited is a very interesting document, not because the design is unique, for many similar specimens still exist, but because the Brother for whom it was issued, was one of the most distinguished French Masons of his time, and on account of the many interesting signatures appended to it.

The document is parchment, and is 23 inches by 19 $\frac{3}{4}$ in size; the design is from an engraved plate and consists of a platform, with seven steps, surrounded by a low wall upon which are a number of devices. On either sides are fluted pillars, without capitals, one surmounted by a figure holding the compasses, and the other by a figure holding a five-pointed star. As a heading are clouds with sun, moon and stars, in the centre of which is a small figure of Truth, holding up a mirror. The text is as follows:—

A LA GLOIRE DU GRAND ARCHITECTE DE L'UNIVERS.

SOUS LES AUSPICES ET AU NOM DE SERENISSIME GRAND MAITRE.

LE GRAND ORIENT DE FRANCE,

A TOUS LES MAÇONS REGULIERS.

UNION. FORCE. SALUT.

Le desir que nous avons de faciliter l'Entrée des Oriens Etrangers et des Loges régulières de France, | à ceux de nos freres qui nous paroissent dignes d'y être admis, nous porte à constater leur etat maçonique, dans la douce confiance qu'ils répan-
dront dans toutes les Villes | qu'ils parcoureront l'esprit de liberté, de concorde et d'amitié fraternelle, qui fait l'essence de notre ordre; par ces motifs, et sur le
temoignage avantageux qui nous à été rendu du frere | *Alexandre Louis Roëttiers de Montaleau, Ecuyer, Auditeur des Comptes, Maître* | et membre de la loge de St. Jean
régulièrement constituée à l'Orient de Paris, Sous le titre distinctif de *L'Amitié*. |
Vû la décision de la Chambre de Paris du *Treizieme* jour du *Troisieme* mois de l'An
de la vraie lumiere Cinq mil Sept cent *soixante dix-huit*. Nous | avons au dt frere
Roëttiers de Montaleau accordé et accordons le present Certificat Prions tous les
Maçons réguliers de luy faire l'accueil fraternel qu'ils desireroient eux mêmes | en
pareille circonstance, et de l'admettre après examen, aux travaux de son age, ainsi que
nous avons coutume d'en user envers tous les freres qui se presentent en notre Orient
munis | de Certificats autentiques des Oriens Etrangers, ou les loges régulières de
France. En foy de quoy nous avons délivré le présent Certificat de nous Signé,
contre-Signé, par notre Secre | taire Général, Scellé de notre grand Sceau et des trois
Sceaux de nos Chambres le *Vingt cinquieme* jour du *Troisieme* mois de l'An de la
vraie lumiere | Cinq mil Sept cent *soixante dix huit*.

[*Translation.*]

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE.
 UNDER THE AUSPICES AND IN THE NAME OF THE MOST WORSHIPFUL GRAND MASTER.
 THE GRAND ORIENT OF FRANCE,
 TO ALL REGULAR MASONS.
 UNITY. STRENGTH. GREETING.

Desiring to facilitate the admission into Foreign Lodges, and into the regular Lodges of France, of those brethren who may appear to us worthy of being admitted, induces us to establish their masonic rank, in the hope that in every town through which they may pass, they will diffuse the spirit of liberty, concord and friendship, which is the very essence of our order; for these reasons, and because of the favourable testimony which has been given to us of brother *Alexandre Louis Rœtters de Montaleau, Esquire, Accountant General, Master Mason, and member of the Lodge of St. John, regularly constituted in the Orient of Paris, under the distinctive title of "Friendship."* According to the decree of the "Chambre de Paris," dated the *thirteenth* day of the *third* month of the Year of the true light Five thousand seven hundred and *seventy-eight*. We have granted and do hereby grant the present Certificate to the said brother *Rœtters de Montaleau*. We entreat all regular Masons to give him such a fraternal reception as they would desire for themselves under similar circumstances, and to admit him, after due examination, to the privileges of his rank, as we are accustomed to do towards those brethren who present themselves at our "Orient," duly furnished with proper Certificates from Foreign "Orients" or from the regular lodges of France. In testimony of which we have delivered the present Certificate signed by us, countersigned by our Grand Secretary, sealed with our great seal and with the three seals of our "Chambres," the *Twenty-fifth* day of the *Third* month of the Year of the true light Five thousand seven hundred and *seventy-eight*.

The Certificate bears twenty-five signatures, among which are the following: Le Duc de Luxembourg, Guillotin, Tassin, Poncet, and Daubertin, a short account of each of whom follows:—

ALEXANDRE LOUIS RÖETTERS DE MONTALEAU.—This man, whom Bro. R. F. GOULD designates—"one of the foremost Masons of France," was born in Paris in 1748. He was initiated in the celebrated Scots Mother Lodge of Marseilles in 1772; joined the Grand Orient of France in 1778*; became Grand Orator in 1784, Grand Master of the Rose Croix in 1785, President of the Provincial Board (Chambre des Provinces) in 1787 and President of the Parisian Board (Chambre de Paris) in 1788. In 1793, when Freemasonry was nearly extinct in France, in consequence of the Revolution, DE MONTALEAU was filling the office of President of the Board of Management (Chambre d' Administration), having succeeded Tassin, a Paris banker, who was one of the victims of the Reign of Terror. In that year he was arrested and imprisoned as a "suspect," but Rebold, the French Masonic historian, informs us, that

* Gould says "1780."

he continued even from his cell to direct the affairs of the Craft. He was released on July 28th, 1794, and in the following year ventured to summon the remnant of the Grand Orient, and to resume work. Having been the means of preserving the archives, he set to work to re-organize the body, generously paid its debts, and endeavoured to resuscitate the dormant Lodges.

In 1796, the Grand Mastership having been vacant since the resignation of the Duke of Orleans in 1793, the post of Grand Master was offered to DE MONTALEAU, which he modestly declined, but accepted it subsequently, conditionally that the title was altered to Most Worshipful (Grand Venerable). In that capacity he presided over the Grand Orient, and exercised all the prerogatives of a Grand Master. Many Lodges were resuscitated, others established, and Freemasonry flourished again, although, as before, subject to the divided authority of various Grand Lodges. In 1799, DE MONTALEAU succeeded in arranging an amalgamation between the two principal bodies of French Masons, and in 1804 Prince Joseph Buonaparte (brother of the Emperor) was elected Grand Master, with Prince Cambacères as Substitute Grand Master, whilst DE MONTALEAU became Deputy (Représentant particulier du Grand Maître), which office he continued to hold till his death, on January 30th, 1807,* after having directed the affairs of the Craft for a period of twelve years. His son, ALEXANDRE HENRI NICHOLAS RÔETIERS DE MONTALEAU succeeded his father as Deputy.

LE DUC DE LUXEMBOURG.—He was Deputy Grand Master to the Duc de Chartres from 1772 to 1784.

GUILLOTIN.—DR. JOSEPH IGNACE GUILLOTIN was a native of Saintes, having been born there in 1738. He was already a prominent Mason in 1776, having been appointed, in that year, one of a Committee to enquire into the high grades. In 1778 he was President of the Provincial Board (Chambre des Provinces), and in that capacity signed the Certificate of DE MONTALEAU. In 1792 he was President of the Academy of Medicine of France, when the application was made to that body by the leaders of the Revolution, for some recommendation for ensuring the speedy and successful execution of the condemned victims of the revolutionary tribunals. The Academy, from a desire to spare the poor condemned wretches from the horrors of the axe and block, recommended the re-introduction of the instrument, which, under various names, had existed as a means of public execution long before in Germany, Italy, Scotland and England. The National Assembly by its decree of March 20th, 1792, adopted the recommendation, and authorized the use of the instrument, which has ever since been known by the name of the "guillotine," after the President of the Body which recommended its

* should say "1806."

adoption. Dr. GUILLOTIN died on March 26th,* 1814, at the age of 76 years. There is the authority of the Grand Orator, on June 24th of that year, for the statement, that "Dr. GUILLOTIN'S last days were embittered by the thought that his name had been so prominently connected with the excesses of the Revolution; the dreaded instrument which bore his name having been suggested by him out of pure pity for the former sufferings of condemned criminals." This Oration consequently refutes the so often alleged fable, that GUILLOTIN'S head was one of the first to fall under his own invention.

TASSIN.—A prominent Banker of Paris, and Treasurer General of the Grand Orient in 1778. He was executed during the Reign of Terror.

PONCET.—A noted French Architect; he made the plans for the Hall of Assembly in Paris.

DAUBERTIN.—A very famous French Mason; he was Secretary General in 1778 and for some years afterwards.

In connection with the foregoing paper, two other Certificates were exhibited, viz. :—

(a).—Grand Orient of France to ANTOINE VERSIAL, dated 1805, signed by A. L. RÖETTIERS DE MONTALEAU as Deputy Grand Master.

(b).—Grand Orient of France to AIMÉ JEANNERET, dated 1808, signed by A. H. N. RÖETTIERS DE MONTALEAU (the son) as Deputy Grand Master.

Letters of apology for non-attendance having been read, and hearty good wishes tendered by the visiting Brethren, the Lodge was duly closed.

* The *Biographie Universelle* says "May 26th."

The Eighteenth Meeting

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, January 27th, 1896.

In consequence of the absence of the Worshipful Master (Bro. W. H. STAYNES) in America, the Chair was occupied by the I.P.M., Bro. E. HOLMES. Owing to a number of untoward circumstances, the attendance of Members and Visitors was small.

After the Minutes of the last Meeting had been confirmed, the following Brethren were elected Members of the Correspondence Circle of the Lodge, viz. :—

Bro. ROBT. HALL, P.M. 1495 (Matlock).
 „ CHAS. S. BREWER, J.D. 2423 (Birkenhead).
 „ H. C. BEEBY, 2081.

A copy of the 1792 edition of Preston's "Illustrations of Masonry," recently presented to the Lodge by Bro. R. B. SMITH (P.M. 50), Cor. Cir., was ordered to be placed in the Hall Library. This book is interesting as having belonged at one time to the old Leicester Lodge, No. 91 Ancients, and more recently to an old Member of Lodge 50, Hinckley.

The following paper was then read :—

Gilds—Their Origin and Development.

By W. Bro. J. J. W. KNOWLES (P.M. 1007), J.D.

WORSHIPFUL MASTER in the Chair, Brother Wardens and Brethren. The subject matter that I propose to bring before your notice this evening, finds its source, and is mainly derived, from a volume belonging to the shelves of the Library in this building, which volume is entitled "English Gilds," one of the publications of the "Early English Tract Society," and dated, London, 1870.

It is made up of three parts, an Introduction, by Miss Lucy Tomlinson Smith; an Essay on the "History and Development of Gilds," by Mr. L. Brentano, of Bavaria; and lastly copies (in English) by Toulmin Smith, Esq., F.R.S. Northern Antiquaries, of Returns made to the King in Council by order of Parliament as to the ordinances, usages,

properties, &c., of English Gilds in the 12th year of the reign of King Richard II., A.D. 1389, taken from the Original Returns now preserved in the Public Records Office, London, with the addition of two appendices—the first a copy of the Original Ordinances of the Gild of St. George, founded at Norwich in 1385, from the Rawlinson MS. in the Bodleian Library, at Oxford, and the second some very useful Grammatical Notes, the whole concluding with a Glossarial Index and a General Index.

I think it may safely be taken for granted, that not one of the persons who occupied themselves in the compilation of the volume, could be reckoned among the members of our Masonic body, and we may therefore also fairly assume, that their production is free from all bias or prejudice, towards or against our own special Institution, which indeed is alluded to only incidentally, and among others by way of illustration.

It is chiefly a digest of Mr. Brentano's pages in particular that I shall this evening bring before your notice, making use of my concurrent authorities as occasion may require. And I take this opportunity of thankfully confessing to Miss Smith and Mr. Brentano or their friends—should these pages ever meet their eyes—my indebtedness to them, not only for material, but also for sometimes incorporating freely and at length their very words in this paper, a paraphrase of which, if attempted by me, would probably only tend to obscure, where it is my desire that all shall be simple and clear.

Mr. Brentano sets up two theses—first that the germ of the Gild system is to be found in the family or primal institutions of the Teutonic group of mankind, now represented chiefly by the Scandinavians, Danes, Germans, Dutch, and English inhabitants of Central and Northern Europe and their offshoots elsewhere; and secondly, that the true home of the Gild, as a substantial product, is to be found among the people of Teutonic stock, who form the nation in these our islands.

I shall out of regard to time at my disposal this evening, confine my attention more particularly to the former of these theses, reserving a closer exposition of the latter for perhaps some future occasion.

Mr. Brentano then refers the origin of Gilds to the family stage of national life—before the tribal condition is reached. An illustration of this distinction may, for convenience sake, be taken from the Hebrew patriarchs, as compared with those aggregations that sprang from them, and were named after the offspring of the last of the triad.

The family conditions, for reasons that do not concern us here, began or continued, late in the world's history, among the Scandinavian and

Teutonic intruders into Northern and Central Europe, and consequently not only the influence, but also, in a number of instances, the survivals from the primitive times, are still palpable among those existing nations, into which the tribes evolved from the families, have been crystallized.

And here perhaps it will be as well for our guidance, to fix upon the derivation and original signification of the word Gild. Two principal derivations have been suggested; the one would connect it with a root signifying *money, payment*, or "*yield*"—in the modern sense of the word, *subscribe*—hence Gild would mean a subscription association, and Gild-brother a subscribing-brother, one who had a monetary contribution involved in the association.

The other theory refers it to a root signifying a feast, and connects it with the words: *gilde* (in Danish), *gilde* (in low German), *gwyl* (in Welsh), *gouil* (in Breton), *auld* (in Bavarian), *noel* (in French), and our own archaic *yule*—all of which signify a feast or festival especially of a religious character; and it is to this derivation I incline, and which I now propose to adopt. "Gild" then, I say, meant originally a sacrificial meal made up of common contributions; then a sacrificial banquet in general; and, lastly, a society.

Let us now trace the connection between these points. In primitive times, and during the "family" stage, one of the most pressing exigencies of life was the procuring of food, chiefly by means of the chase, and this would necessitate the active co-operation of all the members of the family, capable of bearing their share in so important a duty. There were seasons for this, at the close of which those who were dispersed would reassemble, bringing the spoil with them to the family location. This home-coming would be celebrated by a feast, to which the abundance at hand would conduce. The promptings of natural religion would call forth a recognition of the Divine providence—Jehovah, Lord, Woden, or Thor—to whom thanksgiving would be offered, the patriarch being the priest. During the interval between one hunting season and another, all the business of the family, either *inter se* or with the neighbour-families, would be transacted—such for example as the settlement of disputes, arrangement and performance of marriages, &c.

And here I would remind you that in marriage, it was a rule that the woman left her family, and became part of the family to which the man belonged, and it was the infraction of this rule consequent upon special conditions which, with its results, as I shall further on endeavour to show, had important bearings upon our subject. These marriages too, with births and deaths, were occasions for gatherings and feasting, accompanied by rites performed by the patriarch. Every free member of the family or families interested was obliged to attend these feasts, and free members of other families might be present by leave of the

patriarch, but all comers were expected to bring with them contributions of food (liquid and solid).

The family was a community of all-comprehending importance, and its care provided completely for nearly all the wants of the individual. The minor found in it his protection, and the natural friends who sympathized most keenly with him in every injury done to him, and helped him to procure satisfaction. The stranger who wronged him wronged the family, and the satisfaction exacted from the wrong doer, benefited not only the individual but also the family at large. If any member of the family fell into misfortune or distress, he obtained from the other members of the family the necessary help, and, finally, when death came, they provided for the decent interment of his remains.

Further consequences of the family constitution were, that the members of it were obliged to maintain peace among themselves, or if they disagreed, or in any way among themselves violated the first principles of society, they were dealt with by the other members of the family. In like manner the members of one family became conjointly answerable for the wrong doing of any of its members, against a member of any other family. The punishment for any such wrong doing was a payment, originally in kind, afterwards in money,—called “bote” or “were geld”—proportionate to the loss that the wronged family, in the person of its member, had sustained, and this payment was the concern of the whole family.

But as, even in those days, questions of right and wrong between individuals or communities often could not be settled off-hand, if one family had occasion to make complaint against a member of another family at an inopportune time, *e.g.*, during the hunting season, the case would be allowed to “stand over,” conditionally, however, that some of the family of the accused man made themselves responsible for his appearance, to answer the charge when the time of leisure came, or to answer for it in his name. These persons were called “Compurgators.”

At sometime antecedent to the Christian era, however, changes had begun to operate in the family groups. Among the most important of these were that some families, in accordance with natural law, or through the accidents of their surroundings, had multiplied and thriven so that they had become an aggregation of families, all, however, referable to a parent stem—in fact had developed into a tribe.

Other families again, owing to the same natural law, or to adverse conditions, had dwindled away and were in danger of extinction. There might, however, remain over some very desirable males whom the more prosperous family or tribe would be willing to take for itself. But on what status? We have seen that a woman who was married into a

family, became practically lost to the family whence she came, and was with her offspring absorbed into that of her husband—and this after more or less of rite and ceremony. What more natural then, that the male newcomer should be received into the family or tribe—as a brother in fact? But there was no *natural* tie to bind his interests and theirs, needs must therefore that an *artificial* tie be created. This was by oath, backed up by that of two or more of the members of the receiving family or tribe, who thus became responsible for his fidelity to the family, and thereby placed him on a footing of equality with all its members.

In like manner the wanderer who found himself, by accident or other misfortune, not in itself damaging to his repute, separated from his kin, might seek admission into another family within whose bounds he had arrived, and might be admitted with oath and ceremony to the family, its secrets, its obligations, and its privileges. The only personal conditions were that he should be a free man, shewn rather negatively than positively by the absence of the indelible brand that the un-free-man bore, most frequently on the palm of the hand or on the naked left breast, and that he should have attained full physical development or be of “mature age,” so as not otherwise to be a burden upon the family resources.

After the commencement of the Christian era, two other most important factors in the world’s history began to operate upon the inhabitants of Northern and Central Europe, in common with the rest of mankind then open to the influence of those factors. I mean the establishment and spread of the Christian system of religion, and the decay and downfall of the Roman empire.

Let us for a moment glance briefly at the way in which each of these factors operated.

War and aggressive religion, such as Christianity avowedly is, had then as now their effects upon those subjected to them;—the weak or effete go to the wall, while in the capable and vigorous there is a fuller development of power or concentration of energy, a consolidation of the component parts of the community. And so we find it during the first four centuries of the Christian era. War was the winnowing machine, by which the weak family or the weak tribe became eliminated—the strong family became the tribe, and the strong tribe became stronger. But the survivors were true to the family instincts, the family traditions, the family ordinances, and so when the time came that those tribes had to take their lead among the nations of the earth, to found and to establish the Europe of to-day, there still ran through, and still runs through the national unity, the old, enduring bond of *brotherhood*.

And now let us take a glance at the way in which the other great influence acted. Christianity has for one of its essential characteristics a perfect sympathy with humanity, it accommodates itself to and enters into the sentiments of the human heart, and the actions which those sentiments prompt, so long as they are not vicious; it naturally excites and promotes *active* goodness, and does not, like some other great religious systems, find its highest good in passivity and negation; and hence when its promulgators came first into contact with these Teutonic peoples, it found a congenial soil among those whose watchword then as now was "progress," and whose deep religious sentiment, as evidenced in what remains to us of their literature even during their state of paganism, is a source of comment and admiration to all who are acquainted with it.

But besides this and more pertinent to my present object is it, that when the new teachers came to their new disciples, and found existing among them the sacrificial unions with their attendant banquets, there came about an amalgamation of the Christian with the Pagan customs and rites, a blending of festivals and ceremonies; the sacrificial banquets remained in existence, but Christ, the Virgin Mary, and other saints stepped into the place of Odin and the rest of the gods.

We have seen how the family has become a tribe—a similar fusion of tribes formed a nation,—and consequently became more fixedly and widely territorial. This alteration further brought with it other internal relations, other internal duties. The patriarch had become a chieftain, the tribe was an aggregation of families;—the tendency was towards fusion—and in due time it came to pass that tribes became formed into nations, and the chieftain became a sovereign. Then arose newer relationships, newer duties, more general and political, less individual and personal.

And the earlier that cohesion, that consolidation, that centralization, took place, the earlier did its effects, direct and indirect, exhibit themselves.

Now nowhere did that crystalization take place earlier or more permanently than in this island, among those people from whom the English nation has sprung. We were the very first of modern European nations to crystalize, to form a compact unity, and it is now many centuries since any one could call himself, or be called, a Jute, an Angle, a Saxon, or a Dane;—all those tribal distinctions are obliterated in the words "I am an Englishman."

And nowhere also did the general and political, while comprehending, less effect the individual and the personal than in this land. How faithful to their old instincts our forefathers were, let the multiplicity of the "tons," "ings," "hams," and "bys" throughout our land testify. No

other country in Europe, I believe, can shew such a number of "traces of history in the names of places." And still the belief is cherished among us that, "An Englishman's home is his castle."

What was the course of events that culminated in the permanent supremacy of Wessex over the other kingdoms of the Heptarchy, and the assumption by Edward the Elder in the year 901 of the title *Rex Anglorum*, I must refer you to the Standard Text books on English History to investigate.

One other point I must just touch upon as proper to the understanding of my subject,—and that is towns,—the existence of which was not only unknown to our primitive forefathers, but even foreign to their family principle,—and emphasized the complications that tribal and national developments produced, and it was in towns, and in connection with towns, that Gilds, as Gilds, originated.

We have seen that the essential features of the family constitution were, (*a*) the maintenance of peace and amity among its own members; (*b*) the promotion of the individual and mutual interests of its members; (*c*) to encourage and to aid them in the performance of their social duties; (*d*) to exact penalties from offenders against its members; (*e*) to mutually support and assist its members in adverse circumstances of life; and finally (*f*) to perform for them the last offices when time for them should be no more.

But of these matters the State constitution took no cognizance. Two things chiefly concerned the head of the State constitution, the one was the preservation of the lives of all its members, especially those who might be useful for the protection of the nation against an armed force, the other was the taking care for the general safety, by seeing that every capable individual was prepared to serve personally, or else contribute towards the fund for maintaining that safety. To ensure the former it took away the right of private vengeance, especially where it involved the life of the wrong doer; such offenders were charged with having committed the offence against "our sovereign Lord the King," and it was left for the King or his officers to punish: the fine was largely increased; the term for it was changed from "bote" to "wite."

It now rested with the individual to meet, by artificial methods, the now altered condition of social matters; and this was done by forming practically artificial families.

These then were the Gilds.

As might be expected, we have no evidence of the precise date, or precise circumstances, which led to the foundation of the earliest Gild

or Gilds in any particular locality;—that was one of the things of insensible growth which go on, we know not how, alike in the body politic as in nature; but such artificial family associations must have been formed early in that period of history commonly known as “Anglo-Saxon,” when matters were in a state of unrest, uncertainty, and disorder; for then the individual members of a community are few and scattered, and sovereign law has little or no force; transition is going on, and when “might” is often superior to “right,” it is then that the idea of a strengthening tie, such as is engendered by an oath of fidelity, arises.

But we can fix definitely when they were, I do not say for the first time, recognized in direct terms by the sovereign power in the State. This occurs in the “Code of Laws” or “Doom,” issued by Ina, King of Wessex, about the year 690, in which, when reference is expressly made to the legal protection of the stranger, mention is made of the “gegildan” as responsible both for and to him, and this mention occurs simply as matter of *record*, and not of *permission*, as some new thing.

It was also particularly laid down in “Alfred’s Code or Doom,” (*circa* 890) what should be the proportion of the “bote” or “wite” payable by or to the “gegildan,” for or on account of any of its members who may have done or received any injury.

We also find a similar recognition of Gilds both by name and purpose in the “Dooms” of Edward the Elder (901-925), Athelstan (925-941), Edmund (941-946), Edgar (957-975), Canute (1014-1036), and Edward the Confessor (1041-1066).

It will readily be believed that the enlarged and altered circumstances, as well as the more heterogeneous formation of the artificial family, caused a differentiation in the working,—though all were referable to the ultimate basis,—according as this or that special function of the family was adopted, or assumed a prominence, in the organization.

The most general “motif” was that of mutual protection, the maintenance of internal peace and concord, and the punishment of those minor offences which did not touch the crown and its dignity. Associations of this kind were usually, though not always, confined to towns,—either existent or afterwards formed,—and were known as “Frith Gilds”;—others turned their special attention to those “family” matters that concerned the misfortunes common to humanity. Mr. Brentano classes them as “religious,” though he at the same time is not satisfied with that title. I venture to suggest the word “philanthropic.” Others again had special regard for the family duty of promoting and protecting its members’ worldly interests, either in the way of trade as Merchants’ Gilds, or in production of wares and use of tools as Craft Gilds.

The Frith Gilds are undoubtedly those alluded to in the Dooms to which I have referred. They were potent factors in the maintenance of internal peace and security, when policemen were not, and as such were valuable to the sovereign power.

The oldest Philanthropic Gilds, of whose statutes there still exist reliable and detailed accounts, are that of Abbotsbury in Dorsetshire, founded and richly endowed by Orcius, Steward to King Canute (*circa* 1026), and that of Exeter, the exact date of which is not known, but whose "Articles of Association," to borrow a convenient modern expression, are in Anglo-Saxon.

The early evidence of Merchant Gilds is notably evidenced by a very remarkable document of the time of King Athelstan, entitled "Judicia Civitatis Lundoniae," which is really a code of laws, compiled by and for a confederacy of the Gilds then existing in London, a town which doubtless from far away pre-historic times has been a great commercial centre, and to whose concerted action probably is due the decree of Athelstan, which recognised and encouraged the commercial class, by conferring nobility on particularly adventurous and successful traders.

It is difficult at the outset to discriminate between the Merchant Gilds and the Craft Gilds, or to see distinctly when the rift between the two took place, though, if time permitted, one might speculate as to the cause and progress of the division.

Foremost among the Free handicraftsmen were the Weavers. Weavers' Gilds at London, Leicester and Oxford were chartered by Henry I., and by Henry II. at Nottingham, York, Huntingdon, Lincoln, and Winchester.

But it is time that I, as briefly as may be, give some account of the collection that forms really the most valuable portion of this Volume with which I am dealing.

In the year 1388 (the twelfth of the reign of Richard II.), Reform was in the air, and during that twelve months two Parliaments were held. The second was held at Cambridge. It sat thirty-nine days and passed sixteen good Acts, among them being one relating to the condition of labourers, another regulating beggars, and a third dealing with common nuisances. It will be seen therefore that it was eminently practical. It further ordered that two writs should be sent to every sheriff in England, both commanding him to make public proclamation throughout his shire; firstly, calling upon the Masters, Wardens, and Brethren of all Gilds and Brotherhoods, to send up to the King's Council in Chancery, Returns of all details as to (a) the Foundation, (b) the Ordinances, Statutes, or Constitutions, and (c) the Property of their Gilds; and

secondly, requiring the Masters, Wardens, and Overlookers of all the Mysteries and Crafts, to send up in the same way copies of their Charters or Letters Patent where they had any.

You will observe that the Parliamentary Order recognises two classes of such institutions—the Social and Philanthropic coming under one class, the Merchant and the Craft under the other.

These writs were sent out on November 1st, 1388, and made returnable not later than February 2nd, 1389.

Of these Returns there are still extant in the Record Office more than 500 from the brotherhoods then scattered all over the land ; enough to teach us the characteristics, the purposes, and the value of these institutions, but many of the Returns made have been lost or destroyed.

They have a great variety of shapes and sizes, from the strip three or four inches wide and twelve or fourteen inches long, and the nearly square patch of about eight or nine inches margin, to the lengthy writing which fills a large sheet of two, three, four, or even five skins tacked together edge to edge. Some few are written, and stitched up in the form of small books. Many of them through neglect have become dirty, eaten away by rats and decay, and partially illegible. The language used in the returns is not always the same, the greater part of them are written in Latin, a considerable number in Norman French (of these two sets Mr. Smith has given translations), whilst forty-nine are entirely in English. Those who have read Chaucer, or better still Longland or Wycliffe, will have an idea of its character. Only five out of the five hundred do not allow of the admission of women.

Each institution had its appointed and settled place of meeting, and its day or days of meeting, some once, some twice, some thrice, others more times a year as the case might be, when all the members, male and female, were required, on the summons of the Master through his officer, (Dean he is sometimes called) to attend at the Gild Hall to transact business of common importance. At these meetings, called "mornspeches," much business was done ;—officers were appointed ; new members were admitted ; the ordinances or bye-laws were read and explained, so that no one might plead ignorance of the same ; reports were made as to the conduct and condition of members, who were censured, punished, or aided as circumstances required ; and arrangements were made for the inevitable festival day.

Special care was taken to preserve order in the assembly ; brawling and unseemly language were rigorously forbidden and checked by the Master and his principal officers, called by a variety of names ; and to strike another in the assembly or to resist the Master's authority was a most serious offence.

That there was a Ritual and Ceremonial observances I have no occasion to doubt, especially in the less prosaic, less excitable, and therefore it may be less happy times, than those in which we live, times too when Ritual and Symbolism played so important a part in some other great matters that concern humanity,—but what was the nature of that Ritual there is not the least inkling in any of the returns; the answers were given according to the demand made, a fact which doubtless most of us thoroughly appreciate.

Though it was very general to provide more or less for religious functions, these are to be regarded as incidental only. The head of the artificial family was priest as well as patriarch. Many of the Gilds were, however, linked with neighbouring associations of a purely religious character.

The principal officers were the Master, sometimes styled Alderman, his Wardens, sometimes styled Stewards, and the summoning officer, sometimes styled the Dean. These were appointed at the annual meeting, in some instances by a “second election,” which I take to mean that the general body in Hall assembled, confirmed a choice previously made by a sort of committee, probably of officers, past and present, or made a selection from names submitted by such a kind of committee.

Any Brother appointed to office and declining to fulfil it, or being guilty of any dereliction of duty, was liable to suitable, often severe, punishment, usually by way of fine. The Treasurer and the Secretary were paid yearly salaries, and all the officers had special allowances on feast days.

Commonly the members when assembled wore a “livery,” sometimes covering the greater part of the body as a gown or cloak, sometimes limited to a “hood.” Lighted candles were also an invariable feature at these gatherings, wax for the purpose being usually the form of fine that was levied on offending members, or it was received as one of the most acceptable of gifts for the purpose.

Candidates for admission had to declare themselves freemen, and of full age; exception to the latter, however, being sometimes made when the candidate was the son or wife of some one already a member. The good reputation and bearing of every candidate had to be vouched for by two or more members, and if any member became a brawler or a thief, or committed other offences against morality and good order, such member was punished by fine or expulsion; any resistance to the authority of the principal officers being specially visited.

Each member on admission took an obligation which particularly involved three principles:—First, not to disclose the secrets of the

family in which he was now permitted to participate; second, strict obedience to the laws of the fraternity; third, to support his fellows in their lawful avocations, and to defend them as well in their absence as in their presence. The exact form of the oath is given in two of the returns, in the others it appears only by implication.

There was a difference between the obligations entered into according to the nature of the Gild, and this was indicated by a difference in its name, in some cases it was called the "wed," and in others the "oath" or "borh," the former denoting the personal responsibility that a man undertakes *towards* another, while the latter signifies the pledge given by a man *for* others. Some of the associations being of persons bound together for common objects of *private* and individual benefit wherever they might be, in which each man gave a "wed" to abide by the internal bye-laws, while others were the banding of persons together within the limits of a topographical boundary, in which each joined in the "borh" or pledge, for the keeping of the peace, and the performance of *public* duties by all the others.†

After the "wed" or "borh," the candidate was lovingly received by the brethren with a kiss of peace. There is one remarkable exception to this in the Gild of Corpus Christi, at York, which did not require any obligation. This, however, was essentially a Religious Foundation.

The payments made were of great variety. Sometimes there were entrance fees, either a fixed amount or as the Master and the newcomer might agree. Sometimes the payment was in money, sometimes in kind (usually wax or grain). Sometimes the fee was less for a woman than for a man. Other payments were house fees or quarterages, for official expenses, for "lights," for feasting, for funeral charges on the death of a member, or for aid to those in distress.

Sometimes the payments were made yearly, sometimes quarterly, and in one instance weekly. In some instances special "levies" were made in cases of death, or loss, or distress.

Every Gild was particularly careful that its ordinances should not be incompatible with the constitutions of the realm, or with the civil, moral, and religious duties of each of its members as a citizen; and it follows from the principle of free association that lay at the foundation of all these Gilds that, as no wrong was done to any one and the public responsibilities of individuals were not only not interfered with, but rather aided and strengthened, the King's license was not *absolutely necessary* to their foundation, though a recognition of his authority was probably early adopted, partly to secure the members in their corporate rights against all other parties, partly to enable them, like other chartered corporate bodies, to take out a license in mortmain to

acquire and hold lands or tenements ; and, afterwards, when the laws against maintenance forbade the use of certain "liveries of cloth," it was expressly stated, "Gilds, Fraternities, and Crafts in the cities and boroughs within the kingdom, which are founded and ordained to good intent and purpose alone being excepted."

The Gilds were popular, and a well managed Gild frequently grew in numbers and importance, so that persons of all ranks, even the highest in the kingdom, were glad to patronize their mysteries and join in their assemblies. Thus the Gild of the Trinity, at Coventry, which in 1389 boasted that it had existed from "time whereunto the memory of man runneth not," reckoned among its members the Kings Henry IV. and Henry V., and the Gild of St. Barbara, near the Tower of London, could point out Cardinal Wolsey and Henry VIII. as Brethren. Hence such Gilds, when established, were jealous of any secessionists therefrom.

But I must now notice that which I have assumed as "*origo nominis*," I mean the feasting which invariably accompanied all the meetings, but especially on festival occasions. The stewards of those days appear to have been as subject to severe criticism as their successors of to-day sometimes are, as to the quality and quantity of the viands provided, particularly in the matter of beverage, which I need hardly say, was beer or ale, according to the locality of the Gild. It is curious, too, to note in how many Codes of Bye-laws, fines are named for "sampling" the liquor out of due course.

On the Festival Day, or Gild Day, the members met at the Gild Hall, clad with their hoods or livery ; and, after certain formal business had been gone through, they set out, bearing the candles which had been kept lighted during the previous ceremony, to the Church, where, after performing their devotions, they made offerings, and then returned to the Hall, where they either completed their business, and afterwards regaled themselves, or they partook of refreshments first and then proceeded to labour, according to usage or immediate circumstances. During the meal collections were made for the poor and distressed, and the poorer members either took part in the feast without charge, or the remains of the feast were afterwards distributed among them. Guests were admitted by permission of the Master and his Wardens.

The funds were utilized in helping the poor, the sick, the infirm, and the aged ; in recouping those who had suffered loss by robbery or other misfortune, if not due to their own misconduct ; in grants of money towards travelling expenses, educational provisions, and in some cases the maintenance of almshouses or temporary resting places for brethren "on the road."

Finally, there were minute and very imperative rules as to the solemnities connected with the last offices of the dead ; in many Gilds,

if a member should die at a distance from his Gild, it was required, not only that his body be brought thither at the Gild's cost, but that the members should go a fixed distance out of town in procession, to meet and escort it to its last resting place, and all the survivors were required to take part in dirges, requiems, and masses for the peace of the soul of the departed, and to contribute towards the charges connected therewith.

Such then is the brief and all too imperfect sketch of the rise and scope, from my point of view, of the great Gild families; what has been their effect upon our institutions and habits, and how their influence still permeates and affects our national life and character is yet to be traced.

In now taking leave of my subject, I must say I do so not willingly, but only out of respect for the very proper restriction put upon those who are privileged to lay before this Lodge whatever information, suitable to this building and this society, they can gather with their sentiments thereon, and with the hope that on some future occasion, I may give vent to some of the host of thoughts that a very pleasant course of reading has stirred up in my mind.

The SECRETARY exhibited a Belgian Bronze Medal (Marvin CXCI) and read the following Paper thereon.

THE POPES AND FREEMASONRY.

Since the Revival of Freemasonry in the early part of the eighteenth century, the Popes without exception have been antagonistic to the Craft; Clement XII. was the first to condemn the Order in 1738, which condemnation was renewed and continued by Benedict XIV. Pius VII. followed and Leo XII., recapitulating the acts and decrees of the above Pontiffs about the matter, validated and confirmed them for ever. In the same way spoke Pius VIII., Gregory XVI., Pius IX., and the present Pope, Leo XIII.

As an instance of the opinions and attitude of the Popes with respect to Freemasonry, the following extracts from Pope Leo XIII.'s Letter "Humanum Genus—De Secta Massonum" dated Rome, April 20th, 1884, will prove interesting and instructive.

"The Human Race, after, by the malice of the devil, it had departed from God, . . . divided itself into two different and opposing parties, one of which assiduously combats for truth and virtue, the other for those things that are opposed to virtue and truth. The one is the Kingdom of God on earth . . . the other is the kingdom of Satan. . . . In our days, those who follow the evil one, seem to conspire and strive all together, under the guidance and with the help of that

society of men spread all over, and solidly established, which they call Free-Masons. Not dissimulating their intentions, they vie in attacking the power of God; they openly and ostensibly strive to damage the Church, with the purpose to deprive thoroughly, if possible, Christian people of the benefits brought by the Saviour Jesus Christ.

The Roman Pontiffs, our predecessors, watching constantly over the safety of the Christian people, early recognized this capital enemy rushing forth out of the darkness of hidden conspiracy, and, anticipating the future in their mind, gave the alarm to princes and people, that they should not be caught by deceptions and frauds.

The purpose and aim of the Masonic sect having been discovered, . . . its Laws, Rites and commentaries having come to light and been made known . . . this Apostolic See denounced and openly declared that the sect of Masons is established against law and honesty, and is equally a danger to Christianity as well as to society.

On all favourable occasions we have attacked the principal doctrines in which the Masonic perversity appeared.

Now, after the example of our predecessors, we intend to turn our attention to the Masonic society, to its whole doctrine, to its intentions, acts and feelings, in order to illustrate more and more this wicked force, and stop the spread of this contagious disease.

It is easy to understand what the Masonic sect is and what it wants. Its tenets contradict so evidently human reason, that nothing can be more perverted. The desire of destroying the religion and Church established by God . . . to try to revive, after eighteen centuries, the manners and institutions of paganism, is great foolishness and bold impiety.

The other attempt in which the Masons work so much, viz., to pull down the foundations of morality, and become co-operators with those, who, like brutes, would see that become lawful which they like, is nothing but to urge mankind into the most abject and ignominious degradation. Free-Masons, insinuating themselves under pretence of friendship into the hearts of Princes, aid to have them powerful aids and accomplices to overcome Christianity, and in order to excite them more actively, they calumniate the Church as the enemy of royal privileges and power.

Inebriated by its prosperous success, Masonry is insolent, and seems to have no more limits to its pertinacity. Its sectaries bound by an iniquitous alliance and secret unity of purpose, go on hand in hand and encourage each other to dare more and more for evil."

The foregoing extracts will suffice to show the spirit which pervades this "Letter"; there are a number of specific charges against Freemasonry, as working against God, against Religion, against law, order, justice and humanity, all of which are infamously untrue, at least as regards the English branch of the Craft.

In the year 1838 the then Pope, Clement XVI., issued an Encyclical against the Freemasons, addressed to "all venerable Patriarchs, Primate, Archbishops and Bishops in the Catholic world who have grace and communion with the Apostolic See." This Encyclical was read in many of the Churches by the Bishops and Priests, amongst others by the Archbishop of Mechlin in Belgium. The Belgian Freemasons were exceedingly

annoyed at the unjust charges thus openly made against their Society ; they repudiated them, and in defence struck the Medal, a specimen of which is now exhibited.

It is a very handsome Bronze Medal, two inches in diameter ; the following description from Marvin's "Masonic Medals," Vol. I, pp. 80-82, will give a good idea of this interesting curio.

Obverse, a serpent biting a file. Legend, LA MAÇ. VIVRA — DIEU LE VEUT — GR. OR. DE BELGIQUE 5838. (Masonry will live, God wills it. Grand Orient of Belgium, 5838). Reverse, a French inscription of forty-one lines, the translation of which is as follows :—

"Masonic Precepts. Adore the Grand Architect of the Universe. Love thy neighbour ; do no evil ; do good ; suffer men to speak ; the worship most acceptable to the Grand Architect of the Universe consists in good morals and the practice of all the virtues ; do good for the love of goodness itself alone ; ever keep thy soul in a state so pure as to appear worthily before the presence of the Grand Architect, who is God. Love the good, succor the weak ; fly from the wicked, but hate no one ; speak seriously with the great, prudently with thy equals, sincerely with thy friends, pleasantly with the little ones, tenderly with the poor ; do not flatter thy brother, that is treason ; if thy brother flatter thee, beware that he doth not corrupt thee ; listen always to the voice of conscience : be a father to the poor ; each sigh drawn from them by thy hard-heartedness, will increase the number of maledictions which will fall upon thy head ; respect the stranger on his journey and assist him ; his person is sacred to thee ; avoid quarrels, forestall insults ; ever keep the right on thy side ; respect woman, never abuse her weakness ; die rather than dishonour her ; if the Grand Architect hath given thee a son, be thankful but humble at the trust He hath confided to thee ; be to that child the image of Divinity ; until he is ten years old let him fear thee, until he is twenty let him love thee, and until death let him respect thee ; until he is ten years old be his master, until twenty his father, and until death his friend, aim to give him good principles rather than elegant manners, that he may owe thee an enlightened rectitude, and not a frivolous elegance ; make of him an honest man rather than a man of dress ; if thou blushest at thy condition it is pride ; consider that it is not the position which honors or degrades thee, but the manner in which thou dost fill it ; read and profit, see and imitate, reflect and labour ; do all for the benefit of thy brethren, that is working for thyself ; be content in all places, at all times, and with all things ; rejoice in justice, despise iniquity, suffer without mourning ; judge not lightly the conduct of men, blame little, and praise still less ; it is for the Grand Architect of the Universe who searches the heart, to value His work.

The meaning of the "serpent and file" on the obverse is plain. The serpent cannot harm the file, but will injure its own teeth ; and in like manner, the Pope and his clergy will not harm Freemasonry by their denunciations, but will themselves suffer from their own injustice. The inscription on the reverse is known as "The Masonic Sermon."

It is satisfactory to know that the interdict had no effect, unless to increase the prosperity of the Fraternity, and to revive the loyalty of those whose interest had waned.

Brother R. B. SMITH, P.M. and Secretary of the Knights of Malta Lodge, No. 50, Hinckley, sent the following Certificate for exhibition.

Certificate granted to MICHAEL McCANNEY from the Thistle Lodge, No. 74, Dumfries, dated December 28th, 1814. This brother joined the Knights of Malta Lodge, No. 66 (now 50), Hinckley, in the year 1815, and continued a subscribing member until 1853.

The Certificate is on Parchment $10\frac{5}{8}$ inches by $8\frac{3}{4}$, and is a very neat and effective design, drawn entirely by hand. The design consists of two Corinthian Pillars on pedestals, one on each side, joined together by an arch; on the top of the pillars and on the keystone of the arch stand female figures, each holding a wand in one hand, and in the other, compasses, level, and sector respectively. Under the crown of the arch are the usual Masonic symbols, viz.: Square and Compasses enclosing G and Bible: All-seeing Eye; Sun, Moon and Stars; 47th Prop.; crossed Wands and Pens. At the foot of the design are crossed Thistle plants extending nearly the whole width of the parchment, coloured green with purple flowers. In sinister bottom corner are the remains of a red wax seal on a purple ribbon.

Between the pillars is the following:—

Thistle Lodge, Dumfries, No. 74.

Beloved Brethren,

These are to certify that the | bearer hereof MICHAEL McCANNEY was duly admitted | into our Lodge and regularly raised to the | Sublime dignity of Master Mason, his Zeal | for the Royal Craft and attachment to the Int | uests of Masonry induce us to recommend | him to all the true and faithful wherever | dispersed round the Globe.

And we have caused our said Brother | to sign his name on the margin hereof as a | proof that it hath not fallen into unwor | thy hands.

Given under our hands | and Seal of our Lodge at Dumfries | this 28 day of December, 1814.

ROBT. NEILSON, W.M.
WM. MCKAY, S.W.
JAMES HUNTER, J.W.
WM. ATKINS, Sec.

A number of apologies for absence were notified by the Secretary.

Hearty Good Wishes having been tendered by visiting brethren, the Lodge was duly closed.

The Nineteenth Meeting

of the Lodge was held on Monday, March 23rd, 1896, at Freemasons' Hall, Leicester. The Chair was occupied by the W.M., Bro. W. H. STAYNES, who was supported by all the Officers, and a large number of Members and Visitors.

The Minutes of the last Meeting having been read and confirmed, the following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz :—

Bro. HENRY E. CLAYTON, 523.
 „ WALTER SHEEN, 1391.
 „ AR. T. BLAKESLEY, 50.

The following paper was then read :

The Masonic Apron.

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

WE read in the Volume of the Sacred Law that the first gift of the Author of Light to fallen man was an Apron ; be that as it may, ancient records bear witness to its very early use in all ages and in all lands. Its use was associated with ideas of dignity and honour, especially in religious observances ; it was used in the investiture of the Jewish priesthood, and in modern days is worn by the highest ecclesiastical dignitaries.

For us Freemasons, the Apron is the principal outward sign of our descent from, and connection with, the old cathedral builders and operative masons of the Middle Ages, and through them, with the masons of every age and clime ; it is the one ever-present link which binds those who wore aprons for use, with those who wear them merely as symbols.

To trace the evolution of the Masonic Apron as now worn, from the old Operative Mason's Apron is a very interesting study ; the changes have been gradual but marked—the varieties many, a great number of which are now exhibited, actual specimens, such as have been worn in days gone by, also engravings of some interesting varieties.

Of course these specimens of a century old and upwards, being made of perishable materials, are in some cases very dilapidated, but they are in a sufficiently good state of preservation for us to ascertain the style and character of the Masonic Apron of their respective periods.

The Aprons as worn by the old operative masons consisted probably of a simple skin of leather, reaching almost to the ankles, and tied round the waist with leather thongs. This material was no doubt adopted, as being the best adapted for the hard wear of the mason's calling.

The Aprons worn by the Speculatives were, for a time, exactly similar, as will be seen on reference to the Frontispiece of the 1723 Book of Constitutions, a copy of which is now exhibited. On the dexter side of the engraving is a man with a number of aprons over his arm; on close examination these will be seen to be long leather aprons with leather strings, in fact, operative masons' aprons, pure and simple.

Many of the old operatives' aprons had a fall or flap, which could be buttoned up over the chest to protect the clothes, or allowed to fall down over the apron; in this we have the origin of the triangular fall at present in use.

For the first two or three decades of last century, the white leather apron seems to have held its own, varying only in shape and size; an engraving from Picart's "Ceremonies," 1735-6, is exhibited, in which the aprons worn are shorter, rounded at the bottom instead of being square, and with rounded flaps. A French plate of 1745 (*circa*) is also exhibited, where the aprons taper almost to a point at the bottom, and have also pointed falls. In both cases however they are simple leather Aprons.

On the 17th of March, 1731, the "*Grand Lodge*, to cure some Irregularities, order'd that None but the *G. Master*, his *Deputy* and *Wardens* shall wear . . . *White Leather Aprons* with *Blue Silk*; which sort of *Aprons* may also be worn by *former G. Officers*." Also "that *Masters* and *Wardens* of *particular Lodges* may line their *white Leather Aprons* with *white Silk*"; and the *Stewards* of the year "to line their *White Leather Aprons* with *Red Silk*."*

These are the first Grand Lodge Regulations about Aprons, and from them we learn, that "Blue" was restricted to Grand Lodge Officers, "Red" to Stewards, and "White" to Masters and Wardens of particular Lodges.

* Constitutions, 1738, pp. 153 and 167.

These Regulations are repeated almost verbatim in the 1756 Constitutions, pp. 279, 305 and 311.

In the 1767 Constitutions, p. 345, "*Masters, Wardens, and the Members of particular Lodges, if they choose to line their white Leather Aprons, are to do it with white Silk,*" this privilege being now for the first time extended to the private members of a Lodge.

The 1767 Regulations are exactly repeated in the 1784 Edition. In spite, however, of these regulations, there appears to have been no uniformity of pattern, shape or colour of lining and edging, each brother following his own inclination.

One of the earliest representations of an edged Apron is in an engraving of Frederick the Great presiding at a Lodge in 1740, the date of the engraving being about 1751; another is the portrait of the Hon. Mrs. Aldworth, the Lady Freemason, of about 1775.

By the year 1762, "blue" appears to have been more generally used than any other colour in spite of the regulations to the contrary. In the 1st Edition of J. and B., 1762, p. 4, we read, "Every Brother has an Apron made of white Skin, and the Strings are also of Skin; though some of them choose to ornament them with blue Ribbon."

In "*Mahhabone*," 2nd Ed., 1766, is the following:—

"Every Brother has an Apron made of white Skin, and the Strings are also of Skin, though some choose to ornament them with blue Ribband; and it is to be observed, that the *Apprentice's* Apron is tied round his Waist with the Flap on the Inside, he not being entitled to wear it otherways. The *Fellow-Crafts' Flap* is put up, and fixed to one of his Waistcoat Buttons, which distinguishes him from the Master; and the Master's Flap hangs down upon the Outside, denoting he has regularly gone through the preceding Degrees of Entered Apprentice and Fellow-Craft. On the grand Days . . . the Grand Officers Aprons are finely decorated."

This is confirmed in "*Solomon in all his Glory*," 1778 Edition, p. 12.

"I tied it (the apron) round my waist with the flap on the inside, an apprentice not being entitled to wear it otherways;" page 16, "They then drew the flap of my apron, which I was now entitled to wear outside, and fixed it to one of my waistcoat buttons;" page 38, "the master undid the flap of my apron, which was fastened to one of my waistcoat buttons, and told me, that in quality of master, I was at liberty to let it fall down."

Of this period 1740 to 1760 some very interesting specimens are exhibited.

After 1760 the ornamentation of the Aprons rapidly increased. All kinds of devices were used—not only the Craft emblems, but in the case

of the "Ancients" the Royal Arch, and Knights Templar's emblems were also painted upon the aprons, in great profusion. Some very elaborate designs are still preserved, painted or embroidered on Silk, Satin, Leather, or Linen. All colours of binding, edging, and lining seem to have been used, the Regulations of the Grand Lodge being either unknown or disregarded, and the inclination of the wearer being the sole arbiter of size, colour, shape, material, and ornamentation. During this period of 1760 to 1790, the aprons were very much smaller in size, especially with the "Moderns," while the "Ancients" confined themselves mostly to a deep but narrow apron.

The frontispiece of "Solomon in all his Glory," 1778 edition, illustrates an apron, with rounded flap, and square, level, and triangle upon it.

Aprons were also bound and edged with the same ribbon as the lining. J. and B, 1780 edition, p. vi., "their Aprons are bound with Ribbons of various colours."

To give an idea of the costly nature of some of the aprons of this period, we read that "at the consecration of the Shakespere Lodge, No. 516, Stratford on Avon, in 1793, many wore Aprons worth from Five to Ten Pounds each."*

In consequence of the great cost of these elaborately embroidered and painted aprons, many of the less wealthy brethren wore aprons, with similar designs printed upon them from an engraved plate, in black or red. A number of these old aprons are now exhibited, also engravings of two designs for aprons. Some of them are very handsome, especially Robt. Newman's design, dated May 1st, 1798, and Hixon's, dated August, 1794; there are also designs by W. Newman, J. Cole, and James Willson. Specimens of all these designs are exhibited. The "Moira" Apron now exhibited, also belongs to this Class. This Apron deserves more than passing notice, partly because Lord Moira, in whose honour the plate was engraved, was a very illustrious man, and Mason, and also because he was a Leicestershire man, and therefore of especial interest to all Leicestershire Masons. This worthy man, who bore the titles successively of Lord Rawdon, Earl of Moira and Marquess of Hastings, had his seat at Donington Park, near Ashby de la Zouch. He was born in 1754, made a Mason in early life and occupied the position of Acting Grand Master of the Grand Lodge of England, during the Grand Masterships of the Duke of Cumberland and the Prince of Wales, from 1790 to 1813, a period of twenty two years. He was also Acting Grand Master of the Grand Lodge of Scotland in 1806-7, and First Grand Principal of the Grand Chapter of England from 1804 to 1809.

* *Freemason's Magazine*, 1793, I, p. 68.

He was also mainly instrumental in obtaining the exemption of Freemasons from the Act of 1799 against Secret Societies. In 1813 he was appointed Governor General of India, a post he held for nine years, during which period he was successful in establishing the supremacy of the British Empire in India. In 1823 he returned to England, and the same year was appointed Governor of Malta, which position he held until his death in 1826. Contemporary records state, that his excessive liberality and unbounded generosity had so impoverished him, that his ample fortune sank under the benevolence of his nature.*

The plate for this Apron was engraved by L. Hayes, Bristol, in the year 1813, and in the Freemasons' Magazine for 1859 is a copy of the Circular issued by that Brother, announcing the fact to the Fraternity, and giving a description of the Apron. The specimen now exhibited (*vide* Frontispiece) does not correspond exactly with the description there given.

These "engraved" Aprons were worn up to the Union of the two Grand Lodges in 1814. It is impossible now to ascertain whether the members of the rival Grand Lodges wore similar aprons, but probably those designs which include the "Ancients" arms, would be worn only by members of Lodges warranted by that body.

With the advent of the present century, we first have "tassels" upon the Aprons. Their origin is easy to find—they were at first simply the decorated ends of the two strings, by which the Apron was fastened round the body; one of the earliest representations of tassels is in a coloured engraving of "A Mason formed out of his tools," engraved by F. Curtis, printed by F. Cole, and dated 1801. Two specimens of Engraved Aprons with tassels are exhibited, one of R. Newman's and the other of Willson's design, but in both cases they are probably later additions.

One of the first decisions of the United Grand Lodge of England was to regulate the clothing; patterns of Aprons were agreed to on May 2nd, 1814, a general conformity thereto being ordered. A description of the new "regulation" patterns was printed in the 1815 Book of Constitutions, p. 123; the Master Mason's Apron is almost identical with that now in use, *except that there were no tassels*. As already pointed out, tassels had been in use from the early part of the century, but they were not authorised to be used on the M. M. Apron until sometime between 1827 and 1841, being first mentioned in the Constitutions of the latter date (p. 117). Specimens of Aprons both with, and without tassels, are exhibited. Grand Stewards were ordered to wear aprons with silver tassels in 1814 (B.C. 1815, p. 123).

* Gould's History, Vol. II, p. 491.

No Rosettes are to be found on aprons in England before the Union in 1813. They seem however to have been in use on the Continent much earlier, as they are found depicted on a Medal struck at Halle in 1744, a representation of which is given on Plate 3 of Marvin's "Masonic Medals." Their origin and meaning is lost; some suppose them to be in allusion to the three degrees of Craft Masonry; others regard them as symbolic of "a point within a circle." Neither of these ideas seem adequately to explain their adoption. May they not rather be considered as a continuance of one of the most frequently used emblems of the Craft, viz: the "Glory in the Centre" or "the Sun"? This emblem is depicted on most of the Aprons and Jewels during the latter part of the last century, and up to the Union in 1813, and in many cases, more particularly in Newman's design of 1798, the resemblance of this emblem to our "rosettes" is very marked, the face being represented by the centre button, and the rays by the fluted ribbon; another instance of marked similarity may be seen in the Hon. Mrs. Aldworth's portrait, where the "Sun" on the Chair bears a wonderful resemblance to the "rosettes."

The three emblems, erroneously called "levels," used in the place of the rosettes on the Masters' and Past Masters' Aprons, were also adopted in 1813, and are described in the 1815 Book of Constitutions as "perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two inches and a half each, and the perpendicular lines one inch." They are commonly called "levels," but as this emblem belongs to the S.W., it is very unlikely to be worn also by the Master; it has been suggested that the emblem is, in reality, composed of two "squares," placed back to back, and as the square is the emblem appropriated to the Worshipful Master, it is more than probable that this is the origin of the figure.*

As to the symbolism of the Masonic Apron, there is no time on this occasion to speculate, but this very interesting subject may well be undertaken by some Brother at a future Meeting of the Lodge.

The writer acknowledges his indebtedness to Bro. W. H. RYLAND'S paper on "Aprons" in Vol. 5, A. Q. C.

Best thanks are also due to those Brethren who have lent specimens for exhibition; a full descriptive list is appended, together with the owners' names.

* Have they any reference to the three "Regular Steps"?

LIST OF MASONIC APRONS, &c.,
EXHIBITED MARCH 23RD, 1896.

CLASS A. 1717 to 1740 *circa*.

PLAIN WHITE APRONS.

1. Engraving. Frontispiece of 1723 Constitutions.
2. Engraving. Plate (original) from Picart's "Ceremonies," 1735.
3. Engraving. Frontispiece of Smith's "Pocket Companion," 1735.
4. Engraving. Portrait of WILLIAM ST. CLAIR of Roslyn, the first Grand Master of Scotland in 1736; from the Constitutions of the Grand Lodge of Scotland, 1848 edition.
5. Engraving. Hogarth's picture of "Night," 1738.
6. Engraving. French Plate: "Assemblée de Francs-Maçons pour la Reception des Maitres." 1740 *circa*.

CLASS B. 1740 to 1760 *circa*.

BOUND OR EDGED WITH COLOURED RIBBONS AND EMBLEMS ON FALL.

7. White Leather Apron. Length, 19½ inches, width at top, 21¼, middle, 17¾, bottom, 19½; bottom corners rounded; apron bound with ¾ light blue ribbon. Semicircular Fall, 8½ inches deep, bound with light blue ribbon. A Square in ¼ light blue ribbon on the Fall. No Lining. Leather strings. Early eighteenth century. Said to have been worn in St. Andrew's Lodge, St. Andrews, Scotland.
8. White Leather Apron. Length 26 inches; width at top 23, middle 20, bottom 23½. Semi-circular Fall, 6¼ inches deep, bound with narrow light green ribbon. A Square and Compasses painted on the Fall. Apron not bound nor lined. Tape strings. Was worn during last century in Ancient or Mother Lodge of Kilwinning, No. 9, Scotland.
9. White Kid Apron. Length 18½ inches; width at top 19, middle 16½, bottom 22¼. Triangular Fall, 5¾ inches deep. Apron edged with 2 inch light blue ribbon. Fall edged with 1¾ inch light blue ribbon. Square and Compasses in Light Blue, Yellow and Pink Ribbon, on the Fall. Apron not lined. Leather strings. Date 1760 *circa*.

CLASS C. 1760 to 1790 *circa*.

EMBROIDERED AND PAINTED APRONS.

10. White Leather Apron. Length 14¾ inches; width 11½. Semi-circular Fall, 5¼ inches deep. Painted fancy border of purple and red round both Apron and Fall. Emblems painted on both Apron and Fall in brown and orange shades. On Fall, a Pentalpha enclosing G. On Apron, Corinthian pillar on each side, in centre Bible with Square and Compasses, and the Sun rising behind; Square, Level and Plumb-rule below. No lining. Remains of tape strings.
11. White Leather Apron. Length 17 inches; width 12½; Semi-circular Fall 5¾. Painted border same as No. 10. On Fall, an irradiated Eye. On Apron, Corinthian pillar on each side, in centre a Sun, the rays of which stream down upon an Altar. No lining. Remains of tape strings.

12. White Leather Apron. Length 17 inches; width 18; bottom corners rounded; semi-circular Fall $7\frac{1}{2}$ deep. Painted border same as Nos. 10 and 11. On Fall, a Pentalpha enclosing G, also crossed pens, and crossed keys. On Apron, Corinthian pillar on each side, with Working-tools on them; in centre the Sun, the rays falling on an Altar; also a Bible, Square and Compasses enclosing G, Moon and Stars, and Pick-axe, Crow and Shovel. No lining. Tape strings.
13. White Silk Apron. Painted in colours. Length $13\frac{1}{2}$ inches; width $13\frac{1}{2}$; semi-circular Fall (false) $4\frac{1}{2}$ deep. Fall and Apron edged with coloured silk fringe (? faded crimson). On Fall, an Eye with clouds. On Apron, two pillars, one broken, on the dexter side, one pillar on sinister; in the centre, a large Square and Compasses, also Sun, Moon, and Stars. At foot, a representation of land and water. Apron lined silk. No strings.
14. White Leather Apron. Painted in colours. Length $15\frac{1}{2}$ inches; width $14\frac{1}{2}$; bottom corners rounded; semi-circular Fall $3\frac{1}{2}$ deep. The Apron and Fall bound with 1 inch dark green ribbon, with narrow crimson ribbon laid half over. On Fall, the Square and Compasses. On Apron, two Pillars with Globes, surmounted by an arch of drapery; in the centre, the Sun, and two Lights on a Mosaic pavement of squares. On one side the Pentalpha, Beehive, Plumb-rule, Trowel, Square, Gavel, Rough Ashlar; on the other side the Dove, Ark, Moon, Hour-glass, Key, Ladder, Maul, Level; at foot the Gauge and Coffin. Apron not lined. Tape strings.
15. White Leather Apron, fastened upon a board. Roughly painted in colours. Length 15 inches; width at top $15\frac{1}{2}$, at bottom $17\frac{1}{2}$; semi-circular Fall $3\frac{1}{2}$ deep. Not edged nor bound. Emblems on Apron and Fall. On Fall, an Eye, Beehive and Cock. On Apron, a pillar on each side surmounted by a globe, in centre a Porch reached by seven steps, at the entrance of which stands a mason; over the Porch are the Sun, Bible, Square, and Compasses, and Ladder; on one side are Cross pens, Moon and Stars, triple Taus, Trowel, Plumb-rule and Gavel, Level, Gauge, Serpent, Maul, Crow and Pick-axe; on the other side are Cross keys, double Triangles in a Star, rough and perfect Ashlars, three Lights, Shovel and Dagger; Coffin at foot. On the pedestals of the pillars are the words "Boa" and "Joa." The bottom of the Apron is rounded.
16. White Lambskin Apron. Shield-shaped. Emblems drawn in Indian Ink. Length $11\frac{1}{2}$ inches; width $13\frac{1}{2}$; semi-circular Fall $4\frac{1}{2}$ deep. Fall and Apron bound with narrow light blue ribbon. Emblems on Fall and Apron. On Fall, an Eye; on Apron, two Pillars surmounted by Globes, between them are three Steps and Square and Compasses. Three "Levels" of $\frac{1}{2}$ inch light blue ribbon, one on Fall and two on the Apron have been added at a later period. Not lined. Light blue ribbon strings.
17. White Lambskin Apron. Hand painted. Length $13\frac{1}{2}$ inches; width 11; semi-circular Fall 4 inches deep. Apron and Fall edged with $1\frac{1}{2}$ crimson ribbon and 1 inch gold fringe (fringe not included in measurements). On Apron are the "Ancients" Arms painted in colours. Lined linen. No strings.

CLASS D. 1790 to 1813 *circa*.

APRONS PRINTED FROM AN ENGRAVED PLATE.

18. White Lambskin Apron. Hixon's design. Length $17\frac{1}{2}$ inches; width $15\frac{1}{2}$; semi-circular Fall 7 inches deep. Apron and Fall bound with $\frac{3}{4}$ inch purple ribbon. The design on the Apron consists of a platform of three steps, upon which stand figures ($6\frac{1}{2}$ inches high) of Faith on the sinister and Hope on the dexter side; between them is a Bible opened at II. Chron., chapters 2 and 3

with Square and Compasses thereon, behind which is a rising Sun, Ladder, two Pillars, Gauge, Level and Plumb-rule. Over all is an Eye, with Moon and seven Stars. On the platform between the figures are the three Lights, two Ashlars, double Triangle, Trowel and Maul. On the Fall is a group, 4 inches high, representing Charity. At the Foot is the following: "Drawn & Engraved by Brother Hixon, No. 13, Bridges Street, Covent Garden, & sold by Griffin & Lay, No. 117 Oxford Street, London. Published Augt., 1794." Apron and Fall are lined with blue linen. No strings.

19. White Lambskin Apron. W. Newman's design. Length 14 inches; width 12 $\frac{3}{4}$. No Fall. Binding or edging all worn away, but from there being three rows of stitch marks, there were probably two colours of ribbon used. Almost the whole space between the stitch marks is taken up by a large representation of the "Ancients" Arms, measuring 9 $\frac{1}{2}$ by 10 $\frac{3}{4}$; at the top is an Eye, with rays extending to the border, and at the foot are, on one side the Gauge, Level and Plumb-rule, and on the other, the Square and Compasses. Within the scroll are some words, only partly legible, intimating that the design was engraved "by W. Newman, Widegate St." No lining. No strings.
20. White Lambskin Apron. Frame of the design is similar to a "First Angel" Certificate of the "Ancients" Grand Lodge. Length 14 $\frac{1}{2}$ inches; width 11 $\frac{1}{2}$; semi-circular Fall 5 inches deep. Apron and Fall bound with narrow ($\frac{3}{8}$) Crimson ribbon. Top bound with purple. Device on Apron consists of Doric and Ionic pillars on the dexter side, the latter surmounted by a figure of Hope; on the other side a Corinthian pillar, with a figure of Faith; at the foot a group of figures representing Charity. Between the pillars is a Mosaic pavement, upon which stand two pillars and an Arch with key-stone removed; within the Arch on the pavement is an Altar, above which is an irradiated Pentalpha; upon the Altar is a triple Tau. Also upon the pavement stand a Templars' Cross on one side, and a Maltese Cross on the other. Upon the Fall is an Angel flying to the right, blowing a long trumpet, upon the trumpet-banner, "Lodge 351." No lining. Purple strings.
21. Engraving. Design for Masonic Apron by W.N. (? William Newman). Length 19 $\frac{1}{2}$ inches, width 14 $\frac{1}{2}$. The design for the apron consists of a platform of Mosaic pavement, ascended by three steps; underneath in the centre is an Arch, on the top of which rests an Altar supporting a Bible (opened at Gospel of St. John), Square and Compasses; on either side of the platform are pedestals, upon the one on the dexter side is a figure of Faith, and upon the other a figure of Hope, whilst between them is a group representing Charity. Upon the platform are a Maul and Chisel, rough Ashlar, Plumb-rule, Level and perfect Ashlar. The design for the Fall is a large Sun in the centre, with seven Stars on the dexter side and Moon on the other. At the bottom corner, "W.N., Sc."
22. Engraving. Design for Masonic Apron. Engraver's name erased. Size 14 by 11. The design for this Apron is somewhat similar to No. 21, except that it is on a smaller scale, and the figures are quite different. The variations from No. 21 are as follows: under the Arch are rocks and water, with Ark and Dove; over the Bible is a Bee-hive, behind which is a Rainbow and Foliage; on one side of the Charity group are Ladder, Bible, Square and Compasses, Parallel lines, Circle and Glory, and on the other side Dagger and Key, crossed Pens, Compasses, Plumb-rule, Gauge, Maul and Trowel. Above are the "Ancients" Arms with Moon on one side and seven Stars on the other.
23. White Lambskin Apron. J. Cole's design. Length 19 inches; width 14 $\frac{1}{2}$; semi-circular Fall (false) 5 $\frac{3}{4}$ deep. Apron and Fall edged with $\frac{1}{2}$ inch ribbon (very worn and faded). The lower part of this design is similar to No. 21,

except that there is an Ark under the Arch, and a Hive over the Bible. In the centre of the design are the "Ancients" arms, and above them a Scroll, with the words "Masonry Universal." On either side of the Arms are the Tools and Emblems same as No. 22. On the Fall is the Charity Group in the centre, with seven Stars on one side and Moon on the other. At the foot are the following words: "Publish'd by J. Cole, Old St., and 22, Mount Pleasant, City Rd." This Apron is nailed to a board.

24. White Silk Apron. Engraved and painted. Robt. Newman's design. Length 17 inches; width 14; no Fall. This Apron being framed and glazed, no binding or edging is visible. Upon a Mosaic pavement of squares are two pillars, on the dexter side an Ionic, surmounted by a figure of Faith, a Corinthian on the other side with a figure of Hope, between them on a platform of three steps is a group emblematical of Charity. By the side of each pillar stands a Mason in Masonic regalia. On the former pillar are the words "Be virtuous; be silent," on the latter "Wisdom, Strength, Beauty." In the centre of the design are the "Ancients" arms, over which are Sun, Moon and seven Stars. On the Mosaic pavement stand the three Lights, ordinary working tools, Bible, Square and Compasses, on the Square the words "Design'd & Engrav'd by Robt. Newman." In the background mountains, pyramids, ark, emblems of mortality, a bee-hive, a partly finished building, and an Angel bearing a scroll inscribed "Masonry Universal." At the top are clouds, and in the centre a large triangle, enclosing an Eye; on two sides of the triangle are the words "Let there be light, and there was light." At the foot of the design are the following words: "Dedicated to the Brethren at Large of the Anct. & Honble. Society of Free & Accd. Masons, by their Sincere Well Wisher, Bro. R. Newman. Publish'd as the Act directs, May 1st, A.D., 1798, A. L. 5798 by Bro. R. Newman, Engraver, &c."
25. White Lambskin Apron. Engraved and painted. Robt. Newman's design. Length $19\frac{3}{4}$ inches; width $16\frac{3}{4}$. Design is same as No. 24, but this Apron has a semi-circular Fall of $4\frac{3}{4}$ inches edged with $\frac{1}{2}$ in. crimson ribbon; the top is also bound with crimson ribbon. The Apron is edged with three rows of $\frac{1}{2}$ in. ribbon, the outside row being of light blue, then purple, and crimson for the innermost row. The design on the Fall consists of clouds with a large Triangle in the centre enclosing an Eye, and on two sides of the triangle the words "Let there be light, and there was light." This Apron is attached to a Lodge Banner. On the inside of the Fall in large letters "Bro. Marshall Lodge 314."
26. White Leather Apron. Engraved and painted. Robt. Newman's design. Length $18\frac{1}{2}$ inches; width $16\frac{3}{4}$; semi-circular Fall $5\frac{3}{4}$ deep. Bottom corners of the Apron are rounded. Apron is bound with $1\frac{1}{2}$ dark blue ribbon, top with $\frac{3}{4}$, and Fall with $\frac{1}{2}$ inch. Dark blue strings and lined with linen. Two Tassels of dark blue ribbon, with gold fringe. The Design on the Apron and Fall is exactly the same as Nos. 24 and 25.
27. White Satin Apron. Engraved design by Jas. Willson. Length $17\frac{1}{2}$ inches; width 18; semi-circular Fall $7\frac{1}{2}$ in depth. Apron and Fall edged with narrow light blue ribbon, top bound with same. Fall also edged with narrow silver fringe. Two small tassels of light blue ribbon $1\frac{1}{2}$ wide, edged with silver fringe. This design consists of a platform of three steps, all with mosaic pavement; in the centre is an Arch over water with Ark and Dove; over the Arch is an Altar with Bible (open at II Chron., Chaps. 2 and 3) Square and Compasses, with a Sun rising behind, and a large Eye over all. Upon the platform are the three Lights, two Ashlars and T. B., with 47th prop. On either side of the platform are pedestals, upon the one on the dexter side is a figure of Hope, upon the other one a figure of Faith. Design includes Ladder, three Great Lights, Par. lines, Circle and Glory, also Sword and Key, Square,

Level and Plumb-rule. On the Fall is a Charity group, with Moon and seven Stars. At the Foot is the following: "Publ. Feby 14th, 1803, by James Willson, Tooley St., Southwark." Apron and Fall are lined with silk, with light blue ribbon strings.

28. White Linen Apron. The Moira Apron, engraved. Length $18\frac{3}{4}$ inches, width $16\frac{3}{4}$; no Fall. Bound with $\frac{3}{4}$ purple ribbon. The design occupies the whole of the Apron. At the top in the centre is a portrait of Lord Moira, on each side are ribbons with the words "The Moira Apron." Below enclosed within a large mantle are a number of figures in two rows. In the centre of the upper row are Moses, Aholiab and Bezaleel, with Enoch on the dexter side of the group in an attitude of adoration, and St. John with lamb and flag on the opposite side. In the centre of the lower row is St. John with an open Bible on an Altar, all standing on a Mosaic pavement of Squares; on the dexter side is a group, consisting of Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, whilst on the opposite side are Zerubbabel, Haggai and Joshua. In the top dexter corner are a group of seven eyes. Below the engraving are the following lines: "If wisdom in council, eloquence in debate, valour in arms, steady patriotism and universal benevolence, be deserving of record in the page of history & archives of Masonry, no subject in the British dominions possesses (*sic*) more genuine claims than Right Honorable the Earl of Moira, A.G.M. of England, whose memory this Masonic Badge is designed to perpetuate. Painted by Mr. Hobday. Engraved by G. Johnson, Bristol. Published according to Act of Parliament, March 31st, 1813, by L. Hayes, Bristol."* Apron is lined with linen. Purple strings. (*Vide* Frontispiece).
29. Chamois Leather Apron. Length $15\frac{3}{4}$ inches, width $15\frac{1}{4}$; semi-circular Fall $8\frac{1}{4}$ deep. The Apron is semi-circular at the bottom. Apron and Fall are edged with two rows of $\frac{3}{4}$ inch white sarsnet ribbon, $\frac{3}{4}$ inch apart. No lining. White sarsnet strings. Was worn in 1796.
30. White Lambskin Apron. Length $12\frac{3}{4}$ inches, width $15\frac{1}{4}$; two small rounded Falls each $3\frac{3}{4}$ deep. Lower corners of the Apron are cut off square. The Apron and Falls are edged with $\frac{1}{2}$ inch light blue sarsnet ribbon. Top bound with narrow light blue ribbon, and light blue strings. Apron lined with blue linen. Three tassels of silk cord, one at the outside edge of the Falls, both of which are white, and a light blue one between the Falls. These Tassels are similar to one shown in an engraved portrait of the Duke of Sussex.
31. White Lambskin Apron. Same as No. 30 except as to colour of Tassels, the middle one of which is crimson, that on the dexter side being white, and that on the sinister, light blue. -

CLASS E. 1813 to present time.

UNITED GRAND LODGE OF ENGLAND.

32. White Lambskin Apron. Length $11\frac{1}{4}$ inches, width 14; triangular Fall 6 inches deep. Apron and Fall edged with $1\frac{1}{2}$ light blue ribbon. Top bound light blue ribbon with strings to match. Lined blue linen. Three levels of $\frac{1}{2}$ inch light blue ribbon. *No Tassels.*
33. White Lambskin Apron. Length $12\frac{3}{4}$ inches, width $14\frac{1}{4}$; triangular Fall $6\frac{1}{4}$ deep. Apron and Fall edged with $1\frac{1}{2}$ light blue ribbon. Top bound with light blue ribbon and strings to match. Lined blue linen. Three levels of $\frac{1}{2}$ inch light blue ribbon. *No Tassels.*

* In the specimen exhibited, the words are hidden by the binding.

34. White Satin Apron. Length $14\frac{1}{8}$ inches, width $16\frac{1}{2}$; triangular Fall $7\frac{7}{8}$ deep. Apron edged with $1\frac{1}{2}$ light blue sarsnet ribbon; Fall edged with $1\frac{1}{2}$ to match; top bound and strings to match. Lined white silk. Three rosettes of black crepe. *No Tassels.*
35. White Lambskin Apron. Length $11\frac{1}{2}$ inches, width $13\frac{1}{2}$; triangular Fall $5\frac{1}{2}$ deep. Apron and Fall edged with $1\frac{1}{8}$ light blue ribbon, top bound with same and strings to match. Lined blue silk. Three Levels of $\frac{1}{2}$ inch light blue ribbon. Two Tassels have been added subsequently.
36. White Lambskin Apron. Length $13\frac{1}{4}$ inches, width $15\frac{3}{8}$; triangular Fall $5\frac{1}{2}$ inches deep. Apron edged with $1\frac{7}{8}$ light blue watered ribbon; Fall with 1 inch ditto; top bound ditto, and a new rigid Waist-band to match. Apron lined blue silk. Three Levels of $\frac{1}{2}$ inch light blue watered ribbon and two Tassels. This Apron is marked under the Fall "William Kelly, Jan. 9th, 1838."
37. White Lambskin Apron. Provincial Grand Lodge. Length $14\frac{1}{2}$ inches; width $15\frac{1}{2}$; triangular Fall $7\frac{1}{2}$ deep. Apron edged with 2 inch mid blue ribbon; Fall with $1\frac{1}{2}$ ditto; top bound with same and $2\frac{1}{2}$ inch strings to match. Lined silk. Three levels of $\frac{1}{2}$ inch ribbon and two Tassels, all to match. Badge on Apron—a Key; round the Circle "Leicestershire." This Apron was worn by Bro. Joseph Hames, P.M. 279, Prov. Gd. Treasurer in 1843.
38. White Lambskin Apron. Grand Steward. Length 10 inches; width $15\frac{1}{2}$; triangular Fall of Crimson silk $4\frac{3}{8}$ deep and edged with silver fringe. Apron edged with 3 inch crimson silk, lined with same and strings to match—one string has silver fringe at the end. Two small Tassels edged with silver fringe.

CLASS F. ROYAL ARCH.

39. White Satin Apron. Early 19th century. Length $11\frac{1}{2}$ inches; width 11. Three-sided Fall 3 inches deep. Apron and Fall edged with $1\frac{3}{8}$ purple and crimson indented ribbon, and 1 inch silver fringe. Lined linen; purple strings.
40. White Lambskin Apron. Early 19th century. Length $16\frac{1}{2}$ inches; width $11\frac{3}{4}$. Semi-circular Fall $4\frac{1}{2}$ deep. Apron and Fall edged with $1\frac{1}{8}$ crimson ribbon. Fall and bottom of Apron also edged with 1 inch gold fringe. Lined linen; no strings. On Apron is a large device in spangles, consisting of a circle containing double triangles.
41. White Lambskin Apron. About 1800. Length $9\frac{3}{4}$ inches; width $11\frac{1}{2}$. Semi-circular Fall, $3\frac{3}{8}$ deep. Apron edged with 2 inch purple and crimson vandyked velvet; Fall edged with $\frac{1}{2}$ to match. Not lined; no strings. There has been a device upon the Fall, but it is missing.
42. White (discoloured) Satin Apron. About 1806. Length $12\frac{3}{4}$ inches, width $13\frac{1}{4}$. Three-sided Fall $4\frac{1}{2}$ deep. Apron and Fall edged with 1 inch vandyked pattern, made up of crimson and purple ribbons. Bound purple and strings to match. Lined white lambskin. On the Fall is a "Triple Tau" worked in small spangles on a square of purple silk.

CLASS G. KNIGHTS TEMPLAR.

43. Black Leather Apron. Painted emblems. About 1790. Length $17\frac{1}{4}$ inches; width 19 at top and bottom, 16 at middle; semi-circular Fall 5 inches deep. Apron and Fall bound with very narrow black ribbon. Not lined. Black ribbon strings. On Apron are skull and bones with the motto "In hoc signo vinces," painted in light colours; and on the Fall a Calvary, painted in similar colours.

44. White Lambskin Apron. Embroidered emblems. About 1840. Length 8 inches; width $9\frac{3}{4}$; semi-circular Fall $3\frac{1}{2}$ deep. Apron edged with 3 inch black ribbon. Fall of black silk with emblems embroidered in silver. Lined black linen and black strings.
45. White Lambskin Apron. Embroidered emblems. About 1840. Length $10\frac{3}{8}$ inches; width $12\frac{3}{8}$; three-sided Fall $4\frac{3}{8}$ deep. Apron edged with $2\frac{1}{4}$ and Fall with $1\frac{1}{2}$ inch black ribbon. Lined black silk and black ribbon strings. On Fall are Emblems of Mortality embroidered in silver on a triangular piece of black silk. Worn by Sir F. G. Fowke, Bart., in 1850.
46. Black Velvet Apron. Ornamented with devices in Silver lace and metal. About 1840. Length $9\frac{1}{2}$ inches, width $10\frac{1}{4}$; semi-circular Fall of 3 inches. Apron and Fall edged with $1\frac{1}{2}$ inch silver lace. Lined black silk and black ribbon strings. Two black and silver acorn Tassels. On Apron and Fall are emblems of Mortality, &c., in silver lace and metal. Worn by Sir F. G. Fowke, Bart., as Prov. Gd. Com. in 1850.

SCOTCH.

47. White Lambskin Apron. Prov. Gd. Master's. Length $12\frac{3}{8}$ inches, width 12; semi-circular Fall 6 inches deep. Apron edged with 2 inch Tartan velvet, bordered on the inside with 1 inch silver lace. Fall composed wholly of Tartan velvet edged with silver fringe. Two Tassels. Square, Compasses and Sun worked in silver on the Fall. Apron lined silk. Modern.

IRISH.

48. White Lambskin Apron. Craft. Square and Compasses embroidered on Apron. Modern.
49. White Lambskin Apron. Royal Arch. A figure "4" embroidered on the Apron. Modern.
50. White Lambskin Apron. Knight Templar. Modern.

CONTINENTAL.

51. White Leather Apron. Craft. Engraved and painted. Probably Hungarian of last century. Length $12\frac{1}{2}$ inches, width $12\frac{1}{2}$. Very small triangular Fall of 3 inches deep. Apron rounded at the bottom. Both Apron and Fall have been bound with very narrow ribbon, now almost worn away. No lining. No strings. Design is the same as shown Fig. 9, Plate 5, Vol. V., of *Ars Quatuor Coronatorum*. In the centre is a temple surmounted by a dome, with a mosaic pavement of squares in front; on either side a pillar with moon and stars above and trees behind; in the foreground a large group of working tools, &c. The Fall is covered with a large Blazing Star and Glory.
52. White Satin Apron. Rose Croix. Probably French of early this century. Length $11\frac{1}{2}$ inches, width $14\frac{1}{2}$; semi-circular false Fall $3\frac{1}{2}$ deep. Apron and Fall edged with 1 inch gophered rose coloured ribbon, top bound and strings to match. Apron is embroidered with Phoenix, Cross, &c., &c. On Fall a triangular "Glory" of spangles. Lined black linen with a cross of rose-coloured ribbon in the centre.

The Aprons described in the above list were lent by the following Lodges and Brethren:—

Bro. A. T. Blakeslee, 50 Hinckley, Nos. 30, 31.

Lodge of Harmony, 272 Boston; (per Bro. H. Shepherd, P.M. 838). No. 24.

- Bro. Andrew Hope, P.M., 39, Exeter. No. 8.
 Bro. W. J. Hughan, P.M. 131, Truro; P.G.D. (Eng.) No. 7.
 Bro. J. Lane, P.M. 1402 Torquay; P.A.G.D.C. (Eng.) No. 26.
 Leicester Freemasons' Hall Library and Museum. Nos. 3, 5, 9, 36, 37, 45, 46, 52.
 Mrs. J. P. Mountain, Boston, (per Bro. H. Shepherd, P.M. 838). No. 27.
 Bro. Poccock (per Bro. G. W. Speth, P.M. 2076). Nos. 13, 14.
 Bro. W. H. Rylands, P.M. 2076; A.G.D.C. (Eng.) Nos. 16, 29.
 St. Peter's Lodge, 1330 Market Harborough (per Bro. A. Laurence, P.M.) No. 25.
 Shakespeare Lodge, 426 Spilsby, (per Bro. J. J. Rainey, Sec.) No. 15.
 Bro. G. W. Speth, P.M. 2076 London. No. 20.
 Bro. John Stocker, P.M., 39 Exeter. Nos. 17, 39, 40, 44, 51.
 Bro. J. T. Thorp, P.M., 523 and 2429 Leicester. Nos. 1, 2, 4, 6, 18, 19, 21, 22,
 28, 32, 33, 34, 35, 38, 41, 42, 43, 47, 48, 49, 50.
 Witham Lodge, 297 Lincoln (per Bro. W. Dixon, P.M.) No. 23.
 Yarborough Lodge, 422 Gainsborough (per Bro. W. Dixon, P.M. 297). Nos. 10,
 11, 12.

At the conclusion of Bro. THORP'S paper, a vote of thanks was gracefully proposed by W. Bro. S. S. PARTRIDGE, D.P.G.M., P.A.G.D.C. (England), and duly acknowledged.

Apologies from absent Brethren having been notified, the Lodge was closed.



The Twentieth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, (by Dispensation) on Tuesday, May 19th, 1896.

BRO. W. H. STAYNES, Worshipful Master, presided, and there was a good attendance of Members and Visitors.

After the Dispensation, and the Minutes of the last Meeting, had been read,

BRO. GEO. BONNER, 523,

was elected a Member of the Cor. Cir. of the Lodge.

An interesting Paper was then read, of which the following is a brief abstract:—

The Worshipful Master's Levels and Some Obsolete Symbols of the Craft.

By BRO. R. B. STARKEY (P.M. 1391).

The subject of this Paper was suggested by some remarks of Bro. THORP, in his Lecture on "Aprons," at the last Meeting of the Lodge, when he spoke of "the geometrical designs on the Master's Apron, called levels." Now although this word "levels" has been very generally adopted, it must be evident to all who compare these emblems, with the Senior Warden's "Level," that it is a misnomer. That there is some resemblance cannot be denied, but it seems impossible, that the Master's emblems were ever intended to represent the "level" of Operative Masonry.

The meaning of these figures seems to have occupied the attention, and exercised the ingenuity, in times past, of many eminent brethren, and it will be principally their theories and conjectures which will be placed before the Members in this paper, for them to draw their own deductions and inferences therefrom.

In Spencer's Book on Regalia, it is stated

"that W. Ms. and P. Ms. are entitled to wear upon their Aprons instead of Rosettes, three *Taus*, called hereafter *Levels*, to distinguish them from the *Triple Tau* of the R. A. degree."

Now can this "figure" be meant for a *Tau* or a *Tau Cross*? The *Tau* was a Hebrew letter, used in olden times as a sacred and symbolical mark in various religious mysteries of the East, in some cases as a mark of life. It has also been frequently used as a Masons' Mark, and may be found upon the stones of many old buildings; but what is there in the *Tau* that it should be especially adopted for the Master's Apron?

Mackay refers to this Symbol as the *Tau Cross*; also as the form of the Nilometer, used to ascertain the height of the Nile's inundation, upon which the life of the people depended; consequently it was used by the Egyptians as an amulet capable of averting evil, and as a hieroglyphic of eternal life, subsequently as an Ensign of Office, and as such adopted in Freemasonry.

Dr. Oliver also refers to its use, and adds that "it was considered as an emblem of life."

Gliddon, the Egyptian Archæologist, calls attention to the Greek figure of speech in the New Testament, "I am Alpha and Omega," and points out another consecration of this *Tau* symbol. The *Tau* is the last letter of the Hebrew alphabet, *Aleph* being the first; and as there are many passages in the Bible, where Jehovah speaking through the Prophets, alludes to Himself as "the first and the last," these words when spoken in the Hebrew language would be "I am the Aleph and the *Tau*."

Now if we examine the Master's emblem, we find it composed of right lines and angles; there is a horizontal line, a perpendicular line and an angle of 90°, in the forming of which the Working Tools of a Fellow Craft are necessary. Turning from the Operative to the Speculative application of these tools, there is an evident relation to the steps of an E. A., whilst by the Square, Level and Upright "we hope to ascend to those immortal Mansions, whence all goodness emanates."

In dealing with the Obsolete Symbols of the Craft, it will be interesting to note what Dr. Oliver has written about the Symbols of Masonry. He writes as follows:—

"The signs or marks of our sublime science are generally explained on a principle which is evident and satisfactory, and not liable to misapprehension, whether these symbols have been constructed from instruments of manual labour, from geometrical figures, from the works of nature, or the sublime vault of heaven; the design of their adoption was to embody valuable moral and religious truths, to bring before the contemplative brother's mental eye, some intellectual maxims, by which he might become wiser and better."

Now in the light of these remarks, let us look at some of the abandoned and disused emblems of the Craft, which we saw upon many of the old Aprons exhibited at the Meeting referred to.

The Broken Column.—Among the Hebrews, columns were used metaphorically to signify princes and rulers;—many instances of this may be found in the Bible. In Freemasonry, pillars or columns are symbols of, and represent many different things, amongst others the three qualities of W.S. and B., as attributes of the three G.Ms. of Masonry; the broken column thus must have been intended to refer to the untimely death of our G.M., HIRAM ABIFF, the recollection of whose fidelity to the trust reposed in him, must have impressed itself upon the memory of every M.M. We are reminded by this emblem, that we should so live, that however unexpectedly the summons may come, we may be found ready to die.

The Bee-hive.—This is a symbol of Industry, a virtue held in high esteem by the Craft. In the “Old Charges” we read “All Masons shall work honestly on working days, that they may live creditably on holy days.” It seems a pity that the use of this and some of the other emblems should have been discontinued.

The Hour-glass.—A symbol intended to remind us of the transitory nature of human life, and the swift flight of time. Every day that passes not only adds to the number we have lived, but also takes away from the number of those we have still to live.

The Serpent.—This obtained a prominent position amongst the symbols of the Spurious Freemasonry of last century. It was used by the Egyptians to represent Divine Wisdom, when extended at full length, and when curled with its tail in its mouth, as symbolic of Eternity. Oliver says that in Christian Masonry the Serpent is an emblem of the Fall, and subsequent Redemption of Man; whilst Mackay does not consider it a true Masonic Symbol.

The Cock.—This is a Templar emblem, and is depicted on some of the “Ancients” Aprons, inasmuch as under their Craft Warrants, that Degree and many of the other “side” Degrees, were worked during last century, and up to the Union of 1813. The Cock was used to denote Watchfulness and Courage.

The Trowel.—This was accepted by our earlier brethren as the peculiar Working-tool of the M. M. degree. Its use in Operative Masonry was to spread the cement, which binds all the parts of the building into one common mass; in Speculative Masonry, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, into one companionship of Brotherly Love, Relief and Truth.

These appear to be the principal obsolete emblems, depicted on the Aprons recently exhibited, many of which might well have been retained for their beauty and significance.

A good discussion followed the reading of Bro. STARKEY's Paper, in which the following Brethren took part, viz. :—Bros. S. S. PARTRIDGE, D.P.G.M., E. HOLMES, P.M., Rev. H. J. MASON, Chaplain, L. STAINES, H. G. MARRIOTT, P.M. 2028, and the SECRETARY.

W. Bro. S. S. PARTRIDGE (P.M. 523 and 1560), D.P.G.M., was unanimously elected Worshipful Master for the ensuing year.

W. Bro. W. D. GRANT (P.M. 279), was unanimously re-elected Treasurer for the ensuing year.

Bro. JAS. TANSER was also re-elected Tyler for the ensuing year.

The SECRETARY exhibited the following Curios from his Collection :

(a.) A Silver Collar Jewel.

(b.) A Silver Collar Jewel.

Illustrations of these two Jewels are given on the annexed plate, blocks being kindly lent by Bro. G. W. SPETH, P.M. and Sec. Lo. 2076, an Hon. Mem. of the Lodge.

(c.) A Silver Medal (Marvin's XXXII.)

The following is Marvin's description, pp. 29-30 :—

Obverse, Arms of the Grand Lodge of Scotland ; azure, a chevron between three castles argent ; (the compasses are omitted.*) Crest, a castle argent. A collar of thistles and thistle leaves encircles the shield, passing behind the crest ; from the collar is suspended a jewel containing St. Andrew and his cross. Legend, IN THE LORD IS ALL OUR TRUST. *Reverse*. A mosaic pavement over which two brethren are approaching a temple in the background, in front of which stand two pillars. Above the temple on the left is the sun, and on the right is the moon and seven stars, over the centre the All-seeing Eye darting its rays upon the taller of the two brethren, who holds his companion by the hand, and with his right hand points to a female figure, seated on the right ; at her feet is a Corinthian capital ; her left arm rests upon an altar, upon which is a closed book ; her right hand closes her lips. In the right foreground, the Bible, square and compasses, surrounded by three burning tapers. Between the brethren are a gavel and level lying on the pavement. In exergue, AMICITIA VIRTUTE ET SILENTIO (by friendship virtue and silence).

This is an exceedingly rare and valuable Medal, only a very few specimens being known ; Bro. HUGHAN supposes it to have been struck in commemoration of the formation of the Gd. Lo. of Scotland in 1736. (Shanklin Cat. p. 19.)

* This is incorrect.

† These are a mallet and chisel, not a gavel and level.

(*d.*) Certificate of the Beaufort Lo., No. 167. Bristol, dated May 17th, 1814, granted to GEO. GAINER. Certificate is in English and Latin.

(*e.*) Certificate of Gd. Lo. of England, dated May 4th, 1827, granted to GEO. GAINER. One clause of the "Beaufort" Certificate is curious, it runs as follows :—

"Whenever therefore Fortune should expose him to hard-pressing necessity, we beseech the Brotherhood, that after strict trial and due examination, they will receive him into their Lodges, and will give him such Wages as his industry will entitle him to."

BRO. REV. H. J. MASON, Chaplain, exhibited an old Bible, of which the Title-page is as follows :—

THE
BIBLE THAT
IS THE HOLY
SCRIPTURE CONTAINED IN
THE OLDE & NEWE
TESTAMENT
Translated according to the Ebrew & Greeke
& conferred with the best translations
in diuers languages.
With most profitable Annotations upon all the
hard places, & other things of great
importance.
Imprinted
London by the Deputies of
Christopher Barker, Printer to the
Queenes most excellent Maiestie
ANNO DOM.
1592
CUM PRIVILEGIO.

Upon the first fly leaf is written the following :—

THOMAS BROOKE MILLER,* the Gift of His Father, 1834.

On Thursday the 9th of April† 1786 His Royal Highness Prince William Henry (now King William the 4th) was initiated into Masonry at the Lodge No. 86 held at the Prince George Inn at Plymouth and obligated on this book.

THOS. MILLER P.M. age 63½.

T. B. Miller and Susanna Land (Relict of Thomas Land) were married at Loughborough the 7th October 1825 by the Rev. T. Stevenson M.A.

Several apologies from absent Brethren were noted, and Greetings from Visiting Brethren tendered, after which the Lodge was duly closed.

* This Brother was Worshipful Master in 1838 of the Rancliffe Lodge, No. 608, Loughborough (erased in 1853).

† Gould says March 9th, which is probably correct, as April 9th, 1786, fell on a Sunday.

Obituary.

Nov. 3rd, 1895. W. Bro. SAMUEL KNIGHT, P.M. 1391, P.P.A.G.P.
Member of the Cor. Cir. since November, 1894.

Rev. William Peters.

[SEE PAGE 39, 1894-5 TRANSACTIONS.]

AMONG the men who have taken up the profession of artist, in addition to that for which they were educated, was the Rev. WM. PETERS, one of the most celebrated of the Prince of Wales' Chaplains. MR. PETERS preached to, and also painted the Prince; we have all seen the portrait in the Freemasons' Hall. In his clerical capacity Mr. PETERS painted "An Infant Soul borne by Angels to Heaven." But in his purely artistic capacity he painted Venuses, and gained thereby the name of "the English Titian." His recumbent "Lydia" was covered with a gauze, which the witty critics called "Episcopal lawn." Then the reverend artist designed arabesques for the Opera, and painted some of the ceilings of Carlton House. The critics thought he would fail "in the sky"; "it was so long," they said, "since he had looked towards Heaven." When he married, the newspaper wags indulged in a licence of remark that cannot here be illustrated; and when he subsequently obtained preferment, the gossip of the day ran in type, to the effect, that the reverend gentleman was collecting all the "luxurious wanderings" of his pencil, and was destroying them without scruple.

From an article on "Artists and Critics," in Temple Bar Magazine for July, 1873, pp. 512—556.

Leicester Freemasons' Hall Library.

Additions from July, 1895, to July, 1896.

COMMUNICATED BY

W. BRO. JOHN T. THORP, P.M. 523, P.M. 2429, P.P.S.G.W.,

Honorary Secretary and Chief Librarian.

(By special permission of the Library Committee.)

A

270. Archaeological Curiosities of the Rituals of Freemasonry, Cincinnati, 1867-89.
 (a.) The Grand Mystery discovered, 1724.
 (b.) Masonry Dissected, 1730.
 (c.) The Beginning and First Foundation of Masonry, 1739.
 (d.) Fac-simile of Pine's Engraved List for 1736.

C

271. Catalogue of Library (G. Lo. Eng.) 1888, with Supplement. Hull, 1895. 8vo.
 272. Catalogue of Masonic Certificates belonging to F. J. W. Crowe. Torquay, 1894.
 273. Ceremonies of the Holy R. A. G. Claret. London, 1845. 12mo.
 274. Chronological Record of St. Mary's Lo. 63. F. A. Winsor and others. London, 1883. 8vo.
 275. Conversazione of Lo. 2076 (History of the Quatuor Coronati). London, 1894. 12mo.
 276. Craft Freemasonry, The whole of. G. Claret. 3rd Ed. London, 1847. 12mo.

E

277. Early Years of "Fortitude," 281. H. Longman. Lancaster, 1887. 8vo.

F

278. Freemason stripped naked, The. Chas. Warren. London N.D. 8vo.

H

279. Hiram, or the Grand Master Key. 3rd edition. Front. Dublin, N.D. 8vo.
280. History of Freemasonry in Bengal. A. D. Cruz. Calcutta, 1866. 8vo.
281. History (with Bye-laws) of British Union Lo. 114. Ipswich, 1885. 12mo.
282. History of the Domatic Lo. 177. G. B. Abbot. London, 1886. 8vo.
283. History and Records of the Harmonic Lo. 216. J. Hawkins. Liverpool, 1890. 8vo.
284. History of the Royal Lo. 207, Jamaica. E. H. Leon. Kingston, 1894. 8vo.
285. History of the York Lo. 236 (with Bye-laws). York, 1875. 8vo.

I

286. Illustrations of Masonry. W. Preston. London, 1792. 8vo.
287. Indian Freemason, The. Vol. 1. Plates. 1894. 4to.

J

288. Jubilee Festival of the R.M.I.B. Portraits. London, 1892. 8vo.

L

289. Lodge of Research Transactions, 1894-5. Leicester, 1895. 8vo.

M

290. Masonic Banquets. A Lecture. J. H. Leslie. Lahore, 1894. 8vo.
291. Masonry, the turnpike road to Happiness. Dublin, 1768. 8vo.

O

292. Old Charges of British Freemasons. Plates. 2nd Ed.
W. J. Hughan. London, 1895. 8vo.
293. Oration at Consecration of Lo. 1764 Northampton. Rev.
S. W. Wigg. Northampton, 1878.

P

294. Perfect Ceremonies of R.A. London, 1876. 12mo.
295. Pocket Companion and History of Freemasonry. Front.
Dublin, 1761. 8vo.
296. Pocket Companion for Freemasons. 5th Ed. Belfast,
1764. 8vo.
297. Proceedings. Gd. Lo. Alabama, 1894.
298. " " Iowa, 1894.
299. " " Kansas, 1895.
300. " " Nova Scotia, 1894.
301. " " Pennsylvania, 1894.
302. " " South Dakota, 1895.
303. " Gd. R. A. Chap. Rhode Island, 1895.
304. " Gt. Pri. K. T. Canada, 1895.

Q

305. Quatuor Coronatorum Antigrapha. Vol. VI., 1895. 4to.
306. Ars Quatuor Coronatorum. 1895. 4to.

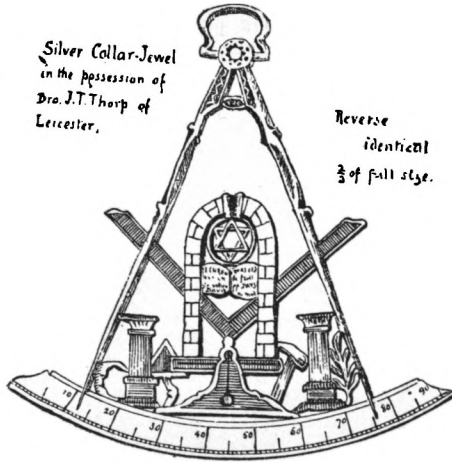
R

307. Records of the Lo. of Fortitude 281. H. Longman,
Lancaster, 1895. 8vo.
308. Republican, The. Vol. 12 (Nos 1 to 16). R. Carlyle.
London, 1825. 8vo.
309. Rules, &c., of the A. and A. Rite. 1894. 12mo.

S

310. Secret Revealed and the Mystic Beauties of Freemasonry
developed. London, 1820. 12mo.
311. Souvenir Book of 26th Tri. Con. K.T. Boston (U.S.A.).
1895.

Also a large number of Calendars and Lodge Bye-laws.



Silver Collar-Jewel
in the possession of
Dra. J.T. Thorp of
Leicester,

Reverse
identical
 $\frac{2}{3}$ of full size.

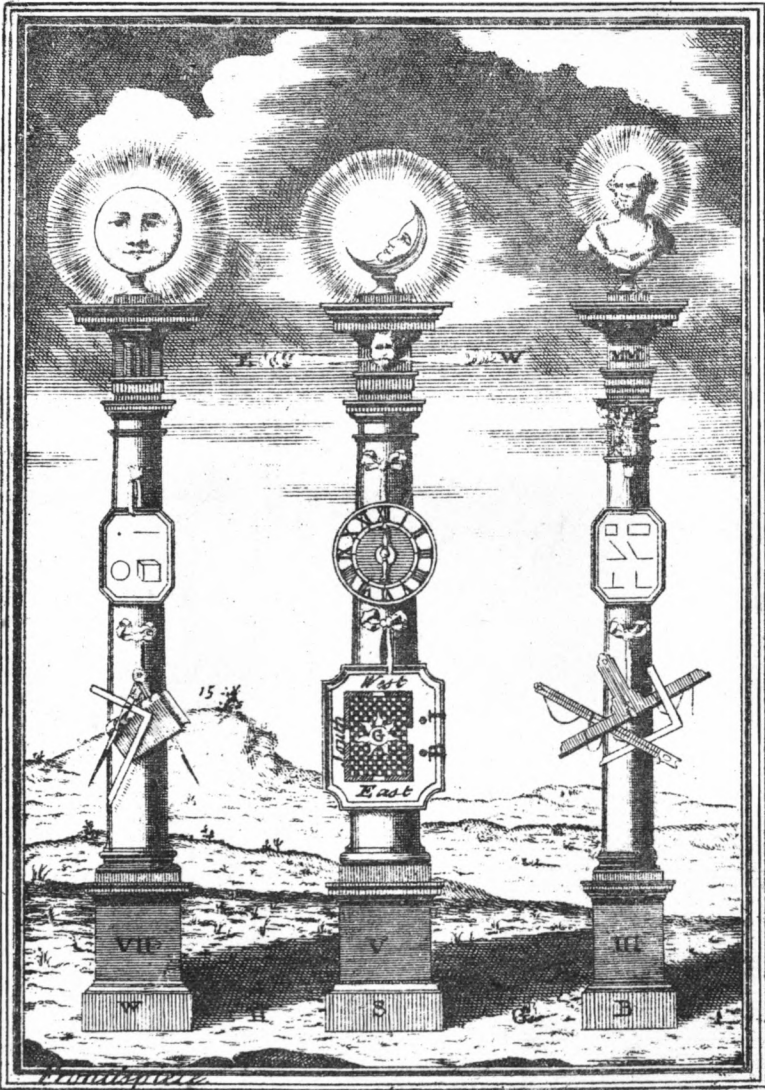


Senior Warden's
Silver Collar-Jewel
in the possession of
Bro J. T. Thorp of
Leicester.

Reverse
Kno. P. 293
No. 553

King's Friends' Co. Nantwich
No 293 - established 1793,
have No 553 from 1814-32.

$\frac{2}{3}$ of full size.



Frontispiece
Batty Langley Invent. A.L. 5741. Tho. Langley Del. &c. 5c

(Reprinted from the frontispiece of "The Builder's Jewel," 1746,
 by B. and T. Langley.) Vide p. 36.