

THE LODGE OF RESEARCH,

No. 2429, LEICESTER.

TRANSACTIONS

FOR THE

YEAR 1897-8.

W. BRO. R. PRATT, M.D. (P.M. 1560), W.M.

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



Painted by G.H. Harlow.

Engraved by H.R. Cook.

*Hippolyto Joseph da Costa
Pereira Furtado de Mendonça*

Anno. 1811.

(Vide page 39.)

Founders.

- W. Bro. SAMUEL S. PARTRIDGE, P.M. 523, 1560; P.A.G.D.C.
(Eng.); D.P.G.M.
- W. Bro. JOHN T. THORP, P.M. 523; P.P.S.G.W.
- W. Bro. W. M. WILLIAMS, P.M. 279; P.P.S.G.W.
- W. Bro. E. HOLMES, P.M. 279; P.P.S.G.W.; Prov. G.Sec. (Resigned).
- W. Bro. W. H. STAYNES, P.M. 2081; P.P.G. Std. B.
- W. Bro. R. PRATT, M.D.; P.M. 1560.
- W. Bro. F. W. BILLSON, LL.B.; P.M. 1391.
- W. Bro. Rev. H. S. BIGGS, B.A.; P.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, B.A.; P.M. 1146; P.P.G. Chap.
- W. Bro. J. J. W. KNOWLES, P.M. 1007; Prov. S.G.D.
- W. Bro. H. HOWE, P.M. 1391; P.P.A.G.D.C.
- W. Bro. W. D. GRANT, P.M. 279; P.P.J.G.D.
- W. Bro. G. NEIGHBOUR, P.M. 523; Prov. G.D.C.
- 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.S.G.D.
- Bro. L. STAINES, J.W. 523; P.P.G. Org.

Honorary Members.

- W. Bro. W. H. BARROW, Mus. Doc.; P.M. 523; P.P.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.).
- W. Bro. G. W. BAIN, P.M. 949 Sunderland; P.P.G. Reg. Durham.
- W. Bro. J. LANE, P.M. 1402 Torquay; P.A.G.D.C. (Eng.).

Members of the Correspondence Circle.

- W. Bro. W. A. LEA, W.M. 523.
 W. Bro. F. S. WATERMAN, P.M. 2081.
 W. Bro. E. C. KILBY, P.M. 2081; Prov. G. Stwd.
 W. Bro. G. E. TURNER, P.M. 1266 Blandford; P.P.G. Supt. Wks.
 Dorset.
 W. Bro. W. S. FULSHAW, P.M. 50; P.P.G. Std. B.
 W. Bro. AR. GREEN, P.M. 2028; P.P.G. Std. B.
 Bro. G. GIBBONS, 1391.
 Bro. J. CUNNINGHAM, 1391.
 Bro. A. F. HOLLAND, 523.
 W. Bro. W. J. FREER, P.M. 1130 and 1560; P.P.G. Reg.
 W. Bro. A. FERGUSSON, P.M. 1391; P.P.J.G.D.
 W. Bro. F. B. WILMER, P.M. and Sec. 2028; P.P.J.G.W.
 W. Bro. J. CLIFTON, W.M. 279; P.P.G. Stwd.
 W. Bro. W. BRAMLEY, P.M. 1265; P.P.G. Stwd.
 Bro. HOWARD J. COLLINS, 887 Birmingham.
 W. Bro. G. W. G. BARNARD, P.M. 943 Norwich; Prov. Gd. Sec.
 Norfolk.
 W. Bro. ALEX. B. BROWN, W.M. 1503 Twickenham.
 Bro. C. H. PAGE, Sec. 1391.
 W. Bro. HY. B. BROWNE, P.M. 1350 Liverpool; P.P.G.D. Cheshire.
 W. Bro. C. L. FERNELEY, P.M. 1130; P.P.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, I.G. 279.
 Bro. C. F. SPENCER, 2081.
 W. Bro. H. PICKERING, P.M. 279; P.P.J.G.D.
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 Bro. W. T. COLTMAN, S.W. 523.
 Bro. JNO. PLATTS, 1130.

- W. Bro. E. F. KNIGHT, P.M. 1130; P.P.G. Stwd.
 Bro. W. E. KEITES, Sec. 279.
 W. Bro. C. A. JAHN, P.M. 2081; P.P. G. Swd. B.
 Bro. C. C. LITTLEFIELD, Sec. "Joseph Webb" Lo., Boston, U.S.A.
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 Bro. E. V. OLIVER, J.D. 1007.
 W. Bro. H. M. RUSTOMJEE, P.M. 67, 229, 2037, Calcutta; P.D.S.G.W.
 and Dis. Gd. Sec. Bengal; P.A.G.D.C. (Eng.).
 W. Bro. P. C. DUTT, P.M. 131, 234, 2446; P. Dep. D. Gd. Master,
 Bengal.
 W. Bro. R. PORTER KEATES, P.M. 779 and 2428; P.P.A.G.D.C.
 Bro. JOSEPH BERRIDGE, 1391.
 Bro. P. JOSEPH, 960.
 Bro. F. W. CROSS, Sec. 539 Walsall.
 W. Bro. M. C. PECK, P.M. 2494 Hull; Prov. G. Sec., N. and E.
 Yorks; P.G. Std. B. (Eng.).
 Bro. A. SMITH, Asst. Sec. 1007.
 W. Bro. A. J. WEST, P.M. 2081; P.P.G. Swd. B.
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 Bro. G. J. RODWAY, 1391.
 Bro. R. H. WARREN, 1391.
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 W. Bro. J. C. S. BURKITT, M.D.; P.M. 779 and 2428; Prov. Gd.
 Std. B.
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 F.R.H.S.; P.M. 357 (I.C.) Dublin; P.S.G.D. (Ireland).
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 W. Bro. R. B. SMITH, L.R.C.P.; P.M. 50; P.P.S.G.W.
 W. Bro. H. W. DIEPERINK, M.D.; Lodge de Goede Hoop (D.C.);
 P.M. 334, Cape Town.
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 Derbyshire.
 W. Bro. C. S. BREWER, L.R.C.S., L.R.C.P.; W.M. 2433 Birkenhead.
 Bro. H. C. BEEBY, S.D. 2081.
 Bro. H. E. CLAYTON, 523.
 Bro. W. SHEEN, Stwd. 1391.
 Bro. A. T. BLAKESLEY, S.D. 50.

- Bro. G. BONNER, 523.
- W. Bro. F. LAMBERT, P.M. 1391; Prov. G. Stwd.
- W. Bro. A. W. LE CREN, P.M. 1320 London.
- W. Bro. T. S. H. ASHWELL, P.M. 1391; P.P.G. Std. B.
- W. Bro. J. J. MORRIS, W.M. 2081.
- Bro. W. WALTERS, S.W. 1391.
- W. Bro. T. B. WHYTEHEAD, P.M. 1611 York; P.P.G.W., N. and E. Yorks; P.G. Swd. B. (Eng.).
- W. Bro. Gen. S. C. LAWRENCE, Boston; Past Grand Master, Gd. Lo. of Massachusetts.
- W. Bro. S. D. NICKERSON, Boston; Past Grand Master, Gd. Lo. of Massachusetts; Cor. Gd. Sec., Mass.
- W. Bro. F. C. CROSSLE, M.B.; P.M. 18 Newry; Prov. Gd. Sec. Down.
- W. Bro. J. MACNAUGHT CAMPBELL, C.E., F.Z.S., F.R.S.G.S., P.M., 0, 408, 553, 817 Glasgow; P.P.J.G.W. Glasgow; P.G. Bible Bearer (Scotland).
- W. Bro. H. F. NEWMAN, P.M. 117 Shrewsbury; P.P.A.G.D.C., Shropshire.
- Bro. F. GARDNER, Sec. 818 Abergavenny.
- W. Bro. S. B. WILKINSON, P.M. 360 Northampton; P.P.S.G.W., Norths. and Hunts.
- Bro. T. C. PERKINS, 491 and 1003; Prov. Gd. Stwd., Jersey.
- W. Bro. C. LETCH MASON, P.M. 304 and 2069 Leeds; P.P.G.W., West Yorkshire.
- W. Bro. S. RUSSELL BASKETT, P.M. 329 and 1367; Prov. S.G.W., Dorset.
- W. Bro. G. A. C. KUPFERSCHMIDT, P.M. 238 and 2076; A.G. Sec. for Ger.-Cor. (Gd. Lo., Eng.).
- W. Bro. GEO. GREEN, P.M. 1330 Market Harborough; Prov. S.G.W.
- W. Bro. WM. HAMMOND, P.M. 532 and 510 Liskeard; P.P.J.G.W., Devon.
- W. Bro. ROBT. JACKSON, W.M. 413 (S.C.) Glasgow.
- W. Bro. FRAS. GEO. SWINDEN, P.M. 887 Birmingham; Prov. G. Sec. Warwickshire.
- W. Bro. JNO. ROBINSON, P.M. 106 and 128 (I.C.) Belfast; P.P.S.G.D. Antrim.
- W. Bro. T. G. CHARLESWORTH, P.M. 523; P.P.G. Std. B.
- Bro. WM. J. KNIGHT, I.G. 2028.

W. Bro. WM. F. TOLLADAY, P.M. 1180 Birmingham; P.P.G. Reg.,
Warwickshire.

The "Minerva" Lodge, No. 2433 Birkenhead.

W. Bro. SAML. JONES, P.M. and Sec. 2433 Birkenhead; P.P.J.G.D.,
Cheshire.

W. Bro. CHAS. S. BIXBY, P.M. 24 Osawatomie, Kansas (U.S.A.).

Bro. H. R. EVANS, 15 Washington (U.S.A.).

W. Bro. THOS. WALKER, M.D., St. John, N.B.; Grand Master, Gd.
Lo. of New Brunswick.

Leicester Freemasons' Hall Library.

Officers, 1897-98.

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| W. Bro. R. PRATT, M.D. (P.M. 1560), | W.M. |
| W. Bro. S. S. PARTRIDGE (P.M. 523, &c.), D.P.G.M.; } P.A.G.D.C. (Eng.), | I.P.M. |
| W. Bro. F. W. BILLSON, LL.B. (P.M. 1391), | S.W. |
| W. Bro. Rev. H. S. BIGGS, B.A. (P.M. 523), P.P.G. Chap., | J.W. |
| W. Bro. Rev. H. J. MASON, B.A. (P.M. 1146), P.P.G. Chap., | Chaplain. |
| W. Bro. W. D. GRANT (P.M. 279), P.P.J.G.D., | Treasurer. |
| W. Bro. JOHN T. THORP (P.M. 523), P.M., P.P.S.G.W., | Secretary. |
| W. Bro. J. J. W. KNOWLES (P.M. 1007), Prov. S.G.D., | S.D. |
| W. Bro. H. HOWE (P.M. 1391), P.P.A.G.D.C., | J.D. |
| W. Bro. GEO. NEIGHBOUR (P.M. 523), Prov. G.D.C., | 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 the Order is founded.

Dates of Meetings for 1898-9.

September 26th, 1898. Installation.

November 28th, 1898.

January 23rd, 1899.

March 27th, 1899.

May 22nd, 1899. Election.

Obituary.

MARCH 1st, 1898, at his residence, Ascent Villa, Red Hill, Surrey, Bro. JOHN ALEX. RICHMOND MEAD, late Colonel R.A., aged 72 years. This Brother was a Mason of many years standing, and in the Quatuor Coronati list appears as a member of Lodges 257 Portsmouth, 785 Southampton, 1789 London, 1826 Croydon, and 1971 Aldershot. As a Collector of Masonic Books, &c., he had been in frequent correspondence with the Secretary of Lodge 2429, for the last ten years or so, and was one of the earliest members of the Correspondence Circle of the Lodge, having joined in November, 1893. He frequently expressed his intention of visiting the Lodge, but the Members never had the pleasure of welcoming him amongst them. In 1889 he published a pamphlet entitled "A Few Facts concerning Freemasonry in St. Helena from 1798."

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 Twenty-sixth Meeting

and

Fifth Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 27th, 1897.

W. Bro. S. S. PARTRIDGE, D.P.G.M., P.A.G.D.C. (Eng.), Worshipful Master, presided, and the following Members and Visitors were also present:—

Bros. R. PRATT, M.D. (W.M. 1560), S.W. and W.M. elect; F. W. BILLSON, LL.B. (W.M. 1391), J.W.; Rev. H. J. MASON, B.A. (P.M. 1146), P.P.G. Chap., Chaplain; W. D. GRANT (P.M. 279), Prov. J.G.D., Treasurer; J. T. THORP (P.M. 523), P.P.S.G.W., P.M. and Secretary; Rev. H. S. BIGGS, B.A. (P.M. 523), P.P.G. Chap., S.D.; R. W. MARIES, Acting Tyler; W. H. STAYNES (P.M. 2081), P.P.G. Std. B., P.M.; G. NEIGHBOUR (P.M. 523), Prov. G.D.C.; H. HOWE, (P.M. 1391), P.P.A.G.D.C.; R.B. STARKEY (P.M. 1391), Prov. S.G.D.; L. STAINES, P.P.G. Org.

Members of the Cor. Cir.—Bros. C. L. FERNELEY, P.M. 1130, P.P.G. Std. B.; W. S. FULSHAW, P.M. 50, Prov. G. Std. B.; JOHN LANE, P.M. 1402, P.A.G.D.C. (Eng.); F. LAMBERT, P.M. 1391; R. H. WARREN, 1391; G. J. RODWAY, 1391; A. H. HAMPSON, 523; JOS. BERRIDGE, 1391; E. F. KNIGHT, P.M. 1130, P.P.G. Stwd.; H. E. CLAYTON, 523; J. CLIFTON, S.W. 279, P.P.G. Stwd.; J. J. MORRIS, S.W. 2081; P. JOSEPH, 960; W. A. LEA, S.W. 523; G. BONNER, 523; E. C. KILBY, P.M. 2081; F. B. WILMER, P.M. 2028, P.P.J.G.W.; A. CHAMBERS, P.M. 1391, P.P.G. Supt. Wks.; W. A. SPENCER, P.M. 523, Prov. G. Std. B.

Visitors.—Bros. E. J. ALLEN, W.M. 2028, Prov. G. Stwd.; J. B. WARING, P.M. 523, P.P.A.G.D.C.; Rev. C. H. WOOD, P.M. 1560, P.G. Chap. (Eng.); R. MICHIE, P.M. 279, P.P.J.G.D.; W. J. KNIGHT, Stwd. 2028; T. C. PERKINS, 491 and 1003, Prov. G. Stwd., Jersey; W. CARR, 1391; T. G. CHARLESWORTH, P.M. 523, P.P.G. Std. B.; J. BUTCHER, W.M. 279; W. BREAM, Stwd. 523; H. G. MARRIOTT, P.M. 2028; H. S. ELLIOTT, J.W. 1560; G. H. PECK, 1391; R. J. LULHAM, W.M. 523.

The Lodge being opened, the Minutes of the last Meeting were confirmed, and the distinguished visitors saluted, after which

Bro. T. C. PERKINS, 491 and 1003, Prov. G. Stwd., Jersey, was elected a Member of the Correspondence Circle of the Lodge.

After the necessary Dispensation had been read, Bro. R. PRATT, M.D. (W.M. 1560), was duly installed as Worshipful Master of the Lodge for the ensuing year, the ceremony being performed by the retiring Master, Bro. S. S. PARTRIDGE, D.P.G.M.

The following Brethren were appointed the Officers of the Lodge for the ensuing year, those present being duly invested by the Worshipful Master, viz. :—

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| Bro. S. S. PARTRIDGE, | I.P.M. |
| „ F. W. BILLSON, | S.W. |
| „ Rev. H. S. BIGGS, | J.W. |
| „ Rev. H. J. MASON, | Chaplain. |
| „ W. D. GRANT, | Treasurer. |
| „ J. T. THORP, | Secretary. |
| „ J. J. W. KNOWLES, | S.D. |
| „ H. HOWE, | J.D. |
| „ G. NEIGHBOUR, | I.G. |
| „ J. TANSER, | Tyler. |

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

Prov. Com. of Gen. Purposes. Bro. J. T. THORP.

Prov. Charity Com. : Bro. Dr. PRATT.

Freemasons' Hall Com. : Bros. R. B. STARKEY and Rev. H. S. BIGGS.

Com. of Mas. Charity Ass. : Bro. Rev. H. J. Mason.

A Paper, of which the following is a brief resumé, was then read :—

Some Aspects of Early English Freemasonry (Esoteric).

By Bro. JOHN LANE, P.M. 1402, P.A.G.D.C. (Eng.).

Bro. LANE, in introducing his subject, remarked that his aim would be to set forth something in relation to the Obligations, Modes of Recognition, Signs, Tokens, and Words of a remote period, in the hope that some side-light might be shown which would assist in

the elucidation of matters about which, even now, Masons did not altogether agree. Further, that the aspect of the subject he specially desired to consider, was necessarily and inseparably connected with the question of "Masonic Degrees." He therefore wished briefly to remind them, that previous to what had been (inaptly) termed "The Revival of 1717," every Lodge in England was a law unto itself; it had no authority over any other Lodge, nor was it subject to any external jurisdiction, and there was apparently no method of inter-communication between the Lodges, nor any bond of Union.

What was the Ceremonial of these old Lodges? What constituted their work? To fully answer these questions was impossible, but there was ample proof that they had a ceremony, which they termed "making," and which certainly was not very elaborate. In all probability it consisted in reading to the Candidate the whole—or a portion—of the Old Charges, and then solemnly binding him to observe the same; after which he was entrusted with the "Mason Word," and also a G. or T. He also expressed his opinion that there was no more than one ceremony, certainly only *one Degree—esoterically considered*—prior to 1717, having the two grades or distinctions of Apprentice and Fellow, but possessing in common one secret, one "Mason Word" only, which "Mason Word" was the only secret alluded to in Scotland prior to the erection of the Grand Lodge of that country in 1736.

It was, he thought, clearly established that in Scotland there were no secrets communicated by the Lodges to either Fellows of Craft or Masters, that were not known to Apprentices, inasmuch as it was absolutely necessary to the legal constitution of a Lodge or Meeting for the admission of Masters and Fellows, that Apprentices should be present.

They would scarcely need reminding that the Old Regulation XIII. of 1723 enacted that "Apprentices must be admitted Masters and Fellow Crafts" in the Grand Lodge only, "unless by Dispensation," which evidently justified the conclusion that these two Degrees, as separate ceremonies, were novel and of recent creation. In 1725, however, it was enacted that the Master of a Lodge, with his Wardens and a competent number of the Lodge, assembled in due form, could make Masters and Fellows at discretion; and it appeared to him clear that if the Lodges had enjoyed the right of passing and raising prior to 1717, they would not have parted with that important privilege in 1723.

In endeavouring to arrive at a satisfactory conclusion on this point, it ought to be remembered that the Masonry of that period was very crude, and altogether unlike that of the present day, for prior to 1717 (as he had stated) the Lodges had no bond of union, they met irregularly, sometimes at long intervals, and were mainly, if not exclusively, composed of Operative Masons.

Reverting to the so-called period of "Revival," or rather the period of "Transition" or "Transformation," he remarked that there was no revival of the Lodges. They existed all over the country, and many of them remained for years independent altogether of the new Grand Lodge. There was no evidence of a revival of "pure and ancient Masonry." The *speculative* element very soon obtained the ascendancy, through multiplicity of members and undoubted social position, whilst the older *operative* regime gradually became a thing of the past. Was the "ceremonial" revived? Was there a restoration to life of any old Symbolism? There was a *change* certainly, a *great change*, but it was in the direction altogether of a new departure, and he preferred to designate it the period of "Transformation," or the "Grand Lodge era."

After that period, however, it was evident that the simple ceremony of "making," which had sufficed for years, and perhaps for centuries, was altered, and a new ceremony, designated the "Master's Part," introduced, probably about 1723; the "Entered Apprentice's" Ceremony, at or about the same period, being re-arranged, and made to do duty for two distinct degrees; and it was worthy of more than passing remark, that the fables or traditions embodied in the ceremonial of the Third Degree, contain no reference whatever to the circumstances which constitute the legend of Initiation. There appeared to be nothing in common between the "Making" and the "Master's Part." And here Bro. LANE desired to state that he was not aware of any Masonic formulary or ceremonial of "Making" or "Initiation," whose existence could be satisfactorily proved to antedate the Grand Lodge era; there was an entire absence of such prior to that period. So soon, however, as the Transformation had taken firm hold, and the new but unfamiliar ceremony was introduced (probably at first superimposed upon the older, *i.e.*, the reading of the "Old Charges," but superseding it altogether as the new ritual became more and more elaborate), the change of work and method would then become the subject of discussion *externally*, and the originators of the new ceremonial would be quite unable to preserve their "work" from the hands and ears of the profane.

Proceeding to the special aspect of his subject, Bro. LANE traced at considerable length the progress and development of the Ceremonial, mainly in relation to the Signs, Tokens, and Words, together with the forms of O.B. which were used by our ancient brethren, for which purpose he examined all the known rituals or ceremonials, from Sloane MS. No. 3329, the date of which he assigned to 1720 or even later, down to the year 1767, giving interesting and definite particulars of the development of Ritual and Ceremonial in relation to the special aspect of his lecture, and from which he endeavoured to prove that most, if not all, of the essentials of the three degrees, as we now have them, were originally comprised in one esoteric ceremony, the details of which, however, could only be communicated in open Lodge.

Bro. LANE brought before the notice of the brethren a few observations with reference to the early Seals of the premier Grand Lodge, remarking that the first Grand Lodge Seal known was that affixed to the four "Deputations to Constitute" (erroneously designated Warrants), under which the present Lodges at Bolton (No. 37), Exeter (No. 39), Bath (No. 41), and Bury (No. 42) were respectively constituted in 1732 and 1733. This Seal contained the Arms of the Masons—Three Castles on a Shield, with a pair of Compasses extended on the Chevron, the Supporters being two Beavers—and he thought it was much to be regretted that these Beavers, so appropriately symbolic of Operative Builders, were ever displaced from their position as Supporters of the Arms of the Grand Lodge. But the special point he desired to emphasize was in regard to the *motto* on this old Seal, it was in Greek: " 'ΕΝ ἀρχῇ ἦν ὁ λόγος." ("In the beginning was the WORD"), the same phrase being also found endorsed on the Grand Lodge MS. of 1583, but in handwriting of a later date. This quotation from the Volume of the Sacred Law appeared to justify the conclusion that the "Mason Word" was not an ordinary one, but was a sacred word, if not a sacred name, and it was at least reasonable to infer that it was the word found depicted on the early Tracing Boards of the Third Degree. But, however that might be, it was a fact that we have no evidence whatever of the use of that motto after the period referred to. The disappearance, therefore, of that peculiar motto from the Grand Lodge Seal, the excision of the Sacred Word from the Third Degree, and its subsequent appearance, within a very few years, in the Royal Arch, were surely more than mere coincidences; at all events the Brethren had in these facts further evidence of development, unfolding, and change.

Bro. LANE then briefly referred to the "official" development of ritual. When the two rival Grand Lodges—Moderns of 1717 and Antients of 1751—had become in 1813 the United Grand Lodge of England, the working of the Lodges was found to differ very widely; nine Master Masons, regularly constituted as the "Lodge of Reconciliation," were appointed to meet and arrange for a uniform system of working. These Brethren passed a resolution that the ceremonies of "opening and closing," and of the "three degrees," should be worked in the same manner in all the Lodges under the jurisdiction of the United Grand Lodge of England. To carry out this resolution, the Grand Master appointed Bro. Dr. SAMUEL HEMMING (S.G.W.) to gather together the scattered elements of the work, but being prevented by illness from completing his task, Bro. WILLIAM WILLIAMS (Prov. Gd. Master of Dorset) undertook the important duty, on the understanding that he should be permitted to reconstruct the ritual from the original elements.

This completed system of Bro. WILLIAMS was first worked in the Emulation Lodge of Improvement in London under the preceptorship of

the famous PETER GILKES (died 1833), who was followed in the office by Bros. STEPHEN BARTON WILSON (died 1866), JOHN HERVEY (died 1880), and THOMAS FENN, and this system, it is affirmed, has been carried on without variation down to the present time.

In conclusion Bro. LANE summarized the points he specially wished to accentuate, and expressed the hope that his remarks might induce many Brethren to search for themselves after a more perfect acquaintance with the esoteric teaching of our ancient Ritual and its development, together with the beautiful symbolism of our universal system, and the many lessons it is calculated to impart to all those who had eyes to see and ears to hear.

At the conclusion of the Paper a number of questions were asked by the Worshipful Master, Bro. Rev. C. H. WOOD (P.M. 1560), and the Secretary, to which Bro. LANE subsequently replied.

A hearty vote of thanks was accorded to Bro. LANE for his interesting lecture, and he was unanimously elected an Honorary Member of the Lodge.

The resignations of Bros. E. HOLMES, P.M., Prov. G. Sec., and C. BENNION, P.M. 279, P.P.G. Swd. B., were received with the greatest regret.

A vote of thanks was passed to the Members of the John of Gaunt Lodge, No. 523, for the use of their furniture during the past year, and a letter was ordered to be written to the Tyler, expressing the sympathy of the Brethren with him in his illness, and hopes for his speedy recovery.

Apologies for non-attendance having been notified from Bros. W. J. HUGHAN, W. J. FREER, J. J. W. KNOWLES, S.D., A. FERGUSSON, T. S. H. ASHWELL, C. A. JAHN, and the Tyler, and Hearty Good Wishes having been tendered by visiting Brethren, the Lodge was closed.

The usual Conversazione followed, to which a great number of the Brethren remained.

The Twenty-Seventh Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on November 22nd, 1897. The Worshipful Master, Bro. Dr. R. PRATT, occupied the Chair, and there was a good attendance of Officers and Members.

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

- Bro. C. LETCH MASON, P.M. 304 and 2069 ; P.P.G.W., West Yorks.
- „ S. R. BASKETT, P.M. 329 and 1367 ; Prov. S.G.W., Dorset.
- „ G. A. C. KUPFERSCHMIDT, P.M. 238 ; I.P.M. 2076 ; A.G. Sec. for Ger. Cor., Gd. Lo. Eng.

The following interesting Paper was then read by Bro. F. W. BILLSON, S.W. of the Lodge ; being of an esoteric character, it is impossible to print it *in extenso*, as it deserves, but portions are given which will enable the Brethren to ascertain some of the ground covered by the Paper, and acquaint themselves with some of the theories advanced and arguments used, in dealing with this very difficult but attractive subject.

Masonic Ritual and Ceremonies ;

their antiquity as judged by internal evidence.

By Bro. F. W. BILLSON, LL.B. (W.M. 1391), S.W.

THE LECTURER commenced by referring to the fact, that upon the initiation of a candidate into Freemasonry, great care was taken to impress upon his mind that the Institution had existed from time immemorial, and was the most ancient in the world. All early Masonic writers insisted upon the truth of this statement, but it was possible that they confounded the Institution itself with the precepts and system of morality it inculcated.

In recent years, however, a new school of Masonic historians had sprung up, who regarded it as a duty to record as facts, only those things which could be proved to be historically true. Some of them

commenced with the Institution of Freemasonry, as found in practice at the present time, and worked backwards. The Records of the Grand Lodges carried them back to 1717, the diary of Ashmole proved the existence of Freemasonry in 1646, the Minutes of the oldest Lodges enabled them to go back another half-century, whilst the earliest of the "Old Charges" was supposed to be a 14th century production. Beyond this, all was at present pure conjecture, but the antiquity of the Craft as here indicated, was certainly not to be despised.

Taking it then as proved, that for about five hundred years the Society of Freemasons—*operative* or *speculative*—had been an active working Society, admitting members from time to time into its ranks, the question arose, whether during the whole of that period, the ceremony of admission to membership had been of one unvarying form or type. Strictly speaking, it could not have been so, for even at the present time there was no absolute uniformity of working, although the differences were mostly verbal and unimportant. The ceremony of admission had probably developed very gradually, the simple "making" of Ashmole being divided, in 1717 or thereabouts, into two or three distinct steps, developing later into the extensive and beautiful ritual of the present day, although it was very probable that the original simple ceremony contained all the germs of the three degrees as now practised.

Indeed, he thought, the ritual of to-day contained in itself many evidences of its antiquity, inasmuch as words and expressions were used in it, which were uncommon and unusual at the present time, indicating an origin more or less remote. It would, therefore, he hoped, prove interesting to take the ritual as it now exists, and pick out some of the words and expressions which were unusual, in order if possible to trace their origin, or fix a time when such words and expressions were more or less in common use; for he thought that it might fairly be assumed that any person preparing a ritual for any Society, would use only those words and expressions which were generally understood. If therefore in the ritual words and expressions were found, which had ceased to be in common use or generally understood, it might reasonably be concluded that the ritual had been prepared at an earlier date. This reasoning might not be conclusive, but the treatment of the subject in this way, would at least provide food for thought.

Brother BILLSON then directed attention to the use of such words as "tyler," "cowan," "hele," the title of "Worshipful Master," the response "So mote it be," which occurs in the Regius MS. of 1390 *circa*, and the use of the words "Great Architect of the Universe" when speaking of the Creator, which could be found—in Latin—as far back as A.D. 994 in a charter of King Aethelred.*

* A.Q.C., VII., p. 84.

Reference was also made to the use of the word "free-born," which indicated an origin when serfdom was in existence, to the penalties of the O.B., which must have been adopted when such punishments were common in the land, also to the "Four Cardinal Virtues," which were mentioned as such by Pope Innocent III., when sending a present to King John early in the 13th century. The injunction to "act upon the square" was an exceedingly ancient one, it could be found in one of the earliest of the Chinese classics, "The Great Learning," about 500 B.C.—wherein it was stated, that the commandment that a man should abstain from doing unto others, what he would not they should do unto him, "is called the principle of acting on the square."* A pupil of Confucius also—*circa* 300 B.C.—taught "that men should apply the square and compasses figuratively to their lives, and the level and marking-line besides, if they would walk in the straight and even path of wisdom, and keep themselves within the bounds of honour and virtue."†

Brother BILLSON also quoted the following from Halliwell's "Nursery Rhymes of England," which have a familiar sound to the ears of every Fellow Craft:—‡

"Merry have we met and merry have we been,
Merry let us part, and merry meet again;
With our merry sing-song, happy, gay and free,
And a merry ding-dong, happy let us be."

This rhyme, he said, was very old, and was probably sung originally by the Morris-dancers of the Middle Ages.

The name "Hiram Abif," which could not be found in a later version of the Bible than the old folios of 1549, was also quoted as proof of the antiquity of the ritual, while other passages of scripture still retained by Masons, could not be traced in any of the recent translations.

From these and many other passages of the ritual which he quoted, Brother BILLSON drew the conclusion, that the Masonic ceremony of admission was exceedingly old in its main features, although it had undergone from time to time, considerable extension and modernization.

NOTE.—Help received from the A.Q.C. volumes is acknowledged.

* From an article by Bro. Gould in A.Q.C., III., p. 14.

† *Ibid.*

‡ Quoted by Bro. G. W. Speth in A.Q.C., VII., p. 83.

At the conclusion of the Paper many of the Brethren spoke, touching the various matters dealt with by Bro. BILLSON, and a very interesting discussion ensued. Among those taking part were the WORSHIPFUL MASTER, BROS. L. STAINES, R. B. STARKEY, P. JOSEPH and the SECRETARY. Bro. BILLSON subsequently replied to the questions of the Brethren.

The SECRETARY exhibited and described several very interesting Masonic Curios as follows:—

(a.) Clearance Certificate of Bro. Robert Daniel, 1st Tyler of St. John's Lodge (now No. 279), Leicester.

In the list of Brethren present at the first Meeting of St. John's Lodge, No. 562, (now 279) Leicester, on November 11th, 1790, is the name of "Robert Daniel, Tyler." This brother was initiated in Lodge 156 Moderns, held in the King's or 8th Regiment of Foot, which was the first to have a Lodge warranted in its ranks by the "Moderns" Grand Lodge of England, the date of the Warrant being February 15th, 1755. This Lodge made no returns after 1789, but was not erased till 1813.*

The Certificate of this brother belongs to the Leicester Collection, having been presented to it by the late Bro. KELLY, P.P.G.M.; it is a manuscript parchment document, 11½ inches by 7¼ inches, and is in good preservation, although somewhat faded; below is a copy *verbatim et literatim*—

AND THE DARKNESS COMPREHENDED IT NOT.

In the East a place of Light where reigns Reason, Silence and Peace.

We the Master Wardens and Secretary of Lodge No. 156 from the Grand Constitution of England held in the King's (or 8) Regiment of Foot Do hereby Certify and attest to all Men Lighten'd by the Truth and spread over the Face of the Earth that the Bearer hereof our Worthy Brother Robert Daniel have been by our Lodge Entered an Apprentice past a Fellow Craft and in Due time rais'd to that Sublime Degree of Master Mason and he may without Demur or hesitation be admitted or incorporated in any lawfull warranted Body wheresoever met Congregated or Conven'd he having to the utmost of his Power Strenuously Supported and Contributed to the advancement of Masonry with Zeal and vigour he paying all Just Dues and Demands to the Grand.
Ne Variature.



Given under our hands and Seal of our Lodge at Salisbury the
24 Day of October 1785, A.L. 5785.

PHILIP BOCKIN
Secretary.

SAML. NEWTON, MR.
PETER DEACON, S.W.
JOHN BEALY, J.W.

The seal of red wax on light blue ribbon is very much damaged, the only words discernible being "Lodge 156—Regt."—

*Lane's "Masonic Records: 1895," p. 106.

Six months after the constitution of St. John's Lodge, viz., on May 25th, 1791, the members resolved "That the Tyler be clothed at the expense of the Lodge with a blue coat and waistcoat and corduroy breeches, the whole with yellow buttons, a pair of white stockings and a three-cornered hat, and also that he be furnished with a hairy cap to wear on public occasions, the latter to remain the property of the Lodge."

At that time the Lodge held two Festivals in each year, on or near the feasts of St. John and St. John the Baptist, on which occasions, the new officers were appointed, the brethren went in procession to Church, and subsequently dined together.

The first Festival of St. John's Lodge was held on June 27th, 1791, when the officers were appointed for the ensuing six months, among whom appears the name of Robert Daniel, Tyler; the Brethren afterwards went in procession to St. Martin's Church, and subsequently dined together at the "Lion and Dolphin." What happened on the occasion is not recorded, but in the Minutes of the next Meeting of the Lodge, on July 6th, the following occurs—"The Tyler's conduct at the Festival having been thought highly reprehensible, he was called in, and received from the chair a severe reprimand, and was continued in his office only on condition of his being very attentive to his duty in future."

Towards the close of the same year, Daniel fell ill, and on December 21st, the members of the Lodge resolved that "Bro. Daniel, the Tyler, being ill, and unable to support his family, such relief be granted to him as Bro. Hodges may think necessary." Bro. Hodges was the Treasurer of the Lodge.

In subsequent Lodge Minutes it is recorded, that Daniel was re-appointed Tyler in 1792 and 1793, but on June 4th, 1794, the following entry appears—"Bro. Jas. Ellis appointed Tyler (vice Daniel, now discharged). Bro. Daniel's name ordered to be erased from the Lodge-books."

There is no further mention in St. John's Minutes of Bro. Robert Daniel, the Tyler.

(b.) An old silver watch, 18th century, with emblems painted upon the face. These include two Pillars with Globes, Sun, Moon, Stars, Eye, Beehive, Ark with Dove, Square, Compasses, Level, Plumb-rule, Altar, Bible, Ladder, and Mosaic Pavement of Squares.

(c.) A large Silver Collar Jewel, probably worn by a Past Master of a French Lodge. The design consists of a pair of Compasses and Sector, within which is a Triangle, containing on one side the Sun and on the other side a 5-pointed Star, the whole surmounted by a Crown. The weight of the Jewel is three ounces.

(d.) Programme of the Menu, Toast-list, Portraits, &c., of the Consecration Banquet of the Victoria Lodge, No. 2669, Bradford, on August 30th, 1897.

(e.) Old French Certificate, dated 1758; one of the oldest in existence.

This is a parchment MS. certificate, 14½ inches by 14 inches in size, in an excellent state of preservation. As below is a free translation of the document:—

"A Place full of light, where silence, unity, and concord reign; in the year of Masonry 5758 and in the vulgar era 27th day of the 8th month 1758.

We Charles Francis de Beauchene, Master of a Lodge and Scotch Elect, French Trinitaire, Victorious Knight of the Sun, and Perfect English Master, by virtue of the powers conferred upon us by our very dear brother and friend, the unfortunate

Prince Charles Stuart Edward, lawful King of England, Ireland, and Scotland, Grand Master and Protector of all regular Scotch Lodges, to all Brethren to whom these presents shall come, Joy, Health, Prosperity, and Welcome.

A well-proved virtue deserves the highest rewards. The grandest title for a Mason is that of Perfect English Master. Our very dear and well-beloved Brother Nicholas Hector Andraule de Langerons, Captain of the Mercieux Regiment, aide Major-General of Infantry, born at Mautories in Burgundy, aged 27 years, who is a member of every degree of Masonry, and has performed the duties of Master of a Lodge with all the zeal, knowledge, and candour possible, we, wishing to leave no desire of a virtuous heart unsatisfied, have not hesitated to confer upon him the glorious title of Eminent Perfect English Master, as a reward for his rare merit, profound knowledge, and integrity in the mysterious functions of the Royal art. We therefore pray all worshipful Lodges to receive him as a true Mason, and render to him the honours due to the rank he has attained by his personal merit, also, if necessary, to aid, assist, and comfort him, conformable to the sacred and holy obligations, as we would do to all who came to us from you.

For this purpose we have prepared the present Certificate as a permanent mark of our friendship, and in order that faith may be placed in it, we have sealed it with the large and small seals of our chancellery, and caused it to be signed by the principal officers of our Lodge.

Done and delivered, the day and year above written.

| | |
|-----------------------------------|-------------------------|
| De Beauchâine. | Foville. |
| Le M. ^{quis} de Travano. | Tessé. |
| F. de Noailles. | D'aumont de Villequier. |
| Maranville. | De Morrone. |
| Chavigny. | Le Chr. de Coumont. |
| Chr. de Champagne. | |

Four wax seals are attached to the document with cords or ribbon, viz. :—

Red wax seal with the words " Absque Nube Pro Nope (?) "

Black wax seal with the words " Virtute Vindicatus Innocens. "

Red wax seal with the words " Nec in Vanum Labora Verunt. "

Small red wax seal with the words " Post Labor Merces. "

The most interesting feature of this Certificate is the reference to the Young Pretender, Charles Edward Stuart. Some authorities deny that he was ever a Freemason, while others assert that he founded a Rose Croix Chapter at Arras (France) early in the year 1745. His name is, however, used in this Certificate as the authority for the conferring of certain Masonic degrees, and as his family history, the details of his residence in France prior to 1745, the particulars of the abortive rebellion in Scotland and of his subsequent residence in Paris, must have been well known to most educated Frenchmen, it is difficult to believe that he could have been so openly claimed during his life as a Freemason, and prominently associated with the high degrees, if there had been absolutely no ground for the claim. It is said that he himself denied being a Freemason, but this was at the time when he was residing in Rome, under the eye of the Pope, and as all the Popes, from 1738 onwards, declared themselves opposed to Freemasonry, the motive for a denial is not far to seek.

NOTE.—*Items (b), (c) and (e) belong to the Secretary's private collection of Masonic curios.*

Two letters were read by the SECRETARY from Bro. T. S. PARVIN of Cedar Rapids, Iowa, U.S.A., and Bro. H. R. EVANS of Washington, U.S.A., the former asking for a copy of the Paper on "Cagliostro, read at the Meeting of the Lodge in January last, and the latter requesting a photograph of the Print of "Cagliostro exposed at the Lodge of Antiquity," exhibited at the same Meeting.

Apologies for non-attendance were read from the JUNIOR WARDEN, CHAPLAIN and TREASURER, the usual Hearty Good Wishes were expressed by the Visiting Brethren, after which the Lodge was closed.



The Twenty-Eighth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 24th, 1898. The Worshipful Master, W. Bro. Dr. R. PRATT, presided, and there was a fair attendance of Members.

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. GEO. GREEN, P.M. 1330, Prov. S.G.W.
 Bro. Dr. WM. HAMMOND, P.M. 510, P.P.J.G.W. Devon.
 Bro. ROBT. JACKSON, W.M. 413 (S.C.).
 Bro. FRAS. GEO. SWINDEN, P.M. 887, Prov. G. Sec. Warwickshire.
 Bro. JOHN ROBINSON, P.M. 106 (I.C.), P.P.S.G.D. Antrim.
 Bro. THOS. G. CHARLESWORTH, P.M. 523, P.P.G. Std. B.
 Bro. WM. JNO. KNIGHT, I.G. 2028.

The following Paper was then read :—

The Grand Lodges of England.

[FIRST PART.]

By W. Bro. R. PRATT, M.D. (P.M. 1560), W.M.

It is a well-known fact, that prior to the establishment of the present United Grand Lodge of England, there had been no less than *four* Grand Lodges in the country. The first of these Grand Lodges was founded in the year 1717, by the combination of several Lodges in London. Before that time there was no recognised head of *symbolical* Masonry, and the Lodges therefore acted quite independently of each other, and acknowledged no higher Masonic authority, than the Master for the time being. No doubt when a Lodge grew too large for the comfort of its members, or a difference of opinion arose, they would, providing the requisite number could be got together, remove to another house, and set up a Lodge on their own account, without troubling themselves about a Warrant of Constitution, Consecrating Officer, or indeed any of the grand ceremonial, considered so essential at the opening of a new Lodge in the present day. There was no regular subscription, each member contributing a small sum towards the

expenses of the evening, with something in addition for the benefit of the sick and distressed; this with the entrance fee (generally about a guinea), and the fines inflicted on brethren for omitting to bring their aprons, or for using profane language, constituted the only source of income. Masonic clothing was of the simplest and most inexpensive description, consisting of a plain white lamb-skin for an apron, with gloves to correspond; collars were unknown, and when jewels came into use, they were at first suspended from the neck by a plain white ribbon; indeed jewels are not mentioned in the Constitutions of 1723, neither are they depicted in the beautifully engraved frontispiece to that work.*

Prior to 1717, according to Preston, a sufficient number of Masons, met together in a certain district, had at that time ample power to make Masons and discharge all the duties of Masonry, without any Warrant of Constitution, the privilege being inherent in themselves as individuals.

Such was the condition of things, when, in 1717, it occurred to the members of several Lodges meeting in London, that it would be well to combine together, and be bound by a set of Regulations common to them all; accordingly we read (Book of Constitutions 1738, p. 109-110)—

“King GEORGE I enter'd *London* most magnificently on 20 *Sept.* 1714, and after the Rebellion was over *A.D.* 1716, the few *Lodges* at *London* finding themselves neglected by Sir *Christopher Wren*, thought fit to cement under a *Grand Master* as the Center of Union and Harmony, *viz.* the *Lodges* that met,

1. At the *Goose* and *Gridiron* Ale-house in *St. Paul's Church-Yard*.
2. At the *Crown* Ale-house in *Parker's-Lane* near *Drury-Lane*.
3. At the *Apple-Tree* Tavern in *Charles-street, Covent-Garden*.
4. At the *Rummer* and *Grapes* Tavern in *Channel-Row, Westminster*.

They and some old Brothers met at the said *Apple-Tree*, and having put into the Chair the *oldest Master* Mason (now the *Master* of a *Lodge*) they constituted themselves a GRAND LODGE pro Tempore in *Due Form*, and forthwith revived the *Quarterly Communication* of the *Officers* of Lodges (call'd the GRAND LODGE) resolv'd to hold the *Annual ASSEMBLY and Feast*, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a *Noble Brother* at their Head.

Accordingly

On *St. John Baptist's Day*, in the 3rd Year of King GEORGE I, *A.D.* 1717, the ASSEMBLY and *Feast* of the *Free and accepted Masons* was held at the foresaid *Goose and Gridiron* Ale-house.

* Bro. H. Sadler's "Masonic Facts and Fictions"; p. 11-12.

Before Dinner, the *oldest Master* Mason (now the *Master of a Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. ANTONY SAYER, Gentleman, *Grand Master of Masons*, who being forthwith invested with the Badges of Office and Power by the said *oldest Master*, and install'd, was duly congratulated by the Assembly who pay'd him the *Homage*."

In this account, the number of Lodges joining to form the Mother Grand Lodge of the World is given as four, and they are always spoken of as the four "Time Immemorial Lodges"; but this history of the formation of the Grand Lodge of England, was written by Anderson twenty years after the events which it recorded, and it is open to question, whether five or even six Lodges did not take part. For instance, the Lodge which met at the Rummer and Grapes is placed fifth (not fourth) in the 1723 list of Lodges, and as it was by far the most influential of all the Lodges, it would not have allowed itself to be placed fifth, if it had been entitled to fourth place.

Besides this, the author of "The Complete Free Mason, or Multa Paucis for Lovers of Secrets," published about 1764, speaks of six Lodges being present or represented at the Revival; and Bro. Hughan, founding his opinion on these two facts, states in his Introduction to Bro. Lane's great work, "Masonic Records," "there were at least four, but probably five or six Lodges, that took part in the inauguration of the Grand Lodge of England."

This Grand Lodge was at first confined to Lodges meeting in the Cities of London and Westminster, and within a radius of ten miles, although it is quite certain that it did not at first include all the Lodges existing at that time in London. It exercised its jurisdiction over a few Lodges only, but others soon petitioned to be allowed to join it, until in 1723 there were already fifty-one Lodges on its roll; no Lodge outside London and Westminster was admitted until 1724.

Such Lodges as could prove their age, were admitted without any fresh warrant, but new Lodges had to get a "Deputation" or Warrant from the Grand Lodge. It is to be noted that all the early Lodges had no specific name or number; they were called after the *place* at which they met, and names were not given to them until about 1768.

Another noteworthy fact is that this Grand Lodge was formed by *Operative* Masons chiefly, the first three of the four Time Immemorial Lodges being composed of Working-men, whilst the fourth was the only one which contained *Gentlemen* Masons. This latter Lodge soon became the strongest and most influential Lodge in London, and in 1723 the Duke of Richmond was its Master, George Payne, a Past Grand Master, was its Deputy Master, Dr. Anderson being also a Member.*

* Bro. H. Sadler's "Masonic Facts and Fictions"; p 14.

It would seem to be an error then to suppose, that the Grand Lodge was formed as a consequence of the increase of the *non-operative* element, at the expense of the *operatives*, for as a matter of fact, the movement arose among the latter, and the first Grand Master was a working-man.

The Grand Lodge of England prospered, increased in prestige and numbers, and was firmly established by 1723, in which year Dr. Anderson's digest of the Old Charges and Constitutions was printed and published by order of the Grand Lodge, as the first "Book of Constitutions." This was an exceedingly important event, inasmuch as these Constitutions of 1723, have ever since been regarded as the legal foundation of the Fraternity of Freemasons. The period from 1717 to 1723, had been used to foster the growth and consolidate the position of the Grand Lodge, and now in 1723, when it was firmly established, it laid down certain fundamental rules for its future guidance. One of the most important of these was No. 39 which is as follows:—

"Every *Annual* GRAND LODGE has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity*; Provided always that *the old LAND MARKS be carefully preserv'd*, and that such *Alterations and new Regulations* be proposed and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast*; and that they be offered also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice*; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary, &c."

Although Grand Lodge solemnly agreed to these conditions, it very soon began to make innovations in them, and as time went on, digressed more and more, until Freemasonry became a different thing from what it was originally; it is a matter for regret that Grand Lodge was not more faithful to its original plan.

Meanwhile things had not been going on very smoothly in the Grand Lodge. At its foundation the Operatives had probably outnumbered the Gentleman Masons, but as the latter class gradually obtained a majority, they began to alter the original constitution of Masonry, which the Operative section keenly resented. Originally the Officers of the Grand Lodge were *elected* by the whole of the Brethren present, but it was soon claimed, that the Grand Master could *nominate* his Deputy and two Grand Wardens, who were indeed at that time the only Officers of Grand Lodge. This innovation was resisted by the Operative Members with all their strength, and a battle-royal was fought on the subject at the meeting of Grand Lodge, held June 24th, 1723, when the Operatives were defeated by 43 to 42. Curiously enough the leader of the Operatives was a nobleman, the Duke of Wharton, at that time

Grand Master, his two Wardens, Timson and Hawkins, being the one a blacksmith and the other a stonemason. On the other side were the Earl of Dalkeith, Dr. Desaguliers, Payne, Anderson, and others.

The particulars of this struggle is contained in the first recorded minutes of Grand Lodge, at which time the Brethren *chose* William Cowper to be their Secretary—that is to say, he was elected, not appointed; on the other hand, Anderson, in his 1738 “Book of Constitutions,” declares “that, ever since 1723, the new Grand Master, upon his commencement, appoints the Secretary or continues him by returning the books.”

At the next meeting (November 25th, 1723) it was agreed, *nem. con.*, that the Grand Master had the power of appointing his Deputy, and on April 28th of the following year it was unanimously agreed, that he also had the power of appointing the two Grand Wardens. These entries are sufficient indication that the Gentlemen Masons had overcome the Operative Members.

In June of the same year the first step was taken in another important innovation, which is supposed to have had momentous results. The Stewards were ordered to prepare for the Grand Master’s perusal, a list of twelve suitable brethren to serve as Stewards at the next Grand Feast; this was the germ from which sprang that element of discord, the Grand Stewards’ Lodge, with its unique privileges.

About this time, too, another innovation was made in the old landmarks, namely, the institution of the Third Degree. This is but another instance of how Freemasonry was drifting from its original constitution, in spite of its pledge not to do so. So firmly had the change taken hold, that even as early as November, 1725, it was decided by Grand Lodge that a previous regulation, which decreed that “Masons could be made Masters only at Grand Lodge,” should be repealed, and that in future “the Master of each Lodge, with the consent of his Wardens and the majority of the Brethren, being Masters, may make Masters at their discretion.”

However, in spite of these changes—perhaps because of them—Freemasonry flourished; in the year 1724 no less than nine provincial Lodges were constituted, and in 1727 it became necessary to appoint Provincial Grand Masters to preside over Provincial Grand Lodges. It must be borne in mind, that there were other old Lodges existing in London as well as in the provinces, that had not joined the Grand Lodge, and there were others which had been formed by discontented Masons who had seceded from the Grand Lodge; thus in 1730, Anthony Sayer was himself publicly admonished in Grand Lodge, and well-nigh expelled, for taking part in illegal assemblies of dissatisfied Masons, and he “was recommended to do nothing so irregular for the future.” Strong censure this on the first Grand Master of the world.

Grand Lodge soon began to spread its influence not only into the provinces, but also into foreign countries, for as early as 1728, petitions for a "Deputation" or "Warrant" had been received from, and granted to Brethren at Fort William, Bengal, India, and also at Gibraltar and Madrid.

* * * * * * *

In the year 1735, Dr. Anderson informed the Grand Lodge, that in consequence of the "Book of Constitutions" (1723) being sold out, he had informally prepared an amended one; whereupon the Grand Lodge appointed a Committee to "revise and compare the same" and lay it before the Grand Lodge for approval; this was done, but it was not until 1738 that the book was published. In the meantime other innovations were being made by Grand Lodge in the old land-marks of the Order, which gave rise to much dissatisfaction. The contending parties this time, were the rich members of the Order and the poorer ones. Reference has already been made to the election in 1724, of twelve brethren to act as Stewards at the Annual Feast; by the year 1735, the Past and Present Grand Stewards had become so powerful, that it was decided by Grand Lodge that in future "all Grand Officers, except the Grand Master, shall be selected out of that body," and as it was an expensive matter to be a Grand Steward, it meant that only rich men could hope to become officers of the Grand Lodge.

At the next Quarterly Communication the Stewards petitioned that they might be formed into a distinct Lodge, and that they should be allowed to send twelve of their number as a deputation to Grand Lodge. These privileges were granted, but conditionally—that they should not vote nor speak in Grand Lodge except on matters connected with the Feast. This proposal was only agreed to by forty-five votes against forty-two. The minority, however, were not silenced, and at the following meeting they protested against these privileges being granted to the Stewards, as it was evident the latter would soon oust them from any influence in Grand Lodge; the meeting, however, broke up in great confusion, so that the votes could not be counted. At the next meeting the majority had their way, and it was decided that whilst the ordinary Lodges should send their Master and Wardens to represent them in Grand Lodge, the Stewards' Lodge should, *in addition*, send nine representatives. These privileges were rapidly extended, and it was soon decided "that each of the twelve Stewards should vote in Grand Lodge," and that they should wear distinctive aprons. Thus, as Kloss, the Masonic historian, states, the Grand Lodge introduced into Masonry that axiom, that the more largely a brother contributes, the greater his weight in the Lodge.

At this time the Grand Secretary and Grand Treasurer were not members of Grand Lodge; the former did not become a member till 1741, whilst the latter was not included till 1753.

In 1738 the second "Book of Constitutions," prepared by Anderson, was approved by Grand Lodge, and published. It contained a number of new Regulations which differed very much from the old ones of 1723, although the latter had always been considered as laying down the "old landmarks" of the Society, and were not to be departed from. How little Grand Lodge respected these "old landmarks," a comparison of Old Regulation No. 39 with New Regulation No. 39 will show.

In the Old Regulation it was provided, that the "old landmarks" could not be altered even by Grand Lodge itself, and that any minor alterations which it wished to make, should be made at the Annual Grand Lodge only, after having been submitted in writing and agreed to at the previous Quarterly Communication, and that all the Brethren, *even the youngest E.A.*, should have a vote, and that a majority of all the Brethren present was necessary to make the alteration binding. In the New Regulation it is declared "that it is not in the Power of any Man or Body of Men to make any Alteration or Innovation in the Body of Masonry, without the Consent first obtain'd of the G. LODGE." Thus Grand Lodge claimed to make such innovations, and frequently did make important changes at other than the Annual Grand Lodge, which was irregular. Again, "all the Brethren, even the youngest E.A.," were now robbed of their power of vetoing any proposed change, and membership of Grand Lodge was restricted to (1) the four present and all former Grand Officers, the latter of whom were not members of Grand Lodge under the Old Regulations; (2) the Master and Wardens of all the Lodges, and (3) the Master, Wardens and nine representatives of the Grand Stewards' Lodge. It will thus be seen, how seriously the powers of the Masters and Wardens of the ordinary Lodges were curtailed, and how liable they were to be outvoted by the Stewards and present and past Officers. At this time Past Masters of Lodges were not members of Grand Lodge.

Again, under the Old Regulations, in the absence of the Grand Master and his Deputy, the right of presiding over the Grand Lodge, fell to the actual "Master of a Lodge who should be the longest a Freemason," whilst under the New Regulations, this right was taken away and transferred to Present or Past Grand Wardens.

Another grievance to some Brethren, was that owing to increased pressure of work, important duties were transferred from Grand Lodge to the Committee of Charity. The functions of this body were originally to administer the Charity Fund, but later its sphere was much extended, so that the powers of the individual Lodges were much curtailed.

Though these alterations gave rise to great discontent, and to complaints in Grand Lodge that Masons were being made clandestinely by the malcontents, the affairs of Grand Lodge generally went on with comparative smoothness for the ten years, 1740-1749.

In the year 1747 Lord Byron was elected Grand Master, and retained the office for five years. He greatly neglected his duties, not being present in Grand Lodge, between his election and the time when it was necessary for him to propose his successor. This neglect had serious results. Grand Lodge only met once in a year, or at the most twice, the same Brethren remained Grand Officers the whole of the time, and at length the Brethren were so disgusted, that they summoned a meeting to elect another and more active Grand Master, which intention, however, owing to the wise intervention of Dr. Thomas Manningham, they did not carry out. Masonry, in consequence of these repeated quarrels and neglect, fell into such decay that during the ten years, 1742-1752, no less than forty-five Lodges were struck off the list, either for non-attendance at the Quarterly Communication, or for not "paying in their charity," one of these Lodges being the old Time Immemorial, No. 4.

In 1751 there appeared on the scene a number of Brethren calling themselves "Ancient Masons," and claiming to be independent of the Grand Lodge of 1717, and therefore subject neither to its laws nor to the authority of its Grand Master; and it will be convenient here to trace the origin of this new, and, as it turned out, formidable rival.

The origin of the "Grand Lodge of England according to the Old Institutions," has been one of the most debated points in Masonic history. References have already been made, to the causes of discontent in the Lodges under the Grand Lodge of England, and their effect in diminishing the interest in Masonry, which consequently languished exceedingly. Now, as about this time the "Ancient" Masons first came into notice, it had generally been assumed that they seceded from the regular Grand Lodge, in order to establish one of their own; this theory of a secession is founded mainly on a statement by Preston, but unfortunately, as a writer of history, Preston is quite unreliable, and his error was thoroughly exposed in 1887 by Bro. H. Sadler, Grand Tyler and sub-Librarian of the Grand Lodge, and proved to be "the greatest fiction in the history of English Masonry."

The exact date of the formation of the Grand Lodge of the "Ancients" was unknown until 1885, when Bro. John Lane discovered an account of it in a book in the Grand Lodge Library, and which he published in "The Freemason" of that year. It is there stated that on July 17th, 1751, five Lodges in the cities of London and Westminster, met at the Turk's Head Tavern to revive the Ancient Craft on true Masonic principles. In the following year, it was decided to form a Grand Committee, to perform the functions of a Grand Lodge, until such time as they could secure the honour of a noble personage to preside over them. Warrants were ordered to be issued to the five Lodges, under the Nos. 2, 3, 4, 5, and 6. The total membership of these Lodges

was about eighty, most of them being mechanics and shopkeepers, many of whom were Irish.

In 1752 there were already nine Lodges on the roll, being the "Representatives of all the Ancient Masons in and adjacent to London." In 1753 a provincial Lodge was constituted at Bristol, and by the end of the year 1755 a thousand Masons had enrolled themselves under the new organization. The first of a long series of Military Warrants was issued in 1756, whilst in 1757 a Provincial Grand Lodge was constituted for Nova Scotia, and one for Philadelphia in 1758, from which most of the present-day American Masonry has sprung.

But if these "Ancient" Masons were not seceders from the "Regular" Grand Lodge, who were they? Bro. Sadler says, so far from being seceders, they were not even English, but were Irish Masons; he analyzed the names of the members of No. 2 Lodge, and found most of them to be Irish. Their Grand Secretary, Laurence Dermott, was an Irishman and Past Master of a Dublin Lodge, while the Members were generally spoken of as Irish Masons, and their Lodges as Irish Lodges. They reserved No. 1 for a Grand Master's Lodge, in this respect copying what had been done in 1749 by the Grand Lodge of Ireland.

These Ancient Masons are believed to have first made their appearance about 1735, when the Regular Grand Lodge refused to receive the Master and Wardens of a Lodge from Ireland; this Lodge probably resented the treatment, worked in London independently of the Grand Lodge, gathering others around them, until they felt themselves strong enough to form a Grand Lodge of their own.

Another strong argument in favour of their Irish origin, is that their first Book of Constitutions, called "Ahiman Rezon" or "A help to a Brother," is copied from the Irish Book of Constitutions; the Seal of the "Ancients" was similar to the Seal of the Grand Lodge of Ireland, and the mode of attaching it to the document, was by means of ribbons, as with their Grand Lodge, whereas the Moderns did not use ribbons.

The "Ancients" also granted Certificates from the first, as the Irish Grand Lodge did, and these Certificates were made out in Latin and English, as was the case in Ireland, while the "Moderns" Grand Lodge commenced only in 1755 to issue Certificates, and then in English alone. In addition to this, the "Ancients" included Royal Arch Masonry from the commencement of their Grand Lodge, just as the Irish Grand Lodge permitted that degree to be worked, under the Craft Warrants it issued.

If these Ancient Brethren had been seceders from the Regular Grand Lodge of England, it is scarcely likely that they would have

followed the Irish methods so closely, for it is a general experience, that when one body splits off from another, it retains many of the characteristics of its parent.

The evidence against a secession is exceedingly strong, though no doubt owing to the decay into which the Regular Grand Lodge had fallen, during Lord Byron's Mastership, and the discontent among the Brethren due to the causes previously mentioned, the time at which the Grand Lodge of the Ancients came into existence, was very favourable for its growth and development, and may account, together with the ability of their Grand Secretary Dermott, for the rapid increase in numbers.

Mackay says of Dermott, that he "was the most remarkable Mason that ever existed," but is also obliged to admit, that he was not altogether sincere or veracious, and although he was a matchless administrator, he was a very unscrupulous writer. Preston, the champion of the Regular Grand Lodge, was no match for him.

These two men, Preston and Dermott, were the leaders of the "Moderns" and "Ancients" respectively for many years; they were both working men, Preston being a journeyman printer, and Dermott a journeyman painter, and had to work twelve hours a day for the Master-painter who employed him. Dermott, after coming to London, joined the "Moderns" first, leaving them very soon to become prominent amongst the "Ancients," whilst Preston was initiated in an "Ancients" Lodge, and left them to become prominent amongst the "Moderns."

Now as to the terms "Ancients" and "Moderns." Dermott claimed for his Grand Lodge, that it represented Masonry as it used to be, before the innovations made in it by the Regular Grand Lodge of 1717, and therefore astutely styled its members "Ancient Masons," and dubbed the members of the original Grand Lodge "Moderns." The following were some of the reasons assigned by Dermott as a justification for his claim:—

1. Originally the two St. John's Days, June 24th and December 27th, were strictly observed, the Annual Festivals being held and the Officers installed on those days. From 1730 to 1753, the Installation of the Grand Master had not taken place once on either of these Masonic red-letter days. On the other hand, the "Ancients" were very scrupulous in their observance of them.

2. The "Moderns" had given up the privilege of *electing* all the Grand Officers; the "Ancients" adhered to the old plan, as the Grand Lodges of Scotland and Ireland also did.

3. The "Moderns" had given great privileges to the Grand Stewards, and all the Grand Officers, except the Grand Master, were chosen from that body, whereas the "Ancients," who also had Stewards, gave them no such privileges.

It is quite clear that the "Moderns" had made innovations, and Dermott lost no opportunity of charging it against them. He never claimed that his Grand Lodge was older than that of the "Moderns," his meaning of the word "ancient" being that they practised the *older system* of Masonry.

On the other hand, there is no doubt that the "Ancients" also made innovations, of which the following will serve as examples :—

1. The addition of an Installation Ceremony, which the "Moderns" did not practise until the year 1811.

2. The adoption and working of the Royal Arch Degree under their Craft Warrants.

However the names "Ancients" and "Moderns" stuck, and the two rival Grand Lodges were generally so designated; curiously enough the members of the older Grand Lodge did not resent the title of "Moderns," but frequently used it themselves, as the minute-books of old Lodges amply testify.

The working of Royal Arch Masonry by the "Ancients" was a source of strength to them, as Brethren preferred to join a Grand Lodge of *four* degrees, to one that worked only *three*; Dermott himself said of the degree, "I firmly believe it to be the root, heart and marrow of Masonry."

Gould says "there can be little doubt that the degrees of Installed Master and Royal Arch, had their inception in the 'Scots' degrees, which sprang up in all parts of France about the year 1740"; and about this time there were Lodges in England practising "Scotch Masonry," the minutes of which still exist, and it is on record, that in 1744 there was at least one person in Dublin, who had been made a Royal Arch Mason in London. Dermott himself had received that degree in Dublin in 1746, and could not therefore have been the author of Royal Arch Masonry, as he has sometimes been said to be.

Bro. Sadler thinks, that though not officially recognised by the "Moderns" Grand Lodge, Royal Arch Masonry was practised by some of its adherents quite as early as by the "Ancients." Indeed the degree was not at first greatly patronised by the latter body, and only eight

brethren were entered as having been "exalted" before 1770, and only twenty received the degree in the following ten years. On the other hand, there was a Chapter in active work in London as early as 1765, which was supported by some of the most prominent members of the "Moderns" Grand Lodge, and at a meeting held on June 12th of that year no less than thirty-four companions were present. In 1766 the Grand Master, Lord Blayney, the Grand Treasurer, and the Grand Secretary became members of the Chapter, which in 1767 blossomed out into a Grand Chapter. Thus Royal Arch Masonry was not adopted by the "Ancients" until some years after it had become very popular with the "Moderns."

The WORSHIPFUL MASTER explained that the subject of his Paper was so extensive, that he found it quite impossible to complete it in one evening without wearying the Brethren, he therefore hoped to continue and complete the account of the Grand Lodges of England on some future occasion.

Much assistance is acknowledged from Sadler's "Masonic Facts and Fictions," Gould's "History of Freemasonry," Gould's "Four Old Lodges," Gould's "Atholl Lodges," Hughan's "Origin of the English Rite of Freemasonry," Lane's "Masonic Records," "Books of Constitutions" (1723 and 1738), "Ahiman Rezon" (1756), Preston's "Illustrations of Masonry," "Freemason" (October and November, 1885).

A short discussion followed, and the SECRETARY exhibited a portrait of Antony Sayer, the first Grand Master—an original engraving by Faber of a painting by Highmore, both of whom were Freemasons.

The SECRETARY also exhibited the following Masonic curios :—

- (1) Craft Grand Lodge Certificate, granted to Sir Hy. St. John Halford, Bart., a member of Lodge 523, dated 1870.
- (2) Grand Royal Arch Chapter Certificate, granted to the same Brother, a member of Chapter 279, dated 1871.
- (3) Craft Grand Lodge Certificate, granted to Bro. Wm. Napier Reeve, a member of Lodge 766 (now 523), dated 1846.
- (4) Grand Royal Arch Chapter Certificate, granted to the same Brother, a member of Chapter 766 (now 779, Ashby), dated 1850.
- (5) A very old Masonic Apron of white lambskin, 15 $\frac{3}{4}$ inches wide and 11 inches deep; a fall composed of two scallops; apron, fall, and top bound with $\frac{1}{2}$ -inch light blue ribbon (now faded); four silk tassels, one each white, orange, light blue, and crimson, the three former hanging below the fall, the crimson one stitched to the middle of the apron; lined linen, and white tape strings.

(6) A very curious old French Apron of white silk, 13 inches by $11\frac{1}{2}$; a false semi-circular fall of $3\frac{3}{4}$ inches; apron and fall edged with 1-inch light blue ribbon; apron embroidered with gold and coloured silk in the following devices:—Two pillars, sun, moon, five stars (on fall), square and compasses, level, plumb-rule, gavel, trowel and beehive; top bound with blue ribbon, and strings of same; apron lined with blue linen.

(7) A richly-embroidered French Shoulder Sash of $4\frac{1}{4}$ inch blue silk ribbon. The following devices are embroidered in gold and sequins:—sun, five stars, cable-tow, porch, acacia, square and compasses, trowel, mallet, &c.

(8) A pierced circular silver Jewel, dated 5763.

(9) A silver-gilt Jewel composed of compasses, square, sector, and sun, with the following inscription on the back:—“A Token of Gratitude to Brother James James, for his Animated Zeal for Masonry, 1803, 5803. From the Royal Naval Lodge of Regular Ancient Masons. Daniel, R. W.M.”

NOTE.—Nos. 1 to 5 have been lately presented to the Leicester collection by Bro. Rev. C. H. Wood, P.M. 1560, P.G. Chaplain (Eng.). The Apron was worn by a member of the donor's family many years ago. Nos. 6 to 9 belong to the Secretary's private collection.

Apologies were notified from absent Brethren, and Hearty Good Wishes tendered by the visitors, after which the Lodge was duly closed.

The Twenty-Ninth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 28th, 1898. The Worshipful Master, Bro. Dr. R. PRATT, occupied the Chair, and was supported by a large number of Officers, Members and Visitors.

The Minutes of the last Meeting having been read and confirmed, the ballot was taken for the following Lodge and Brethren as Members of the Correspondence Circle of the Lodge, resulting in a unanimous election in each case, viz. :—

BRO. WM. F. TOLLADAY, P.M. 1180 Birmingham; P.P.G. Reg. Warwickshire.

THE MINERVA LODGE, 2433 Birkenhead.

BRO. SAML. JONES, P.M. and Sec. 2433 Birkenhead; P.P.J.G.D. Cheshire.

BRO. CHAS. S. BIXBY, P.M. 24, Osawatomie, Kansas, U.S.A.

BRO. H. R. EVANS, Lo. 15, Washington, U.S.A.

BRO. THOMAS WALKER, M.D., St. John, N.B., Grand Master of the Grand Lodge of New Brunswick.

The following Paper was then read :—

The Provincial Grand Masters of Rutland, 1776—1823.

By BRO. J. T. THORP, P.M., Secretary.

Although prior to the year 1869, when the "Vale of Catmos" Lodge, No. 1265, was established at Oakham, there is no trace of any Lodge of Freemasons ever having been held in the County of Rutland, it is a fact nevertheless, that between the years 1776 and 1823, no less than four distinguished Brethren had conferred upon them the rank of Provincial Grand Master of Rutland.

The list of these Brethren is given in *The Freemasons' Calendar and Pocket Book*, and is as follows:—

| | |
|---|-------|
| Hon. Robt. B. Walsingham, | 1776. |
| Thos. Boothby Parkyns, afterwards Thomas, 1st Lord Raneliffe, | 1789. |
| Richard Barker, | 1798. |
| H. J. Da Costa, | 1813. |

The Provincial Grand Masters of Rutland were not the only brethren appointed to a similar office by the Grand Masters of England, who had no Lodges in their districts over which it was their duty to preside. In the year 1755, Brother John Head was appointed Provincial Grand Master of the Scilly Islands, the first and only Lodge to meet in the Islands not being constituted until 1768; whilst towards the close of the 18th century, Brothers Charles Marsh and the Rev. Thomas Vialls were successively appointed Provincial Grand Masters of Radnorshire, although there has never yet been a Lodge meeting in that County. Early in the present century also, Brother H. R. Lewis held for many years the office of Provincial Grand Master of the Island of Sumatra in the East Indies, although his permanent residence was in the City of London.

It would seem probable, that in the cases mentioned, the office was considered to be a purely honorary one, and was no doubt conferred by the Grand Master upon these particular brethren, for Masonic services rendered by them, and in order to give them a certain status in the Grand Lodge. The Provincial Grand Masters of Rutland seem to have had no connection whatever with the County, and the few particulars here given of each, although very meagre, will, it is hoped, prove of some interest to the Freemasons of Leicestershire and Rutland.

THE HON. ROBT. BOYLE WALSINGHAM.

1776—1780.

(Partly taken from the By-Laws of the Walsingham Lodge, No. 2148, Wilmington.)

This brother was the fifth son of Henry, the first Earl of Shannon, and was born in 1736. He entered the Royal Navy early in life and attained the rank of Captain.

He was a member of the Somerset House Lodge, No. 2, *prior to 1768, and was probably initiated in that Lodge, as previous to its being located at Somerset House, it met on board H.M.S. "Prince." He was the first Provincial Grand Master of Kent, being appointed to that office in 1769, and holding it until 1774.

* Now "Royal Somerset House and Inverness" Lodge, No. 4.

Two years later, in 1776, he was appointed Provincial Grand Master of Rutland, and was present in that capacity at the Dedication of Freemasons' Hall, London, on May 23rd of that year.* He was the first Brother appointed to preside over that Province, but it is very doubtful, as there were no Lodges held there, if he ever paid it a visit. He held the office till his death in 1780.

In that year he was sent in command of a squadron to the West Indies, for the purpose of reinforcing Admiral Sir George Rodney; his ship however, was totally lost in a hurricane. The following account of this loss is given in the "Gentleman's Magazine, July, 1781."

"In October last, in the West Indies, the Hon. Robert Boyle Walsingham, Captain of H.M.S. "Thunderer," of seventy-four guns and six hundred men, Colonel of Marines, only brother of the Earl of Shannon, and Member of Parliament for Knaresborough in Yorkshire. His ship foundering, this unfortunate Commander was lost, with all his officers and crew in the dreadful hurricane."

In the year 1886, a Lodge called after him, the "Walsingham," No. 2148, was warranted to meet at Wilmington, Kent, and of which W. Bro. H. Sadler, P.M. 147, Grand Tyler, was the first Worshipful Master.

THOMAS BOOTHBY PARKYNS, afterwards LORD RANCLIFFE.
1789—1798.

Thomas Boothby Parkyns was the eldest son of Sir Thomas Parkyns, Bart., and a descendant of Mr. Parkyns, who was Recorder for the Borough of Leicester, in the reign of Queen Elizabeth. He was a brother officer in the Guards with Sir Thomas Fowke, the first Provincial Grand Master of Leicestershire, both being at the same time equerries to H.R.H. the Duke of Cumberland. He was appointed Provincial Grand Master of Rutland in the year 1789, and held the office until 1798. He was also

Prov. Grand Master for Nottinghamshire, 1783 to 1800.
" " " Leicestershire, 1788 to 1800.
" " " Derbyshire, 1789 to 1800.
Prov. Gd. Supt. (R.A.) for Leicestershire, 1793 to 1800.

He rarely attended the Meetings of Grand Lodge, but occupied a distinguished position among the Higher Degrees, being the First Principal of the Grand R. A. Chapter, Grand Master of Knights Templars, Red Cross and other Chivalric Orders. On October 1st, 1795, he was created Lord Rancliffe in the Peerage of Ireland, and died in 1800. He sat in the House of Commons as Member for the Borough of Leicester from 1788 till his death.

* Constitutions 1767. App. p. 66.

RICHARD BARKER.

1798—1812.

(Part of the following details were supplied by Bro. H. Sadler, G. Tyler.)

This Brother was a surgeon, residing in Golden Square, London. But no particulars of his professional career can be obtained.

He joined "Somerset House Lodge," No. 2, London,* on February 27th, 1773, and in 1774 he represented the "Globe" Lodge, No. 16, meeting at the Crown and Rolls, Chancery Lane, London, on the board of Grand Stewards, being at the same time Treasurer of the Board. In 1777 he was Master of the Grand Stewards' Lodge, and occupied the post (pro tem) of Grand Sword-bearer, at four Meetings of Grand Lodge in that year.

He was a Founder and first Junior Warden of the Lodge of "The Nine Muses," No. 502 (now 235) London, in 1777, his name appearing as such upon the Warrant of that Lodge; unfortunately the early records of the Lodge were destroyed by fire many years ago, so that it cannot now be ascertained if he ever presided as Master.

In the year 1798, he was appointed Provincial Grand Master for the County of Rutland, in succession to Lord Rancliffe, his Patent being dated January 27th of that year, and he attended Grand Lodge in that capacity for the first time on April 4th following. For some years he was a very regular attendant at the meetings of Grand Lodge, and was present at the ceremony of laying the foundation-stone of Covent Garden Theatre, by the Grand Master, H.R.H. the Prince of Wales, on December 31st, 1808. His last recorded attendance in Grand Lodge was in May 1810, but the date of his death is unknown.

H. J. DA COSTA.†

1813—1823.

(Partly taken from Bro. Kelly's "History of the Provincial Grand Lodge of Leicestershire.")

This brother, the last on the list of the Provincial Grand Masters of Rutland, and whose full name was Hippolyto Joseph Da Costa Pereira Furtado de Mendonça, was born in 1774 at Colonia-do-Sacramento, a town on the River La Plata in South America. He was a Doctor of Laws in the University of Coimbra, a Bachelor of Philosophy, and a distinguished naturalist.

* Now "Royal Somerset House and Inverness" Lodge, No. 4.

† *Vide* Frontispiece.

In the year 1802 he was one of the Directors of the Royal Printing Office in Lisbon, and in that year received his sovereign's command to transact some official business in London. Having been initiated into Masonry in Philadelphia, he was empowered by the four Lodges in Portugal to act as their representative to the Grand Lodge of England, and in their name to solicit a regular authority to practise the rites of the Order under the English banner and protection. This request was brought before the Grand Lodge by the Earl of Moira, the Acting Grand Master, at the meeting in May, 1802. After mature deliberation it was determined that every encouragement should be given to the Brethren in Portugal. A treaty was immediately entered into and signed by Brothers Da Costa and Hesiltine, then Treasurer of the Grand Lodge, and approved by the Grand Master, whereby it was agreed, that as long as the Portuguese Lodges should conform to the Ancient Constitutions of the Order, they should be empowered to have a representative in the Grand Lodge of England, and that the Grand Lodge of England should have a representative in the Grand Lodge of Portugal, and that the Brethren belonging to each Grand Lodge should be equally entitled to the privileges of the other.

About two months after his negotiation with the Grand Lodge in London, namely, at the end of July, 1802, he returned to Lisbon, and three or four days after his arrival there he was suddenly arrested on account of his being a Freemason, the rites of the Order being at that time prohibited in Portugal by the Inquisition, although not by the laws of the State. His papers were seized, and he was conducted to the prison of the Inquisition, where he was rigorously secluded from all external communication for upwards of three years. Although never brought to a regular trial, he was frequently interrogated by the Inquisitors, attempts being made to obtain from him the names of the Freemasons in Lisbon, and where their funds were kept. At the end of that time he succeeded in escaping from the prison, probably by the connivance and assistance of some official of the Inquisition, in all probability himself secretly a Freemason, and eventually reached London.

Upon his arrival in London he was at once befriended by the Freemasons, and eventually occupied a prominent position in the English Craft, as well as in the High Degrees of Masonry.

In 1813 he was appointed Provincial Grand Master of Rutland, and was present for the first time in that capacity at the Meeting of Grand Lodge, held December 1st of that year, and from that date, for a period of ten years, he was very rarely absent from the meetings. He must have been an active and respected Mason, for he was appointed a Member of the Board of General Purposes upon six, and a Member of the Board of Finance upon five occasions; he was also present at the

Installation of the Duke of York as Worshipful Master of the "Prince of Wales" Lodge, No. 493 (now 259), London, on March 22nd, 1823.

At the Meeting of Grand Lodge, held June 4th of the same year—the last occasion upon which he was present—the following resolution was unanimously passed:—"That the thanks of this Grand Lodge be given to R.W. Bro. H. J. Da Costa, the President of the Board of Finance, for his zealous and successful Exertions to promote the Interests and Welfare of the Craft, more especially during the Four Years in which he has presided over the Board of Finance, and for the perspicuous and satisfactory statement now made of the Financial Concerns of the Grand Lodge." Also resolved: "That the above Resolution of Thanks be transcribed on Vellum, and presented to the R.W. Bro. Da Costa."*

In addition to his offices in the Grand Lodge of England, Bro. Da Costa filled the following offices in the Supreme Grand Chapter of Royal Arch Masons, viz., Grand Assistant Sojourner in 1810, Grand Scribe N. in 1811, Grand Recorder for Foreign Correspondence in 1813, and was a Member of the Committee of Installing Principals from 1818 to 1823.

In Knight Templarism he was First Grand Expert in 1811, and was appointed Junior Grand Captain by the Duke of Sussex in 1812.

In addition to an account of his persecutions, published in London in 1811,† he wrote in 1820 a "Sketch of the History of the Dionysian Artificers," in which he endeavoured to trace some connection between them and the early Freemasons.

The date of his death is not known, but it occurred between June 4th and November 5th, 1823, as on the latter date E. Comps. McGillivray and Shadbolt were appointed on the Installing Committee of the Grand Royal Arch Chapter, *vice Da Costa and Gill, deceased.*‡

He is said to have been grave, dignified, and courteous in manner, and readily impressed strangers with respect. As a scholar, a gentleman, a friend, a Mason, and a man of business, he brought many qualifications to bear on those whom he knew, by which he earned their esteem. He lived and died deservedly respected, not only by the Brethren but by all who knew him.§

Portraits of Thos. B. Parkyns and H. J. Da Costa were exhibited.

* Gd. Lodge Qua. Com.

† "A Narrative of the Persecutions of H. J. Da C. P.F. de M." 2 vols. London, 1811.

‡ "Freemasons' Quarterly Review," 1842, p. 411.

§ *Ibid.* 1859. Vol. I., pp. 824-5.

The SECRETARY exhibited and described the following Masonic curios :—

(1) French Certificate of Lodge "De l'amitié" (Friendship) at Boulogne, granted to Louis Max. Carel, a sea-captain, and dated 1819. It has on the back seven endorsements recording visits paid to various Lodges by Bro. Carel, and signed by some of the officials of each Lodge ; this was a very usual custom in France at that period. The following is a translation of the first of these endorsements :— "Inspected at the Wor. Lodge of "Union parfaite" (Perfect Union), Rochefort, the 12th day of the 1st month of the year of the true light 5825 ; Rochefort, the day, month and year as above. Ph. C. Thèze. v." The remaining endorsements are very similar, and record visits paid to the following Lodges, viz. :—

Lodge "De la persévérance," (Perseverance) at Calais in 1825.

Lodge "De la constance," (Constancy) at Darmetal in 1826.

Lodge "De la Trinité Unitaire," (Trinity in Unity) at Dunkerque in 1828.

Lodge "De la persévérance couronnée," (Crowned perseverance) at Rouen in 1828 and 1832.

Lodge "De la vertu," (Virtue) at Dunkerque in 1829.

The Certificate is signed by the Officers and Members of the Lodge, to the number of twenty-one, and is in very fine condition, the seal being quite perfect. It also bears the signature of the recipient.

(2) A French Certificate issued in the year 1810 by the Lodge "Des Amis de l'Ordre," (Friends of the Order) held in the Sixth Squadron of Imperial Gendarmery, attached to the French Army in Spain, then in garrison in the fortress of Pampeluna. The Certificate is granted to Bro. Pierre François Du Puget on his being elevated to the degree of "Maitre Elu des Neuf" (Elect of Nine, the ninth degree of the A. and A. Scottish rite), and is signed by the recipient and eleven of the Officers and Members of the Lodge. An endorsement on the back, records the affiliation of Du Puget to the Lodge "De la Sagesse et du triple accord," (Wisdom and the triple union) at Metz in 1813, and the many blood-stains on the document indicate a serious, perhaps a fatal wound, received by the original owner. The Certificate is in very good condition, but the Seal is missing.

(3) "Book of the Scottish Rite"; Cincinnati, Ohio, 1895, with a series of excellent portraits of celebrated Members.

(4) Pierced Silver Jewel, of last century, oval in shape and of excellent workmanship : many of the emblems depicted are now obsolete. This jewel was presented to the Leicester Freemasons' Hall Museum some years ago by W. Bro. S. S. Partridge, Dep. Prov. G.M.

(5) Silver Gilt Collar Jewel, worn by the Director of Ceremonies of the Province of Somersetshire. The device consists, as at present, of "crossed wands" in a circle, upon which is engraved the name of the Province. The Hall-mark shows the date to be 1777.

The death was announced of Bro. JOHN ALEX. RICHMOND MEAD, one of the earliest Members of the Correspondence Circle of the Lodge. (See Obituary on page 8.)

The SECRETARY asked permission to include as an Addendum to the next Transactions, a short history of the old "Atholl" Lodge, No. 91, Leicester, which he has in preparation, and which he offers to print and include without any cost to the Lodge; the required permission was readily granted.

A copy of Willox's "Poems and Sketches" having been presented to the Lodge by W. Bro. W. J. HUGHAN, Honorary Member of the Lodge, it was resolved that the best thanks of the Lodge be accorded to Bro. HUGHAN, and that the book be deposited in the Hall Library.

A list of apologies for absence having been read, and Hearty Good Wishes tendered by the Visiting Brethren, the Lodge was duly closed.

The Thirtieth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 23rd, 1898, and was well attended; the Worshipful Master, Bro. Dr. R. PRATT, presided.

The Minutes of the last Meeting having been confirmed, the Leicester Freemasons' Hall Library Committee was admitted to membership of the Correspondence Circle of the Lodge.

The Paper, a summary of which follows, was then read.

The Christian Element in Ancient Freemasonry.

By W. Bro. R. B. STARKEY (P.M. 1391), P.P.S.G.D.

IN the Ancient Charges which are read by the Secretary, at the Installation of every Worshipful Master under the English Constitution, and to which his unqualified assent is essential, there is one which runs thus :—

“ You admit that it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry.”

Bearing in mind the fact, that this Charge has been given to every Master of a Lodge from time immemorial, one would be led to the belief, that no change whatever in the original principles of Masonry, even of the most trivial kind, had been, or ever would be permitted to take place.

Now the object of this Paper is to shew, that within the last two hundred years or so, a very great innovation has been made in the “ Body of Masonry,” for the Christian element which is so marked a feature of all early Freemasonry, has given place to a non-doctrinal Theism.

At the time when the original laws governing the Craft were sanctioned by the Grand Lodge of England, it could scarcely be foreseen or anticipated, that such a change would ever become either necessary or desirable, but when a contrast is made, and the Universality of to-day's Freemasonry is compared with the Trinitarianism of the seventeenth and early part of the eighteenth century, it will be seen that it is a revolution indeed which has taken place.

It is not the purpose of this Paper either to condemn or approve this change, but simply to bring before the Members of the Lodge of Research the fact, that since the establishment of the Grand Lodge of England in the year 1717, a very great alteration has taken place in the religious faith, which it is essential should be professed by all who seek to be admitted as Members of our Ancient Fraternity.

The original principles of the Craft of Masons in this country were undoubtedly Christian, which is evidenced by the "Old Charges" or "Manuscript Constitutions" of the Order, of which happily so many copies are still in existence. These old documents, as many of the Brethren know, several fac-similes having already been exhibited in this room, are mostly in roll or scroll form, and consist generally of three parts: firstly, the Introductory Prayer or Invocation; secondly, the History of the Order or Legend of the Guild, which, beginning before the Flood, alludes to Lamech, Tubal-Cain, Abraham, Euclid, Solomon, Charles Martel, St. Alban and others, and generally ending with King Athelstan (about A.D. 926); and thirdly, the statutes and duties, regulations and observances, which Masons were bound carefully to uphold, and inviolably to maintain.*

Of these ancient documents about seventy are still in existence, ranging from the "Regius" of the fourteenth century right down almost to modern times, and from them it is not difficult to learn the doctrines and tenets of the Brotherhood, of the period prior to the era of Grand Lodges in 1717.

Now all of these "Old Charges" have a distinctly Christian character, which is conclusive evidence of the faith and belief, which was professed by the old members of the Brotherhood of Masons.

The earliest of these surviving documents, viz., the "Regius" or "Halliwell" of 1390 (*circa*), refers frequently to "God," "the holy church," "Jhesu Crist," and to "hys swete moder Mary bryght"; it declares that "every drope" of holy water used at the "church dore

* Partly taken from an Article by Bro. R. F. Gould in A.Q.C., I. p. 67.

Quenchet a venyal synne," that Christ should be supplicated so that the laws "of holy churche" may be kept, and concludes as follows:—

"Cryst then of hys hye grace,
Geve yow bothe wytte and space,
Wel thys boke to conne and rede,
Heven to have for yowre mede.
Amen! amen! so mot hyt be!
Say we so alle per charyté."

From the above quoted passages, and from such phrases as "Now swete lady, pray for me," it is clear, that about the end of the fourteenth century, Masonry was permeated with Roman Catholic ideas, which of course was the Christianity of the period.

In the "Grand Lodge No. 1" MS. Roll of 1583, the Trinitarianism of the post-Reformation period appears most clearly in the Invocation, which is as follows:—

"The mighte of the ffather of heaven and the wysedom of the glorious soonne through the grace & the goodness of the holly ghoste yt been three p'sons & one god be with us at o^r beginning And giue us grace so to gou'ne us here in o^r lyuing that wee maye come to his blisse that neur shall haue ending. Amen."

This Invocation, with slight differences, occurs in the "Wilson" of 1650, the "Sloane" of 1659, and very many of the other "Old Charges," down to the present century.

Again, the first "Charge" in many of these old Manuscripts reads, with slight variations, as follows:—

"That ye shall bee trewe men to God and holly Churche."

and the list of Charges ends frequently with the words

"Soe healpe yow god and your hollydome."

The "Cooke" MS. of the fifteenth century speaks of him who

"covetyth for to come to the state of the forseyd art hit behoveth hym fyrst princypally to God and Holy Chyrche and alle halowis."

while the conclusion of the "York No. 6" MS. of 1680 reads

"Doe all as you would be done unto, and I beseech you at every meeting and assembly you pray heartily for all Christians. Farewell."*

**Vide* Hughan's "Old Charges"; 1872—p. 13.

Coming to the printed versions of the "Old Charges"—the oldest is the "Roberts" of 1722, and of this only one copy, now in the "Bower" collection belonging to the Grand Lodge of Iowa, is known to be in existence. This version, which is one of the earliest, if not the very earliest, of the printed books which deal exclusively with Masonry, is very similar in many respects to some of the MS. versions, more particularly the "Grand Lodge No. 2." The Invocation is as follows:—

"The Almighty Father of Heaven, with the Wisdom of the Glorious Son, thro' the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning, and give us his Grace so to govern our Lives, that we may come to his Bliss that never shall have end. Amen."

On comparing this Invocation with that of the "Grand Lodge No. 1" MS. of 1583, it will be seen that there had been practically no change in the Trinitarian element in Freemasonry, in the one hundred and forty years between the writing of the one and the printing of the other.

The copper-plate Constitutions, published by Brother Benjamin Cole in 1728-9 and 1731, are again very similar to the "Roberts" version, there being frequent allusions to Christ and the Christian Faith, and as these books were dedicated to the Grand Master of the day, to his Deputy, Wardens, and the Masters of all regular Lodges, it is quite fair to assume, that they were consistent with the authorised teaching of the period.

A great many more extracts and references could be given, but these will doubtless be sufficient to show that there is in the Old Charges and Constitutions of the Fraternity, ample proof that the basis of Ancient Freemasonry was Christianity, and that the Brethren are everywhere clearly and distinctly enjoined to respect the Church, and to accept the doctrine of the Christian Trinity.

The earliest Constitutions of Freemasonry issued by the Grand Lodge of England established in 1717, were published in 1723, followed by others in 1738, 1756, 1767, and 1784. These volumes contain a "mythical" History of Masonry, together with the Charges, Regulations, &c., of the Fraternity, and all of them are distinctly Christian, many references being made to Jesus Christ and the Christian Church, and without doubt express what was, at the time they were printed, the generally prevailing religious belief among the Masonic Brotherhood.

Although during the whole of this period, the Craft was professedly Christian in character, a great many non-Christians—Jews, Mohammedans, &c.—were received from time to time into the Lodges, both at home and abroad, and that too in spite of the references to Christianity

which, if the many exposures which still exist, may be accepted as evidence, appeared in the Masonic ritual.

This anomaly must have been very apparent to all thoughtful Masons of the period referred to, and possibly had much to do with the gradual elimination of the Christian element in Freemasonry, and the adoption of a broad cosmopolitanism which is characteristic of the Freemasonry of the present day.

In the early years of the present century, many traces of the old Christian belief still lingered in the rituals, and even in the 1801 edition of the *Ahiman Rezon*, the following prayer is recommended to be used at the opening of a Lodge or the making of a Brother :—

“Endue him with a competency of Thy Divine Wisdom, that he may, with the Secrets of Freemasonry, be able to unfold the mysteries of Godliness and Christianity. This we most humbly beg, in the Name, and for the Sake, of Jesus Christ, our Lord and Saviour. Amen.”

During the last hundred years Freemasonry has gradually but surely put on one side the distinctive religious belief of its earlier years, and except for a few words and phrases, overlooked perhaps by many, which still linger here and there as relics of its past faith, the ritual of to-day is no longer a Christian ritual, but the Masonic faith and creed is a cosmopolitan Theism, which receives into its bosom Jews, Mohammedans, Hindoos, Parsees and all others, who profess a belief in the existence of a God who hears their prayers, and whose laws they consider to be binding on their consciences.

Here then has been a revolution indeed, and opinions will probably differ whether this change has been an unmixed good.

NOTE.—Bro. H. J. WHYMPER’S “Religion of Freemasonry” formed the basis of this Paper.

The Paper proved an excellent subject for a very interesting discussion, in which Bros. BIGGS, BILLSON, KNOWLES, the WORSHIPFUL MASTER and the SECRETARY took part; Bro. STARKEY subsequently replied.

This being “Election Night,” the following Brethren were unanimously elected, viz. :—

| | |
|--|---------------|
| Bro. F. W. BILLSON, LL.B. (P.M. 1391), | as W.M. |
| Bro. W. D. GRANT (P.M. 279), | as Treasurer. |
| Bro. R. W. MARIES, | as Tyler. |

The following curios were exhibited and described by the SECRETARY :

- (1) Fac-simile Grand Lodge MS., No. 1.
- (2) An original Cole's Constitutions, 1st edition, 1728-9.
- (3) Mahhabone, 1766.

The above served to illustrate Bro. Starkey's paper.

(4) A Certificate of Masonic Baptism, granted by a French Lodge in 1836. This interesting document is a parchment manuscript, 15½ inches by 9 inches, and is as follows :—

“O .: de PARIS le 28^e.j .: du 1^{er} M .: de l'an de la V .: L .: 5836.

A .: l .: G .: D .: G .: A .: D .: L'U .:

Au Nom et Sous les Auspices du G .: Or .: de France.

S .: F .: et U .:

Nous Vénérable Off .: et M .: M .: de la St. Jean sous le titre distinctif des Admirateurs de l'Univers régulièrement constitué à l'O .: de Paris, Certifions avoir donné solennellement le Baptême Maçonique à Jean Edouard Cugnot, fils du T .: Ch .: et bien A .: F .: Cugnot, Membre Actif de notre R .: At .:

Le Parrain a été le T .: Ch .: F .: Barquisseau, M .:

Delivré en notre O .: pour servir au besoin au Jne. Cugnot que nous recommandons à la bienveillance et à la fraternelle sollicitude des Maç .: répandus sur toute la surf .: du Gl .:

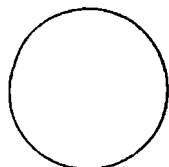
Cornu.
1^{er} Surveillant.

Godequin.
Ven .:

Bourse. R. +
2^d Surv.

Cuny. M .:

Marion.
M .:



Albaret.
M .: Or .:

Brulé.

Timbré et Scellé
par nous Garde
des Sceaux & Timbre.

Pelleré.

Caillot.

Par Mandement
de la R .:
Le Secrétaire.

Lambin de Bonnierrel.

[TRANSLATION.]

Orient of Paris, the 28th Day of the 1st Month of the Year of the True Light 5836.

To the Glory of the Great Architect of the Universe.

In the Name and under the Auspices of the Grand Orient of France.

HEALTH, STRENGTH AND UNITY.

We, the Master, Officers and Members of the Lodge of St. John, under the distinctive name of Admirers of the Universe, regularly constituted at the

Orient of Paris, certify that we have solemnly given Masonic Baptism to Jean Edouard Cugnot, son of our very dear and well-beloved Brother Cugnot, an active member of our Worshipful Lodge.

Bro. Barquisseau occupies the position of God-father.

Given in our Lodge, to be of service to Cugnot Jun. in case of need, and whom we recommend to the benevolence and fraternal solicitude of all Masons, spread all over the world."

The Rite of Masonic Baptism, although not officially recognised by the Grand Orient of France, was very largely adopted by the Lodges of that country; there seems to have been no fixed ritual or ceremony, each Lodge framing one according to the taste and inclination of its members. Teissier, in his "Manuel General de Maçonnerie," gives details of the ceremony practised in many Lodges in the early part of the present century, and which could only be conferred upon the sons of those Brethren who had distinguished themselves by zeal and assiduity in their Masonic work. According to this writer, the ceremony was by no means a vain formality, but the child became, in some measure, adopted by the Lodge, which obligated itself, collectively and individually, to act as his tutor and guide through the years of his childhood and youth, one of the Members being appointed God-father on behalf of the Lodge. There is an account extant of a Masonic Baptismal service having taken place in Lancashire in the year 1836, but the Rite never became a general or popular one in this country.

In connection with this Certificate, the two following documents were also exhibited:—

(5) The Certificate of Membership in the Lodge, "Admirateurs de L'Univers," of Bro. Etienne Cugnot, the father of the child, J. E. Cugnot, alluded to in the last-mentioned document. This is a most interesting parchment, with seal complete, and dated 5834.

(6) A Certificate, dated ⁷1846, of a Bro. Graff, member of the Lodge "Clémentine Amitié," in Paris, and who is described as "Maitre, Lowton et enfant de la Loge, baptisé le 20 Octobre, 1829," (Master Mason, Lewis and Child of the Lodge, baptised October 20, 1829). This Brother having been born June 8, 1823, was therefore just over six years of age when he went through the ceremony of Masonic Baptism, becoming at the age of twenty-three, a Master Mason and member of the same Lodge in which he had been baptised.

(7) Bronze Medal struck at Rome in 1842 in honor of Martin Folkes. The following description is taken from Marvin's "Masonic Medals," pp. 194 and 300:—

Obverse: Naked bust to right of Folkes. Legend MARTINVS on left, and FOLKES on right. Reverse: In the foreground, a sphinx, to the right, seated on a pedestal; on her side is a crescent. In the distance are walls partly in ruins, with the pyramid of Cestius on the left, showing the north front with the door; on each of the front corners stands an Ionic pillar: above, on the right, the radiant sun. Legend, SVA SIDERA NORVNT (They know their own constellations). In exergue, in two lines, ROMAÆ. A. L. 5742.

Martin Folkes was a distinguished English Antiquary, as well as a somewhat prominent Mason, having been Deputy Grand Master of the Grand Lodge of England, under the Duke of Richmond, in 1724-5. Although little is known of his connection with the Order subsequently, the fact that a Medal was struck in his honor nearly twenty years later, seems to show that his interest in it was unabated. He was born in 1690, became President of the Royal Society in 1741, President of the Society of Antiquaries in 1750, and received the degree of Doctor of Laws at

Oxford in 1746; he is thought to have taken an active part in the revival of Masonry in England in 1717, and may well be considered as one of the most distinguished Freemasons of his day. The pyramid of Cestius—115 feet high and built of white marble—is in Rome, within the line of the Aurelian wall, which is shown on the Medal to the right and left of the pyramid; the two columns still stand on either side of the entrance of the pyramid, as shown on the Medal.

NOTE.—Nos. 4, 5 and 6 belong to the Leicester Masonic Collection, and Nos. 1, 2, 3 and 7 belong to the Secretary's private collection.

BRO. R. B. STARKEY exhibited a sheet of 71 Masons Marks, copied by him from stones at Furness Abbey (A.D. 1127 *circa*).

The SECRETARY reported the following presents to the Lodge :—

(1) "Sketch of Freemasonry in Blandford," by G. E. Turner, P.M. 1266, P.P.G. Supt. Wks., Dorset; presented by the Author.

(2) "Official Souvenir of the 26th Triennial Conclave of K. T. (U.S.A.) held at Boston in 1895"; presented by Bro. C. C. Littlefield.

(3) Two Masonic Aprons and Collars (*circa* 1820); presented by Bro. R. B. Smith, P.M. 50, P.P.S.G.W.

The books and aprons were ordered to be placed in the Library and Museum, and the best thanks of the Lodge to the donors to be recorded in the Minutes.

Apologies from absent Brethren were reported by the SECRETARY, Hearty Good Wishes were tendered by the Visitors, and the Lodge was duly closed after a most interesting Meeting.



Leicester Freemasons' Hall Library.

Additions from July, 1896, to July, 1898.

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

311. Annals of the Grand Lodge of Iowa. 1897. 8vo.
312. Annals of the "Lodge of Unions," No. 256. R. R. Davis.
Front. London, 1885. 4to.
313. Ashmole and Lilly, Lives of. Front. London, 1774. 8vo.
314. Ars Quatuor Coronatorum. Vol. VIII. 1895. 4to.
315. " " " IX. 1896. "
316. " " " X. 1897. "

B

317. Builder's Jewel, The. B. and T. Langley. Front. and
Plates. London, 1787. 4to.
318. By-laws of the Jamaica Masonic Library. (? 1884.)

C

319. Catalogue of the Library at F. Hall, London, 1888. With
Supplement. 1895. 8vo.
320. Catalogue of the Masonic Museum at Lurgan Bazaar.
1895.
321. Centenary of the "Lodge of Friendship," No. 6. W. Platt.
N.D. 4to.

322. Centenary and History of the "Tyrian" Lodge, No. 253. Derby, N.D. 8vo.
323. Ceremony of laying the Corner-stone of the Nottingham School of Art. 1863.
324. Clavicula Rosicruciana. W. R. Woodman. N.D.
325. "Colonel Clerke's" M.S. Transcript. W. J. Hughan. 1888.
326. Connecting links between Ancient and Modern Masonry. W. J. Hughan. 1887.
327. Consecration Programme, Lodge 2669. Portraits. Bradford, 1897.
328. Consecration of "Prudence" Lodge, No. 2069. London, 1884.
329. Constitutions, Grand Lodge of Scotland. Edinburgh, 1848. 8vo.
330. Cross of Osiris. E. H. Jones. London, 1878.

D

331. Defence of Freemasonry, A. A. F. A. Woodford. London, N.D. 8vo.
332. Dodd's (Dr.) Address in Newgate. 2nd ed. London, 1777.
333. Dr. Syntax's Tours. 2 vols. Plates. London, 1823. 12mo.

E

334. Extracts from the Minute-books of the "Lodge of Economy," No. 76. T. Stopher. Winchester, 1887. 4to.

F

335. Forest and Chase of Sutton Coldfield. 1860. 8vo.
336. Freemason, The. 1895. Fol.
337. " " 1896. "
338. Freemasons' Quarterly Review. London, 1850. 8vo.
339. Freemasons' Quarterly Magazine. London, 1854. 8vo.

- 340. Freemasonry in Bristol. J. Gard. Bristol, 1889.
- 341. Freemasonry in York. T. B. Whytehead. York, 1878.
- 342. Freemasonry, Its Origin and History. C. Pocklington. Boston, 1889. 8vo.

G

- 343. Golden Remains. Vol. II., Masonic Principles. G. Oliver. London, 1847. 8vo.

H

- 344. Handbook of Freemasonry. C. H. Stapleton. Calcutta, 1857. 8vo.
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