

# THE LODGE OF RESEARCH,

No. 2429, LEICESTER.

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## TRANSACTIONS

FOR THE

YEAR 1898-9.

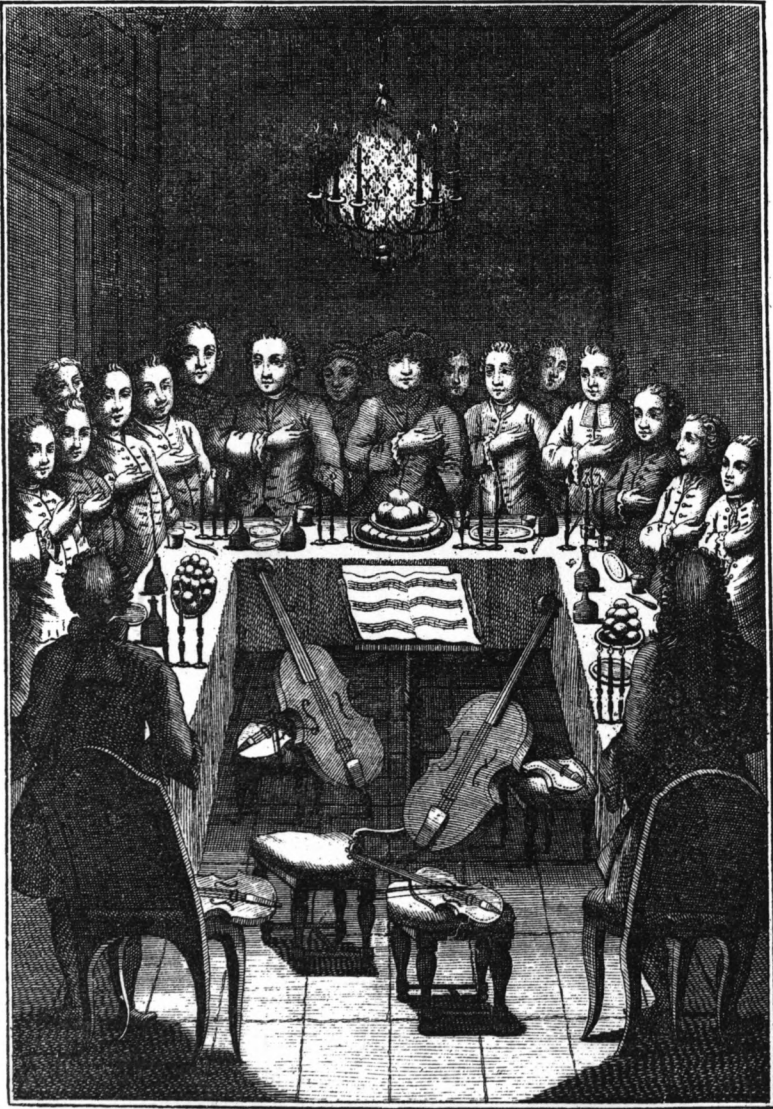
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W. BRO. F. W. BILLSON, LL.B. (P.M. 1391),  
PROV. G. REG., W.M.

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



1. Le Vénérable.  
 2. Premier Surveillant  
 3. Second Surveillant.

*Repas des  
 Franc-Maçons.*

4. L'Architecte  
 5. L'Orateur  
 6. 6. 6. 6. Récipiendaires.

Vide p. 43.

TO THE MEMBERS OF "THE LODGE OF RESEARCH,"  
No. 2429, LEICESTER.

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FREEMASONS' HALL,  
LEICESTER,

July, 1899.

DEAR BRETHREN,

The present issue of the Transactions of our Lodge marks the close of the seventh year of its existence, and the Founders, looking backwards, note with gratitude and pleasure the success which has hitherto attended its labours. The Lodge has lived down those doubts and distrusts which assail, in its infancy, every association which strikes out from the worn and beaten track others are content to travel, and now rejoices in the support, sympathy and encouragement of distinguished Masons in many parts of the world.

The Papers which have been read at the various Meetings of the Lodge have been full of interest, whilst the discussions and exhibitions of Masonic Curios have ever been attractive items in the Lodge business. The Annual Transactions indicate the special character of the Lodge, and, thanks to the untiring and well-directed efforts of our Secretary, they have maintained their excellence, and have been well received in all quarters. The Members of the Lodge particularly desire to enlarge and improve these Transactions, to make them more interesting and to extend their usefulness. They therefore cordially invite all, and especially those Members of the Correspondence Circle who cannot personally attend the Lodge, to contribute Papers and items of Masonic interest, for insertion in the Transactions. Copies or photographs of old Certificates, Prints, Medals, Jewels, Aprons or other Masonic Curios

will also be gratefully received, and where possible reproduced as illustrations.

Brethren will readily understand, that this will involve a considerable increase of expenditure, which can only be met by a relative increase in the number of subscribers, your co-operation in obtaining recruits to the Correspondence Circle of the Lodge is therefore earnestly solicited; the subscription is very small, and the privileges of membership will be found on page 11 of the present volume of Transactions. Masons, of good standing, in any part of the world are eligible for membership and will be heartily welcomed.

With fraternal greetings, I am,  
Faithfully yours,

F. W. BILLSON,  
W.M.

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## Officers, 1898-9.

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W. Bro. F. W. BILLSON, LL.B. (P.M. 1391), Prov. G. Reg.,	W.M.
W. Bro. R. PRATT, M.D. (P.M. 1560), Prov. J.G.D.,	I.P.M.
W. Bro. Rev. H. S. BIGGS, B.A. (P.M. 523), P.P.G. Chap.,	S.W.
W. Bro. Rev. H. J. MASON, B.A. (P.M. 1146), P.P.G. Chap.,	J.W.
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), P.P.S.G.D.,	S.D.
W. Bro. H. HOWE (P.M. 1391), Prov. G.D.C.,	J.D.
W. Bro. GEO. NEIGHBOUR (P.M. 523), Prov. S.G.W.,	D.C.
W. Bro. R. B. STARKEY (P.M. 1391), P.P.S.G.D.,	I.G.
Bro. R. W. MARIES, Prov. G. Tyler,	Tyler.

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

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

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## Objects.

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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.

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## Dates of Meetings for 1899-1900.

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- September 25th, 1899. Installation.
- November 27th, 1899.
- January 22nd, 1900.
- March 26th, 1900.
- May 28th, 1900. Election.

## Members of the Lodge.

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### Founders.

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- 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. W. H. STAYNES, P.M. 2081; P.P.G. Std. B.  
W. Bro. R. PRATT, M.D.; P.M. 1560; Prov. J.G.D.  
W. Bro. F. W. BILLSON, LL.B.; P.M. 1391; Prov. G. Reg.  
W. Bro. Rev. H. S. BIGGS, B.A.; P.M. 523; P.P.G. Chap.

### Joining Members.

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- 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; P.P.S.G.D.  
W. Bro. H. HOWE, P.M. 1391; Prov. G.D.C.  
W. Bro. W. D. GRANT, P.M. 279; P.P.J.G.D.  
W. Bro. G. NEIGHBOUR, P.M. 523; Prov. S.G.W.  
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, S.W. 523; P.P.G. Org.  
W. Bro. W. A. LEA, I.P.M. 523; Prov. G. Stwd.

### Honorary Members.

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- 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.).  
W. Bro. H. SADLER, P.M. 2148; Grand Tyler.

## Members of the Correspondence Circle.

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- W. Bro. F. S. WATERMAN, P.M. 2081 ; Prov. G. Stwd.  
 W. Bro. E. C. KILBY, P.M. 2081 ; P.P.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, P.M. 279 ; P.P.G. Stwd.  
 W. Bro. HOWARD J. COLLINS, W.M. 587 Birmingham.  
 W. Bro. G. W. G. BARNARD, P.M. 943 Norwich ; Prov. Gd. Sec.  
 Norfolk.  
 W. Bro. ALEX. B. BROWN, P.M. 1503 Twickenham.  
 Bro. C. H. PAGE, J.W. 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, D.C. 279.  
 Bro. C. F. SPENCER, 2081.  
 W. Bro. H. PICKERING, P.M. 279 ; P.P.J.G.D.  
 W. Bro. W. J. CURTIS, P.M. 523 ; P.P.J.G.D.  
 W. Bro. W. A. SPENCER, P.M. 523 ; P.P.G. Std. B.  
 W. Bro. W. T. COLTMAN, W.M. 523.  
 W. Bro. E. F. KNIGHT, P.M. 1130 ; P.P.G. Stwd.  
 Bro. W. E. KEITES, J.W. 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.  
 W. Bro. C. F. OLIVER, P.M. 1007; P.P.G. Reg.  
 Bro. E. V. OLIVER, S.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 KEITES, 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 Walsell.  
 Bro. A. SMITH, S.W. 1007.  
 W. Bro. A. J. WEST, P.M. 2081; P.P.G. Swd. B.  
 W. Bro. A. CHAMBERS, P.M. 1391; P.P.G. Supt. Wks.  
 Bro. G. J. RODWAY, 1391.  
 Bro. R. H. WARREN, I.G. 1391.  
 Bro. A. H. HAMPSON, 523.  
 W. Bro. W. J. C. CRAWLEY, LL.D., D.C.L., F.R.G.S., F.G.S.,  
 F.R.H.S.; P.M. 357 (I.C.) Dublin; P.S.G.D. Ireland.  
 W. Bro. H. SAMUELS, P.M. 960 Cardiff; P.P.S.G.D. South Wales.  
 W. Bro. R. B. SMITH, L.R.C.P.; P.M. 50; P.P.S.G.W.  
 W. Bro. ROBT. HALL, P.M. 1495 Matlock; P.P.G. Supt. Wks.  
 Derbyshire.  
 W. Bro. C. S. BREWER, L.R.C.S., L.R.C.P.; P.M. 2433 Birkenhead.  
 Bro. H. C. BEEBY, J.W. 2081.  
 Bro. H. E. CLAYTON, 523.  
 Bro. W. SHEEN, J.D. 1391.  
 Bro. A. T. BLAKESLEY, J.W. 50.  
 Bro. G. BONNER, Stwd. 523.  
 W. Bro. F. LAMBERT, P.M. 1391; P.P.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, P.M. 2081.  
 W. Bro. W. WALTERS, W.M. 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., O, 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; P.P. 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; P.P.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; P.P.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. 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.

- W. Bro. J. BUTCHER, P.M. 279; Prov. G. Supt. W.  
 W. Bro. R. J. LULHAM, P.M. 523; P.P.G.P.  
 W. Bro. S. A. WHITE, Boston, U.S.A.  
 Bro. J. COLEMAN GRIEVE, 523.  
 Bro. F. J. DALE, 1391.  
 Bro. C. POYNOR, 523.  
 Bro. C. W. POTTER, 279.  
 W. Bro. THOS. FRANCIS, P.M. 56 and 804 Havant; P.P.S.G.W.,  
 Sussex; P.P.J.G.W., Hants and I. of W.  
 Bro. F. W. LILBURN, Stwd. 2028.  
 W. Bro. ROWLAND G. VENABLES, P.M. 611 and 1124 Oswestry;  
 D.P.G.M. Shropshire; P.A.G.D.C. (Eng.).  
 W. Bro. JOHN BODENHAM, W.M. 2706; P.M. 726, 751, 1575, 1896  
 Newport (Salop); P.P.G.R., Herefordshire; P.P.G.W., Stafford-  
 shire; P.P.G.W., N. Wales and Shropshire; P.A.G.D.C. (Eng.).  
 Bro. NATHL. WHITTAKER, 1077 Blackley.  
 Bro. C. F. CARTER, 1391.
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## Correspondence Circle.

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*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, gratis, with the Annual Transactions of the Lodge.
- (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, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.**

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## Obituary.

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ON May 7th, 1899, Bro. HENDRIK WILLEM DIEPERINK, M.D., of Somerset West, Cape of Good Hope. This Brother was a very distinguished Mason of the Dutch Constitution, holding at the time of his death the office of Deputy Grand Master of the Supreme Grand Chapter of the Netherlands in South Africa. He joined the Correspondence Circle of The Lodge of Research in November, 1895, and kept up a lively correspondence with the Secretary on Masonic literary matters up to his last illness. The following extract from the *Cape Times* of May 8th, 1899, quoted in the *Freemason* of June 16th, gives a good idea of his position and work in the Colony. "We regret to announce the death of Dr. Hendrik Willem Dieperink, which took place at the residence of his son-in-law, Mr. A. J. Stigling, of Hopefield, yesterday morning. The deceased will be affectionately and gratefully remembered at Somerset West as the able and devoted physician and the cultured gentleman, who took an active and leading part in everything connected with the intellectual and social advancement of that place. About nine or ten months ago, owing to failing health, Dr. Dieperink relinquished his practice at Somerset West, and his friends hoped that when once freed from the round of duties which his advancing age rendered an increasing burden, he might have been spared for many years to come. Dr. Dieperink succeeded the late R.W. Bro. J. H. Hofmeyr as Deputy Grand Master in South Africa of the Supreme Grand Chapter of the Netherlands in 1893. He had also for some time before held with distinction the office of Orator to the Lodge de Goede Hoop, and his discourses will never be forgotten by those who were privileged to hear them. His intimate acquaintance with the various Constitutions, rituals, customs, the history, antiquities and jurisprudence of Freemasonry was probably unrivalled in this part of the Globe. He was the first local Secretary to the Lodge Quatuor Coronati, No. 2076, in the Western Division of the Cape Colony, and his contributions which appeared from time to time in the Transactions thereof bear ample testimony to his ability and powers of research. His reputation as a student of the Craft was worldwide, as is abundantly evinced by the numerous volumes presented to him by their authors for some years past, his collection of books forming the most valuable private Masonic library south of the Equator. The deceased was a widower. For his children and other relatives the sincerest sympathy will be felt. The funeral will take place at Hopefield, division of Malmesbury, this afternoon."

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# The Thirty-First Meeting

and

## Sixth Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 26th, 1898.

W. Bro. Dr. PRATT (P.M. 1560), Worshipful Master, presided, and was supported by the following Officers, Members and Visitors :—

Bros. S. S. PARTRIDGE, D.P.G.M., P.A.G.D.C. (Eng.), I.P.M. ; F. W. BILLSON (P.M. 1391), S.W. and W.M. elect ; Rev. H. S. BIGGS (P.M. 523), J.W. ; Rev. H. J. MASON (P.M. 1146), P.P.G. Chap., Chaplain ; W. D. GRANT (P.M. 279), P.P.J.G.D., Treasurer ; J. T. THORP (P.M. 523), P.P.S.G.W., P.M., Secretary ; J. J. W. KNOWLES (P.M. 1007), Prov. S.G.D., S.D. ; H. HOWE (P.M. 1391), P.P.A.G.D.C., J.D. ; G. NEIGHBOUR (P.M. 523), Prov. G.D.C., I.G. ; W. H. STAYNES (P.M. 2081), P.P.G. Std. B., P.M. ; R. B. STARKEY (P.M. 1391), P.P.S.G.D. ; LAW. STAINES, P.P.G. Org. ; and R. W. MARIES, Acting Tyler.

*Members of the Cor. Cir.*—Bros. W. A. LEA, W.M. 523 ; E. F. KNIGHT, P.M. 1130, P.P.G. Stwd. ; C. L. FERNELEY, P.M. 1130, P.P.G. Std. B. ; A. FERGUSON, P.M. 1391, P.P.J.G.D. ; A. CHAMBERS, P.M. 1391, P.P.G. Supt. Wks. ; F. B. WILMER, P.M. 2028, P.P.J.G.W. ; J. CLIFTON, W.M. 279 ; T. C. PERKINS, 491 and 1003, Prov. Gd. Stwd., Jersey ; A. H. HAMPSON, 523 ; AR. SMITH, Asst. Sec. 1007 ; H. E. CLAYTON, 523 ; JOS. BERRIDGE, 1391 ; R. H. WARREN, 1391 ; P. JOSEPH, 960 ; C. H. PAGE, Sec. 1391 ; W. J. KNIGHT, I.G. 2028.

*Visitors.*—Bros. H. SADLER, P.M. 2148, Grd. Tyler and Sub-Librarian, Gd. Lo. of England ; Rev. C. H. WOOD, P.M. 1560, P.G. Chap. (Eng.) ; B. A. SMITH, P.M. 523, P.P.S.G.W. ; R. MICHIE, P.M. 279, P.P.J.G.D. ; J. G. BOWER, P.M. 1391, P.P.A.G.P. ; E. TAYLOR, P.M. 523, P.P.A.G.D.C. ; H. G. MARRIOTT, P.M. 2028, Prov. G. Stwd. ; J. BUTCHER, P.M. 279, Prov. G. Stwd. ; J. G. COLLIS, W.M. 2028 ; G. E. BARTON, W.M. 1391 ; H. H. THOMSON, J.W. 50 ; F. J. DALE, 1391 ; C. W. CARTER, 1391 ; J. C. GRIEVE, 523 ; W. BREAM, Stwd. 523 ; W. G. BONE, 2081 ; H. HYDE, 523 ; F. W. LILBURN, 2028 ; C. POYNOR, J.D. 523 ; A. PAGE, 1391.

The Lodge being opened, the Minutes of the last Meeting were duly read and confirmed.

The following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

Bro. JOHN BUTCHER, I.P.M. 279,	Prov. G. Stwd.
„ R. J. LULHAM, I.P.M. 523,	Prov. G. Pur.
„ SAML. ADAM WHITE,	Boston, U.S.A.
„ JOHN COLEMAN GRIEVE, 523.	
„ FRED. JAS. DALE, 1391.	

The Worshipful Master Elect, Bro. F. W. BILLSON, LL.B. (P.M. 1391), was duly installed into the Chair of the Lodge as Master for the ensuing year, the ceremony being admirably performed by the out-going Master, Bro. Dr. R. PRATT.

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

Bro. Dr. R. PRATT,	I.P.M.
„ Rev. H. S. BIGGS,	S.W.
„ Rev. H. J. MASON,	J.W.
„ W. D. GRANT,	Treasurer.
„ J. T. THORP,	Secretary.
„ J. J. W. KNOWLES,	S.D.
„ H. HOWE,	J.D.
„ G. NEIGHBOUR,	D.C.
„ R. B. STARKEY,	I.G.
„ R. W. MARIES,	Tyler.

The Treasurer's Accounts for the past year were approved and passed, and a vote of thanks accorded to him for his services.

The following Brethren were elected as the Lodge Representatives on the various local Masonic Committees :—

Prov. Committee of General Purposes : Bro. J. T. THORP.  
 Provincial Charity Committee : Bro. Dr. PRATT.  
 Freemasons' Hall Com. : Bros. R. B. STARKEY and Rev. H. S. BIGGS.  
 Com. of Masonic Charity Ass. : Bro. Rev. H. J. MASON.

The Worshipful Master then briefly introduced W. Bro. HY. SADLER, Grand Tyler and Sub-Librarian of the Grand Lodge of England, who delivered a very interesting Lecture on "Tylers and Tyling," of which the following is a brief resumé.

## Tylers and Tyling.

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By Bro. HENRY SADLER, Grand Tyler, &c.

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Bro. SADLER, who on rising received a most hearty greeting, said :—

“Worshipful Master :—the feeling uppermost in my mind at the present moment, is something akin to astonishment at my own temerity, in venturing to appear before an audience, so well versed in Masonic lore as the Members of the Lodge of Research are well known to be, for the purpose of talking about historical Masonry.”

“When some few weeks back I received a letter from your esteemed and very energetic Secretary, reminding me of a promise I had made at our last meeting in London, to deliver an address at this Lodge, I had some little doubt as to whether there might not be some misunderstanding on the subject, for I had no distinct recollection of ever having made such a promise. However at the time of the visit referred to, I was closely engaged in the compilation of a Masonic work which is now launched, and I thought it not unlikely that in a moment of mental preoccupation, I had been beguiled by the persuasive eloquence of Bro. THORP, with which you Brethren are no doubt familiar, into making the said promise, so I thought the better plan would be, to take it for granted that Bro. THORP was right, and to come here as requested and do my best to entertain the Brethren on this Installation night.”

“So much has already been written and said about Freemasonry and nearly all that appertains to the Craft, that it is now no easy task to find anything really fresh to say on the subject. There is, however, one topic which appears to have been either ‘severely left alone,’ or but lightly touched upon, by Masonic writers generally, and for that reason I have selected it as the text of my discourse. I propose to talk to the Brethren chiefly about ‘Tylers and Tyling’—that being a subject on which I am popularly supposed to be quite at home ; you will, however, have an opportunity of judging for yourselves, whether that is so or not.”

“I have occasionally been asked for my opinion, as to the origin of the name and office of Tyler in connection with Freemasonry, and my answer has invariably been to the purport, that I believe it may be traced back to the early operative Masons, who were accustomed to assemble and work in buildings or Lodges erected in the neighbourhood of their labours.”

“We can easily imagine that these Lodges being generally of a temporary character, would be of the plainest and most economical

description, probably little better than huts or sheds of one storey, constructed of boards, clay, or some other material less costly than brick or stone. Glass being then very expensive, and but little used, would no doubt be entirely dispensed with, and apertures in the walls for the necessary light and ventilation would supply the place of ordinary windows."

"We will suppose that the Masons or builders having finished their part of the work in the erection or formation of the Lodge, then the Tyler would appear upon the scene, to cover in the roof with tiles or slabs of stone, and make all secure against the weather as well as the idly inquisitive. It seems but natural and quite feasible, that a person of this description, whose work although of an inferior character to that of the Masons, was yet closely connected with it, and who would not be required inside the Lodge, should have been employed as a guard or sentinel outside of the building after its completion, to keep off all intruders and cowans or eavesdroppers."

"The term *eavesdroppers* is an old Masonic name applied to persons, who would stand under the eaves of a house or Lodge, to listen surreptitiously to what might be going on inside. In the old Masonic catechisms, or so-called exposures of Masonry, common in the first half of the last century, one of the questions was 'If a cowan or listener be caught, how is he to be punished?' to which the answer was 'To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes.'"

"The meaning of the word *cowan* is not so easily explained, and it has been a subject of discussion amongst Masonic students for many years. I believe, however, that the definition now generally accepted is, that it is a name of Scottish derivation, and was formerly applied to inferior workers in stone, men who did the rougher kind of work, and who had not served an apprenticeship in conformity with the regulations of the Craft, and therefore had not been received into the ranks of the regular Masons, and put in possession of the esoteric customs of the fraternity, which it was deemed possible that they might endeavour to acquire in a surreptitious manner. In the Book of Constitutions, Edition 1738, page 144, we read that 'Men of *Quality*, Eminence, Wealth and Learning . . . often prove Good *Lords* (or Founders) of Work, and will not employ *Cowans* when true *Masons* can be had," and on page 146 'But *Free* and Accepted *Masons* shall not allow *Cowans* to work with them; nor shall they be employ'd by *Cowans* without an urgent Necessity: And even in that Case they must not teach *Cowans*, but must have a *separate* Communication.'"

"Roofing and keeping guard over the Lodge would probably be the full extent of a Tyler's duties in connexion with operative Masonry, for

whatever preparation was required for the candidates, and I quite believe there was a preparation, was no doubt performed by the Masons themselves within the walls of the Lodge. I think it highly probable that the Tyler of those days, although not a member of the Craft, was under an obligation to properly perform his duties, and not improperly to reveal any of the secrets of the brotherhood of which he might be in possession. With the advent however of Speculative Masonry, with its rapidly increasing popularity and more elaborate ceremonies, it became necessary that the Tyler, or Guarder as he was sometimes called, should be a member of the Fraternity, and here it seems to me, that in the designation Tyler of a Lodge, we have merely an instance, by no means uncommon, of the survival of a name many centuries after its adoption for a particular purpose."

"In the remote past there was a Guild of Operative Tylers, which was probably as old, or nearly so, as the Guild of Operative Masons. At all events it could no doubt be traced back to the period, when tiles and slates began to supersede the use of reeds, rushes or straw for the roofing of houses and other large buildings."

"The United Guild of Tylers and Bricklayers is still one of the minor Companies of the City of London, and has for its motto 'God is our Guide,' a motto formerly used by the London Masons Company."

Bro. SADLER then related the familiar story of Wat Tyler (or Walter the Tyler), and the tax-gatherer, as being the earliest mention he had met with of the name of Tyler. The earliest reference to a Tyler in Speculative Masonry that had come under his notice, was in the Minutes of the Grand Lodge of June 8th, 1732, when a complaint was made by the Grand Stewards against a Bro. Lewis, who was Tyler of several Lodges, for having neglected to take proper care of thirty dishes of meat, which through alleged carelessness had been "embezzled and carried off by persons who had no manner of right to the same." Eventually the culprit was pardoned on his promising to behave better in future. Several other amusing anecdotes of Tylers and Tyling of the olden time were then related, but want of space will not admit of their reproduction.

Bro. SADLER had brought with him for the inspection of the Brethren, an Indian ink drawing, kindly lent by Bro. Dr. Chetwode Crawley of Dublin, of Andrew Montgomerie, who was described as "Garder of ye Grand Lodge" in 1738, also an engraving of Anthony Sayer, Grand Master in 1717. In directing attention to the last-named portrait, he said:—

"Before proceeding further I have a statement to make with reference to the distinguished old Brother just mentioned, which, I

venture to think, will be somewhat in the nature of a revelation to you all, for it has not to my knowledge ever appeared in print. I need not remind you that Anthony Sayer, having been the first real head and ruler of the Speculative Freemasons, is an important factor in the history of that body. It is but natural, therefore, that Masonic historians and writers of all nations should have interested themselves, more or less, in his antecedents and career; but beyond the bare statement made by the Masonic historian, Dr. Anderson, that he was elected and installed Grand Master in 1717, nothing is really known about him prior to the year 1723, when the first registration of members was made in the Grand Lodge book, and his name was returned as a member of one of the old Lodges that assisted in forming the Grand Lodge, now the 'Fortitude and Old Cumberland' Lodge, No. 12. He is also returned as a member of the same Lodge in 1725 and 1730. He appears to have subsequently fallen into adversity, for he was one of the first recipients of relief from the newly-formed Charity Fund early in the year 1730, when, in consideration of his having been Grand Master, he was granted the then comparatively large sum of £15. We know, also, that later in the same year a complaint was laid against him in Grand Lodge for irregular behaviour, the nature of which is not clearly defined. However, he was found not guilty of the charge, but was cautioned not to do anything so irregular in future. In April, 1741, he was again relieved with two guineas, and after this, he practically disappears from the Masonic stage, so far as the Grand Lodge records are concerned. Even the place and time of his death were hitherto unknown to the Masons of the present generation. It will, no doubt, surprise you to learn that some few months ago, I quite accidentally made the discovery, that the first Grand Master of the mother Grand Lodge of the world, ended his Masonic career and his life as an ordinary Tyler; for when he died, either late in 1741 or very early in 1742, he was Tyler of what is now the 'Old King's Arms' Lodge, No. 28."

At a later stage of his Lecture, Bro. SADLER said:—

"In a previous portion of my address, I directed your attention to the remarkable and unparalleled incident, of our first Grand Master's descent from the exalted position of head of the Craft to the humble office of Tyler. I will now conclude by relating a case of quite a different kind, which, I venture to think, is equally unique in the annals of Masonry."

"The W. Bro. Thomas Jones, Past G. Deacon of England, and Past Dep. Dist. G. Master of Bengal, is my authority for the story, which, I may mention, is fully confirmed by the records of the District Grand Lodge of Bengal. It is the case of Bro. John Blessington Roberts, who commenced his Masonic career as Dist. G. Tyler, and ended it as Dist. Grand Master. I will not, at this late hour, take up

your time by giving the details of his eventful life and remarkable elevation socially. To use the words of Bro. Jones, 'he was a man of extraordinary force of character, of a bright and amiable disposition, and thoroughly devoted to every good work, both in and out of Masonry.' It appears that he went to India in the early forties with a Sapper Corps. After serving a few years, he left the Army and joined the Calcutta Police, in which service he ultimately became Deputy Commissioner and a Magistrate. He was initiated in Lodge 'Courage with Humanity,' No. 551, in 1846; was successively appointed Dist. Grand Tyler, Director of Ceremonies, Junior Grand Deacon, Superintendent of Works, Junior Grand Warden, Senior Grand Warden, Deputy Grand Master; and in 1875 he succeeded to the office of Dist. Grand Master of Bengal."

The Lecture was interspersed with anecdotes and brimful of interest and instruction, and the sustained attention of the Brethren proved how highly it was appreciated by them.

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Bro. SADLER resumed his seat amid the well-merited applause of the Brethren. A hearty Vote of Thanks was accorded to him, for his kindness in coming to Leicester and delivering so interesting a Lecture, and he was unanimously elected an Honorary Member of the Lodge. Thanks were also voted to Bro. Dr. W. J. CHETWODE CRAWLEY of Dublin, who had sent some Engravings, &c, for exhibition.

Bro. WILLIAM ADAMS LEA, W.M. 523, the earliest member of the Correspondence Circle of the Lodge, having joined in November, 1893, was proposed a Joining Member of the Lodge.

Bro. R. B. STARKEY, I.G., on behalf of Bro. T. S. H. ASHWELL, P.M. 1391, P.P.G. Std. B., presented to the Lodge a P.M.'s Jewel, which had been given by the members of St. John's Lodge, No. 348 (now 279), Leicester, in the year 1851, to Bro. JOSEPH UNDERWOOD, for his services as Worshipful Master during the previous year. The thanks of the Lodge were voted to Bro. ASHWELL for his gift, which was ordered to be placed in the local Masonic Museum, together with a coin presented by Bro. STARKEY on his own behalf. This coin is of copper, obverse, a Cross with the legend "In Hoc Signo Vincas" 1748; reverse, a Wreath, containing the word "Moedore."

A drinking-horn covered with Masonic emblems, belonging to Bro. H. R. MAYNARD, P.M. 1330, Prov. G. Supt. of W., was also exhibited.

A Communication from the Grand Lodge of England, relative to the Grand Lodge of Peru, was read.

The thanks of the Lodge were voted to the "John of Gaunt" Lodge, No. 523, for the use of their furniture, also to the SECRETARY, for a gift of copies of his "Memorials of Lodge 91," for inclusion in the annual Transactions of the Lodge.

Apologies for absence were notified from Bro. W. J. HUGHAN, P.G.D. (Eng.), J. LANE, P.A.G.D.C. (Eng.), T. B. WHYTEHEAD, P.G. Swd. B. (Eng.), G. W. BAIN, P.P.G. Reg. Durham, C. L. MASON, P.P.G.W. West Yorks., F. G. SWINDEN, Prov. G. Sec. Warwickshire, and others.

Hearty Good Wishes were tendered by the Visiting Brethren, and the Lodge was closed.

The usual Conversazione followed, to which most of the Brethren remained.



## The Thirty-Second Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 28th, 1898. The Worshipful Master, Bro. F. W. BILLSON, occupied the Chair, and there was a good attendance of Members and Visitors.

The Minutes of the last Meeting having been confirmed, Bro. WILLIAM ADAMS LEA, W.M. 523 Leicester, Prov. G. Stwd., was unanimously elected a Member of the Lodge, for which he expressed his thanks to the Brethren.

The following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

- Bro. CHAS. POYNOR, J.D. 523.
- „ C. W. POTTER, 279.
- „ THOS. FRANCIS, P.M. 56 ; P.M. 804 Havant ; P.P.S.G.W. Sussex ; P.P.J.G.W. Hants and I.W.
- „ F. W. LILBURN, 2028.

The SECRETARY exhibited and described the recently discovered MS. of the "Old Charges," which Bro. W. J. HUGHAN, the eminent authority on these documents, has christened the "JOHN T. THORP MS." The following Paper was also read by the SECRETARY :—

### The "John T. Thorp MS."

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Most Masonic students are agreed that the Society of Freemasons was at one time almost exclusively operative. Up to about the sixteenth century it consisted principally of those who were employed in the erection of stately and superb edifices, although it is very probable that a few non-operatives always enjoyed the privileges of membership.

The information obtainable about the history of Operative Masonry is exceedingly meagre, the principal sources being the history of the Guilds of Masons in various towns, and the copies of the "Old Charges." These latter documents, to which the name of "Old Charges" has been given, presumably because they contain the rules, regulations

and articles, which the members were *charged* to obey, give an account of the origin of Geometry or Masonry which is more or less of a legendary character; but this fact may be taken as evidence of its extreme antiquity, for of no other craft in existence can it be said, that its beginnings are bound up with similar legend and tradition.

Of these "Old Charges" about seventy copies are known, half of which are of parchment or vellum, the remainder being of paper; some are in roll or scroll form, others bound as books, while a few have been transcribed into Minute and other books belonging to various Societies. They vary very considerably in date, from late 14th century down almost to modern times, but the majority of them being undated, their age can only be approximately fixed. A great many belong to the end of the seventeenth and beginning of the eighteenth centuries, due possibly to the extra building consequent on the conclusion of the Civil war, and the restoration of the City of London after the great fire of 1666—a great many new Lodges would no doubt then be formed, each of which would require a copy of the "Charges."

Whilst differing in many respects, they may be said to agree in the main, and although divided into several classes or families, as they have been by those who have devoted much time to their study,\* they probably had their origin in one original type—long since lost—the differences being due in great measure to the errors in transcription, or the vagaries and fancies of the scribes.

Some of the MSS. have in all probability been used at the admission of members into operative or semi-operative Lodges, but a great many of them, probably the majority, are copies made for curiosity or for antiquarian purposes.

The "John T. Thorp" MS. is dated 1629, and of the seventy already located, only six are of earlier date, viz. :—

"Regius" . . . . .	...	...	<i>circa</i>	1390.
"Cooke" . . . . .	...	...	<i>circa</i>	1450.
"Grand Lodge, No. 1" . . . . .	...	...		1583.
"Lansdowne" . . . . .	...	...	<i>circa</i>	1600.
"York, No. 1" . . . . .	...	...	<i>circa</i>	1600.
"Wood" . . . . .	...	...		1610.

Of these six, only two are dated, the age of the other four being approximately fixed by their caligraphy.

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\* Notably by Dr. W. Begemann, of Germany, and Bro. W. J. Hughan, of Torquay.

Very little can be ascertained of the past history of this scroll ; if anything is known, those in possession of the secret will not reveal it. It is believed to have been discovered in an old chest in some town in the Eastern counties, after remaining in oblivion for at least 120 years.

It belongs to what is known as the "Sloane" family, and its special value lies in it representing an older text than hitherto known, the senior of the group having been, until now, the "Sloane No. 3848" of 1646.

From its appearance, the MS. seems to have seen considerable service, the first few lines being partially obliterated by constant handling. This fact suggests that it may have been used at the admission of operative Masons in the seventeenth century.

That these MSS. were used on such occasions is generally acknowledged, although it is not known of what the ceremony of admission or acceptance consisted. It was, in all probability, a very simple one, consisting of a recital of the traditional history of the origin of Geometry or Masonry, together with the Rules and Regulations of the Craft, for the due observance of which, an oath of obedience was required, the newly admitted Brother being subsequently entrusted with certain signs and words.

Frequent reference has been made in the Lodge of Research to the admission of Elias Ashmole at Warrington. This took place on October 16th, 1646, and it is a curious fact, that the Sloane MS. No. 3848, which has already been referred to as the Senior hitherto of the family to which the MS. now exhibited belongs, has the following declaration or certificate at the end :—

" ffinis p. me  
Edwardu : Sankey  
decimo sexto die Octobris  
Anno Domini 1646." \*

which was the very day of Ashmole's initiation.

Bro. W. H. Rylands in his "Freemasonry in the seventeenth century, Warrington, 1646," (Mas. Mag., Dec., 1881), alludes to this remarkable fact, and gives abundant evidence to suggest that Sankey, the scribe aforesaid, was son to Richard Sankey, a member of the Lodge that admitted Elias Ashmole. It has even been suggested, that the Sloane MS. 3848 was especially copied by the said Sankey for and used at the admission of Ashmole.

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\* Completed by me Edward Sankey on the sixteenth day of October A.D. 1646.

The question naturally arises, from what MS. did Sankey copy his document? Bro. Hughan, perhaps the greatest authority on these "Old Charges," after spending considerable time on the examination and comparison of the texts, has come to the conclusion, that the MS. now exhibited is most probably the very one from which Sankey copied the document, which is believed to have been used at Ashmole's admission.

If this be so, the Masonic associations connected with this 1629 MS. are exceedingly interesting and valuable.

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NOTE.—This Paper is compiled in great measure from Bro. W. J. HUGHAN'S "Old Charges of British Freemasons," 2nd Ed., 1895.

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A Transcript of the "John T. Thorp" MS., together with an Introduction by Bro. W. J. HUGHAN, the great authority on these documents, is given as an Addendum to the present year's Transactions.

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The WORSHIPFUL MASTER introduced the following subject for discussion, viz. :—

### **The Opening Ceremony: its signification.**

He stated that in accordance with an idea first mentioned some years ago, the Committee had arranged a short Syllabus of Masonic Subjects, one of which would be introduced and discussed at each Meeting of the Lodge during the Session. This new departure had been well received by the members of both Circles, and he trusted those who attended the Meetings, would not hesitate to freely express their opinions, upon the various subjects which would be brought forward from time to time. He then briefly expressed his own views and opinions of the subject mentioned above, and was followed by Bros. L. STAINES, G. BONNER, P. JOSEPH, G. GIBBONS, T. C. PERKINS and the SECRETARY. The discussion was kept well to the point and was full of interest.

Among the opinions expressed was the following, which is given *in extenso* :—

It is very probable that the origin and signification of the "Opening Ceremony" must be looked for in the Middle Ages or earlier, when

Operative Masonry was enjoying its greatest prosperity, and when many churches, cathedrals and other stately and superb edifices were being erected.

At this period the Church dominated everything, it was the greatest power in the land, even the King himself was a vassal of the Pope, and received his crown from the hands of the Archbishop. Not only did the Church possess all the power, but it possessed all the learning, and consequently it was looked up to as the qualified teacher of everything, and there seems little doubt, that the architects and artificers of those days, of whose wisdom and skill many splendid monuments still remain, were ecclesiastics of one grade or another, bishops, abbots, priests or monks,\* and that the erection of a church or cathedral was, in many cases, considered by them a religious service.

This may to some extent account for the religious element in ancient masonry, of which the well-known motto, "In the Lord is all our trust," may be quoted as an example, and it is quite possible that in olden times, the apprentices, when receiving instruction in the use of the working-tools, were taught at the same time the moral qualities which those tools represented.

As soon as the site had been selected for a cathedral or other large edifice, masons and other workmen would be engaged and materials obtained; but before the work was commenced, the workmen were in the habit of erecting a temporary building in the immediate vicinity of the intended structure, in which their tools, aprons, working plans, &c., were kept, and the stones for the building dressed and prepared. This temporary erection was called "The Lodge," and doubtless served as a general meeting-place, also for shelter and rest; here too they probably took their mid-day meal at "high-twelve," so that they might be "within hail" for the prompt return to labour." Upon an old plan of the town of Portsmouth (*temp* Queen Elizabeth), is a building marked "Masons' Lodge," while three large mounds close by of "Morter," are sufficient indication that some large building was in course of erection.

At break of day, the workmen who lived probably in the neighbourhood, assembled at "The Lodge," to don their aprons, consult the plans and receive their orders for the day, but it is very probable, before the daily work was commenced, a short religious service would be held,—for the Church always insisted upon daily services,—terminating with a prayer "invoking the assistance of the G.A.O.T.U. on all their undertakings." Is it not quite possible, that in this meeting together at the commencement of the day, with its probable accompanying service, may be found the origin and signification of the present "Opening Ceremony"? In some of the old Exposures, the ceremony is called "The Manner of Opening a Lodge, and setting the Men to Work."

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\* *Vide* "Book of Constitutions," 1723, p. 36, note.

The work proceeded, the noon-day meal was taken, the sun sank in the west, and at the close of the day the workmen again assembled at "The Lodge," to lay down their tools, to doff their aprons, and to receive their daily wages before dispersing to their homes. It was the general custom at one time, for all ordinary workmen to be paid their wages at the close of each day—the usual scale being "one penny a day and meat." On the old plan of Portsmouth before referred to, there is a street called "Penny Street," in the immediate vicinity of the "Masons' Lodge"; this was in all probability the street where many of the ordinary workmen lived. In the city of Salisbury, during the building of the Cathedral, some of the workmen struck for an advance of wages from a penny to a penny farthing a day; the advance was conceded, and the street where these particular workmen lived, was on that account called "Penny Farthing Street"—a name it still bears. This daily payment is referred to in the duty of the Senior Warden, viz.: "to see that every brother has had his due"—his wages, that which was due to him.

And as at the opening of the day, so at its close, a short religious service with a concluding prayer, expressing "heartfelt thanks to the G.A.O.T.U. for favours received."

This possible origin of the Opening and Closing Ceremonies may seem somewhat fantastic and far-fetched, but at any rate, it may serve as a suggestion for further study and research, from which both profit and pleasure may be derived.

Bro. BONNER, in referring to the foregoing "possible origin," narrated an incident which had come within his own personal knowledge. During the recent restoration of a village church in the Midlands, the incumbent of the parish was accustomed to collect all the workmen together, for a short religious service prior to the commencement of each day's work, a similar service being held in the evening before the workmen separated and repaired to their homes. The incumbent insisted upon every workman being present. This seemed, he said, to be a survival of the custom, to the probable existence of which, reference had been made by a previous speaker.

The following Masonic Curios were exhibited and described by the SECRETARY :—

(1.) A very interesting parchment Certificate, issued by the Lodge "Des Arts et l'Amitié" of Cassel, belonging to the Grand Orient of Westphalia, dated April 20th, 1811.

The Grand Orient of Westphalia, of which Jerome Bonaparte, King of Westphalia, was Grand Master, was only erected in 1811, so that this Certificate must have been issued almost immediately after the erection of that Grand Orient. Jerome was a brother of the French Emperor, Napoleon Bonaparte, and had been made King of Westphalia in 1807. Consequent on the disastrous defeat of the

French at Leipsig, and their subsequent retreat to France, the Kingdom and Grand Orient of Westphalia came to an end in 1813.

The Certificate is in excellent preservation, with a red wax Seal in a circular tin box, attached to the document by a light blue ribbon.

(2.) A red wax impression of a Seal used by St. John's Lodge, No. 471 (now 279) Leicester, between 1792 and 1814. The Seal is contained in a circular tin, to which a piece of ribbon is attached, and belonged, no doubt, at one time, to a Certificate issued by the Lodge.

(3.) A curious French provisional Certificate, the arms of the Lodge are engraved at the head, the rest being in manuscript. Issued by the Lodge "St. Jean d'Ecosse" (St. John of Scotland) at Nismes, in favour of Jean François de Joly; it is dated "Noon, August 13th, 1767," and signed by B. Juernois, Vble (W.M.), Bonicel, 1<sup>er</sup> St (S. Warden), Castillon, S. S. (J. Warden), and Caneiron, Sec. The red wax Seal is perfect, and the signature of the recipient appears also at the foot of the document. The Certificate declares that it is only issued for the term of "one year three months five days seven hours and nine minutes" from the date as noted above. This is surely unique among provisional Certificates.

(4.) A silver Plumbrule, engraved on both sides with Sun, Square and Compasses, Book, Gauge, Maul, Key and Cable-tow. It is of very fine workmanship, in excellent preservation, and from the Hall-mark appears to have been made in Dublin about the year 1790.

NOTE.—Nos. 1 and 2 belong to the local Masonic Museum; Nos. 3 and 4 belong to the SECRETARY'S private collection.

The SECRETARY notified the following presentations to the Lodge:—

(1.) "History (and By-laws) of The Howard Lodge of Brotherly Love, No. 56 Littlechamptou," by Bro. T. FRANCIS. Presented by the Author.

(2.) "Centenary Festival of The Lodge of Loyalty, No. 320 Mottram." Presented by Bro. W. J. HUGHAN.

(3.) Fifteen wax impressions of Masonic and other tokens. Presented by Bro. J. ROBINSON, Belfast.

A vote of thanks was unanimously passed to the donors, and the articles were ordered to be added to the local collections.

A letter was read from the GRAND SECRETARY, ordering the Brethren to wear Masonic mourning for six months, on account of the death of M.W. Bro. The EARL OF LATHOM, Pro Grand Master.

Apologies for absence were notified from several Brethren, the usual Hearty Good Wishes were tendered, and the Lodge was then closed.

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## The Thirty-Third Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on January 23rd, 1899. Bro. F. W. BILLSON, the Worshipful Master, presided over a good number of Officers, Members and Visitors.

After the Minutes of the last Meeting had been read and confirmed

Bro. R. G. VENABLES, P.M. 611 and 1124 Oswestry ; D.P.G.M. of Shropshire ; P.A.G.D.C. (Eng.)

was unanimously elected a Member of the Correspondence Circle of the Lodge.

The following Paper was then read :—

### Laurence Dermott ; a Sketch.

By Bro. F. W. BILLSON, LL.B., Prov. G. Reg., W.M.

OF the Masonic celebrities of the last century, none, probably, have left their mark more deeply and permanently imprinted upon the history of Masonry than Laurence Dermott, the G. Secretary, and afterward D.G.M. of the "Ancients" Grand Lodge. To the Freemasons of to-day his biography has been rendered perhaps the most interesting, from the fact that his life and character have been viewed from such different stand-points and present such different pictures.

Each of us have, no doubt, at one time or another inspected two photographs of the same person, taken perhaps by the same artist at about the same time, and marvelled that the camera which is supposed to reveal that which is presented to it, and that only, could have produced such different pictures. In like manner we might express our surprise at the pictures which have been taken of Laurence Dermott, were we not to some extent acquainted with the history of his time.

Two pictures have been taken of him. The one shows him as a sarcastic, bitter, uncompromising, insincere and untruthful man, an impostor and deceiver, an unscrupulous writer, and even a forger. This picture has been hung on the line and kept there, that all who run might

see, and seeing might learn to detest, the infamous features of the man who was at the same time the prime mover and the organiser of what has been described as the great schism in English Freemasonry.

" The evil that men do lives after them,  
The good is oft interred with their bones."

So it has been with Laurence Dermott until his second picture was discovered, buried and forgotten among the archives of Grand Lodge, by Bro. Sadler, the Grand Tyler and Sub-Librarian of the Grand Lodge of England. This picture presents a man of broad and liberal views, of noble and generous disposition, a martyr to the cause of restoring truth and justice to the pedestals from which they had been so ruthlessly cast, by those who were loud in their proclamations that truth, justice and charity were the distinguishing characteristics of their lives ; a man who, in the words of Bro. Sadler, "stuck to his colours from first to last, and "stood his ground in the face of tremendous odds ; who inspired his "recruits with his own indomitable pluck ; and although he did not live "long enough to lead them to victory, taught them how to gain it, and "fell fighting ; a man who lived down slander and misrepresentation, "alike discreditable to the originators and to those who persist in "perpetuating them ; who expressed a hope that he would live to see a "general conformity and unity between the worthy Masons of all "denominations ; a man who, although comparatively poor, gave up the "profits of the fourth and all future editions of his book, for the relief "of the poor and needy of the Craft he loved, and had so long and "faithfully served." Truly a noble picture. This picture has now been hung in the place lately occupied by the other, and there is every promise that its occupancy of that position will be permanent, not because it is the more pleasing of the two, but rather because the evidence is so conclusive and the arguments so incontestable, that it portrays the man true to life, whereas the features in the other have been distorted and disfigured by bigotry and deceit.

It is not my intention critically to examine the two pictures to-night ; time will not permit. To do so would involve an exhaustive survey of the history of at least the "Ancients" Grand Lodge, for the records of that body are very largely composed of personal incidents in the career of Laurence Dermott, and perhaps a lengthened enquiry into the history, during the same period, of the "Moderns" Grand Lodge. It is rather my intention to confine my remarks to the more general features of the pictures, and those points which are more or less common to both or undisputed.

For this purpose it will suffice merely to remark, that prior to the year 1717 the various Masonic Lodges throughout the country owned no allegiance to any central body : each was a law unto itself. In that

year, however, certain old Lodges held a meeting in London, and agreed to establish a Grand Lodge for the Cities of London and Westminster. This Grand Lodge, which afterwards became known as the "Moderns" Grand Lodge, gradually extended its branches and influence, and came to be recognised by a large number of Lodges, not only in England, but also in many distant parts of the globe, as the head of Symbolical Masonry. In 1751 another Grand Lodge, which afterwards became known as the "Ancients" Grand Lodge, was formed in London to rule over a number of Lodges which did not recognise the other Grand Lodge. It would appear as if, for a time, the former Grand Lodge considered it beneath its dignity to notice or concern itself about the new Grand Lodge. The marvellous success, however, which attended it, quickly compelled attention, by the uneasiness which it created in the minds of the members owing allegiance to the former Grand Lodge. To allay such uneasiness, scorn and contempt were hurled at the members of the new organisation, and they were dubbed with the ignominious name of Seceders. The man at the helm of the new organisation, however, was a giant among men, a man with a purpose and an ability to turn everything, whether apparently favourable or hostile, to the furtherance of that purpose. That man was Laurence Dermott, and it was in a great measure owing to his remarkable skill and ability that those, who at one time despised him and his cause, afterwards sought reconciliation, and were glad to accept such terms as were offered. In considering this portion of Masonic history, it cannot be too clearly borne in mind, that at the time of the formation of the "Ancients" Grand Lodge, there still remained many Lodges which owned no allegiance to any other body. Indeed at that very time there existed at York, a masonic body which claimed, at least by its title, to be "The Grand Lodge of all England." Bearing these facts in mind, we can value the secession theory at its true worth. The theory was first propounded in 1776—that is to say, some twenty-five years after the new organisation sprang into existence, and it was generally accepted down to the year 1887, when Bro. Henry Sadler exploded the bubble in his book, "Masonic Facts and Fictions." When it is stated that of the portraits of Laurence Dermott to which I have referred, one was taken before and the other after this secession theory was exploded, it will readily be seen from what different positions the two pictures were taken.

Let us now turn to the pictures and learn what we can of the man.

Of the early life of Laurence Dermott little is known. He was born in Ireland, it is believed in 1720, for he himself tells us in a note to his Grand Lodge minutes of the meeting held on the 24th June, 1761, that he was then in his forty-first year. He died in June, 1791. His parents were in very humble circumstances, he himself being a journeyman painter. In Grand Lodge on the 13th July, 1753, he stated that he was obliged to work twelve hours in the day for the master painter

who employed him. Fortune, however, was kind to him. In 1769 we find him described as a wine merchant, and the soundness of his financial position would appear to have become assured.

He was initiated into Masonry on the 14th January, 1741 ; installed as W.M. on the 24th June, 1746, of Lodge No. 26, meeting at the Eagle Tavern on Cork Hill, Dublin, and in the same year was exalted in the Royal Arch. Shortly after this he came to England, and in 1748 joined a Lodge recognising the then existing Grand Lodge as its head. He also joined Lodges Nos. 9 and 10, which owned no such allegiance, and he was a member of these last-named Lodges when on the 5th February, 1752, he was unanimously chosen Grand Secretary by the Grand Committee (then exercising the functions of Grand Lodge) of the Most Ancient and Honourable Fraternity of free and accepted Masons. This office he held for nineteen years, laying the same down on the 27th March, 1771, when he was elected D.G.M. At his own request he was succeeded in this office by William Dickey, in December, 1777, but was again re-elected D.G.M. on the 27th December, 1783. He retained the office until 1787, when again, at his own request, he was succeeded by James Perry. His last appearance in Grand Lodge was on the 3rd June, 1789, almost exactly two years prior to the date of his death.

Dermott was renowned for his sagacity, conscientiousness and untiring efforts on behalf of the cause which he had espoused ; equally on the alert to discover circumstances which would enhance that cause in the eyes of the intelligent public, as to track and root out defects and blemishes within the organisation, which might tend to weaken it or impair its usefulness. With this end in view he first made himself skilful in the ancient usages and customs, regulations and landmarks, rites and ceremonies of the Craft, and then enforced strict adherence to and observance of them in others. He noted and made it known that the older Grand Lodge, by transposing the words of the degrees, by disregarding the Ancient St. John's Days, by neglecting the ceremony of Installation, and in other ways, were modernising Masonry into a conglomeration of whims and fancies, and were not practising that pure and ancient Masonry which they had been taught, and which it was the aim and object of the younger Grand Lodge, to transmit pure and unpolluted to the generations yet to come. And as men are ever ready to seize upon a word which will designate in a general way the characteristics of a class, so they readily accepted the name "Moderns" for those who practised the modernised masonry, and the word "Ancients" for the members of the other Grand Lodge, names which soon became applied to the Grand Lodges themselves as distinct from the Masonry they practised, and became powerful influences for good or evil, on the fortunes of the Grand Lodges to which they were applied. Dermott also recognised the great importance of securing the friendship of the Masons in Ireland and Scotland, and worked hard and successfully to

establish a brotherly intercourse and correspondence with the Grand Lodges of both those countries. With the same end in view, he declared the Royal Arch an integral part of Masonry ; and as men usually resort to that market where they can get most for money, so it was found that men joined that organisation where they were taught most for the fees they paid.

On the other hand he recognised how detrimental it was for victuallers to be appointed to office in Grand Lodge, and what evils resulted from rushing men through the Chair simply that they might be exalted in the Royal Arch, and he raised his voice against such practises.

As an example of his conscientiousness in the discharge of his duties, it may be stated that on the 16th March, 1766, he was fined for swearing an oath, and then ordered to withdraw, during which time the Stewards' Lodge resolved that he be excused and the fine not inserted in the Transactions, but he, thinking that he could not violate that part of his Installation ceremony, which stated that he would not favour the undeserved, made a note of the incident.

A perusal of the minutes of his Grand Lodge will furnish numberless instances of his untiring efforts for Masonry, whether in the time of health and strength or in the time of sickness and weakness. In his later years Dermott suffered terribly with gout, but that did not lessen his zeal for the cause. We have it on record, that on the 6th June, 1770, he accused his Deputy, Wm. Dickey, junr., "of having resigned his post when he (Dermott) was so ill in the gout that he was obliged to be carried out in his bed (when incapable to wear shoes stockings or even britches) to do his duty at the Grand Stewards' Lodge." When it is remembered that Dermott was but a poor man, obliged to work for his daily bread, only able to devote his evenings and spare time to Masonry, it might with reason be considered that his office of Grand Secretary was a sufficient burden for him. He, however, in addition to discharging the duties of that office faithfully and well, compiled a Book of Constitutions for his Grand Lodge which he called "Ahiman Rezon." Concerning this work I cannot do better than quote the words of Bro. Gould, who, after stating that it passed through no less than four editions during the author's lifetime, says that "if his fame rested on nothing else, this work would alone serve as a lasting monument of his zeal and ability." This work is sufficient to prove that Dermott neglected no opportunity for improving his mind and education. Indeed his worst enemies must admit, that his intellectual attainments were of a high order. English was not the only tongue he knew. It is stated that he could converse in Hebrew, and was not unacquainted with Latin. It has been said that he was an unscrupulous writer, but this accusation proceeds very much from the same spirit of animosity and persistent refusal to recognise facts, which prompted the accusation

that he was guilty of forging the signature of the Earl of Blessington, the G.M. ; an accusation which fortunately was easily met and disproved. We all know how easy it is to build cases upon isolated passages in any writing, and to put constructions upon them which the whole work will not bear. It must be borne in mind that Dermott's opponents were jealous of his success and the success of his cause, a success which was detrimental to their interests, and it will be found that most of the writings which his opponents have most loudly denounced, are really nothing more nor less than sarcastic and exaggerated replies to the attacks which they themselves had made upon him.

To Masons, it is most gratifying to know, that Dermott was no mere money grubber ; that his manifold labours for Masonry were not prompted by a hope or expectation of reward, but by his great love for the Craft. When his circumstances were such that he could not give money, he willingly and ungrudgingly gave his services, and when his circumstances in life improved, his heart expanded. His purse he opened to assist a Brother in distress, and he also gave liberally to beautify and adorn the Lodge he loved. He gave the Grand Master's throne complete at a cost of £34, which was no mean sum in those days, and he also gave up to Charity his property in his book "Ahiman Rezon," a very substantial gift indeed. For such liberality and for his valuable services he, on many occasions, received the thanks of Grand Lodge. In June, 1761, his services were recognised in an unusual manner, he being toasted with the number of his years. In 1753, on the second anniversary of his election to the office of Grand Secretary, the Brethren presented him with a jewel of the value of £5 5s., and on St. John's Day, 1777, they voted him a gold medal. Again, on the 27th December, 1787, when he finally resigned his office of D.G.M., a resolution was unanimously passed, that "the thanks of Grand Lodge be given to R.W. Laurence Dermott, Esq, P.D.G.M., who after 47 years zealously and successfully devoted to the service of the Craft, has now retired from the eminent station which he held, and to whose Masonic knowledge and abilities, inflexible adherence to the Ancient laws of the Fraternity and impartial administration of office, the Fraternity are so much indebted." Can further testimony be required of the true worth of the man ?

It would be surprising if, during so long a Masonic career, and in the case of a man of Dermott's stamp and temperament, it were found that he had never been guilty of some indiscretions. Dermott had his faults as well as his virtues. His dislike for Bro. Leslie, the G. Sec., led him to write letters and say words which in his calmer moments he could but regret, and on St. John's Day, 1784, Grand Lodge censured him for what appeared to be arbitrary conduct on his part in this connection. It is but fair to add, however, that this vote of censure was afterwards removed.

Still his virtues far outweighed his faults. Even his opponents admitted that he had his good points. They agreed that he was a man of many attainments, more than equal to his opponents in a philosophical appreciation of the character of the Masonic Institution, in advance of the spirit of his age, a matchless administrator, and in short the most remarkable Mason that ever lived. On the other hand, his friends say, in the words of Bro. Witham Matthew Bywater, "the zeal and success with which he devoted a large portion of his life to the service of the Craft; the many battles which he fought against her enemies within and without; his staunch and inflexible adherence to the ancient landmarks of the Order; and the vast knowledge which he brought to bear upon his work, justly entitle him not only to the encomiums which his Grand Lodge pronounced upon him, but to the generous admiration of his brethren in succeeding ages."

In concluding this sketch, I desire to acknowledge and point out for the benefit of those who may desire to pursue the subject, the sources of my information, namely, Bro. W. M. Bywater's "Notes on Laurence Dermott and his Work"; "Bro. Gould's "History of Freemasonry"; Bro. Sadler's Masonic Facts and Fictions"; and Bro. Sadler's "Masonic Reprints and Revelations."

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The discussion on "The Lessons of the E.A. Degree" was introduced by Bro. H. HOWE, J.D., who specified several which seemed to him to be very prominently taught, viz., Obedience, Humility, Confidence, and Caution. Several instances were quoted in which these lessons were respectively exemplified and inculcated.

Bro. R. B. STARKEY, I.G., pointed out how the Degree sought the improvement and development of the moral faculties. He referred to the duty of man as taught in the V. of the S.L., the manner in which his time should be spent, exemplified by the W.T., and the necessity for the exercise of the four Cardinal Virtues, as given in the Charge after Initiation.

Bro. W. H. STAYNES, P.M., spoke chiefly of the attitude of the creature to the Creator, and explained how the Degree taught the necessity for asking help and guidance from, rendering faithful service to, and placing implicit trust in, the G.A.O.T.U.

Bro. L. STAINES, who followed, thought the whole matter admirably summed up in the words "the sacred dictates of Truth, of Honor, and of Virtue."

Bro. G. BONNER dealt principally with the belief in the existence of a Supreme Being, without which belief no man can be received into Freemasonry, and which he feared was not always placed prominently enough before candidates prior to their initiation.

The discussion was continued by Bro. H. E. CLAYTON and the SECRETARY, the latter referring to the great lesson of Equality, which is so prominent a feature in all true Masonry.

The above gives only the barest outline of the discussion, which was exceedingly interesting and much appreciated by all who were present.

The SECRETARY exhibited the following Masonic Curios from his own collection :—

(1.) An old French parchment Certificate issued by the Grand Orient of France to Bro. Nicholas Guillaume Beauvais. The form and design is that used by the Grand Orient for many years, but the whole body of the document is in manuscript. It is dated "the second day of the second week of the first month of the year of the True Light 5774," consequently it is one of the earliest certificates issued by the Grand Orient, as that body only came into existence in October, 1773. Appended to it are the following twenty-seven signatures, which include most of the prominent Masons who founded the Grand Orient, viz. :—

Le Duc de Luxembourg—Le Comte de Buzançois—Guillotín, D.M.—Carbonnet—Lamarque l'Americain—Pyron—Jossot—Lacorne—Theàulon—Demachy—Joubert de la Bourdinierre—Le D. Med. Gerbier—Delachaussee—Chev. de Champeaux—Baudson—Rozier—De Méry d'Arcy—Marianne—Chev. de Frogue Begincourt—Le Baron de Toussaint—Pingré—Maugeau—Le M. de la Jamaïque—Poncet—Leroy—Savelette de Langes and Morin.

The document being wholly written is probably due to the fact that the text was not then settled, a subsequent one of 1778, also in the Secretary's collection, having the body of the Certificate printed from an engraved plate.

The most interesting signature on the Certificate is that of Dr. Guillotin, after whom the terrible instrument, introduced into France during the great Revolution, was named. Particulars of the career of this man were given in the Lodge Transactions of 1895-6 (p. 19), and the following is a fac-simile of his signature :—



The Certificate is signed by the recipient, and has four red wax Seals attached to it ; it is a most interesting document and in an excellent state of preservation.

(2.) A large French parchment Certificate, 26 inches by 18½ inches ; the design is an exceedingly handsome one, drawn by hand in sepia, and is quite a unique work of art. It was granted in the year 1806 to Barthelemy Candy, on his being advanced to some of the "High Degrees" associated with the name of Hugues de

Lusignan, whose name it bears. The document is signed by about thirty members of the Order, including Anastase Yany Petraque du Montfort, and also by the recipient. The peculiar feature of this Certificate is the Heading, of which the following is a translation: "To the Glory of the Great Architect of the Universe, and in the name of the Saints John the Baptist, John the Evangelist and John the Almoner, Grand Masters and Patrons of all Lodges and bodies of Freemasons."

The following account of St. John the Almoner may prove of interest:—\*

St. John the Almoner was a son of the King of Cyprus, and was born in that Island in the sixth century. He left his country and the hope of a throne, in order that he might go to Jerusalem to aid and assist the Knights and pilgrims who travelled thither. He there founded a hospital, and organised a fraternity to attend upon the sick and wounded Christians, and to bestow pecuniary aid upon those who came to visit the Holy Sepulchre. He exposed his life a thousand times in the cause he had espoused, for neither war, pestilence, nor the fury of the infidels could deter him from the pursuit of benevolence. Death, at length, arrested him in the midst of his labours, but he left an example of his virtues to the Brethren, who made it their duty to endeavour to imitate them. He was elected Patriarch of Alexandria, and has been canonized by the Roman Church, under the name of St. John the Almoner, or St. John of Jerusalem, his festival occurring on the 23rd of January—also by the Greek Church, with his festival on November 11th. The Order he founded was the Knightly "Order of St. John of Jerusalem," better known as the "Knights of Malta," and was a branch of the great Order of the Knight Templars. It was, however, their duty not so much to fight, as to attend to the wounded, to remove them to a place of security, and to see that their injuries were carefully looked after. That the members could fight, was established by the heroic defence of Rhodes in 1522, but their chief object was care for the sick and wounded, for which reason they are often called "Knights Hospitallers." They may therefore certainly be regarded as the originators of the Ambulance Corps and the Red Cross Association, the former of which has taken up its head-quarters in St. John's Gate, Clerkenwell, the noble entrance to the old Priory of St. John, the London house of the Knights of St. John of Jerusalem, erected early in the sixteenth century by the "Prior of St. John's in London." A costly and beautiful Church, dedicated to St. John of Jerusalem (St. John the Almoner) exists in London, in connection with the Hospital of St. Elizabeth, in Great Ormond Street, but is now about to be taken down and transferred stone by stone to a new site in St. John's Wood. Some authorities think that it is this Saint, and neither the Evangelist nor the Baptist, who is really the true patron of Freemasonry—the latter having been adopted in comparatively modern times; Bazot records a tradition that "the old Masons, whose temples, overthrown by the barbarians, he caused to be re-built, selected him with one accord as their patron."

(3.) A large Engraving, "Le Temple Mystique," of the interior of a French Lodge, about 1820; the dress, ornaments, &c., &c., are very different from those now in use in England. Along the sides is a description of the Ceremonies. It was designed by Marconnis de Nègre and Piot-Fleury.

(4.) A large Chart in French, containing description, with colored illustrations, of the three Craft Degrees—a veritable exposure. Date about 1857.

(5.) A very handsome Irish Jewel, consisting of Square and Compasses, containing a hanger with letter G, in the centre, the whole surrounded by sprigs of acacia. This Jewel was very much admired.

\* Taken from Peck's edition of Mackey's "Lexicon of Freemasonry," Bazot's "Manuel du Franc-Maçon," and the *Daily Graphic* of June 3rd, 1898.

The following donations to the Lodge were notified by the SECRETARY, viz. :—

(1.) "Freemasonry in the 46th Regiment," and "Three Masonic Veterans," by Bro. Fras. C. Crossle ; presented by the author.

(2.) "The International Compact of 1814," by Bro. W. J. Chetwode Crawley ; presented by the author.

(3.) "Freemasonry in Relation to the Civil Authority, &c.," by Bro. C. I. Paton ; presented by Bro. R. Bradshaw Smith.

It was resolved that the gifts be added to the Hall Library, and a Vote of Thanks to the donors recorded on the Minutes.

Apologies for non-attendance were read by the SECRETARY from Bros. S. S. PARTRIDGE, D.P.G.M., Rev. H. S. BIGGS, S.W., Rev. H. J. MASON, J.W., G. NEIGHBOUR, D.C., G. W. BAIN and others.

The usual Hearty Good Wishes having been tendered by the Visiting Brethren, the Lodge was duly closed.

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## The Thirty-Fourth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 27th, 1899, and was well attended. The Worshipful Master, Bro. F. W. BILLSON, presided.

After the Minutes of the last Meeting had been confirmed,

Bro. JOHN BODENHAM, P.M. 726, 751, 1575, 1896; W.M. 2706  
Stafford; P.P.G. Reg Herefordshire; P.P.G.W. Staffordshire;  
P.P.G.W. North Wales and Shropshire; P.A.G.D.C. (Eng.),

was unanimously elected a Member of the Correspondence Circle of the Lodge.

A Paper, a short summary of which follows, was then read.

### The "x" and the "y" of Freemasonry.

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

AFTER explaining that the unusual title of the Paper had reference to "Refreshment after Labour," a discussion upon which had recently taken place in another Masonic body in the town, Bro. KNOWLES proceeded as follows:—

"For my present purpose I am going to assume that Freemasonry is an attempt to reduce to practical form the first principles that lie at the basis of man's nature in relation to both the visible and the invisible world—that is, in regard to his duties and privileges in matters of Religion, and to his duties and privileges, Social and Civil, as contrasted with those Political and National."

"I regard, then, each unit Mason as representing the operation of these first principles, upon the typically perfect man in his twofold nature, spiritual and material, in his obligations both to his Creator and to his fellow man, and I propose to treat my subject as the outcome of the active recognition by our Order of the religious and social elements in man's nature, and as a complimentary and therefore necessary factor in the proceedings that ordinarily mark our meetings."

“With regard to the religious connection and bearing of my subject. It is obviously impossible, as well as unnecessary, that I should dilate at large upon the various systems, by which the influence of the foremost of the principles I have noted, has impelled men in all climes and in vast multitudes to yield to that influence, under whatever name they may designate the First Great Cause, and however unworthy may be the worship and service rendered by it to Him. Suffice it to say that with most, if not all of them, there has been, especially among those who recognise a sacrificial character in their religious observances, a sumptuous and highly ornate ritual, with very clearly defined acts and words, prescribed for the use of the chief functionaries engaged, and more or less intimately connected with these sacrificial acts and as part of the function, there has always been the consumption of food, liquid as well as solid, either forming part of the sacrifice offered or as accessory to it.”

“To those amongst us whose knowledge of religious systems is confined to those upon whose origin and scope information is to be found in the V. of the S.L., it will be only necessary to refer to the three great Festivals, specially authorized with a minuteness of detail by T.G.A.O.T.U. Himself, and to the devotional day of less importance or of a more personal character, which are still in some cases respected by members of the Jewish or Christian faith. The consumption of food at such Festivals and on such occasions, seems to have some special connexion with the event of the day, and is a sign of rejoicing to be shared by others, and thus receives the sanction of Religion as such.”

“And here, before I finally quit referring my subject to a sacred standpoint, I would, in the first place, call the attention of the Brethren to a remarkable fact, no doubt well known to many Freemasons, that the word *to build*, when first used in the V. of the S.L., occurs in connection with that which was erected to the Divine honour, and won from the G.A.O.T.U. the expression of His special pleasure and most gracious recognition, and secondly in connection with an act, wherein the social element in man's nature, prompting him to a disregard of the Divine command to replenish the earth and subdue it, had led to his contemplating a structure which should redound to human honour and gratification, and so brought about a catastrophe which was one of the most stupendous and momentous in the history of the world. And in the second place I would refer to the frequency with which the most estimable human characters mentioned in Holy Writ, by their example as well as by their precept, favoured the practice of eating and drinking as a part of the evidence of hospitality and good fellowship, which by common consent is so closely interwoven with that same social element in man's nature. And if, humanly speaking, there is one incident more repulsive than another in connection with the most awful tragedy in the world's history, it is, I think, to be found in the fact that the traitor left the festive board to carry out his cursed purpose.”

Turning now to the social side of man's nature, we find him, like so many of his fellow creatures, gregarious; it is not good for him to be alone; but beyond this, being endowed with what we call Mind, and gifted with the wonderful faculty of articulate speech, he is also social, sociable, not to say socialistic; his necessities, his hopes and his fears compel him to join hand in hand with his fellow men. Few, if any of us, are prepared to dispute the terse but comprehensive dictum of our eminent fellow countryman, that 'one touch of nature makes the whole world kin.'

"I need not, I am sure, dilate upon the historic repute that lingers round the memory of our forefathers according to the flesh; all alike agree that the two great joys of their lives were fighting and feasting. I have never reviewed the evidence on either side, so am unable to say which predominated, but from the cardinal doctrine that seems to have been well-established in their religious creed, that the bliss of the future existence lay chiefly in a constant supply of food, I am inclined to think that the feasting was the more agreeable occupation. But I should like to defend the character *majorum nostrorum* from the imputation that it was purely animal and sensual, for I have the warrant of one of our most brilliant and most reliable authorities upon our ancient national literature for saying, that in that literature the most striking characteristic is the intense religious fervour, tinged with that human sentiment which has given to us, and to us alone, the word 'home.'"

"It is, I believe, now generally conceded as a fact, that we are the inheritors of the traditions, of the principles, and more or less of the ceremonial usages and secrets, of the Guilds or Corporations of the Operative Masons of the Middle Ages. I have on a former occasion, in this place, given some general outline of the aims, the purposes, the scope and the practices of similarly constituted bodies, and have shewn that first and foremost among the tenets and works that characterized them in general, were care for the interests both temporal and spiritual of their members, and periodical social gatherings, when the partaking of 'creature comforts' in common formed in most cases an unmistakably imperative part of the proceedings."

"There are two well-recognized, well-authenticated, and, I believe, undisputed dates in the long Masonic era, which, though by contrast with the mystic ages of the Masonic past are but as of yesterday, are still of sufficiently respectable antiquity to form a solid basis as a starting point. I mean the year 1598, when a Lodge was founded in Edinburgh by Maister Wm. Schaw, Master of Works to James VI., which still exists under the title of the Edinburgh Lodge, and the year 1717, when after an almost utter extinction of Masonry in England, a trusty band of

brothers came together, and formed in London what has since developed into the Grand Lodge of England, to which we owe allegiance. Let us see what each of these bodies says in its preliminary declarations. Thus the statutes dated Edinburgh, 28th December, 1598, set down by Wm. Schaw, state—

“‘That all Fellow Crafts do pay ten pounds (Scotch) towards the Banquet, and all apprentices to pay six pounds to the common banquet, or otherwise to pay to the Banquet for the whole of the members of the Craft within the said Lodge and apprentices thereof.’ Referring to this declaration, Bro. Murray Lyon says ‘Ever since the institution of the Grand Lodge (of Scotland), conviviality in open Lodge, and participation in public demonstrations, have with rare exceptions been the chief characteristics of Scotch Freemasonry.’ With regard to the Grand Lodge of England, certain General Regulations were adopted in June, 1721, No. 22 of which decrees an Annual Communication of Grand Lodge to be held on St. John the Baptist’s Day, on which occasion there shall be a feast, if not prohibited by the Grand Master, or by a majority of members meeting three months in advance, and if a feast be held, then as many Stewards as are necessary shall be appointed. Also by Regulation No. 28, all the members of the Grand Lodge are required to be at the Place of Assembly long before Dinner, with the Grand Master or his Deputy. In the Charges contained in the first Book of Constitutions published in 1723, occur also the following references to the partaking of food together: ‘You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his Occasions call him, &c., &c.’ and ‘You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, &c., &c.’”

“We have therefore in the extracts just quoted ample evidence, that at the very outset, a repast of some kind was considered as a necessary part of a Masonic gathering, both in England and Scotland. As to the manner in which the function itself was carried out, no rule seems to have been observed, as it appears to have varied according to time, place and circumstances. The Operative character of Masonry appears to have survived in Scotland for some time after it had virtually disappeared in England. It was on March 12th, 1740, that the first General Meeting of purely Speculative Masons in Scotland was held in Edinburgh, and it was there decreed that another General Meeting be held on the 27th of the same month, in St. Mary’s Chapel, and after the Lodge is over, the Brethren shall adjourn to the house of Bro. Biggar, and there each shall pay for what he thinks fit to partake of; and it is recorded that on the day named the Toasts were—The King and the Craft, the Grand Master and Grand Lodge, the Lodges represented, the

Royal Infirmary and Prosperity and Harmony among all Honest and True-hearted Masons.”

“The *private* Lodges in the provincial parts, among which there lingered on in many places and for some time, a commingling of the *operative* and *speculative*, appear in the matter of refection, as in many other matters, to have been guided by the ‘use and wont’ of their individual locality. Extracts from the Minute-books and Records of old Lodges afford many curious and suggestive bits of information, from which it would appear, that in many Lodges, the business of the Meeting and the partaking of refreshments, especially of a liquid kind, went on simultaneously. This condition of things continued till the early years of the nineteenth century, although the two things had already by that time come to be considered incongruous. One Lodge north of the Tweed indeed resolved in the year 1805 that as the practice of mingling refreshment with labour was sometimes productive of heated discussion, the Brethren do the business of the Lodge in the Town Hall first, then return to the Lodge-room for refreshment, and then the Lodge was to be opened, *after* which no member shall move or vote. But Bacchus then, as now, laughed at regulations and resolutions, and the same Lodge found it necessary four years later, to supplement their former resolution by another, declaring that any Brother coming to Lodge drunk, or getting drunk and so being disorderly in the Lodge, should be turned out. There are also very many references in Treasurers’ accounts, to supplies of glasses for drinking purposes, many of them of so solid a substance, that they were known in the glass-making trade as ‘mason-ware.’ This might cause some suspicious persons to raise their eyebrows, but to us who know, it is quite right.”

“When there was a ‘dinner’ payment, it was made out of the Lodge funds if they would stand it, or at the individual expense of each Brother partaking of it. The charge varied from one shilling to two shillings and sixpence per head, and included the liquid taken with the solid refreshment, anything else was an ‘extra’. These dinners appear to have taken place generally only on the Festival Days—usually the two St. John’s Days—and at these gatherings admission was given to Fellow Crafts and Apprentices, who were called upon to contribute substantially towards the expenses of the day. The sum usually levied for this purpose from each of the Initiates was ten pounds Scots, equal to about fifteen shillings.”

“The foregoing illustrations have been chiefly drawn from Scottish Masonry, but the selfsame customs were in more or less general use throughout England. Indeed to such an extent have the ‘feastings’ of the Fraternity taken hold of the popular mind, that they are considered

by many of those who severely criticise the Craft, as the 'be all' and 'end all' of Freemasonry. It is curious to note that the year 1723, which saw the issue of the first Book of Constitutions, saw also the publication of a work entitled 'The Praise of Drunkenness,' in which the author claims to prove that drunkenness is a good thing, and in support of his thesis quotes the practices of, amongst other bodies of men, the Freemasons."

"That the 'feast' was, and is, considered an important function by the Grand Lodge of England, is evidenced by the appointment in its early days of a large body of Stewards, by the unique position the Stewards held by being allowed to have a Lodge of their own, by the uninterrupted record of banquettings that have been held at the successive installations of Grand Masters, and by the yearly increasing crowds that attend these gatherings."

"But it was reserved for our gay confrères across the Channel, to evolve a formal code of actions to be observed at their convivial meetings, some of which have already found a place among us. I have here—taken from our local Masonic Library—a book entitled 'Recueil précieux de la Maçonnerie Adonhiramite,' which, amongst other things, professes to give a full account of the proceedings at a French 'Table Lodge,' and I propose to give some (translated) extracts from this work, to show the customs in vogue in France towards the end of the eighteenth century, when Masons assembled together round the 'festive board.'"

"The construction of a Table Lodge forming part of the mysteries of the Order, it must therefore be held in a place as well secluded as the Lodge-room itself. A table is set out in the form of a horse-shoe; the Worshipful Master occupies a position in the East before the middle of the table, having the Orator on his right, the Wardens are at the two ends of the table in the West, the Master Masons occupy the South, the new Initiates in the North next to the Orator, while the Fellow Crafts fill up the remaining space outside the table.\* The Ambassador, an officer unknown in English Masonry, ought to be between the two ends of the table, opposite to the Worshipful Master: he has apparently no other function than that of returning thanks for the Toast of Princes. Everything used in the Banquet changes its name, thus the Glasses are called Cannon—the Bottles, Casks—the White Wine, Strong Powder—the Red Wine, Red Powder—the Bread, Rough Stone—the Viands,

\* A reference to the Frontispiece of the present Transactions will help to elucidate this portion of the Paper. It represents a Table Lodge, as held in France about the middle of the eighteenth century.

**Materials**—the Lights, Stars—the Dishes, Tiles—the Knives, Swords—and the Salt, Sand.”

“The Table Lodge is opened by a short formula, in which the three principal officers participate, after which the Master says: ‘In consideration of the hour . . . I announce to all our dear Brethren . . . that the Table Lodge is open, and that we are about to commence our labours in the accustomed manner.’ After the customary acclamations, each one seats himself and makes use of the *Materials* he requires.”

“It is not permitted to converse together upon business or other extraneous matters in a Table Lodge, any more than it is in an ordinary Craft Lodge, and the least breach of decorum is punished; drunkenness and gluttony are treated as they deserve—that is to say, as great vices; indeed the only sentiment a Mason ought to have, is that of making himself esteemed in an assembly of picked men, united by honour and friendship; it is not considered a virtue to be sober and temperate, but a duty, and the sensual man who, forgetting himself, forgets the respect he owes to Society, deserves only general scorn.”

“It is always at the commencement of the Banquet that they drink the three principal obligatory Toasts, viz. :—

- (a.) The King and the Royal Family.
- (b.) The Most Worshipful, the Grand Master of France.
- (c.) The Royal Personages who are Protectors of Masonry.

These Toasts are proposed by the Master, and are responded to by the Brethren with three Cannonades of Red Powder, with the earnestness of respectful friendship, by making fire, good fire, perfect fire. After the glasses have been emptied, and the customary evolutions gone through, the Brethren strike three times three blows with their hands, and cry ‘Vivat,’ after which they resume their seats.”

“The Ambassador’s duty is to return thanks for the first toast, which he does in an elaborately-set form of words, concluding as follows: ‘I am now going to fire this Charge of Red Powder to your glory, and to make good fire, noble fire and perfect fire’; he then drinks to the health of the Brethren, while observing all the before-mentioned formalities. After the three formal obligatory Toasts, follow those of—

- (d.) The Worshipful Master.
- (e.) The Initiates.

With these toasts, as with the former ones, there seems a stiffly formal speech in proposing them, and also in response, no opportunity being given for the Brethren to display any individuality in their speeches.”

“ When all the special toasts are ended, the Brethren sing songs in praise of the Order, individually or in chorus, one particular song being reserved for the end in all Lodges, and sung immediately before the closing of the Lodge. After the last verse of this song, the Brethren drink to ‘ All Masons dispersed over the earth and sea,’ after which the Lodge is closed with the customary formalities, and the Brethren separate.”

It is quite impossible in the limits usually given to Papers in these Transactions, to do more than thus roughly indicate the general scope of Bro. KNOWLES’ remarks on the subject of Eating and Drinking amongst the Masonic Fraternity. From the numerous instances and extracts quoted by him, it is evident that the custom is both ancient and widespread, and seems to have obtained so firm a hold upon the Craft, that there is little or no probability of its discontinuance.

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The discussion on the Paper was postponed.

The SECRETARY exhibited the following Masonic Curios from his own collection :—

(1.) A set of four Copperplate Engravings, representing the interior of a French Freemasons’ Lodge, *circa* 1740.

- (a.) Réception des Apprentifs Franc-Maçons.
- (b.) Réception des Compagnons.
- (c.) Réception des Maitres.
- (d.) Repas des Franc-Maçons.

This is a very interesting and curious series, very few similar sets are known. The last of the series served to illustrate the latter portion of Bro. KNOWLES’ Paper, and is reproduced as Frontispiece to the present volume.

(2.) Engraved Portrait of John of Gaunt, fourth son of Edward III.

This nobleman was born at Ghent on Midsummer Day, in the year 1340, and died on February 3rd, 1399. Although he possessed castles and residences at Lincoln, Kenilworth, Bolingbroke, London and Pontefract, his chief place of residence was undoubtedly at the Castle of Leicester, where he became a great favourite with the people of the town and district. This was probably partly due to the protection he gave to the great reformer, Wycliffe, whom he appointed, in 1374, to the rectory of Lutterworth, and whom he subsequently personally supported when summoned to appear before the Bishop of London, in St. Paul’s Cathedral, to answer the charge of holding heretical doctrines. He is believed to have built that portion of Leicester Castle called the “ New Worke,” of which the entrance, now called the Magazine Gateway, still remains. His only son, Henry of Bolingbroke, subsequently became Henry IV., King of England.

After the decease of this nobleman, there were no longer any resident lords. For nearly 350 years had these barons exercised an authority, at one period almost

supreme, by degrees diminishing to a shadow of its former greatness, in the Borough of Leicester. They were men who had always held high positions in the State, sometimes helping to make and to unmake the kings of England. The Castle of Leicester was at once their feudal fortress and their palatial residence, but, after John of Gaunt had made his will in one of its chambers, no other person of lordly degree seems to have dwelt within its walls. It fell gradually into disuse as a place of abode, and finally into dilapidation and decay.\*

The "John of Gaunt" Lodge, No. 523 Leicester, was named after this local celebrity.

(3.) An engraved silver Jewel, having the usual Masonic emblems on the obverse, with the mottoes "Sit lux et lux fuit" and "Amor, Honor et Justitia." The reverse bears a large representation of the Arms of the "Antients" Grand Lodge. Below the ring on the obverse is the number "187." According to Lane's "Masonic Records," Lodge 187 (Antients) was attached to the Royal Artillery, and was erased in the year 1822. This Jewel was probably worn in that Lodge.

(4.) A Grand Royal Arch (Antients) Chapter Certificate, dated August 11th, 1795. It was granted to Companion George Godwin, and was signed by Wm. Dickey, Z. — John Bunn, H. — Wm. Hockaday, J. — Robt. Leslie and Thos. Harper, Scribes. This is one of the earliest of this class known to be still in existence; the ribbon and seal are also quite perfect.

Various matters of Lodge business were then settled, after which the SECRETARY announced the presentation to the Lodge of a book on "Phallism and the Crux Ansata," privately printed in London in 1892; a vote of thanks to the donor, Bro. H. G. MARRIOTT, P.M. 2028, Prov. A.G.D.C., was ordered to be recorded on the Minutes, and the book placed in the local Masonic Library.

The SECRETARY notified apologies for absence from several Members and others, the usual Hearty Good Wishes were offered by Visiting Brethren, after which the Lodge was closed.

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\* Partly taken from Thompson's "History of Leicester," 1876 edition.

## The Thirty-Fifth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, by Dispensation, on Monday, May 29th, 1899.

The Worshipful Master, Bro. F. W. BILLSON, presided over a large number of Officers and Members.

After the Dispensation for the alteration of the night of Meeting from the 22nd to the 29th had been read, the Minutes of the last Meeting were duly confirmed.

The following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

Bro. NATHL. WHITTAKER, 1077 Blackley.  
 „ C. F. CARTER, 1391.

The special business of the evening was the discussion of the Paper read at the last Meeting by Bro. J. J. W. KNOWLES, S.D., on “‘x’ and ‘y,’ the Mysteries of the Craft in their relation to Freemasonry,” a title which had reference to that portion of Freemasonry which is commonly, although incorrectly, spoken of as “the Fourth Degree.”

Bro. KNOWLES briefly re-introduced the subject, and referred to its antiquity and universality, feasting and hospitality being common from the earliest times in all countries; he pointed out that there seemed no appropriate name for the Masonic feast or refreshment after labour, which recommended itself to the Brethren for general adoption.

The SECRETARY referred to the altered position of the Work and Refreshment at Masonic Meetings, and the greater prominence given to the Feast since the *Speculative* had superseded the *Operative*. He quoted passages from various old Books of Constitutions and By-laws, to show, that during the eighteenth century the Feast was held first and the business afterwards, whereas at the present time the business of the Lodge is completed first and the Banquet then follows. Reference was also made to the old custom of drinking in the Lodge, now obsolete, and the following passage was quoted from Strachan's “Northumbrian Masonry,” to show that in some parts of the country it continued till late in the present century; the request was written on a Chapter

Summons dated January, 1838—"Each Companion is particularly requested to bring a pewter or silver Pot to partake of Porter presented by Comp. Geo. Hawks. Refreshments in the Chapter.—No Pot, no Porter."

The WORSHIPFUL MASTER spoke of the position of the Banquet in many of the "Old Mysteries," and subsequently referred to an incident narrated in Bro. Williams' "History of St. John's Lodge." On this occasion, the Lodge was summoned for 11 o'clock in the morning, the Brethren went to refreshment first, and late in the evening adjourned until the next day in order to transact their business.

Bro. Dr. PRATT, P.M., admitted that refreshment was part of *operative* Masonic work, but not an essential part;—the giving of instruction was essential, refreshment being quite a subsidiary matter. He failed to understand the reason for calling a meal the "mystery of the Craft."

Bros. Rev. H. S. BIGGS, S.W., and Rev. H. J. MASON, J.W., also spoke, and the discussion closed with a reply from Bro. J. J. W. KNOWLES.

### The Square as a Symbol.

The SECRETARY introduced a discussion on this topic. He pointed out that the Square was one of the most important implements in both operative and speculative Masonry. Its uses in the former and its signification in the latter were fully explained. Reference was made to the fact of the angle contained by a Square being called a *right* angle, which is full of significance. The special meaning of the Square in the Fellow-craft's Degree was described, and a common mistake in its use was pointed out.

Bros. J. J. W. KNOWLES, S.D., Rev. H. S. BIGGS, S.W., L. STAINES, C.C., and P. JOSEPH, C.C., continued the discussion, all of whom particularly referred to the "right" angle.

The discussion being on esoteric lines, it is impossible to print a more detailed account.

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The following Brethren were unanimously elected for the ensuing year, viz. :—

Worshipful Master—Bro. Rev. H. S. BIGGS, S.W.  
 Treasurer—Bro. W. D. GRANT.  
 Tyler—Bro. R. W. MARIES.

The SECRETARY exhibited the following Masonic Curios from his own collection :—

(1.) The three early editions of a book entitled “*Ebrietatis Encomium : or, The Praise of Drunkenness.*” London, 1723 ; London, 1743 ; London, 1812. Each has a Frontispiece and is perfect and in very fine condition.

(2.) A very fine specimen of a Certificate issued in the year 1786 by the Grand Lodge of France. It was granted to Bro. Louis Anne Nicolas Pottin, a member of the Lodge “*St. Pierre des amis réunis*” of Paris. The document is signed by the officers of the Lodge, the officers of the Grand Lodge, and the recipient, twenty-seven signatures in all. Two seals in red wax are attached to the certificate with light blue ribbon.

(3.) A silver Maltese Cross, in the centre of which is a medallion of Masonic emblems. The Cross is of comparatively recent date, but the medallion, which seems to have been inserted, bears evidences of antiquity.

(4.) A bronze Medal—Marvin’s No. 361—struck in 1838 to commemorate the centenary of the admission of Frederick the Great of Prussia into the Masonic Fraternity. His initiation, in his 26th year, took place in the night between the 14th and 15th of August, 1738, at the *Hôtel de Korn*, Brunswick. The father of Frederick (Frederick William I.) was King of Prussia at the time, and was strongly opposed to Freemasonry, the reception therefore took place quite secretly, commencing at midnight and ending at four o’clock in the morning, all three degrees being given. The moment he became King, in 1740, Frederick took Freemasonry openly under his protection, and continued its friend until his death in 1786.

The following gifts to the Lodge were notified by the SECRETARY :—

(1.) “*The Mystery of Freemasons,*” published by Andrew White ; *facsimile* of the copy in the Library of the *Minerva Lodge*, Leipsic. Presented by Bro. C. KUFFERSCHMIDT.

(2.) “*Memoranda as to the English Masonic Rite,*” by Bro. W. J. HUGHAN. Presented by the Author.

(3.) “*A Forgotten Episode in Irish Freemasonry,*” by Bro. Dr. W. J. CHETWODE CRAWLEY. Presented by the Author.

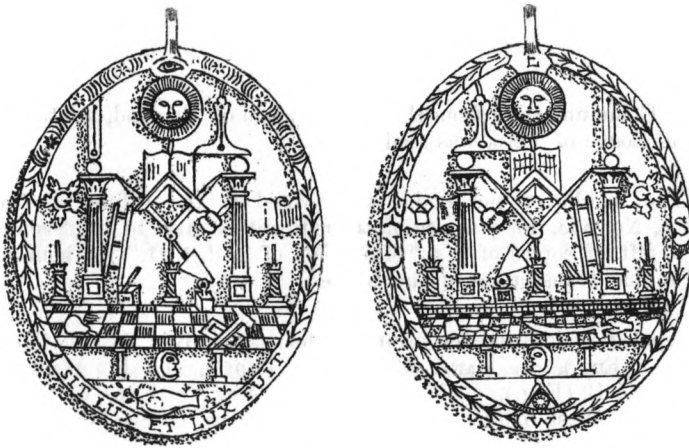
(4.) “*A Roll of Members of Lodge 1560 up to Christmas, 1898.*” Presented by Bro. Rev. C. H. WOOD.

It was unanimously resolved to record a Vote of Thanks to the donors on the Minutes, and that the gifts be placed in the Hall Library.

The SECRETARY offered copies of his recently published “*Early History of the Knights of Malta Lodge, Hinckley,*” for inclusion as an addendum to the next Transactions, which offer was gratefully accepted.

Apologies for absence were notified from several Members of the Lodge, the customary Hearty Good Wishes were tendered, after which the Lodge was closed.

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SILVER PIERCED JEWEL (*circa* 1780),  
 presented to the Leicester Freemasons' Hall Museum, by  
 W. Bro. S. S. PARTRIDGE, D.P.G.M.; P.A.G.D.C. (Eng.).



SILVER K. T. STAR (*circa* 1800),  
 presented to the Leicester Freemasons' Hall Museum, by  
 W. Bro. Rev. C. H. WOOD, M.A., P.G.C. (Eng.).

W. H. RILEY, Del.