

THE LODGE OF RESEARCH,

No. 2429, LEICESTER.

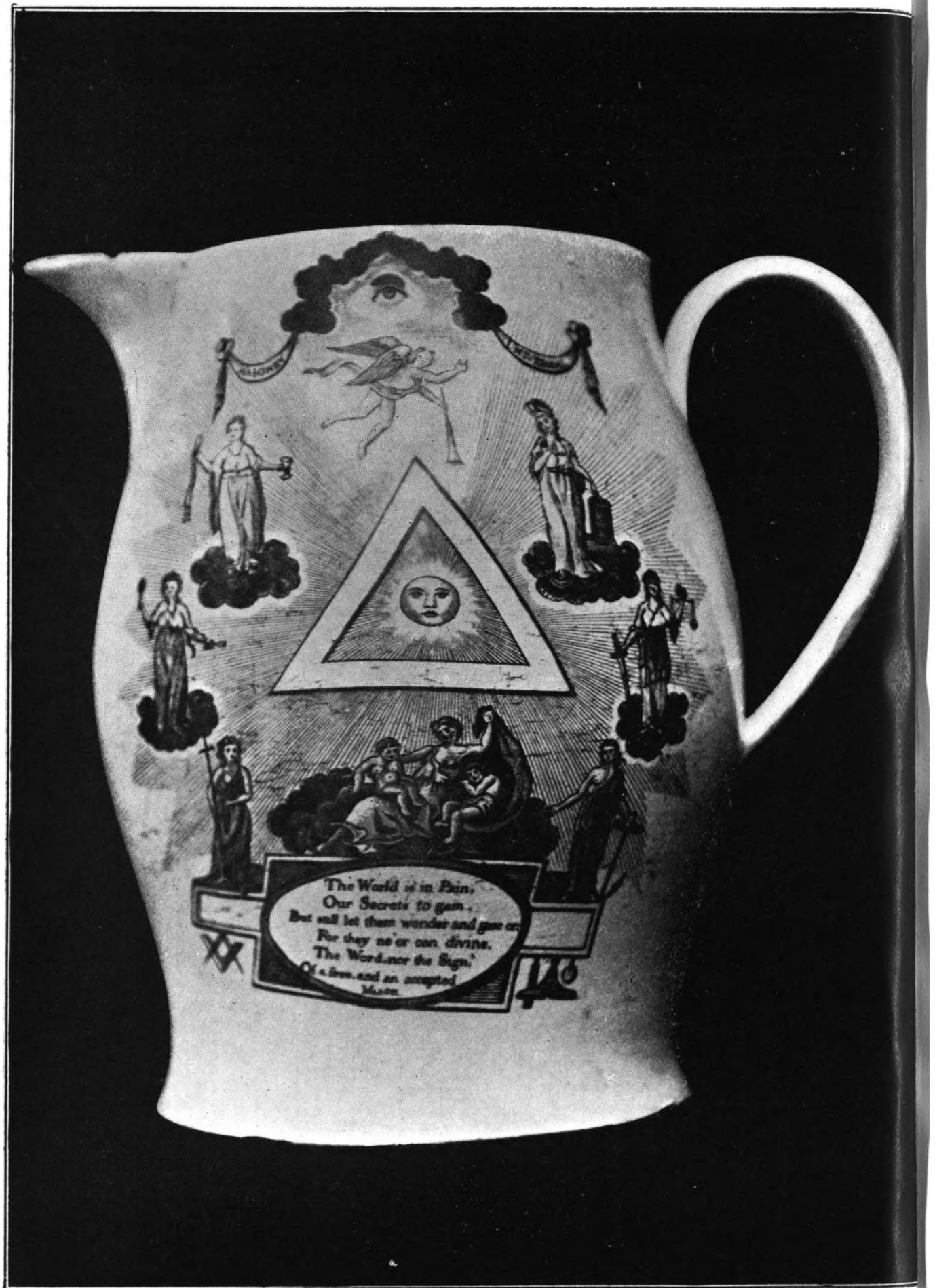
TRANSACTIONS

FOR THE

YEAR 1899-1900.

W. BRO. REV. H. S. BIGGS, B.A. (P.M. 523), P.P.G. Chap., W.M.

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



THE "HINCKLEY" JUG.
(*Vide* page 41.)

TO THE MEMBERS OF "THE LODGE OF RESEARCH,"

No. 2429, LEICESTER.

FREEMASONS' HALL,
LEICESTER,

July, 1900.

DEAR BRETHREN,

In issuing the eighth volume of Transactions, it is very gratifying to be able to report the continued prosperity of the Lodge. There are no "leaps and bounds" to chronicle, but there is a steady accession of Members to the ranks of the Correspondence Circle, which testifies to an appreciation of the work the Lodge is doing, both in England and abroad. The latest additions include some prominent Masons, whom we heartily welcome to our ranks, and hope that their example will be followed by others. We trust this prosperity will continue, and that the Lodge will become more and more a means of disseminating Masonic light and learning.

The Papers read before the Lodge during the past Session have been as interesting and instructive as in former years, and the discussions which have taken place at the various Meetings, testify to a distinct advance upon anything hitherto attained in this Province.

A Transcript of the recently traced "John Strachan MS." of the Old Charges forms an Addendum to the present Transactions. This is very welcome, as the text has never yet been published, so that

students of these old documents will now have the opportunity of ascertaining its special features, and comparing it with others already published.

The Secretary, Bro. JOHN T. THORP, having presented to the Lodge sufficient copies of his recently published Book on "French Prisoners' Lodges," to provide one for each Member now on the Lodge roll, they are issued as a Supplement to the present volume of Transactions. We feel sure the Members will fully appreciate the gift, and endorse the hearty vote of thanks which has already been accorded to Bro. THORP.

We have to deplore the loss by death, amongst others, of Bro. JOHN LANE, P.A.G.D.C. of the Grand Lodge of England, an Honorary Member of this Lodge. The invaluable work done for the Craft by that distinguished Brother is well known, and the Brethren of the Lodge of Research join in the general regret at his untimely decease, and in the universal respect shewn to his memory.

I trust I may rely upon your continued assistance in obtaining fresh recruits to the Correspondence Circle of the Lodge, and in providing material for permanently increasing the size of our annual Transactions, which I hope we shall soon be able to accomplish.

With fraternal regards,

I am,

Faithfully yours,

HENRY S. BIGGS,

W.M.

Officers, 1899-1900.

W. Bro. Rev. H. S. BIGGS, B.A. (P.M. 523), P.P.G. Chap.,	W.M.
W. Bro. F. W. BILLSON, LL.B. (P.M. 1391), P.P.G. Reg.,	I.P.M.
W. Bro. Rev. H. J. MASON, B.A. (P.M. 1146), P.P.G. Chap.,	S.W.
W. Bro. J. J. W. KNOWLES (P.M. 1007), P.P.S.G.D.,	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. H. HOWE (P.M. 1391), Prov. G.D.C.,	S.D.
W. Bro. GEO. NEIGHBOUR (P.M. 523), P.P.S.G.W.,	J.D.
W. Bro. R. B. STARKEY (P.M. 1391), P.P.S.G.D.,	D.C.
W. Bro. L. STAINES (W.M. 523), P.P.G. Org.,	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.

Objects.

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

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

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

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

Dates of Meetings for 1900-1901.

September 24th, 1900. Installation.

November 26th, 1900.

January 28th, 1901.

March 25th, 1901.

May 27th, 1901. Election.

Members of the Lodge.

Founders.

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

Joining Members.

- W. Bro. W. VIAL, P.M. 1007; P.P.S.G.W.
W. Bro. Rev. H. J. MASON, B.A.; P.M. 1146; P.P.G. Chap.
W. Bro. J. J. W. KNOWLES, P.M. 1007; 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; P.P.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.
W. Bro. L. STAINES, W.M. 523; P.P.G. Org.
W. Bro. W. A. LEA, P.M. 523; Prov. G.P.

Honorary Members.

- W. Bro. W. H. BARROW, Mus. Doc.; P.M. 523; P.P.S.G.D.
W. Bro. G. W. SPETH, P.M. and Sec. 2076; P.A.G.D.C. (Eng.).
W. Bro. W. J. HUGHAN, P.M. 131; P.S.G.D. (Eng.).
W. Bro. G. W. BAIN, P.M. 949 Sunderland; P.P.G. Reg. Durham.
W. Bro. H. SADIER, P.M. 2148; Grand Tyler.

Members of the Correspondence Circle.

- W. Bro. F. S. WATERMAN, P.M. 2081 ; Prov. A.G.D.C.
 W. Bro. E. C. KILBY, P.M. 2081 ; P.P.G. Stwd.
 W. Bro. G. E. TURNER, P.M. 1266 Blandford ; Prov. J.G.W., 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.J.G.W.
 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 ; Prov. G. Swd. B.
 W. Bro. HOWARD J. COLLINS, W.M. 587 Birmingham.
 W. Bro. G. W. G. BARNARD, P.M. 943 Norwich ; Prov. Gd. Sec.,
 Norfolk ; A.G.D.C. (Eng.).
 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.
 Bro. S. P. PICK, S.D. 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, I.P.M. 523.
 W. Bro. E. F. KNIGHT, P.M. 1130 ; Prov. J.G.D.
 W. Bro. W. E. KEITES, W.M. 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.

- W. Bro. H. M. RUSTOMJEE, P.M. 67, 229, 2037, Calcutta ; P.D.S.G.W. and Dis. Gd. Sec. Bengal ; P.A.G.D.C. (Eng.).
- W. Bro. P. C. DUTT, P.M. 131, 234, 2446 ; P. Dep. D. Gd. Master, Bengal.
- W. Bro. R. PORTER KEATES, P.M. 779 and 2428 ; P.P.A.G.D.C.
- Bro. JOSEPH BERRIDGE, 1391.
- Bro. P. JOSEPH, 523.
- Bro. F. W. CROSS, Sec. 539 Walsall.
- W. Bro. A. SMITH, W.M. 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, I.G. 2028.
- 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. 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, M.D. ; P.M. 2433 Birkenhead ; Prov. S.G.D., Cheshire.
- Bro. H. C. BEEBY, J.W. 2081.
- Bro. H. E. CLAYTON, Stwd. 523.
- Bro. W. SHEEN, Sec. 1391.
- Bro. A. T. BLAKESLEY, S.W. 50.
- Bro. G. BONNER, I.G. 523.
- W. Bro. F. LAMBERT, P.M. 1391 ; Prov. G. Std. B.
- 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, I.P.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.
0, 408, 553, 817 Glasgow; P.P.J.G.W. Glasgow; P.G. Bible
Bearer (Scotland).
- W. Bro. H. F. NEWMAN, P.M. 117 Shrewsbury; Prov. G.D.C.
Shropshire.
- Bro. F. GARDNER, S.D. 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.
- 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.; Past Grand Master,
Gd. Lo. of New Brunswick.
- Leicester Freemasons' Hall Library.
- W. Bro. J. BUTCHER, P.M. 279; P.P.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, J.D. 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.S.G.W.,
 Staffordshire; P.P.S.G.W., N. Wales and Shropshire,
 P.A.G.D.C. (Eng.).
 Bro. NATHL. WHITTAKER, 1077 Blackley.
 Bro. C. F. CARTER, 1391.
 W. Bro. WM. SMITHETT, P.M. 58 London; P.S.G.D. (Eng.).
 Bro. JOHN W. WENNERBERG, 12 Michigan, U.S.A.
 W. Bro. ABM. PEMBERTON, P.M. 1030 Heaton Norris; P.P.G.D.C.,
 East Laics.
 W. Bro. S. M. BANKER, P.M. 186 and 869 London; P.P.G. Std. B.,
 Herts.
 W. Bro. A. COOPER SMITH, P.M. 50 Hinckley; P.P.G. Swd. B.
 W. Bro. WALTER TYLER, P.M. 1007 Loughborough.
 Bro. E. R. FOX, Org. 2081; P.P.G. Org.
 W. Bro. W. J. H. SAUNDERS, P.M. 139 Grand Haven, Mich., U.S.A.
 W. Bro. THOS. H. WILLS, P.M. 1402 Torquay; P.P.G. S. of W.,
 Devon.
 W. Bro. GEO. B. CHALCRAFT, P.M. 50 Hinckley.
 Bro. GEO. HELPS, J.W. 50 Hinckley.
 W. Bro. H. H. THOMSON, W.M. 50 Hinckley.
 Bro. FRAS. GOODMAN, 50 Hinckley.
 Bro. R. H. HOPE, 50 Hinckley.
 Bro. F. W. MARCHANT, Stwd. 50 Hinckley.
 Bro. THOS. GREENE, LL.D., J.W. 116 (I.C.) Carlow.
 Bro. CHAS. S. BURDON, Treas. 2738 London.
 W. Bro. J. H. HALLEY, W.M. 62 Delta, Colorado, U.S.A.
 W. Bro. E. TEARE TAUBMAN, P.M. 38 Aberdeen, South Dakota, U.S.A.

- W. Bro. HY. LONGMAN, P.M. 1051 Lancaster; P.P.G.S. of W., West
Lancs.
- W. Bro. JOHN ARMSTRONG, P.M. 2433; P.P.J.G.W., Cheshire.
- Bro. SAML. SMITH, F.R.Hist.S., 2263 Sheffield.
- Bro. W. F. JACKSON, LL.B., 523 Leicester.
- Bro. A. S. NICE, 1391 Leicester.
- W. Bro. HON. WM. HY. UPTON, M.A., LL.M., F.R.S.A., Past Grand
Master, Grand Lodge of Washington, U.S.A
- Bro. GEORGE C. BAKER, J.W. 5 Albany (N.Y.), U.S.A.
- W. Bro. J. RUSSELL FREARS, W.M. 2081 Leicester.
- Bro. A. V. CRESSER, 353 Burton-on-Trent.
- W. Bro. G. F. LANCASTER, P.M., Prov. A.G. Sec., Hants. and I.W.
-

Correspondence Circle.

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

1. They shall be entitled—
 - (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
 - (b) To be supplied 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

Obituary.

On Saturday, December 30th, 1899, very suddenly, Bro. JOHN LANE, P.A.G.D.C. (England), of Torquay, in the 57th year of his age. The following account of Bro. Lane's Masonic career, which has been a remarkable one, both officially and in literature, is taken from the *Freemason* of January 6th, 1900:—

“Though initiated not further back than 1878 in the ‘Jordan’ Lodge, No. 1402, Torquay, his name has been known of late years far and wide as the statistician of the Society. His progress in office was rapid, as he reached the chair of his Lodge in 1882, and was First Principal of the ‘St. John’s’ Royal Arch Chapter as soon afterwards as it was possible. He was first M.E.Z. of the new ‘Jordan’ Chapter, No. 1402, and Past Prov. Third Grand Principal. As a founder, and first Master of the ‘Jordan’ Mark Lodge, No. 319, in 1883, he became a zealous member of that Degree, his services being acknowledged by a Wardenship in the Province and a Past Gd. Overseership in the Mark Grand Lodge. As a Past Preceptor of the ‘Royal Sussex’ Preceptory of Knights Templar, and Past Prov. Gd. Officer, and Past M.W.S. of the ‘Coryton and Rougemont’ Rose Croix Chapter, Exeter, his valuable aid in these Degrees obtained him the rank of a Gd. Officer in the Knights Templar, and the 30° in the Ancient and Accepted Rite. The local and central Masonic Charities were warmly supported by him, as a Vice-Patron, and his interest in their welfare led him to good Committee work on their behalf. As the result of many years’ labour he brought out a colossal work entitled ‘Masonic Records.’ The first edition was published in 1887, and the second in 1897. This work placed him in the front rank of Masonic investigators and students. The Grand Master, H.R.H. the Prince of Wales, permitted the second edition to be dedicated to him, and in open Grand Lodge Bro. Lane was appointed to the past rank of Assistant Grand Director of Ceremonies, and subsequently to the corresponding office in Grand Chapter in 1895. The Grand Lodge also presented to him a complete set of Masonic clothing as a Past Grand Officer in Craft and Royal Arch, in appreciation of his gift to the Society of the copyright of his great volume, which gives an account of over 4,000 Lodges from 1717 to 1894. His second work was on the Lists of Lodges, and was published in 1889, being dedicated to ‘his dear and highly-esteemed friend, the R.W. Bro. W. J. Hughan,’ who wrote the introduction to his ‘Magnum Opus.’ His third important work was on ‘Centenary Warrants and Jewels,’ which was published in 1891. He was also the author of papers read before

the celebrated 'Quatuor Coronati' Lodge, No. 2076, London, of which he was elected a member in 1887. Bro. Lane will be greatly missed, as in his own particular province, he has no successor."

Bro. Lane was elected a Member of the Correspondence Circle of the "Lodge of Research," No. 2429, in September, 1894, and interested himself very considerably in its work and progress. He twice visited the Lodge on its Installation Festivals, upon the second occasion, in September, 1897, delivering a Lecture on "Some Aspects of Early English Freemasonry (Esoteric)," a resumé of which was printed in the 1897-8 Transactions of the Lodge. Upon this occasion also he was elected an Honorary Member of the Lodge, which honour was much appreciated by him. The SECRETARY of the Lodge desires also to place on record, the unfailing courtesy and kindness which distinguished Bro. Lane's correspondence with him over a period of nearly twelve years, and a sense of the loss sustained by the Craft at large by his untimely decease.

Bro. HENRY SAMUEL, a Member of the Correspondence Circle of this Lodge since 1895, died on August 1st, 1899. He was initiated in the "Cabbell" Lodge, No. 807 Norwich, in 1885, subsequently joining the "Bute" Lodge, No. 960 Cardiff, on his removal to that town. He became Worshipful Master of the "Bute" in 1893, and was soon afterwards appointed Provincial Junior Grand Deacon of the Eastern Division of South Wales. A few years later he settled in London, and became a Joining Member of the "Enoch" Lodge, No. 11. In Royal Arch Masonry Bro. Samuel was P.Z. of the "Sir George Elliott" Chapter, attached to the "Bute" Lodge, Cardiff.

Bro. ERNEST VICTOR OLIVER, who died on March 26th, 1900, was initiated in the "Howe and Charnwood" Lodge, No. 1007 Loughborough, in the year 1894, and at the time of his death occupied the positions of Senior Warden of that Lodge, and Scribe E. of the "Charnwood" Chapter attached thereto. He joined the Correspondence Circle of the "Lodge of Research" in November, 1894.

The Thirty-Sixth Meeting and Seventh Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 25th, 1899.

Bro. F. W. BILLSON, LL.B., Prov. Gd. Reg., the Worshipful Master, presided, and was supported by the following Members and Visitors:—

Bros. Rev. H. S. BIGGS, B.A. (P.M. 523), P.P.G. Chap., S.W. and W.M. elect; W. D. GRANT (P.M. 279), P.P.J.G.D., Treasurer; John T. THORP (P.M. 523), P.P.S.G.W., P.M. and Secretary; J. J. W. KNOWLES (P.M. 1007), P.P.S.G.D., S.D.; H. HOWE (P.M. 1391), Prov. G.D.C., J.D.; G. NEIGHBOUR (P.M. 523), Prov. S.G.W., D.C.; R. B. STARKEY (P.M. 1391), P.P.S.G.D., I.G.; R. W. MARIES, Tyler; S. S. PARTRIDGE, (P.M. 523 and 1560), D.P.G.M., P.A.G.D.C. (Eng.); L. STAINES (S.W. 523), P.P.G. Org.; Dr. R. PRATT (P.M. 1560), Prov. J.G.D., P.M.; W. A. LEA (P.M. 523), Prov. G. Stwd.; and W. J. HUGHAN, P.S.G.D. (Eng.), Honorary Member.

Members of the Cor. Cir.—Bros. J. BODENHAM (W.M. 2706), P.A.G.D.C. (Eng.); C. LETCH MASON (P.M. 304), P.P.G.W., West Yorks.; F. B. WILMER (P.M. 2028), P.P.J.G.W.; W. J. CURTIS (P.M. 523), P.P.J.G.D.; A. FERGUSSON (P.M. 1391), P.P.J.G.D.; C. A. JAHN (P.M. 2081), P.P.G. Swd. B.; C. L. FERNELEY (P.M. 1130), P.P.G. Std. B.; R. J. LULHAM (P.M. 523), P.P.G.P.; J. CLIFTON (P.M. 279), P.P.G. Stwd.; E. F. KNIGHT (P.M. 1130), P.P.G. Stwd.; W. T. COLTMAN, W.M. 523; W. WALTERS, W.M. 1391; A. SMITH, S.W. 1007; G. BONNER, Stwd. 523; F. W. LILBURN, Stwd. 2028; G. J. RODWAY, Stwd. 2028; H. E. CLAYTON, 523; C. POYNOR, 523; P. JOSEPH, 523, &c.; and J. BERRIDGE, 1391.

Visitors.—Bros. Rev. C. H. WOOD, M.A., P.M. 1560, P.G. Chap. (Eng.); J. YOUNG, P.M. 523, P.P.J.G.W.; G. F. BROWN, P.M. 1834, P.P.J.G.D. Hants. and I.W.; H. G. MARRIOTT, P.M. 2028, Prov. A. G. D.C.; E. TAYLOR, P.M. 523, P.P.A.G.D.C.; R. W. BEALE, P.M. 487, P.P.G. Std. B. Hants. and I.W.; E. R. FOX, P.P.G. Org.; A. LAURENCE, P.M. 523, P.P.G. Org.; E. J. ALLEN, P.M. 2028, Prov. A.G.P.; G. B. CHALCRAFT, W.M. 50; W. TYLER, W.M., 1007; H. H. THOMSON,

S.W. 50 ; J. McROBIE, J.W. 523 ; W. T. TOPOTT, Sec. 279 ; E. A. MORRIS, Org. 2028 ; R. C. ALLEN, Stwd. 279 ; W. BREAM, Stwd. 523 ; R. B. ADCOCK, 279 ; T. W. GODDARD, 279 ; WILFRED TYLER, 279 ; T. H. FITCHETT, 455 ; A. S. NICE, 1391 ; and W. TYERS, 2081.

The Lodge having been duly opened, and the Minutes of the last Meeting confirmed, the distinguished visitors were saluted, after which the following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz :—

- 117. Bro. WM. SMITHETT, P.M. 58 London, P.S.G.D. (Eng.)
- 118. „ Professor JNO. W. WENNERBERG, Lo. 12 Battle Creek, Mich., U.S.A.
- 119. „ ABM. PEMBERTON, P.M. 1030 Heaton Norris, P.P.G.D.C. East Lanes.
- 120. „ S. M. BANKER, P.M. 186 and 869 London, P.P.G. Std. B. Herts.
- 121. „ A. COOPER SMITH, P.M. 50, P.P.G. Swd. B.

The Installation of Worshipful Master followed, when Bro. Rev. H. S. BIGGS, B.A., P.M. 523, P.P.G. Chap. was duly installed by the retiring Master, Bro. F. W. BILLSON, Prov. G. Reg. The newly installed Master appointed the following Brethren to assist him in the work of the Lodge for the ensuing year, and duly invested them all, with the exception of the Senior Warden, whose absence from the Meeting was caused by illness, viz :—

Bro. F. W. BILLSON,	I.P.M.
„ Rev. H. J. MASON,	S.W.
„ J. J. W. KNOWLES,	J.W.
„ W. D. GRANT,	Treasurer.
„ JOHN T. THORP,	Secretary.
„ H. HOWE,	S.D.
„ G. NEIGHBOUR,	J.D.
„ R. B. STARKEY,	D.C.
„ L. STAINES,	I.G.
„ R. W. MARIES,	Tyler.

Bro. W. D. GRANT, Treasurer, presented a satisfactory statement of accounts, which was passed, and thanks accorded to him for his services, after which the following Brethren were elected to represent the Lodge on the Local Committees, viz :—

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

The WORSHIPFUL MASTER then called upon Bro. W. J. HUGHAN, P.S.G.D. (Eng.), an Honorary Member of the Lodge, to deliver the Lecture of which notice had been given, and of which the following is a brief resumé:—

Recent Discoveries Concerning Free- masonry, its Early History, and the Origin of Additional Degrees.

SYLLABUS.—Rolls of the “Old Charges” lately traced, especially the “John T. Thorp MS.” of A.D. 1629, and the “Henery Heade MS.” of A.D. 1675. The Masons’ Company, London; the “Free” and the “Accepted” Masons from early in the 17th century. The Craft in Ireland, 1688; Grand Lodges in Ireland (Dublin and Munster, 1725-6, etc.); the “Lady Freemason,” 1712 *circa*; the Appointment of Deacons, 1726; the existence of the Royal Arch in 1743. Other independent Grand Lodges. Warrants and Certificates of Constitution. The Masters’ Lodges, 1725-34. Royal Arch Masonry at Stirling, 1743. The No. 3 Chapter of the “Moderns,” opened by Charter of 1769 at Portsmouth; R. W. Bro. Thomas Dunckerley, Prov. G.M., and the Degrees of Mark Man, Mark Master and the Royal Arch. The Continuity of Freemasonry, 1599-1899, proved through the “Old Charges,” and other documentary evidence, as illustrated by original MSS. and reproductions preserved in the Freemasons’ Library, Leicester.

BROTHER HUGHAN first of all expressed his pleasure at being present once more under the wing of the “Lodge of Research,” as well as at seeing so many Brethren in attendance; and likewise in greeting the new Worshipful Master in the Chair, for whom he wished, with all his heart, a very happy and prosperous year of office.

The Lecture began with a description of the “Old Charges,” to the consideration of which Bro. HUGHAN has devoted so many years of close study. Their antiquity, importance and general characteristics were duly described, and the peculiarity of certain texts or versions carefully explained, so as to emphasize and rightly value the Rolls recently discovered, especially the “John T. Thorp MS.” and the “Henery Heade MS.” The former document has been transcribed by Bro. THORP, the owner, and published in the Transactions of the “Quatuor Coronati” Lodge, as well as in those of the “Lodge of Research,” in both cases prefaced by an Introduction by Bro. HUGHAN, in which he spoke very highly of the textual value of this Scroll, and expressed his belief that had it “seen the light” earlier, it would have conferred its name on the group of MSS. now known as the “Sloane Family,” it being dated A.D. 1629, whereas the senior “Sloane” is of 1646. The

"Henery Heade MS." was also stated to be of considerable worth, agreeing as it does with the very valuable "William Watson MS." of A.D. 1687. He remarked, that when he began the study of these "Old Charges," the number known might be counted on one's fingers, whereas now there are over sixty, which have been noted, read, copied, mostly reproduced, also examined and compared most diligently by competent scholars and experts. They are really the Title-deeds to Masonic Antiquity, and of themselves illustrate and demonstrate the continuity of the Fraternity for over five hundred years.

Bro. HUGHAN was quite enthusiastic in his praise of Bro. Edward Conder's "History of the Hole Crafte and Fellowship of Masons," London, 1895. He said the documents of the Masons' Company so far preserved, were now practically the property of the Craft, and a great mine of wealth had thus been opened up for the information of all concerned. Many problems had thereby been elucidated and others partly solved; those particularly affecting the meaning of the prefix *Free*, and the existence of the "Acception" or Lodge of Speculative and Accepted Masons were specially noted by him, and very interestingly explained. The members of the Company were officially termed *Free* Masons down to 1655-6, in which year the prefix was dropped. The "Acception," which described the Lodge composed of *Accepted* Masons, was traced back to 1620-1, and as Bro. Conder states, "it seems clear that acceptance of Masonry was one, if not the only means by which a person in no way connected with the Company by trade or blood, became eligible for membership." This was the Lodge visited by Elias Ashmole in 1682, he being at the time a Brother of about thirty-six years' standing. Mention was made of the serious error in the Diary of that famous antiquary, as printed in 1717 and 1774, and Bro. HUGHAN recommended that an examination be made either of the original MS., or accurate reproductions of it. He regretted his inability to decide when the two prefixes were united to form *Free and Accepted* Masons, but thought it was probably during the latter part of the seventeenth century.

The wonderful discoveries made by Dr. W. J. Chetwode Crawley, the Masonic Historian of Ireland, were next referred to, and some of the startling facts entertainingly described. Freemasonry was not a novelty in Dublin in 1688, as evidenced by reference to its ceremonies, which were quoted, and the existence had been proved of the Grand Lodge for the Province of Munster, whose preserved minutes commence December 27th, 1726, and Deacons appointed on the 2nd of February following, as well as the Grand Lodge held at Dublin in 1725, when the Earl of Rosse was chosen and installed as Grand Master, Grand officers being elected, on which occasion six Lodges under the jurisdiction of the Grand Master were represented by their Masters and Wardens. Bro. R. F. Gould had already noted a reference to Lord Rosse in his

“History of Freemasonry,” but Dr. Crawley had unearthed a full account of the proceedings printed in the *Dublin Weekly Journal*.

The period of the Initiation of the “Lady Freemason,” the Hon. Elizabeth St. Leger, afterwards the Hon. Mrs. Aldworth, had now to be dated much further back, for it must have been prior to her marriage which took place in 1713, the Marriage License Bond being dated 7th April of that year. Surely this is a very noteworthy discovery.

The “Warrants to Constitute” were briefly referred to, Bro. HUGHAN’s remarks being based mainly upon the published book on the subject, by Bro. John Lane, the author of “Masonic Records, 1717-1894,” who had achieved such wonderful results by his persistent and well-directed efforts. The Masters’ Lodges were also described, in illustration of Bro. HUGHAN’s contention that the Degree was unknown before the Grand Lodge era; attention was directed to his late pamphlets on the subject, so as to stimulate study, the oldest records hitherto discovered dating the Ceremony back to the year 1725.

The actual age of the Royal Arch Degree could not be dated any earlier than experts had long maintained, viz., 1740 *circa*, but Dr. Crawley had traced it to 1743 in Dublin. Bro. HUGHAN had long ago directed students to Dr. Dassigny’s “Enquiry” of 1744—which he and others had had reprinted—and Bro. Alex. Howell had ably written a History of the “Phoenix” Lodge and Chapter of Friendship, in which the Records of the old Chapter (original No. 3) were given from the year 1769. The first Minutes of that year—September 1st—stated that “the Pro. G.M. Thomas Dunckerley bro’t the Warrant of the Chapter and having lately rec’d the Mark he made the bre’rn Mark Masons and Mark Masters, and each chose their Mark. He also told us of this mann’ of writing which is to be used in the degree wch we may give to others so they be F. C. for Mark Masons and Master M. for Mark Masters.” Bro. HUGHAN, of course, could only allude to Mark Masonry on historical grounds, but pointed out that, probably, as the Mark Man was conferred on Fellow Crafts, that custom had given rise to the common belief that the Mark Master was also given in the Second Degree, whereas it was confined to Master Masons. He cited old lists of Members from 1600 to prove that Speculative Masons selected their Marks just as the Operatives did.

The continuity of Freemasonry was illustrated, not only by the “Old Charges,” but also by actual Lodge Records, the earliest of which, —those of the celebrated No. 1 Edinburgh, the oldest of the kind in the world, and the Senior Lodge of the universe—beginning in the year 1599, continued down to the present time, in addition to records of many other Lodges of the seventeenth and early eighteenth centuries.

In conclusion, Bro. HUGHAN advised Brethren who desired more light, to consult the valuable Freemasons' Hall Library in Leicester, or Bro. THORP'S unique collection, as these have all the works necessary to a study of the subject, and he gratefully expressed his indebtedness to Bro. THORP for aid in his researches, as well as those of his fellow-workers, who had occasion to write the Secretary of the "Lodge of Research," or to consult the libraries referred to.

The Lecture was not only most interesting and entertaining, but also full of valuable information for all studious Masons, and the hearty applause at its conclusion proved how highly it had been appreciated by the Brethren present. A very cordial vote of thanks was accorded to Bro. HUGHAN for this, his third visit to the "Lodge of Research," and a wish was generally expressed that more visits from the learned Brother were still in store for the Members. Several questions were asked by various Brethren, to all of which Bro. HUGHAN replied, and a very interesting discussion ensued, the following Brethren taking part, viz.: the WORSHIPFUL MASTER, Bro. S. S. PARTRIDGE, P.M., D.P.G.M., Bro. Dr. R. PRATT, P.M., Bro. J. J. W. KNOWLES, J.W., Bro. JOSEPH YOUNG, P.M. 523, Bro. G. BONNER, C.C., and the SECRETARY.

On behalf of Bro. J. ROBINSON, P.M. 106 and 128 (I.C.), of Belfast, a Member of the Correspondence Circle of the Lodge, the SECRETARY exhibited and described a very interesting parchment Certificate, a transcript of which is given below.

And God said let there be Light, and there was Light.

The Light shineth in Darkness : the Darkness comprehendeth it not.

HOLY Royal Arch Chapter,

LODGE No. 921,

On the Registry of IRELAND.

TO ALL OUR MOST EXCELLENT BRETHREN, ROYAL ARCH SUPER-EXCELLENT MASONS, FREE and ACCEPTED round the terraqueous Globe, as true Ancient Masons. We Greet you thrice heartily with Peace, Prosperity, Health, and Salvation.

These Presents will Certify, That our trusty and well-beloved Brother *Samuel Coldwell* having been entered, passed, and raised by us to the Third, or Sublime, Degree of Ancient Masonry, and

dignified with the Honors of an Excellent or Past Master Mason, was by us conducted, with due Solemnity, through all the Stages of the Super-Excellent Degree, and admitted as a Worthy Member and Participator thereof. That, as a further Reward for his Zeal, Ingenuity, and Perseverance, he was by us dubbed a Knight Companion of the Magnanimous Order of the Red Cross; and that finding him to be competently endowed with the Cardinal Virtues Justice, Prudence, Temperance, and Fortitude, we received him as an Honorable Candidate for admission to the **Holy Royal Arch Chapter**. We declare, that in the performance and final accomplishment of the most arduous task enjoined him, he acquitted himself with becoming Zeal and Fortitude, and supported with Skill and Valour the amazing Trials that have given him a Claim of high Merit, and exalted him to the Dignity of a **Royal Arch Mason**. "May those Colors which veil the "Throne of Mercy from Vulgar Contemplation illumine the Soul of our "Worthy Brother, that he may avoid the rugged Paths of the Human "Passions, and finally conduct him to the Presence of the MOST HIGH." With this Prayer we recommend him to the Justice and due Regard of all ROYAL ARCH SUPER-EXCELLENT MASONS.

Done at our Chapter, beneath the Surface, Signed with our Hands, and Sealed with our Seal, this *fourth* Day of *July* in the Year of our Lord One Thousand Eight Hundred and Twenty-three and in the Year of Masonry Five Thousand Eight Hundred and *Twenty-three*.

Nath^l. Blencowe,
Scribe.

John Sarson. Z.
E. Poole. H.
W. Mc Donald. J.

This Certificate is a parchment document 13 inches by 12 inches, wholly printed in black. On the dexter side are four ribbons interlaced through the parchment, viz. : White, Dark Blue, Scarlet and Green. On the ribbons is a red wax Seal, much damaged, and whatever device it may have borne originally is now quite effaced. Numerous enquiries have hitherto failed to discover a copy of the Seal used by this Lodge, although it consisted probably of the No. of the Lodge and Regiment, and a naked hand with Trowel, this device having been made obligatory in all Irish Lodges by the Constitutions of 1768.

The Document was issued to a Member of the Royal Arch Chapter, attached to Lodge 921, working under the Irish Constitution, and which was held in the 17th (Leicestershire) Regiment of Foot* from 1802 to 1824. It was a very common thing in Irish Lodges, and also in English

* Particulars of the various Lodges held in the 17th Regiment were given in the 1896-7 Transactions of this Lodge, pp. 30-34.

Lodges under the "Antients" Constitution, to hold a Royal Arch Chapter under the Lodge Warrant, and that this was the case in Lodge 921, is quite clear. It is however not allowed now either in England or Ireland.

No town is mentioned on the document, from the fact probably that these Military Lodges moved about from place to place. The 17th Regiment went to India in the year 1804, and the Lodge assisted at a Masonic Festival in Calcutta on December 20th, 1822, in honor of that famous man and Mason, the Marquis of Hastings,* who was returning to England, after a term of about ten years as Governor General of India.† As the 17th Regiment returned to England in the year 1823,‡ it is difficult to say whether the Certificate was issued in India, on the way from the East, or immediately after the arrival of the Lodge in England.

Although the Lodge worked under an Irish Warrant, it is evident from the Certificate that the Members were not Irish Masons, or at any rate did not work altogether according to Irish methods, for the initials Z. H. and J. appended to the signatures of the three Principals are not, and never were, used by the Principals of Irish Royal Arch Chapters.

The thanks of the Lodge were voted to the "John of Gaunt" Lodge for the use of their furniture, also to Bro. ROBINSON for so kindly forwarding the old Certificate for exhibition at the Meeting.

Apologies were notified from Bros. Rev. H. J. MASON, S.W., G. W. BAIN (Sunderland), JOHN LANE (Torquay), Dr. W. J. C. CRAWLEY (Dublin), W. A. SPENCER, J. BUTCHER and others.

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

The Meeting was followed, as usual, by a *Conversazione*, most of the Brethren who had attended the Lodge remaining for an hour or two for further social intercourse.

* The Masonic career of the Marquis of Hastings will be found in the 1896-7 Transactions of this Lodge, also a fuller account in Bro. R. F. Gould's "Military Lodges," p. 176 et seq.

† *Vide* "History of Free Masonry in Bengal," p. 140.

‡ *Vide* Read's "Modern Leicester."

The Thirty-Seventh Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 27th, 1899. The Worshipful Master, Bro. the Rev. H. S. Biggs, B.A., P.P.G. Chaplain, presided, and was supported by most of the Officers, and by many Members and Visitors.

The Minutes of the Installation Meeting of the Lodge, held on September 27th last, having been read and confirmed, the following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

- 122. Bro. WALTER TYLER, W.M. 1007 Loughborough.
- 123. Bro. EDWARD ROBERT FOX, Organist 2081 Leicester, P.P.G.
Org.
- 124. Bro. Wm. J. H. SAUNDERS, P.M. 139 Grand Haven, Michigan,
U.S.A.
- 125. Bro. THOS. H. WILLS, P.M. 1402 Torquay, P.P. G. Supt. of
Wks. Devonshire.
- 126. Bro. GEO. BARKER CHALCRAFT, W.M. 50 Hinckley.
- 127. Bro. GEORGE HELPS, S.D. 50 Hinckley.
- 128. Bro. HOWARD HY. THOMSON, S.W. 50 Hinckley.
- 129. Bro. FRANCIS GOODMAN, 50 Hinckley.
- 130. Bro. ROBERT HENRY HOPE, 50 Hinckley.
- 131. Bro. FREDK. WM. MARCHANT, Stwd. 50 Hinckley.
- 132. Bro. THOMAS GREENE, LL.D., J.W. 116 (I.C.) Carlow.

A Paper on the following subject was then read :—

The Triads of Freemasonry.

By Bro. the Rev. H. S. BIGGS, B.A., P.P.G. Chap., W.M.

THIS Paper, which was to a very considerable extent *esoteric*, cannot be printed *in extenso*, the following very brief outline of it must therefore suffice.

Bro. BIGGS, after a short introduction, directed the attention of the Brethren to the very large number of Triads or "groups of three,"

which were contained in the Ritual, Ceremonies and Lectures of Freemasonry. These Triads were not restricted to any particular portion, but were spread over the whole of Craft Masonry, and of the Royal Arch. Indeed, so frequently and in such large numbers did they occur, that they formed a very prominent feature of nearly every portion, and naturally prompted Brethren to ask the question,—whether they were adopted and incorporated in the ritual, for a particular reason and with a special object.

He proceeded subsequently to enumerate the various Triads which he traced in

THE SYSTEM OF FREEMASONRY,
THE LODGE AND ITS FURNITURE,
THE THREE CRAFT DEGREES,

and although he did not claim to have discovered them all, yet he had succeeded in compiling a list of over eighty. This portion of the Paper was exceedingly interesting and instructive, and gave evidence of considerable study and research.

Bro. Biggs then proceeded to deal with the significance of Triads in the Masonic Ceremony and Ritual, their frequent occurrence in which had struck him with peculiar force at the time of his initiation, and caused him to wonder what their special significance might be.

He accepted the generally received opinion, that the Freemasons of the two last centuries were virtually descended from the old operative Masons of the Middle Ages. These old Builders seem to have been frequently associated together in Lodges, the members of which were employed in the erection of Churches and other ecclesiastical edifices. In such cases, there is little doubt, these Lodges or bodies of workmen were presided over by the clergy of the time, who very probably inculcated religious truths from the working-tools used, and from the figures drawn by these tools and employed in the preparation of the plans for the building. Now many of the "Old Charges" or "Rules and Regulations" of these Masons' Lodges, which were still in existence in manuscript, began with the following prayer or address:—

"The Might of the Father of Heaven with the wisdom of the glorious Son and the goodness of the Holy Ghost that be three Persons in one Godhead be with us at our beginning and give us grace so to govern us here in our life that we may come to his eternal bliss that never shall have ending."

In this there was distinct evidence of a Trinitarian belief, and as during the early years of the existence of the Grand Lodge of England,

the whole of the ritual in general use seems to have been of a distinctly Christian character, having been compiled probably by the two divines Drs. Anderson and Desaguliers, and subsequently revised by Dr. Hemming, another ecclesiastic, was it not quite possible that the Triads were adopted as emblems of the Trinity, a belief in which was one of the generally accepted doctrines of the Christian Church?

Further, the Masons' Company of London, which included both operative and speculative Masons, obtained in the year 1463 from the Prior and Convent of the Holy Church of the Trinity within Aldgate London, a lease for ninety-nine years, of a portion of ground with buildings converted by the Company into a Hall.* In consequence of the Prior being their landlord, the Company attached themselves to the Holy Trinity, and as late as 1665 a banner or streamer of the Holy Trinity was carried by them in their processions.† It was the custom of the city gilds to have some patron saint on whose anniversary they all attended service at a certain church, frequently the one dedicated to the saint; with the Masons' Company the Holy Trinity would no doubt take the place of a patron saint ‡

For all these several reasons, he had come to the conclusion that the numerous Triads which occurred throughout the Ritual, Ceremonies and Lectures of Freemasonry, were the result of the early adoption by the Masons of the Holy Trinity in lieu of a patron saint, and the distinctive Trinitarian teaching of the "Old Charges," which were in general use up to the time of the formation of the Grand Lodge of England in 1717.

The SECRETARY commenced a discussion on the Paper, by stating his inability to accept all the conclusions arrived at by Bro. BIGGS. He called attention to the fact that Triads might be traced back for thousands of years, as prominent features of many old religions—far older than the Christian religion—which had existed in many parts of the world, referring especially to some of the Triads of the religions of India and Egypt. Triads, he thought, could be found to have been in use in the very earliest times, and were by no means restricted to the religions of the world, for they formed an important element in the ordinary daily conversation in many countries in the present day, of which he gave several instances.

* *Vide* Conder's "The Hole Craft and Fellowship of Masons," p. 77.

† *Ibid.*, p. 79.

‡ *Vide* Conder's "The Hole Craft and Fellowship of Masons," pp. 79-80.

The discussion was continued by Bros. Rev. H. J. MASON, S.W., J. J. W. KNOWLES, J.W., GEO. BONNER and H. G. MARRIOTT, P.M. 2028, but no satisfactory theory of the origin of Triads, or an acceptable reason for their use in Freemasonry, was advanced by any of the speakers.

Lessons from the Sequence of the Degrees.

AN interesting discussion on this subject was introduced by Bro. F. W. BILLSON, I.P.M., and continued by Bro. Rev. H. J. MASON, S.W., and the SECRETARY, the following being briefly the substance of the remarks.

The Degrees in Freemasonry, each varying in rank, teach that there is no "dead level" in the world; gradations in wisdom, knowledge, skill and ability there have always been, some holding higher positions, some lower, according to their merit.

As the workmen were compelled to give proofs of their proficiency in one department, before being advanced to another, we may learn that higher positions should be accorded as a reward for excellence of work, and for no other reason.

The Degrees of Freemasonry remind us too, that progress is one of the distinguishing characteristics of the world's life,—civilization, education, knowledge, everything progresses from less to more, from lower to higher, from inferior to superior, just as the Mason works his way by honest labour and diligent perseverance, from Apprentice to Craftsman and on to Master.

And further, each position has its special work and its special duties, the higher and more responsible the position, the more important the duties belonging to it. First, the education of the moral faculty, then the training of the intellect, and finally the highest work of all, when out of the accumulation of knowledge and experience, we are able to teach those who are inferior to us in knowledge, and below us in position.

Viewed from one stand-point, the Degrees remind us of the three stages of human life, youth, manhood, old age; from another, birth, life, death—all natural gradations.

In conclusion the SECRETARY gave a very curious explanation of the W. and the P.W. of the several Degrees, as representing the several stages in the career of a typical Mason.

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

(1.) An old silver Knight Templar Star Jewel, obsolete pattern.

(2.) A private Lodge Certificate issued by the "Lodge of Harmony," No. 559 Chichester, to Bro. William Dearling, dated June 18th, 1791, and signed by Master, Wardens and Secretary. It is printed from an engraved plate on parchment and is in excellent condition. The seal on the document is exactly the same as the oval "Relief"* Seal used by the "Moderns" Grand Lodge of England from 1767 to 1813 *circa*, consisting of a shield, a pair of compasses extended on a cheveron, three castles, two above and one below the cheveron, beavers as supporters, a dove for a crest and the motto "Relief and Truth." The inscription round the Seal reads "Lodge of Harmony 559 City of Chichester." The Lodge met in this City for a very short time only, having been warranted in March 1791 and removed to Shoreham in 1800.†

At the back of the Certificate is the following endorsement :—

"Vu à la R . : L . : De la Persévérance or . : de Pontaudemer en Venue Reg . : le 27^e Jour du 10^e Mois de l'an de la V . : Lumière 5818. Bocanes, R . : x . : V . : , Carbonnier, M . : Sre . :"

(Inspected at the regular Meeting of the "Lodge of Perseverance," Pontaudemer, the 27th day of the 10th month of the year of the True Light 5818.) This French endorsement on an English Certificate thus early in the nineteenth century is rare and interesting.

(3.) A parchment Knight Templar Certificate issued in 1794 to William Dearling, a member of the Conclave and Chapter of "The Holy Sepulchre" held at Chichester. At this time Thomas Dunckerley was Grand Master of the Knights Templar, and the Duke of Kent, father of Queen Victoria, was Patron of the Order. The document is printed from an engraved plate, 9¼ inches by 7½ inches, and is one of the smallest English Certificates ever issued.

(4.) An original Frontispiece of the 1723 Book of Constitutions.

(5.) Red wax impression of a Seal which belonged at one time to the Duke of Wharton, Grand Master of the Grand Lodge of England in 1722-3.

(6.) Copy of the Administration with the Will annexed of Mrs. Granada Lawton (née Wharton) a distant relation of the Duke of Wharton.

Various items of Lodge business having been transacted, Apologies for non-attendance notified and Hearty Good Wishes tendered, the Lodge was duly closed.

* Error for "Relief."

† *Vile Lane's "Masonic Records,"* p. 222.

Philanthropic Lodge, No. 818, Abergavenny.

It does not frequently happen that the Members of a Lodge of Freemasons have the opportunity of purchasing a Church, and adapting it to the requirements of a Lodge. This almost unique experience is reported from Abergavenny, where the Brethren of the above Lodge, the Senior Deacon of which, Bro. F. Gardner, is a Member of the Correspondence Circle of the Lodge of Research, have just transferred their Lodge to a building which was originally the ancient Parish Church of the town. The following account is taken from a report of the first Meeting held in their new home, which appeared in *The Freemason* of December 16th, 1899, p. 639.

The W.M., in his Address to the Brethren, after referring to the various places in which the Lodge had met, continued :—We have now become the owners of these ancient buildings, which by the skill of the architect and builder, have been converted so as to afford every possible accommodation, and when complete will reflect credit upon the Masons of Abergavenny. Very much can be said from a Masonic point of view in favour of our present premises. It is practically admitted that this was the ancient Parish Church of Abergavenny, known as St. John's, and that it was founded at an exceedingly early period. Its great antiquity has been established in a variety of ways. For instance, the altar stone, discovered a few years ago concealed over a fireplace in an adjoining house, is supposed to have been in use about the year A.D. 1100, and it is thought by many competent to judge, that it was in use at a far earlier period than that. It has since been presented by Messrs. Iltyd and Fred Gardner to Holy Trinity Church, where it is now put to its original sacred use. During the recent alterations, an early English piscina of about the 13th century was discovered in the east wall of the north transept ; this was also presented to Holy Trinity Church, and has now been properly built into the north wall of the chancel of that Church, close to the altar-stone, where it is used for its original purpose. To possess, as we do, an ancient embattled tower is unique in the history of Masonic Temples. The parish records show rates levied for its repair, and it is evident that the old inhabitants of the town manifested a deep anxiety to preserve this tower, which was, and is still, a valuable landmark in its history, and the cause of Masonry has been raised in general estimation, by reason of the fact that it will be preserved by those into whose keeping it has fallen. May we always be able to say that Masonry as practiced in this old and sacred building, is a centre of union between good men and true, and the happy means of conciliating friendship among those who must otherwise have remained at a perpetual distance.

The Thirty-Eighth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 22nd, 1900. In the unavoidable absence of the Worshipful Master, the Chair was occupied by the Immediate Past Master, Bro. F. W. BILLSON, and there was a large attendance of Officers, Members and Visitors.

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

- 133. Bro. CHARLES S. BURDON, D.C. 2523 Hounslow, Treas. 2738 London.
- 134. Bro. J. H. HALLEY, W.M. 62 Delta, Colorado, U.S.A.
- 135. Bro. EDWD. TEARE TAUBMAN, P.M. 38 Aberdeen, South Dakota, U.S.A.

The following Paper was then read :—

The Grand Lodges of England.

[PART TWO.]

(Concluded from the *Transactions of the Lodge for 1897-98*, pp. 23-34.)

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

IN my previous Paper on this subject I traced the formation of the first Grand Lodge in 1717, and touched upon various points in its history down to the year 1760. This necessitated giving the history and progress of the "Grand Lodge according to the Old Institutions," and I pointed out the fallacy of the old idea, that the latter Grand Lodge arose by a secession from the older one. As a matter of fact it was founded by Irish Masons who had settled in London.

But another Grand Lodge still, viz : that of York, had been formed in England, the history of which I will now briefly relate.

Freemasonry had flourished in York during the seventeenth century, indeed York had been looked upon in past times as the centre of the Masonic Craft in England. From one of the York MSS. we know that a Lodge existed there in 1693. but we do not know where it met. In 1705 Freemasonry was very vigorous at York, for we find that in that year Sir George Tempest, Bart., was the Master, or "President" as he was then styled, of the old Lodge there, among the subsequent Presidents being the Lord Mayor of York, Sir Wm. Robinson, Bart., and Sir Walter Hawksworth, Bart. There is also no doubt that a Lodge met at Scarborough in 1705, but it is supposed that it was the Old Lodge at York which travelled there for the purpose, just as we know it travelled to Bradford in 1713, on which occasion no less than eighteen gentlemen of the first families in the neighbourhood were made Masons.

Operative Masonry had flourished from time immemorial at York, but Gould says "there is absolutely nothing to connect the York Lodge of the eighteenth and most probably the seventeenth century, with Lodges of earlier date, though of course the possibility of the former being a lineal descendant of the latter must be conceded."

However that may be, the formation of the Grand Lodge of England in London in 1717, and the publication of its first Book of Constitutions in 1723, gave a great stimulus to Freemasonry at York, for on December 27th, 1725, being the Festival of St. John the Evangelist, the old Lodge at York transformed itself into a Grand Lodge, under the title of "The Grand Lodge of *all* England," and appointed its Grand Officers. This Grand Lodge therefore was not formed by a union of Lodges, but by a single Lodge assuming to itself the title and functions of a Grand Lodge.

They soon had trouble from that perennial source of mischief, viz: the formation of Lodges and making of Masons without the consent of the Grand Master or his Deputy, for in the very next year Mr. William Scourfield was expelled the Society on this account, his assistants being let off with an apology. The seriousness of the offence may be judged from the fact that Mr. Scourfield was Grand Treasurer.

Soon after its transformation, the Grand Lodge of *all* England drew up certain "Old Rules" for the guidance of its members, corresponding to the Book of Constitutions of the earlier Grand Lodge. Some of these Rules are worth quoting.

All members who were absent from Lodge, were fined sixpence, and officers one shilling.

No. 4. The Bowl shall be filled at the monthly Lodge with Punch once. Ale, Bread and Cheese, and Tobacco in common, but if any more shall be called for by

any Brother, either for eating or drinking, that Brother so calling shall pay for it himself, besides his club (meaning his subscription to the Lodge).

No. 5. The Master shall call for the bill at 10 o'clock and discharge it.

No. 10 provides for a salary for the Secretary, viz: one shilling from each Brother on his admission, and extras for Grand Days.

No. 13 is very interesting, and might be resuscitated now with advantage. It reads "An hour shall be set apart to talk Masonry."

No. 19. No money shall be expended out of the stock after the hour of ten.

The Grand Lodge of *all* England, still consisting of only one Lodge, gradually lost power, until in 1730 it came to "its last gasp," and was entirely inactive for the next thirty years (until 1760).

As it fell into decay, the Grand Lodge of England in London spread its arms into Yorkshire. It had already chartered a Lodge in Scarborough in 1729, one in Halifax in 1738, and one in Leeds in 1754, besides appointing a Provincial Grand Master for Yorkshire in 1738 and again in 1740. Now, in 1761, it warranted a Lodge to meet at the "Punch Bowl" in York. This action stimulated the remnant of the Grand Lodge of *all* England, and what is called "The Revival" of that Grand Lodge took place, six survivors meeting in 1761, at the house of Bro. Howard. The movement prospered, with the result that they absorbed the members of the "Punch Bowl" Lodge, which became extinct, whilst the Grand Lodge at York became more vigorous than ever. It now began to copy the Grand Lodge of England in warranting other Lodges. Hitherto it had consisted of one Lodge only, which had probably travelled to the neighbouring towns, but now it commenced to grant charters for others to work under its auspices. During the remainder of its life, about thirty years, it warranted one Grand Lodge and nine private Lodges, the latter being situated in Yorkshire, Lancashire or Cheshire. The first Charter was granted to "the following brethren, French prisoners of war on their Parol." None of the Lodges were numbered.

In spite of the success of the Revival of the Grand Lodge of *all* England, and the extinction of the Lodge previously warranted in York by the Grand Lodge in London, the latter body in 1773 warranted the "Apollo" Lodge to meet in York, whilst in 1775 another, the "Moriah" Lodge, chartered by the Grand Lodge of the "Ancients" also met there. In 1777 the Grand Lodge of England warranted still another Lodge to meet in York, this was the "Union" Lodge, which has outlived all its local contemporaries, and is still existing as the "York" Lodge, No. 236.

In the year 1779 the Grand Lodge of *all* England at York, received a petition from certain Brethren who had recently seceded from the "Lodge of Antiquity" in London, for a Deputation or Warrant to form a Grand Lodge under its auspices. This petition was granted, the result being the formation of another Grand Lodge, viz: the Grand Lodge of England *South of the River Trent*.

This action of the Grand Lodge of *all* England at York greatly incensed the Grand Lodge of England in London. Hitherto they had been on friendly terms, although the latter Body had warranted Lodges to meet in York. After this the Grand Lodge of *all* England rapidly declined in power, the last Meeting advertised being in 1782, whilst it had absolutely ceased to exist by 1792.

The York Grand Lodge had recognised Royal Arch Masonry and formed a Grand Chapter under its jurisdiction, comprehending, as it claimed to do, "all the different Orders or Degrees of Masonry." These Degrees were five in number, three for Craft Masonry with one each for Royal Arch and Knight Templar. It warranted four Chapters and two Encampments.

The Grand Lodge of *all* England never exercised any influence beyond Yorkshire and Lancashire, (except through the Grand Lodge of England *South of the River Trent*, in London, for a short time), all its Warrants being confined to these counties and Cheshire, and it never warranted any Lodge abroad. The Grand Lodge itself outlived all its daughter Lodges, so that it is a mistake to suppose that the "Ancients" and their descendants in America were derived from York Masons, of which they were accustomed to boast.

I have now given the history of three Grand Lodges in England, but there was still a fourth, to a brief account of which I will now draw your attention.

As we have seen, the Grand Lodge of *all* England at York arose independently of any other Grand Lodge, and not as a secession. It is probable too that the Grand Lodge of the "Ancients" came into being in the same way. However that may be, there can be no doubt that the Grand Lodge of England *South of the River Trent* was the result of a schism. A quarrel arose from an irregularity among the Members of the Lodge of "Antiquity," one of the four "Time Immemorial" Lodges which had combined in forming the original Grand Lodge of England in 1717. On St. John's Day, December 27th, 1777, the Brethren of this Lodge attended Church, having put on their Masonic clothing in the vestry, and after the service, walked to their Lodge-room, still in their clothing. A Member of the Lodge took exception to the latter as being

a procession, for which permission had not been obtained. Bro. Wm. Preston, the celebrated Masonic writer and a very prominent Member of the Lodge, having defended its action, the difference deepened into a bitter quarrel. Preston being supported by a majority of the Members, the minority presented a memorial to the Grand Lodge on the subject, which was signed by only four Members, whilst the reply to the protest was signed by seventeen. The Master of the Lodge and Preston waited on the Grand Secretary, imploring him to do his utmost to obtain an amicable settlement, but the "Committee of Charity" in 1778, representing the Grand Lodge, sided with the minority. To this Preston replied, that the "Lodge of Antiquity," being a "Time Immemorial" Lodge, had inherent privileges by virtue of its original constitution, that other Lodges of a more modern date were not possessed of. This claim the "Committee of Charity" denied, and resolved "that Mr. Preston be desired publicly to retract that doctrine, as it might tend to create a schism." This Preston refused to do, and was forthwith expelled from Freemasonry, but a few days later he apologised in the following terms—"I am sorry I have uttered a doctrine contrary to the general opinion of the Grand Lodge, and declare, I will never in future promulgate or propagate a doctrine of any inherent right, privilege or pre-eminence in Lodge No. 1, more than any other Lodge, except its priority as the senior Lodge." His expulsion was then rescinded. The quarrel might have ended here, but Preston's supporters in the "Lodge of Antiquity," being in a majority, expelled the minority from the Lodge. They were ordered by the Grand Secretary to be reinstated, but on January 29th, 1779, the Lodge replied, that it had been resolved not to comply with the order of the Grand Lodge, and that the Lodge should withdraw itself from the authority of the Grand Lodge in London, and immediately join the York Grand Lodge. The schism was thus complete, but there was a minority which was opposed to these extreme measures, and then arose the question as to who were to retain the furniture, jewels, &c., of the Lodge, which the majority quickly settled by taking them away in the deadest hour of the night by force. The minority remained under the Grand Lodge of England. Preston was again expelled, with nine others, from Freemasonry under the jurisdiction of the Grand Lodge of England.

The seceders, with Preston at their head, petitioned the Grand Lodge of *all* England at York for a "Deputation" for a Grand Lodge in London, which was granted on March 29th, 1779, under the title of "Grand Lodge of England *South of the River Trent*," and a Past Master of the "Lodge of Antiquity" was appointed the first Grand Master, Preston having the title and rank of Grand Orator conferred upon him. The new Grand Lodge warranted only two Lodges during its existence, viz: the "Lodge of Perseverance and Triumph" No. 2, and the "Lodge of Perfect Observance," No. 1; although the latter was founded after the former, it took the earlier No., but both soon fell into decay.

The Grand Lodge of England *South of the River Trent* did not prosper, for we find that in 1789 Preston memorialised the regular Grand Lodge of England with regard to his expulsion, but the petition was not allowed to be read. A little later on the Grand Lodge altered its position, and after an apology from Preston and the others who had been expelled, resolved to readmit them to the privileges of the Society. Thus the Grand Lodge of England *South of the River Trent* came to an ignominious end, its authors rejoining the "Lodge of Antiquity."

So that, to quote from a former Paper of mine, published in the Lodge Transactions for 1897-8, "in the latter part of the last century,"—or ought I to say, the last century but one?—"there were four Grand Lodges in England at one and the same time, viz:—

I. The Grand Lodge of England, established in 1717, for London and its immediate neighbourhood. This was the Premier Grand Lodge of the world, and was known at one time as the Grand Lodge of the 'Moderns.'

II. The Grand Lodge of *all* England, established in 1725 by a 'Time Immemorial Lodge' at York. This died out in 1792.

III. The Grand Lodge of England *according to the Old Institutions*, established in 1751 in London. This was subsequently known as the Grand Lodge of the 'Ancients' or 'Atholl' Masons.

IV. The Grand Lodge of England *South of the River Trent*, formed in 1779 by the secession of some Members of the 'Lodge of Antiquity' belonging to the 'Moderns' Grand Lodge. It ceased about 1790."

Two other Grand Lodges were near being formed, one at Salisbury and one at Liverpool. In 1777 the "Sarum" Lodge at Salisbury refused to pay a capitation fee which Grand Lodge had imposed, for the purpose of paying off the debt on the Freemasons' Hall and Tavern in London. Many other Lodges did the same. In 1800 the "Sarum" Lodge definitely decided not to obey the Grand Lodge order, and carried a resolution that they form a Grand Lodge for Salisbury, independent of the Grand Lodge of England. Nothing however seems to have come of the resolution. In 1819 the Members of Lodge No. 31 at Liverpool quarrelled with the Grand Lodge, as a result of which sixty-eight of them were suspended and the Lodge erased. All but twenty-six were subsequently re-admitted. These latter tried to form a Grand Lodge of their own for Liverpool and district, but they entirely failed.

Two out of the four Grand Lodges enumerated above died a natural death, but the other two, that of the "Moderns," and that of the "Ancients," fought bitterly for supremacy, the former being led by Preston, and the latter by their Grand Secretary Dermott, of whom W. Bro. Billson gave so exhaustive and sympathetic an account in last year's Transactions.

It would naturally be supposed that the older Grand Lodge, that of the "Moderns," would easily gain the day, but Preston was no match for Dermott, and the "Ancients" increased in number and influence. There can be no mistake as to the attitude of these Grand Lodges towards each other, though it is certain the individual Lodges were much more friendly. We know of numerous instances of Brethren under the rival jurisdictions, visiting each other's Lodges, for which they were sharply reprimanded, and threatened with expulsion by the Grand Lodges. An instance of this friendly feeling between "Ancients" and "Moderns" Lodges is given in the Transactions of this Lodge for 1892-3 by Bro. Thorp, where he describes the "Pelican" Lodge, No. 187 "Moderns" and Lodge No. 91 "Ancients," both of Leicester, together taking part in a procession to celebrate the peace with France in 1763, whilst he also points out that the "Royal Gloucester," an "Ancients" Lodge, actually also accepted a "Moderns" Warrant, and worked under both Constitutions, sometimes meeting in one capacity and sometimes in the other. In the year 1793 and subsequently, the two Leicester Lodges, "St. John's" a "Moderns" Lodge and No. 91 "Ancients" worked together very harmoniously, exchanging visits and relieving Brethren of either Constitution indifferently. Bro. Gould in his "History of Freemasonry" also states that "Until comparatively late in the century visits were freely interchanged by the Masons under the rival jurisdictions. If the visitor, though not personally known, could pass a satisfactory examination, this was sufficient, and even in cases of defective memory, the administration of an 'obligation' generally qualified a stranger for admission." Bro. Gould gives several extracts from old Lodge minutes to prove this—in fact so frequent had these visits become, that in 1777 the Grand Lodge of the "Moderns" passed a strong resolution, that Persons calling themselves Ancient Masons were not to be countenanced or acknowledged as Masons, and visiting between Lodges under the rival Constitutions was forbidden under the penalty of expulsion.

But a more friendly feeling existed among the individual Members of the opposing Grand Lodges than among the authorities. This feeling first found expression in 1797, when, at a meeting of the "Ancients" Grand Lodge it was moved and seconded, "that a Committee be appointed by this R. W. Grand Lodge, to meet one that may be appointed by the Grand Lodge of Modern Masons, and with them to effect a Union"; this resolution was however almost unanimously

negated. In spite of this the friendly feeling increased, and in 1801 the Grand Lodge of the "Moderns," in dismissing a charge against a Member for encouraging meetings of the rival organisation, gave as a reason, "that it had been suggested that a Union of the two Societies upon liberal and constitutional grounds might take place." A Committee to pave the way for the proposed Union was appointed, of which the Earl of Moira was a member. But again violent opposition arose, and in 1803 the Grand Lodge of the "Moderns" again ordered, that any Mason who attended meetings of the "Ancients" Lodges should be expelled, while the "Ancients" Grand Lodge passed a similar resolution against visiting "Moderns" Lodges.

Negotiations for a Union were not resumed until 1809, in which year the "Moderns" Grand Lodge rescinded the former resolution forbidding the presence of the "Ancients" in their Lodges, and in 1810 both Grand Lodges passed resolutions that union was desirable. Each Grand Lodge thereupon appointed a Committee to negotiate, but the "Ancients" specially stipulated two things, 1st, that the "Modern" Masons should take the same obligations, and work in the same forms as the three other Grand Lodges (meaning their own and the Grand Lodges of Scotland and Ireland), and 2nd, that Past Masters should sit in the United Grand Lodge.

The important question of the ritual to be observed had then to be settled. For this purpose a "Lodge of Promulgation" was formed by the "Moderns," when a ceremony and ritual were arranged, in which the views of the "Ancients" were fully taken into account, and they were rehearsed in the presence of the Masters of the London Lodges, who had been ordered to attend. This was in 1810, three years before the Union actually came about. This "Lodge of Promulgation" also decided that Deacons be recommended for appointment, and that a Ceremony of Installation for Masters, being one of the Land-marks of the Craft, ought to be observed. Masters of London Lodges were then duly installed, as was also the Acting Grand Master, the Earl of Moira, and later, in 1813, the Grand Masters of the two Grand Lodges. The "Lodge of Promulgation" ceased to exist in 1811.

The Articles of the Union were signed on November 25th, 1813, and the Grand Assembly for the inauguration of the United Grand Lodge was held on December 27th of the same year, at which H.R.H. the Duke of Sussex, the Grand Master of the "Moderns," was elected and installed the first Grand Master of the United Grand Lodge of England. But before this Assembly was held, a "Lodge of Reconciliation" was formed, in accordance with Article V. of the Union, which directed that the two Grand Masters should each appoint nine worthy and expert Masons to form a Lodge, whose duty it should be to visit Lodges for the purpose of obligating, instructing and perfecting

members in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges, of the names of those whom they had enlightened, and only those so enlightened were allowed to be present at the Grand Assembly. At this Assembly also, the Commissioners for the Union were directed to prepare a new Code of Regulations, for the whole government of the Craft.

At a Meeting of the Grand Lodge in 1816 the Members of the "Lodge of Reconciliation" went through the various ceremonies which they proposed for general adoption by the Craft, and they were approved and confirmed. One of the points insisted upon was "that the Master's Light was never to be extinguished while the Lodge was open, nor by any means to be shaded or obscured, and that no Lanthorn or other device was to be admitted as a substitute."

Two "Lodges of Instruction" were founded to teach and disseminate the newly arranged ritual,—the "Stability" founded in 1817, which had Peter Thomson as its chief, and the "Emulation" established in 1836, which was fostered and instructed by Peter Gilkes as its most prominent member. The mode of working of these two Lodges was identical in all essentials, but differed in some minor points, that of the former having, it is said, been drawn up by Hemming who was the Master of the "Lodge of Reconciliation," whilst that of the latter was due to Williams who succeeded Hemming, and added somewhat to Hemming's ritual.

There are other points upon which it would be interesting to dwell, such as

1. The relative strength of the two Grand Lodges at the time of the Union,
2. The points of difference in the government and working of the two systems, and the survival of these respectively after the Union,
3. The attitude of the Grand Lodges of Scotland and Ireland towards the rival English Grand Lodges,

but these are matters which must remain in abeyance for lack of time to deal with them now.

Assistance is acknowledged from the following works:—

Gould's "History of Freemasonry."

Hughan's "Masonic Memorials."

Transactions of "The Lodge of Research," 1892-3 and 1898-9.

Thorp's "Memorials of Lodge No. 91, Antients."

At the conclusion of the Paper, the SECRETARY called attention to several points dealt with therein, viz.—the advertising of coming Masonic Meetings in the Newspapers, now happily discontinued,—the assumption of the title “York Masons” by the Freemasons of the United States of America, which was a relic of the claim made by the “Antients” Grand Lodge,—the quarrel of Preston with the Grand Lodge of England, in which he was undoubtedly wrong,—the arrangements at the Union between the two Grand Lodges, in which the “Antients” got practically all they contended for,—and the formation of Grand Lodges in the British Colonies which had been going on for some time, and which could now be done with due regard to the Laws and Regulations of the Grand Lodge of England.

Bro. J. J. W. KNOWLES, J. W., enquired “what enabled any body of Masons to arrogate to themselves the name of a Grand Lodge?”, and Bro. G. BONNER asked “if any attempts had been made since 1813 to establish a rival Grand Lodge in England?” To these queries Bro. Dr. PRATT replied that “no authority seemed to be required for the formation of a Grand Lodge, any body of Masons could do it; the action of the Grand Lodge of England would no doubt crush any such attempt, but there was no law of the land to prohibit or punish it.” Bro. F. W. BILLSON, I.P.M., thought “that whatever obligation the Lodges which joined together to form a Grand Lodge were under to support it, at the present time every Master elevated to the Chair of a Lodge in England, bound himself to respect and uphold the authority of the Grand Lodge.”

In reply to Bro. BONNER’s question, Bro. Dr. PRATT said “he did not think any attempt had been made to form a Grand Lodge in England since the Union, except the one at Liverpool to which he had referred.”

With reference to the advertising of Lodge Meetings, Bro. Rev. H. J. MASON, S.W., said “it went on just the same as ever, but with this difference, that the Meetings were advertised *after* instead of *before* they were held.”

The Qualifications for Masonry; Operative and Speculative.

The SECRETARY briefly introduced the discussion on this subject as follows:—

In many respects Operative and Speculative Masonry ran along identical lines. Among other points of resemblance, they both claimed certain qualifications from their candidates for membership, the special

object in each case being to prevent the admission to the Fraternity of undesirable and burdensome members. The Operatives insisted upon their candidates being physically perfect, as otherwise they might soon become incapable of work, and consequently a burden on the Society. The Old Charges stipulate that an apprentice "bee able of his birth and of his limbs as hee ought to bee." This "Perfect Youth" rule is still insisted upon in some Grand Lodges, although it has generally been allowed to fall into disuse. In Scotland, the blind and deaf and dumb are ineligible, which is not the case in England.*

In speculative Freemasonry, the Craft stipulates, or professes to stipulate amongst others, for the following qualifications:—

1. Morality. The candidate must be a man of "strict morals," the "tongue of good report" must have been heard in his favour, and he must believe in the existence of a Supreme Being.

2. He must be in reputable circumstances and of fair education. A man who cannot pay the fees on the day of his initiation, or who cannot read and write, is ineligible.

3. He must also be of a charitable disposition, able and willing to assist in alleviating the distress of the less fortunate Members of the Order.

4. He must be "free," that is, not a bond-man nor a slave.

Now although both Operatives and Speculatives laid great stress upon the qualifications for admission, there was this difference between them—the former could ascertain with little difficulty, whether the youth proposed for apprenticeship possessed the necessary qualifications or not; they could easily see that he was neither lame, blind nor deformed, and it is probable that they were very rarely imposed upon. But with the latter, it is often very difficult, not to say impossible, to get absolutely reliable information about the character and antecedents of those, who are proposed for membership in the Lodges of to-day, and it is a matter of common knowledge, that men are constantly being admitted into the Fraternity, who do not possess the qualifications, which although they are considered necessary, are not insisted upon, and there is little doubt that the Craft is suffering considerably in consequence.

The officials and representatives of Grand Lodge take every opportunity of enforcing upon the Lodges, the necessity of exercising the very greatest caution in the admission of new Members, but a careful

* Bro. Edwd. Mammatt, F.R.S.A., the first Master of the "Ferrers and Ivanhoe" Lodge, No. 779 Ashby-de-la-Zouch, founded in 1859, was totally blind from four years of age, in consequence of an accident.

perusal of the lists of candidates for the benefits of the Central Masonic Charities, will convince any one that the caution falls often upon deaf ears.

The discussion was continued by Bro. Rev. H. J. MASON, S.W., who spoke on the religious qualification,—by Bro. W. H. STAYNES, P.M., who referred more particularly to the charitable qualification,—by Bro. G. BONNER, who spoke of the distinguishing points of a Mason as exemplified by the explanation of the Working-tools,—by Bro. J. J. W. KNOWLES, J.W., who called attention to the “mature age” of the Speculatives, as against the “14 years” of the Operatives,—by Bro. Dr. PRATT, P.M., who enquired about the reading and writing test,—and by Bro. F. W. BILLSON, the Acting W.M., who said that there was a clause in the Regulations of the Grand Lodge of England not many years ago, which prohibited anyone who was not “perfect in his limbs” from becoming a Mason, but that in recent issues this clause was omitted. On the other hand the Old Charges of the Operatives insisted strongly upon moral worth also.

The SECRETARY exhibited the following Masonic relics, now or formerly belonging to the “Knights of Malta” Lodge, No. 50 Hinckley, viz. :—

Nos. 1 to 10. Ten old metal Working-tools.

- (11.) A Triple Tau in thick card-board, inscribed William Rogers.—H. × L. No. 47. This refers to W. Rogers, who was initiated in the Lodge in 1810.
- (12.) A curious old Collar, probably Royal Arch, in use before 1817.
- (13.) Demit, dated December 28th, 1814, from the “Thistle” Lodge, No. 74 Dumfries, to Michael McKenney, who joined the Hinckley Lodge in 1815.
- (14.) Engraved Copper plate for Lodge Circulars, probably in use about 1828 to 1832.
- (15.) An original Lodge Circular from the copper plate, No. 14.
- (16.) A small Firing-glass engraved, “Lodge No. 66,” probably in use prior to 1832.
- (17.) Grand Lodge Certificate granted to Geo. Clarke, dated September 11th, 1833.
- (18.) Grand Lodge Certificate granted to Thomas Fielding, dated June 17th, 1837.
- (19.) Grand Lodge Certificate granted to George Josias Harrold, dated March 23rd, 1846.
- (20.) Grand Lodge Certificate granted to John Homer, dated March 26th, 1859.
- (21.) Earthenware Quart Jug, “No. 47,” in use before 1814.

- (22.) Earthenware Quart Jug, with a Masonic device, as follows* :—In the centre a large Triangle, containing the Sun ; around the Triangle are figures representing Temperance, Fortitude, Prudence and Justice ; above the Triangle is a winged figure with a trumpet and over all is the All-seeing Eye with the Motto "Masonry Universal." Below the Triangle are figures of Faith, Hope and Charity, beneath which are Masonic Working-tools, and in the centre, at the bottom, the following verse from the Entered Apprentice's Song, in an oval :—

"The World is in Pain,
Our Secrets to gain,
But still let them wonder and gaze on,
For they ne'er can divine,
The Word, nor the Sign
Of a free and an accepted
Mason."

On the reverse is a figure of PEACE applying a torch to a number of broken implements of warfare. Below is the name "T. Baddeley, Hanley." Thomas Baddeley was a designer for ornamenting earthenware and pottery. He was well known in the Staffordshire district in the early part of the present century. Baddeley was a member of the Hinckley Lodge in the year 1819.

- (23.) By-laws of the Lodge, 1828.
(24.) By-laws of the Lodge, 1859.
(25.) The first Minute-book of the Lodge, containing details of the Meetings from February 12th, 1803, to August 30th, 1815.

The SECRETARY called the attention of the Brethren to the sudden death of Bro. John Lane of Torquay, P.A.G.D.C. (Eng.), an Honorary Member of the Lodge, which occurred on December 30th last. A vote of sympathy and condolence with the widow and family was unanimously passed.

A Circular from the Grand Lodge of England was read, calling attention to an irregular Lodge founded under the auspices of the Grand Orient of France, under the name of the "Hiram Lodge of London." The Brethren were cautioned against having any Masonic intercourse with the Members of that Lodge.

Apologies having been notified from absent Brethren, and Hearty Good Wishes tendered by the Visitors, the Lodge was duly closed.

* *Vide* Frontispiece.

The Thirty-Ninth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on March 26th, 1900. The Worshipful Master, Bro. the Rev. H. S. BIGGS, B.A., presided, and there was a good attendance of Members and Visitors.

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

- 136. Bro. HENRY LONGMAN, P.M. 1051 Lancaster ; P.P.G.S. of W., West Lincs.
- 137. Bro. JOHN ARMSTRONG, P.M. 2433 Birkenhead ; P.P.J.G.W., Cheshire.
- 138. Bro. SAMUEL SMITH, F.R.Hist.S., 2263 Sheffield.
- 139. Bro. WALTER FRANCIS JACKSON, LL.B., 523 Leicester.
- 140. Bro. A. S. NICE, 1391 Leicester.

The following Paper was then read :—

The Life and Career of the Rev. William Dodd, I.L.D., Grand Chaplain, 1775-6.

By Bro LAWRENCE STAINES, (S.W. 523), P.P.G. Org., I.G.

It having been thought advisable that a change should be made in the character of the Papers read to the Members of this Lodge, and remembering the very kind reception given to the Paper on "Cagliostro—the Masonic Impostor," an endeavour has been made to select another biography that might prove of interest, and be deemed worthy of a place amongst the Transactions of the Lodge of Research.

Some difficulty has however been experienced in making the selection, owing to the fact, that however interesting the biography might be, the subject thereof might have but a slight connection with Freemasonry. This indeed is the case in the present instance, but after all, a Paper that does not bristle with Masonic facts, figures and contentions, may perhaps secure its own welcome.

Bro. THORP has in his Library three copies of the "Constitutions of the Grand Lodge of England" dated 1767.—For some reason or other a good number of this edition had not been disposed of, so in 1776 an Appendix was written and added to them, thus bringing them up to date, and all three copies have this Appendix.

In two copies of these Constitutions the lists of Grand Officers in the latter portion of the Appendix present a curious appearance, one of the names having been so indelibly crossed out, that it was quite impossible to make out what the name had been.

The third book however was one that was issued without the erasure having been made, and the name appears as that of the Grand Chaplain, Dr. William Dodd, LL.D. The question, to a Masonic mind, at once arose, as to who he was, and why his name should have been so disgraced. We find that Dr. Dodd was appointed Grand Chaplain on May 1st, 1775, the same day as the foundation-stone of the new Freemasons' Hall, London, was laid with Masonic honours by Lord Petre, the Grand Master. On June 3rd, 1776, he was re-appointed, and delivered an "excellent oration on Masonry" at the dedication of the Hall. A copy of this oration is to be found in the Leicester Masonic Library. Dr. Dodd is also credited with the *selection* of the anthem sung on that occasion, and now so frequently heard at the Consecration of new Lodges, viz:—"Behold how good and joyful a thing it is, Brethren, to dwell together in unity."—Lastly we find that on April 7th, 1777, he was unanimously expelled the Order.

The reason for this expulsion may be gathered from several sources,—viz:—

1. "Genuine Memoirs of the Rev. Dr. Dodd," published by J. Whittaker, bearing date 1777.
2. "A Narrative of the Lamentable Fall of the late Rev. Dr. W. Dodd," also 1777.
3. "A Genuine Account of the Behaviour and Dying Words of William Dodd, LL.D., who was executed at Tyburn for Forgery on Friday, the 27th June, 1777."—By the Rev. John Vilette, Ordinary of Newgate, also 1777.
4. "A Famous Forgery—being the Story of the Unfortunate Dr. Dodd," by Percy Fitzgerald—published by Chapman and Hall, and dated 1865. It may here be added, that the greater part of this Paper is abstracted from the last-named work.

Fitzgerald, in his preface, says that "Dr. Dodd would be wholly unworthy of regular biographical treatment—except as a picture of a certain phase of life and manners towards the close of the last century,"—(*not the one just closed*).—"He was a leading actor in the wild society of the times—what was known as a Macaroni Clergyman." "Yet the story is worthy of being told because no English social event of that character, before or since, ever excited so much absorbing interest. We may gather some faint notion of the sensation spread over the whole kingdom, if we were to read one morning of the arrest of some graceful writer and popular preacher, and of his committal to a London goal, charged with some barbarous crime which was to bring with it the penalty of death."

William Dodd, LL.D., was born at Bourne, a little town in Lincolnshire, on the very edge of the Fens, on the 29th May, 1729. His father was vicar of the town, and is described as a thoughtful and studious man. He seems to have taken great pains with the education of his son, for at the age of sixteen William Dodd was fit for Cambridge, where he matriculated as a sizar at Clare Hall on March 22nd, 1746.

During his college career Dodd was remarkable for diligence and success in his studies, but at the same time he found leisure to take up literature, and at eighteen published a pamphlet dealing with the Cattle Plague which was then sweeping the whole of Europe. This was followed by other efforts, which however were of very poor quality. In 1749 he took a very good degree, being fifteenth on the First Tripos List—corresponding to the later wranglers and senior optimes. The father not being able to afford his son the means of travelling, young Dodd was compelled to spend the vacation at Cambridge, where he seems to have spent his time in writing a description of Cambridge life and manners in blank verse. He is described as being gay and frivolous, of pleasing form, genteel address and lively imagination, as dressing expensively, as a frequenter of pleasure parties and an ardent votary of the god of dancing.

To such a temperament, the idea of taking orders and settling down into a hard-working curate, must have been most distasteful. Accordingly, in the same year that he took his degree, he went up to London, ostensibly to further his interests as regards literature, and lost no time in getting into society. His books, some of which had already been published, helped him to introductions, and his personal attractions were "gifts" which were much esteemed at that time (1750).

On April 15th, 1751, he married a young woman named Mary Perkins, who lived in Frith Street, Soho, and who was the daughter of a verger of Durham Cathedral. Although of humble birth and of no fortune, she yet seems to have been a suitable wife, and was all through

his life, useful, affectionate and tolerant of his frailties (which were many) to a remarkable degree.

He at once took a house in Wardour Street, (afterwards noted for its curiosity shops) and spared no expense in fitting it up.

The news of these proceedings having reached Bourne, his father hurried up to London, and under very strong pressure, the improvident young man went back to Cambridge and was ordained a deacon in October, 1753, by the Bishop of Ely. From this time forward "*promotion*" seems to have been his watchword, every device that could be brought to bear being employed by him, and his importunity being most constant.

To bring himself before the public, he published "Dodd's Beauties of Shakespeare," a really good selection of the poet's works,—but he seized the opportunity to write a preface, stating that "For my own part, better and important things henceforth demand my attention . . . owing to the sacred functions in which I am now engaged." There was originally in this preface a sarcastic dedication to Lord Chesterfield, who afterwards selected him as tutor to his son, and who played such a prominent part in the final scenes of Dodd's life, but this dedication was cancelled.

He now entered on his first ecclesiastical service, at West Ham, as curate to the Rev. Mr. Wyatt. He appears to have taken up his new duties with zeal, and to have worked well among the people of the parish, who afterwards chose him as their lecturer. He also obtained a lectureship at St. Olave's in Hart Street, and then came a relapse into literature.

This effort took the shape of a novel and dealt with a subject that one would least expect from the pen of a clergyman. It was entitled "The Sisters," and was supposed to be a warning to young men and women, but practically dealt with many pictures drawn from Dodd's own life in London.

He was now again launched on the sea of letters and continued to publish, but in every instance the work was dedicated to some one in office or in power, with the view of receiving patronage; sermons, doggerel rhymes and glowing descriptions of fast London life flowed from his pen, subjects which showed that he was the slave of any sentiment that seized him at the moment.

We now come to consider the history of an institution called "the Magdalen," with which Dodd became intimately connected. It was established for the purpose of trying to amend the conditions of life of the

female outcasts of society in London. The movement seems to have been initiated by a certain Mr. Bingley, and was warmly supported by many friends, amongst others by the curate of West Ham. The first building was in Prescott Street, and was opened on the 10th of August, 1758, Dodd being chosen to preach the inaugural sermon. This was, of course, printed and circulated, with an account of the Charity from Dodd's pen, an excellent opportunity of advertising himself. Dodd at first preached here for the *love of the Charity*, but was finally appointed permanent Chaplain in 1763 at a salary of one hundred guineas a year. The institution has been described as a theatrical charity, to which one could resort to relieve the dulness of a Sunday, and people of fashion made up parties for this purpose, and so it came about that every Sunday the Magdalen was crowded with fashionables, and on one occasion the congregation included Prince Edward.

* * * * *

Enough has now been said to indicate the character of the man, and to show that the life he was leading must inevitably land him in money difficulties.

That being so his struggle for promotion had to be continued. We find that he was put in the list of Royal Chaplains, and about the same time he became acquainted with the Bishop of St. Davids, whom he at once commenced to flatter by an admiring sonnet, the ultimate result being that the Doctor was presented with the prebendary of Brecon. It has also been said, that it was through the same influence that Doctor Dodd was appointed by the Earl of Chesterfield as tutor to his son. This proved an interruption to preferment, but he was led to accept the appointment, no doubt, by promises of what would be done for him in the future. The rectorship of West Ham now became vacant, and Dodd had hopes of succeeding to it, but was disappointed. Soon after this St. Olave's became vacant, but Dodd was again passed over. Having been appointed Royal Chaplain and Mrs. Dodd having received a legacy of £1500, besides having been fortunate enough to draw a lottery prize of £1000, the ticket of which had been presented to her, the Doctor still went on his way as before. He kept a coach, gave banqueting parties in the city and maintained a country house at Ealing. About this time stories of his extravagances began to be put abroad, and he came in for strictures by the writers of the day.

In the year 1772 Dodd obtained the rectory of Hockliffe in Bedfordshire (worth £160 per year) and the vicarage of Chalgrove, but the revenues were swallowed up by his extravagances. By the beginning of 1774 the Doctor was so hard pressed by his creditors, that he was at his

wit's end for money. The rich and fashionable living of St. George's, Hanover Square, becoming vacant, Dodd induced his wife to make application to Lady Apsley, wife of the Lord Chancellor, asking her to use her influence to obtain him this living, offering her £300 down and an annuity of £500, if she would procure it for him. This letter was shown to the Chancellor, who ordered his Chamberlain to strike Dodd's name from the list of Chaplains, and such a storm was raised that he retired abroad.

Dr. Dodd went straight to Geneva, where his old pupil, now the new Earl of Chesterfield, was staying, who, ignoring the reports which must have reached him, received him with favour, gave dinners in his honour and presented him with the living of Wing in Buckinghamshire.

It was now the beginning of 1777 and the Doctor was being hard pressed for money. On Saturday, the 1st of February, he paid a visit to a Mr. Robertson, a well-known City stockbroker, taking with him a bond, purporting to be filled in by his ex-pupil, the Earl of Chesterfield, for four thousand two hundred pounds. Nothing would be more natural than that the tutor should apply for aid to the pupil, or that the latter should supply it.

The bond was left with the broker, who undertook to negotiate it. On Sunday the Doctor preached with great pathos and effect. On Monday Mr. Franco of Fenchurch Street, gave a large dinner party to the popular clergyman and others, and in the evening the broker saw him there and brought with him the bond. A Mr. Fletcher had been discovered who had agreed to furnish the money on an annuity of seven hundred pounds. The bond was left with the Doctor for the Earl of Chesterfield's signature. The next morning Mr. Robertson waited upon the Doctor to complete the transaction. The Earl's signature had been obtained, the Doctor mentioning that he had seen the Earl sign, and that he would now attach his signature as a witness. This of course was exceedingly irregular, but the intimacy of the Doctor with the Earl was so well known, that no suspicion seems to have entered the mind of the broker, so he took the Doctor's word and became another witness to the Earl's signature, *which he had not seen attached*. The next day the document was left with a Mr. Manley, a solicitor, who acted for Mr. Fletcher, the lender.

While looking through the bond, his attention was attracted by a remarkable blot on the letter "e" in the word "*seven*," part of the sentence "seven hundred pounds." There were scratches of a pen, too, both above and below the blot. There was nothing really suspicious in this, but he thought he had better see the Earl and get a new bond made out. This he did, when the bond and signature were repudiated.

Mr. Manley waited upon Mr. Fletcher and Mr. Robertson to consult as to what should be done. The money had however been paid, and assuming that the Doctor had "gone off," Mr. Fletcher and Mr. Mauley went straight to the Lord Mayor, and obtained warrants against both the broker and the clergyman. With two officers and the warrant, they first secured Robertson and then paid a visit to the Doctor. On being informed of the charge he said that there had been "urgent and terrible necessity, but that he meant no injury to the Earl, and that the money would have been paid back in six months."

On being asked if he had any of the money to restore, the Doctor produced six bills of five hundred pounds each on Sir Charles Raymond's house; he also produced his bank pass-book, and after seeing that there was indeed such a balance, a cheque was drawn for five hundred pounds. The broker next drew a cheque on his own bankers for one hundred pounds, the commission he had received, and this left just six hundred pounds to be accounted for. The Doctor also thought he could draw for two hundred pounds more, and it was also proposed that he should execute a warrant of attorney upon his furniture, which was valuable enough to meet the remainder of the claim. This seems to have been done with the idea of hushing up the matter.

The following morning a message was sent to the Lord Mayor, asking if he would receive Lord Chesterfield, and the other parties interested, when a reply was brought back that the prisoner was then actually before him. All parties seem to have forgotten, that compounding a felony is a serious offence against the law; once the process of the law has been put in action, it is almost impossible to stop it, and the Lord Mayor insisted on going into the case. The charge was entered into, Mr. Manley and Lord Chesterfield were bound over to prosecute, and the Doctor was committed to take his trial.

It is needless to go into all the details which followed. Robertson was released and appeared as a witness against the Doctor. The Jury after a very short deliberation returned a verdict of Guilty, and the Doctor was sentenced to be hanged at Tyburn.

In spite of many appeals for mercy, the sentence was duly carried out, and he was hanged in company with Joseph Harris, who had robbed a stage-coach passenger of something less than three pounds.

Fitzgerald in summarizing the life of the Doctor says, "He was undoubtedly a bad man, who employed *religion* to promote his *ambition*, *humanity* to establish a *character*, and any *means* to gratify his passions or vanity."

Yet, as the saying goes that every man is not all bad, so Dr. Dodd found a pamphleteer to write in his favour. The paragraph runs:—
 “It has fallen to the lot of few people to be more extensively useful, both in public and private life, than the late unfortunate divine, and no person ever exerted himself more readily, more willingly or with greater ability in public service, than he has done. Let it be remembered that he was not only ready to exercise his talents, but his purse was at all times open for the encouragement and support of every public charity, while in private life his bounty has been experienced by numbers.”

The sentence on the Doctor ran as follows:—

“Dr. William Dodd, you have been convicted of forging and publishing a counterfeit bond, etc; it now remains for me to pronounce the sentence of the law, however disagreeable the task, which is, that you, Dr. William Dodd, be carried from hence to the place whence you came, and from thence to the place of execution, where you are to be hanged by the neck until you are dead.”

Dr. Dodd answered “Lord Jesus receive my soul.”

In conclusion, the following quotation is taken from a paper handed by the Doctor to the Chaplain of Newgate, which was to have been read at the place of execution, but which was omitted owing to the greatness of the crowd.

“The little good that now remains in my power, is to warn others against those temptations by which I have been seduced. I have always sinned against conviction; my principles have never been shaken; I have always considered the Christian Religion as a revelation from God, and its divine Author as the Saviour of the world;—I was led astray from religious strictness by the delusion of show and the delights of voluptuousness. Vanity and pleasure into which I plunged required expense disproportionate to my income; expense brought distress upon me, and distress urged me to temporary fraud. For this fraud I am to die; and I die declaring in the most solemn manner, that however I have deviated from my own precepts, I have taught others, to the best of my knowledge, and with all sincerity, the true way to eternal happiness.”

The Privileges of a Lewis, and the reasons for them.

THE discussion on this subject was, in the absence of Bro. R. B. STARKEY, D.C., introduced by Bro. F. W. BILLSON, I.P.M., who in doing so expressed regret at his inability to do full justice to it, at so short a notice. He quoted the passage in the first Lecture which referred to a Lewis, and said it seemed from that statement, that a Lewis had certain privileges, and he believed the opinion was widely spread, that a Lewis could claim to be initiated before attaining the age of twenty-one *without a dispensation*. He referred also to the duties incumbent on a Lewis, viz. "to bear the burden and heat of the day, from which his parents, by reason of their greater age, ought to be exempt," and asked whether the privilege could be claimed if the duty were not performed?

Bro. J. J. W. KNOWLES, J.W., said he thought that in the ordinary course of life, if a son were made a Mason before being twenty-one years of age, the parents of that son would not have reached the age when help would probably be required.

Bro. G. BONNER referred to a recent discussion on this subject in the local Lodge of Instruction, and stated that the Preceptors present at that Meeting laid it down, that a Lewis had no privileges, and that his taking precedence in any ceremony was entirely at the option of the Worshipful Master.

The Secretary, Bro. J. T. THORP, said the subject was put down for discussion on that occasion, because so little seemed to be known about it by the Brethren generally, and such erroneous opinions were held about a Lewis and his privileges. It was safe to assume that a Lewis had no privileges among the Operatives, as no reference whatever was made to him in any of the Old Charges, for it was not until Anderson published his second edition of the Book of Constitutions in 1738, that a Lewis was alluded to in any way. There was no clause in the present Book of Constitutions which dealt with the matter, so that the Brethren were left with nothing but the information contained in the first Lecture to base their opinions upon. There was a considerable diversity of opinion as to what really constituted a Lewis, some contended that it was only the *eldest* son of a Mason, others that *every* son could claim the title; some affirmed that only sons born to a man who was already a Mason were Lewises, and not those born prior to his initiation. Indeed this side of the matter seemed to be in hopeless confusion, as far as any authority was concerned. With regard to his privileges, there was little doubt that "from time immemorial" a Lewis had been entitled to

initiation, "before any other person however dignified." This did not mean, that he could claim to be initiated before attaining the age of twenty-one without a dispensation, for that privilege was conceded to none, but when there were several persons to be initiated upon the same occasion, he, or his proposer for him, could claim to be taken *first*, even although he might be the youngest in age or the last proposed of the group. This was a "time immemorial" usage, and even although the privilege might not be claimed either by candidate or proposer, the position of honour should always be conceded to a Lewis by the Worshipful Master.

BRO. S. S. PARTRIDGE, P.M., D.P.G.M., followed, and emphasized the necessity of a Lewis always taking the first place, if there should be several candidates for initiation upon the same day. As the proposer of a Lewis in a local Lodge quite recently, he had claimed that privilege for his candidate. It was the duty of the Worshipful Master to see that a Lewis was accorded the privilege, even if no claim were made.

In replying upon the whole discussion, Bro. F. W. BILLSON stated, that in his Lodge, the Worshipful Master and Brethren took especial care, that a Lewis should receive every privilege and consideration which properly belonged to him.

The SECRETARY exhibited the following Masonic Curios, the whole of which, with the exception of No. 14, belonged to his own private collection. Nos. 1 to 12 served to illustrate the Paper of the evening.

- (1.) An Engraved Portrait of Dr. Dodd.
 - (2.) Do. Do. Do.
 - (3.) Do. Do. Do.
 - (4.) Do. Do. Do.
- (The above are all different.)
- (5.) Engraving of "Dr. Dodd and Joseph Harris at the place of Execution."
 - (6.) Pamphlet: "Genuine Memoirs of the Rev. Dr. Dodd." London, N.D. (1777.)
 - (7.) Pamphlet: "A Narrative of the Lamentable Fall of the late Rev. Dr. W. Dodd." Portrait. Devizes, 1777.
 - (8.) Pamphlet: "A Genuine Account of the Behaviour and Dying Words of William Dodd, LL.D.," by Rev. John Vilette, Chaplain of Newgate. London, 1777.
 - (9.) "A Famous Forgery, being the Story of the Unfortunate Doctor Dodd," by Percy Fitzgerald. London, 1865.
 - (10.) Constitutions, Grand Lodge of England, 1767, with Appendix of 1776.
 - (11.) Do. Do. (a second copy.)
 - (12.) Do. Do. (a third copy.)

- (13.) Silver Jewel, probably of last century. "P.G.M.—P.G. Lodge Warwickshire."
- (14.) Clearance Certificate, dated December 15th, 1854, of Nathan Bloxham, Lodge of Integrity, No. 771, held in the 14th Regiment of Foot from 1846 to 1890. The Seal consists of Square and Compasses together with Hand and Trowel. Bloxham was at one time an assistant Serving-brother in the Leicester Lodges.
- (15.) Silver Medal. Marvin's 420. OBV.—A pair of spectacles above an open book, which has the inscription in six short lines Das—Gan—tze—Ge—heim—nüs (the whole secret). REV.—A Masonic Apron, with the flap turned up, and resembling a mantling, on which are a trowel, gavel and tassel of a cable-tow. LEGEND:—Der Freymæuer (The Freemason.) Merzdorf says that this piece, called the "Spott Ducat" (the ridicule ducat), dates back to about 1740.*
- (16.) Silver Medal, struck in honor of Torpadius, a famous Swedish Mason of the eighteenth century.

The SECRETARY notified the following presentations to the Lodge, viz:—

- (1.) "The Wrights of Glasgow." By W. J. Hughan. A re-print. Presented by the author.
- (2.) "The York Grand Lodge." By W. J. Hughan. A re-print. Presented by the author.
- (3.) "The Royal Arch in the Past." By Wm. Smithett. Presented by the author.
- (4.) "The Degrees of Freemasonry and the Royal Arch." By C. L. Mason. Presented by the author.
- (5.) "Masonic Discourses." By John Armstrong. Presented by the author.
- (6.) Photograph of the Old Banner belonging to Lodge 106 Belfast. Presented by Bro. Jno. Robinson.

These gifts were ordered to be added to the Hall Collections, and a vote of thanks to the donors to be recorded in the Minutes.

Apologies for absence were notified from Bros. W. H. STAYNES, P.M., H. HOWE, S.D., R. B. STARKEY, D.C., and others.

Hearty Good Wishes were expressed by the Visiting Brethren, after which the Lodge was closed.

* Vide Marvin's "Masonic Medals," p. 165.

The Fortieth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 28th, 1900. The Worshipful Master, Bro. the Rev. H. S. BIGGS, occupied the Chair, and was well supported by Members and Visitors.

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

- 141. Bro. Hon. WILLIAM HENRY UPTON, M.A., LL.M., F.R.S.A. ;
P.M. 13 ; Past Grand Master, Grand Lodge of Washington,
U.S.A.
- 142. Bro. GEORGE COMSTOCK BAKER, Lodge No. 5 Albany, U.S.A.
- 143. Bro. J. RUSSELL FREARS, W.M. 2081 Leicester.
- 144. Bro. ALBERT VICTOR CRESSER, 353 Burton-on-Trent.
- 145. Bro. GEORGE FELTON LANCASTER, P.M., Prov. A.G.Sec., Hants.
and I.W.

The following Paper was then read :—

The Jewels of the Worshipful Master and the Past Masters.

By Bro. JOHN T. THORP, P.M., P.P.S.G.W., Secretary.

At the present time every Master of a Lodge under the Constitution of the Grand Lodge of England wears a Square as his Jewel of office. In like manner every Past Master wears, or at least is entitled to wear, as a Jewel, a Square with a diagram of the 47th Proposition of the 1st Book of Euclid pendent within it.

Although the word "Jewel" never occurs in the 1st (1723) Book of Constitutions, it is clear that Jewels were worn, if not before, certainly soon after, the establishment of the Grand Lodge of England in 1717, for the Frontispiece of the Book represents the Duke of Montagu, Grand Master in 1721-2, handing the Constitutions and the Compasses—the Jewel of the Grand Master—to the Duke of Wharton, his successor in 1722-3, whilst in that portion of the work which describes "the Manner of constituting a New Lodge," reference is made to the newly installed Master and Wardens being presented with the "Instruments of their Office."

But it was not until June 24th, 1727, that the Masters and Wardens of Private Lodges were ordered to wear at all Masonic Meetings "the Jewells of Masonry hanging to a White Ribbon (viz^t) That the Mast wear the Square, the Sen^r Warden the Levell, and the Jun^r Warden the Plumb Rule,"* and this appears to have been the general custom in Lodges warranted by the Premier Grand Lodge of England, but not in those warranted by other Grand Lodges established in the British Islands subsequently.

The Frontispiece of Cole's Constitutions of 1731 depicts three Masons, the centre one, who probably represents the Master, wears an Apron, and holds a pair of Compasses in his right hand ; the other two, standing one on either side of him, and who may well be supposed to represent his Wardens, wear no Aprons, and hold respectively a Square and a Plumb-line. Whether these Working-tools were worn as Jewels by the Master and Wardens of any Lodges at that time is uncertain, but Benj. Cole, the engraver of the Plate, was such an experienced Mason, that everything he represents is deserving of full consideration.

In Picart's Plate of "Les Free Massons," of *circa* 1735, which was probably intended to represent a Lodge of English Masons at work, the Master wears a Trowel, Square and Ladder hanging to a ribbon round his neck, and holds a pair of Compasses in his left hand. Three other Brethren hold Squares and two others hold Trowels, so that these Working-tools evidently did not belong exclusively to the Master. It is worth noting that the Squares, Trowels, and Compasses depicted in this Plate, are equal in size to those in general use amongst operative Masons, and there is little doubt that these large Working-tools were originally used in all speculative Lodges.

* Quoted from the Grand Lodge Minutes by Bro. R. F. Gould in his "History of Freemasonry," Chap. XVII., p. 382.

On reference to the "Exposures," of which such a large number were published between 1730 and 1815, a considerable divergence is found, a few instances of which are given below.

"MASONRY DISSECTED."

1730 and 1736 editions.

"the Master stands in the East * * * and the Square about his Neck."

A MASTER KEY.

1760 edition.

"By the Master's ribbon hang a rule and a compass."

J. AND B.

1762 and 1771 editions.

"to the Master's Ribbon hangs a Rule and Compass."

"the Master * * * has the Rule and Compass and Square hanging to a Ribbon round his Neck."

J. AND B.

1777, 1780, 1793, 1794, 1797, 1809 and 1811 editions.

"The Compass and Square * * * the Master's Emblem or Jewel, which is suspended with a Ribbon round the Neck."

"to the Master's Ribbon hangs a Rule and Compass."

"The Master * * * has the Rule and Compass, and Square hanging to a Ribbon round his Neck."

"The Master stands in the East, with the Square hanging at his Breast."

M—————E.

1766 edition.

The Master "with the Rule, Compass and Square."

SOLOMON IN ALL HIS GLORY.

1768 edition.

"The first is the rule worn by the master."

THREE DISTINCT KNOCKS.

The Frontispiece represents the Master with the Square and Compasses hanging from a Ribbon round his neck.

From the foregoing extracts it is evident that there was considerable variation in the practice, some Lodges adopting the Square, and others preferring a combination of Working-tools as the special Jewel of the Master. It is quite possible that some of the "Exposures"—"J. and B." for example—emanated from members of Lodges warranted by the "Antients" Grand Lodge of England, which may to some extent account for the divergence from the rule of 1727.

In Scotland, the Master is believed at a very early period, to have worn a Level as his Jewel of office,—an instrument which in operative masonry is second only in importance to the Square. In the 1848 edition of the Scotch Book of Constitutions, there is a portrait of William St. Clair of Rosslyn, who was elected Grand Master of Scotland in 1736, and who is represented wearing a Jewel composed of Compasses and Level, while the Jewel worn at the present time by the Master of the "Scoon and Perth" Lodge, No. 3 Perth, consists of Compasses and Sector, containing a Level. The Jewel authorized by the Grand Lodge of Scotland, and now generally worn by Masters of Lodges under that Constitution, is composed of Compasses, Square, Segment of Circle and Sun.

In Ireland the Master is believed to have always worn the Square as his Jewel of office, and the Irish Book of Constitutions, published in 1899, confirms its use for that purpose.

The well-known set of French Plates, published about 1745, depict the Master wearing a Square suspended round his neck, so that it seems to have been also adopted in France by that time.

The Square thus appears to have been more frequently worn by the Master than any other Working-tool, for the reason perhaps that it is one of the most important implements used by builders, and in addition is an emblem of the very highest moral signification.

Many of the Jewels—Square, Level, and Plumb-rule—worn by Masters and Wardens a century ago, were engraved with representations of other Masonic emblems. Two specimens are now exhibited, a Square of 1779 engraved with Square and Compasses, Sun, Moon and Bible, and a Plumb-rule of 1790 having upon it the Square and Compasses, Sun, Bible, Gauge, Maul, Key and Cable-tow.

At the Union and subsequently in 1819, the Square was confirmed as the Jewel of the Worshipful Master, and is now universally worn as such in all Lodges under the Constitution of the United Grand Lodge of England.

With reference to the Jewel of a Past Master, there are even more difficulties in ascertaining what it was in early times, than in the case of the Master's Jewel. There seems to have been no definite rule laid down what the Jewel should be, and no reference thereto is made in any of the pre-Union Books of Constitutions.

Indeed for many years Past Masters seem to have been considered as of very little importance by the Premier Grand Lodge of England, for they were not even Members of the Grand Lodge right down to the time of the Union. It is not probable therefore that any special Jewel was adopted for general use among them, although from accounts still preserved of Processions of Masons* as far back as the middle of last century, it is quite clear that they wore Jewels. These may have been silver medals representing a number of the ordinary emblems of the Craft, of which many beautiful specimens, engraved and pierced, are still in existence.

The Grand Lodge of the "Antients," established in 1751, seems to have had far more consideration for Past Masters than the earlier Grand Lodge, for in June, 1765, it was resolved that "all and every Regular past master, while a member of any private Lodge, shall be a member of this Grand Lodge also."† This privilege would necessitate the adoption by them of some distinguishing Jewel, but no description thereof appears in the various editions of the *Ahiman Rezon*, the Book of Rules of the "Antients" Grand Lodge.

Accordingly it is necessary to look elsewhere for information.

In the "Exposures," to which reference has already been made in dealing with the Master's Jewel, there are numerous references to the emblem worn by Past Masters. Take the following as examples :

J. AND B.

1762 and following editions.

"The Pass Master has the Compasses and Sun, with a Line of Cords about his Neck."

* *Vide* "Memorials of Lodge 91 Antients," p. 5.

† *Vide* Gould's "History of Freemasonry," Chap. XLX., p. 443.

M—————E.
1766 edition.

“A Pass’d Master, with the Sun and Compass, and a String of Cords.”

It is quite impossible to determine what “the Line (String) of Cords” refers to, more particularly when the following addition appears:

THREE DISTINCT KNOCKS.

“The Pass Master hath a compasses and sun, with a line of cords about his neck, viz 65 degrees.”

Is it possible that the “line of cords viz 65 degrees” refers to the Segment of a Circle, which under the names of “Arc,” “Quadrant” and “Sector” is so frequently mentioned in descriptions of Masonic Jewels, and is so prominent an emblem in many of the old specimens still in existence.

In many old prints and engravings representing Masons or Masonic scenes, a Jewel consisting of Compasses, Sector and Sun is worn, sometimes the Square being also included.

For examples take :—

The Frontispiece of Cole’s “Illustrations of Masonry,” 1801. Portrait of a Past Master.

Portrait of George Washington in Schultz’s “History of Freemasonry in Maryland.”

A print “The Canterbury Discovery improv’d or the Whole Secrets of Masonry Lay’d Open.” Dated 1802.

Some Cyclopædias also state that the Past Master’s Jewel was formerly “a Square on a Quadrant.”

From specimens here exhibited, and many others represented in recent Masonic works, it is quite certain that Past Masters’ Jewels also included many other Masonic emblems besides those mentioned; indeed as long as Compasses, Square, Sector and Sun were prominent features of the Jewel, almost any other working-tool or emblem could be added. In many cases the Arch formed a prominent feature of the Jewel, and it is quite safe to assign those specimens to the “Antients,” as the Royal Arch was more intimately associated with their system, than with that of the “Moderns.”

At the Union of the rival Grand Lodges—"Antients" and "Moderns"—in 1813, amongst the many matters that came forward for decision was the design of the Past Masters' Jewel.

At a Meeting of the Grand Lodge held on March 2nd, 1814, the Board of Works presented a proposed list of Jewels, amongst which they recommended "The Square, with a Quadrant" as the Jewel for Past Masters. At a subsequent Meeting held on May 2nd of the same year, the recommendation was adopted. However, in spite of this recommendation, for what reason can now only be ascertained by a search in the Minute-books of Grand Lodge, the Book of Constitutions, issued in 1815, describes the Jewel to be worn by Past Masters, as "The Square and the diagram of the 47th. prop. 1st. B. of Euclid, engraven on a silver plate, pendent within it." No reason is anywhere given for the adoption of this particular design, which has been in general use ever since.

In the year 1815 one Past Master from each Lodge was allowed to sit in Grand Lodge, but it was not until 1818 that all Past Masters were accorded the same privilege,* since which time it has been enjoyed by them, as long as they continue subscribing members to a regular Lodge, and each one when attending the Grand Lodge, is obliged to wear the distinguishing Jewel of his rank, viz. "a Square with the 47th proposition of the 1st Book of Euclid pendent within it."

In Scotland, the 47th proposition has never been adopted as a symbol, the Past Masters' Jewel having always been composed of Compasses, Square and Arc.

The Past Masters' Jewel in Ireland consists of Square and Compasses, with the letter G in the centre, except in some out-of-the-way country Lodges, where a silver Trowel is said to be worn. The 47th proposition never took root in Irish symbolism, and has long since dropped into absolute disuse.†

The adoption of the Square and 47th Proposition as the Jewel of a Past Master is quite inexplicable. The use of the Square can well be understood, as it had formed part of the Jewel previously worn by Past Masters, but why was the 47th Proposition adopted? It is the more

* *Vide* Gould's "History of Freemasonry," Chap. XXI., pp. 8 and 11.

† *Vide* Crawley's "Cæmentaria Hibernica," Fasc. I.

inexplicable, as it is almost the only emblem worn by the Officers and Members of a Lodge, which is devoid of any moral signification. Most of the other Jewels are used to inculcate moral lessons, but who has ever heard of any moral lessons derived from the 47th Proposition of the 1st Book of Euclid, or heard it described as a symbol of any moral truth?

All Masons are agreed that the diagram is exceedingly old, having been discovered by Pythagoras who flourished about 500 years before the Christian era, and adopted by Euclid about 200 years later.

There is considerable justification for the opinion held by some, that it had its use in operative Masonry, inasmuch as it appears on the Frontispiece of the first (1723) Book of Constitutions, with the word "Eureka" in Greek characters underneath, and is declared by Anderson (p. 21) to be "the Foundation of all Masonry." It may also be found in the Frontispiece of the second (1738) Book of Constitutions, and again at the foot of a letter, signed "Euclid," on page 228 of the same work, while Anderson again refers to it (p. 26) as "*That amazing Proposition which is the Foundation of all Masonry.*"

Now what is the 47th Proposition of the 1st Book of Euclid, and how can it reasonably and truthfully be called "*the Foundation of all Masonry?*"

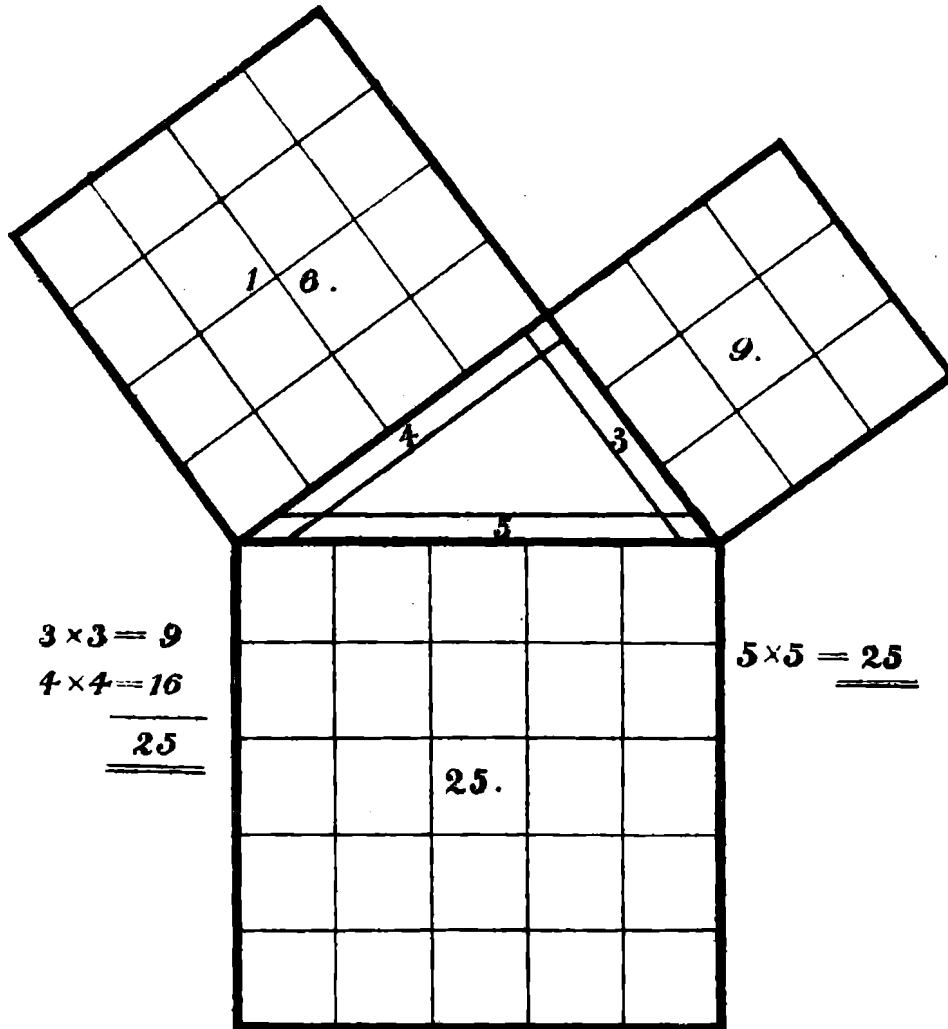
It is as follows—

"In a right angled triangle the square on the side opposite to the right angle is equal to the squares on the sides containing it."

The Square is universally acknowledged to be one of the most important implements used by operative masons and builders, inasmuch as its use is absolutely necessary, "to adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form." Unless the stones or other materials were dressed square, and the corners of buildings duly and properly squared, there could not be any stability or permanence in the structure. Hence it is of the utmost importance that the Square used for these purposes should contain an absolutely perfect right angle. But how is it possible to ascertain whether the angle contained in any Square is a perfectly accurate right angle?

One of the means by which this can be ascertained is by the use of this 47th Proposition. There are indeed various methods at the present time for making a perfect right angle, or for proving any particular angle to be a right angle, but the 47th Proposition is probably the most ancient of them all.

In one of Finch's Plates, issued in the early part of the present century, and also in a much later one published by B. L. Spackman, there appears the following diagram—



in which the squares on two sides of a triangle are together equal to a square on the third side, thus proving the triangle to contain a right angle.

$$\begin{array}{r} 3 \times 3 = 9 \\ 4 \times 4 = 16 \\ \hline 25 \end{array}$$

$$5 \times 5 = 25$$

25

25

Therefore to ensure getting a perfect right angle, it is only necessary to form a triangle made up of lines, 3, 4 and 5 inches, feet or yards long, or multiples of those numbers, the angle contained by the two shorter sides being a perfect right angle.

The term "Past Master" is commonly used now-a-days, by the popular world who are not Masons, to describe anyone who is possessed of a special knowledge or skill in any particular department of learning; is it not quite possible that the 47th Proposition was assigned to Past Masters, because they were especially competent to prepare or prove the Squares for the workmen, and so ensure the stability of the building on which they were engaged?

A triangle having its sides of the relative length of 3, 4 and 5 was the Egyptian standard measure—the measure of perfection—as in like manner the Square indicates the moral perfection to be arrived at by the Brethren generally.

In the 1815 Book of Constitutions, where the use of the 47th Proposition was first ordered, no Plates of Jewels were given, so that many Past Masters' Jewels made for some years subsequent to that date, have the diagram attached to the short leg of the Square. In the 1841 and all subsequent issues of the Book of Constitutions, Plates of the Jewels were given, since which time the exact form as now worn has been in general use.

There is one very common error in many Past Masters' Jewels. The Square should not have any measurement marked on it, as the Square is an implement "to form the rude and prove the perfect mass," the 24 inch Gauge being the implement for measuring the work. In the Plates contained in the Book of Constitutions the Square is not engraved with measurements.

The foregoing theory is but an attempt to account for the adoption, by the Grand Lodge of England in 1815, of the 47th Proposition of the 1st Book of Euclid as the Jewel of a Past Master, and even if it be considered by some as fanciful and untenable, may yet serve the good purpose of ventilating the subject and inducing a discussion.

The Paper was illustrated by about 50 specimens of Masters' and Past Masters' Jewels, ranging from 1769 to the present time, all of which belonged to the Secretary's private collection of Masonic curios. Many of the Jewels were of exquisite workmanship and were much admired.

A most interesting discussion followed the reading of the foregoing Paper, in which most of the Brethren present took part.

The Annual Elections followed, when the undermentioned Brethren were unanimously elected for the ensuing year, viz. :—

Worshipful Master :—Bro. Rev. H. J. MASON.
Treasurer :—Bro. W. D. GRANT. (Re-elected.)
Tyler :—Bro. R. W. MARIES. (Re-elected.)

The SECRETARY offered to present, free of all cost to the Lodge, 142 copies of his recently published Book on “French Prisoners’ Lodges.” The offer was gratefully accepted by the Brethren.—The Book will be issued as a Supplement to the present year’s Transactions, the number of copies presented being equal to the membership of the Lodge.

Apologies for non-attendance were notified by the SECRETARY and Hearty Good Wishes tendered by the Visiting Brethren, after which the Lodge was closed.
