

The Lodge of Research,

No. 2429, LEICESTER.

Transactions

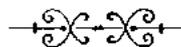
FOR THE

Year 1900=1.

W. BRO. REV. H. J. MASON, B.A., (P.M. 1146),
P.P.G. Chap.—W.M.

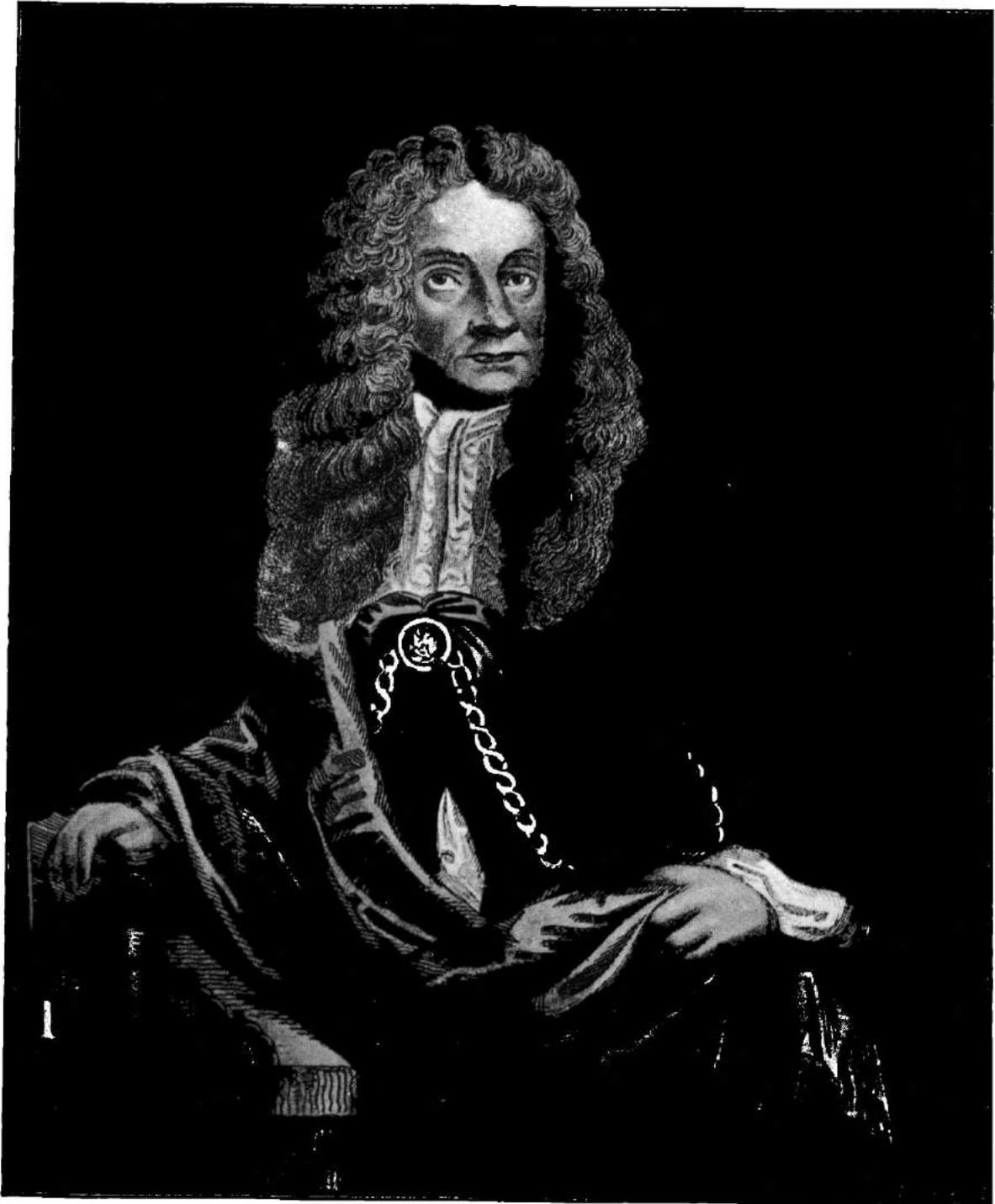
EDITED BY

JOHN T. THORP, F.R.Hist.S.,
P.M., P.P.S.G.W.; SECRETARY.



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PLATE I.



ELIAS ASHMOLE,
Founder of the Ashmolean Museum.

From a Picture in the Museum.

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

FREEMASONS' HALL,
LEICESTER,
July, 1901.

DEAR BRETHREN,

In consequence of the long-continued and serious illness of the Worshipful Master, Bro. the Rev. H. J. MASON, so deeply deplored by us all, it devolves upon me once more to address you at the close of another session.

The Lodge continues to prosper, its name and fame have now reached to the Antipodes, and for the first time its membership extends to every portion of the Globe. For this we are proud and thankful, though at the same time conscious of the responsibility, which rests increasingly upon the Officers and Past Masters, for continued effort and unwearied service in the work of Masonic study and research. That many of the Founders and early Members have worked well, must be conceded, but we shall hail with gratitude a few more active workers in the field; to such, a hearty welcome will be accorded, and we shall endeavour during the coming session, to devise some means of enlisting the active help of a larger number of local Brethren.

Once more we are indebted to our Secretary, Bro. J. T. THORP, now a Fellow of the Royal Historical Society, for an Addendum written by himself, printed at his own expense and presented to the Lodge. It is entitled "Masonic Papers, I.," a collection of five Papers, three of which are of local, and the remaining two of general interest, and whilst the gift cannot compare in size and value with his work on "French Prisoners' Lodges," presented by him last year, and which of course could not be expected, we yet accept it with grateful thanks, as a proof of his continued attachment to and interest in the "Lodge of Research."

Another Honorary Member of the Lodge, and one to whom we were much indebted, has been called to his reward in the Grand Lodge above. I refer to our talented Bro. GEORGE WILLIAM SPETH, P.M. and Secretary of the "Quatuor Coronati" Lodge, No. 2076 London, P.A.G.D.C. (Eng.), whose loss to the Craft at large is such, that it may be described as well-nigh irreparable. The Members of the "Lodge of Research" join sorrowfully in the regret at his untimely death, and in testimony to the appreciation of his rare talents and lovable character.

While thanking you for the very loyal manner in which you have supported the Chair during the past year, may I earnestly beg your assistance in the continuance of the work, which the "Lodge of Research" was specially founded to carry on, and in which the help of every Member, however humble, will be joyfully accepted.

With fraternal regards, I am,

Faithfully yours,

HENRY S. BIGGS,

I.P.M., Acting W.M.

Officers, 1900:1.

W. Bro. Rev. H. J. MASON, B.A. (P.M. 1146), P.P.G. Chap.,	}	W.M.
W. Bro. Rev. H. S. BIGGS, B.A. (P.M. 523); P.P.G. Chap.,	}	I.P.M.
W. Bro. J. J. W. KNOWLES (P.M. 1007), P.P.S.G.D.,	}	S.W.
W. Bro. H. HOWE (P.M. 1391), Prov.G.D.C.,		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. GEO. NEIGHBOUR (P.M. 523), P.P.S.G.W.,	}	S.D.
W. Bro. R. B. STARKEY (P.M. 1391), Prov. S.G.W.,	}	J.D.
W. Bro. L. STAINES (P.M. 523), P.P.G.Org.,		D.C.
W. Bro. W. A. LEA (P.M. 523), P.P.G.P., ...		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 1901-2.

September 23rd, 1901. Installation.

November 25th, 1901.

January 27th, 1902.

March 24th, 1902.

May 26th, 1902. 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, F.R.Hist.S., 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. 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; Prov.
S.G.W.
- W. Bro. L. STAINES, P.M. 523; P.P.G. Org.
- W. Bro. W. A. LEA, P.M. 523; P.P.G.P.
- W. Bro. J. RUSSELL FREARS, P.M. 2081.

Honorary Members.

- W. Bro. W. H. BARROW, Mus. Doc.; P.M. 523;
P.P.S.G.D.
- 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. SADLER, P.M. 2148; Grand Tyler.

Members of the Correspondence Circle.

- W. Bro. F. S. WATERMAN, P.M. 2081 ; P.P.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 ; P.P.J.G.W.
 Dorset.
 W. Bro. W. S. FULSHAW, L.R.C.P., P.M. 50 ;
 P.P.G. Std. B.
 Bro. G. GIBBONS, 1391 Leicester.
 Bro. J. CUNNINGHAM, 1391 Leicester.
 Bro. A. F. HOLLAND, 523 Leicester.
 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 ; P.P.G. Swd. B.
 W. Bro. HOWARD J. COLLINS, P.M. 587 Birmingham ;
 Prov. J.G.D. Warwickshire.
 W. Bro. G. W. G. BARNARD, P.M. 943 Norwich ; Prov.
 Gd. Sec. Norfolk ; P.A.G.D.C. (Eng.).
 W. Bro. ALEX. B. BROWN, P.M. 1503 Twickenham.
 W. Bro. C. H. PAGE, W.M. 1391 Leicester.
 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, Sec. 279 Leicester.
 Bro. C. F. SPENCER, 2081 Leicester.
 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, P.M. 523 ; Prov. G. Stwd.
 W. Bro. E. F. KNIGHT, P.M. 1130 ; P.P.J.G.D.
 W. Bro. W. E. KEITES, P.M. 279 Leicester.
 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 Leicester.
- Bro. P. JOSEPH, 523 Leicester.
- Bro. F. W. CROSS, Sec. 539 Walsall.
- W. Bro. A. SMITH, P.M. 1007 Loughborough.
- 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, J.D. 2028 Narborough.
- Bro. R. H. WARREN, S.D. 1391 Leicester.
- Bro. A. H. HAMPSON, 523 Leicester.
- 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.S.I. ; P.M. 50 ; P.P.S.G.W.
- W. Bro. C. S. BREWER, M.D. ; P.M. 2433 Birkenhead ;
P.P.S.G.D. Cheshire.
- Bro. H. C. BEEBY, S.W. 2081 Leicester.
- Bro. H. E. CLAYTON, Stwd. 523 Leicester.
- Bro. W. SHEEN, Sec. 1391 Leicester.
- Bro. G. BONNER, I.G. 523 Leicester.
- W. Bro. F. LAMBERT, P.M. 1391 ; P.P.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. W. WALTERS, P.M. 1391 Leicester.
- W. Bro. T. B. WHYTEHEAD, P.M. 1611 York ; P.P.G.W.,
N. and E. Yorks ; P.G. Swd. B. (Eng.).

- W. Bro. Gen. S. C. LAWRENCE, Boston ; Past Grand Master, Gd. Lo. of Massachusetts.
- W. Bro. S. D. NICKERSON, Boston ; Past Grand Master, Gd. Lo. of Massachusetts ; Cor. Gd. Sec., Mass.
- W. Bro. F. C. CROSSLE, M.B., P.M. 18 Newry ; Prov. Gd. Sec. Down.
- W. Bro. J. MACNAUGHT CAMPBELL, C.E., F.Z.S., F.R.S.G.S., P.M. o, 87, 408, 553, 817 Glasgow ; Prov. G. Sec. 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, 2028 Narborough.
- 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.).
- 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 ; Prov. S.G.D.
 W. Bro. S. A. WHITE, Boston, U.S.A.
 Bro. F. J. DALE, 1391 Leicester.
 Bro. C. POYNOR, 523 Leicester.
 Bro. C. W. POTTER, 279 Leicester.
 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, S.D. 2028 Narborough.
 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. Hereford-
 shire ; 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 Leicester.
 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 Lancs.
 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 ;
 Prov. G. Swd. B.
 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 ; Prov.
 G. Supt. W.
 Bro. GEO. HELPS, S.W. 50 Hinckley.
 W. Bro. H. H. THOMSON, P.M. 50 Hinckley.

- Bro. FRAS. GOODMAN, Stwd. 50 Hinckley.
 Bro. R. H. HOPE, 50 Hinckley.
 Bro. F. W. MARCHANT, J.D. 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. SAMUEL SMITH, F.R.Hist.S., 2263 Sheffield.
 Bro. W. F. JACKSON, 523 Leicester.
 Bro. A. S. NICE, 1391 Leicester.
 W. Bro. Hon. WM. HENRY 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.
 Bro. A. V. CRESSER, 353 Burton-on-Trent.
 W. Bro. G. F. LANCASTER, P.M. ; Prov. A.G. Sec.
 Hants. and I. W. ; Grand Pur. (Eng.).
 W. Bro. E. V. GREATBATCH, P.M. 418 and 2487 ;
 P.P.S.G.W. Staffordshire.
 W. Bro. W. E. HAWORTH, M.B., C.M., B.Sc., P.M. and
 Sec. 2678, Umtali, Brit. S. Africa.
 "Manica" Lodge, 2678 Umtali, Brit. S. Africa.
 W. Bro. Capt. WM. SPEAK, P.M. 836 Fyzabad ; P.D.G.
 Supt. of W. Bengal.
 Bro. WM. F. LAWTON, Librarian 57 Hull.
 Bro. JOHN FARNSWORTH, 523 Leicester.
 W. Bro. WILFRED A. BOWSER, P.M. and Sec. 2000
 London.
 Bro. HENRY FREDERICKS, 555 (I.C.).
 Bro. G. D. POTTS, 523 Leicester.
 Bro. ALMA J. MARSHALL, 279 Leicester.

- Bro. HY. JNO. HEGINBOTHAM, L.R.C.P. (Edin.), 1007
Loughborough.
- W. Bro. T. A. WITHEY, P.M. 1299 and 2608 Leeds;
P.P.G. Reg. West Lancs.
- Bro. Rev. J. W. A. MACKENZIE, M.A., Chap. 50
Hinckley; Prov. Gd. Chap.
- W. Bro. JOHN THORPE, P.M. 1333 Atherstone.
- Bro. HY. HENDERSON, 353 Burton-on-Trent.
- Bro. Wm. WALLWORTH KNIGHT, Treas. 1454 Albany,
W. Aust.
- W. Bro. J. HUNTER LITTLE, P.M. 1429 Newport,
Mon.; P.P.J.G.W. Monmouth.
- W. Bro. E. H. BUCKERIDGE, P.M. and Sec. 15 London.
- W. Bro. C. W. WATTS, P.M. and Sec. 283 (I.C.) Bris-
bane; P.P.G.W. and Pres. B. of G.P. (I.C.)
Queensland.
- Bro. W. G. SPENCER, 523 Leicester.
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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.

WE have again this year to deplore the death of another Honorary Member of the Lodge, in the person of Bro. GEO. W. SPETH, who died suddenly, from heart disease, at his residence at Bromley, Kent, on Friday, the 19th of April, 1901, aged 54. As Secretary of the "Quatuor Coronati" Lodge, No. 2076, London, and Editor of all the publications issued by that Lodge, his name has become familiar to reading Masons the whole world over, and his life was so thoroughly devoted to Masonic work, that the whole Craft suffers a well-nigh irreparable loss by his untimely decease. The following record of his Masonic career is taken from the account published in the *Freemason* of April 27th, 1901:—

Bro. George William Speth, whose name is so widely known as the able and obliging Secretary of our great literary Lodge—"Quatuor Coronati," No. 2076—and the editor of its Transactions and Antigrapha was initiated in the "Lodge of Unity," No. 183 London, on January 22nd, 1872, and having successively held the offices of I.G., S.D. and S.W., was at length installed as Master on the 27th of March, 1876. In 1880 he was the Lodge Organist, while the year following he published the history of the "Lodge of Unity," No. 183, from its constitution in 1769, though, owing to the loss of its original warrant and all the records anterior to 1782, it was impossible for him to say much about its earlier career. In 1884, Bro. Speth busied himself, in conjunction with the late Bro. Rev. A. F. A. Woodford, Bros. W. J. Hughan

and R. F. Gould, and other leading literary brethren, in founding the "Quatuor Coronati" Lodge, No. 2076, and from the day of its consecration until his death, he held uninterruptedly what in this, more than in any other Lodge under the English Constitution, is the exceedingly onerous and responsible position of Secretary. In this capacity he edited all the annual volumes of its Transactions, and had been the presiding genius in the publication of all its "Antigrapha" or "Reprints." In addition, he looked after the mundane interests of the Lodge, the compilation of its minutes, the collection of its annual subscriptions—and this alone is no light task in the case of a Lodge, which, taking its Inner and Correspondence Circle together, had a muster-roll in 1900 of nearly 3,000 members—the cataloguing of its library, and last, but not least, the organisation of its annual excursions. Yet in spite of all these heavy claims upon his time, Bro. Speth occasionally found leisure to visit other Lodges, and deliver lectures on the more important questions which arose in connection with our history and the subject of Degrees, &c., &c. Indeed we are confident we are not detracting from the very great merits pertaining to the other members of this important Lodge, when we affirm that much, if not most, of its success was due to his untiring energy and marvellous capacity for work. In 1896 the Grand Master conferred upon him the brevet rank of Past Assistant Grand Director of Ceremonies, an honour richly deserved and highly appreciated. Bro. Speth was a member—subscribing or honorary—of many Lodges and Chapters, a Fellow of the Royal Historical Society and a Life Governor of the three Central Masonic Charities.

From its commencement Brother Speth took a deep personal interest in the Lodge of Research. He was consulted as to its foundation and probable success, and was present at its consecration in October, 1892. On that occasion he installed the Worshipful Master, and was elected an Honorary Member, while in April, 1894, he read a Paper at the Lodge on "The Folk-Lore of Masonry in connection with the Master Mason." He again visited the Lodge at the Installation in September, 1896, and he was contemplating a fourth visit during the coming session.

Brother Speth's name is known to Freemasons the whole world over, his splendid work for the Craft has laid the Fraternity under a deep and lasting obligation, and his loss to Freemasonry is a loss indeed.

Whilst this Volume has been passing through the press, the Lodge has sustained a serious loss by the death of the Worshipful Master, Bro the Rev. H. J. MASON, B.A., which took place, after a long illness, at Ilkley, Yorks., on July 2nd, 1901. Our deceased Brother was a Dorsetshire Mason, having been Worshipful Master of the "De Moulham" Lodge, No. 1146 Swanage, in 1885-6 and 1886-7. Two years later he was appointed to the Vicarage of Wigston Magna, Leicestershire, and at once identified himself with Freemasonry in the Province, joining Lodges 1330, 2028 and 2429, while in 1893-4 and 1894-5 he served the office of Prov. Gd. Chaplain. He took an interest in the work of the Lodge of Research from its commencement, and in November, 1892, was elected a Member; he performed the duties of Chaplain for a period of five years, filled successively both Wardens' Chairs and was elected Worshipful Master in September last. He was in failing health at the time, and never attended another Meeting of the Lodge. A scholar, a good Mason and a genial companion, his loss will be severely felt by the Brethren of the Lodge of Research.

The Forty-First Meeting

and

Eighth Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 24th, 1900.

Bro. the Rev. H. S. BIGGS, B.A., P.P.G. Chaplain, the Worshipful Master, occupied the Chair, and was supported by a large number of Brethren, amongst whom were the following:—

Bros. Rev. H. J. MASON, B.A. (P.M. 1146), P.P.G. Chap., S.W. and W.M. elect; J. J. W. KNOWLES (P.M. 1007), P.P.S.G.D., J.W.; 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; H. HOWE (P.M. 1391), Prov. G.D.C., S.D.; G. NEIGHBOUR (P.M. 523), P.P.S.G.W., J.D.; R. B. STARKEY (P.M. 1391), P.P.S.G.D., D.C.; L. STAINES (W.M. 523), P.P.G. Org., I.G.; S. S. PARTRIDGE (P.M. 523 and 1560), D.P.G.M., P.A.G.D.C. (Eng.), P.M.; W. A. LEA (P.M. 523), Prov. G. Pur. and R. W. MARIES, Tyler.

Members of the Cor. Cir.—Bros. A. FERGUSSON (P.M. 1391), P.P.J.G.D.; G. B. CHALCRAFT, P.M. 50; J. CLIFTON (P.M. 279), Prov. G. Swd. B.; W. T. COLTMAN, P.M. 523; AR. SMITH, W.M. 1007; W. WALTERS, W.M. 1391; J. R. FREARS, W.M. 2081; E. R. FOX (Org. 2081), P.P.G. Org.; G. BONNER, I.G. 523; H. E. CLAYTON, Stwd. 523; F. W. MARCHANT,

Stwd. 50; J. BERRIDGE, 1391; A. S. NICE, 1391; P. JOSEPH, 523 and C. POYNOR, 523.

Visitors.—Bros. G. NEWSOME (P.M. 523), P.P.S.G.D.; A. LAURENCE (P.M. 523), P.P.G. Org; H. G. MARRIOTT (P.M. 2028), P.P.A.G.D.C.; J. MCROBIE, S.W. 523; W. T. TOPOTT, S.W. 279; W. EARP, Stwd. 279; W. BREAM, Stwd. 523; F. W. ISLIP, Org. 523; WM. JOHNSTONE, 250; A. J. MARSHALL, 279; HY. WESTRON, 523; R. B. ADCOCK, 279; G. D. POTTS, 523 and A. J. STORK, 523.

The Lodge was opened, and the Minutes of the last Meeting confirmed, after which the following Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

146. Bro. E. V. GREATBATCH, P.M. 418 Hanley and 2487 Stone; P.P.S.G.W. Staffordshire.
147. Bro. WALLACE E. HAWORTH, M.B., C.M., B.Sc., I.P.M. and Sec. 2678 Umtali, Rhodesia, S. Africa.
148. The "Manica" Lodge, 2678 Umtali, Rhodesia, S. Africa.
149. Bro. Capt. WM. SPEAK, P.M. 813 Fyzabad, Bengal, P.D.G. Supt. of Works, Bengal.
150. Bro. WM. F. LAWTON, Librarian 57 Hull.
151. Bro. JOHN FARNSWORTH, 523 Leicester.
152. Bro. WILFRED A. BOWSER, P.M. and Sec. 2000 London.
153. Bro. HENRY FREDERICKS, 555 (I.C.).

The Worshipful Master then proceeded to instal Bro. the Rev. HENRY JAMES MASON, B.A., S.W. and W.M. elect, according to ancient custom. The following Brethren were appointed and invested as Officers of the Lodge for the ensuing year, viz. :—

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

The Treasurer's statement of accounts was presented and passed, and a vote of thanks was accorded to him for his services, after which the following Brethren were elected to represent the Lodge on the local Masonic 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 H. HOWE.

Com. of Prov. Mas. Charity Ass. : Bro. Rev. H. J. MASON.

The following Lecture was given :—

References to Freemasonry in Early Printed Books.

By Bro. JOHN T. THORP, P.M., Secretary.

From the year 1722 onwards down to the present time, a constant succession of books have been written and published by Freemasons, for Freemasons, on Freemasonry. These consist principally of Books of

Constitutions, Pocket Companions, Works on Masonic Symbols and Antiquities, Rituals, Engraved Lists, By-Laws and Calendars, together with General Histories of the Craft—more or less authentic—and Histories of Private Lodges. Many of these books are exceedingly rare, and are known only to Masonic students, but there is scarcely a member of the Craft who is not familiar with some of the more recently published ones.

But prior to the publishing of the first Masonic work in 1722, and for some years after, many books were written, in some cases by Non-Masons, *not* especially for Freemasons, and *not* upon Masonic subjects, which yet contained references to Freemasonry, to its History and Antiquities, its Customs and Character.

The following extracts from twelve of these books, ranging from 1686 to 1746, should prove interesting to the Lodge of Research. Original copies of the books from the writer's own library are exhibited.

I. MEMOIRS OF THE LIFE OF THAT Learned
Antiquary, ELIAS ASHMOLE, *Esq*;
Publish'd by CHARLES BURMAN, *Esq*;
LONDON, Printed for *J. Roberts*, near the
Oxford-Arms, in *Warwick-Lane*, 1717.

Elias Ashmole, F.R.S.,* Antiquary and founder of the Museum at Oxford which bears his name, was born at Lichfield in 1617. When quite young he

* A Portrait of Ashmole is given as a Frontispiece to the present volume. Another portrait, by Faithorne, reproduced in A.Q.C., Vol. xi., p. 7, is contained in Ashmole's "The Way to Bliss," 1st Edit., 1658.

went to reside with a relative in London, and gave himself up to the study of the law. He married in 1638, and early in 1646 received a commission in Lord Ashley's Regiment at Worcester. After the surrender of that city in July, 1646, he retired to Cheshire, and in the following October was initiated in a Lodge of Freemasons at Warrington. The account he gives, in the Diary, of his admission is as follows:—*

“1646. Oct. 16th. 4.30. P.M.—I was made a
 “Free Mason at Warrington in Lancashire, with Coll:
 “Henry Mainwaring of Karincham in Cheshire. The
 “names of those that were then of the Lodge (were)
 “Mr. Rich Penket Warden, Mr. James Collier, Mr.
 “Rich. Sankey, Henry Littler, John Ellam, Rich:
 “Ellam, & Hugh Brewer.”

This extract is exceedingly interesting and valuable, as it is the earliest instance, given in a printed book, of the admission of a gentleman to a Lodge in England consisting exclusively of *speculative* Masons, for Bro. W. H. Rylands has shewn that nearly all those present were men of position, *and not one of them operative masons.*

In the year 1660 Ashmole was made Windsor Herald by King Charles II., being subsequently appointed to an office in the Excise. He seems however to have devoted a considerable portion of his time to the study of astrology and alchemy, and accumulated a very large collection of curiosities, many of which are preserved in the Ashmolean

* This is taken from Conder's "Hole Crafte and Fellowship of Masons," and not from the 1717 Edition of the Diary, which was incorrectly copied by Burman.

Museum at Oxford. He wrote a number of works, the most important of which was a "History of the Order of the Garter," published in 1672.

Ten years later he visited a Lodge of Freemasons in London, of which he wrote the following account in his diary:—*

"March, 1682.

"10:—About 5 p.m. I rec^d a Sumons to app^r at a Lodge to be held the next day, at Masons Hall London.

"11:—Accordingly I went and about Noone were admitted into the Fellowship of Free Masons.

"Sr. William Wilson Knight,† Capt: Rich: Borthwick, Mr. Will: Woodman, Mr. Wm. Grey, Mr. Samuell Taylour, and Mr. William Wise.

"I was the Senior Fellow among them (it being 35 yeares since I was admitted). There were p^rsent besides my selfe the Fellowes after named.

"Mr. Tho: Wise Mr: of the Masons Company this p^rsent yeare. Mr. Thomas Shorthose, Mr. Thomas: Shadbolt, — Wainsford Esq^r Mr: Nich: Young, Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson, and Mr. Will: Stanton.

"Wee all dined at the halfe Moone Taverne in Cheapeside, at a Noble dinner prepared at the charge of the New=accepted Masons."

The result of the search among the records of the Masons' Company of London, by Bro. Edward Conder, goes far to prove the existence of a Lodge

* *Vide* "Freemasonry in the 17th Century," by Bro. W. H. Rylands, F.S.A.

† Sir Wm. Wilson was a Leicester man; a short account of him was given in the 1896-7 Transactions of this Lodge, p. 12.

of *speculative* Masons, which worked in more or less close connection with that Company down to the year 1700,—and it was probably to that Lodge Ashmole paid a visit in 1682. Indeed it has been said, that one method of obtaining the freedom of the Masons' Company, was to become a member of this Lodge of *speculative* Masons.

The foregoing extracts from Ashmole's Diary are therefore most interesting and valuable, because they prove the existence of *Speculative* Lodges working both in London and the provinces during the 17th century.

Of Ashmole little more need be added. He was evidently a very unenthusiastic member of the Craft, or he would scarcely have allowed thirty-five years to elapse without visiting a Lodge, or showing by some entry in his Diary, that he was interested in the Fraternity. He died in 1692, aged 76, and was buried in Lambeth Church.

II. THE NATURAL HISTORY OF WILTSHIRE; BY
John Aubrey, F.R.S. (WRITTEN BETWEEN
 1656 AND 1691.) EDITED, AND ELUCIDATED
 BY NOTES BY JOHN BRITTON, F.S.A. &c. &c. &c.
 LONDON . . . 1847.

John Aubrey* was born in 1626 and was educated at Trinity College, Oxford. He was elected a Fellow of the Royal Society in 1662, and seems to have devoted many years of his life to the collection of details, for a history of his native county of Wiltshire.

* Portrait, *vide* Plate II.

“severall Counties for their reception: and when any
 “of them fall into decay, the brotherhood is to relieve
 “him &c. The manner of their Adoption is very
 “formall, and with an Oath of Secrecy.”

The Sir Wm. Dugdale, here referred to, was well known to Elias Ashmole, the latter having married Dugdale's daughter for his third wife in 1668, so that the particulars recorded in Aubrey's note may well have been obtained from that source. The opinion that the Freemasons are descended from the Church-building Masons of the Middle ages, is now held by many Masonic students, while the account given of their formal adoption, their signs and words, the relief of their indigent members and their oath of secrecy, indicate to some extent the character and customs of the Fraternity in the 17th century, and are consequently full of interest.

On the back of Folio 72 of Aubrey's MS. is the following additional Memorandum, dated 1691:—

“after Rogation Sunday

“Mdm, this day [May the 18th being Monday] is a
 “great convention at St Paul's church of the Fraternity
 “Accepted
 “of the ~~Free~~ Masons: where Sr Christopher Wren is
 “to be adopted a Brother: and Sr Henry Goodric
 “. . . of y^e Tower, & divers others — There
 “have been kings, that haue been of this Sodalitie.”*

In spite of the statement in the foregoing extract, there is no documentary proof that Sir Christopher Wren was ever a Member of the Masonic Brotherhood, so that Masonic students to-day are quite disinclined to accept Aubrey's statement, without further corroboration.

* Copied from Gould's "History of Freemasonry," chap. XII.

ration. It is also quite impossible to say who the kings are to whom he refers, although there is a tradition that several kings of England have been Masons.

III. THE Natural History OF STAFFORD-SHIRE.
 BY ROBERT PLOT. LL.D. KEEPER of the
 ASHMOLEAN MUSEUM And PROFESSOR OF
 CHYMISTRY in the UNIVERSITY of OXFORD.
 OXFORD. Printed at the THEATER,
Anno, M.DC.LXXXVI. (1686.)

Robert Plot* was born in 1640, and was elected Fellow of the Royal Society in 1677, of which he became one of the Secretaries in 1682; he was appointed first keeper of the Ashmolean Museum at Oxford by its founder in 1683, published his "Natural History of Staffordshire" in 1686 and died in 1696.

In Chapter VIII. of the above "History," there is a somewhat unfavourable and unfriendly criticism of Freemasonry. As Plot was not himself a Freemason, he necessarily had the information at second-hand, so that his account must be taken as his private opinion or that of his friends only, and not as an exact statement of facts concerning the Fraternity.

The account is as follows:—

"85. To these add the *Customs* relating to the "*County*, whereof they have one, of admitting Men "*into the Society of Free-masons*, that in the *moorelands* "*of this County* seems to be of greater request, than "*any where else*, though I find the *Custom* spread

* Portrait, *vide* Plate III.

“more or less all over the *Nation*; for here I found
 “persons of the most eminent quality, that did not
 “disdain to be of this *Fellowship*. Nor indeed need
 “they, were it of that *Antiquity* and *honor*, that is
 “pretended in a large *parchment volum* they have
 “amongst them, containing the *History* and *Rules* of
 “the craft of *masonry*. Which is there deduced not
 “only from *sacred writ*, but *profane story*, particularly
 “that it was brought into *England* by S^t *Amphibal*,
 “and first communicated to S^t *Alban*, who set down
 “the *Charges* of *masonry*, and was made paymaster
 “and Governor of the *Kings* works, and gave them
 “*charges* and *manners* as S^t *Amphibal* had taught him.
 “Which were after confirmed by King *Athelstan*, whose
 “youngest son *Edwyn* loved well *masonry*, took upon
 “him the *charges* and learned the *manners*, and obtained
 “for them of his Father a *free-Charter*. Whereupon
 “he caused them to assemble at *York*, and to bring
 “all the old *Books* of their *craft*, and out of them
 “ordained such *charges* and *manners*, as they then
 “thought fit: which *charges* in the said *Schrole* or
 “*Parchment volum*, are in part declared: and thus was
 “the *craft* of *masonry* grounded and confirmed in
 “*England*. It is also there declared that these *charges*
 “and *manners* were after perused and approved by
 “King *Hen. 6.* and his *council*, both as to *Masters*
 “and *Fellows* of this right *Worshipfull craft*.

“86. Into which *Society* when any are admitted,
 “they call a *meeting* (or *Lodg* as they term it in some
 “places) which must consist at lest of 5 or 6 of the
 “*Ancients* of the *Order*, whom the *candidats* present
 “with *gloves*, and so likewise to their *wives*, and enter-
 “tain with a *collation* according to the Custom of the
 “place: This ended, they proceed to the *admission*

“of them, which chiefly consists in the communication
 “of certain *secret signes*, whereby they are known to
 “one another all over the *Nation*, by which means they
 “have maintenance whither ever they travel: for if any
 “man appear though altogether unknown that can
 “shew any of these *signes* to a *Fellow* of the *Society*,
 “whom they otherwise call an *accepted mason*, he is
 “obliged presently to come to him, from what com-
 “pany or place soever he be in, nay tho’ from the
 “top of a *Steeple*, (what hazard or inconvenience soever
 “he run) to know his pleasure, and assist him; *viz.* if
 “he want *work* he is bound to find him some; or if he
 “cannot doe that, to give him *mony*, or otherwise
 “support him till *work* can be had; which is one of
 “their *Articles*; and it is another, that they advise
 “the *Masters* they work for, according to the best
 “of their *skill*, acquainting them with the goodness
 “or badness of their *materials*; and if they be any
 “way out in the *contrivance* of their *buildings* modestly
 “to rectify them in it; that *masonry* be not dishonored:
 “and many such like that are commonly known: but
 “some others they have (to which they are *sworn* after
 “their fashion) that none know but themselves, which
 “I have reason to suspect are much worse than these,
 “perhaps as bad as this *History* of the *craft* it self;
 “than which there is nothing I ever met with, more
 “false or incoherent.

“87. For not to mention that S^t *Amphibalus* by
 “judicious persons, is thought rather to be the *cloak*,
 “than *master* of S^t *Alban*; or how unlikely it is that
 “S^t *Alban* himself in such a barbarous Age, and in
 “times of persecution, should be *supervisor* of any
 “*works*; it is plain that King *Athelstan* was never
 “married, or ever had so much as any natural issue;

“(unless we give way to the fabulous *History* of *Guy*
 “Earl of *Warwick*, whose eldest son *Reynburn* is said
 “indeed to have been married to *Leoneat* the supposed
 “daughter of *Athelstan*, which will not serve the turn
 “neither) much less ever had he a lawfull son *Edwyn*,
 “of whom I find not the least umbrage in *History*.
 “He had indeed a *Brother* of that name, of whom he
 “was so jealous though very *young* when he came
 “to the crown, that he sent him to *Sea* in a *pinnace*
 “without *tackle* or *oar*, only in company with a *page*,
 “that his death might be imputed to the *waves* and
 “not *him*; whence the Young *Prince* (not able to
 “master his passions) cast himself headlong into the
 “*Sea* and there dyed. Who how unlikely to learn
 “their *manners*; to get them a *Charter*; or call them
 “together at *York*; let the *Reader* judg.

“88. Yet more improbable is it still, that *Hen.*
 “the 6. and his *Council*, should ever peruse or approve
 “their *charges* and *manners*, and so confirm these right
 “Worshipfull *Masters* and *Fellows* as they are call'd
 “in the *Scrole*: for in the third of his reigne (when
 “he could not be 4 years old) I find an *act* of *Par-*
 “*liament* quite abolishing this *Society*. It being therein
 “ordained, that no *Congregations* and *Confederacies*
 “should be made by *masons*, in their general *Chapters*
 “and *Assemblies*, whereby the good course and effect
 “of the *Statutes* of *Labourers*, were violated and broken
 “in subversion of *Law*: and that those who caused
 “such *Chapters* or *Congregations* to be holden, should
 “be adjudged *Felons*; and those *masons* that came to
 “them should be punish't by *imprisonment*, and make
 “*fine* and *ransom* at the *Kings* will. So very much
 “out was the *Compiler* of this *History* of the *craft* of
 “*masonry*, and so little skill had he in our *Chronicles*

“and *Laws*. Which *Statute* though repealed by a
 “subsequent *act* in the 5 of *Eliz.* whereby *Servants*
 “and *Labourers* are compellable to serve, and their
 “*wages* limited; and all *masters* made punishable for
 “giving more wages than what is taxed by the
 “*Justices*, and the *servants* if they take it &c., Yet
 “this *act* too being but little observed, 'tis still to be
 “feared these *Chapters* of *Free-masons* do as much
 “mischeif as before, which if one may estimate by
 “the penalty, was anciently so great, that perhaps it
 “might be usefull to examin them now.”

In reference to this criticism of Dr. Plot, Bro. W. J. Hughan* is of opinion, that “being prejudiced
 “against the Society of Freemasons, renders his testi-
 “mony respecting the Brotherhood all the more
 “valuable; his doubts in some respects, however,
 “being as groundless as were his fears of the ‘*Chapters*
 “of *Freemasons* doing as much mischief’ subsequently,
 “as they did before certain Statutes had been repealed.
 “. . . Though he declares he never met with
 “any History ‘so false or incoherent,’ a perusal of
 “the several paragraphs (85 to 88) will serve to
 “illustrate the failure of this Historian to appreciate
 “the testimony of the ancient Constitutions of the
 “Fraternity, as well as to prove his inability to
 “discover any serious misstatements in such documents
 “concerning the Society in comparatively modern
 “times.”

The earliest original “schrole,” of which the one mentioned by Plot was a late copy, was probably compiled several hundred years ago, slight mistakes

* *Vide* “The Old Charges of British Freemasons,” 1895, p. 31.

therefore in the document, or of subsequent copies of it, are not to be wondered at. Prince Edwyn alluded to as the son of King Athelstan, is believed to have been Prince Edwin of Northumbria, while the approval of all new craft ordinances as far back as the middle of the 15th century, by certain state officials is well authenticated, so that they may well be said to have received the approval of the King himself.

The particulars given by Plot of the old "parchment" agree in many respects with the "William Watson" MS., which may have been a later copy of the same original.

IV. THE ACADEMY OF ARMORY, OR, A STOREHOUSE OF ARMORY AND BLAZON. . . . By *Randle Holme*, of the City of *Chester*, Gentleman Sewer in Extraordinary to his late Majesty King *Charles* 2. And sometimes Deputy for the Kings of Arms. CHESTER, Printed for the Author, MDCLXXXVIII. (1688.)

Randle Holme, the third of that name,—born in 1627, died in 1699—like his father and grandfather before him, was a herald and deputy for the Garter King of Arms, for Cheshire, Lancashire and North Wales. The volume he left behind him as his life's work is a perfect storehouse of 17th century knowledge, and a monument to his untiring zeal in the search for information. It consists of Books I. and II. and part of Book III., the latter portion of Book III. as well as Book IV. never having been printed, on account of the lack of pecuniary help from the local gentry to publish them. To this he refers in an

Address to the Reader, at the end of the volume, of which Beloe says "Dr. Johnson confessed to me, with much candour that . . . it suggested the idea of his own inimitable preface to his Dictionary."

In Book III. Holme frequently alludes to "Free Masons" and "Free Masonry," as though they were familiar terms to him, and in Chap. 9, p. 393, he writes as follows, under the heading of Masons Tools:—

"I Cannot but Honor the Fellowship of the **Masons** "because of it (*sic*) Antiquity; and the more as being "a Member of that Society, called **Free-Masons**: "In being conversant amongst them I have observed "the use of these severall Tools following, some whereof "I have seen born in coats Armour."

He then proceeds to enumerate and describe some of the **Free Masons Tools**, many of which are still used as emblems in Freemasons' Lodges.

Again in Chapter 4, p. 205, he refers to the Seven Cardinal Virtues, which he describes as Faith, Hope, Charity, Temperance, Fortitude, Prudence and Justice, and later on, in Chapter 13, p. 466-7, he alludes to the Five Orders of Architecture, which are Tuscan, Doric, Ionic, Corinthian and Composite. Both these references are exceedingly interesting and significant.

The Harleian MS. 2054 in the British Museum, which is believed to have been written by this same Randle Holme about 1665, contains a version of the "Old Charges," a list of twenty-six names, including Randle Holme's, which was probably a list of members of some then existing Lodge, and the following form of oath:—

"There is seurall words & signes of a free Mason "to be revailed to y^u w^{ch} as y^u will answ: before

“God at the Great & terrible day of Judgmt y^u keep
 “secret & not to revaile the same to any in the
 “heares of any pson w but to the M^{rs} & fellows of the
 “said Society of free Masons, so helpe me God, &c.”*

It is quite possible that this form of oath was used in Lodges at that time, as both Aubrey and Plot refer to an oath being required from every candidate for admission.

A large amount of interesting information about Randle Holme is contained in two articles on “Freemasonry in the Seventeenth Century, Chester, 1650-1700,” by Bro. W. H. Rylands, in the *Masonic Magazine* for 1882.

V. THE TATLER. An essay by Mr. (afterwards Sir) Richard Steele, dated June 9th, 1709; in Ferguson’s “British Essayists,” Vol. I., p. 203, London, 1819.

Steele, who is believed not to have been a Freemason, in writing about a set of men who had formed themselves into a Society under the name of “Pretty Fellows,” says of them:—

“You see them accost each other with effeminate airs;
 “they have their signs and tokens like freemasons.”

It is quite evident from this, that it was a popular belief as early as the first decade of the eighteenth century, that the Freemasons had secret methods of recognition.

* *Vide* An Article by Bro. R. F. Gould in A.Q.C., I., p. 70.

Later on; also in "The Tatler," under date of May 2nd, 1760, the same writer again refers to a class of persons, of whom he says—

"One would think that they had some secret Intimation of each other like the Freemasons."*

These references to Freemasonry at so early a date are exceedingly valuable.

VI. LONG LIVERS: A CURIOUS HISTORY OF Such Persons of both Sexes who have liv'd several AGES, and grown Young again: . . . By EUGENIUS PHILALETES, F. R. S. . . . LONDON: Printed for J. HOLLAND at the *Bible and Ball* in *St. Paul's Church-Yard*, and L. STOKOE at *Charing-Cross*. 1722.

Eugenius Philaletes was a *nom-de-plume* of Robert Samber, a very prolific writer and translator, and who is believed to have been a Member of the Masonic Fraternity.

The only part of this Book which is interesting to Freemasons is the Dedication which commences as follows:—

"TO THE GRAND MASTER, MASTERS, WARDENS
"and BRETHREN, OF THE Most Antient and most
"Honourable Fraternity of the FREE MASONS OF *Great*
"*Britain and Ireland*, Brother EUGENIUS PHILALETES
"Sendeth Greeting."

This Dedication, which extends to fifty-one pages, is too long to quote *in extenso*, but the following passages will give some idea of the style.

* *Vide* An Article by Bro. R. F. Gould in A.Q.C., I., p. 70.

(p. v.) "I present you with the following Sheets,
 "as belonging more properly to you than any else.
 "By what I here say, those of you who are not far
 "illuminated, who stand in the outward Place, and
 "are not worthy to look behind the Veil, may find no
 "disagreeable or unprofitable Entertainment: and those
 "who are so happy as to have greater Light, will
 "discover under these Shadows somewhat truly great
 "and noble, and worthy the serious Attention of a
 "Genius the most elevated and sublime: The Spiritual
 "Celestial Cube, the only true, solid and immoveable
 "Basis and Foundation of all Knowledge, Peace and
 "Happiness. I therefore, my dearest Brethren, greet
 "you most heartily, and am glad of this Opportunity
 "to rejoice with you, inasmuch as it hath pleased the
 "Almighty, One, Eternal, Unalterable God, to send
 "out his Light, and his Truth, and his vivifying Spirit,
 "whereby the Brotherhood begins to revive again in
 "this our Isle, and Princes seek to be of this sacred
 "Society, which hath been from the Beginning, and
 "always shall be."

He proceeds then to lecture the Brethren, counselling them as to their faith and conduct, and continues:—

(p. xvi.) "The next Thing that I shall remember
 "you of is, to avoid Politicks and Religion: Have
 "nothing to do with these, as you tender your own
 "Welfare; they will be destructive to your beloved
 "Peace and Quiet, and have undone Millions; and
 "therefore in these latter Days, happy are they who
 "do not trouble themselves about either. You know
 "what I mean. But let the rash censorious World,
 "or such into whose Hands this Book may fall, from
 "hence fancy that we have neither Religion nor

" Politicks, let such know their Error : Ours is the best
 " Policy, it is Honesty ; it is the Policy of the holy
 " Jesus, who never disturbed Governments, but left
 " them as he found them, and rendered to *Cæsar*
 " the Things that were *Cæsar's*. Thus shall Princes
 " love and cherish you, as their most faithful and
 " obedient Children and Servants, and take delight to
 " commune with you, inasmuch as amongst you are
 " found Men excellent in all kinds of Sciences, and
 " who thereby may make their Name, who love and
 " cherish you, immortal.—It is the same thing in
 " relation to the Religion we profess, which is the
 " best that ever was, or will, or can be ; and whoever
 " lives up to it can never perish eternally, for it is
 " the Law of Nature, which is the Law of God, for
 " God is Nature. It is to love God above all things,
 " and our Neighbour as our self ; this is the true,
 " primitive, catholick, and universal Religion, agreed
 " to be in all Times and Ages, and confirmed by our
 " Lord and Master Jesus Christ, who tells us, that on
 " these hang all the Law and the Prophets."

Samber goes on to review some of the events in
 Biblical History, the Expulsion from Eden, the Deluge,
 the Exodus from Egypt, the crimes of David, the
 wisdom and idolatry of Solomon, the corruption and
 decay of Judea down to the commencement of the
 Christian era. He subsequently refers to the cruelties
 of the Middle Ages, and proceeds :—

(p. xlii.) " However, it is earnestly to be wished,
 " that some Prince or Great Men would (and they
 " would if they knew us) cast on us a favourable Eye,
 " by this means would they encourage Arts and
 " Sciences, which have been always worthy the Care

“of the wisest and best of Men ; this would open a
 “glorious way to celebrate the wonderful works of
 “the Almighty, and to do good to Men (which is all
 “our End and Aim) and of consequence should we
 “most cordially pray for our Noble and Illustrious
 “Benefactors, and transmit their Name with Honour
 “to remotest Posterity.—Drawing now towards a Con-
 “clusion, I shall beg your Attention to two or three
 “Things more, before I take my Leave of you.—Avoid
 “all Companies where ridiculing Religion is thought
 “witty, and more especially when the wretched Dis-
 “course is turned upon the adorable Mystery of the
 “most Holy Trinity, which is an eternal Doctrine,
 “believed by Wise Men in all Ages.”

(p. xliv.) “It is also well-becoming the Brother-
 “hood to be very respectful to all Clergymen, especially
 “those of the Established Church. In the next place,
 “never on any account connive at what the Wits
 “of the Age call roasting a Parson ; which besides
 “that it does no ways suit with a Gentleman or
 “honest man (which is the same thing) is barbarous
 “and cruel. . . . Take care also not to be con-
 “cerned in your Dealings with litigious Persons, who
 “on every Trifle are for going to Law ; rather make
 “up your Difference, though you lose by it.”

(p. xlix.) “And now, my Brethren, you of the
 “higher Class, permit me a few Words, since you are
 “but few ; and these few Words I shall speak to you
 “in Riddles, because to you it is given to know these
 “Mysteries which are hidden from the Unworthy.”

Then follow three or four pages of allegory,
 containing figures of speech which are quite meaning-
 less at the present time. He speaks (p. li.) of—

“The Object of your Wishes and Desires, that
 “admirable thing which hath a Substance neither too
 “fiery, nor altogether earthy, nor simply watery;
 “neither a Quality the most acute, or most obtuse,
 “but of a middle Nature, and light to the Touch,
 “and in some manner soft, at least not hard; not
 “having Asperity, but even in some sort sweet to
 “the Taste, odorous to the Smell, grateful to the
 “Sight, agreeable and delectable to the Hearing, and
 “pleasant to the Thought; in short, that One only
 “Thing besides which there is no other, and yet
 “everywhere possible to be found, the blessed and
 “most sacred Subject of the Square of wise Men.”

And again of

“a pellucid, diaphanous Palace of the true disinter-
 “ested Lovers of Wisdom, that transparent Pyramid
 “of purple Salt more sparkling and radiant than the
 “finest orient Ruby, in the Centre of which reposes
 “inaccessible Light epitomiz’d, that incorruptible celes-
 “tial Fire, blazing like burning Crystal, and brighter
 “than the Sun in his full Meridian Glories, which is
 “that immortal, eternal, never-dying PYROPUS, the
 “King of Gemms, whence proceeds every thing that is
 “great, and wise, and happy.” . . . And concludes
 as follows :—

“O my most beloved and for-ever-blessed Brethren,
 “hear me, hear the Voice of your Brother. We have
 “promised great Things. Greater Things are promised
 “to us. Let us keep these. Let us sigh after those.
 “Small is our Suffering. The Glory infinite. Many
 “are called. Few chosen. There is a just Reward

“for all Brethren, while we have Time, let us do
“good Works.”

.

“ March 1st. *Eugenius Philalethes*, Jun.
“ 1721. F. R. S.”

The body of the work contains nothing of sufficient interest to Freemasons to warrant any extracts from it.

VII. *Ebrietatis Encomium*: OR, THE PRAISE OF DRUNKENNESS. Wherein Is authentically, and most evidently proved, The *Necessity* of frequently *getting Drunk*; and, That the *Practice of getting Drunk* is most *Antient, Primitive, and Catholic*. CONFIRMED By the Example of *Heathens, Turks, Infidels, Primitive Christians, Saints, Popes, Bishops, Doctors, Philosophers, Poets, Free Masons*, and other Men of *Learning* in all Ages. BY BONIFACE OINOPHILUS *de Monte Fiascone*, A. B. C. . . . LONDON: *Printed for E. CURLL, over against Catherine Street, in the Strand.* 1723. Price 2s. 6d.

The writer, or rather the translator,* of this Book was Robert Samber, the author of “Long Livers,” just referred to, only under a fresh *nom-de-plume*.

In Chapter XV., p. 83, he treats as follows:—

* Bro. R. F. Gould in his Introduction to Bain's Reprint of this Dedication says, that “*The Praise of Drunkenness*,” is almost a literal translation of *L'Eloge de l'Yvresse* by Henry Albert de Sallengre.

“*Of Free Masons, and other learned Men,*
 “*that used to get Drunk.*”

“IF what Brother *Eugenius Philalethes*, Author
 “of *Long Livers*, a Book lately printed, and dedicated
 “to the *Free Masons*, says in his Preface to that
 “Treatise, be true, those Mystical Gentlemen very
 “well deserve a Place amongst the Learned. But
 “without entering into their peculiar Jargon, or
 “whether a Man can be sacrilegiously perjured for
 “revealing Secrets when he has none, I do assure my
 “Readers, they are very great Friends to the Vintners.
 “An Eye-witness of this was I my self, at their late
 “general Meeting at *Stationer’s Hall*, who having
 “learn’d some of their Catechism, pass’d my Examin-
 “ation, paid my Five Shillings, and took my Place
 “accordingly.

“We had a good Dinner, and to their eternal
 “Honour, the Brotherhood laid about them very
 “valiantly. *They saw then their high Dignity; they*
 “*saw what they were, acted accordingly, and shewed*
 “*themselves (what they were) MEN.* The *Westphalia*
 “Hams and Chickens, with good Plumb Pudden, not
 “forgetting the delicious Salmon, were plentifully
 “sacrificed, with copious Libations of Wine for the
 “Consolation of the Brotherhood. But whether, after
 “a very disedifying Manner their demolishing huge
 “Walls of Venison Pasty, be building up a spiritual
 “House, I leave to Brother *Eugenius Philalethes* to
 “determine. However, to do them Justice, I must
 “own, there was no mention made of Politics or
 “Religion, so well do they seem to follow the Advice
 “of that Author. And when the Music began to
 “play, *Let the King enjoy his own again*, they were

“immediately reprimanded by a Person of Great Gravity and Science.

“The Bottle, in the mean while, went merrily about, and the following Healths were begun by a great Man, the King, Prince and Princess, and the Royal Family; the Church as by Law established; Prosperity to old *England* under the present Administration; and Love, Liberty, and Science, which were unanimously pledged in full Bumpers, attended with loud Huzzas.

“The Faces then of *the most antient and most honourable Fraternity of the FREE MASONS*, brightened with ruddy Fires; their Eyes illuminated, resplendent blazed.

“Well fare ye, merry Hearts, thought I, hail ye illustrious Topers, if *Liberty and Freedom*, ye free Mortals, *is your essential Difference, richly distinguishes you from all others, and is, indeed, the very Soul and Spirit of the Brotherhood*, according to Brother *Eugenius Philalethes*. I know not who may be your *Alma Mater*, but undoubtedly *Bacchus* is your *Liber Pater*.

“*'Tis Wine, ye Masons, makes you free,
Bacchus the Father is of Liberty.*”

A further allusion to Freemasonry occurs at page 199, in a “Letter to the Author, signed F. Sans-Terre.” It is as follows:—

“*Thirdly and Lastly*, I wish in *Chap. 23*. in your Answer to the Objection, *That one cannot trust a Man that gets drunk*, you had been pleased to have taken Notice of the Taciturnity and Continency of the right Worshipful the *Free Masons* in this

“Respect. For tho’ otherwise they are *free* enough
 “of Speech, yet I do assure you, as to Secrets, tho’
 “some of them love the Creature very heartily, and
 “carouse abundantly, yet has it never been known,
 “tho’ never so fuddled (for Free Masons will get
 “fuddled) that they never discovered any of their
 “Secrets. This is irresistible, irrefragable, irrefutable, or
 “if you will, to speak (*norunt dialectici*) *in stylo infinito*,
 “non-resistible, non-refragable, and non-refutable, and,
 “indeed, is my *Argumentum palmare Scotisticum*.”

The following points in these extracts are worth noticing. The writer represents himself in this work as a “Cowan,” whereas in the Dedication to “Long Livers” he writes as a Member of the Fraternity, a circumstance which detracts much from his character. The Meeting to which he refers, and at which he boasts to have been present as an intruder, was probably the Meeting of Grand Lodge, held June 24th, 1721, when the Duke of Montagu was installed Grand Master, and the “Person of great Gravity and Science” was probably none other than the famous Dr. Desaguliers. The reference to there being no mention made, during the proceedings, of Politics or Religion, is curious, in view of the List of Toasts, which however was only of the character of those generally in vogue at the time, whilst the excessive drinking to which he alludes, was a custom which then pervaded all classes of society. It is also interesting to note that the Society is designated “most antient and most honourable,” a title which is still claimed for it, and that the Secrets of the Fraternity seem then to have been as sacredly held as they undoubtedly are at the present time.

VIII. THE PLAIN DEALER: BEING SELECT ESSAYS
ON SEVERAL CURIOUS SUBJECTS,
Publish'd Originally in the YEAR 1724. And
now first Collected into TWO VOLUMES. VOL. I.
LONDON: Printed for *S. Richardson*, and
A. Wilde: . . . M.DCC.XXX. (1730.)

No. 51, dated *September* 14, 1724, of this curious and rare collection of Essays, contains the following reference to Freemasonry on pages 426 to 431; the subject of the Essay is "Credulity."

"I WILL not be so partial, to our Worshipful
"Society of FREE *and* ACCEPTED MASONS, as to for-
"bear reproving them, on this Occasion, for the
"unaccountable Pother and Noise they have lately
"made in the World. What Stories have been told
"to amuse, and engage the *Credulous*? What Re-
"flections, what Reproach, have they brought upon
"That ANCIENT ORDER, by making Proselytes, in so
"cheap and so prostituted a Manner? It afflicts me
"sensibly, when I see Coxcombs introduc'd into our
"*Lodges*, and made privy to our *Secrets*. I have often
"enter'd my Protest against this Abuse, in private
"Society; and must use the Freedom to offer this
"Memorial, in my publick Character. 'Tis my
"Opinion, That the late Prostitution of our *Order* is
"in some Measure, the betraying it. The weak Heads
"of *Vintners, Drawers, Wigmakers, Weavers, &c.*
"admitted into our *Fraternity*, have not only brought
"Contempt upon the Institution, but do very much
"endanger it. And I have heard it ask'd, Why we
"don't admit *Women*, as well as *Taylors*, into our
"*Lodges*? I must confess I have met with as *suffi-*
"*cient* Heads among the *Fair Sex*, as I have found

“in the BROTHERHOOD: I have some Reasons to
 “fear, that our SECRETS are in Danger. There is,
 “in the Conduct of too many, since their Admission,
 “the

“ ——— ——— ——— *Cæcus amor sui,*

“ *Et tollens vacuum plus nimio Gloria verticem;*

“ *Arcanique Fides prodiga, perlucidior vitro;*

“which is expressly prohibited by our Excellent
 “RULES and CONSTITUTIONS; and, which is the very
 “Characteristick of the Fools, that were received into
 “the LODGES at ROME, in the Days of AUGUSTUS
 “CÆSAR; and whereof our Brother HORACE com-
 “plain'd vehemently, in an *Ode* to VARUS, who was
 “then GRAND MASTER. But whatever Freedoms
 “others imagine they may lawfully and discreetly
 “use, my Conscience cannot brook them.

“ — — — — — NON EGO TE — — — — —

“INVITUM QUATIAM: NEC — — — — —

“SUB DIVUM RAPIAM — — — — —

“MY Female Readers, and, I'm afraid, some of the
 “*Brotherhood* may stop here, and stare, as if I had
 “blabb'd out the whole *Mystery*. They may be
 “doubtful whether the above Words, and Dashes may
 “not be *decypher'd* into the famous *Mason Word*?
 “But I leave the Ignorant to their *Wonder*; and
 “proceed to assure my *Brethren*, that they have
 “promoted *Superstition* and *Babbling*, contrary to the
 “Peace of our Sovereign Lord, the King, by their
 “late Practices, and Condescensions. Alarming Re-
 “ports, and Stories of LADDERS, HALTERS, DRAWN
 “SWORDS, and DARK ROOMS, have spread Confusion
 “and Terror: And, if the Government does not put
 “the Laws against us in Execution, it will be an
 “extraordinary Favour, or *Oversight*. For my own

“Part, I am so faithful a Subject, and have the
 “Weal of *Our Ancient Order*, so much at Heart, that
 “unless the GRAND MASTER puts a Stop to these
 “Proceedings, by a peremptory Charge to the
 “BROTHERHOOD, I wish I cou’d honourably enter
 “into ANOTHER.”

Following this are two letters on the subject of
 The Gormogons, a Society which was founded in
 opposition to the Freemasons, and which enjoyed
 some popularity in the early part of the eighteenth
 century.

The writer of this Essay may have been, as he
 intimates, a Member of the Masonic Fraternity, or
 he may not. At any rate there seems to have been
 at that time, as in the present day, an outcry against
 the admission of unsuitable men into the Society,
 men who are neither an ornament nor a credit, and
 who eventually become a burden. It is curious to
 see how in this matter history has repeated itself.

IX. A TREATISE OF ARCHITECTURE . . . By
 SEBASTIAN LE CLERC, . . . Engraven in
 CLXXXI Copper Plates By JOHN STURT.
 LONDON: Printed and sold by *Richard Ware*,
 at the *Bible and Sun* in *Amen-Corner*, near
Pater-Noster-Row. 1732. 2 Vols.

In Vol. II. of this work, which consists exclusively
 of architectural designs and figures, there are four
 engraved plates of Dedications, all signed by the
 English editor, John Sturt. The first of these Dedi-
 cations is “TO THE MASTER and WARDENS OF

The Worshipful Comp^o of Masons London." At the head of the page are the Arms of the Masons Company, with the motto "IN THE LORD IS ALL OUR TRUST."

Although this Dedication is to the Masons Company, which was at one time an exclusively *operative* body, yet Bro. Edward Conder has shewn, in his "Hole Craft and Fellowship of Masons," that a Lodge of *Speculative* Masons was at one time held in connection therewith, and that one means of obtaining the Freedom of the Company was by becoming a Member of this Lodge, and there is very little doubt that many availed themselves of it.

X. THE CEREMONIES AND RELIGIOUS CUSTOMS OF THE VARIOUS NATIONS OF THE KNOWN WORLD . . . By Mr. BERNARD PICART; . . . LONDON: Printed for CLAUDE DU BOSC, Engraver at the *Golden Head* in *Charles-Street, Covent-Garden*. M.DCC.XXXIII—M.DCC.XXXIX. (1733-1739.) 7 Vols. Folio. Plates.

The original French edition, of which the above is an English translation, was published in Paris in four folio volumes between the years 1723 and 1732.

In Vol. VI. of the above English edition is the well-known Plate of "Les Free Massons," which gives a pictorial list of the meeting-places of all Lodges on the English Register in 1735, Nos. 1 to 129, with a representation of some English Freemasons at work. As the Lodge No. 129 was not warranted until January 26th, 1735, it is clear that this Plate could

not have been included in the original French edition of 1723-1732. It was probably added to the English edition, as a recommendation to English Freemasons, and in the hope that the work would be freely purchased by the English nobility and gentry, of whom many were at that time becoming members of the Fraternity.

On page 203 of Vol. VI., in writing about The Labadists, Picart refers to Freemasonry as follows:— The States of Holland, having been petitioned by Labadie the founder of the Sect, promised that “he should enjoy the Protection given by the States to all Religions.” He then continues:—“But if this Story, related by a professed Enemy to the *Dutch*, is true, the Policy of the States was then very different from what it now is, since they have lately put a Stop to all the Meetings of a Society which is no ways offensive to Religion, good Manners, or political Government, and has, and does still flourish in *Great Britain*, under the Protection of the greatest Men of that Kingdom, even Princes of the Royal Family.” To this he adds the following Note:—

“The Free-Masons who are so well-known in *England*, that we need not give our Readers any Account of them: Besides, as it is not a religious Society, it is out of the Sphere of this Work: But the ignorant or curious Reader may consult the Book of their *Constitutions*, and the *Defence of Masonry*, occasioned by a Pamphlet, called *Masonry Dissected*. The Prints here annexed represent Free-Masons.”

This Extract and the Plate therein alluded to, are interesting, because they indicate the high position the Order had already attained in the estimation of

many in this Country, and enables a comparison to be made between the patronage accorded to it by Royalty in England, with the harsh treatment meted out to its adherents in other Countries. With reference to the Portrait of Sir Richard Steele, which is placed at the head of the Plate "Les Free Massons," no reason can at present be given for it being placed there, as he is believed not to have been a Freemason.

XI. THE BUILDERS Compleat CHEST-BOOK OR LIBRARY OF ARTS and SCIENCES,
By B. LANGLEY. LONDON: Printed by H. WOODFALL, for the AUTHOR, in *Meard's Court, Dean-Street, Soho.* 1738. 2 Vols.

Batty Langley, the author of this Book, was a very prolific writer, his works having reference principally to Architecture and Building. He is believed to have been a Freemason, and according to Gould ("History of Freemasonry," Vol. I., p. 77), one of his books is dedicated to "the Right Hon. and Right Worshipful Masters of Masonry, by their humble Servant and affectionate brother."

The Builders Compleat Chest-Book was probably intended exclusively for builders and workmen, although in the List of Subscribers contained in Vol. I. are the names of two Lodges, viz.:—The "Sun" Lodge of Free and Accepted Masons, in St. Paul's Church-Yard, and the "Talbot" Lodge of Free and Accepted Masons, at Stourbridge.

In the Introduction to the subject of Geometry, in Vol. I., p. 61, Langley gives the legendary history of the origin of Geometry or Masonry, as found in the

“Old Charges,” which is familiar to all Masonic students. He mentions in this history such well-known names as Jabal, Tubal Cain, Hermes, Nimrod, Abraham, Euclid, Hiram, Grecus, St. Alban, Athelstan and Edwin. It seems clear from the inclusion of this legendary history, that there was a very close connection between *operative* and *speculative* Masonry as late as the fifth decade of the eighteenth century.

XII. THE BUILDER'S JEWEL: OR, THE YOUTH'S INSTRUCTOR, . . . By B. and T. LANGLEY. LONDON: Printed for R. WARE, at the *Bible and Sun* in *Amen-Corner*, near *Paternoster-Row*, MDCCXLVI. (1746.) [*Price* 4s. 6d.]*

This work by Batty and Thomas Langley, the former of whom wrote the book, No. XI., just referred to, was intended for Apprentices to the building trade. The only portion of it that possesses any interest for Freemasons is the Frontispiece, which is full of Masonic symbols. Amongst these are the Three Pillars, Sun, Moon and Master, Wind blowing E. and W., two Tracing-boards, Bible, Square and Compasses, Square, Level and Plumb-rule, Dial showing High Twelve, Mosaic Pavement G. and Two Pillars, 3—5 and 7, W. S. and B., H. and G., and Mound with Sprig and 15.† This Frontispiece is inscribed “Batty Langley, Invent. A.L. 5741. Tho: Langley Del. & sc.”

*The first edition of this book was published in 1741; a tenth edition was advertised in 1766.

† A facsimile of this Frontispiece was given in the 1896-7 Transactions of this Lodge.

It is exceedingly curious that a book dealing exclusively with the operative part of the Craft, should have contained a Frontispiece of this description, and the question naturally arises "Was it intended to arouse curiosity and stimulate enquiry?"

The foregoing extracts throw much light on the Freemasonry of the latter portion of the seventeenth and the beginning of the eighteenth centuries, a period which is full of interest to all students of Masonic history, inasmuch as it was during that time that the Society gradually changed from *operative* to *speculative*, the old *operative* Lodges giving way to those founded on a purely *speculative* basis by the Grand Lodge of England. It is much to be regretted, that our knowledge of this transition period is still exceedingly limited, but from time to time some discovery is made and some information is brought to light, which will in due course, it is hoped, make up a complete history of the Craft for the Freemasons of years to come.

Some of the Works from which these extracts are taken, are exceedingly rare, and it is very doubtful if twelve similar books have ever been brought together to illustrate a Masonic Lecture.

A letter was read from Bro. WM. VIAL, P.M. 1007, P.P.S.G.W., resigning his Membership of the Lodge, it being quite impossible for him to attend the Meetings. The resignation was received with much regret.

The SECRETARY notified apologies for non-attendance from Bros. W. J. HUGHAN (Torquay), T. B. WHYTEHEAD (York), G. W. BAIN (Sunderland), B. BIGGS, C. S. BURDON (London), W. A. BOWSER (London) and others.

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

The usual *Conversazione* followed, at which there was quite a record attendance. The Worshipful Master having been obliged to retire on account of ill-health, Bro. the Rev. H. S. BIGGS, I.P.M., presided. During the evening short Addresses were given by Bro. F. W. BILLSON, P.M., on "The Scope and Sphere of Literary Lodges," by Bro. the Rev. H. S. BIGGS, I.P.M., on "The past history of the Lodge of Research," and by Bro. J. T. THORP, Sec., on "The future of the Lodge." A musical programme, to which Bros. J. C. McROBIE, S.W. 523, W. EARP, Stwd. 279, A. J. STORK, 523, and the Rev. H. S. BIGGS, I.P.M., contributed, was much appreciated, while the Books and antique Masonic Jewels exhibited by the Secretary increased the interest of the Meeting, which was pronounced, on all hands, to have been one of the most successful and enjoyable ever held under the auspices of the Lodge of Research.

The Forty-Second Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on November 26th, 1900. In the absence, through serious illness, of the Worshipful Master, Bro. the Rev. H. J. MASON, B.A., the Chair was occupied by the Immediate Past Master, Bro. the Rev. H. S. BIGGS, B.A. There was a large attendance of Members and Visitors.

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

154. Bro. G. D. POTTS, 523 Leicester.
155. Bro. ALMA J. MARSHALL, 279 Leicester.
156. Bro. HY. JOHN HEGINBOTHAM, L.R.C.P. (Edin.),
1007 Loughborough.
157. Bro. T. ARCHER WITHEY, P.M. 1299 and 2608
Leeds, P.P.G. Reg. West Lancs.
158. Bro. Rev. J. W. A. MACKENZIE, M.A., Chap. 50
Hinckley, Prov. G. Chap.
159. Bro. JOHN THORPE, P.M. 1333 Atherstone.
160. Bro. HY. HENDERSON, 353 Burton-on-Trent.

The following Paper was then read:—

The Landmarks of Freemasonry.

By W. Bro. F. W. BILLSON, LL.B. (P.M. 1391),
P.M., P.P.G. Reg.

Whatever may have been the early history of Freemasonry, whoever may have been our Masonic forefathers, whether we accept as true the traditional history of our Order, or favour the more limited view of the strictly historical school of Masonic writers, it must be admitted that the early history of Freemasonry is clouded by uncertainty, and finally loses itself in the mists of the ages. Nor ought we to express surprise at this, considering that our Order looks with a jealous eye upon all Masonic writings, and in some respects positively and without qualification forbids the use of any writing, whether by letter, character or figure. Fortunately, however, for us, there are still preserved, in the copies of the Ancient Charges, records which establish beyond all controversy a very respectable antiquity for our Order, and it may be remarked, that the earliest of such records do not show our Society as an infant just springing into existence, but on the contrary, as a vast and well-regulated organisation, practising a peculiar system of morality, making use of symbols, and possessing secrets, whereby members could make themselves known and be recognised as Brothers the wide world over.

The essential principles of that system of morality, and those secret means of recognition have been handed down from generation to generation, unchanged and unimpaired, and constitute to-day, as they have done

in the past and must do in the future, so long as Freemasonry is Freemasonry, the Landmarks of our Order.

“Times change and we with them.” Not so the Landmarks of our Order. They, like the laws of the Medes and Persians, change not. It is not in the power of any man or body of men to make innovations in the body of Masonry. The Landmarks of Freemasonry are the metes and bounds to the liberties and freedom of the Brethren, whether as individuals or congregated in Lodges; they set the limits upon the powers of any Brother, whether he be the Grand Master or the humblest Brother in the Craft, to introduce or permit change.

The distinguishing characteristic of a Landmark, therefore, is *unchangeability*. From this characteristic spring two noteworthy features of all Masonic Landmarks, first *antiquity* and secondly *universality*, for as no body of men, having power to make laws, rules or regulations, can deprive themselves of the power from time to time to repeal, modify or amend the laws, rules and regulations so made, it follows that if the origin of any law or rule can be traced, it is a law or rule only, and not a Landmark. Likewise, if any rule or regulation be found applicable only to some local area, it follows that such rule or regulation must, at some time or another, have been enacted or made by the powers having jurisdiction in that local area, and, being the subject of enactment, cannot be a Landmark.

Such being the general nature and characteristics of the Landmarks of Freemasonry, one might reasonably expect to be able to find somewhere, say in the Book of Constitutions or the Masonic Ritual, a full

list of the Landmarks, together with a more or less clear explanation of them, and the more might this be expected, seeing that every Brother is bound to preserve them sacred and inviolable, and any deviation from them constitutes a most heinous Masonic offence. Is there any such full list of the Landmarks anywhere?

Turning first to the Book of Constitutions, what do we find? In the General Regulations of 1721, No. 39, it is laid down—

“Every *Annual* GRAND-LODGE has an inherent
 “Power and Authority to make *new Regulations*, or
 “to alter these, for the real Benefit of this *ancient*
 “*Fraternity*: Provided always that the *old* LAND-
 “MARKS *be carefully preserv'd*, and that such Altera-
 “tions and *new Regulations* be proposed and agreed
 “to at the third Quarterly Communication preceding
 “the *Annual Grand Feast*.”

This is believed to be the first printed or written use of the word “Landmarks” in connection with our Order, and implies that there is a difference between a Landmark and a Regulation.

In the latest edition of the Book of Constitutions we find the word used as follows:—

“Art: 4. The Grand Lodge possesses the supreme
 “superintending authority, and alone has the inherent
 “power of enacting laws and regulations for the govern-
 “ment of the Craft, and of altering, repealing, and
 “abrogating them, always taking care that the antient
 “Landmarks of the Order be preserved.”

This is an admission that Grand Lodge has no power of altering the Landmarks.

“Art: 65. If it shall appear to the Grand Master that any proposed resolution contains anything contrary to the antient Landmarks of the Order, he may refuse to permit the same to be discussed.”

And lastly—

“Art: 132. Every Master elect, before being placed in the chair, shall solemnly pledge himself to preserve the Landmarks of the Order, to observe its antient usages and established customs, and strictly to enforce them within his own Lodge.”

This Article is useful to shew that there is a difference between a Landmark on the one hand, and an ancient usage or established custom, on the other.

These, it is believed, are the only references to the Landmarks in the Book of Constitutions, and it must be admitted that none of them carry the student very far in his enquiry as to what are the “Ancient Landmarks of the Order.”

Let us turn now to the Ritual, where we find the following uses of the word “Landmarks.”

In the Charge after passing, the candidate is informed that as a Craftsman, in our private assemblies he may offer his opinion on such subjects as are introduced in the lecture, under the superintendence of an experienced Master, who will guard the Landmarks against encroachment.

Again, in the Charge after raising, the Candidate is thus addressed, “The ancient Landmarks of the Order, which are here entrusted to your care, you are to preserve sacred and inviolable.”

Neither of these passages, however, give much of a clue to the nature and character of the Landmarks,

much less a clear and distinct enumeration of them. Yet it is believed that these are the only expressed uses of the word "Landmarks" in the Ritual of ordinary Craft Masonry.

It only remains, therefore, for the student after knowledge of our Landmarks to search the Masonic writers, and here he will find that chaos reigns supreme. Whereas some writers restrict the Landmarks to the strictly essential principles of our system of morality, others admit to the rank the obligations, signs, tokens and words, and some go so far as to include in the list the ceremonies of the three degrees, the form, dimensions and support, the ground, situation and covering, and the ornaments, furniture and jewels of a Lodge, or their characteristic symbols. It will be understood therefore, how loose and unsatisfactory are some of these lists, excluding things that are essential, and admitting others that are unessential. It will also be expected, under these circumstances, that the number of the Landmarks specified by the various Masonic writers would differ materially. Mackey, who is perhaps the most favoured of the Masonic writers, in his Text-Book of Masonic Jurisprudence enumerates twenty-five Landmarks. Some writers say there are more, others less. One writer gives a list of fifty-five. When Doctors differ, who shall decide? Undoubtedly, on the subject of Landmarks, there is room for honest difference of opinion, and the student can realise the wisdom of the advisers of our Grand Lodge in abstaining from advising, under the circumstances, that the Landmarks should be enumerated in our Book of Constitutions. In the words of the late Bro. A. F. A. Woodford, "the subject of our ancient Landmarks is a subject upon

which much can be said, but upon which little ought to be dogmatically laid down."

Upon one point most Masonic writers agree, namely, that the Landmarks are of such a nature, that the violation of any one of them by any Brother, puts that Brother outside the pale of Freemasonry, as certainly as a man in an enclosure, by stepping over the outer fence, puts himself outside that enclosure. In other words, a Brother by violating a Landmark becomes *ipso facto*, a spurious Mason. It is therefore clear, that every prerogative, usage, or custom which has been exercised, observed or practised from time immemorial is not necessarily a Landmark. It is a heinous offence for a landowner to remove his neighbour's landmark, whether that landmark be a hedge, ditch, wooden fence, or even a stone or stake, but within the limits of his own land a certain liberty or licence is allowed. The experience of generations may have established what now are regarded as the rules of good husbandry, but the landowner is not obliged to cultivate his farm according to those rules, although it would be best for him and the landed interests generally if he would do so. Courts indeed, may have decided that he shall so use his own land as not to injure his neighbour, but if the landowner should act contrary to any such decisions, he does not commit an offence, but in a civil action may be obliged to compensate his neighbour for the injury done. So is it with Freemasonry. The Landmarks shew the limits of our inheritance, and to violate those limits is a serious offence. Within those limits, however, a certain liberty or licence is given to the Brethren. The experience of the past may have convinced our Masonic forefathers, that the interests of the Fraternity

generally, and of the Brethren individually, will be best served by entrusting to our Grand Master certain prerogatives, by the Brethren observing certain rules of conduct, by excluding from discussion in Lodge certain subjects likely to lead to dissension, or by the enactment of certain laws and regulations. Still as each of these matters is within the outer limits of Freemasonry, they are not Landmarks of the Order.

We will now proceed to deal specifically with what have been, by one writer or another, described as Landmarks. We will classify them under five heads, namely :—

1. Those relating to T.G.A.O.T.U.
2. Those relating to Freemasonry as a system of morality, including the ritual and modes of recognition.
3. Those relating to the Grand Master.
4. Those relating to private Lodges.
5. Those relating to the Brethren. These latter we will consider under two sub-divisions, namely :—
 - (a) In relation to the General Assemblies of Freemasons or their modern equivalent Grand Lodge.
 - (b) In relation to private Lodges and one another.

It is not claimed that this is a scientific method of classification, but it will answer present purposes.

First then as to those Landmarks which relate to T.G.A.O.T.U. we have the following :—

A belief in the existence of a Supreme Being as the Great Architect of the Universe. This belief is absolutely essential in every candidate; indeed, a person

seeking admission is not described as a candidate, until he has affirmed such belief. An atheist is not qualified to be made a Mason, and the ceremony of the first degree should absolutely prevent him becoming one.

We also have as a Landmark—A belief in a future life or the immortality of the soul. This doctrine runs through the whole symbolism of our Order. Some writers state, that a belief in a future life is an essential qualification in every candidate for admission into the Craft, but nowhere is such a belief required of him. It is rather a fundamental doctrine of our system of morality, which may be left to be understood and believed in as the candidate advances, and herein it differs from a belief in T.G.A.O.T.U., which belief must be held by the candidate before he is admitted.

A third Landmark of this class is—The V. of the S.L. contains the revealed will of T.G.A.O.T.U., and constitutes an indispensable part of the furniture of every Lodge. A great deal of controversy has arisen as to the meaning of "the V.S.L." within the meaning of this Landmark. I think the better opinion is, that in every Lodge warranted under a Christian Grand Lodge, the Bible is the V.S.L. In Lodges warranted by a Jewish Grand Lodge the Old Testament may be used. In Lodges warranted under a Grand Lodge professing the Mohammedan faith, the Koran is the proper book. That is to say, the Great Light in Freemasonry is that volume, which by the religion of the country of the G.L. warranting the Lodge in question, contains the revealed will of T.G.A.O.T.U. The distinction however between the Great Light and the volume upon which the candidate elects to be

obligated must be clearly drawn. In most Lodges in this country the same volume is used for both purposes, but this is not necessary. For the purpose of the obligation, any book may be used which the candidate declares will make the obligation binding upon him. Of course by any book is here meant any such book as is before referred to. The instance of the Grand Lodge of Peru violating this Landmark by substituting the B.C. for the V.S.L., and its sequel, will be fresh in the memory of every Brother, and need not be further referred to.

We now come to Class 2, or those Landmarks which relate to Freemasonry as a System of Morality, including the Ritual and the modes of recognition. Of these the following may be enumerated:—

Freemasonry is a speculative science, founded upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching. Little need be said as to this Landmark, for it will be sufficiently clear to every thoughtful Brother.

Again, the division of symbolic Masonry into grades or degrees is another Landmark. I purposely refrain from specifying the number of the degrees, for although it is very probable that the essence of our three degrees and of the R.A. have always been a part of Freemasonry, there appear to be very grave doubts as to whether the three degrees, as we now know them, have always existed as three separate and distinct degrees.

The secrecy of the Institution is a very important Landmark, it being the foundation of our Order. Divested of its secrecy, the Institution would lose its identity and must soon totter and fall.

Again, the modes of recognition are unquestioned Landmarks, and admit of no variation. The "Moderns" Grand Lodge did, at one time, sanction a reversal of the words of the first and second degrees, but the evils of such violation of the Landmark were so manifest, as to leave no choice but to return to the old order of things. No one can read the histories of the rival Grand Lodges, and fail to realise how suicidal a course this was for the "Moderns," or how materially it assisted the "Ancients."

These I think are all the Landmarks which belong to this class. Some writers however mention the legend of the third degree as a Landmark belonging to it, but although this is a very ancient legend and universally recognised, not only in our Order, but without, as those Brethren, who had the privilege of hearing Bro. Speth in his lecture on "Foundation and Completion Sacrifices," will readily admit, still I doubt whether it has any more claim in itself to be classed as a Landmark, than say the Charge after Initiation or any other portion of our ritual. Some writers also enumerate as Landmarks of this class, the symbolical meaning of our working-tools, furniture, etc., but if they are, then it would not be lawful to discard any of our symbols or to add fresh ones, whilst it is well-known, that many of the symbols which were formerly in use amongst us, are not now recognised.

To Class 3, namely, the Landmarks relating to the Grand Master, belongs only one Landmark, namely, The government of the Fraternity by a presiding officer called a Grand Master. Grand Lodges are modern systems of legislative government, but Grand Masters have existed from time immemorial, and would still be necessary should Grand Lodge be

abolished. If the General Assemblies of Freemasons are considered as the predecessors of Grand Lodge, then it may be conceded that Grand Lodges are ancient, but it must be remembered that there is a great difference between them, for, whereas all Freemasons were entitled to attend and be heard at the General Assemblies, now only those Brethren who have risen to the rank of Master, Past Master or Warden can attend. It may be urged that this is for the sake of convenience only, but it marks a very great change.

Some writers include in this class the following as Landmarks, viz. :—

The Prerogative of the Grand Master to preside over every assembly of the Craft wheresoever and whensoever held.

The Prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.

The Prerogative of the Grand Master to grant dispensations for opening and holding Lodges for conferring degrees, and—

The Prerogative of the Grand Master to make Masons *at sight*.

Now it is not disputed that these prerogatives may have been exercised by Grand Masters from time immemorial, but they are only more or less necessary incidents to the office of Grand Master. They are not Landmarks, for they lack the very necessary qualification of being essential to Freemasonry. A Landmark is binding upon all Masons, even a Grand Master, whilst the prerogatives mentioned may be exercised or not, at the sole discretion of the Grand Master.

Will any Brother say that if the Grand Master refused to recognise any of these prerogatives, or to exercise them, until after the matter had been considered and voted upon by Grand Lodge, that he would thereupon become a spurious Mason, and put himself outside the pale of Masonry? Such would be the result if they are Landmarks, but the matter only wants to be thus put, to shew they are not Landmarks. As I have said, these prerogatives may be and no doubt are sanctioned by immemorial usage and custom, but that alone does not constitute them Landmarks of our Order.

In Class 4, namely, Landmarks relating to private Lodges, we may mention, first, the necessity for the work of Masonry to be transacted in Lodges or assemblies of Masons. Originally, no doubt, the Lodge would be convened, the work transacted, and then the Lodge dissolved. The formation of regular, permanent Lodges, warranted by a central authority, and meeting on days fixed by bye-laws, is only a very modern innovation, indeed not so old as the formation of the Grand Lodge of England. In this connection it may be pointed out, that now an unattached Brother can never put forward any claim to Masonic privileges, and the Book of Constitutions provides for him losing rank, and limiting the number of his visits to Lodges.

Secondly, we may mention as a Landmark of this class, the government or management of a Lodge of Freemasons by three officers, with the prerogatives and discharging the duties of our W.M., S.W. and J.W. Three governing officers are essential to the holding of a valid Lodge. An assembly meeting under a Chairman and Vice-Chairman, or a President and a Vice-President, would not be recognised as a Lodge.

It will be readily understood that there is no virtue in a name, for the names of the three presiding and ruling officers, of course, vary in different countries.

Another Landmark of this class is, that no Lodge can interfere with the business of any other Lodge, nor give degrees to Brethren initiated in any other Lodge, without the consent of that Lodge. This Landmark is probably subject to this qualification, namely, if a Brother has been initiated in one Lodge and then joins another Lodge, the second Lodge may pass and raise him, but it is necessary that the Brother should be an actual member of the second Lodge.

Some writers add to the Landmarks of this class the following:—

The Saint John's days (June 24 and Decr. 27) are to be observed as Masonic Festivals, and for the annual election of officers. Probably the very mention of this is sufficient to convince most Masons that it is not a Landmark.

The necessity of every Lodge when at work being duly tyled. No one will dispute that this is an ancient custom, and one very necessary to be observed, but few will admit that it is entitled to rank as a Landmark. It is not essential to Masonry. Freemasonry would be just as much Freemasonry without it as with it, provided some equally good means of keeping off cowans and eavesdroppers could be substituted for it.

The 5th and last division under which we are treating the Landmarks of Freemasonry, includes those Landmarks which relate to the Brethren, whether in their relationship to the General Assemblies of Masons (including therein Grand Lodge) or in their relation-

ship to private Lodges or to one another, and we will first mention those defining the relationship of Brethren to the General Assemblies or Grand Lodge. These include—

The right of every Mason to attend or be represented in the meetings of the Craft. Formerly every Brother, even the youngest Entered Apprentice, had a right to be present at the General Assemblies, but now only the Masters, Past Masters and Wardens are entitled to attend. A Brother who has once held the office of Warden but who has ceased to hold that office, and has not advanced to the Chair, has no right to attend Grand Lodge.

Again, the right of every Mason to appeal from the decision of his Brethren to the General Assembly, or Grand Lodge, is an ancient Landmark of our Order. It is one which the preservation of justice and the prevention of oppression demand, and it speaks volumes for the skill and tact of the rulers of private Lodges, that appeals from their decisions are so rare, especially when it is understood, that the prosecution of an appeal is so easy, and costs the appellant absolutely nothing.

Of the Landmarks coming within the second division, we may mention the personal and physical qualifications of the candidate.

Every candidate for Freemasonry must be a man, un mutilated, free by birth and of mature age. Therefore a woman, a cripple, a slave, or a person under age, are not qualified. The "perfect man" qualification has been very much relaxed of late years, with questionable benefit to the Craft. The present idea appears to be, to look at the man's character, and if that is all right, his physical defects count for nothing,

even though they prevent him properly communicating the secrets. It is also frequently asserted, that a Lewis is entitled to be made a Mason at the age of 18, but Brethren are warned against such error. A Lewis has no such privilege. Whatever privileges he may have, if any, are conditional upon his discharging the duties of a Lewis.

Again to this class, belongs the Landmark that every Mason has a right to visit and sit in every regular Lodge, subject to the limitation mentioned in the Book of Constitutions as to unattached Brethren. This Landmark, however, is very liable to be misunderstood. It only extends to the meetings of Lodges whilst ordinary Masonic business is being transacted, and does not extend to the period when the Lodge may be engaged in some special or private work, such as making a grant to some needy member. In such cases a visitor should cheerfully withdraw. This Landmark certainly also does not extend to entitling a visiting Brother to a free supper or even a seat at table, such being a matter purely and simply of Masonic hospitality. The object of this Landmark is to secure uniformity and smoothness of work, and to impress upon Brethren that although we may be members of separate Lodges, we are all members of one Fraternity. When viewed in this light, the exercise of the Landmark will be equally beneficial to the Lodge visited as to the visitor. It may be known to the Brethren that certain Grand Lodges on the Continent, and particularly in Prussia, have violated this Landmark by refusing to initiate Jews into the Order, or to admit to their Lodges Jews initiated elsewhere, and Brethren may have wondered why such Grand Lodges did not meet with the same punishment as

the Grand Lodge of Peru suffered, for the violation of another Landmark. It may have been because, at the time in question, there was a great outcry against the Jews, and the presence of a Jew in Lodge might tend to disturb the harmony of the Lodge, and fearing this, the Master would be acting within his powers in refusing admission to any such Brother. The English Book of Constitutions (par. 151) provides, that it is within the power of the Master of every private Lodge to refuse admission to any visitor, whose presence he has reason to believe will disturb the harmony of the Lodge, or to any visitor of known bad character.

Again, the Landmarks of the Order require that no visitor shall be received into a Lodge unless duly vouched for, or unless he proves himself to be a Mason upon due examination. Those responsible for the admission of visitors should remember this Landmark, and thoroughly discharge the duties devolving upon them, ever remembering the trust placed in them by the Brethren, and the consequences of allowing the Brethren unwittingly to violate their obligations. Visitors should cheerfully submit to such examination, and if they fail to pass at any time, to let it be a stimulus to exertions to perfect themselves in our secrets. It will be remembered that Grand Lodge has recently construed this Landmark in a manner, making it an essential part of the examination that the Brother shall produce his Grand Lodge Certificate.

It is a trite saying that "once a Mason, always a Mason." This is another way of expressing one of our Landmarks, namely, a Mason is always amenable to the laws and regulations of the Masonic jurisdiction in which he resides, even though he may not be

affiliated or be a member of any Lodge. It is doubtful how far this ought to be considered a Landmark, or even how far the statement is correct.

Again, the equality of all Masons when assembled in Lodge may be considered another Landmark. In transacting the business of the Lodge, each Brother has one vote and one vote only, and the vote of the youngest E.A. is equal to that of the oldest P.M., and in order that there may be no pretence even of undue influence on the youngest Brother, in the exercise of his vote, it is proper and usual for the youngest Brother to vote first. To try to influence a ballot or to ascertain how a Brother has voted, is a most heinous Masonic offence. At the same time it must be clearly understood, that a Mason with dignities and titles is not deprived of them on entering a Masonic Lodge. On the contrary, Masonry recognises that degrees and honours are necessary, and confers them upon Brethren found worthy, but promotion among Masons should depend upon merit only, and not upon any rank which a Brother may occupy in civil life.

To this class also belongs the Landmark that every Brother must discountenance impostors and all dissenters from the original plan of Freemasonry. This Landmark may be considered the complement of one already referred to, or rather to the very nature of a Landmark, namely, that it is not in the power of any man or body of men to make innovation in the body of Masonry.

Some writers add to this class the following: the white lambskin apron and white gloves are the badges of a Mason. It may be admitted that white aprons and white gloves have from time immemorial been the clothing of Masons, but that would not constitute

them Landmarks of the Order, and an inspection of the aprons in our local Masonic Museum, and the collection of Brother F. J. W. Crowe of Torquay, will satisfy all Brothers that lambskin has not been universal wear.

Some writers add to the number of the Landmarks most of the ancient charges, for instance—

A Mason must be a good man and true, conforming to the moral law.

Every Mason must be obedient to the laws of the country in which he resides.

Every Mason must submit to the award of his Brethren in Lodge assembled, subject to appeal to Grand Lodge.

A Mason must be true to his fellows, and never traduce or supplant them.

A Mason shall not unlawfully know the wife, daughter, mother, sister or servant of his fellow.

These, however, are clearly not Landmarks. The general good of the Society may require them to be observed, but they do not in any manner define the limits of Freemasonry, or distinguish Masons from members of other societies or mankind generally.

One writer has asserted it to be a Landmark of our Order, that every Mason must obey his Lodge summons. If such be a Landmark, then I am afraid it is honoured more in the breach than in the observance, and apparently without serious consequences to the Brother concerned. The fact of course is, that it is not a Landmark. Again it has been asserted that every Mason is entitled to be buried with Masonic honours, and that such is a Landmark of our Order, but it is not entitled to rank as such.

Time will not permit me to deal specifically with the many rules of procedure, powers, rights, duties, liabilities and disabilities of Masters and Brethren, nor to the numerous rules of good conduct which some writers affirm to be Landmarks of our Order, nor even to the claim to the distinction of Landmarks of such excellent things as the Four Cardinal Virtues, the Distinguishing Characteristics of a good Freemason, and the Three Grand Principles upon which the Order is founded. Suffice it to say, that these, however desirable or expedient, however ancient or universal, are not entitled to higher rank than usages, customs, principles, rules or regulations. The violation of any such would never meet with, merit or justify the very severe yet necessary punishment which attaches to the violation of a Landmark.

An interesting discussion followed, on the use of the Koran and other books as "the Volume of the Sacred Law," in place of the Bible, when obligating non-Christian Candidates. The ACTING WORSHIPFUL MASTER, in the Chair, said it was quite a usual custom in Lodges in India. He also referred to the position of the Altar, which in some Lodges he had seen placed in the middle of the room.

Bro. H. H. THOMSON related an incident where a Candidate, a Clergyman, in an English Lodge, when called upon to take the O.B., demanded to know what the Book was, and upon being informed it was the Bible, the ceremony proceeded.

The SECRETARY, after expressing his great pleasure with Bro. Billson's treatment of his subject, said that

while the Koran, the Shasters and the Zendavesta were used in Lodges under the English Constitution in India, for obligating Mohammedan, Hindoo and Parsee Candidates, these books being accepted and recognised by them as "the Volume of the Sacred Law," still the Bible, being one of the Great Lights of Freemasonry, must, and did, always remain open in the Lodge. He also said, that in some Lodges in England, the Altar was situated in the centre of the Lodge-room, while a pedestal for Working-tools, Papers, &c., was placed in front of the Worshipful Master. Custom in this respect varied very much in different parts of the country.

Bro. BILLSON also replied.

The Meaning of the Word "Free" in "Freemason."

The discussion on this subject was introduced by the Acting Worshipful Master, Bro. Rev. H. S. BIGGS, and continued by Bros. W. A. LEA, I.G., G. NEIGHBOUR, S.D., F. W. BILLSON, P.M., and the SECRETARY. The following is a summary of the remarks.

The use of the word "Freemason" had been traced back to the year 1375, and as early as 1459 it appeared in the English Statutes regulating the wages of a free mason, carpenter and rough mason.* Its

* In 1610 the Justices of the Peace at Oakham assessed the wages of the labourers as follows: a bricklayer 4s.; a master rough mason, 5s.; a freemason and a master bricklayer, both 6s.—*Vide* A.Q.C., Vol. X., p. 11.

origin was involved in obscurity and many efforts had been made to trace it. It was thought by some to have been applied to a worker in freestone, a "freestone-mason," as distinguished from a "rough mason," or a worker in bricks and lath and plaster—a more highly skilled and competent workman, capable of undertaking and carrying out more difficult and intricate work, and consequently earning higher wages. Others thought it referred to the "freedom" of the Gild, a workman who in one way or another had obtained the "freedom" of the local Gild or Society of operative Masons, with all its privileges. While others accepted the theory lately propounded by Bro. G. W. Speth, that it had reference to those Masons who were not permanent residents in the towns, nor attached as members to any Gild, but who were "free" to travel the country over, with sign and mason-word, working where suitable employment offered, and who were not hampered by the restrictions of any municipal authority or Society. "Free from" not "free of."

Reference was made to Bro. Speth's paper in A.Q.C., Vol. X., p. 10 *et seq.*, which had suggested some of the foregoing remarks.

According to usual custom, the SECRETARY exhibited and described some Masonic Curios. Of the four exhibited on this occasion, No. 1 was kindly lent by W. Bro. G. W. Bain of Sunderland, an Honorary Member of the Lodge, while Nos. 2, 3 and 4 belonged to the Secretary's own Collection of Masonic Curios.

(1.) A parchment Certificate issued in 1866 by the spurious "Lodge of Equality" (Egalité) established at Stratford in Essex, by the Grande Loge Des Philadelphes (Reformed Masonic Order of Memphis).*

(2.) A bronze Medal, Marvin's No. 613. The following description is taken from Marvin's "Masonic Medals," p. 239:—

"Obverse, Clothed bust to right; under the shoulder
 "in small letters, FEUVRIER F. Legend, S. S^{te} C. A. G.
 "DUC DE CHOISEUL PAIR DE FR^{ce} [His Grace,
 "Claude Antoine Gabriel, Duke de Choiseul, Peer of
 "France.] Reverse, Inscription in nine lines, LES
 "RR.: LL.: ECOS.: | AU RIT ANCIEN | ET ACCEPTÉ |
 "AL'O.: DE PARIS, | AU CHEF SUP.: EN FRANCE |
 "DE L'ORDRE MAÇ.: | AU MEME RIT. | — | LE
 "4^e JOUR DE TEVETH 5828 | 10 DÉCEMBRE 1828.
 "[The Regular Scottish Lodges of the Ancient and
 "Accepted Rite in the Orient of Paris to the Supreme
 "Chief of the Masonic Order in France of that Rite.
 "The 4th of Teveth, 5828, December 10, 1828.] At
 "the top is a very small radiant five-pointed star,
 "and at the bottom, separated by a dash from the
 "inscription, a flaming sword interlaced with the com-
 "passes and square, the angle of the latter pointing
 "upward.

"The Duke was born in 1760, and was a relative of
 "the eminent French statesman of the same name.
 "Colonel of the Royal Dragoons in 1789, he was chosen
 "to guard the King in his escape to the frontier, was
 "arrested at Varennes, and imprisoned; he emigrated
 "in 1793, and returned to France in 1804. After the

* *Vide* page 80.

“restoration he entered the Chamber of Peers. He
 “filled the position of Lieutenant Gr. Commander in
 “the Scottish rite under Count Segur, and June 29
 “1825, succeeded him, being installed the following
 “December. He was also *Grand Venerable* of the
 “*Grande Loge Centrale*, established by the same rite,
 “which had but a brief existence. He was succeeded
 “in the Grand Council, I believe, by Lafayette, and
 “died in 1838.”

(3.) White Lambskin Apron. Engraved and painted,
 Robert Newman's design. Length $19\frac{1}{2}$ inches, width
 $17\frac{1}{4}$ inches at top, $18\frac{1}{2}$ inches at bottom. Semi-
 circular Fall of 6 inches.

The design is as follows:—Upon a pavement of
 squares are two pillars, on the dexter side an Ionic,
 surmounted by a figure of Faith, on the opposite side
 a Corinthian with a Figure of Hope, between them
 on a platform of three steps is a group emblematical
 of Charity. By the side of each pillar stands a Mason
 in Masonic regalia. On the former pillar are the words
 “Be virtuous; be silent,” on the latter “Wisdom, Strength,
 Beauty.” In the centre of the design are the arms of
 the “Antients” Grand Lodge, above which are Sun,
 Moon and seven Stars. On the Mosaic pavement stand
 the three Lights, the usual Working-tools, Bible, Square
 and Compasses, on the Square the words “Design'd &
 Engrav'd by Robt. Newman.” In the background are
 mountains, pyramids, ark, emblems of mortality, bee-
 hive, an unfinished building, and an Angel bearing a
 scroll inscribed “Masonry Universal.” At the top of
 the design are clouds, in the centre of which is a large
 Triangle, enclosing an Eye; on two sides of the triangle
 are the words “LET THERE BE LIGHT, AND THERE

WAS LIGHT." At the foot of the design are the following words: "Dedicated to the Brethren at Large of the Anc^t & Hon.^{bl}e Society of Free & Accd. Masons, by their Sincere Well Wisher, Bro. R^t Newman. Pub^d as the Act directs, May 1st. A.D., 1798, A.L. 5798 by Bro. R. Newman, Engraver, &c." The design on the Fall consists of clouds, Triangle, Eye, &c.—a repetition of the top portion of the design on the Apron, which is covered by the Fall. Apron and Fall are bound with purple ribbon $1\frac{1}{4}$ inches wide. The Apron has purple strings and is lined with coarse linen; it has been much worn, probably a century ago.

(4.) An "appliqué" Masonic Jewel. A very handsome specimen of about a hundred years ago, in fine condition and quite perfect.

W. Bro. JOHN RUSSELL FREARS, Worshipful Master of The Lodge of the "Golden Fleece," No. 2081 Leicester, was proposed as a Member of the Lodge.

A Vote of Sympathy with the Worshipful Master in his serious illness, was unanimously passed, and the Secretary was instructed to convey the same.

The SECRETARY reported the following presentations to the Lodge, viz. :—

(1.) "Darkness Visible," by Robert Steven. Glasgow. 1889. Presented by Bro. J. MacNaught Campbell.

(2.) "The York Grand Lodge," by W. J. Hughan, and "The Relics of the Grand Lodge at York," by T. B. Whytehead. Reprint 1900. Presented by Bro. W. J. Hughan.

These books were ordered to be added to the Hall Library, and a Vote of Thanks to the donors to be recorded in the Minutes.

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

The "Hinckley" Jug.

Bro. T. A. WITHEY, P.M., of Leeds, a Member of the Correspondence Circle of the Lodge, writes:—

"I see that the Frontispiece of the Transactions for 1900 is described as the 'Hinckley' Jug. It so happens, that I possess one which is an exact facsimile of the one you describe and illustrate, the transfer being 'in colours.' On the reverse side are the Rose, Harp and Thistle, with the following verse:—

"May Scotland's thistle and England's Rose,
 "And Irish harp in one compose,
 "Yet threefold not to be broke
 "By tyranny's severest yoke."

"Beneath this are the Rose, Shamrock and Thistle, with four hands clasped crosswise or at right angles. There is no name attached. I send you these particulars, thinking it may be of interest to you to know that another Jug, substantially the same, exists."

The Grand Lodge of Philadelphes.

In December, 1899, Bro. Edward Letchworth, the Secretary of the Grand Lodge of England, called the attention of the Craft in this country to the existence of a spurious Lodge of Freemasons working in London, and calling itself the "Hiram Lodge of London under the Grand Orient of France," and warning the Brethren of the penalties which would be incurred, if they held any Masonic intercourse with that Lodge or its members.

In this connection, the perusal of the following Certificate, which was issued by a similar spurious Lodge as far back as 1866, will prove of interest. The document belongs to the fine Collection of Bro. G. W. Bain of Sunderland, an Honorary Member of the "Lodge of Research," who has very kindly lent it for reproduction.*

The transcript is as follows:—

"A LA GLOIRE DU SUBLIME ARCHITECTE DES MONDES.

"AU NOM DE L'ORDRE MAÇONNIQUE RÉFORMÉ DE MEMPHIS.

"SOUS LES AUSPICES DE LA G.: LOGE DES PHILADELPHES,

"A TOUS LES MAÇONS RÉPANDUS SUR LES DEUX HÉMISPÈRES,

"SALUT, AMITIÉ, PROSPÉRITÉ, COURAGE, TOLÉRANCE.

" Nous Vénérable et Officiers de	|	" We Worshipful Master & Offi-
" <i>La Loge Egalité de Stratford</i>	|	" cers of <i>the lodge Equality of</i>

* *Vide* Plate IV.

“*Essex* assemblés par les nom-
 “bres mystérieux connus des
 “vrais maçons, Certifions et
 “attestons que le T.: Ch.: F.:
 “*John Bevan* né à ———le
 “———possède les trois De-
 “grés de l’Ordre et fait partie
 “de cette Resp.: Loge.

“En conséquence nous lui
 “avons délivré le présent Di-
 “plôme de Maître Maçon pour
 “qu’il jouisse de tous les droits
 “attachés à ce titre, invitant tous
 “nos F F.: à le reconnaître
 “comme tel et à lui prêter aide
 “et protection au besoin.

“Donné à l’O.: de *Stratford*
 “le 14 jour du 6 mois de l’an de
 “la V.: L.: 000,000,000. (Le
 “3 Mars 1866 de l’E.: V.:)

“*Stratford* assembled by the
 “mysterious numbers known to
 “the true Masons, do hereby
 “certify that the V.: D.: Bro.:
 “*John Bevan* born at ———
 “on the ——— possesses the
 “three degrees of the Order and
 “belongs to our Resp.: Lodge.

“In consequence of which we
 “have delivered to him a Di-
 “ploma of Master Mason to
 “enjoy all the rights attached to
 “his title, all our Bro.: being
 “invited to recognise him as
 “such and give him help and
 “protection in case of need.

“Given at the O.: of *Stratford*
 “the 14 day of the 6 month
 “of the true light 000,000,000.
 “(The 3 March 1866 of the
 “V.: E.:)

“Le Vén.: de la L.:

“*Eugène Harrison Junr.*

“Le 1^{er} Surveillant.

“*William Cox.*

“L’Orateur.

“*Stephen Smith.*

“Le Trésorier.

“*Eugène Ja^s Harrison. P.: M.:*

Le 2^{me} Surveillant.

Hawkins Edward.

Le G.: Expert.

J. Stewart.

Le Secrétaire.

Geo. Finch.”

In Dexter Margin—

“Timbré et scellé par nous G.:

“des sceaux et timbres de la □

“*Jas. Morrison.*”

Ne Varietur.

John Bevan.

In Sinister Margin—

“Le Trésorier de la G.: L.: Le Secrétaire Gén.: de la G.: L.:
 “*Aug^{te} Laborié:* *D.: Varalli:*”



“Visé et contresigné par le Président de la G.: L.: des
 “Philadelphes, G.: M.: de l’Ordre.
 “*G. Jourdain.*”

Motto on Seal:—“GRAND CONSEIL GAL DE L’O. MAÇ.
 “REF. DE MEMPHIS. VAL. DE LONDRES.”

The foregoing Certificate, a parchment document 19 inches by 15¾ inches in size, was issued by a foreign Masonic Body calling itself The Reformed Masonic Order of Memphis (Ordre Maçonnique Réformé de Memphis), which established itself in London about fifty years ago.

According to letters and articles in the *Freemasons' Magazine* for 1859, it appears that some French political refugees residing in London in 1850, petitioned the Supreme Council of the Order of Memphis (Le Conseil Suprême de l’Ordre Maçonnique de Memphis), one of the Masonic authorities of France, to grant them a Warrant for a Lodge to be held in London under its auspices, and to be called “The Votaries of Menes” (Les Sectateurs de Ménés). The petition was granted, and the Lodge was constituted in January, 1851.

In November, 1853, this Lodge was transformed by a decree of the parent Body into the Grand Lodge

of Philadelphes (La Grande Loge des Philadelphes), and was invested with the government and administration of the Order, which had been prohibited in France by decree of Napoleon III.

This Grand Lodge of Philadelphes continued to meet in London, its members consisting principally of Frenchmen, driven over to England from time to time by the harsh decrees of the Emperor. This invasion of the Masonic territory and jurisdiction of the English Grand Lodge was distinctly illegal, but as long as the Lodge was exclusively composed of Frenchmen, the Grand Lodge of England appears to have taken little notice of its meetings.

After a time, however, the Lodge began to admit Englishmen as members, and to issue Warrants for other Lodges, thus coming into active competition with the Grand Lodge of England. Accordingly the matter was considered by the Board of General Purposes, and the following letter was sent to the Worshipful Master of every Lodge under the jurisdiction of the Grand Lodge of England:—

“Freemasons’ Hall, London,

“24th. October 1859.

“Dear Sir and Worshipful Master,

“I am directed to inform you that it has
“come to the knowledge of the Board of General
“Purposes, that there are at present existing in Lon-
“don and elsewhere in this country, spurious Lodges
“claiming to be Freemasons.

“I herewith furnish you with a copy of a certificate
“issued by a Lodge calling itself ‘The Reformed

“Masonic Order of Memphis, or Rite of the Grand
 “Lodge of Philadelphes,’ and holding its Meetings
 “at Stratford, in Essex.

“I am directed to caution you to be especially
 “careful that no member of such body be permitted
 “under any circumstances to have access to your
 “Lodge, and that you will remind the brethren of
 “your Lodge that they can hold no communication
 “with irregular Lodges without incurring the penalty
 “of expulsion from the Order, and the liability to be
 “proceeded against under the Act 39 Geo. III., for
 “taking part in the meetings of illegal secret societies.

“I am further to request that you will cause this
 “letter to be read in open Lodge, and the copy of
 “the certificate to be preserved for future reference
 “in case of necessity.

“I remain, dear Sir and Brother,

“Yours fraternally

“WM. GRAY CLARKE, Grand Sec.

“N.B.—It is to be observed that the original certificate
 “contains various emblematical devices which it has
 “not been deemed necessary to have copied.”

The copy Certificate referred to in the foregoing
 letter was dated 1859, and differs very much in its
 phraseology, &c., from the one here transcribed, al-
 though emanating from the same Body.

There is little doubt that this communication from
 the Grand Secretary interfered with the prosperity and
 development of the Grand Lodge of Philadelphes,

although the Certificate transcribed proves its existence as late as the early part of 1866.

English Masons, as a body, are so loyal to the Grand Master and to the Grand Lodge of England, that whilst a spurious Lodge, such as those referred to in this Article, may indeed at any time obtain a footing in the country, its continuance for any length of time and its ultimate success are quite beyond the bounds of probability.

J. T. T.

The Forty-Third Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 28th, 1901. In the absence of the Worshipful Master, in consequence of serious illness, the Chair was occupied by W. Bro. the Rev. H. S. BIGGS, the I.P.M. There was a good attendance of Members and Visitors.

The Minutes of the last Meeting of the Lodge having been confirmed, a Ballot was taken for—

Bro. JOHN RUSSELL FREARS, Bread Baker, W.M.
of the "Lodge of the Golden Fleece," No. 2081
Leicester,

as a Joining Member of the Lodge, who was unanimously elected.

The following Paper was then read:—

An Attempt to fix the Date of the Union of Speculative and Operative Masonry.

By Bro. the Rev. H. S. BIGGS, P.M., P.P.G. Chaplain.

Nearly four years ago it was my privilege to read, before the Members of the Lodge, a paper on "Masonry—Operative and Speculative." In that paper Masonry was traced from Egypt, its earliest home, to Rome, whose builders were of the highest

order. By the Romans, Masonry was introduced into England, and under them it flourished, until they were recalled to defend their native land from the attacks of hordes of barbarians. For a time Masonry declined, until Augustine and his monks came over, when there was a great revival, and monastic and other sacred buildings were erected in various parts of the land. The Masons who built these edifices were for the most part unlearned and ignorant men, who were guided by their employers, the monks, and taught to see in the various patterns they drew, symbols of Christianity and of the duties of a moral and upright life.

By a very natural course, the Masons would and did band themselves together into companies or Gilds, as indeed did the other trades. So numerous were these Gilds, that in 1520 there was hardly a town without one or more of them. The Masons, however, from the nature of their work, were obliged to travel from place to place, hence it became necessary that the Craft should possess secret signs of recognition, in order that the travelling Mason might claim the assistance and hospitality of his fellows, and be enabled to obtain employment on a building without having to give, wherever he went, fresh evidence of his skill. The close connection too, with the religious bodies, by reason of the building of churches, made it necessary that certain of the priesthood and lay persons should be initiated into their system, and this intimacy is shewn by the religious element and Biblical tradition found commingled in the history of the mediæval Society of Masons.

One of the principal Gilds of Masons was situated in the city of London, and it is to the History of the Masons' Company of London, by Bro. E. Conder, Junr.,

I would wish to draw your attention to-night, in making what I have ventured to call "An Attempt to fix the date of the Union of Speculative and Operative Masonry."

The word *Freemason* appears for the first time in a document dated 14th June, 1396 (Rich. II.); previously to this, however, Masons were divided into Free(stone) Masons and rough Masons, the former cutting out the stones, and the latter laying them. The Members of the Masons' Company of London, however, were not called *Freemasons* until 1537, which title is given to them in a list of voters for the Parliament of that year. Bro. Conder, in a note (p. 104) says, "The Company from now is termed 'the Freemasons' until 1656. It may be that at this time the secret symbolism and legends of the ancient Fraternities, which had been dispersed with the fall of the Monasteries, became centred in the City Corporation of Masons; and it is curious to notice that the term Freemason was dropped about the time that *speculative* Masonry began again to be practised by non-operatives." With the fall of the country Masons' Gilds, the Society of Masons was doubtless in difficulty to know in what manner their symbolical language should be perpetuated, and there can be little doubt that the London Members, who would also be Members of the Masons' Company, would from time to time hold a Lodge in the Hall of the Company, in order to keep the Members together, and also to initiate new Members into their Fraternity. That something of this sort must have been done is evident, as about a hundred years later (1631) we find the Speculative Masons again in evidence, being mentioned in the Company's books under the title of *Accepted* Masons. As late as 1685

it is recorded that a Lodge of the "Society" was held at the Masons' Hall, Basinghall Street.

In the reign of the First Stuart (James I., 1603-1625), the Constitution of the Company of *Freemasons* consisted of a Master, Wardens, Court of Assistants, a Livery, and a body of freemen, termed the "yeomanry."

The *regular* system of joining the Gild was by servitude, that is, a youth was bound apprentice for seven years to a freeman of the Company.

After signing his Indenture, he was "presented" to the Company by his master, who paid a fee of 2s. 6d., and he was then entered in the books of the Court; in other words, he became an "entered apprentice."

At the expiration of his Apprenticeship, he was entitled to take up the freedom of the Company, when the fees payable were:—a gratuity of £1, a fine of 3s. 4d. and a clerk's fee of 6d.

From the freedom or "yeomanry," the next step was to the Livery, on payment of the sum of £3, to which was frequently added a fine of £6, termed a steward's fine. This last fine, however, was not demanded in certain cases, *i.e.*, if the individual pleaded poverty.

After some years, the liveryman might be invited to join the governing body or Court of Assistants, when a further fine of £2 was payable on accepting the honourable position.

From the liverymen were chosen the *renter* warden and the *upper* warden, either of whom might proceed to fill the chair.

Now from the accounts of the Company it appears, that besides the *Operative* Masons, there were other citizens, Members of the Company, who were in no way whatever connected with the trade. These

Members were in some instances the sons of freemen, who claimed admittance by patrimony, and joined the Livery on payment of the same fees and gratuity as were due from the apprentice who had completed his seven years' apprenticeship, viz., £1 3s. 10d.

But in addition to these, there were also *others*, who were admitted to the Livery on "*accepting Masonry.*"

This latter class paid a further sum of £1, equal to the *gratuity* extracted from the apprentice when made free, most probably as a fine, on their initiation into the Lodge of *symbolical* Masonry attached to the Company, after which, being "accepted freemasons," they were eligible for admission on the Livery, when they paid the sum of £9 (£3 fee and £6 steward's fine), £10 in all.

From the entries concerning these "accepted Masons," abundant evidence is obtained of the dual condition of the Company, *i.e.*, that it consisted of *speculative* and *operative* Members.

In 1620 we find, among the accounts of that year, several persons paid their gratuity at their acceptance unto the Livery:—for instance, James Ffrench pays £6. In the next year, the same James Ffrench pays a further sum of £3, and later still a further sum, the amount of which is uncertain.

The most important entry, however, and one which proves that living *speculative* Masonry existed in London some fifty years before Ashmole's statement of 1682, occurs in the middle of the accounts for the year 1631, and is as follows:—

"Paid in goeing abroad and att a meeteing att the
"Hall about the Masons that were to be accepted."

It is evident that these *Accepted* Masons were on a different footing from those who were admitted to the freedom of the Company by servitude or patrimony. The word "*accepted*" only occurs a few times in the whole of the accounts, and from the inventories of the Company's goods, and other entries concerning these Members, proof is obtained that the *accepted* Masons who joined this London Masons' Guild, did so, not necessarily for the benefit of the freedom of the Company, but rather for the privilege of attending the Masons' Hall Lodge, at which Elias Ashmole was present in 1682.

In 1648 we find, that Mr. Thos. Moore, Junr., and Mr. Richard Heneden were elected "*after*" and upon their acceptance of Masonry, and thus little doubt is left, that initiation into *speculative* Masonry was necessary BEFORE they could be admitted to Membership, and join the Livery of the Masons' Company.

Thus 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 course was taken in lieu of being apprenticed, and thus the new Member became an *accepted Freemason*.

The following approximate dates may be noted:—

London Bridge begun	...	...	...	...	1176.
Westminster Abbey, re-building begun	...			...	1245.
Masons' Company of London in existence	...			...	1356.
Earliest use of the term "Freemason"	...			...	1396.
Grant of Arms to the Masons' Company of				}	1472.
London		
Dissolution of the Monasteries in England	...			...	1536.

The Masons' Company termed "Free- masons"	} 1537 to 1656.
First mention of "Accepted Masons"	1631.
Ashmolé's initiation at Warrington	1646.
Ashmole present at a "speculative" Lodge, held in connection with the Masons' Company of London	} 1682.
Grand Lodge of England founded	1717.

NOTE.—Most of the foregoing Paper is taken from Conder's "The Hole Craft and Fellowship of Masons," 1894.

An interesting discussion followed the reading of the Paper, further information on many points mentioned therein being requested, and subsequently supplied by Bro. BIGGS. The whole subject was considered from various points, and some very interesting details were given. Among those who took part in the discussion were Bros. F. W. BILLSON, P.M., J. J. W. KNOWLES, S.W., GEO. BONNER, H. G. MARRIOTT, P.M. 2028, and the SECRETARY.

The Origin and Meaning of the Letter "G" in Freemasonry.

The SECRETARY introduced this subject as follows:—

The glorious era of Operative Masonry in England was in the 12th, 13th and 14th centuries, a period famous for the erection of those grand cathedrals,

which are at once our wonder, our admiration and our pride. The builders of those superb edifices, our forefathers in the Craft, were deeply imbued with a love of symbolism, using their Working-Tools together with geometrical designs, &c., &c., to inculcate moral truths and religious ideas, many instances of which have survived to the present time. This era of prosperity was followed by a period of decadence through the 15th, 16th and 17th centuries, due in some measure to the poverty of the country consequent on the civil wars, due also to the dissolution of the monasteries, the spread of the Reformation and the rise of puritanism. During this latter period the Craft languished, gradually dwindling in numbers and importance, so that when *operative* Masonry began to merge into *speculative*, while many of the old symbols and emblems remained, the meaning and significance of some of them, which had probably never been committed to writing, but communicated orally—from mouth to ear—had gradually become lost.

Therefore after the establishment in 1717 of the Grand Lodge of England on a purely *speculative* basis, when a demand arose for a more elaborate ritual and ceremony, it was found necessary to discard by degrees some of the old symbols,* while others, of which the Letter G was one, received a new, and altogether strange meaning.†

Of the emblems in common use amongst Freemasons to-day, the Letter G stands alone in this respect, that it does not possess the necessary Masonic quality of

* The Broached Thurnel was one of the symbols discarded.

† One eminent Masonic writer describes the present interpretation of the Letter G as "folly, the idea of a modern ornamental lecturer."—*Vide A.Q.C.*, Vol. I., p. 58.

universality. All others, the square, compasses, level, plumb, gauge, chisel, &c., &c., convey truths and teach lessons to all Masons everywhere, not so the Letter G. In the lecture explanatory of the second Tracing Board, we are told, that when our ancient Brethren were in the Middle Chamber, their attention was directed to certain Hebrew characters in the roof, depicted in our Lodges by the Letter G, which refers to God, &c., &c.,—it is therefore evident that the emblem must appeal only to those Masons, in whose language the Letter G is the initial of the name of God; to all others it has practically no significance. Hence it is not a matter of surprise to find, that its use is virtually restricted to English-speaking Masons, being generally placed in the centre of the ceiling in English Lodges, whilst in America it hangs over the Master's Chair. In France an equilateral triangle, containing the Hebrew name of God, is generally substituted for the Letter G.

The earliest instance of the use of the Letter G as a symbol, that I have been able to trace in modern Masonry, using the word "modern" in the sense of subsequent to the establishment of the Grand Lodge of England in 1717, is in Prichard's "Masonry Dissected" of 1730. This curious work is in the form of a catechism, and may be fairly considered as one of the earliest forms of our present-day ritual. It probably contains remnants of the old *operative* ceremony, altered and enlarged to suit the changed condition of things. The references therein to the Letter G are contained in the Fellow-Craft's Degree (page 20), and are as follows:—*

* These extracts are taken from the second edition of "Masonry Dissected," published in 1730 within a few days of the first edition.

"Q. ARE you a Fellow-Craft?

"A. I am.

"Q. Why was (*sic*) you made a Fellow-Craft?

"A. For the sake of the Letter G.

"Q. What does that G denote?

"A. Geometry, or the fifth Science."*

You will observe there is here no reference whatever to the G.G. of the U., but only to the Science of Geometry, which the "Old Charges" declare to be synonymous with Masonry.

The second reference to the Letter G is on page 22:—

"Q. When you came into the middle, what did you see?

"A. The Resemblance of the Letter G.

"Q. Who doth that G denote?

"A. One that's greater than you.

"Q. Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge?

"A. The Grand Architect and Contriver of the Universe, or He that was taken up to the Top of the Pinnacle of the Holy Temple."

Here we have a reference to New Testament teaching, a fresh meaning altogether given to the symbol of the Letter G.

There then follows a piece of doggerel rhyme, of which many specimens may be traced in old rituals and books on Masonry.

* Grammar, Rhetoric, Logic, Arithmetic, *Geometry*, Music and Astronomy.

“Q. Can you repeat the Letter G?

“A. I'll do my Endeavour.

“*The Repeating of the Letter G.*”

“Resp. In the midst of *Solomon's* Temple there
“stands a G,

“A Letter fair for all to read and see,

“But few there be that understands

“What means that Letter G.

“Ex. My Friend, if you pretend to be

“Of this Fraternity,

“You can forthwith and rightly tell

“What means that Letter G.

“Resp. By Sciences are brought to Light

“Bodies of various Kinds,

“Which do appear to perfect Sight;

“But none but Males shall know my Mind.

“Ex. The Right shall.

“Resp. If Worshipful.

“Ex. Both Right and Worshipful I am,

“To Hail you I have Command,

“That you do forthwith let me know,

“As I you may understand.

“Resp. By Letters Four, and Science Five

“This G aright doth stand,

“In a due Art and Proportion,

“You have your Answer, Friend.

“N.B. *Four Letters are ———.*

“*Fifth Science Geometry.*”

In this rhyme we have again a reference to Geometry, and although the Letter G is supposed to be confined

to the Fellow-Craft's degree, the "Four Letters" form a word known to all Entered Apprentices. Or does it perhaps refer to the two stages, the "Four Letters" being the first or E.A. stage and the "Fifth Science" the Craftsman?

The following extract from the 1766 edition of M——e (p. 75) gives still another meaning of the Letter G. Like the previous extracts, it is contained in the Fellow-Craft's Lecture :—

"M. Why was (*sic*) you made a Fellow-Craft?

"A. For the Sake of the Letter G, which is in-
"closed in a great Light (the blazing star).

"M. What does that G denote?

"A. Glory, Grandeur and Geometry, or the fifth
"Science. Glory for God, Grandeur for the Master
"of the Lodge, and Geometry for the Brothers."

More light is thrown on the subject by an account, in the *Westminster Journal* of May 8th, 1742, of a Procession of Mock Masons which paraded the streets of London on April 27th of that year. This Procession having been organized and arranged by two prominent Masons, Carey and Whitehead, in retaliation for some difference with Grand Lodge, we are justified in assuming, that the account contains a faithful representation and description of the Masonry in vogue at that particular time. The Journal gives an illustration of the Procession, with a full description of its details, and follows with particulars of the Order

and its symbols. In this account there is the following reference to the Letter G:—

“The Letter G.

“Signifying Geometry, or the fifth Science, and for the sake of which all Fellow Crafts are made. This Letter G is the Essence of the Fellow Craft’s Lodge: For being placed in the Middle of the Blazing Star, which is the Center of the enter’d Prentice’s Lodge, it then is a Fellow Craft’s Lodge.”

Fellow Crafts are subsequently referred to as “Letter G men.”

It is quite evident from these various quotations, that the symbol received a widely different interpretation from that to which we are accustomed at the present time, and from the fact that the symbol is not referred to in one whole series of 18th century “exposures,”* it would seem that in some Lodges it had never been adopted, in all probability because not thoroughly understood. In fact, the Brethren were in a hopeless confusion with regard to it.

What then is the origin and meaning of the symbol? Let me try to answer the question, or at any rate hazard a guess.

For this purpose we must go back to *operative* times, inasmuch as most of our symbolism, if not the whole of it, dates back to that period.

It is now generally believed, that there were only two classes of workmen among the mediæval operative Masons, viz., Apprentices and Craftsmen, Master Masons

*“J. and B.,” of which the *first* edition, dated 1762, is in the Leicester Freemasons’ Hall Library, while the *fiftieth* edition is in the Secretary’s private collection

being only Craftsmen who employed others, and not a separate class ; this view is confirmed by the "Old Charges."

We have very little knowledge of what the ceremony of "making a Mason" consisted, but it was almost certainly a very simple one. As soon as the Apprentice was "entered," and began to receive instruction in his work, it is probable that at the same time he was instructed in the symbolism of the Craft. One of the most prominent of the old symbols seems to have been the "Blazing Star," for in all old rituals, which most certainly contain some remnants of old *operative* teaching, it is referred to as one of the important symbols, perhaps the most important, in an E.A. Lodge. It was placed, we are told, in the centre of the Lodge, and one old writer declares that it was "the essence of the degree." In modern times it still retains its prominent position, a fact which is patent to all who have carefully studied the E.A. degree.

In due time the Apprentice had learned his trade and become a Craftsman. The old tools, gauge, gavel and chisel, to the use of which he had been restricted, were now superseded by others, such as a Craftsman would be qualified to work with. Now what is the Working-tool which is most frequently used as an emblem in the Fellow Craft degree, and which may be said to be "the essence" of a Fellow Craft Lodge? Is it not the Square, "the emblem in all ages the most revered by the Craft?"* It was the use of the Square which distinguished a Craftsman from an Apprentice, and which to-day is worn as a Jewel by the principal Craftsman in the Lodge—the Worshipful

* *Vide* A.Q.C., Vol. X., p. 40.

Master. The Square generally in use in Craft Lodges to-day has both legs of equal length, but in olden times, the *operative* Square had one leg considerably longer than the other, and which has been called on that account a "gallows" Square. This form of Square may be found on old tombstones, in old jewels and engravings, *e.g.*, in the Frontispiece of 1734 Engraved List of Lodges, in Picard's Print of 1735, &c., &c.

Now according to the writer in the *Westminster Journal* of May, 1742, already referred to, when the Lodge was raised from E.A. to F.C., a Square was placed in the Middle of the Blazing Star, so that all the Brethren could instantly tell in what degree the Lodge was working. To-day, however, the Letter G is permanently fixed over the Blazing Star.

Now it so happens that the old "gallows" Square——is the original form of the Hebrew "ghimel," "the Hebrew character in the roof," and also of the Greek "gamma," both of which correspond to our English letter G. This fact may account therefore for the gradual substitution of the Letter G for the Square, during the decadence of *operative* Masonry, and for which a new meaning had to be found by the "*speculatives*" of the 18th century.

Here, I think, we have the possible, not to say the probable, origin and meaning of the Letter G in Freemasonry. I would ask you to study the subject, and as there is no time left for discussion on this occasion, to bring forward your criticisms at some future Meeting.

In consequence of the lateness of the hour and a pressure of other business, no discussion followed.

The SECRETARY exhibited the following Documents, &c., which were illustrated or referred to in his recently published work on "French Prisoners' Lodges," viz. :—

- (1.) Photograph of Certificate issued at Abergavenny to Benj. Plummer, dated 1813.
- (2.) Original Certificate issued at Abergavenny to Gustav Laudy, dated 1813.
- (3.) Original Craft Certificate issued at Abergavenny to Thos. Richards, dated 1813.
- (4.) Original Rose Croix Certificate issued at Abergavenny to Thos. Richards, dated 1814.
- (5.) Photograph of Wood-carving at Abergavenny.
- (6.) Original Certificate issued at Ashburton to Paul Carcenac.
- (7.) Photograph of Craft Certificate issued at Ashby-de-la-Zouch to Louis Jean, dated 1810.
- (8.) Photograph of Rose Croix Certificate issued at Ashby-de-la-Zouch to Louis Jean, dated 1811.
- (9.) Original Certificate issued at Vittoria to Antoine Grivaut, with the Ashby-de-la-Zouch endorsement of 1814.
- (10.) Photograph of the Worshipful Master's Canopy and Pedestal used in the Ashby-de-la-Zouch Lodge.
- (11.) Photograph of the Wardens' Pedestals used in the Ashby-de-la-Zouch Lodge.

(12.) Rough Sketch of Tracing-Board used in the Ashby-de-la-Zouch Lodge in 1812.

(13.) Rough Sketch of reverse of ditto.

(14.) Original Certificate issued at Port au Prince to François Lescamela, with the Plymouth endorsement of 1809.

(15.) Photograph of the Monument erected in memory of deceased French Prisoners at Valleyfield.

(16.) Original Certificate issued at Vittoria to John Joseph Palis, dated 1813.

(17.) Photograph of Apron worn in the French Prisoners' Lodge at Wincanton.

Of these, all except No. 9 belong to the Secretary's private collection of Masonic Curios. No. 9 belongs to the Leicester Freemasons' Hall Collection.

Bro. GEO. BONNER, C.C., exhibited a Jug, with Masonic devices thereon. A most interesting specimen in excellent preservation.

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

(1.) "How Hindus were admitted into the Mysteries of Freemasonry." By Prosonno Coomar Dutt, the first Hindu Mason. Portrait. Calcutta. 1900. Presented by the Author.

(2.) "History of the 'Howe' Lodge, No. 587 Birmingham." By A. D. Brooks. Birmingham. 1901. Presented by Bro. Howard J. Collins.

(3.) "Antiquity of Chester Masonry." By John Armstrong. Portraits. Chester. 1900. Presented by the Author.

The Books were ordered to be added to the Hall Collection, and the thanks of the Members to the Donors, to be recorded on the Minutes.

The ACTING WORSHIPFUL MASTER referred in feeling terms to the death of Queen Victoria, and moved the following resolution:—

"That the Members of the Lodge of Research, No. 2429, desire to place on record, their deep sense of the great National loss sustained by the lamented death of Her Most Gracious Majesty Queen Victoria, who long ago evinced her deep interest in the Fraternity, by becoming Patroness of its Charities."

The Brethren showed their acquiescence in the resolution by rising in their places.

Bro. C. KUPFERSCHMIDT, P.M. 2076, A.G.S. Ger. Cor. (Eng.) and a Member of the Correspondence Circle of the Lodge, having recently undergone a serious operation, the Secretary was directed to write expressing the sympathy of the Members of the Lodge, and their hope for his speedy restoration to health.

The SECRETARY notified apologies for non-attendance from Bros. Rev. H. J. MASON, W.M., GEO. NEIGHBOUR, S.D., R. B. STARKEY, J.D., W. A. LEA, I.G., W. J. HUGHAN (Torquay) and others.

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



The Forty-Fourth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on March 25th, 1901. In consequence of the continued serious illness of W. Bro. the Rev. H. J. MASON, B.A., the Worshipful Master, W. Bro. the Rev. H. S. BIGGS, B.A., the Immediate Past Master, presided. On account of the very inclement weather and the local elections, the attendance of Members and Visitors was not so large as usual.

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

- 161. Bro. WILLIAM WALLWORTH KNIGHT, Treasurer
1454 Albany, W. Australia.
- 162. Bro. JAMES HUNTER LITTLE, P.M. 1429 New-
port (Mon.); P.P.J.G.W., Monmouthshire.
- 163. EDWARD HENRY BUCKERIDGE, P.M. and Sec.
15 London.
- 164. CHARLES WARWICK WATTS, P.M. and Sec. 283
(I.C.) Brisbane; P.P.G.W. and Pres. of the Bd.
of Gen. Pur. (I.C.), Queensland.
- 165. WILLIAM GEORGE SPENCER, 523 Leicester.

The following Paper was then read:—

**Some Papal Pronouncements against
the Fraternity of Free or Speculative
Masons, and some Historic events
and conditions apparently provoca-
tive thereof.**

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

Worshipful Master, Fellow Officers and Brethren,—
The subject of my paper to-night is one that I myself
would not willingly have chosen. It was committed
to me by our highly esteemed Secretary, to whose
unvarying courtesy I am also indebted for the main
source of information, to which is due, not only the
matter, but in a preponderating measure, the wording
of much that I am about to lay before you. The
subject, I repeat, was not, and has not been an invit-
ing one to me,—but actuated by that same spirit of
loyalty to our particular Association, which so actively
characterizes each individual of its Members,—I bowed
my head to the call of duty. Nor did I find my task
a more tasteful one as I proceeded. It recalled to my
mind an old tale, that in my earlier days I used to
read with childish confidence and absence of mistrust,
along with the Fox and the Grapes, Jack the Giant
Killer, and Puss in Boots,—about a man and a woman
in a garden, who ate of a tree that let them know
good and evil, and acknowledged that they regretted
it immediately after.

I never set myself to any undertaking with more misgiving, and which caused me more mental looking around: and this chiefly, if not entirely, because of my ignorance of the data upon which I had to found my remarks. I instinctively recognised how beset with pitfalls, that might inadvertently betray me into a breach of those wise postulates of our Order, with respect to religion and politics, was the path that I was called upon to tread. Filled with these misgivings, I at length summoned up courage to attack the first lines of the 1st page of the *Freemasons' Magazine* for July to December, 1865,—a portly volume, particularly handed to me by our good Secretary, for my essential information, and which I have carefully gone through at least a dozen times; and the result I now propose to lay before you, intentionally entirely free from ecclesiastical or polemical trend or bias, and purely in an historical and academical manner.

I need not say, that I do not pose as the apologist of either the Craft or the Papacy,—for the latter, because of my incompetency through ignorance, for the former, because to those who now hear me or into whose hands my utterances may hereafter come, no words of mine are needed to plead for an Institution which as *we* know it, is at once so honourable, so philanthropical, so benevolent, so laudable in all its purposes, aims and actions, and which in this our land, among those who have not the happiness to range themselves under our banner, provokes no visions more harmful than gorgeous apparel, good cheer, latchkeys and the cultivation of the more lovely instincts of courtesy, generous consideration, and tender regard for one another's lawful ambitions or even failings.

But I think it may be as well, if for one moment we consider, in what important particulars the two bodies run on parallel lines,—and in what very noticeable points they differ. Well, each alike lays claim to having the best, the highest interests of the world at large, and of its own adherents in especial, at heart ; that it is universal ; that it has its origin in the most remote antiquity ; that the peculiar tenets and much of the machinery of its system is derived less remotely from personages, whose record is contained in a book that each regards as sacred, the one from Solomon, the other from a greater than Solomon ; that each, the one directly, the other by implication, exacts implicit obedience to its supreme head, and forbids absolutely any alteration in its formularies and practices ; and that each, as its own extreme penalty, visits its refractory or unworthy members with enforced severance from its body, and the benefits derivable from a connection therewith. The most noticeable features of difference are, the one is a System of Morality, founded among us here upon *Brotherly Love, Relief and Truth*, elsewhere upon various other grand principles, the other is a Faith founded upon what for the purpose are accepted as revelations from the Deity. The one decries, the other encourages Prose-lytism. The one receives only those of mature age and acting of free-will, the other those of the tenderest years and incapable of free-will. The one accepts only those of good repute, the other gladly welcomes the reprobate and the outcast. And here I once more distinctly repeat that I hold no brief for either side.

Now let me say, how happy I am in finding a reasonably recent date from whence to begin my narrative of events. I mean the year 1717, about

which there seems to be a consensus of Masonic opinion, as the time when was formed the Grand Lodge of England, *fons et origo* of all the Free, or as I prefer to call it, the Accepted Masonry throughout the world. This was three years after the accession of George I. to the throne of England, and two years after that of Louis XV.—one of the longest reigns on record—to the throne of France, and a reign, too, that had an immense immediate and after-effect upon all the conditions of the civilised world.

During the next twenty years that followed the foundation of the Grand Lodge of England, the Masonic body was particularly busy about its legitimate functions, and it spread its influence and the participation of its secrets to France, Spain, Italy, Holland, Russia, Germany, Switzerland, Portugal, and to the then British Colonies in North America.

Meanwhile the uninstructed or popular world was not idle. The Quadruple Alliance was arranged between Austria, England, France and Holland against Spain, which, by the intrigues of Cardinal Alberoni, had taken active steps to interfere with the Austrian power in Italy. In the contest that ensued, Sardinia for the first time made its appearance as an effective power among the European nations, and largely co-operated in what was taking place in the Italian peninsula. *Inter alia* it may be pointed out that Payne, Voltaire, and Tindal were specially active in the dissemination of their opinions, and in 1727 Benjamin Franklin was tried in the Court of King's Bench for printing and publishing a libel entitled "The Craftsman" (No. 31), containing some reflections on the English Government. In 1730 Pope Benedict XIII. died, and was succeeded by Cardinal Lorenzo Corsini, a member of an aristocratic

Roman family, who took the title of Clement XII. In 1733 a double election to the Throne of Poland thoroughly divided Europe, and led to a war in which the native candidate for the sovereign power was deprived of his position. In 1738 Pope Clement published Letters Apostolic, in which he "proscribed and rebuked the sect of Freemasons, and not only dissuaded all the faithful from joining it, but also from promoting or encouraging it in any manner whatsoever, since such an act would entail the penalty of excommunication, which the Roman Pontiff alone can remove." In spite of, and perhaps in defiance of, this denunciation, the Mother Grand Lodge of Accepted Masons in the world, celebrated the attainment of its majority in the same year by the issue of a 2nd Book of Constitutions,—while the populace of London, after the sincerest form of flattery, made itself merry with imitations of the processions then in vogue among the Craft. In 1740 Pope Clement XII. and the Emperor of Austria died, while Cardinal Lambertini became Pope under the title of Benedict XIV. He was famous for his extensive learning and for the suavity of his temper and manners. He exercised his ecclesiastical authority mildly, and managed his temporal concerns with great prudence and conciliation. He encouraged learning and was generous towards the learned. Rome became again in his time the seat of science and of the arts. In this same year, 1740, Speculative Masonry was introduced into Sweden, and in the year 1742 it was founded in Austria, in which year also began the War of the Austrian Succession. I do not suggest that there was any correlation between the facts,—I only record their historic coincidence. In this war Sardinia was again very much in evidence.

On March 18th, 1751, Pope Benedict confirmed by his Constitution "the just and legitimate sentence of condemnation of Freemasonry pronounced by Clement XII., and did not fail to exhort the Catholic sovereign princes to devote all their efforts and all their solicitude to repress this most immoral sect, and to defend society against a common danger." The six motives upon which Benedict's Constitution rested were, (*a*) that Freemasonry unites as Brethren men of divers persuasions and religious sects, and by this the purity of the Catholic religion is contaminated; (*b*) the mystery in which Freemasonry is enwrapped; (*c*) the terrible nature of the old Masonic oath with its awful Commination penalties—valueless in its effective power; (*d*) the Roman Law by which all Associations and Corporations are declared illegal, which have not obtained the previous acquiescence of the Civil Authority; (*e*) the fact that several Governments had prohibited the Order; (*f*) that many wise and honest men entertain an unfavourable opinion of the Confederation.

This Constitution appears to have been but little effective, for Lodges multiplied and flourished in spite thereof, especially in France, where events were ripening towards the terrible events of the close of the century.

Meantime, while the clang of arms resounded on the Continent, our own shores were not free from invasion, for on July 28th, 1745, there landed in Scotland, with the purpose of recovering the rights he claimed in that part of Great Britain, Charles Edward Stuart, about whom there seems to be no doubt that he was a member of the Craft.

And here I think I may be permitted to interpolate something, that has added largely to the other surprises that my search for matter for the present paper has given me, and that seems to me to throw a flood of light upon points that have long been of curiosity or wonderment to me, and also upon incidents I shall have occasion to set forth further on,—and that I give on no less authority than Bro. Murray Lyon, whose words I quote from the *Freemasons' Magazine* as follows:—In 1765 the Kilwinning Lodge at Ayr prohibited Brethren from being witnesses or accessory to making a Mason, unless he (the Initiate) enter himself *to* a certain Constitute Lodge; but at the same time liberty was granted to ordinary members resident at a distance of more than three miles from where the Box is kept, to enter persons *to* a Lodge,—a custom (in the observance of which *one* mason could, unaided, make another), indicating either the recognised existence of a ritual of less elaborate proportions than that in use in open Lodge, or a total indifference to uniformity in imparting to novitiates the secrets of the Craft.

This prohibition shews, that the practice of promiscuous private making of Masons for private reasons, and for a consideration paid *à la Simon Magus*, had become an established, if not a constitutionally recognised factor in Scotch Masonry. And this has so important a bearing upon what I shall hereafter bring before your notice, that at the risk of being tedious, I shall continue to quote Bro. Murray Lyon, who shews that the before-mentioned practice continued in operation till as late as 1814. He says:—“It was only, as evidenced by complaints made, among others, to Mother Kilwinning on St. Thomas's Day, 1814,

when the fees for such 'intrants' made by one man, acting as accredited agent only, and who in this capacity seems to have had the makings of a good Insurance Agent about him, failed to be forthcoming, that abhorrence of the system was formally expressed and its perpetuation forbidden. The Prov. Grand Lodge of Kilwinning severely censured the appellant Lodge (The Ayr Operative Squarmen Lodge), for their having improperly granted such commission to their agent, and left the Lodge to settle the question of fees claimed as best they could."

Co-ordinate with and surviving the before-mentioned practice, was another, by which regularly-constituted Lodges granted "dispensations" to minor bodies of Brethren at scattered points, empowering them to elect office-bearers, and otherwise to meet and act as a regular Lodge of Freemasons, in the name of, and as representing the Lodge by which they were so constituted, and into whose exchequer a fixed proportion of "intrants'" fees was to be paid ;—the parent Lodge undertaking the recording in the books of the Grand Lodge the names of all such "intrants," who, although "made furth" of the Lodge, were accounted among its regular members. The villages of Monkton and Prestwich, in Ayrshire, could, in 1807, boast, the one of two, the other of one such branch Lodge, each having its staff of officials apart from those of its Mother Lodge. Tarbolton St. James Kilwinning, Tarbolton St. David, and Ayr and Renfrew Militia St. Paul, were the Lodges upon whose authority these branch meeting warrants had been issued,—the last-named having also about the same period granted a dispensation to certain of its members serving in the Ayrshire Militia, in which regiment it remained in active operation for the space

of eight years—with results so beneficial to the Mother Lodge as to justify the holders of it being, at the Mother Lodge's expense, “treated to twa bowles of toddy” on the occasion of their surrendering it in 1815.

Well, to resume my narrative:—Freemasonry seems to have been a potent factor in the stirring times of the latter half of the 18th century. To glance at some of of them in mere chronological order I instance the following:—

- 1736. Grand Lodge of Scotland founded.
- 1764. Freemasonry revived in Poland.
- 1772. Partition of Poland.
- 1778. Voltaire became a Freemason at Paris.
- 1799. The Act of Parliament, still in force, passed, by which Lodges under the jurisdiction of the Grand Lodge of England, wherever situated in the British Dominions, are allowed without molestation, on compliance with certain well-defined regulations.
- 1799. A Legislative enactment for the suppression of secret societies in Scotland, while allowing Lodges still in existence to continue, forbade the issue of charters to new Lodges.

Meanwhile, coincidentally with the progress of national events, Freemasonry spread rapidly in France, and many Lodges were formed and existed among the Monastic bodies, especially the Benedictines, until the abolition of all Religious Orders and Monasteries in 1790. In 1797 a Society of Atheists was formed, the principal object of which was proselytism. Could Atheists be received into Freemasonry, proselytism, it

was thought, would be much facilitated. Applications were therefore made to certain Lodges in France that, for the future, disbelief in the existence of a God might not be an impediment to initiation. The applications were not successful.

One more curious incident before we quit the 18th century. On February 24th, 1799, the Emperor Paul of Russia announced to all foreign Courts that he had accepted the title and office of Grand Master of the Order of St. John of Jerusalem.

On March 14th, 1800, Cardinal Chiaramonti became Pope under the title of Pius VII. He was a large-minded prince, who *proprio motu* effected many social, judicial, and political reforms within his own dominions.

I now approach two matters, which if I were not well assured are of simple fact, I could well believe were the concoctions of an enemy of the Craft, or of a fiction writer of the present up-to-date sensational school. They are connected with Mexico and Poland—two strongly Roman Catholic countries. For what I relate about these, I depend not only for my matter, but in great measure for the very words, upon the *Masonic Magazine*. Freemasonry was introduced into Mexico in 1810 under the Scottish rite,—please mark this in connection with what has gone before, and what is to follow,—and was taken up by many emigrants and colonists. The latter were particularly pleased with the high grades on account of the denominations of those grades, and the opportunities they afforded them of satisfying their luxurious propensities by the garments they wore at the Masonic gatherings. One particular clause in the Statutes originally adopted, was taken from the Grand Lodge

of Spain, into which country Freemasonry had been introduced in 1728, and this clause was so incorporated, in view of the fact that the mother country was then being invaded by the French. It declared that "it was the duty of every Mason to maintain the integrity of the Fatherland." In 1816 an insurrection to render it independent of the mother country broke out in Mexico. As usual there were some of the inhabitants faithful to the old *regime*, and as Speculative Masonry had spread so widely and so rapidly among the populace, each party had in its ranks a great number of Brethren. In 1821 there came a declaration of Mexican Independence. A military dictator, Iturbide, was appointed. During the ensuing two years of tumult, a great number of Freemasons on the insurgent side, determined to renounce their allegiance to the Grand Lodge of Scotland, and to adopt the rite of the York Masons under the auspices of the Grand Lodge of New York. The York rite was adhered to by the Independents, the Republicans, and the Liberals, and became the national rite for Mexico, after the subsequent introduction of the R.A. degree and of a Grand Lodge. These were distinguished by the title of *Yorkinos*. The Scottish rite was clung to by the new immigrants from Spain and by those colonists who sympathised with Spain, and these were known as *Escoceses*. A hostile tendency arose between the two systems which was soon transplanted on to political grounds. The *Escoceses* seeing their Lodges deserted, considered the *Yorkinos* as renegades and traitors, and commenced a sanguinary persecution against them, in connection with which they formed a body called *Novenarios*, a kind of militia, whose name is derived from the regulation requiring each member

to enlist nine additional adherents, who were bound to take an oath of fidelity to the enlisting member. This, I take it, was in accordance with the principle and practice I have pointed out, as being so much acted upon in Scottish Masonry. The *Novenarios* sought their recruits more particularly amongst persons connected with churches and monasteries, many members of the clergy having also joined the Scottish rite, after having been the bitterest enemies of Freemasonry from the time of its introduction. The *Yorkinos* tried to outdo their antagonists, by recruiting their own Lodges, upon the plan of receiving all applicants without distinction, provided that they belonged to the Federal or Revolutionary party; and their respective Masonic designations became the badges of their Politics. In 1822 Iturbide was elected Emperor of Mexico, but the following year he abdicated the throne, and visited Europe. Dr. Vincente Guerrero, Grand Master of the *Yorkinos*, was made first President of the Republic that was then constituted. In 1824 Iturbide returned to Mexico, was taken prisoner, and shot. The Mexican Congress enacted a law by which all Masonic Lodges were closed, and every Mason found within the precincts of a Lodge, was subjected to the penalty of eight years' banishment from the country. The *Yorkinos* obeyed their Grand Master, they complied with the Act of Congress and discontinued their gatherings, but the *Escoceses* went on with their working in defiance of the Law, which in the end, however, proved too strong for them. Their most important Lodges were suppressed and their members banished. In 1828 the two Masonic parties broke out into open civil war, which lasted with occasional interruption for about 40 years. In 1830, however, a few (9) Brethren belonging

to one or other of the rites in Mexico, imbued with what you and I regard as the true Masonic spirit, held a nocturnal meeting at the Great Fountain of the Alameda in the city of Mexico, and resolved upon resuming genuine Freemasonry. They did not deem it practicable or advisable, to adhere exactly to either the Scottish or the York rite, but to form a Grand Lodge and Constitution of their own. A Constitution was soon drawn up, discussed and adopted. The degrees (9) recognised, are equivalent to the various grades of the Scottish rite, and the Constitution exists to this day.

Meanwhile, during the interval covered by the events just recorded, events pertinent to our present enquiry were happening elsewhere. In 1809 Pope Pius VII. was deposed by the French and taken as a prisoner to France.

In 1811 Freemasonry made rapid strides in Italy, Grand Lodges being founded in Messina, Naples, Venice, Turin and Genoa. Other similar bodies were also formed, secret in their character, but all more or less avowedly having a political bias. Foremost among these were the *Carbonari*. In 1814 Pius VII. was restored to the Papal throne, and immediately after struck with his anathema the recently formed *Carbonari*, which had propagated itself particularly in Italy, and he also restored the Order of the Jesuits. In this same year the Inquisition was re-established in Spain by Ferdinand VII., after his return from his imprisonment in France. In 1816 the Jesuits were expelled from Russia and the proceedings of the Inquisition court were reformed by Pius. In 1820 a revolution, due

chiefly to the *Carbonari*, broke out at Naples, but was suppressed. In 1821 Pope Pius published another Edict against secret societies, especially against Freemasonry and the *Carbonari*, and Victor Emanuel, King of Sardinia, abdicated his throne and was succeeded by Charles Felix, Duke of Genoa. In 1823 Pius VII. died and was succeeded by Cardinal della Genga under the title of Leo XII. One of his first acts was to restore the prisons of the Inquisition, and in 1826 he "condemned by his apostolic letters, not only Freemasonry and Carbonarism, but all other Orders of whatever appellation, conspiring against the Church and the Civil Power, and warned all the faithful to avoid them under penalty of excommunication."

But we must now turn to Poland. Freemasonry was resuscitated in Poland by Bro. Moszinski in 1767, at a time when, to speak figuratively, that unhappy country was seized with the fatal illness, which by the help of the three physicians from Russia, Prussia and Austria, finally brought about its dissolution, and the partition of its effects among the members of the Faculty from the three great Schools of Greece, Rome and Luther. A Grand Lodge, called "The Three Brethren," of which Bro. Moszinski became first Grand Master, was first established at Warsaw in 1767. The Grand Master had under his command nine Lodges that professed the rite of the Ancient, Free and Accepted Masons of Strict Observance. The object of the institution was ostensibly philanthropical, but most of its members, belonging to the nobility and gentry, and being well educated, unfortunately adhered to a very strong exclusiveism. This was due chiefly to

the manners and habits then prevailing in Poland, the social and political condition of the country, and especially to the jealousy and all-powerful influence of the Jesuits, who prevented its dispersion among the populace, and it soon fell into decline in Poland. In 1772, as I have already pointed out, came the partition of Poland.

The Fraternity, however, appears to have in some way maintained its existence, for in 1814 some Masonic patriots in Russian Poland, instigated by hatred of oppression and ardent love of national independence, resolved to gather together in a corps, in order to break the yoke of slavery for ever. This association was, however, soon crushed out. In 1816 the Jesuits were expelled from Russian Poland, and in 1818 an idea was conceived by General Dombrowsky of forming in Russian Poland a secret society for national purposes, and this idea was carried into effect. The Society constituted and organised itself, and assumed the name of "National Freemasonry." The terms, signs, and degrees of this Society were entirely Masonic, and the members had to take the engagement, upon oath, of assisting each other, to labour with all their zeal and joint efforts towards the triumph of the national cause, and never to forget the glorious traditions of ancient Poland.

Of this Association, having the character of an *ecclesia militans*, Major Lukazinski was appointed Grand Master, and, although every citizen was permitted to join it, military men, public officers, and functionaries were admitted in preference. The number of initiates was very large at the beginning, but the fervour gradually declined, till in 1820 there remained in Russian Poland only one Lodge, the "Chapitre Secret."

In 1821, concurrently, be it noted, at any rate, as far as the year is concerned, with the second manifesto of Pope Pius VII., some members of the Polish National Masonic body, who had found their way into the Grand Duchy of Posen (in Prussian Poland), and had there assumed the name of *Kossinieri* (Scythemen), in remembrance of the revolutionists under Kosciusko, of 1794, returned to Warsaw, and a certain number of old and tried Masons gathered round them, and formed an association of an essentially political character, but at the same time strictly conformable to their then circumstances. Their first meeting took place on May 1st, at an inn called Polok, in a secluded village at some distance from Warsaw. On this solemn occasion a medallion portrait of Kosciusko was suspended on the sword of Prondozinski, and those present swore to bestow all their forces and ability upon the work for the re-establishment of liberty, and to die for the cause of national independence. They divided the area of the late Kingdom of Poland into Seven Masonic Provinces, but with a view the better to succeed in the attainment of their object, they substituted the name of Patriotic Society for the designation of National Freemasonry and *Kossinieri*.

In this same year (1821) two other associations were also introduced into Poland,—the one the Order of Knights Templars by Bro. Majonski, the other, a similar combination, by a Professor Zan, based ostensibly upon the same philanthropic and exalted principles as Freemasonry, but really with the same political object as the Patriotic Society, but this Association was promptly crushed out by the Russian Government, and its author consigned for life to close confinement in a fortress, while at the same time the

Russian Government withdrew its countenance which it had hitherto extended to pure Freemasonry, and which has never yet been recovered in that country.

In 1822 a fusion took place between the Patriotic Society and the Templars. These two Associations, whose primary object had professedly been merely philanthropic, then, in spite of their precarious position in relation to the State, became also *ecclesiæ militantes* of the most rigidly secret character, although a great number of the most energetic and ardent patriots had been, and continued to be, enrolled and initiated among its members. To the original three symbolical degrees was added a fourth, the Knights of which undertook to defend with all their power of active energy and passive resistance, to spread and diffuse the ideas of liberty and independence throughout the whole of the provinces of the late kingdom. The history of this body from 1823 up to the time when Stanislaus Solty assumed the Grand Mastership, represents a long and painful epoch of State persecutions and imprisonments.

Influenced, however, by the secret workings of this body, in 1830 a final attempt at revolution was made by Poland. The last remains of Freemasonry issued, as it were, from the catacombs, and this time they were so far successful as to give the signal for the great revolution that at this epoch broke out in Poland.

Since this last effort of the Polish nation was drowned in torrents of blood, those Masonic Brotherhoods have not been heard of in those regions.

I feel that I have already exceeded the limits of a paper on these occasions, and so I do not intend to pursue my discourse farther now, but if I have added

to the information of the Brethren, and the Lodge desire it, I shall be glad to make use of my farther notes, and to bring the subject more nearly up to the present time.

The SECRETARY exhibited the following Masonic Curios from his own Collection, viz. :—

(1.) A special Jewel worn, since the year 1858, by the members of the "Royal Somerset House and Inverness" Lodge, No. 4 London. The Jewel is oval in shape. *Obverse*.—Arms and Coronet of His Grace the Duke of Somerset in gold, on garter-blue enamel. *Inscription*.—"ROYAL SOMERSET HOUSE AND INVERNESS LODGE." *Reverse*.—A Horn in gold, on a riband "IMMEMORIAL CONSTITUTION," and the words "UNITED WITH THE OLD HORN LODGE, NO. 2, 10TH. JANUARY, 1774" enclosing the whole. On the rim (engraved) "ROYAL INVERNESS LODGE, NO. 648. THE FIRST LODGE CONSECRATED UNDER THE UNITED GRAND LODGE BY THE M.W. THE G.M., H.R.H. THE DUKE OF SUSSEX, 1814."*

This Jewel is worn only by the members of No. 4, a Lodge which can boast a very long and interesting history. It was one of the four "Time Immemorial" Lodges which, on St. John the Baptist's Day, June 24th, 1717, united in establishing the Grand Lodge of England,—and it has continued to work, almost without a break, until the present day.

These four "Time Immemorial" Lodges met as follows :—

1. At the *Goose and Gridiron* Ale-house in *St. Paul's Church-Yard*.

* This description is taken from Hughton's "Masonic Register," p. 46.

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

The last of these four Lodges, No. 4, was the original of the present "Royal Somerset House and Inverness" Lodge, and the following is a brief account of its career:—*

Established probably between 1712 and 1717, Lodge No. 4 represented for some years the *speculative*, while Nos. 1, 2 and 3 represented the *operative* element of the Society. It seems to have been a very popular Lodge, for as early as 1725 it numbered seventy-one members, while the other old Lodges were each composed of about fifteen members only.

In the 1723 Book of Constitutions (p. 74), there is a list of twenty Lodges, with the names of their Masters and Wardens, and in this list George Payne (Grand Master in 1718 and 1720) is put down as Master of Lodge No. 4. Of the three Grand Masters, Sayer, Payne and Desaguliers, who head the Roll, the two latter were members of No. 4, and these three are the only untitled Brethren who have ever ascended the Masonic throne in England. Anthony Sayer, the first Grand Master, was a member of original No. 3, but Nos. 1 and 2 contained no Brethren either of Masonic or social mark.

In the first Engraved List of Lodges, issued about the year 1724, No. 4 is noted as meeting at the "Horn,"

* Compiled from Gould's "Four Old Lodges," Hughan's "Masonic Memorials," Lane's "Centenary Warrants and Jewels," &c, &c.

Westminster. It was the third Lodge on the Roll at the first enumeration of Lodges in 1729, becoming No. 2 in 1740. The Lodge was erased April 3rd, 1747, by order of Grand Lodge, "for not attending according to the Order of the last *Quarterly Communication*," but was reinstated September 4th, 1751, out of respect to one of its old Past Masters, viz.: Bro. George Payne, P.G.M.

It was named the "Old Horn" Lodge in 1767, from its having met at the "Horn" Tavern, Westminster, for more than forty years, and was one of the first Lodges in the country to take a distinguishing name. In 1767 the Lodge met at the "Fleece," Tothill Street, Westminster, in 1771 at the "King's Arms," New Palace Road, Westminster, and in 1773 at the "Turk's Head," Gerrard Street, Soho.

In the year 1774 (January 10th) the "Old Horn" Lodge, No. 2, amalgamated with the "Somerset House" Lodge (No. 219 of May 22nd, 1762, meeting at the "King's Arms," Bond Street, London), assuming the name of the "Somerset House" Lodge, but retaining its old number—No. 2—on the Roll of Lodges. Bro. Thomas Dunckerley, the most eminent Mason of his time, was a member of the "Somerset House" Lodge, both before and after the amalgamation.

The Lodge met at the "Adelphi" Tavern, Strand, in 1775, and three years later removed to the "Freemasons' Tavern," Great Queen Street. At the Union of the two Grand Lodges in 1813, the number of the Lodge was changed from No. 2 to No. 4, its original number in 1717, retaining that position on the Roll down to the present time.

It adopted its present title on November 25th, 1828, when it united with the "Royal Inverness"

Lodge,* No. 648 of 1814, which was the first Lodge warranted by the United Grand Lodge of England, under the Duke of Sussex, G.M. From 1778 to 1865 the Lodge met at "Freemasons'" Tavern, removing in the latter year to Freemasons' Hall, where it still meets. It is a "Red Apron" Lodge, and possesses a Freemasons' Hall Medal (1781).

In addition to Bros. Payne and Desaguliers already referred to, Dr. Anderson, the author of the 1723 and 1738 Books of Constitutions, was a member of old No. 4, and if tradition may be relied upon, theirs were the guiding minds which planned and carried out the great revival of 1717. The following distinguished Brethren were also members of the "Old Horn" Lodge, viz.:—Lord Paisley, Duke of Queensborough, Sir Richard Manningham, Lord Waldegrave, Count La Lippe, Baron des Kaw, Sir Adolphus Oughton, Earl de Loraine, Sir Robert Rich, Count Walzdorf, Marquis des Marches, Sir Thomas Prendergast, and Lord Carmichael.

(2.) A Clearance Certificate issued in the year 1811 to a Member of the "Domestic" Lodge, No. 234 London. The design is by Robert Newman, and is a very interesting one. The document is signed by

A. Roseberry, W. Master,
John Bowler, S. Warden,
B. Sinclair, J. Warden,
Wm. Vale, Secretary.

(3.) A Parchment testifying to the zeal and fidelity of Bro. Degroyes, who prior to 1782 had been acting as Serving Brother in the Lodge "Du Triple Nœud"

* Named after H.R.H. the Duke of Sussex, who was also Earl of Inverness.

("the Threefold Cord") at Tours. The document states that the Brother professes "la religion catholique apostolique et Romaine" (the apostolic Roman Catholic religion). The testimonial is signed by the Master and Officers of the Lodge, twelve in number.

(4.) Fine Bronze Medal—Marvin's No. 54. The following description is taken from Marvin's "Masonic Medals" (pp. 38-9):—

"Obverse, Bust to right, of Cambaceres, with collar and jewel. On the edge of the bust, in small letters, LE. F.: JALEY. F^b.: Below the bust a flaming sword, its hilt to the left, passing through a small square and compasses, the points of the latter towards the bust. Legend, J. J. REGIS CAMBACERES PRINCE ARCHI-CHANCELIER DE L'EMPIRE. Reverse, Within a wreath of acacia, tied at the bottom by a ribbon, LA R.: M.: □ EC.: DE FRANCE SOUS LE TITRE DISTINCTIF DE S^t.: ALEX^{dre}.: D'EC.: ET LE CONTRAT SOC^l.: REUNIS, O.: DE PARIS, A SON GRAND MAITRE—LE 30^e JOUR DU 1^{er} MOIS. 5807. in eleven lines. [The Worshipful Mother Scottish Lodge of France, assembled under the distinctive title of St. Alexander of Scotland and the Social Contract, Orient of Paris, to their Grand Master, March 30, 5807.]"

The Acting Worshipful Master, Bro. the Rev. H. S. BIGGS, presented to the Lodge as under—

A Royal Arch Certificate (framed), dated 1801,
A Silver Knight Templar Star ;

both had formerly belonged to Bro. Henry Davey, a member of old Lodge 91 Leicester, and a founder of

St. John's Lodge in 1790. Bro. Davey was a great-grandfather of the donor. Illustrations of both Certificate and Jewel were given in "Memorials of Lodge No. 91 'Antients,' Leicester," issued as an addendum to the "Lodge of Research" Transactions for 1897-8.

A hearty vote of thanks was accorded to Brother BIGGS for his gifts to the Lodge.

The next Meeting of the Lodge falling due on Whit-Monday, it was resolved, subject to the approval of the Worshipful Master, that the Lodge be held on Wednesday, May 22nd.

The SECRETARY notified apologies for non-attendance from the following Brethren, viz. :—Bros. Dr. R. PRATT, P.M.; F. W. BILLSON, P.M.; H. HOWE, J.W.; G. NEIGHBOUR, S.D.; G. W. BAIN (Sunderland); JNO. ARMSTRONG (Liverpool); E. V. GREATBATCH (Hanley); H. HENDERSON (Burton-on-Trent), and A. FERGUSSON, after which the Lodge was closed.

The Forty-Fifth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, by Dispensation, on Wednesday, May 22nd, 1901, the regular date, May 27th, being Whit-Monday. In the absence of the Worshipful Master, through long-continued serious illness, the Meeting was presided over by Bro. the Rev. H. S. BIGGS, B.A., the I.P.M., and there was a very large attendance of Members and Visitors.

The Dispensation having been read, and the Minutes of the last Meeting confirmed, a Paper was read, of which a very brief resumé is given below:—

Freemasonry: its Traditions, Ritual and Teachings.

By W. Bro. E. V. GREATBATCH, P.M. 418 and 2487,
P.P.S.G.W. of Staffordshire.

SYNOPSIS:—Meaning of term "Freemasonry." Ancient Trade Gilds. Query as to the time and place of origin of the Craft. Was K.S. a member of it? Hiram's Legend. Other similar historical allegations. Evidences of Craft existence. Notes on the Ritual. Modern Freemasonry: what it is not, what it is, and what it ought to be.

In opening the subject, Bro. GREATBATCH pointed out that as a loyal member of the Grand Lodge of

England, he could deal only with the recognised degrees of E.A., F.C., M.M., I.M. and R.A., whilst local circumstances for the moment restricted him to the three primary ones.

Assuming the question "What is Freemasonry?" being asked in a mixed assembly, he doubted not the replies would be widely divergent—condemnatory, tolerant or appreciative, as ignorance, partial knowledge or full information might direct.

Dealing with the prefix "Free," he held that it meant a man who by skill, ability, knowledge, apprenticeship or other means, had proved himself worthy of being made "Free" of the trade limits of some particular craft, instancing the old trade Gilds in cities of this and other countries, and the words of St. Paul in the Acts of the Apostles.

He declared himself unable to find proof satisfactory to his mind, that ancient Freemasonry was founded at the erection of the first Holy Temple, or that King Solomon was a member of the Craft, even if it existed at his time, for reasons which he set forth at length.

The Hiramic legend he considered as mythical, and having no visible foundation in fact, adducing the various points and reasons which had led him to these conclusions.

Having regard to the claim that Masons' Marks on ancient work evidenced the then existence of the Craft, he mentioned that only a few weeks ago he saw marks upon a stone in course of preparation for a new building, exactly similar to Mark Masons' Marks, though the man who made them was entirely ignorant of Free or Mark Masonry:—they were trade marks absolutely.

Bro. Greatbatch stated that in his experience he had not been able to trace any proof of absolute continuity between Ancient and Modern Freemasonry, defending that position by quotations from the ritual.

He then proceeded to enforce the idea, that whether Freemasonry could or could not establish a claim to unbounded antiquity, the fact stood beyond all cavil, viz.: that every member of the Craft to-day was obligated to grave responsibilities, which all had undertaken freely and of their own choice. He touched upon the beauties of the ritual, and the broad grandeur of the prayers, pointing out instances where, by careless rendering, he had heard some of these reduced to profanity. He further alluded to the charm which Masonic gatherings possessed, in their broad neutrality and absence of religious animosities or political strife. He pleaded for solemnity and decorum whilst Lodges were at work, holding that Freemasonry taught religion and morality of the highest order, viz.: to do right because it is right, and not in order to obtain reward; and to avoid evil because it is wrong, not merely to escape punishment.

Bro. Greatbatch concluded by referring to the invisible bond of the Craft, and to the broad, open-hearted and generous teaching of our obligations and ritual, which he claimed were, as the teaching of devout men, viz. :—

“To do good to all men, specially to those of the household of the Craft” ;

and that

“Whatsoever ye would that men should do unto you, even so do unto them.”

A discussion followed, to which Bros. Rev. C. H. WOOD, P.M. 1560, P.G. Chap. (Eng.), JOS. YOUNG, P.M. 523, P.P.J.G.W., J. J. W. KNOWLES, S.W., J. THORPE, P.M. 1333, the ACTING WORSHIPFUL MASTER, and the SECRETARY contributed.

Many points touched upon by the lecturer were criticised, amongst others—the continuity of the Craft, which could undoubtedly be traced for a period of at least five hundred years, the Hiram legend, which was probably not so mythical as the lecturer supposed, the prefix “Free,” with the new origin given to it by the late Bro. Speth, the original Christian character of Freemasonry, the introduction of the *speculative* element into *operative* Lodges, the origin of the name “Hiram Abiff,” and the Bible as the Great Light of Freemasonry.

The Lecture was universally appreciated, but was hardly up to date in its historical portion.

A very hearty Vote of Thanks was accorded to Bro. GREATBATCH for his kindness in coming to Leicester.

The SECRETARY exhibited the following Masonic Curios, viz. :—

(1.) A water-color Drawing, probably a hundred years old, sent for exhibition by the Worshipful Master. It is described as “The heart of a Freemason epitomized; supported by Liberty and Justice.”

(2.) A Parchment Certificate issued by the “Argyles” Lodge, No. 76 Glasgow, now extinct, to Bro. John W. Borradaile in the year 1804. The red wax Seal is attached to the document by orange and black ribbons.

(3.) A small Leather Apron, lent by Bro. MC.ALLISTER HEWLINGS. Numerous Masonic devices are painted upon it in very primitive style. It was probably worn in some Scotch country Lodge about the middle of last century. This exhibit has since been presented to the local Masonic Collection.

(4.) Oval silver engraved Jewel. Numerous emblems on both sides belonging to different Masonic Degrees. The Jewel is inscribed "Matthew Fercervis. Stewartstown Lodge 554."

The following Brethren were unanimously elected as Office-bearers for the ensuing year, viz. :—

Worshipful Master, Bro. J. J. W. KNOWLES.

Treasurer, „ F. W. BILLSON, P.M.

Tyler, „ R. W. MARIES (re-elected).

The SECRETARY read a Communication from the Grand Secretary, relative to the Installation of the M.W. Grand Master, which is to take place on July 17th ensuing.

The SECRETARY referred to the recent sudden death of Bro. GEO. W. SPETH, an Honorary Member of the Lodge, and stated that at the funeral a wreath had been placed on the coffin on behalf of the "Lodge of Research." A vote of condolence and sympathy was passed, and ordered to be communicated to the bereaved family.

Apologies were notified from Bros. Rev. H. J. MASON, W.M., S. S. PARTRIDGE, P.M., F. W. BILLSON, P.M., R. B. STARKEY, J.D., W. J. HUGHAN (Torquay), G. W. BAIN (Sunderland), Rev. W. WHITELEY (Narborough), and H. HENDERSON (Burton-on-Trent).

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



Freemason.

THE use of the word "Freemason" in connection with Wills during the last half of the 16th and first quarter of the 17th centuries, seems to have been fairly common, as the following list of Wills proved at York during that period will shew.

It will be observed that the parties all lived in Yorks. or Notts., except one who resided at Maidstone, Kent.

Proved. York Registry.

2nd March 1558. Gilloo Philip, York. Fremason.
Dated 12th August 1558. Vol. 15, 3, 282.

22nd July 1574. Bingham Averey, Carlston, Kingstone (Notts.). Fremason. Dated 2nd June 1574.
Vol. 19, 760.

12th July 1582. Londesdale James, Bridlingeton.
fremason. Dated 20th February 1581. Vol. 22,
272.

29th November 1592. Hills John, Wylllyngtoun Streete
par. Maidstoun Co. Kent. free masonn.
Dated 30th September 34 Eliz: Vol. 25. 1074.

29th March 1593. Childe John, Darfeilde. free masonne.
Dated 24th February 1591. Vol. 25. 1236.

3rd October 1605. Tomlinson Richard, Topcliffe.
freemason.

Dated 9th January 1603. Vol. 29. 681.

14th July 1607. Hellywell Lawrence, Bracewell.
freemason.

No date. Vol. 30. 361.

12th October 1609. Halley William, Goteham (Notts.).
freemason.

Dated June 16th 1608. Vol. 31. 174.

3rd October 1611. Coore Ambrose, Burnsall. Freemason.

Dated 3rd May 1611. Vol. 31 Fol. 687.

6th January 1613. Yorke Peter, Beverley. freemason.

Dated 1st November 1613. Vol. 32. 639.

4th May 1615. Roberts Thomas, Wollaton, Notts.
freemason.

Dated 22nd January, 1614. Vol. 33. 525.

8th May 1617. Shutt William, Alswith. freemayson.

Dated 20th December, 1616. Vol. 34. 460.

22nd January 1616. Hobson Robert, Crofton. freemason.

Dated 17th July 1615. Vol. 34. 349.

18th July 1616. Yorke Thomas, Tuxford, Notts.
freemason.

Dated 30th March 1616. Vol. 34. 121.

T. A. WITHEY.

In
Fraternal Remembrance
of
Worshipful Brother
Henry James Mason, B.A.,

Worshipful Master, No. 2429 ;

D. Prov. Ed. Chaplain ;

Vicar of Wigston Magna :

Who was summoned to his Reward in the
Grand Lodge Above
on Tuesday, July 2nd, 1901.

Aged 57 years.

After labour—rest.

PLATE II.



Engraved by C.E. Wagstaff, from a Drawing by Faithorne, in the Ashmolean Museum.

JOHN AUBREY.

(Born A.D. 162 $\frac{1}{2}$ — Died 1697)

PLATE III.



Harding sc.

ROBERT PLOT LL.D.
From the Picture Gallery Oxford

ORDRE MAÇONNIQUE RÉFORMÉ DE MEMPHIS

N. de la Saute



AU NOM DE L'ORDRE MAÇONNIQUE RÉFORMÉ DE MEMPHIS.

SOUS LES AUSPICES DE LA G. LOGE DES PHILADELPHES,

A TOUTS LES MAÇONS RÉPANDUS SUR LES DEUX HÉMISPÈRES.

SAMÉT, AMITIÉ, PROSPÉRITÉ, COURAGE, TOLÉRANCE.

Notre vénérable Chapitre de la G. Loge des Philadelphes de New York a l'honneur de vous adresser ce certificat de reconnaissance en témoignage de la haute estime que nous avons pour vous et de la confiance que nous avons en vous.

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