

The Lodge of Research,

No. 2429, LEICESTER.

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# Transactions

FOR THE

Year 1902-3.

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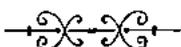
W. BRO. HENRY HOWE, (P.M. 1391),  
P.P.S.G.W.; Prov. G.D.C.—W.M.

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*EDITED BY*

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

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**PLATE I.**



BOSS IN THE ROOF OF PETERBOROUGH CATHEDRAL.

*Vide* p. 96.

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

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FREEMASONS' HALL,  
LEICESTER,

July, 1903.

DEAR BRETHREN,

In addressing you at the close of another year, I rejoice to be able to report the continued prosperity of the Lodge. The Meetings are proving more and more attractive to local Masons, the Lectures have been full of instructive and interesting matter, and the Lodge appears to be establishing itself upon a firm foundation for future work, in the interest of our beloved Craft. The few minutes devoted at each Meeting to the discussion of Masonic subjects has proved attractive, and it is hoped the "asking of questions" will become a permanent feature of the Lodge's work.

During the year now closing, the Correspondence Circle of the Lodge has been increased by the addition of forty-six members, some of whom are distinguished Masons belonging to our own as well as to other jurisdictions, and it is pleasing to find our work appreciated and our Transactions enquired for by English-speaking Masons in all quarters of the Globe. But whilst we rejoice in this increase in our membership, we are anxious that each one should consider

himself a centre for disseminating a knowledge of our Lodge and its work, and thus increasing still further the Correspondence Circle of the Lodge. By so doing, the Transactions can be made larger in size, and fuller of interesting Masonic matter.

This year an Addendum is presented by the SECRETARY to every subscribing member now on the roll. This consists of a very valuable monograph on "Irish Masonic Certificates," written by Bro. JOHN ROBINSON, of Belfast, a member of the Correspondence Circle. It is the first to be published on this subject and will, it is hoped, serve to direct attention to the study of these interesting documents. The plates accompanying the book are copies of original certificates and are most interesting and valuable. I sincerely congratulate the members on receiving such a splendid Addendum, and our thanks are due to the two Brethren named.

During the past year, the Lodge has received as gifts from Brethren, some very interesting books and curios, which have been added to the Hall Collections. These Collections are now exceedingly useful and valuable to all Masonic students, and have assisted materially in the compilation of our Transactions. Any further gifts from Brethren will be gratefully received.

Three Members of the Correspondence Circle have, during the year, passed from labour to everlasting rest; we hold them still in fraternal remembrance. A few words concerning each are added in the accompanying Obituary.

May I, in conclusion, thank you for the support you have given me during my year of office, and in doing so, ask for a continuance of the same for my

successor, the Worshipful Master Elect, Bro. GEORGE NEIGHBOUR. Visit us when you can—you shall receive a hearty welcome—obtain more members for our Cor. Cir., add to our collections of Masonic curios, suggest titles for Papers and subjects for discussion, and in every way possible for you, help us to benefit the Craft. Then we shall rejoice in a larger circle of Masonic friends and in a larger sphere of Masonic usefulness.

With fraternal regards, I am,

Faithfully yours,

H. HOWE,

W.M.

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## Officers, 1902:3.

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W. Bro. J. R. FREARS (P.M. 2081), P.P.S.G.D.,	I.G.	
Bro. R. W. MARIES, Prov. G. Tyler, ...	Tyler.	

*Treasurer's Address:* 23, Halford Street, Leicester.

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

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## Objects.

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

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

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

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

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## Dates of Meetings for 1903-4.

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September 28th, 1903. Installation.

November 23rd, 1903.

January 25th, 1904.

March 28th, 1904.

May 23rd, 1904. Election.

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## Members of the Lodge.

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- W. Bro. W. H. STAYNES, P.M. 2081 ; P.P.G.Std.B.
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- W. Bro. H. J. GRACE, P.M. 2028 ; P.P.G.Std.B.
- Bro. G. DAVID POTTS, 523.

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- W. Bro. JOHN W. CUTTER, W.M. 2568 Newcastle-on-Tyne.
- W. Bro. Major A. H. MCMAHON, C.S.I., C.I.E., P.Z. 228 (S.C.) Quetta.
- W. Bro. Lt.-Col. J. BATTERSBY, R.A.M.C., W.M. 691 (S.C.) Quetta.
- W. Bro. B. E. WACHA, W.M. 465 (Mark) Quetta.
- W. Bro. L. BURTON, P.M., P.Z., Sec. Quetta Masonic Library.
- Bro. VICTOR J. MOULDER, F.R.H.S., 2694 London.
- Bro. W. HERBERT COX, S.W. 2920 London.
- W. Bro. EDWD. A. T. BREED, P.M. 811 Brighton; P.P.S.G.W. Sussex; President Sussex Association for Masonic Research.
- W. Bro. R. O. DAVIES, D.D., LL.D., D.C.L., W.M. 555 Framlingham; P.P.G. Chap. Suffolk
- Bro. THOS. HY. REID, 2028 Narborough.
- Bro. Qr.-Mas. Serj. A. G. BIRCH, 5th Batt. R.F.A.; 1936 Agra.
- Bro. Staff Serj. H. J. WEST, 15th Brig. Div. R.F.A.; 1536 Plumstead, Kent.
- Bro. J. G. W. BOULTON, 2028 Narborough.

- Bro. EDMUND S. SPALDING, "Wyoming" Lodge, Melrose  
(Mass.), U.S.A.
- W. Bro. W. R. THOMPSON, P.M. 1507 London.
- W. Bro. W. A. GUNNER, W.M. 1538 London.
- W. Bro. ABM. PEMBERTON, P.M. 1030 Heaton Norris ;  
P.P.G.D.C. East Lancs.
- W. Bro. THOMAS S. STOUT, P.M. 444 Philadelphia  
(Pa.), U.S.A.
- W. Bro. G. A. NOCK, W.M. 1010 Hull.
- Bro. ALFRED LOLE, S.W. 2811 Coventry.
- W. Bro. H. C. CLARABUT, P.M. 442 and 2553 Peter-  
borough ; P.P.S.G.W. Norths. and Hunts.
- Bro. W. I. OSBORNE, S.D. 433 Brightlingsea.
- Bro. S. ERNEST ATKINSON, M.D, 2428 Coalville.
- W. Bro. GEORGE H. WEBSTER, P.M. 60 Calgary,  
Alberta ; Gd. Registrar, Gd. Lo. of Manitoba.
- Bro. E. W. HENSMAN, M.A., 33 London.
- W. Bro. W. H. RENDELL, P.M. 1794 Nottingham.
- Bro. G. B. RICHMOND, 2081 Leicester.
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## Correspondence Circle.

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

1. They shall be entitled—
  - (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
  - (b) To be supplied, gratis, with the Annual Transactions of the Lodge.
  - (c) To attend the Meetings of the Lodge.
  - (d) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.
  - (e) To read papers and introduce discussions on Masonic subjects by arrangement.

*(It is hoped that a copy of any paper read will be presented to the Lodge for preservation.*

They shall not, however, be entitled to vote, hold office, or take part in the management of the Lodge.

The Members of the Lodge will, *as a rule*, be elected from the Correspondence Circle.

2. A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).
3. The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
4. No entrance fee shall be required, and the Annual Subscription shall be 5/-, payable in advance in the month of September.
5. The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle, whom it may deem unworthy of continued Membership.

**NOTE.**—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

## Obituary.

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BRO. THOMAS GREENE, LL.D., J.P., of Millbrook Mageney, Co. Kildare, died on November 3rd, 1901. He was initiated in the year 1892, in the Carlow Masonic Lodge No. 116, in which he filled several offices, including that of Senior Warden; at the time of his death he was Treasurer of the Lodge, and it was the intention of the members to elect him to occupy the Master's chair for the year 1902-3. He was one of the most highly esteemed members of the Carlow Lodge, and his death was the greatest blow Masonry in Carlow had received for many a long day. Bro. Greene joined the Correspondence Circle of the Lodge of Research in 1899, and frequently corresponded with the Secretary upon Masonic matters.

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BRO. JOHN ARMSTRONG of Liverpool died suddenly on July 21st, 1902, aged 53 years, and by his death the Craft in Lancashire and Cheshire has sustained a very great loss. The following details of his Masonic career are taken from the *Masonic Journal* of Liverpool:—

Bro. Armstrong was born in 1849, and was a native of Cumberland, where his family had been located, close to the borders, for some centuries. He was a descendant of the famous freebooter, who during the reign of James V. of Scotland practically ruled the border lands of England and Scotland. He became a great authority in engineering matters, and is well

known by his books both in England and abroad. He was initiated in the Lodge of Lights, No. 148 Warrington, in 1873, subsequently joining Lodges No. 1250 and 1350, in both of which he served the office of Worshipful Master. He took a leading part in the formation of the well-known literary Lodge, the "Minerva," No. 2433 Birkenhead, being its first Treasurer and second Master. He was also Founder and first Master of No. 2651, Founder of Nos. 2657, 2714, 2826, and Founder and first Master of No. 2876 Birkenhead, which position he held at the time of his death. In the Province of Cheshire he held the rank of P.P.J.G.W. In Royal Arch Masonry he was a P.Z. of Chapters Nos. 148, 605, 1350 and 2433, and at the time of his death was Prov. G. 2nd Principal of the Province of Cheshire. In the Mark, Red Cross and Rose Croix he had also held high office. Bro. Armstrong wrote a number of Books and Pamphlets on Masonic lore and history, his "History of Freemasonry in Cheshire," published last year, being well known and deservedly appreciated, and in addition he was always a welcome lecturer, in the Lodges in his neighbourhood, on Masonic subjects. Bro. Armstrong joined the Correspondence Circle of the Lodge of Research in March, 1900, and had promised to visit the Lodge and deliver a Lecture during the present Session.

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BRO. WILFRED A. BOWSER of Stamford Hill, London, died on June 13th, 1903; he had been ailing for some considerable time, but his death was not expected. He was a Past Master of the "Earl of Mornington"

Lodge, No. 2000 London, and Secretary for several years past of that Lodge. He was also a member of the "Parthenon" Lodge, No. 1826, meeting at Sutton, Surrey, as well as M.E.Z. of the "Earl of Mornington" Chapter of Royal Arch Masons. Bro. Bowser was deeply interested in the work of the "Lodge of Research," the Correspondence Circle of which he joined in September, 1900. He frequently corresponded with the Secretary on Masonic matters, and had just written a history of his Mother-Lodge.

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## Masonic Clothing.

(TRANSACTIONS 1901-02, pp. 81-97.)

BRO. CHARLES E. MEYER of Philadelphia writes:—  
 "I would call your attention to Bro. CROWE'S description of the wearing of the Apron in the United States of America. We instruct here—

For an E.A., with the flap or bib turned up.

For a F.C., with the flap down, and the left corner of the Apron turned up.

For a M.M., square, *i.e.*, flap down and corners down."

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## Women Freemasons.

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(TRANSACTIONS 1901-1902, Add. pp. 3-19.)

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Bro. C. S. BIXBY of Osawatomie (Kan.) writes:—  
“I must take exception to one or two statements made by you regarding the Eastern Star. First, that it is composed almost entirely of ladies. If you had the proceedings of the various Grand Chapters, you would see, that on an average one-third of the membership is male and two-thirds female; with my own Chapter they are about equally divided. Second, as regarding the utility or benefit of the organization. In Kansas the Eastern Star has taken the lead in all good works. Especially in the establishment of our Masonic Home was its influence felt. The Grand Chapter has representatives on the Board of Directors, and St. John’s Day in June of each year is set aside by the Star for the benefit of the Home; each member of the Star pays a tax of 10 cents a year towards its support, and the work of the Star along these lines is but a duplicate of what is being done in every State where it exists.”

Bro. Bixby has promised to write more fully on this matter for the next Transactions of the Lodge.

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## The Level and the Square

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By Bro. ROB MORRIS.

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WE meet upon the Level, and we part upon the  
Square—

What words of precious meaning those words Masonic  
are!

Come, let us contemplate them; they are worthy of  
a thought—

With the highest and the lowest and the rarest they  
are fraught.

We meet upon the level, though from every station  
come—

The King from out his palace and the poor man  
from his home;

For the one must leave his diadem without the  
Mason's door,

And the other finds his true respect upon the  
checkered floor.

We part upon the square, for the world must have  
its due;

We mingle with its multitude, a cold, unfriendly  
crew;

But the influence of our gatherings in memory is  
green,

And we long, upon the level, to renew the happy  
scene.

There's a world where all are equal—we are hurrying  
toward it fast—

We shall meet upon the level there when the gates  
of death are past ;

We shall stand before the Orient, and our Master  
will be there,

To try the blocks we offer by his own unerring  
square.

We shall meet upon the level there, but never thence  
depart ;

There's a mansion—'tis all ready for each zealous,  
faithful heart ;

There's a mansion and a welcome, and a multitude  
is there,

Who have met upon the level and been tried upon  
the square.

Let us meet upon the level, then, while laboring  
patient here—

Let us meet and let us labor, though the labor seem  
severe.

Already in the western sky the signs bid us prepare  
To gather up our working tools and part upon the  
square !

Hands round, ye faithful Ghiblinites, the bright,  
fraternal chain ;

We part upon the square below to meet in Heaven  
again.

O what words of precious meaning those words  
Masonic are—

We meet upon the Level, and we part upon the  
Square !

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# The Fifty-First Meeting

and

## Tenth Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester on Monday, September 22nd, 1902.

Bro. J. J. W. KNOWLES, the Worshipful Master, occupied the Chair, and was supported by an unusually large number of Members and Visitors, among whom were the following:—

Bros. HENRY HOWE (P.M. 1391), Prov. G.D.C., S.W. and W.M. Elect; F. W. BILLSON (P.M. 1391), P.P.G.R., P.M. and Treasurer; JOHN T. THORP (P.M. 523), P.P.S.G.W., P.M. and Secretary; GEO. NEIGHBOUR (P.M. 523), P.P.S.G.W., S.D.; R. B. STARKEY (P.M. 1391), P.P.S.G.W., J.D.; LAWRENCE STAINES (P.M. 523), P.P.G.Org., D.C.; W. A. LEA (P.M. 523), P.P.G.P., I.G.; W. H. STAYNES (P.M. 2081), P.P.G.Std.B., P.M.; J. RUSSELL FREARS (P.M. 2081), Prov.S.G.D.; R. W. MARIES, Prov.G.T., Tyler.

*Members of the Cor. Cir.*—Bros. A. COOPER SMITH, P.M. 50, P.P.G.Swd.B.; H. H. THOMSON, P.M. 50, Prov.G.S. of W.; A. FERGUSSON, P.M. 1391, P.P.J.G.D.; C. H. PAGE, P.M. 1391; AR. CHAMBERS, P.M. 1391, P.P.G.S. of W.; C. A. JAHN, P.M. 2081, P.P.G.Swd.B.; F. S. WATERMAN, P.M. 2081, P.P.A.G.D.C.; A. J. MARSHALL, 279; GEO. PHILLIPS, 279; R. WARDEN HARVEY, S.W. 523; A. H. HAMPSON, 523; W. G.

SPENCER, 523; G. DAVID POTTS, 523; A. S. NICE, 1391; W. J. KNIGHT, 2028; G. J. RODWAY, 2028.

*Visitors.*—Bros. the Rev. C. H. WOOD, P.M. 1560, P.G.C.(Eng.); W. T. TOPOTT, P.M. 279; J. C. McROBIE, P.M. 523; W. M. COWDELL, W.M. 523; G. F. BROWN, P.M. 1834; C. J. WILKINSON, P.M. 1391, P.P.S.G.W.; G. E. BARTON, P.M. 1391, P.P.A.G.P.; F. SEALE, P.M. 1391; J. W. BEAZELEY, W.M. 1391; H. G. MARRIOTT, P.M. 2028, P.P.A.G.D.C.; Rev. W. WHITELEY, P.M. 2028, P.P.G.C.; Dr. J. YOUNG, P.M. 2028, P.P.G.Swd.B.; E. C. TOMLINSON, P.M. 2028; T. H. PRENTICE, Stwd. 279; W. BREAM, Stwd. 523; H. WESTRON, 523; JOS. JOHNSON, 523; R. CURTIS, 523; JOS. PARSONS, 523; G. R. POYNOR, 1391; A. PAGE, 1391; H. W. STILES, 1391; E. A. MORRIS, Org. 2028; J. T. S. NOBBS, 2028; F. H. POCHIN, 2028.

After the Lodge had been opened, the Minutes of the last Meeting, held May 26th, 1902, were read and confirmed.

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

211. Bro. ARTHUR G. M. GILLOTT, P.G.M. of the Grand Lodge of Costa Rica.
212. Bro. WILLIAM BROWN HEXTALL, P.M. 1085 and 2128 London; P.P.S.G.W. Derbyshire.
213. Bro. ROBERT TURNER MELHUSH, P.M. and Treasurer 40 (N.Z.) Nelson, N.Z.; G.S. of W. of the Grand Lodge of New Zealand.

214. Bro. WILLIAM NORWOOD CHEESMAN, P.M.  
2494 and 566 Selby; P.P.J.G.W. N. and  
E. Yorks.
215. Bro. JOHN E. FAWCETT, P.M. 974 Bradford.
216. Bro. FREDERICK LEIGH GARDNER, 1017  
London.
217. Bro. GEORGE PHILLIPS, 279 Leicester.

The Worshipful Master elect, Bro. HENRY HOWE, was installed into the Chair of the Lodge according to ancient custom, the ceremony being conducted by the retiring Master, Bro. J. J. W. KNOWLES.

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

Bro. J. J. W. KNOWLES,	I.P.M.
„ W. D. GRANT,	S.W.
„ GEO. NEIGHBOUR,	J.W.
„ Rev. H. S. BIGGS, B.A.,	Chaplain.
„ F. W. BILLSON, LL.B.,	Treasurer.
„ JOHN T. THORP,	Secretary.
„ R. B. STARKEY,	S.D.
„ LAWRENCE STAINES,	J.D.
„ W. A. LEA,	D.C.
„ J. RUSSELL FREARS,	I.G.
„ R. W. MARIES,	Tyler.

All were duly invested except the Senior Warden and the Chaplain, both of whom were absent, the former on account of serious illness.

The Treasurer submitted the following Balance Sheet for the year 1901-02. It was unanimously passed, and the thanks of the Brethren accorded to him for his services.



The following Brethren were elected to represent the Lodge on the various Provincial Committees, viz. :—

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

Prov. Charity Com.: Bro. W. D. GRANT.

Freemasons' Hall Com.: Bros. F. W. BILLSON and  
L. STAINES.

Com. of Prov. Mas. Charity Ass.: Bro. J. J.  
W. KNOWLES.

The Secretary read a letter from Bro. Dr. R. PRATT, P.M., P.P.J.G.D., resigning his membership of the Lodge, which was received by the Members with very great regret.

The death of the following Members of the Correspondence Circle was announced, viz. :—

Bro. THOS. GREENE, LL.D., Mageny, Ireland, on  
Nov. 3rd, 1901.

Bro. JOHN ARMSTRONG, Liverpool, on July 21st, 1902.

An expression of regret at the decease of these Brethren was ordered to be entered on the Minutes.

The Secretary notified the following gifts to the Lodge, viz. :—

- (1.) A Royal Arch Jewel.
- (2.) A Mark Jewel.
- (3.) "Illustrations of Masonry." W. PRESTON.  
14th. Ed. London, 1829.
- (4.) Three Rituals.

The above were formerly the property of the late Bro. W. H. MARRIS, P.M. 279, and were presented to the Lodge by Bro. A. H. HAMPSON, 523.

The Jewels and Books were ordered to be added to the Hall Collections, and a vote of thanks to the donor to be recorded in the Minutes.

A vote of sympathy with Bro. W. D. GRANT, the newly-appointed S.W. of the Lodge, in his serious illness, was unanimously passed.

The Secretary notified apologies for non-attendance from the following Brethren, viz.:—Bros. S. S. PARTRIDGE, D.P.G.M., P.A.G.D.C. (Eng.); J. BODENHAM, P.A.G.D.C. (Eng.); C. S. BURDON (London); F. W. CROSS (Walsall); E. H. BUCKERIDGE (London); W. J. HUGHAN, P.G.D. (Eng.); T. TAYLOR, P.G.D. (Eng.); F. J. W. CROWE (Chichester); L. C. LAMSDALE (Handsworth); Professor J. W. WENNERBERG (Stockholm); W. H. QUARRELL (Ashby-de-la-Zouch); F. HUGHES (Handsworth); G. W. BAIN (Sunderland); H. HENDERSON (Burton-on-Trent); W. D. GRANT, S.W.; Rev. H. S. BIGGS, Chap.; E. R. FOX; E. HOLMES; J. FERGUSSON; J. BUTCHER; P. JOSEPH; GEO. WORMAL (Stafford) and F. B. WILMER.

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

### CONVERSAZIONE.

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The Meeting was followed by the Annual Conversazione, which proved exceedingly enjoyable. Light refreshments having been partaken of, the Brethren occupied themselves for an hour or more in examining

the collection of Masonic Curios belonging to the Freemasons' Hall, Leicester, which the Secretary of the Lodge, Bro. J. T. THORP, exhibited and described. A Catalogue of some portion of this Collection follows. Some excellent music was provided by the Worshipful Master, Bro. H. HOWE, and the evening was declared on all hands to have been eminently enjoyable.

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**Catalogue**  
 of a  
**Collection of Masonic Curios**  
 belonging to the Freemasons' Hall, Leicester.

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CLOTHING. (APRONS, &c.)

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- Apron.—Knight Templar's; White Lambskin, edged black, embroidered emblems.
- Apron.—Knight Templar's; Black Velvet, silver emblems.
- Both of the above were worn by Sir F. G. Fowke, Bart., as Prov. Gd. Commander.
- Apron.—Provincial Gd. Treasurer of Leicestershire in 1843.
- Apron.—Royal Arch. *cir.* 1842.
- Sash.—Royal Arch. *cir.* 1842.
- Apron.—Craft. Large White Lambskin, edged Blue, ribbon emblems; late 18th. century.
- Sash.—Royal Arch. Late 18th. century.
- Sash.—French 33°, embroidered.
- Sash.—Knight of the Axe (?), embroidered.
- Apron.—Craft; formerly belonging to W. Kelly.
- Apron.—Old Rose Croix; French.
- Collar.—Old Rose Croix; French.
- Sash.—White watered ribbon.

- Sash.—White, embroidered.  
 Apron.—Craft ; double flap, three tassels.  
 Apron.—Royal Arch ; double flap, three tassels.  
 Apron.—Craft ; double flap, four tassels.  
 Apron.—Craft ; old, no tassels.  
 Apron.—Craft ; old, no tassels.  
 Collar.—Craft ; Blue.  
 Collar.—Royal Arch (?) ; crimson, blue and white.  
 Collars.—Nine. All embroidered. Various Continental.  
 Apron.—Irish. Craft.  
 Apron.—Irish. Royal Arch.  
 Apron.—Irish. Knight Templar.  
 Apron.—Old Leather ; painted emblems.  
 Apron.—White Satin ; Eye embroidered on flap.

(Many of these Aprons are interesting and valuable).

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## JEWELS.

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- Past Master's Locket Jewel, with emblems under glass ;  
 on reverse 47th. Prop. ; dated 1797.  
 Silver pierced Master Mason's Jewel ; emblems on  
 both sides ; *cir.* 1780.  
 Silver-gilt Collar Jewel of Prov. G. Master of  
 Leicestershire.  
 Gold Past Master's Locket Jewel, presented to Bro.  
 W. Kelly in 1848.  
 Gold Antique Appliqué Jewel.  
 Member's Jewel of the Mark "Grand Master's" Lodge.

Silver Member's Jewel (Cor. Cir.) of "Quatuor Coronati" Lodge, 2076 London.

Jubilee Jewel. 1887.

Oval Metal Jewel, representing St. George and the Dragon.

Metal Jewel, Illinois Gd. Chapter. 1884.

Old Silver K.T. Star, with emblems.

Silver-gilt Royal Arch Jewel. (Robt. Wylie, No 91. 1805.)

Silver-gilt Royal Arch Jewel. 1818.

Silver-gilt Royal Arch Jewel. Scottish.

Silver and paste five-pointed Star.

Silver-gilt Past Master's Locket Jewel, presented to Bro. Jos. Underwood in 1851.

Silver-gilt Royal Arch Locket Jewel.

Pearl and Metal Mark Jewel.

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#### LODGE. PROPERTIES. (SEALS, &C.)

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Brass Seals, with wooden handles, formerly belonging to Lo. 91 (Antients), Leicester; *cir.* 1790.

(a.) Royal Arch.

(b.) Knight Templar.

(c.) Red Cross of Babylon (?).

(d.) Ark Mariner.

Firing Glass. "John of Gaunt" Lodge, No. 766 (now 523). 1846-50.

Firing Glass. "Lodge of Temperance," No. 281. 1830.

Firing Glass. "Lodge of Temperance," No. 198.

Silver Seal. "St. John's" Lodge, No. 348 (now 279).

Firing Glass. "Hinckley" Lodge, No. 66. 1814-1832.

## M E D A L S.

- Marvin's 62 (*e*).—Copper Half-penny token. "Prince of Wales elected G.M., 24th. Nov., 1790."
- Marvin's 63.—Copper Half-penny token. "George, Prince of Wales."
- Marvin's 66.—Copper Half-penny token. "Fred., Duke of York." 1795.
- Marvin's 73.—Bronze. "L. des Amis Incorruptibles, Paris." 5785.
- Marvin's 446.—Silver. "Reverenter Habe." "Misvrati." Large Pewter Medal, gilt.—Struck in Commemoration of the laying of the Foundation-stone of St. George's Church, Leicester. 1823.
- Bronze Medal.—Centennial of Freemasonry in New Brunswick. 1784-1884.
- Bronze Medal.—Mary Commandery K.T., Philadelphia; Pilgrimage to San Francisco. 1883.
- Bronze Medal.—Mary Commandery K.T., Philadelphia; Pilgrimage to Erie and Bradford. 1884.
- Bronze Medal.—Commemoration of the Opening of Children's Hospital, Leicester. 1887.
- Copper Token.—"James Landers, Adelaide." 5855.
- White-metal Medal.—"Dedicated to Collectors of Masonic Medals." 1860.
- Bronze Medal.—Centennial of Gd. Lo. of Maryland. 1887.
- Bronze Medal.—"Chine" Lodge Exhibition. 1886.
- Aluminium Mark Token.—"Mount Edgecumbe" Lodge, Camborne. 1891.
- Brass Coin.—"In hoc signo vinces." 1748.
- Bronze Medal, struck to commemorate the Sesqui-Centennial of the initiation of George Washington. 1752-1902.

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 BRIC - A - BRAC.
 

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Four Earthenware Jugs, with Masonic emblems.  
 Earthenware Plate, with Masonic emblems.  
 Letter-weight. Masonic emblems appliqué.  
 Metal Ring, with Masonic emblems.  
 Metal Seal, stone engraved with Masonic emblems.

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 CERTIFICATES.
 

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The British portion was fully catalogued and described in the 1901-02 Transactions of the Lodge.

The Foreign portion (principally French) will be similarly dealt with on a subsequent occasion.

The Collection of Certificates belonging to the Freemasons' Hall, Leicester, is one of the most extensive and valuable in the country.

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Old Circulars, some 18th. century. Old Masonic documents. Wax Seals, a fine collection. Engravings, some very rare. Prints. Portraits. Photographs. Invitation Summons, Tickets, &c., to Grand Festivals, &c., &c., &c., &c.

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## An Early Use of the Term "Free Mason."

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Communicated by Bro. G. F. LANCASTER, P.G.P. (Eng.)

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The following extract is taken from the Oglander Memoirs\* :—

"A Sorvey Taken by Sir John Oglander, Knyght, of All ye Churches And Chappells Within Ye Isle of Wyght; Togethor With All Ye Awntient Monuments Therein; And By Certaine Traditions and Wills of ye Deceased, and ye Like Evidences, What Knyghtes and Gentlemen Hath Bene Buryed therein, Whose Monuments are now Demolished. April, 1632.

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### Quarr Abby, Alias Quarrara.

Baldwine, ye sonn of Rychard Rivors, whoe wase Earle of Devonshyre and Lord of the Isle of Wyght, fownded this Abbeye, and had fully finished it, and had ye greate church consecrated by Henry de Bloys, Bischop of Winton; and made a greate and solemn feast theyre for ye whole Island, for ye finishinge of so good a woorke, wherein every inhabitant in this Island wase in somethinge or other a helpor and furtheror of ye sayde woorke, on ye fyrst day of June, 1150. The

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\* The Oglander Memoirs: Extracts from the MSS. of Sir J. Oglander, Kt., of Nunwell, Isle of Wight, Deputy-Governor of Portsmouth and Deputy-Lieutenant of the Isle of Wight, 1595-1648. By W. H. Long. London, Reeves and Turner, 196, Strand; Portsmouth, W. H. Long, 120, High Street.

sayde Baldwyne de Rivors, beinge banished England by Kinge Stephen for fortifinge ye Cytye of Exetor agaynst him, and for takinge part with Maude, ye Empresse, in his banischment made a vowe that if he retourned with health and restored to his former fortunes, he woold bwyld a religious howse for God's service, and the health of his owne sowle, Adeliza, his wyfe's, and Rycherd, his fathor. He brought owt of ye Lowe Counterye one John le ffleminge, a good Free Mason, whome he imployed about ye mason woorke for ye bwyldinge of Quarre. Evor since as poore men ye name hath continued le ffleminge, and now one derived from him hath honnor of his awncestor's bwyldinges; but little did Rivors imagine this when he brought him owt of Germanie. This Baldwyne dyed in ye Isle of Wyght in ye yere of our Lord 1155, and wase ye fyrst that wase buryed in his greate church at Quarr, where his funerol wase solemnized by procession of ye Abbot and Monkes; all ye gentlemen of ye Island attendinge on ye corpes."

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## The Fifty-Second Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 24th, 1902. The Chair was occupied by Bro. HENRY HOWE, the Worshipful Master, and there was a good attendance of Members and Visitors.

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

- 218. Bro. JOHN BLAKESLEY, J.W. 50 Hinckley.
- 219. Bro. WM. HY. TARRATT, Stwd. 50 Hinckley.
- 220. Bro. H. F. D. PARTRIDGE, 50 Hinckley.
- 221. Bro. ARTHUR GREENE, B.A., M.D., 1008 Bury St. Edmunds.
- 222. Bro. FRANK E. BELTON, Organist 2078 Scunthorpe.
- 223. Bro. MORRIS MARKS, P.M. 2557 Newcastle-on Tyne.
- 224. Bro. WILLIAM HARGREAVES GRIFFITHS, S.D. 1013 Liverpool.
- 225. Bro. MAJOR JOHN BOOTH, V.D., P.M. 37 Bolton, P.P.S.G.D. East Lancs.

226. Bro. J. C. COOPER, 1391 Leicester.  
 227. Bro. BASIL MATVEIEFF, W.M. 176 London.  
 228. Bro. ERNEST MARIETTE, W.M. 2725 Horrbridge,  
 Devon.

The following Paper was then read:—

### **Robert Burns and his Masonic Poems.**

By Bro. L. STAINES (P.M. 523), J.D.

To most readers of poetry, the name of Robert Burns brings to mind "The Cotter's Saturday Night," "Scots, wha hae wi' Wallace bled" and "Tam o' Shanter," but scattered about among Burns' poetry are several pieces which have the true Masonic ring, and can only be properly understood and appreciated by Masons, whilst many references to Freemasonry occur in other of the poet's writings.

Before dealing with these, a brief outline of the poet's life may not be considered out of place.

Robert Burness, or, as he afterwards preferred to be called, Robert Burns, the Great Poet of Scotland, was born in a clay cottage near the Bridge of Doon in Ayrshire, on January 25th, 1759. His father, William Burness, came from the North of Scotland, and after many years of vicissitude and wandering, settled down as nurseryman and gardener on Doonside. When Robert, who was the eldest child, was seven years of age, his father ventured on a small farm called Mount Oliphant, and the poet spent his time working on this farm until he was nineteen years of age, when

the family removed to another farm called Lochlea, in the parish of Tarbolton. . About this time Robert spent a year on a smuggling coast at a noted school, for the purpose of learning mensuration, surveying, &c., a knowledge of which was afterwards to fit him for his duties as an exciseman. He seems from his earliest years to have had a very imaginative nature, and to have had the very seeds of poetry born within him. His frequent intercourse with Mrs. Betty Davidson, widow of a cousin of Mrs. Burns, helped materially to strengthen these. He declared that "she had the largest collection in the country of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf candles, dead lights, wraiths, apparitions, cantraips, giants and enchanted castles," all of which made a deep impression upon his young mind, and take a prominent place in his poetry.

His work on the farm, too, brought him into constant, daily contact with nature in her various moods, quickened his powers of observation, and led him to notice and love the common objects of the country-side. Many of his poems testify to this intimate acquaintance with the sights and sounds of nature. Take the following verses from his little poem

"TO A MOUSE, ON TURNING HER UP IN HER NEST  
WITH THE PLOUGH.

Wee, sleekit, cow'rin', tim'rous beastie,  
Oh, what a panic's in thy breastie!  
Thou needna start awa sae hasty,  
Wi' bickering brattle!\*  
I wad be laith to rin an' chase thee  
Wi' murd'ring pattle!" †

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\* A short race.

† A plough staff.

or the well-known lines

“TO A MOUNTAIN DAISY.

Wee, modest, crimson-tippéd flow’r,  
 Thou’s met me in an evil hour ;  
 For I maun crush amang the stoure  
     Thy slender stem.  
 To spare thee now is past my pow’r,  
     Thou bonie gem.”

His pictures of rural life are all natural, he depicts no impossible men and women ; the world he portrays is a real world, and his knowledge is derived from actual contact with it. His poems were not laboriously constructed, they came spontaneously and naturally, without effort. His “Tam o’ Shanter” was written in a day, and many another of his poems, now world-famous, was thrown off in an hour or two. He sang of common country folk, for he lived among such, participating in their joys, sorrows, loves and sins.

Perhaps the most prominent of all was the social side of Burns’ character. He loved to be amongst his fellow-creatures. Owing to his reputation for verses, a certain “logical talent” and strength of thought, he was always a welcome guest wherever he visited, and habits were formed which in after life proved so detrimental. Of his visit to St. Oswald’s, he says, “There I learnt to fill my glass and to mix without fear in a drunken squabble.”

Such, very briefly, was the character of a man, to whom Masonry was sure to appeal with irresistible force ; the speculative mystery, the poetic rhythm of its ritual and the tie of brotherhood, were just the things to bring forth every better feeling of his nature, while

the social functions of the Craft would appeal to his innate fondness for fun and revelry.

He was initiated in the year 1781 in St. David's Lodge, Tarbolton.\* This Lodge had superseded, owing to a want of harmony, the old Lodge of St. James', but the discord had not died out, and matters came to such a pitch in the new Lodge, that a division took place, and the old Lodge of St. James' was resuscitated. From the first Burns threw himself heart and soul into Masonry, and seems to have been one of the leaders in the re-formed Lodge of St. James' in the year 1782. Two years later he was made Depute Master, and seems to have acted in that capacity in 1785 and 1786, for in the latter year he "passed" and "raised" his brother Gilbert.

By this time a crisis had come in Burns' affairs, and he determined to leave Scotland and settle in Jamaica, and by hard work endeavour to atone for the past. As he could not start immediately for the West Indies, Gavin Hamilton, writer to the signet and a member of St. James' Lodge, having heard some of Burns' poetry, proposed that the Brethren of the Lodge should defray the cost of publishing them. Under the auspices of the Lodge, Burns went to Kilmarnock in order to see the first edition—dated April 16th, 1786—through the press. The brethren at Kilmarnock gave the poet the very warmest welcome, and he was admitted a member of St. John's Lodge in that town on October 26th, 1786. They also assisted him with the first edition of his poems, which was successfully launched. The proceeds, however, were not sufficient to keep him in Scotland, and he was

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\* Burns was introduced to the Lodge by John Rankine, to whom he subsequently addressed several of his poems.

actually on his way to Greenock, to embark for Jamaica, when he received a letter from Dr. Blacklock—also a Mason—suggesting that another edition of the Kilmarnock poems should be brought out in Edinburgh. Burns thereupon went to the metropolis where he was received most enthusiastically, and another edition was brought out under Masonic patronage. The author, publisher, printer and engraver were all Masons, and the venture was such a success that the Jamaica project fell through.

Burns was admitted as a member of the celebrated “Canongate Kilwinning” Lodge, Edinburgh, on February 1st, 1787, but there is no reference, in the minutes of that date, to his appointment as poet-laureate of the Lodge, although there is a painting by Watson, well-known to Scottish Masons, which depicts the scene. He was also, in 1787, made a Royal Arch Mason in St. Abb’s Lodge at Eyemouth, without fees, the members considering it a great honor to them to be able to add his name to their roll.

A few words will suffice to record the remaining portion of the poet’s career, over which, with kindly hands, a veil should be drawn—his failure as a farmer—his entrance into the Excise, for which his yearly salary was Fifty Pounds—his giving way to intemperate habits—and his untimely death in 1796.

Some of Burns’ poems, as already stated, contain references to the Mason’s Craft, and of these, a few of the more interesting ones will not fail to be acceptable to all Masons everywhere, as the productions of one who, whatever his failings, shed a lustre on Freemasonry by his poetic genius, which time cannot dim, and whose name will ever be held by Masons in honored reverence.

The following poem contains no reference to Freemasonry, but is quoted to show how misfortune had driven the poet to emigrate. Four verses only are given out of the ten of which it consists.

“ON A SCOTCH BARD GONE TO THE WEST INDIES.

A' ye wha live by sowps o' drink,  
 A' ye wha live by crambo-clink,\*  
 A' ye wha live an' never think,  
     Come mourn wi' me!  
 Our billie's† gi'en us a' a jink,‡  
     An' owre the sea.

Auld, cantie|| Kyle§ may weepers wear,  
 An' stain them wi' the saut, saut tear:  
 'Twill mak her poor auld heart, I fear,  
     In flinders¶ flee;  
 He was her Laureat monie a year  
     That's owre the sea!

He saw misfortune's cauld nor-west  
 Lang mustering up a bitter blast;  
 A jillet\*\* brak his heart at last,  
     Ill may she be!  
 So, took a berth afore the mast,  
     An' owre the sea.

Jamaica bodies, use him weel,  
 An' hap him in a cozie biel; ††  
 Ye'll find him ay' a dainty chiel,  
     And fu' o' glee;  
 He wadna wrang'd the vera deil,  
     That's owre the sea.”

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\* Rhymes.      † A good fellow.      ‡ The slip.      || Full of spirits.  
 § Ayrshire.    ¶ Shreds.            \*\* A jilt.       †† Habitation.



May freedom, harmony and love,  
 Unite you in the grand design,  
 Beneath th' Omniscient Eye above,  
 The glorious Architect Divine!  
 That you may keep th' unerring line,  
 Still rising by the plummet's law,  
 Till order bright completely shine,  
 Shall be my pray'r—when far awa'.

And you, farewell! whose merits claim,  
 Justly, that highest badge to wear,  
 Heav'n bless your honour'd, noble name,  
 To Masonry and Scotia dear!\*  
 A last request permit me here  
 When yearly ye assemble a'  
 One round—I ask it with a tear—  
 To him, the Bard, that's far awa'."

The well-known poem of "Death and Dr. Hornbook" had a Masonic origin. The original of Hornbook was a schoolmaster named Wilson, a member of the Lodge at Tarbolton, who had taken to reading medical books, and talked loudly of his medical knowledge and skill. In this poem Burns held him up to such ridicule, that Wilson left the district and settled in Glasgow. The poem itself has no references to Freemasonry in it, therefore it is not given.

The following song is quoted, because the trio consisted of three Masons, each of whom contributed to the merry meeting. Burns wrote the song, Allan

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\* William Wallace, Grand Master of Scotland.

Masterton added the music and William Nicol found "the maut." Burns wrote concerning this song:—"The air is Masterton's, the song mine. The occasion of it was this: Mr. William Nicol, of the High School of Edinburgh, during the autumn vacation, being at Moffat, honest Allan, who was at that time on a visit to Dalswinton, and I, went to pay Nicol a visit. We had such a joyous meeting, that Mr. Masterton and I agreed, each in our own way, that we should celebrate the business."

"THE HAPPY TRIO.

O, Willie brew'd a peck o' maut,  
 And Rob and Allan cam to see;  
 Three blyther hearts, that lee-lang night,  
 Ye wad na find in Christendie.  
 We are na fou, we're no that fou,  
 But just a drappie in our ee;  
 The cock may crawl, the day may daw,  
 And ay we'll taste the barley bree.

Here are we met, three merry boys,  
 Three merry boys, I trow, are we;  
 And monie a night we've merry been,  
 And monie mae we hope to be!  
 We are na fou, &c.

\* \* \* \* \*

Wha first shall rise to gang awa,  
 A cuckold, coward loun is he!  
 Wha first beside his chair shall fa',  
 He is the King among us three!  
 We are na fou, &c."

## YE SONS OF OLD KILLIE.

This song was sung at a festive meeting of the Kilmarnock Masonic Lodge in 1786, presided over by William Parker, the Master.

“Ye sons of old Killie, assembled by Willie,  
 To follow the noble vocation ;  
 Your thrifty old mother has scarce such another  
 To sit in that honour’d station.  
 I’ve little to say, but only to pray  
 As praying’s the ton of your fashion ;  
 A prayer from the Muse you well may excuse,  
 ’Tis seldom her favourite passion.

Ye powers who preside o’er the wind and the tide,  
 Who marked each element’s border ;  
 Who formed this frame with beneficent aim,  
 Whose sovereign statute is order ;  
 Within this dear mansion may wayward contention  
 Or withered envy ne’er enter ;  
 May secrecy round be the mystical bound,  
 And brotherly love be the centre !”

Tam Samson was a well-known Kilmarnock sportsman and a member of the local Masonic Lodge. When shooting moor-fowl in the year 1786, he had an idea that it would be his last season, and expressed an ardent desire to die and be buried on the moors. On this hint Burns composed his elegy and epitaph. Only three verses are given here out of seventeen.

## "TAM SAMSON'S ELEGY.

Kilmarnock lang may grunt an' grane,\*  
 An' sigh, an' sab, an' greet her lane,†  
 An' cleed‡ her bairns, man, wife an' wean,  
     In mourning weed ;  
 To Death, she's dearly paid the kane,§  
     Tam Samson's dead !

The Brethren o' the mystic level  
 May hing their head in woefu' bevel,  
 While by their nose the tears will revel,  
     Like ony bead ;  
 Death's gien the Lodge an unco devel,||  
     Tam Samson's dead !"

\* \* \* \* \*

Tam Samson sent for the poet to prove that he was still living, whereupon Burns wrote another verse, as follows :—

"Go, Fame, an' canter like a filly  
 Thro' a' the streets an neuks o' Killie,  
 Tell ev'ry social, honest billie\*\*  
     To cease his grievin',  
 For yet, unskait'h'd†† by Death's gleg gullie,‡‡  
     Tam Samson's livin' !"

The "Verses written at Selkirk," with the refrain "Willie's awa!" had reference to Mr. William Creech, his publisher and a Brother Mason, who had gone on

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\* Groan. † Weep alone. ‡ Clothe. § Produce paid as rent.  
 || A stunning blow. \*\* A good fellow. †† Unhurt.  
 ‡‡ Sharp knife.

a journey to London. In enclosing the verses to Mr. Creech, Burns wrote: "The enclosed I have just wrote, nearly extempore, in a solitary inn in Selkirk, after a miserable wet day's riding." They are interesting as showing the high appreciation in which he was held by the poet, but there is nothing Masonic in them.

Among the members of St. James' Lodge, Tarbolton, to which Burns belonged, was Dr. Mackenzie, of Mauchline, and the annual procession of the Lodge on St. John's Day, was announced to him by the poet in the following rhymed note, which is dated in the Masons' style.

"TO MR. MACKENZIE, SURGEON, MAUCHILINE.

Friday first's the day appointed  
 By the Right Worshipful anointed,  
 To hold our grand procession ;  
 To get a blad\* o' Johnie's morals,  
 And taste a swatch† o' Manson's barrels  
 I' the way of our profession.

The Master and the Brotherhood  
 Would a' be glad to see you ;  
 For me I would be mair than proud  
 To share the mercies wi' you.  
 If Death, then, wi' skaith,‡ then,  
 Some mortal heart is hechtin',§  
 Inform him, and storm him,  
 That Saturday you'll fecht|| him."

Mossgiel, An. M. 5790.

Robert Burns.

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\* Taste. † Sample. ‡ Hurt. § Causing to pant. || Fight.

“THE BIG-BELLIED BOTTLE.

(A Stanza added in a Mason Lodge.)

Then fill up a bumper, and make it o'erflow,  
And honours masonic prepare for to throw ;  
May every true brother of the compass and square  
Have a big-bellied bottle when harass'd with care.”

Many other isolated references to Freemasonry occur in other poems, among which the following may be noted :—

“Low lies the hand that oft was stretch'd to save.”

“The drooping arts surround their patron's bier,  
And grateful science heaves the heartfelt sigh.”

(These two passages are taken from the “Elegy on the Death of Sir James Hunter Blair,” a member of the mystic brotherhood, and a partner in the eminent banking-house of Sir William Forbes and Co., Edinburgh.)

“That hour, o' night's black arch the key-stane.”

“If friendless, low, we meet together,  
Then, Sir, your hand—my Friend and Brother!”

“For a' that and a' that,  
It's coming yet, for a' that,  
That man to man, the warld o'er,  
Shall brothers be for a' that.”

“A' ye whom social pleasure charms,  
Whose heart the tide of kindness warms,  
Wha hold your being on the terms,  
‘Each aid the others,’  
Come to my bowl, come to my arms,  
My friends, my Brothers.”

The following poem on "The Mason's Apron" appeared in *The Freemason* of October 18th, 1902, as one of Burns', although it is not included in the poet's published works:—

"THE MASON'S APRON.

There's mony a badge that's unco braw,  
 Wi' ribbon, lace and tape on;  
 Let Kings and Princes wear them a',  
 Gie me the Master's apron!  
 The honest Craftsman's apron,  
 The jolly Mason's apron,  
 Bide he at hame, or roam afar,  
 Before his touch fa's bolt an' bar,  
 The gates of fortune fly ajar,  
 'Gin he wears the apron!  
 For w'alth and honor, pride an' power,  
 Are crumbling stanes to base on;  
 Fraternity sh'u'd rule the hour  
 And ilka worthy Mason!  
 Each Free Accepted Mason,  
 Each Ancient Crafted Mason,  
 Then, brithers, let a halesome sang  
 Arise your friendly ranks alang!  
 Gudewives and bairnes blithely sing  
 Ti' the ancient badge wi' the apron string  
 That is worn by the Master Mason!"

Robert Burns.

The foregoing will give some idea of Burns' contributions to Masonic poetry.

An interesting discussion followed, in which Bros. R. B. STARKEY, S.D., H. G. MARRIOTT, P.M. 2028, H. HOWE, W.M., and the SECRETARY took part.

A number of Questions on Masonic Subjects were asked and discussed by the Brethren present. Among those taking part in the discussion were the following, viz. :—Bros. H. HOWE, W.M. ; F. W. BILLSON, P.M., Treasurer ; G. DAVID POTTS ; A. S. NICE and the SECRETARY.

It will readily be understood, that these discussions cannot be printed in the Transactions of the Lodge. But the Brethren of the Lodge invite all those present at the meetings to participate therein, as it is confidently anticipated they will develop into a very interesting and instructive portion of the Lodge proceedings.

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

1.—A Photograph of a Jewel said to have been worn by the poet Burns. It consists of a Square and Compasses, enclosing a G, which is the Jewel worn by Past Masters in Ireland.

2.—A large copper Medal, struck in 1896 for the Dumfries Centenary Celebration.

*Obv.*—A full-face portrait of Burns, surmounted by the words ROBERT BURNS, 1796-1896.

*Rev.*—The Burns Memorial, and the words DUMFRIES CENTENARY CELEBRATION. July 21st, 1896.

3.—A Lodge Membership-Card issued by the Lodge "Humanitas" in Berlin, working under the Grand Lodge of Hamburg. It is a card (doubled) 5½-in. × 4¼-in. in size, design and words lithographed. The words on pages 2 and 3 are as follows :—

“ *Wilh. Schwam.*

Gross-Secretair.

Wir Meister vom Stuhl und Aufseher der, unter Constitution der Grossen Loge von Hamburg arbeitenden gerechten und vollkommenen Loge *Humanitas* bezeugen hierdurch, dass Vorzeiger dieses (dessen eigne Handschrift auf der Gegenseite steht) Bruder *Moritz Michaelis (Berlin)* nach den Gebräuchen der alten, ehrwürdigen Brüderschaft der Freien und angenommenen Maurer, von uns in *zweiter* Grad aufgenommen worden ist. Wir ersuchen alle Logen und Brüder, ihn als einen ächten gesetzmässigen Bruder anzuerkennen, und ihm alle brüderliche Hülfe und Freundschaft zu leisten, wozu wir in ähnlichen Fällen bereit sind.

Ausgefertigt *Berlin* den *21 december* 1900.

Meister vom Stuhl.

*H. W. Kohrs.*

Erster Aufseher.  
*Ch. Deutzer.*

Zweiter Aufseher.  
*Ar. Blundel.*

Secretair.

*Br. S. Herzberg.”*

Page 3.

“ 2 4 8 6 . ”

Gültig 3 Jahre vom Tage der Ausfertigung.

Es ist mein, des Unterschriebenen, ausdrücklicher Wunsch, dass dieses Certificat nach meinem Tode von

meinen Angehörigen ungesäumt an die Loge *Humanitas* in *Berlin* zurückgeliefert und von demselben kein weiterer Gebrauch gemacht werde, der, wie ich hierdurch erkläre, einer Verletzung meines letzten Willens gleich zu achten sein würde.

*Moritz Michaelis.*"

[TRANSLATION.]

We Chair-Master and Wardens of the just and perfect Lodge "*Humanitas*" of *Berlin*, working under a Constitution from the Grand Lodge of Hamburg, testify by these presents that the bearer thereof, Brother *Moritz Michaelis* (whose signature is on the opposite side) has been received by us into the Second Degree according to the customs of the Ancient and Honorable Fraternity of Free and Accepted Masons. We beg all Lodges and Brothers to receive him as a true and lawful Brother, and render him every fraternal help and friendship, as we are ready to do in similar cases.

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Good for three years from date of issue.

It is the expressed wish of the undersigned, that this Certificate, after my death, be immediately returned by my relations to the Lodge "*Humanitas*" of *Berlin*, and that no further use be made of it, which, I hereby declare, would be a violation of my last wish."

4.—A fine copy of the Engraved List of Lodges for 1770.

5.—A set of eight photographs of Tracing Boards, with cipher explanations and portrait of the author, by John Browne (of Master-Key fame); early nineteenth century.

6.—Philadelphia “Keystone,” containing an account of the George Washington celebration, with illustrations of Washington, Apron worn by him, Bible upon which he was obligated in 1752, fac-simile letter of Washington, the portrait recently presented to the Grand Lodge of England, and Houdon’s statue of Washington.

The SECRETARY notified that Bro. HEERJEEBHOY MANACKJEE RUSTOMJEE, a member of the Correspondence Circle of the Lodge, had recently been appointed High Sheriff of Calcutta.

Apologies for inability to attend were received from Bros. Rev. H. S. BIGGS, Chap., W. J. HUGHAN (Torquay), G. W. BAIN (Sunderland), T. TAYLOR (Newcastle, Staffs.), E. H. BUCKERIDGE (London), A. BAINES (Hanley), F. HUGHES (Birmingham), J. E. EVANS (Stafford), and Rev. W. WHITELEY (Narborough).

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



## The Fifty-Third Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 26th, 1903. The Chair was occupied by the Worshipful Master, Bro. H. HOWE, and there was a good attendance of Members.

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

- 229. Bro. JAMES H. CODDING, P.M. 108 Towanda, Pa. (U.S.A.); Gd. Sec. Gen. A.A.S.R. (N.J.), U.S.A.
- 230. Bro. JOHN WOOD CUTTER, W.M. 2568 Newcastle-on-Tyne.
- 231. Bro. Major A. H. McMAHON, C.S.I., C.I.E., Quetta; P.Z. 228 (S.C.) Quetta.
- 232. Bro. Lt. Col. J. BATTERSBY, R.A.M.C., Quetta; W.M. 691 (S.C.) Quetta.
- 233. Bro. BLUCAJEE EDULJEE WACHA, W.M. 465 (Mark) Quetta.
- 234. Bro. L. BURTON, P.M., P.Z., Secretary Quetta Masonic Library.

235. Bro. VICTOR JOSEPH MOULDER, F.R.H.S., 2694 London.
236. Bro. W. HERBERT COX, S.W. 2920 London.
237. Bro. EDWARD A. T. BREED, P.M. 811 Brighton ; P.P.S.G.W. Sussex ; President of the Sussex Association for Masonic Research.
238. Bro. the Rev. R. O. DAVIES, D.D., LL.D., D.C.L. ; W.M. 555 ; P.P.G. Chap. Suffolk.
239. Bro. THOMAS HENRY REID, 2028 Narborough.
240. Bro. ALBERT GEORGE BIRCH, Qr. Mr. Sergt. 5th Batt. R.F.A. Sheffield ; 1936 Agra, Bengal.
241. Bro. HERBERT JOHN WEST, Staff Sergt. 15th Brigade Division R.F.A. Sheffield ; 1536 Plumstead, Kent.

The following Paper was then read :—

### **The Patron Saints of the Masons.**

By Bro. F. W. BILLSON, LL.B., P.M. and Treasurer.

At one of the early meetings of this Lodge, a Paper was read upon "Guilds : their Origin and Development." I hope I shall be fair to the writer of that Paper, when I state shortly, that his conclusions upon the matter were that Guilds were the natural, perhaps necessary, consequence of the changes in the social conditions of the people, particularly those of the Teutonic Race ; that they arose, gradually, no doubt, to supply wants

felt by the people, on the change from the family and tribal conditions to those of the nation; when the chiefs of the people ceased to regard it as coming within their peculiar province, to provide for all the wants of the individuals over whom they ruled; when they no longer considered it their special duty, to promote the personal and mutual interests of such individuals, to encourage and aid them in the discharge of their social duties, to support and assist them in adverse circumstances of life, and to bury them on their decease; but, leaving these duties to others, devoted themselves to the more general and political duties of their offices. The writer informed us, that to discharge the duties thus relinquished by the sovereigns of the people, artificial families or guilds were created. He informed us that as the want was generally felt, so the establishment of Guilds became general, almost universal, both as to place and object; and that according as this or that special function of the family was adopted or assumed a prominence in the organization, so Guilds were classified as Frith Guilds, Religious or Philanthropic Guilds, Trade Guilds and Merchant Guilds. Now, for a Religious or Philanthropic Guild to have adopted a Saint for its patron, would not have seemed extraordinary, but we find that this practice was a peculiar feature of Guilds generally, no matter under what designation they were ranked. Guilds were everywhere under the patronage of some Saint or other. In the case of Trade Guilds, wherever possible, one was chosen who was considered to have some connection, more or less remote, with the particular trade of the Guild. Thus the Fishmongers chose St. Peter, the Bootmakers St. Crispin, the Goldsmiths St. Dunstan, the Drapers the Virgin Mary mother of the Holy Lamb or

Fleece, the Merchant Tailors St. John the Baptist, the Blacksmiths St. Loya, whilst the Fishermen were under the general protection of St. Nicholas. Indeed Mr. Toulmin Smith, who is the great authority on English Guilds, declares that among the records of at least six hundred early English Guilds that had come under his careful review, he had rarely found, except in some of the Guild Merchants, a Guild which did not range itself under the banner of some Saint or other. The feast days of such Saints became the Head Days of the Guilds adopting them, and in their honour the Guilds attended Divine Service, and placed candles before their images. Of all the documents examined by Mr. Toulmin Smith, none, unfortunately, relate directly to the Masons, so we cannot tell from this source who was the Patron Saint of the Masons. Indeed it may be taken as a curious coincidence, probably capable of explanation, that among those documents were the records of an allied trade, the Smiths of Chesterfield, who furnish almost the solitary instance of a Guild without a Patron Saint.

It is now generally agreed, that the Freemasons' Lodges of to-day, are the direct and immediate successors of the Lodges of the Operative Masons, and it might reasonably be assumed, that the Saints to whom Freemasonry has been dedicated, would be the patron Saints of the old Operative Masons. It will therefore not be out of place, to examine the early teachings of Freemasonry upon the subject. We there find it stated, amongst other information on the matter, that "from the building of the first temple at Jerusalem to the Babylonish Captivity, Freemasons' Lodges were regularly dedicated to King Solomon; from thence to the coming of the Messiah they were dedicated to

Zerubbabel, and from that time to the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist; after which they were as regularly dedicated to St. John the Evangelist as to St. John the Baptist." This statement, if true, would be very comforting, and would inspire a respect for the antiquity of our Order in the breast of every Brother. Unfortunately there are few to-day willing to admit, as a historical truth, the existence of the Order implied in such statement, and if we cast a doubt upon the existence of the Order in the remote period of antiquity referred to in such statement, it is difficult, though not impossible, to admit the fact that Freemasons' Lodges were ever dedicated to King Solomon or Zerubbabel. This much, however, can be admitted, that many Lodges have ranged themselves under the banners of St. John the Baptist and St. John the Evangelist. The number of St. John's Lodges whose names appeared in the older lists of Lodges, and the number of Lodges which held their annual festivals on the St. John's days, will satisfy us upon this point, especially when we bear in mind, that on the St. John's days the annual festivals of the Grand Lodges of England, Scotland and Ireland were formerly held, although that custom has now been departed from, except in the case of the Grand Lodge of Ireland.

It may be asked, however, whether the fact that a Lodge, or even that Grand Lodge held its annual festival on a Saint's day, is any proof whatever, that that Lodge or Grand Lodge had placed itself under the patronage of that Saint. If so, then the patron Saint of English Freemasonry to-day is St. George, and that of Scottish Freemasonry, St. Andrew. What amounts to an adoption of a patron Saint, and what acts are not

sufficient for that purpose, I do not feel at the present time able to decide or explain.

Is there any evidence that the Masons had any other patron Saints? Yes, and they were those now known as the Four Crowned Martyrs. Who they were is not perhaps so widely known by Brethren as might be expected, especially when we consider the numerous sources from which information can be gleaned concerning them. In this respect, the legend of the Four Crowned Martyrs differs widely from the Hiramic legend, and many other legends connected with Freemasonry, about which, as historical truths, serious doubt is, and may with reason, be entertained. True, all accounts of the martyrdom of the Four Crowned Ones do not agree in every particular, but the differences are such as to more fully convince those, who have had experience in the examination of evidence, of the substantial truth of the legend, than if all accounts did agree in every particular. I cannot attempt to enumerate the many documents containing references to the legend, but I may mention St. Jerome's Martyrology of about A.D. 400, the Sacramentary of Pope Gelasius I., A.D. 492-496, of Gregory the Great, 590-604, the Martyrologies of Bede, A.D. 730, Florus, 830, Wandelbertus, 844, Ado, 858, the Romanum Parvum, 873, Usuardus, 875, and Notker, 894, a Berne MS. of the 10th century, the Arundel MS. of the 12th century, and the *Legenda Aurea* of the 13th century. These and many others have been fully considered by Bros. Gould, Speth, Dr. Begemann and others, to whose works I must refer the Brother who is desirous of further information upon the subject. It is not my intention to compare the various accounts in the documents I have named, nor even to point out their

many differences. My present object is simply to place before you in general terms, what I think, from a comparison of the accounts, may be accepted as a fairly accurate account of the Martyrdom. My narrative will be mainly founded upon that contained in the Arundel MS., which has been declared by some authorities to be the best. It is as follows:—

In the reign of the Emperor Diocletian, there were at Pannonia certain celebrated marble quarries. In those quarries were 722 men—stone squarers, carvers and sculptors—working under the superintendence of five Philosophers or Architects. Of the workmen were four of the names of Claudius, Nicostratus, Symphorianus and Castorius, who were skilled in the art of stone squaring and carving. They were secretly Christians, and whatever they did, they did in the name of the Lord Jesus Christ. Under them was a workman of a lower grade of the name of Simplicius. He was a Gentile, but was converted to Christianity by the four already named, and under their instruction and guidance he too became an expert in the art of carving. The five afterwards worked together, and their work was so skilfully executed, that they found favour with the Emperor, who entrusted various commissions to them. In time, the jealousy of the five Philosophers or Overseers was roused, and they sought for a cause of complaint against the five workmen. Now it happened, that on the occasion of a visit of the Emperor to the quarries, he gave the five workmen instructions to make various columns, capitals, cupids and other objects of art for him, and amongst such objects was an image of Æsculapius, the God of Health. They executed all the works with the exception of the image. The Emperor highly complimented the workmen upon their

skill, but noticing that the image which he specially wanted had not been made, he again expressed his desire for the image, and at the same time gave orders for other objects. Again the five workmen executed all the works except the image, and when Diocletian viewed the works and noticed the omission, he asked again for the image. Now was the opportunity for which the Philosophers had waited. They came forward and informed the Emperor, that the five carvers were Christians, and performed whatever was demanded in the name of Christ. Much to their chagrin, the Emperor replied, that such was a matter for admiration and not for reproof. The Architects, however, were not to be so easily turned from their purpose. They put forward another aspect of the case, namely, that the workmen were disobedient to the royal will. Upon this view, Diocletian commanded that the men should be brought to him. He then argued with the five workmen, referred to the favours he had bestowed upon them, and again urged them to let him have the image he so much desired. Claudius then stood forward and made answer for them all, saying, that their religion would not allow them to make idols and images of strange gods. The Emperor would have accepted this answer as satisfactory, and would have been content to have had the image carved by less scrupulous workmen, but the Philosophers again interposed. The Emperor, however, was not to be influenced. The Architects therefore tried another plan. They got the image carved by other workmen, and presented it to Diocletian. He was pleased with the work, and especially so to think that, after all, the workmen had been obedient to his wishes. The Architects, however, soon dispelled the delusion, and charged the five workmen with being

magicians, assuring the Emperor that the whole human race was humbled to them. This proved more than the Emperor could withstand. He therefore ordered a certain tribune, Lampadius, to give the five workmen a fair trial, and if the accusation should be substantiated, to punish them. When the trial took place, the other workmen from the quarries attended, and being prevailed upon so to do by the Architects, shouted continually "Away with the heretics! Away with the magicians!" The Architects also said to Lampadius, "If these men are obedient to Cæsar's word, let them worship Cæsar's God." Lampadius thereupon ordered the five workmen to worship the image of Æsculapius, hoping that they would do so, and thereby put the Architects to confusion. They however refused, and Lampadius ordered them to be cast into prison, whilst he made his report to the Emperor. Diocletian was displeased with the workmen, and said in anger, that if they would not obey his commands, nor worship the Sun God, he would chastise them. Lampadius then held a second examination of the five workmen, but they remained firm in their refusal to worship the image. Lampadius thereupon commanded that they should be stripped and beaten. Whilst this order was being carried out, Lampadius was seized with an evil spirit, and after tearing himself, expired in his judgment-seat. This so enraged Diocletian, that he commanded that Claudius, Nicostratus, Symphorianus, Castorius and Simplicius should be enclosed alive in leaden coffins and thrown into the Tiber. This, according to the best authorities, was done on the 8th Nov., A.D. 302. After forty-two days Nicodemus, a Christian, raised the coffins and placed them in his own house.

Some months afterwards, Diocletian entered Rome, and one of his first acts was to order a temple to be built to Æsculapius, in the baths of Trajan. When the temple was completed, he placed therein an image of the Sun God, and commanded the City Militia and other soldiery to pass in front of the image, and offer incense to it. Four of the Militia, being Christians, refused, and for such offence were put to death before the image itself, by strokes of the plumbata, a sort of cat-o'-nine-tails, but with the thongs weighted with lead. Their bodies were cast into the streets to the dogs, and remained there for five days, after which time the Blessed Sebastian, with the Holy Bishop Melchiades, collected the bodies by night and buried them in some sand-pits, three miles from the city, on the road to Lavica. This also happened on the 8th Nov., but two years after the death of the five sculptors. The names of the four soldiers were not then known, and were not discovered for some centuries, but the Bishop Melchiades ordered that under the names of the five sculptors, Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, the anniversary of the four soldiers should be also observed. Such is the legend.

I have already stated, that all accounts of the Martyrdom do not agree in every particular. I have also declared, that my purpose is not to compare the various accounts. I may, however, be permitted to make a few general observations concerning some of the differences in the various documents, and also to call attention to some contemporary facts and circumstances, the better to enable you properly to estimate the value of such differences, in establishing the substantial truth of the legend. Perhaps the greatest difference in the accounts, and the one which is most likely to puzzle the cursory

reader, is in the names and number of the martyrs themselves. In the narrative as I have given it, it is made clear, that the 8th day of November is set apart as the anniversary of the martyrdom of nine persons, namely, the five sculptors, Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, who suffered in A.D. 302 and the four unknown soldiers who suffered in A.D. 304. It will be readily conceded, that the four soldiers, who had no connection whatever with Masonry, were not intended to be honoured as patron saints of Masons, but that the five sculptors were so intended. Why, then, "Quatuor"? And do all accounts agree on the numbers four, five, or nine? No. The numbers given in the various accounts vary from three to nine, and the names vary to a like, if not greater extent. In my narrative I have stated, that the Bishop Melchiades ordered, that under the names of the five sculptors the anniversary of the four soldiers should also be observed. The festival, therefore, was called "The Festival of the Four Holy Crowned Martyrs and of Claudius, Nicostratus, Symphorianus, Castorius and Simplicius." Now the public abhor long titles, and even long words, and unless provided with some appropriate short title or word, will speedily adopt the first words of the long title, or the first syllables of the long word, to cover the whole. Is it possible to give a better illustration of my meaning than the name given to Civil Assize Courts, namely, "Nisi Prius," two Latin words meaning "unless before," which have absolutely no reference whatever to Courts, much less Civil Assize Courts, and convey nothing intelligible in the mind. Yet these words have been adopted as a title, simply because they happened to be the two first words of the Commission to the Judge to hold the Court. So in this case, "Quatuor

Coronati" were words quite long enough to suit the public taste, and were adopted as a quite sufficient reference to the festival of the four soldiers and the five sculptors. The result in this case has been somewhat surprising, for, contrary to intention, those are now honoured as the patron saints of Masonry, who were never connected with the Craft. The trade of the five has curiously been ascribed to the four soldiers, who have consequently been lauded as exemplary Masons.

I have already stated, that the names of the four soldiers were not discovered for some centuries after their martyrdom. How discovered nobody knows. "Disclosed in a vision" has been accepted as a satisfactory explanation in the past, and will sufficiently explain to us, the discrepancies in the names given in the various accounts of their martyrdom. Their names as usually now accepted are Severus, Severianus, Carpophorus, and Victorianus, but we also find other names such as Castulus, Semphorianus, Christorius, Synificanus, Clemens and Cortianus. The names, however, are not important, but why "Coronati"? They were really *Cornicularii* or Wing Officers of the City Militia. Some have said that by their deaths they earned the Crown of Martyrdom. Hence the name. Livy informs us, that in the Roman Army there were two personal decorations, "*Armilla aureisque Coronis*" and "*Corniculis armillisque argenteis*," of which the former was the more distinguished, and the bearers were called *Coronati*, whilst the bearers of the lesser distinction were called *Cornicularii*. The four soldier martyrs were *Cornicularii* only, but it is possible that the higher rank of *Coronati* became associated with their memory after their death, as a fitting reward for their sufferings.

It will have been noted, that the offence for which the five sculptors were slain, was primarily disobedience to the commands of the Emperor, whilst the four soldiers were slain simply for professing Christianity. The date of the martyrdom of the five was, as already stated, the 8th Nov., A.D. 302; that of the four the 8th Nov., A.D. 304. Now history informs us, that the earliest persecutions of the Christians under Diocletian, took place in February or March, A.D. 303, so that in Nov., A.D. 302, Christianity was not a crime. In May, A.D. 304, an Imperial Decree, covering the whole Empire, was issued, that incense and libations should be offered to the Gods, and that Christians should either conform to such decree or suffer death. In Nov., A.D. 304, Christianity was therefore a capital offence. Other facts in connection with the legend have been investigated by the writers I have already named and others, and they have declared, that the legend issues triumphantly out of all historical tests.

I have already stated, that it cannot be asserted with confidence, that any Guild of Operative Masons in England adopted the Four Crowned Martyrs as their patron Saints. In Germany many did, and this fact was once the basis of an attempt to prove, that English Freemasonry was of more recent date than German Freemasonry. The claim, however, would not bear the slightest investigation. For whereas the earliest reference in Germany to the Four Crowned Martyrs is not of earlier date than the 15th century, we have at Canterbury a church of the date of 619 A.D. dedicated to them, and the earliest reference to them in any trade document is to be found in the Halliwell Manuscript of the 14th century. The fact is, the martyrs were the patron Saints of particular trades,

chosen long after the date of the Martyrdoms—that is to say, when the trades acquired some corporate or organised form. Hence the antiquity of the Martyrdom does not in the slightest degree prove the antiquity of Freemasonry. Continental Masons did not become an organised body much before the 15th century—that is to say, not until long after the building trades in England had their recognised Guilds.

The emblems of the Four Crowned Martyrs are usually stated to be the Saw, Hammer, Mallet, Compasses and Square.

I ought perhaps not to close this Paper without referring to the fact, that in 605 A.D. a church was erected on the Coelian Hill in Rome, to the honour of the Four Crowned Martyrs. There the remains of the five sculptors and of the four soldiers, with those of other martyrs, are supposed to be buried, as evidenced by a tablet on the wall of the church; for although the church has suffered on occasions from fire and by various alterations and restorations, it stands in substantial repair on the Coelian Hill to-day.

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In consequence of pressure of other business, no discussion followed the reading of Bro. BILLSON'S Paper.

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The following Paper was read, having been especially written for the Lodge of Research by Bro. CHARLES E. MEYER, Editor of *The Keystone*, of Philadelphia, U.S.A. :—

**The Sesqui-Centennial  
of Washington's Initiation into  
Freemasonry.**

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For the Lodge of Research, No. 2429, Leicester,  
England, by CHARLES E. MEYER, P.M. of No. 295,  
Pennsylvania.

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On St. John's Day, December 27, 1901, Grand Master Edgar A. Tennis, in addressing the Grand Lodge of Pennsylvania, said :

“Masonry regards all men as upon the level, and deems the son of a prince no better than the son of a peasant, unless he has personal qualities to make him pre-eminent. My mind dwells upon such a Brother; and while November 4 next will record one hundred and fifty years since his initiation in Fredericksburg Lodge, No. 4, Jurisdiction of Virginia, yet to-day the name of Washington is as dear to the American people, and his deeds as worthy of emulation by us as Masons, as in 1752 when, for the first time, he crossed our portals as an Entered Apprentice Mason; or when, as President of the United States, in 1793, he laid with Masonic ceremony the corner-stone of the first Capitol in Washington. From Washington to Roosevelt, patriots,

statesmen, scholars, men of every rank and station, while loving country none the less and serving in its foremost ranks, have joined our Institution, and aided in the great and noble work of benefitting mankind."

"To keep green the memory of such, Brethren, I suggest the observance by this Grand Lodge, on November 4 next, of the one hundred and fiftieth anniversary of George Washington's entrance into Freemasonry, and that immediate steps be taken, to make the day an occasion befitting the subject and the dignity of our Jurisdiction."

It was then *Resolved*, "That the Grand Lodge of Pennsylvania, whose records show cordial and fraternal relations with our illustrious Brother Washington, the foremost American citizen and first President of the United States, do celebrate said anniversary with suitable ceremonies in the Masonic Temple in the city of Philadelphia, and recommend similar celebrations by the Lodges throughout the Jurisdiction."

A Committee of three, the Grand Master being one, was appointed to invite the presence in the Grand Lodge on that anniversary of the President of the United States, Bro. Theodore Roosevelt, and of the Governor of Pennsylvania, Bro. William A. Stone. The Committee on Finance were directed to co-operate with regard to financial matters.

The Committee at once entered upon their several duties.

They soon learned that while there were many relics and other mementos of Washington in existence, there had never been any decided effort to bring them under one roof, and the Craft and the public knew nothing of them except by hearsay. It was decided by Grand Master Tennis to invite the loan of such articles to

form a Loan Exhibition of Washingtoniana, to be opened to the general public during the time of the celebration.

The Exhibition was opened on the evening of November 1, and was closed finally on December 6, during which period over 48,000 visitors were permitted to examine the 2,611 exhibits collected. It was pronounced by experts to have been the most complete and interesting exhibition of Washingtoniana ever brought together.

November 4 falling on election day, it was decided to have the Grand Lodge celebration on Wednesday, November 5, although many of the Lodges had already held their celebrations, as suggested by the Grand Master, on the day of their regular meeting on or before the 4th. Many of the District Deputy Grand Masters held joint meetings of Lodges in their respective districts, at which the programme as suggested by the Grand Lodge Committee was carried out.

It has been asserted by the enemies of Freemasonry that Washington never was a Mason, and if he was, he never recognised it, and that he had withdrawn from any participation in its proceedings. Let us see what evidence there is that Washington was a Freemason.

The best obtainable evidence we have of the Lodge at Fredericksburg, establishes its organisation on the first day of September, 1752. It is not positively known by what authority the Lodge commenced its work. It may have been by the inherent right of a certain number of Masons to meet and form a Lodge, and it was not until some years after its organisation, that the Grand Lodge of Scotland granted it a charter recognising its existence, and continuing in force all the powers which it had previously exercised, and which

was further continued in force by the issuance of a charter by the Grand Lodge of Virginia.

At the first meeting of the Lodge, held September 1, 1752, the minutes show that there were thirteen Masons present. The first meeting recorded after its organisation, on November 4, 1752, the minutes show that George Washington received the first degree in Masonry. The original minutes which we have examined, and which were exhibited at the Sesqui-centennial anniversary in Philadelphia, evidence the manner of recording the minutes of their transactions. At the present time they would be considered as rough minutes kept by the Secretary at the time of their occurrence. The second page of the old minute book shows that Washington received the first and second degrees. The whole transactions of the Lodge for eleven months after its organisation, that were committed to writing, are to be seen on that one page (the second). There are two other meetings recorded, the first one August 4, 1753, when Washington received the third degree, and the second one on September 1, 1753, one year after the organisation of the Lodge, when he was present with his French interpreter or interpreter of French, who accompanied him to Fort Du Quesne, Jacob von Braam.

In order that the Masonic record of George Washington should be preserved, a committee was appointed by the Lodge to examine the records and make transcripts of them, that they may be placed in a safe, bank or vault for preservation. The committee reported as follows :—

“To the Worshipful Master of Fredericksburg  
Lodge, No. 4, of Virginia.

“The committee appointed to examine the record of George Washington in the Masonic Lodge has the honor to report the following extracts :

“Fredericksburg Lodge, Virginia—List of Members—Names 1st of September, 5752. Officers: Andw. Beaty, Senior Warden; Gavin Rodgers, Junior Warden; David Campbell, Secretary and Treasurer; John Neilson, Robert Duncanson, Wm. McMillan, John Sutherland, John Richards, Robert Halkerston, Ralph McFarlane, William Mackey, Walter Stewart, James Duncanson. 4th Nov’r., Charles Lewis, George Washington. Nov. 6, 1752, Received from George Washington for his entrance, £2. 3. 0. 1753, March 3, George Washington passed Fellow Craft. 4th August, 5753, which day the Lodge being assembled. Present R. Wpl. Daniel Campbell; J. Neilson, S.W.; Robert Halkerston; J.W.; George Washington, James Straghan, Alex’r Wodrow, Secretary pro. temp; Thomas Robertson, William McWilliams, Treasurer. The transactions of the evening are George Washington raised a Master Mason.”

The many Masonic letters of Washington, written in 1782 and later, until within one year prior to his death, to Grand Lodges and individuals bear testimony to the high and profound respect for Freemasonry and of loyalty, not only to the Craft but the Government. December 26, 1783, he wrote to Alexandria Lodge, No. 39, at Alexandria, Virginia, of which he was the first Master under warrant of Grand Lodge of Virginia: “I shall always feel pleasure, when it may be in my power, to render any service to Lodge No. 39 and in every act of brotherly kindness to the members of it.” On June 19, 1784, he wrote: “With pleasure I received the invitation of the Master and members of Lodge No. 39 to dine with them on the approaching anniversary of St. John the Baptist. If nothing unforeseen at present interferes I will have the honor of doing it”; and he was present and dined with the

Brethren and returned with them to the Lodge. On August 17, 1790, he wrote to King David's Lodge, Newport, R.I.: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society and to be considered by them as a deserving Brother." May 2, 1791, he wrote to Grand Lodge of South Carolina: "I recognize with pleasure my relation to the Brethren of your Society. Your sentiments on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals and are beneficial in action." December 27, 1792, he wrote to Grand Lodge of Massachusetts: "Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow-citizens, testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race." To the Grand Lodge of Pennsylvania, on January 2, 1792, he wrote: "At the same time I request you will be assured of my best wishes and earnest prayers for your happiness, while you remain in this terrestrial mansion, and that we may hereafter meet as Brethren in the celestial temple

of the Supreme Architect"; and again to the same Grand Lodge he wrote, on December 27, 1796 :

"To have been in any degree an instrument in the hands of Providence, to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared with many others in a labour the result of which, let us hope, will prove through all ages a sanctuary for Brothers, a Lodge for the virtues." On March 21, 1797, to the Grand Lodge of Massachusetts: "My wishes that a bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society of which we are members, will dispose me always to contribute my best endeavours to promote the honor and interest of the Craft." On November 8, 1798, one year prior to his death, he wrote to the Grand Lodge of Maryland: "So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded on benevolence, and to be exercised only for the good of mankind."

On November 5, 1902, in the large Corinthian Hall of the Masonic Temple, Philadelphia, a room 105 feet long, 52 feet wide and 50 feet in height, was assembled one of the largest and most representative bodies of men ever assembled in this country.

In the centre were placed the three great lights of Masonry and the three lesser lights. In the east, before the Grand Master, was placed a table containing the following precious relics of Washington, sent to the Grand Lodge by special committees to carefully guard them: There was the Bible on which Washington was made a Mason in the Lodge of Fredericksburg, Va.; the old Minutes of that Lodge recording Washington's

initiation; the Minute Book of Solomon's Lodge, Poughkeepsie, N.Y., showing the name of Washington as a visitor in 1782; the gavel used by Washington in laying the cornerstone of the Capitol of the United States in Washington; the autograph letter from Washington accepting the Watson and Cassoul Masonic apron; a lock of his hair and a rare portrait, loaned by the Committee of Antiquities, Grand Lodge of New York; the Bible on which Washington took the oath as first President of the United States, loaned by St. John's Lodge, No. 1, New York; the autograph letter of Washington to the Grand Lodge of Pennsylvania, 1796; a lock of Washington's hair, loaned by the Lodge at Fredericksburg, Va.; the golden urn and pedestal of mahogany containing a lock of hair of Washington (the pedestal and urn were made by P.G.M. Bro. Paul Revere, of Massachusetts, and is in the personal charge of the Grand Master of Massachusetts); the Masonic apron made by Madame Lafayette and presented by General Lafayette to Washington.

The Grand Officers were all present, with every living Past Grand Master of Pennsylvania. Nearly four hundred Lodges were present by specially selected representatives. With full honors were received the Grand Officers of the Grand Lodges of Arkansas, Connecticut, Delaware, District of Columbia, Georgia, Idaho, Maryland, Massachusetts, Missouri, Nebraska, New Jersey, Ohio, Tennessee, Vermont, Virginia, Prince Edward Island and Quebec. The United Grand Lodge of England was represented by Thomas R. Patton, the representative of the Grand Master.

The Committee from Fredericksburg Lodge, the Alexandria Washington Lodge, Potomac Lodge, of

Washington, St. John's Lodge, No. 1, New York City, all intimately associated with Washington.

There was also present Theodore Roosevelt, of Lodge No. 806, New York, President of the United States; William A. Stone, Governor of Pennsylvania; bishops, judges, lawyers, bankers, merchants, the millionaire and the humble man, all met upon the level to do honor to Washington as a Mason.

A fair estimate of the number present would be 800 to 1,000.

In his address of welcome Grand Master Tennis said:

"The introduction of Freemasonry into America and the birth of Washington had nearly a contemporaneous date. The annals of the Fraternity give no account of regularly organised Lodges in this country until the third decade of the eighteenth century, and in its second year George Washington was born."

"For the record of his natal day we are indebted to no heraldic college, no public register, but the old family Bible of his ancestors is still preserved, and there, in the handwriting of his mother, is found the date of February 22, 1732 (Old Style, February 11, 1731-32)."

"To Washington's mother has also been accorded, and is no doubt due, the credit of so directing the mental, moral and religious character of his youth, as to give an exalted tone to every action of his after life, and early in his history fit him to pass through the Mystic Rites of Masonry, which he did in the presence of a chosen band of Brethren in Fredericksburg Lodge before he was yet twenty-one, and before they knew that the newly-made Brother would win, in after years, a nation's honor, gratitude and love, and that when a century and a half had passed, the anniversary of his initiation would be celebrated as a national Masonic event."

“Masonry regards all men as upon the level, and deems the son of the prince no better than the son of the peasant, unless he has personal qualities to make him pre-eminent. That Washington, the Statesman, Soldier and Mason, possessed these qualities is accepted by all who have an eye to see, a heart to feel, and a mind to understand. To look upon such a character will be an inspiration for us to-day, and be prophetic of greater achievements in the sphere of human energy and moral endeavour.”

“It is also the part of wisdom for a Fraternity to bring into closer contact with all its members, the person of him who has served it by serving his nation and mankind, and to present to their conscientious regard, one who with imperial fulness has been the embodiment of its principles and virtues in the home, the community and the State.”

“The name of Washington is embalmed not only in the history of the nation, but of mankind. His work, after the passing of years, is a potent force for the enrichment of humanity and the enlargement of political freedom. His influence is the property of the world, the legacy of all those who love liberty, or who are struggling to attain the birthright of independence and broader citizenship.”

“But his fame is the sacred trust of Masonry. His name is inscribed on our imperishable records; it is written in letters of gold on our Royal Arch, and has been dowered and knighted with the enduring title of Brother and Companion.”

“In youth he trod the tesselated floor of the Temple and passed beyond the veils for fuller light; in maturer age he acknowledged the high relationship, and in the strength and decline of years, he deemed it an honor to

take part in the moral enterprises and solemnities of our Society. Our Fraternity was to Washington a kindly refuge. He sought its calm retreat amid the anxieties and responsibilities of war, and the administrations of government."

"Its ministries of peace and brotherhood brought tranquility to his troubled spirit, and loosened the burdens that weighed him down. It had in it the Temple toward which he ever turned, and through whose opened veils there came a light to guide, and a voice to hush discordant forces into the harmony of repose."

"But besides the Temple of Peace there was also the Temple of Work. If he wielded the mallet to guide and control, he wielded the trowel to build up and cement the carved stones of the fair structure. On the field where battle had been fought, he raised a Lodge, a veritable tabernacle in the wilderness, to show that peace was the issue he sought. And when the long war was ended, and peace had come to the land, and the waves of human passion had stilled themselves into calm, he was Washington, the Brother in Masonry, no less than Washington, the Patriot and Soldier."

"While Masonry regards no man for his mere worldly wealth and honors, she does teach, as a cardinal civil virtue, loyalty to the State, cheerful conformity to the government under which he lives, and dignified respect to the Constitutional Executive of our State and of our common country. Honored as we are to-day by the presence of the Chief Executive of the nation founded by Washington, it is with peculiar pride that I assure him of the sympathy and moral weight of sixty thousand faithful, intelligent Masons, reaching from the Delaware to the Ohio of our jurisdiction, and to pledge

him their hearty co-operation to make his administration redound to the honor and glory of the people, the maintenance of the Constitution and the preservation of the Union."

"We welcome him to this Temple, the home of the oldest Grand Lodge on the Western Hemisphere, and to the Sesqui-centennial Celebration of his honored predecessor."

"We appreciate the presence of the Chief Executive of our great Commonwealth, and welcome him on behalf of his Masonic constituency."

"To the Grand Master of Virginia, the jurisdiction of which Washington was a member, and the first Grand Jurisdiction to charter a subordinate body; to the Grand Master of Massachusetts, the second Grand Lodge chartered by constituted authority of a Provincial Grand Master, and the first Grand Jurisdiction to name a subordinate Lodge after Washington; to the Grand Master of New Jersey, the home of our first Provincial Grand Master; to the Grand Master of Delaware, one of the smallest, numerically speaking, of our Grand Jurisdictions, but generous in all other respects; to the Grand Master of Maryland, a jurisdiction of our creating and of which we are justly proud; to the Grand Masters of each of the Grand Jurisdictions represented, together with those accompanying you; to the several Committees bringing with them the Bible, gavel, etc., used by Washington, and lastly to the true and tried Brethren of our own jurisdiction, I extend a most cordial, fraternal and heartfelt welcome to our ceremonies."

To which Grand Master Gallagher, of Massachusetts, responded:

"The cordial and hospitable welcome extended by you, Right Worshipful Sir, in behalf of your Grand

Lodge to the representatives of sister Grand Lodges, cannot fail to arouse in every heart a warmth of response, that can be but illy concealed in the embarrassment of attempting to make expression in set form of words, and which, but for your interdiction of applause, would be so demonstrative as to make my response seem tame indeed. Within the memory of my own age, the hospitality of your State and this City of Brotherly Love, extended to the soldier from the North going forth to the victory or death of the Civil War, or returning from it with his shield, or borne on a bed of pain and suffering, has been proverbial, and made remembrance of you a household word in every soldier's family. The generous treatment accorded the people of this and other lands during the Centennial Exposition of 1876, is within the memory of all, while the fraternal greetings and knightly courtesies invoked by repeated pilgrimages to your shrine, are still warm in the memories of the Craft, and give to your jurisdiction pre-eminently the right to welcome Masons and Masonry at so important an anniversary as this. But not alone the felicity and character of your reception, but also the high standard adopted and maintained in your jurisdiction in Masonic matters, its reverence of the landmarks, its rituals, its principles, its traditions, and its history, warrant abundantly the opinion that all feel who have accepted, in such generous numbers, the invitation extended by you to them."

"From the hearts of all comes the response, May your Grand Lodge flourish, may its numbers increase, may its members prosper and may happiness abound; and when your guests return to their respective jurisdictions each shall then place on its records, so indelibly inscribed as to be the last erased, its memorial

of this most fitting celebration of a most glorious anniversary."

"In January, 1800, immediately after the death of George Washington, which occurred in December, 1799, Samuel Dunn, Grand Master of Masons in Massachusetts, received from Martha Washington, accompanied by a letter from Tobias Lear, Washington's secretary, a lock of hair of that immortal patriot. Intimately associated with this presence, I hope I may be pardoned if I assume to have thought it meet, that it should grace the occasion where your comprehensive exhibit of Washingtoniana forms so interesting a feature, but I bring it with all its hallowed associations, in its original receptacle, an urn of solid gold, with the inscription on it, and the mahogany casket in which it is contained, all fashioned by the hand of Paul Revere, that 'curious artificer and scientific worker in metals,' as well as in Masonry and public matters. Remaining in the custody of Grand Master Dunn during the years 1800, '01 and '02, it was by him transmitted to his successor with a solemn charge as to its sacred custody and care, which has been repeated with appropriate ceremonials to each Grand Master from then until it came to my hands in the year 1900. Thus authenticated it appears before you a priceless relic, worshipped by the fathers as coming from that noble head which a more imaginative people would have beautified with the halo of a saint, but which without, was still to them illumined with an effulgence that might well be likened to the glory of the Shekinah, whose generous rays should beckon them out of the house of bondage, and direct their paths toward the temple of happiness and the promised land of liberty. As this was to our fathers, so may it be to us and to

our children's children an inspiration to patriotism, loyalty and nobility of character, to higher thoughts and aims, to a fervent renewal of our obligations, and the inculcation of the teachings and practice of our cardinal virtues and the tenets of our profession as Masons. When the memory of that light shall fail, then, indeed, may we fear for the strength of our institution, and that our liberties are indeed endangered. As was said of William the Silent, and fervently quoted of another beloved ruler, until within but a little more than a year past, so closely tied to us as a Brother, 'He lived, the faithful ruler of a brave people, and when he died, children cried in the streets.' Nature kindly ordained that the name of Washington should not be sullied by descendants, for he left no issue, but 'heaven left him childless, that *all* the nation might call him father.'"

The Hallelujah Chorus (Haydn) was sung, when Grand Master Tennis introduced the President of the United States, Bro. Theodore Roosevelt, who said :

"No man can be insensible of the honor of addressing a body like this on an occasion like this. I should think that every man would be a better man for having been here to-day. I thank you indeed for having given me a chance of being present. I can speak with a freedom here that is impossible anywhere else, and with a certainty of not being misunderstood. It seems to me that that which this country needs more than everything else is—not to preach only—but to practice the virtues we try to realise through Masonry, and to show to the memory of the greatest Mason that ever lived—Washington—the homage of deeds, not merely words."

"One of the things which attracted me so greatly to Masonry that I hailed the chance of becoming a

Mason, was that it really did live up to what we, as a government, are pledged to—of treating each man on his merits and as a man. When Bro. George Washington went into a Lodge of the Fraternity, he went into the one place in the United States, where he stood below or above his fellows according to their official position in the Lodge. He went into the one place in the United States, where the idea of our Government was realised, as far as it is humanly possible for mankind to realise a lofty ideal. And I know that you will not only understand me, but sympathise with me when I say, that great though my pleasure is in meeting you here as your guest in this beautiful Temple, and in meeting such a body of men as this that I am now addressing, I think my pleasure is even greater when going into some little Lodge, where I meet the plain, hard-working men—men who work with their hands—and meet them on a footing of genuine equality, not false equality, depending on each man to be a decent man and fair-dealing Mason.”

“Each one of us naturally is interested especially in life as he sees it from his own standpoint. Each one of us, that is worth his salt, is trying to do his share in working out the problems that are before all of us now at the beginning of the twentieth century.”

“And so has any man in public life, whatever his position be, if he is interested at heart, the desire to do some kind of substantial service for his country. He must realise that the indispensable prerequisite of success under our institutions, is genuineness in the spirit of Brotherhood.”

#### MASONS AS GOOD CITIZENS.

“Masonry should make and must make each man, who conscientiously and understandingly takes up its

obligations, the best type of American citizen. Because Masonry teaches him his obligations to his fellows in a practical fashion. It is a good thing to read the Declaration of Independence every Fourth of July; it is a good thing to talk of what Washington and his fellows did for us, but what counts is, how we live up to the lessons that we read or that we speak of. The lesson of Brotherhood first and foremost, is to learn that lesson with a full heart on the one hand, and without a weak head on the other. The lesson of Brotherhood is the lesson that has got to be taught, and got to be learned, and applied to us as a people, if we are to solve the great industrial and social problems of to-day. If we could get wage-workers and employers in any given occupation, or in any given district, in a Lodge together, I guarantee the result. I guarantee what would happen. Is not that true? Do you not think so?" (Cries of "Yes, yes.")

"Exactly, and I will guarantee it. If that thing could happen, we would come always into the Lodge, each respecting his Brother and each wanting to do what was good for his Brother, each recognising that in our Government, every man of us has to be his Brother's keeper. Not recognising it in a spirit of foolish conventionalism, and not to leave you under the impression of saying, that you can benefit your Brother by some kind act that will be only a curse to you and to your Brother also. That is not the way to benefit him."

#### CARE FOR THE WEAK.

"Masonry not only bids us and teaches us in this direction, but makes us care for the Brethren that stumble and fall, and for the wives and little ones of those who are beaten down in the harsh battle of life.

Of all things it does not teach us to make believe that there are not any obstacles; it does not teach us to make believe, that life can somehow be made soft and easy for every one; it cannot be. For many of us life is going to be very hard. For each one of us who does anything, it is going to have hard stretches in it; otherwise men would not do anything. If a man does not meet with difficulties, if he does not put himself in a way where he has to overcome them, he would not do anything that is worthy of being done."

"Masonry teaches and fosters in the man the qualities of self-respect and self-help; the qualities that make man a man fit to stand by himself, and yet it must forestall everyone who appreciates, as it should be appreciated, the beautiful and solemn ritual; it must foster in him a genuine feeling for the rights of others and for the feelings of others. Masons help one another in a way that is free from that curse of self-condemnation. Help given in a spirit of arrogance does not benefit anyone. Help given as an irksome duty may possibly do some good to the man that is helped, but it is not likely to do so to the man that helps. Help must be given rationally, with a feeling of cordial good will, that comes from a man that helps the other, knowing perfectly well that the chance may come, that it may be necessary for him to accept help."

#### SHOULD UNDERSTAND EACH OTHER.

"Now in our life of to-day—in our great complex industrial centres—what do we need most? We need most each to understand the other's viewpoint; to understand that the other man is at bottom like himself. Each of us should understand that, and try to approach

the subject at issue, or any problem that arises, with a firm determination not to be weak or foolish."

"You take any Lodge where, as is the case in our own little Lodge, you see the capitalist and wage-worker, men of all classes, men of every kind of social position and wealth, meeting together as Masons in the fullest sense of the word, with a feeling for one another that goes with Masonry, and when one sees a Lodge such as that, a meeting such as that, one sees how a certain small fragment of our industrial problem is to be solved. It is not possible to present the idea that I would like to bring out—to have all the best of all classes represented in Masonry in every district, but it is possible for each of us to go out into the world, trying to apply in his dealing with his fellows, the lessons of Masonry as they are taught in the Lodge, and as they are applied in the Brotherhood."

#### WHAT MADE WASHINGTON GREAT.

"It was not Washington's genius alone that made him a great man for all time. Your Worshipful Grand Master here to-day spoke of the great colossal world figures—of Alexander, of the career of Hannibal, the mightiest warrior of the ages; of Cæsar and of Napoleon, each of whom combined in a wonderful degree the capacities of emperor, ruler and law-giver. Great men, but twice fortunate the nations that number no one of them among its men. Great men, who loom ever larger through the ages, but well it is for us that we see their figures through the mists across the seas. Great men, but a greater far was Washington; a greater far was that man who should have been a Mason—Abraham Lincoln. Great men, but less great than our heroes, because our heroes really did have it in them to

prefer their fellow-men to themselves; to prefer the State to their ambition, to their own fancied or real well-being, because our heroes were heroes for us primarily and not for themselves."

President Roosevelt paid a glowing and eloquent tribute at this point to Washington and Lincoln, contrasting their lives and services—Washington, the country gentleman; Lincoln, the rail splitter and Nature's gentleman. He denounced the disposition to cringe to and flatter the powerful, and display arrogance to the inferior. In closing the President said:

"Brethren, perhaps I ought to ask your pardon, for having spoken to you in words, which I suppose partly amount to a sermon and partly to a plea for help. My excuse is that I feel, as I am sure every man who knows anything of the real needs of governmental and social conditions feels, that we can work out aright the problems that confront us only when men like you here realise your duties."

#### BEST GOVERNMENT IN THE WORLD.

"Our system of government is the best in the world for a people able to carry it on. Only the highest type of people can carry it on. We believe that we can—we know that we can, but we can do it only if each of us in his dealings with the outside world, carries into them the spirit that makes a man a good Mason among his Brother Masons. If each of us strives to have the citizenship of our country carried on in accordance with the basic principle of Masonry, and if each of us shows according to his power and influence, the homage to Washington's career and life that is paid by the man with whom it is not lip-loyalty, but with whom it is the spirit of the heart, that must bear fruit indeed."

Bro. James M. Lamberton, P.M. of Lodge No. 21, Pennsylvania, and a member of the Correspondence Circle of the Lodge of Research, then read a full, clear, distinct history of Washington as a Freemason. It was replete with many new facts which were for the first time brought to the attention of the Craft.

Bro. Stewart L. Woodford, ex-Minister to Spain, a Past Master of Continental Lodge, No. 287, New York City, spoke in eloquent terms of Washington as a citizen.

Each Grand Lodge present then, through its Grand Master, complimented the Grand Lodge on the success, and presented the hearty good wishes for the Grand Lodge of Pennsylvania. Addresses were made by Bro. General Brooke and Bro. ex-Postmaster General John Wanamaker.

After the close of Grand Lodge, the Brethren present repaired to the banquet hall, where a most elaborate banquet was spread. The evening was spent in music, feasting and listening to most appropriate addresses and replies to toasts as announced by the several officers. In the Table Lodge, which was then opened—"The Grand Lodge of Pennsylvania" was responded to by Grand Master Tennis; "The Memory of our Deceased Bro. George Washington" was drunk in silence, and responded to by Bro. George W. Guthrie, of the Committee on Appeals of Grand Lodge; "Freemasonry Around the Globe" was responded to by Bro. Bishop Henry C. Potter, of New York; "The Country of which Washington was the Father" responded to by Bro. Judge George B. Orlady, Junior Grand Warden; "The Grand Lodge of which Washington was a Member" was responded to by M.W. Bro. H. Oscar Kerns, Grand Master of Virginia; "The

Commonwealth of Pennsylvania” was cared for by Bro. Governor William A. Stone; “Our Sister Grand Lodges” by Grand Master Thomas J. Shryock, of Maryland; “Our Honored Guests” by Bro. Justice J. Franklin Fort, of New Jersey; “All Our Friends” (Washington’s favourite toast) by Bro. ex-Postmaster General Charles Emory Smith; “The Day We Celebrate” by Bro. ex-Judge Samuel W. Pennypacker, Governor-elect of Pennsylvania.

A bronze medal was struck at the United States Mint commemorative of the occasion, also a souvenir china plate decorated with a border, being a reproduction of the china presented by the Society of Cincinnati to Washington, with a *fac-simile* of Washington’s book plate in the centre. One of each of these was presented to each one present.

The celebration occupied nearly eleven hours and was so interesting that but very few retired before the close.

No one present can ever forget the earnestness with which the President spoke; each word uttered was clear and distinct, and expressed with much feeling.

The sentiments of the American Mason in regard to Washington as a citizen and a man, cannot be better expressed, in conclusion, than recalling the words of Daniel Webster, one of America’s greatest statesmen. He said:

“Born upon our soil—of parents also born upon it—never for a moment having had sight of the Old World—instructed, according to the modes of his time, only in the spare, plain but wholesome elementary knowledge which our institutions provide for the children of the people—growing up beneath and penetrated by the genuine influences of American society—living from

infancy to manhood and age amidst our expanding but not luxurious civilisation—partaking in our great destiny of labour, our long contest with unreclaimed nature and uncivilised man—our agony of glory, the War of Independence—our great victory of peace, the formation of the Union and the establishment of the Constitution—he is all, all our own! Washington is ours.”

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Bro. MEYER'S Paper was illustrated by the following items of interest, which had been sent over by him from Philadelphia for the purpose, viz. :—

1.—The Bronze Medal specially struck to commemorate the Sesqui-Centennial of the Initiation of George Washington ; 1752-1902.\*

2.—Print of the Portrait of Washington belonging to the Grand Lodge of England.

3.—Print of the Apron presented to Washington by Lafayette in 1784.

4.—Print of the Statue of Washington by Houdon ; 1785.

5.—Print of the Bible, upon which Washington was made a Mason in Fredericksburg Lodge, Va., on November 4th, 1752.

6.—Print of some Washington relics, as exhibited.

7.—Catalogue of the exhibition of Washington relics, exhibited in Philadelphia in connection with the celebration. There were no less than 1044 articles exhibited.

8.—Copies of Stuart's portrait of Washington, sent for distribution to the Brethren of 2429.

9.—Twenty Programmes, issued by different American Lodges, for the Washington Celebration in their respective Lodges.

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\* *Vide* Plate II.

A very hearty and cordial vote of thanks was accorded to Bro. MEYER for his valuable contribution to the Lodge.

The SECRETARY gave notice of a Question for discussion at the next Meeting of the Lodge.

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

1.—A set of Tracing Boards, early nineteenth century, with cipher lectures by Bro. John Browne, author of "The Master Key." These are a very interesting set, folio size, bound together, and were kindly lent for exhibition by Bro. Thos. M. Woodhead, 2669 Bradford. The cipher key has been discovered and the lectures translated by Bro. J. T. Thorp, Sec. 2449.

2.—A satin Apron, with Robert Newman's design printed upon it from an engraved plate, and coloured.\* Bound with narrow purple ribbon. Rounded Fall. A very handsome specimen in excellent preservation. Early nineteenth century.

3.—A leather Apron, 17-in. × 15½-in. ; rounded Fall of 4½-in. Edged with three coloured ribbons. Following emblems painted upon it in colours and gold, viz. : Sun, Moon, Stars, Square and Compasses, Level, Plumb-rule, Gauge, Crossed Pens, Crossed Keys. Early nineteenth century.

The above-mentioned Aprons were kindly lent for exhibition by Bro. H. C. Clarabut, P.M. 442 Peterborough, P.P.S.G.W. of Norths. and Hunts., to whose grandfather they formerly belonged.

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\* A full description of this design was given in the 1895-6 Transactions of this Lodge.

4.—Three Photos. of a Boss in Peterborough Cathedral, situated in the centre of the groined roof close to the west front. It is supposed to represent the Holy Trinity. The irradiated Sun, representing God the Father, is supporting the uplifted hand of God the Son, while the dove in the top left corner represents God the Holy Ghost.\*

5.—Photo. of Parchment deposited in the Foundation-stone of the N.E. pillar of the Lantern Tower of Peterborough Cathedral, when re-built in 1884.

6.—Photo. of Stalls erected in Peterborough Cathedral by English Freemasons in 1884.

7.—Two Photos. of the Tomb-stone of William of Warmington from Croyland Abbey, near Peterborough. The effigy holds in its hands the Square and Compasses, and an inscription in Old English reads: "Here lies William of Warmington Master Mason for whose soul may God in His mercy grant absolution." The stone dates back to the fifteenth century.

Nos. 4 to 7 were also sent for exhibition by Bro. Clarabut, to whom, as well as to Bro. Woodhead, a hearty vote of thanks was passed.

Bro. H. HOWE, W.M., and GEO. NEIGHBOUR, J.W., were elected to represent the Lodge on the General Committee, appointed to deal with the Club Sections of the Licensing Act, 1902.

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

1.—"Revised History of the 'Anchor and Hope' Lodge, No. 37 Bolton," by James Newton and F. W. Brockbank. Bolton, 1896. 8vo. Presented by Bro. Major John Booth, V.D., P.M. 37, P.P.S.G.D.

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\* *Vide* Frontispiece.

2.—“Washington as a Freemason,” by James M. Lamberton, P.M. 21 Harrisburg, U.S.A. Philadelphia 1902. 8vo. Presented by the Author.

3.—“William McKinley—a Memorial,” by Hon. Chas. F. Scott. Osawatomie, U.S.A., 1901. 8vo. Presented by Bro. C. S. Bixby, P.M. No. 24 Osawatomie (Kan.), U.S.A.

4.—Bronze Medal commemorating the Sesqui-Centennial of the Initiation of George Washington; 1752-1902. Presented by Bro. John D. Whish, W.M. No. 452 Albany (N.Y.), U.S.A.

The gifts were ordered to be added to the Hall Collections, and thanks to the Donors recorded on the Minutes.

Brother GEORGE DAVID POTTS, of Lodge No. 523 Leicester, was proposed as a Member of the Lodge.

The SECRETARY notified the following apologies for non-attendance, viz.: from Bros. the Rev. H. S. BIGGS, Chap.; J. R. FREARS, I.G.; G. W. BAIN (Sunderland); W. J. HUGHAN (Torquay); H. J. GRACE; F. HUGHES (Handsworth); A. FERGUSSON; T. C. PERKINS (Burton-on-Trent); F. J. DALE; T. TAYLOR (Newcastle, Staffs.); and J. W. BARKER, W.M. 279.

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



## Differences Between English, Scottish and Irish Freemasonry.

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(TRANSACTIONS, 1901-02, pp. 68-77.)

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W. Bro. JOHN T. THORP,  
Secretary,  
Lodge of Research,  
Leicester.

GLASGOW,

*28th July, 1902.*

DEAR SIR AND BROTHER,

Adverting to my letter a few days ago acknowledging receipt of the Volume of Transactions, I have now the opportunity of writing you as promised.

The article as it appears in the Transactions is a short one, consisting of a number of short paragraphs, a statement being appended that other portions of the Paper are necessarily omitted. Some of the published statements are so extraordinary that I wish I could see actually what the original Paper contained, but I presume that is impossible.

The first point to which I desire to call attention is at the end of the last paragraph on page 70, and is to the following effect: "The W.M. in some Lodges rarely does any of the work, which is delegated to the Depute or Substitute Master." I confess that I have some difficulty in determining the exact meaning to be conveyed by these words, but I think they are meant to convey the impression, that in some Lodges the

Master is a mere figurehead, and the Depute or Substitute does the work. Now there is only one Lodge in all Scotland where there is anything approaching this, and that Lodge happens to be "Mother Kilwinning," which holds the premier position on the Roll of the Grand Lodge of Scotland. By the agreement made with Grand Lodge, when Mother Kilwinning surrendered her independence, it was stipulated that her Master should be *ex officio* Provincial Grand Master of Ayrshire, and in consequence the Chair of the Mother Lodge is always filled by a county magnate, who, in addition to being Master of the Lodge, is also, in virtue of his office, Provincial Grand Master of the County. This is the only case in Scotland where the ordinary work of a Lodge is carried on by a Depute, and even here, the Master does a considerable portion of the work pertaining to his office. The case of Kilwinning is quite exceptional, as I think you will admit, and the arrangement is found in practice to work very well.

In ordinary Lodges the Master does not delegate his duties to a Depute or Substitute, as according to the Constitution, these duties, in his absence, devolve upon the I.P.M., and in the absence of both, upon the P.M.'s of the Lodge in the order of their precedence.

The Master may, and often does, hold office for a longer period than twelve months, but in my experience, I have not noticed any dearth of Past Masters, able and willing, to take a fair share of the work, and at almost every Lodge Meeting some of the Past Masters are found assisting the Master in the work of the Degrees. I confess I have never been able to appreciate the position of a Depute or Substitute Master. In practice, they have no duties to perform, and their offices are not even the stepping-stones to

the Master's Chair. A Warden who is relegated to either, can very often take it as settled, that the Master-ship is not for him.

I wish to refer next to the second paragraph on page 71, the opening sentence in which must, meantime, to some extent be admitted, but an improvement is being gradually effected, and a thorough-going reformation in this respect is not far distant.

The second sentence, however, I deny, and deeply regret the appearance of such an accusation in the pages of your Transactions. The statement is quite unfounded, and I would like to know, what authority (if any) can be cited in support of it, and if any steps were taken to test its truth.

The third and concluding sentence terminates as follows : "The three Craft Degrees as well as the Royal Arch are sometimes conferred upon the same Brother at a single meeting of the Lodge." We have no such practice in Scotland. We had at one time a system, admittedly a very bad system (which was entirely abolished some years ago), of conferring more than one *Craft* Degree upon the same Brother at a single meeting, but this is the first occasion, to my knowledge, on which it has been suggested that in Scotland a Brother could be raised to the Master Mason Degree, and exalted to the Royal Arch Degree, at a single meeting of a Lodge. The author of this statement must be unaware of two facts, the knowledge of which would have precluded such an error as this, and these are (1) that in Scotland the Royal Arch Degree is under a different constitution from the Craft Degrees ; and (2) that the Royal Arch Chapters in Scotland, which alone confer the Degree, are not attached to Lodges at all, but are quite independent organisations. It should surely

be unnecessary to say, that no Lodge in Scotland confers the Royal Arch Degree, or has any control over it.

On the same page there is the following: "Candidates sign a Petition for entrance which it is part of the duties of the Secretary to fill in." I should like to know where this is the custom in Scotland. The first clause of the statement is quite correct. Candidates do sign a Petition for entrance, but it is no part of the Secretary's duties to fill up that Petition, and as a matter of fact the *Secretary does not* fill it up. The Petition is filled up and signed by the Candidate himself, and countersigned by his introducers, and handed to the Secretary or Master when complete. It is true that sometimes the production of this Petition in a Lodge is the first intimation to the members, and I readily admit there is room for improvement in the practice here, even although you hold, as we do, the introducers responsible for the suitability of the candidate they recommend.

Regarding advertisement, as a general rule, this is in addition to the circular convening the meeting, and is resorted to mainly in special circumstances.

There is still another system of convening meetings in vogue which is not referred to in the Paper, but which I have seen in use in some of the country districts, and that is for the Tyler to go round the village or town and give verbal notice to each of the members of the intention of the Master to assemble the Lodge.

I will turn now from the Paper proper to your own postscript, and regarding—

(a) This paragraph in my opinion is somewhat unfair, and tends to the belief that candidates are

accepted without any recommendation, but it has been already pointed out, that each candidate must be recommended by two members of the Lodge, to which he seeks admission, who are held responsible for his suitability ; and while there are great numbers of working men, members of some Lodges, it cannot truthfully be said that many undesirable candidates are admitted. A few, of course, do slip in, as doubtless they occasionally do even with yourselves. Moreover the statement that "the Lodges are often in straitened circumstances" is too sweeping. Odd Lodges throughout the country may have difficulty in making ends meet, and I suspect that will sometimes be the case with yourselves, but generally they are in very good financial circumstances, while some could with perfect safety be called wealthy.

(b) This Paper was read at a meeting of the Lodge on 25th November, 1901, the quotation from the New Zealand newspaper is October, 1891, just over ten years. A great deal happens in a decade, but I regret I am constrained to admit that we are still in some places "wholesale" to a greater extent than should be. This problem, in my judgment, is one of the most difficult that Grand Lodge must face in the near future, and a strict limit will require to be placed upon the number of Candidates that can be initiated, passed or raised at one time.

(c) This has been relegated to the realm of ancient history, and tells of what was, (as already admitted), a custom in Scotland, but which was abolished for ever in November, 1895. I assure you there is nothing of the kind now. Fourteen days must elapse between each Degree, and there is *no exception* to the rule. The concluding sentence of this paragraph is defamatory, unintentional I believe, but still defamatory of the

Grand Lodge of Scotland, which exacts the most implicit obedience to its ordinances, and if any Lodge dared to contravene this regulation, the punishment of suspension would follow swiftly and surely. I am, however, glad to say, that although there was some trouble at first, the daughter Lodges loyally accepted the new regulation, and not one of them would now dream of contravening the Constitution in this respect. The story of the theatrical troupe is doubtless an old one.

(d) I am in entire agreement with this paragraph.

I regret to trouble you with such a lengthy epistle, but I could not allow the matter to pass, more especially as I knew there was no desire to do any injustice to your Scottish Brethren. I have been aware, for some time, that quite a number of delusions were current in the southern portion of the kingdom, as to the Masonic affairs of the northern portion, but it is seldom that such an opportunity for dispelling them presents itself, as the publication of this Paper in your Transactions.

Needless to say, I shall be only too pleased to supply you with any further information you may desire, if in my power to do so, and with fraternal greetings,

I remain,  
Yours faithfully and fraternally,

ROBT. JACKSON.

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LEICESTER,

October 7th, 1902.

W. Bro. ROBT. JACKSON,  
Glasgow.

DEAR SIR AND BRO.

I have at last succeeded in getting an interview with Bro. Staines, and have laid before him and thoroughly discussed yours of July 28th.

He exceedingly regrets that he has said anything in his Paper that is open to adverse criticism, or that might in any way give offence to anyone. He assures me that the statements made therein, were the result of personal observations and enquiries in Scotland during the last year or two, supplemented by information obtained from an English P.M., who has had ample opportunity of studying Scottish Freemasonry by frequent visits to Scottish Lodges.

It is quite possible that many of the matters referred to may have changed during the last few years, or be now in the course of changing, and I am sure all English Masons will rejoice to hear, that improvements have already taken place in some of the customs, of which many Scottish Brethren have themselves complained.

It might also be well to state, that the matters referred to did *not* take place in the foremost Lodges in the foremost towns of Scotland.

*p. 70.*—The P.M. referred to has himself been present in a Lodge when the work was done by the Depute Master, the W.M. sitting by his side the while ;—it may not be a frequent custom, but it does occur.

*p. 71.*—The statement that Masons are sometimes and in some Lodges “made” in a wholesale manner,

was vouched for by three English Masons, who had either seen such "makings," or had heard of them on unimpeachable authority. The statement that "the three Craft degrees *as well as the Royal Arch* are sometimes conferred upon the same Brother at a single Meeting of the Lodge" is open to correction. It appears that in the instance referred to, the Brothers received the three degrees in the Lodge, and were subsequently exalted in the Chapter, *all of which took place on one evening*. Just *when* this took place, Bro. Staines is unable to say, but it cannot be many years ago.

*p. 71.*—That a Candidate's petition is sometimes filled up by the Secretary, is vouched for by the English P.M. already referred to.

*p. 74.*—(*a*) Many instances of the ease with which persons have been accepted in some Scottish Lodges, have come within my personal knowledge during the last twenty years; that an improvement in this respect has already taken place, I hail with satisfaction and pleasure. Many Scottish Masons have bitterly complained to me of this very thing.

*p. 75.*—(*c*) This matter has already been dealt with, but it is quite possible that the initiation, &c., of the theatrical brethren—whose statements can be fully relied upon—took place before 1895, and no one will rejoice more than English Masons, when this old custom has become a thing of the past.

Yours fraternally,

JNO. T. THORP,  
P.M., Secretary.

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## The Fifty-Fourth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 23rd, 1903. Bro. HENRY HOWE (P.M. 1391), Prov.G.D.C., the Worshipful Master, presided over a goodly number of Members and Visitors.

The Minutes of the last Meeting having been read and confirmed,

Bro. GEORGE DAVID POTTS, Master Mason,  
of Lodge 523 Leicester,

was balloted for, and unanimously elected a Joining Member of the Lodge.

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

- 242. Bro. JOHN GEORGE WEBSTER BOULTON, 2028 Narborough.
- 243. Bro. EDMUND S. SPALDING, "Wyoming" Lodge, Melrose (Mass.), U.S.A.
- 244. Bro. WILLIAM ROPER THOMPSON, P.M. 1507 London.
- 245. Bro. W. A. GUNNER, W.M. 1538 London.
- 246. Bro. ABRAHAM PEMBERTON, P.M. 1030 Heaton Norris; P.P.G.D.C. East Lancs.

247. Bro. THOMAS S. STOUT, P.M. 444 Philadelphia (Pa.), U.S.A.
248. Bro. GEORGE ARTHUR NOCK, W.M. 1010 Hull.
249. Bro. ALFRED LOLE, S.W. 2811 Coventry.
250. Bro. HENRY CHIPPENDALE CLARABUT, P.M. 442 and 2553 Peterborough; P.P.S.G.W. Norths. and Hunts.

The following Paper was then read by the SECRETARY, Bro. HEXTALL being unfortunately prevented from attending the Meeting.

Some portions of Part II. are omitted for obvious reasons.

## Craft Ritual.

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By W.Bro. W. B. HEXTALL, P.M. 1085 and 2128,  
P.P.S.G.W. Derbyshire.

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### Part. i.—Uniformity of Ritual.

It sometimes happens in this Lodge—as in every Lodge whose members take due interest in the Art of which no Brother should ever cease to be a disciple—that questions are asked, and diversities of view expressed, as to the right, or the most preferable, mode in which our Ritual and ceremonies should be conducted, or the precise language which should be employed. And it is because I have experienced how much the pleasure and efficiency of Lodge working may be enhanced, when it is accompanied by some amount of enquiry into the history of the Craft, and by ever bearing in mind that each symbol and

observance is illustrative of the system of Freemasonry, and the allegory in which it is veiled, that I think it will be of interest to place before you in somewhat of a consecutive form ; *First*, such portion of our history as affects uniformity of Craft Ritual ; and, *Second*, the selection of a preferable form or phrase where either difference is found, or some obvious correction should be made.

And, first, as to Uniformity of Ritual. It will be unnecessary to remind most of you that up to the year 1717 very little of Masonic Ritual, as we know it, was in existence at all. Until about the middle of the seventeenth century, Freemasonry in this country appears to have been confined to Brethren who were in literal truth operative Masons, or who were closely associated with the operatives ; the successors of those of whom a writer on our Craft says, " It is certain that every Cathedral was built by the Ancient Society of Free and Accepted Masons." Inigo Jones, the designer of so many stately houses, was Grand Master of England until his resignation in 1618, and again from 1636 till his death in 1646, and Sir Christopher Wren, the Architect of St. Paul's Cathedral, Grand Master (except for one year) from 1685 to 1702.\* But in 1646, Elias Ashmole, the antiquary, was admitted a Freemason in a Lodge held at Warrington, in Lancashire, which seems at a later date (1682) to have procured its members to be admitted into the London Company of Masons, and thus made Freemen of the City of London.† Little is known respecting the Warrington Lodge, or such other non-operative

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\*There is no historical proof that Sir Christopher Wren was Grand Master of the Free and Accepted Masons.—Ed.

†This is open to question.—Ed.

Lodges as then existed, but there is enough to lead us to suspect that, in the case of some of them at least, their meetings were made subservient to political purposes; for party feeling ran high in the north of England, and the Civil War, and afterwards the Commonwealth and Restoration, furnished ample scope for its employment.

By 1717, that leading light of the Craft, Sir Christopher Wren, who was then 85 years of age, and is said to have been displaced from his Grand Mastership by King George I., had ceased to take part in the proceedings of the Order, whose annual meetings even ceased to be held; and in that year the members of the four Lodges in London and Westminster, which were then the only Lodges in the South of England,\* met, and gathering to them various experienced Masons, surviving members of Lodges which had died out, declared themselves a Grand Lodge *pro tempore*. This constituted what is known as the "revival" of Freemasonry in England; and from that time—1717—regular Masonry (or, as some writers have called it, moral Masonry) dates its formal existence. It is enough for the present purpose to say, that the landmarks at that period were few and isolated; no Craft lectures were in existence, and the ceremonies were simple and rudimentary in character. Beyond placing on record, (1), that Masonry should no longer be restricted to operative Masons, but should extend to men of various professions, provided they were regularly approved and initiated into the Order, and (2), that Grand Lodge might make or alter regulations, provided always that the old landmarks be

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\*There were in all probability more than four.—Ed.

carefully preserved, not much appears to have been done in the way of regulating the resuscitated Order. Towards the actual working of the Lodges, little or no assistance was afforded; and though the impetus given to the Craft was followed by a somewhat rapid extension, it was also followed, as time went on, by the introduction of many absurd practices.\* . . . . But I would ask you to bear in mind that no Ritual was prescribed for the use of the Craft; and so great was the fear of Masonic secrets becoming known, that in and after 1720, when a Committee of four expert Masons, which had been appointed by Grand Lodge to formulate new Constitutions, communicated with the Lodges generally for assistance, instances occurred of Lodges unfortunately destroying many valuable Masonic manuscripts, lest they should come into the hands of the Committee, and by chance take a printed form.

At the time of the revival, I have already said that no lectures existed, except so far as a short examination and catechism could be termed such. Lectures were devised soon after the revival, and are to be found in various forms, most of which were displaced about 1772, in favour of a code which was promulgated by Bro. William Preston, of the Lodge of Antiquity, the well-known writer on Masonic subjects, and still remains much as he left it, though some additions and modifications were made in 1813.

From 1717—for nearly a hundred years—Masonry pursued its course in England. It provoked fierce controversy, was attacked by literary enemies and defended by literary friends, until—soon after the

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\* *Vide* Wellins Calcott's 'Candid Disquisition of the Principles and Practice of Free and Accepted Masons.' •

Duke of Sussex, son of King George III., became Grand Master in 1813—a long-standing rivalry between what were mis-termed “Ancient” and “Modern” Masons was happily settled, by the signing of Articles of Union between the two Grand Lodges in England on the 25th of November, 1813; their ratification by both Grand Lodges on the 1st of December following; and their acceptance by the Grand Assembly, held on the 27th of the same month; a result largely assisted by the fortunate circumstance that the Grand Master’s brother, the Duke of Kent, had recently accepted office as Grand Master of the so-called Ancients, with the avowed object of co-operating in the desired Union.

Some of the Articles of Union bear directly on Ritual observance, and one is short enough to be quoted in full:—

“Article III.—There shall be most perfect unity of obligation, of discipline, of working the Lodges, of making, passing and raising, instructing and clothing, Brothers; so that but one pure unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld and practised, throughout the Masonic World, from the day and date of the said Union until time shall be no more.”

Articles IV. and V. are somewhat lengthy but important, and may be summarised as follows:—

“In order to prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions of Masonry,” (I am quoting the words of Article IV.), they provided that the forms which had “*from time immemorial*”—(mark these words)—“been established, used and practised in the Craft should be recognised on all hands as genuine,

and that, for the purpose of receiving and communicating due light and settling such uniformity of regulation, formal delegates should be requested from the Grand Lodges of Scotland and Ireland, in whose presence a solemn engagement should be entered into at a Grand Assembly on the occasion of the Union, to abide by the true forms and obligations, that all might work under the same law. And further, that after sanction by the two Grand Lodges of the Articles of Union, each Grand Master should appoint nine Master Masons, or Past Masters, who might either jointly hold a Lodge, to be called the Lodge of Reconciliation, or might visit the several Lodges under each Grand Lodge, for the purpose of obligating, instructing, and perfecting the Master, Past Masters, and Wardens in both the forms." Article XIII. provided for a visitation of the Lodges within the bills of mortality (*i.e.*, in the London District) for the purpose of assisting the Master and Wardens to promulgate and enjoin the pure and unsullied system—that perfect reconciliation, unity of obligation, law and working, language and dress, might be happily restored to the English Craft; whilst by Article XVII., a code of laws for the holding of private Lodges was to be forthwith prepared.

It will be observed, that these Articles were antecedent to the Grand Assembly for the Union of the two Grand Lodges of England, which was held on the 27th of December, 1813, less than a month after the sanction of both Grand Lodges had been obtained. What really occurred in this short interval does not clearly appear; but it is certain that much could not possibly have intervened in the way of "instructing and perfecting," and in all probability nothing more

was done than to formally re-obligate members, and to duly constitute the Lodge of Reconciliation, which was formed of eighteen Brethren, nine from each Grand Lodge, with two Secretaries similarly chosen.

These proceedings of 1813 defined what may be termed the legal status of Masons in English Craft Masonry. As regarded Ritual, forms and working, I find it stated that many meetings of the Lodge of Reconciliation were held, and attended by Brethren from all parts of the Kingdom; and at a Grand Lodge specially held for the purpose on the 20th of May, 1816, the ceremonies decided upon were rehearsed in all the three degrees for its approval; and at the following Grand Lodge these ceremonies were approved and confirmed, subject to alterations on two points only. How soon the system of visiting the Lodges officially, which had been contemplated and provided for by the Articles of Union, was discontinued, I have been unable to learn; the Grand Lodge records are said to throw no light on the subject; and all that appears ascertainable is the negative fact, that no general or material alteration in the Craft ceremonies has at any later period been sanctioned by Grand Lodge.

It is perhaps somewhat surprising that nothing whatever in the way of either revision, or the promulgation of a uniform working has been done in the long period which has elapsed since 1816. Recognised writers on Masonic subjects have found in this occasion for regret; for though in 1869-70 it appeared likely that steps would be taken to formulate an official standard by which the Craft might work, nothing came of the attempt. Writing in 1847, Bro. Rev. Dr. Oliver, in his "Essay on the Social Position

of Symbolical Masonry," said, "It is to be regretted that greater attention has not been paid to promote that harmony of parts which is so essential to the character of a scientific institution. It is thought that the interest and information of each successive degree should be preserved in an increasing ratio, like the acts of a play, or the books of an epic poem. The action should have risen gradually to a climax by well-defined steps, and without a violation of chronological or historical truth. This might easily have been effected if the conclusion had been made more obvious to common observation by their embodiment in the ordinary ritual." The same writer, in another work, "The Discrepancies of Freemasonry," suggested the appointment of a Committee of Grand Lodge, to include delegates from the sister Grand Lodges of Scotland and Ireland, with ample powers to enquire into the anachronisms and discrepancies of Freemasonry, and report upon them seriatim; and from time to time similar suggestions have been made. In the "Freemasons' Quarterly Magazine" for 1853, a writer advocated the appointment of Visitors, chosen in the first instance by Lodges, and then selected by the Board of General Purposes, whose duty it should be to forward periodical reports to Grand Lodge; followed by a proposal from another quarter that a Committee of Past Masters should be selected to examine the ceremonies and lectures, and report the result of their investigations to Grand Lodge. I give these as a few instances out of many, to show that the importance of the subject was widely felt; and it may be useful here to glance for a moment at what has been done in a like direction outside our own Grand Lodge.

At the National Convention of Grand Lodge of the United States, held in 1844, the recommendation was adopted that a delegate should be sent to England to commune with the English Grand Lodge on the propriety of adopting a Ritual which should be binding on the fraternity throughout the universe.

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Early in the year 1869,\* the Prince of Wales—now our most Gracious King, and the Protector of our Order—was admitted into the Craft; and in correspondence which appeared shortly afterwards in “The Freemason,” reference was made to an opinion given by the then Grand Master, the Duke of Sussex, and formally communicated to the Craft in the Quarterly Circular of Grand Lodge, so long before as the year 1819—

“That so long as the Master of any Lodge observed exactly the landmarks of the Craft, he was at liberty to give the lectures in the language best suited to the Lodge over which he presided.”

In the course of this correspondence, the views of several prominent Brethren appeared to be practically unanimous, both as to the desirability of a recognised standard of uniformity, and also as to the necessity for such standard being defined, if at all, under the direct authority of Grand Lodge. Amongst these Brethren I may name an Honorary Member of this Lodge, W. Bro. W. J. Hughan, P.G.D., whose literary labours in Masonry are well known.

The subject was discussed in various ways and quarters for many months, and in the same year was

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\* Initiated in Stockholm by the King of Sweden in December, 1868. —Ed.

formally brought before Grand Lodge, which, at its Quarterly Communication held on the 1st of December, 1869, unanimously adopted the following resolution:—

“That with a view to securing greater uniformity of working and observance of the same usages and customs throughout the several Lodges held under the authority of the Grand Lodge of England, a Committee of Past Masters be appointed to enquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviations from the established mode, such deviation being, according to the constitution of Freemasonry, improper, and not to be justified or countenanced.”

So far, matters seemed to be placed in train; and at the next meeting of Grand Lodge, on the 2nd of March, 1870, a Committee of thirty-three Past Masters was accordingly proposed; but after difference of opinion had been freely expressed, both as to selection of the names proposed and the number of which the Committee should consist, an amendment was put and carried:—

“That the question of the nomination of the Committee be deferred until next Grand Lodge.”

In the course of the discussion, it transpired that the subject had been mooted in Grand Lodge several years previously. From the report to which I have had access, it would seem that a request for information as to what had taken place on the occasion, failed to elicit a response from the Grand Officer to whom it was addressed, but that Bro. John Havers, a Past Grand Warden and also Past President of the Board of General Purposes, used these significant words:—

“It had been his fate to sit as an Arbiter when this very question was raised years ago in a friendly manner, and those appointed to the task sat for many months, and the result was *nil*. His opinion was that, with all the good will in the world to effect a uniformity of working, it was physically impossible to effect it. That was the result arrived at.”

The subject, thus formally postponed, again came before Grand Lodge on the 1st of June, 1870, when no list of names was proposed, but, instead, the suggestion was put forward that it should be left to the Grand Master to nominate a Committee; and, whether by amendment or not hardly seems clear, the practical result was that the subject entirely dropped.

As far as I am aware, nothing has been done, since 1870, in the direction of obtaining official authority for any Craft Ritual; and, consequently, all questions of form or ceremony arising in a private Lodge have still to be dealt with by the Master, as being responsible for the ruling and government of his Lodge; bound by the declaration he made before his Installation, that it is not in the power of any man or body of men to make innovations in the body of Masonry, and by the solemn obligation he took, not to permit or suffer any deviation from the ancient customs and established landmarks.

This view is confirmed by the following passage in the preface by W. Bro. Henry Sadler (Grand Tyler, etc.), to “Notes on the Ceremony of Installation,” London, 1889, which I have the Author’s permission to use here:—

“We have heard a great deal of late years about ‘Uniformity of Ritual,’ a subject to which I personally

attach very little importance, being fully satisfied that if by any possible means we could next year establish a uniform system of working the ceremonies, even in London, in the course of a few years, we should find variations cropping up similar to those now complained of. The fact is, we have never had exact uniformity, and under our present system I do not see how we can secure it."

It is perhaps well that I should say a word as to Lodges of Instruction, which are regulated by Rules Nos. 158 to 161 of the Book of Constitutions. Put shortly, any warranted Lodge may sanction, or the Grand Master may specially authorise, a Lodge of Instruction. In the first of the two cases, the Lodge which gives its sanction, and the members of the Lodge of Instruction are to be responsible that the mode of working has received the sanction of Grand Lodge; and the sanction of the Lodge under which the Lodge of Instruction works may at any time be withdrawn. I may add, that no Lodge of Instruction possesses the right to prescribe or place its imprimatur upon any mode of working, outside its own membership; that no official authority attaches to the working or procedure of any Lodge of Instruction (and to this there is no exception or qualification); and that, in the absence of any system of working which can, at the present day, be shown to have been approved by Grand Lodge, it seems difficult, taking Rule 158 as it stands, to see how its requirement, that the mode of working adopted in a Lodge of Instruction must have received the sanction of Grand Lodge, can in any instance be literally complied with.

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## Part ii.—Practical Points of Working.\*

I have thus far endeavoured to trace the course matters have taken so far as the Supreme Authority in the Craft is concerned, and to define the position which a private Lodge occupies with regard to the Ritual and Ceremonies worked in it; and at this point I propose to pass from the general to the particular. . . .

I need not here stop to deal with the contention, long ago raised and answered, that not even a letter in the Ritual can at any time or under any circumstances be altered. If there were an authorised Ritual which could be appealed to as the unerring standard, it would be otherwise; but I may point out that seemingly great innovations in matters of form have been introduced in comparatively recent times, and are now accepted as perfectly legitimate. For instance, Past Masters were not recognized as such until long after the revival in 1717; whilst in old times, no Brother, however skilled in the Craft, was called a Master Mason until he had been elected into the Chair of a Lodge. Again, until after 1784, Deacons were not known,† nor included in the list of officers of a Lodge given in the Book of Constitutions, and their introduction seems to have taken place between 1785 and 1790; whilst down to 1784 the place of both Wardens was in the West. . . .

There can be no doubt that the key to many points in our Craft working will be found in the consideration that Masonry is a progressive science, not merely in

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\* Much of this part is omitted for various reasons.—Ed.

† In the "Moderns" Grand Lodge of England.—Ed.

the broad distinctions which separate one degree from another, but also if we regard each ceremony as a gradual and consistent advancement in detail from its commencement to its close; and this furnishes us with a safe and reliable principle for application when needed.

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“Free and of good report.” Formerly this was given, “Free-born and of good report.” That the former is the right phrase seems clear, as it is the present, and not any past, condition of the candidate which is being enquired into; whilst, further, it is traditionally said that the Masons who built King Solomon’s Temple were (not free by birth, but) declared free, and exempted from payment of all taxes by them and their descendants; and it is historically true that the Masons who built the second Temple were declared by King Darius to be free, and exempted from taxation. But this particular question was settled when, after the extinction of negro slavery in our Colonies, it was resolved by Grand Lodge, on the 1st of September, 1847, that the phrase should in future be “free-man,” and that the words “free-born” or “free by birth,” should be cancelled.

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“When Joshua fought the battle of the Lord.” Sometimes no detail as to place is given, but the more frequent version is, “when Joshua fought the battle of the Lord in the valley of Jehoshaphat”; and in a printed Ritual, dated 1847, it appears thus, “When Joshua fought the battle of the Lord in the valley of Rephidim, and from the memorable event

of Moses having his hands supported by his brother Aaron whilst Joshua was fighting the Amalekites." More than fifty years ago it was observed that this battle could have taken place neither in the valley of Jehoshaphat, nor at Rephidim, which is close to Mount Sinai; for in the 10th Chapter of the Book of Joshua we are told that the battle with the Amorites, to which the incident of the hailing sign refers, occurred after the Israelites had entered the promised land, and was fought "in the going down of Beth-Horon," that is, some miles north of the valley of Jehoshaphat, which is close to Jerusalem; whilst from the 17th Chapter of Exodus, verses 8 to 16, we find that the battle with the Amalekites in Rephidim, when the hands of Moses were lifted up, was before the law was given from Sinai, and when the forty years of wandering in the desert had but just begun. Those, therefore, who say "in the valley of Jehoshaphat" make a geographical mistake of ten or twelve miles; those who use the words "in the valley of Rephidim" make a chronological error of forty years; and the choice must lie between dispensing with any words of locality, and using the correct words, which are "in the going down of Beth-Horon," for which there is direct biblical authority.

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A word or two upon the printed Rituals which are sometimes extensively made use of. No authority attaches to any of them, and, so far as my knowledge of them extends, none can be described as satisfactory in all respects. Speaking for myself, I would not discourage a strictly moderate and abstemious use of such a published formula, as may be found in the

experience of a Brother suited to his requirements ; but it would be a grave mistake to regard such assistance, as at all supplying the place of regular attendance and careful observation. To use a familiar simile, a printed Ritual may be of use as a walking-stick, but it is far better to dispense with it altogether, than to suppose that it can be relied upon as a crutch.

And, before all, whilst we do our utmost to reflect credit on the Craft in general, and on the Lodges of which we are members in particular, and whilst, therefore, we accord their fullest value to the correctness and dignity of the work in which every Brother who is present in a Lodge takes part, let us never fail to have in mind those words of the Ancient Charge on the behaviour of Freemasons, recited in former days before a Lodge was closed, with which I will conclude this Paper :—

“Cultivating Brotherly love, the foundation and capestone, the cement and glory of this ancient fraternity ; avoiding upon every occasion wrangling and backbiting ; not permitting others to slander honest Brethren, but defending their character, and doing them good offices as far as may be consistent with your honour and safety, but not further. Hence, all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.”

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A short discussion followed the reading of Bro. HEXTALL'S Paper, in which Brothers J. J. W. KNOWLES, P.M., L. STAINES, J.D., A. S. NICE and

P. JOSEPH took part. A hearty vote of thanks was accorded to Bro. HEXTALL for his interesting Paper, and regrets were expressed that he had not been able to be present at the Lodge.

A few minutes were spent in the discussion of some Masonic Questions, asked by Brethren present. Bros. F. W. BILLSON, P.M., P. JOSEPH, G. BONNER and the SECRETARY contributed.

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

- 1.—Old Royal Arch Apron and Sash.
- 2.—Old Royal Arch Jewel, dated 1809.
- 3.—Old Craft Apron of White Satin, embroidered with gold thread; an irradiated Eye on the Fall. A very handsome specimen, probably American of early 19th century.
- 4.—Two photographs of the Trowel, used by the Earl of Carnarvon, when laying the Foundation Stone of the Central Tower of Peterborough Cathedral in 1884.
- 5.—Craft Certificate—Antients, First Angel—granted to Bro. Henry Davey, Lodge 91, meeting at the “Recruiting Serjeant,” Leicester, and dated May 24th, 1800.
- 6.—Royal Ark Mariner’s Certificate, granted to Bro. Henry Davey, dated March 6th, 1802.

Brother Henry Davey was a prominent Member of Lodge No. 91 Leicester for many years. He was

the great grandfather of Bro. the Rev. H. S. BIGGS, P.M., P.P.S.G.W.\*

Nos. 1, 2 and 4 were sent for exhibition by Bro. H. C. CLARABUT of Peterborough.

As No. 6, mentioned above, is exceedingly curious, a transcript of the document is given. A Royal Ark Mariner's Certificate of so early a date is very rarely met with. It is a small parchment document, 8½-in. by 6½-in. in size, entirely in manuscript, with a red wax Seal on a wide red and green ribbon in the left margin.

[COPY.]

“In the name of the Omnipotent God who created the Earth and the Waters.

This is to certify, That the Bearer hereof our beloved Brother and Companion Henry Davey has been regularly admitted to the most ancient degree of Royal Ark Mariner during the Time of a just and lawful launch, he having by Faith and Courage approved himself worthy of the same. We therefore recommend him to the countenance of all Royal Ark Mariners on the surface of the Earth and the Waters.

In witness whereof, We, the M. and P. of the Vessel have set our hands, and affixed the Seal of our Order on board at Leicester, this sixth day of March A.D. 1802, and in the Year of the Flood 3806.

J. R. Smart. M.  
John Gale. P.”

Signed in left margin.

Henry Davey.

(M. and P. probably signify Master and Pilot.)

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\*Full particulars of Bro. Davey's Masonic career will be found in the Supplement to the Lodge Transactions for 1897-8.

The SECRETARY exhibited the following gifts to the Lodge, viz. :—

1.—Photograph of an old Tracing-board ; presented by Bro. E. A. T. BREED of Brighton.

2.—Photograph of the Warmington Stone, referred to at the last Meeting of the Lodge ; presented by Bro. H. C. CLARABUT of Peterborough.

3.—Photograph of Saxon stone coffins recently discovered at Peterborough ; also presented by Bro. H. C. CLARABUT.

The gifts were ordered to be added to the Hall Collection, and thanks to the donors entered on the Minutes.

A letter was read from Bro. L. BURTON of Quetta, announcing that Bro. MAJOR McMAHON, a recently elected Member of the Cor. Cir. of the Lodge, had been appointed to the command of the Seistan (Persian-Afghanistan) Arbitration Committee, and giving the following account of a send-off dinner to that Brother.

“At our send-off dinner to Major McMahon about sixty sat down, and included, besides Europeans, the following nationalities, viz. :—Hindoos, Mahomedans, Parsis, Pathans, Sikhs, Afghans, Sindhis, Baluchis and one Kashmerian. Of course the meals have to be arranged to provide for all castes, but except that none of the native Brethren will touch beef or pork, there is little else they “jib at.” One old gentleman however—a Brahmin—who has been a Mason for years, and held every office except W.M., stops to

every dinner and apparently enjoys himself, his sole refreshment being one, or at big banquets two, glasses of water. The water must moreover be drawn straight from the tap in the compound into his glass. The send-off dinner took place on December 12th, 1902, and only three Toasts were honored, viz:—The King Emperor—Our Guests—The Parting Toast.”

This letter enables us to see how wide-spread Freemasonry is, and how its cosmopolitan character enables those to associate together whom the various religions would keep apart.

A letter was read from Bro. S. CLIFTON BINGHAM of Christchurch, New Zealand, a Member of the Cor. Cir. of the Lodge, announcing the Consecration of a Literary Lodge there on December 1st, 1902. This was “The Masters’ and Past Masters’ Lodge,” No. 130 on the Roll of the Grand Lodge of New Zealand. The Lodge was consecrated by M.W. Bro. Herbert J. Williams, Grand Master; it starts with a membership of fifty-six, and its success seems to be well assured.

The SECRETARY notified apologies for non-attendance from Bros. Rev. H. S. BIGGS, Chaplain; W. A. LEA, D.C.; W. J. HUGHAN (Torquay); G. W. BAIN (Sunderland); W. B. HEXTALL (London); F. L. GARDNER (London); R. PITT (Brightlingsea); T. TAYLOR (Newcastle, Staffs.); W. T. TOPOTT and E. A. STARK.

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

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## The Fifty-Fifth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 25th, 1903. The Worshipful Master, Bro. H. HOWE, Prov. G.D.C., presided, and there was a large attendance of Members and Visitors.

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

- 251. Bro. WILLIAM ISAAC OSBORNE, S.D. 433  
Brightlingsea.
- 252. Bro. S. ERNEST ATKINSON, M.D., 2428 Coalville.
- 253. Bro. GEORGE H. WEBSTER, P.M. 60 Calgary,  
Alberta, Gd. Reg., Gd. Lo. of Manitoba.
- 254. Bro. EDWARD WALKER HENSMAN, M.A., 33  
London.
- 255. Bro. W. H. RENDELL, P.M. 1794 Nottingham.
- 256. Bro. GEORGE BOWTEN RICHMOND, 2081  
Leicester.

The following Paper was read by Bro. W. H. GRIFFITHS of Liverpool, Lecturer in Vocal Science to the Lancashire and Cheshire County Councils, &c.; Secretary of the Liverpool Masonic Literary and Philosophical Society :—



time must have been a beautiful and dignified one, chiefly to their religious ceremonies.

Of the ancient Jewish nation it can be truly recorded that the greatest inheritance from them in connection with music, is the perception of its exalted nature, music and poetry being consecrated to the service of the Almighty. Solomon dedicated and consecrated the Holy Temple at Jerusalem with the finest music, vocal and instrumental, in praise of Jehovah, whilst, in an entirely opposite mood he wrote Ecclesiastes.

To the Greeks must be given the credit of being the first to recognize the educational value of music; the Romans, on the contrary, being content to copy their music, a phase of character exhibited in other departments of their national life.

The first important event in the musical history of the Christian era, was the institution of a uniform version of Church music by St. Ambrose, whence was derived the Ambrosian Chant. Up to that time the music of the Church had been handed down from generation to generation by mere oral tradition. Some two hundred years later—about A.D. 590—Pope Gregory further advanced the art by arranging the system of plain or Gregorian chants.

Whilst the letter of the art was thus fostered by the monks, the spirit was maintained by the minstrel, gleeman or troubadour. To the former we owe much of the dignity of musical development, and to the latter is credited the pastorale, the folk-song and the ballad. From the monk is—in fact—developed all our Church music, and from the minstrel every other form of musical composition. The troubadours were a privileged class, in some cases nobly born, in others

sprung from the rank and file, but always holding a fast grip upon the sympathies of high and low alike. On the continent of Europe it was eminently characteristic of the feudal age, that whereas the troubadours and minnesingers, who were for the most part people of gentle birth, had no definite union among themselves, the meistersingers, who were citizens or traders living in safety behind the strong walls of their towns, fenced in their privileges by guilds or secret societies similar to that of the old operative masons. The first guild of musicians was styled "The Brotherhood of St. Nicholas" and was founded at Vienna in 1288; from the rise of glee-singing in the eleventh century down to that period a decided advance in the art of music may be noted.

In the British Isles music was fostered on much the same principles as prevailed on the continent of Europe, for, from the earliest times, the precentor or chaunter held honorable rank in our ancient churches, whilst the travelling minstrel perpetuated, with highly-flavoured song and boisterous dance, much of the music now recognised as characteristic types of our national life.

It is pleasant to be able to record that Elias Ashmole was a musician as well as a Freemason. In his diary he writes:—

"Hinde taught me the Virginetts and Organ." Hinde was—about 1640—the second recorded organist of Lichfield Cathedral. Music seems by this time to have become quite a fashionable study, for Pepys informs us, that his position as a Clerk to the Admiralty threw him much into the society of naval officers, and his own tastes into that of antiquaries, and continues, "meeting Ashmole in the morning at

the house of Lilly the astrologer, we sang duets and trios in Lilly's study."

There are strong grounds for assuming that, previous to 1717, many of the great musicians of the day were Freemasons. Thomas Morley, Mus. Bac. (1557-1604) gentleman of H.M. Chapel Royal, published a text-book on the Art of Singing, the frontispiece of which bears many Masonic emblems and characters, and when the first returns were made to Grand Lodge, many musicians of note must have been enrolled therein.

Raphael Courteville, organist of St. James', Westminster, son of Raphael Courteville, gentleman of the Chapel Royal at the coronation of Charles II. in 1661, was member of a Lodge meeting at "The George," Charing Cross, in 1723. He composed songs and ballads, but his memory is kept green by the well-known hymn-tune "St. James," composed by him in 1697. Dr. Charles King, organist of St. Paul's Cathedral, was—in 1725—Worshipful Master of a Lodge held at the "King's Arms," St. Paul's Churchyard. These two brethren were, at the dates given, at least middle-aged men, and had very probably been Masons long before 1717. Another member of the "King's Arms" Lodge was John Immyns, one of the founders of the Madrigal Society in 1738, a musical body which still exists.

About the year 1724—the minutes actually commence Feb. 18th, 1724—a Society was founded in London styled "Philo Musicae et Architecturae," every member of which was obliged to be a Freemason. The most prominent member of this Society was Francesco Xaverio Geminiani, one of the most celebrated violinists of his time. He was a Roman

Catholic, and died Sept. 17, 1726, aged about 82. Two other notable members of this Society were Coort Knevit and Charles Cotton, both of whom belonged to a Lodge held at the "Queen's Head," Holles Street. Cotton was an ancestor of Lord Combermere, at one time Provincial Grand Master of Cheshire, while Knevit is believed to have been related to a later musical celebrity of the same name.

Dr. Maurice Green, a pupil of King just referred to, was, in 1725, a member of a Lodge meeting at the "Ship" tavern, without Temple Bar. In 1705, when only twenty-two years of age, he was appointed organist of St. Paul's Cathedral. Nine years later he became organist and composer to the Chapel Royal, in 1730 Professor of Music at Cambridge University, and in 1737 Master of the King's music. Our illustrious brother thus held the four chief musical appointments in the country. He was very much deformed, but had great capacity for work. Once, owing to a quarrel with Handel, who was not a Mason, he set up a rival Concert Company at the "Devil" tavern in Fleet Street, which gave Handel the opportunity of saying, that "Green had gone to the devil." He died Dec. 1st, 1755, aged 80, and was buried in the crypt of St. Paul's Cathedral. It is recorded that he wrote Masonic pieces of high tendency.

John Shore, Sergeant Trumpeter to George III., who was the inventor of the tuning-fork, was, in 1725, a member of a Lodge meeting at the "Griffin" in Newgate Street. His successor, Valentine Snow, belonged to a Lodge meeting at the "Rainbow Coffee Tavern" in 1731. He was a celebrated performer, and the trumpet obligatos in the "Messiah," "Judas

Maccabaeus," &c., were written by Handel for, and performed by Snow.

Dr. Boyce (1710-1779), another celebrated composer, was also a Mason. He was a chorister under King at St. Paul's and afterwards articled to Dr. Greene. He became subsequently organist at Oxford Chapel, Vere Street and composer to the Chapel Royal. Boyce composed the well-known song "Hearts of Oak," first sung at Drury Lane in 1759 in a pantomime by David Garrick, entitled "Harlequin's Invasion." One Masonic song by Dr. Boyce still exists, entitled "No sect in the world can with Masons compare," and in Preston's "Illustrations of Masonry" there is a Masonic song set to the tune of "Hearts of Oak."

Another pupil of King, Dr. John Alcock, was a Mason; he was organist of Lichfield Cathedral from 1750 to 1760, then Vicar Choral till his death in 1806 at the age of 91.

Dr. Arne, composer of "Rule Britannia" and a noted musician and teacher of singing, was a brother of convivial habits and jocular temperament. Born in 1710, educated at Eton, he composed an opera, several oratorios, and a great number of songs and glees. He died in 1778.

In 1731 we find a number of celebrated characters meeting at the "Rainbow Coffee-House," including Wm. Hogarth the painter (Grand Steward in 1735), Henry Smart, grandfather of Sir George Smart, and Richard Leveridge, composer of "The roast beef of old England," "Black-eyed Susan," &c. The last-named was a vocalist at the theatre in Lincoln's Inn Fields, and had a magnificent bass voice; when more than sixty years of age, he offered for a wager of a

hundred guineas to sing a bass song with any man in England.

There was a Lodge held in 1730 at the "Saracen's Head," Lincoln, afterwards erased in 1760. The following episode is copied from the minute-book of that Lodge: "Tuesday, Oct. ye 8th. 1734. At a Lodge held this day, Bro. Every recommended Mr. Stephen Harrison of the Close, Lincoln, Music-master, as a proper person to be admitted a member of this Society, and in regard Mr. Harrison might be useful and entertaining to the Society, the Lodge agreed to admit him for a sum of £3. 13. 6, subscribed by three members of the Lodge, instead of the usual five guineas. Wednesday, Oct. ye 23rd. 1734. Mr. Harrison was duly initiated and the Lodge was closed with a song and decent merriment." Bro. Harrison was a chorister of the Cathedral in 1712, Junior Vicar and Master of the Boys in 1730. He died in 1756, aged 58, and was buried in the Cathedral cloisters.

Strolling through Chester Cathedral on a recent occasion, I came across a memorial tablet erected to the memory of Edward Orme, late Cathedral organist. Bro. Edward Orme was deputy-herald of Chester and held the office of Sheriff in 1773. For thirty-five years, 1742 to 1777, he was Deputy Grand Master of Cheshire, and never missed a meeting of the Provincial Grand Lodge during the whole of that time. He served under three Provincial Grand Masters, viz., Capt. Hugh Warburton, Ald. John Page and the Hon. John Smith Barry. Bro. Orme undoubtedly kept the light of Freemasonry burning in Cheshire during its dark period, and it was at his house in Northgate Street that many scions of the best county

families "saw the light." He was a clever musician and composed several Masonic songs, among others, "A Mason's Song," for three voices, words by Bro. J. Thomas and a three-part song on "Masonry." He died in 1777, and was buried in the north aisle of the Cathedral, near the tablet referred to. A portrait in oils of Bro. Orme hangs in the "Cestrian" Lodge-room.

Nearly two hundred years ago,—Dec. 18th, 1707—there was born at Epworth, Lincolnshire, a boy, whose memory Freemasons, as well as others, should reverence for the peculiar circumstances surrounding his history. This was Charles Wesley, the 18th child of the Vicar, who grew up a bright and sunny lad of frank disposition and brilliant intellect. A distant relative, Garrett Wesley, Esq., M.P., of Dangan Castle, Trim, having no heir, offered to adopt the boy Charles, but preferring to follow his career at Westminster School, he declined, the estate thus falling to one Richard Colley (or Cowley), a distant cousin on the female side, who took the family name of Wesley. In 1746 Richard Colley was raised to the peerage with the title of Baron Mornington, and his son Garrett, the first Earl of Mornington, was Grand Master of Ireland in 1776-7.

No list of British musicians would be complete without prominent mention of this Earl of Mornington. He took the degree of Mus. Doc. at Dublin University in 1764, and composed glees, of which "Here in cool grot" and "Come fairest nymph" are well-known; he also wrote some church music including two double chants which have earned for him undying fame. The Duke of Wellington, his third son, was also a Freemason, having been initiated at Dangan Castle in 1790;

he was a clever performer on the violin and was declared by Chorley the biographer to be "a man of genius in his musical amateurship as in everything else he set himself to study."

The sequel however to Charles Wesley's refusal of the Wesley estates in Ireland is of even greater interest both Masonically and nationally.

Charles became Captain of Westminster School, took Holy Orders, and subsequently became Sub-dean of the Chapel Royal. He blossomed into the most melodious hymn-writer that has ever adorned the Christian Church. He wrote upwards of two thousand hymns, many of which to this day form a bond of union between Christians of every denomination and creed. His elder brother John became famous as the pioneer of Methodism.

Samuel Wesley, son of the Charles Wesley just referred to, was born in 1766, and began very early in life to exhibit more than ordinary musical talents. At the age of twenty-two years he was initiated into Masonry in the famous "Lodge of Antiquity," No 1 London. The post of Grand Organist in the Grand Lodge of England seems to have been created for him. He held the office for six years (1812-1818), and during that period placed his marvellous talents unreservedly at the service of the Craft. Wesley was in his place at the Organ when the Articles of Union were ratified on December 1st, 1813, in honor of which long-hoped-for event he composed and conducted a Grand Anthem for Freemasons.

Commencing about 1740 came a period of advanced culture in the arts and sciences, when we find many names of noted musical brethren. Dr. Wm. Hayes, Professor of Music at the University of Oxford, and

his son Philip who succeeded him, were both composers of ability. The former composed at least one Masonic ode, while Philip wrote a single chant, perhaps the most widely known of its kind in the universe at the present time.

Then followed Samuel Webbe, Luffman Atterbury, Joah Bates, Richard Bellamy, John Stafford Smith, Dr. Ben. Cooke, Richard Wainwright, Reginald Spoffoth, Richard John Sam Stevens, William Shield, Dr. Samuel Arnold and Thos. Attwood.

Webbe was a noted glee writer and composed several Masonic part-songs.

Joah Bates conducted the first Handel Commemoration Festival at Westminster Abbey in 1784.

Rich. Bellamy was one of the leading singers of his day, and frequently led the vocalists at the Grand and other Festivals held in Freemasons' Hall.

John Stafford Smith (1802-1836) was organist of the Chapel Royal, and Dr. Cooke (1734-1795) a composer and organist, won many prizes for composing glees, catches, canons and rounds.

Richard Wainwright was organist of Manchester Cathedral, and composed the well-known tune "Yorkshire" for the words "Christians, awake!"

Spoffoth composed "Hail, smiling morn," a very well-known part-song, and William Shield, composer to Covent Garden Theatre, was a clever violinist and successful song-writer. He composed a Masonic Anthem "Behold how good and pleasant, &c," also the songs "The Thorn," "The Wolf," &c. He died in 1829 and was buried in the South Cloister of Westminster Abbey.

Dr. Arnold composed chiefly Cathedral music. He was Organist of the Chapel Royal in 1783 and

sub-director of the Handel Commemoration Festival. He died in 1802, aged sixty-three.

Thomas Attwood (1767-1838), a chorister in the Chapel Royal, was sent by the Prince of Wales, afterwards George IV., to study in Italy, and subsequently to Vienna to study under Mozart. He was Organist of St. Paul's Cathedral in 1795, of the Chapel Royal in 1836, and enjoyed the intimate friendship of Mendelssohn. Attwood was a prolific composer of Church music, as well as Songs and Glee's; he also wrote an anthem for the coronation of his Royal Patron, George IV., entitled "I was glad, &c.," which was repeated at the coronation of Queen Victoria in 1838. He also composed several Masonic Odes and Songs, among which was one to the words "In Mason's hearts let joy abound."

Sir George Smart (1776-1867) was the second Grand Organist of England. He was organist to the Chapel Royal in 1822, and composer to the same from 1838 until his death. He conducted the music at the marriage and coronation of Queen Victoria. His nephew, Henry Smart, was also a noted musician and composer.

John Liptrott Hatton, born at Liverpool in 1809, was at one time organist of St. Nicholas Parish Church. In 1832 he settled in London, and ten years later was appointed Musical Director at Drury Lane Theatre. He wrote an opera, an oratorio "Hezekiah," much church music, many songs and part-songs. Among his songs, "To Anthea" and "Simon the Cellarer" are widely known.

Sir Michael Costa (1808-1884), conductor at the King's Theatre, Philharmonic Society and the Italian Opera, was a noted Freemason, being a Past Master

of Lodge 263, Grand Organist in 1851, Junior Grand Warden in 1875 and a prominent member of the higher degrees. Among his musical compositions are the oratorios "Naaman" and "Eli," the latter containing the celebrated "March of the Israelites."

Dr. Charles Edward Horsley, Grand Organist in 1857, composed a song entitled "The Masonic Trinity."

Among other musicians who have held the same office are Wilhelm Ganz (1871), Wilhelm Kuhe (1874), C. E. Willing (1877), Dr. E. M. Lott (1884), Sir Arthur Sullivan (1887), Michael Maybrick (1889) and Dr. W. H. Cummings, the present principal of the Guildhall School of Music.

Ganz was a brilliant pianist and composer; his best known songs being "Sing, sweet bird" and "The nightingale's trill."

Dr. Lott was for many years organist of St. Sepulchre's, Holborn. He was a giant in stature, and his largeness of heart and his capacity for fellowship were on a par with his physical bulk. He was initiated in Jersey in 1857, and on his removal to London assisted in founding "Trinity College" Lodge, No. 1765, and the "Mozart" Lodge, No. 1929, of both of which he was the first Master.

Dr. William Spark, a noted Yorkshire Mason and musician, was for many years organist at the Leeds Town Hall. His Masonic "Magnum Opus" was an Ode composed for the Installation of the Marquess of Ripon as Provincial Grand Master of West Yorkshire, entitled "Hail Masonry." He also compiled the Freemason's "Liber Musicus," the most complete collection of Masonic music ever published.

Melancholy interest surrounds the Masonic career of Carl Rosa, who died three weeks after his initiation in the "Drury Lane" Lodge in 1889.

Sir Frederick Arthur Gore Ousely, Bart., Mus. Doc. (1825-1885) was a Mason for forty years. He was Grand Chaplain in 1864 and succeeded Sir Henry Bishop as professor of music at Oxford University. He wrote a large amount of Church music, and two oratorios.

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Having treated somewhat exhaustively of Masonic Musicians, a few words must be added about Masonic Music.

Who wrote "God save the King"? It has been claimed for Dr. Bull, a celebrated composer of the Elizabethan period, and for Henry Carey (1664-1746) a well-known vocalist and composer of his day. Later research has however placed practically beyond doubt that the air, almost as now sung, was written by a Member of the Craft, James Oswald. This Brother, a teacher of dancing at Dunfermline, and a composer and editor of *National Melodies*, held the post of music-master and Precentor at the Town College. Shortly afterwards, about 1736, he removed to Edinburgh, where he taught both music and dancing. Five years later he left Scotland and set up a music-shop in St. Martin's Churchyard, London, being subsequently appointed chamber composer to George III. The original of "God save the King" appeared in "*Harmonica Anglicana*," which competent authorities now ascribe to James Oswald. It was sung at Covent-Garden Theatre after the battle of Culloden,

in which the English forces routed the Pretender; the song also appeared in the *Gentlemen's Magazine* for October 1745. Oswald was a prolific writer and borrower. He wrote—or re-wrote—many of our National Melodies, both English and Scottish, also many Masonic songs, some as early as 1740. In 1759 he produced a work entitled “The Freemasons' Songs, with Choruses,” published by Bremner at The Harp and Hautboy, Strand, price 1/-.

The “Entered Apprentice's Song,” composed by Matthew Birkhead, is the only Masonic song which has stood the test of time, and deservedly so, as far as the tune is concerned. It is, rightly I think, conjectured that Birkhead, as was quite customary in those days, wrote the words to a then popular melody. The tune is undoubtedly of far older date than 1723, being a combination of certain ancient forms of both Scottish and Irish folk-songs. It is simple in construction, as were all tunes of that period, yet in as perfect form as any composition of the present day.

I cannot trace the origin of the versicles “Prosper the Art” and “Worthy Masons All.” They are simply common chords.

About the year 1763, Thomas Hale of Darnhall, Cheshire, published a book entitled “Social Harmony.” The music is largely of a Masonic character and includes an “Ode to Freemasonry,” set by Bro. Dr. Wm. Hayes, which the late Bro. Dr. Barrett referred to as a composition of much merit and dignity.

In 1766 appeared a book of French Songs, “La Lire Maçonne,” which went through several editions, and songs, often with music appended, were generally added to the French books of ritual such as “L'Ordre

des Francs-maçons trahi" 1745, &c., and "Le Maçon Demasqué," 1757.

"The Musical Mason" or "Freemasons' Pocket Companion," was published in 1790. This was a collection of songs used in all Lodges, to which was added "The Freemasons' March and Ode." A large collection of Masonic Songs was also published in Dublin in 1795.

At the Union Festival of the two Grand Lodges in December, 1813, the vocal band performed a song and glee, composed and conducted by Bro. S. Wesley, Grand Organist.

History repeats itself in Freemasonry as in other things. On January 27th, 1813, a most sumptuous dinner was given at Freemasons' Hall, London, about five hundred Brethren being present and the gallery filled with ladies, when the following Brethren, Bellamy, Hawes, Nield, Leete, Goss, Terrail, Taylor, Evans, Elliott, Clarke and Doyle, together with Master King, delighted the company with their vocal exertions. Bros. Clarke, Nield and Evans were choristers of St. Paul's, the others being chiefly members of the choirs of Westminster Abbey and the Chapel Royal. On February 7th, 1903, in the same Hall, at the Installation Festival of the "Earl of Mornington" Lodge, No. 2000, London, the music was provided by Bros. G. May, Ernest Taylor, E. Dalziel, J. Harper Kearton, W. Fell, G. Stubbs, B. Wills and R. Hilton, all of St. Paul's, Westminster Abbey or the Chapel Royal.

We are accustomed to flatter ourselves that Freemasonry has never obtained such eminence of culture as in the present day, yet we find that even in the

middle of the 18th century, our ancient Brethren, possessed of elegant manners and an intimate knowledge of the liberal arts and sciences, adorned the Craft with a more elaborate ceremony than now prevails; on one occasion I have noted, it took three hours to work the first degree, and it is common knowledge, that the lectures and tracing-boards, now so seldom worked in our Lodges, were, up to forty or fifty years ago, generally included in the ritual.

In music likewise, in the abundance of present-day composition, Brethren are apt to forget, that ever since Freemasonry has been a symbolic Art, the grandest and most exalted musicians have been conspicuous ornaments of the Order. They have devoted their talents and leisure hours unstintingly to the ennoblement and beautifying of the Science they loved so dearly, enriching the degrees, both ritualistic and social, with a harmonious setting, which has assisted in making our Institution the most noble Order that has ever existed.

That it may ever remain so, is the sincere prayer of every faithful Freemason throughout the universe.

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The Lecture was illustrated by a splendid series of lantern slides and many musical examples, all of which assisted in making up a most enjoyable and interesting evening.

The Lecture was highly appreciated, and at its close the WORSHIPFUL MASTER proposed a hearty Vote of Thanks to Bro. GRIFFITHS for his interesting Lecture and to Bro. HARVEY, who had assisted him with the lantern. The vote was seconded by Bro. S. S. PARTRIDGE, P.M., D.P.G.M., and carried with acclamation.

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

Worshipful Master, Bro. GEORGE NEIGHBOUR, J.W.  
Treasurer, Bro. F. W. BILLSON, P.M. (re-elected).  
Tyler, Bro. R. W. MARIES (re-elected).

The SECRETARY announced the following gifts to the Lodge, viz :

1.—“Oration on Freemasonry,” by T. H. Nesbitt, Douglas, 1891. Presented by Bro. Rev. H. S. BIGGS, P.M.

2.—Blank Certificate, early 19th century. Presented by Bro. W. J. HUGHAN.

3.—Gd. Lo. of Eng. Certificate of 1839. Presented by Bro. W. J. HUGHAN.

4.—“Memorials of Kent Lodge No. 15,” by E. H. Buckeridge, London, 1903. Presented by the AUTHOR.

It was resolved to add the gifts to the Hall Collections and to record a vote of thanks to the donors on the Minutes.

The following apologies for non-attendance were notified by the SECRETARY, viz., from Bros. Rev. H. S. BIGGS, P.M., Chaplain; W. J. HUGHAN (Torquay); F. J. W. CROWE (Chichester); G. W. BAIN (Sunderland); T. TAYLOR (Newcastle, Staffs.); L. C. LAMSDALE (Handsworth); F. HUGHES (Handsworth); W. H. BARROW, Mus. Doc; and W. T. TOPOTT, P.M. 279.

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

**PLATE II.**

THE "WASHINGTON" MEDAL.



BRONZE MEDAL.

Struck by the Grand Lodge of Pennsylvania to commemorate the 150th anniversary of the Initiation of George Washington; 1752—1902.

*Vide* p. 94.