

The Lodge of Research,

No. 2429, LEICESTER.

Transactions

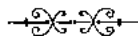
FOR THE

Year 1903-4.

W. BRO. GEORGE NEIGHBOUR, (P.M. 523),
P.P.S.G.W.—W.M.

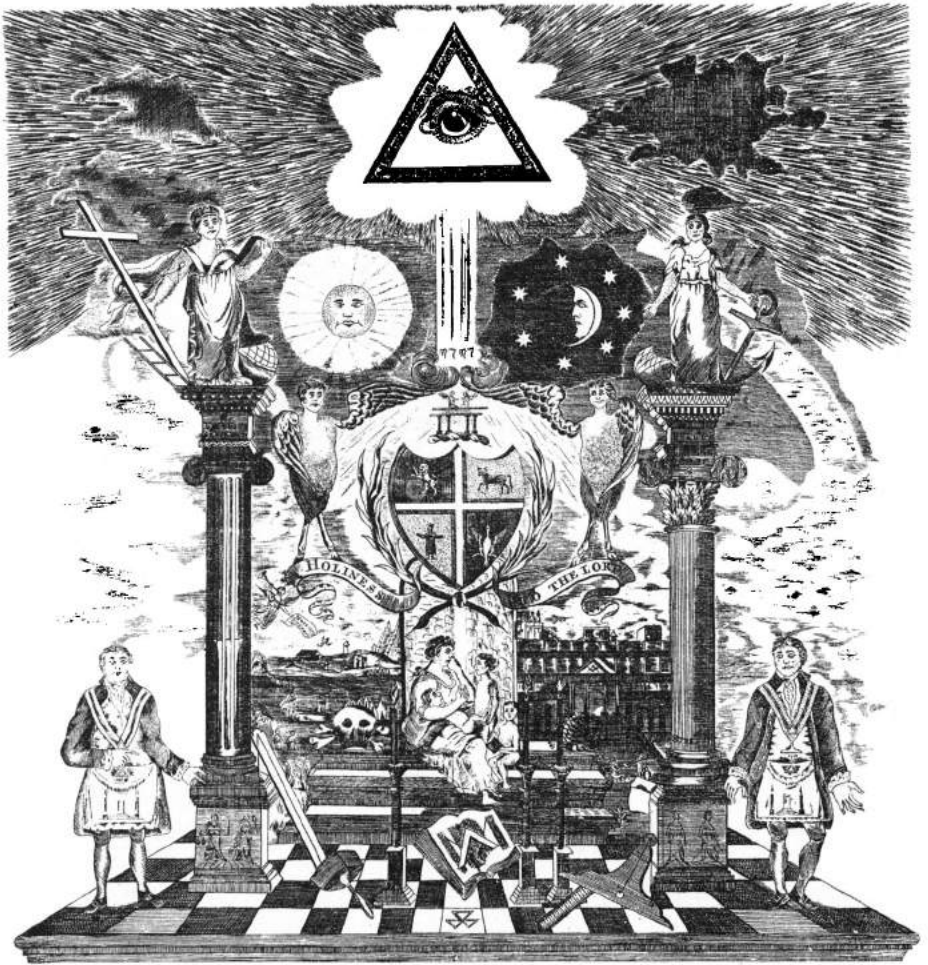
EDITED BY

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



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PLATE I.



HINCKLEY COPPER-PLATE.

Vide p. 106.

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

FREEMASONS' HALL,
LEICESTER,

July, 1904.

DEAR BRETHREN,

I am gratified at being able, at the close of my year of office, to look back upon a session of excellent work done in the Lodge of Research.

The Lectures, only one of which was by a local Brother, have been fully equal to those of any preceding session, while the attendance upon each occasion, has testified to the increasing interest evinced by local members in the work of the Lodge. Our hearty thanks are hereby tendered to those Brethren who have so freely given of their time and talents, to enlighten and instruct the members of the Lodge "wheresoever dispersed over land and sea."

Help from all, in the form of written communications to be read and printed, or offers of Papers, will be gladly welcomed by the Committee, and I hereby appeal to all the members, to assist us in our efforts, exercised hitherto with good result, to continue to provide information and instruction in Masonic history and archæology for all who desire to learn.

Our Correspondence Circle still grows, no less than fifty members, many of whom are Masons of high rank, having been added to the roll during the session now ended. The Secretary, I need scarcely assure you, will gladly receive the names of others willing to join us in our work.

Our local Collections of Masonic Books and Curios have been enriched during the year by many gifts, while some rare and curious Masonic relics which have been exhibited at the Meetings, have helped to render them both interesting and instructive. This feature of our Lodge Meetings we hope to develop as time goes on.

We have lost by death during the year now past, one of the earliest members of the Correspondence Circle, Bro. F. B. WILMER, a Brother well-known and deservedly respected. A short account of his Masonic career follows on a later page.

For your support and assistance during my year of office I thank you sincerely, and trust that we shall still work together for many years, for the benefit of the Craft, to belong to which is our joy and rejoicing.

With fraternal regards, I am,

Faithfully yours,

GEORGE NEIGHBOUR,

W.M.

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

Objects.

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

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

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

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

Dates of Meetings for 1904-5.

September 26th, 1904.—Installation.

November 28th, 1904.

January 23rd, 1905.

March 27th, 1905.

May 22nd, 1905.—Election.

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- W. Bro. ALFRED LOLE, W.M. 2811 Coventry.
- W. Bro. H. C. CLARABUT, P.M. 442 and 2553 ; W.M. 2996 Peterborough ; 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., 1033 London.
- W. Bro. W. H. RENDELL, P.M. 1794 Nottingham.
- Bro. G. B. RICHMOND, 2081 Leicester.
- "FIDELITY" LODGE, No. 555 Framlingham, Suffolk.
- W. Bro. SEYMOUR BELL, P.M. 1626 Newcastle-on-Tyne ; P.P.S.G.W. Northumberland.
- W. Bro. C. LEWIS EDWARDS, F.S.S., P.M. 617 Buenos Ayres ; P.D.A.G.Sec. Argentine Republic.
- W. Bro. RICHARD C. MINTON, W.M. 297 Lincoln.
- Bro. EDWARD G. CLARK, Sec. 27 Washington Depot (Conn.), U.S.A.
- Bro. WM. C. NICHOLSON, 523 Leicester.
- W. Bro. ISAAC P. COLLINS, P.M. 342 Coudersport (Pa.), U.S.A.
- Bro. WILLIAM B. FOWLER, 1060 Tamworth.
- W. Bro. JNO. W. BARKER, P.M. 279 Leicester.
- Bro. WM. MASSEY, 523 Leicester.
- Bro. E. H. STORK, 523 Leicester.

- Bro. WILLIAM FORRESTER, S.W. 2660 Cranbrook, Kent.
 W. Bro. THOMAS A. BAYLISS, P.M. 473, 1551 and 2724
 Northfield, Worc. ; P.P.G.D. Worcestershire.
 Bro. F. BOLTON CARTER, M.D., I.G. 1560 Leicester.
 Bro. A. P. HANFORD, 279 Leicester.
 W. Bro. C. D. BRIGG, M.R.C.S., P.M. 1060 Tamworth.
 W. Bro. H. W. THARP, P.M. 49 London.
 Bro. H. WATSON STILES, 1391 Leicester.
 W. Bro. S. BETTMANN, P.M. 2811 Coventry.
 Bro. G. H. PECK, Stwd. 1391 Leicester.
 W. Bro. JOHN LLOYD THOMAS, W.M. 28 New York,
 U.S.A.
 W. Bro. JOSEPH BLAND, P.M. 731 Derby ; P.P.J.G.D.
 Derbyshire.
 W. Bro. CHAS. FENDELOW, P.M. 419 Wolverhampton ;
 P.P.S.G.W. Staffordshire ; P.G.Std.B. (Eng.).
 Bro. HY. KING, S.D. 1329 London.
 Bro. C. CUBBINS, 1013 Liverpool.
 Bro. Capt. A. F. G. WARRINGTON, 542 Moulmein,
 Burmah.
 W. Bro. EDW. BOOTH, P.M. 482 Handsworth.
 W. Bro. DAVID FLATHER, P.M. 2268 Sheffield.
 Bro. J. E. HARGREAVES, 703, 2457 and 2825 Blackpool.
 Bro. E. S. PHILLIPS, 3 Bridgeport (Conn.), U.S.A.
 W. Bro. CHAS. SWINN, P.M. 2387 Manchester ; P.P.
 J.G.D. East Lancs.
 W. Bro. W. CRAIG, P.M. 508 Singapore, Straits Settle-
 ments.
 Bro. HBT. BEESLEY, S.D. 2268 Sheffield.
 W. Bro. T. MORRISON, P.M. 2078 Scunthorpe ; P.P.G.
 Std. B. Lincolnshire.
 W. Bro. JAMES W. HANBY, P.M. 2078 Scunthorpe.
 W. Bro. Col. J. WALTER STEAD, V.D., W.M. 2608 Head-
 ingley.

- W. Bro. B. G. HALE, I.P.M. 2428 Coalville ; Prov.
G.Stwd. Leicestershire and Rutland.
- Bro. I. A. COLKIN, 2428 Coalville.
- W. Bro. HENRY B. WILSON, P.M. 289 Leeds ; Prov.
Assist. Librarian, West Yorks.
- Bro. J. A. CONNOR, 834 (S.C.) Rangoon.
- Bro. J. HENDERSON, 1 (S.C.) Edinburgh.
- W. Bro. G. M. MCLEAN, P.M. 63, 138 and 226 (I.C.);
279 Leicester.
- W. Bro. Rev. W. K. FIRMINER, M.A., F.R.G.S., P.M.
229 Calcutta ; P.D.G. Chap. Bengal.
- W. Bro. O. H. BATE, P.M. 1824 (E.C.) East London ;
P.D.G.W. South Africa(E.D.) ; P.P.G.M. South
Africa (N.C.).
- Bro. W. N. BANCROFT, 731 Derby.
- W. Bro. THOS. JORDAN, I.P.M. 1085 Derby.
- Bro. CHARLES F. FORSHAW, LL.D., F.R.S.L.,
F.R.Hist.S. ; 2417 London.
- Bro. T. H. FITCHETT, 523 Leicester.
- W. Bro. THOS. EVANS, W.M. 1391 Leicester.
- Bro. ROBERT BUTLAND, 2865 Syston.
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Correspondence Circle.

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

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

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

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

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

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

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

Obituary.

FREDERICK BRADFORD WILMER, a member of the Correspondence Circle of the "Lodge of Research" since November 1894, passed peacefully away on January 6th, 1904. Bro. Wilmer took up his residence at Narborough, near Leicester, in 1882, and in 1884 assisted in founding the "Granite" Lodge, No. 2028 Narborough, occupying the Chair in 1886 and filling the office of Secretary for the last ten years. In 1895 he was appointed Prov. J.G.W. of the Province and to the last maintained his interest in all the affairs of the Craft. In Royal Arch Masonry he was P.Z. of "St. George's" Chapter, No. 1560 Leicester, and P.P.G.R. of the Province. It may be truly said of him that he lived respected and died regretted.

Every Year.

ALBERT PIKE.

The spring has less of brightness
 Every year,
 And the snow a ghastlier whiteness
 Every year ;
 Nor do summer's flowers quicken,
 Nor does autumn's fruitage thicken,
 As they once did, for they sicken
 Every year.

It is growing darker, colder,
 Every year,
 As the heart and soul grow older
 Every year.
 I care not now for dancing,
 Nor for eyes with passion glancing—
 Love is less and less entrancing
 Every year.

Of the loves and sorrows blended
 Every year ;
 Of the joys and friendships ended
 Every year ;
 Of the ties that still might bind me,
 My infirmities remind me,
 Every year.

Oh! how sad to look before us
 Every year ;
 While the clouds grow darker o'er us
 Every year.
 And to see the flowers faded,
 That to bloom we might have aided,
 And immortal garlands braided,
 Every year.

To the past go more dead faces
 Every year ;
 Come no new ones in their places
 Every year.
 Everywhere the sad eyes meet us,
 In the evening's gloom they greet us,
 And to come to them entreat us,
 Every year.

" We are growing old," they tell us,
 Every year ;
 " We are more alone," they tell us,
 Every year.
 We can win no new affection,
 We have only recollection,
 Deeper sorrow and dejection,
 Every year.

Thank God, no clouds are shifting,
 Every year,
 O'er the land to which we're drifting,
 Every year.
 No losses there will grieve us,
 Nor loving faces leave us,
 Nor death of friends bereave us,
 Every year.

On the
Seven Liberal Arts and Sciences.

(From the "Alhiman Rezon" of 1787.)

THE grammar rules instruct the tongue and pen.
 Rhetorick teaches eloquence to men ;
 By logick we are taught to reason well,
 Musick has charms beyond our power to tell ;
 The use of numbers numberless we find, }
 Geometry gives measure to mankind, }
 The heav'nly system elevates the mind. }
 All those, and many secrets more,
 The Masons taught in days of yore.

The Masonic Virtues.

Faith, Hope, Charity.

" Faith leads us through the dark to duty ;
 She builds a bridge across the gulf of death ;
 That gulf she spans regardless of its breadth,
 And lands us safely on the distant shore.
 Unfading hope, when life's last embers burn,
 And soul to soul and dust to dust return,
 Heaven to thy charge resigns the awful hour,
 O, then thy kingdom comes, immortal power.
 Charity—decent, modest, easy, kind—
 Softens the high and rears the abject mind ;
 Not soon provoked, she easily forgives,
 And much suffers, as she much believes.
 Soft peace she brings whenever she arrives ;
 She builds our quiet, as she forms our lives ;
 Lays the rough paths of feverish nature even,
 And opens in each heart a little heaven.
 When constant " faith " and holy " hope " shall die,
 One lost in certainty and one in joy,
 Charity, triumphant sister of the three,
 Shall still survive through all eternity ;
 And stand before the host of heaven confest,
 For ever blessing and for ever blest."

From the " Rough Ashlar."

July, 1893.

The Fifty-Sixth Meeting

and

Seventh Anniversary Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 28th, 1903.

The Chair was occupied by the Worshipful Master, Bro. HENRY HOWE (P.M. 1391), Prov. G.D.C., who was supported by a very large number of Members and distinguished Visitors, among whom were the following :—

Bros. J. J. W. KNOWLES (P.M. 1007), P.M., P.P.S.G.D. ; S. S. PARTRIDGE (P.M. 523 and 1560), P.M., D.P.G.M., P.A.G.D.C. (Eng.) ; GEO. NEIGHBOUR (P.M. 523), P.P.S.G.W., J.W. and W.M. elect ; Rev. H. S. BIGGS, B.A. (P.M. 523), P.M., P.P.G. Chap., Chaplain ; F. W. BILLSON, LL.B. (P.M. 1391), P.M., P.P.G.R., Treasurer ; JOHN T. THORP (P.M. 523), P.M., P.P.S.G.W., Secretary ; R. B. STARKEY (P.M. 1391), P.P.S.G.W., S.D. ; L. STAINES (P.M. 523), P.P.G. Org., J.D. ; W. A. LEA (P.M. 523), P.P.G.P., D.C. ; J. R. FREARS (P.M. 2081), P.P.S.G.D., I.G. ; H. J. GRACE (P.M. 2028), P.P.G. Std. B. ; G. DAVID POTTS ; R. W. MARIES, Prov. G.T., Tyler.

Members of the Correspondence Circle.—Bros. E. A. T. BREED, P.M. 811, P.P.S.G.W. Sussex; F. B. WILMER, P.M. 2028, P.P.J.G.W.; A. C. SMITH, P.M. 50, P.P.G. Swd. B.; CHAS. S. BURDON, P.M. 2738; F. W. LILBURN, W.M. 2028; R. H. WARREN, W.M. 1391; H. C. BEEBY, P.M. 2081, Prov. G. Stwd.; W. WALTERS, P.M. 1391, P.P.G. Swd. B.; FRANK HUGHES, P.M. 482 and 2878, P.P.G.R. Staffs.; J. CLIFTON, P.M. 279, P.P.G. Swd. B.; C. A. JAHN, P.M. 2081, P.P.G. Swd. B.; A. FER- GUSSON, P.M. 1391, P.P.J.G.D.; J. BLAKESLEY, S.W. 50; E. R. FOX, P.P.G. Org.; G. J. RODWAY, S.W. 2028; A. S. NICE, Stwd. 1391; W. H. TARRATT, Stwd. 50; F. J. DALE, 1391; J. C. COOPER, 1391; G. B. RICHMOND, 2081; T. H. REID, 2028; A. J. MARSHALL, 279; S. E. ATKINSON, M.D., 2428; A. H. HAMPSON, 523; P. JOSEPH, 523; F. D. JEAVONS, 1391.

Visitors.—Bros. Rev. C. H. WOOD, M.A., P.M. 1560, P.G.C (Eng.); H. G. MARRIOTT, P.M. 2028, P.P.A.G.D.C.; W. M. COWDELL, P.M. 523, Prov. G. Stwd.; W. F. PRICE, S.D. 523; L. OUGH, Stwd. 523; W. EARP, A.D.C. 279; A. P. HANFORD, 279; JOHN GODDARD, 523; JOS. PARSONS, 523; P. A. BATES, 523; E. H. STORK, 523; A. F. LUCAS, 279; L. C. SMITH, 1391; C. E. MARSTON, 2028; H. T. KIRKLAND, 65; H. W. STILES, 1391; G. H. PECK, 1391; J. KEIGHTLEY, 1391.

The Minutes of the last Meeting of the Lodge, held May 25th, 1903, having been confirmed, the following thirteen Brethren and one Lodge were unanimously

elected Members of the Correspondence Circle of the Lodge, viz. :—

- 257. " FIDELITY " Lodge, 555 Framlingham, Suffolk.
- 258. Bro. SEYMOUR BELL, P.M. 1626 Newcastle-on-Tyne ; P.P.S.G.W. Northumberland.
- 259. Bro. CHARLES LEWIS EDWARDS, F.S.S., P.M. 617 Buenos Ayres ; P.D.A.G. Sec. Argentine Republic.
- 260. Bro. RICHARD CALDWELL MINTON, W.M. 297 Lincoln.
- 261. Bro. EDWARD G. CLARK, Sec. 27 Washington Depot (Conn.), U.S.A.
- 262. Bro. WILLIAM CLARKE NICHOLSON, 523 Leicester.
- 263. Bro. ISAAC P. COLLINS, P.M. 342 Coudersport (Pa.), U.S.A.
- 264. Bro. WILLIAM B. FOWLER, 1060 Tamworth.
- 265. Bro. JOHN WILLIAM BARKER, W.M. 279 Leicester.
- 266. Bro. WILLIAM MASSEY, 523 Leicester.
- 267. Bro. ERNEST HENRY STORK, 523 Leicester.
- 268. Bro. WILLIAM FORRESTER, S.W. 2660 Cranbrook, Kent.
- 269. Bro. THOMAS ABRAHAM BAYLISS, P.M. 473, 1551 and 2724 Northfield, Worc. ; P.P.G.D. Worcestershire.
- 270. Bro. FELIX BOLTON CARTER, M.D., I.G. 1560 Leicester.

Bro. GEORGE NEIGHBOUR, J.W. and Worshipful Master elect was installed, according to ancient custom, by the retiring Master, Bro. HENRY HOWE.

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

Bro. HENRY HOWE,	I.P.M.
„ R. B. STARKEY,	S.W.
„ L. STAINES,	J.W.
„ Rev. H. S. BIGGS, B.A., P.M.,	Chaplain.
„ F. W. BILLSON, LL.B., P.M.,	Treasurer.
„ JOHN T. THORP, P.M.,	Secretary.
„ W. A. LEA,	S.D.
„ J. R. FREARS,	J.D.
„ H. J. GRACE,	D.C.
„ G. DAVID POTTS,	I.G.
„ R. W. MARIES,	Tyler.

The Treasurer submitted the following Statement of Accounts for the year 1902-03. It was considered highly satisfactory and was unanimously passed, the thanks of the Brethren being 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. G. D. POTTS.

Freemasons' Hall Com. : Bros. F. W. BILLSON and
J. R. FREARS.

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

The following Paper was read :—

Masonic Tracing-Boards.

By Bro. E. A. T. BREED, P.M. 811, P.P.S.G.W. of Sussex.

SYNOPSIS :—Their operative origin and short sketch of their history. Their speculative use and approximate date of introduction. Illustrations of outside forms of early date. Ancient custom of "Drawing the Lodge," and aspect of the Lodge in olden times. Substituted expedients during transition period. Reasons for discontinuance of ancient custom. Early specimens. Tracing-boards, Tracing-cloths, and synonymous terms. References thereto in the Lectures. Their diversity or uniformity of design. Explanation of characters on the Master Mason's Board.

The subject to which I propose to direct your attention this evening, is in connection with one of those

common objects displayed in every Lodge, and with the form and aspect of which you are all familiar. The "Tracing-board" it is usually called, and it is referred to in the first Lecture as one of the three "jewels," that lie open and immovable in the Lodge for the Brethren to moralize upon. It is, probably, in a large measure owing to the familiarity the Brethren have with this "jewel," as a consequence of the prominent position it usually occupies in every regular Lodge, coupled with the attention so frequently and particularly directed to it, when the Lectures upon it are given, an impression is naturally created, that both the object and subject are commonplace, and unworthy of particular notice. But commonplace as in a sense this subject is, and simple as it appears to be, it nevertheless comprises elements of considerable interest, and is worthy of a greater amount of consideration and attention, than is usually bestowed upon it by the ordinary Mason.

First, let me remind you, that the appellation "Tracing-board" as applied to this interesting "jewel," is, as you are doubtless aware, inaccurate, and that it should more appropriately, as well as more accurately, be called "The Trestle" or "Lodge Board." I propose, however, throughout this Paper, to adhere to the incorrect appellation, as being the one we are all most familiar with. Next I would remind you, that its origin as well as its early history, like most other subjects connected with our Order, as indeed of the Order itself, is enveloped in a veil of secrecy, which, so far, has baffled all efforts to entirely raise, but though complete success has not as yet attended the efforts of those who have attempted the task of raising it, some progress has been made towards effecting this object, some information

obtained and some few facts brought to light not previously known.

That these Trestle or Lodge-boards are undoubtedly a connecting link between the *operative* Masonry of ages now long past and gone, and the *speculative* Freemasonry of the present day, admits, I think, of little doubt, since the connection can be fairly traced; still there are missing links which require replacing, before we can claim a complete and unbroken chain. I would suggest that in considering the subject therefore, it is necessary to do so under two heads:—

1. Their *operative* use and history.
2. Their *speculative* use and history.

With the *operative* use and history of the Tracing-board I shall deal but very briefly, since it is not material to my Paper, except so far as it was probably the ancestor, so to speak, or basis on which the *speculative* Tracing-board was founded, and it is with this other aspect I propose to deal at large this evening. However, with reference to this first part of the subject, I would direct your attention, and refer you to the particularly interesting Paper read before the "Quatuor Coronati" Lodge in 1893, by Bro. C. Purdon Clarke, and to the discussion which followed, also to the subsequent Papers to which it gave rise.* In the original Paper, Bro. Clarke explained the form and use of the Tracing-board amongst the *operative* workmen in Persia, with which he became acquainted when in that country some years previously, and he showed how, in that country, it had had an unbroken record of usage for upwards of

* Vide Transactions A.Q.C. vol. vi., p. 100, *et seq.*

4,000 years, and that plans of buildings are there designed, not as our Architects do now, on plain paper, but on sectional lined Tracing-boards, every square of which represents one or four bricks (bricks in that country being made square), and he adds "these Tracing-boards are the key to what otherwise appears a mystery, as they represent in miniature scale the floor of the master builder's work-room." He also illustrated the uses of this Tracing-board, and a fixed scale or canon of proportions as applied both to Architecture and Sculpture in other Countries, on both the Continents of Asia and Europe, and in conclusion, he drew attention to the fact, that "the use of floors in portions of buildings in course of erection by Mediæval Masons, for tracing their full size details is well known," and he mentioned various places where traces of these plans may be seen, viz., on the terrace roofs of the Aisles of the Cathedral of Limoges, at Clermont, and St. Quentin. The late lamented Bro. G. W. Speth summed up this Paper in a few concise words, which may not be considered inappropriate to quote; he said:—

"I think there can be no two opinions as to the
 "interesting nature of the Paper we have just heard.
 "As a Society of Freemasons descended in direct lineal
 "continuation from Societies of Actual builders, the
 "methods of these latter can never be otherwise than
 "of interest to us, even though the methods themselves
 "have no real and obvious bearing on our proceedings
 "of to-day. In the present case, I think the connec-
 "tion is quite possible, although there may be many
 "gaps to fill up, the evidence for which has not yet come
 "to hand. Bro. Clarke has shown us, that in Egypt

“ a Tracing-board of squares was used, whilst in Persia
 “ this Tracing-board is actually, in one of its forms,
 “ the floor of the architect’s workshop itself,” and he
 went on to refer to the square pavement of our Lodges,
 and its corresponding likeness to this Persian Tracing-
 board, and concluded by saying “ The missing gap is
 “ here to show that in our Mediæval operative Lodges,
 “ this squaring of the plans was used ; but Bro. Clarke
 “ has shown, at least, that designs were worked out on
 “ the floors of the buildings, which is a step in that
 “ direction. If therefore we were justified in con-
 “ cluding that something similar to the Persian practice
 “ prevailed in England, then we should have an obvious
 “ operative origin for our Masonic pavement. The
 “ alternate coloring of black and white in the squares,
 “ which would be unsuitable for operative purposes,
 “ might be attributed to subsequent symbolic ideas.”

This comment, as you will notice, raises two points ;
 one, the descent of the Tracing-board from the *operative*
 Mediæval mason, and the other the origin and form of
 the Square pavement with which our Lodges are univer-
 sally ornamented. I will leave the latter point as being
 only an incident to the subject. There is just one other
 short reference I wish to make, whilst dealing with this
 side of the subject, that is in Kenning’s Cyclopædia it
 is recorded, that a Tracing-board was mentioned in an
 inventory of effects belonging to the ancient York Lodge
 of *operative* masons at York in the 14th century, thus
 showing that our Mediæval *operative* Brethren possessed,
 amongst other effects, a Tracing-board, although it may
 not prove its actual use or form. I do not think I need
 dwell longer on this side of the subject, but will proceed

with the second part, viz., their *speculative* use and history. And I may here at once say, that as far as I have been able to ascertain down to the present, the Tracing-board, in its present form, came into use in our Lodges about a hundred years ago. Whether such boards were in use before that, and if so, for how long, or to what extent, has not yet been ascertained. Fresh facts and information are practically daily coming to hand. These facts would take up too much space and time to give in detail, I have therefore thought it better on this occasion, to deal in generalities rather than particularities, as the time is hardly as yet ripe to deal with the latter, and some new information may any day turn up, which might cause me to have to modify the conclusions I have formed.

As an illustration, I may mention, that as late as last Tuesday, I received a letter from Bro. Sadler, the Sub-librarian of the Grand Lodge, in which he calls my attention to two entries in Lodge Minutes, one of the year 1733 in which it is recorded, that Lodge No. 28—"The Old King's Arms"—purchased a Drawing-board and in 1787 a Tressel Board was presented. Also in the Minutes of the "Medina" Lodge No. 35, there occurs the following entry, viz. :—"Bro. William Goudge this night made a present to this Lodge of a painted cloth representing the severall forms of Masons Lodges." This entry will antedate my assumed date by some years, but I would point out, does not destroy my general proposition, as it is only evidence that in those two instances a Tracing-board was obtained in these Lodges, but what about the greater number of others that did not seek to obtain a set until many years after ?

However in fixing the period at which I suggest the Tracing-board was adopted as about a hundred years ago, I will give you the dates of a few of the earliest sets I have been able to trace in Lodge use or custody, and also direct your attention to a few outside illustrations, and then leave you to draw your own conclusions.

I may however mention in regard to outside illustrations, that though I have stated my opinion as to the date of the adoption or introduction of the Tracing-board into our Lodges, as having taken place about a hundred years ago, I am aware illustrations of "forms of Lodges or Tracing-boards" exist, which extend back at least fifty years earlier. For instance, there is a pictorial representation in Cole's "Illustrations of Masonry (1801)," also one in an English pamphlet entitled "Solomon in all his Glory (1768)," and others in the French book "Le Maçon Démasqué (1757)," and in a still earlier French engraving of a Lodge interior of about 1750, all of which have a strong resemblance to the earliest form of Tracing-board. Some may object that these illustrations or pictorial representations are not Tracing-boards proper, and I concur in this, but I have mentioned them as they have a very strong likeness to the early Tracing-board, and as illustrations of the "form of the Lodge." At the same time, even if they were actual Tracing-boards, they could hardly be admitted as evidence of either existence or use in our Lodges in this country, unless supported by other evidence of undoubted character, because they are only unauthentic exposures and of a similar character to many others of about that period.

Dr. Oliver, however, who is a well-known Masonic Author, would appear to place some credence on the

French illustrations referred to, because in his "History of the Royal Arch,"* he refers, while dealing with another subject, "to an old Master Mason's tracing-board or floor-cloth, published on the Continent almost immediately after Symbolical Masonry had been received in France, as a branch from the Grand Lodge in England in 1725, which furnished the French Masons with a written copy of the Lectures then in use;" but I shall content myself with mentioning, that whilst these illustrations exist, of their purport and actual value I leave you to judge. This is somewhat anticipating my subject, so in order to make myself clear, I must first explain, as briefly as I can, the custom of the Lodge previous to the Tracing-board being adopted. It is therefore necessary for me to ask you to step back into the past—say two hundred years ago—when practically there is no doubt as to what was the usage and custom.

In order that you may fully realize the usual aspect of a Lodge at that period, you must dismiss from your minds a Lodge as you know it now, furnished as it is, with the latest accessories and comforts of civilization. In those days the Lodge generally met at some reputable Inn or well-known Hostelry, the walls of the rooms were not papered as now, but panelled with oak or other wood panelling, dark and polished with age; the beams and rafters overhead were bare and exposed, not ceiled over and whitened as now; the fireplaces were large spacious open chimney places with fires on the hearth; electric lights, gas, or even oil lamps were unknown, candles being the illuminant in those days;

* *Vide* Oliver's "History of the Royal Arch," 1867 ed., p. 26.

chairs and seats, comfortably upholstered and cushioned such as we are accustomed to, were not in vogue, while the floor was the bare boards, carpets and druggets being an unknown luxury. You may probably wonder how our ancient Brethren managed without all these comforts, but manage they did, and fairly happy they seem to have made themselves. To proceed however with my description, the floor of the room in which they met being bare boards, was sprinkled with sand, when however there was an initiation, and probably on other special occasions, a space in front of the Master's pedestal or centre of the room was left or swept clear of sand, and in this clear space the Tyler drew with chalk, charcoal and blue stone, or some of those substances, the ground plan of a building or other geometrical figure.

In his preface to the "Ahiman Rezon" of 1764, Bro. Laurence Dermott, who always took advantage of any occasion "to have a dig" at his opponents the "Moderns," after referring to his veneration for such implements as are truly emblematical or useful in refining our moral notions, goes on to illustrate his stricture by saying, "nor is it uncommon for the Tyler to receive ten or twelve shillings for drawing two sign-posts with chalk, &c., and writing Jamaica rum upon one and Barbadoes rum upon the other, and all this, I suppose, for no other purpose than to distinguish where those liquors are to be placed in the Lodge." *

This drawing is considered by some to have been a representation of the ground plan of King Solomon's Temple, whilst others deem it to have represented the

* *Vide* "Ahiman Rezon," 1764, pp. 32-33.

form of the Lodge. But whatever it was, or was meant to represent, is immaterial; it was termed "drawing the Lodge," and if there had been an initiation, it was incumbent on the initiate to wash this drawing out before the Lodge was closed, a mop and pail being supplied for the purpose, and neither rank nor position in life exempted him from the discharge of this office. This custom of "drawing the Lodge," prevailed from the earliest days of *speculative* Freemasonry down to the actual introduction of the Tracing-board, with probably some exceptions in its later days, or during what may be termed its transition period, when from some cause or other, but precisely what is not yet clear, the old custom became superseded or fell into disuse, and during this period various expedients appear to have been resorted to. I will just mention one or two which we are told or have evidence were adopted during this period. Naturally some diversity prevailed, but we are told that some Lodges adopted the expedient of a tape and nails, whereby the drawing being outlined with tape could be nailed down to the floor of the Lodge. I think however you will agree with me, this custom would be one which would have neither an extensive nor lengthy existence, as such an expedient would not be conducive to what is termed "fair wear and tear" of the floor of the room. Another expedient resorted to was that of having the symbols we now see depicted on the board, cut out in wood or metal, and these were deposited on the floor of the Lodge. The Grand Lodge of England possesses several such sets both in wood and metal. This custom seems to me to have some connection with the wording of the Lecture as set out in Hutchinson's "Spirit of Masonry," Lecture

V.* He there says : " As Solomon at Jerusalem carried into the Jewish temple all the vessels and instruments requisite for the service of Jehovah, according to the law of his people ; so we Masons, as workers in moral duties, and as servants of the G. A. O. T. World, *have placed in our view, those emblems* which should constantly remind us of what we are, and what is required of us." And I cannot refrain from making this comment, that with regard to these Lectures on the Tracing-board as given now, whilst we have retained the shell, we have ignored the kernel ; however this is outside my subject.

To return, there were other expedients adopted, but these will suffice as illustrations, although there is one other which I shall mention later on, but I wish first to say one or two words upon the reasons for the discontinuance of the old custom. Various reasons have been assigned, and amongst others, the ridicule entailed on the initiate on account of the well-known duty which devolved upon him. As an illustration of this ridicule, I may remind you of Hogarth's well-known satirical picture " Night," where the Master is depicted as, if not " disguised in liquor," at any rate as requiring the assistance, guidance and protection of the Tyler, whilst the initiate is pointedly depicted as being " armed " or adorned with a mop and pail. The date of this picture is 1738.

Another reason alleged by a writer about a century ago, attributed the discontinuance of the old custom " to the loss of the art of drawing by Tylers." This I think could hardly have been the case, as it is not likely the art would have died out suddenly, and insufficient

* *Vide* Hutchinson's " Spirit of Masonry," 1775 ed., p. 111.

Tylers survive to impart the necessary instruction to their successors if called upon to continue the custom; and I think one may fairly assume, neither of these reasons was responsible for the discontinuance of the old custom, though each may have been an element. But it was about this period, that a greater amount of comfort than previously existed, began to predominate in the furnishing and surroundings of houses generally, and Lodge-rooms no doubt participated in the change, particularly with regard to the introduction of carpets, wherewith the hitherto bare and sanded floor was covered up, and as carpets of whatever texture they might be, would be unsuitable to draw upon with chalk, charcoal and blue stone, or any of those substances, the ground plan of a building or other design, wherever a carpet was put down some other expedient had to be adopted of "drawing the Lodge," and amongst others, in addition to those I have mentioned, we are told of one, which probably played an important part in the transformation which ultimately took place. That was the depiction of the symbols and "form of the Lodge," on a piece of cloth or linen, which could be laid on the floor when required for use, and rolled up and put away when not required. And it seems to me as not only feasible, but extremely probable, that to this or some similar custom the origin of the present form of Tracing-board is attributable, as it would prove an easy and natural development at a later date, to transfer this cloth to the plain black or original Tracing-board, and for the two to become subsequently combined.

It may be a question whether the Tracing-board and Floor-cloth are not separate subjects, but if in one sense

they are, in another they are intimately connected, and it is almost impossible to disconnect them, so as to discuss the one without some reference to the other ; as also other terms which appear to have been used in order to express the same or a similar meaning. However, before saying more on this point, I will proceed to give you another reason for fixing the date of adoption of Tracing-boards, in their present form, to about a century ago. The Grand Lodge of England possesses an interesting document in the shape of the account of the expenses incurred on the occasion of the initiation of H.R.H. the Prince of Wales (afterwards Geo. IV.) in 1787, the two first items of which appear to me as being most significant. One is "To postage of a large board," the other is "paid Tyler for drawing the Lodge," and to my mind suggest the following meaning. The large board was an ordinary black or trestle-board, such as is now used for illustrating lectures &c., while the item "paid Tyler for drawing the Lodge," indicates that the ancient custom was still in vogue and resorted to on this occasion, thus proving that the art of drawing was known and practised at that date, and that the old custom of "drawing the Lodge" still prevailed at any rate in that Lodge. Had any other custom been adopted, it would in all probability have been in some way recorded, especially on so important and unique an occasion, or there would have been no necessity for the item "for drawing the Lodge." Grand Lodge also possesses a set of Tracing-boards similar to those now in use, dated 1810, which belonged to a Lodge, No. 262, now and for many years extinct, attached to the 7th Regiment of Light Dragoons (afterwards the 7th Hussars). This renowned regiment played a conspic-

uous and distinguished part in the Battle of Waterloo. The Lodge became extinct shortly after the return of the regiment, viz., in 1824, when it sent its Tracing-boards and other articles to the Grand Lodge. Another set, dated one year later, viz., 1811, belongs to and is still in use in the "Union" Lodge, No. 36 Chichester; it belonged originally to a Lodge, No. 624, warranted in 1811 at Chichester, of which the 4th Duke of Richmond was the first Master, and which, in 1828, united with No. 52, both surrendering their warrants and receiving a new one as "Union" Lodge. The Minute-book records in September of that year, "that tressel boards with emblems painted thereon be obtained from London," and the Boards were painted, dated, and signed by the artist, Bro. J. Bowring, of London,* and are still in use in the Lodge. We have here two genuine Tracing-boards, over 90 years old, on the other hand we have the record of the initiation of the Prince of Wales 116 years ago, and I accordingly think it was between these dates that the Tracing-board was adopted, although its use was not general until some years later.

I referred just now to the connection between Tracing-boards and Tracing-cloths, and in order to illustrate the connection between the two, there is the set I have just mentioned as belonging to the 7th Regiment of Light Dragoons, which may be claimed under either, though strictly speaking they would I think be classified as Tracing-cloths, as they are painted on strips of canvas of various sizes, but in design and depiction they will

* Bro. J. Bowring was a portrait painter; he was initiated in 1795, and his address was "Dove Court, Moorfields."

be found to correspond with the ordinary Tracing-board of that period.

To revert however to the subject of Tracing-boards, Tracing-cloths and other terms, I must own to being in some doubt, whether the distinction we should now draw between "Tracing-boards," "Tracing-cloths," "Floor-cloths," and other expressions, existed in those early days, and whether such terms were not then used indiscriminately. It is easy to say there is a considerable difference between boards and cloths, and one could not possibly confuse them, but a reference to entries in different minute books, unfortunately discloses a curious mixture of these terms, and examples could be quoted, showing that these and other expressions are used to indicate the same thing. In the case of "St. John the Baptist" Lodge at Exeter, No. 39, in 1833, there is a resolution on the minutes, that the Lodge procure "floor cloths," and a certain Mr. Sharland offered to paint them. This fell through, and the next year it was proposed that *tracing boards* be procured, and a Mr. Hake was commissioned to paint them. In 1839 a Bro. Hawkes was instructed to call on Bro. Hake, to know if he can finish—not the tracing boards mark you!—but the "*floor-cloths*" immediately, if not, what was to happen? You would naturally expect the term "tracing board" or "floor cloth" would be used again, but no! if not, the "panes" be sent to a Bro. Pridham for completion.

In the previous minute in which the term "Lodge" is used to indicate a board, probably this word was omitted, but the minute goes on, that Bro. — would produce "aparatus" for the purpose. We are told that a man who could only spell a word one way in

olden times was considered no scholar, whether this applied to his ingenuity to call one thing something else, or by some other name, I cannot say, but it certainly looks as if "Tracing-board" and "Floor-cloth" meant the same thing, as also "panes." With regard to the set I mentioned as formerly belonging to the Lodge of the 7th Light Dragoons, No. 262, exception might be taken that this is hardly a fair illustration, since belonging as it did to a Military Lodge, exigencies of storage and transport would have to be taken into consideration, and it may be alleged the reason they are in this portable form is, they occupied but little space when not in use, could be easily moved with the regimental baggage, when transported from place to place as the Regiment moved its quarters, and equally easily unrolled and placed on the floor or some other part of the Lodge when required.

There is however an item recorded in the "History of the Phoenix Lodge, Portsmouth, No. 257," which bears on this subject. It appears from the minute books, that pursuant to a resolution passed in 1832, a set of Tracing-boards was purchased in the year 1834 of a Mr. Calcott, and that at a meeting of the Lodge in April 1845, it was proposed by Bro. E. Scott, P.M., seconded by Bro. Minchin, P.M., and carried unanimously, "That the most cordial thanks of the Members of the Phoenix Lodge, No. 319, Portsmouth, are eminently due and are hereby given to W. Bro. Major Ferris Charles Robb, P.M., for his very handsome and valuable present of a Symbolical Floor-cloth, &c." A note of the Editor states, he is informed this same cloth is now in use in the Lodge. It represents the three Tracing-boards on a very large scale, beautifully painted

and surrounded by a Tesselated Pavement. It fills the centre of the room between the pedestals, and no other Tracing-boards are in use in the Lodge, those painted by Mr. Calcott being now hung on the staircase.*

Dr. Oliver in his work "History of the Royal Arch," page 129, 1867 ed., gives an illustration of a R.A. floor cloth, which he describes as follows :—Ch. VII., "I have had the good fortune to meet with a very curious Floor cloth of the R.A. Degree, as it was practised in the Grand Lodge of England, at the period of its introduction into what was denominated 'Modern' Masonry by Bro. Thomas Dunckerley. It is described as belonging to 'St. Michael's' Chapter No. 24 Chester, and as painted on Silk 22 inches x 18 inches in size; the plate is 'Drawn and lithographed by Bro. Harris.'" †

In addition to these, there is the illustration in Vol. X. of the Transactions of the "Quatuor Coronati" Lodge, of a very curious scroll belonging to "Kirkwall Kilwinning" Lodge No. 38, which occasioned considerable interest when published, and the late lamented Bro. Speth suggested, in his description and notes on it, "It may be worthy of consideration whether the original purpose of the scroll was not to serve as a floor cloth

* *Vide* "History of Phoenix Lodge, No. 257," by Bro. Alexander Howell, pp. 100 and 132.

† Bro. John Harris was a well-known member of the Masonic Fraternity and distinguished as a Tracing-board artist and designer. He originally designed, lithographed and registered a set in the year 1820, but these being pirated, he designed and registered a second set in 1824, for which he obtained the approval of the Grand Master, H.R.H. the Duke of Sussex. Bro. Harris was initiated into Freemasonry in the year 1818, in "The Lodge of Good Intent," No. 479 London, and died in the Asylum of the Royal Masonic Benevolent Institution at Croydon in December 1873, having been elected an annuitant in 1858, and admitted a resident with his wife in 1860.

for the Lodge, for which its size would be suitable. The earliest form of our modern movable tracing-board, was that of a floor cloth, consisting of various symbolical designs, of which the mosaic pavement was usually, though not always, a feature. The actual tracing-board, sometimes called also a square, was blank. Gradually the design was transferred to the board, and the floor-cloth preserved only the pavement." The scroll it may be mentioned is 18ft. 6in. in length by 5ft. 6in. in width, and appears to comprehend illustrations of the degrees of St. John's Masonry, R.A., Red Cross of Babylon, K.T., and possibly other degrees, but which I cannot pursue as it raises other questions outside the subject of Tracing-boards and Floor-cloths.

I should like however to briefly call your attention to the first lecture on the Tracing-board as illustrating its use. In the lecture it is described as one of the three immovable jewels "for the Master to lay lines and draw designs upon," and after describing the rough and perfect ashlar, goes on "they are called immovable jewels because they lie open and immovable in the Lodge for the Brethren to moralize upon." Again "as the Tracing-board is for the Master to lay lines and draw designs upon, the better to carry on the intended structure with regularity and propriety, &c.," it would thus appear that two distinct boards must have been referred to, otherwise the description is irreconcilable and incongruous, since it would not be possible or feasible for the Master, or anyone else, to attempt to lay lines and draw designs upon such a board as now in use, and on the other hand, there would be no sense in moralizing on a perfectly plain black-board. Again in an earlier paragraph of the lecture,

the present form of Tracing-board is clearly indicated, as we are told "there is not a character or emblem here depicted, but serves to inculcate the principles of piety and virtue among all its genuine professors." I think the explanation undoubtedly is, that two Boards are referred to, one the plain Trestle-board as we now term it, and the other a Board with the emblems painted on it. These lectures, as now delivered, are only about eighty to ninety years old, and differ essentially from those in use a hundred or more years ago.

In Scotland it would seem that such aids to Masonic instruction were prohibited,* while in Ireland, Bro. Dr. W. J. Chetwode Crawley informs me, the custom of the "chalked floor" continued much later than in England, and Floor-cloths and Tracing-boards never really took root in Ireland. He adds "I have never met with a specimen which I could unhesitatingly describe as an indigenous production; any I have come across in Ireland were clearly of English origin."

There still remain two or three points to which I wish to draw your attention. One is the diversity of form of the earlier specimens, as compared with those we are familiar with now. I must remind you here that under the Grand Lodge of England there has never existed any law, constitution or regulation prescribing what may or may not be depicted on them, at the same time, there has always existed certain unwritten but well-recognized requirements, which have to be complied with in designing and painting a set, and it is in consequence of the artist endeavouring to comply with

* *Vide* "History of the Lodge of Edinburgh (St. Mary's Chapel), No. 0"; by Bro. Murray Lyon, p. 194.

these unwritten requirements, so much uniformity exists and so little genius has been displayed; it is quite exceptional to find an artist rising to the occasion, so to speak, and displaying originality and real genius. This may be accounted for by the fact, that the artist painted either to order, or what he knew was required to be depicted, and felt he had no great scope, beyond depicting what he was so told or knew in some common form, or with which he was familiar or saw depicted elsewhere, and it is therefore easy to criticise these efforts as crude, and characterize some of them as incongruous. But we do not know how far the artist was bound down by instructions, and how far he was left to exercise his own individuality in painting a new set.

An hour or more might be interestingly spent in comparing the different forms, and tracing the development of the Tracing-board, but time will not permit me to do more than direct your attention to say the first set as designed by Bro. Harris, and what is termed an "Emulation" set of the present day, when you will at once see how great a difference exists, in the artistic skill with which the symbols are displayed. There is just one other point I wish to draw your attention to, and that is the board for the Third Degree, and the hieroglyphics there depicted; you all probably know what they mean, but you may not possibly all know what they are.

* * * * *

Exception may be taken to the form of what one sees depicted on that board, and one is led to speculate on the reasons which led the artist to adopt such an object,

unless he was in some way actuated by the earlier form of making-cloth. The legend, it should be noted, is of Eastern extraction, and of very early date, and to be consistent, the custom of that country and age would be more appropriate, instead of which the incident is Anglicised, so to speak, and there is a striking likeness to the early form of making-cloth, which would lead one to question, whether "making-cloths" have not some affinity to and do not come under the designation of Tracing-boards. There is also a considerable difference between the tools depicted on the earlier and later specimens, which are only explicable by a reference to the ritual in vogue at the period they were painted.

In conclusion, I may perhaps not inappropriately quote the concluding words of Bret Harte's poem "The Stagedriver's Story":—

"This is my story, sir; a trifle indeed I assure you.
 Much more, perchance, might be said;
 But I hold him, of all men, most lightly
 Who swerves from the truth in his tale."

The Paper was illustrated by the following Tracing Boards, Photographs, Prints, &c.

1. Set of Lodge Tracing Boards, in general use at Freemasons' Hall, Leicester. These were probably in use in St. John's Lodge, 279, as early as the year 1829.*

* *Vide* "History of St. John's Lodge, 279 Leicester," p. 87.

2. A miniature Set of Tracing Boards, painted, belonging to the Lodge of Research, No. 2429 Leicester ; *circa* 1820.
3. Set of Tracing Boards (card-board), mounted and colored, 1820. Harris' design.
4. Set of Do.—1825.
5. Set, as used in the "Lion and Lamb" Lodge, No. 192 London.
6. Prints of a Set used in the "Emulation" Lodge, London ; *circa* 1845.
7. Chromo-litho of the last Set supplied to the Grand Lodge of England.
8. Prints of a Set which, in 1810, belonged to a Lodge held in the Seventh Regiment of Foot.
9. Photographs of a Set belonging to the "Lodge of Union," No. 38 Chichester ; *circa* 1811.
10. Photograph of an old Tracing Board of inlaid wood, supposed to have come from Cowdray, and now in the Masonic Museum at Brighton.
11. "Ahiman Rezon," Dublin, 1803, the Frontispiece of which is an old form of Tracing Board.
12. The "Kirkwall Scroll" ; A. Q. C., Vol. X.

13. Set of Four Colored Boards, "Engraved by F. Curtis.—Printed by F. Cole. 1801."
14. Set of seven French Engravings of *circa* 1745, shewing Floor Cloths in use.
15. Two large French Engravings of Tracing Boards ; *circa* 1745.
16. Three French Engravings of *circa* 1745, shewing Floor Cloths in use. (These are different from No. 14).
17. Numerous Photographs of old Tracing Boards.
18. "Le Maçon Démasqué" of 1757, containing two Sets of Tracing Cloths.
19. "M——e" of 1766, the Frontispiece of which is a Floor Cloth.
20. "Solomon in all his Glory" of 1768, containing two Tracing Cloths.

The LECTURER was accorded a very hearty Vote of Thanks for his very interesting and instructive Lecture.

A Vote of Thanks was passed to the Members of the "John of Gaunt" Lodge, No. 523 Leicester, for continued permission to use their Lodge furniture.

The following Communication was read :—

United Grand Lodge of England.

FREEMASONS' HALL,
GREAT QUEEN ST., LONDON, W.C.,
April 22nd, 1903.

Worshipful Sir and Brother,

The attention of Grand Lodge having been called to the growing practice of publishing the proceedings of Lodges without proper authority, and of publishing things which it is improper for Masons to publish, it was unanimously resolved, at the last Quarterly Communication, held on the 4th of March last, "That the Most Worshipful Pro Grand Master be respectfully requested to communicate with the Editors of the Masonic newspapers in manner indicated by him, and that the general question of dealing with the publication of unauthorised reports, or of matters which it is improper to publish, be referred to the special consideration of the Board of General Purposes."

In accordance with that resolution, the Board has carefully considered the whole question, and has been aided by communications from experienced Brethren, pointing out that many of the reports complained of are furnished to the press by the Masters, Secretaries, or Tylers of private Lodges, in violation of the duties and obligations of those officers. I am therefore directed to communicate this letter to the Worshipful Master of every Lodge under the jurisdiction of the United Grand Lodge of England, that the hands may be strengthened of those Rulers in the Craft who have

kept aloof from and discountenanced such improprieties, and that those Brethren who have either knowingly or unwittingly been parties to such publication may be warned as to their liabilities on any repetition of the offence.

The Board would first of all remind the Brethren of their Obligations, which need not here be further referred to, as they ought to be written on the hearts of those who took them. But the specific prohibition contained in Rule 205 of the Book of Constitutions appears to be so frequently overlooked, that it may be necessary to repeat it here. The first part of that Rule reads as follows :—

“No Brother shall print or publish, or cause to be printed or published, the proceedings of any Lodge, or any part thereof, without the consent of the Grand Master, or Provincial or District Grand Master, or print or publish, or cause to be printed or published, anything which by the laws and regulations of Masonry is improper to be published.”

I am further directed to call your attention to the following Resolutions, which were adopted by Grand Lodge on the 3rd of March, 1841, on the motion of the R.W. Deputy Grand Master (the Marquess of Salisbury, K.G.) :—

“That it is the primary duty of Grand Lodge to view with the greatest jealousy any breach of the privileges secured to the Masonic Body by the Legislature. That one of the most valuable of those privileges, and that which constitutes the very essence and spirit of the Order, is the secrecy with respect to the proceedings and concerns of Masonry which is enjoined in the Ancient Charges, inculcated by the strongest obligations in every stage of Masonic degree, and rigidly laid down by the Laws and Constitutions.

“That the publication by Masons of the proceedings and concerns of Masonry, or furnishing materials for such publications, are traitorous violations of this most important privilege, and deserving of the highest punishment denounced against such offences by the laws and constitutions, as such publications, if not discouraged and suppressed, must ultimately destroy the respectability and may even hazard the existence of the Craft.

“That with a view of checking this evil, the Grand Lodge calls on all Masonic authorities and Masters of Lodges, on their Masonic allegiance, to use their utmost endeavours to cause all Brothers who may violate this privilege by engaging in any such publication * * * * * or by furnishing materials for such publication by any disclosure, without due sanction, of the proceedings or concerns of Masonry, to be brought before the proper Tribunal to be dealt with according to the Laws and Constitutions of the Order.

“That these resolutions be forthwith transmitted by the Grand Secretary to all the constituted authorities of the Order and the Masters of all the Lodges under the jurisdiction of the Grand Lodge of England.

“That the M.W.G.M. be requested to communicate the same, in whatever manner he may deem fit, to the Grand Masters of Scotland and Ireland, and of other Grand Lodges.

“That the Master of every Lodge under the jurisdiction of the United Grand Lodge of England shall cause these Resolutions to be read in open Lodge at the next meeting after the receipt thereof, and to be entered on the minutes of such Lodge, and that he shall immediately after such meeting report to the Grand Secretary the compliance with this resolution.”

The Board desires that you shall (following the precedent of Grand Lodge) cause the whole of this communication to be read in open Lodge at the next meeting after the receipt thereof, and to be entered on the minutes of your Lodge ; and that you will, immediately after such meeting, report to me the compliance with this request.

It must be distinctly understood that the foregoing warning applies equally to Lodges of Instruction.

Yours faithfully and fraternally,

E. LETCHWORTH,
Grand Secretary.

The SECRETARY read the following letter, granting permission to the Lodge to continue the publication of the Annual volume of Transactions.

Provincial Grand Lodge of Leicester: shire and Rutland

MARKET PLACE, SOUTH,
LEICESTER,

8th June, 1903.

Dear Sir and Brother,

I am desired by the Earl Ferrers, Provincial Grand Master, to express his full approval of the continued publication by The Lodge of Research No. 2429, of the "Annual Transactions" of that Lodge.

I am,
Yours fraternally,

E. HOLMES,
Prov. G. Sec.

W.Bro. J. T. THORP, P.P.S.G.W.,
P.M. and Sec. 2429.

The SECRETARY exhibited the following Masonic Curios :—

(1.)—An original Circular issued by Lodge No. 2 of Stagorians, meeting at the King's Head, St. James', ~~London~~^{Norwich}, and dated January 23rd, 1816. Sent for exhibition by Bro. R. B. STARKEY, S.W.*

The Stagorians were a Society, partly benefit and partly convivial, which was established in the 18th century in imitation of Freemasonry. Many such Societies were established, amongst others, the Gormogons, Bucks, Gregorians, Hurlothrumbrians, Ubiquarians, Hiccubites, Lumber-Troopers, Albions, Antigallic Masons, Sols, Druids, Gregs, &c., &c. The following extract from "*White's Norfolk Directory*, (p. 144, ed. 1845), *History of Norwich*," quoted in A. Q. C., Vol. IV., p. 67, records the existence of the Society of Stagorians in Norwich as late as the fifth decade of the eighteenth century :

"Besides the provident institutions already noticed, there are in the city a number of *Friendly Societies* for mutual assistance in sickness, superannuation, etc., and partaking of these benefits here are several *Secret Orders*. Among the latter are three Lodges of *Free Masons*, eight Lodges of *Odd Fellows*, two of *Druids* and of *Orangemen*, and five Lodges of *Stagorians*, a fraternity which originated at Stagoria, when Aristotle was its arch-grand."

(2.)—Two old Metal Seals. Sent for exhibition by Bro. R. B. STARKEY, S.W.†

(3.)—A copper Mark Penny. Obv. — A Keystone within a Triangle, words in cipher along each side of

* *Vide* Plate II.

† *Vide* Plate III.

the Triangle, the whole surrounded by a Serpent with its tail in its mouth. Rev. — A Mallet and Chisel, with the inscription “ Son of Man, Mark Well. Advanced — ” Sent for exhibition by Bro. W. H. RENDELL of Leeds.

This Penny is believed to have originated at Bristol, but was in recent years revived in a Mark Lodge at Nottingham.

(4.)—A very handsome Scottish Craft Apron. The body of the Apron is of cream-coloured silk, edged with dark blue ribbon, 2 inches in width. In the centre, painted in colors, an altar within an arch, on one side a burning bush and on the other, a brazen serpent. The large semi-circular flap is of dark blue silk, with the following devices painted thereon, viz., Eye, Sun, Moon and Stars, Square Compasses and G, Maul and Trowel. The well-known cipher is painted along the bottom edge of the flap. This Apron is sent for exhibition by Bro. W. H. GRIFFITHS of Liverpool.

A vote of thanks was accorded to the Brethren who had so kindly sent the various interesting exhibits.

The SECRETARY notified the Resignation of Bro. WALTER D. GRANT, late Senior Warden of the Lodge, which was received with much regret.

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

(1.)—“ Memorial Volume of the Washington Sesqui-Centennial Celebration.” Plates. Philadelphia, 1903, 4to. Presented by the GRAND LODGE OF PENNSYLVANIA, R.W. Bro. Edgar A. Tennis, Grand Master.

(2.)—"History of Union Lodge, No. 108 Towanda, Pa." Plates. James H. Coddling. Towanda, 1899, 8vo. Presented by the AUTHOR.

(3.)—"Iowa Masonic Library Bulletins, Vols. 1-3." Presented by Bro. J. T. THORP.

(4.)—Copper Mark Penny. Presented by Bro. W. H. RENDELL.

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

The following Brethren forwarded apologies for non-attendance, viz. :—Bros. VICTOR J. MOULDER (London); THOS. H. DEY (London); W. J. HUGHAN (Torquay); G. W. BAIN (Sunderland); F. J. W. CROWE (Chichester); R. G. VENABLES (Oswestry); H. J. WEST (Sheffield); W. H. GRIFFITHS (Liverpool); T. TAYLOR (Newcastle, Staffs.); W. B. HEXTALL (London); L. C. LAMSDALE (Handsworth); C. L. EDWARDS (London); J. M. DOW (Liverpool); Prof. J. W. WENNERBERG (Stockholm); Dr. R. PRATT; A. LOLE; AR. BAINES (Hanley); E. F. KNIGHT (Ashby-de-la-Zouch); E. W. HENSMAN (Quorn); W. VIAL (Loughborough); A. CHAMBERS; J. BUTCHER; W. T. TOPOTT.

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

The Annual Conversazione followed.

The Fifty-Seventh Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 23rd, 1903. The Worshipful Master, Bro. GEORGE NEIGHBOUR, P.P.S.G.W., presided, and there was a large attendance of Members and Visitors.

After the Minutes of the last Meeting, held September 28th, 1903, had been read and confirmed, the following seventeen Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

- 271. Bro. ARTHUR PELHAM HANFORD, 279 Leicester.
- 272. Bro. CHRISTOPHER DUFFIELD BRIGG, M.R.C.S.,
P.M. 1060 Tamworth.
- 273. Bro. HENRY WALTER THARP, P.M. 49 London.
- 274. Bro. H. WATSON STILES, 1391 Leicester.
- 275. Bro. SIEGFRIED BETTMANN, P.M. 2811 Coventry.
- 276. Bro. GEORGE HAROLD PECK, Stwd. 1391 Leicester.
- 277. Bro. JOHN LLOYD THOMAS, W.M. 28 New York,
U.S.A.
- 278. Bro. JOSEPH BLAND, P.M. 731 Derby ; P.P.J.G.D.
Derbyshire.

279. Bro. CHARLES FENDELOW, P.M. 419 Wolverhampton ; P.P.S.G.W. Staffordshire ; P.G.Std.B. (Eng.).
280. Bro. HENRY KING, S.D. 1329 London.
281. Bro. COTTIER CUBBINS, 1013 Liverpool.
282. Bro. ALBERT FRANCIS GROSVENOR WARRINGTON, 542 Moulmein, Burmah.
283. Bro. EDWARD BOOTH, P.M. 482 Handsworth.
284. Bro. DAVID FLATHER, P.M. 2268 Sheffield.
285. Bro. J. E. HARGREAVES, 703, 2457 and 2825 Blackpool.
286. Bro. EBENEZER S. PHILLIPS, 3 Bridgeport (Conn.), U.S.A.
287. Bro. CHARLES SWINN, P.M. 2387 Manchester ; P.P.J.G.D. East Lancashire.

The following Paper was read :—

Some Masonic Symbols and their Probable Origin.

By Bro. FRANK G. BELTON, Sec. 2078 Scunthorpe.

SYNOPSIS :—The ancient mysteries. Their relation to magic. The origin of sacred numbers. Pythagoras and his science of numbers. The Pentagram : its construction, symbolical meanings and uses in various cults. Crosses : their various forms and

meanings. The 47th Prop., Book I., of Euclid, its position in Egyptian mysteries. The point within a circle. Symbolical colours: their origin, probably derived from nature. Various other symbols common to Masonry and other secret societies. The discovery of Masonic symbols at the base of Cleopatra's needle. Conclusion.

Freemasonry, although it retains in its doctrines none of the barbarism and fantastic beliefs of the ancient mysteries, has in its symbols abundant proofs of their influence. An antiquarian, entering a Masonic Lodge and viewing the symbols therein, sees scattered around him many objects made familiar to him in his research into the dim ages of the past. On studying the old nations of the world, we find that when they have advanced far enough in civilization to have an organized religion, they also have their mysteries. The mysteries of the ancients appear to be a kind of religion within a religion, inseparable yet distinct. Their object was, in almost every case, to gain a higher knowledge of the deity, and to lead the initiates to a better and a holier life. The ceremonies were often weird in the extreme, and were all invented for the same purpose, viz., to produce a vivid impression on the mind of the candidate, and to so work upon his feelings, as to produce the strong religious ardour necessary to bind him closely to the fraternity. The most solemn oath of secrecy had to be taken, and exposure of any of the rites led to instant death. It follows therefore that the information we have of these ancient secret societies must at the best be very scanty, and often not quite trustworthy. Dr. Oliver in his "History of Initiation," has collected much

valuable information, but a great deal of this has been found in recent years to be quite without foundation, and for the purpose of drawing definite conclusions from, not to be relied upon. Thus although we can find out very little about the actual ceremonies practiced by these nations, we are able to gather from their monuments, &c., many of the symbols used in their rites, and also in many cases to learn their symbolical significance.

The Masonic use of the symbol is very different from its ancient and original use. Masons are accustomed to look upon it merely as a suggestion of a certain object to the mind ; not so the ancient mystic, it was to him a special and a holy design, part and parcel of the deity or quality it was meant to represent. By invoking this symbol the deity himself answered the summons, and was near at hand to guard or help the person invoking his aid. To quote an example,—the acacia to the Mason simply recalls the sad death of the Master, Hiram Abif, and its evergreen nature suggests the idea of a future life ; but to the Greek mystic it was the emblem of innocence ; by carrying a sprig of acacia upon his person, or invoking the aid of the symbol, he himself was protected against temptation, and his innocence guarded. It is only natural that the ancients should use their symbols to represent an abstract idea, such as innocence, for by their aid they were better able to understand these ideas ; we ourselves can see how hard it is for modern philosophers to define abstract ideas without such convenient aid.

From the mysteries to magic is an easy transition, in fact we always find the two more or less associated together. In its purest form, magic is found amongst

the lower savage tribes such as the Zulus or Bushmen of Africa. We find there that symbols have not advanced to such a state of perfection as in the higher developed mysteries. The symbol is always a close copy of the idea it is meant to represent, and its power is very great for working good or evil, according to the use the magician may put it to. For instance, by making a wax image or symbol of a person, and slowly melting it before a fire with the proper incantations and spells, the person himself becomes sick and dies. Again, a god whose special power is boldness, is represented by the symbol of a lion or some such animal. But in the mysteries the symbols are by no means so simple, and their origin therefore is not so evident ; and many symbols bear absolutely no relation to the thing they are meant to represent. How the acacia came to represent the quality of innocence amongst the Greeks is hard to tell. A magician moreover, had not to go through a regular initiation ceremony like a candidate to the mysteries had. His initiation generally consisted of retiring to the mountains or the desert, where he had to fast and expose himself to all kinds of hardships, until he reduced himself to such an unnatural state of mind that he began to see visions, and through them received special messages from his gods. He then considered himself properly qualified to proceed in his profession.

Magic again did not profess any altruistic object, in fact it was generally looked upon by the savages as a thing to be feared, and as an unpleasant necessity. It cannot however be denied, that the mysteries possess a certain affinity to magic ; a member was specially protected from the demons whose object it was to work

out his destruction, and by the aid of mystic ceremonies he was able to foretell future events. The mysteries of the ancients then have most probably been a natural outcome of magic. It seems to be a universal trait of the human mind to have a hankering after the mysterious, and this is never so forcibly represented as in the nations of the East. We find nearly all their scientific discoveries were wrapped up in mysticism, and often to such an extent as to become almost unintelligible. The great Pythagoras founded his mystic school on his science of numbers, and as sacred numbers play no unimportant part in Masonry, I propose to bring before you the principles on which his system was founded.

It is well-known that certain numbers seem universally to have a peculiar symbolical significance. Three, five and seven are particularly sacred numbers, and their origin as such dates much further back than the time of Pythagoras. The reason why these numbers have obtained such a mysterious significance is probably and simply the work of chance. For the sake of illustration let us take the number seven. The ancient astronomers discovered only *seven* planets, and to these were given the names of the *seven* principal deities. Again in Chemistry *seven* metals only were known to the alchemists. From the *seven* deities of the Goths we get the *seven* days of our week, and from the twelve (3×4) signs of the Zodiac we get the twelve months of the year. It can thus be seen, that as the ancient philosophers, steeped as they were in religious mysticism, noticed how often the numbers three, five and seven occurred in nature, they began to think that the laws of the Universe were founded on a numerical order of

things, and these numbers occurring so often had a sacred origin. Of course with the advance of science, these ideas of the unity of number have been dispelled, more planets and more metals have been discovered, and it is now known that some seventy elementary substances exist in nature, when the Chinese thought there were only five. The number nine also, has always had a particularly sacred significance ; in the first place it is a multiple of the mystic three, and again any multiple of nine when added together gives nine, or a multiple of nine, thus 9×3 gives 27 and $2 + 7$ gives 9 ; or again 9×11 gives 99 and $9 + 9$ gives 18, which is 9×2 .

Having seen in what a sacred light numbers were regarded by the ancients, it can hardly be wondered at that Pythagoras was tempted to shroud his mathematical knowledge and discoveries in the popular mysteries of the times ; he would also be further led to do this, on account of the knowledge he gained of the Egyptians and their mysteries during his sojourn in their country. The accounts we have of the life of this famous philosopher are many and varied, and they all speak volumes for the inventive genius of the biographer. Some accounts say he had a golden thigh, and others that he was the natural son of Apollo. The facts of his life are briefly as follows : Pythagoras was born at Samos between 586 and 569 B.C., probably B.C. 581. There is no reason to doubt that he travelled extensively, coming in contact with the Egyptians, Phœnicians, Jews and other nations. About the year 529 B.C. Pythagoras settled at Crotona, in South Italy, and it was there he founded his famous school of philosophy and reached the zenith of his fame. If we can

believe one account, the reaction against his philosophy set in during his life, about B.C. 510. On account of his unpopularity he retired to Metapontum, and it is almost unanimously agreed, that he died there about the end of the sixth century before Christ.

The school of Pythagoras had undoubtedly great power. Little is known about the actual ceremonies used at initiation, although many versions are given by various authors, still they differ to such a marked degree that no reliance can be placed on any one of them. Mackey says that Pythagoras had three degrees, Acousmatici, Mathematici and Pythagorean. As has been shown, he was by no means the first to apply a symbolical and mysterious significance to numbers, but he *was* the first to make a perfect science of it, and turn it into an elaborate system of symbolism. To his mind, without number there would be no order in things, and the universe would be simply chaos. Aristotle speaking of the Pythagoreans says, "they suppose the elements of number to be the elements of existence, and pronounce the whole heaven to be harmony and number."

Pythagoras divided numbers into two divisions, odd and even, and these represented the limited and the unlimited. From this he produced his idea of harmony, which is the union of two opposites, as odd and even. He also introduced the idea of sex into numbers, equal numbers being female and unequal male. As a result of this we get the number five signifying marriage, it being the union of the first male number *three* with the first female number *two*, $3 + 2 = 5$. Taking the various numbers in their proper sequence we have *one* representing "reason," because it is unchangeable and stands alone; according to Mackey it represents

“identity, equality, existence, and universal preservation and harmony.” *Two* is the first female number, and represents, perhaps not without some justification considering the sex, “opinion.” *Three* is the number of perfect harmony, and represents the world resulting from the connection of the monad principle or the deity, with the dual or female principle. The number *four* represents “justice,” because it is the product of equals ($2 + 2$). *Four* is also the potential of the decade ($1 + 2 + 3 + 4 = 10$). In his geometrical principle, *one* represents the point, *two* the line, *three* the surface, and *four* the cube. It would be superfluous to continue detailing the symbolical significance of all the other numbers in the decade. Five, seven and nine have previously been explained. It was on these lines then that Pythagoras built up his elaborate system of numbers.

It is hard to understand his object in inventing all these complications, unless, as previously suggested, because of a strong leaning to the mysticism in vogue at the time. Some of the combinations of numbers have a most high-flown and fantastic explanation, and it is difficult to see how the various meanings have been assigned to them. To quote the following words of Prof. Seth, writing in the *Encyclopædia Britannica* on “Pythagorean Philosophy”: “The further speculations of the Pythagoreans on the subject of numbers rest mainly on analogies, which often become capricious, and tend to lose themselves in a barren symbolism.” Still although Pythagoras wrapped up his work in mystery and symbolism, when it came to be laid bare, it contained much good work. He placed arithmetic on a firm footing and deeply investigated the science

of geometry. We find in his geometry, as well as in his science of numbers, a great deal of symbolism, and perhaps the most interesting is the wonderful Pythagorean Triangle. This figure is familiar to every school-boy in the fifth form, from the 11th Prop. of the 4th Book of Euclid, where he is required "to inscribe a regular pentagon in a given circle." By taking this construction and joining the two lines that bisect the angles at the base of the isosceles triangle, we get enclosed in the circle the pentagonal triangle. This construction was very interesting to the ancients, as the equilateral triangle, the square, and the regular pentagon were the only figures they knew to be inscribable within a circle. May I suggest that probably on account of this interest, a certain predominance was given to these figures, and hence their adoption as symbols in their mysteries?

No symbol seems to have been so universally adopted as the pentagram. When visiting the British Museum some little time ago, I noticed this symbol very prominent on an Egyptian slab depicting Nekht-Hern-Heb adoring the goddess Bast, date B.C. 378, and much to my surprise found it also carved upon a bamboo tobacco pipe of the Mowatta tribe. It is only fair to add, that its presence in the latter case was probably due to its having been introduced to this tribe by a more highly cultured race. Anyone who has seen Goethe's "Faust" will remember how this symbol is used to bar the passage of Mephistopheles, in which it succeeds so well. In magic this symbol and the circle went hand in hand, and were invaluable for attaining the ends of the wizards and witches. To the Pythagoreans it was a symbol of health. The Cabalists used it with the name of God

written on the five points and in the centre. In general it was used as a symbol for averting evil. How it came to be adopted into Masonry can only be guessed, perhaps the figure so well adapted itself as a symbolical representation of the five points of fellowship, and moreover had a very remote origin, that it was used on that account. Some Masonic writers say that King Solomon used it as his seal, and inscribed it on his masonic works, but they do not quote any authority to support this view.

Leaving the pentagram we come to another symbol, which in its various modifications, is hardly less universal, namely the Cross. Although the Cross is not used in the "blue" degrees of Masonry, we find it in the higher degrees of Knight Templary, and also in the Royal Arch in the shape of the Triple Tau. From the various forms of this symbol which have been handed down to us in architectural and other work, we are able to describe its gradual evolution. The simplest form of the Cross is obtained by bi-secting a square vertically and horizontally. The Maltese Cross is formed from this by pulling out the four lines fan shape; this design naturally lends itself to the idea of enclosing the Cross within a ring. This modification was a favourite one with the mediæval operative masons in their church work, and was probably used as a symbol of the great Saviour of mankind, enclosed in and ruling infinity or the universe. The Tau Cross is sometimes called the Cross of Saint Anthony, as that Saint is popularly supposed to have been crucified on a Cross of that shape; the design is however of much earlier origin. It was used by the ancient Egyptians to measure the height of the inundations of the Nile, and a modification of it, the "crux

ansata," is to be found on almost every Egyptian monument and temple, either held in the hand of a figure or hung around its neck; it was a symbol of eternal life. The Tau Cross was used by the Greeks, and its design is the same as their letter "theta" (τ). We find its survival in some designs of modern heraldry. In its triple form it has been adopted as the sacred symbol of the Royal Arch degree. Another interesting cruciform device is the "Fylfot" or "Gammadion," which is most probably the oldest form of Cross. It is found in the Greek, Roman, and Scandinavian mysteries, and in the latter it symbolises the awful hammer of the thunder-god Thor. It was used frequently in the Middle Ages, particularly upon bells. There is a monument in Exeter Cathedral whereon the Fylfot is inscribed, and the limbs are coloured alternately red and yellow. I cannot offer any explanation as to its origin, and its symbolical meaning is rather obscure. In the Greek mysteries it is supposed that it originated by combining four "gammas" (γ), and its connection with the god Thor in Scandinavian mythology has already been noted. It is a strange thing that the cruciform device, so common in Christian countries where its relation is obvious, is also found in countries which had absolutely no connection with Christianity, and in some cases existed long before the event, which caused the Cross to be revered, took place.

The forty-seventh proposition of the 1st Book of Euclid is a very interesting figure from a symbolical point of view. The solution of this proposition is attributed to Pythagoras who, according to Mackey, learned it from the Egyptians. It does indeed seem that the ancient Egyptians knew the proof of this proposition,

for most of their great architectural works are based upon it. The great pyramid at Memphis, Ptolemy's Stadium, and other works agree in measurement to the principle of this proposition. As a symbol the right angled triangle represented the universe; the base represented Osiris, the male deity, the perpendicular Isis, the female deity, and the hypotenuse Horus their son. In Masonry it has, of course, been adopted as the I.P.M.'s jewel.

Dr. Oliver, in his "Signs and Symbols," attributes the origin of "The point within a circle" to the phallus worship of the ancient Egyptians. The legend on which this idea is founded is briefly as follows:—Osiris was the great culture-god of the Egyptians, and he went forth on a journey to transmit learning and culture to the whole world. On his return the god Typhon, his brother, or son as some say, who was a very wicked and jealous deity, laid a plot for him; he had a box made which exactly fitted Osiris, and he offered to give it to anyone who could lie down in it. Osiris came forward and got into the box comfortably, and as soon as he was well in, Typhon nailed down the lid and threw it into the Nile. Isis, in a very mournful condition, wandered about looking for the body of Osiris, and at last she found it, but in her temporary absence Typhon appeared again and horribly mutilated the body, casting the members to the four winds. Isis however resumed her search and every time she found a part of the body she buried it. She succeeded in finding all the remains of Osiris except the regenerative organ, which had entirely disappeared. A wooden figure was made and called the "phallus," and ever afterwards it was worshipped as a sacred emblem in the Egyptian mysteries. It was

afterwards adopted by the Greeks in their religious mysteries. The "phallus" then, says Oliver, represents the point within a circle, the circle representing the female element, the whole symbolical of fecundity. It has been pointed out by some Masonic writers, how, in many of the older religions, such as that of the Druids, Scandinavians and Hindus, the circle is a favourite form for building the temples, with a throne in the centre for the deity, thus giving the symbol of the point within a circle. I can hardly however, see that this fact alone warrants the acceptance of a theory that "phallus" worship was so universal. The circle has always been an emblem of eternity, it being a line without end, and the centre would naturally be the most likely place for the altar to be situated, as it is equidistant from every part of the circumference. The modern Masonic idea of this emblem has nothing to do directly with "phallus" worship, it being the point from which a Master Mason cannot err. I can hardly think either that it was ever chosen from any association with "phallus" worship.

It is now proposed to deal with the subject of symbolical colours. It is a well-known law amongst anthropologists, that minds of equal development receiving the same external impressions, construe these impressions alike. Thus: a savage in Central Africa notes how powerful is the influence of the sun, and how by its aid vegetation and animal life flourish, and when the sun disappears, the earth is plunged into the sombre blackness of night. A native of Mexico, say, of equal mental development, notices the same thing. In both cases the sun is looked upon as a deity whose power is used for good. It is on this principle that anthropologists

are able to explain, how similar customs and beliefs have arisen amongst nations geographically inaccessible to each other. It is by the aid of this law that I hope to explain the origin of symbolical colours, in other words, the attributes given to various colours are in the first case derived from nature. Let us first consider *white*, which universally has a "good" significance; no evil is associated with *white*. It is the colour of light and day, as *black* is the colour of night and darkness. Deeds done in the day-time, when all can see them, must necessarily be more pure and innocent than those done under the cover of the blackness of night. Hence we find that *white* is the emblem of purity and innocence. It was used in all the pagan mysteries with that idea. The vestal virgins were clothed in *white*, and later the Christian communicants and converts were clothed in a *white* habit. Its meaning in Masonry is also that of purity and innocence. In the same way *black* is a symbol of evil and denotes also death. Darkness is awful and mysterious, and the blackness of night resembles the passage of the soul into the dark unknown regions of death. We see its survival in funeral ceremonies at the present day. *Blue* (the true Masonic colour) is derived from the *blue* vault of heaven; it is suggestive of infinity and universality, and in Masonry denotes, says Mackey, "universal brotherhood and benevolence." Amongst the Druids, *blue* signified "hope," which may be construed as "the hope of ascending to the heavenly mansions, beyond the *blue* canopy of the sky." *Red* is the colour of blood, and is a very warlike colour; it is the special colour of Mars, the god of war, and the planet Mars was so named by the ancient astronomers on account of its *red* appear-

ance. We find it adopted as the colour of many military orders ; the Knights Templar had a red cross on a white ground as one of their emblems. *Red* also denotes "fervency and zeal." Other colours, not strictly belonging to Masonry, may in the same way be traced to a natural origin. Thus *yellow* denoting wealth, from the colour of gold, and *green* the emblem of life, from the *green* colour of vegetation. These examples, it is hoped, will serve to bear out the argument that the symbolical meaning of various colours is derived from man's interpretation of nature.

It may be well, perhaps, to note some of the general symbols and customs observed in the ancient mysteries, and which are akin to Masonry. Many of the mysteries seem to have been divided into three degrees, each successive one being awarded to the candidate as a mark of merit, and a recognition of ability. This triple division no doubt originated in the belief in the sacred significance of the number "three." In nearly all ancient secret societies the candidate was raised from a figurative death, to a new life, and often lustrations were used to purify him from the sins of his past life, so that he might start afresh, a new man, under the protection of the Order he had become a member of. We find most societies had a sacred plant, the Egyptians had the palm, the Grecians the myrtle, and the Druids the mistletoe. The All-seeing Eye was used amongst the Egyptians and represented Osiris. The serpent was also a sacred symbol both with the Egyptians and the ancient Mexicans ; it was usually depicted with its tail in its mouth and was then an emblem of eternity.

When Cleopatra's Needle was removed from Egypt, the work was superintended by a Freemason, Lieut.

Gorringe, and he made some very interesting discoveries, which were published in the *New York Herald* about that time. He found a square block of stone, and upon it three steps; these steps were considered by the writer of the article as representing the first three degrees of Masonry. He says: "The step of the Apprentice is made of one stone, the two steps of Companion and Master were also formed of a single stone, which indicates the intimate union between those two degrees. The degree of Companion is, moreover, smaller than that of Apprentice, and much smaller than that of Master, for it anciently required less time to attain science, than to serve the apprenticeship and become companion, the friend and arm of the Master." Near this block and on the East of it was discovered a perfectly smooth and true stone, the perfect ashlar; and on the West, a rough stone, meant to represent the rough ashlar. "The stones of the foundation," continues the writer, "were with one solitary exception, laid with white mortar. The finely dressed smooth ashlar was laid with a beautiful yellow cement. This is the Masonic Pavement, emblem of variety here below, represented by different coloured stones, but joined together by cement indicative of unity of all the Masons." On another stone was engraved the Greek letter "omega" (ω), which is stated to represent the pillars J. and B. The article goes on to state that, from this evidence, it is clearly proved that Masonry existed and was practised in Egypt at that time. "The version of Hiram, and the Temple of Solomon," it continues, "must be doubted. Freemasonry is much older than the Jewish King. The Jews carried Masonry with them when they fled from Egypt. Cadmus, the civiliser of

Greece, had been initiated in the mysteries of Isis." The time at my disposal will not allow more than a brief recognition of this interesting discovery. The writer of the article, in drawing his conclusions, seems to have fallen into the very common mistake of people not versed in anthropology, that of confusing the similarity which exists between religions and secret rites of *all* nations, and making them identical with one another. He also seems to have based his conclusions on the fact, that the probable date of Cleopatra's Needle was B.C. 1500 *circa*, entirely overlooking the fact, that both the needles were removed from Heliopolis to Alexandria in the reign of Tiberius, about 2 B.C. As it is the *foundations* we are concerned with, and *not* the needle, it naturally follows that it is this latter date on which our conclusions must be based, and not on the older one. As this is the case, his inference of Masonry "being older than the Jewish King" naturally falls to the ground, and his other conclusions lose much of their weight. I am inclined to think that these symbols refer rather to the Roman or Greek mysteries; all of them are as equally applicable to these mysteries as they are to Masonry. Thus, the three steps need not represent the three degrees of Craft Masonry, they may just as well represent the three degrees of Pythagoras. Again would it not be more plausible to explain the presence of the Greek letter "*omega*" (ω) by the meaning it generally had at that time as now, namely *the end*, than by saying it represented the two Masonic pillars, J. and B? Indeed I see very little resemblance between the "*omega*" (ω) and the two upright pillars of the Temple. If we accept the meaning of "*omega*" (ω) as "the end," it would here represent the end of the work of the

foundation of this monument, and be in the nature of a seal. It is not at all surprising that these symbols were discovered, indeed the wonder is that more have not been found of a similar nature ; for, as has already been stated, the Ancients carried this symbolism into everything. Considerably more might be said relative to this matter, but time will not allow it ; it is, however, hoped that enough has been said to show that the probable explanation of these symbols is, that they are connected with the Roman and Greek mysteries, and not with Masonry.

It has thus been attempted to show how many of the symbols of Masonry have originated. The facts used to support the arguments advanced in this Paper have, for the most part, been drawn from sources outside Masonic writers, and where any doubtful point has been advanced the authority has been quoted. For reference, in Egyptology, such books as Rawlinson's "Ancient Egypt," and Petrie's "History of Egypt," have been consulted, and in Anthropology the works of Tylor and Lubbock ; for Mythology, Andrew Lang's article in the "Encyclopædia Britannica," and also Prof. Ramsay's article on "Mysteries" have been used. The information, therefore, it is hoped is in the main correct.

It seems to have always been the aim of man to get nearer his idea of the deity by the aid of symbols. They have in a quiet imperceptible way, exercised a tremendous influence on the destiny of mankind. To what an extent we shall never know, but they are one of the silent forces at work, whose power, however indirect, ultimately produces great results. In the words of Carlyle, in his "Sartor Resartus," we may say ; "By Symbols man is guided and commanded, made happy,

made wretched. . He everywhere finds himself encompassed with Symbols, recognised as such, or not recognised ; the Universe is but one vast Symbol of God ; nay if thou wilt have it, what is man himself but a Symbol of God ? ”

The Paper was illustrated by a number of carefully executed drawings of symbols, used in different countries from very early times.

At its conclusion a very Hearty Vote of Thanks was accorded to Bro. BELTON for his interesting Paper. Several of the Brethren present, amongst others Bros. R. B. STARKEY, S.W., L. STAINES, J.W., the WORSHIPFUL MASTER and the SECRETARY, spoke on several matters mentioned in the Paper, to which Bro. BELTON replied in acknowledging the Vote of Thanks.

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

(1.) A very old lambskin Apron, 16 inches by 17 inches in size, with a semi-circular Flap of $5\frac{1}{2}$ inches deep ; Apron and Flap edged with narrow black ribbon. Both Apron and Flap are ornamented with a large number of Masonic emblems printed thereon from an engraved plate. On the Flap are the All-seeing Eye, Sun, Moon and Stars. In the centre of the Apron is an Arch, within which are the Bible, Square and Compasses and the letter G. On the dexter side of the Arch are the Ark and Dove, Cock, Sword, Clapsed Hands, Five-branched Candlestick, Maltese Cross, Skull and

Cross-bones and Pick-axe. On the sinister side are Triangle with twelve lights, Lamb and Flag, Key, Three-branched Candlestick, Templar Star with motto "In hoc signo vinces," Hour-glass, Coffin and Shovel. It is a most interesting Apron and was probably worn about the end of the eighteenth century. It was sent for exhibition by Bro. W. B. HEXTALL.

(2.) An appliqué Jewel, of the usual design and oval shape. These Jewels are believed to have been made by the French Prisoners of War in England in the early part of the nineteenth century. Sent for exhibition by Bro. W. B. HEXTALL.

(3.) Small Scottish Past Master's Jewel composed of Compasses, Square and Sector, set with colored stones.

(4.) "Origin and Antiquity of Freemasonry," by Albert Churchward, M.D., &c. Illustrated. London, 1898, 4to. This book was sent for exhibition by Bro. A. LOLE.

(5.) "Proceedings of the Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction thereto belonging, at its Celebration of the Sesqui-Centennial Anniversary of the Initiation of Brother George Washington into the Fraternity of Freemasons. Held in the Masonic Temple, in the City of Philadelphia, on Wednesday, November the fifth, A.D. 1902.—A.L. 5902." This is a sumptuous book, reflecting credit on all concerned.

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

(1.) “Proceedings of the 33rd and 34th New York Council of Deliberation, A. A. S. R. (N. M. J.), U.S.A.” 1902 and 1903. 2 Vols. Illustrated. Presented by Bro. JOHN LLOYD THOMAS, of New York.

(2.) A series of seven Masonic Certificates, issued to Bro. Wm. Augustus Fielding, who died in 1888, viz :

Grd. Lo. of England, Lo. 279 Leicester. Dec. 15, 1880.

Grd. Chap. of England, Chap. 279 Leicester. Mch. 15, 1882.

Grd. Lo. of M.M.M. Lo. 194 Leicester. Oct. 17, 1881.

Grd. Lo. of M.M.M. Ark 19 Leicester. Feb. 9, 1882.

Red Cross of Rome. Conclave 44 Leicester. May 2, 1882.

K.H.S. and St. John. 44 Leicester. Mch. 10, 1882.

Rose Croix. Chapter 17 Nottingham. Feb. 8, 1882.

All presented by Bro. CHAS. POYNOR.

The gifts were ordered to be added to the Hall Collections, and a Vote of Thanks to the Donors to be recorded on the Minutes.

Expressions of regret at their inability to attend the Meeting were notified from Bros. S. S. PARTRIDGE, D.P.G.M. ; H. HOWE, I.P.M. ; Rev. H. S. BIGGS, P.M.,

Chaplain ; J. R. FREARS, J.D. ; W. J. HUGHAN (Torquay) ; F. J. W. CROWE (Chichester) ; G. W. BAIN (Sunderland) ; E. J. LINNEY (London) ; F. HUGHES (Handsworth) ; T. H. DEY (London) ; H. BLADON (London) ; E. A. T. BREED (Brighton) ; A. BAINES (Hanley) ; T. TAYLOR (Newcastle, Staffs.) ; W. H. TARRATT ; E. R. FOX ; A. FERGUSON and F. W. LILBURN.

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

The Fifty-Eighth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 25th, 1904. The Worshipful Master, Bro. GEORGE NEIGHBOUR, P.P.S.G.W., presided, and there was a large attendance of Members.

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

- 288. Bro. WILLIAM CRAIG, P.M. 508 Singapore ; Straits Settlements.
- 289. Bro. HERBERT BEESLEY, S.D. 2268 Sheffield.
- 290. Bro. T. MORRISON, P.M. 2078 Scunthorpe ; P.P.G. Std. B. Lincolnshire.
- 291. Bro. J. W. B. HANBY, P.M. 2078 Scunthorpe.
- 292. Bro. Col. J. WALTER STEAD, V.D., W.M. 2608 Headingley.
- 293. Bro. BENJAMIN GEORGE HALE, I.P.M. 2428 Coalville, Prov. G. Stwd. Leic. and Rut.
- 294. Bro. ISAAC ARNOLD COLKIN, 2428 Coalville.

The following Paper, especially written for this Meeting, was read by the SECRETARY.

**Freemasonry from A.D. 1600 to the
Grand Lodge Gra.
A Sketch of the Transition Period.**

By Bro. W. J. HUGHAN, P.G.D., Hon. Mcm. No. 2429.

There is such an abundance of evidence in proof of the continuity of Freemasonry during the period selected, that it is only necessary to study the special records of the old Lodges, happily still preserved, the Rolls of the "Old Charges," and especially the extant minutes of the Masons' Company of London, to be assured that the Freemasons of the present day are the lineal descendants of the *operative* builders, who in the 17th century, and earlier, admitted *speculative* or non-professional members.

The 17th century *operative* Masons were most favourable to the *speculative* element in their midst, and encouraged their admission to such an extent, that sometimes the Lodges consisted almost exclusively of brethren in no way connected with building. Several examples of this remarkable feature may be cited, such as the Lodge at Warrington in which Ashmole was initiated in 1646, and another one he visited in London in 1682. An extraordinary instance of the preponderance of gentlemen in an *operative* Lodge, is met with at Aberdeen in 1670, for of forty-nine members registered in the "Mark Book," with their marks attached,

not a dozen were *operatives* ; the Master was a Tutor at Airth and Collector of the King's Customs, while several of his companions were noblemen or of the educated class.

The oldest Masonic minutes known are those of the senior Lodge in the world, viz., No. 1 Edinburgh. They begin in the year 1599, the Lodge having continued at work, as the records testify, from then to now, thus overlapping the transition period and the final predominance of the *speculative* branch, by the formation of modern Grand Lodges. The monopoly of the *operatives* gradually disappeared, and Masonry itself became as *free* practically as Freemasonry is at the present time. A silent revolution was going on in the Craft throughout the 17th century, and what with the changes in Society generally, and the failure of the Companies to enforce regulations, which had become obsolete and unsuitable to the times, Masonry, as with other trades, had to alter its laws and customs accordingly.

The Lodge of Edinburgh and others in Scotland were legally governed during the period in question by the statutes of 1598-9, promulgated by William Schaw "Maister of wark, Wairden of ye Maisons," of Royal appointment. There were three "Head Lodges" in the kingdom, as recognised in the code of 1599, which were described as EDINBURGH "the first and principall ludge," KILWINNING "the secund ludge," and STIRLING "the third ludge." This trio still exists, and the Lodges are now on the roll of the Grand Lodge of Scotland as Nos. 1, 0 and 30 respectively.

Naturally several of the clauses in the above-named statutes relate to matters common to all the crafts,

but others are of a distinctive character and most suggestive. The Lodge of Edinburgh was a kind of Metropolitan Grand Lodge, having control of the local Craft, but before the 17th century ended, its rights were often violated or ignored, and Lodges were formed in its vicinity or jurisdiction, that it was powerless to prevent, although issuing fulminations that were still-born. The "Canongate Kilwinning" Lodge, No. 2, was formed in 1677, as an offshoot from "Mother Lodge Kilwinning," and in 1688, a secession from the Lodge of Edinburgh resulted in the establishment of the "Canongate and Leith, Leith and Canongate" Lodge, now No. 5, and notwithstanding all the means used by the Mother-Lodge, only one of the seceders was induced to return to the fold. Then, again, early in the 18th century, the journeymen were not satisfied with the masters' regulations and control; they seceded and started a Lodge on their own account, and what is more gained a victory over their powerful opponents, though Master Masons, by persisting in giving the "Mason Word" to neophytes, the prerogative previously of their superiors. Two of their number were imprisoned for contumacy, but an appeal to the Court ended in their being allowed, as per the "Decreet Arbitral" of 1715, to assemble as a separate organisation, and esoterically—i.e. to communicate the "word"—as well as generally, to conduct their own Lodge, then and since known as the "Journeymen," now No. 8 on the roll. The Masters were fined a hundred pounds for their high-handed conduct, which fine has not yet been paid.

The attendance of Apprentices at the Lodge during the making of Fellow-crafts is confirmed by the minutes of 1601, 1606 and 1637, while the "Schaw Ordinances"

provided for the presence of six Masters and two Apprentices, in like manner, on the making of Masters, a privilege subsequently assumed by the Incorporation. Operative Essays were obligatory in relation to both classes, Essay Masters being appointed, and also "intenders for instruction;" represented in Modern Lodges by the questions preparatory to promotion, and the proposers and seconders of candidates respectively.

The first minute of the Lodge of Edinburgh containing an entry concerning *speculative* membership is dated 8th June, 1600, and is the oldest of the kind known in Great Britain and Ireland. The Brother was John Boswell, Esq., the laird of Auchinleck, who attended as a member, and whose name and mark attested the minutes, along with twelve *operatives* who likewise agreed to the business transacted, and acquiesced in the same manner. When he joined we cannot tell.

The Head of the Lodge was generally styled "Deacon," while the "Warden" was the medium of communication with the "Warden General," who was a kind of Grand Master, the prototype of our modern Grand Lodge Rulers. William Schaw was styled "Cheif Maister of Maissonis" in the 16th century and later.

In the 17th century, it was quite a common occurrence for noblemen and gentlemen to occupy the Chairs of Lodges, even if only Apprentices, as with the Earl of Cassillis, who in 1672 was Deacon of "Mother Lodge Kilwinning," being followed by Sir Alexander Cunningham and the Earl of Eglintoune, also an Apprentice. Harry Elphington, Tutor of Airth and Collector of the King's Customs, was Master of the Lodge of Aberdeen—now No. 1 *tris*—in 1670, the members of which were mostly *speculatives*, though an *operative* Lodge. Lord

Strathallan was the Master or President of the Lodge of Dundee,—known as the “Lady Luge of Dundee” in 1536. Other instances could also be cited.

The old Lodge of Kilwinning exercised jurisdiction even as far as Glasgow, according to the Code of 1599, and was to all intents and purposes a Provincial Grand Lodge, thus foreshadowing the present arrangement, whereby its R.W.M. for the time being occupies the honourable position of Provincial Grand Master of Ayrshire.

Then, again, the protectorate of the Craft in Scotland was hereditary in the St. Clair family, the Lairds of Roslin, being secured by charters of 1600 and 1628 *circa*, which led to the claim being made that they were Grand Masters, which the documents in no way countenance. The Lairds of Roslin were simply Patrons and Protectors of the “Maissones and Hammermen” with other crafts, but that obsolete and purely honorary distinction was sufficient to secure the election in 1736, on sentimental grounds, of one of the family, as the first Grand Master of Scotland.

Other local magnates were appointed to the oversight of the Craftsmen in certain districts, such as Patrick Cioiland of Udaucht as Warden of the “airt and craft of Maisonrie” over three sheriffdoms in Scotland in 1590. These were clearly the precursors of the general and local Craft bodies which sprang up during the 18th century in Great Britain and Ireland. But time will not permit any reference to such just now. This much, however, may be noted, that excepting the arrangement of separate Masonic degrees and ceremonies peculiar to the *post* Grand Lodge period, it is not easy to discover many important features of the Craft in the eighteenth

century, which are not represented in the regulations and customs of the Scottish Craft in the present century.

Until the precise character of the Records of the Masons' Company of London was made known—quite recently—it was believed that the admission of Quarter Master General Moray, of the Scottish Army, at Newcastle on Tyne in 1641, by members of the Lodge of Edinburgh, was the earliest instance of the initiation of a “speculative” in England. Now, however, that the invaluable transactions of the before-mentioned Company are accessible, it is found that there was a *speculative* Lodge at work, under the wing of that body, the existing accounts of which go as far back as 1620. The meetings were termed “the Acception,” and the candidates were received as “Accepted Masons;” the Company being then known as *Free* Masons, though the prefix was dropped during the latter half of the 17th century. The dual character of the Company is established by reference to the accounts, for the actual minutes are missing prior to 1670. Besides those who obtained the “freedom of the Company” by patrimony or servitude, there were others who were admitted by redemption, and it is quite possible that being “accepted” by the Lodge, though not connected with the building trade, strengthened their application for the “freedom of the Company.” It appears to have been optional for the “accepted” brethren to join the Company, or for the members of the latter to enter the “Acception,” but both financially and generally there was a most intimate connection between the two, as the Company received the balance, if any, after each “Acception” had been held.

This Lodge became so influential and important, that in the Inventory of 1663, and also in later ones, the names of the "Accepted Masons" are declared to be exhibited "in a faire enclosed frame with a lock and key." In the same Inventory was also "One book of the Constitutions which Mr. Flood gave," and which was described in a subsequent list of 1676 as "the Constitutions of the Accepted Masons," as distinct from "One book of the Ancient Constitutions and Orders" of the Company. The Inventory of 1722 is still more explicit, the Constitutions of the Company being entered as of the year 1481, and the other "A Book wrote on parchment and bound or stitched in parchment containing an account of the Antiquity Rise and Progress of the Art and Mistery of Masonry." This latter was doubtless a MS. of the "Old Charges," but unfortunately it has not been heard of since the year 1839, when it is said to have contained "113 annals of the antiquity &c. of Masonry." The "Phillipps MSS." Nos. 1 and 2 would answer to this description, and the first-noted has the name of Mr. Richard Bankes, a Member of the Masons' Company, on the cover; the date of its calligraphy, however, does not answer, being of about the middle of the 17th century, therefore not old enough. Though not the original, which was doubtless much older, and used in the reception of the "Accepted Masons," it may be an exact transcript. The "G.W. Bain MS." has also an equal claim to be considered a representative of the missing book, having a similar text and qualifications. There are also other MSS. with a different text from the "Phillipps," which may be copies of the original document, having the "New Articles," such as the "Grand Lodge MS. No. 2," and

the "Harleian No. 1942." These later regulations are quite suggestive of the rules in force for the "Accepted Masons," the term "Acception" is mentioned, and neophytes are termed "Accepted Free-Masons," while Certificates were provided just as in later times.

It is quite likely that the Company dropping the prefix "Free," and the *speculative* branch becoming independent, led to the union of the two prefixes as Free and Accepted Masons.

This is the Lodge that was visited by Elias Ashmole in 1682, for which he received a Summons, and which assembled in the Masons' Hall, London, when six gentlemen were admitted into the Fellowship, four of whom were members of the Company. Nine of the "Acception" or Lodge attended, besides Ashmole, who says he was "the Senior Fellow among them." No particulars whatever of the ceremony are afforded, but subsequently they all dined "at the charge of the new-accepted Masons." All the nine Fellows were members of the Company, including the Master and the two Wardens.

It will thus be seen, that not a few customs of later days were anticipated in the 17th century, such as the use of Masonic Certificates to aid in visitation, the issue of Lodge Summonses, Masons' marks used after the signatures, Essays and Intenders, as well as the promotion of good-fellowship.

The "General Regulations" of the premier Grand Lodge of England, printed in the year 1723, were for the use of "the Lodges in and about London and Westminster," being thus originally a Metropolitan organisation. At the time they were printed, there was a Provincial authority at work in the City of York, as a "time immemorial" Lodge, whose preserved

records date from 1712, but the Lodge was a very old one at that time.

In Ireland, in like manner, there was a Grand Lodge holding its meetings in the Metropolis of that Country from 1725, and no doubt earlier; also a District or Grand Lodge, quite distinct, though not essentially different, assembling at Cork, for the Province of Munster, and having subordinate Lodges. These surely were anticipated in the 17th century by the Metropolitan Lodge of Scotland, which Masonically in olden time, governed the City, and "Mother Lodge Kilwinning," which was in charge of quite a large district, and authorised dependent Lodges, one of which is the "Canongate Kilwinning" of 1677.

I claim that Edinburgh and Kilwinning were thus, in not a few important respects, the Masonic prototypes of the London and York organisations, as well as of the Dublin and Cork Grand Lodges.

As the Masonic bodies in Ireland adopted the usage of Deacons long before those in England, which officers, nominally at least if not precisely as to duties, had been familiar to Scotland for centuries, it is just possible that Ireland was more indebted to North Britain for its Masonic laws and customs than has hitherto been recognised or acknowledged, and thus proportionately less to England accordingly.

Whilst it is true that the Craft records in England are not so numerous and valuable as those of Scotland, some of the existing minutes and other indications of Masonic activity are of great importance, as already indicated, and though we do not know when and by whom these 17th century Lodges were originally started or constituted, they assuredly had much in common.

Judging from the fact that Dr Desaguliers, Past Grand Master of England, visited the "Lodge of Edinburgh" in 1721, and having been found to be "duly qualified in all points of Masonry, was received as a Brother," there seems no reason to suppose that Freemasonry of the 17th century in England, as regards essentials, differed from that of Scotland.

Esoterically there is much to be said as to the Lodges in England and Scotland, but that must be reserved for another time. I may note however, in passing, that the "Mason Word" was acknowledged to be given in Scotland, and dues paid therefor, as late as 1715, and whilst a gratifying reticence is generally observed, an incomplete minute of 1702 at Haughfoot requires very careful consideration. It reads "of entrie as the apprentice did. Leaving out (the common judge*)—they then whisper the word as before, and the Master Mason grips his hand in the ordinary way."

It does not appear to me that this entry calls for any remark just now, as it tells its own tale consistently with other records, in relation to the simplicity of the Masonic ceremonial at that time.

The Presbytery of Kelso in 1652 sustained the action of the Rev. James Ainslie in becoming a Freemason, declaring that "there is neither sinne nor scandale in that word"—i.e., the "Mason Word."

Along with the "Harleian MS." (No. 2054, British Museum), is a scrap of Paper, which cites "sevrall words and signes of a free Mason" as a portion of an obligation. This MS. of the "Old Charges" is in the handwriting of Randle Holme (born 1627), the author of the

* Probably an operative "test."

“Academy of Armory,” printed in 1688, wherein he says, “I Cannot but Honor the Fellowship of the Masons because of its Antiquity; and the more as being a Member of that Society, called Free-Masons.”

The Oath that was taken by the Brethren during this period, as given in various copies of the “Old Charges” &c., is not indicative of the separate degrees of the *post* Grand Lodge era.

A remarkable Register of gentlemen and others, with the MS. just referred to—Harleian No. 2054—states what each “giue for to be a free Mason.” This is also in the handwriting of the same Randle Holme, and apparently belonged to a *speculative* Lodge at Chester.

The references to the Craft in Plot’s “Natural History of Staffordshire,” published in 1686, are of a most important character, and should be carefully studied, as they concern admissions into the Fraternity, the reading of the “Old Charges,” with prominent portions of their text, and the early history of the Society.

There are many ways of proving the existence of the Craft during the seventeenth century, but the foregoing must suffice for the present, the evidence being so plentiful, that it is quite embarrassing to make a selection. It cannot, in my opinion, be questioned, that modern Grand Lodges are the direct representatives of the old Lodges previously existing, many of which still continue working.

The records of one Scottish family offer eloquent testimony, to the continuous working of the Craft for centuries, as enshrined in the valuable Perth Charter, and in the “Lodge of Edinburgh” records. From these documents the following facts are gleaned. John Mylne came to Perth from the “North Countrie,” and became

the King's Master Mason and Master of the "Lodge at Scone"—now No. 3 Scotland. He was succeeded by his son, whose name is mentioned in the remarkable "Contract" of 1658, who by His Majesty's desire entered "King James the sixth as freeman, meason and fellow craft." His third son John was a member of the "Lodge of Edinburgh," and Master Mason to Charles I., 1631-6; John Mylne the younger, his eldest son, succeeding, became in 1633 a Fellow Craft in No. 1, and was Deacon eleven times within thirty years. Alexander Mylne was entered an apprentice to his uncle in 1653, and was made a fellow-craft in 1660, becoming Warden in 1663-4, and Deacon several times later on. Then William Mylne was entered an apprentice in the Lodge in 1681, and was a Warden in 1695. Thomas, eldest son of this William was admitted as an apprentice in 1721, and was Master in 1735, representing the Lodge at the formation of the Grand Lodge of Scotland the following year, and holding the office of Grand Treasurer from 1737 to 1755. Another William was elected and initiated in the same Lodge in 1750, and a Robert Mylne became a member in 1754, receiving the three degrees in that year. He died in 1811, and "was buried in St. Paul's Cathedral, having been surveyor to that edifice for fifty years." With his decease, terminated the family's connection with the "Lodge of Edinburgh," which had extended through five successive generations, and for a still longer period as craftsmen.

There are two Lodges of the *pre* Grand Lodge era, which also overlap that important period, which really require whole Papers to themselves, to do their proceedings anything like justice. A few words about each of these will fitly conclude my Address.

The records of the old Alnwick Lodge were brought to the notice of the Craft by me in 1871, and are of special value, not only because of their antiquity, but also in relation to their text. As with so many of these venerable Lodges, its origin is unknown, but it may be accepted as of the 17th century. A copy of the "Old Charges" precedes the "Orders to be observed by the company and Fellowship of Free Masons, att A Lodge held att Alnwick Sept 29 1701 being the Gen^l head meeting day." Apprentices had to be entered and be given their "Charge" within "one whole Year after" admission, and on the expiry of their term of seven years were "Admitted or Accepted butt upon the ffeast of St. Michael the Archangell." The Master and Wardens were elected by the members, and the frequent entries "made free," "made free Masons" or "made free brothers" are very suggestive and important. On 20th January, 1708, it was ordered that no member "should appear at the Lodge to be kept on St. John's Day in Christmas without his apron & Common Square fixt in the Belt," and to be similarly attired on attending Church on that day, when a special sermon was to be preached. Although the Lodge was active far on in the 18th century, it never, so far as is known, joined the Grand Lodge of England, although a Warrant issued by that Body in 1779 for Alnwick may have been applied for by some of its Brethren. It is of special interest to remember that on Christmas Day in 1755, Mr. "George Henderson of Alnwick. Visiting Bro^r from Canongate Kilwinning Lodge" is duly noted in the minutes; he was initiated in the northern Lodge in 1751, receiving the two higher degrees on Nov. 20th, 1754. There is no mention of separate Masonic ceremonies in the

minutes,—1703 to 1756,—and the Lodge was *operative* from first to last, the proceedings of the modern Grand Lodge and its subordinate Lodges being entirely ignored.

The old operative Lodge at Swalwell, in its early records, had much in common with its senior of Alnwick, its “Orders of Antiquity” and its “Apprentice and General Orders” being virtually reproductions of still earlier “Old Charges.” The three “fraternal signs” are mentioned, and the minutes generally from the third decade of the 18th century are of considerable value and interest. The members accepted a Charter from the Grand Lodge of England in 1735, being now, and for a long time past, known as the “Lodge of Industry,” No. 48 Gateshead. It was thus another link in the union between the Grand Lodge and its *operative* ancestors.

It is the fashion of some to raise objections to our claim as being “ancient,” as well as “free and accepted” Masons, but I trust that the facts herein submitted, will “at once and for ever” prove, that our beloved Society is fully entitled to the antiquity so long assumed by the Fraternity.

WM. JAMES HUGHAN.

“DUNSCORE,”

TORQUAY,

Jan. 19th, 1904.

A List of Works that should be consulted in confirmation of the Address.

“Alnwick MS.”—Reproduction and Transcript; 1895.

- “Ars Quatuor Coronatorum” ; 1886—1903. With the
“Masonic Reprints,” Vols. I. to VI.
- Crawley’s “Caementaria Hibernica, 1725—1807” ;
1895—1900.
- Conder’s “The Hole Craft and Fellowship of Masonry” ;
1894.
- Gould’s “History of Freemasonry” ; 1882—87.
,, “Concise History of Freemasonry ;” 1903.
- Hughan’s “Old Charges” ; 1872 and 1895.
,, “Masonic Sketches and Reprints” ; 1871.
,, “Masonic Register” ; 1878.
- Lyon’s “History of the Lodge of Edinburgh, No. 1” ;
1873 and 1900.
- Mackenzie’s “History of the Canongate Kilwinning
Lodge, No. 2” ; 1888.
- Rylands’ “Freemasonry in the Seventeenth Century” ;
1881.
- Smith’s “History of the Ancient Masonic Lodge of
Scoon and Perth” ; 1898. (*Crawford Smith.*)
- Smith’s “History of the Old Lodge of Dumfries” ; 1892.
- Spencer’s “Old Masonic Constitutions” ; 1871.
- Todd and Whytehead’s “Ancient York Masonic Rolls” ;
1894.
- Transactions “Lodge of Research,” No. 2429 Leicester ;
1892—1903.
- Transactions “Humber Installed Masters” Lodge,
No. 2494 Hull ; 1882—1903.
- Transactions “Sussex Association for Masonic Re-
search” ; 1899—1902.

Vernon's "History of Freemasonry in Roxburghshire, Peebles and Selkirkshire"; 1893.

Watson's Reproductions of the "Old Charges" and "Library Reprints."

Wylie's "History of Mother Lodge Kilwinning"; 1878.

Brother HUGHAN having intimated his willingness to answer any questions suggested by the Paper, several Brethren present took advantage of the opportunity. A list of these questions and Bro. HUGHAN'S replies thereto are appended.

What brought about the decline of the operative Lodges?

Their inability to preserve or continue the monopoly so long exercised by them. "Cowans" increased in spite of all regulations and efforts to the contrary; the Masters gradually lost their exclusive powers, and towards the end of the 17th century it became evident, that the Building monopolies and close Corporations of the Freemasons' Lodges had seen their day. It was not the *speculatives* that caused the decline of the *operative* Lodges, but the causes came from within.

For what reasons and with what motives did the *speculatives* originally join the old *operative* Lodges?

I really cannot tell for certain, but can only conjecture. Probably mainly from friendly feelings towards the

operatives, and to exhibit or manifest an interest in their welfare. The funds were increased by gentlemen joining, and the Lodges were made all the more popular, by the admission of the local squires and others of means in the neighbourhood of a Lodge. It was a secret Society that was thus joined, and this may have led some to seek admission, from the mystery surrounding the Initiation ceremony. The esoteric character of the Craft has been a source of wonder and curiosity to outsiders for many centuries, and especially for the reputation it has long enjoyed of preserving valuable secrets connected with the Rosicrucians, etc.

Does not the fact that all the copies of the "Old Charges" are of English origin, go to prove that Lodges of Masons existed in England earlier than in Scotland?

I do not think so, but only that the traditional history emanated from South Britain. My opinion is, that the Freemasonry of which our Society is a lineal descendant, was formed, but not known when or where, by the Cathedral Builders and their ecclesiastical employers, hence the religious character of the introductory portion of the Manuscript Constitutions, of which we have specimens from the 15th century.

What is known of the early history of the Lodges which formed the Grand Lodge of England in 1717?

No records of any of the "Four Old Lodges" have been made known, of a date prior to the Grand Lodge era. It is probable that the "Lodge of Antiquity," the senior of the "time immemorial" quartette, was

a continuation of the Lodge which met under the wing of the Masons' Company, and known as the "Acception," visited by Ashmole in 1682, and subsequently dropped by the Company. If the valuable "Antiquity MS." of the "Old Charges" of 1686, was in the possession of the ancient Lodge at that time, it dates back the "Antiquity" beyond that ascribed to it in the "Engraved List" of 1729, which was 1691. The second of the quartette on the Register of 1729 was dated 1712, while the others had no dates affixed. "Multa Paucis" (1764 *circa*) states that the Master and Wardens of six Lodges assembled at the Apple-Tree in 1716, when it was agreed to revive "their Quarterly Communications." Certainly the earliest "Engraved List" (1723—4) partly confirms this view of the matter, as the junior of the historic quartette is placed in the fifth space, the fourth being occupied by a Lodge at "The Cheshire Cheese in Arundell Street," of which we know absolutely nothing more.

Are there not traditions of pre 1717 Lodges in various parts of the South of England?

There are, but to my mind they have not been traced; save the probability of petitioners for the early Lodges having been Masons prior to the formation of the premier Grand Lodge.

What is known of the Lodge which appears in the 1734 List as "No. 65 St. Rooks Hill near Chichester. Constituted in the reign of Julius Caesar?"

The Lodge at St. Rook's Hill, a few miles from Chichester is dated 1730 on the Register. It met once

a year only. Nothing is known of its history prior to 1730, and but little since. It was erased from the list in 1754. It is interesting to note, that at the Grand Lodge held March 2nd, 1732, "the petition of Brother Edward Hall, a Member of the Lodge at the Swan, in Chichester, being there made a Mason by the late Duke of Richmond, six and thirty years ago, and now recommended by the present Duke of Richmond, as a proper object of the Charity of Free and Accepted Masons, was read." This Lodge was constituted in the year 1724 as No. 31, but doubtless was at work many years before, as with several other Lodges in England, which subsequently joined the Grand Lodge.

The following Masonic Curios were exhibited, viz. :—

(1.) Apron (full-dress), Apron (undress), and Jewel of District S. Gd. Warden of "British Masons in China."

(2.) P.M.'s Jewel of the "Royal Sussex" Lodge, now No. 501, Shanghai, warranted in 1844 to meet at Hong-kong.

(3.) P. Z's Jewel of the "Celestial" Chapter, attached to the "Royal Sussex" Lodge, No. 501. This Chapter is now extinct.

(4.) Old Lodge Summonses—

Bingley. Lodge 438. 1807 *circa*.

London. "Lodge of Fidelity," No. 3. 1898.

„ "Castle" Lodge, No. 36. 1840.

Leicester. "St. John's," No. 279. 1867.

" " " " 1869.

" " " " " John of Gaunt," No. 523. 1858.

Ashby. "Ferrers and Ivanhoe," No. 779. 1864.

Loughborough. "Howe and Charnwood," No. 1007. 1873.

Leicester. "Commercial," No. 1391. Consecration Summons and Prov. G. Lo. Programme, 1872.

„ "Albert Edward," No. 1560, Consecration Summons. 1875.

„ "Golden Fleece," No. 2081, Consecration Summons. 1885.

(5.) Invitation-card, Menu and Toast-list for the Installation of the "Idris" Lodge, Cairo, No. 43 Grd. Lo. of Egypt; December, 1900.

(6.) Copper-plate, 13 by 12½ inches, with impressions therefrom on paper, lent by the "Knights of Malta" Lodge, No. 50 Hinckley.*

Nos. 1, 2 and 3 were sent for exhibition by Bro. T. A. WITHEY of Leeds, No. 5 lent by Bro. F. J. DALE, while the old Lodge Summonses were from the collection of the SECRETARY. Thanks were passed to these Brethren and to the Lodge at Hinckley for lending these interesting articles for exhibition.

* *Vide* Frontispiece.

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

(1.) Two Aprons worn by a British Mason in China, as exhibited at this Meeting. Presented by Bro. T. A. WITHEY of Leeds.

(2.) Invitation-Card, Menu and Toast-list of the "Idris" Lodge, No. 43 Cairo. Presented by Bro. F. J. DALE.

(3.) "Annals of the Gd. Lo. of Iowa, 1898—1903." 6 Vols. Illustrated, 8vo. Presented by Bro. J. T. THORP.

(4.) "Memorial of the Installation of Bro. T. M. Woodhead as W.M. of Lo. 2669 Bradford, Nov. 16th, 1903." Presented by Bro. WOODHEAD.

(5.) "View of the Origin, Objects and Utility of Freemasonry." Edinburgh, 1830, 8vo. Presented by Bro. W. B. HEXTALL.

(6.) "Proceedings of the Supreme Council A.A.S.R. (N.M.J.) U.S.A., 1903." Illustrated. Presented by Bro. J. H. CODDING.

(7.) "A curious old illuminated MS. Roll," by W. J. HUGHAN. Reprint Lo. 2076. Presented by Bro. HUGHAN.

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

Apologies for non-attendance were notified by the SECRETARY from the following Brethren, viz. :—Bros. H. HOWE, I.P.M. ; W. H. STAYNES, P.M. ; Rev. H. S. BIGGS, P.M., Chaplain ; W. J. HUGHAN (Torquay) ; G. W. BAIN (Sunderland) ; F. J. W. CROWE (Chichester) ; F. HUGHES (Handsworth) ; E. W. HENSMAN (Quorn) ; T. H. DEY (London) ; G. A. NOCK (Hull) ; J. G. BOULTON ; A. FERGUSSON ; W. T. TOPOTT, and H. G. MARRIOTT.

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

Engraved Aprons.

Numerous specimens of Lambskin Aprons, with a design printed upon them from an engraved plate, are in existence. Many are of elaborate design and splendid examples of the engraver's art, others are comparatively roughly executed, and consist simply of a collection or group of the various working-tools, emblems, &c., in general use among the Brotherhood of Masons.

From the great diversity of design, it might almost be inferred, that each Lodge, each town or each district, selected its own particular design, had a plate engraved for its own use, and supplied aprons printed therefrom to its own members.

Among the designs to which names are attached, the best known perhaps are those by Robert Newman, Hixon and Cole, all beautifully engraved, and of which several fine examples are still in existence. These engraved Aprons probably came into general use towards the close of the 18th century, and continued to be worn until the United Grand Lodge of England compelled uniformity in the matter of clothing by its Regulations of 1815, when the Apron as now worn was adopted for the Craft throughout the country.

Although many of these old Aprons still survive, the copper-plates from which they were printed seem to have all disappeared, having probably been melted down as useless, when the designs were prohibited.

One of these plates has, however, recently been accidentally discovered in the little Leicestershire town of Hinckley, and although there is no absolute proof that it belonged to the old "Knights of Malta" Lodge (now No. 50), which last year celebrated its centenary, it in all probability was procured soon after the constitution of that Lodge in 1803, for the purpose of printing Aprons for the Members.

The plate is very little worn, and the design is a poor imitation of the well-known one of Robert Newman. It is of very indifferent execution as compared with the original from which it was copied.

This interesting relic, of which a reduced facsimile is given as a Frontispiece to the present volume of Transactions, is 13 by 12½ inches in size. It was exhibited at the Meeting of the "Lodge of Research" held on January 25th, 1904, a specimen of Robert Newman's Apron being shown at the same time, in order that the Brethren might be able to compare one with the other.

J. T. T.

The Seventeenth (Leicestershire) Regiment of Foot.

In the 1896-97 Transactions of the Lodge of Research, particulars were given of several Lodges of Freemasons which at different times had been held in the Seventeenth (Leicestershire) Regiment of Foot.

By the courtesy of Bro. JOHN ROBINSON, of Belfast, a reproduction and transcript are here given of a very interesting Royal Arch Certificate, issued by a Chapter attached to this Regiment.

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

[TRANSCRIPT.]*

TO ALL OUR MOST EXCELLENT BRETHREN, ROYAL
ARCH SUPER-EXCELLENT MASONS.

FREE and ACCEPTED round the terraqueous Globe, as
true Ancient Masons. We Greet you thrice heartily
with Peace, Prosperity, Health, and Salvation.

HOLY
Royal Arch Chapter
LODGE
No. 921,
On the Registry of
IRELAND.

And God said let there be light, and there was light.
The Light shineth in Darkness: the Darkness com-
prehendeth it not.

These Presents will Certify, That our trusty and
well-beloved Brother *Samuel Coldwell* having been
entered, passed, and raised by us to the Third,
or Sublime, Degree of Ancient Masonry, and dig-
nified with the Honors of an Excellent or Past
Master Mason, was by us conducted, with due
Solemnity, through all the Stages of the Super-
Excellent Degree, and admitted as a Worthy
Member and Participator thereof. That, as a
further Reward for his Zeal, Ingenuity, and Per-
severance, he was by us dubbed a Knight Com-
panion of the Magnanimous Order of the Red

* *Vide* Plate IV.

Cross ; and that finding him to be competently endowed with the Cardinal Virtues Justice, Prudence, Temperance, and Fortitude, we received him as an Honorable Candidate for admission to the *Holy Royal Arch Chapter*. We declare, that in the performance and final accomplishment of the most arduous task enjoined him, he acquitted himself with becoming Zeal and Fortitude, and supported with Skill and Valour the amazing Trials that have given him a Claim of high Merit, and exalted him to the Dignity of a *Royal Arch Mason*. "May those Colors which veil the Throne of Mercy from Vulgar Contemplation illumine the Soul of our Worthy Brother, that he may avoid the rugged Paths of the Human Passions, and finally conduct him to the Presence of the MOST HIGH." With this Prayer we recommend him to the Justice and due Regard of all *ROYAL ARCH SUPER-EXCELLENT MASONS*.

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

John Sarson. *Z.*

E. Poole. *H.*

W. McDonald. *J.*

Nathl. Blencowe.

Scribe.

This Document was issued to a Member of the Royal Arch Chapter, attached to Lodge No. 921, working under the Irish Constitution, and which was held in the 17th (Leicestershire) Regiment of Foot. According to Bro. R. F. GOULD'S "History of Freemasonry" (Vol. III., p. 401), this Lodge was warranted in the year 1802. The Warrant was exchanged in 1824 for No. 258, which was returned in 1847. It was a very common practice in Irish Lodges, and also in English Lodges under the "Antients" Constitution, to hold a Royal Arch Chapter under the Lodge Warrant, and that this was the case in Lodge 921 is quite clear. It is however not allowed now either in England or Ireland.

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

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

J. T. T.

The Order of the Eastern Star.

By CHAS. S. BIXBY, P.M. No. 24—P.H.P. No. 80,
Past Patron, Chapter No. 26, O.E.S.

I have not to give in these few pages the history of a Society whose origin is lost in the dim mists of ages. The Order of the Eastern Star makes no claim that the first Chapter was organised in the Garden of Eden; that Eve was the first Matron and Adam the first Patron. I wish to give a few facts concerning the Order that may remove from the minds of Masons not conversant with its objects and teachings, a prejudice that exists, I think, without sufficient cause. The "Star" does not claim to be a Masonic body in any sense of the word. It is true that it is composed of Masons and those near and dear to them by the strongest ties. It is true that in nearly all the States it meets in Masonic lodge-rooms. The idea in other lands that its votaries claim it to be a Masonic body comes, I believe, from the title "Adoptive Masonry" so often applied to it, which is a heritage from the Androgynous Masonry established in France in 1730, and which the Grand Orient of that country took under its care and protection as the Rite of Adoption in 1774,

setting forth rules and regulations for its government. The word "Adoptive" carries with it the power of government and control, and this is not exercised in the slightest degree, by the Masons of America, over the Eastern Star; neither does the Lodge claim the right to control the Star, or even make any suggestion as to its government or conduct. I wish to deny emphatically that the Star is considered a Masonic body.

Like Masonry its origin is shrouded in mystery. From 1730 down to a few years ago, there have been many degrees originated to be conferred upon ladies; among these I may mention the "Heroine of Jericho," "Masons' Daughters," "Kindred Degree," "Good Samaritan," "Ark and Dove," "Maids of Jerusalem," "Lady of the Cross," and a host of others. While these are analogous to the Eastern Star, I do not wish to discuss them, but merely mention them as containing the germ which Robert Morris expanded into the Eastern Star in 1850. At first he conferred the degrees upon those eligible to them in their own homes and at social gatherings. Local organizations were established called "Constellations." A supreme "Constellation" was established in 1855, but was short-lived. In 1860 the organizations were called "Eastern Star Families," and during the next seven years over one hundred "Families" were organized.

In 1868 Bro. Morris resolved to devote the balance of his life to Masonic research and exploration in the Holy Land, and, as was claimed by Robert Macoy, of New York, turned over to him the prerogatives he had assumed in the Order, and 641 charters were issued to Chapters in various States, besides several in foreign

lands. Nearly all outside the United States were short-lived.

In 1874 the first movement was made towards organizing a Supreme or General Grand Chapter, and in 1876, five of the ten Grand Chapters sent Delegates to Indianapolis, and formed the General Grand Chapter O.E.S. Gradually the remaining Grand Chapters joined the G.G.C., until all but two are now members. As new Grand Chapters were formed, they joined the General Grand Chapter, and now there are nearly forty States represented.

The latest statistics show, that in the States there are 3,900 Chapters with 264,000 members. In Kansas we have 212 Chapters with a total membership of 12,772, over one-third being Brothers.

There are now enough Chapters in Scotland to organize a Grand Chapter, and this will be done this summer. There are Chapters in many of England's colonies, and inquiries have been received regarding the organization of one in New South Wales, and it will not be long before the Order of the Eastern Star will be as universal as Masonry. The fact that it is so extended makes it especially valuable to the ladies, and worthy of the support and confidence of all Masons.

As a rule Chapters of the Eastern Star meet in Masonic Lodge-rooms, this privilege being granted by action of nearly every Grand Lodge in this country. I believe that only two or three Grand Lodges have refused this privilege. The Chapter is not required to pay rent, and in very few instances is there any charge for heat or light.

The regular meetings of the Chapter are held as a rule semi-monthly; some of the Chapters suspend

or "call-off" during the summer months. The hour of meeting is generally 7.30 from October to April, and 8 o'clock from April to October. The usual order of business is followed, the initiation of candidates being left till last. After the close of the Chapter, light refreshments are served, the nature of the repast varying with the seasons; coffee and sandwiches in the winter months, and ice cream and cake during the heated term; musical and literary numbers are also provided for the entertainment of the members.

The fee for initiation is three dollars or about twelve shillings; the annual dues are one dollar or four shillings. Each Chapter pays ten cents per member annually towards the support of the Grand Lodge, and in Kansas an additional ten cents per member towards the support of the "Masonic Home." A person desiring to become a member of the Order presents a petition; the petition being recommended by two members of the Chapter. The petition is read in open Chapter, and referred to a Committee of three, who report in not less than four weeks. A unanimous ballot is required for the election. Members may be suspended when two years in arrear for dues.

The Order of the Eastern Star exists for the purpose of giving practical effect to one of the beneficent purposes of Free Masonry, which is to provide for the welfare of the wives, daughters, mothers, widows, and sisters of Masons, and thus become co-laborer with the great Brotherhood in the service of humanity.

The lessons to be taught a candidate are five in number, viz.: (1) Fidelity to convictions of right and duty; (2) Obedience to the demands of honour and justice in all conditions of life; (3) Fidelity to kindred

and friends ; (4) A trustful faith in the hour of trial, and hope of immortal life ; (5) Heroic endurance of the wrongs of persecution when demanded in defence of truth. To teach these lessons most impressively, it is necessary to have characters who illustrate in their lives the above traits, and where should we go for characters except to that Book upon which Masonry is founded ? And so we take the following :—

The events mentioned in the 11th Chapter of Judges, verses 30 to 40, are taken as a basis for the first point, and Jephtha's daughter, because she freely sacrificed her life to preserve her father's honour, is our first character. As a basis for the second point, we turn to the 1st chapter of Ruth, 16th and 17th verses, for Ruth, poor and lowly though she was, was faithful to the demands of honour and justice, and well deserves to be one of our characters. In the 4th Chapter of Esther, 2nd verse, and 7th chapter verses 2-5, we find the record of events which illustrate in the highest degree our third point, and Esther, noble queen, who was prepared to sacrifice her crown and life to save her people from destruction, is chosen as the one above all others for typifying the lesson to be taught. Coming to the New Testament, we find the example necessary to illustrate our fourth point, and Martha is well chosen to be the one who embodies the characteristics of a trustful faith, and hope of a glorious hereafter.

The second Epistle of John is addressed to the " Elect lady and her children," and tradition shows her to be the one who by her life exemplifies our fifth and last point, having been pre-eminent in charity, and heroic in endurance of the wrongs of persecution. So we take the five characters, Adah, Ruth, Esther, Martha and

Electa as examples of the lessons we desire to teach in the Eastern Star, and consider them the most deserving of being the heroines of our Order.

The badge of the Order is a five-pointed star, the first point being blue, with a sword and veil, and represents Adah. The second is yellow, with a sheaf of barley, representing Ruth. The third is white, and bears a crown and sceptre as emblematical of Esther. The fourth point is green, and has a broken column representing Martha. The fifth and last point is red, with a golden cup representing the charity and hospitality exercised by Electa. In the centre is an altar with an open bible, and around it are the letters of the cabalistic motto.

What has the Order accomplished? It would take much more space than could be given here to answer this question. But I will try to give some idea of the good work done in my State. The Star was the first to agitate the question of a Masonic home in Kansas. When it was first mentioned in one of our Grand Lodges, the Grand Chapter promised substantial aid. When the home was established it was completely furnished by the Star. The 22nd of June is set aside as "Home day" and each Chapter in the State is expected to raise funds for the home. Some do this by giving socials, festivals, or other entertainments. Others make a donation from the general fund. This in addition to the *per capita* mentioned elsewhere, and is set aside for an endowment fund. In every State that has a Masonic home, the Star will be found sustaining it even more zealously than the Brethren. It has brought the ladies out from their homes, and placed them in positions which develop their latent

powers. As all the offices except one may be filled by the ladies—and they avail themselves of this privilege—the government of the Chapter and the conduct of the business depends almost entirely upon them. The Brothers as a rule keep silent, and too often I regret to say are conspicuous by their absence.

But it is when the member, especially the Sister, starts on a journey, that the benefits of being a member of this Order become apparent. The “Star” pin is recognized all over our country, and the wearer of it is as entitled to the protection and assistance of every Mason. Countless instances might be given of timely aid rendered to the Sister in a strange city; not of a financial nature, but those little attentions that every woman needs when travelling alone. She feels free to call upon the Mason, because the fact that she is a member of the Eastern Star, is proof that she is the near relative of a Mason, and as such entitled to help in time of trouble. One instance comes to me now, which was related to me by a Mason in the Fijis, a member of the Lodge of Research, but not a member of the Eastern Star. Two ladies travelling for pleasure, their home being in Boston, Mass., happened to be in the city where he was located. He saw the star pin which was worn by one of the ladies, and by that simple object knew that their male relatives were Masons. He introduced himself, and was able to show them many things not generally shown to tourists.

And now, Brethren, I have tried to give you some idea of the origin, teachings, objects and accomplishments of an Order that ranks second only to Masonry in the estimation of our people. The many degrees previously founded for the female relatives of Free-

masons, have served as a foundation upon which to build the superstructure of dazzling beauty. Long years were taken to establish the foundations and the Order is as substantial as any.

My paper may seem somewhat disconnected at times, but it has been prepared at such moments as could be spared from a life crowded with other duties. If I have succeeded in my efforts to enlighten you, and to remove some mistaken ideas relative to what is sarcastically called "petticoat Masonry," I shall feel fully repaid for the time spent in preparing the foregoing. Should any Brother desire more light in regard to the Order, I shall be most happy to answer any questions sent me.

The Fifty-Ninth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 28th, 1904. The Worshipful Master, Bro. GEORGE NEIGHBOUR (P.M. 523), P.P.S.G.W., presided over a large number of Members and Visitors.

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

- 295. Bro. HENRY B. WILSON, P.M. 289 Leeds ; Prov. Assistant Librarian, West Yorks.
- 296. Bro. J. A. CONNOR, 834 (S.C.) Rangoon.
- 297. Bro. J. HENDERSON, I (S.C.) Edinburgh.
- 298. Bro. GEORGE McLEOD McLEAN, P.M. 63, 138 and 226 (I.C.) ; 279 Leicester.
- 299. Bro. Rev. WALTER KELLY FIRMINER, M.A., F.R.G.S., P.M. 229 Calcutta ; P.D.G. Chap. Bengal.
- 300. Bro. OSBORN HAMBROOK BATE, P.M. 1824 East London ; P.D.G.W. South Africa (E.D.) ; P.P.G.M. South Africa (N.C.).
- 301. Bro. WALTER NEWMAN BANCROFT, Stwd. 731 Derby.
- 302. Bro. THOMAS JORDAN, I.P.M. 1085 Derby.

The WORSHIPFUL MASTER briefly introduced W. Bro. W. B. HEXTALL of London, who read the following Paper. (*Note.—The Paper was read under the name "The Third Degree, in Legend and History," but the title was changed on publication.*)

The Hiramic Legend
and
The Ashmolean Theory.

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

SYNOPSIS :—Speculations on Masonry by Anderson and others. Origins to which the Hiramic Legend is ascribed. The Ashmolean theory. The Third Degree a modern institution. Inigo Jones. Sir Robert Murray. Elias Ashmole, his personal history and associations. The disappearance of Masonic Records. Inferences from the formula of the Degree. The trend of the Legend. Habits of thought in the 17th century. The Stuart family and the Craft. A Masonic tradition of the Midlands. The decline of Masonry before the Revival. The destruction of documents in 1720. Objections to the Ashmolean theory. Observations and conclusion.

If Freemasonry could be regarded as an exact science, or if its course even in comparatively recent days were capable of being traced with certainty, there would be very little pretext for the somewhat speculative Paper I to-night submit to you. But when we find in respect to the very source and origin of the Craft, not only as it has been known in England for more than two hundred years, but touching its existence in almost

pre-historic ages, that authors to whom we look for information have so widely differed, apology can hardly be needed for attempts undertaken in a right spirit to follow up any apparent clues, even though the result be but to add one more to the multitudinous "guesses at truth" with which Masonic literature is already liberally provided. That Anderson considers ancient Freemasonry to have been exclusively an operative institution, and treats it as such throughout his History which is prefixed to the Constitutions of 1723; that Stephen Jones, the friend and pupil of Preston, insists that the institution is wholly speculative; and that Preston himself considers Masonry as a science arising from the union of both, are prominent instances of how little there is of agreement amongst our earlier writers, even as to the very elements from which Masonic history should be evolved. Small wonder then, that when we approach questions more of detail, though pertaining to comparatively modern times, the mists of uncertainty which obscured the earlier stages of our history should surround us still; though I am bold enough to believe that some progress may be made in the direction where for a little way I will invite you to travel with me.

Perhaps as much attention has been given to the subject of the "Degrees" as to any special phase of Craft Masonry; certainly from a time which we may place about mid-way between the Revival of 1717 and the Union of 1813, when notice seems to have been first directed to the essential and obvious distinctions between the subject matter and the formulæ of the first and second degrees and those of the third. That these should have attracted the observation of intelligent brethren is only what might be expected, and thence-

forward we find some learning and more speculation directed to our subject of to-night, upon which the differences between the writers who have dealt with it are marked and singular.

To enumerate some of the conjectured origins and applications of the Legend which is given in the third degree ; it has been attributed to :—

1. The real and actual death of Hiram Abif. (Oliver's "Discrepancies of Freemasonry," p. 90.)
2. The Egyptian Legend of Osiris, figuring the kindred conditions of sleep and death. (Ibid.)
3. A purely astronomical allegory of the sun sinking into winter darkness at the autumnal equinox, and emerging into summer light at the vernal equinox. (Ibid.)
4. The expulsion of Adam from Paradise, and his re-admission after repentance. (Oliver's "Freemasons' Treasury," p. 295.)
5. The death of Abel at the hands of Cain ; supporting this by the circumstance, that in one of the foreign Elu degrees, the name of the principal offender was stated to be Cain. (Ibid, p. 296.)
6. The entry of Noah into the Ark, coupled with an astronomical reference to the sun setting at night. ("Freemasons' Magazine," Vol. IV. (1858), p. 264.)
7. The mourning of Joseph for his father Jacob. (Oliver's "Historical Landmarks of Freemasonry," Vol. I., p. 455*n*.)
8. An astronomical problem, showing the state of the heavens at the time the foundation-stone of the Temple of Solomon was laid. ("Notes on the Mysteries of Antiquity," by John Yarker, 1872, p. 114*n*.)

9. The addition of the legend after the Christian era, when Hiram Abif was intended to be a type of the death and resurrection of Christ. (Oliver's "Discrepancies of Freemasonry," p. 90.)
10. The persecution of the Templars, the trial of the Knights, and the execution of the Grand Master early in the 14th century. (De Quincey's "Essay on the Rosicrucians and Freemasons.")
11. A political and historical reference to the violent death of King Charles I. (Oliver's "Discrepancies of Freemasonry," p. 90.)
12. Its invention by Oliver Cromwell; again citing the foreign Elu degrees, in one of which a conspirator's name was given "Romvel," said to be a corruption of the name Cromwell. (Oliver's "Freemason's Treasury.")
13. Its inclusion in a general application of the three Degrees to the three stages of human life, youth, manhood, and old age. (Oliver's "Historical Landmarks," Vol. I., p. 385*n*.)
14. The entirely spiritual application given by Hutchinson in his "Spirit of Masonry" (1775), where he says—"The Master Mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation"; or to adopt the phrase of a more modern writer, "it indicated a moral death by sin and repentance by grace, and spiritually shadowed forth the doctrines of the resurrection of the body and the immortality of the soul." ("Legend of the Master Mason's Degree," by Thos. Pryer, F.S.A., in *Freemason's Quarterly Review*, 1850.)

It is with no disrespect to those who have subscribed to other views, that I would ask your attention to one of the above theories in particular, viz. : that having political reference to the death of King Charles I., generally known as the Ashmolean theory, because of the usual corollary, that it was invented by, or originated with, Elias Ashmole. And I trust that by linking up some of the occurrences of that period, and bringing upon the stage some of the actors who took part in them, we may at least attempt to focus the subject by the aid of lights, some of which, in their present application, may be new.

As to the number of Degrees which were known to the Craft previously to the Revival of 1717, there have been many controversies and much difference of opinion. This, however, has little to do with our present subject, and all I ask you to assume as a starting-point, is, that the Legend of Hiram Abif was known to members of the Craft for many years before the above date, and had been established as a portion of the Masonic ritual. It is true that Dr. Oliver, who had in his "Historical Landmarks" (1846), Vol. II., p. 169, implied that the Legend of the Third Degree existed, if not from the earliest times, certainly from the completion of King Solomon's Temple, in his "Freemasons' Treasury" (1863), p. 288, writes thus of the Revival of 1717,—“the name of the individual who attached the aphanism of Hiram Abif to Freemasonry has never been clearly ascertained, although it may fairly be presumed that Bros. Desaguliers and Anderson were prominent parties to it . . . and these two Brothers were publicly accused of manufacturing the degree, which they never denied.” I am not disposed

to join either in the indiscriminate praise with which Dr. Oliver's writings were at one time hailed, or in—as it seems to me—the undeserved obloquy which it is rather the fashion to cast upon them in these later days; where that author treats of matters with which he was acquainted personally, or by the oral tradition of his time, much assistance may be gained from him.

Before the period with which I propose to deal, a Fellow-craft was eligible as Warden or Master, and the Second Degree qualified a noble Brother for the Grand Mastership of England. Fellow-crafts and even Apprentices were members of Grand Lodge, the appellation "Master Mason" having to be earned by the actual Mastership of a Lodge, and the attainment of what was known as "The Master's part," consisting of seven questions with very brief replies, which constituted the Third Lecture as it then was, being strictly confined to a Master in the Chair. I am not now concerned as to how far existing degrees were operative or speculative; it is more important to notice that no formal minute can be found of the Third Degree being worked earlier than 1724,* and that the first mention of the degree in the Constitutions occurs in those of 1723, where the word "Master" is used apparently in a sense different from that of Master of a Lodge.† It is somewhat curious that, both in the General Regulations of Grand Master Payne, which were approved in 1721 and published with Anderson's Constitutions in 1723, and also in Preston's "Remarks upon the Third Lecture," ‡

* Bro. W. J. Hughan in *The Freemason* of Feb. 11, 1882. *Vide* also Gould's "Concise History of Freemasonry," 1903, pp. 304-324.

† Bro. W. J. Hughan in *The Freemason* of Feb. 11th, 1882.

‡ "Illustrations of Masonry," Bk. II., Sec. V.

the word "Chapter" is used as synonymous with "Lodge." The word "skirrit," too, appears in none of the older English Dictionaries in the sense in which Freemasons regard it, and this points to a modern use of that term.

I proceed, not without some anticipation of criticism, to the mention of Inigo Jones. In these days, when it appears almost a labour of love to shatter old and time-honoured traditions, and it is impressed upon us that no convincing proof exists that either Inigo Jones or Sir Christopher Wren was a Freemason at all, it may be needful to make all due reservations, but for our present purpose I propose to take Masonic history in modern times pretty much as I find it, for I would be as little of an iconoclast as I can.

Inigo Jones,* born in 1573, thirty years before James I. came to the throne of England, was appointed Surveyor or Master of Works to Prince Henry, then heir to the Crown, in 1616; later on Surveyor of Public Works and a Commissioner for repairing St. Paul's Cathedral; and until his death in 1652 was a firm adherent of the Stuart family. In January 1642 he followed his master King Charles I., when the latter left London after the Grand Remonstrance and the attempted arrest of the five Members, and he died ten years later, ruined in estate through his devotion to a fallen cause: the survivor by five years of Nicholas Stone, an English statuary of note, said to have been Warden under Inigo Jones, and to have written one of the old documents to the destruction of which I

* *Vale* Plate V. This portrait by W. Hollar is from "The Most Notable Antiquity of Great Britain, vulgarly called Stone-Heng, on Salisbury Plain," dated 1655.

shall have to allude. Stone had been Master Mason and Architect at Windsor under Charles I., to whom he continued faithful. That a reputed Grand Master of our Craft, and his Warden, should be loyal to their patrons and friends can be no marvel, but some further significance may attach to the combination in the person of Inigo Jones of the headship of the Freemasons and steadfast fidelity to the Crown at that particular period.

It should not be forgotten, that in the troubles which preceded the actual Civil War, occurred the earliest recorded instance of the initiation of a non-operative Mason upon English soil. On May 20th, 1641, during the Scottish occupation of Newcastle-on-Tyne, Robert Murray (or Moray), Quarter Master General to the army of Scotland, was admitted a member of the Lodge of St. Mary's Chapel, Edinburgh, by certain members of that Lodge, who thus acted without warrant or authority, the ceremony at Newcastle being afterwards reported to and ratified by the Lodge, as appears by its minutes.* As one of the officiating members was John Mylne, Master Mason to Charles I., who had been made a Fellow-craft in 1633, there is here another indication of royalist tendencies, whilst it is matter of history that Robert Murray was knighted by King Charles in 1643, was a secret envoy in negotiations between France and Scotland in the King's interest in 1645, and was throughout in the confidence of Charles and much in attendance upon him, until the King was surrendered by the Scots to the Parliament in January, 1647, when Murray went abroad, returning after the Restoration,

* *Vide* Gould's "History of Freemasonry," Vol. I., p. 409. Strachan's "Northumbrian Masonry," p. 41.

when he became known as a founder of the Royal Society, and one of its earliest Presidents, dying in 1673. Eccleston's "Introduction to English Antiquities," (1847) says, that it was through Murray, then a private Secretary to Charles II., that the especial favour of the King was obtained for the Royal Society, whose charter was bestowed in 1662. Murray is described by Anthony à Wood, the antiquary and biographer, as "a most renowned chymist, and a great patron of the Rosic-Crucians."

The words I have last read apply in equal degree to one who must loom very largely in Masonic history, if to him the legend which is attached to the Third Degree, as we know it, is to be attributed, and who is, in any case, an interesting figure, from the well-known passages which have come down to us in his Diary, I mean Elias Ashmole. The material portions of these passages I will read.

"1646. Oct. 16th, 4-30 P.M.—I was made a Free Mason at Warrington, Lancashire, with Coll. Henry Mainwaring of Karincham in Cheshire. The names of those that were then of the Lodge (were) Mr. Rich Penket, Warden, etc., etc."

And nearly thirty-six years later,

"March, 1682.

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

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

(Six gentlemen whom he names.)

"I was the Senior Fellow among them (it being 35 years since I was admitted)."

Born at Lichfield in 1617, Elias Ashmole in his life of seventy-five years, played many parts, and knew and had dealings with many men of note. The early part of his career was passed at a time when the old searchings after the philosopher's stone, and the beliefs in alchemy and astrology, though gradually losing hold, had appreciable influence with men of reputed science, and certainly of great intelligence and learning : indeed, the years in which Ashmole lived saw the transition from the speculations of the alchemist to the scientific data of the natural philosopher. It has been said, that Ashmole was almost the last man in England who publicly claimed to be a Rosicrucian, then an object of popular disfavour ; and it is certain that, throughout his life, he was attracted by the companionship of those in whose pursuits and pretensions mysticism played a prominent part.

His military career was short, and spent in the service of King Charles ; he is known to have been so employed at Oxford and Worcester, and on the surrender of the latter city to the Parliament in 1646 he retired into Cheshire, just outside which County, at Warrington, his initiation took place in October, 1646, he being then on the eve of departure for London, where we find him later in the same month, and where he soon began to associate with men of standing and position, as well as of mere notoriety, as appears from the references to his name in the Diaries of Samuel Pepys and John Evelyn. Amongst these passages in Pepy's Diary are the following :—

“ 1660, Oct. 24.—To Mr. Lilly's, with Mr. Spong, there being a clubb tonight amongst his friends. Among

the rest, Esquire Ashmole, who I found was a very ingenious gentleman. With him we two sang afterwards in Mr. Lilly's study."

"1661, May 23.—To my Lord Mayor's At table I had very good discourse with Mr. Ashmole, where he did assure me that frogs and many insects do often fall from the sky, ready formed."

In the Diary of John Evelyn, Ashmole is incidentally mentioned as cataloguing the Tradescant collections at Lambeth in 1657-8, and contemplating the gift which he afterwards made of these to the University of Oxford: and nearly twenty years later Evelyn writes of him:—

"1677, July 23. Went to see Mr. Elias Ashmole's library and curiosities at Lambeth. He has divers manuscripts, but most of them astrological, to which study he is addicted: tho' I believe not learned, but very industrious, as his History of the Order of the Garter proves."

Both Pepys and Evelyn were on terms of friendship with Sir Robert Murray, whom Evelyn styles "that excellent person and philosopher," and at whose death in 1673 he writes, "my deare and excellent friend, that good man and accomplish'd gentleman, Sir Robert Murray, Secretary of Scotland. He was buried by order of his Majesty in Westminster Abbey."

I may not linger with these Diarists, but we learn from them that Ashmole shared their acquaintance with Sir Robert Boyle, Sir Thomas Browne of Norwich, the author of "Religio Medici," Flamstead the Astronomer, and William Lilly the Astrologer; whilst in

“The Compleat Angler” Isaak Walton alludes to Ashmole as “my friend.” To Sir Thomas Browne I must refer again, but of William Lilly I will say something here.

Born at Diseworth, Leicestershire, in 1602, and educated at the Grammar School of Ashby de la Zouch, where good Arthur Hildersham was then the Vicar, Lilly practised in London as an astrologer and diviner, and was on intimate terms with Ashmole, who became his patron, and in 1670 procured for him a license to practise surgery at Hersham, Surrey, where he died in 1681, Ashmole erecting a monument to him, and purchasing his books and manuscripts. From passages in Lilly’s “History of his Life and Times,” which he dedicated to Ashmole, it would appear that the latter’s astrological acquirements were sufficiently advanced to enable him to lay schemes for natiuities in 1647,* so that Ashmole must have been conversant with occult studies at the time of his being made a Freemason in 1646; and in his own Diary Ashmole records that in 1653 Backhouse, almost the last of the Alchemists, imparted to him “the true matter of the philosopher’s stone,” which he had bequeathed to him as a legacy. We know also from his Diary, that Ashmole frequently attended the annual “Astrologer’s Feast,” at which he served the office of Steward.

At the Restoration, Ashmole was appointed Windsor Herald, and later on declined the highest armorial office of Garter King at Arms, though his influence procured it for his father-in-law, Sir William Dugdale. He died in 1692, aged 75, having fifteen years before pre-

* Edition of 1822, pp. 131 and 137.

sented his collections to the University of Oxford. A recent writer upon him, Dr. Richard Garnett, in "The Dictionary of National Biography," says,* "Ashmole was no ordinary man; his industry was most exemplary; he was disinterestedly attached to the pursuit of knowledge, and his antiquarian researches, at all events, were guided by great good sense. His addiction to astrology was no mark of weakness of judgment in that age; he can hardly have been more attached to it than Dryden or Shaftesbury, but he had more leisure for the pursuit. Alchemy he seems to have quietly dropped."

Ashmole is said to have projected a history of Freemasonry, and it appears from Preston's "Illustrations," that Dr. Knipe of Christ Church College, Oxford, had seen the collection which he had made for that purpose. We can only surmise how far these might have elucidated questions which engage us at this moment, and regret that we are deprived of the advantage they would have afforded. Much uncertainty attends the fate of these manuscripts: there is nothing to show that they were lost in a fire which destroyed Ashmole's medals and many of his printed books in 1679; and one suggestion that has been made is that their total disappearance may well be connected with the incident of 1720, when we are told that several valuable manuscripts concerning the Lodges, regulations, charges, secrets and usages of Masons (particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones) were too hastily burned by some scrupulous Brothers. It may not be very important, but the passage regarding

* Vol. II. (1885). p. 174.

this in Preston's "Illustrations of Masonry" (Book IV., Sec. VI.) has been somewhat altered in its wording since the earlier editions. In any case, the destruction followed a request by the Grand Master that any old writings or records concerning the fraternity, to show the usages of ancient times, should be brought to the Grand Lodge. In this connection it is also much to be regretted, that the mass of materials known to have been collected by Bro. William Preston, when Deputy Grand Secretary, should never have become available for our historical purposes : the supposition is that they were withheld in consequence of Noorthouck's edition of the Constitutions superseding the history for which Preston's preparations had been made, and that, indeed, this was one real, though indirect, cause which led up to the dispute between Grand Lodge and the Lodge of Antiquity, which occurred in 1779 and lasted for eleven years. Enquiry after Preston's vanished material, made in 1866,* produced no result, but it is fairly clear that Preston became possessed of a good deal of matter, which has never been included in his well-known "Illustrations of Masonry." Of the destruction of documents in 1720 I have more to say later on.

I will now ask you to notice, how far the form and character of the Hiramic Legend of the Third Degree coincide with the thrilling events which happened between the years 1645 and 1649, covering the date of Ashmole's admission into the Craft, and whether indications can be perceived of tendencies to identify the death of King Charles I., and the restoration of his son

* "The Masonic Press," 1866, p. 174.

to the throne, with a descent into the grave and subsequent revivification.

In January 1642 the King quitted London ; in August he set up the royal standard at Nottingham ; the indecisive battle at Edge Hill had been followed by other engagements, which preceded the crushing defeat at Naseby in June 1645 ; and in May 1646 the King placed himself under the protection of the Scots. October 1646, when Ashmole was initiated at Warrington, witnessed almost the darkest moments of the royal cause : not many days after, Fairfax, having reduced all the King's garrisons, entered London in triumph ; and until Charles met his death at Whitehall on January 30th, 1649, the gloom remained unbroken. From the passage in Ashmole's Diary, we know that his fellow-initiate was Colonel Henry Mainwaring, a Cheshire Royalist, whose sister Ashmole afterwards married. Cheshire was strongly royalist in its sympathies, and a few months earlier the battle of Rowton Heath, at which the King was defeated, had been fought within its borders. Modern writers regard the Warrington Lodge as being at that time in great part, if not wholly, a speculative body. If the Legend in fact had its origin at the period of which I speak, it would probably take its rise soon after the execution of the King ; and it is difficult to conceive a more forcible or appropriate allegory than is afforded in the formula and ritual which we know.

The language of symbolism has at all times been pre-eminently utilised for purposes of concealment, and in every age, in the ancient religious mysteries of all countries, an inclination is found to utilise death and a revivification, as symbols by which to appeal to

the popular imagination, and inculcate impressive and abiding lessons. Numbers of such instances are collected in a curious old book "The Resurrection of the Body asserted; from the traditions of the Heathen, the ancient Jews, and the Primitive Church," by the Rev. Humphrey Hody (1694), where the author ranges from the Pythagoreans and Platonists to the Chinese and natives of New Guinea, for his examples. We find, too, in many lands legends of a King or warrior laid to sleep, yet to rise again; such as that of our British King Arthur, of whom Tennyson writes, in his "Idylls of the King,"

"He passes to be King among the dead,
And after healing of his grievous wound
He comes again."

And in the ancient Druidical initiations a scenic death and revival is said to have been included, and to be referred to in the poems of the Welsh Bard Taliesin.* So that the adherents of the royal cause, searching for an object-lesson which should be at once plain and clear to those regarding it from a communicated point of view, and calculated to remind them in the strongest manner possible of the murder of their King, and of events to be striven for in the future, might well adopt a symbolism by no means unfamiliar to educated men, and capable of being enforced by the media both of sight and sound. And it may be that some echo of the sound is perceptible, in the words of the official form of Prayer to be used yearly upon the 30th of January, being the day of the Martyrdom of the Blessed

* "Historical Landmarks," Vol. II., p. 1637.

King Charles the First, which had its place as one of the "State Services" in the Common Prayer Book from 1662 to 1859; "though . . . thou didst suffer King Charles the First as this day to fall into the hands of violent and bloodthirsty men, and barbarously to be murdered by them, yet . . . did'st miraculously preserve the undoubted heir of his Crowns, . . . and did'st bring him back . . . to sit upon the throne of his Father." It will not be forgotten, too, that to each of the Stuart monarchs was attributed the power to cure the King's evil by "touching," for which a special form of service was provided; and that this practice of "touching" continued until the reign of Queen Anne, almost the last occasion of its exercise by her being, in 1712, upon a child of two and a half years who afterwards became known as Dr. Samuel Johnson; and though this topic may seem some way from our subject, it serves to emphasise the more than ordinary veneration that was accorded to the sovereigns of that dynasty, and the unspeakable abhorrence with which the violent death of the first Charles was widely viewed.

One important feature of such a ritual as that we are considering, would be the facility with which its real signification might be concealed from a spectator when desirable, and only a colourless or abstruse meaning given to it; and as bearing upon this we may remember that it was the recognised habit for authors and others in that age to employ intentional and studied obscurities of meaning, which often amounted to duplicity, either positive or by implication, and that this frequently extended to actions as well as words. It may not be surprising to find Lilly, the astrologer,

of whom I have before spoken, writing in his Diary,* "I engaged body and soul in the cause of Parliament, but still with much affection to his Majesty's person and unto monarchy, which I have ever loved and approved beyond any government whatever;" but it seems strange indeed to us at the present day, that Sir Thomas Browne—of whom Thomas Carlyle's recorded opinion is, "He must have been a good man"†—should write in his "Religio Medici," "I have one common or authentic philosophy I learned in the schools, whereby I discourse and satisfy the reason of other men; another more reserved, and drawn from experience, whereby I content my own"; or, as one of his Editors‡ paraphrases it, "He had, like some ancient philosophers, an exoteric and esoteric doctrine; one opinion for the public and the other for himself." And the more fully we can realise methods that were in vogue and approved at the period, the better will be our chance of correctly appreciating the data with which we have to deal, and of drawing inferences, which not only will be far from violating probability, but may enable us to approach more nearly to actual truth, than perhaps we have accustomed ourselves to think.

Another element not by any means to be overlooked, is the personal connection of the royal Stuart family with, and the predilection of its members for, Freemasonry. Whether either James I. or Charles I. was himself a member of the Craft appears greatly uncertain. Anderson's "History and Constitutions" of 1723, and

* Edition of 1822, p. 107.

† Diary, Dec. 3, 1826.

‡ J. A. St. John, edition of 1838.

the Master's and Warden's Songs printed at the end of that book, include both monarchs in the Craft, and, with somewhat less of confidence, Charles II. ; but the Dublin edition of 1730 is silent as to the first and second Charles. I have found some reference to the question in "Notes and Queries," for 1869,* where a Masonic Correspondent affirms, that King James I., whilst residing at Stirling, had patronised a Lodge which met there in the old abbey. It is traditionally said in Scotland, that James granted the office of warden in 1590, whilst he was yet King James VI. of Scotland : and that he was personally inclined to the occult studies then prevalent appears by his authorship of the well-known book on Demonology. The same contributor to "Notes and Queries" further states,† that he had been informed by a brother Freemason, whom he names, and who was then living, that the latter had himself seen letters written by King Charles I. on the subject of Freemasonry. Preston and Dr. Oliver both assert that Charles II. was of the Craft ; Preston stating that he was received into the Order during his exile, whilst Oliver in his "Historical Landmarks" ‡ says, that in a foreign degree the question was asked "What does Jackson signify ?"—the true meaning of Jackson being "Jack's Son or Jacque's Son," the son of the exiled King : and it elsewhere appears, that in a continental ritual known as the Hiram Legend, Maitre Jacques, a colleague of Hiram's, was assassinated by five blows from a dagger, placed in a tomb, and covered with a bier.

* Fourth Series, IV., p. 136.

† Fourth Series, IV., p. 137.

‡ Vol. II., p. 29.

Personally, all I am probably justified in saying is, that such indications as can be found, point to the circumstance that Freemasonry was known to, and was not regarded unfavourably by, the Stuart Kings ; and that it is not improbable some association between the King and the Craft existed even then. The statement has been made, in apparently positive terms, that to the initiation in the Craft of General Monk, his conversion to the royal cause, and the active part he took in the Restoration of Charles II., are to be attributed ; * but this I give simply as I find it. If such could be proved, it would be an important addition to our subject.

The descendants of the reigning Stuarts were certainly well-disposed to the Craft, and in the interests of the Old Pretender, the Chevalier Ramsey laboured to foster and multiply degrees in France, where it is said that the so-called higher degrees were at one time known as "Stuart Masonry." The Young Pretender, Charles Edward Stuart, is stated to have been elected Grand Master of the Scottish Order of the Temple early in 1745, and to have granted a Charter in that year to a French Chapter of Rosicrucian Freemasons at Arras. What will be more locally interesting to us is an assertion which appeared in "Notes and Queries" some thirty-five years ago, from the pen of a non-Masonic antiquarian of repute, Mr. John Sleight, author of "The History of Leek," etc., that, "the original warrant of the Derbyshire Lodge of Ancient Freemasons, whose headquarters are at Longnor, was signed by Charles Edward as Grand Master, when at Derby in December 1745, but was exchanged for an English warrant at

* "Freemason's Quarterly Magazine." 1853. p. 651.

the Union in 1813." * This information had been given to Mr. Sleigh many years before by an old member of the Lodge, whose personal recollection went back before the Union, so that the tradition may be taken to have had a genuine existence ; and in the " Freemasons' Magazine " for 1859, † I find the Longnor Lodge referred to in precise terms as dating from 1752. Our Masonic records only suffice to show that a Lodge called " The Derbyshire Lodge " was constituted at Buxton in 1810 (taking its number, 165, from an Atholl Lodge in London, which had surrendered its warrant so long before as 1776), and was removed to Longnor, in the adjoining province of Staffordshire, in 1842, remaining there until it was erased from the roll, in default of returns, in 1866. ‡ It is matter of history that the Young Pretender, in the course of his southward march to Derby in 1745, as well as on his retreat thence to the north, moved with his army through part of Staffordshire ; and in view of his anxiety to attach followers to his cause in a more or less hostile country, this tradition may not be wholly without foundation : the more so, when taken in conjunction with the passages in Plot's " History of Staffordshire," as to the prevalence of Freemasonry amongst the Staffordshire moorlands, in the neighbourhood of which Longnor is situated.

I have said that King Charles II. had been admitted into the Craft whilst an exile on the Continent, and after the Restoration we find Ashmole held in much honour at Court, and given offices and emoluments

* Fourth Series, III., 533, and IV., 66.

† Vol. VI., 1859, p. 1017.

‡ Lane's " Masonic Records " ; Gould's " Atholl Lodges."

which seem more than adequate, if only his literary labours were the subject of reward. But if the part he took in Freemasonry had been in truth directed to the placing of Charles upon the throne, then his advancement may be very naturally and easily accounted for. Anderson says that Charles II. neglected the Craft after his restoration, whilst Preston asserts that Masonry began to revive under his patronage; and here again our professed historians differ. We may, however, infer that between the death of Charles I. in 1649 and the Restoration in 1660, Masonry in England would be carried on as secretly as possible, and we know that the exiled heir to the crown was in constant communication with his partisans in this country: the question is, whether Freemasonry was not at that period so reconstructed, as to admit a new class of members into the operative degrees, and the Legend of Hiram Abif introduced into it, so as to furnish an easy application to the crisis and the times. It will not have escaped your observation, that the Third Degree neither proposes nor suggests any object of pursuit, at all related to those of the operative fraternity, to whose degrees it has become a continuation merely, and not a sequence.

Our historians agree in asserting, but make little or no attempt to account for, the decline in Freemasonry which preceded the revival of 1717. What I venture to suggest as extremely probable is this,—the Lodges which, in the reign of James I. and the early years of that of Charles I., were really schools of instruction for operative Masons, had in the years which followed become permeated with political meanings and designs, though these were probably still concealed from many of the members. The inevitable consequence of the

Civil War had been to dislocate the ordinary trade and industries of the country, and cause the operative Masons to decrease in number as a result of the prevailing depression ; whilst, on the other hand, the object of the new school of speculative Freemasons had been attained by the restoration of Charles II. Their warfare was accomplished, and as the old mystic Royalists died away, their places in the Craft were left unfilled, because the aims and purposes for which they worked had been effected : though the ritual which had come into existence still remained, the spirit which promulgated it had by now ceased to animate it, and this would become more and more apparent as the years rolled by after the Restoration, and the eighteenth century began to dawn.

Elias Ashmole died in 1692, only twenty-five years before the Revival of 1717. He was a contemporary and friend of Sir Christopher Wren, who himself lived till 1723. Shortly before Ashmole's death had been published Robert Plot's "History of Staffordshire," containing the passages to which I have referred, described in Gould's "History of Freemasonry" * as "the fullest picture of Freemasonry which preceded the era of Grand Lodges which has come down to us in contemporary writings." It would be interesting if we could learn the reason of the apparent contempt with which Plot writes of the Craft. At that time, any design for assisting the Stuarts was at any rate in abeyance, for James II. was on the throne, and, even if the Revolution of 1688 could be foreseen, no change from a Stuart dynasty was necessarily involved. Ash-

* Vol. II., p. 166.

mole was the friend and patron of Dr. Plot, whilst both Ashmole and Sir Christopher Wren were subscribers to his book ; and though something may be set down to the rather indifferent personal character given to Plot by contemporary writers, it may be possible that the tone he adopted had the approval, or acquiescence, of Ashmole, as a part of the policy which had its effect in the general decline of Masonry in England after the Restoration. If less silence had been kept regarding the persons who were members of the Craft in its early speculative days, our task would be easier : as it is, we can only surmise how many of Ashmole's known personal friends may have been Freemasons. Of their considerable number, with the exception of Sir Robert Murray, tradition points only to Wren, almost the only one of Ashmole's associates who survived more than a year or two into the eighteenth century.

Into any supposed connection between Francis Lord Bacon and the Rosicrucians, and through them with the Freemasons, I do not enter : not only, however, has this been claimed, but similarities between passages in the writings of Bacon and some found in Ashmole's technical works, have been pointed out, both in the matter itself and in the methods of publication and typography.*

If papers written by Ashmole upon Freemasonry were in existence at the Revival, they may be supposed to have been equally accessible with the old document written by Nicholas Stone, said to have been one of those which were then destroyed, and in equal danger of a like fate. Stone had died in 1647, the year after

* "Francis Bacon and his Secret Society," 1891, p. 338.

Ashmole's admission into the Craft, having been all his life a staunch Royalist, and it would be likely enough that writings by him should come into the hands of a Brother who was distinguished by a mind addicted to enquiry, if somewhat also to credulity. Be that as it may, very great mystery surrounds the burning of Masonic papers and records in 1720, both as to the nature of the documents and the reasons for their destruction. I have before said that in one passage in Preston's "Illustrations" referring to this subject, alteration has been made. In the same work occurs this foot-note * :—"Many of the fraternity's records of this and the preceding reigns were lost at the Revolution : and not a few were too hastily burnt in our own times by some scrupulous brothers, *from a fear of making discoveries prejudicial to the interests of Masonry.*" This passage appears in the earliest editions of Preston, and should be read in conjunction with statements which exist by contemporary writers, that the burning took place in order that the papers "might not {fall into strange hands," and which seem open to an interpretation that the destruction took place *after* the papers had been given up to the then newly constituted Grand Lodge. In the face of such varied readings, one may be permitted to surmise, that some of these papers contained much that would throw light upon the secret political history of the period from the commencement of the Civil War to the Restoration, as well as of the years preceding the attempt by the first Pretender in 1715, which had called down stern vengeance on the heads of its abettors, and the commotion incident to

* Book IV., Sec. V.

which could not wholly have subsided when the burning of 1720 took place. Where, or by whom, this regrettable act was done is left untold, except in the most vague and contradictory way, but that it was intentional and deliberate is certain; and if aid had indeed been afforded to the Pretender by prominent Freemasons, there would be the strongest reasons for effectually removing sources of future danger: whilst it is not difficult to comprehend that although, for the immediate purpose, the earlier documents might with safety have been permitted to survive, yet that to make a clean sweep of all might be thought the safer way, thus wiping out the entire political history with which the Craft had become connected, and leaving free the hands and imaginations of its future historians.

I am far from wishing even to appear dogmatic, but it seems difficult to understand, on what other adequate grounds this burning of documents should have occurred at all; and when we have already seen that individuals intimately connected with the Revival, were openly accused of themselves "manufacturing" the Third Degree and its Legend, and to this gave no denial, it may be well within the range of possibility that they, or some of their associates, were at least consenting parties to an act of destruction which, from their point of view, would be justified and even laudable. The vista which such a speculation opens before us presents obvious attractions, and I am at least entitled to hope that, at some future day, it may be thought worthy of systematic study and exploration.

Recognising, as I do, that views I have placed before you must of necessity be largely problematical, it is but right I should mention some objections made to

them by Thomas de Quincey in his well-known "Inquiry into the Origin of the Rosicrucians and Freemasons."* First, he contends that history says nothing of the participation by the Freemasons in the Civil War troubles, though other political parties are fully accounted for in that respect; and further, that it is incredible that Cromwell would not have dealt severely with the Craft, unless he had been convinced that its existence was harmless: and he questions whether the inclination of Masons to the Royalist cause was so general as has been supposed. Secondly, he says that internal evidence is against the application of the Third Degree Legend to the death of Charles I., for if it had been so, the inclusion in the ritual of a Master risen again, living and triumphant, would have had no application in the years preceding the Restoration. And he observes that the perhaps later addition of the restored Master to the myth of the slain Master, raises the difficulty that then the slain and restored Masters would not be one and the same, as in the Legend; at the same time admitting that in the case of an hereditary sovereign, and in the succession of a son to his father in the kingly office, there would be pathos, as well as constitutional accuracy, in the symbolism. Thirdly, he objects that, after the Restoration, to continue such a political application would be useless, and that it should then have ceased. Fourthly, he refers the application of the words "Sons of the Widow" to Solomon's Temple, and not to Henrietta Maria, the widow of Charles I. And finally, he says, "the lost word" must be an absurdity, because Charles II. was

* First published in "The London Magazine" in 1824.

never in fact lost, but could always have been found and produced, the object being, not to discover him, but to place him upon the throne.

Much of this criticism I have endeavoured to deal with by anticipation. As regards the last two objections, "Sons of the Widow" and "the lost word," I am not greatly oppressed, because a contention that the Legend as a whole was invented by reason of, or applied to, specific historical events, by no means necessitates the appropriation of a particular significance to every detail of the formula, or the undue straining of matters with the object of effecting a complete and satisfactory sequence, when such is nowhere to be found in the other and older portions of our ritual.

I am tempted to quote from Professor Robison's "Proofs of a Conspiracy against all Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati and Reading Societies," * the following passages relating to Masonic Lodges—"It is not improbable that the covert of secrecy in those assemblies had made them coveted by the Royalists as occasions of meeting. Nay, the Ritual of the Master's Degree seems to have been formed, or perhaps twisted from its original institutions, so as to give an opportunity of sounding the political principles of the candidate, and of the whole of the Brethren present. For it bears so easy an adaptation to the death of the King, to the overturning of the venerable constitution of the English Government of three orders by a mean democracy, and its re-establishment by the efforts of the loyalists, that this would

* Published in 1797.

start into every person's mind during the ceremonial, and could hardly fail to show, by the countenances and behaviour of the Brethren, how they were affected. I recommend this to the consideration of the Brethren. I have met with many particular facts which convince me that this use had been made of the meetings of Masons."

Although Robison's book is not one to receive unqualified approbation from us, the extract I have read seems forcibly and tersely put. I think, too, it may fairly be said that Dr. Oliver's later writings present indications, that he had himself become somewhat impressed with this view of the origin and application of the Legend of the Third Degree, a leading feature in which must always be the coincidence, in point of time, between our earliest knowledge of the Hiramic Legend and its formula, and the occurrence shortly before of the most tragic episode that English history contains : together with the absence of any other objective powerful enough to call for the origination and adoption of a Masonic ritual.

I ought perhaps to observe that little or nothing appears to turn upon the circumstance, that in his Diary entry of 1682 Ashmole uses only phrases belonging to the Second Degree. The incident he there records was in the nature of a semi-public function, when the introduction of esoteric matters would not only be inopportune but improper ; apart from which, the date at which it occurred, and the ingrained habits of secrecy and suppression to which I have made reference, have also to be taken into account.

Whether Elias Ashmole had as much to do with the invention of the Hiramic Legend as has been supposed,

must remain for the present an unsolved problem : and his personal identification with it is of but secondary importance, though of the greatest interest in a literary and historic sense. Undoubtedly, the presence of Ashmole as a living actor in the stirring and tragic events we have recalled, his surroundings, associates, inclinations, pursuits, and his successful career after the Restoration, all tend in a direction consistent with conjectures which have been formed ; and when they are taken in conjunction with the positive assertions in his Diary, and these last are contrasted with the uniform silence of nearly all his contemporaries on any matter connected with the Craft, it seems difficult to dissociate Ashmole from our subject.

It is, of course, possible that future research may show some other person to have been a prime mover in the scheme ; but, with the somewhat limited material at our disposal, the probabilities appear as yet to point towards Ashmole as the man.

I have now only to ask for such consideration as you may think the subject merits at your hands ; and to express a hope that you will participate in the interest I have found in bringing together and compiling these scattered fragments of legendary and historic lore.

The foregoing Paper proved exceedingly interesting to the Brethren, and at its close, a very hearty Vote of Thanks was accorded to Bro. HEXFALL for his kindness in coming to Leicester, and reading it to the Members of the Lodge of Research.

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

(1.) Original Certificate issued to Louis Jean, French Prisoner of War, from the Lodge “Des Vrais Amis de l’Ordre,” held at Ashby-de-la-Zouch. The Certificate is for the Craft degrees and is dated 1810.

(2.) Original Rose Croix Certificate issued to the same Brother by the same Lodge. Dated 1811.

Note.—The daughter of Bro. Louis Jean has recently died in Trinity Hospital, Leicester, aged 87 years.

(3.) Manuscript Report to the Lodge “Des Vrais Amis de l’Ordre” on the life, manners and conduct of Louis Jean, prior to his initiation.

(4.) Manuscript Ritual as used in the Lodge “Des Vrais Amis de l’Ordre.”

(5.) Masonic Penny 1795, in mint state. Marvin’s No. 69. The penny tokens are much rarer than the halfpennies.

(6.) Parchment Certificate issued by a Royal Arch Chapter held in the Seventeenth (Leicestershire) Regiment, dated 1823.*

(7.) Circular Snuff-box ; lid painted with Masonic design. Probably French ; 18th century.

(8.) Small lamb-skin Apron, unusual shape, fall consisting of two small semi-circles. Bound with blue ribbon.

No. 6 was lent by Bro. JOHN ROBINSON of Belfast ; No. 7 was brought by Bro. E. W. HENSMAN ; No. 8 by Bro. G. BONNER and Nos. 1 to 5 by the SECRETARY. Thanks were accorded to these Brethren.

* *Vide* Plate IV.

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

(1.) Proceedings of the 32nd New York Council of Deliberation, A.A.S.R.," New York, 1901. Presented by Bro. JOHN LLOYD THOMAS.

(2.) "Annual Report of the Grand Lodge of Ireland for 1903." Presented by Bro. J. ROBINSON.

(3.) "Proceedings of the Supreme Council A.A.S.R. (N.M.J.) U.S.A. for 1902." Presented by Bro. W. J. HUGHAN.

(4.) "History and Register of Lodge Humility with Fortitude, 229 Calcutta," Rev. W. K. Firminger. Calcutta, 1903. 8vo. Presented by the AUTHOR.

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

The following apologies for inability to attend the Meeting were read by the SECRETARY, viz.:—From Bros. F. W. BILLSON, P.M. and Treas. ; G. D. POTTS, I.G. ; W. H. STAYNES, P.M. ; A. BAINES (Hanley) ; E. A. T. BREED (Brighton) ; J. F. PEPPER (Handsworth) ; L. C. LAMSDALE (Handsworth) ; E. BOOTH (Olton) ; F. HUGHES (Handsworth) ; THOS. H. DEY (London) ; Rev. C. H. WOOD ; W. J. HUGHAN (Torquay) ; THOS. TAYLOR (Newcastle, Staffs.) ; R. H. WARREN ; W. T. TOPOTT.

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

Two Old Certificates.

In the "Memorials of Lodge No. 91 (Antients), Leicester," issued as a supplement to the 1897/98 Transactions of the Lodge of Research, reference was made (p. 20) to the lengthy and distinguished Masonic career of Bro. Henry Davey, who took a great interest in Lodge 91, having been Master in the years 1802, 1806, 1811 and 1812. At the same time a photograph of his Royal Arch Certificate was given, as well as a fac-simile of a Knight Templar Jewel, which was worn by him.

Since these "Memorials" were published, two further Certificates of Bro. Henry Davey have been discovered and presented to the Lodge of Research by his great-grandson, Bro. the Rev. H. S. Biggs, B.A., P.M., P.P.S.G.W., and as these documents are sure to be of more than local interest, they are here reproduced and transcribed.

The earlier of the two is Bro. Davey's Craft Certificate, from the "Antients" Grand Lodge, which it was believed had been destroyed; it is all the more gratifying therefore to be able to record its discovery, and to reproduce it for the benefit of those who are interested in these old vouchers. The Certificate is of the class

known as the "First Angel," and was issued to Bro. Henry Davey, of Lodge 91, meeting at the "Recruiting Serjeant," Leicester, on May 24th, 1800.

[TRANSCRIPT.]*

GRAND LODGE

Of Free and Accepted Masons of England.

according to the Old Constitutions.

To all whom it may concern.

These are to Certify that our Brother

Henry Davey

who hath signed his name in the

Margin hereof is a regular
MASTER MASON of Lodge Number

91 on the registry of ENGLAND

as appears to us by the Certificate of
the said Lodge and registered on the

books of the **Grand Lodge** in London,
the 24 day of *May* in the

year of MASONRY 5798.

In testimony whereof we have
hereunto subscribed our names

and affixed the Seal of the **Grand
Lodge** this 24 day of *May*

in the year of OUR LORD 1800.

Omnes quorum intererit.

Hæc Literæ certiores faciunt
fratrem nostrum

Henricum Davey

qui nomen suum in margine

scripsit esse regularem PRINCIPEM

ARCHITECTUM Cœtûs numerati 91

in archivo ANGLIÆ uti nobis constat
ex literis certificatoriis dicti Cœtûs

et in Archiva CÆTÛS MAJORIS
relatum LONDINI 24 die *Maius*

anno ARTIS ARCHITECTONICÆ.

5798. In cuius rei testimonium
nomina nostra singuli subscrip-

simus et sigillum CÆTÛS MAJORIS
apposuimus 24 die *Maius*

ANNO DOMINI 1800.

Robt. Leslie. G. Sec.

Thos. Harper. D.G. Sec.



Lodge No. 91 Recruiting Serjeant. Leicester.

Ne varietur.

* Vide Plate VI.

The second of Bro. Davey's recently discovered Certificates is a small parchment document, $8\frac{1}{2}$ inches by $6\frac{1}{2}$ inches in size, entirely in manuscript, with a red wax seal on a wide red and green ribbon in the left margin.

[TRANSCRIPT.]*

"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.

"Henry Davey.

"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.)

* *Vide* Plate VII.

A Royal Ark Mariner's Certificate of such an early date is so rarely met with, that its reproduction in fac-simile seemed very desirable, although a transcript has already appeared in the Transactions of the Lodge.

There must be many more Masonic relics in the Province of Leicestershire and Rutland, and it is hoped that the discovery of these long-lost Certificates, will stimulate local Masons in their search and enquiry for similar treasures.

J. T. T.

Hiram Abif.

By Bro. MORRIS MARKS, P.M., and Bro. the Rev.
MORRIS ROSENBAUM, Chaplain, both of Lodge
"Temperance," No. 2557 Newcastle-on-Tyne.

The personality of Hiram Abif must always be an interesting one to all Master Masons. Our martyred Grand Master is the central figure in the third degree which forms the climax of Craft Masonry; he is held up to us, and rightly so, as a glorious example of unshaken fidelity, and we are admonished to be as true to our Masonic obligations as he proved to be to his.

The traditional history which relates his untimely end, bears a striking resemblance to various legends of ancient classical mythology, and it has been urged by many writers on Masonry that it is nothing but another form of these legends, devoid of all historical truth. Thus, Oliver, in his "Freemasons' Treasury," Lecture 45, asks whether anyone can "be simple enough to believe that Dr. Anderson, in his 'Defence of Masonry,'* intended to prove a real historical fact when he explained the exhumation of the body of Hiram Abif" ? and adds "Why it is well known that the celebrated

* "The Defence of Masonry," printed in the 1736 Book of Constitutions, was not written by Dr. Anderson, but by Martin Clare, A.M., F.R.S., Junior Grand Warden in 1735.—*Ed.*

artist was living at Tyre many years after the Temple was completed." In Lecture 47 he points out certain discrepancies which exist in the traditional history. No one would venture to assert that there are no discrepancies, for it must be remembered, that traditions which are transmitted orally, become altered in the course of transmission, either by being misunderstood, or by the caprice of those who repeat them. But Oliver and others assert, that there is no trace of the death of Hiram Abif in the V. of the S.L. Perdiguier, in his work "Le Livre du Compagnonage" (Vol. II., p. 80) says, "The Bible, the only book of any real authority concerning the construction of Solomon's Temple, says nothing about Hiram's murder." Ragon (quoted in Oliver, Lecture 46) says, "The Holy Scriptures tacitly disprove them (*i.e.* the Masonic traditions regarding Hiram's death), for they contain no reference whatever to the circumstances which constitute the legend of initiation." Now it is with these statements, and statements such as these, that this Paper is intended to deal, and to sketch, if only briefly, a theory to shew that some reference to the disappearance of our illustrious Grand Master does exist in the Holy Scriptures.

The V. of the S.L. contains two accounts of the building of Solomon's Temple, viz., in I. Kings and in II. Chronicles. They apparently differ in many details, and the differences in the paragraphs referring to Hiram may be here pointed out. In Chronicles Hiram is described as being "the son of a woman of the daughters of Dan," whereas in Kings (chap. 7, v. 14) he is said to be "a widow's son of the tribe of Naphtali." Now a man's mother could not belong to two tribes,

Dan and Naphtali. We must therefore conclude, that two different Hiram's are spoken of—one, whose mother was of the daughters of Dan, another, whose mother was of the tribe of Naphtali. This conclusion is strengthened by the fact, that according to the two versions, the Hiram's mentioned are engaged in different work. In *Chronicles* Hiram is stated to have been a worker "in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device." In *Kings* he is called "a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass." One is a brass-smith only, the other is an all-round workman, skilful in every kind of metal-work, also in stone and timber, consequently a builder, an engraver and a master of design. This also would lead us to conclude, that there are two different men bearing the same name.

But there is a further curious fact. According to II. *Chronicles*, King Solomon, before beginning the erection of the Temple, sent to Hiram, King of Tyre, asking for a skilful workman, when the all-round man was sent. In I. *Kings*, chap. 5, we are told, that King Solomon asked Hiram, King of Tyre, to supply timber, which was sent; not a word is said about sending a skilful workman. Chap. 6 describes the building of the frame-work of the Temple, built of cedar-wood which Hiram, King of Tyre had supplied, and how it was overlaid with gold. The first portion of chap. 7 speaks of King Solomon building his own palace, and in v. 13 states, that King Solomon "sent and fetched Hiram out of Tyre," the son of a widow of the

tribe of Naphtali, a worker in brass alone ; and then follow particulars of the brass articles which this Hiram made. The all-round good workman, the designer, was sent by Hiram, King of Tyre, at King Solomon's request, *before* the work was commenced ; the brass-smith was sent for and fetched from Tyre by King Solomon, *after* the temple walls and rooms were built, and he made the brass pillars, sea and lavers, all of molten or cast brass. Hence, according to one account, Hiram was sent by the King of Tyre at the beginning of the work, whilst according to the other account, he was sent for and brought by King Solomon in the middle of the work. Consequently here again there seem to be two Hirams referred to, a designer, who drew up plans, and erected the framework of the temple, another who, after the frame-work was set up, cast the pillars, sea and lavers. It is worthy of mention, that whilst Josephus (*Antiq.* vii., 4) knew of but one Hiram, he states "Now,"—*i.e.*, after the frame-work was erected—"Solomon sent for an artificer out of Tyre, whose name was Hiram,"—thus agreeing in this respect with the statement in the book of Kings. In fact, the two accounts in Kings and Chronicles do not refer to the same incident ; they are not repetitive, but supplementary. The attentive reader of Scripture, will observe this also in other passages in the books of Kings and Chronicles, which deal with the same event—that an incident omitted in one account is recorded in the other.

Collocating the two accounts, the facts seem to be as follow. At King Solomon's request Hiram, King of Tyre sent a man named Hiram, skilful in all kinds of metal-work and in designing, who acted as the architect, and under whose supervision the temple was

built. When the work was nearly completed, i.e., when the temple proper was erected, King Solomon sent on his own initiative, and without consultation with Hiram, King of Tyre, and fetched a man, also named Hiram, out of Tyre, who cast the huge pillars, the sea and the lavers.

Now we may well ask, why a second workman was required for the casting of these articles; the first Hiram is described as skilful to work in brass, why, therefore, did he not cast the pillars, etc.? Perhaps the solution of the mystery may be found in an apparently insignificant variation in the description of the two Hiram. The second Hiram, he who was sent for by King Solomon during the course of the work on the temple, is described as "a widow's son," whilst this designation is missing in the description in Chronicles of the first Hiram, the architect of the temple. The second Hiram was a widow's son at the time when King Solomon sent and fetched him out of Tyre. His father was dead. Who was his father? He is stated to have been "a man of Tyre." Let us endeavour to discover some further mention of his father in the Scriptures themselves.

Masonry speaks of Hiram Abif. What is this name Abif? There can be no doubt as to its origin. The second book of Chronicles, chap. 4, v. 16, reads as follows: "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord of bright brass." This phrase "his father," has puzzled the commentators. It is explained to mean that Hiram is called Solomon's father, in the signification of instructor, teacher, advisor. This is possible, for the

Hebrew word for "father" is often used in this sense. Someone, however, perceiving the strangeness of Hiram being called King Solomon's father, regarded the Hebrew word for "his father" as part of Hiram's name. Now the Hebrew word for "his father" is Abif, and thus, taking this word as forming part of Hiram's name, he called him Hiram Abif. This explanation is beyond all doubt. It has been given repeatedly. Anderson gave it in the first book of Constitutions; Luther also took the word "Abif," not as designating Hiram, but as part and parcel of his name, and called him Hiram Abif.

But what is really the cause of Hiram being styled in this passage "his father," and whose father is meant? For answers to these questions turn to the Book of Kings. After stating that King Solomon sent and fetched Hiram the second out of Tyre, there is given, in chap. 7, an account of all the articles which this Hiram made, viz., the two pillars of brass, cast in the clay ground, the molten sea or cistern, and ten lavers of brass. V. 40 and 41 read, "And Hiram made the lavers"—the correct reading is "pots" not "lavers"—"and the shovels, and the basins. So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." And then again the articles are enumerated as before, the pillars, the sea and the lavers, all, be it noted, of molten or cast brass, and in v. 46 we read where they were cast. But v. 45 breaks in as a parenthesis, repeating part of v. 40,— "and the pots and the shovels, and the basins; and all these vessels, which Hiram made to King Solomon for the house of the Lord, were of bright brass." Compare this passage with the parallel passage in Chronicles.

After stating that Hiram, King of Tyre, was sending a designer, chap. 3 describes the building of the walls and rooms of the temple, and concludes by saying, that the temple building was finished off by the two pillars which stood in front. Chap. 4 tells of the making of the molten sea and lavers, and v. 11 of that chapter reads "And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God." And then, as in the account in the book of Kings, the articles are again enumerated, the molten pillars, the sea and the lavers, v. 17 informing us where they were cast. But v. 16, as in the book of Kings, is a parenthesis, "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord of bright brass."

Why this repetition of the name Hiram in verse 11, "And Hiram made the pots, &c.—and Hiram finished the work"? Why also this insistence, both in Kings and Chronicles, upon the facts that Hiram made the pots and shovels, and that they were of bright or polished brass?

The explanation is this. Remember that the second Hiram was a brass-founder, and nothing more, and that the first Hiram, besides being cunning in design,—an architect—is also stated to have been skilful in all kinds of metal-work. Now, in the light of this explanation, read again the two passages. Hiram made the pots and shovels, but Hiram finished the work, viz., the pillars, the sea, and the lavers. It is quite evident that the two different Hiram are here intended. The first Hiram made the pots, &c., the second Hiram the

pillars, &c. And then an explanation is given why the the first Hiram made the pots, &c. "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make * * * of bright brass," for he alone possessed skill in this kind of brass-work. They were of beaten work, beaten out of a lump, and highly polished. This was a very difficult class of work,* and it required an artificer as skilful as the first Hiram was, for this difficult kind of metal-work.

Now we come to something of the utmost importance, the meaning of the phrase "his father." Note well! "The pots and the shovels did Hiram his father make." (II. Chron. chap. 4, v. 16). Whose father? THE FATHER OF THE LAST-MENTIONED PERSON, of course. And who is the last-mentioned person? HIRAM THE SECOND, who is said in the verses immediately preceding to have carried out the casting of the huge brass pillars. THE TWO HIRAMS WERE, in fact, FATHER AND SON. Hiram, the Son, made the pillars, but the pots, &c., did Hiram, HIS father make, of bright brass.

A very curious fact bears out this interpretation. In Chronicles, which tells us that at King Solomon's request, Hiram, King of Tyre sent him a skilful workman, Hiram Abif—Hiram, his father—the name is not really H-i-ram, but H-u-ram; whilst in Kings, which informs us that King Solomon sent and fetched Hiram the son out of Tyre, the name is H-i-ram. The names are really identical, the interchange of the vowels "i" and "u" being very frequent in Hebrew proper names.

* Cf. the Talmudical tradition that Moses confessed his inability to fashion the golden candlestick of the Tabernacle in this manner.

In Chronicles, H-u-ram, the name of the father, is used throughout, except once, when H-i-ram, that of the son, is employed.* This exception proves almost to a certainty the correctness of the foregoing interpretation, for it is in that very passage which various other considerations have led me to conclude contains mention of both father and son. Thus v. 11 reads "And H-u-ram"—bear in mind that this is the father's name—"made the pots and the shovels, &c., but H-i-ram"—the son's name—"finished making all the work," viz., the two pillars, the sea and the lavers.* There is a slight change in the names in the parallel passage in Kings, which seems to point to two different persons being designated there also.*

Now why did not Hiram, the father, cast the pillars, &c. ? Why was the second Hiram needed to finish the work ? The father is described as being skilful in all kinds of metal-work, and he certainly intended casting them. Something must have prevented him doing so, and necessitated another finishing the work. What had happened ? The V. of the S.L. is silent upon this point, but Masonry gives us the light. It is unnecessary to remind Master Masons, of what our traditional history tells us regarding the untimely end of our illustrious Grand Master, Hiram Abif. But is there nothing at all in the Bible, that hints at what our tradition avers, prevented Hiram Abif completing the labours he had begun ?

When sad necessity compelled King Solomon to obtain another workman to complete the work of the Temple, he sent and fetched Hiram out of Tyre. SCRIP-

* *Vile Note at the end of the Paper.*

TURE TELLS US, BY IMPLICATION, OF HIS FATHER'S DEATH HAVING PREVIOUSLY TAKEN PLACE, by describing this second Hiram as being the son of a widow woman. Her husband, father of the second Hiram, was dead at the time when King Solomon sent and fetched him out of Tyre. And as we have gathered from Scripture that this "his father" was Hiram Abif, who superintended the erection of the temple, and as Scripture practically tells us that the father was dead when the son was brought from Tyre, during the course of the work on the temple, WE HAVE SURE CORROBORATION IN THE VOL. OF THE S.L. OF THE MASONIC TRADITION, THAT HIRAM ABIF DIED WHILST THE TEMPLE WAS BEING ERECTED.

"King Solomon sent and fetched him out of Tyre." He evidently sent him an escort, fearing that some attack might be made upon him, and the son suffer the same fate as his father. The son of the murdered architect was the natural person to complete the unfinished work, for amongst the ancients, sons were trained in the occupations of their fathers, generation after generation.

There is a Jewish tradition that Hiram, King of Tyre, was killed by Nebuchadnezzar, King of Babylon, when he destroyed the temple that King Solomon had built. This would have given him a life-time of extraordinary duration. There is, however, another Jewish tradition, that, in reward for his participation in the erection of the temple, Hiram, King of Tyre, never tasted death, but, like Enoch and Elijah, entered Paradise alive. These two traditions are, of course, contradictory, and there seems to be no doubt that the legend of Hiram's admittance alive into Paradise, alludes, not to Hiram,

King of Tyre, but to Hiram the builder. Indeed, one Jewish version of the story, distinctly relates it of Hiram the builder. Legends such as these, although not committed to writing until centuries after the events took place which they profess to record, were yet the common property of the populace, and reflected their opinions and views. Have we not here, then, the popular explanation of the disappearance of Hiram Abif? The legend certainly seems to point, to there having been something mysterious connected with the end of the builder's life in this world, and to have been invented in order to account for his sudden withdrawal from the scene of his labours. The Israelites, being unacquainted with the facts of his murder, the knowledge of which was confined to only a few, accounted for his mysterious disappearance by stating that he had been received alive into Paradise. Indeed, it is difficult to explain such a rumour, except by assuming that his end was sudden and secret. If this is the origin of this popular legend, it is evident that at the time when it first became current, it was common knowledge amongst the Israelites that Hiram the builder had come to a mysterious end, and in ignorance of the real cause of his disappearance, the rumour went that he had been taken into Paradise without suffering death, because of the assistance he had rendered in the erection of the temple. This legend, therefore, would seem to prove, that there is something more than a slight substratum of truth, in the Masonic tradition regarding the death of Hiram Abif.

It may be taken for granted then, that there are distinct traces in the V. of the S.L. of the so-called Hiramic legend. The death of Hiram Abif was known

to but few. Besides King Solomon, Hiram the son, and the fifteen present at the re-interment, and perhaps also Hiram, King of Tyre, no one else was cognisant of the true circumstances,—they were regarded as a Masonic secret. Consequently, the sacred historians of the books of Chronicles and Kings, do not record them, even if they were aware of them. But in describing the building of the temple, and the manufacture of the brass articles contained therein, they state exactly how the temple was erected, and exactly who made the various articles of brass, and in making these statements of fact, they cannot avoid giving, in the very words and phrases they employ, and probably without knowing that they were doing so, hint upon hint which point to the main fact contained in the traditional history of the third degree, viz., that the architect of the temple lost his life during the course of erecting the sacred edifice. The fact that Hiram Abif did not live to complete the work may not be apparent in the Scriptural records, the vulgar eye may not be able to read it, but, nevertheless, it is there, and if we read the accounts of the building of the temple by the light that Masonic tradition casts on them, we are enabled to perceive this important fact referred to time after time. And since the bible, the unerring guide to truth, and therefore itself true in all respects, does, more or less directly, inform us of the death of Hiram Abif, we should be convinced that the legend of the third degree is something more than a legend, that it is historically true, and that they who assert that the biblical records are entirely silent upon this point, have themselves not yet seen the light.

NOTE.

SUBSEQUENTLY SUPPLIED BY BRO. MARKS.

To make the matter clearer, it will be well to transliterate the Hebrew names.

In Kings, where I hold the name of the son appears, it is Ch-*i*-ram (*ch.* guttural as in the Scotch loch). In Chronicles where the name of the father appears, it is Ch-*u*-ram.

Thus I. Chron., chap. 4, v. 11, reads in the Hebrew "And Ch-*u*-ram made the pots, &c., and Ch-*i*-ram finished the work, &c."

In II. Kings, chap. 7, v. 40, the passage in the Hebrew reads, "And Ch-*i*-rôm made the pots, &c., and Ch-*i*-ram finished the work. The name Chirôm in Hebrew is not spelled the same as Chiram. This is the slight change referred to, and seems to point to two different persons being mentioned. As a matter of fact, there is a marginal note to the Hebrew text, calling attention to the change of spelling in II. Kings, chap. 7, v. 40.

M. M.

A Freemason's Tomb-stone.*

In the churchyard of the little town of Castleton, situated in the middle of the Peak district of Derbyshire, is a very beautifully wrought Masonic tomb-stone, upon which is the following inscription :—

IN MEMORY OF
JOHN FARMER DAKIN,
WHO DIED 16th DEC^r 1857.
AGED 74 YEARS.

HANNAH, WIFE OF JOHN FARMER
DAKIN, WHO DIED JULY 20th, 1827.
AGED 38 YEARS.

ALSO

JOHN FARMER, ELIZABETH & JOHN FARMER
THEIR CHILDREN, WHO DIED IN THEIR INFANCY.

ALSO ELIZA THEIR DAUGHTER DIED
24th JULY 1843. AGED 17 YEARS.

At the head of the stone are a number of Masonic emblems, and a motto in Masonic cipher, which can easily be read by those acquainted with the key.

The excellence of the workmanship, as well as the beauty of the design, excite the admiration and interest

* *Vide* Plate VIII. The photograph from which the plate was produced was sent by Bro. D. Flather of Sheffield.

of all Masons who see it, and lead them naturally to enquire into the history of John Farmer Dakin and his family, and the cause of the erection of so beautiful a Masonic tomb-stone to their memory.

Many enquiries have been made, but without any result ; indeed Bro. Dr. H. B. Shepherd of Castleton, kindly undertook to enquire locally, but no information whatever could be obtained even in the town itself, so that we are driven back upon our imagination for filling in the blank.

Giving reins to our fancy then, we may picture a newly-married couple, John Farmer and Hannah Dakin, one in heart as well as name, happy in each other's love. A son, John Farmer, was born to them, alas, soon to die. Heaven blessed them with a daughter, Eliza, whom they reared, and with another son and daughter, Elizabeth and John Farmer, who also died in infancy. And then the loving wife and mother followed her children

“ through the dark portals, into the
Life that lies beyond,”

leaving her husband with an infant daughter to watch over and care for.

And then it was—in 1827 or thereabouts—that the tombstone was erected, very probably carved by the loving hands of Dakin himself, in memory of his beloved wife and children. And we can well imagine what thought, care and labor was bestowed upon the work, that it might form a fitting memorial of his loved ones.

His daughter, Eliza, after being carefully tended and nurtured for seventeen years, died in 1843, and her name was added at the foot of the stone.

Last of all, Dakin himself, in 1857, at the ripe old age of 74 years, passed into "the shadow-land," his name with date of death and age being cut at the head of the stone, where a place had been left for them.

"By unperceived degrees he stole away,
Yet, like the sun, seemed largest at his setting."

The foregoing is an imaginary account, suggested by this tomb-stone, of a life saddened by irreparable losses, yet brightened by memory and hope, and illumined by a faith which found expression in the motto carved in Masonic cipher-letters at the head.

J. T. T.

The Sixtieth Meeting

of the Lodge was held in the Freemasons' Hall, Leicester, on Monday, May 30th, 1904, having been postponed, by Dispensation, from the previous Monday. Bro. GEO. NEIGHBOUR, W.M., presided, and there was an average attendance of Members.

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

- 303. Bro. CHARLES FREDERICK FORSHAW, LL.D., F.R.Hist.S., F.R.S.L., &c., 2417 London.
- 304. Bro. THOMAS HALLAM FITCHETT, 523 Leicester.
- 305. Bro. THOMAS EVANS, W.M. 1391 Leicester.
- 306. Bro. ROBERT BUTLAND, 2865 Syston.

The following Paper was read :

A Review of the Transactions of the "Lodge of Research" from 1893 onwards.

By BRO. G. DAVID POTTS, I.G.

The Brethren must kindly accept these remarks more in the light of a few surface thoughts, engendered from a glance through, rather than a study of the published volumes of the Transactions of the Lodge, and at the outset I would like to give expression to two thoughts

that have occurred to me. The first is, that "It is necessary for the preservation of *any* of our tenets that *all* of them should be a living force in Masonry." While the second thought is, that "The beauty and wisdom of our Ritual is such, that the omission even of a word is a loss at once distinct and apparent."

I think there is an application of these two sentiments to our published volumes of Transactions, as in the one case they have been proved to be, and the record of their influence is that they are, a living force productive of continued interest and inspiration to students; in the other case there is hardly a Paper, in the whole number of volumes, the omission of which would not be apparent, if not a distinct loss to these records.

The importance of each volume and almost each Paper, many of them on subjects of deep research, are in varying measure, worthy of review, so that a review of the whole extending over the long period since their first issue, would necessitate a close work of very many months, to render a review worthy of the name even in a small degree.

To my mind it is a privilege to have these volumes, but it is not sufficient merely to possess them. We shew poor appreciation of the gems contained in these yearly caskets, and little recognition of the magnitude of the labours of our esteemed Brother Secretary, if we do no more than possess, shutting our eyes the while to the treasures contained in them. Horace has it, "The reading which has pleased will please when repeated ten times," and I suggest these Transactions contain many cameos of Masonic classics, well worth reading many times.

The first Annual Festival of the Lodge was held on

the 25th September, 1893, when there were twenty members and Honorary members, and a Correspondence Circle of eleven. To-day there are 21 members and Honorary Members, and a Correspondence Circle of 223 members, the latter including Brethren in all quarters of the globe, to which of course these printed Transactions of the Lodge find their way. I believe I am correct in saying, that were it practicable to get under one roof these members of the Lodge, such a gathering would be absolutely unique in the annals of Masonry.

This statement in brief of the progress of the Lodge, is totally lacking in adequacy as to the importance of the work done by the Lodge, the great services to Masonry, the knowledge of the objects, exposition of its Ritual, Ceremonies, History and Antiquities, and the influence diffused by means of this Lodge, through the channel which the publication of its Transactions provides.

In connection with other organisations we have the term "militant," I could wish we had the Masonic Brotherhood militant, and an active dissemination among the Brethren of the wealth of knowledge of our Order contained in our published Transactions, and that such a demand for copies would result, to necessitate the publication of a second edition of those copies now out of print.

In these Transactions are to be found a host of Papers written by several of the Admirable Crichtons of the Craft, and the subjects dealt with are as varied as the breadth of thought our Order, Ritual, Ceremonies, and Symbols embrace.

The earliest Paper was given by that giant amongst us, in the person of the inspiring and upholding spirit

of our Lodge, I allude to Bro. John T. Thorp, his subject being "The Evidences of Freemasonry in the Plays of Shakespeare," and since that time he has given us evidence of the great breadth of his learning in the science, in Notes and Papers touching upon and dealing thoroughly with "Freemasonry among the French Prisoners of War at Ashby-de-la-Zouch," "Freemasons and the Young Pretender," "English Grand Lodge Certificates," "Biographies," "Popes and Freemasons," "The Masonic Apron," "Distinguished Leicestershire Freemasons," "Extracts from the Fifty Years Records of the John of Gaunt Lodge," "Annals of the Chapter of Fortitude," "Provincial Grand Masters of Rutland," "Memorials of Lodge No. 91," "The John T. Thorp Manuscript," (and the Brethren will remember our Brother Secretary is the possessor of this most valuable and interesting document). He is also the compiler of voluminous contributions to the history of Freemasonry in Leicestershire. He illustrates and describes "Jewels of the W.M.," gives a transcript of the "John Strachan MS.," a complete and valuable volume on "French Prisoners' Lodges," which forms a supplement to the 1899-1900 Transactions, and "Masonic Papers" as an Addendum to the 1901-1902 Transactions.

In his remarks on Shakespeare's plays, he points out the rational deduction that the poet's reference to Freemasonry does not give us the privilege to claim the immortal bard as a Brother, evidence of which, though presumptive, is not definite. In his Paper on "Popes and Freemasons," we get a glimpse of a somewhat malignant prejudice and persecution the Craft has been subject to, while prejudices to this day exist, from an ignorance and misunderstanding of its aims and objects.

It may be argued that the popes had reason for some distrust of the Order in the earlier days, because of the similarity between the two systems as far as their methods of symbolism go, and which is at once a world-power in both, and both possessing a Ritual and a symbolism, while the fear of a possible rivalry may have been a factor in creating a distrust. At any rate there is no ground for the present prejudice of the outside world who are not Masons, and that there may be no reason for its continued existence or growth, the Brethren can establish, by a consistent and true observance of our Constitutions, and can also by this engender, as is to be desired, a favourable opinion of our Order. In the contemplation of Bro. Thorp's "Biographies" and History of Freemasonry in this County, the Brethren of this Province particularly can find encouragement.

Thus he covers a wide area, and in addition gives us the frequent exhibits, vastly instructive, of the interesting curios of which the Transactions contain handsome illustrations. We surely are greatly indebted to Bro. Thorp for the work he thus devotes himself to, and gives so lavishly for our benefit; and for myself, in acknowledgment of this, I unhesitatingly, and I think the Brethren will agree, rightly, give him first place in this Review.

The Transactions embody the work of many other great authorities, covering a range of subjects and thought that I venture to suggest Bro. Thorp, in the early days of his editing, hardly dreamed of being able to record.

It has become recognised how benign a sister to great thoughts is song, and at a very early date we get a Paper

entitled "Masonic Music," from the capable pen of Bro. Dr. Barrow, who draws attention to the writings of a master so famous as Mozart, who we have the positive knowledge, owed to the Brotherhood and to the practice of the Craft, relief from depression; and it is not to be denied he was to some extent inspired by our divine ritual. In the Paper "Masonic Musicians and Music," we have a complete treatise on this subject by Bro. W. H. Griffiths of Liverpool, and at the outset he establishes the relationship between Masonry and Music in the time of Methuselah, in the person of his grandson Jubal, as the father of all who play on the harp and organ. There is a fund of information given on this interesting subject, and I put this Paper in the category of a classic on the theme. Again we have an excellent Paper by Bro. Thorp entitled "The Entered Apprentice's Song," which has survived from among the many Freemasons' Songs that have been written, seeing it dates from 1723, in which year it was set to the tune to which it is now sung. To my mind it would be a bad day for the Craft, if it came to pass that music was taken away from its proper place in our ceremonies, and it is a matter for congratulation that the Lodges in this province of Leicester and Rutland, are so rich in musical Brethren. I might here mention it is recorded in the Paper headed "Distinguished Freemasons," that John Campbell, fourth Earl of Loudoun, on the 15th April, 1737, as Grand Master, made procession from his house in Whitehall *with a band of music*.

Naturally after music comes the muse, and Masonry has had votaries among poets of renown, a fact which our Transactions do not fail to record. I have only to instance the interesting Paper by our Bro. Laurence

Staines, entitled "Robert Burns and his Masonic Poems," while many other references and examples of poems, including songs of varying merit, are given in the Transactions.

It is only one more step to the Literature of Masonry. Reference is made to this in the Paper by Bro. Bain, entitled "Masonic Literature," where he states that a catalogue of no less than 8,000 Masonic books was made by the late Bro. Whympier. This part of my review is capable of considerable extension, but I must reserve to another time a more complete analysis of the Papers dealing with this subject, and several other subjects that I have been compelled for the time to pass over. There is also to me the particularly interesting subject of Masonic Art, and I will just briefly here state that the Transactions record the fact, that the Rev. Wm. Peters had conferred upon him the rank of Grand Portrait Painter by the Duke of Cumberland, Grand Master, in the year 1783.

I have found the undertaking of a review of these Transactions more interesting as I proceeded, and I have also found it a work that could not be done anything like full justice to, in a short Paper like this, but if I have, in only a small measure, stimulated in any Brother, a desire to know more of these Transactions and leading him to a perusal of them, I shall have attained my principal object in giving this Paper, and I can promise him a selection of Masonic reading that will furnish satisfaction to the most select taste and equally to a taste the most varied.

Let me conclude by applying the words of the late Joseph Cowen, one time member of Parliament for Newcastle-on-Tyne. He wisely held that—

“ We cannot all belong to the peerage of (Masonic) intellect and become great teachers, expounding the laws or the ancestry of thought, or great explorers daring the very frontiers of creation. But we can all be true men (and Masons). Life (and Masonry) is a mission. It is not a spectacle to be frittered away in lusts and toys which lure like the mirage to ruin.”

For the word “ ruin ” I would substitute the “ fourth degree.” Don’t misunderstand my meaning, I am not condemning the social side of Masonry, but only the abuse of it.

At the close of the Paper, further remarks and references to the Lodge, its origin, its work, development and Transactions were made by Bros. F. W. BILLSON, P.M., Treasurer, L. STAINES, J.W., H. HOWE, I.P.M., and the SECRETARY.

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

WORSHIPFUL MASTER :—Bro. R. B. STARKEY, S.W.

TREASURER :—Bro. F. W. BILLSON, P.M. (Re-elected.)

TYLER :—Bro. R. W. MARIES (Re-elected.)

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

(1.) A key to the figures in the well-known Print “ Charity exerted on proper objects,—Festival of Freemasons’ Girls School,” by Bartolozzi after Stothard,

R.A.—The Masons represented are H.R.H. the Prince of Wales (afterwards George IV.), James Heseltine, Esq., Wm. Forsteen, Esq., Jas. Galloway, Esq., Emmanuel Persiany (Interpreter to the Turkish Ambassador), Ussuf Aguiah Efendi (Ambassador from the Sublime Porte at the Court of London), Mahmoud Raif Eft Efendi (Secretary to the Ambassador), Sir William Adington, Mr. Cotton, John Hull, Esq., Chevalier Bartholomew Ruspini, G.S.B., H.R.H. the Duke of York, Mr. Asperne, Mr. Jones, Mr. Birch, Adam Gordon, Esq., Mr. Whittle, Dr. De Valangin, Sir John Eamer (Lord Mayor of London), Mr. Cuppage, George Boulton, Esq., General Bowles (Cherokee Chief), Wm. Williams, Esq., Geo. Downing, Esq., (late P.G.M. for Essex), Mr. John Jeffryes, Anthony Tenbrocke, Esq., Dr. Boys, the Right Hon. Earl of Moira, A.G.M., the Rt. Hon. Lord Rancliffe, H.S.H. the Stadtholder, Mr. Pride, Rev. Mr. Lucas, Mr. Harper, Rev. Archer Thompson, Rev. Mr. Williams of High Wycombe, Mr. Humphreys, Mr. Haydon. The foregoing list includes many members of the Grand Lodge of England and other prominent Freemasons.

(2.) Two photographs of an old Masonic Jewel,* copper, plated with silver, oval, $1\frac{5}{8}$ by $1\frac{3}{8}$ in size.

Bro. S. PERKINS PICK contributes the following:—
From the description received and from its appearance, as far as can be judged by a photograph, I think this jewel was made about the end of the 18th century. It is probably of Sheffield plate, which consisted of a fine sheet of copper and a thin sheet of silver rolled together. Sheffield plate was first satisfactorily made

* *Vide* Plate IX.

in A.D. 1742, and was practically killed in the year 1850 by the introduction of Electro-plating, so that this delightful work was being made for about a hundred years. The best and most refined of it was made about the middle of the period. It can generally be quite easily detected, by the appearance of copper showing through the silver at the exposed fillets and mouldings, caused by continual cleaning. Fine specimens are now much sought after, and in many cases articles of fine Sheffield Plate are as valuable as good silver-plate.

(3.) A very fine "Antients" Royal Arch Certificate, issued to John Dicas and dated July 6th, 1792. The document is signed by Jas. Agar, Z.; Watkin Lewes, H.; John Bunn, J.; Robt. Leslie and Thos. Harper, Scribes. This is the oldest "Antients" Royal Arch Certificate known to be in existence.

(4.) An exceedingly curious German "Exposure"—"Geheime Unternehmungen der Freimaurer" London und Berlin, 1788. This book contains seven copper-plate engravings, similar to the well-known French ones of 1750 *circa*.

(5.) A lozenge-shaped, silver-gilt Mark Jewel. Obv.—Circle with letters H. T. W. S. S. T. K. S.; within the circle two crossed Anchors with monogram R. S. Rev.—Richd. Sholl, Royal Navy, Virgin Lodge, Number 2, 1813.

Nos. 2, 3, 4, 5 belong to the private collection of the SECRETARY.

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

(1.) "The Origin and History of Freemasonry," by Patrick Sword. Liverpool, 1890. Presented by Bro. J. BLAND.

(2.) "Memorials of Lodge No. 91 Antients," by Bro. J. T. Thorp. Leicester, 1898. Presented by Bro. J. BLAND.

(3.) "In Memoriam, Conrad B. Day." Port. Philadelphia, 1904. 8vo. Presented by Bro. G. P. RUPP.

(4.) Key to the Print of "Charity exerted on proper objects, &c.,"—Exhibited at this Meeting. Presented by Bro. WHITE of Leamington through Bro. J. E. PICKARD.

(5.) Certificate issued by the G.L. of M.M.M. to Bro. Geo. Gibbons, Fowke Lodge, No. 19 Leicester, dated January 26th, 1897. Presented by Bro. J. T. THORP.

The gifts were ordered to be added to the Hall Collections, and a Vote of Thanks to the Donors to be entered on the Minutes.

The following Members of the Correspondence Circle were proposed as full Members of the Lodge, viz. :—

- (1.) Bro. SAMUEL PERKINS PICK, Architect, 2 Salisbury Road, Leicester, W.M. Lodge 279 Leicester.
- (2.) Bro. THOMAS EVANS, Railway Goods Manager, 56 Highfield Street, Leicester, W.M. Lodge 1391 Leicester.

- (3.) Bro. GEORGE BONNER, Painter and Decorator,
69 Stretton Road, Leicester, S.W. Lodge 523
Leicester.

Apologies for non-attendance were notified from
Bros. J. R. FREARS, D.C. ; W. J. HUGHAN (Torquay) ;
F. J. W. CROWE (Chichester) ; H. KING (London),
and others.

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

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Massora. Stagira. Philosophiae.

Lodge No. 2, of STAGORIANS,



Brother.

You are Desir'd to attend the Duties of your Lodge of the most Ancient and Fraternal Order of ES. NS. SS. Stagorians, or the Society for Participating Useful Knowledge, on *Tuesday afternoon* being Lodge Night.

Jan'y 23^d 1816 — Yours Affectionately

J. Thaddeus Arch Grand of the Order
A. Hammond Vice do. do.
Wm Brown Secretary.

SM
To assemble at Mr Piggins the Sign of the
Star, Head of Jones —

STAGORIANS SUMMONS.

Vide p. 57.

PLATE III.



OLD LODGE SEALS.

Vide p. 57.

PLATE IV.



COLDWELL'S R.A. CERTIFICATE.

Vide p. 109.

PLATE V.



INIGO JONES

Vide p. 127.

PLATE VI.



GRAND LODGE
Of Free and Accepted Masons of England
according to the Old Constitutions.

To all whom it may concern
 These are to certify that our Brother
Henry Davey
 who hath signed his name in the
 Margin herof is a regular
 MASTER MASON of Lodge Number
 91 on the registry of ENGLAND
 as appears to us by the Certificates of
 the said Lodge and registered on the
 books of the Grand Lodge in London
 the 24 day of May in the
 year of MASONRY 5799
 In testimony whereof we have
 hereunto subscribed our names
 and affixed the Seal of the Grand
 Lodge this 24 day of May
 in the year of OUR LORD 1800

Omnes quorum intoravit
 He. Lilece certum facere
 Fratrum nostrorum
 Henricum Davey
 qui nomen suum in margine
 scriptum est regularem PRINCIPEM
 ARCHITECTUM lectus numerate 91
 in antro ANGLIE ut nobis constat
 ex literis certificatoris dicti Cetus
 et in Archiva CÆTUS MAJORIS
 rotatum LONDINI 24 die Maii
 anno SÆCIS. ARCHITECTONICÆ
 5799 In cuius rei testimonium
 nomina nostra singule subscrip-
 sionis et sigillum CÆTUS MAJORIS
 apposuimus 24 die Maii
 ANNO DOMINI 1800

Robt. Lisle G. Sec.
 Thos. Harper D.G. Sec.



DAVEY'S CRAFT CERTIFICATE.

Vide p. 154.

In the name of the Omnipotent GOD
 who created the Earth and the Waters. —

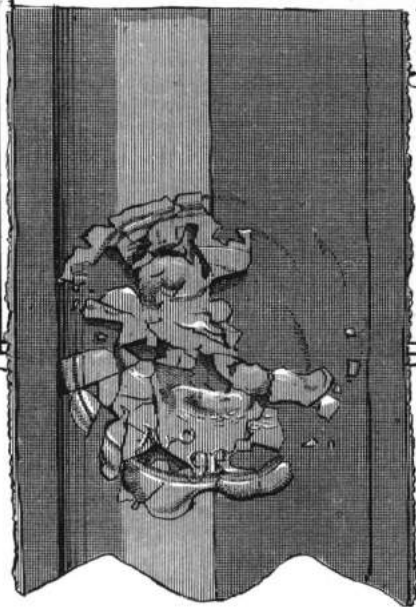
This is to certify, That the Bearer hereof our be-
 loved Brother and Companion Henry Davey had
 been regularly admitted to the most ancient degree of
 Royal Ark Mariner, during the Time of a just and
 lawful launch, he having by Faith and Courage ap-
 proved himself worthy of the same. We therefore recom-
 mend 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.

Wm. Martyn M.

John Hall

Henry Davey



DAVEY'S ARK MARINER'S CERTIFICATE.

Vide p. 155.

PLATE VIII.



CASTLETON TOMB-STONE.

Vide p. 170.

PLATE IX.



AN OLD JEWEL.

Vide p. 181.