

The Lodge of Research,

No. 2429, LEICESTER.

Transactions

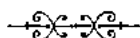
FOR THE

Year 1905=6.

W. BRO. LAWRENCE STAINES (P.M. 523),
P.P.J.G.W.—W.M.

EDITED BY

JOHN T. THORP, F.R.Hist.S.; F.R.S.L.;
P.A.G.D.C. (Eng.), SECRETARY.



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

FREEMASONS' HALL,
LEICESTER,

July, 1906.

DEAR BRETHREN,

As Master of the Lodge for the year which is now drawing to a close, I send to you, my Brethren, wheresoever dispersed over the face of earth and ocean, my heartiest fraternal greetings.

Most of you are known to me by name only, but, nevertheless, we are bound together by a mystic tie, in one common Brotherhood, for the welfare of the whole body, and for our mutual instruction and enlightenment in all matters connected with our ancient and honourable Craft.

The year 1905-06 has not been a very eventful one for the Lodge of Research. The Transactions record a time of steady, useful work, Meetings full of interest and well-attended, and a net addition of thirty-seven to our Correspondence Circle, which now numbers 316 members. This increase is satisfactory, but if every member of the Lodge would consider it a duty to make known its special work, and the advantages of membership therein, the numbers might be considerably augmented, and a knowledge of our Brotherhood, with

its interesting and eventful history, become more widespread, to the lasting honour of the Craft.

Many of you, living far from our place of meeting, can only attend, if at all, at very long intervals, it would therefore be particularly gratifying to the Lodge Committee and to the local Brethren, if you would send to us from time to time, for publication in the Transactions, short papers or notes upon Masonic subjects, for the interest and instruction of the whole body of Members. Many of you can, if you will, thus help the Lodge, and by your contributions more closely identify yourselves with its special work, than you have hitherto done.

The Committee is enabled this year to increase the number of Plates, illustrating some very curious and valuable relics of Freemasonry, which cannot fail to prove of considerable interest to you all. There are in the local collection and in that of our Hon. Sec., many other relics which could be similarly used, if our roll of members warranted the outlay. If we could double our Correspondence Circle, it would be possible to permanently improve the Transactions in this direction. Will you, my Brethren, help us to accomplish this?

Again I greet you well, and remain,

Faithfully yours,

LAWRENCE STAINES,

W.M.

Officers, 1905-6.

W. Bro. LAW. STAINES (P.M. 523), P.P.J.G.W.,	W.M.
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Bro. G. D. POTTS,	J.D.
W. Bro. THOMAS EVANS (P.M. 1391),	D.C.
W. Bro. GEO. BONNER (P.M. 523), Prov. G.Stwd.,	I.G.
Bro. R. W. MARIES, Prov. G. Tyler,	Tyler.

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

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

Objects.

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

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

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

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

Dates of Meetings for 1906-7.

September 24th, 1906.—Installation.

November 26th, 1906.

January 28th, 1907.

March 25th, 1907.

May 27th, 1907.—Election.

Honorary Members.

W. Bro. W. H. BARROW, Mus. Doc.; P.M. 523; P.P.S.G.D.

W. Bro. W. J. HUGHAN, P.M. 131; P.S.G.D. (Eng.).

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

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* These Brethren have passed the Chair of the Lodge.

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- Bro. WM. MASSEY, 523 Leicester.
- Bro. ERNEST H. STORK, 523 Leicester.
- W. Bro. WILLIAM FORRESTER, W.M. 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., S.D. 1560 Leicester.
- Bro. A. P. HANFORD, Stwd. 279 Leicester.

- 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, J.D. 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.
 Bro. HY. KING, S.D. 1329 London.
 Bro. Capt. A. F. G. WARRINGTON, 542 Maulmain,
 Burma.
 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 Settlements.
 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
 Headingley ; Prov. G. Reg. W. Yorks.
 W. Bro. B. G. HALE, P.M. 2428 Coalville ; P.P.G.S. of W.
 Bro. I. A. COLKIN, 2428 Coalville.
 Bro. J. A. CONNOR, 834 (S.C.) Rangoon.
 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 ; D.J.G.W. 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, P.M. 1085 Derby ; P.P. J.G.W. Derbyshire.
- Bro. CHARLES F. FORSHAW, LL.D., F.R.S.L., F.R.Hist.S., 2417 London.
- Bro. T. H. FITCHETT, 523 Leicester.
- Bro. ROBERT BUTLAND, 2865 Syston.
- W. Bro. J. C. BATLIVALA, P.M. and Sec. 614 Rangoon ; P.D.G.W. Burma.
- Bro. J. HORMASJI, S.W. 614 Rangoon.
- Bro. E. H. PARRY, 482 Handsworth.
- Bro. F. M. HODGSON, 542 Maulmain.
- W. Bro. JOHN BUTTERWORTH, P.M. and Sec. 2387 Manchester.
- Bro. C. S. BLAKE, Stwd. 468 Calcutta.
- W. Bro. JAMES SMITH, P.P.G. Treas. Dumfriesshire ; P.P.G.D. Lanarkshire.
- W. Bro. Rev. J. GEORGE GIBSON, D.D., F.R.S.L., F.R.G.S., P.M. 2279 Oldham ; 431, 3030 and 3041 ; P.P. G. Chaplain of Northumberland.
- Bro. J. C. CROSS, Stwd. 2924 Rangoon.
- W. Bro. WALTER J. KAYE, M.A., LL.D., F.R.S.L., P.M. 1522 Ilkley.
- Bro. Rev. H. M. BRAY, Chap. and Sec. 542 Maulmain.
- W. Bro. A. H. TYLER, P.M. 1007 Loughborough ; Prov. G. Stwd.
- Bro. J. EASTWOOD PICKARD, J.D. 2081 Leicester.
- Bro. JOS. PARSONS, Stwd. 523 Leicester.
- Bro. W. TYERS, 2081 Leicester.
- W. Bro. R.^rJ. BRAYE, M.R.C.S., P.M. 2081 Leicester.
- W. Bro. G. H. HORNE, D.D.S., P.M. 1242 Douglas ; P.P.S.G.D. Isle of Man.
- Bro. FRANK HAINES, 1391 Leicester.
- Bro. J. S. FLINT, 1391 Leicester.
- W. Bro. CHAS. BIRD, P.M. 1695 London.

- Bro. G. F. CROSS, 523 Leicester.
- W. Bro. W. A. DE WOLF SMITH, P.M. 9 New Westminster, B.C. ; Libn. G. L. of British Columbia.
- W. Bro. ALEX. F. MACKENZIE, P.M. 339 (S.C.) Inverness.
- W. Bro. WALTER T. ALLAN, P.M. 2929 Stanley ; P.P.G. Stwd. Durham.
- Bro. F. S. SHIPP, 279 Leicester.
- Bro. GID. GLEDHILL, 1514 Huddersfield.
- W. Bro. H. E. WILKINS, P.M. 542 Maulmain ; P.D.J.G.W. Burma.
- W. Bro. J. F. SNAITH, P.M. 1007 Loughborough ; P.P.G.Std.B. Leicestershire and Rutland.
- Bro. JOHN ASHTON, 345 Blackburn.
- W. Bro. Dr. AUG. NICKEL, W.M. Lodge " Zur Perle am Berge," Perleberg, Germany.
- " RHODESIA " LODGE, No. 2479 Salisbury, Rhodesia.
- Bro. H. G. BURROWS, A.C.I.S., 2920, 3040 and 3051 London.
- PROVINCIAL GRAND LODGE of West Yorkshire.
- W. Bro. W. HALL KEYS, P.M. 2878 and 2784 West Bromwich ; Prov. G. Reg. Staffs.
- Bro. ARTHUR E. HALLAS, 1008, 2996 and 469 Spalding.
- W. Bro. C. J. LEWIS, P.M. 779 Ashby-de-la-Zouch ; Prov. G. Std. B.
- Bro. ARTHUR J. FRANKS, Sec. 502 Rugby.
- Bro. WALTER VARLEY, 1192 Stamford Hill, Natal.
- Bro. WALTER BATES, 523 Leicester.
- Bro. G. W. WAISTELL, 49 (S.C.) Dundee.
- Bro. HUGH McDUGALL, 170 (S.C.) Renton.
- Bro. JOHN AGNEW, 320 (S.C.) Saltcoats and Ardrossan.
- Bro. HERBERT BURROWS, 2920 London.
- Bro. W. H. DYKE, Sec. "Eureka" Lodge, Buenos Aires.
- W. Bro. W. T. FLATHER, P.M. 2268 Sheffield.
- Bro. T. E. SHUTTLEWORTH, B.A., F.C.A., S.D. 2268 Sheffield.

- Bro. THOMAS H. WATSON, S.W. 2268 Sheffield.
- Bro. JOHN S. J. STEVENS, 3027 London.
- W. Bro. SHERARD JOYCE, M.A., P.M. 779 Ashby-de-la-Zouch ; Prov. G. Stwd.
- W. Bro. LUTHER M. NELLIS, P.M. 17 Topeka (Kan.), U.S.A.
- Bro. Major C. H. WILLIAMS, 542 Maulmain ; P.D.G. Stwd. Burma.
- Bro. E. KALKER, J.W. 2811 Coventry.
- Bro. W. H. WOLFERSBERGER, 7 Denver (Colo.), U.S.A.
- W. Bro. W. A. SPILL, P.M. 3 Warren (Ohio), U.S.A.
- W. Bro. LOUIS A. AUERHAAN, W.M. 2811 Coventry.
- Bro. F. ROSE TAYLOR, S.W. 2811 Coventry.
- Bro. WALTER A. DE LATTRE, Sec. 2811 Coventry.
- W. Bro. J. R. WILSON, P.M., P.P.S.G.W. Devon.
- W. Bro. CHAS. WILSON, P.M. 1855 Plympton, Devon.
- W. Bro. W. H. JONES, P.M. 1808 North Walsham ; P.P.J.G.W. Norfolk.
- W. Bro. C. E. RUSSEL RENDLE, B.A., P.M. 2649 Plymouth ; Prov. J.G.W. Devon.
- W. Bro. JAS. PASFIELD, P.M. 347 Tipton ; Prov. A. G. Sec. Staffs.
- Bro. S. M. BODIE, B.Sc., F.R.M.S., 90 Forfar.
- Bro. JAMES M. DOW, 1547 Liverpool.
- W. Bro. JNO. T. WHITE, P.M. 395 Leamington.
- W. Bro. WM. BAKER, P.M. 526 Wolverhampton ; P.P.G. Treas. Staffs.
- Bro. T. C. DAWSON, S.W. 1007 Loughborough.
- W. Bro. E. T. DOVER, P.M. 832 Rangoon ; P.D.S.G.W. (S.C.) India.
- W. Bro. M. S. LOGAN, W.M. 34 Rutland (Vt.), U.S.A.
- Bro. W. G. JONES, 523 Leicester.
- W. Bro. WM. BATE, P.M. 938 Birmingham.
- Bro. P. R. FINNIS, 199 Dover.

- W. Bro. WILLIAM H. JULIAN, P.M. 1130 Melton Mowbray.
 Bro. Capt. A. D'CRUZ, 229 Calcutta.
 Bro. J. HARRISON, 1374 Dum Dum, Bengal.
 W. Bro. H. W. SINCLAIR, P. Gd. Treasurer, G. L. of
 Victoria.
 Bro. G. J. MACAURA, M.D., 100 Hart (Con.), U.S.A.
 W. Bro. BENNO LOEWY, W.M. 209 New York, U.S.A.
 Bro. F. HORSELL, J.D. 2069 Leeds.
 W. Bro. FRED. TAYLOR, W.M. 1204 Malvern.
 Bro. LEWIS OUGH, F.C.S., I.G. 523 Leicester.
 Bro. JOHN GRAHAM, 872 Whitehaven.
 Bro. HARRY ROBERTS, 279 Leicester.
 Bro. JOHN ADAMS, 523 Leicester.
 W. Bro. R. C. ALLEN, W.M. 279 Leicester.
 W. Bro. W. W. BOTHAMLEY, P.M. 731 Derby.
 W. Bro. W. M. COWDELL, P.M. 523 Leicester ; P.P.G.S.
 of W. Leicestershire and Rutland.
 W. Bro. T. R. WHITTLE, P.M. 156 Plymouth.
 Bro. B. VARLEY, S.W. 731 Derby.
 Bro. A. CHOLERTON, 523 Leicester.
 W. Bro. G. W. WILCOCKS, W.M. 2910 London.
 W. Bro. SYDNEY TAYLOR, P.M. 1235 and 1688 Buxton.
 W. Bro. GEO. BARCLAY, P.M. 844 Dunedin ; P.D.S.G.W.
 and D. G. Sec. Otago and Southland, New Zealand.
 Bro. ARTHUR BOWES, A.M.I.C.E., Sec. 2155 Newton le
 Willows.
 W. Bro. J. F. BURGESS, P.M. 395 Leamington.
 Bro. A. A. CARNES, 2695 Harrogate.
 Bro. HERBERT WOODS, 148 Warrington.
 Bro. A. J. GOODE, 1025 Buenos Aires.
 Bro. C. A. BROCKAWAY, 719 Brooklyn (N.Y.), U.S.A.
 Bro. W. K. BEDINGFIELD, Sec. 3078 Lutterworth.
 Bro. R. W. STRICKLAND, J.W. 360 Northampton ;
 P.P.G. Org. Norths. and Hunts.

- Bro. J. BROCK, 542 Maulmain.
 W. Bro. T. C. COATES, P.M. 57 Lancaster (Ohio), U.S.A.
 Bro. JOHN G. REEVES, J.W. 57 Lancaster (Ohio), U.S.A.
 Bro. E. H. JONES, Stwd. 2897 Birmingham.
 Bro. W. F. PRICE, S.W. 523 Leicester.
 W. Bro. J. D. JOHNSON, W.M. 1391 Leicester.
 Bro. FRED. C. SHARDLOW, Stwd. 2081 Leicester.
 W. Bro. WM. TAYLOR, W.M. 2081 Leicester.
 Bro. G. A. H. PAYNE, 2387 Manchester.
 Bro. JOHN BENTLEY, Stwd. 2387 Manchester.
 W. Bro. R. A. D. CARTER, P.M. 2387 and 2891 Manchester.
 Bro. W. N. BRADSHAW, 2865 Syston.
 Bro. L. S. LAVER, B.A., 2081 Leicester.
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Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

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

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

In Memoriam.

“ — They are now at rest
 With kindred spirits—spirits who have blessed
 The human brotherhood
 By labors, cares, and counsels for their good.”

EDWARD G. CLARK, Secretary of “Rising Sun”
 Lodge No. 27 Washington Depot (Conn.), U.S.A.,
 died in the early part of 1905. He joined the Cor-
 respondence Circle of the Lodge in September 1903
 and seemed much interested in its literary work.

W. J. H. SAUNDERS, of Grand Haven (Mich.), U.S.A.,
 who joined the Correspondence Circle in November
 1899, died nearly two years ago ; the information has
 only just been received.

EDWARD ARIES THOMAS BREED, a distinguished
 Sussex Mason, died on December 13th, 1905, after a
 long and painful illness. He was a Past Master of the
 “Yarborough” Lodge, No. 811 Brighton, and P.S.G.W.
 of the Province of Sussex. He was one of the Founders,
 afterwards President and recently Secretary, of the
 Sussex Association for Masonic Research, and took
 very great interest in the meetings. As a recognition
 of his literary work, he was (in 1903) honoured by
 election to full membership in the “Quatuor Coronati”

Lodge, No. 2076 London, and at the time of his death was S.S. of the Lodge. Bro. BREED joined the Cor. Cir. of the Lodge of Research in January 1903, and in September of the same year he read a Paper in the Lodge upon the subject of "Tracing Boards."

" So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Ballinoy Lodge,

No. 38, V.G.*

All travellers who, in search of health or recreation, have wandered to the north-east coast of Ireland, cannot fail to have been charmed with the little town of Portrush, a pretty and health-restoring seaside resort, which seems rapidly making its way in popular favour.

Situated in the midst of wild and picturesque scenery, its neighbourhood affords many opportunities for enjoyment to all lovers of nature, while to members of the Masonic brotherhood, there is the additional charm of intercourse with genial members of the Irish fraternity, and the chance of coming unexpectedly upon some Masonic treasures, the discovery of which is a joy and a delight.

The favorite drive in the neighbourhood of Portrush is undeniably to the world-famed Giants' Causeway, one of the unexplained wonders of the natural world, but many other less known places of interest abound, among which may be mentioned the swinging rope-bridge of Carrick-a-rede. A drive to this curious bridge, which very few of the numerous visitors are sufficiently courageous or foolhardy to cross, afforded me, a few years ago, an unexpected opportunity for inspecting

* Vide Plate II.

a most interesting Masonic Hall in the typical Irish village of Ballintoy.

At the east end of the long village street, composed principally of houses, in which many of the Irish peasants seem content to dwell, but which are not models either of comfort or cleanliness, is a neat, well-built two-storied stone structure, with a slab let into the wall, recording as follows—

LODGE No. 38
 ERECTED BY THE
 MEMBERS A.D. 1805
 OF THE MASONIC
 ORDER.

The ground floor of this building, which, next to the newly-erected hotel, is the most pretentious in the village, is used as a carpenter's work-shop, and therefore a constant source of danger through fire to the Hall above, a catastrophe terrible to contemplate, but which I trust may be always averted, on account of the interesting and curious contents of the upper chamber, which is the Masonic Hall.

This Hall is reached by a winding wooden staircase, from the head of which the Hall itself opens, there being apparently neither clothing-room nor Tyler's room on the premises. The room set apart for the meetings of the Ballintoy Lodge is probably not more than about thirty feet square; at the east is the chair for the Master, surmounted by a canopy, chairs for the Wardens are in their usual places, while plain deal benches stand around for the accommodation of the members. The

Lodge Warrant,* framed and glazed, lies exposed in the Lodge, while the officers' collars and jewels, with linen aprons upon which are sham rosettes and printed border of blue for the use of visitors, hang around the room.

By any one of the now rapidly-increasing body of searchers for Masonic treasures, the jewels for the Master and Wardens would be considered veritable gems, the possession of which by a Lodge in so remote a place as Ballintoy is difficult to account for. The Master's square is of solid silver, with Masonic emblems engraved upon both sides, among which are the 47th Prop. and some K.T. emblems. The level and plumb-rule of the Wardens are also of silver, but engraved and pierced, of artistic design and superior workmanship, and in all probability date back to the establishment of the Lodge in 1805, or even to an earlier date. The small circular holes upon each would seem to indicate that originally these jewels were ornamented with stones. How a Lodge in this remote corner of Ireland obtained such handsome jewels, and having obtained them, how the members have managed to keep them through all the vicissitudes of a hundred years of Lodge life, is difficult to explain, but the fact speaks volumes for the attachment of these Irish brethren to their Craft and its belongings, an attachment which, alas, is not universal, and therefore to be admired when discovered.

Through the well-directed efforts of my esteemed friend, Bro. John Robinson, of Belfast, photographs of these interesting jewels have been obtained to illustrate

* The present Warrant is dated 1817, having been revived under Grand Lodge Order of 1816.

this Note, and it is to be hoped that the Brethren of Ballintoy Lodge, No. 38, will jealously guard the treasures bequeathed to them from the past, and hand them on to their successors as a precious legacy to many generations of Masons.

J. T. T.

The Cathedral Masons.*

A Review of the Norwich Records.

By Bro. W. H. JONES, P.M., P.P.J.G.W., Norfolk.

At the invitation of the Worshipful Master of the Lodge of Research (Bro. R. B. Starkey), I was bold enough to deliver before its members a lecture which I had already given to the Brethren of the Craft in Great Yarmouth. Its subject was wider in scope and more ambitious in design, than will appear from the portion of it which is here printed. It was the bare outline of an attempt, upon my part, to demonstrate the continuity of Freemasonry from the operative period to the speculative, and until to-day, based upon purely local evidences. The amount of research which was entailed in the preparation of material for this purpose, was enormous, but it was one of extreme delight, and may yet be extended with results equally satisfactory to those which have already accrued. I felt that the outline of the mass of material in my possession, which alone could be indicated in my lecture, but poorly reflected the great interest of the theme, and I do not desire here to put into print a similar outline, which will but inadequately develop the very interesting

* This Paper was read in the Lodge on May 22nd, 1905, under the title of "Eight Centuries of Freemasonry in Norfolk."

argument which I have set myself to complete. That may be done in ampler form in the future. But since I have learned that it is the object of your Lodge to reproduce in your "Transactions" the lectures delivered before your members, I have, at the suggestion of your Secretary (Bro. J. T. Thorp), contented myself with writing an outline of one of the most interesting portions of the lecture, viz., that which reveals the result of my researches amongst the archives of the Dean and Chapter of Norwich, deposited in the Cathedral there. The subject will be complete in itself, and contain a suggestiveness which cannot fail to interest the devotees of the Craft of Freemasonry as we practice it to-day.

The period covered by these rolls of account extends from the close of the thirteenth century to the Dissolution of the Monastery. The accounts for the earlier period, subsequent to the foundation of Norwich Cathedral by Bishop Herbert de Losinga in 1096, were unfortunately looted and destroyed, in all probability, during a sanguinary riot on the part of the citizens of Norwich in 1272, when the local feud between the monastic and municipal elements was at its zenith. Fortunately the accounts which still exist are very numerous, and they are extremely interesting in the wealth of detail which they contain. There are nearly thirteen hundred of them, all rolled separately, and, at the time of my examination of them, by the kind permission of the Dean, and under the supervision of Dr. W. T. Bensly, F.S.A., the Diocesan Registrar, they were in a condition which showed that, in all probability, most of them had not been unrolled for centuries.

References to the work of the masons employed in the execution or repair of the fabric of the cathedral,

or in the building of the cloisters or offices of the Monastery, are frequent,—more particularly in the accounts of the Communarius and the Sacrist, and they go far to shew, that the craftsmen employed upon the works were not only a body of skilful artificers, as their work unerringly indicates them to have been, but a well-organised and disciplined fraternity, and altogether distinct from other masons who plied their craft in the city. It is interesting, too, to find that the masons whose disbursements were provided for out of the revenues of the Monastery were distinct, too, from those masons who followed their occupation in the service of the Bishop, at such times as that dignitary had works of his own in progress. The former circumstance is a somewhat peculiar one, and supports the theory which has long found favour with the historians of Freemasonry, that the tenets of our craft which have been handed down to us in the form of secret working in our Lodges, were developed whilst the condition obtained that the masons of our cathedrals worked in an air of religion, quite independent of the sanctified surroundings of the monastic establishment.

Proof of the distinctiveness of this body of cathedral masons is discerned, when the records of the Monastery are studied in comparison with the records of the Corporation, wherein are to be found many details appertaining to the craft of masons regulated by the operative guilds of the city. Not to deal at too great length with this subject, it will suffice to say, that throughout the whole of the Cathedral rolls, I have not discovered the name of more than one mason whose name appears in the Corporation papers, and was also employed upon the monastic works. In this instance there is a sin-

gularity about the craftsman's employment, which stamps it as having been of a peculiar nature. It was in 1439, when some repairs were being pushed forward in the house of the Sacrist, that John Everard, a mason of distinction in the city, and whose name frequently appears in connection with the Craft Guild as Warden and Headman or Master, was employed in these operations, and he received for his wages the sum of 13s. 4d.; but, in addition, he was paid a sum of 12d., *ex gratia*, the only instance in which such a payment is recorded. In the Precentor's accounts for 1445, we find other interesting payments to John Everard, who was apparently a more than ordinarily skilful craftsman, for he was employed upon work of an order, for the practice of which he had but little opportunity in the city. The item runs: Paid to John Everard and his brethren labouring for one day upon "le Tabyment" of the chapel of St. James, 12d. Item his servant 4d. Item in plaster for the work 3d. Item "in le frestone" for the said "tabyment" 2s 4d. In the course of time Everard was put upon work of even greater consequence and delicacy, but it is singularly significant that his name dropped out entirely from the records of the Corporation. He had probably been admitted to the fraternity of masons within the cloisters, and did not again engage in operations going forward in the city, unless it might have been in the erection of those magnificent churches, evidences of so much skill and beautiful symmetry of design, which was being prosecuted during this century. In 1472 we find Everard still at work, now grown old—he is "John Everard, senior"—and employed in the "repair and whiteliming of the aisle on the north part of the nave of the church."

Another circumstance pointing to the exclusiveness of the masons of the cathedral is the occurrence in these accounts, at by no means frequent intervals, but at periods of unusual pressure of work, of payments to the masons of the Lord Bishop. It is interesting to observe the reason for this. Large works were at one period going forward in the cloisters and cathedral, under the direction of the officers of the Lord Prior, while at the same time Bishop Salmon was employing a number of craftsmen in the erection of the Carnary Chapel, and in other works of a comparatively private character, and some of these were called in to assist in the monastic work, and were paid separately from those who were more directly responsible for the undertaking.

The principal interest of these accounts to those who study them, with a view to learning the conditions under which the ecclesiastical masons plied their craft, is in the information which they contain appertaining to the Lodge, in which the more delicate work was undertaken by the Freemasons with the utmost secrecy, and, as we know, with the accompaniment of religious offices, by virtue of which they were bound together as a fraternity. One of the first items of expenditure in the earliest of the rolls of the *Communarius* which have been preserved, namely, that of 1297, refers to work about the pulpit of the cathedral, and to payments to Elys de Hoxne for materials used in "the Lodge in the Cloister." The roll is, however, much mutilated and difficult to decipher. In 1394 we reach other payments of similar interest :—Item for making one cast for the Lodge 15d. ; Item for two aprons for Hervey de Lyng and his servant there, 10d. ; Item a present to Hervey and his servant at the Nativity, 30d. ; Item in divers

expenses about the same (the Lodge) at various times, 2s. ; Item the stipend of Henry the mason (latam'r) from the feast of the Holy Martyr to our Lord's Passion, 46s. ; Item for a middle robe for the same Henry of the grace of the Lord Prior, 5s. ; Item the stipend of John the mason and his servant Henry from the feast of St. Michael to the Assencion, 102s. ; Item at the Nativity for a robe for the same John, 5s. Further on, in 1407, there are similarly interesting payments : Item to the Carpenter for making a dormant for the Lodge of the Masons, for pins for the same, and for other materials, 15d. According to the " Promptorium Parvulorum " a dormant or sleeper is a main beam that, resting on the side walls, serves to support the joists, or the rafters of the roof, and Cotgrave refers to " a dorman or great beame." We may infer from this, how substantial a structure was the mason's Lodge in the cloisters at Norwich, and when we find that items are very frequent for repairs to, or new, locks, bolts, and bars of iron, for the Lodge, we need little to convince us, that every care was taken that the privacy and secrecy of the operations of the masons was not intruded upon. There need be small doubt, that what obtained in similar Lodges in other cathedrals, as at York for instance, was also practised here ; that in this Lodge centred the preparatory work of the mason's handicraft, and the skilled artificer gave effect to the designs of the architect. That here, too, the Masters of the Craft were wont to instruct their servants and their fellow craftsmen, not only in the technique of their constructive operations, but also in the moral significance which masons had ever drawn from the instruments which they employed.

It is by no means necessary to remind the readers of

this paper, that many copies are preserved of the "Charges" which were delivered by the operative masons of this, as of other, cathedral buildings to their apprentices, some of which "Charges" are coeval with the dates of the rolls from which I have been making extracts. The most intensely moral tone characterises these "Charges," evidently designed to illustrate at the same time the exceeding antiquity of the craft of masonry, and to guide the novice in his duty towards his fellow workmen, in his demeanour towards his master and in his conduct before his Creator. Thus in these mediæval days the Lodge of the Mason was a school for the highest form of religious instruction, veiled perhaps in allegory and illustrated by symbols. But it served undoubtedly to bind the members of the craft in a brotherhood the traditions of which, and its reality too, survive to the present day, and will be perpetuated and revered in generations yet to succeed us.

As we have seen, we have been able, from a very early date, to fix the locality of the lodge as being in the Cloisters; and we have many references to it in these accounts which will be of interest, and which serve to shew that the masons who practised their science within its tyled doors, were a group of lay brethren set apart from those who were responsible for the performance of other duties, and for the carrying out of other operations appertaining to the completion of the fabric, and the conduct of its conventual transactions. Thus we find charges in these accounts for outlay in respect of the masons alone for presents of gloves, of aprons to the freemasons and the more skilled craftsmen; entries to that effect being of frequent recurrence.

There are also many charges for their "recreacione," a word which has an obvious meaning, but which is, perhaps, the more definitely to be construed by means of the substituted word which less frequently occurs, in charges for "refection" or refreshment. As for their clothing, there are constant disbursements, peculiar to the masons, for robes for the principal artificers, and these gifts would appear to partake of the nature of an external token of a whole-hearted devotion to the service of the monastery.

This practice of the presentation of a robe to the more skilled masons commenced to be observed during the thirteenth century, so far as we can learn; that is to say, with the opening of the series of rolls which has been preserved. It is interesting to find these early instances of the practice in Norwich; but it is more so to find the greater detail given us in the following century of a middle-robe being bought for Hervey the Mason, which, like a robe, cost 5s.; whilst in other instances tunics formed the gift, as well as, less frequently, the super tunica. Belts of brass, too, were given to the masons, as well as to John the graver, whilst in the case of other craftsmen instruments were provided, such as a compass, which cost 12d., a mould, which in the mason's hands meant the pateru made of tin or wood which the craftsman used for the purpose of shaping the freestone, and which cost 15d.; whilst there are many charges recorded for the repair of these and other tools.

Amongst other privileges which were accorded to our ancient brethren during their operations within the cloisters of the Cathedral, is one which has given me considerable trouble throughout the study of these rolls,

in an endeavour to arrive at its true meaning ; and in this respect I may ask the assistance of other students better able than I to construe its real purport. These were payments charged thus : “ Item, the oblations of the masons at the Nativity and at the Passover, 2s. 3d. ; and, in 1346, these oblations were provided on the Feast of All Saints in addition to the other two feast days, and amounted to 3s. 4d. The generally-accepted meaning of an oblation is an offering made in worship or sacred service, and it is very puzzling to find that these offerings of the masons, if such the payments were, should have been paid from the funds of the Monastery. It has been suggested to me that in this instance an oblation might probably be nothing more than a gift, but since gifts are spoken of very frequently, and sometimes in the rolls in which this word occurs, under the proper style of *donis*, it is evident that an oblation meant something more significant. I am inclined to connect it with the religious guild of the masons, which we know existed less than a century before the date of this account, and at the saints’ days celebrations of which it was the custom of masons, who are known to us by name, to offer candles and money at the High Altar of the Church of the Holy Trinity (the Cathedral) at Norwich for the souls of departed craftsmen. It may be that these oblations were given by the officers of the monastery as an encouragement to the masons in the pursuit of religious exercises, as lay brethren of the Order, and in the practising out of the Lodge those religious principles which were inculcated in their minds in the course of their practices within it.

A word may be said upon the subject of wages paid, the items concerning which are of considerable fre-

quency, whilst unusual activity was observed in repairs or works of reconstruction. In 1297 the stipends of the rough or assistant masons were paid monthly, and at the rate of 3d. per day, with the exception of a master mason who had 4d. per day. A century later the master mason took for his week's work 2s. 2d., another principal mason taking 2s. In each of these instances, and as a general rule in the monastery, board was provided for the masons in addition to their wages, such an item as the following being frequently met with: "Item, paid to the Master Cellarer for meals for two masons for this year 53s. 4d." In the fifteenth century wages had largely increased, for in 1428, Jacob Woderowe, freemason, master of the works upon the Great Cloister, had for his stipend for twelve weeks 48s., or 8d. per diem ; and John, who is described as his brother, received 40s. ; while John Home, the graver, for fifteen weeks took 60s.

Let us now leave the Lodge, its surroundings and associations, for another department which was connected with the offices of the Monastery. This was the Tracing House, to the appliances used in which we undoubtedly owe the origin of the tracing-boards, which are so significant amongst the appointments of Freemasons' Lodge-rooms to-day. In relation to the Tracing-house of Norwich Cathedral, I have found many entries relating to the purchase of instruments for the use of the architects whose office the tracing-house was, for new windows, repairs of doors, etc. Amongst the first-mentioned disbursements, was a payment of twopence for the repair of the "ceres," in which I have been able to distinguish the cloth or tablets of wax on which the designs were drawn, or by means of

which they were duplicated. A writer upon the ancient building of our cathedrals has asked a question which may well be repeated whilst we are talking about this tracing-house. How is it that we know so little, or really nothing, of the mediæval architects? Did modesty constrain them to conceal their names, or were the plans executed by several persons, so that it would be invidious, if not impossible, to particularise every one of them, and so credit was given to none? It is by no means easy to suggest an answer to these questions. If the tracing-house was what we may fairly suppose it to have been, a place for the preparation of working drawings, the fact goes a great way to show, that the plans for the building and renovation of the Monastery and Cathedral were prepared upon the spot, under the superintendence of some resident architect. The late Rev. Mackenzie E. C. Walcot, F.S.A., in his most interesting book upon Christchurch (1873, p. 36) says: "The chamber over the chapels formed the tracing-room used by the Canons, and the late Mr. Ferrey discovered the design of the Decorated window, now inserted over the prior's door in the nave aisle, punctured upon the wall. M. Verneilh mentions working drawings traced upon the granite slabs of the roof of Limoges Cathedral. Mr. Raine found in the Fabric Rolls of York Cathedral notices of a tracing-chamber. The office of the clerk of the works was over the passage leading from the choir transept to the cloisters in Lincoln Cathedral."

In closing this cursory glance through a great mass of material of a most interesting nature, I feel that but little justice has been done even to an indication of its contents. I draw no conclusions, having set out to

demonstrate none—my object has been but to show, however roughly, that amongst the local records, hidden away perhaps in archives of a semi-private character throughout the country, may be found vast tracts of unexplored history, which will amply repay the perusal, and yield much that is of value in determining the organization and circumstance of our ancient brethren. In the case of Norwich, the muniments in the possession of the Corporation, as well as those which I have so briefly reviewed in the foregoing pages, teem with items of interest, and, as I have said, I hope at some future time to collate them, in order that they may be accessible to all who desire to study their contents, so far as they relate to masonry and freemasonry.

The Sixty-Seventh Meeting and Thirteenth Festival

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 25th, 1905. The Worshipful Master, Bro. R. B. STARKEY, P.P.S.G.W., presided, and there was a full attendance of Members and Visitors.

Among those present were the following :

Members.—Bros. R. B. STARKEY, W.M. ; G. NEIGHBOUR, I.P.M. ; L. STAINES, S.W. and W.M. elect ; W. A. LEA, J.W. ; Rev. H. S. BIGGS, B.A., P.M., Chaplain ; F. W. BILLSON, P.M., Treasurer ; J. T. THORP, P.M., Secretary ; J. R. FREARS, S.D. ; T. EVANS, I.G. ; J. J. W. KNOWLES, P.M. ; H. HOWE, P.M. ; R. W. MARIES, Tyler.

Members of the Correspondence Circle.—Bros. J. CLIFTON, P.M. 279 ; J. BUTCHER, P.M. 279 ; F. W. LILBURN, P.M. 2028 ; J. T. WHITE, P.M. 375 ; W. T. COLTMAN, P.M. 523 ; J. CLEAVER, P.M. 1330 ; T. JORDAN, P.M. 1085 ; Col. J. WALTER STEAD, P.M. 2608 ;

C. BIRD, P.M. 1695 ; S. F. POYNOR, W.M. 523 ; G. NEWSOME, P.M. 523 ; G. J. RODWAY, P.M. 2028 ; W. A. SPENCER, P.M. 523 ; A. LOLE, P.M. 2811 ; E. R. FOX, Org. 2081 ; A. P. HANFORD, Org. 279 ; W. H. TARRATT, J.D. 50 ; J. E. PICKARD, I.G. 2081 ; L. OUGH, I.G. 523 ; C. POYNOR ; W. J. KNIGHT ; A. J. MARSHALL ; HARRY ROBERTS ; JNO. GRAHAM ; J. C. COOPER ; R. BUTLAND ; H. WATSON STILES ; W. G. SPENCER ; F. HAINES ; P. JOSEPH ; JOS. PARSONS.

Visitors.—Bros. J. G. BOWER, P.M. 1391 ; W. M. COWDELL, P.M. 523 ; T. W. LUMLEY, P.M. 506 ; H. G. MARRIOTT, P.M. 2028 ; A. LAURENCE, P.M. 523 ; R. C. ALLEN, S.W. 279 ; J. GODDARD, 523 ; A. CHOLERTON, 523 ; T. R. SMITH.

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

- 374. Bro. E. T. DOVER, P.M. 832 Rangoon ;
P.D.S.G.W. (S.C.) India.
- 375. Bro. M. S. LOGAN, S.W. 34 Rutland (Vt.), U.S.A.
- 376. Bro. W. G. JONES, 523 Leicester.
- 377. Bro. WILLIAM BATE, P.M. 938 Birmingham.
- 378. Bro. PHILIP RICHARD FINNIS, 199 Dover.

379. Bro. WILLIAM HENRY JULIAN, W.M. 1130 Melton Mowbray.
380. Bro. Capt. ANDREW DE CREUZ, 229 Calcutta.
381. Bro. J. HARRISON, 1374 Dum Dum, Bengal.
382. Bro. JOHN OTHEN, Junr., 2694 London.
383. Bro. HUGH WILLIAM SINCLAIR, P.M. ; P.G. Treasurer of the Grand Lodge of Victoria.
384. Bro. GERALD JOSEPH MACAURA, M.D., 100 Hart (Con.), U.S.A.
385. Bro. BENNO LOEWY, W.M. 209 New York, U.S.A.
386. Bro. FRANK HORSELL, J.D. 2069 Leeds.
387. Bro. FREDERICK TAYLOR, W.M. 1204 Malvern.
388. Bro. LEWIS OUGH, F.C.S., I.G. 523 Leicester.
389. Bro. JOHN GRAHAM, 872 Whitehaven.
390. Bro. HARRY ROBERTS, 279 Leicester.
391. Bro. JOHN ADAMS, 523 Leicester.

The Worshipful Master Elect, Bro. LAWRENCE STAINES (P.M. 523), Prov. J.G.W., was duly installed as Master of the Lodge for the ensuing year, by the retiring Master, Bro. R. B. STARKEY, P.P.S.G.W.

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

BRO. R. B. STARKEY,	I.P.M.
„ W. A. LEA,	S.W.
„ J. RUSSELL FREARS,	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.
„ H. J. GRACE,	S.D.
„ G. DAVID POTTS,	J.D.
„ THOS. EVANS,	D.C.
„ GEO. BONNER,	I.G.
„ R. W. MARIES,	Tyler.

All were duly invested with the exception of Bros. GRACE, POTTS, and BONNER, who were out of town.

BRO. F. W. BILLSON, P.M., Treasurer, read the annual statement of accounts, copy of which follows. Being considered exceedingly satisfactory, it was unanimously passed, with the thanks of the Lodge to the Treasurer for his services.

LODGE OF RESEARCH, No. 2429, LEICESTER.

Treasurer's Accounts, 1904-1905.

	£	s.	d.		£	s.	d.
Balance in Hand, 1904	15	11	6	Grand Lodge Dues	1	12	0
SUBSCRIPTIONS :				Prov. G. L. Dues	2	1	0
Members	17	17	0	Rent of Hall	10	10	0
Cor. Circle	64	5	1	Postages—Secretary	9	17	6
Sale of Transactions	9	17	0	„ Treasurer	0	3	0
Joining Fees (3)	6	6	0	Printing : Bro. Lead	5	13	0
Sub. to Bro. Jones	1	11	3	„ Gibbons & Co.	0	9	6
				„ „ (Transactions) 44	44	5	0
				Bro. Jones (Norfolk Masonic Charities)	1	11	3
				Bro. H. Pickering (Lantern) ..	0	10	0
				Balance	38	15	7
					<u>£115</u>	<u>7</u>	<u>10</u>
Liabilities	NIL.			<i>Audited and found correct, 19th Sept. 1905.</i>			
Outstanding Subs. ..	£24	12	0	LAWRENCE STAINES, S.W.			
				J. RUSSELL FREARS, S.D.			
	F. W. BILLSON, P.M., Treasurer.						

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

- Prov. Com. of Gen. Purposes : Bro. J. T. THORP.
 Prov. Charity Com. : Bro. G. DAVID 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 Convivialities.

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

Some years ago Bro. J. J. W. Knowles, a Past Master of the Lodge of Research, in a Paper read before the Members,* dealt in some measure with the subject of Lodge refreshments, tracing the custom back to the time of the mediæval Gilds. It is my desire to deal with later phases of the same subject, more especially in connection with the Grand Lodge of England, and with the Lodges under its jurisdiction and authority.

The custom among the various Trade Gilds of celebrating with a Feast their Annual Meetings, seems to have been wide-spread and continuous. Toulmin-Smith refers to the custom thus†—"One day at least

* Vide Transactions 1898-99, p. 38.

† "English Gilds," Intro. p. xxxiii.

in the year, usually the day of the Saint to which the Gild, if it had a Saint's name, was dedicated, was more especially devoted than the others to festivities ; . . . it was then that the brethren and sistren being all assembled, gave their alms, and feasted together, for 'the nourishing of brotherly love.'"

Indeed one authority traces the feast further back still, even to the Druids "who were the only *Priests* among the ancient *Britons*. In their Solemnities they were Clothed in *White* ; and their Ceremonies always ended with a good *Feast*."*

Whether the Brotherhood of Masons originated with the old Druids as some have affirmed, or sprang from the mediæval Gilds, which is much more probable, is a question that I cannot now stay to consider, but the fact remains, that the earliest records of the existence of Masons as a *speculative* Society, refer to the custom of feasting at their meetings.

Thus Dr. Plot, in writing of the Masons of his day (1686), says†—"when any are admitted, they call a *meeting* (or *Lodg* as they term it in some places) . . . and entertain with a *collation* according to the Custom of the place : This ended, they proceed to the *admission* of them."

In Ashmole's Diary also there occurs the following passage, in the account of a Lodge Meeting he attended in London in 1682—"We all dined at the *Half-Moon Tavern* in Cheapside, at a noble Dinner prepared at the Charge of the new accepted *Masons*."

We are justified in assuming, therefore, that from

* "A Defence of Masonry" in Book of Constitutions, 1738 edit., p. 221.

† "The Natural History of Staffordshire," p. 316.

very early times a Feast formed a part, in some cases no doubt a very important part, of the proceedings at the periodical Assemblies of the Masons.

Of what the refreshments consisted in these very early times, we have now very little means of judging. The fare varied probably, according to the position and wealth of the members, from the "noble dinner" of Ashmole, to the humble bread and cheese supper, followed in one case by port wine and rum-punch, and in the other by ale, brandy, and pipes.

It is quite probable that the custom originally arose in a veritable necessity, for doubtless many members of the early Lodges came considerable distances, on horse-back or on foot, to attend the meetings, and it was an absolute necessity that they should be provided with some refreshment, on their arrival or before setting out on their return journey. The Junior Warden's "call-off" then was of practical value and significance, and not as in later times very frequently a mere symbolic allusion.

In Plot's time the Brethren seem to have partaken of their refreshment before they entered upon their "work," and not as in our day after the "work" was over, and curiously enough, this practice was continued in the early days of the Grand Lodge of England. Thus we read

"ASSEMBLY and *Feast* at the said Place 24 June 1718. Brother *Sayer* having gather'd the Votes, after *Dinner* proclaim'd aloud our Brother GEORGE PAYNE Esq., *Grand Master of Masons.*" And again

"ASSEMBLY and *Feast* at *Stationers-Hall*, 24 June 1721. . . . After Grace said, they sat down in the antient Manner of *Masons* to a very elegant Feast,

and dined with Joy and Gladness. After Dinner and Grace said," the Grand Master, Deputy Grand Master and other officers were invested, an Oration was delivered, and the Grand Master when all business was finished, ordered the "*Warden* to close the *Lodge* in good Time."

Indeed the following, which is included in the "Charges of a Freemason," in the first (1723) Book of Constitutions, is a clear indication that the practice of partaking of a common meal, was firmly established thus early in the eighteenth century:—"You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him."

This custom of eating and drinking in connection with Masonic Meetings seems to have continued without intermission, and the Annual Feast has remained a permanent feature of Grand Lodge proceedings, right down to the present time. Much money was occasionally devoted to the preparation of the Feast, for we read of "a very elegant Feast," "an elegant and sumptuous Feast," and on one occasion of "a Grand Feast indeed." Sometimes however the Brethren seem to have feasted too sumptuously, for on November 25th, 1723, it was resolved, that special care be taken "to prevent Disturbance and preserve Harmony on Feast-Days." In more recent times, the arrangements for the Grand Lodge Feast, have been carried out more or less satisfactorily, by a Board of Grand Stewards, annually appointed by the Grand Master, on the recommendation of the Red Apron Lodges.

This being the custom with the Grand Lodge of England, what more natural than that the Daughter Lodges, in their turn, should provide entertainment for their members? The history of every old Lodge testifies to the universality of the practice. Indeed in some cases eating, drinking, and even smoking were indulged in during the work of the Lodge. Long tables were set out in the Lodge-rooms, at which the Brethren seated themselves, and after the edibles had been consumed, toast, sentiment, and song alternated with Masonic work.

It is then very clear, that from earliest times the Masonic Fraternity has been a "Social Brotherhood." Much of the time spent in association has been occupied in cultivating the social virtues, in forming and cementing friendships, and in promoting good fellowship, all very laudable objects. The very fact that most of the early Lodges—indeed many at the present time—met or now meet at Taverns, Hotels, and Inns, afforded every opportunity to the Brethren for this form of enjoyment, or even offered inducements thereto. From the history and bye-laws of many old Lodges it is easy to see, how large a place the pleasures of the table occupied in the Freemasonry of the past, and how much of the contributions of the Brethren towards the funds of the Lodge, was spent in refreshment "for the good of the house." It was no uncommon thing for ninepence out of every shilling paid into the box to be so spent, and while some Lodges were without doubt ruined by the prevailing custom, others were certainly prevented from becoming extinct, by the Meetings being used by the members as a convenient excuse for indulgence.

Into the origin of the old and wide-spread custom of "drinking toasts" I cannot now enter, nor have I time to deal with the special subject of "Masonic Toasts," although I hope to take this up at a later date. There is little doubt, however, that the practice of "drinking toasts" after every Lodge Meeting led among the Masons, as among other portions of Society, to the excessive drinking which was unfortunately almost universal up to fifty years ago.

As early as 1719, Dr. Desaguliers, the Grand Master, immediately after his Installation "forthwith reviv'd the old regular and peculiar Toasts or Healths of the *Free Masons*," and it was this practice which was probably responsible for most of the heavy drinking after Lodge Meetings, and the consequent degradation of many Freemasons in the days gone by.

I am not condemning or asking you to discontinue the Lodge supper, the annual banquet and the general practice of "proposing and honouring Toasts,"—there is much in these customs which conduces to sociability and good fellowship, and in some Lodges excellent speeches may frequently be heard, when Brethren are proposing or acknowledging the various Toasts; I am simply calling your attention to one phase of old Masonic life, which presents itself very frequently and very forcibly to all those who study the history of old eighteenth century Lodges.

At that time the customs, habits, and language of the people, even of the educated classes, were not those of the present day. It was a time when the excesses of the table were freely indulged in; to be in a state of inebriation was not considered an offence against good manners, and the social refinements of our times had

not been attained.* This being the practice in all classes of the community, it is only natural that the Freemasons should follow the universal custom. They were not worse than others in their own station of life, but probably better, and in our criticisms we must ever bear in mind the present altered condition of things, and never seek to judge our ancient Brethren by the standard of modern times.

Re-introduced then in 1719, the "drinking of Toasts" soon became a prominent feature of Masonic Meetings, so much so, that during the singing of "The Master's Song," printed in the 1723 Book of Constitutions, and reprinted in the recently issued volume of this Lodge's Transactions, the singer was interrupted no less than four times, in order that the Brethren might drink the health, or to the memory, of some Brother or Brethren.

In J. and B. (2nd Edit. 1762) we read, that "the Ceremony of drinking healths among the Masons, takes up much of their time," † and in many of the old eighteenth century "exposures," there are whole pages full of Masonic toasts from which the presiding officer could select, and after every one of which a bumper was drunk by the Brethren present.

Music and singing also occupied a very prominent position in the Masonic Convivialities of the past. In every eighteenth century Book of Constitutions, of both Grand Lodges, and in every Pocket Companion, there was included a selection of Masonic Songs, while book after book was issued from the press consisting exclusively of songs suitable,—or supposed to be suitable,

* Vide "History of the Lodge of Probity," p. 74.

† Page 22.

for Masonic Gatherings, in many cases with the Music thereto, and printed from engraved copper plates.

And what is the theme of all this Masonic verse? High praise of the Masonic craft; eulogies of Solomon, Hiram, Hiram Abiff, Tubal Cain, the reigning Grand Master, Royal Masons and other Masonic worthies, the exaltation of the Masonic virtues and incentives to Charity and Brotherly Love; all very excellent and praiseworthy. But mixed up with all this, there is the everlasting Toast, the constant call to honor some person or some sentiment. There are songs in praise of wine and extolling the pleasures of the glass, full of references to "flowing wine," "pure nectar," "the generous glass," "full bumpers," "swelling cups," "the flowing bowl," "glasses charged full high," "a noble toast," "toast after toast." There are injunctions to "charge your glasses high," to "fill up the goblet," to "crown the bowl and fill the glass," to "pour the rosy wine again," to "let the brisk bumper go merrily round," and when a specially important Toast was proposed, there rang out the command

"Charge, Brethren! charge your glasses to the top,
My Toast forbids the spilling of a drop."

And according to what we know of the eighteenth century customs among Masons, this injunction was loyally obeyed. Toast followed Toast the evening through, the Brethren holding firmly to the belief that "the bonds of friendship always tighten when they are wet."

Let me quote a few extracts from some of these Masonic songs, that we may gauge the quality of the eighteenth century Masonic Muse.

SONG.

(From Cole's "Antient Constitutions," 1731.)

Let malicious People censure ;
 They're not worth a Mason's Answer.
 While we drink and sing,
 With no Conscience sting,
 Let their evil Genius plague 'em,
 And for Mollies Devil take 'em,
 We'll be free and merry,
 Drinking Port and Sherry,
 Till the Stars at Midnight shine,
 And our Eyes with them combine,
 The dark Night to banish ;
 Thus we will replenish
 Nature, whilst the Glasses
 With the Bottles passes :
 Brother Mason free,
 Here's to thee, to thee ;
 And let it, let it run the Table round,
 While Envy does the Masons Foes confound.

SONG.

(From Cole's "Antient Constitutions," 1731.)

I.

As I at *Wheeler's Lodge* one Night
 Kept Bacchus company ;
 For *Bacchus* is a *Mason* bright,
 And of all *Lodges* free—free—free.

II.

Said I, great *Bacchus* is adry,
 Pray give the God some Wine ;
Jove in a Fury did reply,
October's as divine--divine—divine.

III.

It makes us *Masons* more compleat,
 Adds to our Fancy Wings,
 Makes us as happy and as great
 As mighty Lords and Kings—Kings—Kings.

CATCH.

(From "A Master-Key to Free-Masonry," 1760.)

YE Brethern * all,
 Whom Free-Masons men call,
 Without care or strife,
 In joy pass this life.
 Be a full brimmer still,
 Your defence 'gainst all ill,
 And the jovial glass fill, }
 To the health of all, Free-Masons all,
 We are Brethern, both great and small.

SONG.

(From "A Defence of Masonry," 1765.)

II.

Charge, then, with Liquid Powder,
 Each his sound-bottom'd *Bumper* ;
 As to the KING,
 And CRAFT we sing,
 It should be with a *Thumper*.

* All the Songs, &c., are transcribed *verbatim et literatim*.

SONG.

(From "The Free Masons Pocket Companion,"
Glasgow, 1771.)

He that will not merry merry be,
With a generous bowl and a toast,
May he in Bridewell be shut up,
And fast bound to a post.
Let him be merry merry there,
And we'll be merry merry here ;
For who can know where we shall go,
To be merry another year ?

SONG VI.

(From "The Free Masons Pocket Companion,"
Glasgow, 1771.)

I.

Pray don't sleep or think,
But give us some drink,
For 'faith I'm most plaguily dry.
Wine cheers up the soul,
Then fill up the bowl,
For 'ere long you all know we must die.

SONG XXX.

(From "The Free Masons Pocket Companion,"
Glasgow, 1771.)

VI.

Then fill up the goblet, and deal it about ;
Each brother will see it thrice twenty times out.
Our pleasures, as well as our labours, can tell,
How free-hearted Masons all mankind excell.

SONG XLI.

(From "A Selection of Masonic Songs," Dublin, 1802.)

CHORUS.

But when the glass goes round,
 Then mirth and glee abound,
 We're all happy to a man ;
 We laugh a little, we drink a little,
 We work a little, we play a little,
 We sing a little, are merry a little,
 And swig the flowing can.

MASONIC CATCH XIV.

(From "A Selection of Masonic Songs," Dublin, 1802.)

Hark the Hiram sounds to close,
 And we from work are free,
 We'll drink and sing, and toast the King,
 And the Craft with a hearty three times three.

Hark, the Clock repeats high twelve,
 It can't strike more we all well know ;
 Then ring, ring, ring, ring, ring the bell,
 For another bowl before we go.

Coming, coming, coming Sir, the waiter cries,
 With a bowl to drown our care,
 We're a hearty set on the level met,
 And we always part on the square.

SONG XXXII.

(From "A Selection of Masonic Songs," Dublin, 1802.)

Then charge my dear Brethren, a bumper all round,
 To the brim fill each glass, let no day-light be found ;
 Here's a health to all Masons who honour the name,
 By walking upright, and observing the same.

SONG.

(From Cole's "Antient Constitutions," 1731.)

v.

The World is all in Darkness,
 About us they conjecture ;
 But little think
 A Song and Drink
 Succeeds the Masons Lecture.

vi.

Then, Landlord, bring a Hogshead,
 And in the Corner place it,
 Till it rebound
 With hollow Sound,
 Each Mason here will face it.

CHORUS.

Fill to him,
 To the Brim ;
 Let it round the Table roll.
 The Divine
 Tells ye, Wine
 Cheers the Body and the Soul.

SONG XXV.

(From "Ahiman Rezon," 1756.)

I.

Come, come my Brethren dear,
 Now we're assembled here,
 Exalt your Voices clear,
 With Harmony ;
 Here's none shall be admitted in,
 Were he a Lord, a Duke, or King,
 He's counted but an empty Thing,
 Except he's free.

CHORUS.

Let ev'ry Man take Glass in Hand,
 Drink Bumpers to our Master Grand,
 As long as he can sit or stand,
 With Decency.

These extracts will amply suffice to show you the quality of the Masonic verse which satisfied our Brethren of the older times. What wonder, that with all this incentive to excess, they occasionally indulged, not wisely but too well, and that we find such entries in old minute-books as this :—" His worship retired about high time, and the members not very early the next morning." * Or as this—" The Brethren who attended this evening were very quiet and peaceable, and went home in good time ; there was no supper." †

* " History of the Old Kings Arms Lodge," p. 68.

† " History of the Lodge of Probity, No. 61," p. 101.

But time has changed all this, the Masonic Songs, from which I have quoted, are happily forgotten, and the books containing them are now only treasured as curiosities of literature, and interesting relics of past generations of Masons. Toasts, strictly limited in number, are still proposed and honoured after Masonic meetings, while the habits of the Fraternity will certainly compare favourably with those of any other portion of English society.

Into the controversy which from time to time rages round the general question of Lodge refreshment, I cannot now enter. Each Lodge must be the judge and decide its own practice. At the same time I am pleased to think, that with the passing years, there is a constantly diminishing number of Brethren, who become or remain members of the Masonic Craft, simply and solely for the sake of the good things partaken of after the closing of the Lodge. This is good, but whilst we recognise, as an undoubted fact, that a fair proportion of the Brethren rarely, if ever, remain for refreshment, we must take good care that the duty of hospitality is never forgotten or neglected, but that every stranger Brother who comes amongst us is heartily welcomed, and provided with the very best the Lodge has to offer. It is not the proper use, but the abuse of the good things provided, that is deserving of condemnation, but with the due exercise of Temperance and Prudence, the social board may become—should indeed become—a very useful, a very interesting, a very legitimate, and even a very elevating portion of our Masonic proceedings. Let us all unite to make it such.

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

(1.)—"Celebration of St. John's Day in June, 1905, by Topeka Lodge, Kansas." Port., 8vo.

(2.)—"Jubilee Day. General Grand Chap. R. A. of U.S.A." Ports., Topeka, 1905, 8vo.

(3.)—"Proceedings Gd. Com. K.T., Kansas, 1905." Port., Topeka, 8vo.

Nos. 1, 2 and 3 presented by Bro. L. M. NELLIS
(Topeka).

(4.)—"Descriptive Catalogue of Antiquities and Curios; Gd. Lo. of New York." Plates. New York, 1905. 8vo.

Presented by Bro. W. J. ALLEN (New York).

(5.)—"Souvenir of the Consecration of the East Anglian Lodge, No. 2920 London, June 20, 1902."

Presented by Bro. W. H. COX (London).

(6.)—"Proceedings Gd. Com. K.T., Pennsylvania, 1905."

(7.)—"Heard in the Anteroom." A. F. Bloomer. Philadelphia, 1905. 8vo.

Nos. 6 and 7 presented by Bro. G. P. RUPP,
(Philadelphia).

(8.)—Steward's Jewel, R.M.B.I., 1898.

(9.)—Steward's Jewel, R.M.I.G., 1902.

Nos. 8 and 9 presented by Bro. W. B. HEXTALL
(London).

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

The following Masonic Curios were exhibited, viz. :—

(1.)—A composite Jewel, composed of a Five-pointed Star, irradiated, enclosing a Circle, Triangle and G., from which hangs a W.M.'s Square. The Jewel is metal gilt, set with marcasite, which is a species of iron pyrites. This form of Jewel is very uncommon, and dates back probably to *circa* 1835.

(2.)—Small gold Jewel of the Free Gardeners, consisting of Square, Compasses and a Clasp-knife. The British Order of Ancient Free Gardeners is a Benefit Society, and in its monthly journal claims to have existed in Scotland from 1660 and to have records and minutes for 200 years. In 1904-05 its membership consisted of 72,559 members, in 602 Lodges, the contributions during the year being £94,131, and the capital account £237,831. There are Lodges in most of the Northern Counties of England, also in South London, and the Society is reputed to possess considerable property.

Nos. 1 and 2 lent by Bro. W. B. HEXTALL (London).

(3.)—A very handsome French Masonic Apron.* Leather, 12 inches deep and 12 inches wide, with a very small triangular Fall 3 inches deep. An elaborate design is printed upon the Apron (and colored), consisting of two Pillars, Temple, Pavement, Figures in the foreground. The Fall is colored yellow, and has upon it an Eye within a Triangle.

(4.)—French Parchment Certificate, granted December 4th, 1819, by the Lodge Saint Jean de Jerusalem

* *Vide* Plate I., Frontispiece.

à l' Or. de Nancy, to Edouard Gibert, Lieutenant au régiment des Dragons de la Loire.

Nos. 3 and 4 were lent by Bro. T. A. WITHEY (Leeds); the Edouard Gibert, to whom they belonged, was at one time in the French Army—in 1822 he was married at the Chapel Royal of Spain in London, to Miss Harriet Augusta Gwynne, belonging to a very old Carnarvonshire family, and probably settled down in England.

(5.)—Masonic Jug.

(6.)—Masonic Jug.

(7.)—Masonic Jug.

Three interesting specimens, all different.

(8.)—Masonic Mug.*

Nos. 5 to 8 lent by Bro. G. BONNER, I.G.

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

Votes of Sympathy were passed and ordered to be forwarded to the families of the late Bros. T. A. WYKES and Sir THOMAS WRIGHT, distinguished local Masons.

Apologies for non-attendance were reported by the SECRETARY from Bros. S. S. PARTRIDGE, P.M., D.P.G.M.; H. J. GRACE, S.D.; G. D. POTTS, J.D.; G. BONNER,

* *Vide* Plate III.

I.G. ; W. J. HUGHAN (Torquay) ; G. W. BAIN (Sunderland) ; F. W. CROSS (Walsall) ; T. H. DEY (London) ; J. BODENHAM (Newport) ; H. G. BURROWS (London) ; T. TAYLOR (Newcastle) ; C. W. WATTS (Brisbane) ; W. BATE (Birmingham) ; W. B. HEXTALL (London) ; Col. G. W. WALKER (W. Bromwich) ; F. HUGHES (Handsworth) ; J. F. PEPPER (Handsworth) ; W. BAKER (W. Bromwich) ; T. A. BAYLISS (Kings Norton) ; W. HALL KEYS (W. Bromwich) ; C. S. BURDON (London) ; JOS. BLAND (Derby), and many others.

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

The Annual Conversazione followed.

The Sixty-Eighth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 27th, 1905. The Chair was occupied by the Worshipful Master, Bro. LAWRENCE STAINES, P.P.J.G.W., and there was a large attendance of Members and Visitors.

The Minutes of the last Meeting having been confirmed, the following Brethren, who were absent from the meeting in September, were duly invested by the Worshipful Master, viz. :—

Bro. H. J. GRACE,	S.D.
„ G. DAVID POTTS,	J.D.
„ GEO. BONNER,	I.G.

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

- 392. Bro. RICHARD C. ALLEN, S.W. 279 Leicester.
- 393. Bro. W. W. BOTHAMLEY, W.M. 731 Derby.
- 394. Bro. WILLIAM MORETON COWDELL, P.M. 523 Leicester ; P.P.G.S. of Wks. Leicestershire and Rutland.

395. Bro. THOMAS RICHARD WHITTLEY, P.M. 156
Plymouth.
396. Bro. BENJAMIN VARLEY, S.W. 731 Derby.
397. Bro. ARTHUR CHOLERTON, 523 Leicester.
398. Bro. GEORGE W. WILCOCKS, W.M. 2910 London.

The following Address was delivered :—

King Solomon's Temple,
and the
Story of the Third Degree.

By Wor. Bro. ROBERT SMAILES, P.M.

Before commencing the subject of my address, permit me to remind you of a question with which you are all familiar, from the very beginning of your Masonic career. I mean, "What is Freemasonry?" And the answer you are equally familiar with, "Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols." Symbolism has been said to be the soul of Masonry, the ritual is the mere earthly wrapping in which it is enclosed; but while we recognise that Symbolism is the essential part of our Order, and that we are not bound to anything in particular, by the mere wording of the ritual, still it cannot be without interest to know something of the historical basis on which that ritual is founded; and though I cannot hope to invest the subject with the oriental picturesqueness which it deserves, I trust I shall not weary you, by

giving a brief account of the events connected with the building of King Solomon's Temple, before considering the Story of the Third Degree.

Let us transport ourselves back in imagination to the time when King David, having become settled in his kingdom, and having built himself a palace at Jerusalem, felt it incongruous that the Ark of the Lord should be housed in wood and curtains ; he was, therefore, desirous of building a suitable habitation for it ; but he was not permitted to carry out his design. Yet he did everything that was possible to him ; he collected stonemasons, and artificers, and amassed—according to the Book of Chronicles—100,000 talents of gold, and 1,000,000 talents of silver, brass and iron without weight, and many precious stones.

These sums appear to have been much exaggerated, for nothing can be more futile than the attempt to show that such a Prince as David could have been able to amass gold, not to speak of other treasures, which amounted on the very lowest computation to £120,000,000 of our present money, and this exaggeration has had much to do with the doubts expressed by some writers, as to whether Solomon's Temple ever existed at all. Jewish tradition has accepted the most extravagant statements about the Temple, yet sober and trustworthy documents prove, that, though no larger than many an English Church, it was indeed, for that age, "exceedingly magnificent," and its fame spread to the furthest parts of the then known world, while it became an object of envy and emulation to the succeeding ages, so that 1500 years later the Emperor Justinian, when he had rebuilt the Church of St. Sophia at Constantinople, is said to have exclaimed "at last I have surpassed King Solomon."

David's difficulties were enormous, the Israelites were tent-dwellers and knew nothing of building, and he had not suitable timber at hand. Fortunately for him, to the north-west was the little country of Phœnicia, a narrow strip of land on the Syrian coast, towered over on the east by the Mountains of Lebanon, on whose sunny slopes vast quantities of cedar, cypress, fir, and other trees grew.

Though only a small nation, the Phœnicians were the great colonisers of the day, and excelled in all the arts. They were, however, lacking in food supplies, and had to look to Canaan for corn, wine, and oil. David had therefore no difficulty in forming a treaty with Hiram, King of Tyre, who, in return for the supplies he needed, was quite willing to let David have the timber and workmen he required.

Huge rafts of timber were floated by sea from Tyre to Joppa, a distance of 100 miles, and then with infinite toil, dragged about 35 miles up the steep and rocky roads to Jerusalem. This work was done by a large number of men, over whom overseers were appointed, and of these ADONIRAM was the chief.

Adoniram, as you know, is a character of considerable Masonic importance as the reputed successor of Hiram Abif. When his duties as overseer were completed, he was appointed by Solomon to the office of collector of tribute, or inland revenue officer, and he continued to fill this post until the death of the King. He was again appointed by Rehoboam, but the Israelites, who had put up with Solomon's extravagance, owing to his wisdom and reputation, now rebelled, and the venerable old man, grown grey in the service of his country, met with a different reception, for the cry had gone forth

“ To your tents, O Israel,” and they stoned him with stones until he died.

Resuming the story of the Temple ; on the death of David, his son Solomon continued the preparations for a further period of four years, when they were sufficiently advanced to allow of the building being commenced, and the King of Tyre again proved his friendship to Israel by sending HIRAM ABIF to be the chief architect, a man whose skill—like that of Michael Angelo—seems to have been serviceable for every branch of art.

Mount Moriah was found to be a very difficult site for such a building ; the sides of the hill were steep, its summit was rough and of insufficient size for the forecourts of the house. These courts had to be supported by immense walls, which have partly survived the ravages of many conquests. For the skilled work the King had to rely on Sidonian workmen, among whom special mention is made of the GIBLITES (A.V. stone-squarers), the people of Gebal, or Byblos, which was north of Berytos, and nearest to the Cedars of Lebanon. Ezekiel long afterwards mentions the wisdom and artistic genius of this Phœnician community. Even in Homer, the Sidonians are famed for embroidered robes, and skill in workmanship. In addition to so large a host of workmen, others were engaged in casting bronze in earthen moulds ; this was done in the clay soil of the Valley of Jordan, between Zarthan or Zeredathah, and Succoth, and the superintendent of all was HIRAM ABIF.

The character of the architecture, both inside and out, was undoubtedly Phœnician. From Tyre, too, came the use of curtains, dyed in the scarlet juice of the trumpet-fish, and other costly dyes. We know that

inside the Temple no stone was visible, all was of gilded cedar-wood, cypress, and olive, variously carved, and tapestried in parts by purple and embroidered hangings. Strange y enough, existing records leave us entirely in the dark as to the external appearance of the Temple, and it is unnecessary to go into the various speculations on the subject.

Let us try to represent, says Dean Farrar, what a visitor would have seen, had he been permitted to wander into the sacred courts and buildings of this most celebrated of earthly shrines. Passing through the thickly clustering houses of the Levites and the Porticoes, he might enter the Temple by one of the numerous gateways mentioned in the Book of Chronicles and elsewhere.

Two gates did Solomon construct, devoted to acts of mercy. Through one gate the bridegrooms used to pass, through the other the mourners. The people on the Sabbath rejoiced with the bridegrooms, and consoled the afflicted. These gates were of wood, overlaid with brass. When the visitor stood in the outer court, he would have seen on one side of the Temple area, a grove of trees, Olives, Palms, Cedars, and Cypresses, which added to the beauty of the building, but were afterwards abused for idolatrous purposes. To pass from the outer court, into the court which Jeremiah calls "the higher court," the visitor would have had to pass up some steps, through an enclosure built with three rows of hewn stones, supported by a cornice of Cedar beams. On the south-eastern side he would have admired the huge laver or basin, for the ablutions of the priests, which was regarded as one of the finest specimens of the skill of HIRAM ABIF. It was made of brass, and was known as

“the brazen or molten sea.” It had a length and breadth of 45 feet, and stood $7\frac{1}{2}$ feet high, on the backs of 12 brazen oxen of the same height, of which three faced to each quarter of the heavens.

Approaching the porch, the eye would have been first caught by two superb pillars, which were regarded in those days as a miracle of art, and which for unknown reasons, received the name of Jachin and Boaz. Strange to say, it is a matter of dispute whether these two pillars stood detached from the porch, or were mere ornaments within it, or formed part of its absolute support, or, as is now believed by many, belonged to a detached gate in front of the porch itself. Ferguson, in his latest designs, supposed that the pillars were not detached like obelisks, but that they supported a screen or gateway, like the vine-bearing screen, described by Josephus and the Talmud, in front of the Temple of Herod. They were broken up and carried away, four centuries later, by the King of Babylon.

The Temple itself was surrounded on two sides by three storeys of chambers. A winding stair led up into the middle chamber of the middle storey, and thence into the upper storey. These chambers communicated with each other, and were, according to Josephus, thirty in number; they were useful for a multitude of purposes; it does not appear that they were ever inhabited, but they served as store rooms for the priests' garments, and for the immense accumulations of Temple furniture. You will remember, it was up this winding staircase, our Ancient Fellow Craft Brethren are said to have gone to receive their wages.

I need not go further into the construction of the Temple, except to say that the holiest place was plunged

in unbroken and perpetual gloom. It contained nothing but the Ark, and one or two other precious memorials of the Mosaic age.

The whole structure was completed in sacred silence. The awful sanctity of the shrine would have been violated, if its erection had been accompanied by the harsh and violent noises which would accompany the ordinary toil of masons ; every stone and beam had been therefore carefully prepared beforehand, and was merely carried to its place, “ so that neither was hammer, nor axe, nor any tool of iron heard in the house while it was building.” The erection occupied seven-and-a-half years, in spite of the small size of the actual Temple. Size indeed, was no element of its magnificence, for, as I have said, it was much smaller than many an English Church. But it must be remembered it was not intended for either priests or worshippers. Ancient and Eastern worship was mainly in the open air ; the *Shrine* itself only symbolised the *residence of God*.

And so the Temple was completed, and after a further period of twelve months, for preparation, came the most magnificent ceremony the nation had ever known, viz. : the *Dedication*, culminating in the beautiful prayer of Solomon, with the constantly recurring refrain, “ Hear, Thou in Heaven, Thy dwelling-place, and when Thou hearest, Lord, forgive.”

“ Sacred to Heaven behold the dome appears,

“ Lo, what august solemnity it wears.

“ Angels themselves have deigned to deck the fane,

“ And beauteous Sheba shall proclaim its fame.”

The Temple was thenceforth the centre of all the national life of the Jews, and that centre was no idol

shrine, no material image, but the symbolic palace of *Him*, whom Heaven and the *Heaven of Heavens* could not contain.

Passing over the visit of the Queen of Sheba, we must carry the history of Solomon a little farther ; he continued his building operations for a period of twenty years, at the end of which time the King of Tyre thought they ought to have a squaring-up, when it was found that Solomon was considerably indebted to him, and also that the exchequer was empty. Solomon, however, made Hiram a present of some country next to Phœnicia with which at first Hiram was very pleased, but when he went to view it, he found it worthless, and that he had been over-reached. Notwithstanding this diplomatic breeze, no breach appears to have been made in the friendship of the two Kings.

Jewish writers in less ancient times cannot overlook HIRAM'S uncircumcision in his services towards building the Temple. Their legends relate, that because he was a God-fearing man, and built the Temple, he was received alive into Paradise, but that after he had been there a thousand years, he sinned by pride, and was thrust down into hell.

You will notice, that while we have this legend about the KING OF TYRE, and the authentic record of the death of ADONIRAM by stoning, there is nothing to indicate the end of HIRAM ABIF. It has been urged by some that there were two architects, father and son, and that the father was killed as stated in our ritual, and succeeded by the son. This theory is based on what I think is a wrong translation of the word "Abif," and occurs in the message from the KING OF TYRE to SOLOMON : "And now I have sent a cunning man,

endued with understanding of Hiram, *my father's*." Abif is a compound name : " Ab," meaning " father," is a token of respect, and " I," or " II," the definite article, and is not intended merely in the parental sense, as Abraham, the father of the faithful, but Abif is more properly *the father* or *master builder*. I think we are bound to conclude there was only one great architect for the Temple, and this prototype of our Order disappears very modestly from view in the simple words recorded in the Book of Chronicles, " And HURAM *finished* the work he had to make for KING SOLOMON for the House of God."

And now we will change the scene from this vision of Eastern splendour, to the more sombre atmosphere of London, at the beginning of the eighteenth century, when four Lodges, meeting at such quaint houses as "*The Goose and Gridiron*," "*The Rummer and Grapes*," the "*Apple Tree Tavern*," and the "*Crown Ale-house*," decided to form themselves into a GRAND LODGE in order to reform and reorganise Freemasonry in accordance with the spirit of the age of which Lodge ANTHONY SAYER was elected Grand Master in 1717.

Of the men who took part in this reorganisation, the three most eminent were Dr. Theoph. Desaguliers,* the Rev. James Anderson, and George Payne. Payne was the second Grand Master in 1718. Anderson was afterwards asked to write the Book of Constitutions. Desaguliers was third Grand Master, and of this triumvirate, probably the most important. He was the son of a French Protestant Minister, and was born at Rochelle in 1683. After the edict of Nantes, he with

* *Vide* Plate IV.

his father came to London in 1685. His education was finished at Oxford, and in the course of time he attained considerable notoriety as a mathematician and natural philosopher. In 1705 he gave a course of public lectures on experimental philosophy, which were attended by persons of all classes of society. In 1723 he was commissioned by Parliament to devise a plan for heating and ventilating the House of Commons, which he effected in a very ingenious manner. There are some occurrences in the life of Desaguliers which merit particular attention, as having exercised a peculiar influence on the Masonry of his day. His love of mechanics, and the prominent part which that science plays in operative Masonry, no doubt induced him to become a member of the Fraternity. He soon, however, found the Brethren could teach him nothing. On the other hand, the spirit of toleration which he found prevailing among the members of the Fraternity, peculiarly grateful to one who had suffered from religious intolerance, inspired him with the idea of reconstructing the Society on a basis which should unite together in harmony, those who were divided by religious and political schisms. In carrying out his plan, he was materially aided by the high position he held in society, and by the widespread acquaintance he enjoyed. As a French refugee he was, of course, a zealous Protestant, and this fact must have influenced him in making alterations in the ritual of Masonry, in which several changes were made subsequent to 1717, for the purpose of divesting it of some of the lingering remnants of Romanism.

Of these changes, the most important was the fundamental one which is at the root of our present system—that of belief. You will remember the old Charges all

began with an invocation to the Trinity ; later this seems to have been changed to God and the Holy Church ; the latter was now dropped, and a simple belief in the Deity only imposed on initiates. One cannot help thinking that the leaders of the movement belonged to the Latitudinarian School of Theology, as this school was distinguished from both Puritans and High Churchmen by their opposition to dogma, and by their preference of reason to tradition, an example of which we have in that beautiful portion of the ritual, where we are forcibly impressed to "listen to the dictates of reason."

A PHILOSOPHICAL ESSAY ON DEATH.

The Story of the Third Degree is a philosophical essay on Death, in which is recited the supposed death of Hiram Abif, at or about the completion of King Solomon's Temple, and just as it is the sum of the small which makes the large, and a simple word may plant the seed which, in its time, blossoms into fragrant action, and alters the courses of lives, rounding life itself into its fullest beauty, so this tragedy of the Tyrian architect has blossomed into an Order, whose branches are extended over the whole surface of the habitable globe, and of which we are justly proud.

We have seen, however, that there is no historical foundation for this story, and I have it on the authority of Bro. HUGHAN, that ritualistically HIRAM ABIF is unknown before the THIRD DEGREE, and this has not been traced before 1723-7. Many eminent Masons have sought for the story in the *Miracle Plays* of the Middle Ages, but without success. The question then arises,

Was the story entirely originated by the compilers of the new ritual, or was there some foundation for it existing in the CRAFT GUILDS before the formation of GRAND LODGE ?

It is not to be supposed that Brethren, who a generation later, split up on very simple points into *Ancients and Moderns*, would allow an entirely new legend to be introduced into Freemasonry, and I think there is sufficient evidence to prove that some story of HIRAM, *the Builder*, was known to Masons before this period.

In the account of the Installation of the DUKE OF MONTAGU as Grand Master in 1721, we read that “ immediately afterwards, as if unpremeditatedly, the Grand Master Montagu nominated Dr. John Beal, Deputy Grand Master, who was invested and installed into the chair of HIRAM ABIF, to the left hand of the Grand Master.

Professor Swift Johnson has made a study of the literature of the 17th century, with a view of tracing the introduction of the legend during that period, but without success. In a paper read before the Q.C. Lodge, he says :—

“ As a result of such search as I have made in the subject put before you, we may safely conclude that in the 17th century, the description of King Solomon’s Temple excited a very considerable amount of attention and interest, but that in the writings that appeared, there was little, if anything, of Masonic importance. The result may be called a failure, were it not that we should always bear in mind the sound Baconian maxim, that the negative instance is always more valuable than the positive. It shows that the legends were not taken wholesale into our system from an outside source of

current knowledge, and leaves us with the alternative that this characteristic of our Craft was either part and parcel of the ancient teaching, or that it was an addition made at or about the beginning of modern Masonry."

Looking further back, we find that in the *first English Bible*, published by Coverdale in 1535, Hiram, the architect, is there spoken of as Hiram Abif, but in all the succeeding translations the "*Abif*" is omitted, and only reappears to our knowledge in Masonry in 1721, so it is fair to presume, it had been handed down orally, through the Masons from the former time.

Then there is what is known as Dr. MARKS' wonderful discovery. Dr. Marks was not a Mason, but a celebrated Hebrew scholar, and in his researches at Oxford, he came across an *Arabic Manuscript* of the 14th century, in which reference is made to a Masonic sign or password, and which, translated, would read, "*We have found our Lord Hiram.*" Bro. Hughan writes me, "Long before such an announcement, a Jewish Rabbi explained just such a reading to Capt. Philips 33° and myself."

Looking abroad for evidence, we find in France a Society called "*Les Compagnons du tour de France,*" which was divided into three, "*Sons of Solomon,*" "*Père Soubise,*" and "*Maître Jacques,*" and included other trades besides Masons. PERDIGUIER, a French writer, informs us "that the joiners of Maître Jacques wear white gloves, because, as they say, they did not steep their hands in the blood of Hiram." Also apropos of "*chien,*" a title bestowed on some of the Companions, he says, "It is believed by some, to be derived from the fact, that it was a dog which discovered the place where the body of Hiram, the Architect of the Temple, lay under the rubbish; after which, all the Companions

who separated from the murderers of Hiram, were called 'chiens' or dogs."*

I think you will agree that we have some evidence of a legend of the death of Hiram existing before Grand Lodge era. When could such a tale have been incorporated into Mediæval Masonry? The late Bro. SPETH once said:—

"I can see no epoch more likely than that of the return from the Crusades. The Knights of the Cross were enthusiastic builders; the remains of their Churches dot the Holy Land to this day. The European builders must, in the nature of things, have required large numbers of native workmen to assist them, and among these the Temple legend, if it existed, would certainly be known. The builders, on their return, would have brought the legend with them, and it would have been adopted all the more readily, as it was in perfect accord with the traditions, aye, even of the practices, of that age in England."

Another factor in the construction of the *Story of the Third Degree* was the exhibition of a large model of *King Solomon's Temple* in *London*, in 1724.

As Prof. Swift Johnson has told us, the Temple seems to have captivated the imagination of a large number of writers during the 17th century, both in England and on the continent. Among the latter, a Spanish Jesuit, called VILLALPANDUS, was the most eminent. In obedience to a royal command, he drew up a description of the Temple, and regarding the plan as being given by the Most High to the wisest of Kings, he incorporated in his account all those excellencies he deemed essential

* *Vide* Plate V. A French Certificate representing this legend.

to a most perfect edifice ; and this description was practically repeated by Bishop WALTON in his polyglot Bible, published in 1657. Partly in opposition to this description, SAMUEL LEE published his "*Orbis Miraculum*," or the Temple of Solomon portrayed by Scripture light, and this is interesting to us, because we read for the first time of a symbolic meaning attached to the two pillars, B. and J. He says :—

“ The pillar on the right side, that is, the South, was called *Jachin*—He shall establish, noting the fixedness of the pillar on its foundation ; and that on the left hand, or on the North side, was called *Boaz*, denoting the strength and firmitude of that piece of brass.”

JOHN LIGHTFOOT, one of the giants of Biblical criticism, was the first to translate the results of his Hebrew reading into the vernacular, and sums up his account of the Temple in these words :—

“ And indeed Solomon’s Temple did very truly resemble one of our Churches, but only that it differeth in this, that the steeple of it (which was in the porch) stood at the east end.”

Hugh Broughton, John Selden a lawyer, John Ogilby, and towards the end of the century, Humphrey Prideaux Dean of Norwich, all had something to say on the subject.

I have quoted these writers to explain the interest which was taken in the exhibition of this model in 1724. A handbook to it was published in 1725, a copy of which is in the possession of Bro. W. H. RYLANDS, from which I will quote the following extracts :—

“ The Temple of Solomon, with all its Porches, Walls, Gates, Halls, Chambers, Holy Vessels, the Altar of Burnt Offering, the Molten Sea, Golden Candlesticks,

Shew Bread Tables, Altar of Incense, the Ark of the Covenant, with the Mercy Seat, the Cherubims, &c.”

“ The motive of forming this model of Solomon’s Temple, which is now scen here in London, was an Opera, representing the Destruction of Jerusalem; acted at Hamborough, and as the Opera House was built at the charge of Councillor Schott, a man very learned and judicious, much renowned for the pains he took to represent his scenes in the most accurate manner, and altogether to conform to antiquity. The last decoration of the before-mentioned Opera, where the City of Jerusalem, together with the Temple, are represented, was brought by him to the highest degree of perfection. The project thereof was not carried on, by opinion or conceit, but according to the direction of the Scriptures, and the most authentic authors, not neglecting to consult in all points thereon, the most renowned architects and learned men then living.”

You can quite understand that this Exhibition soon won its way to popular favour, and cannot have been without effect on the rank and file of Freemasons at the very time when our legends were being moulded and harmonised, and this model must have exercised a real influence in the development of our ritual.

BRO. JOHN SENEX, the publisher of the first *Book of Constitutions*, in 1723, in which year he was Junior Grand Warden, also published a finely executed engraving, or plan of Jerusalem, with views of the Temple and its principal ornaments. This publication, by one of the Grand Officers, could not fail to have extensive circulation among the Lodges. The setting of such legends as had to do with the Temple, must have been so framed as to accord with the impression left by an

engraving, that might fairly be regarded as semi-official.

We have, then, the dry bones of a legend of the death of Hiram, and the exhibition of this model as a fitting "*mise en scène*" for the *Story of the Third Degree*, but what was the *power*, whence came the *vital force* which put life into these dry bones, caused the Courts of the Temple to resound once more with the feet of moving masses of workmen, and produced the beautiful ritual, as we now have it ?

Let us turn for a moment to consider the social condition of England at the time this new ritual was promulgated. The first of the new line of Hanoverian Kings reigned on the throne, a king who knew not the language, and cared less for the people, and whose Court was presided over by two of his German mistresses. The real ruler of the kingdom was Robert Walpole, a clever, but corrupt statesman, who kept himself in power for over twenty years by bribing the House of Commons. Of the prominent statesmen of the time, the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. The Church was at its lowest ebb, in that deepest darkness of the gloom which preceded the dawn of the revival by Whitfield and the Wesleys; its ministers were the most remiss in their duties and the least severe in their lives, and to talk of religion was to be laughed at.

The philosophy of the day was that of HOBBS and his disciples, one of whom declared the *Soul* was only a state of *nervous vibrations*, and HOBBS taught that friendship was only a sense of social utility to one another. The so-called laws of nature, such as gratitude

or the love of our neighbour, were, in fact, contrary to the natural passions of man, and powerless to restrain them.

Both the high and the low were drunken and licentious, and the pictures of Hogarth, which we are inclined to look upon as caricatures, were true pictures of the life of that day. The little leaven was only to be found in the middle classes.

We can well believe, that to such an intelligent and enlightened philosopher as Desaguliers appears to have been, such a social condition must have been most repulsive.

The Landmarks of the Order are a *standing protest* against atheism for all time. The ritual of the Third Degree was an *active protest* against the irreligion and immorality of the day.

How different the teaching of our ritual from that of Lord Chesterfield in his celebrated letters to his son, written about this time, in which he instructed him in the art of seduction, as part of a polite education. Compare the philosophy of which I have spoken with "Listen to the dictates of reason, which teach you that even in this vile and perishable frame, there exists a vital and immortal principle." Contrast Death, represented as a skeleton with a scythe—the avenging angel, the fell destroyer—with "the holy and inspiring hope which will enable you to trample the king of terrors beneath your feet."

Brethren, I have no documentary evidence in support of this theory, and now-a-days nothing is accepted in Masonry without it ; formerly the wildest fables were advanced to prove the antiquity of the Order, but "tempora mutantur," we have changed all that, and

the pendulum has swung all the other way, perhaps it has swung too far ; documentary evidence is not always to be relied on,—the kings of England were described in official and other documents as Kings of France long after they had lost all power in that country, and other instances could be quoted.

At any rate the ritual was not at once popular, and Masters' Lodges were formed for working it, while it was not until twenty years later it was compulsory, and properly incorporated with the making of a Mason. I will not speak of the opposition of the Gormogons,* nor pursue this view of the *Story of the Third Degree* further, but will rather leave it to your earnest consideration, and, in conclusion, return to the point from which we started, viz. : The *Symbolism of Masonry*, and though we may not be able to trace with certainty the origin of our Order, nor the exact source of its ritual, the *Soul of Masonry* will live if we ever remember the three grand principles on which it is founded :—

“ BROTHERLY LOVE,” “ RELIEF,” and “ TRUTH,”

and never forget that “ Death has no terrors equal to the stain of falsehood and dishonour.”

At the conclusion of the Address, a very hearty Vote of Thanks was accorded to Bro. SMAILES for his interesting and instructive Address. Among the Brethren who spoke in support of the resolution, were the WORSHIPFUL MASTER, Bros. the Rev. H. S. BIGGS, P.M., Chaplain ; F. W. BILLSON, P.M., Treasurer ; H. G. MARRIOTT,

* A brotherhood somewhat similar to Freemasons, which existed in England between 1725 and 1738.

P.M. 2028, and the SECRETARY. The Vote of Thanks was duly acknowledged by Bro. SMAILES.

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

(1.)—French parchment Certificate, issued in 1834, by the Lodge “La Constance Couronnée” of Angers, to Bro. Eugène Ollivier. In the left bottom corner is a representation of the discovery of the conspirators by a man and dog, a tradition referred to by Bro. SMAILES in his Address.

(2.)—Engraved Portrait of Bro. J. T. Desaguliers, LL.D. and F.R.S. This distinguished man was Grand Master of the Grand Lodge of England in the year 1719.

(3.)—An interesting parchment Certificate, issued in 1809 by the “Charity” Royal Arch Chapter, No. 9 of Bristol.* At that time Chapters were placed on a separate Register, and did not take, as they do now, the numbers of the Lodges to which they are severally attached. As Certificates of this character are uncommon, a photograph and transcript of it are given for the benefit of Brethren who especially interest themselves in these documents.

“Charity R.A.C. No. 9.

These are to Certify that our well approved
 Brother *John Morgan* _____
 of *The Beaufort Lodge Bristol No. 138* _____
 was Exalted to, and Admitted a Member of, the Sublime

* *Vide* Plate VI.

Degree of our Order, on the *Thirteenth* Day of *May*
A.L. 5812 A.D. 1808.

Given in Chapter
the *3rd.* day of *May*
A.D. 1809.

F. C. Husenbeth. B.
Rich^d Jeve. S.
H. W. Shew. J.

Jos. Pountney. G.B."

There is a red wax Seal upon a crimson ribbon in the left hand margin, bearing the Arms of the "Moderns" Grand Lodge of England, and the words "Lodge of Hospitality, Bristol." The use of this Seal may be accounted for by the fact that the "Beaufort" Lodge, No. 138 and the "Lodge of Hospitality," No. 248, both held their Meetings at the Talbot Inn, Bristol.

(4.)—A silver-gilt lozenge shaped Jewel. Obverse—enclosed in a double circle, Crossed Anchors and the initials R. S.—; on the Circle the letters H. T. W. S. S. T. K. S.—Reverse "Rich^d Sholl, Royal Navy, Virgin Lodge, Number 2, 1813."

(5.)—Grand Steward's Apron—Grand Lodge of England—about 1815.

The exhibits on this occasion belong to the Collection of the SECRETARY.

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

(1.)—"Sketch History of the Lodge of Harmony, No. 309, Fareham." G. F. Lancaster. Ports. 1905. 8vo. Presented by the Author.

(2.)—"Extinct Lodges of Dumfries-shire." James Smith. 1905. 8vo. Presented by the Author.

(3.)—"In Memoriam Jacob L. Silberman." Presented by Bro. GEORGE P. RUPP.

(4.)—Four Certificates belonging to the late Bro. Richard Taylor, viz. :—

(a.) Rose Croix. St. Margaret's Chapter, Leicester. 1882.

(b.) K.H.S. Mt. Hermon Sancty, Leicester. 1883.

(c.) K.T. Rothley Temple Preceptory, Leicester. 1886.

(d.) Kt. of Malta ,, ,, ,, 1889.

It was resolved that the gifts be added to the Hall Collections, and thanks to the Donors entered on the Minutes.

Apologies for non-attendance were received from Bros. S. S. PARTRIDGE, P.A.G.D.C. (Eng.) ; W. A. LEA, S.W. ; T. EVANS, D.C. ; F. HUGHES (Handsworth) ; W. J. HUGHAN (Torquay) ; G. W. BAIN (Sunderland) ;

H. G. BURROWS (London) ; F. W. CROSS (Walsall) ; T. H. DEY (London) ; B. MATVEIEFF (London) ; J. M. DOW (Liverpool) ; J. F. PEPPER (Handsworth), and others.

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

The Stagorians.*

BRO. W. H. JONES, of Great Yarmouth, sends the following interesting details of this Society, extracted from the files of the *Norfolk Chronicle*, published at Norwich.

November 1st, 1812.—James Parsons, a farrier, in the employment of Mr. Richard Watson, veterinary surgeon, Norwich, was buried with “veterinary and masonic” ceremonies at St. Gregory’s Church, in the presence of 2,000 persons. The procession was headed by two farriers with white aprons, and their implements bound with white ribbon, and reversed.” The corpse was carried by six brethren of a lodge called the Stag’s Lodge, in their regalia, the sword, middle apron and collar laid on the pall. His favourite horse which he rode for many years, covered with black velvet, the boots and spurs across, was led behind. The headstall and bridle were adorned with white roses and facings, he dying a bachelor.” At the conclusion of the service “a solemn dirge was sung, which much gratified many hundreds of persons.”

March 6th, 1813.—“We hear the Society of the Antient Order of Stagorians is now reviving in this city, and is likely to become a very respectable one. [The Stagorians were a Society founded in 1728.]”

* *Vide* Lodge of Research Transactions for 1903-4, page 57.

April 21st, 1817.—Mr. A. T. Fayerman, “Surgeon Professor” to the “Royal Medical Institution,” Red Lion Street, Norwich, presented to the Prince Regent, at the Levée at Carlton House, the first annual report of the proceedings of the Institution, with an address from “the Brunswick Knights of Norwich and the two lodges of the Ancient and Royal Order of Stagorians,” congratulating His Royal Highness on his “escape from the late attack.” The Knights and Stagorians, with a band of music and colours, set out from the Rampant Horse Inn to meet their President on his return to Norwich, “but the harmony and conviviality of the meeting were completely outraged by the assembled mob, who broke the windows of Mr. Simmon’s house at Prussia Gardens, tore up the shrubs, threw volleys of stones at the processionists who were on horse-back, and broke the windows of Mr. Fayerman’s house in Red Lion Street.”

April 8th, 1824.—A performance was given at the Norwich Theatre by the Stagorians. “The stage exhibited the appearance of the interior of a Stagorian Lodge, and presented a spectacle at once novel and striking. In accordance with the principles of the assembled brethren, the assembly opened with ‘God save the King,’ and closed with the last verse of the same loyal strain. The whole was conducted and well supported by Mr. Hudson, treasurer of the Lodge No. 2 Independent, who sang a song in so good a style that the audience testified their approbation by loud and repeated cheerings.”

With reference to the last of these extracts, it is a

curious circumstance that the circular reproduced on Plate II. of the 1903-4 Transactions, and exhibited to the Lodge of Research by Bro. R. B. Starkey, should be that of Lodge 2 of Stagorians, whilst the Norwich Lodge was likewise No. 2, with the style of "Independent." It is not improbable that the numerals of these Lodges may have been distinctive in each town or locality where they were established.*

GREGORIANS.

From the *Norfolk Chronicle* of July 20th, 1805.

(Advt.)

THE BRETHREN of the Most Ancient and Honourable ORDER OF GREGORIANS, belonging to the White Swan Chapter, in Norwich, are desired to meet at the Chapter Room on Monday, the 5th of August, 1805, being their Anniversary and Venison Feast, and for the choice of Officers for the year ensuing.

By Order of the Grand,
J. Patteson, Esq., M.P., in the Chair.

* The Circular exhibited in September 1903, and referred to in this note, was issued by a Norwich Lodge and not by a London one, as there stated.—(ED.)

Liverpool Cathedral.

It was in May 1880 that our late Grand Master laid—with due Masonic honours—the foundation-stone of Truro Cathedral. In that memorable ceremony, two brethren long distinguished in the province of Masonic research, prominently participated. Bro. W. J. Hugban, senior of the Grand Deacons present, acted as Grand Registrar, and had charge of all the local arrangements ; and Bro. R. F. Gould, Senior Grand Deacon of that year, was there, too.

And now, at Liverpool, a quarter of a century later, in the presence of a greater assembly, our King has well and truly laid—this time on a solid rock—the foundation-stone of the Cathedral Church of Christ. Owing to the exigencies of the site—which is somewhat narrow but very long—the axis of the new great Church lies due north and south. Hence, contrary to a practice prevalent in Northern Europe, the chancel will be in the south.

The accompanying illustration * shows one-half only of the future edifice, and is taken from the north-east corner of the adjacent cemetery. The total length of the building will be 584 feet—exceeding that of S. Alban's, hitherto the longest Cathedral in England. The towers will each stand 260 feet high, and each will be as large in area as the great central tower of York Minster ; and will exceed that imposing tower in height by some sixty feet. These massive twin towers will be

* *Vide* Plate VII.

400 feet above the level of the neighbouring river, and thus be visible from vessels entering the port. The width of the nave will be fifty-three feet, being wider than that of York by several feet ; and the building when complete will afford seat-room for about 8,000 persons. One of the most remarkable features of the new Cathedral will be the great height of the vaulting ; that is, in the high transepts—between the towers—140 feet, and in some other parts 116 feet. The nearest approach to that is the nave of Westminster Abbey, which is 102 feet. The inclusive area of the building will be about 90,000 square feet ; and that, too, is greater than the area of any existing English Cathedral.

The site—anciently known as “Mount Zion”—has on one side a steep slope of about 50 feet, and is surrounded by a clear open space of twenty-two acres. An old quarry formerly occupied what is now the cemetery, and many of the town-churches were built of stone therefrom.

There is a fine mausoleum in this picturesque cemetery, possessing more than local interest. It is that of Huskisson, who some eighty years ago represented the town in Parliament. It was in 1830 that the first of all passenger trains ran—from Manchester to Liverpool. Huskisson somehow got in front of one of the engines of that very train and was killed, in the presence of his friend and fellow-passenger, the great Duke of Wellington. The old cemetery is a veritable Campo Santo, and contains the remains of many of the merchant princes who laid the foundations of the town's prosperity, as well as those of many men distinguished locally in professional and kindred walks of life.

To the south-west of the Cathedral will be the Lathom

Chapter House—the gift of brethren in West Lancashire, in memory of their late Provincial Grand Master, whose good works extended far beyond the limits of Freemasonry. Ere these lines reach the reader, it is probable that the corner-stone of the Chapter House will be Masonically laid by H.R.H. the Duke of Connaught.

The architect, Mr. G. Gilbert Scott, is only about twenty-four years of age, and belongs to a family which, for two successive generations, has been closely identified with the restoration of our noblest English Cathedrals. His design was selected from an open competition, to which 103 architects contributed. The Church will be, in many respects, unlike any hitherto erected ; and the first impression from the drawings is consequently often one of bewilderment. Nearly always, however, after careful study, the striking originality of the pyramidal grouping and the chasteness of the style become apparent to and impress the observer.

From the general facts thus briefly given, the gentle reader may form a fairly correct idea of a majestic building, which will not only transmit the historic associations of Freemasonry with some of the fairest architecture in our beloved homeland, but which will also, from the rocky heights of a great world-highway, silently testify to future generations that in an age of gross materialism, many retained their faith in unseen spiritual realities. I said, when commencing, that the building is the Cathedral Church of Christ, and in taking leave of the reader, let me quote the appropriate line from the Vulgate : “ Super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam ! ”

JAS. M. DOW.

The Sixty-Ninth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 22nd, 1906. The Worshipful Master, Bro. LAWRENCE STAINES, P.P.J.G.W., presided over a large attendance of Members and Visitors.

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

- 399. Bro. SYDNEY TAYLOR, B.A., P.M., 1235 and 1688 Buxton.
- 400. Bro. GEORGE BARCLAY, P.M. 844 Dunedin ; P.D.S.G.W. and D.G.Sec. Otago and Southland, New Zealand.
- 401. Bro. ARTHUR BOWES, A.M.I.C.E., Sec. 2155 Newton le Willows, Lancs.
- 402. Bro. JAMES FREDERICK BURGESS, P.M. 395 Leamington.

This evening had been set apart for " Questions and Answers." Bro. W. J. HUGHAN, of Torquay, the well-known Masonic Historian, had promised to do his best to send replies to all questions sent to the SECRETARY of the Lodge, such questions to refer exclusively to the

History and Antiquities of Freemasonry, and not to be of an esoteric character.

Accordingly twenty-one questions were sent on to Bro. HUGHAN, who forwarded answers in time for the Meeting. The following are the questions and answers.

I.

Have the two Saint Johns any historical connection with Freemasonry ?

None that I am aware of, more than some other Saints, prior to the Revival of 1717. Since that period they have had a legendary connection through the two Masonic Festivals, Saints John in Summer and Winter,* and in connection with portions of the Ritual.

II.

Has the Grand Lodge of England ever formally approved any form of ritual for the three Craft degrees, and if so, was a copy ever preserved and where can it be seen ?

The only time that our Ritual was authoritatively approved of by the Grand Lodge, as far as my memory goes, was on the 5th of June, 1816, when the minutes of the 20th of May were approved and confirmed, at which meeting the Three Degrees were rehearsed and accepted "for general adoption and practice in the Craft." I am not aware that such Ceremonies were ever committed to writing, but should say, decidedly, that they were not. Bro. H. Sadler's "Notes on the Ceremony of Installation, 1899," is the best work on this subject.

* June 24th is the Feast of St. John the Baptist and December 27th the Feast of St. John the Evangelist.—Ed.

III.

What is the earliest mention in the records of Freemasonry of Hiram Abif ?

The " Old Charges " contain the earliest known references, Masonically, to Hiram Abif, from the fifteenth century ; but that famous Craftsman was never prominent in connection with the Fraternity until the eighteenth century. Evidently several of the Scribes of the " Old Charges " knew not about whom they were writing, judging from the curious names they give him. As early as 1535 in Coverdale's Bible, he is described as " Hiram of Tyre, a Wedowes Sonne of the trybe of Nephtali."

IV.

Has the Hiramic legend any historical foundation or is it entirely mythical ?

I am not aware of any authoritative information, relative to the Widow's Son, other than that to be obtained in the Holy Scriptures. The Hiramic Masonic Legend is too instructive, suggestive and valuable, to be lightly touched by irreverent critics ; and, for my part, I think so highly of the important lessons conveyed in the Traditional Lecture, that I have always refrained from severely testing its historical basis. I know of no other lesson taught me in my youth, that so powerfully impressed on my mind the need of a holy life, here and now, as the only fit and rational preparation for a happy Immortality.

What is the date of the earliest minute which records the conferring of the following degrees, viz. :—

- a. Master Mason,
- b. Royal Arch,
- c. Mark Master,
- d. Knight Templar,

and where recorded ?

a. In the MS. 23,202 British Museum, being Records of the "Philo Musicae et Architecturae" Society, there are minutes or references to the conferring of the Master Mason's Degree in 1724-25, and in my Paper on "The Three Degrees of Freemasonry" will be found minutes *in facsimile* of 1727-9, of brethren being "admitted" or *passed* Masters, i.e., Master Masons. The MS. referred to is No. IX. of the Masonic Reprints of the "Quatuor Coronati" Lodge No. 2076 (A.D. 1900), and the Paper is in the "Ars Quatuor Coronatorum" for 1897.

b. The minute of December 22nd, 1753, of a meeting held at Fredericksburg, Virginia, holds the record as the earliest of its kind. Three brethren were there and then "Raised to the Degree of Royal Arch Mason."

c. The oldest Mark Degree minute is dated September 1st, 1769, and refers to "Mark Mason" and "Mark Master," conferred by the R. W. Bro. Thomas Duncckerley at Portsmouth. Particulars are given in the "History of the Phoenix Lodge, No. 257," by Bro. Alex. Howell—1894.

d. The St. Andrew's Chapter, Boston, U.S.A., under date of August 28th, 1769, has a record of the K.T. which, so far, is the earliest known as an actual minute, viz., that William Davis was accepted and "made by

receiving the four steps, that of an Excell^t, Sup-Excell^t, Roy^l Arch, and K^t Templar," stated to be "the four Degrees of a Royal Arch Mason." (From Bro. Chapman's History of the Chapter, and quoted by me in my "Origin of the English Rite of Freemasonry," 1884.)

VI.

Are negroes initiated or admitted to membership in Lodges in the United States of America? And what is the custom in British colonies with respect to native applicants?

In the U.S.A. the initiation of negroes in any of the regular Lodges would be a very rare event, but is nowhere prohibited. The old requirement of "free by birth," which is insisted on by the several regular Grand Lodges of the U.S.A., was changed in England to "free man" in 1847, and in Scotland in 1837 to "if free at the time of application." There is no regulation against their initiation, as such, the ballot alone being the test. In our own colonies, though unusual, they would easier pass the ballot, but even then I do not think many have been received as members. There are several "Coloured" Grand Lodges in the U.S.A. but they are not recognized by the Grand Lodges which work with us.

VII.

Should *full-dress* Grand Lodge clothing be worn only at meetings of the Grand Lodge, or may it also be worn at meetings of Provincial Grand Lodge and of private Lodges?

As the Book of Constitutions is silent as to the matter, the usage is guided by local custom. In some Provincial

Grand Lodges *full-dress* is worn by Grand Officers who attend, and at others only *undress*. A Provincial Grand Master always wears *full-dress* Masonic clothing when presiding as such ; and it would therefore seem but right for other Grand Officers to be similarly clothed, if only as a compliment to the R.W. Brother in the chair. At all public processions *full-dress* should be worn, but as to ordinary Lodge meetings I consider *undress* the more appropriate.

VIII.

Have the three rosettes on the M.M. Apron any special significance ? Are they emblematical, if so, of what ?

It would be easy to weave some pretty and suggestive theories as to these rosettes, but except that the " two " represent Fellow Crafts, and the " three," forming a triangle, distinguish Master Masons, as laid down in the Book of Constitutions, I know of no authoritative interpretation.

IX.

Was the bee-hive ever used as a Masonic symbol, if so, what did it signify, and when and why was its use discontinued ?

Not officially in this country, but I think it was used in the United States of America sometime since. It often occurs on old circulars and other prints as an emblem of industry.

X.

Masons are charged to obey the ancient Land-marks, is there any authorised list of these ?

There is not, unfortunately, and every year that comes and goes increases the difficulty of compiling a list that would be accepted by all the regular Grand Lodges. There are some Land-marks, of course, that cannot be doubted, such as—a belief in God, the secrecy of the ceremonies, and male candidates only for initiation. There are, however, others that are claimed to be such, *which are not*. A Land-mark must be a regulation or custom, which cannot be abrogated without placing offenders outside the pale of the Craft; and all Land-marks should practically ante-date the Grand Lodge era.

XI.

What is the meaning of the words “perpendester” and “green divott,” which occur in one of the “Old Charges”?

I do not know of such words occurring in any “Old Charge,” but they are found in the “Chetwode Crawley MS.,” as noted by me in the “Ars Quatuor Coronatorum,” 1904. “Perpendester” is a term applied to a stone placed in a wall, which exhibits a smooth surface, or is seen, on both sides. In the contract for building the nave of Fotheringhay Church A.D. 1434, are the words “two perpeyn walls.” In an old “Bailey” I have, a “perpend stone” is one “fitted to the thickness of a wall, so as to show its smoothed ends on both sides.” “Green divott” was really a piece of turf or sod. In Murray’s Dictionary there are several variants of that word, and it is described as “a slice of earth with the grass growing upon it.”

XII.

What is a broached thurmel ?

In the Transactions of the "Quatuor Coronati" Lodge for 1899, pp. 205-6, is a very interesting communication from my lamented friend, Bro. G. W. Speth, who, I think, proves most clearly that a "broached thurmal" was a special chisel used to rough-hew stones. In the "Chetwode Crawley" MS., the term used is "Brohedzmall," i.e., "broached mall," about which my Paper on that valuable document may be consulted (Transactions Q. C. Lodge, 1904, pp. 91-2). Another variant is found in the "Scots Magazine," Vol. XVII., for March, 1755, viz. :—

"Q. What's the broached dornal for ?

A. For me, younger and last-entered prentice, to learn to broach upon."

XIII.

Why is the toast of "the poor and distressed" proposed by the Tyler, and supported by silent fire ? Is this a general custom ?

The origin of this very old observance has never been traced. Suggestions might be offered in explanation, but in the absence of actual evidence, they would be all more or less fanciful. The Tyler, because of his circumstances and duties, would appear to be the most appropriate Brother for such a purpose. The silence was, and always is, suggestive of heartfelt sympathy.

XIV.

Is there any truth in the statement that Nelson was a member of the Craft—if so, is it known where he was initiated ?

The belief which is so general, that Nelson was a member of the “Mystic Tie,” is doubtless due to a fine medal which was struck, known as the “Nelsonic Crimson Oakes.” The emblems are declared to be of a Masonic character, but they would do equally well for a Friendly or Benefit Society. The Compasses, as depicted on the obverse, are those used by carpenters, *not by Masons*, and so far I have failed to find any evidence of Nelson’s connection with the Craft.

XV.

Masonic Fire—whence was this derived and about what date ?

I cannot tell, but likely enough it was a custom of the *pre* Grand Lodge era.

XVI.

In what dictionary or encyclopædia can a definition or description of the “skirret” be found ?

The only one of general character, known to me, is the “Standard Dictionary of the English Language,” edited by Dr. Isaac K. Funk (Ward, Lock & Co., London) viz. :—“Skirrett, one of the working tools of a master freemason, used in marking out a structure, and as a symbol of straightforwardness.” In the same

valuable work will be found accurate descriptions of other Masonic tools and explanation of terms used in our ceremonies, such as "Cowan," "Eavesdropper" and "Tiler." The latter is referred to as "The door-keeper of a Masonic or other Secret Society, who guards the Lodge from without." The editor evidently made a discreet use of my lamented friend Mackey's "Encyclopædia of Freemasonry."

XVII.

What is the symbolism of the "shock of enlightenment?"

I take it that the wished-for "light" is suggestive of the revelation of the secrets of Freemasonry obtained by initiation. The enlightenment was the result of due application and regular admittance, and such reward is always sure to follow whenever the laws are obeyed, in all concerns of life.

XVIII.

What are the correct measurement of the two pillars—the biblical accounts vary?

I do not feel competent to decide as to this matter, but those who are interested should carefully read Professor Swift P. Johnson's able Paper on the "Seventeenth Century Descriptions of Solomon's Temple," in the Transactions of the Q. C. Lodge for 1899, and if they have access to a remarkable work on the Temple of Solomon by Dr. T. Otis Paine, so much the better.

XIX.

Is the mosaic flooring of the Lodge properly composed of squares or diamonds ?

Squares I should say, though they may be placed diamond fashion. The symbolism is all based on the white and black squares, signifying prosperity and adversity. But happily the proportion is not so equally divided as we have it, Masonically, for we get much more of the former in this life.

XX.

What was the origin of the Arms of the Ancients Grand Lodge, and why was that particular form adopted ?

I really do not know, neither do I know who can precisely explain the origin of the Arms of the "Ancients." The Coat of Arms selected by Laurence Dermott was obtained, according to his own testimony, from a collection of the famous and learned Hebrewist architect and Brother, Rabbi Jacob Jehudah Leon. Masonic students should consult the classic on the subject by the distinguished Craftsman Dr. W. J. Chetwode Crawley, Grand Treasurer of Ireland, in "Ars Quatuor Coronatorum," Vol. XII., 1899. Why that form was adopted has not yet transpired, save that Dermott evidently desired to base as much as possible of the Craft ceremonies, Arms, &c., on the Scriptures.

XXI.

Is there any Scriptural authority for the assumption that Jachin was the Deputy or Assistant High Priest

during Solomon's reign, or that such a person officiated at the dedication of the Temple ?

The Scriptural account reads as follows : " And of the priests ; Jedaiah, and Jehoiarib, and Jachin " (1 Chron. ix. v. 10. B.C. 1400 *circa*). It is but fair to assume that Jachin assisted at the dedication of the Temple, but beyond that supposition I am not able to go. Strange to say, a similar verse occurs in Nehemiah xi., v. 10. B.C. 440 *circa*.

Each item was discussed, some at considerable length, and a most interesting and instructive evening was spent, a hearty Vote of Thanks being accorded Bro. HUGHAN for his extreme kindness in answering the questions submitted by the Brethren. Bro. L. STAINES, W.M., R. B. STARKEY, P.M., S. S. PARTRIDGE, P.M., G. BONNER, I.G., J. F. BURGESS, and the SECRETARY took part in the discussion.

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

(1.) " Proceedings of the Supreme Council, A.A.S.R. (N. J.) U.S.A. for 1905." Presented by Bro. JAMES H. CODDING of New York.

(2.) Centenary Jewel of the " Enoch " Lodge, No. 11 London. Presented by Bro. J. F. BURGESS of Leamington.*

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

* *Vide* Plate VIII.

The following account of the "Enoch" Lodge and its Centenary Jewel is taken from "Centenary Warrants and Jewels," by John Lane, 1891—the standard work on the subject.

"This Lodge was warranted by the 'Ancients' on 19th August 1754 as No. 37, then meeting at the Red Cow, Holywell Street, Strand. On 2nd October 1754 it purchased the number (6) of a vacant Lodge (chartered on 17th July 1751, but which lapsed in 1754) for £1 is. od., receiving a new Warrant dated 18th June 1755. The Lodge became No. 11 at the 'Union' of the two Grand Bodies in 1813, and was named in 1819. The date of origin given in the Official Grand Lodge Calendar should be 1754 instead of 1751."

"The Jewel is a six-pointed star of formal rays, of silver set with brilliants, and on the centre an American aloe in gold enclosed within a garter of blue enamel on which is the legend 'CENTENARY 1855. ENOCH LODGE No. 11,' in gold letters. The aloe or century plant has its leaves and flowers in colored enamel. The Jewel is worn suspended from a sky blue ribbon and silver bar or clasp."

"The Lodge does not appear to have held any Centenary festival. At one of its meetings in 1855 it took 'into consideration the celebration of the Centenary, when it was decided that as the Lodge had been established for considerably more than a century, it was not expedient to do more than adopt the distinctive Jewel.' (Mas. Mirror, 1855, p. 434.)"

Upon the back of the jewel there is engraved the name of a former owner, "G. B. Physick."

The SECRETARY announced the death of Bros. E. A. T. BREED, of Brighton, and W. J. H. SAUNDERS, of Grand Haven (Mich.) U.S.A., Members of the Cor. Cir. of the Lodge.*

Apologies for non-attendance were notified from Bros. W. A. LEA, S.W. ; J. R. FREARS, J.W. ; W. J. HUGHAN (Torquay) ; W. B. HEXTALL (London) ; W. W. BOTHAMLEY (Derby) ; J. F. PEPPER (Handsworth) ; E. BOOTH (Olton) ; FRANK HUGHES (Handsworth) ; F. W. CROSS (Walsall) ; J. BLAND (Derby) and others.

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

An Old "Mark" Certificate.*

The Old Mark Master's Certificate, illustrated on Plate IX., is a relic of the days before the establishment of the Grand Lodge of Mark Master Masons of England, which took place in the year 1856.

Prior to that time there were several Mark Lodges in England, working under warrants issued by the Grand Chapter of Scotland, whilst many others, some of which dated back to the time of the old Atholl Lodges, worked without any warrant or authority whatever.

Under these circumstances, the following account of the unauthorized conferring of the degree of Mark Master, while interesting to all Mark Masons, will not cause any great surprise.

In the period between 1830 and 1856, a small body of Plymouth Masons, who had obtained the Mark Degree, organised themselves into a kind of travelling Mark Lodge. They were accustomed periodically to journey to one or other of the small towns in the counties of Devon and Cornwall, and there under the assumed auspices of the local Craft Lodge and for a

* *Vide* Plate IX.

small fee, they conferred the degree of Mark Master upon any of the local Masons who desired it. Certificates were issued to such brethren, bearing the name and number and sealed with the Seal of the local Craft Lodge, but signed by the visitors from Plymouth.

On some occasions a tour was organised, several towns being visited, the Plymouth Brethren thus obtaining a cheap holiday, for tradition records that the fees received from the newly advanced Mark Masons always sufficed to pay the expenses of the tour, and frequently left the visitors with £10 to £20 to divide amongst themselves on their return.

These periodical tours lasted until the Degree was placed upon a more satisfactory footing by the establishment of the Grand Lodge of Mark Master Masons, when the work of the Plymouth Mark Masons was gradually superseded by regularly warranted Mark Lodges in all the more important towns of the district.

It seems desirable, therefore, to illustrate and transcribe a Certificate issued by this unauthorised body of Mark Masons, as probably but few of these interesting documents, complete with seal and signatures, still exist.

This particular Certificate was issued in 1846, under the assumed authority of the St. Martin's Lodge, No. 750 (now 510), then meeting at the Fountain Inn, Liskeard, Cornwall, to a member of that Lodge named John Toll, who selected "A Sheaf of Wheat" as his special mark. It is signed by several of the Plymouth visitors, the three principal of whom styled themselves Worshipful Chief Overseer, Senior and Junior Overseers, and it is sealed with the seal of the St. Martin's Lodge.

The document is a paper one, 13 inches by 8½ inches

in size, and the seal is of red wax, with the device of a Fleur-de-lis and the Arms of the United Grand Lodge, with the words ST. MARTIN'S LODGE, No. 750 LISKEARD.

[TRANSCRIPT.]

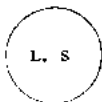
FROM THE EAST WHERE REIGN PEACE AND SILENCE.

Lodge *St. Martins.* No. 750.

WE the W.C. and S. and J. Overseers of the above Lodge, held at *The Fountain Inn Liskeard Cornwall* do hereby CERTIFY that our faithful and well beloved Brother *John Toll* whose name is signed in the margin, has been advanced to the honourable Degree of Mark Master ; and having received such proofs of his skill as justified us in declaring him worthy of Reward, as of old was apportioned to the diligent in the works superintended by H.T.W.S. who S.T.K.S. we strongly recommend him to all Mark Master Masons, as far as winds blow and waters roll throughout the habitable Globe ; and shall consider any fraternal kindness shewn him in the advancement of his Masonic interests as rendered unto ourselves.

The Mark chosen *Sheaf of Wheat.*

Given under our hands and the Seal of our Lodge this 9th. day of *September* A.D. 1846 A.L. 5846.



<i>John Rogers</i>	W.C.O.
<i>John Martin Luckroft</i>	S.O.
<i>Edw^d Lyne</i>	J.O.
<i>Jno. Harvey</i>	Secretary.

This Certificate was generously presented to the writer of this Note by Bro. Wm. Hammond, P.M., P.P.J.G.W., of Liskeard, on a recent visit to the West of England. The gift was very much appreciated.

J. T. T.

The Seventieth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on March 26th, 1906. The Worshipful Master, Bro. LAWRENCE STAINES, presided, but the inclement weather prevented the usual large attendance of Members and Visitors.

The Minutes of the last Meeting, held January 22nd, 1906, having been confirmed, the following six Brethren were elected Members of the Correspondence Circle of the Lodge, viz. :—

- 403. Bro. ARTHUR AUGUSTUS CARNES, 2695 Harrogate.
- 404. Bro. HERBERT WOODS, 148 Warrington.
- 405. Bro. ALFRED JOHN GOODE, 1025 Buenos Aires.
- 406. Bro. CHARLES A. BROCKAWAY, 719 Brooklyn (N.Y.), U.S.A.
- 407. Bro. WALLER K. BEDINGFIELD, Sec. 3078 Lutterworth.
- 408. Bro. ROBERT WATERS STRICKLAND, J.W. 360 Northampton ; P.P.G.Org. Norths. and Hunts.

The following Paper was read :—

Irregular Makings
and
Glaudestine Lodges.

BY THE SECRETARY.*

The phrase “cowans and intruders to Masonry” is familiar to every member of the Craft, and a strict watch is constantly kept that they do not interfere with the Brethren, or make their way into any Lodge. The word “cowan” is of Scottish origin, and was probably introduced into English Masonry by Dr. Desaguliers, after his visit to Scotland in the year 1721. “Cowan” and “intruder” are not synonymous terms, a “cowan” being one who had the secrets and knowledge how to build, but who had obtained them in an irregular way, while an “intruder” had neither the secrets nor the knowledge, but was simply obnoxiously curious or impudently intrusive.

The existence of cowans or irregular Masons among the regular Craftsmen, seems to have been generally known and acknowledged in operative times, and regulations dealing with them appear in many of the “Old Charges” and other early operative regulations. They are referred to under various names, e.g.,

Layer, in the Wood, Stanley and Hughs MSS.

Layare, in the Phillipps I. MS.

Lyer, in the Buchanan MS.

* The latter portion of this Paper is compiled from Notes supplied by Bro. Charles E. Meyer, of Philadelphia.

Rough Layers, in the Embleton, Waistell and Hope MSS.

Rough Lyers, in the Lechmere and Thorp MSS.

Ruell Lyers, in the Scarborough MS.

Lowen, in the Foxcroft MS.

In the "Schaw Statutes" of 1599 it is enacted that Craftsmen

"Sall not accompanie with cowans
Nor work with thame, nor any of
Yr servands or prenteisses wndir
Ye paine of ye penaltie contenit
In ye foirmer acts and peying yr' of." *

The possibility of irregular or clandestine Lodges being established—i.e., without the authority of the Grand Master, seems also to have been early recognised, for in the first Book of Constitutions, published in 1723, the following is included among the General Regulations compiled by Mr. George Payne in 1720, when he was Grand Master :—

"VIII.—If any Set or Number of *Masons* shall take upon themselves to form a *Lodge* without the *Grand Master's* Warrant, the *regular Lodges* are not to countenance them, nor own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds ; but must treat them as *Rebels*, until they humble themselves, as the *Grand-Master* in his Prudence direct, and until he approve of them by his *Warrant*,"

A similar Regulation has existed continuously from that time to the present, appearing, from 1827, as part

* Quoted by Bro. W. J. Hughan in the *Freemason*, of March 3rd, 1906.

of No. 13 of the "ANTIEN'T CHARGES AND REGULATIONS to be read, . . . to the MASTER-ELECT, prior to his Installation into the Chair of the Lodge."

Within a very few years of the establishment of the Grand Lodge of England in 1717, irregularities began to occur in the matter of "makings," and the records of the Grand Lodge, as contained in the various issues of the Book of Constitutions, indicate the frequency, if not the seriousness, of these irregularities, and the steps taken to cope with them and if possible to prevent their recurrence.

On April 25th, 1723, it was resolved that "Every Brother concerned in making *Masons* clandestinely, shall not be allowed to visit any *Lodge* till he has made due Submission, even though the Brothers so made may be allowed—" *

The first Grand Master, Anthony Sayer, was in 1730 summoned to appear before the Grand Lodge, at the instance of the Master and Wardens of the Lodge at the Queen's Head in Knave's Acre, to answer a complaint of great irregularities committed by him, which irregularities are believed to have been the making of *Masons* for unworthy considerations. After hearing both parties, the Deputy Grand Master told Bro. Sayer that he was acquitted of the charge against him, *and recommended it to him to do nothing so irregular for the future.*" †

The following is recorded, under the date March 31st, 1735 :—

"Seeing that some *extraneous* Brothers have been made lately in a clandestine Manner, that is, in no

* B. of C., 1756, p. 310.

† Gould's "History of Freemasonry," Vol. II., p. 387.

regular Lodge nor by any Authority or Dispensation from the *Grand Master*, and upon small and unworthy Considerations, to the Dishonour of the *Craft*; the *Grand Lodge* decreed, that no Person so made, nor any concern'd in making him, shall be a *Grand Officer*, nor an *Officer* of a *particular* Lodge, nor shall any such partake of the General *Charity*, if they should come to want it." *

Irregularities in the making of Masons were also notified at the meeting of Grand Lodge held at the *Devil Tavern, Temple-Bar*, on December 12th, 1739, when it was

“ORDERED, That the Laws be strictly put in Execution against all such Brethren, as shall for the future countenance, connive, or assist at any irregular Makings.” †

Bro. Anthony Sayer, to whom reference has already been made, was not the only Mason of position who thus defied the authority of the Grand Lodge, for at the Meeting held on July 23rd, 1740, it is recorded that “three of the late Stewards were complained of, for being present and assisting at irregular Makings.” ‡ These were Esquire Cary, Mansel Bransby and James Bernard, who served the office of Steward at the Grand Feast on April 22nd, 1740, were thanked in the usual form by the Grand Master and were directed to choose their successors. §

But in spite of these frequent references to irregular

* B. of C., 1738, p. 156.

† B. of C., 1756, p. 229.

‡ B. of C., 1756, p. 231.

§ Gould's "History of Freemasonry," Vol. II., p. 394.

makings, the authority of the Grand Lodge of England was not seriously menaced up to the year 1752, the governing body being quite able to vindicate its authority.*

In that year, however, a new Grand Lodge made its appearance in England, under the style or title of "The Grand Lodge of England according to the Old Institutions," popularly known as the Grand Lodge of the "Antients." It seems almost certain that many, perhaps even the great majority, of the early adherents to this new Masonic authority were Irish Masons, and had never owned allegiance to the old Grand Lodge, but this fact did not prevent the establishment of a rival authority causing a considerable amount of jealousy, ill-feeling and annoyance.

In November 1754, it was ordained, "That if any *Mason* shall attend, tyle, or assist as Tyler, at any Meetings or pretended *Lodges* of Persons calling themselves *Masons*; not being a regular *constituted Lodge*, acknowledging the Authority of our Right Worshipful GRAND MASTER, and conforming to the Laws of the *Grand Lodge*, he shall be for ever incapable of being a Tyler, or Attendant on a Lodge, or partaking of the *general Charity*." †

The following year, March 20th, 1755, the Grand Lodge

"took into Consideration, a Complaint against certain Brethren for Forming and Assembling under the Denomination of a Lodge of *ancient Masons*, who, as such, consider themselves as independent of this Society, and not subject to our Laws, or to the Authority of our

* Gould's "History of Freemasonry," Vol. II., p. 394.

† B. of C., 1756, p. 303.

GRAND MASTER. When the *Deputy Grand Master* took Notice of the great Necessity there was to discourage all such Meetings, not only as the same were contrary to our Laws, and a great Insult on the GRAND MASTER, and the *whole Body* of FREE and ACCEPTED MASONS : But as they likewise tended to introduce into the CRAFT the *Novelties* and *Conceits* of opinionative Persons, and to create a Belief, that there have been other Societies of *Masons* more ancient than that of *this* ancient and honourable Society. And

The Question being put, That the Meeting of any Brethren of this Society, as, or under any Denomination of *Masons*, other than as Brethren of this our ancient and honourable Society of FREE and ACCEPTED MASONS, is inconsistent with the Honour and Interest of the CRAFT, and a high Insult on our GRAND MASTER, and the *whole Body* of MASONS : It was carried in the Affirmative ; ONE of the Brethren, complained of, only dissenting.”

“ The *Deputy Grand Master*, in his great Clemency, then moved, That the Consideration of the irregular Proceedings of the said Brethren, might be postponed till next *Quarterly Communication*, hoping that a thorough Sense of their Misconduct, and a Determination not to be guilty of the like for the future would then appear, and reconcile them to the GRAND LODGE ; and agreed to.” *

The irregularities, however, continued, and on July 24th, 1755. it was

“ Ordered, That the Brethren complained of at the last *Quarterly Communication*, persisting in their Dis-

* B. of C., 1767, p. 265-6.

obedience to the Determination of the GRAND LODGE, their Lodge, No. 94, held at the *Ben Johnson's Head* in *Pelham-Street, Spital-Fields*, be erased from the Book of Lodges ; and that such of the Brethren thereof, who shall continue those irregular Meetings, be not admitted as Visitors to any Lodge." *

In 1757 "The *Grand Lodge* received Information that the fourteen following Persons (among others) who are not *Masons*, meet the first and third *Tuesdays* in every Month, at the *Marlborough Head*, in *Pelham-Street, Spital-fields*, and hold what they call a Lodge ; . . . (names follow) . . . Ordered, that a List of their Names be printed, and sent to every Lodge, that they may be on their Guard in their respective Lodges, lest any of those Impostors should gain Admittance amongst them." †

Again, in June 1761, "A Brother present acquainted the *Grand Lodge*, that at the *Glaziers-Arms* in *Water-Lane, Fleet-Street*, several Persons meet there, who, for small and unworthy Considerations, make *Masons* in a clandestine Manner."

"Ordered, that as soon as the Names of the Persons so meeting can be obtained, they shall be printed and sent to all the regular Lodges in *London* ; and whoever appears to be the acting Master and Wardens, be expelled all Lodges, and the others not admitted into any regular Lodge." ‡

And so it continued for about sixty years, with mutual recriminations, back-bitings, expulsions, and every form of uncharitableness. "Antients" and "Moderns"

* B. of C., 1767, p. 268.

† B. of C., 1767, p. 271-2.

‡ B. of C., 1767, p. 286.

alike forbade their members to visit Lodges of the rival organizations, in spite of which, however, some small amount of visiting went on, especially in the country Lodges. At length, in 1813, a union was effected, and the United Grand Lodge of Free and Accepted Masons of England gathered into its fold both "Antients" and "Moderns," under one Royal Grand Master, with one constitution, one set of regulations, and one aim.

In addition to the serious opposition of the Grand Lodge of the "Antients," other Grand Lodges, both before and after the Union, were from time to time established or proposed, although even in the cases where a Grand Lodge was really established, its power for harm was so unimportant, and its career so short-lived, that its existence had no prejudicial effect on the other two or on the united organization. Among the rival authorities may be mentioned the following, viz. :

- 1.—The Grand Lodge of All England held at York, which worked from about 1712 to 1740, and from 1761 to 1792, and founded ten Lodges.
- 2.—A Grand Lodge established in London by Scottish Masons (1770—1775), recently discovered by Bro. Henry Sadler.
- 3.—The Grand Lodge of England, South of the River Trent, which worked for a very short time between 1779 and 1789, and founded two Lodges.
- 4.—A proposed Grand Lodge in Salisbury, which came to nothing.*

* Gould's "History of Freemasonry." Vol. II., p. 399.

5.—A proposed Grand Lodge in Lancashire, about 1820, by six or seven Lodges, led by No. 31 of Liverpool—which also came to nothing.*

In addition to these, there have been attempts on several occasions to establish a Masonic authority in England on the part of foreign bodies, viz. :—

6.—By the Reformed Masonic Order of Memphis, about 1851.†

7.—By the Grand Orient of France in the West of England some years ago, and again in London in 1899.

8.—By the Grande Loge Symbolique Ecosaise de France, which was established in England in 1902 ; this body admits women as well as men, and there are already six Lodges at work in London and two in the provinces.

But it is in the United States of America where irregular, clandestine, spurious or bogus Lodges abound, the members of which, both white and colored, are not to be admitted to any regular Lodges of Masons.

That there should be no Masonic intercourse between the members of “white” and “colored” Lodges, is comparatively easy to understand, however much it may be deplored, but it is still more deplorable to learn, that there are many so-called Masonic Lodges in existence in the United States, “under the direction of certain expelled Masons, rejected applicants, and other

* Lodge of Research Transactions, 1904/5, p. 71.

† Lodge of Research Transactions, 1900/01, p. 80.

disreputable persons, most of which traps for the unwary are mere names, a part of the system of pretence and brag practised by swindlers."

The rise and progress of "Colored" Masonry in the United States of America, would, no doubt, be of an interesting character, if details could be obtained, which they could probably not be. At the same time the general prejudice against the admission of negroes into Lodges of "white" Masons can be readily understood, and has probably the sympathy of the large majority of English Masons,

The origin of "colored" Masonry in America is supposed to be due to a Charter which was granted to Prince Hall, a colored Mason, by the Grand Lodge of England in 1784. Prince Hall was initiated, in 1775, in an army Lodge attached to one of the British regiments under General Gage, stationed in or near Boston. Hall served in the American army during the war for independence, which began just about the time of his initiation; but his mother-Lodge, in the British army, exemplified the catholicity of Masonry by issuing to their black brethren—in accordance with a not unusual practice of that day—a permit to meet as a Lodge, but with very limited powers. Under this permit, Hall and his followers met, but conferred no degrees, from 1776 to 1787. In the latter year they were regularly organized as "African" Lodge, No. 459, under a Warrant granted them by the Grand Master of England ("Moderns" in 1784, but not received until 1787.*

This Warrant was never recognized by the Grand Lodge of Massachusetts, in which State the "African"

* *Vide* A.Q.C., Vol. XIII., p. 54, an Article on "Prince Hall's Letter Book," by W. H. Upton, P.G.M., Washington.

Lodge worked, nor by any other American Masonic authority. Other "colored" Lodges were subsequently established in Philadelphia and Providence (R. I.), and these three, in 1808, formed the "African" Grand Lodge, a body which, in 1847, changed its name to the "Prince Hall" Grand Lodge of Massachusetts. From these sources the light of Masonry gradually spread among the negroes, until now they have Lodges and Grand Lodges in most of the States of the Union.*

The status and claims of these "Prince Hall" Lodges have been fully investigated by Bro. Phillip C. Tucker, of Vermont, and Bro. Charles W. Moore of Massachusetts, who declared them "clandestine."

It would seem that after the death of Prince Hall in 1807, no one was found competent to conduct the affairs of the Grand Lodge, and it consequently became dormant. The members claim that the Lodge was subsequently revived and sought recognition from England, but as no reply whatever was received to the application, they seem to have decided that with what knowledge they possessed of Masonry, and as a people of color by themselves, they were and ought to be by right free and independent of all other Lodges. In 1827 they issued a protocol, in which they said "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary to or governed by any Lodge but our own." The Grand Lodge then began to issue Warrants for the constitution of subordinates, and at the present time there are large numbers of Lodges with a very large membership. They are, however, clandestine, and have clandestines among

* *Vide* A.Q.C., Vol. XIII., p. 55.

themselves of their own color and people, and considerable rivalry exists among them.

At the time the "African" Lodge was formed, there were Lodges in Massachusetts and many other parts of the country, lawfully warranted by the Grand Lodges of England and Scotland, and the establishment of these "colored" Lodges was considered by them, at the time, as an invasion of jurisdiction. They were not recognised by the members of other Lodges then working in the district, and their non-recognition made them clandestine and irregular. They had no position, no authority to grant warrants, and none of the powers necessary for a Grand Lodge to perpetuate itself.

They were considered clandestine, because they were not constituted in lawful manner with the approval of the then existing Masonic authority, and not because of their color or religion. There is no discrimination in the United States on account of color; black, yellow and white are alike eligible by the laws and constitutions of Masonry. Every candidate must believe in a Supreme Being, be a free man, free-born, not a woman, hale and sound, not an irreligious libertine, of lawful age, not beyond his dotage, of good character, able to earn an honest livelihood for himself and family, and able to stand the test of the ballot. If he stand the test of all these and the ballot is "clear," he is as legitimately and regularly "made" as any-one, otherwise he is clandestine and cannot be recognised by any legitimate Masonic body in the world. Black men have been known to be initiated or affiliated in "white" Lodges, and but few, if any, Grand Lodges absolutely forbid their "making." The ballot is the only test, not religion or color.

Many efforts have been made by the "colored" Lodges to obtain recognition by the "white" Lodges, but they have never been successful. In March 1797 they appealed to the Grand Lodge of Pennsylvania, and again in 1845 or 1846, also to the Grand Lodge of New Jersey, but there always has been, and still is, a strong and widely-spread feeling against their recognition. They are all declared clandestine, and all intercourse with them is strictly forbidden, under pain of expulsion.

In addition to these "negro" Lodges, there are, or have been, also Lodges of French, German and Spanish Masons, invaders of the American Masonic jurisdictions, and which are also looked upon as clandestine and treated accordingly.

In November 1902 an American Masonic periodical issued a list of fifty-six "bogus" Lodges, giving their names and locations. A list of thirty-three similar Lodges meeting in the State of Ohio, and one of thirty-two meeting in Boston and vicinity, have also been recently issued, which testify to the lamentable spread of clandestine Masonry in the United States.

In British colonies there does not seem to be a similar development among the colored native population, except in the case of India, which, of course, occupies an altogether unique position. There many of the most highly educated, cultured and esteemed natives in the empire have been received into Masonry, and by their adhesion to the principles of the Craft, are at once its support and its adornment.

Here and there—in the West Indies for example, many of the Lodge Tylers are men of color, and their duties are carried out with the same care and circum-

spection as by their white brethren. A. P. Dist. G. M. of Barbados recently stated at a meeting in London that "In the West Indies the black subjects took a deep interest in the Craft ; he had visited Lodges composed almost entirely of black men, but their principles and their Lodges had put to shame some of the whites." *

In conclusion, we may unite in a fervent hope that clandestine Masonry may soon become a thing of the past, and Masons everywhere united in one brotherhood, cemented together in Brotherly Love, Relief, and Truth.

A short discussion followed, in which the WORSHIPFUL MASTER, BRO. GEO. BONNER, I.G., and the SECRETARY participated. A Vote of Thanks was passed to Bro. CHAS. E. MEYER of Philadelphia, for his Notes upon Clandestine Masonry in the United States.

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

(1.) A Card of Good Wishes for the New Year from the Worshipful Master, Wardens, and Officers of the Eureka Lodge, No. 106 of the Grand Orient of Argentina, meeting at Buenos Aires.

(2.) Fac-simile of an Engraved List of Lodges issued by the "Antients" Grand Lodge in 1753. Lent by Bro. W. J. HUGHAN of Torquay.

* *Vide Freemason* of January 27th, 1906, p. 50.

Although for 55 years Engraved Lists of Lodges were issued by the "Moderns" Grand Lodge for the use and information of their members, this recently discovered List is the only one known to have been issued by the "Antients." The List consists of nine plates, the first being the Frontispiece and Dedication, and the remaining eight containing each the particulars of two Lodges. These details consist of the Number, Date of Constitution, a pictorial representation of the Inn or other Meeting-place, Days of Meeting, and blank spaces for the insertion of the names of the Master and Wardens; the whole contained in some very elaborate ornamental frames of Chippendale design. The Dedication is as follows :—

“ To the R^t Worship^t Masters, Wardens & Brethren, of the Regular York Lodges of Free and Accepted Antient Masons, London. This List (according to their Seniority & Constitution) is most humbly Dedicated, by their most Obedient Serv^t and faithful Brother, Lau. Dermott, Sec.—Engrav’d & Publish’d by Bro^r Evans in Bear Street Leicester fields, Anno Dom. 1753. According to Act of Parliam^t Anno Lap. 5753.”

The particulars of the Lodges correspond very nearly with those given in List II. in the late Bro. John Lane’s “ Handy Book to the Lists of Lodges,” p. 188, and are as follows :—

No.	When Consd.	Where held.	Days of Meeting.
1.	July 15th, 1751.	Five Bells, behind the New Church in the Strand.	First Wednesday in every Month.
2.	"	Thistle and Crown, Church Court, Strand.	2nd & 4th Wednesday.
3.	"	Crown, St. Paul's Church Yard.	1st & 3rd Tuesday.
4.	"	Temple and Sun, Shear Lane, Temple Bar.	2nd & 4th Tuesday.
5.	"	Horse Shoe, Ludgate Hill.	2nd & 4th Thursday.
6.	"	Brown Bear, In the Strand.	1st & 3rd Monday.
7.	Jany. 29th, 1752	Angel, Wyche Street.	2nd & 4th Thursday.
8.	Jany. 30th, 1752.	Vernon, Bishopsgate Street Without	2nd & 4th Tuesday.
9.	June 12th, 1752.	Thistle & Crown, Church Court, Strand.	2nd & 4th Friday.
10.	Sept. 15th, 1752.	Vernon, Bishopsgate Street Without.	1st & 3rd Tuesday.
11.	Nov. 13th, 1752.	Mitre, on the Broadwall, Southwark.	2nd & 4th Monday.
12.	Nov. 14th, 1752.	Carlisle Arms, Queen Street, Soho.	2nd & 4th Wednesday.
13.	Decr. 7th, 1752.	Marshalsea, in the Borough of Southwark.	every Thursday.
14.	Decr. 11th, 1752.	Turks Head, East Street, Red Lion Square.	2nd & 4th Monday.
15.	Jany. 9th, 1753.	Kings Head, Mary Le Bone Street.	2nd & 4th Tuesday.
16.	Jany. 10th, 1753.	King and Queen, Capel Street.	2nd & 4th Wednesday.

Number 1 on the List is the Grand Committee, which afterwards became the Grand Lodge, and met every month. Of the fifteen private Lodges fourteen met fortnightly, and only one monthly. How different are matters conducted in this respect after a century and a half.

(3.) Large Bronze Medal, struck by Bro. GEORGE KENNING, of London, to commemorate the Jubilee of the late Queen Victoria. It is one of the finest medals ever struck. On the obverse, bust of the Queen, with the legend "ASCENDED THE THRONE JUNE 20TH 1837—TO COMMEMORATE THE JUBILEE 1887." On the reverse, the Arms of the United Grand Lodge, and the legend "H.M. THE QUEEN, CHIEF PATRONESS R.M.I.G.—G. PATRON. R.M.I.B. .: V. PATRON. R.M.B.I." The Medal is three inches in diameter.

(4.) Silver engraved Jewel, circular, dated 5763. A very fine specimen.

(5.) Leather Apron, Robert Newman's design.* At the bottom of the apron are the words—"Dedicated to the Brethren at Large of the Anct. & Honble. Society of Free & Acqd. Masons, by their Sincere Well Wisher, Bro. R. Newman. Publish'd as the Act directs, May 1st, A.D., 1798, A.L. 5798 by Bro. R. Newman, Engraver, &c."

(6.) Large Parchment Certificate, issued by the Grand Orient of France in 1778 to Alexandre Louis Roettiers de Montaleau, a very prominent Freemason

* *Vide* Plate X.

Apologies for non-attendance were notified from the following, viz. :—Bros. G. DAVID POTTS, J.D. ; J. J. W. KNOWLES, P.M. ; H. HOWE, P.M. ; R. B. STARKEY, I.P.M. ; W. J. HUGHAN (Torquay) ; G. W. BAIN (Sunderland) ; T. H. DEY (London) ; F. W. CROSS (Walsall) ; F. HUGHES (Handsworth) ; A. LOLE ; J. T. WHITE (Leamington) ; B. MATVEIEFF (London) ; T. JORDAN (Derby) ; W. W. BOTHAMLEY (Derby) ; Rev. C. T. MOORE (Appleby) ; W. N. BANCROFT (Derby) ; H. G. MARRIOTT and others.

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

The Seventy-First Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 28th, 1906. Bro. LAWRENCE STAINES, P.P.J.G.W., the Worshipful Master, presided, and there was a large attendance of Members and Visitors.

The Minutes of the last Meeting, held March 26th, 1906, having been confirmed, the following thirteen Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

- 409. Bro. J. BROCK, 542 Maulmain.
- 410. Bro. THOMAS C. COATES, P.M. 57 Lancaster (Ohio), U.S.A.
- 411. Bro. JOHN G. REEVES, J.W. 57 Lancaster (Ohio), U.S.A.
- 412. Bro. ERNEST HAROLD JONES, Stwd. 2897 Birmingham.
- 413. Bro. WALLACE FRANK PRICE, S.W. 523 Leicester.
- 414. Bro. JOHN DAVID JOHNSON, W.M. 1391 Leicester.
- 415. Bro. FREDERICK C. SHARDLOW, Stwd. 2081 Leicester.

416. Bro. WILLIAM TAYLOR, W.M. 2081 Leicester.
417. Bro. GEORGE ARTHUR HARRIS PAYNE, 2387
Manchester.
418. Bro. JOHN BENTLEY, Stwd. 2387 Manchester.
419. Bro. REI ALFRED DEAKIN CARTER, P.M. 2387
Manchester.
420. Bro. WILLIAM NEWBY BRADSHAW, 2865 Syston.
421. Bro. LAWRENCE SAVILLE LAVER, B.A., 2081
Leicester.

The following Paper was read :—

Freemasonry in Argentina.

By Bro. A. J. GOODE, "Star of the South," No. 1025
Buenos Aires.

When Bro. Thorp was good enough to give me the opportunity to read you a Paper on "Freemasonry in the Argentine," I felt it my duty to accept, feeling that by so doing, I might help in bringing a distant body of Freemasons into touch with Freemasons in the Mother Country, and so promote that feeling of Brotherhood so dear to us all. It is, however, one thing to possess the knowledge of Masonry as practised there, and quite another to have the power to describe it to you in an interesting and methodical way. For this reason I have several times regretted my rashness in

promising to make the attempt. However, I trust that you will judge my efforts charitably and take the will for the deed.

In dealing with the subject of Freemasonry in the Argentine, it is necessary to divide it into two parts : one part being English Masonry, and the other Argentine. By English, I mean Masonry as practised under the Grand Lodge of England. There are seven English Lodges, and these are grouped into, and governed directly by, a District Grand Lodge. Four are held in the city of Buenos Aires, two in Rosario, 180 miles distant, and one in Cordoba, 500 miles inland. Notwithstanding these long distances, our D.G.L. always undertakes the Installation Ceremonies. The average membership per Lodge is 75.

Masonry was introduced into the Argentine by Englishmen, and the "Excelsior," No. 617, dates as far back as 1853, "The Star of the South," No. 1025, being founded eleven years later. Since its introduction, Freemasonry has always progressed, and every English Lodge and Chapter has worked without interruption since its foundation. The Chapters are four in number, three in the city and one in Rosario. There is no Mark Lodge at present, but we hope to establish one soon. The City Lodges receive many visitors during the course of the year, each Lodge being visited by representatives from almost every country in the world.

The City Lodges meet at the Prince George's Hall, in a wing specially built for Masonic business. The entrance to this wing is unpretentious and leads off the main entrance ; a notice-board or a shrub is usually placed in front, hiding it from view. I mention this

because hundreds of people who have visited the Main Hall, have not the slightest idea of the existence of a Masonic meeting-place so near at hand. It is done with the idea of secrecy.

The Lodges are kept very busy. In addition to the ordinary Masonic duties, it not infrequently happens that a brother, usually a mariner, arrives with a request to have a "Second" or a "Third" given to him.

Our Charity Commissioners have a rather hard task in sorting out the numerous applications for relief which are received, owing to the number of impostors and irregular Masons who apply; however, all cases are gone into thoroughly, and I feel certain that the deserving cases are always discovered and dealt with in a suitable manner, either by providing monetary relief or obtaining work, or both.

Our meetings differ principally from the meetings in England in one great point—we have no banquet. There is no necessity for it, and it would seriously interfere with our labours, which are heavy.

Dinner-hour in the Argentine is usually 7 p.m., and so the Lodges are called for 8.15, which allows time to have dinner first. We rarely are able to close before 11.0 p.m. We then adjourn into an ante-room where light refreshments are partaken of, whilst the brothers stand chatting in groups. This rarely lasts more than fifteen minutes. If a new brother has been made, he is welcomed in the usual way.

On special occasions, such as a visit made by a commission from one Lodge to another, or a visit from the D.G.L., or the Argentine Grand Orient, speeches and toasts are made, but the same system of standing about in groups is prevalent. It has this great advantage,

that a brother can go from one group to another, and so have a word or two with everyone. It is less formal, and we prefer it. Once a year, however, the Grand Lodge, and each of the private Lodges, hold banquets, which are well attended. In the case of the private Lodges, there is no meeting immediately preceding them, and they are held in an hotel, quite away from the Masonic Hall.

On these occasions our toasts commence, as in England, with the King and the Craft and the Grand Lodge of England; these toasts are very enthusiastically drunk.

On all other points there is no variation between English Masonry in the Argentine and Masonry in England.

I had almost omitted to mention that all the Lodges work in the English language, and will continue to do so, as only such gentlemen as can speak English fluently are eligible as candidates.

Turning now to Masonry other than English, we have a German Lodge, many Italian and Spanish Lodges, and an English-speaking Lodge, all working under the Argentine Grand Orient. There are also a number of irregular Lodges which we cannot recognize. These latter are principally grouped under the "Rito Azul" or "Blue Rite," about eighty Lodges in all, the formation of which was due to a split in the ranks of the Argentine Grand Orient. This split is greatly to be regretted, as many good Masons are included. The exclusion of these Masons is a rather nice point, as there is no doubt that they are regularly made, and have also in many instances visited the English Lodges, whilst their Lodges were on the Argentine Grand Orient

register. However, in accordance with our treaty, as they are now struck off, we have no option but to exclude them.

The Argentine Grand Orient has a very large and well-designed building. In this building there are offices which control all the Lodges working under its banner ; there is also accommodation for twenty Lodges to work at the same time. Its ritual and system of working is founded on the Scotch rite. One Lodge, however, works differently ; this is the English-speaking Lodge "The Eureka." This Lodge works with our ritual, and its members consist principally of Englishmen ; it is a peculiar combination and one not often met with.

Argentine Masonry, although professedly on the same principles as English, differs considerably in its interpretation of the articles concerning politics and religion. For instance, a few months back, when the divorce bill was before the "Diputados" or Parliament, each Lodge, Argentine and English, received a circular asking all Masons to support the bill. The circular was in due course read out in the "Star of the South," amongst other Lodges, and was received with smiles, but, of course, no comment.

However they may interpret these principles, the Argentine Masons are very just and earnest, undoubtedly do good, and are a credit to Masonry. All of the best public men are Argentine Masons ; the two greatest Presidents, Mitre and Sarmiento, were Masons. Masonry has had much to do with the pacification of the country, and whatever their nationality, Masons have never been known to be mixed up in any revolutions or political troubles. Outside of the city every

Lodge is held in its own building. No matter how poor a Lodge it may be, the first thought is always to establish a "Temple." I have visited several of these Lodges, principally in outside towns, and have been always struck with the earnestness of their proceedings ; they are met to do business and not merely for mutual recreation, and business they do. They combat at every turn the power of certain priests, who they say are not working for the good of mankind. At first this strikes one as contrary to our principles, but arguing the point out with them, one is forced to admit that there is much to be said in their favour.

It would be impossible to get a better reception than an English visitor receives at these Lodges. It does not matter what rank he may hold, he may be only a plain M.M., but he will be escorted to the dais, and unless he accept the honour, they will be very unhappy. The W.M. always makes a speech of welcome, in which he reminds his brothers how much they are indebted to English Masonry ; that as the English were the first to recognize Argentine Independence, so also England was the first to introduce Freemasonry. The Argentine Grand Orient has issued orders to all its Lodges to specially welcome and help in every possible way, any English Mason they may meet, whether in the Lodge or out of it. And it further recommends them to visit the English Lodges and to study their ways.

I have not seen a V. of the S.L. in any Argentine Lodge ; all oaths are taken on the Book of Constitutions. This is slackness, however, as they are supposed to have one open on the W.M.'s desk.

Free-thinkers are admitted as candidates, provided they be of good report.

An initiation is very theatrical, and but for the seriousness with which it is performed, might almost be taken for a farce. They mean to impress the candidate, and without doubt they do.

* * * * *

In conclusion, let me, in the name of Argentine Freemasonry, cordially invite any brother who may be in Argentina, to visit one or all of our Lodges. He would be made heartily welcome, and would, I have no doubt, find much to interest him.

Should there be any detail which I may have omitted or not made quite clear, I should be only too delighted to explain it.

Let me thank you for your kind attention, and give you the heartiest of Greetings from Freemasons of Argentina.

At the conclusion of the Paper a very hearty Vote of Thanks was accorded to Bro. GOODE, for his kindness in coming to Leicester and reading so interesting an account of Freemasonry in South America.

In supporting the Vote of Thanks the SECRETARY briefly referred to three points dealt with in the Paper, viz. :—

- a. That the Lodges meet in their own Temples, and not in hotels.
- b. That the work of Freemasonry is considered seriously, and carried out in a very serious manner.
- c. That the best men in Argentina belong to the Craft, which has had a great deal to do with the pacification of the country.

In these respects, he thought, we in England might learn something from the Argentine Masons.

W.Bro. WILLIAM ADAMS LEA, P.M. 523 and 2865, P.P.G.P., was unanimously elected Worshipful Master of the Lodge for the ensuing year.

W.Bro. F. W. BILLSON, P.M., Prov. S.G.W., was unanimously re-elected Treasurer of the Lodge for the ensuing year.

Bro. R. W. MARIES was unanimously re-elected Tyler for the ensuing year.

The SECRETARY exhibited and described the following Masonic curios from his own collection, viz. :—

(I.)—A parchment Certificate issued in the year 1807 to Bro. Petit, member of the Lodge “Victoire d’Austerlitz,” held in Napoleon’s “Grand Army.” The “Grand Army” was that particular army which for the time being was commanded by the Emperor Napoleon in person. At the time this Certificate was issued, Napoleon was prosecuting his campaign against the Russians. He had, a few months before the issue of this Certificate,* beaten the Prussians in the decisive battle of Jena, and five days after its issue † the battle of Eylau was fought between the French and Russians, when 50,000 men perished. As this document is probably unique, a fac-simile and transcript are given.‡

* October 14th, 1806.

† February 8th, 1807.

‡ *Vide* Plate XI.

[Transcript.]

A LA GLOIRE D.: G.: A.: D.: L.: U.:
 ET SOUS LES AUSPICES DU G.: O.: DE FRANCE,
 à l' O.: de la Grande Armée
 D'un L.: E.: où regnent l'u .: le S.: et la P.:

A Toutes Les L.: Régulières.:
 U.: F.: S.:

Nous M.: Réguliers, Constitués provisoirement à l'O.: de la Grande Armée sous le titre distinctif de la Victoire d'Austerlitz, et en instance auprès du G.: O.: de France, pour obtenir des Constitutions définitives, Certifions à tous les M.: que le F.: *Petit employé à l'administration militaire de l'Armée* au quel nous avons en notre présence fait mettre sa signature en Marge (ne varietur) est membre de notre L.: et possède le Grade de *Mait.:* Qu'il doit être reconnu et admis pour tel dans toutes les L.: régulières où il se présentera, promettant même réciprocité à tous les FF.: qui se présenteront munis des mêmes titres ; en foi de quoi nous lui avons délivré le présent Certificat revêtu du Sceau de la L.: signé de nous et Contresigné de notre secrétaire.

à l'O.: de la Grande Armée le 3^{eme} jour du 11^{eme} mois de l'an de la V.: L.: 5806*

Piet-Chambelle. Vble s.: p.: r.: x.:

Villier. 1^{er} Survt.

Grantiger. 2^d S.: S.: p.: R.: x.:

Lepine. M.:

L. Sherlock. M.:

* The French Masonic year commencing in March, this date is February 3rd, 1807.

Siurret. M.:
Duamarre. M.:
Ribaocaux. M.:
Gaekoder. M.:
Thurine. M.:
Cattelin. M.:
F. Taglioni. M.:
Soraison. M.:

Scellé par nous Garde des Sceaux et archives.

Piet-Chambelle. s.: p.: r.: x.:

Par Mandement de la R.: L.: *Greame.*

L'e.: Secretaire.

Petit. M.:

Red wax Seal on blue ribbon, with Square, Compasses and Triangle within a wreath of Acacia, and the words "VICTOIRE D'AUSTERLITZ."

(Endorsement on back of Certificate.)

*Vu et affilié a la loge S^t Jean de la Palestine le
 24^e Jour du dix^e Mois 5807.*

Dument. Vble. R.: X.:

Milliet Rittierre. 1^{er} S.: R. X.

Bovet. 2^d S^t R. X.

Dimally. Secretaire.

Gofte.

(2.)—Ticket of Admission to the Grand Festival at Freemasons' Hall, London, on April 30th, 1828. Signed by Wm. Agar, No. 1, Hon. Sec.

(3.)—Ticket of Admission, dated April 29th, 1829; Chas. Baumer, Pilgrim Lodge No. 435, Hon. Sec.

(4.)—Very handsome Irish P.M's Jewel.

(5.)—Small Scotch P.M.'s Jewel.

(6.)—Large Silver English P.M.'s Jewel, inscribed on the back "Bro. Samuel Manton Briggs, P.M. Burlington Lodge No. 152. A.L. 5830. A.D. 1830."

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

(1.)—Proceedings of the Grand Lodge of Pennsylvania, 1905. Presented by Bro. G. P. RUPP (Philadelphia).

(2.)—"The Masonic Old Charges." W. J. Hughan. Reprint, 1906. 8vo. Presented by the Author.

(3.)—Fac-simile Engraved List of Lodges of Antient Masons, 1753. Presented by Bro. W. J. HUGHAN.

(4.)—"Mysteries of Freemasonry." John Fellows. Front. London, 1877. 8vo. Presented by Bro. H. G. MARRIOTT.

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

The following two Brethren were proposed for full Membership of the Lodge, viz. :—

Bro. CHARLES FREDERICK OLIVER, Solicitor, Welford Place, Leicester, P.M. 1007, P.P.G.Reg.

Bro. the Rev. CHARLES THOMAS MOORE, M.A., Rector of Appleby, P.M. 50, W.M. 779, P.P.G. Chaplain.

The SECRETARY notified the following Apologies for non-attendance, viz. :—Bros. S. S. PARTRIDGE, P.M., D.P.G.M. ; W. J. HUGHAN (Torquay) ; G. W. BAIN (Sunderland) ; F. W. CROSS (Walsall) ; J. F. BURGESS (Leamington) ; JOS. BLAND (Derby) ; W. W. BOTHAMLEY (Derby) ; W. B. HEXTALL (London) ; T. JORDAN (Derby) ; J. PASFIELD (Dudley) ; F. HUGHES (Handsworth) ; A. FERGUSSON ; F. HAINES.

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

Miscellanea
Masonica.

An Ancient Brotherhood.

(From "The Freemasonry from the Great Pyramid of Ancient Times," by Bro. T. HOLLAND.)

There is an incident related in I. Kings, chapter xx., which would indicate the existence of a Brotherhood about a hundred years after the completion of the Temple, and if true, an illustrious instance of relief to a distressed brother.

The actors are Ahab, king of Israel, and Ben-hadad, king of Syria.

Ben-hadad had come up with a great army and conquered Samaria, and demanded of Ahab, not only a heavy war indemnity—all his gold and silver—but also his wives and his children. But God came at last to the relief of Ahab and gave him a great victory, in which Ben-hadad was utterly routed.

Before the end of the year Ben-hadad returned again with a great army—bent on revenge and conquest. But the Lord declared to Ahab through his prophet that "Because the Syrians have said, The Lord is God of the hills, but is not God of the valleys, therefore will I deliver all this multitude into thy hands."

The victory was accompanied with great slaughter. Ben-hadad, with other fugitives, sought refuge in the city in an inner chamber. Verse 31: "And his servants said, Behold now, we have heard the kings

of the house of Israel are merciful kings : let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel : peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy *servant* Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive ? He is my brother.* Now the men *did diligently observe* whether *anything would come from him*, and *did hastily catch it* : and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him ; and he caused him to come up into the chariot. . . . So he made a covenant with him, and sent him away."

This story, if looked on as one of relief extended to a distressed brother, though a personal foe and natural enemy, is the most remarkable on record, as well as the oldest ; in any case, one of interest to us all.

Freemasonry and its Landmarks.

(From *The Rough Ashlar*, Aug. 1892 and June 1893.)

Why has Freemasonry existed so long as it has ? I claim its existence is due to the fact that it is NOT a secret society. 'Tis true, we have modes of recognition, rites and ceremonies, and secrets with which the profane are not acquainted, nor can its beauties be appreciated without a thorough knowledge of its mystic language, composed as it is of gems of philosophy linked with

beautiful symbols, and its charity falls as noiselessly as the dews of heaven ; yet, strictly speaking, it is not a secret society. A secret society is one of those gatherings where men meet to discuss things in strict confidence, without giving to the world any knowledge of its mission. Men are condemned to die, plots and conspiracies are entered into, anarchy holds full sway, and deeds that are dark, foul, and damnable are accomplished. The world is not permitted to know of whom it is composed, its place of meeting is a profound secret, and all connected with it are schemers, plotters, atheists, and anarchists, who have the stamp of perdition on their souls. To illustrate my position, I point you to the famous Clan-na-Gael, to the dread Mafia, and others of the same stamp. Their history is too well-known for comment. They are secret societies that breed death and destruction. Their own members, to divulge their dark deeds meet with instant death. Now, if Masonry is paraded as a SECRET SOCIETY its days are numbered. But from this we have nothing to fear. Now, if it is not a secret society what is it ? It is a private society, formed on the broad basis of brotherly love, relief, and truth. No free white man with the essential physical qualifications is denied admission if he be "good and true." Its constitutions are for the world to behold. The ancient charges and regulations are open for inspection. Its tenets, its cardinal virtues, add lustre to its brilliancy. Its laws and jurisprudence are published to the world. These things are not secret. No man, however great his prejudice, will deny the fact that it has a good effect on the human race. It has existed while other things of human invention have died. It exists to-day because it inculcates every virtue. It

has survived the bulls against it from Rome—the persecution of kings and emperors.

There must be a cause for this. While Masonry does not offer the pass to heaven, yet its banner is painted in gilded letters of faith in God and hope in immortality. This, to my mind, is the key to the situation. Its teachings have always been so pure that its votaries have guarded it with loving fidelity. It cannot die, because it is built on a firm foundation—has principles underlying it that will endure “till time shall be no more.” No human institution has ever had such vile indignities heaped upon it. The popes insist the Masonic Society admits the believer and atheist on a common platform. They claim that it is and has been engaged in warfare against the church and the governments of the earth. What silly expressions! Had they acquainted themselves with its lectures, with its symbolism; had they investigated before passing sentence, they might have been honoured by joining this grand procession of the world’s greatest men; in marching on to the summit and perfection of our aim—TRUTH.

Freemasonry has existed because it teaches the moral law. The man who takes the name of God in vain is guilty of a Masonic offence. It exists because it has never stooped to the intrigues of politicians. It exists because it has a universal language found in no other Society. It exists because it is a science based on the philosophy of that religion in which all men agree—that of the existence of a SUPREME RULER and the immortality of the soul. When kingdoms and republics have fallen, when wars have been fought between nations, it will exist on the side of conqueror and conquered alike.

Its Landmarks are indestructible.

Freemasonry has been established for generations.

It has maintained its peculiar characteristics.

It has never changed.

Its principles have been maintained.

Its esoteric teachings are unaltered.

Its ceremonial has been conserved.

Its traditions are given as in the aforetime.

Its Landmarks are indestructible. The devotion of its associates now is as earnest, sincere, and impregnable as at the beginning.

The history it has made is unassailed.

The foundations on which it rests are eternal.

These facts will hardly be denied, even among the incredulous profane. Faith in them is the heritage of the true Mason.

What other human institution can make these claims on the intelligent, thinking student of the records time has written on "*now*" as it becomes "*was*" ?

There must, therefore, be in Freemasonry some special vitality, some indefinable spirit or essence, some superhuman inherent faculty that has operated to secure such results. Through the ages Freemasonry has lived and maintained its character. When the rise and fall of empires, the revolutions in thought, opinions, and forms of government had worked out changes among mankind ; when the iconoclasts had broken images, the laws, social order, overthrown many institutions, made martyrs and victims, and immolated many of their devoted adherents, yet Freemasonry lived. Strong, persistent, reliant, filled with faith, and ready for perils, the Craft never faltered in the performance of its duties.

In caves, on the mountain tops, the Craft met and obeyed the teachings they had received. Thus did the brethren conduct their ceremonies.

They were animated by the spirit of a devotion to their association that seemed to partake of a solemn recognition as a revelation. Their social relations, their identification with the people of the country, their responsibilities as units in the communital organizations of which they were part, while rendering them amenable to the profane laws, in no wise weakened the ties or bonds that bound them to the Fraternity of the Craft. They were ever, always, Freemasons.

Obeying the civil magistrate, engaged in no conspiracy against government, they believed in God and trusted to His care.

These Freemasons were often only a few persons. It may be said, in one sense, their strength came out of their weakness. But, no. It was the strength that the history of the past of the Craft made irresistibly potent. It was a faith that had marked the concurrent evidences of the indestructible organization which came to them from the fathers. The quiet, pervading courage of the Craftsmen would not desert the Lodge. The principles which were the cementing power of the foundations of Freemasonry were the refuge and defence of the brethren.

The teachings of the Lodge inspired them. Duty was never to be ignored. The "Great Light" was a lamp to their feet. From it they were never to depart. As long as they adhered to an obedience without question, they felt safe and secure.

This, brethren, is your heritage. Your obligations to it command your strict adherence to the principles

and teachings which indelibly mark and make manifest what to say is, as in the generations that have passed, true Freemasonry. This is our heritage. It is worthy of our earnest, sincere, abiding devotion. Let nothing separate us from our courageous adherence to every principle which has made our inheritance so glorious.

Freemasonry in the Philippines.

Masonry in the Philippines is far older than the American occupation. Not to speak of the German Lodge at Manilla, there are Spanish Lodges in different towns, working under a Scottish Rite Supreme Council, with a ritual materially different from that of American Lodges. The native Filipinos, too, have had a sort of Freemasonry of their own in the secret society known as the Katipunan, which hatched and sustained the revolution against the Spaniards. And it is a curious fact, that the Aglipay schism from the church of Rome (which is really a native ecclesiastical movement corresponding to the uprising against Spain), employs along with Catholic emblems the symbols of Freemasonry, and displays traces of the Masonic propaganda. Thus it is that here the Masonry of the East and of the West come together. From priest-ridden Spain, where Freemasonry is the one rallying point of anti-clericalism, and from progressive America, where the Lodge is a nursery of patriotism, members of the great fraternity meet and mingle. Here we behold Masonry borne

around the world, and the mystic tie encircling the globe.—Charles S. Lobingier in *The American Tyler* of January 15th, 1905.

On the Square.

From the "Square and Compass," Denver (Col.) ;
July, 1900.

Side by side in a darkened church,
Two brothers in silence lay.
Their paths had wandered afar in life,
But they met on this solemn day,
When wealth and poverty ceased to be
And both were but common clay.

On the breast of one was a diamond star,
That only the great may wear ;
On that of the other an emblem old—
Compass and golden square.
Rich man and poor man—caste lost its power ;
They met on the level there.

Those mighty in matters of wealth and state
Had met round the rich man's bier,
But their eyes were dry, for that man of might
Had ruled, not by love, but fear.

* * * * *

Then widow and orphan crept humbly in
And shed o'er the other a tear.

Side by side two brothers lay,
 White-haired and with age-marked brow.
 Of the one, men said : " He was rich and great,"
 But that didn't help him now.

* * * * *

For the other they brought acacia sprays
 And told of his virtues true.

" An upright soul, with his every deed
 Proved plumb and level and square."
 In which place, my friend, would you choose to be
 If you chanced to be lying there,—
 The brother who acted for selfish ends,
 Or the one who lived on the Square ?

CHAS. H. LINCOLN.

To Hele, Conceal, and Never Reveal.

An instance of the use of the old English word "hele," is contained in an interesting article by Bro. Henry F. Berry, I.S.O., M.R.I.A., in the Journal of the Royal Society of Antiquaries of Ireland for 1905 (p. 321 *et seq.*).

The article in question is an account of the proceedings of a sixteenth century Dublin gild, the MS. of which has been discovered among some papers recently purchased by the Corporation of that city. The gild is that of the Carpenters, Millers, Masons and Heliers, and the records are from 1513 to 1564.

As is well-known, the word "hele" is derived from

the Anglo-Saxon "helan" which signifies "to cover up, conceal or hide," the "heliers" thus being the old "tylers," those who covered in the buildings by putting tiles or slates on the roof.

The MS. is full of interesting matter, and the Dublin Corporation are to be congratulated upon its acquisition.

The word "hele" is still in common use in Cornwall. It is usual there to speak of "heling a roof," and the workman who does this work is called a "heler." (Bro. W. Hammond in A.Q.C., Vol. III., p. 184.)

Never a Tear would Fall.

[We are unable to give the name of the author of the following beautiful poem, which has had a wandering life through the Masonic press for years.]

There's never a tear would fall
 But some kind heart would catch it ;
 There's never a sigh would swell
 But some kind heart would feel it.
 There's never an orphan sad,
 And never a widow lonely,
 But some one would make glad
 With smiles of joy, if only
 The good men all were Masons.

There's never a word profane
By heedless mortals spoken,
And never a cruel blow,
And never a statute broken ;
There's never a man could die
Away from loved ones, lonely,
And never a hopeless sigh
Be heard on earth, if only
The good men all were Masons.

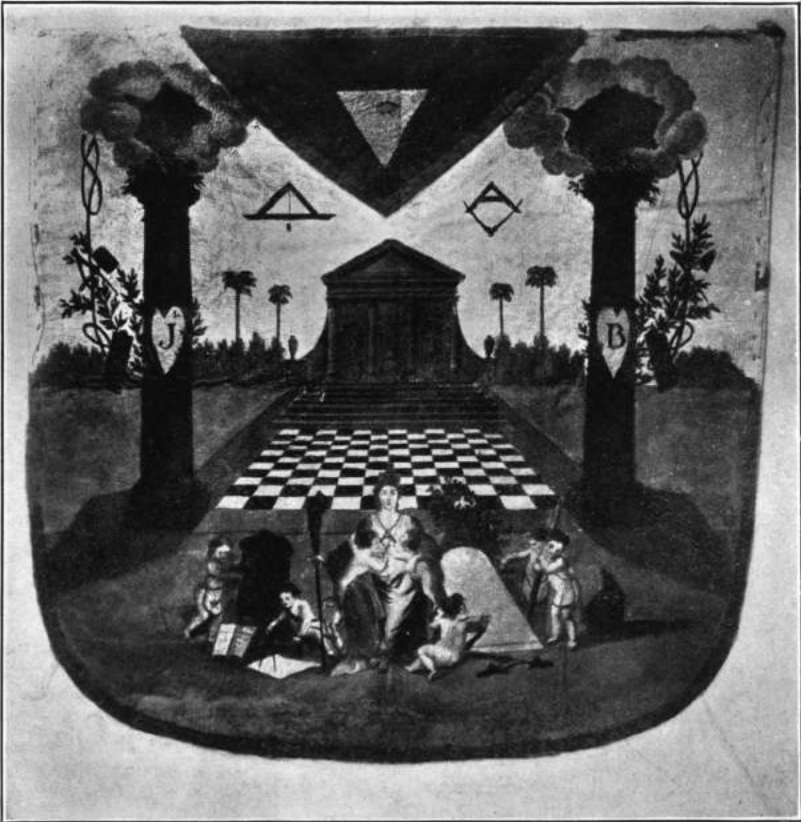
But every heart would smile,
And tongue break forth with singing ;
And stores of corn and wine and oil
The generous would be bringing.
All men would strive to make
The path of life less lonely,
A green and flowery way,
As Eden walk, if only
The good men all were Masons.

(From *The American Tyler*.)

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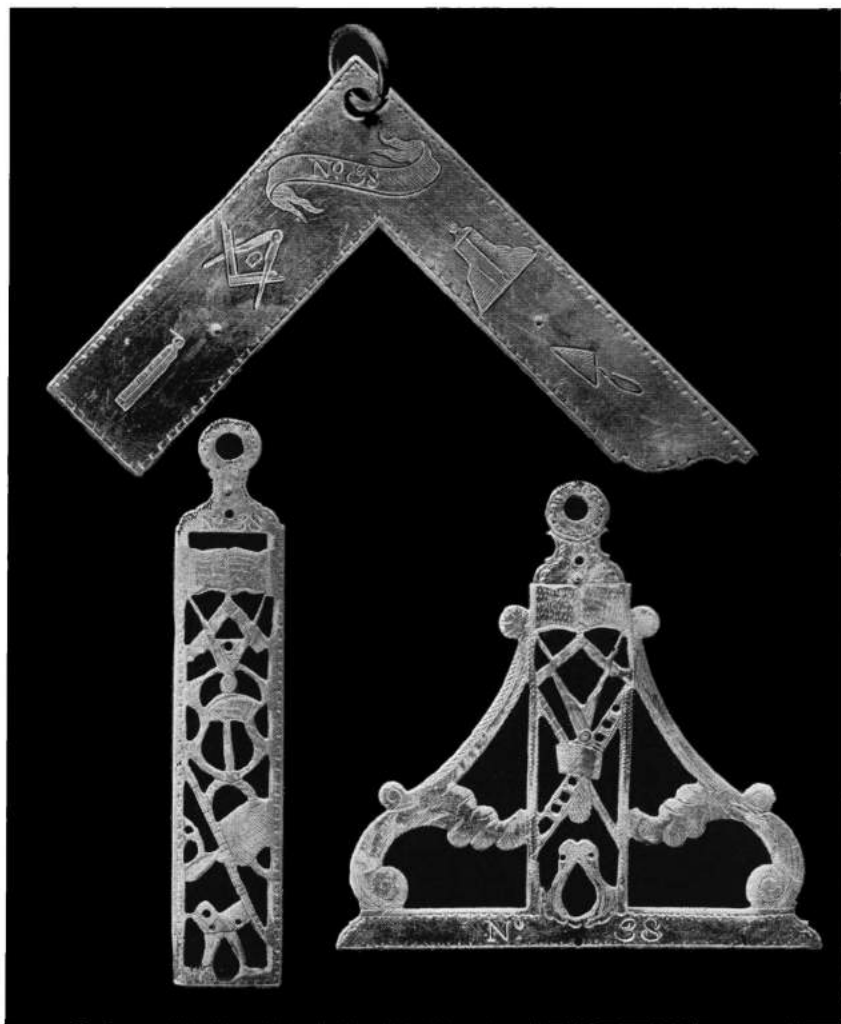
PLATE I.



FRENCH APRON. A.D. 1819.

Vide p. 62.

PLATE II.



THE BALLINTOY JEWELS.

Vide p. 25.

PLATE III.



MASONIC MUG.

Vide p. 63.

PLATE IV.



J. T. DESAGULIERS.

Vide p. 74.

M. J. ...
 P. ...
 M. ...



A.: L.: G.: D.: G.: A.: D.: L.: U.:
Au nom et sous les Auspices du G. C. de France.
Et tous les Magons réguliers répandus sur la surface de la Terre.
SALUT.: FORCE.: UNION.:

Nous Vénérable et Officier de la R. de St. Jean, sous le titre distinctif de La Constance, Communauté,
 régulièrement constituée au C. de ... et assemblée par les membres mystérieux connus des vrais Maçons ...
 posséder les ... symboles ... son ... et la ... de ses ... l'ont fait ... de tous les ...
 de qui nous lui avons donné le présent ... et pour qu'il ne puisse servir qu'à ...
 fait apposer sa signature au moyen de ... et pour qu'il ne se trouve dans la ...
 officiel le même service à chaque ... qui se présente de votre part. Fait et délivré dans un lieu très éclairé, surmonté de la
 pure, la fraternité, le silence, et la charité, le 13 jour du 25 mois de l'an de l'V. l. 3834.



Le Vénérable
 ...
 ...

Le Vénérable
 ...
 ...

Le Vénérable
 ...
 ...

Le Vénérable
 ...
 ...

Le Vénérable
 ...
 ...

Le Vénérable
 ...
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...
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...
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...
 ...

Charity

R. A. C. No. 9

These are to Certify that our well approved

Brother John Morgan

of the Beaufort Lodge Bristol - No. 138

was Exalted to, and Admitted a Member of, the Sublime Degree of our

Order, on the Thirteenth Day of May

A. L. 5812. A. D. 1808.. -

in Chapter

60

3 - day of May -

A. D. 1809 - -

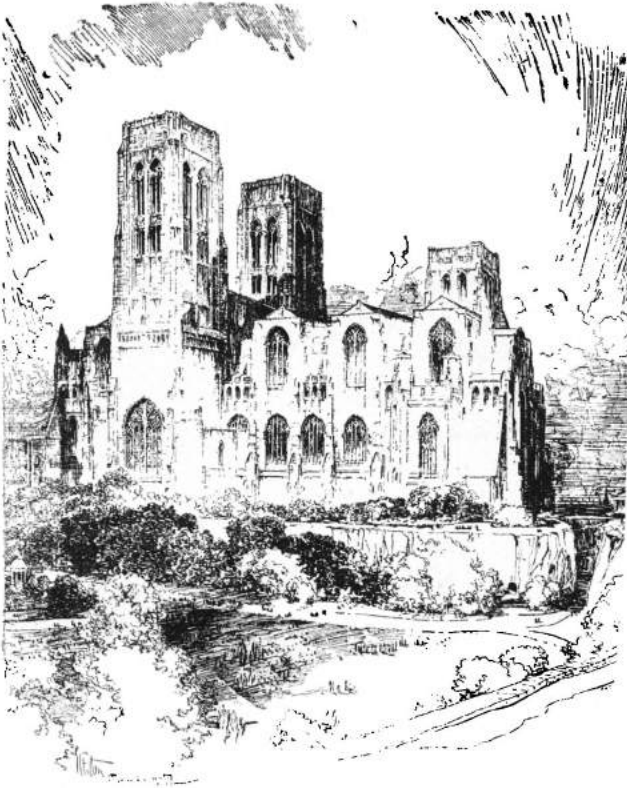
Jos Pountney E. L.

F. C. Huserbeth L.

Richd Joseph H.

W. Thers J.

PLATE VII.



LIVERPOOL CATHEDRAL.

From N.E.

(By permission of "The Northern Freeman.")

Vide p. 92.

PLATE VIII.



CENTENARY JEWEL
OF THE
ENOCH LODGE, LONDON.

Vide p. 106.

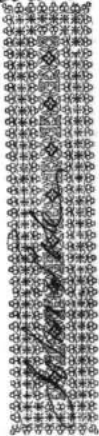
PLATE IX.

FROM THE EAST, WHERE REIGN PEACE AND SILENCE.

Lodge St. Martins



We the W. C. and S. and J. Overseers of the above Lodge, held at *The Fountain Inn Liskeard Cornwall* do hereby CERTIFY that our faithful and well beloved Brother *John Toll* whose name is signed in the margin, has been advanced to the honourable Degree of Mark Master; and having received such proofs of his skill as justified us in declaring him worthy of Reward, as of old was apportioned to the diligent in the works superintended by **H. T. W. S.** who **S. T. K. S.** we strongly recommend him to all Mark Master Masons, as far as winds blow and waters roll throughout the habitable Globe; and shall consider any fraternal kindness shewn him in the advancement of his Masonic interests as rendered unto ourselves.



The Mark chosen *Sheaf of Wheat*

Given under our hands and the seal of our Lodge
this *9th* day of
September A.D. 18*48* A.L. 58*48*

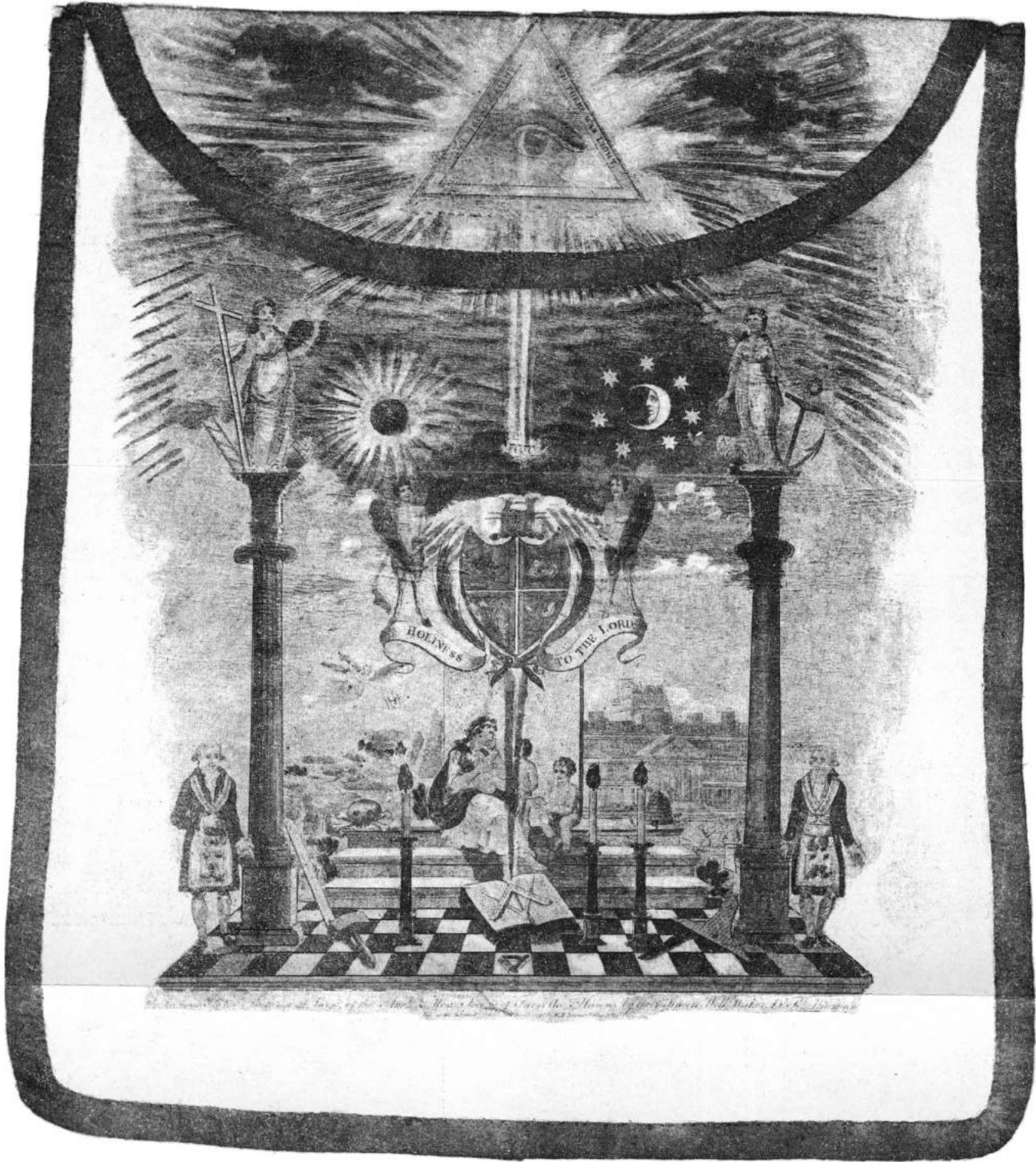


John Rogers W.C.O.
John Martin Lubbock S.O.
John Lane J.O.
J. H. Murrey Secretary.

LISKEARD MARK CERTIFICATE.

Vide p. 109.

PLATE X.



APRON. NEWMAN'S DESIGN.

18th century.

Vide p. 130.

