

The Lodge of Research,

No. 2429.

Transactions

FOR THE

Year 1909=10.

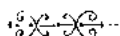
(Fifteenth Year of Publication)

W. Bro. G. DAVID POTTS (P.M. 2865),
Prov. G. Org.—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,

July, 1910.

DEAR BRETHREN,

The close of another year, the eighteenth of the existence of the Lodge, finds it in the enjoyment of a vigorous life. The Roll of the Correspondence Circle is now longer than ever before, eighty-eight Brethren having joined it during the year, the present total reaching 440 members.

The Transactions of the Lodge, the record of work done, find their way into all quarters of the globe, conveying fraternal greetings and Masonic instruction wherever they go. Many letters from Brethren in distant lands testify to the pleasure and profit derived from their perusal.

The special feature of the year now closing, was the publication by the Lodge of a revised edition of Bro. W. J. HUGHAN'S "Origin of the English Rite of Freemasonry," which was edited by our Secretary, Bro. J. T. THORP. This work was welcomed by Masonic students everywhere, and the edition of 500 copies was soon exhausted. More work of this character will probably occupy the attention of the Lodge in the near future.

The last meeting of the Lodge was held at Syston, near Leicester, and it is hoped that arrangements can be made for visiting other towns in the Province during the ensuing year.

We deplore the loss by resignation, among others, of W. Bro. S. S. PARTRIDGE, P.D.P.G.M., P.A.G.D.C. (Eng.), one of the Founders of the Lodge, who served the office of Worshipful Master in 1896-7. It is a matter for congratulation that he has accepted the Honorary Membership of the Lodge, to which the Brethren unanimously elected him.

Brethren all—wherever dispersed—I send you hearty Fraternal Greetings. May Freemasonry flourish and the blessings of good health and happiness be your constant portion.

I am,

Yours fraternally,

G. DAVID POTTS,
W.M.

Officers, 1909-10.

W. Bro. G. DAVID POTTS (P.M. 2865), Prov. } G. Org.,	W.M.
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W. Bro. C. F. OLIVER (P.M. 1007), Prov. G. Sec.,	S.D.
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W. Bro. RICHD. B. STARKEY (P.M. 1391 and } 2910), P.M., P.P.S.G.W.,	D.C.
W. Bro. HENRY J. GRACE (P.M. 2028), } I.P.M., P.P.S.G.W.,	Assist. Secretary.
W. Bro. HENRY HOWE (P.M. 1391), P.M., } Prov. G.D.C.,	I.G.
Bro. R. W. MARRIES, 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 1910=11.

September 26th, 1910.—Installation.

November 28th, 1910.

January 23rd, 1911.

March 27th, 1911.

May 22nd, 1911.—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.).

W. Bro. G. W. BAIN, P.M. 949 Sunderland; P.P.G. Reg. Durham.

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

W. Bro. F. J. W. CROWE, P.M. 328 Torquay, &c.; P.P.G. Reg. Devon; P.G. Org. (Eng.).

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

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

W. Bro. S. S. PARTRIDGE, P.D.P.G.M.; P.A.G.D.C. (Eng.).

Members of the Lodge.

Founders.

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- *W. Bro. W. M. WILLIAMS, P.M. 279; P.P.S.G.W.
- *W. Bro. W. H. STAYNES, P.M. 2081; P.P.J.G.W.
- *W. Bro. F. W. BILLSON, LL.B., P.M. 1391; P.P.S.G.W.
- *W. Bro. Rev. H. S. BIGGS, B.A., P.M. 523; P.P.S.G.W.

Joining Members.

- *W. Bro. H. HOWE, P.M. 1391; P.P.S.G.W.; Prov. G.D.C.
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- *W. Bro. W. A. LEA, P.M. 523 and 2865; P.P.J.G.W.
- *W. Bro. J. RUSSELL FREARS, P.M. 2081; P.P.S.G.D.
- *W. Bro. H. J. GRACE, P.M. 2028; P.P.S.G.W.
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- W. Bro. S. PERKINS PICK, P.M. 279 and 3078; P.P.
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- W. Bro. GEO. BONNER, P.M. 523; P.P.G. Std. B.
- W. Bro. C. F. OLIVER, P.M. 1007; Prov. G. Sec.
- W. Bro. Rev. C. T. MOORE, M.A., P.M. 50 and 779;
Prov. J.G.W.
- W. Bro. ALFRED LOLE, P.M. 2811.

* These Brethren have passed the Chair of the Lodge.

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 Bro. J. E. HARGREAVES, 703, 2457 and 2825 Blackpool.
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 G.M. of Glasgow; Gd. Bard Gd. Lo. of Scotland.
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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.

The Trowel.

Honor the Trowel far above the Sword;
 Its work is much more useful to mankind.
 Well knew the Ancient Builders how to bind
 Their Masonry, when all, with one accord,
 Spread the well-temper'd Mortar; and we know
 How e'en in Ruins, many stones lie bound
 Into one Solid Mass Let us be found
 Spreading true Cement, which will unite us so
 In strongest Bonds of Brotherhood, that we
 May live in love together all our days:
 And safely pass through Life's perplexing maze,
 With steady footsteps to Eternity:
 Living in perfect friendship whilst on Earth,
 And finding Death to us Immortal Birth.

* * * * *

As speculative Masons we adore

The precepts taught by this most honored tool;
 And if we minded well its gentle rule,
 Our hearts and minds would ever heavenward soar.

In olden days our brethren firmly bound

The stones and lime by its aid;
 Until the edifice compact and sound,
 Was in all parts and points completely made.

But now we use it as an emblem great,

Which firmly binds each true Masonic heart;
 To join us in strong links that none can part:
 A mystic tie that craftsmen consecrate
 To deeds which ever will their souls enshrine
 With love for the Great Architect divine.

From the Iowa Masonic Library Bulletin.

St. John's Lodge, Stratford (Conn.).

A very old Certificate of this American Lodge has recently come to light, of which, by the courtesy of Bro. E. S. Phillips, of Bridgeport, a member of our Cor. Cir., a photograph is here given.*

This interesting old parchment is well preserved, every word being perfectly legible, and is one of the earliest known Certificates which were issued by an American Lodge.

The text is as follows, viz. :—

“And the Darkness comprehended it not, in the East a place full of Light where Reigns Silence & Peace.

We the Master, Wardens, & Secretary (sic) of the Worshipful Lodge of Free and Accepted Masons, Adorned with all our Honors And Assembled in due form in Stratford Colony of Connecticut in New England.—Do hereby Certifie Declare and Attest, to all Men Enlightened and Spread upon the Face of the Earth. That the Bearer hereof Capt. Agur Booth hath been Regularly (sic) Received as an Entred Prentice and Fellow Craft and after due tryal and strict examination has been raised to the Sublime Degree of a Master Mason, and that he may Lawfully and safely (without any Demur) be admitted into and accepted

* *Vide* Plate 1., Frontispiece.

of as such, by any Society of Free and Accepted Masons to whom these Presents may come. Given under our Hands and Seal of our Lodge in Stratford the First Day of February in the Year of Masonry Five Thousand Seven Hundred and Seventy Four & in the Year of our Lord 1774.

Joseph Clarke. Master.

John Forrester. }
David Osborn. } Wardens.

Hamilton Ballantine. Secty."

The following details of the Lodge are also supplied by Bro. Phillips:—

The original Charter of "St. John's" Lodge, Stratford, was granted by R.W. Bro. George Harrison, Provincial Grand Master of the then existing Colony of New York, and bore the date of April 22nd, 1766. On the 7th of May following, a meeting preliminary to the formal opening of the Lodge was held, and Monday, the 12th of May, designated as the day for organizing.

On the appointed evening there were present Joseph Clarke, W.M., James Dunn, S.W., John Halpin, J.W. *pro tem.* and "visitant" Bro. Lemuel Brooks. The Lodge having been opened and the Brethren clothed with all their Honors, after having dedicated the same to the Holy St. John, they proceeded to raise the following Brethren to the Sublime Degree of Master Mason, to wit:—Brothers Henry Van Dyck, Ephraim Peet, Abijah Beach and William McIntosh.

On the 15th of the same month the four new Brethren were appointed to the subordinate offices, viz., Henry Van Dyck, S.W., Ephraim Pect, J.W., Abijah Beach, Treasurer, and James Dunn, Secretary. Four candidates for Masonic honors were proposed at this meeting, and thus was the work well inaugurated.

Not until September 3rd following were any By-Laws adopted for the government of the Lodge. Among them is the following relating to Lodge hours:—"That Lodge hours be between 6 and 9 from Michaelmas to Lady's Day, and between 7 and 10 from Lady's Day to Michaelmas. Lodge to be holden the 2nd and 4th Thursday of each month."

The elements of discipline early entered into the working of the Lodge. Refusing to obey the Master's gavel was punished by a fine of two shillings, to be paid immediately or suffer expulsion; talking was fined with one shilling, profanity with two shillings. The Initiation fee was £3 to the Box and three shillings to the Tyler.

We glean many items of interest from the time-stained and thumb-worn records. The minutes of those early meetings seem to bring us face to face with our departed Brethren whose fingers penned them, and they are almost as a grasp of the hand or the tones of a living voice. There is a marked simplicity about them, a sameness of expression that shows with what a quiet uniformity the proceedings were conducted, and yet here and there we find the record of facts, expressed in the quaint phraseology of the times, which vary somewhat their character.

Under date of October 16th, 1766, the Brethren "did by unanimous consent agree that Bro. Abijah Beach should see and take care that proper candlesticks should be prepared for this Right Worshipful Lodge, which

had at that time a Lecture from our Excellent Master." The latter sentence needs "more light," as it leaves us in doubt whether the Lecture was upon the Mysteries of Masonry or upon the negligence of the Brethren.

There are at times long intervals between the various minutes of the meetings, some as long as five years. It would appear that the dark cloud of war which settled down upon the Colonies seriously affected the members and the prosperity of the Lodge, there being no Mason made between 1774 and 1779. After this the "light" glowed more brightly in the East until 1827-28, when the Lodge suffered another interruption of prosperity, no Mason being made until 1856. This was owing to local causes partly, and also in no small degree to the anti-Masonic whirlwind that swept over the country, extinguishing the light on many a Masonic altar. Yet during this period the Brethren never despaired. Gathering round their mystic shrine, as in brighter days, they refused to "remove the ancient Landmarks," and strong in their allegiance to truth and right, they turned their faces, like David, to the East, hoping on, hoping ever. The records show that the Brethren were not unmindful of their trust, for the sound of the gavel was heard as of old, and they toiled on completing their own moral edifices, but founding no new ones, confident that "they should reap if they fainted not." Little is left us of their doings beyond these records, simple yet significant. The minutes of those long yet swiftly-flowing years contain little besides the mere mention of the fact that, "the Lodge was opened and cloathed in all the Honors," and that Charity was dispensed to needy Masons, their widows and families.

The Lodge worked under its old Colonial Charter as St. John's, No. 1, until October 9th, 1792, when the Brethren accepted another Charter as St. John's No. 8, from the newly-formed Grand Lodge of the State of Connecticut. The Lodge still preserves its original Charter and has complete records to date.

The following are the early Masters of the Lodge, viz.:—

Joseph Clarke,	1766-68.
Henry Van Dyck,	1768-69.
Joseph Clarke,	1769-70.
Stiles Lewis,	1770-73.
Joseph Clarke,	1773-79.
Stiles Lewis,	1779-80.
John Thatcher,	1780-84.
Peter Nicoll, ...	1784-86.
Matthias Nicoll,	1786-88.
John Thatcher,	1788-90.

• J. T. T.

The Eighty-Eighth Meeting

and

Seventeenth Anniversary

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 27th, 1909. The Worshipful Master, Bro. H. J. GRACE, P.P.S.G.W., presided, and was supported by a large number of Brethren, among whom were the following, viz. :—

Members.—Bros. G. DAVID POTTS, S.W. and W.M. Elect; GEO. BONNER, J.W.; F. W. BILLSON, P.M., Treasurer; J. T. THORP, P.M., Secretary; C. F. OLIVER, S.D.; the Rev. C. T. MOORE, J.D.; R. B. STARKEY, P.M., Assist. Secretary; ALF. LOLE, I.G.; R. W. MARIES, Tyler; S. S. PARTRIDGE, P.M., P.D.P.G.M.; H. HOWE, P.M.; W. A. LEA, P.M.

Members of the Cor. Cir.—Bros. W. H. JULIAN, P. M. 1130; GEO. REED, P.M. 2848; T. C. DAWSON, P.M. 1007; HBT. TYLER, P.M. 1007; J. F. SNAITH, P.M. 1007; F. W. LILBURN, P.M. 2028; LEWIS OUGH, W.M. 523; W. H. TARRATT, P.M. 50; J. T. WHITE, P.M. 395; P. JOSEPH, P.M. 2387; JNO. CLIFTON, P.M. 279; W. T. GOLDSWORTH, 2224; W. J. KNIGHT, 2028; A. H. HAMPSON, 523; A. J. MARSHALL, 279; H. BARWICK, 1391; A. CHOLERTON, 523; C. GIRLING, 523; E. H. STORK, 523; J. W. WILLIAMSON, 523; F. HAINES, 1391; J. E. PICKARD, 2081; H. WATSON STILES, 1391; F. W. HASKARD, 279; E. R. FOX, 2081; A. P. HANFORD, 279.

Visitors.—Bros. JOS. YOUNG, P.M. 523, P.P.S.G.W.;
W. T. TOPOTT, P.M. 279, P.P.A.G.D.C.; S. R.
CHITHAM, 2865.

After the Minutes of the last Meeting had been confirmed, the following twenty-six Brethren and one Lodge were elected to the Correspondence Circle of the Lodge, viz.:—

- 567. Bro. RODERICK HILDEGAR BAXTER, P.M. 2320
Castleton, Lancs.; P.P.G.S. of W. East Lancs.
- 568. "PILGRIM" Lodge, 238 London.
- 569. Bro. Sergt. Major JOHN WILLIAM NESBITT,
2924 Rangoon.
- 570. Bro. Sergt. ANDREW MAGOWAN, 542, Maulmain,
Burma.
- 571. Bro. LOUIS GUSTAVE COTTIE, S.W. 542 Maul-
main, Burma.
- 572. Bro. JOSEPH A. WADDLETON, 1650 Staindrop,
Durham.
- 573. Bro. WILLIAM GEORGE SARGAND, P.M. 542
Maulmain; P. Dist. G. Std. B. Burma.
- 574. Bro. WILLIAM THOMAS GOLDSWORTH, S.W.
2224 Long Eaton.
- 575. Bro. T. J. WOODCOCK, P.M. 561 Guisborough;
P.P.G.P. North and East Yorks.
- 576. Bro. CHARLES HORTON BESTOW, P.P.G.P. Essex.
- 577. Bro. WILLIAM HENRY DAVIES, P.M. and Sec.
2609 Chester; P.P.G. Swd. B. Cheshire.
- 578. Bro. NEWTON R. PARVIN, Gd. Sec. Gd. Lo. of
Iowa, U.S.A.

579. Bro. FRANK OGDEN, 2387 Manchester.
580. Bro. Major W. A. BAILEY, Dist. Gd. Reg. Punjab, India.
581. Bro. ROBERT A. DICKSON, P.M. 879 and 2184 Romford; P.P.A.G.D.C. Essex.
582. Bro. J. HEADON BOOCOCK, P.M. 43 Birmingham.
583. Bro. CHARLES FREDERICK CALLAWAY, 41 Bath.
584. Bro. HARRY S. HASSALL, P.M. 779 Ashby-de-la-Zouch.
585. Bro. PERCY H. MELLOR, S.W. 779 Ashby-de-la-Zouch.
586. Bro. L. L. BALDWIN, P.M. 2428 Coalville; P.P.G.S. of W. Leicestershire and Rutland.
587. Bro. A. B. MOSS, 2428 Coalville.
588. Bro. PHILIP BEAUMONT, W.M. 1739 Swadlincote.
589. Bro. SYDNEY WILLIAM MAY, J.W. 1739 Swadlincote.
590. Bro. the Rev. WALTER WILLIAM COVEY-CRUMP, M.A., P.M. 88 Cambridge and 2283 St. Neots; P.P.G. Chap. Cambs., P.P.G. Chap. Norths. and Hunts.
591. Bro. HERBERT FRANCIS WHYMAN, P.M. 2046 Maidstone and 3173 Chatham; P.P.G.D. Kent.
592. Bro. Major General ROBERT IRVIN SCALLON, C.B., C.I.E., D.S.O., S.W. 2998 Simla, India.
593. Bro. M. HEANLEY, P.M. 2533 Peterborough; P.P.G. Std. B. Norths and Hunts.

The Worshipful Master elect, Bro. GEORGE DAVID PORTS, P.M. 2865, was duly installed into the Chair of the Lodge by the retiring Master, Bro. H. J. GRACE.

The newly-installed Master invested the following Brethren as his officers for the ensuing year, viz.:—

Bro. H. J. GRACE,	I.P.M.
„ GEO. BONNER,	S.W.
„ the Rev. C. T. MOORE,	J.W.
„ F. W. BILLSON, P.M.,	Treasurer.
„ J. T. THORP, P.M.,	Secretary.
„ C. F. OLIVER,	S.D.
„ ALF. LOLE,	J.D.
„ H. J. GRACE, P.M.,	Assist. Secretary.
„ R. B. STARKEY, P.M.,	D.C.
„ H. HOWE, P.M.,	I.G.
„ R. W. MARIES,	Tyler.

The Treasurer, Bro. F. W. BILLSON, P.M., presented the following report, and a Vote of Thanks was accorded to him for his services.

BRO. S. S. PARTRIDGE, P.M., P.D.P.G.M., was re-elected to represent the Lodge on the Provincial Committee of General Purposes.

The SECRETARY gave the following Address. It has been somewhat amplified by special request of the Worshipful Master and other Brethren.

“Some ‘Past’ and ‘Passing’ Customs of the Freemasons.”

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

Although the Brotherhood of Masons sets great store by the Landmarks of Freemasonry, and declares them to be immovable, there has never been such veneration for the customs, which have from time to time been general among Masons in their Lodges, or when associating together as members of the Craft. Throughout the two centuries which have well-nigh elapsed since the erection of the premier Grand Lodge of England, many customs which were at one time in vogue have died out and been replaced by others, which in like manner have themselves been superseded, so that probably but few of the customs of the very old Lodges—say those constituted prior to 1750—exist to-day, having been allowed to lapse or become altered in accordance with the changed conditions and circumstances, and the constantly changing views and wishes of succeeding generations of Masons.

It may perhaps prove of interest to some of the younger members of the Lodge, to refer briefly to a few

customs of the Fraternity which were at one time more or less general, but which now are either "past" or "passing."

1. THE DEGREES OF CRAFT MASONRY.

One of the customs which has changed again and again through the past two centuries is that which regulates the conferring of Degrees upon approved candidates, and the time which should elapse between the Degrees. As far as is at present known of this custom in the early part of the eighteenth century, one ceremony only,* called "making," appears to have been practised in private Lodges, the F.C. and M.M. Degrees being conferred in the Grand Lodge. In the year 1725 permission to "make" Masters and Fellows was granted to private Lodges,† although, certainly for a time, the former Degree was conferred in special "Masters Lodges," quite apart and distinct from the regular Lodges. Subsequently these "Masters Lodges" died out, and all three Degrees were conferred in the same Lodge, although for a time it was customary to hold special meetings for "raisings" on a different day, such day in some cases being Sunday.‡ On account of the difficulty in obtaining the Master's Degree, comparatively few troubled about going further than the F.C., inasmuch as those who had been passed to that Degree were at that time eligible for even the highest offices and honors of Freemasonry.

Later on and even until the close of the eighteenth century, the E.A. and F.C. Degrees were generally given

* At least there is no proof that there was more than one.

† *Vide B of C.*, 1738, p. 160.

‡ This was the case at one time at Cambridge.—*Vide A.Q.C.*, xxii., p. 126.

to a Candidate on the same day, and the M.M. Degree on a subsequent one, the whole being often completed within fifteen days. It was not until after the Union in 1813 that the custom became general in England to allow at least a month between the Degrees.

In addition to all these changes, it has probably never been difficult to obtain a dispensation for shortening the time between Degrees. It is on record that one prominent person was initiated, passed, raised, installed as Master and elected as Grand Master all on one day,* and as recently as 1907 His Highness Habibulla Khan, Amir of Afghanistan, received the three Degrees in one day, by special dispensation, in "Concordia" Lodge, No. 3102 Calcutta.† The President of the United States of America has recently been made a Mason "on sight," without any ballot, a procedure which has given rise to much discussion among our American Brethren.

There is some tendency at the present time in England towards lengthening the period of probation, and there are those who believe that if two or three months were allowed to elapse between each of the Degrees, and a much more stringent examination demanded, it would prove beneficial to Freemasonry. The ease with which Degrees can now be heaped up is surely detrimental to the best interests of the Craft, as no time is allowed to the Candidate for obtaining more than a very meagre knowledge of any Degree, before he is rushed off to another, with the result that he arrives at the Eighteenth before he has thoroughly learned the First. So that while the custom of giving all three Degrees within

* The 4th Duke of Athol, on March 1st, 1775, about nine months before attaining his majority.—*Vide* Ferry's "History of the Lodge of Prosperity," p. 4.

† *Vide* A.Q.C., xxii., p. 93.

a fortnight is "past," there is still room for improvement in this matter, for what is easily obtained is seldom highly valued.

2. PUBLIC PROCESSIONS.

One of the "passing" customs of the Masons, and one which many would be pleased if they could declare "past," is the old one of walking in public procession, clothed with the badges and regalia of the Order. This was one of the earliest customs of the Premier Grand Lodge of England, the Grand Master Elect, together with the Grand Master, Past Grand Masters and Grand Officers, and accompanied by bands of music, driving in procession from his residence—or elsewhere—to the place of Installation. This custom continued until the year 1745, when the scandal and annoyance caused by the mock procession organized by the Scald Miserables, put an end to all similar displays by the Grand Lodge for the future. On April 3rd, 1747, a motion was made in the Grand Lodge "to discontinue for the future the Procession of March; which was carried *Nemine con.*"*

The same custom prevailed extensively in private Lodges—and still prevails in some—the Brethren of the Lodge, upon the day of their anniversary, or semi-anniversary, installation festival, marching in procession to Church, returning thence to their meeting-place, to finish up the day in feasting and festive intercourse. As examples of this custom the following extracts from a book recently published by a member of our Cor. Cir., will suffice,† although the records of many other old Lodges bear witness to the general practice.

* *Vide* B. of C., 1756, p. 248.

† "A History of Nelson Masonic Lodge, No. xviii., Newry." By Francis C. Crossle, P.D.G.M. Down, W.M. of the Lodge. Newry, 1909.

“The great event of the year in old times was the celebration of St. John’s Day, . . . the various Lodges meeting in the town were wont to assemble at a spot previously agreed upon, accompanied by music and banners, where they formed in procession and marched to Church. . . . In the procession each Lodge took precedence according to its position on the roll of Grand Lodge . . . each member of the Lodge being bound, under a penalty of 5/-, to appear in the procession clad in the original uniform of the Lodge (Blue Coat with Black Velvet Collar and Masonic Buttons, a Buff Waistcoat and Black Trousers. p. 48)” p. 37.

“26th June, 1813—On Thursday last, being St. John’s Day, the following Lodges . . . assembled in Hill Street, . . . and, preceded by the Band of the Royal Lanark Militia, marched in procession to Church, where a most excellent and appropriate Sermon was preached . . . after which they returned to their respective Lodge-rooms, where they dined and spent the evening in the most convivial manner.” p. 38.

“26th June, 1835—Wednesday being the Festival of St. John the Baptist, the following Lodges of Freemasons met in Newry. . . . Having assembled, without music or colors . . . they walked in procession to St. Mary’s Church. . . . After Church the Brethren walked again, in most quiet and orderly manner, to Trevor Hill, where they formed themselves into a hollow square; and, having greeted each other with a public Masonic Salute, returned to their respective Lodge-rooms. Shortly after this last-named date the St. John’s Day Services were practically abandoned, owing to the prohibition of Masonic Processions by the Grand Lodge of Ireland.” pp. 40-41.

With many Lodges in England this old custom has already become obsolete, and inasmuch as the Grand Lodge authorities are believed to discountenance its continuance, it may soon perhaps be relegated to the Masonic Customs which "have been."

3. BESPEAKS AT THEATRES.

Closely allied to the display of Masons in public procession is that of the Grand Master, Provincial Grand Master or Master of a Lodge "bespeaking a Play," and patronizing its performance at the theatre in their official capacity and attended by the Brethren, all clothed in Masonic regalia. This, too, was a frequent custom with the early Grand Masters, and details of many such "bespeaks" are still extant. Private Lodges followed the example of the Grand Lodge, and such performances were continued in Leicester as late as 1856, a play-bill for that year being still preserved in the local Masonic collection.

The following instances of such performances are quoted from Bro. Crossle's "History of Nelson Masonic Lodge," to which book reference has already been made.

"On the 24th of June, 1725, after the Installation of the Earl of Ross as Grand Master (of Ireland), the Grand Lodge attended 'the Play, with their Aprons, &c. The private Brothers sat in the Pit, but the Grand Master, Deputy Grand Master and Wardens in the Government Box. At the conclusion of the Play, Mr. Griffith, the Player, who is a Brother, sang the Freemason's Apprentice's Song, the Grand Master and the whole Brotherhood joining in the chorus.'" p. 42.

“ In December, 1739, the Grand Lodge attended the Theatre Royal. . . . ‘The Grand Master, Deputy Grand Master, and the Noblemen who had been Grand Masters sat at the Upper end of the Stage ; the Gentlemen ranged on benches on each side, with aprons and gloves, and they all joined in the Chorus of Mason Songs, sung between the Acts.’” p. 43.

“On the 22nd of February, 1804, there was performed at the Belfast Theatre ‘ . . . with a Masonic Epilogue, and a variety of Masonic Songs by several Brethren in Masonic Regalia, formed in order of a Masonic Lodge.’” p. 44.

“ In March, 1821, a grand performance was given at the Belfast Theatre. . . . Between the Play and the Farce the stage was decorated with all the insignia necessary for the representation of a Masonic Lodge at Refreshment, during which appropriate Songs were sung by Belfast Brethren.” p. 44.

This custom is now practically obsolete, but there are other functions which are still utilized to some extent, for the display of Masonic clothing and jewels to the admiring gaze of the friends of the promoters. Such functions include the Soirée, the Ball, the Ladies’ Evening, the last-named of which is apparently increasingly popular.

It is a great question whether any of this public Masonic display is of real benefit to the Craft, operating rather in the contrary direction, by attracting candidates of an undesirable character, who sum up the advantages they expect Freemasonry will confer upon them, rather than viewing it as an institution for the development of character, and as affording an opportunity for self-sacrifice.

With the single exception of the ancient Masonic ceremonial of laying the foundation-stone of some stately edifice, the display of Masonic regalia in public is now considered, by many of the most influential Masons, as "decidedly out-of-place," attracting a curious crowd, leading to applications for admission to the Fraternity from unsuitable persons, and generally bringing Freemasonry down to the level of the Buffaloes, Foresters and other similar benefit and friendly societies. Masonic opinion is slowly but surely tending in that direction, and many would be neither surprised nor sorry to see such displays entirely prohibited, and the wearing of Masonic clothing restricted to meetings that are exclusively of a Masonic nature, and attended by Masons only.

4. SOME OLD CUSTOMS AT THE CAPE.

(These are incorporated in a Review at pp. 46 *et seq.* of the present volume.)

5. OBSOLETE SYMBOLS.

Reference may also be made here to the dropping away of certain symbols, which at one time were in general use in Craft Lodges, but which are now almost, if not altogether, obsolete. Among these may be mentioned the Trowel, the Bee-hive, the Ark and Dove, the Broached Thurmel, etc., the last-named being now quite unknown, although it is referred to in old books or MSS.

It is interesting to know that the Trowel is still in use in the "Scientific" Lodge, No. 88 Cambridge. Bro. A. R. Hill, a Past Master of the Lodge, informs me, that a

Trowel attached to a Collar is worn by each Entered Apprentice on the night of his initiation, during the hour of refreshment, the following address being given to him at the time:—

“The Trowel teaches us that nothing can be united without proper cement, and that the perfection of the building depends upon the suitable disposition of the cement. So Charity, the bond of affection and soul union, links separate minds and separate interests, that like the radii of a circle, which extend from the centre to every part of the circumference, the spirit of universal benevolence and charity may be diffused to every member of the community, for never let us forget that Charity, ever lovely in itself, is one of the brightest gems that can adorn the Masonic profession.”

Before closing these remarks, reference must be made to

6. INDISCRIMINATE ADMISSION.

It would be well if the old, old custom of well-nigh indiscriminate admission to the Craft, could be pronounced as belonging to the past. As far back as 1724 there were great complaints of the practice,* and the words of warning now constantly uttered by prominent rulers in the Craft are sufficient indication that the custom is still much too general. Every Mason of even a few years standing is well aware, that in many cases the enquiry is merely “a matter of form,” and candidates are pushed forward by their friends, and accepted without any further investigation, to the great detriment of the Craft in general. It is a common saying, “Oh, anyone can get into Freemasonry,” and those who have

* *Vide* The Plain Dealer, 1730, p. 428.

had much experience of the inner working of Lodges, know that there is much truth in the assertion. Many Lodges now make "one black ball to exclude,"* it being considered both unjust and unwise, to admit anyone who is unacceptable to even one of the members. If this example were more generally followed, the Lodges would benefit, as the more difficult admission is made to a Lodge, and the longer—in reason—a candidate is kept before the Brethren prior to the ballot, the less likely the Lodge will be to make a mistake, and consequently fewer complaints be heard of the admission of unsuitable persons into Freemasonry.

(This subject may perhaps be continued on a future occasion).

Several of the Brethren spoke on the conclusion of the Address, referring to various matters mentioned therein, and a hope was expressed that the SECRETARY might soon be enjoying better health.

The following resignations were read:—

1. From W. Bro. GEO. NEIGHBOUR, P.M., P.P.S.G.W.
2. From W. Bro. LAU. STAINES, P.M., P.P.J.G.W.

The resignations were recorded with much regret.

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

(1.) "General and Historical Notes on Freemasonry," by R. H. Baxter. Rochdale, 1908. Presented by the AUTHOR.

(2.) "Proceedings of the Gd. Lo. of Iowa, 1909." Presented by the G.D. LO. OF IOWA.

* Unanimous election was necessary in all Lodges originally.—*Vide* 1723 B. of C., p. 59.

(3.) "Proceedings of the Gd. Lo. of Pennsylvania, 1908." Presented by the GD. LO. OF PENNSYLVANIA.

(4.) "History of Nelson Masonic Lodge, 18 Newry," by F. C. Crossle. Plates. Newry, 1909. Presented by the AUTHOR.

A Vote of Thanks to the Donors was ordered to be entered on the Minutes.

Sympathy was expressed with the Immediate PAST MASTER, who mourns the loss of his father.

The following Brethren sent apologies for non-attendance, viz. :—

Bros. W. H. STAYNES, P.M.; W. J. HUGHAN Torquay; G. W. BAIN (Sunderland); W. N. BANCROFT (Derby); T. JORDAN (Derby); F. W. CROSS (Walsall); H. BLADON (London); S. E. ATKINSON (Loughborough); H. HARRIS (London); R. W. STRICKLAND (Northampton); J. BODENHAM (Newport); C. GRIFFITHS (New Zealand); H. PECKITT (Leeds); T. H. DRY (London); F. HUGHES (Handsworth); W. H. QUARRELL (London); C. E. STRETTON (Leicester).

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

The usual *Conversazione* was subsequently held.

**Review of "The Early History of the
Lodge 'De Goede Hoop,' of Cape Town."
1772-1781.***

It is not often that any details of an old Lodge under the Netherlands Constitution appears in print, so that the publication of this History by Bro. O. H. Bate is extremely welcome.

The period comprised in the Review is a very brief one, 1772-1781 only, and yet there are, during those nine years, several features of interest to English Masons, which are well worth*noting in the pages of these Transactions.

The Lodge was essentially Dutch, not only in name and constitution, but also in membership and working, and, with one or more breaks in its history, it still remains true to its original Dutch constitution.

The Lodge "De Goede Hoop" (Good Hope) was founded in the year 1772 by Bro. Abraham van der Weyde, who had been authorised by the Grand Master of the Netherlands to visit the Lodges abroad, and presumably to establish others. The earliest recorded meeting of the Lodge was held, under the presidency of Bro. van der Weyde, on May 2nd, 1772, when a Master, Wardens, Treasurer and Secretary were elected. The motto "Spes vincit omnia impedimenta" was adopted, and green was chosen as the Lodge colour.

*The Early History of the Lodge "De Goede Hoop." 1772-1781. By O. H. Bate. Cape Town: Printed at the Citadel Press, 126 Loop Street. 1908.

There does not seem to have been any formal constitution, consecration nor installation, but the officers assumed the duties of their respective offices immediately after their election. Among the officers of this Lodge was one designated "Terrible," who performed the duties undertaken by the Tyler in English Lodges; there was also an Orator, an office which might very well be established in Lodges under the English Constitution.

By electing all the officers, the Lodge entirely controlled affairs, and so strict was the control, that on one occasion the Secretary's request that he might be relieved of his duties, was refused by seven votes to four, and he was compelled to continue in office until the end of the term.

The Cape being a port of call for vessels on their voyage from Europe to India, only a few Brethren took all their degrees in the Lodge, some were initiated and passed, usually on one evening, while others were raised, having been initiated and passed elsewhere. A fee was charged for each degree* and a separate ballot taken, and very few of those who took their degrees in the Lodge became members of it or visited it subsequently.

Meetings were held very frequently, sometimes three or four in a month, and the Lodge was opened at nine or ten o'clock in the morning, if the exigencies of Lodge work or the conferring of degrees required it. The Lodge was sometimes followed by a Table-Lodge, or banquet, with some kind of Masonic ceremonial, which often continued until late into the night.

* Originally 10 Ducats for F. A., 6 for F. C. and 8 for M. M.; afterwards altered to 25, 12 and 8 rixdollars respectively.

It is difficult from the records to ascertain how many Brethren attended the Lodge, for, strange to say, the names of the absentees were generally entered on the minutes instead of those present. Thus, "All the members present, except ——"

Attendance at the meetings seems to have been rigidly enforced, if the following resolution was carried out.

"That any Brother absent from Lodge without excuse,* shall for the first time pay a fine of one rix-dollar, for the second time pay a fine of one ducat, and for the third time forfeit his right of membership, and his share of the property of the Lodge."

The following extract from Bro. Bate's book records an incident probably unique in connection with a Lodge of Freemasons.

"On 4th February, it was decided to buy a slave, to be held as part of the movable property of the Lodge, but the intention does not appear to have been carried out, and a fortnight later it was agreed to hire a young slave, at 3rds. a month, to assist the Serving Brothers. The question of a slave cropped up from time to time; in April, 1775, a proposition to buy one from Bro. Visitor van Iperen was not carried, but one must have been purchased not very long afterwards, for in November of the same year the members arranged to sell their slave (for not less than 160rds.) and buy another. The sale was completed on the 21st, the slave Slammat being sold to Jan Jurgen Coetse, an agriculturist, for 170 rixdollars, to be paid in January, 1776. At the next meeting a new slave from Ceylon was offered to the Lodge, and it was agreed to hire him for a month on trial; whether it was

* The only excuses recognised were illness, absence from the Cape and "the Company's business."

this one or not does not appear, but a purchase was concluded in the following month, the price being 155rds. In May, 1776, the slave then owned, September, was sold to the Serving Brothers, and two others appear to have been subsequently acquired, for on the 15th August, 1777, it was reported that differences had arisen between the Serving Brothers regarding slaves; to settle these it was decided that Bro. Helberg should have the bigger of the two lately acquired slaves for 100rds., and Bro. Deeg the other for 80rds., while as to the purchase of the first-mentioned boy, 150rds. should be entered against Bro. Helberg in the Lodge books. The arrangement was accepted with satisfaction, and seems to have ended the Lodge's ownership of slaves."

An erring Brother in 1775 was dealt with in a very lenient manner, as witness the following entry in the minutes. It was resolved that "Bro. — be released from his membership, the cause and reason of this resolution it is deemed better to keep secret, and to cover the same with the Trowel of Love rather than publish and record anything in reference thereto—an extract resolution thereof shall, however, be handed to him."

On one occasion a Brother resigned his membership, "fearing domestic differences," after which, it may be noted, the Brethren occasionally invited their lady friends to concert, supper or ball, on which occasions the festivities lasted until two or three o'clock in the morning.

Once or twice the Lodge was worked in the English language, when Englishmen were to be initiated or received as visitors, but Dutch was the language generally used, and the membership was always predominantly Dutch.

The following most unusual occurrence which took place in February, 1780, is worth recording.

“The Fellow-Craft Lodge being opened, the Bro. Visitor Capt. de Veye notified, that he had on the desolate waves of the sea acted as Grand Master, and had accepted the hereinafter mentioned as Masons in the hereby specified degrees, viz. :—

(Here follow the names of two candidates who had been accepted as E.A.—one as F.C.—two as E.A. and F.C.)

Having made and held the Lodge in the E. Company's ship ‘De Wackerheyd,’ on 11th October, 1779. The report of Bro. de Veye having been approved, he was courteously thanked for his vigilance, at the same time received from him for the above named receptions a sum of 93 Rds., and granted certificates to the said Brethren as if they had been received by us.”

By the year 1781 the membership of the Lodge had fallen to eight members, when the outbreak of war between England and the Dutch Republic occurring, rendered it very unlikely that many Dutch or French ships would be calling at the Cape, and consequently no candidates be coming forward for the degrees. Under these circumstances, it was decided to suspend the working of the Lodge and return the Warrant to the Dutch Masonic authorities, which was accordingly done.

Thus ended in apparent failure, the first Lodge ever established in South Africa ; it is gratifying, however, to be able to record, that the Lodge was revived a few years later, and is still enjoying a vigorous life, and disseminating a knowledge of Masonic teaching among the inhabitants at the Cape.

Bro. Bate is to be congratulated upon the work he has produced as Chairman of the Provincial Grand Historical Committee, and a second volume is now awaited with interest.

J. T. T.

The Eighty-Ninth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 22nd, 1909. The Worshipful Master, Bro. G. DAVID POTTS, presided over a large attendance of Members and Visitors.

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

- 594. Bro. GEORGE THOMAS HUNT, W.M. 2865 Syston.
- 595. Bro. ALFRED ERNEST SMITH, P.M. 2441 Calcutta; P.D.G. Swd. B. of Bengal.
- 596. The " KITCHENER " Lodge, 2998 Simla, India.
- 597. Bro. GEORGE NORMAN, M.R.C.S., P.M. 41 Bath; P.P.J.G.W. Somerset.
- 598. Bro. JOHN AYLWIN MANYON, W.M. 1268 Rangoon.
- 599. Bro. POWELL GRANT, 508 and 1152 Singapore, 1165 Hong Kong, 2013 Canton, 1912 Foochow, 1268 Rangoon.
- 600. Bro. JOHN EVANS, M.D., P.M. 606 Carnarvon.
- 601. Bro. FRANK P. S. CRESSWELL, F.R.C.S., J.W. 2570 Cardiff.
- 602. Bro. SYDNEY ROBERT CHITHAM, 2865 Syston.
- 603. Bro. ARTHUR G. MARSHALL, 2737 London.
- 604. Bro. THOMAS EATON, 523 Leicester.

605. Bro. ALFRED J. TONKIN, P.M. and Treas. 1755 Portishead; P.P.S.G.D. Somerset.
606. Bro. WILLIAM KINGDON THOMAS, P.M. 68 Bristol and 1755 Portishead; P.P.G.S. of W. Bristol and Somerset.
607. Bro. the Rev. G. HERBERT FREWER, P.M. 373 Huntingdon and 2684 St. Ives; P.P.J.G.W. Norths. and Hunts.
608. Bro. the Rev. VICTOR C. A. FITZ HUGH, 41 Bath; P.P.G. Chap. Herefordshire.
609. Bro. ALPHEUS A. KEEN, Gd. Sec. New Mexico, U.S.A.

The following Address was given:—

The All-Seeing Eye.

A THESIS.

By the Rev. W. W. COVEY CRUMP,
P.M. "Scientific" Lodge, No. 88 Cambridge; P.P.G.
Chap. Cambs.; Norths and Hunts, etc.

Read before the "Lodge of Research" No. 2429,
on 22nd November, 1909.

The All-Seeing Eye.*

We have been taught that every character, emblem and figure associated with Freemasonry has a peculiar meaning. Each is a medium for conveying a sublime truth, and each serves in some manner to inculcate the principles of piety and virtue among all genuine professors of the Order.

Every Masonic symbol ought therefore to be frequently and thoroughly explained; and especially is this true of the All-Seeing Eye, inasmuch as though often implied in our ritual, it is not often referred to directly.

As an official emblem, its use (in Craft Masonry) is confined to the Jewel of the M.W. Grand Master and his immediate representative, the Pro-Grand Master. Seldom do we see it depicted in private Lodges, and then merely as an unessential adornment—added for the Brethren to moralise upon. Yet we instinctively regard it as an important symbol—the meaning of which is, to some extent, superficially obvious. But, as you will readily conceive, there is an esoteric significance requiring a more sedulous search—this being our present subject.

In the first place, the All-Seeing Eye *rayonné* is a symbol of the Divine Overseer. Again, it is a symbol of Prophecy, revealing the Divine Mind. Thirdly, it is a Monitor, exhorting us to obedience, to rectitude, to fidelity. Thus we have the three sides of the triangle within which the All-Seeing Eye is frequently represented.

* *Vide* Plate II.

They form a *tria juncta in uno*, involving the same idea, that the glory of God is the grand object of our mysteries,* and the knowledge of Him is the true centre of our Craft. Moreover there is (as it seems to me) a sublime train of thought peculiarly associated with each of these aspects of the Divine Omniscience, which furnishes a logical and a suitable basis whence to pursue our investigation in their respective directions.

I. A SYMBOL OF OMNISCIENCE CONCEALED.

I have already suggested that the All-Seeing Eye expresses the Divine Overseer. It is that Eye which sees all, but is Itself unseen. This is a thought which underlies each of our Masonic Degrees. A different part of the conception is presented in each Degree; each part being veiled under another and a separate symbol, which symbols correspond respectively to the titles G.A.O.T.U., G.G.O.T.U. and T.M.H., peculiar to each Degree. Thus point after point is exhibited until the entire conception is disclosed. Let us examine the Degrees seriatim.

(1.) In the First Degree our attention is directed to the Blazing Star, or Glory in the Centre. In the T.B. this is interpreted as "*referring us† to that grand luminary the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general.*" Now the Sun is an enormous globe of highly incandescent matter, rotating in space, diffusing light and heat upon hundreds of smaller globes which are separated from it and from each other by varying

* R.A. Lecture.

† The Blazing Star does not *represent* the Sun, but the manifestation of God by means of His creative power.


distances, and have movements partly independent and partly constraining one another. These planets ceaselessly revolve in elliptical orbits around their central luminary. We are taught that "all these planets have been formed by the same Divine Artist, and all are governed by that same unerring force which we term 'gravitation.'" (Lecture on 2°, sect. ii.)

In reality there are two forces operating against each other, the one a projectile and the other an attractive force. But for our present purpose we may regard only their resultant Force. It is this Force, pervading all Nature, which to us is beautifully represented by the floor of the Lodge—combining the Mosaic Pavement the Indented (or Tessellated) Border, and the Blazing Star or Glory in its centre. The Mosaic Pavement* points out the diversity of created objects, the Blazing Star refers us to the Sun, and the Indented Border refers us to the planets—which in their various revolutions form a beautiful border or skirtwork round the sun. But the synthetic idea is that of Power—the Power of the Divine Architect—combining and constraining them all in a wonderful cosmos; the resulting thought is the ubiquity of this Power: that the All-Seeing eye is everywhere.


(2.) Proceeding onwards we are led, in the Second Degree, to contemplate the intellectual faculties; and to trace them through the paths of heavenly science, even to the throne of God Himself. In other words, we *pass* from contemplating the symmetry and order of the Universe, to analysing the hidden laws under which it is governed. From the Blazing Star on the floor, our attention is diverted to a Sacred Symbol situated in the centre of the building. To Whom does this sacred

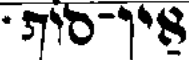

* *i.e.* The real *Mosaic*, not the conventional black and white lozenges.

symbol allude? To GOD, the G.G.O.T.U. Here we approach the "hidden mystery" of Nature and Science.

By the T.B. in this Degree we are taught to ascend a Winding Staircase—symbolising the liberal arts and sciences—until by patient persistence we attain to the Middle Chamber of a mystical Temple, and a view of this sacred symbol. Esoterically, the letter G now appears instead of the four ancient Hebrew letters , denoting the sacred and mysterious Name under which God revealed Himself to Israel. This Tetragrammaton was therefore regarded with scrupulous reverence by them, so much so that its pronunciation and innermost significance became exclusive secrets of the initiated.

To discuss, even briefly, the occult doctrines connected with this unutterable Name, as developed in the Kabbalah and in the High Grade Degrees of Freemasonry, is here impossible. It must suffice to say that these mysterious letters not merely represent a certain combination of sounds or syllables, but that they symbolise the whole revelation which God has vouchsafed to man concerning the Divine Nature—all those emanations of the *Ain Soph** which are capable of being apprehended by human cognition.

Hence, the Masonic emblem G and the Tetragrammaton are both alike emblematic of the Divine Consciousness in perception. Both represent that supernal Wisdom  which characterises the All-Seeing Eye; so that it not only sees everything everywhere with equal perspicuity, but it also *perceives*—i.e., correlates and discriminates all its objects with unerring accuracy and precision.

 (or  Isa. xl., 26) by gematria=207=9.

Thus we see how the Sacred Symbol surpasses the Blazing Star in significance, just as the idea of the "Geometrician" transcends that of the "Architect."

(3.) But there is still yet another step. Above the secrets of nature and the principles of intellectual truth, we are *raised*, in the Third Degree, to regard God as the Source and Centre of moral perfection. We are there confronted with certain aspects of the Divine Nature which mortal eye cannot see, the ear cannot hear, nor the intellect of man conceive. These perfections of the Deity belong to a world of moral qualities—a world into which human reason cannot penetrate unless assisted by the Light from above. The Centre, from which the true Mason cannot err (in his conduct) is T.M.H. Himself—the absolute Standard of Right. The importance of looking to that Centre, for the solution of the moral problems surrounding us, is repeatedly insisted on. Compasses, wherewith to describe (around that Centre) a circle of Masonic conduct, are placed in our hands as Master Masons; in order that by the practice of every moral and social virtue we may preserve for ourselves a true orbit, within the Divine Cosmos of brotherly love, relief and truth.

In this Degree the emblem of our focal point of consideration is again changed. Across the square pavement of human Life we gaze upon the sombre veil of Death—partly drawn aside that we may have a glimpse of the Sanctum Sanctorum.* Only after many washings and purifications could the High Priest enter that innermost shrine of the Temple, illumined by the Glory of the Most High. The moral teaching thus typified is obvious. "Take off thy shoe . . . for the place whereon thou

* T. Bd. 3°.

standest is holy." The dazzling, unapproachable Light is that of Absolute Rectitude. This teaches further that the gaze of the All-Seeing Eye is for a *purpose*—viz., to reward or punish, according as we have obeyed or disregarded the Divine commands in regard to good and evil.

Let us summarise our ideas thus far. In our three Degrees we have God successively presented to our view as the Centre and Source of Light in three different spheres of action—the Light representing Power in the Physical World, Wisdom in the Intellectual World, and Goodness in the Ethical World.

The rays of Light which thus emanate from the All-Seeing Eye are really present, though under different forms, in each of our Degrees; shedding their benign influence continuously to enlighten us in the paths of Virtue and Science.

II. A SYMBOL OF OMNISCIENCE UNCONDITIONED BY SPACE AND TIME.

We now pass on to consider another and entirely different aspect of our subject. Crudely stated, it is that the All-Seeing Eye is a Symbol of Prophecy; a sense in which it is especially used in the Royal Arch.

Even in our Second Degree we are reminded that the All-Seeing Eye *ever* beholds us. Indeed, the expression implies even more than this. Not merely does the Deity behold us—every one—wherever we are, and however employed—so that all existing facts throughout the material universe, at this present moment, are equally apparent to Him. But it necessarily follows that to an Omnipresent Being such finite terms as Past, Present

and Future can have no meaning; for to Him all Time is one eternal Now.

Space and Time are in fact the two mysterious Pillars which flank the Porch of the material Universe—the great Temple of the Deity Whom we serve. The celestial and terrestrial worlds rest upon these twin pillars,* yet the pillars themselves seem to us illimitable. So far as human reason and thought can fathom them, Space is infinite and Time is infinite; only the All-Seeing Eye of God can comprehend the two in their entirety.

Let us examine these two Pillars more closely. In other words, let us try for a few moments to realise the stupendous scale on which the material universe has been constructed. Perhaps the simplest way to do this will be to adopt an illustration suggested by W. Bro. Klein, some years ago,† by taking an imaginary journey through Space. We will call to our aid Astronomy—the last of those seven liberal arts and sciences commended to our Masonic study. By Astronomy we observe the motions, measure the distances, and comprehend the magnitudes of the celestial bodies.‡

For our hypothetic voyage let us harness the wings of Light to our chariot. I will not pause now to discuss what Light really is; but you all know that it travels—travels with a velocity almost incredible—about 186,000 miles in a second; or, in other words, a velocity equivalent to shooting a particle seven and a half times round the earth whilst your watch marks one second.

* Denoting "Masonry Universal."—Exp. T. Bd. 2°.

† Ars. Q. Cor. x., 202, *et seq.*

‡ 2nd Lect., sect. 4.

Launching ourselves out into the ethereal concave at this almost inconceivable speed, over an abyss of 50,000,000 miles, directing our course to our nearest celestial neighbour—the planet Mars—we arrive in about four and a half minutes at that wonderful world; in many respects so similar, and yet in others so different from our own.

We must not stay, however, to inspect its marvels. Away again into space we continue our journey for nearly four hours, crossing the orbits of three far mightier spheres—Jupiter, Saturn and Uranus—each separated by a more stupendous distance from the other, until we reach our planetary outpost Neptune. Though undiscovered by man until some sixty years ago, this silent and solitary globe has been revolving ceaselessly in a path appointed for it æons of ages ago by the G.G.O.T.U. Our glorious luminary the Sun appears there but as a glimmering star in the sky. Practically no heat, no daylight ever penetrates to it. Only the mysterious force called gravitation governs and guides it from its solar centre 2,740 million miles away. To convey some idea of this enormous distance, may I say that if the path of light and force from the Sun to Neptune be represented by a line seventy-six yards long, every single inch in that line would represent a million miles.

Thus far have we proceeded; yet this vast planetary system which we have been considering covers but a fraction of the space in the Universe. Standing now on the planet Neptune, let us look forth into the abyss beyond it. The starry firmament surrounds us here just as at home, all the stars are still far, far away—at distances of appalling immensity, inexpressible by miles.

The velocity of Light at which we have been (in imagination) travelling must be our unit of measurement.

We will select Sirius, the Dog Star, the most brilliant (though not the nearest) of all the stellar orbs. Sirius is an enormous fiery globe, similar to, but far larger than our Sun. It is the centre of a Sirian planetary system, and dispenses light and heat under the same conditions as in our solar phenomena. Its mass is about twenty times that of our own grand luminary, and its distance about 100 billions of miles *; so that the rays of light from Sirius require about sixteen years to travel to our earth.

Still, even at this almost incomprehensible distance, there are immeasurable depths of space before us. Far away beyond Sirius we see a misty zone of light, forming an immense girdle around the firmament. From time immemorial it has been called the Galaxy or "Milky Way" (the "Via Lactea" of the Romans). As we approach it, this luminous mist resolves itself into a countless multitude of stars, bounded by more nebulous haze. Penetrating still further, this haze is again resolved into myriads of yet more distant stars, and still unexplored haze comes into view from the dark depths of space beyond. We should have to travel on the wings of Light for ten thousand years ere we could reach the extremity of this stupendous star-cluster, which comprises millions of mighty spheres of incandescent matter, our own Sun being but a unit—a comparatively insignificant unit—amid the host. Remember, too, that every one of these millions of luminaries (together with its planets or satellites) is rolling ever through the vast

* 35,000 times farther from the Sun than is Neptune.

expanse of Space with a terrific rapidity,* in its own particular path among its fellows.

Yet again, we must turn our thoughts away beyond this countless multitude of suns. The Universe extends far beyond them. Still on the wings of the Light, I must ask you to project your minds across voids which (even with our postulated tremendous velocity) would require thousands of years to traverse, until at length our glorious Galaxy shall have shrunk in retrogressive remoteness to the appearance of a small vesica-shaped cloud.



Meanwhile before us another self-luminous cloud grows grander and grander, till the darkness is dispelled by its glittering haze. On and on, till the haze resolves itself into more myriads of suns—till we reach the frontier of another starry firmament, glorious and immense as that whence we came; a cluster whose extent would unquestionably require at least another ten thousand years to transpierce with all the speed of Light.

In other words—night after night, by means of our largest and finest telescopes, waves of Light enter and impinge on a human eye after having been travelling through space for more than sixty-thousand years. Yet, beyond this awful circuit, boundless Space spreads away as unfathomable as ever.

We have passed from planet to planet, from sun to sun, from star-cluster to star-cluster; yet the limits of Space—tri-dimensional Space—extend beyond our grasp in every direction.

* It is estimated that our Solar System travels towards the constellation Hercules with a velocity of thirty millions of miles per annum. The entire Galaxy probably revolves around a centre of gravity situated near the Pleiades.

Brethren, we must return to the esoteric meaning of our Second Tracing-Board. We have looked into one of the mysteries of Nature and Science. We have, I trust, seen something of the mystical *strength* symbolised by that left-hand pillar which confronts us ere we pass to the Middle Chamber. We have endeavoured to estimate some of the wonderful works of the Almighty.* For us to investigate (by an analogous process) the profound significance of its companion pillar, commonly called Time, but which we Masonically know as J—— (meaning “to establish” or “cause to be”) is obviously impossible to-night. “In *the beginning* God created the heavens and the earth.” Every fresh discovery of Science serves to reveal an inconceivably more remote Past to that starting-point of Creation. The thousands of years during which Light has been travelling to us from those distant nebulae, form but an infinitesimal fraction of the stupendous epoch which has elapsed since Time began to be. But the mind of man reels in centemplating that Future ESSE which will continue in other spheres æons after our entire Solar System shall have returned to its primordial chaos. “The human spirit can only cry out that it finds no limit. Notwithstanding all its strivings the finite mind cannot really get any nearer to where the mighty sea of Time breaks in noiseless waves on the shore of Eternity.”—Klein.†

We have reached the point [in Masonry denoted by  (yod in )] where human thought must halt, and imagination grows giddy in conceiving God's omniscience.‡

* Job xxvi., 14.

† A. Q. C. x., p. 205.

‡ Maur. *Ind. Antiq.* iv., p. 311.

Like two parallel lines, these mighty pillars of Space and Time raise their heads above the Temple of the Universe,* converging at Infinity; where the All-Seeing Eye of the Deity looks along them from beginning to end, in a simultaneous inspection.

Now, standing at the top of the Winding Staircase of Arts and Sciences, we pause—and from this vantage-point concentrate and direct our attention upon that sublime symbol which is the subject of our study this evening. Let us see whether our brief astronomical survey will enable us to comprehend more clearly how—to the All-Seeing Eye—there can be no such distinctions as Here and There, no such distinctions as Past and Future. To the Almighty and Eternal God there can be—there must be—only an ever-constant Here and Now.

Reverting again to Bro. Klein's illustration, I ask you to remember the velocity at which light travels, and look at the light shining in the east of the Lodge. You do not see its form, size and colour as they really *are* at this very instant; but as they *were* when the waves of luminosity which now enter your eyes left the source a certain fraction of time ago. In the same way we see the Sun only as it existed eight minutes previously, and we see the planet Neptune only as it existed four hours previously. We go further, to what are termed the "fixed stars." We see Sirius as it was sixteen years ago. During that long interval Sirius may have disappeared or exploded into atoms; yet we on this planet still see it shining, and we shall continue so to see it until the long line of luminosity emanating from it has run itself out.

* "In s. I will e. this Mine house for ever."

In fact, to us, the Vault of Space is bespangled with images of blazing suns not as they are now, but as they *were* centuries ago; whilst stellar photography reveals light which left other firmaments even thousands of years ago.

Let us take the converse of this thought. If we were situated now on the planet Neptune, and we had eyes (or else some suitable optical instrument) to see in minute detail occurrences upon the Earth, the scene here which we should behold would not be that of the present moment but that of four hours ago.

Proceeding still further away, on the star Sirius would be visible the events which were occurring on Earth sixteen years ago—i.e., in the year 1894. On some other yet more distant star, there is just arriving that historic spectacle when the English Grand Lodge was inaugurated nearly two centuries ago. At another spot, still more remote, is only now arriving the scene which occurred at Jerusalem nearly 3,000 years ago when Solomon King of Israel and H.A.B. were marking out the designs for their wonderful Temple; at that particular point in space every incident will be depicted in its true succession, until the stately pile becomes completed and the workmen are bidden to cease labour.

By the same logical sequence it is obvious that in worlds still more exceedingly remote, the whole history of the Earth could not yet have begun to be. What would occur if from such a point we could return to the Earth in one year, endowed with the wonderful faculty which I have been assuming? The whole of the events from the Creation down to the present moment would pass in view before us as we approached, only thousands of times more rapidly. Make the journey in one month

instead of one year, and the speed of consecution will be proportionately accelerated. Make the journey in a day, an hour, a second, or a moment, and all those events in Existence which we denominate "the Past" will be visibly enacted in an infinitesimal unit of time.

In fact we may thus understand that wherever we are, and whatever we do, the survey of the Omnipresent Deity is not only upon us now, but is also simultaneously beholding every event which has occurred since the beginning of all Time. To an Omnipresent Being an eternity can be at will compressed into a moment, and conversely a moment can be protracted to an eternity; for, to His All-Seeing Eye, Time can have no objective reality.

There is yet another method which may help us to grasp the idea that to the All-Seeing Eye the infinitesimally little must be just readily and entirely apparent as the superlatively large. I have shewn that, to the Omnipresent Being, what we call Time (or Duration) cannot exist. Any event may be drawn out to a thousand times its length, or may be enacted a thousand times more rapidly; but it will of course, still constitute the same scene, or series of scenes. Now, such are the limitations of our human faculties that we cannot distinguish in any quivering object more than twenty vibrations per second as single separate movements. At any quicker rate such vibrations are perceptible to our sight only as a blur, and to our hearing only as a hum.

But many a tiny insect regularly vibrates its wings a thousand times in a second (as we know by the musical note produced), and—so far as we can ascertain—that insect is itself cognizant of each separate beat. How absolutely different from ours must its appreciation of

Time be! Its entire life extends only over a few hours. There can be no alternation of day and night—none of the ordinary criteria whereby we measure duration. It would be, as it were, viewing Time through a microscope.

Now, if we travel away from such an insect at exactly the velocity of light (as, in imagination, we did a short time ago) that which we call “the present instant” would continue always with us; the wing of the insect (although really vibrating at tremendous speed) would appear to us quite stationary;* and would for ever remain so if we thus continued our flight concurrently with the rays of light. Therefore, to the All-Seeing Eye of the Deity Who formed that tiny insect, and endowed it with life, its entire existence must be instantaneously apparent—every minute circumstance indelibly portrayed in waves of light, which circulate for ever through the illimitable Space which we have been surveying.



III. A SYMBOL OF OMNISCIENCE REGARDED MONITORIALLY.

In conclusion, Brethren, let us see whether these thoughts will not help to solve (at all events, partly,) some of the moral enigmas which confront us when we contemplate the evil and injustice perpetrated on Earth. A crime, committed hundreds or even thousands of years ago, may have remained undiscovered by man; but somewhere in Space the scene still exists from beginning to end. The victim and the criminals of that fatal catastrophe, familiar to us in the Third Degree, have been for centuries turned to dust. Both site and surroundings have been swept from the *Here*. But the entire sequence

* Klein: A.Q.C. xi., p. 155.

of events is portrayed *There*—the ghastly wound still appeals for justice before the All-Seeing Eye.

So must it be with every lapse from that undeviating line of conduct laid down from our pursuit in the Volume of the Sacred Law.

And every such defection must remain—must subsist in perpetuity—except that the dazzling brilliance of  (Judicial Power) in the All-Seeing Eye is blended with Infinite Benignity . It is this which permits us to hope that hereafter—somehow, somewhere—these penal offences will be annulled from existence.

Here, our circle of human conduct is bounded by two grand parallel lines—Divine Justice and Divine Mercy.* But parallel lines converge at Infinity. Hence, though the Sword of unerring and impartial Justice impends the one parallel, we raise our eyes to that Bright Morning Star which illumines the other, and we trust that by humility and contrition the doom will be averted.

Yet the deeply solemn thought remains. Wherever we are, and whatever we do—*all* is perpetually present to the scrutiny of our Just though Merciful Judge. To Him our real intentions are plainly apparent, the criterion of our actions; and He will reward or punish, as we have obeyed or disregarded His Divine commands. Whatever be our faults, the Eye of Omniscience exercises an unwearied supervision over the actions and affairs of the whole human race; and while we continue to act according to the principles of our Craft, let us not fail to discharge our duty to the Grand Overseer with fervency and zeal.

SO MOTE IT BE.

* Oliver: "Signs and Symbols," p. 199.

ADDENDUM.

If in places my remarks have been ambiguous, or the reasoning has appeared defective, I must crave your kind indulgence; that you will attribute such defects to my anxiety to condense the former, and to my inability to adequately illustrate the latter by such means as an ordinary scientific lecturer would have provided.

I can only vouch my word that such assertions are capable of proof, so far as human efforts can avail to express an aspect of that Incomprehensible Being, an aspect which for us is symbolized by

THE ALL-SEEING EYE.

The Address was listened to with marked attention, and at its close a very hearty Vote of Thanks was accorded to Brother COVEY-CRUMP. Bros. S. P. PICK, F. W. BILLSON, the WORSHIPFUL MASTER, and the SECRETARY spoke.

The following Exhibits were described by the SECRETARY, viz. :—

(1.) Grand Stewards' Jewel. Lent by Bro. G. W. G. BARNARD, Norwich.

(2.) Silver and Paste Jewel, a Pentalpha.

(3.) Silver and Paste Jewel, Square and Compasses.

(4.) Silver and Paste Jewel, Square, Compasses and Sector.

(5.) Silver and Paste Jewel, Square, Compasses, Level, etc.

(6.) Large Silver and Paste P.M.'s Jewel, Gallows Square.

Nos. 2 to 6 lent by Bro. T. A. WITHEY, Leeds.

(7.) Letter, dated Dec. 18, 1869, from Earl de Grey (afterwards Marquis of Ripon) Grand Master, to Rev. J. E. Cox, relative to the Prince of Wales presiding at the Festival of the Masonic Boys School. Lent by Bro. W. B. HEXTALL, London.

(8.) Scottish Royal Arch Jewel, dated 1820.

(9.) Silver Medal struck to commemorate the dedication of Freemasons' Hall, Bath, by H.R.H. the Duke of Sussex in 1819.

(10.) Certificate issued by the Lodge of Virtue, 311 Bath, to John Gillman Jones, dated April 1817.

Nos. 8 to 10 lent by Bro. C. F. CALLAWAY, Bath.

[TRANSCRIPT.]

LODGE OF VIRTUE.

No. 311.

"These are to Certify that Brother *John Gillman Jones* of the *City of Bath* was at the Age of *Twenty-one* Years regularly initiated into the Mysteries of MASONRY in this Lodge on the *10th* Day of *April 1817* and raised to the Degree of Master Mason on the *20th* Day of *May 1817*, and we having found him to be a worthy Brother do recommend him to all Masons & Lodges to be received after due examination. To this Certificate the said Brother has in our presence signed his name at full length in the Margin.

In Testimony whereof we have subscribed our names in open Lodge this *30th* Day of *May 1817*.

A.D. 1817.

A.L. 5817.

*Whitney, W.M.**James Webber, S.W.**J. Hiscocks, J.W.**J. Bennett, Sec.y**John Gillman Jones.*

Ne Varietur.

B: Silvester del. et sculp.

"Let PRUDENCE direct you! TEMPERANCE chasten you! FORTITUDE support you! and JUSTICE be the guide of all your Actions! Be especially careful to maintain in their fullest splendour those truly Masonic Ornaments, which have already been amply illustrated, BENEVOLENCE and CHARITY."

Published 1st July 1816, by Brother R. W. Silvester, 27 Strand, London, Engraver to the Grand Lodge.

This Certificate is of a very unusual type, inasmuch as

the form used was engraved by Silvester for the Grand Lodge of England, for the Tickets of admission to the Grand Festivals. A Ticket for the Grand Festival of 1829 is shown on Plate III.* The exhortation at the foot of the Certificate is also very unusual.

A Vote of Thanks was accorded to those Brethren who had sent exhibits.

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

(1). "Sketch History of the Lodge of Harmony, No. 309, Fareham." W. H. Barrell, Illus., Portsmouth, 1909. Presented by Bro. G. F. LANCASTER, Portsmouth.

(2.) The Perfect Ceremonies of Craft Masonry, 1878.

(3.) The Perfect Ceremonies of the Royal Arch, 1877.

(4.) The Perfect Ceremonies of the Mark Degree, 1884.

(5.) The Perfect Ceremonies of the Red Cross, 1895.

Nos. 2 to 5 presented by the SECRETARY.

(6.) "Brief Historical Sketch of Craft Masonry in Bath." R. E. M. Peach, Front., Bath 1894.

(7.) Fac-simile of the Warrant of the "Royal Cumberland" Lodge, 41 Bath, of 1733.

Nos. 6 and 7 presented by Bro. C. F. Callaway, Bath.

(8.) Proceedings Gd. Lo. of New Mexico, 1908. Presented by Bro. A. A. KEEN, Gd. Sec.

A Vote of Thanks to the Donors was ordered to be entered on the Minutes.

The following Brethren had sent apologies for non-attendance, viz.:—Bros. R. B. STARKEY, P.M.; Rev. C. T. MOORE, J.W.; W. J. HUGHAN (Torquay);

* *Vide* Plate III.

G. W. BAIN (Sunderland); W. B. HEXTALL (London);
T. H. DEY (London); F. W. CROSS (Walsall);
H. PECKITT (Leeds); F. HUGHES (Handsworth);
W. T. TOPOTT (Leicester); H. G. MARRIOTT (Leicester)
and others.

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

The Ninetieth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 24th, 1910. The Worshipful Master, Bro. G. DAVID POTTS, Prov. G. Organist, presided over a fair attendance of members and visitors.

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

610. Bro. DR. WILHELM BEGEMANN, P.P. Gd. Master of Mecklenberg.
611. Bro. MATTHEW JOHN BACON, P.M. 832 Rangoon, 2645 Bassein ; P.P.Bd. Gen. P. Burma.
612. Bro. ERSKINE EDMONDS, I.G. 611 Ludlow.
613. Bro. HARRY NELSON RICH, Grand Master of British Columbia.
614. Bro. JAMES VROOM, P.D.G.M. of New Brunswick.
615. Bro. F. GOODALL, 1268 Rangoon.
616. Bro. E. B. C. PRESTON, 1268 Rangoon.
617. Bro. W. BENNETT, J.D. 1268 Rangoon.
618. Bro. J. G. REID, 1268 Rangoon.
619. Bro. T. OXFORD, 1843 Bareilly, Bengal.
620. Bro. B. STEPHENSON, 1268 Rangoon.
621. Bro. W. G. GRENVILLE SMITH, P.M. 1268 Rangoon; P.Dist. S.G.W. Burma.
622. Bro. CHARLES ABURROW, Dist. Gd. Master of the Transvaal.

In the absence of Bro. C. E. STRETTON, in consequence of serious illness, the following Paper was read by the SECRETARY:—

Guild Masonry.

By W. Bro. C. E. STRETTON, P.M. 279, P.P.S.G.W.

I. "Why I became a Member of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers."

In October, 1866, when sixteen years of age, I was articled, at my own request, to a Civil Engineer, a premium being paid for my training. Part of the instruction was to have a month's practical work with stonemasons in a stone-yard.

In the following May the writer and five other "premium pupils" were sent to a stone-mason's quarry and yard. The owner of the works shewed us round, introduced us to most of the men and then left us in the yard. It soon became evident that the men did not approve of our presence there. There were remarks made about "Cowans," "Lo-men," and "Scrabblers," with a hint that we ought to be heaved out on to the scrap-heap as so much human rubbish.

One of the pupils was set to carry buckets of water, another to carry a quantity of tools and tackle round the quarry. A third was told to chop sticks for a fire, while a fourth was set to work with a chisel made of lead, but painted to look like iron, and a small maul, of which after a few strokes the head came off.

The men said we were only some of the "threescore and ten thousand that King Solomon had to bear burdens" (I Kings, v. 15). As soon as any of the pupils went near to a Mason to see how he performed his work, a whistle was given, followed by an "alarm," and the man ceased work and hid the working-tools under his apron. One Mason said "Look the other way if you don't want dust thrown in your eyes," and a handful of dust came in our faces.

Thinking that perhaps the men wanted a gratuity, or "footing-money," the sum of fifteen shillings was collected among the pupils and handed to the leading Mason, but he threw the money on the ground with the remark "Free Masons don't drink Cowans' money." One of the foremen then advised us to go out of the yard, as our presence there was against the rules of their fraternity, so we decided to do so and not run the risk of being "heaved out."

On reporting the circumstances to the owner, he informed us that the men belonged to the old Guild Free Masons, and "if they won't have you in the yard, they won't, and no one can make them, for they would rather strike and leave their job. They don't want your money, and if you wish to learn anything about Masons' work, you better join the Worshipful Society of Free Masons."

"What is Free Masonry"? asked a pupil, to which came the reply, "The practice of Tectonic Art." "But what is Tectonic Art?" "It is the science of building temples and other important structures, and working in stone in accordance with the ancient usages and established customs of the Worshipful Society of Free Masons, which is a very old Society, probably three or four thousand years."

The first step towards obtaining membership in this Society was to fill in a form of application, of which a copy is here given.

FORM A.

Application to the Super Intendent of the Works of The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

I, C.E.S. being the son of C.S. a Freeman of the Borough of Leicester, and sixteen years of age, humbly crave to be made an Apprentice to the Ancient and Honourable Craft.

I am prompted by a favourable opinion preconceived of the Fraternity, and the desire for knowledge, to enable me to work at the Trade.

I further promise and swear that I will conform to all the ancient usages and established customs of the Order.

Witness my hand this.....day of 1867.

Signed.....

Witness.....

The names were then "posted up" at the door of the stone-yard, and the Super Intendent afterwards informed us that we were approved and elected, subject to the vote of the Lodge at the time of Acceptation. He also instructed us to go to the door of the No. 1 stone-yard at XII o'clock noon on the following day, Friday, and instructed us how to get inside the space between the inner and outer doors. We were also specially instructed to leave our watches and jewellery at the "Arms," and to bring just sufficient money for the payment of the fees.

The routine of the proceedings may to some extent be gathered from the following headings into which it is divided.

DESIRE to become a member of the Society.

CONSULTATION with the Super Intendent.

APPLICATION to the Super Intendent; form filled up and handed in.

NOMINATION; proposed, seconded, and supported by five other members.

CONSIDERATION by the officials.

COMMUNICATION that we were provisionally accepted.

APPLICATION at No. 1 Stone-yard at XII noon.

PURIFICATION.

EXAMINATION by Lodge doctor.

INTERROGATION as to age, character, trade knowledge; had we ever been expelled, discharged or run away from any work?

PERAMBULATION.

ACCEPTATION.

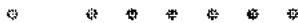
INITIATION.

OBLIGATION.

FREEDOM to follow at the end of seven years from the Apprentice Bond, and become a Free Brother.

Money was collected among the members present, and brass tallies representing the same were given to us, to enable us to obtain board and lodging at the "Free Masons' Arms Inn" for eight days.

The Masons then became most kind to us, teaching us various matters connected with the trade or craft. They invited us to a feast, sang the "Apprentice Masons' Song," and we had a good merry time with them.



At the end of the month's training in the stone-yard, as arranged with the employer, we had to terminate our time, and there seemed no way of obtaining release from the seven years' bond.

The Masters explained that we were bound for seven years, and *that period we must serve*, but as there was at that time insufficient work in the yard, we must be placed on the "Journey-list," and travel the country, taking a job where we could find one, and making application to any "Free Masons' Arms" in case of distress. We were sworn as "Journey Men," paid the fees to cover the six years and eleven months unserved time, and were bound over to return to the yard, to be "made Free," at the conclusion of the seven years. On these conditions we were released. The Masons were very sorry when we left, wished us a "right good journey," and a safe return to the Lodge whenever we so desired it.

When the period of seven years had expired four of the pupils returned to the works, and in the Apprentice degree filled up and lodged the following form (B).

Application to the Super Intendent of the Works of The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

I, C.E.S. having well and truly served as an Entered Apprentice to the Craft of Free Mason for seven years, and being of the full age of twenty-one years, humbly crave to be made Free of that Bond, to enable me to be passed to the honourable degree of Fellow of the Craft of Free Mason.

I further promise and swear that if once admitted to the Fellowship I will for ever conform to all the ancient

usages and established customs of the Fraternity as
 Fellows have done in all ages.

Witness my hand this day of

Signed.....

Witness.....

Certificate of character.

Signed.....

Superintendent.

Approved.....

G.M.M. VII°.

* * * * *

After we had been made free of the Apprentice bond,
 we proceeded to the Second degree stone-yard, and were
 passed through the ceremony of Fellow of the Craft of
 Free Masons; on the same day we went off again on a
 year's journey-work as "Fellows on the journey."

My own record is as follows:—

- 1st Degree. May 1867. Apprenticed and bound for
 seven years.
- 2nd Degree. May 1874. Passed as a Fellow of the
 Craft.
- 3rd Degree. May 1875. Became Super Fellow of the
 Craft.
- 4th Degree. May 1876. Erector on the site of the
 Temple.
- 5th Degree. May 1877. Intendent and Super-Intendent
 of the Works.
- 6th Degree. May 1878. Passed the examination as a
 Master and was appointed "Junior Passed
 Master."—October 1890. Appointed Third
 Deputy to Master Masons.—October 1897. Ap-
 pointed Second Deputy to Master Masons.—

October 1901. Appointed Senior Passed Master and Grand Deputy Master Mason.

7th Degree. October 1908. Installed Third Master Mason of the York Division, addressed and saluted as H. A. Prince of Free Masons.—October 1909.
S

Thus after being on the active roll for forty-two and a half years, a pen was drawn through my name, and the words "S October 2nd 1909" were written at the side.

TRADITIONAL HISTORY OF THE SOCIETY.

Good Fellow of the Craft of Free Mason. You having been passed as a Fellow of this Ancient and Worshipful Fraternity, it is our purpose to tell you how and in what manner this worthy Craft of Masonry was begun, and afterwards how it was kept by worthy Kings and Princes, and by many other Worshipful men.

Before Noah's flood there was a man that was called Lamech, and this Lamech had two wives, the one called Adah and the other Zillah.

By his first wife Adah he gat two sons, the one called Jabal and the other Jubal.

And by the other wife Zillah he gat a son Tubal-Cain, and a daughter Naamah, and these four children founded the beginning of all the Crafts in the world.

The eldest son Jabal founded the Craft of Geometry, he had sheep and lambs in the fields, and was the first Mason who wrought houses and walls of stone.

And his brother Jubal founded the Craft of Music, song of mouth, harp, organ and trumpet.

And the third son Tubal-Cain found out the Smith's Craft of working in gold, silver, copper, iron and steel, and all manner of forging.

And the daughter Naamah found the Craft of weaving.

These four children knew well that God would do vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had founded on two pillars of stone, that they might be found after either fire or flood.

The one pillar was made of marble for that it cannot burn with fire, and the other pillar was made of stone called Laternes, for that it cannot drown in any water.

Our intent is to tell you truly in what manner these stones were found, on which were written these sciences.

After the destruction of the world by Noah's flood, the great Hermarives, that was Cubeis' son, afterward called Hermes, the father of wisdom, found one of the pillars, and he taught them to other men.

The first of the seven sciences is GRAMMAR, and that teacheth a man to spell truly and write truly. The second is RHETORICK, and that teacheth a man to speak fair and in subtle terms. The third is LOGICK, which teacheth a man to discern or know truth from falsehood. The fourth is ARITHMETIC, which teacheth a man to reckon and to count all manner of numbers. The fifth is GEOMETRY, and that teacheth a man to mete and measure the earth and all other things, on which science is founded masonry and architecture. The sixth is called MUSIC, and that teacheth a man the craft of song and voice of tongue, organ, harp and trumpet. And the seventh science is called ASTRONOMY, and that teacheth a man to know the course of the sun, of the moon, and of the stars of heaven.

These be the seven liberal sciences, of the which all be founded by one, that is geometry, for geometry teacheth a man measure, ponderation and weight of all things on earth; for there is no man that worketh in any craft, but he worketh by some measure: and every man that buyeth or selleth, doth buy or sell by some measure or weight, and all this is geometry.

And the merchants, craftsmen, and all other sciences, and especially the plowmen and the tillers of all manner of grain and seeds, vines and plants, and the setters of all manner of fruit cannot find mete and measure without geometry, wherefore the said science of geometry is the most worthy, as all the others are founded upon it.

At the making of the Tower of Babylon were Masons first made much of, and that great king of Babylon called Nimrod was himself a Master Mason.

He loved well the Craft, and made the Masons Free men and Free Masons in his kingdom.

And when the city of Nineveh and other cities of the East were to be built, Nimrod the King of Babylon sent thither sixty Lodges of his Free Masons to Ashur the King of Nineveh his cousin, and when he sent them forth he gave them a charter and a charge after this manner.

CHARGES OF NIMROD.

That the Free Masons shall be true to their God, their King, their Lord and their Masters.

That they shall truly serve their masters for their pay, so that their masters have worship, and all that belongs to them.

That they shall ordain the most wise and cunning men to be masters of the work, and neither for love, riches or favour set another that hath little cunning to be master

of any work, whereby the Lords should be ill served, and the science dishamed.

That they shall be true one to another, and that they shall live truly together.

That they shall assemble together once every year, to see how they might best serve the King, and the Masters, for their profit and their own worship.

That they shall correct within themselves those that had trespassed against the Craft, so that the worthy science be not dishonoured.

To all these Charges he made them swear a great oath that men used at that time, and he ordained for them reasonable pay whereby they might live honestly.

And this was the first time that ever any Mason had any Charges of his Craft.

Long after, when the Children of Israel were come into the Land of Behest, that is now called among us the country of Jerusalem, King David began to prepare the ground and the stone for the Temple that is called "Templum Domini," and is named with us the Temple of Jerusalem.

And the same King David loved well the Free Masons and cherished them much, and gave them good pay, and the Charges right as they be now.

And after the decease of King David, Solomon, that was King David's son; performed out the Temple that his father had begun, and he sent for Free Masons into divers countries and lands, and gathered them together so that he had fourscore thousand workmen that were workers of stone, and were all Free Masons, and he chose of them three thousand three hundred that were ordained to be Masters and Governors of his works.

And this same Solomon confirmed both the Charges and manners that his father had given to the Masons, and thus was that worthy Craft confirmed in the country of Jerusalem and in many other kingdoms.

11. The Arms of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

-
- Q. Before our ancient brethren had the benefit of such regular, well-formed, constituted Lodges as we now enjoy, where did they assemble ?
- A. On high hills and in low vales, even in the Valley of Jehosophat, and many other secret places.
- Q. Why so high, low, and very secret ?
- A. The better to observe all who might ascend or descend, that if a stranger should approach, the Tyler might give timely notice to the Master to hail the brethren and close the Lodge.

At a later date in this country the Operative Free Masons made certain Inns their head-quarters.

When an Inn was determined upon as the Free Masons' head-quarters or centre in any district, the Arms of the Fraternity, carved and painted upon a board (4 feet by 3 feet) were placed over the door of the building.*

There is no doubt that it paid an Inn-keeper to cater for the Free Masons, as by the regulations Masons were obliged to stay at a "Lodge Free Masons' Arms" if there was one in the district, so that the Brethren and Fellows could "bear witness that they were in an honest place and with civil company." If a Mason was caught staying at

* *Vide* Plate IV. From the Guild Hall, Durham.

any other place in the town but the proper head-quarters, a Lodge of the Fellows had to be formed "to punish the sin." The Masons also had to pay their bills, as the regulations in those days required "that you pay truly for your meat and drink where you go to table, and you do not anything whereby the Craft may be scandalised or receive disgrace."

The inn-keeper of every Free Masons' Arms was sworn as a Serving Brother, so that at "certain intervals" he could enter the Lodge; his wife was also sworn as a "Mason's Dame," so that she could serve in the Lodge as a waitress when required.

At all the "Arms" Inns the Free Masons required that at least two bed-rooms or wards should be provided for the sole use of the members of the Fraternity. One ward for the seniors and the other for the juniors, and the regulations made the mason of highest rank in the respective wards personally responsible that the brethren kept due order. The "Mason's Dame" might enter the wards, whenever it was necessary for her to act as a nurse to any Mason who was ill, or had met with an accident, and her conduct was specially provided for in her "oath."

Upon all the main roads of the country over which parties of Operative Masons journeyed from place to place to obtain work, it will be found that a "Lodge Free Masons' Arms" existed about every sixteen to twenty miles. For instance there is to this day "The Free Masons' Arms" in Burley's Lane, Leicester, where for many years a very important Lodge met every evening in the week and at XII noon every Saturday. There were many others in this immediate neighbourhood, *e.g.*, "Free Masons' Arms," near the Railway Station, Market Harborough, the "Masons' Arms," Donisthorpe, others at

the Birch Tree and the Railway Station Hotel, Bardon Hill, and the Red House, Coalville.

In the Transactions of the "Lodge of Research" for 1908-09, p. 51, Bro. Thorp directed attention to an old inn known for several hundred years as "Lodge, Free Masons' Arms." In olden times the Fosse Road was a main route from Lincoln to the West of England, and many large parties of Free Masons journeyed from Barton-on-Humber, *via* the Fosse Road, to Bristol and the west, in the ordinary course of their trade.

The Lodge on the Wolds was an inn situated on this road, in the parish of Cotgrave, about half-way between Newarke and Leicester. An ancient print, dated 1601 shews that at that time the inn had a porch with two pillars, and two windows on each side of the door, five windows on the next floor above, and five smaller windows on the top floor. The eaves, judging from the print, must have projected nearly three feet over the walls. Upon the top of the porch, and partly hiding one of the windows, was the Sign-board upon which were the Arms of the Worshipful Society of the Free Masons of Westminster, and the words "Lodge 80."

The reason why "Westminster" is mentioned, is that the Operative Free Masons in the Division from the River Thames to Barton-on-Humber, and South of the River Trent (with the exception of the City of London and a few Lodges in Leicestershire), were ruled by the Grand Lodge meeting at the Rummer and Grapes Tavern in Westminster.

A later illustration of the Lodge on the Wolds, dated 1701, shews that a new wing had been added. Investigations recently made have brought to light the fact that the Lodge on the Wolds Inn was burned down in 1809,

and a small house was afterwards built on the same site with the best of the old bricks.

The details of the Arms form the subject of a lengthy lecture. The Master Mason on the left of the Arms is dressed in white silk with *blue* facings. He is a *Square* Mason and has the Masters 3-4-5 square angle in his hand. The Master on the right is an *Arch* Mason and holds a pair of compasses in his hand; he is dressed in white silk with *red* facings.

The following is a verse from the Tyler's Song, with which the old Operative Masons used to close their proceedings:—

“Listen! good Masons all,
 Ten o'clock! The hour I call,
 Now say your prayers, and take your rest,
 With conscience clear and sins confess'd.
 I bid you all 'Good Night.' ”

III. LINKS BETWEEN OPERATIVE AND NON-OPERATIVE FREE MASONRY.

(Many portions of this paper are esoteric and cannot be printed).

Any Brother who witnessed the laying of the Foundation-stone of the new Masonic Hall at Leicester in May last, would see at a glance that the whole ceremony was *operative*. The Prov. Gd. Master, and the officers who assisted him, used the working-tools in a proper workman-like manner. The Worshipful Society of Free Masons, etc., works the identical Foundation Ceremony once every year, *viz.*, on the 2nd day of the 2nd Hebrew month,

corresponding with May of our calendar. They do this because Solomon, on the 2nd day of the second month Zif, began to build the house of the Lord (I Kings, vi. 1). The ceremonial in each case is identical, except where papers and coins are deposited the Operatives would place a man as a living sacrifice. When the foundation of a Temple was laid, five human sacrifices were necessary, one under the centre and one under each corner. This was known as "the five point method of setting out."

In the history of Speculative Freemasonry it is stated that The Grand Lodge of England was formed in 1717, and in the 1723 Book of Constitutions James Anderson informs us, that he compared and reduced the "immemorial usages of the Fraternity and digested them into this new method."

Anderson's statement raises several important questions, viz. :—

What were the immemorial usages before he digested them ?

How did Anderson obtain them ?

Why did he alter them ?

What was the result of his "digestion" and "new method" ?

I have not obtained the needful authority to give the Operative Free Masons' replies to these questions.

To write fully on Dr. Anderson is a very difficult matter, because to prove any statements, it would be necessary to quote from a book that is in a strong-room or subterranean chamber, into which no one below the VIIth degree rank may enter, and from which the book may not be removed.

Anderson, it appears, was Chaplain of a Lodge in Scotland in 1709, but the following year he was in

London, and during that year became Chaplain to the Operative St. Paul's Lodge, which had been formed in 1675 to build the new St. Paul's with stone prepared at Portland.

According to the Guild System, neither the Doctor nor the Chaplain are required to pass through the customary ceremony, but are allowed to attend the meetings on taking a certain oath.

In September 1714, Anderson began to make non-operative Masons, charging each a fee of five guineas. By the end of that year he had made seven, viz.:—

George Payne, Grand Master in 1720.

Rev. J. T. Desaguliers.

Johnson, a doctor who received fees for the medical examination of Apprentices.

Stuart, a lawyer, prepared contracts.

Sayer, in the drawing-office, under Sir Christopher Wren.

Entick, gentleman. (Marked "nil" in the book.)

Montague, joined the "operative" craft to fit him for building. He designed buildings on his own estate. Grand Master in 1721.

The Operative Society of Free Masons of the City of London, however, knew nothing of what was going on until September 1715, at which time Sir Christopher Wren was the Grand Master in the first chair and Thomas Strong in the second chair, and they expelled Anderson and his seven "gentlemen" from the Society.

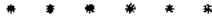
Anderson and his friends then founded a new Lodge which they called "the Lodge of Antiquity," also other Lodges in various parts of London. In the year 1716 these Brethren finding themselves neglected by Sir Christopher Wren (otherwise "kicked out" of the old

Society), "thought fit to cement under a *Grand Master* as the Center of Union and Harmony" and established the Grand Lodge of England.



At the end of Charge IV in the Book of Constitutions since 1815 are the words: "N.B.—In antient times no brother, however skilled in the craft, was called a master-mason until he had been elected into the chair of a lodge."

The Operative Free Masons still carry this out to the letter, and the idea of a Master Mason who had not been through the Third Master Mason's Chair would cause them to smile.



A very important alteration appears to have been introduced in the 1717 period in the position of the chief officers. The Operative Free Masons still place the three Master Masons in the west, so that they can see the rising sun. The S.W. is placed in the east, so that he can see the sun set in the west. The J.W. is placed in the north, so that he can see the sun at XII noon, when the rays of heaven striking on a burning glass set fire to a burnt offering, which is in fact "lighted by fire from heaven."



At the conclusion of the Paper a Vote of Thanks was accorded to Bro. STRETTON, and a hope expressed that he might soon be restored to health. Bros. G. D. POTTS, W.M., G. BONNER, S.W., and the SECRETARY spoke.

A Petition relating to the removal of the Lodge was handed to the Worshipful Master.

The following Brethren sent apologies for non-attendance:—Bros. REV. C. T. MOORE, J.W.; W. J. HUGHAN (Torquay); G. W. BAIN (Sunderland); W. B. HEXTALL (London); F. W. CROSS (Walsall); H. PECKITT (Leeds); W. H. JULIAN (Melton); G. REED (Wolverhampton); C. S. BURDON (London); W. H. QUARRELL (London); J. C. MOOR (Sunderland); T. H. DEY (London).

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

Notes Regarding the Lodge Canongate Kilwinning No. 2. (S.C.)

By W. Bro. R. E. WALLACE-JAMES, P.P.G. Sec.,
Mid-Lothian.

The Lodge Canongate Kilwinning No. 2. appears to have obtained its original charter from the Mother-Lodge of Scotland at Kilwinning, Ayrshire, in the year 1677, the application being dated 6th December of that year. The Charter, which is still extant in the archives of the Lodge, is as follows:—"At the ludge of Kullwining the twentie "day of december 1677 yeares deacons and wardands and "the rest of the brethren considring the love and favour "showne to use be the rest of the brethren of the caningate "in edinbroughe anc part of owr number being willing to "be booked & inroled the qch day gives power & liberty to "them to enter receave and pase ony qwalified persons "that they think fitt in name and behalf of the ludge "of Killwinning & to pay ther entry and booking moneys "due to the sd ludge as we do owr selves they sending on "of ther number to ws yearly and we to do the lyk to "them if need be. The qlk day ther names are insert "into this book" and it is signed by twelve brethren, each of whom adhibited his mark. A transcription of the Charter is also entered in the Books of Mother Kilwinning.

The first designation of the Lodge seems to have been that of "St. Johns," and even as late as 1737, when it obtained its renewal Charter from the Grand Lodge of

Scotland, on the institution of that Grand body, it is designated the "Lodge of St. John or Canongate Kilwinning Lodge."

The hall in which the Lodge still meets* was built in 1736, and is believed to be the oldest Mason Lodge-room in the world.*

Canongate Kilwinning took a prominent place in the proceedings which terminated in the formation of the Grand Lodge of Scotland, and gave to the Craft in Scotland its first Grand Master in the person of William St. Clair of Rosslyn.

The Minute Books of the Lodge prior to 1735 have not been preserved, but since that date, with the exception of a few blanks, which occur, strange to say, so recently as between 1863 and 1868, the Minutes have been regularly recorded down to the present time. The Lodge-room contains an Organ (perhaps the oldest in constant use in Scotland) built by Schnetzler of London in 1754, and which is still used at every meeting of the Lodge. It is certainly a remarkable instrument, and is even yet very sweet in tone. It has this additional peculiarity, that the natural keys are black and the sharps and flats are white. Every available inch of wall space is covered with portraits, and the Museum contains a valuable collection of Masonic relics and curiosities.

No other Lodge in existence has, I believe, such a Roll of Members, containing, as it does, several thousands of names, including poets, lawyers, litterateurs, architects and warriors; in fact, as has been well said, "To her ranks has come such a phalanx of the great and good "in every field of human activity, as might well make her "the envy of the proudest sister in the land. Her

* *Vide* Plate V

"brightest names are not hers alone, but Scotland's; and
"among them are many that posterity will not willingly
"let die."

An institution which has survived the vicissitudes of over two centuries becomes entitled to honourable mention and respect, but an institution with which are associated, in however slight à manner, the names of Boswell and Burns, of Erskine and Momboddo, of Forbes and Dougal Stewart, of the "Man of Feeling" and the "Etrick Shepherd," of Miller of Dalswinton and Whitefoord of Ballochmyle, deserves our deepest veneration.

R. E. WALLACE-JAMES.

The 3. 4. 5. Triangle.*

By Bro. ARTHUR BOWES, A.M.I.C.E.

Some three or four years ago Bro. C. E. Stretton of this Lodge made, in the pages of the "Freemason," certain statements with respect to the 3. 4. 5. triangle and its uses by the old Operative Masons. I was induced by those statements to investigate the subject more fully by a research into the measurements and proportions of old buildings of all ages. The results of my enquiries have already been made public in the pages of the "Freemason" in articles on "Solomon's Seal" and "The 3. 4. 5. Triangle in Architecture," but a short explanation of the general theory, accompanied by one or two fresh illustrations, may serve to bring the matter before the notice of brethren who may not have met with the previous articles.

In brief, then, it can be shown from the measured drawings of old buildings, that their design was in many cases based on the use of certain geometrical figures which are familiar to our modern Speculative Freemasonry—notably the equilateral triangle, the Solomon's Seal or double triangle, and the triangle whose sides are in the proportion of three, four and five. We are here concerned only with the latter. In the Plate illustrating this article will be seen a diamond lettered B which is formed from four triangles of this description. The angle formed

* *Vide* Plate VI

by the upper portion of this diamond is often found in old buildings in the pitch of the roofs. Also, the steeper pitch formed by the two triangles at one end of the diamond is found to have been used in the same way. For examples of these let the reader refer to the measured drawings of Magdalen College, Oxford, as given in "The British Architect," September 15th, 1907, and to the front elevation of Westminster Hall shown in the illustration accompanying this paper.

The rectangle, marked A, is composed of two of the triangles, and measures three units in width by four in length. Its use can be traced in innumerable cases, for example, in the main features of the elevation of Magdalen College, in the Chateau Boulogne, in parts of the Louvre, in the Plazzo Municipio, Brescia, and in a multitude of other cases which the reader will have no difficulty in finding by examination of old plans and measurements.

The diamond shown at B, having a length of four units to a width of three, appears to have been the basis of many ecclesiastical structures, including York Minster, Beverley and parts of Ripon, as I have described in detail in the articles referred to. A very fine example, met with in the last few days, is Westminster Hall, as illustrated herewith. In this building it will be seen the pitch of the gable is exactly that of the 3. 4. 5. diamond. Moreover, one large diamond—divided into four in the diagram—determines the total height of the building and also gives the centre lines of the two towers. The intersections numbered 1, 2, 3, give the heights of the towers and of the two main string courses. For the sake of simplicity only the main features of the structure have been dealt with, but if the diamonds shown in the drawing are again sub-divided, each into four, it will be found

that still further details have been governed by this mode of setting out the design.

From the practical point of view the system has much to recommend it to the architect and craftsman. It would be simple to apply in setting out the work, and it also offers a very easy method of describing the design to another person. Anyone who examines for five minutes the diagram of Westminster Hall, should have no difficulty in committing to memory all the principal proportions and reproducing them without any chance of error.

It may be doubted by some whether the 3. 4. 5. triangle has any connection with our modern Freemasonry, whatever it may have had with the Operative system. In reply to these it should suffice to point out, that the lower part of the diamond B will be found repeated in the flap of the masonic apron of to-day, and there are other features in the ritual, furniture and clothing of the Lodge which show the presence of this curious arithmetical proportion.

The Swastika.*

The curious symbolic figure, known by the name of Swastika or Fylfot, is one of the oldest in existence, and is found, with slight variations, in every quarter of the globe.

Perhaps the most general form is that of a cross, with the arms and projections forming right angles, a form which in these later days has been largely sold and worn as an emblem signifying good-luck.

This form is said to have been in use for many centuries as the Masons' Talisman (Fig. I, Plate VII). In this case it is composed of four builders' squares, the arms being in the proportion of three to four.

From time immemorial buildings have been constructed as rectangles, which, to be true, must have a perfect angle of 90° in each corner. To erect these angles was the great problem of the Master Mason of ancient times. To the Master only was given the secret by means of which a perfect angle could always be formed. This secret was usually communicated by means of three rods, bearing the relation of 3, 4 and 5. When these three rods were joined together, their ends touching, a right angle was always formed. A craftsman, no matter how dexterous in the use of tools he might be, could not plan and erect a building of rectangular shape without this knowledge.

At the building of King Solomon's Temple, the three Grand Masters alone possessed this knowledge. And to keep the secret doubly secure, each one had the custody

* *Vide* Plate VII.

of one of the rods, so that to perfect the figure, the three had to be together in council, each one with his rod. One of the Grand Masters, on a certain occasion, broke his rod, rather than reveal the secret of a M.M., and so the Master's sign was lost. Little wonder that there was confusion in the Temple, and that the craftsmen were charged to search and see if there was anything in the grave pertaining to the Master's degree. They did not find it there. They should have looked for the broken pieces in the rubbish of the Temple, where the faithful architect had cast them.

So the legend was taught in the operative Lodges centuries ago, and so it is taught to-day. True to the legend as it has come down to them, the operative Lodge of Master Masons is presided over by three Grand Master Masons, and each of the three has his rod.

The Swastika is the talisman of the three Grand Master Masons. As shown in Fig. 1, Plate VII., it consists of four right angles, the arms of which should be in exact proportion of 3 to 4. The drawing has been reduced for convenience, but the exact size of the proper talisman is 9 square or 81 square inches, the arms being one inch in width. The square in the centre should be one square inch, the four angles contain 8 square inches each, and the four included portions of 12 square inches each make 48 square inches, 81 square inches in all. The angles and the included space together make 20 inches each, or 80 for the four, plus the centre square making again 81 square inches.

Just why this right angle or the Master's sign should have been quadrupled in this manner in the Swastika is not clear. It takes us back to such an early time that speculation on the subject would be futile, but that

something of its sacred character was assumed can scarcely be doubted.

Another form of the Swastika, which is not so easily recognised as the other, is found almost as frequently in ancient structures as the cruciform. This is the ogee or double curve, and is known as the Arch Free Masons Talisman (Fig. 2, Plate VII). Instead of being built upon the cross it is formed upon the equilateral triangle, —thus—

Draw an equilateral triangle. At its angles draw three circles (Fig. 3, Plate VII). Cut these circles in two with an ogee line—curved diameter—and the result is to produce the six figures on the Talisman (Fig. 4, Plate VII).

This six-fold Swastika appears in the operative Arch degree. The work of the Arch Mason is done with the compasses, as their work was to construct the parts of the building to which their name refers. The Arch Master must be schooled in all the square Mason's work as well as his own, to deserve the name by which he is known, Arch-i-tectus.

Partly taken from an article in *The Tyler-Keystone* of February 20th, 1910.

The Ninety-First Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, February 14th, 1910. The Worshipful Master, Bro. G. DAVID POTTS, occupied the Chair.

This was a Special Meeting of the Lodge, rendered necessary by the sale of the present Freemasons' Hall, where the Lodge has met continuously since its Consecration in the year 1892.

The question of another place of meeting had occupied the attention of the Lodge Committee for some time past.

The Brethren of the "East Goscote" Lodge, No. 2865, Syston, having generously offered the use of their Hall and furniture for the meetings of the Lodge, it was resolved that:—

"In accordance with notice of motion, signed by seven members of the Lodge, given at the last regular Meeting, the Meetings of the Lodge be held in future at the Masonic Hall, Syston."

The Secretary was instructed to take care that all the requirements of the Book of Constitutions were strictly observed.

It was anticipated that the removal would take place during the coming summer vacation, the Installation Festival in September being held at Syston.

No other business was transacted at the Meeting, but a general conversation followed upon plans for the continued welfare of the Lodge.

The Ninety-Second Meeting

of the Lodge was held at Freemasons' Hall, Leicester, by Dispensation, on Monday, April 4th, 1910, the regular day of meeting falling upon Easter Monday.

After the Lodge had been opened and the Dispensation read, the Minutes of the last two regular Lodges and of one Special Lodge were confirmed.

The following sixteen Brethren and one Association were elected members of the Correspondence Circle of the Lodge, viz. :—

- 623. Bro. W. E. WILSON, P.M. 1772 London.
- 624. THE MANSFIELD MASONIC LIBRARY ASSOCIATION, Mansfield (Ohio), U.S.A.
- 625. Bro. HAROLD COOP, P.M. 166 New Zealand.
- 626. Bro. A. GRAFTON SPRAGUE, W.M. 3320 Llan-drindod Wells.
- 627. Bro. JOHN MCLENNAN, J.D. 318 (S.C.) Dingwall.
- 628. Bro. H. PAYNE, P.M. and Sec. 4 Launceston, Tasmania.
- 629. Bro. Lieut. JOHN EDWARD GRINDALL FESTING, R.E., 415 Poona, Bombay.
- 630. Bro. F. A. SLACKE, W.M. 3102 Calcutta.
- 631. Bro. Capt. W. F. ELLIS, R.A.M.C., W.M. 2370 Lahore; P.M. 1307 Mooltan and 1308 Dalhousie; P. Dist. G.D.C. and Dist. G. Reg. Punjab.

632. Bro. PERCY T. PEARCE, P.M. 2725 Horrabridge ;
Prov. S.G.W. Devon.
633. Bro. F. E. DEMPSTER, P.M. 2839 Calcutta ; P.
Dist. G. Reg. Bengal.
634. Bro. the Hon. Surgeon-Genl. C. P. LUKIS, P.M.
2998 Simla and 3102 Calcutta ; P. Dist. G.W.
Bengal.
635. Bro. the Hon. J. S. MESTON, C.S.I., P.M.; P.
Dist. S.G.D. Bengal.
636. Bro. J. WALTER HOBBS, S.W. 2550 London.
637. Bro. Capt. JOSEPH GRAY, P.M. 508 Singapore ;
P. Dist. J.G.W. Eastern Archipelago.
638. Bro. ROBERT WALTER WARD, P.M. 476 Car-
marthen ; Prov. J.G.D., South Wales, W.D.
639. Bro. FREDERICK GEORGE KIRKBY, 712 Louth,
Lincs.

The following Paper was read by the SECRETARY :—

Colours in Freemasonry.

By Bro. F. J. W. CROWE, W.M. 2076 ; P.G. Org. (Eng.).

I have many times heard brethren ask "Why has blue been so generally adopted as the Masonic colour?" and from time to time I have given the matter some consideration as any stray facts appeared to give light on the subject, and the present paper gives the results of my own opinions and theories thus formed, as well as some general facts which I hope will be of interest.

Much has been written on colour symbolism by both Masonic and profane authors, and amongst the former,

notably by Bro. Dr. Oliver, who with great learning combined a very vivid imagination, and like so many other commentators read into his subject many things that never occurred to the originators of the system.

White, the original colour of the apron, has doubtless been always considered an emblem of purity, for such an idea seems naturally to spring to the mind when we look at a lily, or at newly-fallen snow, but it seems difficult to understand why the blue fringe on the edge of the white initiatory garment of an Essene should prove to be "an incitement to personal holiness." Amongst the Druids the sacred colours of white, blue and green, were understood to be respectively typical of Light, Truth and Hope.

In the Royal Arch ceremonial colour symbolism is thus enlarged upon. "Blue is one of the most beautiful and durable colours in nature. It is the adopted and appropriate colour of our ancient Brethren in Craft Masonry, for it is the distinguishing characteristic of our Institution that it has stood the test of ages, and that it is as much distinguished by the durability of its material or principle as by the beauty of its superstructure. This colour is an emblem of universal Benevolence and Friendship, and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of Heaven itself."

Of purple, we are told it is "an Emblem of Union—purple being formed by the union of blue and red;" and of scarlet that it is "an emblem of imperial dignity."

I believe myself, however, that all this symbolism has been invented after the fact, and the originators of our Masonic usage drew their inspiration from a much simpler source.

Briefly, my theory is this:—The colour of the Grand Officers clothing was adopted from the ribbon of the Most

Noble Order of the Garter. The Grand Stewards from the second National Order—the Most Honourable Order of the Bath. The Scottish Grand Lodge undoubtedly copied the ribbon of the Most Ancient and Most Noble Order of the Thistle, and the Grand Lodge of Ireland anticipated the formation of the Most Illustrious Order of St. Patrick in 1788 by selecting light blue—thus accidentally completing the series, although I would suggest that light blue may in all probability have been chosen merely to mark a difference from the English Grand Lodge. In like manner I believe the light blue of our own private Lodge clothing was, by a natural sequence of ideas, adopted to contrast with the deeper colour of Grand Lodge attire, and not very long after the last-named became the rule.

My reasons for these conclusions are as follows. The first mention of colour that I know of is in the resolution of Grand Lodge of June 24th, 1727, by which the Worshipful Master and Wardens of all private Lodges were ordered to wear “the jewels of Masonry hanging to a *white* ribbon,” so that blue was evidently not coeval with the formation of the Grand Lodge of 1717. In the engraved portrait of Anthony Sayer, the first Grand Master of the Grand Lodge of 1717, copied from the painting by Joseph Highmore, the apron is certainly plain white without any addition, thus showing the absence of colour to be universal for all ranks. This is the earliest known representation of our apron.

The next resolution on the subject was on March 17th, 1731, by which the Master, Wardens and members of private Lodges were ordered to wear white leather aprons lined with white silk; the Grand Stewards’ aprons and collars of red silk; and the Grand Officers to wear gold

or gilt jewels pendant to blue ribbons about their necks, and white leather aprons lined with blue silk.* No *shade* of blue is specifically mentioned, but a reference to the Rawlinson MSS. in connection with "The order for aprons, at the Constitution of the Lodge at the Prince of Orange's Head in Mill Street, Southwark, given by Tho. Batson Esq^r D.G.M. 1734," seems to settle the point. It quotes:

"Two Grand Masters aprons Lined with Garter blue silk, and turn'd over two inches, with white silk strings.

Two deputy Grand Masters aprons turn'd over one inch & $\frac{1}{2}$: ditto."

Here the connection with the colour of the Order of the Garter is most clearly indicated, and I think there is little doubt, that the then members of our fraternity thought that they were adopting a colour which, as the badge of the most famous Order of Knighthood in Christendom, added to their dignity and increased the growing prestige of the Grand Officers.

If a further reason is needed it may be found in the fact, that two Grand Masters previous to this date were Knights of the Garter, *i.e.*, John, Duke of Montagu, G.M. in 1721, and Charles, Duke of Richmond, G.M. in 1724, and Bro. Henry Sadler informs me that the Duke of St. Albans and the Earl of Chesterfield were both Knights of the Garter and craftsmen, whilst Bro. John Anstis, of the University Lodge (to which Dr. Desaguliers and many other notabilities belonged), was Registrar of the Order of the Garter. I may also mention, as a side-light on the subject, that in 1765, garters of purple, indented with

* Bro. Sadler infers that the first change in the Grand Lodge clothing was made about 1726, but was only authorised in 1731.

pink, are described as part of the Royal Arch clothing. For the information of those who may not know of these MSS., I may state that the Rawlinson MSS. consist of a number of Masonic scraps and newspaper references, collected by Dr. Richard Rawlinson and preserved in the Bodleian Library at Oxford. Dr. Rawlinson was a Fellow of the Royal Society, as well as a zealous member of the Fraternity, and was a Grand Steward in 1734.

There are various allusions to the Garter, both in our ceremonies and early literature, which would seem to imply a connection of ideas in the minds of the brethren. Bro. Rylands says in his paper on "The Masonic Apron" (A.Q.C., vol. 5, p. 181), "In the portrait of Thomas Dunckerley, published in 1789, he is represented wearing an apron . . . edged with 'garter-blue.'"

If then it seems reasonable to assume that the acceptance of "garter-blue" was made purposely, it is only a natural sequence of thought that when they desired to make some difference in the clothing of the Grand Stewards, they should turn to the second great National Order of the Bath for their next colour. Bro. Sadler thinks* "it quite probable that about the year 1728, the Grand Master, as a further inducement for brethren to serve the office of Grand Steward, gave a verbal sanction to their being distinguished from the ordinary Masters and Wardens, and that this sanction was formally ratified by the Grand Lodge on the 17th March, 1732. The Most Honourable Order of the Bath, after having been many years in abeyance, was revived by George II. on the 17th June, 1725, on which day thirty-six Knights were installed, at least five of whom were active members of the Craft, headed by the Duke of Montagu (who was

* "Memorials of the 'Globe' Lodge No. 23."

appointed by the King to be Grand Master of the revived Order), followed by the Duke of Richmond, the Earl of Deloraine, the Earl of Inchiquin (Grand Master 1726), and Sir Thomas Coke, who, as Lord Lovell, was installed Grand Master in 1731." The before-mentioned John Anstis was also appointed Genealogist and Herald of Arms of the Order of the Bath on its revival.

As for Scotland, there can be no doubt that the green of the Order of the Thistle was deliberately selected.

In Ireland my learned friend and brother, Dr. Chetwode Crawley, says that the light blue clothing of Grand Lodge has never been altered in shade. He also says that the ribbons of the seals on original Lodge warrants of 1730-1 are still in existence, so that the exact shade is known which was then in use.

Bro. Crawley thinks that the usages of the Grand Lodges of England and Ireland were then identical, but whilst it is with the greatest diffidence that I venture to differ from so profound a student of our Art, it does not seem to me that there is any proof of this as far as colour is concerned, nor does there seem to be any reason why light blue in 1731 should have been changed to garter blue in 1734. However similar the customs and ceremonials of these two Grand Lodges were, it is probable that it would have been inconvenient not to have had some small outward mark of distinction by which the members of one might be known from those of the other.

Just in the same way I think that light blue was worn in private Lodges to distinguish the members from those of Grand Lodge.

There was once, for a short time, a curious deviation from the rule permitted in the case of the "Country

Stewards' Lodge No. 540," which was constituted on July 25th, 1789, for Stewards responsible for an annual Festival Meeting out of London. By a vote of the Grand Lodge on November 25th, 1789, the members were allowed to wear a suitable jewel suspended from a *green* ribbon—doubtless because green was considered appropriate for the country. The brethren applied for permission to line their aprons with green silk, thus creating what might have been styled a "green-apron" Lodge. The Grand Lodge agreed to this on November 25th, 1795, but it was not confirmed until February, 1796. The matter was discussed in February, 1797, and again in March, when it was moved that the privilege be withdrawn, which was carried. In February, 1798, however, the green collar and apron were restored. In 1792 the Lodge became No. 449, and soon after collapsed. I may perhaps mention, for the sake of completeness, the "Prince of Wales Lodge," No. 259, the apron of which has a garter-blue stripe on the usual light blue, also that No. 143 "Middlesex Lodge," has for some years worn a blue edging of double width, but I do not know on what authority.

I should here like to draw attention to the great laxity which prevails in the colouring of Grand Lodge clothing, and also of Provincial Grand Lodges. The Book of Constitutions distinctly states that the ribbon used is to be "garter blue," but very many aprons and collars are either purple or violet, from which comes the common but erroneous phrase "gaining the purple," but if all brethren insisted on having "garter blue" the mistake would quickly be remedied.

The clothing worn under Grand Bodies working the Craft degrees in the various jurisdictions of the world

may be divided into four broad classes (omitting for the present any mention of other degrees).

First—Those which confine themselves to the various shades of blue. This comprises most of the Grand Lodges.

Second—Craft Lodges working under Grand "Orients" which generally replace blue by red, both in the apron and Lodge decorations. An exception to this rule is the Grand United Lusitanian Order of Portugal, where the Grand Officers wear light blue and gold, similar to that of the Grand Lodge of Ireland; and the Grand Orient of Belgium, where the clothing of Grand Officers is of blue silk, edged and embroidered with gold.

Third—Those in which each Lodge chooses its own colour. The Governing Body alone having a fixed colour.

Fourth—The Grand Lodge of Egypt which replaces blue by dark and light green. ("Dark green" and "water green.")

In class Two, the clothing of the Grand Officers is often of orange and green. The solitary instance within my knowledge of yellow or orange being used in England, is mentioned in the Rawlinson MSS. before referred to, which mentions "one apron lined with the deepest yellow silk for the Grand Masters Sword Bearer." This, although very curious, can hardly have set the example of orange ribbons to foreign Grand Orients, and I can offer no explanation of the fact.

The Third class includes only the Grand Lodge of Scotland and the Grand Orient of the Netherlands, each of which gives the greatest freedom of choice to daughter Lodges. In Scotland aprons are found of every shade, and even combination, of red, blue, white, green and tartan. In Holland, with the exception of tartan, similar varieties are in vogue. In Scotland the colours in use in private Lodges are not even permanent, but appear to be changed at pleasure. To give a few instances—in the published list of 1848, “Canongate and Leith” No. 5, is entered as wearing crimson; in the 1860 list, white and pink; and in 1879 again crimson. “Ancient Stirling” No. 30, under the same dates, has light blue and white—light blue—dark blue. “Thistle” Dumfries No. 62, has dark blue, white edge—green and white—green and gold. “Operative” 140, Dumfries, has dark and light blue—blue and red—red, black and green. “St. Andrew” 199, Cumbernauld, has black—crimson and yellow—blue—and so on.

The Grand Orient of Italy might be classed as a mixture of Two and Four, as the F.C. Apron is ornamented with green, whilst the M.M. Apron is decorated with red, and worn with a green ribbon sash. The adoption of green in Italian Masonry may be due to the fact that a Lodge of Scottish Jacobite Masons was working in Rome in 1735. In Egypt the colour may have again come originally from the same source, as much of Egyptian Masonry came from Italy.

Turning to other degrees, red, purple and crimson are specially apportioned to the Royal Arch and attendant degrees; black to the Templars, and green or white to higher grades. Hence we hear of “blue masonry,” “red masonry,” “black masonry,” etc., as a convenient

way of distinguishing the component groups of such Rites as the "Early Scottish" and others. In the Ancient and Accepted Rite (so often, but quite erroneously termed "Scottish") colour is also largely used, and when (if ever) the various degrees are worked in full, each has its symbolic line.

In all these last-named degrees the colours are purposely symbolic, and this is also the case in the Swedish Rite, the French Rite, and similar series, but I must conclude this brief essay by repeating my firm conviction, that the first use of colour by our own Grand Lodge had no intentional symbolism, but was more or less the result of accident, and I may again quote Bro. Sadler, who, after a careful perusal of my Paper, says:—"A strong Masonic leaven permeated the noble Order mentioned at the period of the selection of distinctive colours for the Craft, and having looked at the matter from every conceivable point of view and rejected several possibilities, I have failed to think of a more feasible explanation than that now enunciated."

(NOTE.—The above Paper and many others on interesting Masonic subjects are included in Bro. CROWE'S recently-published book on "Things a Freemason should know." G. Kenning & Son, London. Price 2/6.)

The following Address was also given:—

Colours in Freemasonry.

I need scarcely remind Brethren that there are two schools of thought in our ranks to-day—the severely historical and the soberly speculative (using this latter

term in its purely Masonic sense). To students of the first-named type the *terminus a quo* in research is 1717, the inauguration of the English Grand Lodge; and almost everything Masonic prior to that date is practically disregarded as mythical. Our Bro. Crowe's Paper, very interesting in many respects, is a product of this school. May I now, as a contrast (and without, in any way, disputing his evidence) enter a plea for a wider view of the present subject, than the mere question as to the *raison d'être* of the blue ribbon on English Craft aprons? Surely "Colours in Freemasonry" must extend beyond this. No Brother really believes that the Speculative Freemasonry which we practice was created in London, or originated in the fertile brains of Anderson, Desaguliers and their confreres, in the eighteenth century. Though documentary evidence be admittedly scanty, it is to many of us the glory of Freemasonry that its essential tenets go back even beyond its erstwhile connection with operative guilds (both in England and elsewhere), to that profound philosophy which was studied "oft-times well rather than wisely" by mediæval alchemists and Kabbalists; and which, through many vicissitudes, had descended from the Mysteries of "our Ancient Brethren."

Symbolism, which is the permeating principle of our Craft, has been adopted and understood among all nations. Undoubtedly it was always a medium for expressing great doctrines and abstruse ideas in the ancient Mysteries, and for teaching and transmitting them to posterity. Every science necessarily uses symbols, and Freemasonry especially so; "there is not a character or emblem here depicted, but serves to inculcate the principles of piety and virtue among all genuine professors of the Order."

One of our three great pillars is Beauty, which is a quality expressible both by outline and by surface. There is Beauty—*i.e.*, Harmony—in hue, just as there is harmony in form, and the world owes much of its refinement to the symbolism of both.

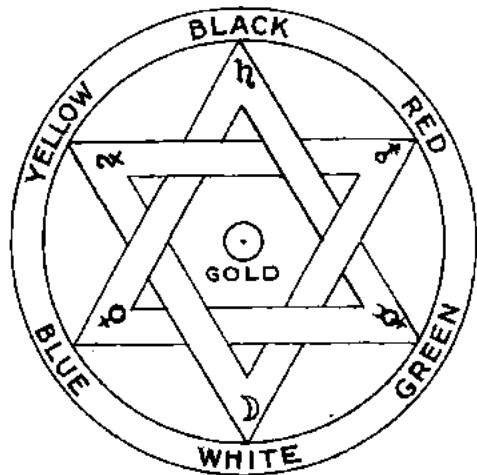
It is true that Geometry—always associated with Freemasonry—is exclusively concerned with form and outlines; and whether circles and triangles be delineated in red or black is quite immaterial in it; but it must be remembered that Masonic knowledge was never merely a synonym for Architecture, and, as a system of morality, it employs both form and colour in its symbolic illustrations.

The modern popularity of “pre-Raphaelitism,” which aims at realism—by portraying objects exactly as they would appear in nature (both in contour and colour)—has caused very much of the symbolic use of colours which formerly pervaded Art to fall into disuetude. But in Freemasonry, inasmuch as it deals with esoteric teaching rather than realistic truthfulness, there has naturally been a tendency to preserve that symbolic use of colours, which it derived from more mystical days. The history of ecclesiastical art and of heraldry presents constant collateral evidence of the use of colours for symbolic purposes; and, although tints are not so well adapted as geometrical figures for expressing the Mind and Attributes of God, their symbolic importance has never been forgotten or disregarded in Freemasonry.

Have we, then, any key to this conventional use of colours for expressing various ideas? I venture to think we have. In ancient philosophy there was undoubtedly a well-understood association of colours with certain numbers, metals, planets, moral qualities, etc., which was frequently expressed by the interlaced triangles so

familiar to us as a Royal Arch emblem. In this antique symbol—commonly termed the Seal of Solomon—the two triangles were regarded as respectively positive and negative, white, yellow and red representing Light; green, blue and black representing Darkness. Each of the angular points had its own proper colour, which merged gradually into its two companions. In the modern R.A. jewel a symbolical significance is attached to the *sides* of the two triangles, as they are respectively inscribed Wisdom—Strength—Beauty, and Truth—Peace—Concord. With this arrangement, however, we are not here concerned, because ancient symbolism took account of the *angles*, not the sides.

There is just another detail to be borne in mind, in elucidating this subject. A central point in the figure is pre-supposed, as constituting the remaining member in this mystical seven. Indeed this point was the primary one in the system, and represented gold. The symbolic value of these seven points will be best understood from the accompanying diagram; and their association with various colours, numbers, metals, planets and moral qualities, as developed in what is called the philosophical Doctrine of Correspondence, is shown in the following table :—



Colour.	Number.	Planet.	Metal.	Quality.	Antithesis.
—	1 & 4	Sun	Gold	Power	—
White	2 & 7	Moon	Silver	Fertility	Barrenness
Yellow	3	Jupiter	Tin	Wealth	Poverty
Red	9	Mars	Iron	War	Peace
Green	5.	Mercury	Mercury	Wisdom	Folly
Blue	6	Venus	Copper	Love	Hatred
Black	8	Saturn	Lead	Death	—

Some exception may be taken to the term "moral qualities" used above for expressing such abstract concepts as War, Wealth, or Death. But a really satisfactory appellative is difficult to find, more especially as according to the mode of thought in those days War meant "combative courage," and Wealth meant a "persistent ability to acquire"; such traits of character being then regarded as eminent and laudable, whereas Peace and Poverty were despicable.

To discuss the Doctrine of Correspondence at greater length is beyond the scope of our present enquiry. But, that black is symbolical of death, and red of war, are conventional notions universally accepted, transmitted from remote ancestors. Although not so obvious, the association of a verdant hue with the versatile Mercurius points to a similar Latin derivation. The same applies to the adjective "saturnine" for a dull leaden disposition. And this conventional association of ideas with certain colours still remains as a historic fact, even though to-day we relegate the Doctrine of Correspondence to the limbo of unscientific hypotheses. We are not in the least compelled to assent to any extravagant fancies of astrologers and mediæval philosophers, merely because

we admit a certain theory which was at one period accepted as a fundamental truth, and upon which many of their deductions were consequently based. Whether scientifically sound or not, the doctrine was undoubtedly held, and taught as part of that strange medley of esoteric truths so highly venerated by our Masonic forbears.

Beyond this we need not go. It affords, at all events, a *prima facie* evidence of a definite principle in regard to colours, which in course of time probably influenced (consciously or unconsciously) the selection of certain colours for various Masonic purposes; and therefore, like everything else in Freemasonry, they have a symbolic as well as an artistic significance.

W. W. COVEY-CRUMP.

A hearty Vote of Thanks was accorded to Bro. F. J. W. CROWE and Bro. the Rev. W. W. COVEY-CRUMP for the Paper and Address respectively, in support of which the following Brethren spoke, viz.: Bros. G. DAVID POTTS, W.M., F. W. BILLSON, Treasurer, J. T. THORP, Secretary, and H. G. MARRIOTT, P.M. 2028.

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

(1.) Masonic Half-penny:—"24 Nov., 1790, PRINCE OF WALES ELECTED G.M." A fine specimen.

(2.) Masonic Penny:—"MASONIC PENNY, 1795"; "PRO BONO PUBLICO"; "MANUFACTURED BY W. LUTWYCHE, BIRMINGHAM."

(3.) Masonic Half-penny:—"EAST GRINSTEAD HALF-PENNY, 1795"; "PRO BONO PUBLICO"; "PAYABLE AT J. & H. BOORMAN."

(4.) Large Bronze Medal. Obverse: Bust of the late Queen Victoria. "ASCENDED THE THRONE, JUNE 20TH, 1837—TO COMMEMORATE THE JUBILEE, 1887." Reverse: The Arms of the Grand Lodge of England. "H.M. THE QUEEN, CHIEF PATRONESS R.M.I.G.—G. PATRON. R.M.I.B.—V. PATRON. R.M.B.I."

(5.) Small Gold Brooch—French Prisoners' appliqué work; early nineteenth century.

(6.) Parchment Certificate, issued by the Lodge "de la Réunion Désirée" of Port au Prince, Island of St. Domingo, West Indies, to François Lescamela, dated 5797.*

(7.) Parchment Certificate, issued by the Lodge "Des Amis de l'Ordre," held in the 6th Suadron of Imperial Gendarmery attached to the French Army in Spain; dated 5810.

A fac-simile is given of this interesting document† and a transcript follows:—

"ORIENT ECOSSAIS DU 6^e ESCADRON DE
GENDARMERIE IMPÉRIALE DE L'ARMÉE
D'ESPAGNE SOUS LE TITRE DISTINCTIF
DES AMIS DE L'ORDRE.

A ∴ L ∴ G ∴ D ∴ G ∴ A ∴ D ∴ L ∴ U ∴

La loge Ecossoise du 6^e Escadron de Gendarmerie
Impériale à L'Armée D'Espagne à toutes les □ □
Régulières repandues sur la Surface du Globe.

* For an account of Lescamela, who was subsequently a prisoner of war in England, *vide* "French Prisoners' Lodges," pp. 93-100.

† *Vide* Plate VIII.

S .: S .: S .:

Vu la Supplique présenté par de T .: C .: F .: Pierre F^{ms} Du Puget tendante à obtenir un Certificat pour lui faciliter l'entrée des divers O .: O .: Vu la délibération de la Ecossaise des Amis de l'ordre à L'O .: du 6^e Escadron de Gendarmerie impériale du vingt deuxieme jour du douzieme mois de l'ere Maçonique L .: D .: L .: G .: L .: 5810 qui lui accorde sa demande. Nous Vénéralre maître de la Ecossaise des Amis de L'Ordre, assisté de tous nos Officiers dignitaires Régulièrement assemblés par les N N .: M M .: et S S .: attestons que le T .: C .: F .: Du Puget a été reçu au Gradé de Maître Elu des Neuf. Prions tous les V V .: M M .: des R R .: ou il se présentera de l'admettre en cette qualité dans leurs O O .: le recevoir avec amitié leur offrant le semblable pour ceux qui nous seront ainsi recommandés et pour que le due Certificat ne puisse servir qu'a lui seul, Nous avons fait signer en notre présence le T .: C .: F .: P^{ms} F^{ms} Du Puget, afin qu'on exige son seing avant de l'introduire en a s'assurer qu'il n'aura pas passé en des mains suspectes et prophanes. Sur ce nous prions le G .: A .: D .: L .: U .: qu'il vous maintienne en sa sainte et digne Garde. Donné à L .: du 6^e Escadron de Gendarmerie Impériale à L'armée D'Espagne (Pamplune) sous le grand Sceau de l'Ordre et lacs de Soie Noire——L .: D .: L .: G .: L .: 5810 Le Vingt deuxieme jour du douzieme mois.”

The certificate is signed by the W. Master (Le Vénéralre), the two Wardens (1^{er} et 2^e Surveillants) and eight other members of the Lodge, also by the recipient Du Puget.

Letters were read from the GRAND SECRETARY and the PROVINCIAL GRAND SECRETARY approving of the

Lodge meeting henceforth at the Masonic Hall, Syston, near Leicester.

The following Circular Letter from the GRAND SECRETARY, relative to irregular Lodges and their members, was read. A regret was expressed that the Masonic bodies referred to were not more accurately defined.

UNITED GRAND LODGE OF ENGLAND.

FREEMASONS' HALL,
GREAT QUEEN ST., LONDON, W.C.,
March, 1910.

DEAR SIR AND WORSHIPFUL MASTER,

It having been brought to the attention of the Board of General Purposes that certain irregular bodies are in the habit of holding meetings—within the jurisdiction of the Grand Lodge—professing to be Masonic meetings, for working ceremonies of an alleged Masonic nature, and called by summons copying the summonses of regular Lodges, I am directed to remind you and all the Brethren of our Order, that such bodies have no authority or warrant from the Most Worshipful the Grand Master or the United Grand Lodge of Antient Free and Accepted Masons of England, which latter Body has the *sole* jurisdiction in matters relating to the Craft in this country; and further, I have to remind you that any members of our Order who take part in or visit such spurious and irregular bodies, are, by Rule 204 of our Book of Constitutions, precluded from being admitted as members, or even as visitors, into any regular Lodge, or from being entitled to relief from the

Fund of Benevolence, or to any other Masonic privilege ; and by other of our laws, in cases of wilful persistence, they are liable to suspension, and even expulsion by Grand Lodge. You will see, by reference to Grand Lodge Reports for 1908, that in May the Grand Lodge unanimously confirmed a sentence of suspension passed upon a Brother in India for having taken part in one of the irregular meetings referred to. I am further to ask that you and your successors in office will use the greatest caution with respect to the admission of visitors to your Lodge, drawing your attention to the Antient Charges and Regulations which every Master has promised to submit to and support, and particularly to Nos. 8, 11, 13 and 15; and that you will enjoin upon all your members the absolute necessity of each being extremely careful not to enter upon any discussion of internal Masonic matters with any person, unless one whom he already knows to be a Freemason regularly admitted into a regular Lodge, so that, in the words of one of our Antient Charges, "the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated."

It must be distinctly understood that in case of any infraction of what has been laid down, as intimated above, the Board will not hesitate to use the powers with which it is clothed.

You are, at the first Meeting of your Lodge after the receipt of this circular, to cause it to be read in open Lodge, together with the Rules and Charges specially referred to, and the circular to be entered upon or attached to the minutes for easy reference. Also, to take care that your Tyler's attention shall be particularly directed to the requirements as to Visitors, and reminded

that no certificate of membership is valid in case of English Masons, unless granted by our own Grand Lodge; and in case of foreign Masons, it must emanate from a Grand Lodge recognised by the Grand Lodge of England, for which purpose the Masonic Year Book should be referred to. In any case of doubt, a full examination must be conducted by the Junior Warden as provided.

I am, Dear Sir and Worshipful Brother,

Yours faithfully and fraternally,

E. LETCHWORTH,

G.S.

The SECRETARY notified the following apologies for non-attendance at the meeting, viz., from Bros. G. BONNER, S.W.; Rev. C. T. MOORE, J.W.; H. J. GRACE, P.M., Assist. Sec.; R. B. STARKEY, P.M., D.C.; H. HOW, P.M., I.G.; J. R. FREARS, P.M.; W. J. HUGHAN (Torquay); G. W. BAIN (Sunderland); W. B. HEXTALL (London); F. W. CROSS (Walsall); T. H. DEY (London); W. H. QUARRELL (London); F. HUGHES (Handsworth); E. R. FOX (Leicester); W. T. TOPOTT, P.M. 279.

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

Freemasonry in War.

Many interesting accounts have been written about the attitude and conduct of Freemasons, when opposed to one another as members of contending forces in the field. Episodes which occurred in the American War of Independence, and in the Peninsular War, were recorded in the 1896-1897 Transactions of the Lodge,* and every Masonic periodical prints similar episodes from time to time.

A military member of the Correspondence Circle of the Lodge sends the following details of cases, which have occurred in his own personal experience or can be vouched for by him. Thanks are due to our Brother for his interesting contribution to this year's volume.

His MS. is as follows :—

Some twenty years ago, just after my joining the Craft in the West Indies, I was greatly impressed by a story told me by a distinguished Brother, who had served as an officer during the Franco-German war. One night when on outpost, his picquet captured some of the enemy's spies. These in due course were sent to headquarters, tried and sentenced to death. One among the number, a young officer, appealed to my friend as a Brother, to help him. The appeal was not in vain. After intercession with the Commander of the army to which my friend belonged, he was allowed on his own risk to take the stranger's parole and to guard him until

* Page 32.

an exchange of prisoners might take place. The parole was given and faithfully kept, and for weeks the two shared the same billet, until an opportunity occurred for an exchange of prisoners to be made, when they parted and lost sight of each other. Gratitude, however, remained, and each New Year's Day since the cessation of that terrible war, a valuable gift arrived anonymously, with a card attached, "In remembrance."

I personally saw these gifts which arrived in 1891 and 1892. My friend told me that whilst together few opportunities occurred for conversation, and he never found out who his captive was or where he lived.

A similar incident happened to a personal friend of mine during the early days of the Natal campaign in the late South African war. When out on a reconnoitring patrol from Ladysmith he was captured, taken before some bloodthirsty Boer commandant and ordered to be shot at daybreak. Whilst awaiting what he feared was his doom, fortune favoured him by "spotting" one of his captors as a Brother. He "declared" himself in the usual way, with the happy result, that on giving his word he would not take up arms again during the war, not only was he treated as sumptuously as conditions permitted, but on the first suitable occasion he was safely conducted to the vicinity of the British lines, where he was liberated. My friend, needless to say, kept his word, and without great difficulty was enabled to explain his position, through a suitable channel, to headquarters, and for the remainder of the time he was in South Africa, was given employment at the base.

That Masonic property has been guarded and cared for in war, by Brethren on the enemy's side, is well known. Two incidents have come within my personal knowledge.

I was with the advanced Mounted Troops when Heidelberg, Transvaal, was first occupied by the British troops towards the end of June, 1900. In my mounted company there was a sergeant who was a Freemason. Shortly after reaching our camping-ground, he came and told me that whilst riding through the town, he had noticed the Masonic Hall, and he suggested damage might possibly be done to it by parties seeking firewood, etc. I detailed him a few men, whom he took down and kept guard over the building, until I had the opportunity of seeing the Provost Marshal, who kindly promised to arrange for its safe preservation. Our regiment was only in the town some three days, and when we marched out the Lodge building was unharmed; and I have no grounds to believe it suffered in any way at a later date. It has always been a pleasing thought to me that, through this good man's suggestion (and he is no longer living), we were able to possibly render a small service to the Brethren of Heidelberg.

The second incident is how the Masonic Lodge at Dundee, Natal, was saved from being wrecked, with the rest of the town, when the Boers captured the place in the early days of the South African war.

The incident was written to me at the time by a Brother in Natal, and I cannot do better than quote part of the speech of the R. Wor. District G. Master of Natal, delivered at the Half-Yearly Communication of the D.G. Lodge of Natal, held at Dundee, in September, 1900, shortly after the Boers had been driven out of the Colony.

In course of the address the D.G.M. stated: "It is
 "extremely gratifying to me that I should have so early
 "an opportunity of addressing you from a Lodge . . .

“notwithstanding what has happened in your town
 “during the past twelve months. I may mention that
 “a slip of paper has been put into my hand, which was
 “found in the ballot-box of the Lodge after the Boer
 “occupation, and which reads as follows: ‘Saved by
 “‘Bros. J. Bell and K. O. Lange, St. Andrew’s Lodge—
 “‘Vryheid—Z.A.R.’ I think that is a document which
 “the Brethren will highly prize.”

Later on, I heard that the Dundee Brethren endeavoured to trace these two Brethren, with a view to suitably expressing their gratitude. Alas! both had fallen in the fight for their country.

During the Rhodesian Rebellion in 1896, the people of Salisbury were in laager, fearing an assault from the rebel natives. The Annual Installation of the Rhodesian Lodge No. 2479 Salisbury, was conducted on somewhat martial lines. The Brethren marched fully armed from the laager to the Masonic Hall, and the W.M. was installed, whilst the Lodge building was being guarded without by an armed detachment. They then returned in similar manner to the laager.

On St. John’s Day, in summer, the Freemasons of one column operating in the same campaign (1896) in the vicinity of Bulawayo, rode off together into the veldt, and under the presidency of the Senior present, held an informal meeting and passed resolutions of “Hearty Good Wishes” to their B.B. wherever dispersed. A circular stating this was, I believe, sent at a later date to the various Lodges with which these B.B. were connected.

The most cosmopolitan Masonic collection of B.B. perhaps, as regards mother-Lodges, and one at which I was fortunate to be present, was a meeting of Freemasons held at Lindley, Orange River Colony, on the

first day of the twentieth century, during the late South African campaign. Several mobile columns were operating in the "Orange Free State," as it was then, and on the evening of 31st December, 1900, three of these columns bivouaced at Lindley. The next day, but at whose initiative I cannot remember, Freemasons in the various columns were asked to meet at 4 p.m. at the local school-house. About one hundred put in an appearance. To open a Lodge was of course out of the question, but we all signed a roll giving our Masonic rank, Lodge, etc. This being done, Major du Moulin, of the Royal Sussex Regiment, was voted to preside, he being apparently the highest in Masonic rank (a Past Grand Warden of Bengal, if my memory serves me right). A resolution was then put and carried, to some such effect as this, viz.: "That the Freemasons of three mobile columns bivouaced at Lindley, O.F.S., have this day held an informal meeting, and unanimously passed Hearty Good Wishes and long life to their BB. throughout the Universe, on this the first day of a new century." This resolution, together with the names of all present, was to have been printed and in due course sent to every Lodge, Chapter, Preceptory, etc., to which any of the BB. belonged, and to assist in doing this we had given a list to the Chairman. Alas! within a few days our gallant Presiding Officer was killed in action, and what happened to these precious documents no one, I think, knows. Suffice it to say, that none of those present on the occasion, and with whom I am intimate, ever heard of them again.

By the gallant major's untimely death, an unique document was lost to the Masonic world, for had it been successfully printed, copies would have found their way

to England, Scotland, Ireland, India, Burma, Natal, Cape Colony, The Netherlands, Australia, New Zealand and the West Indies, these localities, as far as my rough notes go, being amongst the countries from which the various BB. hailed.

Possibly some other Brother present on this memorable occasion may read these notes, and I feel sure that if he can supplement this list of places, should his own country be omitted, not only will it give pleasure to me to receive such addition, but it will greatly conduce to what I trust may prove an almost unique Masonic historical record.

The Royal Arch Degree.

By. Comp. J. W. NESBITT, 1268 Rangoon.

There is no other Degree in Masonry, after the three Craft Degrees, that has been so extensively spread, or is as important, as the Royal Arch, or as it has been called by many writers, on account of its sublime significance, the Holy Royal Arch. Oliver declared it to be "the summit and perfection of Ancient Freemasonry," while Dermott called it "the root, heart and marrow." It is found in almost every Rite, in some form or other, sometimes under a different name, but always preserving the same symbolic relations to the lost secret of the Master Mason, which constituted its essential character.

If we carefully study the Master Mason's Degree in its symbolic signification, we shall be convinced that it is in a mutilated condition, that is to say, unfinished in its history and terminating abruptly in its symbolism. It leaves the mind still waiting for something that is necessary for its completion, and this deficiency is supplied in the Royal Arch.

It is generally believed that the Royal Arch was at one time worked as part of the third degree, but was formed into a separate degree between 1723 and 1740. As late as the year 1758 the Premier Grand Lodge did not recognise its existence, for the Grand Secretary in that year declared that the Society was "neither Arch, Royal Arch, nor Ancient."

Oliver thinks that the Royal Arch was accepted by the "Moderns" about the year 1776, at which time Freemasons' Hall, London, was built. But Ramsay had long before that incorporated a Royal Arch degree, under a different title, in his high degrees, and there is little doubt that Dermott, who was really the inventor of the English system, was indebted to him for many of his ideas, as Dunckerley subsequently was when he prepared the Royal Arch for the Premier Grand Lodge.

About the year 1766 Thomas Dunckerley, who is believed to have been authorised by the Constitutional Grand Lodge, or "Moderns," to prepare a new series of lectures, commenced his modification of the system which had hitherto been in vogue, by taking the Master's Word from the third degree. This involved the necessity of a new degree, and Dunckerley, borrowing from Ramsay and Dermott, invented or fabricated the Royal Arch for the "Modern" Masons.

However the legend or historical basis might vary in the different Rites, in all of them the symbolical signification of the Royal Arch was identical. Thus, the building, so prominent a symbol in the English system, is unknown on the Continent.

The Royal Arch is founded on the discovery of the lost word, the symbol of Truth. This truth is the great object of pursuit in Masonry, and the promised reward of all Masonic labour. Sought for diligently in every degree, constantly approached, but never thoroughly and intimately embraced, in the Royal Arch at length, the veils which concealed the object of search from our view are withdrawn, and the inestimable prize is revealed.

The discovery of this Truth is, then, the essential symbolism of the Royal Arch degree. Wherever it is

practised, in whatever Rite of Masonry and by whatever peculiar name it is known, this symbolism is preserved. However the legend may vary, however the ceremony of reception and the steps of exaltation may differ, the consummation is always the same, the great discovery which represents the attainment of Truth.

Enoch is believed by some to have taken a somewhat active part in the early days of Operative Masonry. The Bible tells us very little about him (*vide* Gen. v., 18-24, and Jude i., 14-15), but the Abyssinian "Book of Enoch" gives a good account of his Temple. The circumstances attending the building of this edifice are recorded in a tradition, which forms what has been called the great Masonic "Legend of Enoch" and which is somewhat as follows :

"Enoch, being inspired thereto by the Most High, and in commemoration of a wonderful vision, built a temple under ground and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly one beneath the other, and communicating by apertures left in the crown of each vault. Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long ; he enriched the plate with the most precious stones and encrusted it upon an agate stone of the same form. On the plate he engraved in mystical characters the ineffable name of the Deity, and placing it upon a cubical pedestal of white marble, he deposited the whole within the deepest vault."

"When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron

by which it might be occasionally raised, he placed it over the opening of the topmost vault, and so covered it over that the aperture could not be discovered. Enoch himself was not permitted to enter it but once a year, and on the death of Enoch, Methusaleh and Lamech, and the destruction of mankind by the Deluge, all knowledge of this temple and the sacred treasure which it contained, was lost until, in after times, it was discovered accidentally by another worthy Freemason who, like Enoch, was engaged in the erection of a temple on the same spot."

The Ninety=Third Meeting

of the Lodge was held at the Masonic Hall, Syston, on Monday, May 23rd, 1910. W. Bro. W. A. LEA, P.M., occupied the Chair, in consequence of the serious illness of the Worshipful Master.

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

- 640. Bro. ALEXANDER THEODORE BRAND, M.D., V.D., J.P., P.M. 1040 Driffeld, S.W. 2494 Hull, P.P.S.G.W. North and East Yorks.
- 641. Bro. JOSEPH SEYMOUR SUMMERS, 757 and 1100 Bombay.
- 642. Bro. WILLIAM HENRY WHYTE, Gd. Sec. Grand Lodge of Quebec.
- 643. Bro. CHARLES E. CRANE, 2428 Coalville.
- 644. Bro. WILLIAM ROYLANCE, 884 Wirksworth.
- 645. Bro. GEORGE DOUGLAS KETTLEWELL, M.R.C.S., S.W. 1135 Ilfracombe.
- 646. Bro. Brigadier Gen. R. WAPSHARE, P.W. 2998 Simla.
- 647. Bro. JOHN ROSS ROBERTSON, P.G.W. (Eng.); P.G. Master of Canada.
- 648. Bro. L. French Beytagh, 757 Bombay.
- 649. Bro. FREDERICK WILLIAM SNOW, 1198 Madras.
- 650. Bro. Capt. A. McLENNAN, 609 (S.C.) Glasgow.

651. Bro. G. RAMSEY SHORT, P.M. 757 Bombay.
 652. Bro. J. W. SAWLE, W.M. 757 Bombay.
 653. Bro. ROBERT INGRAM CLEGG, W.M. 370 Cleveland (Ohio), U.S.A.
 654. Bro. ALEXANDER BRUCE, P.M. 772 (S.C.) Glasgow; Dep. P.G.M. of Glasgow; Gd. Bard Gd. Lo. of Scotland.

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

Bro. GEORGE BONNER, P.M. 523,	}	Worshipful Master.
P.P.G. Std. B., S.W.		
Bro. F. W. BILLSON		re-elected Treasurer.
Bro. SAML. HUBBARD ...		Tyler.

The following Paper was read :—

Louis Jean.

French Prisoner and Freemason.

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

It is a matter of surprise, that the collection of old Masonic Certificates has not been taken up to a much larger extent than has apparently been the case. Some well-known Masonic Collectors have long ago recognised their interest and value, Bros. F. J. W. Crowe, Hy. Sadler, Ramsden Riley, Dr. Crawley and G. W. Bain having especially devoted themselves to their collection and study, but the immense body of Masons know little of these relics of past times and seem to care as little.

But to the thoughtful student of our Ancient and Honorable Fraternity, these MSS. are full of an interest all their own. They seem to have an individuality and a personality much more pronounced than that possessed by any other class of Masonic curio dear to the collector's heart. They were especially prepared for an individual Mason, for his own particular, special and exclusive use; they were comparatively useless to any other member of the Fraternity, and they bear his own autograph to stamp his personality upon them. It will be easily recognised, from the pride with which many of us received, and the care with which we have preserved our own personal Certificates, what a unique position is occupied by these documents.

And therefore, when an old Certificate comes into our hands, all kinds of interesting queries suggest themselves, many of which, alas, it is impossible for anybody to answer. We ask, generally in vain—"Who was the Mason to whom this document was granted? What was his personal and Masonic career? Was he an ornament to the Craft or a mere useless 'hanger-on'? Who were the Masons, Secretaries or others, whose signatures also appear on the document, and what is their history? And through what vicissitudes, and through whose hands, has the document passed since it was issued long, long ago?"

In handling these old parchments we almost seem to be brought into personal contact with Brethren who lived in the distant past, to enter almost into Masonic relations with them, and we only regret that it is impossible for us to learn from them their opinion of Freemasonry as they knew it, to ascertain something of the Masons with whom they associated, and whether

Freemasonry was to them a study which brought both profit and pleasure.

Alas, these Certificates cannot always tell us what we would like to know, for we could then imitate Oliver and write "The Revelations of a Certificate," for the instruction and edification of the Craft.

Occasionally, however, it is possible to gather together numerous details of the life-history of one of our departed Brethren, whose Certificates are still preserved—to piece together the fragments derived from various sources into a fairly complete narrative, and such an instance I propose to lay before you this evening.

In my "History of Freemasonry in Ashby-de-la-Zouch," published as an Addendum to last year's Transactions, I reproduced two Certificates issued to a Brother named Louis Jean, who was initiated in 1810 in a Lodge of French prisoners of war held in that town. Those documents, and others which were there transcribed, had been obtained from the grandson of Louis Jean, who still resides in the town of Leicester, and from them it was possible to give an interesting account of his grandfather's career. Since then, however, further documents have come into my hands, which will enable me to add somewhat to the narrative. I propose now to tell you all I have been able to ascertain of this Ashby prisoner Freemason of a hundred years ago.

Louis Jean, the son of François Jean and Françoise Suzanne Acard Jean, was born at Rouen on August 21st, 1768. His father was a small landed proprietor, who died during the childhood or youth of his son. On the 20th Brumaire, year 2,* Louis volunteered for service in

* November 12th, 1793, *vide* p. 152.

the French army, and his military career is set out in detail in his "Application for Discharge" now in my hands, and of which the following is a free translation:—

SOLDE DE RETRAÎTE.

Departement 5. ^{ème} Régiment d'Infanterie Légère.
de la
Guerre.

[TRANSLATION.]

PETITION FOR DISCHARGE.

Application by M. Louis Jean, son of François and Françoise Suzanne Acard, born the 13th October, 1770,* at Rouen, department de la Seine, Sub Lieutenant of the said regiment.

REASON FOR THE APPLICATION.

This officer is incapacitated from continuing in the service, by reason of a wound in the right leg caused by a gun-shot, and on account of asthma due to the hardships of military service and lengthy residence in prisons in England.

SERVICES AND RANK.

Enrolled as a volunteer on the 20th Brumaire, year 2,† in the 2nd. bat. de la Montagne, Dept. de la Seine Inferieure. Became corporal the same day. Appointed "fourrier" the 3rd Nivose, year 2, serjeant the 7th Germinal, year 2, sub-lieutenant the 25th Frimaire, year 3. Incorporated in the 3rd. bat. du Morbihan the 20th Floréal, year 4, passed to the 1st auxiliary bat. of the Seine Inferieure the 1st Floréal, year 7. Passed into the 90th $\frac{1}{2}$ brigade of the line the 10th Ventose, year 8.

* Altered to "21st August, 1768."

† See note on the Republican Calendar, p. 152.

Passed to the 1st bat. of "Déserteurs étrangers"* the 14th Thermidor, year 10. Incorporated in the 28th $\frac{1}{2}$ brigade of the line the 23rd Pluviose, year 11, passed as sub-lieutenant into the 11th $\frac{1}{2}$ brigade of the line the 1st Germinal, year 11.

CAMPAIGNS.

He has participated in the following military campaigns. In years 2 and 3 with the army in the Cotes du Nord and Vendée. Year 4 with the 15th Military Division. Years 7 and 8 in the Netherlands. Year 11 in Saint Domingo. He was taken prisoner by the English in Frimaire, year 12, and returned to France March 17th, 1811.

RECAPITULATION OF SERVICE AND CAMPAIGNS.			
	Years	Mos.	Days.
From the 20th Brumaire, year 2, until April, 1811, date of the present Memo. }	17	4	20
Add for six campaigns	6	0	0
For one campaign up to the said 5th Frimaire }	1	0	0
Total of service	24	4	20

I, the under-signed, surgeon-major, certify, that M. Louis Jean, sub-lieutenant à la suite, is suffering from a gun-shot wound in the right leg received on the 27th Brumaire, year 12, and which interferes with his walking. He is also afflicted with asthma contracted by long residence in prisons in England. He is incapacitated for further service.

Signed—*Sourisseau.*

* Foreign deserters. Jean thus had a very unruly element to deal with.

Cherbourg, the 1st April, 1811.

Registered by the Military Bureau at Rouen, No. 3027,
at the Town Hall, June 13th, 1811.

Elie Lefebvre. Mayor. Member of the Legion of
Honour. Baron of the Empire.

From this interesting document Jean's gradual promotion can be traced from the commencement to the close of his military career. His first serious work was a participation through two years (2 and 3) in the campaigns in the Departments of Côtes du Nord and Vendée. These campaigns were undertaken by the French Republican government, to crush out all traces of loyalty to the recently deposed dynasty, and were characterized by excessive cruelty. A few years later (7 and 8) he was attached to the army which over-ran and occupied the Low Countries (Holland and Belgium). In the year 10 he was passed into the 1st batt. of "Foreign Deserters," a body which is supposed to have consisted of a most unruly and dangerous foreign element, and as sub-lieutenant in such a corps Jean would have a difficult task to maintain order and discipline.

When the revolution broke out in the Island of St. Domingo in the year 1802, and threatened to destroy all French authority in that island, Napoleon decided to despatch an army thither. Accordingly General Rochambeau was entrusted with an army of 15,000 men, this force being considered sufficient for the complete pacification of the island. The force included the corps of "Foreign Deserters," in which Louis Jean was sub-lieutenant, it being doubtless considered preferable to entrust the dangerous work of the expedition to Poles,

Italians and other aliens, rather than risk the lives of native-born French soldiers to the terrible climate of St. Domingo. The officers of the corps, however, would be French, as Jean was.

The expedition was a disastrous one, the French army was harassed incessantly by the black troops of the black general Dessalines, which, familiar with the island and inured to the climate, were more than a match for Rochambeau's men. Within six months of landing in the island, Rochambeau's force, decimated by disease and death, was compelled to capitulate to the St. Domingo general, being granted permission, however, to return to France with arms and baggage.

In the meantime, war had again broken out between England and France; the English fleet in the West Indies attacked the vessels conveying Rochambeau's troops back to France, capturing the whole fleet and taking them back to Jamaica. In this engagement, which took place in November, 1803, Louis Jean was wounded. After a short detention in Jamaica, the remnant of Rochambeau's force was transported as prisoners of war to England; Rochambeau himself was interned at Ashbourne, in Derbyshire,* but Louis Jean and others were sent to Ashby-de-la-Zouch, where they arrived in September, 1804.

Jean remained in Ashby for nearly seven years, eking out the 10/6 allowed weekly to each officer by the British government, by working at the trade of a jeweller. He was married at the Parish Church, Ashby, to Elizabeth Edwards,† a native of the town, in 1809, and the following year was initiated in the Lodge "Des Vrais Amis de

* He was subsequently exchanged and was killed at the battle of Leipzig.

† Born July 4th, 1784; daughter of John Edwards.

l'Ordre," a Lodge established and conducted by French prisoners of war, his Certificates as M.M. and Rose Croix being now in my collection. Throughout his sojourn in Ashby he seems to have suffered from the wound received in the engagement of November, 1803, as well as from chronic asthma, contracted during the military campaigns in which he had participated.

In consequence of his invalid condition, and there being no likelihood of his ever being able to bear arms against England again, Jean was allowed, as many others were, to return to France. He seems to have left Ashby, accompanied by his wife, early in the year 1811, arriving in Cherbourg on March 17th of that year. On reporting himself to the military authorities there, he was certified as unfit for further military service, and provided with an "Application for Discharge" from the army, and funds to carry him to his home at Rouen.

The "Route Sheet" with details, now in my hands, is as follows:—

"FEUILLE DE ROUTE D'OFFICIER.

(Sheet of Officer's Route.)

14th Military

Division.

Cherbourg.

No. 2667.

[TRANSLATION.]

5th Regiment

à la Suite.

Route to be taken by Mr. Louis Jean, aged 40 years, sub-lieutenant of the 5th regiment of Light Infantry, with his effects, with the object of retirement. This officer is entitled to double route-pay and to an equivalent payment for a saddle-horse, according to the certificate annexed. He is accompanied by his wife, Elisabeth Edouard, and leaves Cherbourg the 2nd of June, 1811, for Rouen, by the route here indicated.

He has received the sum of twenty-five francs for his route expenses, and twenty-two francs fifty centimes in lieu of hire of a saddle-horse, to take him as far as Caen.

Delivered by the War Commissioner at Cherbourg, 1st June, 1811."

(Here follows a printed list of the travelling expenses allowed to the various ranks in the army, together with many regulations.)

The route to be followed was as follows:—

Valognes,

Carentan,

St. Lo,

Bayeux,

Caen (at this town on June 6th Jean received a further forty-seven francs fifty centimes to take him to Rouen),

Argences,

Lizieux,

Pontaudemer,

Bourgachard,

Rouen (destination, where he arrived June 8th, 1811).

"This document was produced at the Police bureau of Rouen by Louis Jean who is staying, with his wife, at the house of his mother, Veuve Jean, rue de l'Épée No. 10."

From this document it appears that his widowed mother was still alive, residing at No. 10 Rue de l'Épée, Rouen, on Jean's arrival there on 8th June, 1811. He remained at Rouen until peace was declared in 1814, when, at the urgent solicitude of his wife, who felt her exile in a strange land, they returned to England and settled at Ashby, Jean earning a living at his old trade of

jeweller. On July 7th, 1815, a daughter, Susanna, was born, a copy of the baptismal register being in my hands.

Later on, I have been unable to ascertain the exact date, the family went back to France, and resided for some years at St. Pierre de Calais. There Louis Jean died on November 25th, 1833, when the pension of five hundred francs which he had probably enjoyed since his discharge from the army in 1811, ceased. Before Jean's death, his daughter, although very young, had married a young man named Hinton, an Englishman by birth, but residing in France. He soon died, leaving her with three children.

The last tie with France being thus broken, the two widows decided to return to England, and by October, 1835, they were once more residing in Ashby. Here an effort was made to obtain some pension from the French government, as Mrs. Jean was the widow of a French officer. Proof of Jean's marriage in 1809, of his death in 1833, together with birth certificates of Mrs. Jean and Mrs. Hinton, were forwarded to France through the Consul in London, and eventually in July, 1836, the King of France granted Mrs. Jean half her late husband's pension, viz., two hundred and fifty francs.

All the above-mentioned documents are in my possession, the notification of the pension being as follows:—

Ministère de la Guerre. Direction des Fonds
de la Comptabilité générale et des Pensions.
Bureau des Pensions.

Paris, le 15 Juillet 1836.

Madame, j'ai l'honneur de vous informer qu'en exécution de la Loi du 11 Avril 1831, sur les Pensions

de l'Armée de terre, le *Roi*, par une Ordonnance en date du *10 Juillet 1836* vous a accordé une pension de 250 francs. La notification officielle de cette pension vous sera remise par les soins de M^r le Sous Intendant militaire de votre Département.

Le Ministre Secrétaire d'Etat de la Guerre.
 Pour le Ministre et par son Ordre :
 Le Conseiller d'Etat, Directeur
 des Fonds et de la Comptabilité générale
 et des Pensions.

Martineau.

A *M^{me} Jean née Edwards veuve d'un Sous Lieutenant à Calais* sous le couvert de *M^r le Maire de la Ville.*

[TRANSLATION.]

I have the honor to inform you that in accordance with a statute of 11 April, 1831, relating to pensions of the national army, the King, by an Order dated 10 July, 1836, has granted you a pension of 250 francs. The official notification of this pension will be sent to you by the Deputy Military Commissioner of your Département.

There then followed very hard times for the two widows, the small pension of about £10 yearly being supplemented by a precarious income from fine needlework and giving lessons in French.

Mrs. Jean died in 1867, having been helpless and childish for seven years, after which her daughter came with her family to Leicester, where there was better scope for earning a livelihood than in Ashby. Mrs. Hinton's health soon broke down, and her circumstances and past history becoming known to the late Bro.

William Kelly, she was admitted to Trinity Hospital, Leicester, where she died in 1903 at the age of 87.

All the documents from which this narrative has been compiled, were obtained from the grandson of Louis Jean, at the present time a workman in my employ.

One noticeable feature of the "Application for Discharge" transcribed on pp. 143-4, is the use almost throughout the document of the Republican Calendar.

Among other changes made by the National Assembly during the progress of the French Revolution, was the commencement of a fresh calendar and the re-naming of the months. On September 22nd, 1792, they started with the year 1. The first thirty days, to October 22nd, was called Vendimiaire—the Vintage month, the complete calendar being as follows:—

Sept.—Oct.—Vendimiaire, the Vintage month.
 Oct.—Nov.—Brumaire, foggy.
 Nov.—Dec.—Frimaire, frosty.
 Dec.—Jany.—Nivose, snowy.
 Jany.—Feb.—Pluviose, rainy.
 Feb.—Mch.—Ventose, windy.
 Mch.—Apr.—Germinal, budding-time.
 Apr.—May—Floreale, blossom-time.
 May—June—Prairial, hay-time.
 June—July—Messider, reaping-time.
 July—Aug.—Thermidor, the month of heat.
 Aug.—Sept.—Fructitor, the fruitage-time.

This gave twelve months of thirty days, making 360 days, and in order to make up the full total of 365, they added five sacred days, dedicating them to Virtue, Genius, Labour, Opinion and Reward.

The dates mentioned in the document referred to, are approximately as follows:—

20th Brumaire, year	2		Nov. 12th, 1793.
3rd Nivose	„	2 ==	Dec. 24th, 1793.
7th Germinal	„	2 =	Mch. 28th, 1794.
25th Frimaire	„	3 =	Dec. 17th, 1794.
20th Floreal	„	4 —	May 11th, 1796.
1st Floreal	„	7 ==	Apr. 22nd, 1799.
10th Ventose	„	8 ---	Mch. 2nd, 1800.
14th Thermidor	„	10 =	Aug. 6th, 1802.
23rd Pluviose	„	11 =	Feb. 15th, 1803.
1st Germinal	„	11	Mch. 22nd, 1803.
27th Brumaire	„	12 =	Nov. 19th, 1803.

The new calendar was ridiculed throughout Europe, one English wit anglicising the new names thus:—

Spring—Showery, flowery, bowery.
 Summer—Hoppy, croppy, poppy.
 Autumn—Wheezy, sneezy, freezy.
 Winter—Slippy, drippy, nippy.

The republican system was eventually laughed to death, but during the fourteen years of its continuance, the new calendar was always used in official documents and correspondence, as well as in published books and on the coins. On January 1st, 1806, the nation reverted to the Gregorian calendar, which accounts for the later dates used in the said document.

Who will say, after the perusal of the foregoing narrative of Louis Jean, that Certificates have no personality and are of little interest?

Several Brethren spoke at the conclusion of the Paper, Bro. BILLSON desiring particulars of the ritual worked in the French Lodge at Ashby, copy of which the SECRETARY possesses, and a comparison of it with our system of to-day.

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

(1.) Certificate. Grand Lodge of England (Antients). Granted by Lodge No. 291 meeting at the Castle and Banner, Newport, Isle of Wight, to Thomas Thorp, dated 1804.

(2.) Certificate (St. Paul's).* Grand Lodge of England. Granted by Lodge No. 95 meeting at the Talbot, Redcliff Hill, Bristol, to James Baker, dated 1814.

(3.) Certificate (3 Pillars). Grand Lodge of England. Granted by St. Matthew's Lodge, No. 488 Barton-on-Humber, to John Nicholson, dated 1827.

(4.) Craft Certificate granted to Louis Jean, at Ashby-de-la-Zouch in 1810.

(5.) Rose Croix—ditto—dated 1811.

(6.) to (9.) Four documents relating to Louis Jean's Masonic and military career.

(10.) Silver watch, with Masonic emblems on the dial.

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

* *Vide* Plate IX.

(1.) Proceedings of the Supreme Council (N.J.), U.S.A., 1909. Presented by the S. COUNCIL.

(2.) Proceedings, Gd. Lo. of New Zealand, 1908-9. Presented by Bro. G. MENZIES, Nelson, N.Z.

(3.) Proceedings, Grand Chapter of Illinois, 1909. Presented by Bro. G. W. WARVELLE, Chicago.

(4.) Proceedings, Gd. Lo. of Iowa, 1904, 7, 8, 9. Presented by Bro. J. T. THORP, Secretary.

(5.) Proceedings, Gd. Lo. of Pennsylvania, 1908, 9. Presented by Bro. J. T. THORP, Secretary.

(6.) Transactions, Leeds Installed Masters' Association, 1908-9. Presented by the Association.

(7.) "The Guild Charges," by John Yarker. Illus. Belfast, 1909. 8vo. Presented by Bro. H. G. MARRIOTT, Leicester.

(8.) Proceedings, Gd. Lo. of New Mexico, 1909. Presented by Bro. A. A. KEEN, Albuquerque.

(9.) Proceedings, Gd. Lo. of Quebec, 1909-10. Presented by Bro. W. H. WHYTE, Montreal.

An expression of thanks to the donors was ordered to be entered on the Minutes.

The resignation of W. Bro. S. S. PARTRIDGE, P.D.P.G.M., P.A.G.D.C. (Eng.), as a member of the Lodge, was received with much regret. He was unanimously elected an Honorary Member.

An expression of deep regret at the death of King Edward VII., Past Grand Master and Protector of the Order, was ordered to be entered on the Minutes.

The SECRETARY was desired to write to the WORSHIPFUL MASTER expressing the regret of the Brethren at his serious illness, and their hopes for his speedy restoration to health.

A Circular was read from the Gd. Lo. of England relative to Masonic mourning for the late King.

The following apologies for non-attendance were notified by the SECRETARY, viz.:—Bros. G. D. POTTS, W.M.; the Rev. C. T. MOORE, J.W.; R. B. STARKEY, P.M., D.C.; W. J. HUGHAN (Torquay); G. W. BAIN (Sunderland); C. S. BURDON (London); T. H. DEY (London); W. H. QUARRELL (London); F. HUGHES (Handsworth), and J. PROCTER (Leicester).

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

In Memoriam.

*" Say not that they are dead, the Spirit cannot die,
The body has returned to dust, the life to God on high."*

Bro. JAMES COPLEY MOYLE, who joined the Correspondence Circle as recently as March last, died the following May. He had been District Grand Master of Burma since 1898.

Bro. JOSEPH BLAND, P.P.G.D. of Derbyshire, died on November 9th, 1909. He was initiated in the "Commercial" Lodge, No. 1391 Leicester, in 1873, joining the "Arboretum" Lodge, No. 731 Derby, three years later. He was an earnest student of Masonic history, and on the occasion of the Jubilee of the "Arboretum" Lodge, published an interesting book under the title "Fifty Years of the 'Arboretum' Lodge." He joined the "Lodge of Research" Correspondence Circle in 1903, and always took a lively interest in its work and publications.

Bro. Archdeacon FRANCIS E. CLARKE, M.D., LL.D., of Boyle, Ireland, died in March, 1910. He was Provincial Grand Master of Connaught for many years, and was distinguished in medicine as well as in the Church and in Freemasonry. His lecture on Irish Certificates at the "Lodge of Research," in September, 1907, will be remembered by many Brethren of the Lodge.

Bro. HUGH JAMES, P.M. of the "Ivy" Lodge,
No. 1441 London, who joined the Cor. Cir. in September,
1907, died on January 16th, 1910.

*"The path of Sorrow
And that path alone,
Leads to the Land
Where Sorrow is unknown."*

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And the Doctors comprehended it not,
 in the East a place full of Light where *Magna Solenne & Pauc.*

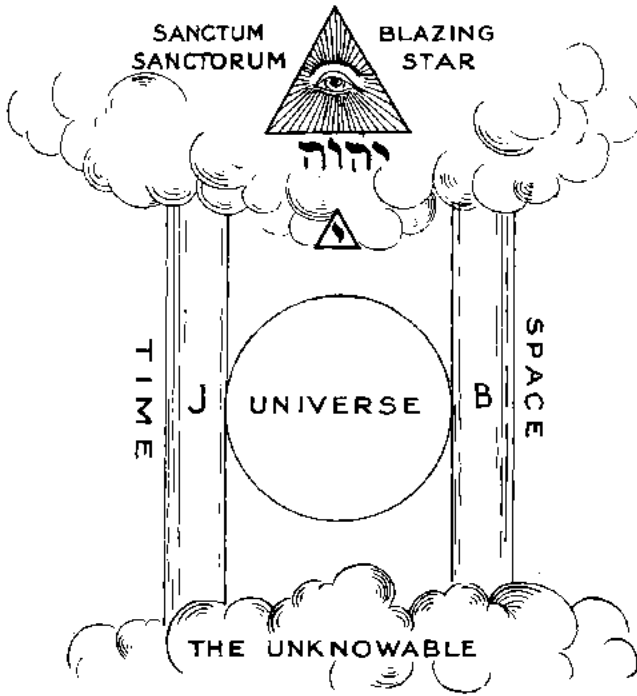
We the Master, Wardens, & Secretary of the
 Worshippful Lodge of Free and Accepted Masons, Warrant with all our Honors
 and Assembled in due form in Stratford Colony of Connecticut in New England. -
 Do hereby Certifie, Declare and Witness, to all Men Enlightened and Spreads upon the Face
 of the Earth. That the *Prior* being Capt. Agnes Booth hath been Propriety
 Received as an Entered Apprentice and Fellow Craft and after due trial and free
 examination has been raised to the Sublime Degree of a Master Mason, and that
 he may Lawfully and safely (without any *Purvis*) be admitted into and receiv-
 ed of as such, by any Society of Free and Worshippful Masons to whom these
 Presents may come, Given under our Hands and Seal of our Lodge in
 Stratford the Tenth Day of February in the Year of My former Birth Thous-
 and Seven Hundred and Seventy Four & in the Year of our Lord 1774.

Hamilton Ballantine Secy

Joseph Corbe Master

John Tompsett }
 David Osborn } Wardens

PLATE II.



THE ALL-SEEING EYE.

Vide p. 57.

THE KING'S MOST EXCELLENT MAJESTY, PATRON.

His Royal Highness the Duke of Sussex,
M.W. GRAND MASTER.



GRAND FESTIVAL
of the
Free and Accepted Masons of England.

Admit Brother
To the Grand Festival of the Order at Freemason's Hall,
Great Queen Street, Lincoln's Inn Fields, on Wednesday
the 29th April 1829. Dinner on Table at 5 of Clock precisely.
Every Brother must appear in full Masonic Craft Costume.

Ticket 15/-

Chas Baumer, Hon Secy

GRAND STEWARDS

- B^r DAVID POLLOCK, Grand Masters L. N^o 1. PRESIDENT
- COL. FORREST, Prince of Wales's L. 483. TREASURER
- CHA^r BAUMER, Pilgrim Lodge 435. HON. SECY
- THOREY CHAPMAN, Lodge of Antiquity N^o 2
- THO^s HAYTER LONGDEN, Somerset House Lodge 4
- IN^o RAMSBOTTOM, JUN^r, Lodge of Friendship 6
- W^r MATHEWS, British Lodge 8
- THO^s WOOD, Tuscan Lodge 14
- AND^r RAMSAY, Lodge of Emulation 22
- GEORGE B. MANSEL, Globe Lodge 25
- JOHN GRIFFITH, Castle Lodge of Harmony 29
- EDW^r DRIVER, Old King's Arms Lodge 34
- CHA^r EDGELEY HOPPE, S^t Alban's Lodge 35
- ALEX^r RAINY, Corner Stone Lodge 40
- SAM^r STAPLES, Lodge of Felicity 75
- JOHN WILSON, Lodge of Peace & Harmony 82
- SAM^r CLAY, Lodge of Regularity 142
- THO^s HY HALL, Shakspeare Lodge 156

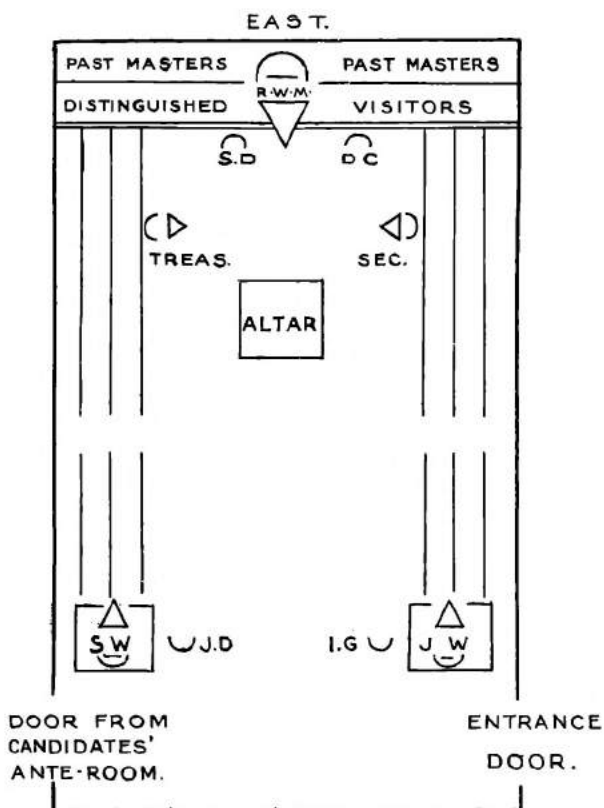
PLATE IV.



ARMS OF THE FREE MASONS, ETC.

Vide p. 89.

PLATE V.

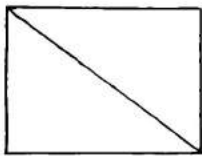
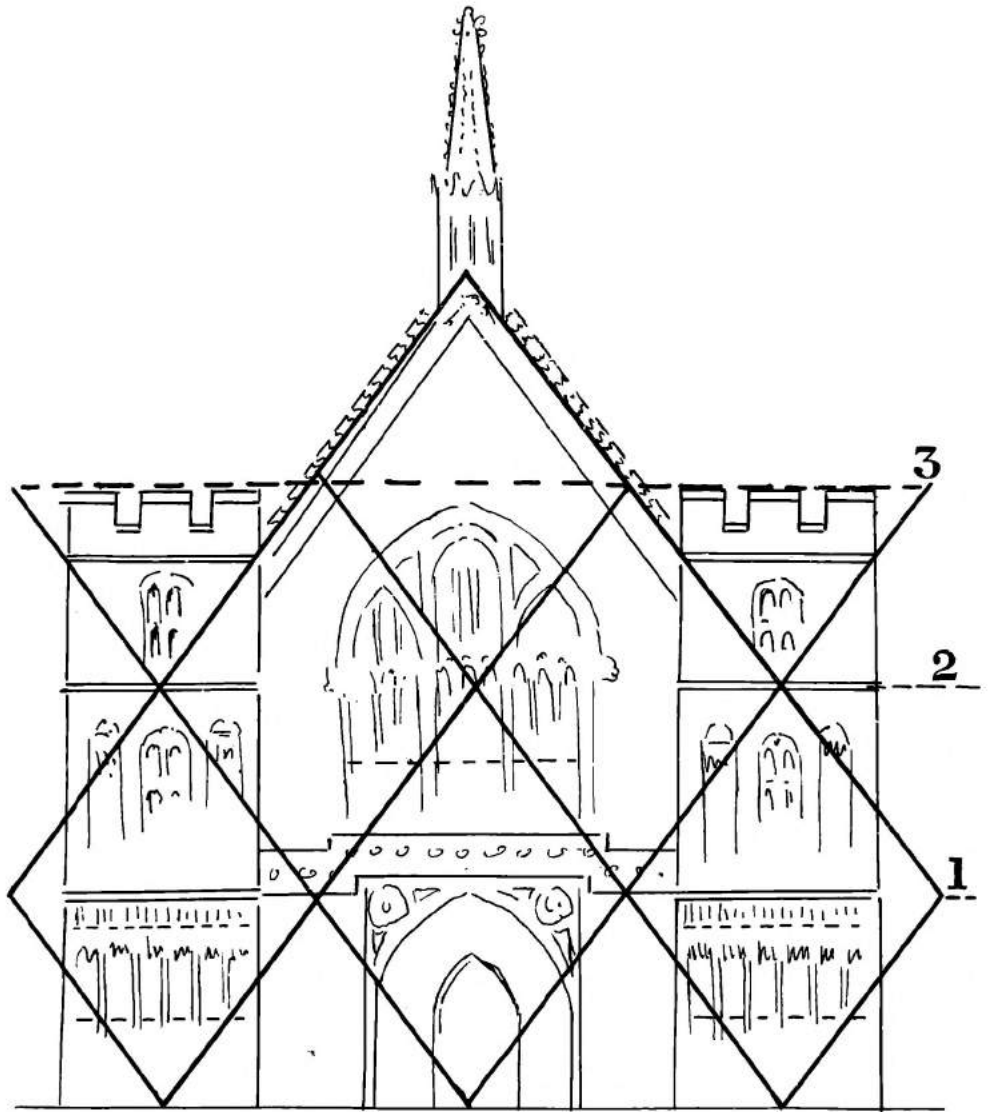


PLAN OF LODGE-ROOM
"CANONGATE KILWINNING"
NO. 2 EDINBURGH.

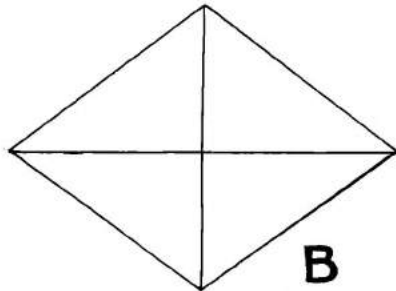
(Not drawn to scale.)

Vide p 98

PLATE VI.



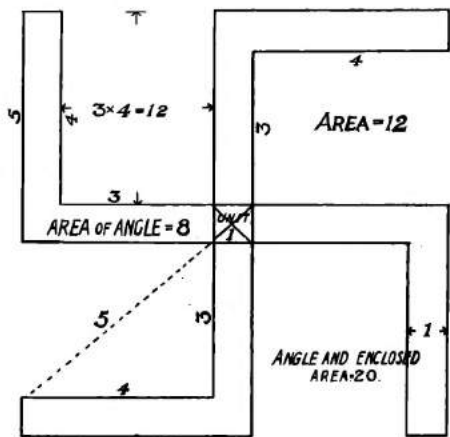
A



B

WESTMINSTER HALL.
Vide p. 100.

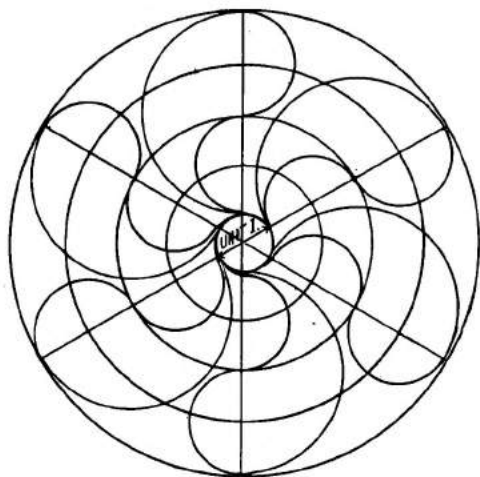
PLATE VII.



TOTAL AREA $9 \times 9 = 81$.

MASTERS SQUARE TALISMAN.

Fig. 1



ARCH MASONS TALISMAN.

Fig. 2.

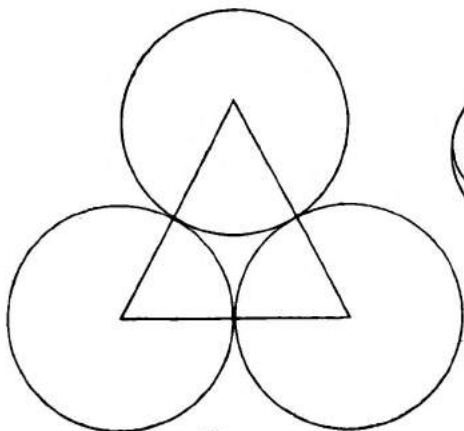


Fig. 3.

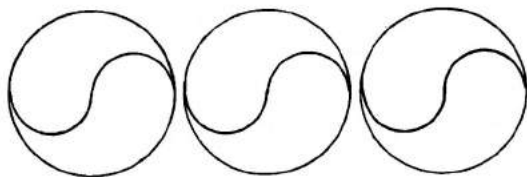


Fig. 4.

THE SWASTICA.

Vide p. 103

United
GRAND LODGE OF ENGLAND
His Royal Highness
The Duke of Sussex
GRAND MASTER



These are to Certify

That Brother James Baker
was made a Mason and admitted to the third Degree as
appears by the Certificate herunto annexed of the *Maurice Lodge*
N^o 95 at the *Talbot, Redcliff Hill - Bristol*
signed by the Master Wardens and Secretary of the said Lodge
he is therefore recommended to all Lodges and Brethren to be
received as a Brother after due Examination

Given under the Seal of the Grand Master at
LONDON the 28th of May A. 5814 M 1814

William H. White
Edw. Harper
Grand Secretaries



ORDERED by the GRAND LODGE.
That every Certificate granted to a Brother of his being a Mason, shall be
sealed with the Seal of Masonry, and signed by the Grand Secretaries

