

The Lodge of Research,

No. 2429.

Transactions

FOR THE

Year 1910=11.

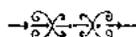
(Nineteenth Year of Publication.)

W. Bro. GEO. BONNER (P.M. 523),
P.P.G.Std.B.—W.M.

EDITED BY

JOHN T. THORP, F.R.HIST.S.; F.R.S.L.;

P.A.G.D.C. (Eng.).



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

LEICESTER,

July, 1911.

DEAR BRETHREN,

My hearty and fraternal greetings, as Worshipful Master of the Lodge, I desire to convey to you all.

The book which is now despatched to you will prove interesting, more so perhaps than usual from the fact that nearly all the papers are the production of local members—the reading of which has drawn a good attendance of members and visitors to our meetings.

The membership of the Lodge has been well maintained.

You will notice that among the losses by death we have sustained this year, occurs the name of Bro. W. J. HUGHAN, who has conferred many benefits upon the Lodge, and has always taken the keenest interest in our work. The Cor. Cir. continues to expand, although of necessity many names are missing from year to year through death, resignation or other causes. I shall be glad if all members would feel it their duty and pleasure to still further increase the membership and extend the usefulness and sphere of the Lodge.

It would be gratifying to myself and all who have the welfare of the Lodge at heart, if you would assist the

work by contributing anything which might be of general Masonic interest, either for exhibition or reading at our meetings.

Once again we are all deeply indebted to our W. Bro. J. T. THORP for the contributions he has made to our Transactions, to which, in addition to his exhibits, explanations of curios, etc., he has given us of his best in a Paper and a valuable Addendum. His interest in the work never flags, in spite of the ill-health which has been with him during the year. You will join with me in wishing him better health, and that he will continue to act as our Lodge Editor for many years to come.

To our Brethren abroad I send, on behalf of those at home, a most sincere greeting, with the hope that whenever opportunity serves they will give us the pleasure of seeing them at our meetings. If they cannot attend in person, any correspondence will be gladly received and answered.

Wishing you all prosperity in your Masonic work, whether in the ordinary Lodge business or in special research,

I am,
Yours fraternally,
GEORGE BONNER,
W.M.

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

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Secretary's Address : Pen Craig, Enderby, near Leicester.

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

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

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

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

Dates of Meetings for 1911-12.

September 25th, 1911.—Installation.

November 27th, 1911.

January 22nd, 1912.

March 25th, 1912.

May 20th, 1912.—Election.

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- W. Bro. GEO. W. HUNT, P.M. 2865, Chap. 3431.
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*These Brethren have passed the Chair of the Lodge.

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 Bro. JOSEPH HARRAP, 279 and 3431 Leicester.
 W. Bro. GEO. M. DOE, P.M. 1885 Great Torrington;
 P.P.G. Reg. Devonshire.
 Bro. WALTER STELL, 3188 Newcastle-on-Tyne.
 W. Bro. Sergt JOHN T. S. NOBBS, P.M. 363 (S.C.),
 909 (S.C.); 2028 Narborough; P.G. Dir. of
 Music A.S.F.I.

- W. Bro. THOS. CARR, M.D., W.M. 2758 Blackpool.
 Bro. H. L. SNOW, 542 Maulmain.
 W. Bro. T. B. THWAITES, P.M. and S.W. 2576 Mysore.
 W. Bro. J. E. S. TUCKETT, M.A., F.C.S., P.M. 1533
 Marlborough; P.P.G. Reg. Wilts.
 Bro. W. W. WARREN, 2865 Leicester.
 W. Bro. CHARLES WYATT FRANCIS, P.M. 1996 and
 3391.
 Bro. O. INCHLEY, 1007 and 1492.
 W. Bro. EDWARD STOUT WYCKOFF, M.D., P.M. 19
 Philadelphia.
 W. Bro. SILVESTER S. GARWOOD, P.M. 246 Philadelphia.
 Bro. A. E. STEVENSON, 3431 Leicester.
 Bro. WM. STOTT KERSHAW, S.W. St. Chads No. 1129
 W. Bro. FRANK H. POCHIN, P.M. 2028 and 3448.
 W. Bro. F. C. COOK, W.M. 50 Hinckley and 432.
 Bro. WALTER EVANS, 2865 Leicester.
 Bro. J. E. GENTNER, 2865 Leicester.
 Bro. WM. HELEY HALLSWORTH, S.W., Lo. of Goodwill
 465 (E.C.).
 THE MASONIC LIBRARY ASSOCIATION, Cincinnati (Ohio),
 U.S.A.
 Bro. CHARLES ARTHUR FLINT, 2599 Engineer Lo.
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The Ninety-Fourth Meeting and Eighteenth Anniversary

of the Lodge was held at the Masonic Hall, Syston, on Monday, September 26th, 1910. The Worshipful Master, Bro. G. DAVID POTTS, P.P.G. Org., presided, and was supported by a large number of Brethren, among whom were the following, viz. :—

Members.—Bros. GEO. BONNER, S.W. and W.M. Elect; the Rev. C. T. MOORE, J.W.; F. W. BILLSON, P.M., Treasurer; J. T. THORP, P.M., Secretary; S. PERKINS PICK, as D.C.; H. J. GRACE, I.P.M., Assist. Secretary; S. HUBBARD, Tyler; W. A. LEA, P.M.

Members of the Cor. Cir.—Bros. F. W. LILBURN, P.M. 2028; THOS. G. HUNT, P.M. 2865; J. EASTWOOD PICKARD, W.M. 2081; G. W. HUNT, W.M. 2865; C. S. BURDEN, P.M. 2738 and 2523; H. WATSON STILES, 1391; C. GIRLING, 2028; J. V. WILLIAMSON, 523; E. R. FOX, 2081; F. H. DOUGHTY, 2081; W. N. BRADSHAW, 2865; F. G. KIRKBY, 712.

Visitors.—Bros. JOS. YOUNG, P.M. 523, P.P.S.G.W.; W. W. WARREN, 2865; H. WARD, 2865.

After the Minutes of the last Meeting had been confirmed, the following thirty-one Brethren and one

Library were elected to the Correspondence Circle of the Lodge, viz.:—

- 655. Bro. FREDERICK RUSS GRAYSTONE, P.M. 2924 and 834 (S.C.) Rangoon; P.J.G.W. of Scottish Freemasonry in India.
- 656. Bro. ARTHUR W. WISE, P.M. 1270 and 338 (S.C.) Bombay; Gd. Sec. of Scottish Freemasonry in India.
- 657. Bro. H. W. JAMIESON, S.W. 828 (S.C.) Bombay.
- 658. Bro. PAUL EUGENE JONES, 286 New York.
- 659. Bro. Col. W. J. R. WICKHAM, C.B., P.M. 2333 Quetta; P. Dist. J.G.W. Punjab.
- 660. Bro. Major H. HARVEY JONES, S.W. 2998 Simla.
- 661. Bro. A. CARTER, Sec. 2121 Kasauli.
- 662. Bro. T. CANN HUGHES, F.S.A., 1051 Lancaster.
- 663. Bro. Col. R. H. EWART, D.S.O., 2998 Simla.
- 664. Bro. Major G. F. MACMUNN, D.S.O., P.W. 3206 Dera Ismail Khan.
- 665. Bro. F. J. WOOD, 2998 Simla.
- 666. Bro. the Rev. G. D. BARNE, M.A., 2998 Simla.
- 667. Bro. Col. C. T. ROBINSON, R.A., 2998 Simla.
- 668. Bro. Lt. Col. R. S. F. HENDERSON, M.B., V.H.S., R.A.M.C., 2998 Simla.
- 669. Bro. Major C. J. PERCIVAL, D.S.O., 2998, Simla.
- 670. Bro. L. W. REYNOLDS, 2998 Simla.
- 671. Bro. Capt. A. C. KENNEDY, R.A., 2998 Simla.
- 672. Bro. Major F. W. BAGSHAW, 2998 Simla.
- 673. Bro. Major G. A. F. SANDERS, R.E., 2998 Simla.

674. Bro. Capt. H. NORMAN YOUNG, P.M. 2998 Simla;
Dist. G.D. Punjab.
675. Bro. EDWARD H. HART, San Francisco
(Cal.).
676. Bro. W. A. GAYNER, P.M. 906 Bath.
677. Bro. WM. J. TRUSTAM, 2343 Bedford.
678. Bro. GILBERT T. GORDON, No. 1 Edinburgh.
679. Bro. NORMAN BUCHANAN, P.M. and Sec. 329
Ycovil; Prov. S.G.W. Somerset.
680. LIBRARY GD. LO. OF SCOTLAND, Edinburgh.
681. Bro. WALTER EDWARDS, 1431 Birmingham.
682. Bro. J. A. S. SCOTT, P.M. 2568 Newcastle-on-Tyne.
683. Bro. WALTER BROWN, W.M. 3263 Hull.
684. Bro. WM. HENRY MURCH, W.M. 926 Madras.
685. Bro. H. GARRETT, W.M. 542 Maulmain.
686. Bro. H. C. WOODMAN, P.M. 3102 Calcutta;
Dist. J.G.W. Bengal.

The WORSHIPFUL MASTER proposed, and Bro. W. A. LEA seconded the following resolution, viz. :—

“The members of the Lodge of Research gratefully tender to W. Bro. John T. Thorp, F.R.H.S.; P.M. 523 and 2076; P.A.G.D. of C. Eng.; P.P.S.G.W.; Past Master, their deepest thanks for the faithful and unremitting services he has rendered with such conspicuous ability since the foundation of the Lodge eighteen years ago.

They also desire to express their admiration for the special services he has given to the Lodge and

Freemasonry generally, in the editing and compiling of the Lodge Transactions, which, through his exertions, are now distributed throughout the whole world.

They hope that he will be spared for many years, so that the Lodge may continue to benefit by his invaluable advice and assistance, which in the past has contributed so largely to the prosperity of the Lodge, of which he was the principal founder."

The resolution was supported by Bros. BONNER, MOORE, BILLSON and GRACE, and carried unanimously.

The WORSHIPFUL MASTER then presented, on behalf of the Lodge, to Bro. THORP an engrossed copy of the resolution, bound in leather and signed by the W.M., S.W., J.W., TREASURER and ASSIST. SEC.

Bro. THORP expressed his thanks for this token of appreciation, regretting that after eighteen years of hard work for the Lodge he felt compelled to give up the duties of Secretary, but would, so far as he could, assist the Lodge to maintain its present position, and hoped it would achieve even greater success.

The Worshipful Master elect, Bro. GEORGE BONNER, P.M. 523, was duly installed into the Chair of the Lodge by the retiring Master, Bro. G. DAVID POTTS.

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

Bro. G. DAVID POTTS,	I.P.M.
„ the Rev. C. T. MOORE,	S.W.
„ C. F. OLIVER,	J.W.
„ F. W. BILLSON,	Treasurer.
„ H. J. GRACE.	Secretary.
„ W. A. LEA,	D.C.
„ S. HUBBARD,	Tyler.

Other appointments were deferred till next Meeting.

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

LODGE OF RESEARCH, No. 2429, LEICESTER.

Balance Sheet, 1909=10.

GENERAL ACCOUNT.

1909.	RECEIPTS.	£	s.	d.
September 21.—Balance in hand ...		18	1	11
Subscriptions, 1909-10:				
Members	12	12	0	
Correspondence Circle...	105	5	0	

Bank Interest		117	17	0
Sale of Transactions		2	1	0
		14	8	0

		152	7	11

Outstanding Subscriptions } £37 10 0

£152 7 11

PUBLICATION ACCOUNT.

1909.	£	s.	d.
September 21.—Balance in hand ...	89	0	0
Receipts, 1909-10	72	8	2

	161	8	2

£161 8 2

F. W. BILLSON,
Treasurer.

Audited and found correct, 14th September, 1910.

PAYMENTS.

1909-10.	£	s.	d.
Grand Lodge Dues	2	9	6
Provincial Grand Lodge Dues	2	1	6
Rent of Hall	10	10	0
Postages:			
Secretary's	10	8	10
Treasurer's	0	5	6

	10	14	4
Printing, &c.:			
Gibbons & Co.	0	12	6
Bro. Lead	13	9	3
Johnson, Wykes & Co....	58	6	6

	72	8	3
Halford & Co. (Case)	2	5	0
Expenses of Lecturers	1	0	0
Sundries	0	4	0
Balance	50	15	4

	152	7	11

£152 7 11

30

G. DAVID POTTS, W.M.
W. A. LEA, P.M.
ALFRED LOLE, J.D.

Bro. W. A. LEA, P.M., was elected to represent the Lodge on the Provincial Committee of General Purposes.

Bro. J. T. THORP read the following Paper:—

**“The Admission of Visiting Brethren
to Private Lodges.”**

By Bro. T. FREDERICK PEARSE, P.M. 2672 and 3186
Calcutta; P. Dist. J.G.D. Bengal.

The rules and regulations governing the admission of Visiting Brethren to Private Lodges, are so little known by the ordinary members of a Lodge, that it seems desirable to bring them together, and place them on record for ready reference.

A visitor may be defined as “a Brother attending a Lodge who is not a subscribing member of that Lodge.”

There are three classes of visitors, viz. :—

- (a) Subscribing members of other Lodges;
- (b) Unattached Brethren, not subscribing to any Lodge;
- (c) Official visitors.

Let us consider first the rights of a fully-qualified Brother to visit a Lodge, and afterwards the privileges and power of a Worshipful Master in refusing the admission of certain visitors to his Lodge.

THE RIGHTS OF INDIVIDUAL BRETHERN.

The rights of a qualified Freemason to visit a Lodge, provided he fulfils certain conditions, seems to have been acknowledged from olden times. It must, I think, be reckoned as one of the Landmarks of the Order. If it be not so considered, the privilege is certainly one of

universal acceptance, and from its antiquity carries with it the force of law. Mackay says: "Every member who is a working Brother—that is to say, who is a subscribing member of a Lodge, has a right to visit any other Lodge as often as it may suit his convenience or pleasure"; and he also says: "This right is guaranteed to every Mason by the most ancient regulations." In 1819 the English Board of General Purposes resolved, that it is the undoubted right of every Mason, who is well-known, or properly vouched for, to visit any Lodge during the time it is open for general Masonic business. The right of visitation only extends to ceremonial work, and no visitor could, I think, insist on remaining during discussion of private business.

Again, it was stated in the "Freemason" of March 10th, 1900—"It should be understood clearly that, welcome or unwelcome, every Freemason has an inalienable right to visit any and every Lodge he pleases." This right, as a principle, has not been traversed, but visitation is powerfully safeguarded and practically any undesirable visitor can be excluded.

VISITORS MUST CONFORM TO CERTAIN REQUIREMENTS.

Whatever the credentials of a visitor, he must

- (a) Be in a respectable state of mind;
- (b) Be properly clothed.

You will remember that in the address to the Tyler on his investment, the Master says: "If it should at any time unfortunately happen that a Brother should present himself in a state of inebriety, it will be your duty to report the same to the I.G., and he to the J.W., that the responsibility of his admission rests not upon you."

Again, Rule 151 of the Book of Constitutions says: "It is within the power of the Master of every private Lodge to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the Lodge, or to any visitor of known bad character." This rule provides for the exclusion of a Brother who is in a state of intoxication or is otherwise mentally afflicted.

With reference to clothing, Rule 282 is very clear: "No Brother shall be admitted into any Grand Lodge, or any subordinate Lodge, without his proper clothing."

The next requirements (if the visiting Brother be a stranger) are that he must either

- (a) Be vouched for, or
- (b) Prove himself eligible.

If the Brother be known to any member of the Lodge who is a Master Mason, and is vouched for by him, he is generally admitted, but this vouching is subject to the will of the Master. Rule 150 says: "No visitor shall be admitted into a Lodge unless he is personally known to, or well vouched for, after due examination, by one of the Brethren present."

The Master may not accept the voucher of the member. The member presenting the visitor may not have attained the degree of a M.M., or the Master may consider such member is not competent to vouch for and conduct an examination. Vouching involves certain responsibilities which are not sufficiently borne in mind. The Brother vouching for a visitor should not only have previously sat in Lodge with the visiting Brother, but should know that he is qualified to take part in the degree in which the Lodge is opened, or likely to be opened. If the visitor be but slightly known to the vouching member, it is the latter's duty to put him

through an examination. The mere sitting in Lodge with a Brother on a single occasion is hardly sufficient, although some Freemasons seem to consider it so. If such were the rule, a visitor once admitted would become entitled to call upon all the Brethren present to witness afterwards to his Masonic respectability. The possible danger of a strange visiting Brother getting admission under false pretences must always be borne in mind.

Secondly if the visiting Brother be an utter stranger, or be not vouched for, he must be prepared

- (a) To prove himself a Mason and
- (b) Prove his identity.

No Brother has the right to resent being put through the necessary examination. The right to examine any proposed visitor must be considered one of the Landmarks of the Order.

The 15th clause of the Ancient Charges to which all Masters of Lodges must agree, says: "You promise that no Visitor shall be received into your Lodge without due examination, and producing proper Vouchers of his having been initiated into a regular Lodge." I need hardly remind you of the duties of the I.G., viz.: "To admit Masons on proof," etc., and of the duties referred to in the address to the J.W. on his appointment, "that part of your duty which relates to the admission of visitors, lest through neglect any unqualified person should gain admission to our assemblies, and the Brethren be thereby innocently led to violate their O.B."

Even the possession of the secrets counts for little, as we shall see later. The visitor may have been expelled or be under suspension, or he may be registered on the roll of a Grand Lodge not in communion with our own.

Next the visitor must be able to prove his identity. This may be done by one of the Brethren present to whom he is personally known, even if such Brother be not in a position to otherwise vouch for him, or, failing this, by comparison of the signature of the visiting Brother with that on his Grand Lodge Certificate. On this point Rule 150 of the Book of Constitutions says: "No visitor shall be admitted into a Lodge unless he be personally known to, or well vouched for, after due examination, by one of the Brethren present, *or* until he has produced the certificate of the Grand Lodge to which he claims to belong, *and* has given satisfactory proof that he is the Brother named in the certificate, or other proper vouchers of his having been initiated in a regular Lodge." It follows, therefore, that every Brother on visiting a strange Lodge, should take his Grand Lodge Certificate with him. A case occurred in 1895, in which a Master refused admission of a visitor who was vouched for after due examination, and, notwithstanding the District Grand Master held that the Master had no right to refuse the admission, Grand Lodge decided in favour of the Master, and confirmed his action.

We have thus far seen that a visitor must be properly clothed, be in a proper state of mind, be able to prove himself a Mason, be able to be identified, and, if required, be called upon to produce his Grand Lodge Certificate. Even these tests may not satisfy all demands.

It is obvious that much greater caution is required in the admission of strange visiting Brethren, than for those who are known either personally or by name to one or more members of the Lodge.

There are some other points which every Brother visiting a Lodge ought to know.

UNATTACHED BRETHREN.

If the visitor be an unattached Brother, Rule 152 of the Book of Constitutions provides: "No Brother who has ceased to be a subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again become a subscribing member of some Lodge."

This rule is frequently broken, not only by the visiting Brother, but by actual invitation on the part of the Master. Forgetfulness of the rule accounts for its being broken—the visiting Brother on the one hand perhaps desiring to see more of a particular Lodge, while a tendency for recruiting on the other hand often explains the invitation from the Lodge.

This right of a non-subscribing Brother to visit any Lodge once, is based on the supposition that he is in search of a Masonic home, and is desirous of comparing the work of one Lodge with another (Mackay). If it were not for this rule, an unattached Brother might go about visiting any and every Lodge as often as he pleased, and not be put to any expense.

Then we have the case of members of Lodges who are three years in arrears with their dues. Rule 175 of the Book of Constitutions affirms, that they thereby cease to be members of the Lodge. As such they become unattached members with the limited privileges belonging thereto. It is the custom in some Colonial Lodges, to give a member proposing to visit other Lodges a "no-dues" certificate, to enable him to prove that he is of good standing in his own Lodge. In some Lodges in America and elsewhere, such a certificate is demanded and is compulsory, but it is seldom made so in Lodges under the English constitution. With us a

Brother who loses his right to sit in his own Lodge on account of non-payment of dues, becomes practically thereby an unattached Brother, but he does not lose his Masonic privileges, one of which is visiting.

UNWORTHY BRETHREN.

Then, again, we have the cases of Brethren who have been suspended or expelled. Such punishment means that a Brother loses all his Masonic privileges, amongst others his right to visit. Rules 91, 92, 139 and 273 of the Book of Constitutions govern the suspension of Brethren, and Rules 73 and 210 govern the expulsion of a Brother from the Craft. A Brother known to have been suspended or expelled must not, of course, be admitted as a visitor to any Lodge. A Master knowingly admitting such a Brother would himself be liable to penalty.

There have been unfortunately cases of Brethren who have assisted at irregular Lodges, and with regard to such Brethren Rule 204 of the Book of Constitutions says: "A Brother who has been concerned in making Masons clandestinely, or at a Lodge which is not a regular Lodge, or for small and unworthy considerations, or who may assist in forming a new Lodge without the Grand Master's authority, shall not be admitted as a member, or even as a visitor, into any regular Lodge," etc. Article 13 of the Ancient Charges also says: "—and that no countenance ought to be given to any irregular Lodge, or to any persons initiated therein."

THE MASTER AS THE GUARDIAN OF THE LODGE.

So far we have been considering the right of a Brother in visiting a Lodge, his privileges relating thereto, and

the conditions to which visiting Brethren are subject. We have now to consider the question of the admission of visitors from the Master's point of view. It must be borne in mind, that the ultimate responsibility with regard to visitors falls upon the Master. The Tyler may keep off all cowans and intruders to Freemasonry, but he cannot decide upon all the objections which may be raised with regard to visitors. His further duty when in the slightest doubt (and invariably in the case of strangers) is to refer to the I.G. The duties of the I.G. are to admit Masons on proof, but as we have seen, there are many circumstances, besides that of a visitor proving himself a Mason, which have to be considered before he should be allowed to enter the Lodge. The I.G. in his turn is called upon, whenever he is in doubt, to refer to the J.W. for instruction—the J.W. being the officer especially entrusted with those duties which relate to the admission of visitors. The responsibility of admitting any unqualified person may be said to lie with the J.W., unless he has previously consulted with the Master. In all doubtful cases the J.W. should of course consult the Master, upon whom, as I have said, the final responsibility must necessarily devolve.

The responsibility of the Master being great, he is also invested with considerable powers. Over and above the rules laid down in the Book of Constitutions, for his instruction and guidance with regard to a visitor being vouched for, proving himself eligible, and proving his identity, the Master has discriminating powers given him by Rule 151 of the Book of Constitutions, which says: "It is within the power of the Master of every Private Lodge to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the

Lodge, or to any visitor of known bad character." It is impossible to overrate the importance of this rule, or to estimate the extent to which it might possibly be interpreted. However well qualified a visitor might otherwise be, it would be within a Master's power to refuse him admission, upon the flimsiest pretext of the danger of the harmony of the Lodge being disturbed. Not that this rule is probably ever strained to the extent I have suggested, but one can imagine circumstances under which it might be so construed. Coming to the more practical use of this rule, there are at least two occasions in which the Master might put it in force. One is in which a member of the Lodge objects to the admission of a particular visitor—the visitor himself either being ignorant of the member's objection, or if he knew of it conducting himself as if indifferent to it. In such a case, if the member satisfy the Master that it would not conduce to the harmony of the Lodge for the visitor to be present, I think the Master has a perfect right to consider the member in preference to the visitor and to refuse the latter's admission.

The other occasion is of a visiting Brother called upon to take the so-called Tyler's obligation, declining to do so. This obligation is adopted in many Lodges for visitors who are strangers. It is referred to by many writers and is almost universal in America. It runs as follows:—

"I ——— do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed and raised in a just and regularly constituted Lodge of Master Masons, and that I do not stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my Brethren."

This obligation is not required under the English constitution, and is not even referred to in many of the well-known books on the ritual. Notwithstanding, I consider that any visiting Brother declining to take the obligation might justly be refused admission, or, if already admitted to the Lodge-room, be called upon to retire. My reason for this opinion is that no Brother who is in full possession of his Masonic privileges, and has the good of Freemasonry at heart, would refuse to take the obligation, and that a refusal would imply there was some ground for believing the Brother would ultimately prove himself an undesirable visitor. It may be mentioned in passing, that a false obligation might lead to the visiting Brother being subsequently suspended or expelled from the Craft.

The Master of a Lodge has not always such full information concerning a visitor, as he might desire, and the Tyler's obligation must be looked upon as an expeditious way of further proving the visiting Brother. It transfers the responsibility to a certain degree from the Master to the visiting Brother, but there is often no other witness to speak for a visitor except—to use an Irishism—the visitor himself. He is made to give evidence on his own behalf by means of a solemn obligation, similar in character to other obligations with which all Freemasons are familiar. In many instances it would be otherwise impossible for the Master to satisfy himself that the visiting Brother was in full possession of all his Masonic privileges.

We may now recapitulate the grounds upon which a visiting Brother may be refused admission to a Lodge.

1. If he be not in a respectable state of mind.
2. If he be not properly clothed.

3. If he be not well vouched for after due examination.
4. If he be unable to prove his identity by means of his Grand Lodge Certificate.
5. If, being an unattached Brother, he has previously visited the Lodge.
6. If he be under "suspension" or has been expelled from the Craft.
7. If he be known to have taken part in making Masons irregularly, or in forming a new Lodge without the Grand Master's authority.
8. If the Master has reason to believe that his presence would disturb the harmony of the Lodge.
9. If he be a known bad character.
10. If he be not on the roll of such Grand Lodge as is accepted by the Grand Lodge of England.

The practice of Masters with regard to visitors varies considerably. Some will admit strangers on their bare word, while others are extremely strict and demand every one of the tests we have considered. Some Masters even demand to see the patent of appointment from those who are entitled to wear purple, and without such evidence would decline to recognise the visitor's reputed rank.

OFFICIAL VISITORS.

Of this class of visitors it is not necessary to consider either the rights of entry or the powers of the Master relating to such, inasmuch as official visits are of very rare occurrence in English Lodges.

Sufficient has been said to warn Masters as to admitting visitors, and to warn visitors to be well prepared for all claims for proof which may be made upon them.

On the conclusion of the reading a hearty Vote of Thanks was accorded to Bro. PEARSE.

The WORSHIPFUL MASTER, Bros. GRACE, BILLSON and BURDEN spoke. Bro. J. T. THORP replied to several questions.

A letter from W. Bro. S. S. PARTRIDGE, P.D.P.G.M., accepting honorary membership of the Lodge, was read.

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

Bros. T. J. RALLING (Colchester); W. H. QUARRELL (London); W. J. HUGHAN (Torquay); T. C. BATES (Derby); P. JOSEPH (Leicester); W. J. TRUSTAM (Bedford); G. W. BAIN (Sunderland); A. FERGUSSON (Leicester); W. N. BANCROFT (Derby); W. HAMMOND (Liskeard); F. W. CROSS (Walsall); H. P. BURROWS (London); F. HUGHES (Handsworth); Rev. W. COVEY-CRUMP (London); T. H. DEY (London); W. H. JULIAN (Melton); T. M. JOHNSON (Chester); H. G. MARRIOTT (Leicester); W. T. TOPOTT (Leicester); J. RUSSELL FREARS, P.M.; HY. HOWE, P.M.; A. LOLE, J.D.; C. F. OLIVER, S.D.; C. E. STRETTON (Leicester).

The following Brethren were proposed as joining members of the Lodge, viz. :—

W. Bro. THOS. GEO. HUNT, P.M. 2865 Syston.

W. Bro. GEO. WM. HUNT, W.M. 2865 Syston.

W. Bro. JAS. EASTWOOD PICKARD, W.M. 2081 Leicester.

Proposed by Bro. W. A. LEA, P.M., seconded by the W.M.

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

The usual *Conversazione* was afterwards held.

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The Ninety-Fifth Meeting

of the Lodge was held at the Masonic Hall, Syston, on Monday, November 28th, 1910. The Worshipful Master, Bro. GEORGE BONNER, P.P.G. Std. B., presided.

After the Minutes of the last Meeting had been confirmed, Bros. T. G. HUNT, W. G. HUNT and J. E. PICKARD were unanimously elected Joining Members of the Lodge.

The following seventeen Brethren were elected members of the Correspondence Circle of the Lodge, viz. :—

- 687. Bro. Lieut. Col. H. G. BOISRAGON, V.C., 222 Abbottabad.
- 688. Bro. FRANK R. LEECH, W.M. 274 Philadelphia.
- 689. Bro. R. C. LEVERSEDGE, P.M. 2048 and 2087 ; P.P.G.D. Middlesex.
- 690. Bro. ROBERT BROWN, P.M. 295 ; Prov. J.G.D. Cheshire.
- 691. Bro. Major A. H. D. CREAGH, P.S.W. 415 West Poona ; 413 Meerut.
- 692. Bro. Rev. J. BLACK, 2998 Simla.
- 693. Bro. Major H. E. HITCHENS, 2998 Simla.
- 694. Bro. WILLIAM KENDALL, 57 Hull ; W.M. 1268 Rangoon ; D.G. Std. B. Burma.
- 695. Bro. G. F. R. BLACKWELL SHURLING, P.M. 542 Maulmain, Burma.

696. Bro. C. I. B. MEALIN, P.M. 832 Rangoon; P.D.G. Treasurer and P.D.G. Assist. Sec. Burma.
697. Bro. FRANK R. GAROOD, 542 Maulmain.
698. Bro. ALFRED F. ROBBINS, P.M. 1912 and 1928; P.G.D. Eng.
699. Bro. GEO. W. CLARK, L.R.C.P.E., 39; P.M. 86 and 369 P.P.S.G.W. Down (I.C.).
700. Bro. C. L. GARRITT, Mount Carmel Lo., Lynn (Mass.), U.S.A.
701. Bro. Col. Sergt. F. WELLS, 434 Secunderabad.
702. Bro. O. W. ALDRICH, P.M. 4 (Ohio) U.S.A.
703. Bro. J. W. FARMER, 2428 Coalville.

In the unavoidable absence of Bro. the Rev. H. S. BIGGS, the following Paper was read by the SECRETARY:—

Notes on the Proceedings of the Grand Lodge of Massachusetts.

By W. Bro. the Rev. H. S. BIGGS, P.M. 523, 2429;
P.P.S.G.W., P.P.G. Chap.

For a number of years past, it has been my privilege to receive copies of the Proceedings of the Most Worshipful Grand Lodge of the Commonwealth of Massachusetts, in the United States of America. The reading of these Proceedings has been most interesting, and the thought occurred to me, that some information about an American Grand Lodge might also interest the Brethren.

The organisation of the Grand Lodge of Massachusetts differs somewhat from that of our own Grand or Provincial Grand Lodges. Some of the officers are elected, others are appointed. The elected officers are the Grand Master, who, though holding his office usually for three years, appears to be elected annually, the Senior and Junior Grand Wardens, the Recording Grand Secretary and the Grand Treasurer; the last four are also elected annually. The appointed officers are the Deputy Grand Master, the Corresponding Grand Secretary, twenty-eight District Deputy Grand Masters, and other officers similar to those of the English Constitution, with the addition of two Grand Lecturers; the duties appertaining to these last-named officers are unknown to me. The officer corresponding to that of our Director of Ceremonies is called Grand Marshal. In addition to the elected and appointed Members of Grand Lodge, there are twenty-seven Permanent Members.

Each Private Lodge is entitled to three votes, those of the W.M., S.W. and J.W., but some of the Lodges at a distance from Boston (the head-quarters of the Grand Lodge) appoint a proxy, who gives the three votes for the Lodge he represents, after very strict scrutiny of his appointment, and its report to Grand Lodge. In the election of 1908 the total voting strength was 657, and 429 votes were recorded; thus the Grand Master was elected by two more than the requisite two-thirds of the total number present. The appointed officers are chosen by the Grand Master, who invests his Deputy, the Corresponding Grand Secretary, the District Grand Masters, the Chaplains and Grand Marshal, but the other officers are invested by the Deputy Grand Master.

There are Communications of the Grand Lodge every quarter, and the officers are elected at the December Communication, which is usually held early in the month. The Annual Festival takes place on St. John's Day in Winter, December 27th, the elected officers are then installed and invested, a banquet being afterwards held.

Mention has been made of twenty-eight District Deputy Grand Masters. Massachusetts is one-eighth the size of England and Wales, and seventy times the size of our own Province. In order to ensure the well-being of so large a tract of country, it is divided into twenty-eight districts, each of which contains from eight to ten Lodges. Thus a vigilant eye is kept, not only upon the doings of the Lodges, but also upon the individual members of the same. Brethren who disregard their Masonic obligations are brought to task and dealt with severely, they are reported to Grand Lodge and expelled from all the rights and privileges of Masonry. Considerable notice is taken of the deaths of distinguished members of the Craft, and a small committee is usually appointed to write out a complete life-history of the deceased Brother. This biography, duly presented to Grand Lodge, enters into every detail, nothing being regarded as too insignificant to be recorded. It is received by the Lodge with what is called a "rising vote." Oftentimes a verse of poetry commences the biography, as, for instance:—

" Oh! these are Voices of the Past,
 Links of a broken chain,
 Wings that can bear us back to times
 Which cannot come again."

The same life from which this extract is copied concludes with the following:—

“ Good night, good night, as we so oft have said,
 Beneath the roof at midnight in the days
 That are no more, and shall no more return.
 Thou hast but taken thy lamp and gone to bed ;
 We stay a little longer, as one who stays
 To cover up the embers that still burn.”

Many similar quotations might be given, but this one will serve to show how highly valued are those Brethren who have spent time and energy in furthering the interests of the Craft. In my opinion, this method of notifying the deaths of the Brethren might with advantage be copied in our own country.

Another point worthy of notice, is the large number of visits which the Grand Master of Massachusetts makes to the various Lodges annually, and the many functions he attends in his official capacity. Thus, in the year 1908, in addition to the Quarterly Communications, there were no less than twelve Special Communications. Three of these special meetings were in celebration of the 50th Anniversaries of Lodges, one a Centenary Festival of a Lodge, and another the 175th Anniversary of St. John's Lodge, Boston. The last-named was a most interesting function, as to it were invited the Grand Masters of the thirteen original Colonies of America, and those from Maine, Vermont and Nova Scotia. Incidentally one gathers that this St. John's Lodge, Boston, is the oldest Lodge in Massachusetts, and is not only the Mother-Lodge of the Province, but of constituted Freemasonry in the United States. One

learns, too, that the Warrant for the Provincial Grand Lodge of Massachusetts was issued in London on April 30th, 1733, to R.W. Bro. Henry Price by R.W. Antony Lord Viscount Montague, Grand Master of England, appointing him Provincial Grand Master of North America over the Ancient and Honourable Society of Free and Accepted Masons. The Warrant is signed at the top by Lord Montague, and at the foot by Thomas Batson as D.G.M., G. Rooke as S.G.W., and J. Smythe as J.G.W.; the Warrant was put into force on July 30th, 1733.

The most striking feature in these Proceedings of the Grand Lodge of Massachusetts, is the celebration of St. John's Day in Winter, which takes place about a fortnight after the election of the Grand Master. At this festival speeches of a very high order are made by specially chosen speakers. These speeches differ considerably in character from those delivered at the Festival of the Grand Lodge of England. In keeping this festival on St. John's Day, one of the Grand Masters claims that, having selected the two Saints John, St. John the Baptist and St. John the Evangelist as the Patron Saints of the Order, they are acting more in accordance with ancient custom than the Grand Lodge of England, the latter having transferred the Grand Festival to the day of the Patron Saint of England, St. George. Here one may remark, that in the early days of the Province of Leicestershire, the two chief events were, the Festival of St. John's Lodge, No. 279, formerly held on St. John's Day in Winter, and the Festival of the John of Gaunt Lodge No. 523, which has always been held on St. John's Day in Summer. The former has St. John the Evangelist as its Patron Saint, and the latter St. John the Baptist.

These two saints are prominent features on the American Masonic Trestle Boards, representing two parallel lines. St. John the Baptist with hard unyielding character, St. John the Evangelist the mild, benignant spirit; "they instruct us that while a Mason keeps himself between the precepts laid down by these two holy men, he cannot materially err."

At the Grand Festival four regular toasts appear to be generally proposed: (1.) To the memory of the Holy Saints John. (2.) To the memory of our illustrious Brother George Washington. (3.) To the memory of our departed Brethren. (4.) To the Craft wherever dispersed. These are given by the Grand Master in close succession, and without comment. He then calls upon the selected speakers, who are each introduced in a short, pithy speech. A speaker most frequently called upon was the late R.W. Bro. Sereno D. Nickerson, who was for twenty-five years secretary of the Grand Lodge of Massachusetts, to whose kindness, in sending me the copies of the Proceedings in exchange for one of our Provincial Calendars, I am greatly indebted for the substance of this Paper. On one occasion he gave an epitome of the life of Benjamin Franklin, in which he pointed out, that when Franklin was sent to France, as a Commissioner, to settle the terms of a treaty between that country and the American Colonies, he quickly accomplished that which the previous Commissioners had been unable to do in two years. Bro. Nickerson attributes this to the fact that Franklin was a Mason, and as such, was received with open arms in Paris. He visited the Masonic Lodges there, particularly that of the Nine Muses, in which Voltaire had been initiated, and in which, a few months later, he served as one of the

Wardens in the Lodge of Sorrow for Voltaire. On another occasion Brother Nickerson recalled the life of Brother Arthur Paul Jones, who was born at Kirkcudbright, in Scotland, initiated in the St. Bernard Lodge No. 122 Kirkcudbright, chartered in 1765. This Brother Paul Jones had a most adventurous career as a privateer. He fought against the English in the American War of Independence, and was a thorn in their side. It is an interesting fact, that the first American flag of any kind, used upon an American ship, was made for this Brother by the young ladies of Portsmouth, U.S.A. It was made up of thirteen stripes, alternate red and white, the Union (that portion of the flag in the top left-hand corner) having thirteen stars in a blue field. He sailed under this flag for many years, and it went down with a ship called the "Bon Homme Richard," which sank in the hour of victory.

I must mention one very interesting fact, that at the Installation of a new Grand Master, he is charged with the safe keeping of an urn. It appears that in 1801, Samuel Dunn as Grand Master received in charge from a Committee of Grand Masters, an urn, duly inscribed, and which was contained in a mahogany casket, the handiwork of Paul Revere. The urn contained a lock of hair of the immortal George Washington. The first recipient was charged to sacredly keep it, and transmit it to his successors with a similar command as to its custody and disposition. So it has been handed down through the hands of thirty-eight Grand Masters. One Grand Master thus speaks of this urn and its contents: "When this sacred relic shall cease to inspire respect and awe, and shall fail to urge man to higher and nobler thoughts and deeds, then indeed may we fear for the safety of our

Institution, and all that we hold dear in life. "Nature kindly provided that the name of Washington should not be sullied by posterity, for he left no issue; but Heaven left him childless that *all* the nations might call him Father."

On the conclusion of the Paper several Brethren, including the W.M. and Bro. THORP, spoke.

Bro. J. T. THORP exhibited the following Masonic Curios from his own collection, viz.:—

- (1.) Old Certificate—1802—under old Constitutions, issued in Manchester.
- (2.) Master Mason's Jewel, 1769.
- (3.) Old Document.—Death Warrant (military), 1773.

The SECRETARY read the following letter from the Grand Secretary, dated 26th October, 1910:—

UNITED GRAND LODGE OF ENGLAND,
FREEMASONS' HALL,
GREAT QUEEN ST., LONDON, W.C.

DEAR SIR AND WORSHIPFUL MASTER,

I am desired by the Board of General Purposes to inform you that its attention has again been directed to the existence in England of certain irregular Bodies styling themselves Masonic, to which women are admitted as members, and which, by adopting phraseology and formulæ used by the Craft, have led some to believe that they are duly constituted Masonic Bodies.

The Board feels that it is its duty to make it clearly understood that such Bodies are in every respect irregular. They have no connection whatever with the United Grand Lodge of Free and Accepted Masons of England, and have been formed without any authority from that Grand Lodge.

Brethren are therefore warned that their association in any way with such Bodies would not only be a violation of their solemn pledges, but would subject them to the penalties imposed by the Constitutions, the provisions of which are binding on every Brother owing allegiance to the Grand Lodge of England.

Masters of Lodges must make it their duty to see that every Brother in their Lodge clearly understands, that it is not permissible for any member of our Order even to visit any Lodge styling itself a Masonic Lodge which is not recognised by the Grand Lodge of England.

I am to ask you to be so good as to have this communication read in open Lodge.

I am,

Yours faithfully and fraternally,

E. LETCHWORTH,
Grand Secretary.

The following apologies for non-attendance were notified, viz.:—

From Bros. W. B. HEXTALL (London); W. HAMMOND (Liskeard); W. J. HUGHAN (Torquay); F. W. CROSS (Walsall); T. H. DEY (London); G. W. BAIN (Sunderland); Rev. H. S. BIGGS, P.M.; W. H. JULIAN (Melton); Rev. C. T. MOORE, S.W.; C. F. OLIVER, J.W.; F. HUGHES (Handsworth); A. FERGUSSON (Leicester); W. T. TOPOTT (Leicester); W. A. LEA, P.M.

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



Masonic Blue.

In the last issue of the Lodge Transactions (1909-10, p. 109), Bro. FRED. J. W. CROWE gave an interesting and ingenious conjecture as to the reason for the adoption of the blue and red colours for Masonic clothing. He there said—

“ 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.”

Following this, there appeared in the recently issued *Ars Quatuor Coronatorum* (Vol. xxiii., 1910, pp. 309-320), a Paper on “Masonic Blue,” contributed by Bro. Dr. W. J. Chetwode Crawley, Grand Treasurer of the Grand Lodge of Ireland, and a member of our own Correspondence Circle, from which the following extracts are taken by express permission.

“If we may borrow the language of scientific investigation, the theory advocated by Bro. Fred. J. W. Crowe now stands as a tentative working hypothesis, capable of explaining the phenomena as far as he knows them, but liable, in common with all other hypotheses, to emendation, confirmation, or rejection, in conformity with the evidence that may come to hand from time to time. At present, Bro. Fred. J. W. Crowe’s hypothesis may be said to hold the field mainly through lack of qualified competitors.”

“In the course of the present Paper, we hope to show, by incidentally removing a misconception as to the exact colour known in 1734-5 as Garter-Blue, that the evidence presented by the contemporaneous usages of the Grand Lodges of England and Ireland is uniform and consistent on both sides of the Channel.”

“The starting-point of all such enquiries must be the Archives of Grand Lodge. The three earliest extracts bearing on the subject are subjoined.”

I.

‘Resolved, nem. con., that in all private Lodges and Quarterly Communications and Generall Meetings, the Masters and Wardens do wear the Jewells of Masonry hanging to a White Ribbon (vizt.) That the Master wear the Square, the Senr. Warden the Levell, and the Junr. Warden the Plumb-Rule.’

G.L. MINUTES, 24th JUNE, 1727.

II.

‘Dr. Desagulier taking Notice of some Irregularities in wearing the marks of Distinction which have been allowed by former Grand Lodges

‘Proposed, that none but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or Gilt pendant to blue Ribbons about their necks and white leather Aprons lined with blue Silk.

‘That all those who have served any of the three Grand Offices shall wear the like Aprons lined with blue Silk in all Lodges and assemblies of Masons when they appear clothed.

‘That those Brethren who are Stewards shall wear their Aprons lined with red Silk and their proper Jewels pendant to red Ribbons.

‘That all those who have served the Office of Steward be at liberty to wear Aprons lined with red silk and not otherwise.

‘That all Masters and Wardens of Lodges may wear their Aprons lined with White Silk and their respective Jewels with plain white Ribbons but of no other colour whatsoever.

‘The Deputy Grand Master accordingly put the question whether the above Regulation should be agreed to

And it was carried in the affirmative Nemine Con.’

G.L. MINUTES, 17th MARCH, 1731.

III.

‘Two Grand Masters aprons lined with Garter Blue silk and turn’d over two inches with blue silk linings. Two Deputy Grand Masters Aprons turned over an inch & $\frac{1}{2}$ ditto. One apron turned with the deepest yellow for the Grand Master’s Sword Bearer.’

RAWLINSON MS., C. 136, 1734.

“The foregoing extracts comprise all that is extant of the Sumptuary Laws of the Grand Lodge of England during the first twenty years or so of its existence. They are here brought together in print, in order that the

reader may judge whether they support the contention that the colours of Freemasonry were selected with a view to symbolism. The first two extracts have been verified by our W.M. elect, W. Bro. Henry Sadler, admittedly the highest authority on the Archives of his Grand Lodge."

"The third is transcribed by the present writer from the original memorandum preserved in the Bodleian Library, and was published in our Transactions just twelve years ago."

"From the earlier of the two Grand Lodge Minutes quoted above, under date of 24th June, 1727, the inference may be legitimately drawn that the Officers of certain private Lodges had already begun to wear their Jewels pendant from Ribbons other than white in colour. Otherwise, Grand Lodge would not have felt called on to pass the Resolution. There is nothing on the face of it to show whether the Resolution was directed against miscellaneous varieties of hues, such as flourish under the Grand Lodge of Scotland to-day; or against trespass by private Lodges on a distinctive colour already adopted for Grand Officers. From a note to Bro. Fred. J. W. Crowe's text we learn that our W.M. Elect, Bro. Henry Sadler, holds that the change in colour of Grand Lodge clothing took place about 1726, and Bro. Sadler is the expert who, of all men living, is best qualified to judge. We may assume, therefore, that the Ribbons and Apron-linings of Grand Officers were Blue in colour from 1727 onwards."

"On the authority of the Memorandum of 1734, we can take it as assured that the recognised colour of Grand Officers' clothing had by that time become Garter Blue. The Deputy Grand Master's order seems to have

had nought to do with esoteric symbolism. It was obviously designed to procure the goods in the ordinary way of business. The words Garter Blue were to be taken in their every-day commercial sense. If there had been a sudden change in the colour known to the public as Garter Blue shortly before the date of the order, we should expect to find some indication or direction vouchsafed to the tradesman, to determine whether the goods he supplied were to be of the Old or the New colour, especially as the Old had been in fashion for centuries. It behoves us, therefore, to ascertain what shade of Blue was worn by Knights of the Order in the days of Ashmole and Anstis. . . .”

“At the outset, some uncertainty hangs over the foundation of the Order of the Garter; our main chroniclers, Froissart, Stow and Camden, are at variance, and give each a different date, while Ashmole may be said to have fairly demolished Polydore Vergil’s delightful story about the blushing Countess and the gallant King.”

“No such uncertainty, however, obscures the colour of the Ribbon and Garter in the early days of the Order. All authorities concur in depicting it as a very pale blue: one authority goes so far as to describe it as being ‘of a watery tinge.’ This was the prescribed shade till the Tudor period, when the change in the State religion necessitated a revision of the Statutes of the Order. The ecclesiastical forms and invocations that suited Edward III. were unsuited to Edward VI. The Blue of the Order lost its watery tinge, and became a light Sky-blue, a hue which it retained until the Hanoverian period. Eventually, the hue was deepened to what is now known as Garter Blue, and our immediate object is to determine as exactly as possible the time at which the change occurred ”

“At first sight, no difficulty might be expected. The alteration would, doubtless, have been entered in the Statutes. But the Statutes give us no help. As lately as 1805, when they were revised by George III., the garter-blue Mantle of the Order was styled ‘a Robe of Heavenly Colour.’ In fact, the change was due not to a Statute, but to the personal wish of the Sovereign, operating unofficially: hence the uncertainty. This consideration would, of itself, seem to dispose of the assumption that the words ‘Garter Blue,’ used without explanation in 1734, could mean to a tradesman a tint recently and suddenly adopted without statutory or other public announcement.”

“All authorities agree that the reason for the alteration in colour is to be found in the desire of the Sovereign to make a distinction between Knights of the Garter installed by himself, and the Knights installed by the Pretender, who still claimed the right to do so, as legitimate King of England and Sovereign of the Order. The step has been blamed as ill-advised and undignified, but it was effectual, and it only concerns us to determine when it was carried into effect.”

“The first and most obvious clue is to be derived from contemporary portraits of noblemen wearing the insignia of the Order, though some care must be exercised in weighing this form of evidence. Unqualified dependence can be placed only on formal and ceremonial portraits in which the correct depiction of the insignia forms the first essential. Every great painter is bound to subordinate details to his general scheme, and plumes himself on idealising his subject without apparent falsification of the original. Sometimes, too, the tint selected for the portrait was that of the time when the wearer had been

installed, and not that in vogue when the portrait was being painted.”

* * * * *

“The testimony of the official portraits is clear and explicit. In the Coronation pictures of George I. and George II. the colour of the Garter Ribbon is sky blue. So far as is known, there is no contemporary portrait of George I. wearing a Garter Ribbon of any other colour than the sky blue which had been the colour of the Order for close upon two centuries, and which had acquired the name of Garter Blue. Further, we are assured, on authority, that ‘George II. and his grandsons (sons of Frederick, Prince of Wales) are the earliest wearers of Dark Blue.’ Frederick, Prince of Wales, who made a point of disregarding his father’s wishes, seems to have worn the light blue Garter till his death in 1751.”

“The verdict of the antiquaries and historians of the Order of the Garter concurs with the testimony of the portraits. In 1842, the eminent antiquary, Sir Harris Nicolas, published his History of the Order, and took occasion to discuss fully the question of the date at which Sky Blue was superseded by Dark Blue. His conclusion is stated in the following words:

‘It is proper to state here that the change in the colour of the Garter and Ribband from light or sky Blue to dark, or as it is now called *Garter Blue* is generally supposed to have taken place about this time [1745], for the purpose of distinguishing the Companions from those persons upon whom the Pretender assumed the power of bestowing the Order.’

* * * * *

‘Though James the Second ceased to be King of England at the Revolution of 1689, neither he nor his

descendants relinquished their pretensions to the Crown; and as they consequently deemed themselves Sovereigns of the Order of the Garter, they not only continued to wear its Ensigns, but, like King Charles the Second during the Commonwealth, bestowed them on others. The House of Stewart always wore the Ribband and Garter of the original Sky Blue colour: but, according to one authority, soon after the accession of King George the First, or, according to others, at the time of the Rebellion of 1745, it was thought expedient to distinguish the Companions whom the Sovereign might honour with the Order, from those persons who received it from the Pretender. It was therefore determined that the Mantle, Ribband and Garter should in future be dark blue. . . ."

"In an interesting Paper communicated to the Society of Antiquaries in 1838, and quoted by Sir Harris Nicolas in a note to the foregoing passage, Sir Henry Ellis, Principal Librarian of the British Museum, strongly supports the opinion that the change in colour was due to George II. and not to George I., his words are:

'Upon the change of colour of the Ribband . . . others, I am aware, have ascribed it to King William, and to King George I., but, in both instances, I conceive without foundation.'

"Sir Henry Ellis then goes on to adduce the evidence to the same effect of Joseph Planta, the eminent bibliophile whom he had succeeded at the British Museum.

'My predecessor in the British Museum as Principal Librarian, the late Joseph Planta Esq^r informed me that the change from light to dark Blue was really made by King George II. about the time of the Rebellion of 1745.'

“It would be difficult to cite authorities of greater weight upon any topic requiring knowledge of the period. In the present case, their weight is enhanced, because they represent in their persons the unbroken literary tradition of the century from 1762, when Planta joined the Staff of the British Museum, to 1862, when Sir Henry Ellis practically ceased to control its destinies.”

“The great authorities cited did not, however, regard the question from the Masonic point of view. If they had done so, they might have found corroboration of their opinion in the shade of Blue that found favour with the Grand Lodge of Ireland in 1730-1. There is no difficulty in identifying the precise tint, for we have in evidence the Ribbons by which Seals were attached to the early Irish Warrants.”

“All the evidence we have goes to show that the Laws, Customs and Practices of the Grand Lodge of Ireland were identical with those of the Grand Lodge of England during the first dozen years or so of its existence as a Grand Lodge. This identity of work lasted until ‘some variations were made in the established forms’—the phrase is not new; it is the authorised pronouncement of the *Book of Constitutions*—by the Grand Lodge of England, owing to circumstances and conditions that did not obtain in Ireland.”

“The exemption of the Irish Craft from these ‘variations,’ and the consequent persistence of the Grand Lodge of Ireland in observing the older ‘established forms,’ led to the formation, among its adherents in England, of the Grand Lodge of the Antients, which claimed to work ‘according to the Old Institutions.’ Hence, the characteristic Work of the Irish Craft can be traced back, through the Work of the Antients, to the

identical Work that obtained throughout the craft before the 'variations' were made. . . . Hence, we can rest assured, until evidence to the contrary is produced, that the Apron worn by Lord Kingston, when he presided in the Grand Lodge of England in 1730, was similar to, if not identical with the apron worn by his Lordship when he presided in the Grand Lodge of Ireland 'the very next year.' Further, we can conclude with even greater assurance that the colour of the trappings was in both cases sky blue, the Garter Blue of the period, as shown in the contemporaneous Ribbons of the Grand Lodge of Ireland."

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"If the conjecture that the adoption of Garter Blue as the colour of Grand Lodge was due to a desire to associate the colours of Freemasonry with our highest Order of Chivalry be held feasible, unlooked for consequences might follow. For instance, the contention that the characteristic Red of the Royal Arch was similarly adopted from the Ribbon of the Order of the Bath can hardly be considered tenable. The Order of the Garter was the highest Order of Chivalry; the Order of the Bath was subordinate, recently revived, and far inferior in popular estimation. There are instances of noblemen, who had been decorated with the Garter, declining the Order of the Bath. In such circumstances, it would argue an amount of self-stultification approaching the fatuous, for the Brethren who had honoured the Craft with the insignia of the highest order of chivalry to confer the insignia of a lower Order of Knighthood on a Higher Degree of Freemasonry. Very plain proof will be required to substantiate such a case."

“SUCH THEN, is a statement of the grounds on which is based the present writer's opinion.

- (I.) That the colour known as Garter Blue, and specifically mentioned by that name in the Memorandum of 1734, was light (or sky) Blue.
- (II.) That this light (or sky) Blue Clothing, together with other ‘established forms,’ was common to the Grand Lodges of England and Ireland in their early days, until ‘variations were made’ by the Grand Lodge of England.
- (III.) That the light (or sky) Blue colour of Lord Kingston's Clothing was the same when he presided in the Grand Lodge of England in 1729-30, as when he presided in the Grand Lodge of Ireland ‘the very next year.’
- (IV.) That the exact shade of light (or sky) Blue worn by Lord Kingston can be determined from the extant Ribbons attached to the Charters (Warrants) of the Grand Lodge of Ireland.
- (V.) That this Masonic Blue has remained unchanged in Ireland since 1730, and that the distinctive clothing of the Grand Master of Ireland is the same in colour to-day as that of the Grand Master of 1730.”

W. J. CHETWODE CRAWLEY.

The Ninety-Sixth Meeting

of the Lodge was held at the Masonic Hall, Syston, on Monday, January 23rd, 1911. The Worshipful Master, Bro. GEO. BONNER, P.P.G. Std. B., presided.

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

- 704. Bro. JOSEPH HARRAP, 279 and 3431 Leicester.
- 705. Bro. GEO. M. DOE, P.M. 1885 Great Torrington; P.P.G. Reg. Devonshire.
- 706. Bro. WALTER STELL, 3188 Newcastle-on-Tyne.
- 707. Bro. Col. Sergt. JOHN T. S. NOBBS, P.M. 363 (S.C.), 909 (S.C.), 2028 Narborough; P.G. Dir. of Music A.S.F.I.
- 708. Bro. THOS. CARR, M.D., W.M. 2758 Blackpool.
- 709. Bro. H. L. SNOW, 542 Maulmain.
- 710. Bro. T. B. THWAITES, P.M. and S.W. 2576 Mysore.
- 711. Bro. J. E. S. TUCKETT, M.A., F.C.S., P.M. 1533 Marlborough; P.P.G. Reg. Wilts.

Bro. J. T. THORP, P.M., Lodge Editor, gave the following address:—

Some Masonic Relics, Notes, etc.

By Bro. J. T. THORP, P.M.

Worshipful Master and Brethren,

Suddenly called upon at a few days' notice to provide for this meeting, owing to the Brother who had promised to do so being unable to attend, I am compelled, as I have no Paper at the moment sufficiently advanced, to ask you to accept from me a few Masonic scraps on various subjects, which may provide food for thought. I trust, under the peculiar circumstances, you will grant me your consideration.

I. AN OLD WOODEN MAUL.

When presiding at a recent meeting of the "Quatuor Coronati" Lodge, No. 2076 London, I had the honour of using a very old Masons' Maul, which was amongst the curios then exhibited. This maul had been discovered not long before by Professor Flinders Petrie, the well-known Egyptian explorer, in a hitherto unopened tomb at Meydum, in Egypt, of the period of the Third Dynasty, B.C. 4600. The maul, which from its appearance had been subject to lengthy usage, had probably been inadvertently left behind by the Mason who owned it, when his work on the tomb was finished. Inasmuch as we claim descent from the old operative Masons of past ages, and consider Egypt as one of the cradles of the Craft, it is interesting to have seen and used in a modern Lodge, a working-tool, which links the "speculatives" of to-day with the "operatives" of over fifty centuries ago. It is the oldest Masonic relic it has been my privilege to see, and I appreciated the honor of using it, instead of the gavel, in open Lodge.

2. ORIGIN OF THE WORD "FREEMASON."

Many attempts have been made, and are still being made, to ascertain the origin of the word "Freemason." Many suggested origins have been brought forward for the opinion of the Craft, but each one fails thoroughly to satisfy all critical Masonic students.

The following fresh suggestion is brought forward by Dr. N. F. de Clifford in the *Tyler-Keystone* of December last.

"The words Free-Mason do not properly belong to the English language, neither do they originate in the Latin or Greek languages, all of which they antedate by thousands of years. They come down to us from the Egypto-Coptic language, the language that was used by the Ancient Egyptians in the Golden Age of Egypt. The Copts are most assuredly the lineal descendants of the people who migrated from India to the Valley of the Nile. People who adorned its banks with stupendous specimens of Cyclopean architecture, whose written language was expressed in three different forms, the first of which was the Hieroglyphs, the second the Hieratic, and the third the Demotic."

"

"

"There is no question but that the Hierophants, and priests of Egypt, preserved their sacred writings, secrets, etc., in these early hieroglyphs, as the first two of these writings belonged especially to the priesthood. But the Demotic was used principally by the people for commercial purposes. This latter was a degenerate from the other two, and it was the most difficult to understand. I do not desire to enter into a long description of the writings of this ancient people, but simply to state that

the words Free-Mason are derived from the ancient Egypto-Coptic. In that language the word 'Phree' meant Light, Knowledge, Wisdom, or Intelligence, while 'Massen' was the plural of 'Mes,' signifying children; hence we were and are known as children of, or Sons of, Light, Wisdom, or Intelligence, because Light signified knowledge to the Candidate or Initiate, and it is that which every Brother is in search of—More Light. *Thoth* signifies the intellect, and *Mes* a child, consequently *Thothmes* means child of *Thoth* or a man of intelligence. *Ra* was the Sun God, and *Mes* a child, therefore the great *Rameses* was considered to be a child of the Sun God *Ra*, or Son of the Sun."

"Surely the very name Free-Mason ought to convince any person from whence it is derived, prove the antiquity of the Fraternity, and demonstrate beyond the shadow of a doubt that it is far older than the Golden Fleece or Guilds and Builders of Rome, as the Egypto-Coptic language was in substance the same as the spoken language of ancient Egypt in her Golden Age. In proving the name Free-Mason to have been of ancient Egyptian origin, it follows that it must have been connected with the ancient Egyptian or Pagan mysteries. The Persian and Egyptian mysteries, as well as all others, came to us of to-day from a venerable Association or Brotherhood of Ancient India known to-day as the 'Great School.'"

3. LODGE FREEMASONS' ARMS.

The following Note has been received from Bro. J. Walter Hobbs:—

The note on p. 51 of the Transactions for the year 1908-9 is exceedingly interesting, as giving rise to

speculation as Brother Thorp suggests, and caused me to look up my own notes, and to make enquiries from friends of mine in the neighbourhood, particularly Mr. Thomas M. Blagg, F.S.A. (late of Newark), and Mr. A. E. Frost, of Averham, both of whom have a large and varied knowledge of Notts. churches, and who, although both non-Masons, have kindly placed that knowledge at my disposal on this subject, and the subject of "Masons' Marks." One speculation to which I was led was the possible existence there, in earlier days, of an "Outfield Lodge," as the building now on the spot could only date its origin within a century, but the result goes to show that all the speculations suggested in or by the Paper are groundless, although the true facts are, if anything, still more interesting.

To have a basis for a Lodge of Freemasons in early days, one would have to begin with the existence of buildings erected from the local stone, or of stone quarries, from which the stone was obtained for local churches. Now it is clear that stone was gotten in that neighbourhood, and some possible connection with stone, or the use of it, is to be found in the derivation of the name of a village in the proximity, viz., "Stanton-on-the-Wolds." The paving of the Fosse-way at this point is said by Stukeley (*circa* 1720), to be "of blue flag stones set edgeways." The blue colour of the stone, of course, is due to its being *lias* limestone, a stone which is certainly the most prevalent, indeed the only available stone, in that part of the county, but unfortunately for the theory of quarries for the building of local churches being worked there, this stone, by the nature of it, is only usable for "rubble" masonry, walling, causeways and so on. All *ashlar* work in the local churches is

either sandstone from the Bulwell, Mansfield or Gedling beds, or oolitic limestone from Haydor or Ancaster, beyond Grantham, and all the most beautiful pieces of stone craftsmanship in the district are of the latter—*e.g.*, the Easter Sepulchre at Hawton, the Sedilia at Car-Colston, etc.’

The name “Lodge on the Wolds” is of more ancient date than appears in the note, for it is to be found, as is shown below, in adjacent parish registers of an earlier date than Throsby’s map, as appears from researches made by Mr. Blagg in the registers of adjoining parishes, and the following extracts.

Extract from “Godfrey’s Nottinghamshire Churches.” Hundred of Bingham, pp. 365-6. Mr. Thos. M. Blagg, F.S.A., writes:—“The Owthorpe Registers contain at “one period a larger proportion of entries of baptisms of “illegitimate children than any other parish registers “that I have examined. During the years 1775-1785 “inclusive, there are in all 54 baptisms, 17 of which, or “over 30% are of that character. Moreover the children “are in the names of seventeen different women, six of “whom are mentioned as residing at Lodge on the “Wolds. For the entries of many more such children, “whose mothers were also women resident at Lodge on “the Wolds, see the Parish Registers of the neighbour- “ing parish of Cotgrave. There are also one or two “entries of this class relating to Lodge on the Wolds in “the Parish Registers of Kinoulton.”

To this Mr. Godfrey appends the following footnote:— “Wright’s Nottinghamshire Directory” of 1832, p. 503, says, “Lodge on the Wolds is an Extra Parochial “Liberty upon the Roman Fosse-way, 8½ miles S.E. of

“ Nottingham. It contains only one house and 25 (*sic*)
 “ acres of land occupied by Henry Randall, but belonging
 “ to Henry Cole Bingham, Esq. *It is said the house*
 “ *here was once a noted Lying-in-Asylum.* . . .”

These extracts clearly dispose of any idea that the building formerly on this spot was used *at that time* for Masonic purposes. I have not been able to ascertain whether anything in the nature of an inn or old hostelry existed there, but the chances are against it, for the use of the place for the purposes mentioned would have been defeated by its use as a place of general resort. It is difficult, however, to account for the use of the word “Freemason” by Throsby, and could the materials upon which he acted be obtained, some light might be thrown on the subject. The map (Plate II. of 1908-9 Transactions) contains the statement below the title “from observations upon an excursion over it.” Hence it may be inferred there was a house or building in existence there then, from the occupiers of which he gained some information. Why, then, “Lodge Freemasons’ Arms”? The only explanation which occurs to me is, that the occupiers were desirous of keeping the nature of the house secret, and evaded the antiquary’s questions by referring to Freemasons, whose proverbial secrecy was called in aid to put an end to unwished-for enquiry. Doubtless the secrecy desired, and possibly enjoyed, by those who made use of the house, would have rendered such a comparison useful, although it is to be feared it was like most comparisons, “odious,” as certainly it would be to our Fraternity. It is hardly to be supposed Throsby tacked on the name for the purpose of bringing odium on the Craft.

“Lodge on the Wolds” is stated above to have been an Extra Parochial Liberty, but no doubt it was then in some form annexed to the Parish of Cotgrave. This parish is, however, otherwise interesting, as including a manor held in ancient times by the Knights Hospitallers of St. John of Jerusalem, appurtenant to which was a Court, formerly held at Shelford, but in later times at Cotgrave. This Court was called the “Court of St. John of Hierusalem,” and possessed the “peculiar” or privilege of jurisdiction in matters testamentary over no less than twenty-two places in the neighbourhood. This power was incidental to all the manors possessed by the Knights Hospitallers. It also had the power to grant charters of exemption to the “men and tenants of the” manor aforesaid being of the Tenure of St. John of “Hierusalem acquittance from Toll, Pontage, Piccage, “Murage, Pannage, Stallage, Passage and Carriage for “their goods, chattels and cattle in all Fairs, Markets “and other places throughout the whole Kingdom of “England.”

These were granted certainly as late as 1832 under the Seal of the Manor and were known as a “St. John's Charter.” They were under the Seal of the Court, a Vesica shaped seal, with the inscription around a representation of the Resurrection, sleeping Roman soldiers being figured at the sides of the opening tomb.

Upon enquiry I find that others of these old inns obtained a similar unenviable notoriety to the one mentioned in the foregoing Note. It would seem, that during the seventeenth century, the changing customs of the Craft, and a considerable decline in the number of travelling Masons, rendered the continued existence

of all these old Inn Lodges unnecessary, and many would doubtless be closed in consequence. Others, like the Lodge on the Wolds, being far from any populous place, and long known as places of secrecy, were used for the purpose stated in the Note, until the scandal created by the proceedings caused them to be closed, or in some cases even rased to the ground. That this latter fate overtook some in this neighbourhood is well-known. It is not for a moment to be supposed that the inns were anything but well-conducted during the time they were frequented by the travelling Masons, the scandal originating after they had ceased to be used for their original purpose.

4. THE BRAND OF THE TRAITOR.

The following Note on the subject is of considerable interest at the present time. It was communicated by a member of the Correspondence Circle of the Lodge.

In the newspapers recently you will have noticed a statement that a man who was murdered in London had either an S or a Z cut on his face.

As a matter of fact it was neither an S nor a Z. It was a mark or *brand* perfectly well-known to three of the ancient Trade Guilds of which I am a member.

This man either had, or the assassins thought he had, given information to the police, therefore they placed upon him the *Mark of the Traitor*.

It is no secret that the Operative Guilds threaten the candidates with being *branded* with this mark *as a wilfully perjured person*, unfit for anything but death.

The mark or brand is derived from the scythe. To be mown down from right to left, *against the sun*; and as this is to go against El Shaddai, of



course it is fatal. The double-ended scythe “” is the “*branding*” mark of the traitor, and this was cut on both sides of the man’s face.

Take the cuts on the two sides of the face, and cross them, and we get the “”

going against the sun.

The ancient Masons will cut the “” with a sharp graving tool. The carpenters will use a very sharp wood chisel, and the Blacksmiths will brand you with a red-hot iron.

When I joined the Blacksmiths nearly forty-four years ago, I wondered what was going to happen, when they put into the fire a bit of iron about a foot long and half-an-inch square; but when a few minutes later they only marked my face with a bit of red sealing-wax in this

shape “” just as a caution for the future, my fears were set at rest.

I have no doubt this mark would be cut on the man in London *before* he was killed, because it is the Mark of the Traitor, which gives any person the right to kill him.

It shows that the assassins know much of the ancient system—in fact, far too much.

C. E. S.

5. A CURIOUS APRON.*

“Old Masonic aprons are coming to be much prized, as their decoration not infrequently rewards the Masonic student, in throwing light upon the state of the Craft at

* *Vide* Plate I. Frontispiece.

the time of their manufacture. The one illustrated on Plate I. is of particular interest, for the account of it, given by Capt. Sprague of the ship *Columbia*, to whom the apron was presented in Peru, points to an extreme age, though the exact date on which it was worn by its original owner may never be known."

"While the *Columbia* was unloading its cargo of lumber at Callao, Capt. Sprague and his wife went to Lima and there visited the museum. They were the only Americans in the building, and the curator was very attentive and gave them much of his time. A quick friendship was established, and before they departed from Callao, the curator paid them a visit to the ship, and presented them with a box of gifts, among which was this interesting relic."

"Unfortunately the curator spoke but little English, so that to understand him was rather difficult, or more definite information might have been extracted. It was learned, however, that the apron was taken from a mummy which had been presented to the museum. The mummy had been found in some excavations that were being made about two years ago."

"The apron is of red satin backed by hand-spun linen. It is embroidered in pure gold which is as bright to-day as a new-minted coin. The border is of light blue. The settings which are seen around the border and in the emblems are of silver, and originally contained stones. All the stones have been removed, however, with the exception of the six in the capitals of the pillars. They were probably cut out by the workmen who found the mummy."

"The emblem, mosaic pavement and the letters O and Z, will repay some study. If any reader can formulate

some opinion as to the age and origin of the apron, we shall be glad to give it space, for there are many details which we have not seen on any other Masonic garment."

"Among the emblems displayed, the absence of the first great light and the letter G, has been commented on. This may, or may not, have significance in determining its age. The working tools are placed ostensibly as working tools, not as lights, and as such would not have the letter."

"The apron has been examined by a great many Masons and, as it is already somewhat worn, the satin being frayed in many places, Mrs. Sprague has had it covered with a glass frame, so that it can be seen by all who desire to do so, without further injury. Though not a Mason, Captain Sprague values the gift highly, and both he and his wife take great pleasure in the interest displayed by every Mason who has examined it."

From the *Tyler-Keystone*, October 20th, 1910:—

After a minute examination of the apron, considerable doubt was expressed on its antiquity.

6. CERTIFICATE OF LODGE 78 (ANTIENTS).*

Bro. C. F. Callaway, of Bath, sends a very old Certificate for exhibition, of which the following is a transcript, viz.:—

"IN THE BEGINNING WAS THE WORD.

To all whom it may Concern These are to Certifye & declare that the Bearer hereof Mr. John Rawson has serv'd as Junior Warden & Senior Warden in this our Lodge No. 78 held at the King's head in the Market

* *Vide* Plate II.

place, in which Stations he has behaved as a Just & Worthy Brother & as such we earnestly recommend him to all Regular Warranted Lodges. Given under my hand Hull the 26 May 1761 A.M. 5761. by order of the said Lodge.

Rich^d Jones. Sec.”



This interesting Certificate is only 7 by 4 inches in size, and although the paper is much worn through folding, every word is easily legible. Lodge 78 was warranted in the year 1759 by the Grand Lodge of the "Antients" to meet at Hull, and according to Lane's "Masonic Records" lapsed two years later. The Lodge appears in error in the two later editions of *Ahiman Rezon*, 1804 (Downes) and 1813.

The record of the offices held by the recipient in the Lodge is unusual, also the A.M. (Anno Mundi) date instead of the usual A.L. (Anno Lucis).

7. BATH PRESENTATION JEWEL, 1786.

I have recently come into the possession of a Jewel, presented in 1786 by the Brethren of the "Royal Cumberland" Lodge, Bath, to a member of their Lodge for services rendered.

The Jewel is oval, bearing on the obverse a group of Masonic tools—Square, level and plumb-rule. On the reverse the following words are engraved: "In Testimony of his Services to the Royal Cumberland Lodge this Jewel was Unanimously voted to Bro^r W^m Lloyd, 7th March, 1786."

Bro. C. F. Callaway, of Bath, has kindly forwarded me the following extracts from the Lodge Minute-books to explain the reason of the presentation:—

“At a Lodge regularly held at the Bear Inn in the City of Bath etc. Mar. 7, 1786. Resolved that an Honourary Jewel be purchased & presented to Bro. Lloyd for his present of drawings for the use of this Lodge, the expenses not to exceed two guineas.”

“May 16, 1786. Bro. Neild having sent a drawing of a medal proposed to be presented to Bro. Lloyd & the same being approved, Resolved that Bro. Phillott give instructions for the same to Bro. Neild & to pay for the same not exceeding two guineas & a half. The Treasurer is directed to reimburse to Dr. Phillott on delivery of the Medal.”

“June 26, 1786. The Medal voted to Bro. Lloyd being this day produced & approved, Resolved that the same be presented to Bro. Lloyd by the Master of this Lodge.”

The “drawings for the use of this Lodge” were probably a set of Tracing Boards.

8. CERTIFICATE OF RODNEY LODGE, HULL.*

The Rodney Lodge, Hull, was constituted as No. 436, in the year 1781; in 1792 its number was changed to 351, at the Union in 1814 to 451, and in 1832 to 301. According to the Grand Lodge records the Lodge met for the last time on Dec. 8th, 1820, and was erased from the roll on September 5th, 1838.

* *Vide* Plate III.

The Certificate, now exhibited, is a very excellent specimen, issued in 1814 to Bro. William Rawson.

It is worthy of note, that the ribbon to which the Seal is attached is tri-color, viz., light blue, dark blue and crimson. Most Lodges at that period used blue ribbons.

9. ESTIMATE OF LODGES AND MASONS.

The question is often asked, but not so often answered—How many Masons are there in the world? The International Bureau of Neufchatel, Switzerland (quoted in the *Freemason* of December 24th, 1910), gives the following estimate:—

	Lodges.	Members.
England	2,908	152,000
Scotland	757	50,000
Ireland ...	370	18,000
Gd. Orient of France	443	30,000
Gd. Lodge of France	129	7,300
Switzerland	34	4,000
Italy	345	15,000
Other European Gd. Lodges	1,020	98,000
United States of America (49 Grand Lodges) ...	13,718	1,345,904
Other North American Gd. Lodges (Canada, etc.) ...	812	74,528
Central America	229	10,056
South America	816	35,224
Australasia (7 Gd. Lodges)	816	47,477
Others (not enumerated) ...	100	10,000
	<hr/>	<hr/>
	22,497	1,897,489

The largest Grand Lodge, in point of membership, is that of New York, with 791 Lodges and a membership of 163,341.

The average membership of the Lodges in the State of New York is about 206, while in England it is about 52.

I give the foregoing estimate for what it is worth.

Brethren,—I trust the scraps of Masonry which I have laid before you in these Notes have proved interesting to you. They are not such material as I have been accustomed to provide for the members of this Lodge, but the few days at my disposal precluded any attempt to prepare a more elaborate Paper.

The photograph of the Apron (Plate I.) was presented by Bro. Richard Pride, of Ann Arbor (Mich.), U.S.A.

The two Certificates (Plates II. and III.) were lent for exhibition by Bro. C. F. Callaway, Bath.

Our thanks are due to the above Brethren.

J. T. T.

At the conclusion of the Address several of the Brethren, including the W.M., spoke upon various matters referred to therein.

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

Bros. G. W. BAIN (Sunderland); W. J. HUGHAN (Torquay); F. W. CROSS (Walsall); T. J. RALLING (Colchester); W. H. QUARRELL (London); W. B.

HEXTALL (London); T. H. DEY (London); F. HUGHES (Handsworth); R. B. STARKEY, P.M.; Rev. C. T. MOORE, S.W.; H. G. MARRIOTT (Leicester)

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

. Irish Demit of 1796.

LANCASTER,
20/4/1911.

DEAR SIR AND BROTHER,

With reference to the details of the career of John Jarvis (page 92 of the 1907-8 Transactions of the Lodge of Research), wherein it is said, "He was most probably in Ireland as an officer of the Leicester Militia, which at that time was performing garrison duty there," . . . I beg to inform you that the Leicester Militia did not land in Ireland until September, 1798.

The Prince of Wales' (Leicester) Regiment of Fencibles (raised at Leicester in 1794) were, however, stationed in Ireland in 1796, they having proceeded to that island in 1795, and remained there until sent to Liverpool for disbandment in 1802.

I have a copy of the roll of officers, as issued from the War Office, from the formation of the regiment to long past the year 1796; John Jarvis's name does not appear thereon—in fact, I have been unable to trace this name either amongst the Fencible or Militia officers of the County of Leicester.

Yours faithfully and fraternally,

W. THOMAS, M.M.

Royal Standard Lodge No. 398.

Exhibits—Nov. 28, 1910.

(Omitted from p. 52.)

Bro. J. T. THORP exhibited and described the following Curios:—

(1.) A paper Certificate, issued in 1802 to James Gordon, as a "Pillared Priest," by the Union Band, No. 289 Manchester. This curious document is as follows:—

"UNION BAND No 289. ANCIENT.

Wisdom has Buildd Her House, She hath
Hewn Out Her Seven Pillars.

The Light that Cometh from Wisdom Shall
never go Out.

We, the United Sacred Band of Royal Arch Knight Templars Priests held under Sanction of the above Lodge on Register of the R.W. Grand Lodge of England.

Do Certify that Our Trusty and well beloved Brother Sir James Gordon after having Regularly Obtained and Honourably maintained the Dignity of Knighthood Was by Us Initiated into the Sublime Mysteries of this Holy Order and Admitted a Priest in Our Tabernacle and a Pillar in our Temple.

Given under Our hands & Seal of our Band at Manchester this 8th day of November A.D. 1802.

<i>James Rudduck,</i>	1st.	} Pillars."
<i>George McCormick,</i>	2nd.	
<i>Walter Dunn,</i>	3rd.	
<i>James Kearey,</i>	4th.	
<i>Hugh Ardery,</i>	5th.	
<i>Thos. Meek,</i>	6th.	
<i>James Irwin,</i>	7th.	

This Lodge is now No. 210 Denton, near Manchester, having been No. 289 to 1813, No. 366 to 1832, No. 254 to 1863 and No. 210 since the last-named year. Its origin is explained by Bro. Henry Sadler in his "Masonic Reprints," pp. 79-81. The Petition was dated February 24th, 1795, all the Petitioners being Irish Masons, and the Lodge was constituted March 21st, 1795. Three of the Petitioners for the Lodge signed this Certificate, viz., Hugh Ardery (681 Killilea, Armagh), G. McCormick (715 Loughbrickland, Down), and James Irwin (404 Upper Ballinderry, Antrim). The Seal on the Certificate is of red wax on green ribbon, with the words "Manchester Union Band Lodge No. 289 Ancients." Later Certificates of this Degree are sealed by the "Seven Pillars" and also by the "Supremus." (This document was sent for exhibition by Bro. Jno. Robinson, Belfast.)

(2.) A circular silver Jewel, engraved upon both sides. A very large number of Masonic emblems, some of them obsolete, are represented. The Jewel is dated 1769. (Belongs to Bro. J. T. Thorp's collection.)

(3.) Death Warrant for the execution of William Warner, sentenced to death for desertion by a Court Martial held at Fort William, Calcutta, under the rule of the East India Company; dated 1773. (Belongs to Bro. J. T. Thorp's collection.)

**The
Supreme Order
of
The Holy Royal Arch.**

By JOHN HEADON BOOCOCK, P.Z. 43, 3239;
Prov. G. Treas. Warwickshire.

The Supreme Order of the Holy Royal Arch is an integral part of Craft Masonry, as defined by the Act of Union between the two Grand Lodges, on St. John's Day, 27th December, 1813.

“The English Rite of Freemasonry is authoritatively declared to consist of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

Before that period the three Degrees only were recognised, though Royal Arch Masonry was worked by some of its influential members from about 1740.

It is rather difficult to say exactly what the Royal Arch is. It is really not a Degree, but the completion of one. It is an Order. According to Oliver, it was introduced into this country about the year 1740, and Kloss says it was imported from the Continent during the Austrian War of Succession in 1742. It was worked as a separate Degree by Dermott; but, as previously

stated, at the Lodge of Reconciliation uniting the two Grand Lodges in 1813, the Royal Arch was officially recognised as a part of pure and Ancient Freemasonry, included in the three degrees of symbolic Freemasonry.

The Governing Body is the Supreme Grand Chapter. Certain officers of Grand Lodge are entitled to hold similar appointments in the Royal Arch *ex-officio*. These are the Grand Master, Pro Grand Master, the Deputy Grand Master, the Grand Secretary, the Grand Treasurer and the Grand Registrar, that is if they are Royal Arch Masons.

The principal officers of Supreme Grand Chapter at the present time are:—

H.R.H. the Duke of Connaught and Strathearn, K.G.

Rt. Hon. the Lord Amphill, G.C.S.I.

Rt. Hon. T. F. Halsey.

Col. R. T. Caldwell, M.A.

Sir Edward Letchworth, F.S.A.

In my Masonic experience I have observed that this Degree is not so well known as it should be. Particularly is this the case in regard to young Masons, and it is specially with a view to afford them information that I have compiled these notes.

The young Mason has an impression when asked to take the Royal Arch, that he is being invited to enter upon a *fourth* degree. This is certainly not the case, as it is *the third degree completed*, and I would strongly emphasise the fact that *until a Mason has been Exalted in the Royal Arch he is not in complete possession of the S's of a Master Mason*. A little reflection will call to his mind that there is an indication of something further required in the third Degree, and this is found in the Royal Arch.

No one who has not taken this Degree can be regarded as a complete Mason, and I must say it is utterly incomprehensible to my mind how any intelligent and thoughtful Mason can feel satisfied if he has not been Exalted in the Royal Arch.

If he has neglected his duty through want of knowledge it is perhaps excusable; but to be aware of the necessity of thus completing his Craft Masonry, and to refrain from taking the necessary step is, in my judgment, to flout the ruling of Grand Lodge and should subject him to rebuke.

As the Order has been so emphatically endorsed by Grand Lodge, little further need be said to commend it to loyal Brethren.

It may, however, be useful and instructive to the younger Brethren to know something of its origin and the progress it has made.

As previously mentioned, it dates in this country from about the year 1740. There is good reason to believe there was a Royal Arch Chapter working at Stirling in 1743. Certainly there was one at Bristol, founded in February, 1757, and portions of its Minutes are still in existence.

In our own Province we have the Chapter of Fortitude, No. 43, in active work, and it is recorded on the Roll of Supreme Grand Chapter as originally founded in 1783.

The question of how and why the Royal Arch came into existence raises the whole matter of the evolution and development of our Masonic ritual.

It will no doubt surprise many to know that prior to 1720 there was no Master's part. In the early days of Freemasonry, the Degrees of E.A. and F.C. were the only ones held by the majority of the Brethren—in fact

as late as 1752, when the first Provincial Grand Master of Cornwall was installed, the Brother who presided was only a Fellow Craft.

The earliest record of a Master's Degree appears to be in the year 1727, and from then onwards there were separate Lodges specially founded for the sole object of conferring this Degree.

Bro. Thomas Dunckerly, a very ardent and enthusiastic Freemason, who entered upon Masonic work in 1754, and attained very high rank, may be considered the Apostle of the Royal Arch. He was Grand Superintendent, and at one time had no less than 18 Provinces under his jurisdiction. Amongst them, being neighbours of ours, were :

Bristol
Gloucestershire
Herefordshire
Nottinghamshire

and over our own Province he was Grand Superintendent in 1793, being succeeded by the Hon. Washington Shirley in 1812.

Brother Dunckerly was commissioned by Grand Lodge to prepare a revised Ritual for use in the Lodges, and in the Royal Arch. The same was approved and adopted, and is practically the Ritual in use at the present time. It is commonly considered that Bro. Dunckerly transferred a portion of the then Master's Degree into the Royal Arch, thus making the latter the actual completion of the former.

Until 1893 a Brother who had been raised to the third Degree had to wait at least twelve months before he could be Exalted in the Royal Arch. In that year it

was enacted that he might be admitted as a Companion of the Royal Arch after four weeks had elapsed from the date of his raising, thus placing a limit of the shortest possible period to enable him to go straight through, and thus complete his third Degree.

Supremè Grand Chapter dates from 1769, and from that date to 1813 a total of 173 warrants were granted for the constitution of Chapters. At the end of 1910 there were upwards of 1,000 Chapters in existence, at home and abroad.

I trust I have written sufficient to commend the Royal Arch Degree to the serious attention of all Freemasons, and as a result I earnestly hope we shall receive a large accession to the number of Companions in the Province of Warwickshire. It cannot be considered that, in point of numbers, our Province is really doing its duty to this Degree, and I sincerely trust my brother Past Masters and the Worshipful Masters of Lodges will assist our efforts by strongly impressing upon the Brethren the *absolute necessity* which is placed upon them to apply for Exaltation in this Supreme Degree. I look forward to the time when every Master Mason in the Province will be sitting in open Lodge, wearing his Royal Arch Jewel, as evidence that he is in *complete* possession of the S's of his degree.

In former times it was customary for a Lodge to have its R.A. Chapter attached, and working under its banner. Why should not this be done now? I am sure there are several important Lodges who could very usefully apply for a Chapter Warrant. During the past year we are glad to know this has been done in the case of one recently founded Lodge in Birmingham, and its Chapter has met with the greatest success

In conclusion I would quote the words of Dr. Hopkins, in his "Lectures on Freemasonry," respecting the Royal Arch :

"I would urge every one (having made himself acquainted with our ordinary Craft ceremonies, and having undergone the necessary probation) to proceed to that sublime and exalted degree by which alone his cravings for Masonic lore can be satisfied, his doubts explained, and the completeness of the system be fully developed."

And as a final word, Dr. W. J. Chetwode Crawley's opinion expressed in his invaluable *Cæmentaria Hibernica*, 1895 :—

"The Royal Arch is not a separate entity: but the completing part of a Masonic legend, a constituent ever present in the compound body, even before it developed into a Degree. . . . If the Royal Arch fell into disuetude, the keystone would be removed, and the Building left obviously incomplete."

In compiling these Notes I have obtained considerable assistance from Bro. Hughan's most interesting book, "Origin of the English Rite of Freemasonry." I have also been indebted to "Sidelights on Freemasonry," by Bro. Rev. John T. Lawrence.

Masonic Secrets of the Pyramids.*

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

During the past few years while investigating the use, by ancient architects, of the equilateral triangle, the 3. 4. 5 triangle and the six-pointed star, in the planning of buildings, I have often attempted to discover similar methods in connection with the building of the Pyramids. Until quite recently my attempts were unsuccessful, but I now venture to think that in the following matters a resemblance can be traced to those operative methods, which I have before described in connection with the Egyptian temples and mediæval and later structures. I was aware that there existed a tradition to the effect that the slopes of the pyramids were set out by means of the 3. 4. 5 triangle, but, confining my search to the details of the Great Pyramid, could find no confirmation of this.

The other pyramids, however, do agree with the theory very closely. The Second Pyramid, that of Chephron, according to the *Encyclopedia Britannica* has a slope of $53^{\circ} 10'$. So, also, have the 7th, 8th and 9th pyramids. Now, if the 3. 4. 5 triangle had been used in their construction, in the manner shown in fig. 1, the true slope would have been $53^{\circ} 8'$. The difference between these angles is so very little that in the Second Pyramid, whose total height is given as 472 ft., the height is only a few

* *Vide* Plate IV.

inches more than would be given by the theory. And it must be remembered, that the surveying instrument by which the angle was measured, may not have been capable of measuring to greater accuracy than the received angle. It is acknowledged that the Egyptians were acquainted with the uses of the 3. 4. 5 triangle, and it seems highly probable that they made use of it in the above cases.

In the Great Pyramid the slope is different, being $51^{\circ} 50'$, and I have not found any explanation for this variation, except so far as it is necessary to give those remarkable ratios which have been so fully dealt with by other writers. In the inner chambers of the Great Pyramid the following points are noteworthy. The Bottom Chamber is said, by *Chambers' Encyclopedia*, to measure 46 ft. \times 27 ft. and to be 10 ft. 6 in. high. Now, three diamonds, formed from equilateral triangles, and placed side by side, as in fig. 2, fit into the floor of this chamber with only six inches of variation in one direction. The matter is easily calculated. In such a diamond,—which we will call the Vesica diamond,—the height is to the width as 1 to $\cdot 577$, as shown in fig. 3. If therefore we take the height of a diamond to be 27, the width will be $27 \times \cdot 577 = 15\cdot 57$, and, as there are three diamonds side by side, the total width will be $15\cdot 57 \times 3 = 46\cdot 59$ feet, compared with the 46 ft. recorded.

As the height of the Bottom Chamber is 10 ft. 6 in., the end wall of this chamber will measure 27 ft. \times 10 ft. 6 in. The Vesica diamond does not fit in to this, but diamonds measuring 3×4 , that is, made up of 3. 4. 5 triangles, do fit in fairly well, as shown in fig. 4. As the wall is 27 ft. long, each diamond will be 13 ft. 6 in. long, and as the dimensions of the diamonds are 3×4 ,

we have only to deduct one-fourth from the length of a diamond to get at its width. Therefore 13 ft. 6 in. minus 3 ft. $4\frac{1}{2}$ in. equals 10 ft. $1\frac{1}{2}$ in. as the height of the wall, or $4\frac{1}{2}$ in. different from the recorded height.

The Queen's Chamber is described as being 19 ft. \times 17 ft. and 20 ft. in height. The floor-plan appears to be based on the hexagon, or two Vesica diamonds, arranged as shown in fig. 5. By the method of calculation previously described, a diamond 17 feet high has a width of $17 \times \cdot 577 = 9\cdot 8$, and as there are two diamonds side by side the total width is 19.6, as compared with the recorded width of 19 ft. The end wall is said to measure 17 ft. wide by 20 feet high, and it is evident that the same hexagonal figure will fit into it with only $4\frac{1}{2}$ in. discrepancy.

The King's Chamber is said to be 34 ft. \times 17 ft. and 19 ft. in height. Here the end walls are evidently based on the same hexagon as those of the Queen's Chamber, while the floor is the simple 2 to 1 ratio, which, of course, can be set out by means of the 3. 4. 5 triangle, working "from the centre."

It must be confessed that in neither the Queen's Chamber nor the King's Chamber have the agreements with the recorded measurements been absolutely convincing, but when we come to investigate the dimensions of the sarcophagus, that carefully wrought coffer which is, almost undoubtedly, connected with our modern system of weights and measures, we find much more satisfactory agreement with our theory. The dimensions of the sarcophagus are given as $90\frac{1}{2}$ in. \times 39 in. \times 41 in. deep. It is interesting to find that two hexagons will fit into the length and breadth of the coffer with a discrepancy of less than a quarter of an inch. In fig. 6

the length of the coffer may be taken as composed of four Vesica diamonds. Now, when the width of a Vesica diamond is 1, its length is 1.732. Consequently, when the width is $90\frac{1}{2}$ in. $\div 4 = 22.625$ in., the height of the diamond will be $22.625 \times 1.732 = 39.18$ in., which is remarkably near to the 39 in. given in the printed description.

Freemasonry in the Leicestershire (17th) Regiment.

By Bro. Ex-Colour Sergeant WM. THOMAS, 17th Regt.

The writer, when stationed many years ago with the 1st Battalion Leicestershire Regiment at Halifax, Nova Scotia, attended a dinner given by the "Royal Standard" Lodge of Freemasons of that city, in honour of the Installation of a new Master of the Lodge. The Secretary of the Grand Lodge of Nova Scotia was amongst the guests present, and in the course of the evening he made a speech to the gathering. One of his remarks made a lasting impression on my memory, and it was in a measure due to this, that the present paper was written. He said, "Years ago a Masonic Lodge was attached to the 17th Regt., for we have a Masonic document in the Grand Lodge archives, issued by a Lodge belonging to that Regiment when it formerly served in Nova Scotia."

From that day I determined to learn more about this—to me—interesting subject. However, the initial difficulties were great, for I found that all knowledge, and tradition even, of any regimental Freemasonry had completely died out among both officers and men. Yet, for a period of about a hundred years—1748 to 1847—Freemasonry had a more or less active existence in the 17th Regiment, and should have been one of its most cherished traditions, if we believe in the saying "Once a Mason, always a Mason."

I doubt very much if Freemasonry has ever been completely eliminated from the Officers' Mess, or the Barrack-room, of the 17th Regiment, since the day in 1847, when the Masonic Brethren of the regiment saw fit to return the Warrant of their last regimental Lodge.

But latter-day Brethren join the Order under a different system from their regimental Masonic predecessors.

Speaking from the point of view of those who have served in the ranks—I do not profess to understand what happens in the case of officers—the fact of joining a civilian or stationary military Lodge, is a great bar to the development of Masonic regimental *esprit-de-corps*. Soldiers below the rank of full N.C.O. (Corporal) cannot now join the Craft, according to the Constitutions of the Grand Lodge of England.

Freemasonry means, under modern conditions, considerable expense to those taking an active part in the work of the Order, and it is therefore not surprising to know, that in practice the Craft is confined to a limited number of Sergeants in each regiment.

Occasionally, as with most rules, there are exceptions. Certain stations, such as Aldershot and the Curragh at home, and various garrison towns abroad, can still show Sergeant Messes with a fairly large proportion of Masonic members. But, generally speaking, Masonry amongst the rank and file of the British Army has become practically obsolete, as compared with what it was in the 18th and early part of the 19th centuries, when "class" Militia Regiments even considered it necessary—or desirable—to have a regimental Masonic Lodge, when called out for embodiment purposes.

In the year 1813 there were 218 Lodges attached to the British regular forces. Of these 123 were under the Irish, 18 under the Scottish, and the remainder under the English Grand Lodges. A few regiments still have Masonic Lodges attached to them; in the year 1886 they numbered 15, nine being Irish and the remainder English Lodges, all probably dragging out a precarious existence, and doomed to disappear before very long.

Whether the present system makes for the good, or otherwise, of regimental life, is not for me to say. Short service and constant change, amongst both officers and men, does not make for the continuity of regimental life in any department. Still there is something alluring in the thought of popular officers and respectful subordinates meeting in the same Lodge, for it may certainly be taken for granted, that only the matured, well-conducted class of the rank and file was ever admitted to the regimental Lodge. It is on record even that an officer "was produced for entrance, but declined," by a regimental Lodge attached to the 38th Foot in the year 1803.

Before dismissing this part of the subject,—Army Masonic Lodges,—let us hear what Field Marshal Lord Combermere, a grand old soldier and one who was well acquainted with Masonic military life in all its bearings, once said in reference to this matter. He said, "As a military man, and speaking from experience, I can say that I have known many soldiers who were Masons, and I never knew a good Mason who was a bad soldier."

The earliest known Lodge attached to a regiment of the British army, was, appropriately enough, warranted in that old corps, the senior regiment of the line, now known as the "Royal Scots." The Warrant was granted by the Grand Lodge of Ireland in 1732, and the same

Grand Lodge was the first to issue a Warrant to the 17th (Leicestershire) Regiment.

It was when stationed on the Island of Minorca in the Mediterranean, in the year 1748, that the Warrant was granted. It was No. 136 and bore no distinctive name, for names were the exception, not the rule, with military Lodges. This Lodge was amongst the earliest in the British army, for although sixteen years had elapsed since the establishment of the first regimental Lodge, but few military Lodges had been warranted in the interval. It is difficult to obtain exact information, but it is stated by the eminent Masonic writer, R. F. Gould, that there were only eight military Lodge Warrants in existence when, in 1743, the first was issued by the Grand Lodge of Scotland, while, in 1755, when the Grand Lodge of England issued its first army Warrant to the 8th Regiment, there were but 29 regimental Lodges in the whole of the army.

It would be interesting to know who was the first Master of the first Lodge in the 17th Regiment, but no trace of any records have as yet been discovered. At that period it was usual for the colonel of the regiment to be the first Master, and Col. Lord George Sackville occupied that position in the Lodge attached to his regiment, the 20th, in 1748.

Lodge 136 continued to work for a number of years, accompanying the regiment to Canada. Of the regiments which took part in the siege of Louisbourg in 1758, six, viz., 1st, 15th, 17th, 35th, 47th and 48th are known to have had Lodges attached to them.

The Lodge was also known to be in existence as late as 1760, for J. Ross Robertson states, in his "History of Freemasonry in Canada," that the 17th Regiment with a Craft Warrant No. 136 (I.C.) of 1748, was one of

seven regiments, with Warrants, in garrison at Montreal, in September, 1760. It cannot now be ascertained when the Lodge ceased working, nor when it was erased from the roll of the Grand Lodge of Ireland.

For a long time it was believed that the 17th Regiment accepted a Warrant from the Grand Lodge of Scotland in 1759, for No. 97 "Hooker St. John," appears in the Calendar of the Grand Lodge of Scotland, as having been issued to that regiment. On a full investigation by Bro. R. F. Gould (recorded in A.Q.C. XI., p. 85) it was discovered that an error had been made, and that the Warrant No. 97 was really issued to the 70th regiment, and not to the 17th.

On returning home to England, the 17th Regiment took a Warrant from the Scottish Grand Lodge in 1771. It was known as "Unity," and numbered 168 on the Register. This Lodge remained upon the roll until the year 1816, when it was erased.

After a few years at home the 17th sailed again for America, landing at Boston on New Year's day, 1776, and proceeding thence to Philadelphia the following year. It was during the regiment's stay in this latter city, in 1777 or 1778, that the Brethren of the 17th Regiment accepted a Warrant of Constitution from the Provincial Grand Lodge of Pennsylvania. This new Lodge was called "Unity" No. 18, the Brethren retaining their old Lodge name, but with a new local number.

In 1779 the 17th was at New York. On the 15th of July of that year the regiment was in garrison at Stoney Point, under Colonel Johnson, when the post was attacked by an overwhelming force of the enemy. After resisting for some time an attack made by 4,000 Americans under a general officer, in which a large

number were killed, the survivors surrendered themselves prisoners of war.

Fortunately, the warrant and regalia of the regimental Lodge fell into the hands of a true Masonic Brother, Major-General Samuel Holden Parsons, who, with a generosity that did him credit, immediately returned them to the 17th Regiment, with a letter, of which the following is a copy:—

“ West Jersey Highland,
23rd July, 1779.

Brethren,

When the ambition of monarchs, or the jarring interests of contending States, call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and, however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other.

Accept, therefore, at the hands of a Brother, the Constitution of the Lodge ‘Unity, No. 18,’ held in the 17th British Regiment, which your late misfortunes have put it in my power to restore to you.

I am,
Your Brother and Obedient Servant,
SAMUEL H. PARSONS.

To the
Master and Wardens of
Lodge ‘Unity,’ No. 18, upon
the Registry of England.”

The following brief resumé of General Parsons' career, together with a few notes about his Masonic Lodge,* will not be without interest.

Major-General Samuel Holden Parsons was born at Lynn, Massachusetts, on May 14th, 1737. He graduated at Harvard College in 1756, adopted the law for a profession, and married in September, 1761. He was elected a member of the General Assembly for the State of Connecticut, serving twelve years, and became a very prominent man in that State. He was appointed Major of the 14th Connecticut Regiment of Militia in 1770, and in 1775 was commissioned Colonel of the 6th Regiment of the line in the same State. When Boston was evacuated he was ordered with his Regiment to New York, and took part in the battle of Long Island, being subsequently commissioned Major-General. He had a distinguished military career, being present at many actions, including Stoney Point, where he appears to have been in command. He was also a member of the Court Martial which tried and sentenced Major André to death as a spy in 1780.

General Parsons was made a Mason in St. John's Lodge, Middleton (Conn.)—date unknown—and was one of the original members, and first Treasurer, of the "American Union" Lodge, No. 1, which was constituted at Waterman's Tavern, Roxbury (Mass.), on February 20th, 1776, nearly five months before the Declaration of Independence was signed. This was the first Lodge organized in the American army, and may be justly regarded as the eldest daughter of the Federation. It was attached, apparently, to Colonel Parson's regiment,

* Kindly supplied by the Secretary of the "American Union" Lodge, No. 1 Ohio, U.S.A.

and moved with the army as a "pillar of light" in parts of Connecticut, New York and New Jersey. Joel Clark, the first Master of the Lodge, was taken prisoner on August 27th, 1776, and dying in captivity, was succeeded by Col. Parsons, consequently this officer was Master of the Lodge, when he behaved so handsomely to the members of the 17th regimental Lodge, after the capture at Stoney Point. The "American Union" Lodge No. 1, continued with the American army until April 23rd, 1783, and was visited by Washington and other leading American Masons. Subsequently Jonathan Heart, the third Master, took the Warrant to Ohio, and the Lodge was re-opened by him in Campus Martius, Marietta, in that State, on June 28th, 1790, being the first Lodge to be opened in the North-west Territory. It was re-chartered by the Grand Lodge of Ohio, with the same name and number, on January 5th, 1816, and is still in an active and flourishing condition at Marietta, being the senior Lodge on the roll of the Grand Lodge of Ohio.

At the close of the War of Independence, General Parsons was appointed judge of the North-west Territory, holding the office until his death, which was caused by drowning, while descending the rapids of the Big Beaver River, on November 17th, 1789, aged 52 years. His remains were buried in the cemetery at Marietta.

After the war the 17th Regiment went to Nova Scotia, and in 1786 a letter was received by the Provincial Grand Lodge of Pennsylvania, from Lodge "Unity" No. 18, then at Shelburne, N.S., soliciting the Grand Lodge to address a letter on their behalf to General Parsons, on the subject of their Lodge Warrant, and certain civilities which they had received from him.

Lodge "Unity" No. 18 worked many Degrees under their Craft Warrant. There is still in existence a Certificate, dated May 1st, 1784, issued by an assembly of Knights of the Red Cross held under the sanction of "Warrant No. 18, Lodge Unity in H.M. 17th Regiment of Foot., and on the Registry of Pennsylvania," to "our trusty and well-beloved Brother Sir John North," and signed by George Cockburn, K.; Henry Cassaday, 1st G.; Daniel Webb, 2nd G.; William Davidson, Secretary.

All this was quite in order at the time, but the custom of giving a Brother high degrees in a Craft Lodge was prohibited many years ago. At the moment of writing, there is in front of me a Certificate given to an ancestor of mine who served with the 39th Regiment at the great siege of Gibraltar, where he was wounded. The document reads:—

"We, the Master, Wardens, etc., etc., of Lodge No. 290, held in the 39th Regiment of Foot—and on the Registry of Ireland.

Do hereby certify that our trusty and well-beloved Brother John Jones in the above regiment has been Entered, Passed, and Raised to the Degree of Master Mason, likewise to that Sublime degree of a Super-Excellent Royal Arch Mason, and was also admitted a Royal Knight Templar, Knight Hospitaller and Knight of Malta in said Lodge."

Lodge "Unity, No. 18" appears to have remained in Nova Scotia when the 17th Regiment returned home to England in 1786. It may be that the Brethren saw fit to return the Warrant to the Grand Lodge of Pennsylvania, or the Lodge may have remained behind and become a stationary one there. This was quite a

common occurrence when regiments, with Lodges attached to them, were ordered home from the Colonies. Many military settlers were left behind, particularly in Canada, and these, no doubt, carried on the Lodge until such time as new members, residents in the district or members of the relieving corps, were admitted to assist in the work of the Lodge. More than one old officer of the Leicestershire Regiment will possibly remember the "Virgin" Lodge of Halifax, N.S., and more than one old member of the Sergeants' Mess, of the same regiment, will remember the "Royal Standard" Lodge of the same city. They may be surprised to know that both these old Lodges, the former dating from 1782 and the latter from 1819, were regimental Lodges until the year 1829, when they became stationary in the aforementioned city.

Shortly after returning home to England, a Warrant was issued to the 17th Regiment by the Antients Grand Lodge of England, for a Lodge to be held at Chatham. The number was 237, but was not named; it lapsed about 1792. At this time there was a Lodge, No. 91, in existence at Leicester, and in the roll of members, under the date 1793, is one "John Gale," with the note "Joining member from Lodge 18 Pennsylvania." In the same list, under date 1810, there appears "John Everatt, Sergeant in the 17th Regiment of Foot." This latter must have been on some detached duty at this time, probably the recruiting service, as the 17th Regiment was in India in 1810, and had been stationed in that country for over five years.

In 1802 the 17th Regiment received another Warrant, No. 921, but without a name, from the Grand Lodge of Ireland. This Warrant was taken to India in 1804, and

on the regiment's return to England, it was exchanged in 1824 for a new one, numbered 253. A Royal Arch Certificate, dated July 4th, 1823, given to Samuel Coldwell of the 17th Regiment, by Lodge 921, is still in existence, belonging to the well-known collection of Bro. John Robinson, P.Prov.S.G.D. of Antrim, Ireland.

During the first tour of service of the 17th Regiment in India, Lodge 921 assisted at a Masonic festival held in Calcutta on December 20th, 1822, in honour of the Marquis of Hastings, who was returning home to England after a term of about ten years as Governor-General of India.

In 1847 the Warrant No. 258 was returned to the Grand Lodge of Ireland, and Freemasonry became a thing of the past in the 17th Regiment, as far as a Warranted Lodge for the sole use of members of that corps was concerned.

The foregoing Notes have been compiled principally from Gould's "History of Freemasonry"; Transactions of the "Lodge of Research" for 1896-97 and 1903-4; "Memorials of Lodge 91, Leicester," by J. T. Thorp; "Stray leaves from a Freemason's Note-book"; Gould's "Military Lodges"; Paper by Major H. Stoney Smith, 17th Regt.; Letter from the Secretary of "American Union" Lodge; Richard's "Her Majesty's Army," etc.

The Ninety-Seventh Meeting

of the Lodge was held at the Masonic Hall, Syston, on Monday, March 27th, 1911. The Worshipful Master, Bro. GEO. BONNER, presided. There was a large attendance of Members and Visitors.

The Minutes of the last Regular Lodge were read and confirmed.

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

- 712. Bro. W. W. WARREN, 2865 Syston.
- 713. Bro. CHAS. WYATT FRANCIS, P.M. 1998; 3391 Birmingham.
- 714. Bro. O. INCHLEY, 1007 Loughborough; 1492 Cambridge.
- 715. Bro. ED. STOUT WYCKOFF, M.D., P.M. 19 Philadelphia.
- 716. Bro. SILVESTER S. GARWOOD, P.M. 246 Philadelphia.
- 717. Bro. A. E. STEVENSON, 3431 Leicester.
- 718. Bro. WM. STOTT KERSHAW, S.W. 1129 Rochdale.
- 719. Bro. F. HOWARD POCHIN, P.M. 2028 NARBOROUGH; 3448 Leicester.
- 720. Bro. CHAS. ARTHUR FLINT, 2599 London.

The SECRETARY announced the following gifts to the Lodge:—

- (1.) "History of the Royal Order of Scotland." E. FOX THOMAS. 8vo. 1910. Presented by the AUTHOR.

(2.) "History of the Prov. G. Lo. of Yorks. (R.O. of S.)." By Dr. A. F. BRAND. 8vo. 1910. Presented by Bro. E. FOX THOMAS.

(3.) "Freemasonry in Bristol." By Bros. A. C. POWELL and J. LITTLETON. Plates. Bristol, 1910. 4to. Presented by the AUTHORS.

(4.) "Record of the A. Ebor Preceptory Knights Templar, Yorks." By Bro. J. A. C. GIBBS. 1910. Presented by the AUTHOR.

(5.) Transactions, Leeds Installed Masters' Association, 1909-10. Presented by the ASSOCIATION.

(6.) Proceedings of Gd. Lo. of New Zealand, 1909-10. Presented by Bro. G. MENZIES, Nelson, N.Z.

(7.) "Life and Action." Knights Templar Conclave Souvenir Number, July, Aug., 1910. Presented by Bro. C. S. BIXBY.

(8.) Proceedings of Grand Encampment of Knights Templar of U.S.A., 30th Triennial Conclave, 1907. Presented by Bro. W. J. HUGHAN, Torquay.

(9.) Proceedings of the Supreme Council 33° A.A.S.R. (N. Masonic Jurisdiction) U.S.A., 1910. Presented by Bro. J. H. CODDING, Boston, U.S.A.

(10.) Proceedings of the 61st Annual Convocation of the G.R.A. Chapter of Illinois, 1910. Presented by Bro. G. W. WARVILLE, Chicago, U.S.A.

The thanks of the Lodge to the Donors were ordered to be entered on the minutes.

The following Paper was then read by the AUTHOR:—

The Temple of Solomon.

By Bro. JOSEPH YOUNG, P.M. 523; P.P.S.G.W.
Leics. and Rutland; P.Z. 279; P.P.G.J. Leicester.

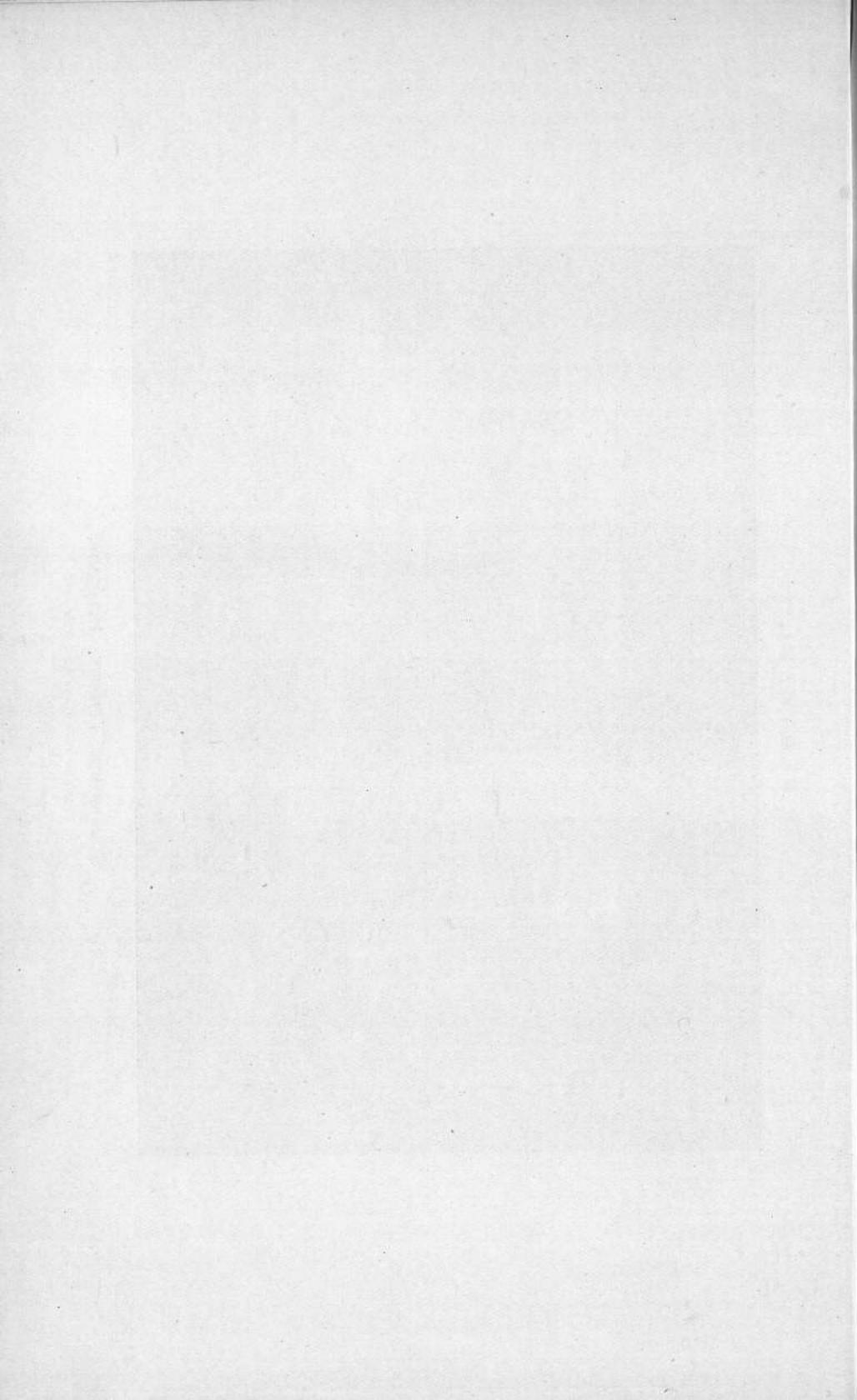
FICTION, FALLACIES AND FACTS CONNECTED THEREWITH; ACCOMPANIED
BY THE EXHIBITION OF AN ORIGINAL MODEL BUILT TO SCALE.

SYLLABUS.—Popular Fallacies; The House—its exterior, shape and size, The Corridors “round about”; The Porch and its object; The two Pillars at its entrance—their position, height, form and weight; The Chapters, and the Pomegranates thereon; The Interior—its Walls, Oracle, Floor, Ceiling and Roof, The two Courts.

Few buildings of antiquity awaken greater interest than the celebrated edifice at Jerusalem, known as “Solomon’s Temple,”—long considered one of the seven wonders of the world. Much has been written concerning it; many differences of opinion have long existed as to its form and size; these are as conflicting as ever, and usually so saturated with details of the magnificence of the Herodian temple, that the casual reader is led to form very erroneous ideas respecting the earlier structure.

Although every well-informed person is acquainted with the circumstances that led to the erection of “Solomon’s Temple,” much misconception prevails as to its size, its shape, and the object for which it was erected.

There exists an impression that it was a stupendous edifice, erected at immense labor and expense for the worship therein of Israel’s One-God;—as a matter of fact, however, the Temple proper (as will be shown hereafter), was no larger than an ordinary Parish Church, and no public worship, in our sense of the term, was ever conducted within its walls; indeed it was



not lawful for anyone but a Levite,*¹ or occasionally Royalty,*² to even enter the court surrounding the House, much less the hallowed sanctuary within.

Another fallacy that one occasionally meets with, is that the stone and timber used in the construction of the Temple, were obtained from Lebanon in northern Palestine; but scripture itself informs us that the timber only came from there, it being floated down by the Phœnicians on rafts by sea to Joppa,*³ then, as now, the nearest port to Jerusalem; whilst the stone, as will hereafter be shown, was quarried close at hand in Jerusalem, in the immediate neighbourhood of the Temple hill.

Again, there is a general impression that the building was erected in complete silence, because it is written*⁴ that, "there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building"; or as Bishop Heber poetically expresses it:—

"No workman's steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric sprung."

But a careful reading of the passage shows, that the reference is to the Stone Masonry only, the rough ashlars, previously squared and dressed in the quarries, merely requiring to be placed in position and then clamped; but the subsequently recorded wainscoting of the walls and floor with "cedar" and "fir" would necessitate many dowells or pins; indeed II. Chron., iii., 9, expressly states, that the weight of the gold nails used in the "oracle" alone amounted to "fifty shekels," and these could scarcely have been driven in without some

*¹ Numbers, i., 51. *² I. Kings, viii., 22. *³ II. Chron., ii., 16.
*⁴ I. Kings, vi., 7.

hammering and proportionate noise, as screws were then quite unknown.

Further, it is pure fiction to suppose that the House had several entrances or doors, notably on the North, East and South; the fact being that it had (like its prototype the Tabernacle) only one entrance. It is surprising, too, how few, even well-informed persons, know at which end this entrance was. Many presume that, like the chancels of our European cathedrals and churches, the most holy place was in the East: the entrance would then of course be at the western end; but the exact opposite is the fact, for the great door of the Sanctuary looked towards the East or rising sun,^{*5} facing Mount Olivet, the Sanctum Sanctorum or Holy of Holies being in the rear or western part of the House.

Whether this aspect was intentionally selected for its orientation, as were all Egyptian temples, there is at present no means of ascertaining.

Then as to its location, whether on Mount Moriah (as per 2 Chron., iii., 1) or on Mount Zion the City of David. There are still some who hold to the latter hill; for if otherwise, how are the many passages in the prophetic writings to be explained which imply that the Temple stood on Mount Zion?

For example, Isaiah (viii., 18) says:—"The Lord of hosts which dwelleth in Mount Zion"; and still more emphatically (xviii., 7) "to the place of the name of the Lord of hosts, the Mount Zion"; and again (lx., 14), "The city of the Lord, the Zion of the Holy One of Israel."

Jeremiah writes (viii., 19): "Is not the Lord in Zion," etc.; and again (xxxii., 6), "Arise ye and let us go up to Zion, to the Lord"; yet again (l., 28), "The

^{*5} Ezekiel xlvi., 1: Ibid xli., 1.

voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of His temple."

Joel prophecies (iii., 17), "I am the Lord thy God, dwelling in Zion, my holy mountain," and in the twenty-first verse of the same chapter we read: "For the Lord dwelleth in Zion."

The prophet Obadiah (seventeenth verse) says, "But upon Mount Zion shall be deliverance," etc. Later on, Micah (iv., 7) prophecies: "The Lord shall reign over them in Mount Zion."

Zechariah (viii., 3) also writes: "Thus saith the Lord, I am returned to Zion," etc.

These and similar passages which run through the minor prophets would certainly lead anyone to suppose, as some do, that the Temple was erected on Mount Zion, rather than Moriah.

The fact is that when the daily sacrifices and services which had been so regularly observed during David's reign on Mount Zion, were, on the completion and dedication of the Temple, removed by Solomon to the adjacent hill Moriah, the name Zion was also transferred by the Jews with those services, and became synonymous with their cult, and Moriah ever afterwards ceased to be known by that name.

THE FORM OF THE HOUSE.

Two separate and distinct accounts of the building of King Solomon's Temple occur in the Volume of the Sacred Law, one recorded in the sixth chapter of the first book of Kings, (the first ten verses of which describe the outside structure of the House, and verses 13 to 36 treat of its inside and furniture), whilst the latter part of the following chapter (vii.) is devoted to particulars of the two brazen pillars and metal work cast by Hiram, the widow's son of Tyre.

The second account is found in the third, and part of the fourth chapter of the second book of the Chronicles. Some fragmentary information may also be gleaned from 2 Kings, xxx., as well as from the last chapter of Jeremiah.

It is unnecessary, as is often done, to refer to Ezekiel, as his visionary Temple was not a description of what Solomon's had been, but rather what a future House of the Lord should be, whenever the time came for it to be re-erected.

Throughout this Paper the writer has advisedly used the word "Temple" in the modern acceptation of the term, as expressing the House of the Lord only, exclusive of its courts; but the Hebrews quite as frequently used the word to include the courts surrounding it, just as when we speak of a parish church, we mean not only the edifice, but also its graveyard and everything attached to it.

THE MODEL.

The model exhibited embodies the writer's conception of the House of the Lord, as it appeared in the time of Solomon. (*See illustration.*) In some respects it is entirely new and original. It is constructed to a scale of five millimetres to an 18-inch cubit, that is to say, as one is to 91.* Every inch, therefore, in the model, closely approximates to five cubits in the original structure. All its parts are made easily detachable for convenience of examination.

* For as 457 millimetres—or half a yard—equals one cubit, so 457 divided by 5, is equivalent to 91·4.

THE HOUSE.

It is the writer's strong conviction that the Solomonic Temple was designed exclusively of straight lines, and with angles of 90° , hence neither curve, dome, nor arch is to be found; the form of the House, exclusive of the Porch and side buildings, was a parallelogram or oblong rectangular structure, having the proportion of 3 to 1 in length to breadth, and not unlike in shape and proportion to a common 9-in. brick*7 when placed upon its edge, *i.e.*, three times as long as it was broad, and twice as long as it was high. Its foundations were not, as in the western world, below the ground line, but like all the most ancient temple structures, raised on a foundation of solid masonry, approached from the East by twelve or more steps. (*See illustration.*)

Exclusive of the "porch," its length is stated to be 60 cubits; its width 20 cubits; and its height 30 cubits.*8

These dimensions—if we accept the old 18-inch Egyptian cubit in use prior to the "Babylonish Captivity," are equivalent to a floor area of 90 feet by 30 feet, or 2,700 square-feet. This area is less than the least of our Cathedrals, and no greater than many Parish Churches or Public Halls; indeed we may safely say, that several such Temples could be placed on the floor of York Minster or even St. Paul's Cathedral, so that in whatever was the glory of King Solomon's Temple, it certainly was not in its area.

It is worthy of note that although not actually so stated, the dimensions quoted in the Bible are inside measurements, and hence do not include the walls, which (as may be observed in the model) diminished in thickness from the basement upwards.

*7 $7 \times 4\frac{1}{2} \times 3$.

*8 I. Kings, vi., 2: II. Chron., iii., 3.

THE STONE.

In the seventh chapter of the first book of Kings we read, that the foundation stones of Solomon's Royal Palace were "costly stones, even great stones, stones of ten cubits, and stones of eight cubits," which in our Imperial measure are respectively equivalent to 15 feet and 12 feet in length. Lest these dimensions should be deemed exaggerated, we have only to inspect the Jews wailing-place at Jerusalem, where there are yet to be seen in the south-west of the Haram Wall, enclosing the Mosque of Omar, many stones measuring 13 feet, and one indeed over 16 feet in length. Again, the "Altar" stone in the centre of Stonehenge is over 15 feet long, and several of the upright stones exceed 16 feet.

But the American missionary, the Revd. Dr. Robinson, in 1838, unearthed a stone in Jerusalem which measured 24 feet long by 6 feet broad, and a yard high; whilst Captains Wilson and Warren reported that during the Palestine Exploration of 1864-70,*^o they found buried some 80 feet below the surface at the south-west angle of the present Haram Wall, a foundation-stone, no less than 38½-feet in length, and varying in height from 3½-feet at one end to 3½-feet at the other.

Still longer even is "Cleopatras Needle," now erected on the Thames embankment, a single stone without seam or joint, no less than 71-feet long and over 7½-feet in diameter at its base.

Immense as these blocks certainly are, they pale into insignificance, if we compare them with many lying to-day among the ruins of the Temple of the Sun at

*^o "Recovery of Jerusalem," by Captains Wilson and Warren, C.E. 1871.

Baalbec, north of Damascus, where squared and dressed stones still exist of the incredible length of 58-feet by 12-feet thick; whilst one monolith still lies in a neighbouring quarry bed, after the lapse of thousands of years, measuring 68-feet long by 14-feet high, and estimated to weigh over 1,500 tons; so large indeed that it appears to have been left, half in and half out of the quarry, apparently defying all human ingenuity to transport it to its destination.

The stone of which the Temple was built, was a whitish limestone, geologically known as "Dolomite," chemically composed of Magnesium and Calcium Carbonates, since the underground caverns and watercourses with which Jerusalem is known still to be honeycombed, is composed almost entirely of this rock. They were quarried, squared, and dressed on the spot, and often chiselled with the marginal draughts or bevelled edges, as discovered some 40 years since, by the officers of the "Palestine Exploration Fund."

How such blocks, weighing many tons, could possibly be lifted into their places without the use of derricks, steam cranes, or any of the scientific appliances of modern engineering is one of the unsolved mysteries of antiquity, unless we accept the theory of Past Master Clement E. Stretton, whose interesting paper upon "Some ancient methods of raising heavy weights by balance beams or levers," was published in the *Freemason* (No. 2,007) for 24th August, 1907.

THE CORRIDOR CHAMBERS.

On three sides of the House, *i.e.*, around the North, South, and West were certain lean-to's or side-aisles, termed in the Bible "chambers," which were attached

to the outside of the House only, and had no communication with its interior.

These so-called "chambers" consisted of three shallow tiers or stories, one above the other, each of the uniform height of five cubits*¹⁰ (or $7\frac{1}{2}$ feet), and were reached by a spiral staircase built inside the South side of the porch,¹¹ the exit being presumably by a similar staircase on the North side, of which latter, however, it is but fair to observe, no allusion is made in the Sacred Record.

This $7\frac{1}{2}$ feet inside height must be acknowledged as exceedingly low, especially if intended, as many contend, for priests' residences. Their chief peculiarity, however, consisted in the fact, that the inside width of these corridors increased as they lay above each other, for we read:—¹²

"The nethermost (*i. e.*, lowest) story was five cubits wide, the second or middle was six, and the third or topmost corridor was seven cubits wide," and yet both side walls were perpendicular.

The explanation of this architectural paradox is, that at the height of every five cubits from the basement, the courses of masonry were slightly "set back," or receded step-like (possibly for half a cubit) or sufficient for the joists of the two upper corridor floors to rest securely upon its shelf without entering into, or forming part of the "House" itself.

For this purpose the courses of masonry slightly diminished in thickness, every five cubits or thereabouts upwards, until the floor of the uppermost story was reached, after which they proceeded of a uniform thickness to the roof.

The third story was doubtless reached by a continuation of the same spiral staircase, although our Bible translators make it appear that it was from "the

*¹⁰ I. Kings, vi., 10. *¹¹ I. Kings, vi., 8. *¹² I. Kings, v., 6.

middle chamber" only that access was obtained to the uppermost *13

The precise object of these corridors has never been satisfactorily ascertained; most authorities assert that they were for the officiating priests to sleep in, conveniently ignoring the necessary sanitary arrangements that would have to be made for such a purpose, but we read in I. Kings, vii., 51, and also II. Chron., v., 1, that "Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the House of the Lord."

From this it would rather appear that the numerous articles accumulated by David during the latter part of his reign, were deposited in these corridors for the Temple use and service.

The basement was probably reserved as a store-house for heavy articles, such as the year's supply of olive oil for the ten lamps of the Sanctuary; the stock of incense, of which from two to three hundredweights were annually consumed; and the salt, flour, wine, etc., so frequently required in the Temple services.

The inside height of these three stories was 15 cubits, or 22½-ft., which with, say, half a cubit each for the flooring of the second and third story, would total 16 cubits, or 24-ft.; and consequently reach with its flat roof to about one-half the height of the outside walls of the House, so that there was a clear space of 14 cubits, or 21-ft., over and above the chambers for the Clerestory, or "windows of narrow lights" (as they

*13 I. Kings, vi., 8: "The door for the middle chamber was in the right side of the House: and they went up with winding stairs into the middle chamber, and out of the middle into the third."

are termed in the fourth verse of 1 Kings, vi.), which opened out broadways within.*¹⁴ (*See illustration.*)

These were more for the purpose of ventilation from the morning and evening incense rather than for light, since the latter was always obtained by means of ten golden oil lamps, trimmed and filled with olive oil every morning, and lighted at sunset for the night.*¹⁵

THE PORCH.

In front of the House, that is at its east end, facing Mount Olivet, stood an important but imperfectly known structure denominated in scripture "a porch."

This was the one and only entrance to the House, and was not, as some imagine, like an Egyptian pylon, open to the sky, but a roofed lobby or vestibule, the threshold of which was identical in width to the floor of the House, viz.:—20 cubits,*¹⁶ and its depth 10 cubits, up to the entrance door of the Sanctuary.

The height of this Porch is not given in the book of the Kings, but the scribe of the Chronicles, who, writing long after the Babylonish captivity,*¹⁷ may never have seen the Temple, asserts in Book II., Chapter iii.,*¹⁸ that its height was 120 cubits or 180 feet; that is four times the height of the House, or twice its length.

Despite this statement, such a proportion has been described by eminent authorities as an "architectural monstrosity," and of such absurd proportion to its length as to be altogether incredible.

*¹⁴ The Genevan Version of the Bible exactly reverses in I. Kings, vi., 4 the direction of these windows, by stating that they were "broad without and narrow within."

*¹⁵ Exodus xxx., 7, 8.

*¹⁶ I. Kings, vi., 3; II. Chron., iii., 4.

*¹⁷ II. Chron., xxxvi., 20-23.

*¹⁸ II. Chron., iii., 4.

From the absence in "Kings" of any allusion to its height, we may reasonably conclude that the Temple as originally erected by Solomon, had but one uniform height from front to rear, as represented in the model. From II. Kings, xii., 1., we may infer that when the Temple was subsequently extensively repaired by Jehoash (the sixth King of Judah after Solomon), that a high Tower was then erected over the porch, probably for new moon or other astronomical observations.

Over the entrance to the Porch was a gilded Hall or Council Chamber⁶¹⁸ for the transaction of Levitical business, to which access was gained by a continuation of the same spiral staircase that led to the corridor stories. (*See illustration.*)

The front of the Porch is detachable in the model, so that when removed, the position of this spiral staircase may be clearly seen.

THE TWO PILLARS.

Probably no part of King Solomon's Temple has given rise to so much controversy as the position, object, and design of the two unique metal pillars, "Jachin" and "Boaz."

They were, long supposed to have stood in the open, outside the porch, like the obelisks of an Egyptian Temple; but as there is nothing in the scriptures to support such a theory, it is preferable to assume that their position was just inside the porch, as indeed it appears to be so stated in vii. chapter of I. Kings,⁶¹⁹ and their sole object was to support the façade of that porch.

⁶¹⁸ II. Chron., iii., 9.

⁶¹⁹ I. Kings, vii., 21; II. Chron., iii., 17: "And he set up the pillars in the porch of the Temple, &c."

These two pillars were composed of Copper alloyed with Tin (forming Bronze) or both fused with Zinc ore (forming Brass), either of which communicated to the Copper a permanent yellow color, highly prized by the ancients and known as Corinthian Brass.

We note from I. Chron., xviii., 8, that the metal, of which these pillars were cast, came from two cities of Hadarezer, King of Zobah, whom David slew in his war against the Syrians.

We are all well aware that these two pillars had distinctive names, which, if we read I. Kings, vii., 14-21, aright, appear to have been given them by the Tyrian architect—Hiram, rather than by Solomon, as commonly supposed. The pillar on the *right* was named "Jachin," whilst that on the *left* was called "Boaz."

But right or left must obviously depend on the position of the spectator, that is whether one is going in or coming out of the building, but which, the inspired penman is provokingly silent. Had he but omitted all reference to "Right" and "Left," and simply stated that the pillar on the "South" side of the porch was called so-and-so; whilst that on the "North" side had such-and-such a name, there would have been an end to all doubt; as it is, the casual reader is not clear which of the two pillars is "Boaz" and which "Jachin."

This uncertainty remained unsolved, until the writer listened to a lecture by Past Master J. T. Thorp in 1886, delivered before the members of the (Leicester) "Union Lodge of Instruction," wherein he showed from the recorded position of the great Brazen Laver, or molten sea, in the inner court, that the right hand pillar, "Jachin," must have stood in the South, for we read

in I. Kings, vii., 39, that "he set the sea on the right side of the house eastward over against the south";*²⁰ in other words, the Brazen sea stood in the south-east corner of the inner court; hence it follows that "Jachin" (which is also stated to have been placed on the right), must have stood on the same side as the "Sea," which we have seen was the South, and consequently on the spectator's left.

It is well known, that in ancient times, the Hebrews referred to what we term the four cardinal points of the compass, from the position of a man looking towards the rising sun.

Thus his back would mark the West, his left hand or side being towards the North, and the right hand or side the South, so that when speaking locally, it is evident that the Right hand and the South are synonymous terms.

In the following half dozen Biblical passages (upon which time alone forbids me to enlarge), the same Hebrew word *jamin* occurs, and is indifferently rendered either as the "South," or the "right hand," or "right side":—

Genesis xxxv., 18: Jacob gave his youngest son the name of Ben-jamin (literally a son of the South), because all his other sons were born in latitudes further north.

I. Samuel, xxiii., 19: The Ziphites discovered David "in the hill of Hachilah, which is on the (*jamin*) south of Jeshimon."

I. Samuel, xxiv.: "David and his men (were) in the wilderness of Maon, in the plain on the (*jamin*) south of Jeshimon."

*²⁰ II. Chron., iv., 10, reads:—"he set the sea on the right side of the east end over against the south."

II. Samuel, xxiv., 5 (last chapter): And Jacob, etc., "passed over Jordan and pitched in Aroer, on the (*jamin*) right side of the city," etc.

II. Kings, xii., 9: "But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the (*jamin*) right side, as one cometh into the house of the Lord," etc.

Psalms lxxxix., 12: "The north and the (*jamin*) south thou hast created them," etc.

Ezekiel xvi., 46: "And thy younger sister, that dwelleth at thy (*jamin*) right hand, is Sodom and her daughters."

HEIGHT OF PILLARS.

It appears surprising that the precise height of these two pillars, Jachin and Boaz, should be a matter of uncertainty, seeing that it is clearly stated in I. Kings, vii., 15, also II. Kings, xxv., 17, as well as by Jeremiah lii., 21, that the height of each pillar, exclusive of its capital, was "eighteen cubits"; but it is by no means clear whether the 18 cubits quoted was the actual or visible length of the shaft, for it is almost certain that the chapters were hollow, and were cast separate from the shaft upon which they were placed.

The scribe of II. Chron., iii., 15, appears to quote their height as 35 cubits, but as was first pointed out in 1837 by Professor Wilkins, in his Essays on subjects connected with Grecian and Roman architecture,²²¹ it is evident that the scribe was describing a pair, not one pillar, just as he writes of the two cherubim in the oracle²²² having wings "twenty cubits long," which we know were but 10 cubits each, and in the same way he speaks of "400 pomegranates" on the chapters,²²³ each of which contained but 200 of these apples.

²²¹ *Prolusiones Architectonicæ* (p. 127), 4to. 1837.

²²² II. Chron., iii., 11. ²²³ II. Chron., iv., 13.

If, therefore, we divide the recorded Chronicles' height of "thirty-five cubits" by two, we get $17\frac{1}{2}$ cubits, as the *visible* height of each shaft, and by adding an extra half cubit for insertion in the socket of each hollow chapter above, we get the 18 cubit measurement quoted in Kings and elsewhere.

Taking, then, the visible height of $17\frac{1}{2}$ cubits for the shaft, plus five cubits for its capital, we may safely set down $22\frac{1}{2}$ cubits, or $33\frac{3}{4}$ -ft., as the height of each pillar complete with its capital.

THE PILLAR SHAFTS.

It is a matter of regret that the sacred writings do not state whether the shafts of these pillars were cylindrical or otherwise, the outside measurement being simply quoted as "a line of twelve cubits did compass either of them about." (I. Kings, vi.)

Jeremiah (lii.) writes of the same shaft that "a fillet of twelve cubits did compass it."

From time immemorial, it has always been assumed that these pillar shafts were cylindrical, possibly due to the expression "round about" so frequently used in connection with them, but precisely the same Hebrew word "saw-beeb," signifying surrounding "on every side," is constantly used for objects which we know were *not* circular, such as the Tabernacle of Moses,²⁴ the Altar of Burnt Offerings,²⁵ the Ark of the Covenant,²⁶ the Walls of Jericho,²⁷ Jerusalem,²⁸ etc.

²⁴ Exodus xxv. and xxvii. ²⁵ Exodus xxvii., 17. ²⁶ Exodus xxv., 17
²⁷ Joshua v., 3. ²⁸ Jeremiah i., 17.

Had the pillars or their chapters been cylindrical, we should probably have found some word used much more expressive of roundness or a circular form than the one existing in the sacred writings.

The fact is there is no Scriptural authority whatever for a circular capital or cylindrical pillar—indeed, what little the sacred writings have to say upon the subject, points to their being quadrangular rather than circular; for we read in the last chapter of Jeremiah (verse 23), that the number of pomegranates on the capitals of the said pillars were “ninety and six on a side,” or as now more correctly rendered in the revised version, “on the sides.” Obviously such an expression could not possibly be applied to a circular object.

A careful study of the passage will show that the Hebrew word “*rookah*” translated “on the sides” really signifies “towards the side or quarter from which the wind blows,” *i.e.*, the four cardinal points, N., E., S. and W., and consequently the capitals could not possibly be circular, but quadrangular, and if by a parity of reasoning the capitals are found to be four-square, why may not the shafts supporting them be of the same type?

The writer of this Paper is well aware that a four-sided figure for these shafts is unusual, and has not to his knowledge been previously suggested; but he ventures to publish it now, for the first time, as it is analogous to, and in harmony with the quadrilateral or four-sided character of the edifice,²²⁹ and it may be fairly urged, has quite as good an authority from the sacred writings as a cylindrical column or any other form of pillar.

We learn from Jeremiah, and from him only, that the shafts were hollow, the shell being, he states, “four fingers,”²³⁰ or three inches in thickness, and not, as often

²²⁹ Cf. I. Chron. 24. ²³⁰ One finger = $\frac{3}{4}$ -inch.

misquoted, a "handsbreadth," which includes the thumb, and is equivalent to four inches.

Jeremiah should be an authority, as being an eye witness, he had opportunities possessed by few for observing that the pillars were not solid, and ascertaining the thickness of their shell, which could readily be done after they were broken up by Nebuzaradan for transportation to Babylon.

A section in actual size of a shaft, one quadrangular and the other cylindrical, but each having the same 18-foot external measurements, are exhibited as possible objects of interest.

Hollow as these pillars were, it will surprise most of us to find each 27-foot shaft, even without its capital, weighed no less than 27 tons, or one ton per linear foot. For the information of those interested, a footnote is appended, showing how this weight may be computed.*³¹

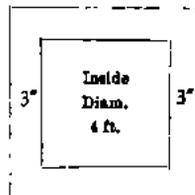
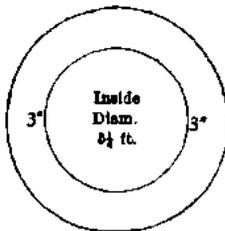
*³¹ To find contents of the hollow interior, deduct six inches (the thickness of the two shell walls) from 4½-feet outside width. The quotient is 4-feet.

To find cubical contents of shell walls, square the outside width (4½)² = 20½, and deduct the square of the hollow interior (4)² = 16; then multiply result (= 4½) by length of shaft = 27 feet, the quotient will be 114.75 cubic feet as shell contents.

To ascertain its weight, multiply 114½ by the weight of a cubic foot of water (= 62.43 lbs.): and the result by the specific gravity of the metal (= 8.5).

Finally, divide product by the number of pounds in a ton (2,240) thus:—

$$\frac{114.75 \times 62.43 \times 8.5}{2,240} = 27.18 \text{ tons.}$$
 The same arithmetical result is obtained (from a similar circumference) whether shafts are cylindrical or four-square.



THE "CHAPITERS."

The form of the capitals that surmounted the two brazen pillars cannot be accurately determined from the sacred writings, nor, according to some authorities, whether there were one or two chapters on each shaft.

The stumbling-block appears to have been the 19th verse of the seventh chapter of I. Kings, which in our authorised version reads: "And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits."

This form of expression (now corrected in the revised version), makes it appear that the height of each capital was four cubits, but the preceding (16th) verse plainly tells us, that "the height of the one chapter was five cubits, and the height of the other chapter was five cubits."

Reading, however, these two verses (16 and 19) together, Dr. Lee, in his "Orbis Miraculum,"^{*32} published during the Commonwealth, concluded that there were two chapters on each shaft, one of four cubits, composed of lily work, which was surmounted by another of oval form; because, as Dr. Lee argued, although its height was, according to the 16th verse, "five cubits," yet its diameter, according to the 19th verse, was only "four," and was consequently elliptical, or egg-shaped.

To this fallacy is doubtless due the origin of the spherical balls, so constantly depicted on the top of these capitals, and said to represent the Celestial and Terrestrial globes, which is not only pure fiction, but without the slightest foundation in any part of the sacred records, yet so prevalent is this fallacy that we scarcely ever see

^{*32} "Orbis Miraculum, or the Temple of Solomon," portrayed by Scripture Light [by Samuel Lee], small folio. MDCLIX. Page 69.

an illustration of the said pillars, without these superfluous appendages on their summit.

POMEGRANATES.

How familiar to our ears is the oft-repeated statement that "there were two rows of pomegranates on each chapter, one hundred in a row"; but how many of us have ever given a thought, whether it was possible to place 100 pomegranates around either a circle or a square of 12 cubits, corresponding to 18 feet?

Assuming, as all botanists do, that the "*Rim-mone*" of the Hebrew text is the "*Malum Granatum*," or Grained Apple of the Romans,⁶³³ which we now know as the pomegranate, then this fruit is as large as an orange, and varies in diameter from two to three inches and upwards.

If now we take a 3-inch pomegranate, then (18-ft., or 216-in. \div 3) only 72 could possibly be placed around either a circle or a square of 18-ft., or if we pick smaller fruit—say 2½-in. diameter—even then (216-in. \div 2.5) only 86 such apples could be used, notwithstanding being packed close together. As a matter of fact, although Scripture undoubtedly records that there were "two rows of pomegranates," it nowhere states that they were "100 in a row."

It is not easy to describe upon paper their arrangement, but a glance at the model, or the exhibited sketch enlarged to a scale of one inch to the cubit, will enable us to realise the necessary technical details, viz. :—

⁶³³ The Romans named this fruit *Punica*, because it was first introduced by them from *Punica*, or ancient Carthage. The shrub was afterwards termed the "*Malum Granatum*," or Grained Apple, and finally by Linnæus, "*Punica Granatum*." It once belonged to the *Myrtle* Natural order, but is now placed by botanists among the "*Lythariæ*," or *Loose Strife* order. The shrub or its fruit is mentioned no less than twenty-five times in the Old Testament, but not once in the New.

On each of the four sides of either capital there was a single row of twelve pomegranates, just above the so-called "belly," and a similar row of twelve below the same; making exactly eight dozen or the 96 on the four sides, as recorded by the prophet Jeremiah, lii. (revised version).

Then on the network (which was continued down the shaft for the space of three cubits, in accordance with II. Kings, xxv., 17) along its upper surface, was a double row of (7 + 6) 13 pomegranates and a similar double row at the bottom or fringe end; thus making a total of 50 pomegranates on the side of each pillar, *e.g.* :—

Above the "belly" = 12,	below ditto = 12;				
together	...	...	...	...	= 24
On the two upper rows of the network on					
shaft	...	...	...		= 13
On the two lower rows of the network on					
shaft	...	...	...	...	= 13
Total number of pomegranates on the side					—
of each pillar	...	...	...	...	= 50

This 50 multiplied by four (for the four sides) exactly makes up the 200 pomegranates on each pillar, as universally admitted, but never previously attempted to be thus practically shown.

THE INSIDE WALLS.

All four walls inside were covered with planks of cedar, on which were everywhere carved in semi-relief, figures of cherubs, date palms and expanded flowers, all overlaid with stout gold foil, 24 carats fine, so that the carving behind was plainly visible, and presented an appearance

as though actually moulded in solid gold. Above these the boards of cedar were continued to the roof, so that no stone was anywhere visible.

THE ORACLE.

Two-thirds across the floor in the rear was a cubical chamber, designated in our Bible as the "oracle," but better known to us as the "Sanctum Sanctorum," or Holy of Holies.

It was separated from the outer sanctuary by a screen or partition, probably of cedar, in which was a large doorway, having its lintel and side posts five-sided, whereon were hung a pair of doors gilded and decorated to match the walls. These doors (according to I. Kings, viii., 8) appear never to have been closed. Suspended before this partition was a huge linen curtain, dyed blue, purple and crimson, with golden cherubim wrought thereon.

The oracle behind is invariably stated to be roofed or covered in, but the present lecturer contends without Scriptural authority, for although its length, breadth and height is duly quoted in both I. Kings, vi., 20, and II. Chron., iii., 8, not a word is said in either of any ceiling, roof or covering—indeed, new as the suggestion may be, it appears to the writer to be far more probable for it to have been open at the top (as shown in the model), for then the daily incense from the gilded altar in the sanctuary would find, as was intended, easy ingress over an open partition, but with a roof or closed-in chamber it would be practically excluded. (*See illustration.*)

The observed absence of windows in the rear portion of the model renders the oracle sufficiently dark to

comply with Solomon's statement that "the Lord said he would dwell in the thick darkness." *34

The walls and floor of this cubical chamber were covered with gold and of such thickness, that according to the II. Chronicles, iii., 8, it weighed "six hundred talents," which at £400 per silver talent amounts to £240,000. This sum, if multiplied by fifteen as its equivalent value in gold, works out to over 3½ millions sterling of our English money. Small wonder, then, that the mouth of Shishak, King of Egypt, watered for some of this enormous wealth, to much of which he subsequently helped himself! *35

Here in the oracle was placed, by Solomon's direction, the identical Ark of the Covenant, which we read measured $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$ cubits,*36 made 480 years previously, in the wilderness of Sinai, by Bezaleel,*37 for the Tabernacle.

It then still contained the two identical small stone slabs, or tables of the Law, delivered to Moses on Mount Horeb.

Here also were placed, near the Ark, but not in it as some suppose, the pot of manna and Aaron's rod that budded.

But interesting as these objects were, they would pale into insignificance before the two giant figures of gilded olive wood,*38 which were placed, standing erect, with

*34 I. Kings, viii., 12. II. Chron., vi., 1.

*35 I. Kings, xiv., 25, 26. II. Chron., xii., 2-9.

*36 — 45-in. × 27-in. × 27-in. *37 Exodus. xxxvii., 1.

*38 We know next to nothing of these two mysterious figures, which must not be confounded with the two smaller cherubs of wrought gold, who, it will be remembered, "faced each other," and were always found in the Tabernacle kneeling on the lid of the Ark: but as no mention is anywhere made of these cherubs in King Solomon's Temple, it is probable that they (like the seven-branched golden candlestick) were lost and melted down by the Philistines in their wars against the Israelites.—Cf. I. Sam., iv.

their backs to the wall, looking eastward, *i.e.*, towards the entrance.

These figures were no less than 10 cubits, or 15-ft. high, and in place of arms, had outstretched wings, each wing 5 cubits, or 7½-ft. long, the extremity of which touched the tip of its fellow's wing on one side and the wall of the oracle on the other, so that the four wings extended over a space of 30-ft., or the exact inside width of the Sanctum Sanctorum.

It is difficult to imagine their form—certainly it could not have been human, seeing that the first Commandment forbids the manufacture of the likeness of any living thing,^{*39} but was rather some imaginary figure compounded like the winged bulls of the Assyrian sculptures, and resembling what Ezekiel saw by the river of Chebar,^{*40} which symbolised the four leading tribes of Israel, *viz.*, Judah, Reuben, Ephraim and Dan, as quoted in the book of Numbers,^{*41} and duly quartered on the Seal and Arms of the Grand Lodge of England.

Uniting the emblems of these four tribes, these imaginary creatures would have the body of a lion, the head of a man, the hind-quarters of an ox and the wings of an eagle, rather than the winged females, or bodyless infants one is shocked to see usually depicted as cherubim.

THE FLOOR.

We read in I. Kings, vi., 15, that "the floor of the house was covered with planks of fir" (now believed to be cypress), the Holy of Holies, however, being boarded with cedar (verse 16), apparently a useless distinction, as,

^{*39} Exodus xx., 4. ^{*40} Ezekiel ix., 14.

^{*41} Numbers ii., 3, 10, 18, 25.

according to verse 30, both floors were overlaid with gold.^{*42} Inside the house, and on its floor, were placed ten solid gold candlesticks, which perhaps would be more accurately rendered "lampstands," as candles were certainly not known until ages after Solomon's day.

Five of these lampstands were ranged on the north side of the house and five on the south.^{*43}

In the centre of the floor stood the Altar of Incense, constructed of cedar, but gilded with gold;^{*44} there was also a gilded table for the cakes of shewbread, whereon were placed every Sabbath eve a dozen fresh cakes, the stale ones being subsequently eaten by the priests^{*45} on duty.

THE CEILING.

The ceiling within the house was like its walls, covered with cedar and overlaid with gold, and as the span from wall to wall was 20 cubits, or 30-ft. across, it has been considered doubtful whether wooden beams of this length would sustain the weight of an untrussed roof, unless supported from within by means of pillars, of which no mention is made in Scripture; but untrussed roofs of 30-ft. without supporting columns, even of ordinary 11-in. square timber, are not unknown, much less the cedars of Lebanon, which then grew to such dimensions as to be now almost incredible.

*42 The Latin Vulgate here differs from the Hebrew text as follows:— "Stravit quoque pavimento templi pretissimo marmore decore multo" (He paved also the floor of the Temple with most precious marble of great beauty). This discrepancy between the Hebrew and the Vulgate may perhaps be reconciled by assuming that the Vulgate translator was referring to the floor of the porch, as being paved "with most precious marble of great beauty," for the floor of the House inside certainly was not so paved.

*43 I Kings, vii., 49. *44 I. Kings, vi., 20.

*45 The Chronicles scribe differs from the Kings in stating that there were ten tables (not one) for the shewbread, viz., five on the right side and five on the left. (See II. Chron., iv., 8.)

THE ROOF.

Although a roof is nowhere specifically mentioned in the sacred records, the Temple must have had one, for we read that "he covered the house with beams and boards of cedar."⁴⁶

Nearly all authorities have given to the Temple a ridged or hammer-beam roof, similar to the pediment of a Grecian temple, but it is the writer's opinion that its roof was perfectly flat, as we know the house of David was,⁴⁷ and all Oriental houses still are, being formed of huge baulks of cedar, closely laid and clamped together, and rendered waterproof by a thick layer of bitumen of Judæa, commonly known as asphalté or mineral pitch.

As may be observed in the model, a gutter probably ran along inside the parapet to carry off the rains, the annual fall of which in Palestine is practically the same as in this kingdom.

THE COURTS.

A description of the Temple, without any allusion to its courts, so frequently included in the name, would be incomplete.

Briefly, then, the Temple area, including the courts, was divided into two unequal enclosures or courts, the altar of burnt sacrifices practically forming the centre of the entire area.

The greater enclosure was quadrangular, and is usually called the "inner court,"⁴⁸ in which the house stood, and in which the priests and Levites officiated around

⁴⁶ I. Kings, vi., 9. ⁴⁷ II. Samuel, xi., 2.

⁴⁸ I. Kings, vi., 36; Ibid, vii., 12; and Ezekiel, viiii., 16; x., 3; xl., 19, 23, 27, 28, 32, 44; xlii., 3; xliii., 5; xliv., 17, 21; xlv., 19; xlvi., 1.

the brazen altar, and nigh unto the "molten sea" with the five "brazen lavers" on either side of the court.

This is the same enclosure as the "court of the priests" of II. Chron., iv., 9, and the "court of the house of the Lord" (II. Chron., xxiv., 21), similarly named by Jeremiah xix. and xxvi., but the same prophet in chapter xxxvi. calls it "the higher court."

The lesser or outer enclosure was a strip on the sloping side of the hill and a little lower than the priests' court.

Here it was that the men of Israel assembled for worship, as well as to present their oblations in the open air.

This court is not often mentioned in Scripture, but the "great court" of II. Chron., iv.,^{*49} the "new court" of chapter xx. of the same book,^{*50} also the "utter," "outer" and "outward" courts of Ezekiel,^{*51} are all one and the same, under different names.

Both courts were paved with hewn stone,^{*52} that of the priests was separated from the outer one by a low stone barrier, having a cedar ridge,^{*53} probably only 3-ft. high, so that the assembled Israelites in the "lower court" could easily observe what the priests were doing in the court above.

The entrance to the enclosure was in the east, but a north as well as a south gate, also called the High Gate of Benjamin,^{*54} was provided for retiring worshippers, as well as a west gate for royal use over a viaduct to the "city of David," or Zion.

^{*49} II. Chron. iv., 9. ^{*50} Ibid, xx., 5.

^{*51} Ezekiel, xl, xlii., xliv., xlvi.

^{*52} II. Chron., vii., 3. ^{*53} I. Kings, vi., 36.

^{*54} Jeremiah, xx., 2. II. Chron., xxvii., 3.

A court for women,^{*55} and even another for Gentiles, was created by Herod many centuries afterwards, when he considerably enlarged the Temple area, and rebuilt with additions and profuse splendour the greatest and last of the three Jewish temples.

Here, then, we bring the Facts, Fallacies and Fictions of King Solomon's Temple to a close, and if after having surveyed it from within and without, we find that it was the smallest of the three Jewish temples, we should ever remember that it was the only one in which the Great Architect of the Universe actually "dwelt among men,"^{*56} and of which He said "He would put His name there for ever."^{*57}

This fact alone—and there are others, which time forbids me to name—gives to Solomon's Temple a pre-eminence over either of the other two that were afterwards erected upon the same site.

J. Y.

^{*55} Some authorities have inferred from the words in II. Chron., xx., 5: "And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the Lord before the new court"; and also from II. Kings, xx., 4: "And it came to pass afore Isaiah was gone out into the middle court," etc.—that a third court must have been added by some king of Judah, subsequent to Solomon's death; but this must be fallacious, for we read in II. Kings, xxi., 5, and also II. Chron., xxxiii., 5, *i.e.*, some years subsequently, that the wicked Manasseh "built altars for all the host of heaven in the *two* courts of the house of the Lord."

And again, even still later, during the reign of King Josiah (II. Kings, xxiii., 12, and II. Chron., xxxiv., 4), that "the altars which Manasseh had made in the *two* courts of the house of the Lord, did the King beat down," etc., which appears to conclusively establish the fact that two courts, and two only, were attached to the Solomonic Temple, even to the time of its destruction by General Nebuzaradan; indeed the revised version of the aforesaid II. Kings, xx. now reads: "middle part of the city," instead of "middle court," as in our authorised version.

^{*56} I. Kings, vi., 13. ^{*57} I. Kings, ix., 3; II. Chron., vi., 20.

At the conclusion of the reading, Bro. S. PERKINS PICK, with many eulogistic remarks, moved a hearty Vote of Thanks to Bro. YOUNG for his interesting Paper, stating that it was the nearest approach to the truth he had heard, and hoped that a full report, with drawings, would be published. This resolution was seconded by Bro. J. T. THORP, and in so doing he expressed his appreciation of Bro. YOUNG's paper. It gave evidence of an immense amount of study and research, and he was glad it was to be published *in extenso* in the Transactions, with Notes and Illustrations, for the more the paper was studied, the more would the members be impressed with its excellence. The Chambers round the Temple he thought were intended for the treasure of various kinds which David had accumulated in his wars, and which Solomon inherited from him; a range of store-houses for gold and silver, precious stones and arms taken from the enemies of the Jews. The spears and shields stored in the Temple are referred to in II. Kings, xi., v. 10. The position of the Two Pillars had engaged his serious attention more than twenty-five years ago, and he then came to the conclusion, that the right and left hand were to be judged as a person came out of the temple, not as he entered it. He wrote a small pamphlet on the subject at the time, giving proofs of his contention, and this view is now almost universally adopted by Masonic Students the world over.

Bros. BILLSON, POTTS and the W.M. also spoke in support, and the resolution was carried unanimously.

Bro. YOUNG, in acknowledging, said he was glad to have given the paper before this Lodge, and it had given him great pleasure to know it was appreciated by the members present.

Bro. J. T. THORP exhibited the following Masonic curios from his own collection, viz.:—

(1.) A Membership-card issued by Lodge "Humanitas" of Berlin, working under the Grand Lodge of Hamburg. The following is a translation.

"*Wilh. Schwam.*

Grand Secretary.

We Chair-Master and Wardens of the just and perfect Lodge *Humanitas* working under the Constitution of the Grand Lodge of Hamburg hereby testify, that Brother *Moritz Michaelis (Berlin)* who has signed his name on the opposite side, has been received by us in the Second Degree according to the usages of the ancient and honourable Society of Free and Accepted Masons. We beg all Lodges and Brethren to receive him as a true and lawful Brother, and render him all fraternal assistance and friendship as we are ready to do in similar cases.

Given at *Berlin, December 21st, 1900.*

S. Warden.	Chair Master.	J. Warden.
<i>Cl. Denton.</i>	<i>H. W. Kohrs.</i>	<i>Chr. Bander.</i>
Secretary.		

Br. S. Herzberg.

2486.

Valid for 3 years from the day of issue.

It is the express wish of me, the undersigned, that this Certificate shall on my death be immediately returned to Lodge *Humanitas* in *Berlin* and that no further use be made of it, which I hereby declare would be considered as a violation of my last wish.

Moritz Michaelis."

(2.) A very old Silver Jewel, engraved and pierced, nearly thirty emblems represented. *Cir.* 1780.*

(3.) Irish Past Master's Jewel, set with paste; a very handsome specimen. The design consists of Square, Compasses, Acacia and Letter G.

The following apologies for non-attendance were notified, viz. :—Bros. T. A. BAYLISS (Worcester); R. BROWN (Macclesfield); F. W. CROSS (Walsall); A. T. BRAND (Driffeld); Revd. W. W. COVEY-CRUMP (Wisbech); W. R. BLAIR (Uttoxeter); W. LONNON (Portsmouth); G. W. BAIN (Sunderland); W. H. WOOTON (Loughborough); T. H. DEY (London); R. W. STRICKLAND (Northampton); F. HUGHES (Handsworth); W. H. QUARKKELL (London); T. J. RALLING (Colchester); C. E. STRETTON (Leicester); R. B. STARKEY; J. G. BOWER (Leicester); C. F. OLIVER; T. G. HUNT; G. W. HUNT; S. S. PARTRIDGE; A. LOLE; W. C. CLOVER (Glen Parva).

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

* *Vide* Plate VII.

The Ninety-Eighth Meeting

of the Lodge was held at the Masonic Hall, Syston, on Monday, May 22nd, 1911. The Chair was occupied by the Worshipful Master, Bro. GEO. BONNER, P.M. 523, P.P.G.Std.B. There was a fair attendance of Members and Visitors.

The Minutes of the last Meeting were read and confirmed.

The following four Brethren and one Masonic Library were elected to membership of the Correspondence Circle of the Lodge, viz. :—

- 721. Bro. FREDK. C. COOK, W.M. 50 Hinckley ;
432 Nuneaton.
- 722. Bro. WALTER EVANS, 2865 Syston.
- 723. Bro. J. E. GENTNER, 2865 Syston.
- 724. Bro. WM. H. HALLSWORTH, S.W. 465 Bellary,
S. India.
- 725. THE MASONIC LIBRARY, Cincinnati, Ohio, U.S.A.

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

Bro. Rev. C. T. MOORE, as Worshipful Master.

Bro. F. W. BILLSON, P.M., re-elected as Treasurer.

The election of Tyler was deferred to another meeting.

The following Paper was read :—

Some Incidents in the History of the Provincial Grand Lodge of Leicestershire and Rutland.

By Bro. F. W. BILLSON, P.M., P.P.S.G.W., Treasurer.

WORSHIPFUL MASTER AND BRETHREN,

I propose to occupy your attention for a short time this evening, with a few observations upon the Provincial Grand Lodge of Leicestershire and Rutland. I do not pretend that I have made any new discovery. On the contrary the whole of the information I now place before you will be found, perhaps better expressed, in the works of our late Bro. Wm. Kelly and of our esteemed Bro. J. T. Thorp; in the Historical Account of "St. John's" Lodge, by our Bro. W.M. Williams, and in other works available to every Brother of this Lodge. To these works I have gone for my information. Perhaps I have arranged the facts in a manner somewhat different from that in which they have before been presented, and in consequence different impressions may be created. I hope, however, indeed I feel sure, that the subject will be of interest to you, for you must feel some concern for the early history of that organization, of which as members of the "Lodge of Research" you are a limb.

Freemasonry to-day is a highly organized Institution. It was not always so. Prior to 1717 each Lodge was a law unto itself. It recognised no superior authority. It required no charter or warrant of constitution. Indeed, whenever a sufficient number of Masons could be got together, they could form themselves into a Lodge, and

exercise all the privileges of Masonry. The Master was chosen by the Lodge, and he was in the truest sense of the word an autocrat. In the year 1717, however, four Lodges meeting in London and Westminster, combined, and constituted themselves a Grand Lodge. What induced them to take this step has never been clearly demonstrated. Opinion is divided as to whether these Lodges were even legitimate Lodges of Masons. We can however with confidence say, that purely speculative Masonry, as we know it, received a great impetus from the establishment of this, the Premier Grand Lodge of the world. This Grand Lodge formulated a set of regulations and bound its members to a strict observance of them. It invited others to recognise its authority. It had, however, no jurisdiction over any Mason who chose to stand aloof. It must be clearly borne in mind, that just as it was permissible for these four Lodges to meet and form a Grand Lodge, so it was allowable for any other Lodges to meet and form other Grand Lodges. Indeed history records the fact, that during the 18th century there were as many as five Grand Lodges exercising jurisdiction in England. For the purposes of of this Paper we are concerned only with the Grand Lodge of England founded in 1717.

As early as the year 1726, the Grand Master of the Grand Lodge of England created the office of Provincial Grand Master. He did so by granting a "deputation" to a distinguished Brother to preside over Freemasonry in the county or counties named in the deputation. The turn of Leicestershire for such an honour did not come until the year 1774, when Lord Petre, the Grand Master, granted to Col. Sir Thomas Fowke a deputation to preside over the Craft in Leicestershire. Sir Thomas

Fowke was at that time an officer in the Guards and Groom of the Bedchamber to H.R.H. the Duke of Cumberland, brother of George III. He was thus our first Provincial Grand Master and he attended Grand Lodge in that capacity on the 2nd May, 1774. He held the office until his death in 1786. He can, however, scarcely be said to have presided over the Province, for at no time during his Mastership was there a single Lodge in the Province to acknowledge his authority. The only Lodge then in existence in the Province was Lodge 91, an "Antients" or "Athol" Lodge, acknowledging allegiance to the "Antients" or "Athol" Grand Lodge, established in London in 1753. It is true that there had been other Lodges, but they had ceased to exist. There had been Lodge No. 179 meeting at the Wheat Sheaf Inn, Humberstone Gate. Its Warrant was dated 7th December, 1739, and was withdrawn in 1752. Afterwards Lodge No. 250 was constituted, to meet at the Pelican Inn, Gallowtree Gate. Its Warrant was dated 21st August, 1754. Its number was changed to 187, but it is not mentioned in the list of Lodges after 1769. A military Lodge, attached to the Leicester Militia, was also warranted by the "Athol" or "Antients" Grand Lodge on the 29th May, 1761, but it is believed to have lapsed in 1764. Lodge 91, before referred to, was warranted by the "Antients" Grand Lodge on the 26th September, 1761, and worked for nearly sixty years. As previously stated, it was the only Lodge working in the Province at any time during the years that Sir Thomas Fowke was Provincial Grand Master, and as this Lodge was an "Athol" or "Antients" Lodge, and Sir Thomas Fowke was a "Moderns" Mason, his office was a purely honorary one.

Our second Provincial Grand Master was Thomas Boothby Parkins, Esq., afterwards created Lord Rancliffe, in the peerage of Ireland. He was appointed in 1788, and presided over the Province until his death in 1800. In his case it is perhaps correct to say that he presided over the Craft in the Province, for he did have, during a portion of his time, a Lodge acknowledging his authority. That Lodge was the present "St. John's" Lodge. It was warranted on the 31st August, 1790. The circumstances in connection with its birth were somewhat peculiar but not unique. For some reason, not now known, the Master, Wardens and Brethren of Lodge 91 petitioned the "Moderns" Grand Lodge for a Warrant of Constitution. It has been suggested that these Brethren had some dispute with their own "Athol" or "Antients" Grand Lodge, and wished to transfer allegiance from the one Grand Lodge to the other. This can scarcely be correct, for the old "Antients" Warrant was retained and the Lodge worked under it more or less for nearly a further thirty years. It is known that several Lodges, during the latter part of the 18th century, held Warrants from both the Grand Lodges. Whatever was the reason for the members of Lodge 91 petitioning for and obtaining a Warrant from the "Moderns" Grand Lodge, facts seem to show that Lord Rancliffe was not particularly proud of the Lodge. He did not attend the consecration of the Lodge. He did on the 27th April, 1791, attend an emergency meeting of the Lodge, and on that occasion he presented the Lodge with a set of silver jewels for the use of the officers. As far as is known, however, this was the only occasion upon which he attended a Masonic Lodge in the Province. It must be admitted that his position was a most difficult one,

when we bear in mind the fact, that the members of "St. John's" Lodge, over whom he was entitled to preside, were also the members of Lodge 91, over whom he could exercise no authority. They could meet under which Warrant they chose, so it was almost impossible for the Provincial Grand Master to know whether he had, at any particular time, any authority or not. In addition to this, the Lodge itself was a bit of a handful, and Lord Rancliffe was too wise to risk the loss of dignity by unseemly wrangling at inconvenient times. He did better. He appointed as his deputy Bro. the Rev. Wm. Peters, the grand portrait painter, and afterward Provincial Grand Master of Lincolnshire. The choice was a most excellent one. Brother Peters had the honour of presiding over the first recorded meeting of the Provincial Grand Lodge of Leicestershire. That meeting was held on the 18th June, 1793, at the Lion and Dolphin Inn, Leicester. The business was of an ordinary nature, including the appointment of Provincial Grand officers. About these appointments "St. John's" Lodge had a word to say. An emergency meeting was held on the 23rd May, 1793, and the Brethren, by resolution declared who were competent Brethren to fill the various Provincial Grand Lodge offices. It was indeed a pretty conceit for a Lodge not yet three years old, but, alas for the Lodge, only one appointment was made in accordance with the resolutions. One other meeting only of Provincial Grand Lodge was held during the Mastership of Lord Rancliffe. It was presided over by the Provincial Senior Grand Warden. The same Provincial officers were continued in office, no new appointments being made.

After the death of Lord Rancliffe in 1800, the Province was without a Provincial Grand Master for upwards of

eleven years. During those years there was no meeting of Provincial Grand Lodge, nor any assembly of the Masons of the Province. It is true that efforts were made on more than one occasion to secure a Provincial Grand Master. As will hereafter appear, "St. John's" Lodge moved in the matter in 1807 and 1808. They were the prime movers in the ultimately successful effort in 1812.

On the 5th February, 1812, the Brethren wrote a letter to George, 2nd Lord Rancliffe, informing him that the office of Provincial Grand Master for the County of Leicester had been vacant since the death of his noble father, who, they wrote, had filled that high and honourable office with the greatest satisfaction to the Lodge, and they invited him to accept the office. The statement in this letter concerning the first Lord Rancliffe, can scarcely be said to be the whole truth; for the Brethren of "St. John's" Lodge knew only too well, that during the eleven years Lord Rancliffe was Provincial Grand Master, he only attended one meeting, and altogether, had given but little satisfaction to the Brethren of "St. John's" Lodge. Lord George may have guessed the truth, for in accepting the office he wrote, that "he would endeavour by following the steps of his father to merit a continuance of their goodwill." What is more, he was as good as his word; for, during the first 21 years after his appointment, he never attended a single Masonic meeting in the Province.

Shortly after the appointment of Lord George as Provincial Grand Master, the Brethren of "St. John's" Lodge seem to have developed a big bump of arrogance and assumptiveness. They not only suggested to the Provincial Grand Master the advisability of appointing a

deputy, but they were kind and considerate enough to name their man; none other than the Brother who for the then past twenty years had held the more honourable office of Provincial Grand Master of Lincolnshire. Needless to say the appointment was not made. Their subsequent requests, for the holding of Provincial Grand Lodges, for the appointment of officers, were also not attended to. "St. John's" Lodge felt slighted and waxed wroth. A meeting of the Lodge was summoned, and the Brethren in open Lodge declared, that the Lodge of "St. John" was the Provincial Grand Lodge, that their minute-book was the book of the Province, and that their register was the Provincial Register. They even went further. They resolved who should be the Deputy Provincial Grand Master, and then entered upon a long campaign for ridding themselves of the Provincial Grand Master. They presented at least two petitions to Grand Lodge for his removal, but all to no purpose.

It is interesting at this point to turn to the other side of the picture, and satisfy ourselves whether the members of "St. John's" Lodge had, by the regularity of their own conduct, or their Masonic zeal, any justification for the course they were pursuing against the Provincial Grand Master. Was the Lodge then large and influential as it has been for many years past? Were its members burning with enthusiasm for the welfare of the Craft, jealous of their own honour, and the honour of the Province? For answer, let us turn to Bro. Williams' historical account of the Lodge, and make a few extracts. We will not take an isolated case. We will be fair to the Lodge, and will cover the period in question. We will start with the year 1795. We read as follows:—

"1795. The Lodge met on Fools day, when

“the W.M. and Wardens were the only brethren
“present.”

Nothing worthy of note occurred between this meeting and the November meeting of the same year, at which latter, owing to the wretchedly meagre attendance of the members during the previous eighteen months or more (the number present never exceeding five), the propriety of punishing absentees was again discussed, and it was decided to inflict a fine of 6d. on members, 1/- on the S.W. and J.W., and 1/6 on the W.M.

This resolution had not the least effect, for at the following meeting (2nd December, 1795) only four Brethren were present.

1796. This deplorable lack of interest in things Masonic continued during the year 1796. On the 3rd August, 1796, a grand effort was made to secure, not only the attendance but the punctual attendance of the Brethren, it being agreed that “if the Brethren do not attend from Lady Day to Michaelmas precisely at 8 o'clock and from Michaelmas to Lady Day at 7 o'clock by the Change Clock, such member so absent shall forfeit the same as if he did not attend the whole evening.”

1800. The following entry appears in the minutes of 6th August, 1800:—

“Bro. Moore provided an entertainment for the Brethren, which being attended by the undermentioned Brethren only, it was agreed by the R.W. Master and Brethren that those Brothers who had been summoned and did not duly attend should pay for their suppers in the same manner as if they had been present.”

This resolution was passed at a meeting attended by five Brethren only. At the very next meeting three

Brothers only presented themselves to partake of Bro. Moore's entertainment.

Under the date 1800 it is also recorded, that on several nights no business was transacted on account of the elections. Not only did the members in those days absent themselves from the Lodge, but many of them appear to have forgotten that it was necessary to pay subscriptions. At the Lodge held on the 26th January, 1801, it was—

“Moved that the R.W.M. and Bro. Moore do wait upon such resident Brethren as are in arrear to-morrow for payment, and in case of non-payment it is agreed that they must (be) erased conformable to the instructions received from the Grand Lodge.”

Under dates 1807-8 and 9 it is further recorded as follows:—

“For several years prior to 1807, it not infrequently happened that owing to the insufficiency in the number of Brethren present, the Lodge could not be opened in due form, and on one occasion two Brethren, more zealous, and masonically speaking, more virtuous than their fellows, marked their sense of the gravity of the offence of neglect of duty by imposing upon every absentee a fine.”

On the 2nd December, 1807, a Lodge consisting of five Brethren only decided to solicit Lord Rancliffe to become Provincial Grand Master, but practical effect was not given to this decision for a considerable time. The attendance of members at this period became more scanty than ever, and the minutes reveal a deplorable absence of interest in the Lodge. For many months no ceremonial work was done, and it was by no means an uncommon thing to close the Lodge before it was opened,

if such an Hibernianism may be permitted. A few of the minutes of the Lodge are given *in extenso* in support of this statement, thus :—

“4th May, 1807. Lodge not opened in consequence of the general election.”

“3rd June, 1807. In consequence of the few attendants, the R.W.M., by the request of the Brothers present, ordered their sec. to call a Lodge of Emergency for the purpose of settling the affairs of the Lodge. etc.”

“1st July, 1807. In consequence of the few attendance Lodge closed.”

“4th August, 1807. Bro. —— attended the Lodge one hour, then Bro. —— came but could not open the Lodge for want of members.”

“1st Feb., 1809. Met in due form.”

Absolutely not a word more.

The minutes of 2nd December, 1812, contain a curious record of a J.W. being fined one shilling for absenting himself during Lodge hours without leave. On this same occasion a Brother was fined one shilling for offering a wager, and the W.M. himself was fined for a still more grievous offence.

In July, 1814, the Lodge resolved :—

“That any Brother entering the Lodge in a state of intoxication shall be subject to such fine as the majority of the members present think proper.”

1815. During several years prior to 1815, it was by no means an uncommon thing for the W.M. for the time being to absent himself from the Lodge, particularly when any ceremony had to be performed, and it was therefore resolved :—

“That the R.W.M. shall, in addition to the usual fine for non-attendance, be subject to a ‘dubble’ fine for

non-attendance the second evening in succession, that is two shillings; for the third evening four shillings, and so on during his non-attendance, in double progression."

The admission of Sir Frederick Gustavus Fowke as a member on the 29th December, 1817, was the occasion for the display of a fit of zeal on the part of the Brethren; but the zeal so suddenly awakened as suddenly cooled down, for neither at the regular meeting on the 7th January, 1818, nor at an emergency held on the 19th of the same month, and which had been summoned for the express purpose of "installing the officers for the present year," did certain Brethren who had been selected as officers turn up; indeed the number of the Brethren present was not sufficient to constitute a Lodge.

In 1819, it was again considered necessary to pass a resolution "that the transactions of some years past be strictly attended to in respect of Brethren attending the Lodge in a state of inebriety," and subsequently the punishment to be imposed upon Brethren so unworthily committing themselves was freely discussed.

In December of this same year (1819) a Brother was expelled the Lodge for un-Masonic conduct.

In the latter part of 1825, and in the years 1826 and 1827, the Lodge appears to have passed through much tribulation through the expulsion of a Brother; and towards the close of 1827, it became evident that the existence of the Lodge was seriously imperilled. A few members who stuck to the old ship determined to solicit Sir Frederick G. Fowke to become Master. He consented, and on the 27th December, 1827, was duly installed. His year of office was chiefly notable for the great irregularity in the holding of the Lodge. The officers appear to have grievously and continuously

neglected their duties, and the Brethren generally were equally offenders, as the minutes proved.

On the Lodge nights, March 5th and April 2nd, there were not enough Brethren to constitute a Lodge.

On the 3rd December, 1828, a letter was read from Sir Frederick G. Fowke, in reply to a request from the Lodge, declaring his willingness to remain master for another year "if those who may happen to be appointed officers will resolve that the business of the Lodge shall not again be neglected in consequence of their failing to be present either in person or by deputy at the precise time specified in the summons." A nice condition for so distinguished a Mason to feel it necessary to impose. However, Officers and Brethren were not always the only culprits, for the W.M. for the year 1830 absented himself from five successive meetings of the Lodge.

One more extract and these must suffice. Under date 1839 it is recorded, that so lax had the Lodge become in the observance of its duties, that it was not until the 3rd April that the W.M. for the year was elected (he should have been installed in the December previous), and even then the Brother elected tendered his resignation at the June meeting.

Such is the record! Can we suppress the smile of derision at the course pursued by the Lodge against the Provincial Grand Master? Can we wonder that their petitions and schemes for his removal were alike futile?

What of the Provincial Grand Master himself during all this time? He, like Brer Rabbit, "lay low." He had other matters to attend to. He was a politician, and in his opinion politics were more important than Masonry. The time might come when he could give Leicestershire a little attention, but till then Leicestershire might wait.

The time did ultimately come, and under circumstances which would have made some men shake in their shoes. Not so Lord George. In the emergency he was the man. It was in September, 1833. The most Worshipful the G.M., H.R.H. the Duke of Sussex, was on a visit at Newstead Abbey, near Nottingham. He thought fit to honour the Lodges at Nottingham with a visit. He convened a special meeting of Grand Lodge which was numerously attended. Lord George Rancliffe was there, and also several Leicestershire Masons. During the ceremony, H.R.H. intimated his pleasure that the various Provincial Grand Lodge officers present should be presented to him by their Provincial Grand Masters. Here was a nice predicament for Lord George! He had neither Provincial Grand Lodge nor Provincial Grand officers. He was, however, a man of resource. He simply called the Leicestershire Masons present into an ante-room, and there and then appointed them to the various offices, and as such, calmly presented them to the Grand Master.

It may be asked, who had borne the burden of Masonry in the Province during all these years? They were few. A small band of zealous earnest workers and skilful organisers, having the interests of Masonry and the Province at heart, had grown up, and were quietly and unostentatiously doing that solid work which was afterwards to earn a name for the Province. Amongst the foremost of these were Sir Frederick Gustavus Fowke, the Rt. Hon. Earl Howe and Wm. Kelly, each of whom afterwards attained to the dignity of Provincial Grand Master.

The little episode at Nottingham wakened Lord George up a bit. He convened a meeting of Provincial Grand

Lodge on the 29th October, 1833, and actually presided and appointed and invested his officers. Sir Frederick G. Fowke was appointed D.P.G.M. and Bro. Wm. Cooke was appointed Prov. G. Sec. Since this date the meetings of Prov. Grand Lodge have been regularly held, and the minutes properly kept. The history of Freemasonry in the Province since this date is one long record of steady progress. New Lodges have from time to time been consecrated, new committees and associations have been formed. The organisation of the Province has been so perfected, that to-day the Province occupies the proud position described in the words of a Mason of world-wide reputation and endorsed by the Masonic press, as "one of the best organised, best managed Provinces in the Kingdom." During the remainder of his term of office Lord George presided at Masonic functions on several occasions, but more frequently only arrived in time to preside at dinner. There he was a decided success.

On his death in 1851, Sir F. G. Fowke succeeded to the office of Provincial Grand Master. He had already spent the best years of his life in the service of the Craft. He died in 1856, but his labours for the Province are still remembered. His portrait adorns the walls of the Masonic Hall, Leicester.

He was succeeded by the Rt. Hon. Earl Howe, who presided over the Province until his death in 1869. He, too, did sterling work on behalf of the Province, and his portrait, hanging in the same hall, helps to keep his memory green.

It was during the Grand Mastership of the Rt. Hon. Earl Howe, that the County of Rutland became a portion of this province. I am not aware that any special Warrant or Charter was obtained to this effect. I believe

that it took place, as it were automatically, by the consecration at Oakham, on the 30th September, 1869, of the "Vale of Catmos" Lodge, No. 1265. Before this date no Lodge, so far as I have discovered, had ever been held in the County of Rutland. It is true that the county had had four Provincial Grand Masters, but, like our first Provincial Grand Master, they had no duties to perform. They appear to have been appointed with the sole object of securing for them a certain position or rank in Grand Lodge.

The first of these Provincial Grand Masters was the Hon. Robert Boyle Walsingham, who held the office from 1776 to 1780. He was succeeded in 1789 by Thomas Boothby Parkins, Esq., afterwards Lord Ranccliffe, the Brother who held the like office in the County of Leicester. He relinquished the office in 1798. The third Provincial Grand Master was Richard Barker Esq. He was appointed in 1798 and held the office till 1812. The fourth and last was Bro. Hippolyte Joseph Da Costa, who was appointed in 1813 and held the office for ten years.

Earl Howe died in 1869, and was succeeded, as Provincial Grand Master, by Bro. William Kelly, whose labours on behalf of the Province cannot be too highly rated, and whose kindly, thoughtful and genial disposition endeared him to all with whom he came in contact. Ill health compelled him to resign after a short reign of three years. As Past Provincial Grand Master, however, he continued to take an active interest in all branches of Freemasonry in this Province, until his death in 1894. He was succeeded as Provincial Grand Master in 1873, by the present highly-esteemed Bro. the Rt. Hon. Earl Ferrers, who has therefore now held the office for close upon forty years.

I cannot close this paper without mentioning the names of three other Brethren, to each of whom the Province is deeply indebted. W. Bro. S. S. Partridge, who, as Provincial Grand Secretary, Editor of the Masonic Calendar, Deputy Provincial Grand Master, and as Chairman of various Committees and Associations connected with the Craft, has given of his best freely and without stint. May the portrait in the Masonic Hall at Leicester help to keep his memory green for many years to come!

W. Bro. Edward Holmes, the present D.P.G.M., whose love for Freemasonry is only equalled by his labours on its behalf. May he be blessed with better health to continue his work for the Province!

Last, but by no means least, among these great workers, our own W. Bro. John Thomas Thorp, whose labours as Preceptor of the Lodge of Instruction, as Secretary of this "Lodge of Research" and Editor of its Transactions, as chief Librarian of the Leicester Masonic Library and Museum, and in other capacities too numerous to mention, have given to the Province a world-wide reputation. May he be spared to us for many years to continue his good and great work!

Bros. J. T. THORP, P.M., and E. HOLMES, D.P.G.M., spoke expressing their appreciation of Bro. BILLSON'S Paper.

The following Masonic Curios were exhibited and described by Bro. J. T. THORP, P.M., viz.:—

(1.) A Past Master's Jewel of unusual style. The 47th prop. and square are contained within a pair of compasses, also a medallion with a miniature of John the Baptist, on the reverse of which is a double triangle. Sun and moon also appear on the jewel.

(2.) A miniature Silver Trowel, formerly used as a jewel in a Craft Lodge.

(3.) A Grand Steward's Apron of 1800-1814. This shows the tassel on the end of the string, which was the origin of the present apron-tassels.

(4.) Fac-simile of the "Matthew Cooke" MS., bound in oak boards. One of the sixty copies issued by the "Quatuor Coronati" Lodge No. 2076, a few years ago. A perfect gem.

(5.) A Book containing coloured plates of all the meeting-places of the Grand Lodge of Pennsylvania, from the year 1735 to the present date.

All the above belong to Bro. THORP'S collection of Masonic Curios.

Bro. THORP also described the following Masonic Curios, viz. :—

(1.) A curious old Masonic Apron, lent by Bro. T. A. WITHEY, Leeds.

(2.) Handsome old Paste Jewel, painting in centre, lent by Bro. T. A. WITHEY, Leeds.

The Brethren were thanked for their exhibits.

A resolution was passed confirming the letter of sympathy and condolence sent to Bro. S. PERKINS PICK, on the death of his daughter.

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

“Freemasonry in Marlborough,” by Bro. the Rev. J. E. S. Tuckett. Presented by the AUTHOR.

A hearty vote of thanks was accorded to the donor.

A petition, signed by seven members, was presented to the WORSHIPFUL MASTER, giving notice of motion for the removal of the Lodge to Leicester.

It was resolved that Bro. J. T. THORP be asked to allow his Masonic Papers No. IV. to be published as an Addendum to the Transactions of the present year, and that one hundred copies of the Addendum be presented to Bro. THORP.

It was resolved that Bro. JOSEPH YOUNG'S Paper, “The Temple of Solomon,” be copyrighted at the expense of the Lodge, and that he be presented with one hundred copies.

Apologies for non-attendance at the meeting were received from Bros. G. W. BAIN (Sunderland); W. H. QUARRELL (London); T. J. RALLING (Colchester); F. W. CROSS (Walsall); C. W. FRANCIS (Birmingham); R. C. LEVERSEDGE (Bath); W. B. HEXTALL (London); R. B. STARKEY, P.M.; C. E. STRETTON, P.M. 279; and W. T. TOPOTT, P.M. 279.

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

In Memoriam.

*“ Nothing was born ;
 Nothing will die ;
 All things will change.”*

Bro. F. C. CROSSLE, of Newry, Ireland, died October, 1910. He was an early member of the Cor. Cir., having joined in January, 1897.

Bro. J. J. W. KNOWLES, who died in September, 1910, was one of the earliest members of the Lodge, having joined in November, 1892. He was formerly a member and Past Master of the “Howe and Charnwood” Lodge, No. 1007 Loughborough. He served the office of Provincial Senior Grand Deacon in 1897, and for upwards of twenty years was the respected Secretary of the Union Lodge of Instruction, Leicester. His excellent work in connection with the latter office will long be remembered by the Brethren.

Bro. T. H. WILLS, of Torquay, also an early member of the Cor. Cir., died November, 1910; he joined in November, 1899.

Bro. WM. JAS. HUGHAN.*—It is with profound regret that we record the death of our Honorary Member, Bro. W. J. Hughan, of Torquay. This Lodge is deeply indebted to him, not only for the kindly interest which he has always taken and the help so generously given since its foundation, but from the fact that he has endowed us with the copyrights of his valuable works. In giving the following extracts from "The Freemason," we must express our deep sense of the loss sustained by Freemasonry in general through his death, also our high appreciation of the work accomplished, and the noble example displayed by our departed Brother. His whole life exemplified the true Masonic spirit which should be the aim of every Brother.

Bro. HUGHAN'S death took place on Saturday, May 20th, 1911, at nine o'clock. He quietly passed away as the morning sun was streaming down and symbolised the more glorious light which was soon to be his.

He was born on 13th February, 1841, and hence was just over his seventieth year. His earliest education was received in his native town, under Mr. T. M. Burt. At the age of fifteen he was apprenticed to a drapery firm at Devonport, afterwards entering into the wholesale trade at Plymouth. Desiring a wider knowledge of his trade, he entered a Manchester warehouse, then became buyer, and resided at Truro. In 1883 he retired from commercial life and settled down at Torquay.

Biography usually deals with the stirring events of an active life, and busy scenes of operation in which many men, many minds, and many events of interest are pictured from interesting standpoints. Bro. Hughan's fame rests on none of these pedestals. He simply worked while most others slept. His library was his storehouse, his study his field of activity, and his pen and paper his method of reaching the hearts and minds of his fellow Masons. Apart from

* Portrait of Bro. W. J. Hughan—Plate VIII.

his religious fervour and high spiritual instinct, he was wrapped up in his devotion to the Craft, and had it not been that Masonry possessed for him the symbolism and historical descent of all that he considered good, beautiful and true in spiritual matters, it can easily be understood that he would not have devoted himself to those studies which have made him the greatest historian of the Craft, a man who cannot well be superseded, for wherever the more modern student essays to enter into the avenue of the Masonic past, he will find the footprint of his precursor—Brother William James Hughan.

Bro. Hughan was initiated in the St. Aubyn Lodge, No. 954 Devonport, on 14th July, 1863—forty-eight years ago. His proposer was the late Bro. William Hunt, one of the founders of the "Western Morning News," and afterwards editor and proprietor of the "Eastern Morning News," at Hull. In 1864 Bro. Hughan became associated with the Emulation Lodge of Improvement, London, and, on removing to Truro, associated himself with the Phoenix Lodge of Honour and Prudence, No. 331, and the Fortitude Lodge, No. 131. Of the former he was for a time Secretary, and in the latter was W.M. in 1868 and again in 1878. Advancement came through personal merit, and under the late Bro. Augustus Smith, M.P., lord proprietor of the Scilly Isles, Provincial Grand Master of Cornwall, he became Provincial Grand Secretary, and in 1887 was promoted to the Senior Wardenship of the Province, which had come—and still is—under the rule of the Earl of Mount Edgcumbe, G.C.V.O.

In the meantime, in 1874, he received the rank of Past Senior Grand Deacon of England, and, though much of the work which gained him such pre-eminence in the Craft universal was done after that year, no further promotion seems to have been conferred, though many foreign Grand Lodges were not slow to recognise and acknowledge his superior merits. His removal to Torquay necessitated his severance from the activities of the Cornwall Province, but he was not permitted to depart without a distinctive mark of appreciation from the Brethren, and on their behalf he was presented, through the Provincial Grand Master, with a purse of 270 sovereigns and a Past Provincial Grand Secretary's jewel. It should also be mentioned here that on a later occasion—1884—a larger sum

was presented him in London by Brethren at home and abroad, the late Bro. Sir John Monckton, Past Grand Warden, acting as President, and Bro. William Lake, Asst. Grand Sec., and the late Bro. T. B. Whytehead, P.G.S.B., acting as Secretaries.

The fascinating pursuit of Masonic research claimed him as a devotee soon after his admission to the Craft. But this was an almost unexplored region at that time, and the obstacles to be overcome can only be understood by those who have ventured into similar avenues. Historic facts were like a book, the leaves of which had been scattered to all the winds, and needed to be regathered and pieced together and compared and verified. It is impossible for those not acquainted with the labour involved to adequately conceive what are the stumbling-blocks, pitfalls, disappointments and rebuffs to be experienced in endeavouring to make a graceful whole from a pile of incoherent facts. The compensation only arrives when the work is completed to one's satisfaction, and the result presented in concrete form.

At the outset Bro. Hughan perceived that if utter oblivion of the ancient records was to be avoided, determined efforts must be made to prevent such disaster, and as a consequence he entered into the work with a knowledge of its responsibility which would have daunted many a man with stronger mind and body. His work has achieved the result that Masonry now has the possession of deeply interesting historical records which would otherwise not only have remained obscure, but in a very short period would have been destroyed beyond recall.

If Bro. Hughan had a more favoured corner than another in his field of research, it was that which related to the Old Charges of the Craft. They absolutely fascinated him. Every new discovery was a veritable treasure, and he loved to peruse, copy, compare, and in due time publish, all that he came across. About a dozen of these were known to exist when he commenced his labours; the number must now be about seventy—rather more than less. At least half of these were rescued from oblivion by his efforts. Many of them relate to the Craft in the earliest date of which we have any record in this country—the time when Masons were engaged in the erection and adornment of the ecclesiastical piles which adorn this land, and which constitute

our most glorious examples of the religious fervour of past days.

Some of these Charges were engrossed on rolls of parchment twelve to fifteen feet long. The oldest known is the "Halliwell," or "Regius," which has had a resting-place in the British Museum since 1753. Bro. Hughan succeeded in tracing its history back to the fourteenth century, when some of the most ancient churches were erected, and one of his most treasured possessions was a facsimile of this Charge reproduced on vellum. Among his treasures, too, were facsimiles of MS. attributed to Inigo Jones, the great architect; the Cooke MS., of the fifteenth century; the charge read to the Masons Company in Basinghall Street, London, transcribed in 1650, but originally written two centuries earlier.

Bro. Hughan's first work was "The Constitutions of Freemasons," published in 1869, which contained a facsimile of the Cole MS. This work was dedicated to the Grand Master of England, the Earl of Zetland. Only seventy copies were issued. In this Bro. Hughan laid that foundation which characterised all his successive work; every statement was fully authentic; no speculation, no wild fable, no attempt to pose as the discoverer whose fame should be sounded from the housetop. His personality was sunk in his subject, and authenticity made supreme over every other consideration. His other works included:

Masonic Sketches and Reprints...	...	...	1871
Unpublished Records of the Craft	...	...	1871
History of Freemasonry in York	...	...	1871
The Old Charges of British Freemasons	...	...	1872
Memorials of the Masonic Union of 1813	...	...	1874
Numerical and Numismatical Register of Lodges	...	...	1878
Origin of the English Rite of Freemasonry	...	...	1884

[This became one of the most popular of Bro.

Hughan's works, and has recently been re-issued by the Lodge of Research, Leicester, which previously acquired Bro.

Hughan's copyrights.]

Sketches of British Freemasonry	...	...	1888
Engraved List of Regular Lodges for A.D. 1734	...	...	1889

History of the Apollo Lodge, York	1889
Early Records of Medina Lodge, Cowes, I. of W. ...	1889
Freemasonry in Devon and Cornwall	1889
Histories of Lodges, England	1892
Dumfries Kilwinning Masonic MSS.	1892
Histories of Lodges in Scotland... ..	1892
The Thomas Embleton Masonic MS.	1893
Ancient Stirling Lodge MS. of the Old Charges, A.D. 1650	1893
Royal Arch Masonry, 1743-1893	1893
History of the Lion and Lamb Lodge and Chapter ...	1894
Old Charges of British Freemasons	1895
Book of Constitutions, 1723-1896	1899
The Jacobite Lodge at Rome, 1735-7	1910

So great and intense was his desire for reliable records of the Craft that he gave every assistance in his power to any Brother engaged in that work. He never by word or action claimed or implied that the field was his own by right. No one appealed in vain for assistance. As a consequence his opinion and criticism were in constant demand by the growing circle of Masonic writers who were receiving inspiration from his endeavours. He never failed to write an introduction to the books of other authors, if such a request were made. As a consequence, he wrote valuable prefaces for some dozens of Histories and other works which interested him, the most recent of these, and one which bore ample evidence of his masterly scrutiny of the volume of nine hundred pages, being that which appears in the "History of Freemasonry in Bristol," by Bros. A. C. Powell and Joseph Littleton, and which is now being circulated amongst the students of the Craft. Other works for which he performed a similar service are "History of Freemasonry in the City of Durham, etc." (1886), "History of Lodge Tranquility, No. 185" (London, 1874), "History of St. John's Lodge, Bolton," "Royal Union Lodge, Cheltenham" (1888), "Lane's Centenary Warrants and Jewels" (1891), "Metham's Masonic Orations" (1889), "Old Charges of British Freemasons," "Yorkshire Lodges," "Graham's History of Freemasonry in Shropshire" (1892), and the late Bro. John Lane's monumental work, "Masonic Records, 1717-1894."

To one so deeply interested in Masonic research there naturally came many interesting discoveries which did not require a volume to set them forth for the use of the Brethren. These were made the subjects of numerous pamphlets and brochures, or were contributed to the volumes of Proceedings of the Masonic Research Associations of various kinds. To enumerate these would be an impossibility. They cover every phase of research that genius could suggest, or that could yield a quota to accumulated knowledge.

The formation of the Quatuor Coronati Lodge, No. 2076, it can be readily understood, received unqualified approval from Bro. Hughan. Doubtless his appreciation of the effort did much to add to its success. He became one of the founders, and in this, as in all other things, his consistency continued until the last possible moment. To the "Transactions" of this Lodge Bro. Hughan was, as might be expected, a most valuable contributor; and few, if any, issues appeared without something from his pen. For some few years his infirmity and the distance from London prevented his attendance at the gatherings of the Lodge, but the manuscript or printer's proof of every lecture delivered in the Lodge, as well as those contributions which were not so delivered, were submitted to him for his comment, and rarely indeed was a contribution of any value given in the Lodge or in the "Transactions" without a communication from him bearing a sidelight upon the matter under consideration. His last lecture in the Lodge was read by the Secretary, and dealt with the "Tho. Carmick MS." and the Introduction of Freemasonry into Philadelphia, U.S.A. His last contribution to the "Transactions" was given in the latest issue, and consisted of a reproduction of an Engraved List for 1747, which had been discovered in the Library of the Grand Lodge of Hamburg.

A subject that secured his interest was the publishing of Masonic Calendars. He was one of the first to pay special attention to this feature of Masonic records, and set a good example by his own compilations for the Provinces with which he was associated. His many reviews of the annual issues which appeared in our columns will be well remembered, and were highly appreciated by the editors concerned. Some twelve months ago he announced his inability to cope with

this demand, and begged to be relieved of the duty. This was the first intimation—and not a surprising one—that the willingness of the spirit was giving way to the infirmity of the flesh.

From the foundation of "The Freemason" on 13th March, 1869, until the 8th April of the present year he was a consistent and regular contributor.

Particulars of Bro. Hughan's literary labours would be incomplete without a passing reference to the many Masonic lectures which he gave in all parts of the country. No record has been kept of these educational discourses, but personal recollection confirms the declaration that they were most lucid in style and intelligent in matter, and that the lecturer took a delight in communicating his facts by the oral method. Of course such proceedings are very exhausting even to strong men, and therefore much more so to one accustomed to live more in the mental than the material life, hence Bro. Hughan ceased these labours some few years ago.

It is not surprising that in consequence of his personal labours on behalf of so many Lodges, as well as to the Craft generally, many favours were showered upon him. Especially was this the case in regard to Honorary Membership. Only a few of these can be enumerated here: Love and Honour Lodge, No 75, Falmouth, whose right to the Freemasons' Hall Medal he substantiated by research; Lodges Nos. 279, 523 and 2429, at Leicester; Nos. 250, 1010 and 2494, at Hull; Nos. 236, 1611 and 2328, at York; also Nos. 39, Exeter; 1159, 2128, 2369, London; 41, Bath; 2025, Plymouth; 234, Calcutta; 1619, Rawal Pindi; St. Mary's Chapel, No. 1, Edinburgh, the oldest Lodge in the world; Nos. 2 and 5, Edinburgh; 30, Stirling; 53, Dumfries; 350, Armagh; 47, Dundalk; Franklin Lodge, Philadelphia; No. 47, Kentucky; Magnolia, Ohio; the celebrated Massachusetts Lodge, Boston; Kilwinian, Ohio; and numerous others. Grand rank was bestowed on him by several Grand Lodges (generally Wardenships), notably: Egypt and several American States, including Iowa. Similar distinctions followed in the Royal Arch and in other degrees, all of which honours he bore with a modesty and simplicity which characterised the man in every avenue of life. Other forms of

expression were visible in the rooms of his home at Torquay, where the walls were covered with addresses, diplomas, certificates and documents of fraternal expression from all parts of the world; whilst, as will not need words to qualify, his library was replete with the choicest treasures of Masonic and general literature.

Only one more phase of Bro. Hughan's Masonic work remains to be here dealt with: the Masonic Charities. In this connection it is worthy of mention that, as a Steward, he achieved the distinction of taking up (at that time) the largest single list of anyone in England for one of the Institutions, and whilst the Charity Representative of the Province of Cornwall for twelve years he was invariably successful in securing the elections of those candidates whom he supported. All this was done during his business engagements and at his own cost, and on leaving Truro for Torquay he generously reserved all his votes, to the number of ninety-five, to the Provincial Grand Lodge.

Freemasonry, however, did not absorb all his energies. At the age of sixteen years a sweetened religious fervour was manifested in his life, and it never left him. This induced the same spirit of investigation into Biblical history and lore that Freemasonry afterwards inculcated in a corresponding direction. The many translations of the Bible were as familiar to him as were Masonic Constitutions, and his collection of interesting specimens was a most valuable one, and dated back to one of 1611. On this subject also he was a frequent and acceptable lecturer; his lectures were never written, but, gifted with a remarkable memory, he had a perfect command of his facts and figures, and was never at a loss to recall the persons and places with which he happened to be dealing. All literature dealing with the Bible, catalogues and lists was as familiar to him as the daily paper. It is interesting in this feature to recall the fact that his last contribution to the pages of "The Freemason" was the review of a work entitled "The Records of the English Bible," which had been sent him by the editor, who well knew how he would appreciate the volume.

During his residence at Stonehouse in the "sixties," he evinced a deep interest in young men, and conducted a society which studied and debated literary and historical

subjects. In religious matters he was a strict adherent of the Baptist Church, but broad-minded and void of all denominational arrogance. He was most happy in his home life, for in his wife he found an intelligent and sympathetic helpmeet in his varied studies. Mrs. Hughan was a Miss Pillow, a member of a Huguenot family, who spelt their name "Pilou" when they sought asylum on the shores of England. For some years past she has been quite an invalid, and Bro. Hughan's chief pleasure was to add to her comfort and ease her troubles.

*"I find no place that does not breathe
Some gracious memory of my friend."*

H. J. G.

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.

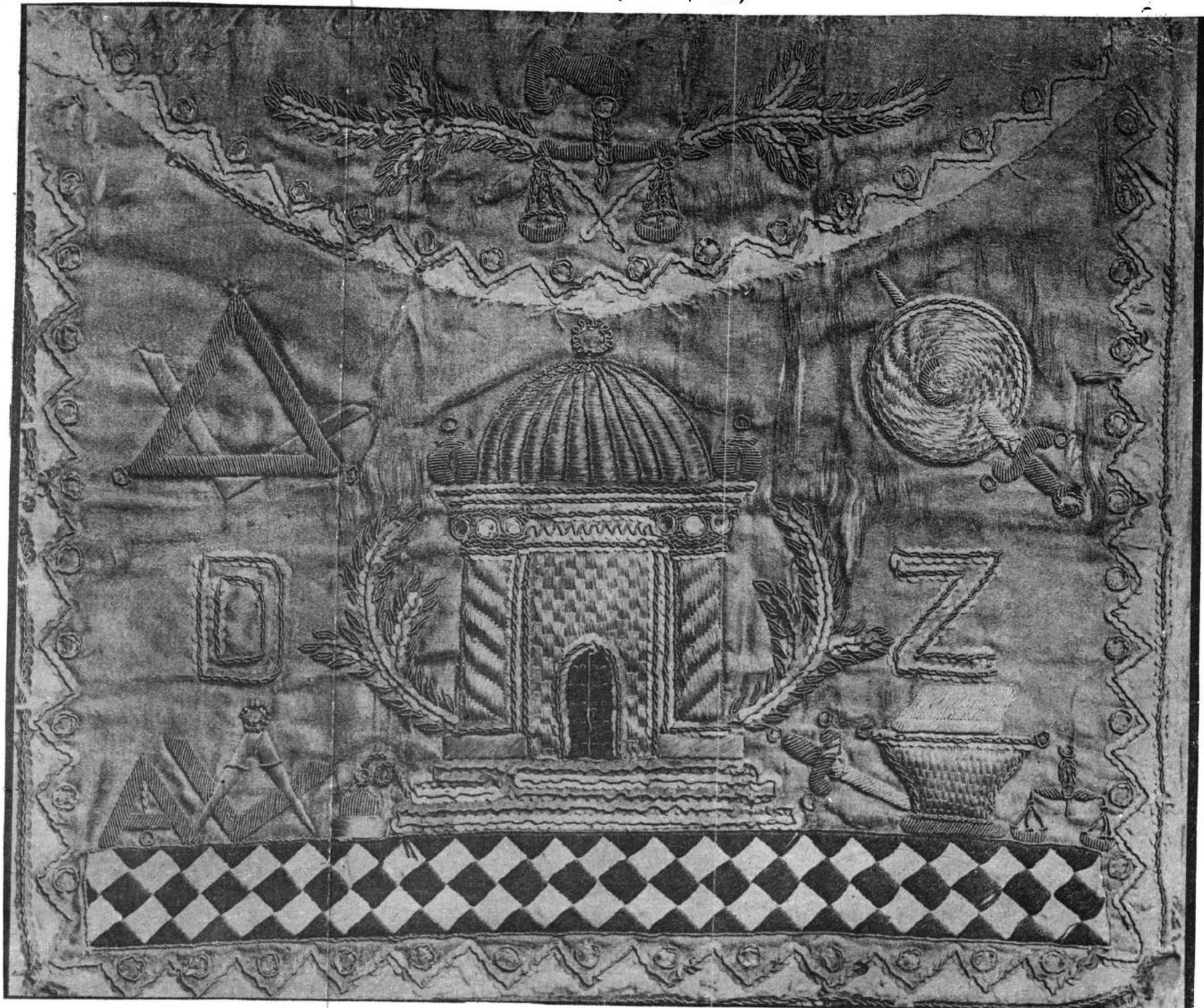
NOTE.—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

Table of Contents.

	PAGE
ADDRESS TO THE MEMBERS.....	1
LIST OF OFFICERS AND MEMBERS.....	3
PAPER:—"THE ADMISSION OF VISITING BRETHREN TO PRIVATE LODGES." T. F. PEARSE	31
„ "NOTES ON THE PROCEEDINGS OF THE GRAND LODGE OF MASSACHU- SETTS." Rev. H. S. BIGGS	45
„ "MASONIC BLUE." Dr. W. J. CHETWODE CRAWLEY.....	55
„ "SOME MASONIC RELICS, NOTES, &c." J. T. THORP	67
„ "THE SUPREME ORDER OF THE HOLY ROYAL ARCH." J. H. BOO- COCK	87
„ "FREEMASONRY IN THE LEICESTER- SHIRE (17th) REGIMENT." WM. THOMAS	97
„ "THE TEMPLE OF SOLOMON." JOS. YOUNG	110
„ "SOME INCIDENTS IN THE HISTORY OF THE PROVINCIAL GRAND LODGE OF LEICESTERSHIRE AND RUT- LAND." F. W. BILLSON	142
NOTE:—"IRISH DEMIT OF 1796"	83
„ "MASONIC SECRETS OF THE PYRA- MIDS." A. BOWES	93
EXHIBITS:—P. 52, 84, 139, 158.	
IN MEMORIAM	160
ADDENDUM:—MASONIC PAPERS, IV.	

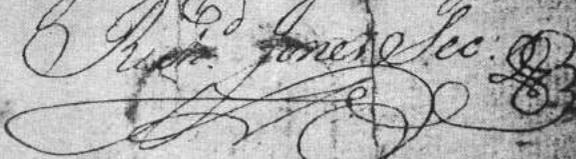
List of Plates.

PLATE		
I.	ANCIENT APRON	Front
II.	CERTIFICATE OF LODGE 78 HULL	Page 77
III.	RODNEY LODGE CERTIFICATE	„ 79
IV.	MASONIC SECRETS OF THE PYRAMIDS	„ 93
V.	SOLOMON'S TEMPLE, EXTERIOR...	„ 110
VI.	SOLOMON'S TEMPLE, INTERIOR...	„ 110
VII.	ANTIQUÉ SILVER JEWEL	„ 140
VIII.	PORTRAIT OF WM. J. HUGHAN ...	„ 161



ANCIENT APRON.

Vide p. 75.

In the Beginning was the Word.
 To all whom it may concern: There are to Certify & declare
 that the Brethren hereof Mr John Rawson has served as Junior
 Warden & Senior Warden in this our Lodge No 78 held at the King
 Head in the Market Place in which Station he has behaved as
 a just & worthy Brother that such we earnestly recommend him
 to all Regular Warranted Lodges Given under our hand Hull
 the 26 May 1761 AM 5761. By order of the said Lodge
 Pres. Jones Sec. 

CERTIFICATE OF LODGE 78, HULL.

Vide p. 77.

PLATE IV.

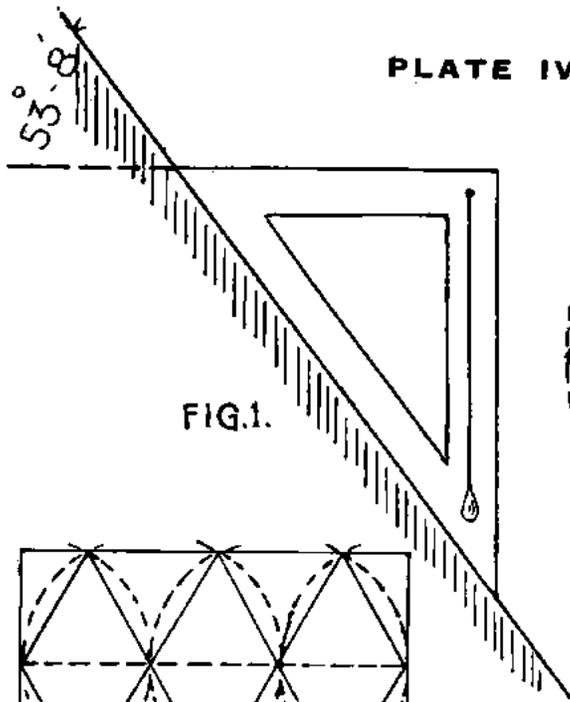


FIG. 1.

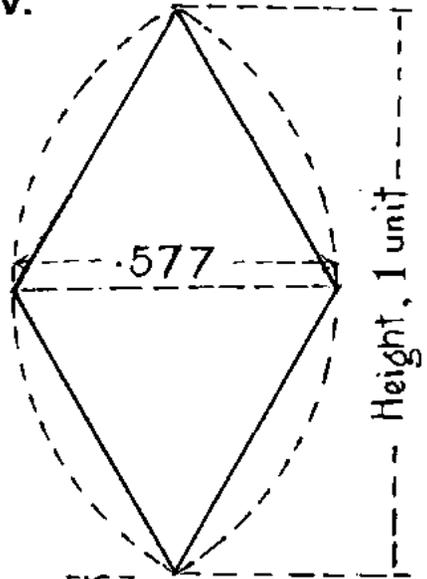


FIG. 3.

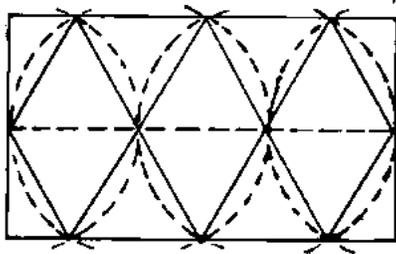


FIG. 2.

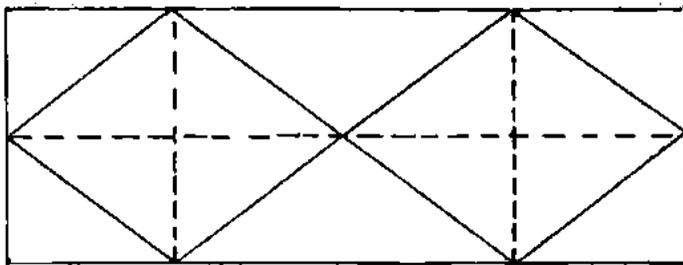


FIG. 4.

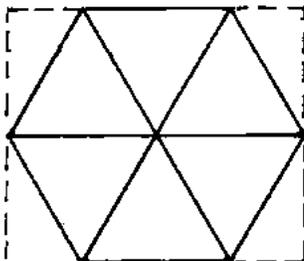


FIG. 5. MASONIC SECRETS OF THE PYRAMIDS.

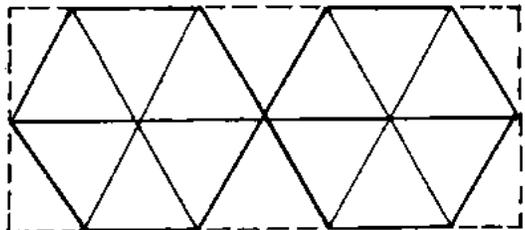


FIG. 6.

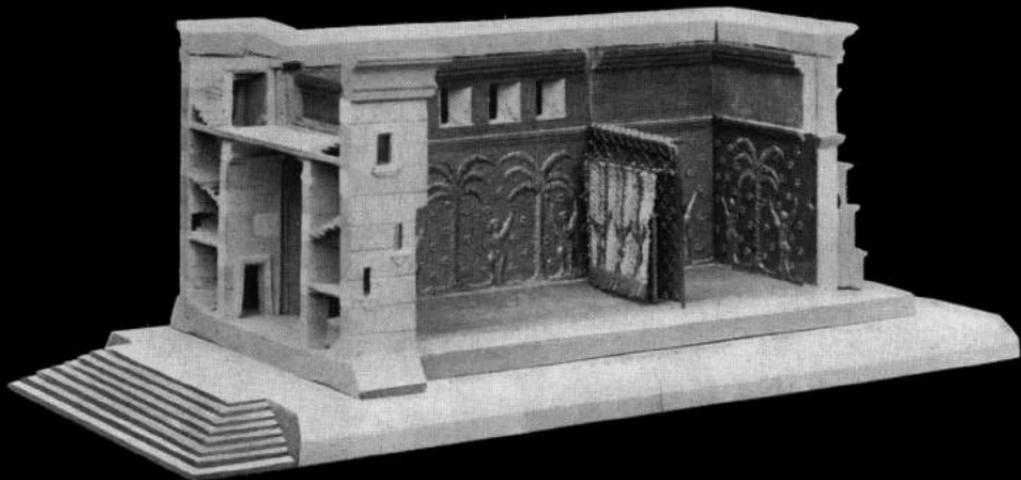
PLATE V.



SOLOMON'S TEMPLE, EXTERIOR.

[Photo Bro. J. Young.]

PLATE VI.

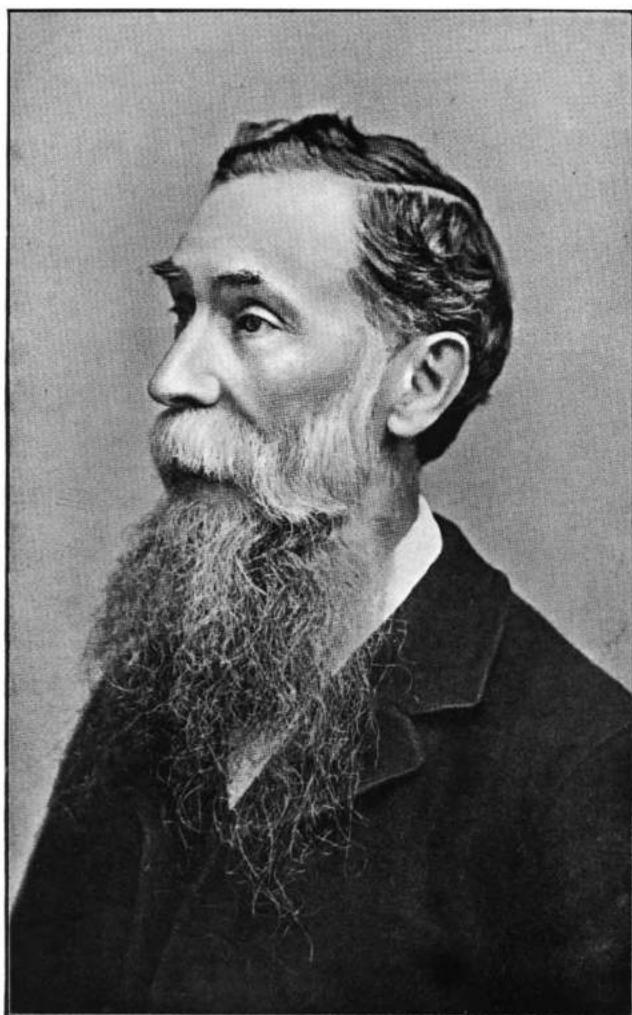


[Photo Bro. J. Young.]

SOLOMON'S TEMPLE, INTERIOR.

FRONT OF PORCH AND SIDE REMOVED.

PLATE VIII.



James B. ...
W. J. Huphams.

Vide p. 161.

PLATE VII.



ANTIQUÉ SILVER JEWEL.

Vide p. 140.