

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

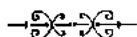
Year 1913=14.

(Twenty-second Year of Publication.)

W. BRO. ALFRED LOLE (P.M. 2811),
P.P.G. Std. B. Warwickshire. 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 LEICESTER.

FREEMASONS' HALL,
LEICESTER,
July, 1914.

DEAR BRETHREN,

The Centenary of the United Grand Lodge of England having occurred during the current year, our Lodge, being the owner of the copyright of the late Bro. W. J. Hughan's books, decided to commemorate the occasion by issuing a new edition of his "Memorials of the Masonic Union of A.D. 1813." This interesting work, being long out of print, had become scarce, and a very considerable amount of information had become available since the original publication in 1874.

To enable Brethren to possess the knowledge of this further information, Bro. J. T. Thorp, with his usual industry and zeal, has carefully revised Bro. Hughan's work, and has added to it Papers of great interest to Masons. Dr. DASSIGNY'S "Enquiry" of 1744, and Bro. Hughan's "List of Lodges on the Roll of the United Grand Lodge of England, A.D. 1814," are of special importance, while the musical Brethren will no doubt find some pleasure in Bro. Attwood's Masonic Glee.

The Brethren have shown their appreciation of this revised and extended publication, which will enable those who desire to increase their knowledge of the foundations of our present system of Freemasonry. A large number of copies have been sent to our widely-distributed members in many parts of the world, and those who wish to possess this combined work of Bro. Hughan and Bro. Thorp, and to make a good

investment in Masonic knowledge, should secure copies before the edition is exhausted.

Our membership shows continuous progress. Many names must necessarily disappear in the course of time, but other Brethren and Lodges take their places in our ranks and support the work. We gladly welcome those who join our Correspondence Circle, and are very pleased to hear from them.

The Volume of Transactions, now issued, contains Papers and illustrative Plates of considerable interest to Speculative Freemasons. Contributions of knowledge and criticism will be fully appreciated, and discussions either oral or by correspondence are desired, to enable doubtful points to be satisfactorily settled.

The Lodge attended the April meeting of the "Howe and Charnwood" Lodge, No. 1007, at Loughborough, on the invitation of the W.M., Officers and Brethren of that Lodge, who cordially welcomed and entertained us. Bro. F. W. Billson read a Paper on the "Memorials of the Masonic Union."

Our thanks are again due to Bro. J. T. Thorp for his excellent work as Editor of the Lodge Transactions and publications; to Bro. H. J. Grace, our excellent Secretary, who has now also undertaken the duties of Provincial Grand Treasurer; and to Bro. the Rev. H. S. Biggs, our highly-esteemed Treasurer.

The Officers of the Lodge join with me in sending fraternal greetings to all our members, trusting that the cords of Masonry will ever become stronger and wider, binding all good and true men in a real brotherhood.

I am, Brethren,

Yours fraternally,

ALFRED LOLE,
W.M.

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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 1914-15.

September 28th, 1914.—Installation.

November 23rd, 1914.

January 25th, 1915.

March 22nd, 1915.

May 24th, 1915.—Election.

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- Bro. H. J. SHUTTLEWORTH, S.W. 3433 Shwebo.
- Bro. R. A. FALCONER, J.W. 3433 Shwebo.
- Bro. HY. CECIL BOWMAN, 442 Peterborough.
- Bro. J. S. KRISHNA, Sec. 832 Rangoon.

- W. Bro. Col. H. WALKER, P.G. Swd. B. (Eng.).
 W. Bro. SAML. WRIGHT, P.G.D.C. Herts.
 Bro. W. S. HARKER, 523; J.W. 3448 Leicester.
 Bro. B. P. FLOCKTON, Stwd. 3448 Leicester.
 W. Bro. WALTER COWER, P.M. and Sec. 3595
 Nottingham.
 "NOTTS. INSTALLED MASTERS'" LODGE, No. 3595
 Nottingham.
 W. Bro. A. H. TIMMS, P.M. 1739 Swadlincote.
 W. Bro. C. DICKINSON, P.M. 1739 Swadlincote.
 W. Bro. FRED. WRAGG, P.M. 1739 Swadlincote.
 W. Bro. R. LAWTON, P.M. 779 Ashby-de-la-Zouch;
 P.M. 1739 Swadlincote.
 Bro. R. G. F. ROBINSON, J.W. 779 Ashby-de-la-Zouch.
 Bro. G. A. E. JONES, 1739 Swadlincote.
 Bro. S. T. COCHRANE, 1739 Swadlincote.
 Bro. HERBT. WRAGG, 1739 Swadlincote.
 Bro. JAMES CHENEY, 1739 Swadlincote.
 Bro. A. JELLEY, 1739 Swadlincote.
 W. Bro. Dr. FRED. ORD, P.M. 1739 Swadlincote.
 Bro. J. BURNETT, S.W. 779 Ashby-de-la-Zouch.
 W. Bro. RICHD. HY. WAKEFIELD, P.M. 2219 Fort
 Dufferin; 2575 Mandalay; 3433 Shwebo.
 W. Bro. A. W. MACDONALD SCOTT, P.M. 2904 Maymyo;
 2219 Fort Dufferin; 834 (S.C.)
 W. Bro. WALTER JAMES HALL, W.M. 2219 Fort Dufferin.
 Bro. CHAS. LEWIS, 2219 Fort Dufferin.
 Bro. JAS. WM. CANNIFF, 2219 Fort Dufferin.
 Bro. STANBURY ALDERMAN, Dallas (Texas), U.S.A.
 W. Bro. R. D. POST, 107 Washington Court House
 (Ohio), U.S.A.
 W. Bro. ALF. OTAGO STANDRING, W.M. 757 Bombay.
 W. Bro. J. B. LINN, P.M. 338 (S.C.) Bombay.
 W. Bro. W. EDWARD DAVIES, P.M. 944 Bombay.

- W. Bro. C. R. COCQ, P.M. 1100 Bombay; P. Dist. G.D. Bombay.
- Bro. T. R. LAWRENCE, 944 Bombay.
- W. Bro. F. W. CRESSWELL, P.M. 549; Pres. B.G.P. Bombay.
- W. Bro. G. D. TRAYLEN, P.M. 944 Bombay; P. Dist. G.C. Bombay.
- W. Bro. P. H. REED, P.M. 757 Bombay.
- W. Bro. A. R. SHARP, P.M. 757; P. Dist. G.D.C. Bombay.
- W. Bro. D. J. SHARP, P.M. 1100; P. Dist. G.W. Bombay.
- W. Bro. S. WARING, P.J.W. 434 Secunderabad.
- Bro. Major C. T. SAMMAN, 1994 Mhow, India.
- R.W. Bro. W. A. HAIG-BROWN, J.P., Dist. G.M. Bombay.
- W. Bro. C. B. ROBINSON, J.P., Dep. Dist. G.M. Bombay.
- W. Bro. Capt. T. M. NICHOLSON, P.M. 3262 Quetta.
- "NEPTUNE" LODGE 2908, Wallsend-on-Tyne.
- W. Bro. JNO. HAYTON, P.M. 1299 Liverpool.
- Bro. DUDLEY WRIGHT, 1624; J.D. 454 Kandy, Ceylon.
- Bro. Comr. A. R. G. WILLCOCK, 1724 London.
- W. Bro. H. J. HANKIN, P.M. 373 and 2684; P.P.G.J.W. Norths. and Hunts.
- W. Bro. THOMAS CLARK, P.M. 738 Durban; 1427 Newcastle-on-Tyne.
- W. Bro. AR. A. ASKWITH, P.P.G.W. and Prov. G.D.C. Northumberland.
- W. Bro. JAS. B. CLARK, P.M. 24 Newcastle-on-Tyne; P.P.G.D. Northumberland.
- W. Bro. Lieut.-Col. J. WOODBURY THOMPSON, V.D., P.M. 2666 Newcastle-on-Tyne; 3290 Bladon-on-Tyne; P.P.G.W. Durham.
- W. Bro. D. MYLES, P.M. 2497 Wallsend-on-Tyne; 2666 Newcastle on-Tyne; P.P.G.W. Northumberland.
- W. Bro. GEO. HANNAY, P.M. 1664 Gosforth and 3241 Gateshead; W.M. 3477 Newcastle-on-Tyne; P.P.A.G.D.C. Northumberland.
- W. Bro. JAS. BAILEY, P.M. 24 Newcastle-on-Tyne.

- W. Bro. THOS. STANFORTH, P.M. 1482 Crowle;
P.P.S.G.W. Lincs.
- W. Bro. ALFD. A. ARBUTHNOT MURRAY, LL.B., W.S.,
J.P., P.P.G.M. Kincardineshire; G.S.E. Gd.
R.A. Chapter of Scotland.
- W. Bro. CHAS. W. HODGSON, Sec. 3477 Newcastle-on-
Tyne; Prov. G. Sec. Northumberland.
- Bro. CHAS. F. KERBITEND MOORE, 779 Ashby-de-
la-Zouch.
- W. Bro. R. W. BEDINGFIELD, P.M. 50 Hinckley.
- W. Bro. SAML. J. PEGG, P.M. 2028 Leicester.
- Bro. HAROLD D. M. BARNETT, J.D. 3091 Leicester.
- Bro. Col. NIGEL WOODYATT, 3262 Quetta.
- Bro. Capt. H. T. MOLLOY, 251 Barnstaple, Devon.
- W. Bro. Capt. H. C. SINGLETON, D.S.O., P.D.G.S.D.
Bengal.
- Bro. Capt. W. R. DANIELL, 2377 and 3276 Lucknow.
- W. Bro. LIONEL VIBERT, P. Dist. S.G.W. Madras.
- Bro. A. E. MASON, 2034 Moseley.
- W. Bro. C. W. SUTTON, President "Manchester Associ-
ation for Masonic Research."
- Bro. J. W. E. EARLE, 62 Manchester.
- "PHENIX LODGE OF ST. ANN," 1235 Buxton.
- Bro. E. DOUGLAS BROWN, Stwd. 175 Ryde.
- Bro. Major E. BARNARDISTON, 2904; J.W. 3057 Bengal.
- W. Bro. HUGH C. KNOWLES, M.A., B.C.L.; P.M. 1691
Hampton Court.
- Bro. THOS. POOK, S.W. 251 Barnstaple.
- W. Bro. E. F. ROSE, P.P.G.W. Norfolk.
- Bro. REGINALD GOODALL, S.D. 2488 London.
- Bro. Dr. WALLACE C. KEITH, Brockton (Mass.), U.S.A.
- W. Bro. WARREN B. ELLIS, Boston (Mass.), U.S.A.
- W. Bro. F. K. COOKE, P.M., P.P.G.D.
- W. Bro. EDMUND L. THOMAS, P.M. 3161 Swansea;
P.P.S.G.D. S. Wales (E.D.).
- Bro. R. A. HENDERSON, S.D. 2081 Leicester.
- W. Bro. ARTHUR E. WRIGHT, P.M. 279 Leicester.
- Bro. WM. HY. AUSTIN, Stwd. 611 Ludlow.

- W. Bro. Rev. GEO. A. MACLENNAN, B.A., 22 Norwood (Ont.); 38 Montreal; P.G. Chap. G. Lo. of Quebec.
- W. Bro. J. R. MACGILLIVRAY, 90 Collingwood (Ont.); G. Reg. of Ontario.
- W. Bro. Rev. H. C. DE LAFONTAINE, P.G.D. (Eng.).
- W. Bro. W. STAFFORD FURBY, P.M. 1338; Dep. D.G.M. Auckland, N.Z.
- W. Bro. Capt. R. WILKIN, 424 Gateshead; 757 (S.C.) Bombay; 490 (S.C.) Bombay.
- W. Bro. A. C. KEMP, W.M. 3009 Chittagong, Bengal.
- Bro. CORNELIUS EVANS, 3500 New Barnet.
- W. Bro. L. EDELBÜTTEL, P.M. Lo. St. George, Hamburg.
- W. Bro. RICHARD J. REECE, M.D., P.G.D. (Eng.).
- W. Bro. CHAS. P. NOAR, W.M. 992 Manchester.
- W. Bro. GEO. E. OPPENHEIM, P.M. 3333 Sale, Cheshire.
- W. Bro. JOHN HODGKIN, P.M. 255 London; P.P.G.D. Surrey.
- W. Bro. JAS. CHALMERS, South Freemantle (W.A.)
- GRAND LODGE OF MARK MASTER MASONS, London.
- W. Bro. ARTHUR BILLSON, I.P.M. 3431 Leicester.
- Bro. HERBERT LINLEY, 1330 Market Harborough.
- Bro. Eng. Capt. W. R. APPS, M.V.O., R.N., M.I.N.A.; 257 Portsmouth; 960 (S.C.) Simons Town, S. Africa.
- W. Bro. G. A. B. GREEN, P.M. 1501 High Wycombe; S.W. 2809 London.
- Bro. ROBT. J. SODDY, J.W. 92 London.
- W. Bro. HY. D. COGGAN, W.M. 500 Kamptee, India.
- Bro. J. C. WATSON, 1712 Newcastle-on-Tyne; 1754 Penarth.
- W. Bro. ED. J. WHITLEY, P.M. 471 Newport; P.P.G.W. Monmouthshire.
- THE MANCHESTER ASSOCIATION FOR MASONIC RESEARCH.
- W. Bro. Dr. ROYAL A. GOVE, P. Gd. Master of Washington, U.S.A.
- Bro. WM. WYKES, 3091 Leicester.
- Bro. JOHN MUMBY, J.W. 3519 Birkenhead.
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The White Leather Apron.

From the Tyler-Keystone.

Here's a toast to the Lambskin, more ancient by far
 Than the fleece of pure gold or the eagles of war ;
 'Tis an emblem of innocence, nobler to wear
 Than the Garter of England or order as rare.

Let the king wear the purple and point to his crown,
 Which may fall from his brow when his throne tumbles down ;
 But the badge of a Mason has much more to give
 Than a kingdom so frail that it cannot long live.

Let the field-marshal boast of the men he can guide,
 Of the cavalry columns and the horses they ride ;
 But the White Leather Apron his standard outranks,
 Since it waves from the East to the Death River's banks.

'Tis the shield of the orphan, the hostage of love ;
 'Tis the charter of Faith in the Grand Lodge above ;
 While the high and the low, in its whiteness arrayed,
 Of one blood and one kin by its magic are made.

Kingdoms fall to the earth ; cities crumble to dust ;
 Men are born but to die ; swords are made but to rust ;
 But the White Leather Apron, through ages passed on,
 Has survived with the lodge of the Holy Saint John.

So a toast to the Lambskin, which levels, uplifts—
 To the White Leather Apron, most priceless of gilts.
 'Tis the badge of a Mason, more ancient by far
 Than the fleece of pure gold or the eagles of war.

—FRANKLYN W. LEE.

French Certificate of 1774.*

Many interesting English Certificates have been reproduced, from time to time, in the Transactions of the "Lodge of Research." The document given as Frontispiece to this volume (Plate I.) is a very early French Certificate, issued by the Grand Orient of France in the year 1774. The members will thus be enabled to compare a Certificate issued by the governing body in France, with those of the Grand Lodge of England with which they are familiar.

There are many differences between the Certificates issued by the two Grand Lodges, some of which are easily distinguished, and some exceedingly interesting.

The document here illustrated is a very large sheet of parchment, the engraved portion of which measures $19\frac{1}{4}$ inches by 18 inches; it is thus about double the size of those now issued by the Grand Lodge of England. This large size must have made them exceedingly cumbersome to carry about, and as it was necessary then as now, and in France as in England, that visitors should produce their Certificates, the size must certainly, one would think, have tended to limit the visiting custom, with great detriment to the Craft.

One of the first differences to attract the attention is the exceedingly elaborate design of the French document, so different from the simple yet effective design of those issued by the Grand Lodge of England. In almost every detail the French document differs from the English one. In the former there is represented

* *Vide* Frontispiece, Plate I.

the chequered pavement of the Lodge-floor, which is approached by seven steps. The pavement is bordered on three sides by a richly ornamented screen, containing a variety of emblems representing Charity, Brotherly Love, Fortitude, Fidelity, Truth, Stability, Justice, etc. On either side of the document are two large fluted Pillars, ornamented with trophies of working-tools, arms, corn, lilies, olive-branches, etc. These Pillars stand on large pedestals, and are without capitals, in place of which they are surmounted by figures, one holding a five-pointed Star, and the other a pair of Compasses. Over all are clouds, with an irradiated Triangle, a small figure of Truth, Sun, Moon and five Planets, while in the top left corner is the Stamp of the Grand Orient of France.

What a contrast to the simple design of the Certificate issued by the Grand Lodge of England, with its three Pillars, Pavement and Working-tools, surmounted by the Royal Arms; and its one Seal against four on the French specimen!

A further difference is to be seen in the language used for the text of the Certificate, the French one being in the national language only, while those issued in England are made out in Latin as well as English. This custom was introduced when English Freemasonry was developing a more cosmopolitan character, and spreading itself all over the world.

The text of the document is as follows and is all written by hand. It is probable that this Certificate of 1774 was one of the earliest issued, before the text had been fully decided upon; a similar document of 1778 in the writer's collection having the text printed, with a few additions and verbal alterations.

[TRANSCRIPT.]

CERTIFICAT Pour le frere **BEAUVAIS** de la Loge Saint
Jean sous le titre distinctif de la parfaite union.

A LA GLOIRE DU GRAND ARCHITECTE DE L'UNIVERS.
Sous les auspices et au Nom du Sérénissime Grand Maître.

UNION. FORCE. SALUT.

Le desir que nous avons de faciliter l'entrée des oriens étrangers et des loges Régulieres De France à ceux de nos freres qui nous paroissent Dignes d'y être admis Nous porte à constater leur état | Maçonnique dans la douce confiance qu'ils répandrons Dans tous les lieux qu'ils parcoureront l'esprit de liberté de concorde et d'amitié fraternelle; par ces motifs et sur le temoignage avantageux | qui nous a été rendu du frere *Nicolas Guillaume Beauvais* Exempt de la Marechaussée Trésorier de la loge Saint Jean Régulièrement constituée à l'orient de Laon sous le titre distinctif de | la parfaite union. Vû la décision de la chambre des provinces du sixieme jour de la premiere semaine du premier mois nous avons au dit frere Beauvais accordé et accordons le présent | Certificat. Prions tous les maçons réguliers de luy faire l'accueil fraternel qu'ils desireroient eux mêmes en pareille circonstance et de l'admettre après examen aux travaux de son | age ainsy que nous avons coutume d'en user envers tous les freres qui se présentent en notre orient munis de certificats authentiques des oriens étrangers ou des loges régulières | de France. En foy de quoy nous avons fait délivrer le présent certificat de nous signé contresigné par notre Secrétaire général scellé de notre grand Sceau et des

trois Sceaux | particuliers de nos chambres le second jour
de la seconde semaine du premier mois de l'an de la vraye
lumiere cinq Mil sept Cent soixante quatorze.

<i>Le Duc de Luxembourg.</i>	<i>De Mery D'arcy.</i>
<i>Le Comte de Busançois.</i>	<i>Pingré.</i>
<i>Guillotín. D.M.</i>	<i>Le M^{rs} de la Jamaïque.</i>
<i>Jossot.</i>	<i>Poncet.</i>
<i>Carbonnet.</i>	<i>Theaulon.</i>
<i>Joubert de la Bourdinieré.</i>	<i>Delachaussée.</i>
<i>Chev. de Champeaux.</i>	<i>Marie.</i>
<i>Tardieu.</i>	<i>Chev. Froger d'Eymencourt.</i>
<i>Le D. Med. Gerbier.</i>	<i>Mangan.</i>
<i>Baudron.</i>	<i>Demachy.</i>
<i>Rosier.</i>	<i>Leroy.</i>
<i>Lamarque L'Americaine.</i>	<i>Savalette de Langes.</i>

Timbré Et Scellé par nous garde des Sceaux du Grand
Orient de France.

De Breval. Demachy.

Registré sous le registre des expéditions du Grand
Orient de France en la chambre d'administration Page
50 R^{te} No. 112.

Le Baron de Toussaint.

Par Mandement du Grand Orient de France.

Le Baron de Toussaint.
Secrétaire Général du Grand
Orient de France. Cul de sac
du Paon St. André, Paris.

Registré en la chambre des provinces et scellé a la
date du 19^{me} Jour du 1^{er} mois 5774.

Pyron.

Registré en la Chambre de Paris le quatrieme Jour de
la deuxieme Semaine du premier Mois de l'an de la Vraie
Lumiere Cinq mil Sept cent soixante quatorze.

Morin.

Secrétaire.

Par Mandement du Sérénissime Grand Maître.

Guiville.

[TRANSLATION.]

Certificate for Bro. Beauvais of the Lodge of St. John
of Perfect Unity.

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE.
Under the Auspices and in the Name of the Most Serene Grand Master.
The Grand Orient of France to all Regular Masons.

UNITY. STRENGTH. GREETING.

Our desire to facilitate the admission of all worthy brethren to all foreign regular Lodges prompts us to testify to their Masonic rank in the full confidence that they will spread abroad wherever they travel the spirit of liberty, concord and fraternal friendship; With this object and upon the satisfactory testimony given to us of Brother *Nicolas Guillaume Beauvais*, officer of the Marechaussee, Treasurer of St. John's Lodge regularly established at Laon with the distinctive title of Perfect Unity, and according to the decision of the Provincial Board of the sixth day of the first week of the first month we have accorded the present Certificate to

Bro. Beauvais. We beg all Masons everywhere to give him a fraternal welcome such as they themselves would desire in similar circumstances; to admit him after due examination to all Masonic work to which he is entitled, even as we are accustomed to act towards all Brethren who come to us duly provided with proper certificates from foreign Lodges or regular Lodges of France. In testimony of which we have delivered to him the present Certificate signed by us, countersigned by our Secretary General, sealed with our great seal and the three seals of our Boards the second day of the second week of the first month of the year of the True Light five thousand seven hundred and seventy four.

It is interesting to notice that there is at the head a reference to the Great Architect of the Universe, which has been absent from similar French Certificates for the past twenty-five years, a fact which has prevented any fraternal intercourse between English and French Masons during that period. It is gratifying to be able to state, that a step has recently been taken which may, in the course of time, restore that Masonic friendship between Masons of the two countries which existed prior to the year 1878.

All who carefully compare the text of this French Certificate with English ones of a similar date or of the present day, will readily notice this great difference, that while the latter merely record the fact that the persons to whom they are granted are Masons, and giving the names of their Lodges with dates of their initiation, etc., the former adds a strong appeal to Masons everywhere to accord a welcome to the bearer—when proved—and promising for themselves a similar welcome to all visitors

who come to them, when properly vouched for. Whether this appeal is either necessary or useful is a matter of opinion, the Constitutions of the Masonic Brotherhood having enjoined from time immemorial the care of, and assistance to, all travelling members.

Another striking difference between French and English Certificates is the number of signatures attached to these documents. English Grand Lodge Certificates are signed by the Grand Secretary alone, whereas in France similar documents are signed by all the officers. On the one here illustrated are the signatures of no less than twenty-nine Brethren, among whom are some of the most prominent members of the Grand Orient at that time. As examples—the *Duke of Luxembourg* was Deputy Grand Master under the Duc de Chartres.

Guillotin was a distinguished doctor of medicine, after whom, to his great annoyance and to the shame of the French people, the guillotine was named. In 1776 he was Orator of the Chambre des Provinces of the Grand Orient.

De Gerbier was one of the most celebrated Masters of Paris, but became discredited later through being mixed up with the pretended Rose Croix Warrant of 1721.

L'abbé Rosier, litterateur, was a distinguished Mason, and one of the founders of the Grand Orient.

Mèry d'Arcy became Registrar of the G.O. of France on its establishment in 1772.

Poncet was Architect of the Grand Orient. It was after his designs that the Temple for their assemblies was erected in the rue du Pot de Fer, faubourg Saint Germain, Paris.

Delachaussée was Registrar of the old Grand Loge de France, from which he seceded on the establishment of the Grand Orient.

Demachy was Archivist and Historiographer of the G.O. He intended writing a history of the Order in France, but if he wrote it, it was never published.

Leroy was a barrister and Orator of the *Chambre de Paris* in 1775.

Savalette de Langes was keeper of the Royal Treasury and a prominent member of the *Chambre des Provinces*.

Le baron de Touissaint was one of the founders of the G.O. and Secretary General in 1774.

Pyron was also one of the founders of the G.O.

There are four red wax seals attached to the document—one large and three small—one attached with white silk, one with purple and two with red ribbon.

The date "the second day of the second week of the first month" is unusual, the common or vulgar date for which is somewhat difficult to reckon out.

It will be admitted, I think, that this Certificate is exceedingly interesting and well worth reproduction and description.

J. T. T.

The
One Hundred-and-Tenth Meeting
 and
Twenty-first Anniversary

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 22nd, 1913.

The Worshipful Master, Bro. the Rev. C. T. MOORE, P.M. 50 and 779, P.P.J.G.W., presided. Among the Brethren present were the following, viz.:—

Members.—Bros. A. LOLE, P.M. 2811, S.W.; C. F. OLIVER, Prov. G. Sec., P.A.G. Swd. B. (Eng.), P.M. 1007, J.W.; the Rev. H. S. BIGGS, P.P.S.G.W., P.M., Treasurer; H. J. GRACE, P.P.S.G.W., P.M., Secretary; T. G. HUNT, P.P.A.G.D.C., P.M. 2865, S.D.; G. W. HUNT, Prov. G. Reg., P.M. 2865, J.D.; W. A. LEA, P.P.J.G.W., P.M., D.C.; J. EASTWOOD PICKARD, Prov. S.G.D., P.M. 2081, I.G.; R. W. MARIES, Tyler; J. T. THORP, P.A.G.D.C. (Eng.), P.P.S.G.W., P.M., Lodge Editor; F. HOWARD POCHIN, P.P.G. Std. B., P.M. 2028; F. W. BILLSON, P.P.S.G.W., P.M.; the Rev. W. W. COVEY CRUMP, P.P.G. Chap. Cambs., Hon. Mem.

Members of the Cor. Cir.—Bros. C. L. FERNELEY, P.M. 1130; W. TAYLOR, P.M. 2081; WM. BELL, 3448; W. H. SHARP, 2028; H. WATSON STILES, 1391; F. G. KIRKBY, Stwd. 3448; F. W. LILBURN, P.M. 2028; F. J. DALE, 1391; E. R. FOX, Org. 2081; T. C. DAWSON,

P.M. 1007 ; J. CLEAVER, P.M. 1330 ; F. W. HASKARD, S.W. 279 ; A. P. HANFORD, W.M. 279 ; A. H. CHAMBERLIN, S.W. 2081 ; J. W. WILLIAMSON, 523 ; ALMA J. MARSHALL, 279 ; H. C. BOWMAN, 442 ; C. GIRLING, Org. 3431 ; C. BROOK, Sec. 3431 ; W. C. CLOVER, P.M. 2028 ; P. JOSEPH, P.M. 2387.

Visitors.—Bros. E. HOLMES, D.P.G.M. (Acting Prov. G.M. in charge) ; JOS. YOUNG, P.P.S.G.W., P.M. 523 ; T. STANIFORTH, P.M. 1482, P.P.S.G.W. Lincs. ; W. T. TOPOTT, P.M. 279 ; R. W. BEDINGFIELD, W.M. 50 ; H. G. MARRIOTT, P.M. 2028 ; J. D. JOHNSON, P.M. 1391, W.M. 3448 ; GEO. PICK, 1391 ; S. BEAL, 1391.

The Minutes of the last Meeting were confirmed, and the following twenty-three Brethren and one Lodge were elected to the membership of the Correspondence Circle of the Lodge:--

- 845. Bro. Capt. T. M. NICHOLSON, W.M. 3262 Quetta.
- 846. "NEPTUNE" LODGE No.2908, Wallsend-on-Tyne.
- 847. Bro. JNO. HAYTON, W.M. 1299 Liverpool.
- 848. Bro. DUDLEY WRIGHT, 1624 ; J.D. 454.
- 849. Bro. Commander A. R. G. WILLCOCK, 1724 London.
- 850. Bro. H. J. HANKIN, P.M. 373 and 2684 ; P.P.J.G.W. Norths. and Hunts.
- 851. Bro. THOS. CLARK, P.M. 738 Durban ; 1427 Newcastle-on-Tyne.
- 852. Bro. AR. A. ASKWITH, P.P.G.W. and Prov. G.D.C. Northumberland.

853. Bro. JAS. B. CLARK, P.M. 24 Newcastle-on-Tyne; P.P.G.D. Northumberland.
854. Bro. Lieut.-Col. J. WOODBURY THOMPSON, V.D., P.M. 2666 Newcastle-on-Tyne; 3290 Bladon-on-Tyne; P.P.G.W. Durham.
855. Bro. D. MYLES, P.M. 2497 Wallsend-on-Tyne; 2666 Newcastle-on-Tyne; P.P.G.W. Northumberland.
856. Bro. GEO. HANNAY, P.M. 1664 Gosforth and 3241 Gateshead; W.M. 3477 Newcastle; P.P.G.A.D.C. Northumberland.
857. Bro. JAS. BAILEY, P.M. 24 Newcastle-on-Tyne.
858. Bro. THOS. STANIFORTH. P.M. 1482 Crowle; P.P.S.G.W. Lincs.
859. Bro. ALFD. A. ARBUTHNOT MURRAY, P.P.G.M. Kincardineshire; G.S.E. Gd. R.A. Chap. of Scotland.
860. Bro. CHAS. W. HODGSON, Sec. 3477 Newcastle-on-Tyne; Prov. G. Sec. Northumberland.
861. Bro. CHAS. F. K. MOORE, 779 Ashby-de-la-Zouch.
862. Bro. R. W. BEDINGFIELD, W.M. 50 Hinckley.
863. Bro. S. J. PEGG, P.M. 2028 Narborough.
864. Bro. H. D. M. BARNETT, Org. 3091 Leicester.
865. Bro. Col. NIGEL WOODYATT, 3262 Quetta.
866. Bro. Capt. H. T. MOLLOY, 251 Barnstaple, Devon.
867. Bro. Capt. H. C. SINGLETON, D.S.O., Dist. G.S.D. Bengal.
868. Bro. Capt. W. R. DANIELL, 2377 and 3276 Lucknow.

The Worshipful Master elect, Bro. ALFRED LOLE, P.M. 2811, P.P.G. Std. B. Warwickshire, was duly installed as Master of the Lodge, according to ancient custom, by the retiring Master, Bro. the Rev. C. T. MOORE.

The Worshipful Master, Bro. LOLE, then appointed the following Brethren as his officers for the ensuing year, viz. :—

Bro. the Rev. C. T. MOORE,	I.P.M.
„ T. G. HUNT,	S.W.
„ G. W. HUNT,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	Treasurer.
„ H. J. GRACE, P.M.,	Secretary.
„ C. F. OLIVER,	S.D.
„ J. EASTWOOD PICKARD,	J.D.
„ W. A. LEA, P.M.,	D.C.
„ F. H. POCHIN,	I.G.
„ R. W. MARIES,	Tyler.

All of whom were present and duly invested.

The WORSHIPFUL MASTER announced that Bro. J. T. THORP had consented to again accept the office of Lodge Editor, and expressed the best thanks of the Brethren to Bro. THORP for his valuable services.

Bro. THORP briefly responded.

The Treasurer, Bro. the Rev. H. S. BIGGS, presented the following Statement of Accounts for the past year, and was accorded a hearty Vote of Thanks for his services.

Bro. W. A. LEA was re-elected to represent the Lodge on the Provincial Committee of General Purposes.

The following Paper was read by Bro. the Rev. W. W. COVEY-CRUMP, M.A., P.P. Gd. Chap. Cambs. :—

“The Second Tracing Board: its Symbols and Symbolism.”

— — — — —
By the Rev. W. W. COVEY CRUMP, Hon. Mem.
— — — — —

PART I.

Freemasonry is a progressive Science, consisting of different Degrees for the gradual advancement in the knowledge of its mysteries. Those mysteries are veiled in allegory and illustrated by symbols; inculcating thereby principles of the purest morality even whilst remaining themselves concealed. Most adherents of the Craft promote its honourable characteristics, and support its charities; many strive to attain literal accuracy in rendering its ceremonies; but only a few penetrate its cryptic significance. Formerly the *clavis ad thesaurum* was to some extent disclosed in memorized lectures, which have now generally ceased to be heard in our Lodges, but fortunately are accessible in print. To them and to the Tracing Boards we direct each inquiring Brother; and I doubt if anyone can truly interpret the Masonic allegory or unlock its symbols, except by a patient investigation of their *minutiæ*.

Therein we are told that the Second Degree is concerned with the secrets of Nature and the principles of intellectual truth; and the plan of impressing moral tenets on the mind by sensible images is in this Degree extended to embrace a more diffusive system.* The seven liberal arts and sciences are especially commended to our study, as *steps* enabling us "to trace the goodness and majesty of the Creator" by minutely analysing His works. These words caution us that though our study is thus extended to embrace a wider view of the material universe, our real quest must advance *not outwards* from the proximate to the remote, but *inwards* from the natural to the ultra-natural—"through Nature to Nature's God."

In fact the three Degrees may well be regarded (as I explained in a former thesis†) as three concentric circles of Masonic speculation—a knowledge of the Deity being their common centre—three circles through which we press inwards towards the Arcanum of Masonry.

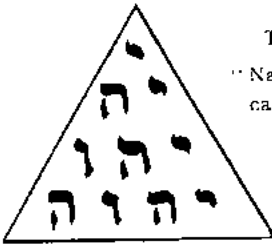
In the First Degree we consider the Divine Wisdom, Strength and Beauty manifested in Creation. And when we unify the significance of the Mosaic Pavement, its indented Border and the Blazing Star in its centre, we find they synthetically symbolize that unique and ubiquitous POWER which pervades the universe—that *Noumenon* from which all material phenomena, inanimate and animate, have been gradually evolved — that *Δύναμις* by which all are constrained and conjoined in a beautiful harmony.

Upon entering the Second Degree another scope of knowledge is explored. Instead of contemplating

* Introd. to 2^o Lect.

† L. of Research Trans., 1909-10, p. 58 *et seq.*

the marvellous symmetry and order of the universe, we analyse those laws under which its governance is regulated. The laws of motion and energy, of attraction, of cohesion and chemical affinity, present a vista through which we gaze upon the amazing intelligence of the G. Geometrician—manifested in the potentiality and adaptation of every detail of His work. Instead of the Blazing Star on the floor, a Sacred Symbol in the “centre of the building” becomes the focus of our attention; and whether that Sacred Symbol be the Tetractys:



Tetractys.

The **שֵׁם הַמְּפֹרָשׁ** *i.e.*, the
 “Name of the Extension” in Masonic lore
 called “the insect Shamir,” traditionally used
 by Solomon in building the Temple.*

or the Tetragrammaton, or the **G**
 which is its substituted sign
 among us, we find it emblematic

of the eternal PURPOSE—of which the POWER (surveyed in the former Degree) is the material expression.

With the subject investigated in the Third Degree we are not now concerned, though for the sake of completeness I may just add that its focal idea is that of PERFECTION (in a moral sense), not only as a Divine attribute, but as the ultimate destiny of all that partakes of the Divine. Thus, we are taught that our Degrees should “inspire us with the most exalted ideas concerning God, and lead to the exercise of the most pure and sublime piety,† by which means the true Craftsman may hope to perfect his own part in the mystic superstructure

* For legend from Talmud see Guittin, fol. 68, col. 1, 2—quoted by Hershon “Comment on Gen.” iv., 26 (p. 188).

† R.A. Lecture.

—that Temple “not made with hands” which is to consummate the design of T.G.G.O.T.U.

PART II.

The chief emblems characteristic of the Second Degree are the two Brazen Pillars, the Winding Staircase, and the Middle Chamber with its Sacred Symbol. Time to-night will not suffice for us to analyse minutely the significance of them all, so we must confine our thoughts to the two great Pillars on the threshold, which arrest attention even as their prototypes did in the Porch of King Solomon’s magnificent structure. They guard the portals of a mystery; like the two obelisks usually erected in front of Egyptian temples, and still more like their eschatological counterpart—the Tattu columns of the Netherworld.* Like the twin towers which flank the entrance to the Minsters at York and Westminster, they teach us that we are to pass from the world substantial, but temporal, into the realm of unseen realities which are eternal.†

In every age and country they have had a similar significance, and are referred to in a widely-diffused tradition extending back to primitive times. Josephus relates of the children of Seth that, upon Adam’s prediction that the world would be destroyed, they erected two pillars—one of brick, the other of stone—and inscribed certain discoveries on them.‡ Again, pseudo-Manetho says two such pillars were set up in the land of Seriad by Thoth, the Egyptian god of letters; and copies of them made by Agathodæmon (from

* *Book of the Dead*, c. 95 (Renouf) A good illustration of them is given by Bro. Churchward in his *Signs and Symbols Primord.*, p. 322.

† *Vide* Plate II.

‡ Josephus, *Ant. Jud.* i., 2.

which copies Plato and Pythagoras are said by Iamblicus to have derived their philosophic knowledge) were carefully preserved in the Temple of Amen at Thebes.* Plato himself refers to them,† as also do Stobæus‡ and other classical authors. As for the land of Seriad, it seems to have been Sippar in Babylonia (*i.e.*, the Sepharvaim of II. Kings xix., 13), where, according to Berosus, Xisuthrus (the Chaldean *Noah*) is said to have deposited, prior to the Deluge, certain records (including a primitive knowledge of geometry), in the temple of Shamash, the Sun-god.§ In a Babylonian tablet, now preserved in the British Museum, there is a representation of these two pillars being thus erected, and supporting the throne of the sun-god in his shrine at Sippar.|| Having been searched for and found after the Deluge, they are said to have been thenceforward preserved in the Tower of Borsippa, where, three thousand years later, Nabonidus, a king of Babylon, professed to have discovered them.¶

It is to these traditional pillars that the beginnings of Masonry are attributed in our "Old Charges," familiar to every Masonic student. As given in the "John T. Thorp MS." of 1629, the account is as follows:—

"HOWE that this worthy Science was first begun I shall tell yo^w; Before Noyes flood was a man that was called Lamech, as it is written in the 4th chapter of Genesis, And this Lamech had two wyves, the one

* Eusebius' *Chron.* Quoted in Cory's *Anc. Frag.*, p. 109 (1876 ed.); and Iamblicus, *De Myst. Egyp.* i., 2.

† *Timæus*, c. 5.

‡ Stobæus. *Frag. Herm.*

§ Eusebius (quoting from Syncellus) *Prep. Evang.* 9; and *Chron.* 5-8.

|| Brit. Museum, No. 12,137. An illustration of it appears in King's *Babylonian Religion and Mythology*, p. 19. A similar representation occurs on a Hittite rock-sculpture found at Boghaz Keu.

¶ *West. Asiat. Inscr.* v. pl. 64.

was called Ada & the oth^r Sella; by the first wyef Ada hee begotte two sonns, the one was called Jabell & the other Juball; And by the oth^r wyef Sella, hee had one sonne & a daught^r. And these 4 children found the begiⁿge of all the crafts in the world. . . . Theis children did knowe that god would take vengeance for sine, eith^r by fyer or water; wherefore they wrote the sciences that they had found in two pillers of st^one,* that they might bee found after the flood; the one stone was called marble that would not burne wth fyer. The oth^r was Laterus that would not drowne in the water. Our intent is to tell yo^w truly & in what mann^r theis stones were found that the crafts weare written in. This greke Hermermes that was sonne to Chus & Chus was sonn unto Sem, the w^{ch} was sonne unto Noy, the same Hermermes was afterward called Hermes the father of wysemen. And hee found of the two pillers of stone & the sciences written therein & taught them forth. And at the makeinge of the tower of Babilon therewas the craft of masonrie first found & made much of.”†

The MS. goes on to relate that the knowledge thus derived was carried by Abraham from Chaldea into Egypt, “where he taught the seven sciences to the Egyptians.” So again we are brought back to Egypt, and the mysteries of Tuat in the Netherworld.

What *facts* underlie this consensus of traditions? Time alone can shew. But the obvious resemblance between them and the legend, that certain occult secrets revealed

* One Talmudic tradition says that Adah and Zillah were daughters of Cainan, the grandson of Seth, and that it was he who wrote a prophecy on two stone tablets.

† Hugnan, *A. Q. C.* xi., 207.

to the patriarch Enoch were inscribed on tablets and deposited in a vaulted chamber, confirms the Masonic claim that a primæval revelation (disclosing doctrines absolutely different from the polytheistic crudities which composed the religions of ancient nations), was really preserved by means of two inscribed *stelæ*, and that the key to its language and meaning was orally transmitted by initiation.

That such inscribed *stelæ* were erected in ancient Babylonia, is a fact proved indisputably by the celebrated stone of Khamurabi—setting forth a wonderful code of laws *circa* B.C. 2300—which, although discovered (in 1901) at Susa (the ancient Persepolis), was undoubtedly placed originally in the temple of Shamash at Sippara. Though in the traditions they are termed “pillars,” they were not intended to support a superincumbent mass; any more than they were to be **מַצְבֵּוֹת** like “Jacob’s pillar” at Bethel, or that of Cybele at Pessinus, or that of Athena Polias at Athens. They were neither fetiches nor totems, which (from being mantles of a deity supposed to reside within them) became—either immediately or subsequently—themselves

βαίτυλα, *i.e.*, objects of adoration.* These **צִמְדֵיִם** never so degenerated in purpose.

The substitution of metal for stone as the material for such pillars seems to have originated among the Phœnicians,† and to have taken the form of bronze plates (with the devices and inscriptions embossed in repoussé), used to overlay wooden posts. The bronze pillars in the temple of Melkarth at Gades,

* Arnobius, *adv. Gent.*, i., 39; Eusebius, *Præp. Evang.* i., 10, §18.

† The bronze statuette of Gudea (now in Brit. Mus.) representing the Patesi of Singurla clapping an inscribed stela, obviously belongs to a different category. (See *Hist. of Babylon*, p. 78. Geo. Smith, 1884.)

described by Strabo,* were of this kind. The art of casting enormous masses of molten metal was a subsequent development, and much of the wonder excited by Jachin and Boaz may be attributed to the fact that they were so constructed. The practical difficulty of including a legible inscription on a casting so large, may partly account for its absence from King Solomon's pillars; though, as it would have been comparatively easy to engrave (or otherwise delineate) an inscription on them after erection, the king may have been moved by other reasons in having the shafts left devoid of ornamental or memorial embellishment.

That shortly after King Solomon's time other pillars, similar to Jachin and Boaz, were made by Phœnician artificers for the temple of Aphrodite at Paphos in Cyprus, is proved by coins still extant, upon which the facade of that temple is portrayed and the pillars distinctly shewn.† Earlier still, and still more wonderful in their time, were the two columns which Hiram, King of Tyre, himself caused to be erected before the great temple of Melkarth at Tyre; where they were seen by Herodotus five centuries afterwards, who describes one pillar as made of metal overlaid with gold, and the other as (presumptively) of greenish glass, rendered luminous at night by a lamp placed within it.‡

As regards their great prototypes Jachin and Boaz in King Solomon's temple, we have the description recorded in the V. of S.L.§; but unfortunately certain details and technical terms are far from clear, and

* Strabo, *Geog.* iij., 5, §5.

† An illustration of this coin may be seen in Hastings' *Dict. of Bible* (art. PILLAR), vol iii., p. 881.

‡ Herodotus, *Euterpe* 44.

§ Cf. I. Kgs. vii., 15-22; II. Chron. iii., 15-17; and Jer. lii., 21-23.



consequently various differences of opinion must be allowed for in the results. Many students (Masonic and otherwise) have endeavoured to harmonize the seeming discrepancies, few probably with greater success than Bro. Joseph Young—whose careful and comprehensive lecture on "The Temple of Solomon" was delivered before the Lodge of Research in 1911, and subsequently published in its Transactions.* But, as I have premised, the inconclusive evidence leaves room for differences of opinion; and I therefore venture to submit my own view—based on an investigation entirely independent of Bro. Young's article (with which on most points it closely accords), and confined to that part (*i.e.*, the Pillars) with which we are exclusively concerned this evening.†

So far, then, as we can ascertain, the Pillars—shafts, capitals and canopies—were made entirely of bronze, obtained from Zobah in Syria,‡ each member being apparently cast in duplicate. The shafts were plain hollow cylinders, without entasis, eighteen cubits high, inclusive of a semi-cubit allowed for insertion into the plinth in order to secure stability. Assuming that the *cubit* was $20\frac{1}{2}$ inches,§ this would be equivalent to a total height of nearly 31 feet; and as "a line of twelve cubits did compass either of them about," the external diameter of each shaft was approximately 78.3 inches (*i.e.*, in round numbers, four cubits). The prophet Jeremiah, who saw

* L. of R. Transactions, 1910 II, p. 110. *et seq.* Bro. A. T. Brand's lecture on the same subject (Number I.M. Lodge Proc., 1909) should also be read.

† *Vide* Plate III.

‡ I. Chron. xvij., 8.

§ A comparison of II. Chron. iij., 3 with Ezek. xlij., 13, convinces me that the cubit used was the "sacred" one, not the ordinary "cubit of a man" (Deut. iij., 11), and therefore was $20\frac{1}{2}$ inches—corresponding thus with the "royal cubit" of Ancient Egypt.  *nah* = Heb. .

the fragments after demolition, asserts that the thickness of the metal shells was "four fingers" (*i.e.*, three inches); therefore the amount of bronze contained in each shaft would be 253,870 cubit inches—weighing nearly 35 tons.*

The chapters [**כְּתָרוֹת** = crowns] which surmounted them were each five cubits ($8\frac{1}{2}$ feet) in height, and must have weighed nearly 20 tons apiece.

I regret that I cannot concur in Bro. Young's novel and ingenious suggestion that the shafts may have been quadrilateral in section, for in the admitted absence of any evidence to the contrary a "time-immemorial" tradition cannot fairly be disregarded. But I agree with him that the *chapters* were quadrilateral (*i.e.* cubical, with the edges and corners probably rounded off), in that respect anticipating a feature of Greek architecture instead of copying the Egyptian style—characterized by circular capitals, shaped like inverted bells or else like lotus-buds.

Whether the chapters included an abacus is not clear, but they certainly were crowned with large "bowls" [**גְּלוֹת**],† also cast in bronze and more than six feet in diameter—the idea of which may have been derived from the Egyptian lotus-capitals.

The chapter castings bore a kind of net or "checker-work" ornamentation upon them, possibly (as Josephus says) interwoven with small palm-leaves; but their chief enrichment consisted of seven intertwined "wreaths"

* The disparity between the above figures and those given by Bro. Young (*L. of R. Transactions*, 1910-11, p. 127) is caused by the difference between our unit "cubits."

† Cf. *Zech.* iv., 3, and *Eccles.* xij., 6, where the same word is used.

The expression used in *I. Kings* vij., 19. **בְּאֵילִם מְעִישָׁה שְׁוֹשָׁן** seems to mean "a lily-work in volutes."

of massive bronze chain-work, to the links of which a series of pomegranates* had been rivetted; the wreaths being attached loosely to the chapiters after they were placed in position on the shafts. The pomegranates were so arranged as to shew 96 of these rosettes arranged in two rows around each chapter (*i.e.*, 24 on each face), which with one on each of the four upper convex-bevelments, made 100 on each chapter; and as there was also a "canopy" or net-work (also of bronze) ornamented with another 100 similar pomegranates, and then suspended like a veil over the "bowl" upon each chapter, we get the universally-admitted total of 200 pomegranates upon each of the pillars.†

The casting of such enormous masses of bronze as those we have been examining, speaks volumes for the advanced metallurgical skill of Hiram's artificers; whilst the task of hauling them from "the clay-ground between Succoth and Zeredatha" in the Jordan valley‡ to the summit of Mount Moriah (a continuous ascent of 3,500 feet in about 30 miles)--and finally of rearing them upright on their proper bases there--must indeed have been a Herculean labour, taxing to the utmost the mechanical skill of that time. It seems impossible now to ascertain the nature of the appliances used; but the lower the opinion one forms of them, the higher must be the admiration for the skill which, with such primitive methods, achieved such splendid results.

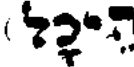
To render complete, as far as possible, our enquiry concerning these famous pillars, one other query arises;

* The pomegranate was a round boss with a small projecting rosette, representing the fruit of the *punica granatum*.

† Cf. Jer lii., 23, and II. Chron. iv., 13. This arrangement closely agrees with that suggested by Bro. Young.

‡ II. Chron. iv., 17. I must leave open the question whether the river Jordan had also to be crossed: personally I think it had.

which though frequently misconceived by our Brethren, can be definitely and conclusively answered.

How did the Temple in general, and the two Pillars in particular, stand as regards the cardinal points of the compass? To the Temple edifice certainly there was only one entrance, namely, that through the Porch placed at the east end, facing the rising sun, as Oriental temples usually did. The "three entrances" alluded to in our Third Degree Ceremony, were those giving access from the outer to the "inner court,"* which was enclosed by a stone wall; they were not entrances to the sanctuary, () itself. The Porch was approached from the east by an ascent of seven steps, the Pillars standing on the platform at the top, and two additional steps within the Porch led into the sanctuary. The right-hand pillar Jachin stood at the southern side of the platform, and Boaz at the northern side, the "right-hand" of the Temple meaning its own proper "right" as it faced the sun eastward.†

PART III.

We turn now away from the foregoing brief review of the facts which furnish their historical basis, to consider the Two Pillars represented on our Tracing Board. How, when, and through whom the pillars constructed for the Hebrew Temple first became associated with our Speculative System, are questions not yet solved. Many efforts have been made by Hughan, Speth, Rylands and others of erudite scholarship, to secure evidence which would satisfactorily—if not conclusively—trace

* I. Kings vi, 36; II. Kings xxiii., 12.

† This was conclusively proved in 1886 by Bro. J. T. Thorp from I. Kings vii., 39

the connection to this or that century, to Roman Collegia or Comacines* or Crusaders; but we must wait for more clues to come.

One fact is absolutely certain—that our Tracing Board is not, nor was ever intended to be, a *picture* of King Solomon's Temple. One cannot too strongly deprecate the cavil and criticism which have been hurled against so-called “discrepancies” between the Masonic account of these Pillars, and the Biblical evidence concerning their prototypes. It must always be remembered that the designers of our Tracing Boards were concerned to illustrate, not a historic realism, but an allegoric symbolism. So far as the historic facts accorded with the allegoric *motif*, they utilized them; but we have no more right to expect an invariable adherence to literal accuracy on their part, than we have to complain of an oratorio, because its composer displaced certain texts or, in order to complete his theme, introduced others from extraneous contexts.

For instance, we are told in regard to the symbolism of the (Masonic) chapters, that “*network*—from the connection of its meshes—denotes Unity; *lilies*—from their whiteness—denote Peace; and *pomegranates*—from the exuberance of their seed—denote Plenty.” Such indeed are their emblematic value in Freemasonry, however doubtful we may be whether such were the ideas associated with them in the minds of Hebrew architects. Or again, we readily admit that the substitution of “spherical balls” for the Biblical גִּלְיֹת (=“bowls”), and the assertion that maps of the celestial and terrestrial globes were delineated thereon, involve an anachronism†

* The famous Würzburg Pillars have Comacine ornaments.

† *Etiquette of Freem.* (by “An Old P.M.”), p. 238.

—inasmuch as such spherical charts were undreamed of until after the discoveries made by Copernicus and Columbus. None the less, however, “that grand and universal Science” denoted by those globes does rest entirely upon two metaphorical pillars—*Space* and *Time*; for in our present consciousness all perceptions of physical phenomena must be expressed in terms of Space and Time.

Yet again, the statement that “the Pillars were formed hollow, the better to serve as archives to Masonry, for therein were deposited the constitutional rolls,” has been stigmatized as “wildly improbable,” and as a “vagary of ill-informed and careless compilers.”* Such epithets display a superficial mind. With Horace one is tempted to say “*mutato nomine de te forma loquendi narratur.*” It is safer to credit the compilers of our wondrous ritual with intelligent acumen, than the critics who thus shew their incapacity to understand them. A more erudite Masonic student has affirmed, that the lost secrets are still existing somewhere in Time and Space, though interned deeply.† And although those secrets mainly lie at the goal of our quest (and the *Key* to them lies entirely so), and therefore must be sought in the Middle Chamber and the S.S., rather than in the Porch or the Pillars, we have but to interpret what is signified by the “constitutional rolls,” in order to see that really and truly the latter are interned within our present physical environment. For they denote no parchment scroll or “Ahiman Rezon”; they define no ceremonial landmarks or social amenities; but they touch the profound *Welt-Räthsel* of Human Consciousness—an ever-present enigma which so far Science has failed to fathom. As the Porch of

* *Etiquette of Freem.* (by “An Old P.M.”), p. 240.

† Bro. A. E. Waite, *Secret Trad. in Freem.*, Proleg §12.

Masonry is an emblematical representation of the entrance of every man on his mortal existence, so its archives concern the ontogenesis of those psychic faculties which constitute his EGO, or *self*—in other words, the “whence” of the pre-natal soul:

“Our birth is but a sleep, and a forgetting:
 The soul that rises with us—our life’s star
 Hath had *elsewhere* its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory have we come
 From God—Who is our Home.”*

Like the “constitutional rolls” enclosed in the Brazen Pillars, even so our “living souls” have been incarcerated within “coats of skin”† for a phase of existence in Time and Space.

Another statement peculiar to Masonic tradition regarding these two pillars, is that they were set up “as a memorial to the children of Israel, of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the supernatural Pillars of Fire and Cloud which went before them in the wilderness.” Concerning the historical pillars, this was put forward as a hypothesis by the Jewish Rabbi Abrabanel,‡ but although a possible one it is scarcely a probable one; for in regard to the similar pillars, which (as we have seen) elsewhere existed, no such intent can be ascribed,§

* Wordsworth, *Intim. of Immort.*, st. 5; cf. Plato, *Phaedo*, §80-81.

† Origen, on Gen. iij., 21.

‡ R. Isaac Abrabanel, a Spanish writer, A.D. 1437-1508.

§ This does not imply that a *phallic cult* is the sole alternative.

whilst the lack of inscription would seem to be incompatible with an object so definitely didactic.* For a symbolical interpretation of the quotation, I am indebted to Bro. W. L. Wilmshurst, viz.—that “Masonically, neophytes are ever coming forth from Egypt; *In exitu Israel* is the perpetually-recurring joy-psalm of the individual soul attaining stage after stage of enlightenment.”

For the historic Pillars many attempts to find a symbolic value have been made by students, quite apart from Freemasonry. Some of them are based on the peculiar names given to them by Hiram at the time of their erection—peculiar because no other details in King Solomon’s Temple were thus distinguished by name, and peculiar also because the suitability of the names selected is by no means obvious. If they really were eponymics, our own tradition that they were so named after the great-grandfather of David and the assistant priest mentioned in I. Chron. xxiv., 17, seems just as credible as the various conjectures put forth by Gesenius.† Ewald‡ and other Hebrew scholars of repute; though—as Boaz was only a Bethlehemite farmer who had been dead at least 150 years, and Jachin was but an obscure subordinate under Zadok and (perhaps) Azariah the high-priests,§—it is not easy to see why they should be thus commemorated. But the suggestions which were set forth by Dr. Samuel Lee may all be unhesitatingly rejected.|| He says “some have resembled the Pillars to the two Dispensations—Jewish and Christian, others to Magis-

* Even supposing the names were inscribed on them, they would be insufficient to suggest a connection with the Pillar of Cloud and Fire.

† Gesenius, *Lex. Heb.* art. Boaz.

‡ Ewald, *Gesch. Isra.* iij., 4.

§ I. Chron. vi., 10.

|| Quoted *in extenso* by Bro. S. P. Johnston from Lee’s *Orb. Mitac.*, in A.Q.C. xii., 138.

tracy and Ministry, others to Moses and Aaron, or Zerubbabel and Jeshua." A more likely surmise was that of David Kimchi, that the names were symbols of the strength and stability of the Israelitish Kingdom focussed in the Temple-worship of God; but even this seems an inadequate explanation.

The theories of symbolic interpretation, as applied by Masonic and quasi-Masonic authors, to the Pillars on our Tracing Board, have been equally numerous and various. They are divisible into two classes; one of which has regarded them as symbols of an antithetic Dualism—as representing two antagonistic principles, *e.g.*, Good and Evil, Ormuzd and Ahriman, Light and Darkness, Knowledge and Ignorance, etc.

Here one feels that such symbolism is at all events of an adequate kind, that we are indeed dealing with mysteries of nature and science profound and important. Yet inasmuch as in the emblems before us there is nothing to suggest an antagonism or a reversal, these symbolic hypotheses must, I think, be rejected in favour of those which are based on principles bearing an analogy complementary rather than contrary. Like the Fire and Cloud in the Wilderness, the Masonic Pillars present two components, both essential to the perfect Whole in the scheme of Experience; such as Male and Female,* Positive and Negative,† Matter and Mind.‡ All these alike are concepts appertaining to the universe, material and temporal; they constitute a duality inevitable in that "materialization of the Thoughts of the Deity" which

* The nebulous speculation that they symbolized a Bisexuality *within the Deity* was exposed by Bro. Chetwode Crawley in A.Q.C. xi., p. 123.

† As in electro-biology.

‡ As in Spinoza's System.

we term *Creation*.^{*} Of the cosmos itself the chapters, not the pillars, are the symbols. Thus Bro. Oliver said long ago—"the network denotes the strong and beautiful unity of all created things; the chain-work the complicated evolutions of the several planetary systems; the opening lilies denote the genial influence of the fixed stars; and the pomegranates the all-pervading power by which the universe is sustained.† Such ideas concern the Chapters, not the Pillars which uphold them.

But truer than the other complementary principles, and greater than them all, are the twin fundamental conjugates—SPACE and TIME—in terms of which all our notions of material phenomena must be conditioned and expressed. As I have already explained in a previous thesis‡—"SPACE and TIME are the two mysterious Pillars which flank the Porchway of the Universe. Upon Space and Time the celestial and terrestrial worlds rest (Gen. i., 1), though the Pillars themselves seem illimitable. As far as human reason and thought can fathom them, *Space* is infinite and *Time* is infinite; only the All-seeing Eye of God can comprehend them in their entirety and in a simultaneous inspection. To God alone there can be no such distinctions as Hither and Thither, no such distinctions as Past and Future—but an ever-constant *Here* and *Now*."

So far we have considered Space and Time in their relevance to the material cosmos, apart from that mysterious entity called *Life*. Between the Pillars lies a path—the *Via Vitæ*—bounded by them, but not part of them. No chemistry, no electricity, no radio-activity,

* Klein, A.Q.C. xi., 185 *et seq.*

† Oliver, *Pythag. Triangle*, p. 66.

‡ L. of R. Trans., 1909-10, p. 63.

no transference of energy, no versatility of matter, can endow with vitality a molecule of inanimate substance. *Omne vivum ex vivo*. Life itself belongs to a different category, even though it interacts with material entities—utilizing their available Energy in order to fulfil its functions and to promote its purposes. And when we turn to Human Consciousness, and explore Life in its highest manifestation, the assurance of its Divine origin and immanence is confirmed. Thus, in the words of an ancient ritual—

“The Pillars J—— and B—— import
That God alone is *our* support.”*

Brethren,—It is time to “call off” from labour to-night; on a future occasion I hope to resume our research. We have tried to trace the goodness and majesty of the Creator, by minutely analysing His works—at least so far as they are implicit in the Two Pillars on our Tracing Board. I would fain have added some explanation of the Hebrew names,† the use of those names as P——s, and their mystical meaning; of the connection of B. with Mt. Tabor and J. with Mt. Sinai—those mountain-scenes of theophany—where

“In days of old, on Sinai the Lord Almighty came
In majesty of POWER, with thunder-cloud and flame;
On Tabor,‡ with the glory of supernal light for vest,
The excellence of BEAUTY in Jesus was express’d.”

* R.O.S. Ritual.

† They have been fully dealt with by Bro. M. Rosenbaum in Leeds I.M. Assn. Trans., 1909-10.

‡ Merely traditional as regards Mt. Tabor, though from Jerome’s time (*Ep. Paula*. 17) it was never doubted until recently.

In Grand and Prov. Grand Lodge Rites the traditional connection is still preserved, between those sacred sites and the mystic mountains whereon the representatives of B. and J. uplift their respective columns of office, as guardians of our grand and universal Science.

In a yet Grander Lodge, to those whose eyes are opened to discern the hidden mysteries, and whose hearts are purified from every baneful and malignant passion, there comes another Vision—The *Two* Pillars become *Three*:* the broken pillar of *Harmony* restored to its pristine perfection:

“ For though from out our bourne of Time and Place
 The flood may bear me far,
 I hope to see the Pilot face to face
 When I have cross'd the bar.”†

In the Life beyond *Time* and *Space*, the mystic triad will be complete—Wisdom, Strength and Beauty.

(*To be continued*).

At the conclusion of the reading, the WORSHIPFUL MASTER and Bro. J. T. THORP expressed thanks for the very thoughtful Paper, in which the Brethren were greatly interested.—Bro. COVEY CRUMP acknowledged, and said he would be pleased to allow the Paper to appear in the Lodge Transactions.

* Plato, *Phaed.*

† Cf. I. John iii., 2.

It was resolved that the Lodge re-publish Bro. HUGHAN'S "Memorials of the Masonic Union, A.D. 1813," with additions, and Bro. J. T. THORP, the Lodge Editor, was requested to proceed with the re-issue at once.

Bro. F. W. BILLSON proposed, and the SECRETARY seconded, the following Brethren as full Members of the Lodge, viz.:—

W. Bro. JOHN D. JOHNSON, P.M. 1391, W.M. 3448, P.P.G. Sup. W.

Bro. FREDERICK G. KIRKBY, Steward 3448.

A large number of apologies were received from Brethren who were unable to attend.

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

A Conversazione was afterwards held, and during the evening there was exhibited a large number of Certificates, Aprons and Jewels, which had been given from time to time to the local Masonic Museum by the Lodge of Research.

The
**One Hundred and Eleventh
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 24th, 1913. The Worshipful Master, Bro. A. LOLE, P.P.G. Std. B. Warwickshire, presided.

The Minutes of the last regular Meeting were read and confirmed.

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

- 869. Bro. LIONEL VIBERT, P. Dist. S.G.W. Madras.
- 870. Bro. A. E. MASON, 2034 Moseley, Worcestershire.
- 871. Bro. C. W. SUTTON, Pres! Manchester Masonic Research Association.
- 872. Bro. J. W. E. EARLE, 62 Manchester.
- 873. "PHŒNIX LODGE OF ST. ANN," 1235 Buxton.
- 874. Bro. E. DOUGLAS BROWN, 175 Ryde.
- 875. Bro. Major E. BARNARDISTON, 2904; J.W. 3057 Bengal.
- 876. Bro. HUGH C. KNOWLES, M.A., B.C.L., P.M. 1691 Hampton Court.
- 877. Bro. THOMAS POOK, S.W. 251 Barnstaple.
- 878. Bro. E. F. ROSE, P.P.G.W. Norfolk.

879. Bro. REGINALD GOODALL, S.D. 2488 London.
 880. Bro. WALLACE C. KEITH, Brockton (Mass.),
 U.S.A.
 881. Bro. WARREN B. ELLIS, Boston, U.S.A.
 882. Bro. F. K. COOKE, P.M., P.P.G.D.
 883. Bro. EDMOND LANDERS THOMAS, P.M. 3161
 Swansea; P.P.S.G.D. South Wales, E.D.
 884. Bro. ROLAND A. HENDERSON, J.D. 2081
 Leicester.
 885. Bro. ARTHUR E. WRIGHT, P.M. 279 Leicester;
 P.P.G. Reg. Leic. and Rut.

Bros. JOHN D. JOHNSON, P.M. 1391 and 3448,
 P.P.G.S. of W. Leic. and Rut., and FREDERICK
 G. KIRKBY, Steward 3448 Leicester, were unanimously
 elected full members of the Lodge.

The following Paper was read:—

**The Bibles of Lodges No. 279 and
 No. 523.
 How, and Why they Differ.**

By Bro. JOSEPH YOUNG, P.M. 523; P.P.S.G.W.
 Leic. and Rut.

The Volume of the Sacred Law, being a portion
 of the "furniture" of every Lodge, is an object of
 importance to every Freemason, not only because we
 obligate our candidates upon it, but also because the
 G.A.O.T.U. has been pleased to reveal more of His

Divine Will in that book, than He has by any other means.

The scope of this Paper precludes entering upon the history of the various ancient versions of our English Bible, but is rather designed to point out to those Brethren, who may be interested, some of the peculiarities that exist between the volume used in the "St. John's" Lodge, No. 279, and that used in the "John of Gaunt" Lodge, No. 523.

It is well-known, that the Psalms and Lessons quoted in the Book of Common Prayer, differ considerably from our present Bible, which has now been in use for the past three hundred years.

Prior to the year 1611—that is, previous to the reign of King James I.—there were half-a-dozen distinct versions of the scriptures published in this realm, all differing more or less from one another, such as Coverdale's translation, Matthew's ditto, the Great Bible of 1539 from which the Prayer-book Psalms and Lessons are derived, Cranmer's revision, the Calvinistic or Genevan Family Bible, the Bishops', and Roman Catholic versions, each succeeding one another with startling rapidity.

The errors of some and the inelegant, if quaint, rendering of others, resulted in an attempt being made in the reign of James I., to produce once for all a new translation, that would prove by its accuracy acceptable to every shade of religious thought then existing.

The result, after seven years of unremitting labour by fifty-four of the most eminent scholars of the time, appeared in 1611 as a large black-letter folio reading verse for verse as we have it at the present day.

An almost perfect copy of this translation is the one in regular use by "St. John's" Lodge, No. 279.

At the conclusion of the usual fulsome dedication to King James, there has been written, by some unknown hand, the following:—

“The gift of Joseph Smith, Mace Bearer, Member of this Lodge No. 471. 1810.”

From this it appears that this identical volume has been constantly used by “St. John’s” Lodge (now numbered 279) for more than a hundred years. The last page at the end of the Revelation of St. John is unfortunately gone, but has been supplied in neatly written manuscript by some unknown hand, although not transcribed from a copy of the correct date.

The frontispiece to the Old Testament is a copper-plate engraving, signed “C(ornelius) Boel fecit of Richmont” (Surrey), and represents Moses as the law-giver on the left, and his brother Aaron as the High Priest on the right.

In this volume the elaborate tables of Genealogies by John Speed, which were invariably inserted by Royal Letters Patent in every early edition of the Authorized Version, are wanting.

The New Testament title has a wood-cut border, depicting the tents of the twelve tribes of Israel with their ensigns and names on the one side, and the twelve Apostles with their names on the other.

On the outside of the front cover the following gold lettering has been recently placed, viz., “HOLY BIBLE. ROBERT BARKER. LONDON. A.D. 1611. PRESENTED TO ST. JOHN’S LODGE. NO. 471 BY BRO. JOSEPH SMITH P.M. (BOROUGH MACE BEARER) 1810.”

Six years previously, in 1804, Bro. Smith had filled the chair of “St. John’s” Lodge—as its Master, being succeeded by Bro. Wm. Burley, whom some of us perhaps just remember.

Having recently had occasion to collate the "St. John's" volume for this Paper, the writer was surprised to find, that the date "1611" attributed to this copy is and has always been quite inaccurate.

Not only is the Dedication to the King of the 1613 or second edition, but the Almanack, and in fact all the preliminary matter, as well as every page of the text from Genesis to Revelation, are also of that edition, for they contain all the numerous typographical errors and misprints of that issue, and none of the few to be found in the 1611 edition.

Time alone forbids me to quote instances, but all the first folios of 1611 have fifty-nine lines to a page; the "279" copy, however, has no less than seventy-two lines, and hence is necessarily from a smaller fount of type than that of 1611.

If still further proof be required, it is only necessary to refer to the title to the New Testament, where the correct date—1613—is printed, and which appears hitherto to have escaped notice. No doubt the date on the engraved frontispiece led our Masonic predecessors astray.

It is not easy at this distance of time to account for the presence of the engraved title of the first edition being inserted in a copy of a later date, but there can be little doubt that Robert Barker, who had obtained from Queen Elizabeth the exclusive right of printing Bibles, was induced by the beauty of Boel's copper-plate to reprint from same, or to use up any remainders of the former edition as far as they would go, as a frontispiece for his 1613 copies. The latter hypothesis seems the more probable, as the 1613 copies are usually found with the same heavy woodcut border that appears on all the New Testament titles, no matter what edition.

At all events, the whole volume of the "279" copy, *except the first title*, is the edition of 1613, and not the rare one of 1611 as hitherto supposed: The present year, therefore, witnesses the tercentenary of its publication.

The Bible in use by the "John of Gaunt" Lodge is a trifle smaller in size, but older by three years, than the "St. John's" volume. Like the latter, it is printed in Gothic or black-letter type. Its title reads as follows:—

"The Bible, that is the Holy Scriptures contained in the Old and New Testament.

¶ Translated according to the Ebrue and Greeke and conferred with the best Translations in divers Languages.

¶ With the most profitable Annotations upon all the hard places, and other things of great importance.

Imprinted at London by Robert Barker. Printer to the King's Most Excellent Majestie. 1610."

Neither leaves nor pages are numbered, and it is a perfect and complete copy.

Inside the front cover is the following inscription, written by our late Bro. Wm. Kelly, P.P.G.M.:—

"Presented to the 'John of Gaunt' Lodge, No. 766 Leicester, by Will^m Kelly, W.M. June 8, 1846."

In this Bible, following the usual two pages of "Introduction to the Christian Reader," there appear twenty-eight lines of a doggerel poem, commencing—

“ Here is the spring where waters flowe,
 to quench our heate of sinne ;
 Here is the tree where truth doeth growe,
 to lead our lives therein : ” &c., &c.

Immediately before the 1st chapter of Genesis is a full-page woodcut of Adam and Eve in the Garden of Eden, surrounded by quite a Noah's-ark collection of beasts and reptiles, from an elephant to a grasshopper.

There are also many woodcut illustrations distributed through the volume, viz. :—

Facing EXODUS, chap. xxv., the Ark of the Covenant, the Mercy Seat, the Table of Shewbread and the Seven-branched Candlestick.

At chap. xxvi. three woodcuts of the Tabernacle in the Wilderness.

At chap. xxvii. the Altar of Burnt Offering.

At chap. xxviii. the High Priest clothed.

At chap. xxx. the Altar of Incense and the Brazen Laver.

In LEVITICUS, chap. xviii., there appear two Tables of unlawful Marriage of Consanguinities.

At NUMBERS, chap. i., is a woodcut of the Tabernacle, with the Israelitish tents arranged around it.

At chap. xxxiii. is an interesting map—4 $\frac{7}{8}$ -in. by 4-in.—of the forty years' wanderings of the Israelites in the Wilderness.

At JOSHUA, chap. xiv., is a map of Canaan, 4 $\frac{5}{8}$ -in. by 3 $\frac{1}{2}$ -in.

At I KINGS, chap. vi., is a woodcut of Solomon's Temple, both covered and uncovered.

At chap. vii. Solomon's Palace, the Pillar “ Boaz,” the Molten Sea and Cauldron.

At chap. x. Solomon's Royal Throne.

At EZEKIEL, chap. xl., two woodcuts of Ezekiel's visionary Temple.

And at chap. xliii. his Brazen Altar.

This version was the first English Bible to appear sometimes printed in modern Roman letters, the first to divide the chapters into numbered verses, and also the first to indicate, by italics, the absence of a word not present in the original Hebrew. Its translators were English reformers and puritan refugees, who had fled to Geneva to escape the Marian persecution. It was the version which, more than any other, retained its popularity—as a Family Bible—with the English people for nearly a century, and of which more than a hundred and thirty editions were published between the years 1576 and 1644.

The following are some of the characteristic renderings of this version, which is known as the "Genevan," from the city in which it was first printed.

GENESIS iii., v. 7—where in the A.V. of "279" it reads, that when Adam and Eve knew that they were naked, "they sewed fig leaves together and made themselves aprons"—the "Genevan" version of "523" reads "they sewed figtree leaves together and made themselves breeches." This quaint rendering has caused the version to be nick-named "The Breeches Bible."

GENESIS xvi., v. 9, of the A.V. reads, that the Angel of the LORD ordered Hagar the bondwoman to return to her mistress, and submit herself under her hands—but the "Genevan" version reads, "Return to thy dame and humble thyself under her hands."

In the 1st chapter of EXODUS, the marginal note in the "523" Bible on Pharaoh's mandate to destroy all the male Hebrew infants as soon as born, reads

Hebrew midwives who "did not as the King of Egypt commanded (v. 16), but saved the men children alive" (v. 17), the margin declares that "their disobedience herein was lawful, but their dissembling evil." Which note being reported to King James, he indignantly exclaimed—"It is false; to disobey a king is not lawful, such traitorous conceits should not go forth among the people."

In the book of NUMBERS, all versions previous to, and even since the "Genevan," read, that "Balaam's eyes were open" when he foretold to Balak the ultimate prosperity of the Israelites, for the A.V. reads (xxiv., v. 5) "Balaam the son of Beor hath said, and the man whose eyes are open hath said," &c. But the "Genevan" version, usually so accurate, reads—"And the man whose eyes were shut up hath said," &c. This at first sight appears to be a contradiction, but Hebrew professors inform us, that the words translated in the A.V., "whose eyes are open," and in the "Genevan" version, "were shut up," literally signify "the man who had his eyes shut, but were now opened." In this sense both versions are correct.

In JUDGES ix., v. 53, in the account of the storming of the city of Tebez, by the Shechemite king Abimelech, the A.V. reads, that a "certain woman cast a piece of a millstone upon Abimelech's head, and all-to brake his skull." The "Genevan" quaintly reads—"and brake his brain pan."

JUDGES xii. In our Masonic Lecture on the F.C. Tracing Board we are told, that on the day that Jephthah defeated the Ephraimites, and they fled towards the Jordan, that "there fell" no less than "42,000 Ephraimites." Now the concluding portion of v. 6 of the chapter

reads, in the A.V. of "279"—"and there fell at that time of the Ephraimites forty and two thousand." The same passage in the "Genevan" version of "523" reads—"two and forty thousand." The writer submits that neither translation conveys to the mind of the reader, that the number of the slain was 2,040—40 plus 2,000—and not, as usually understood, the very improbable number of 42,000. As far as the writer is aware, this latter number exceeds the total of those killed on one day, in any of the most bloody battles of either ancient or modern times.

In the same book of JUDGES it is recorded, that after Samson had slain a thousand of the Philistines with the jaw-bone of an ass, he thirsted for want of water. To slake this thirst, the A.V. of "279" informs us, in xv., v. 19, that "God clave an hollow place that was in the jaw, and there came water thereout." The same verse in the "Genevan" version reads—"Then God brake the cheek tooth that was in the jaw, and water came thereout."

RUTH iii., v. 15. If we turn to this book, we find in most copies of the 1st edition of the A.V., that when Boaz had given Ruth six measures of barley for her mother-in-law, that "*He* went into the city," while other copies, even of the same date, state that "*She* went into the city." Now which is correct? There formerly seemed to have been some uncertainty as to which of these two persons returned into Jerusalem, Boaz or Ruth. The two 1611 issues being now nick-named the "*He*" or the "*She*" edition respectively. The "279" copy is a "*She*" Bible, which is, by many authorities considered to be the correct rendering according to the Hebrew. The "Genevan" version of "523" got out of the difficulty by ignoring the

gender altogether, simply printing—"He (*i.e.*, Boaz) measured six measures of barley, and layed them on her, and went into the citie."

Between the second book of the CHRONICLES and the book of EZRA, in the "523" Bible we find the repentant prayer of Manasseh, the wicked son and successor of Hezekiah, he who once "caused the streets of Jerusalem to flow with blood." (II Kings xxiv., v. 4.) This prayer does not appear in this place in the "279" Bible, but is relegated to the Apocrypha, not now considered a part of inspired Scripture.

In the A.V. of Lodge 279 is to be found in the book of EZRA vii., v. 21, the only verse in the Bible that contains all the twenty-four letters of the Roman alphabet. The verse reads: "And I (even) I Artaxerxes the King, do make a decree to all the treasurers which (are) beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily." It will be found that this one verse has in it every letter from A to Z inclusive. Coverdale's old translation—The old Great Bible—also those of Matthews and Cranmer, as well as the Bishops' version, all lack the letter Z. The "Genevan" version of "523" has the Z, but wants the letter X, from its spelling of Artaxerxes' name thus "Artahshasbre"; and it also ends the verse differently, thus—"that it be done incontinently," instead of "speedily," as in the present A.V.

In the Burial Service of the Prayer Book, the following passage read at the grave-side is taken from the Great Bible of 1539—Job xix., v. 1—"Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down.

like a flower; he fleeth as it were a shadow, and never continueth in one stay." In the "Genevan" version of "523" the same two verses read—"Man that is born of a woman, is of short continuance and full of trouble. He shooteth forth as a flower, and is cut down; he vanisheth also as a shadow and continueth not." But the A.V. of "279" reads—"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

In the same chapter (xix.) of the "Genevan" version of "523," there was first introduced the words "worms" and "body" into Job's celebrated declaration on the resurrection. Previously the passage always read—" (25) For I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter day. (26) That I shall be clothed again with this skin and see God in my flesh." Note that there is here no mention of either "worms" or "body." In the "Genevan" version, however, we read—"For I am sure that my Redeemer liveth, and He shall stand the last on the earth. And though after my skin (worms) destroy this (body) yet shall I see God in my flesh," &c. Ever since, and from this version, both "worms" and "body" have been regularly inserted in our Bibles.

The last clause of DANIEL iv., v. 27, seems to have been somewhat of a stumbling-block to the translators. In the "279" Bible Nebuchadnezzar is advised by Daniel to show mercy to the poor, and then follow the cryptic words—"if it may be a lengthening of thy tranquillity." The same passage in the "523" Bible reads—"Lo, let there be an healing of thine error." The Anglo-Romish Bible, however, significantly reads—

“perhaps He will forgive thine offences.” Hence they maintain that alms-giving in this world is a passport to paradise hereafter.

As already stated, there is bound up at the end of the “523” copy “The Book of Common Prayer for use in Churches,” dated 1615, in which occurs a glaring typographical error at Psalm xxxvii., v. 29, viz., “The righteous shall be punished,” instead of “the *un*righteous.” It is said that this error continued, undetected, in every edition of the Prayer Book down to its revision in 1661. during the second year of the reign of Charles II. This “523” copy seems to confirm the statement. These five words, not being found in the Hebrew text, are omitted from the A.V. of “279,” but are still retained in the version of the Psalm to be read or sung at Evening Prayer on the seventh day of every month.

Many and quaint, also, are the differences in the New Testament portion of these two Bibles, but, in deference to the religious convictions of any Hebrew Brother who may be present, they are omitted from this Paper, and also because, in the writer’s opinion, they are somewhat out of place in a Craft Lodge.

The WORSHIPFUL MASTER said the Paper was a most interesting one, and he had listened to it with great pleasure. He hoped Bro. YOUNG would allow the Paper to be printed in the Transactions.

Bro. the Rev. H. S. BIGGS proposed a Vote of Thanks to Bro. YOUNG, and referred to a book on *How our Bibles came to be Printed.*

Bro. THORP, in seconding the Vote of Thanks, which was carried unanimously, said he should like Bro. YOUNG to read a Paper upon the Biblical quotations in the ritual, as we had no Paper in our Transactions upon that most interesting subject.

Bro. YOUNG briefly acknowledged the vote, and said he would give Bro. THORP'S request his consideration.

With reference to the Note on "A Reminder of Cawnpore," which, together with a photograph, appeared at p. 107 of the 1912-13 Transactions of the Lodge, Bro. J. T. THORP read the following communication from Bro. W. JOHN SONGHURST, Sec. 2076, P.A.G.D.C. (Eng.):—

The Writing on the Wall. Cawnpore, 1857.

In the Transactions for 1912-13, pp. 107-8, is a note by Bro. J. T. Thorp entitled "A Reminder of Cawnpore," illustrated by a facsimile of what is stated to be "a message written on the wall of the Chamber of Blood, where the massacre took place." This is reproduced from *The Controlling Officers' Journal*, and it corresponds fairly with a photograph in my possession. There are one or two small differences which prove that they were not taken direct from the same original. For instance, the photograph shews that a blot had been erased at the word "hands," and that an alteration had been made at the word "Post," which looks as though it had been first written "Past." Clearly the

photograph has been taken from a copy on paper, not from a wall. It is headed "The writing on the Wall in Sir H. Wheeler's Room."

I have been able to trace several other copies of the inscription, but though all have many features in common, none correspond exactly, and with some the differences are important.

Bro. Thorp has given in a few words the general history of the massacres and the circumstances which preceded them, but it seems advisable to expand the account to a slight extent, and to supply exact dates, without which it is not possible to arrive at an opinion in regard to the inscription.

At the outbreak of the Mutiny in May, 1857, Major General Sir Hugh Wheeler was in command of the Cawnpore division of the Indian Army. He at once ordered entrenchments to be constructed, and by the 21st of May these were occupied by the women and non-combatants. It is stated that there were about one thousand Europeans in the town, of whom more than half were women and children. In a letter written by General Wheeler on 1st June, he says, "I have left my house, and am residing day and night in my tent." On the 6th of June the siege commenced, and the defenders gallantly held out for three weeks. The attack was led by the adopted son of the former chief of the Mahrattas, known in history as Nana Sahib, whose claims to succession the British Government had refused to recognize. General Wheeler had with him his wife, who was of mixed blood, his son and two daughters. The son, Lieut. Wheeler, was his aide-de-camp, and being severely wounded during the siege, he was carried to a room in the barracks. Here, in

the presence of the whole family—father, mother and sisters—he was killed by a cannon-ball, which, entering the building, took off his head.

On the 26th of June, Capt. Moore, Capt. Whiting and Mr. Roche, the postmaster, went from the trenches to arrange for capitulation, and eventually received the promise of safe conduct for all to Allahabad. Preparations were quickly made. Sepoys accompanied the fugitives to the banks of the river, but even before all were embarked in the boats, a murderous musket-fire was opened upon them, and according to one account, only four men escaped. It seems certain that General Wheeler, his wife and elder daughter were among the killed. About one hundred and twenty-five women and children were carried back to Cawnpore, including the general's younger daughter, who was taken by one of Nana's troopers (some say by Nana himself), and died a natural death in Nepal some years afterwards. The others were put into two rooms (about twenty feet by ten feet each) in a small building formerly occupied by a native clerk, close to Nana's house. Meanwhile General Havelock was hurrying to the relief. He arrived on the 16th of July, only to find that all the prisoners had been massacred by Nana's orders, and hurled, dead and dying, into a well. Sir George Trevelyan in his "Cawnpore" (published 1865), says that this took place "within call of the theatre, the assembly-rooms and the Masonic Lodge." Other accounts from which I have taken these particulars are "The Story of Cawnpore" (London, 1859), by Capt. Mowbray Thomson, and "A Personal Narrative of the Outbreak and Massacre at Cawnpore" (Lucknow, 1879), by W. J. Shepherd. Both of these men escaped from the garrison. Thomson

swam from the boats and managed to land lower down the river; Shepherd went out disguised during the siege, and was not able to return until after Havelock's occupation of the town.

The cypher inscription is not mentioned in either of these narratives, but Shepherd says that during the siege both he and Capt. Seppings wrote messages upon the walls of the barracks in pencil. There were two barracks within the entrenchments. One is described as the thatched barrack, and it was burned down by the rebels. The other was called the Masonry barrack, or the flat-roofed barrack, and it seems that it was in this building General Wheeler had his quarters, and in which his son was killed. Seppings was also in the Masonry barrack, and wrote as follows:—

“The following were in this barrack on 11th June, 1857. Captain Seppings, Mrs. Ditto, 3 children, Mrs. Wainwright, Ditto infant, Mr. Cripps, Mrs. Halliday.”

Shepherd's inscription in the thatched barrack was:—

“Should this meet the eyes of any who were acquainted with us, in case we are all destroyed, be it known to them that we occupied this room for eight days under circumstances so distressing as have no precedent. The destruction of Jerusalem could not have been attended with distress as severe as we have experienced in so short a time. W. J. Shepherd (wounded in the back), his wife and two children, Rebecca and her infant, Emelina, Martha, old Mrs. Frost, Mrs. Osborne, Daniel, The Khoorranee, Conductor Bethell, his wife and daughter, together with other friends. 11th June, 1857.”

The writing in cypher was first brought to Masonic notice in May, 1862, by a copy in the *Indian Freemason's Friend*, the correspondent asking if any reader could

furnish an explanation. This brought a letter signed "Tatnai," dated from Lucknow, 27th July, in which it is said, that the inscription is "in many parts a string of characters devoid of significance." This fact "Tatnai" attributes to errors made by the original writer, to errors made by the copyist, and to chips of whitewash having fallen from the wall, before the copy was made. He then gives the cypher portion of the writing as it had appeared in the *Journal*, and adds a suggested restoration. The letter mentions "the few lines signed by J. W. Roche, just above R. A. B. Johnstone" written in plain English, and says that these include the words "nasty wound," which in a copy in his possession were written "mortally wounded." These particulars about Roche (called also Roach and Roache) do not appear in the photograph, but we find them in a copy made by R. MacCrea, of the O. and R. Railway, dated 20th July, 1887. Shepherd mentions that Roche had been wounded four times in the entrenchments, but they were only flesh wounds. He was killed on 27th of June.

The same journal also printed a translation of the cypher, made by Col. E. K. Money, which is as follows:—

"Dear Jesus send His help soon and deliver us not into the enemy's hands.

The General's daughter is in this corner.

May God reward them according to the bloody deeds done to this innocent girl.

This is the corner Genl. Wheeler occupied in his distress.

The General's wife is in this corner.

The P.M. in this.

This is the place where two soldiers (unintelligible)

Remember the innocent."

As both of the General's daughters survived the siege, there must be some mistake in this translation, on which a critic (possibly "Tatnai" himself) writes:—"Col. Money "has misinterpreted the gender of the symbol, it was "the general's son who was wounded, when a cannon-
"ball, in passing through the room, carried away the
"head of Lieut. Wheeler in the presence of his parents
"and sisters. Col. Mowbray Thomson states this, . . .
"and Col. Williams, the special Commissioner, states
"that Lady Wheeler and her two daughters were brought
"down to the Ghaut on an elephant. One of the
"daughters was carried away by a Sowar. The remark
" 'unintelligible' . . . must refer to the spot where
"the two soldiers laid Lieut. Wheeler down. Mr.
"Shepherd says that the two daughters occupied the
"adjoining room when he saw the General on the 24th
"June, 1857."

I have mentioned that MacCrea's printed leaflet is dated July, 1887. It purports to have been "copied by W. J. Shepherd in July, 1857," and it contains the following which I have not found elsewhere, though in part it is referred to by "Tatnai":—

"T. W. Roach wounded in right foot, shin bone fractured by shell, knee cap fractured, musket shot behind, nasty wound, musket shot in right breast. 17th June, 1857.

Adjutant Halliday, 56th N.I., killed by a round shot, 9th June, 1857."

Only three lines of cypher are given, and these with all else which could not be printed in type, are inserted with pen and ink. Some notes are added, but they are not reliable, as they contain, for instance, the statement that the translation by Col. Money appeared in the

Masonic Herald for 1858, while as a matter of fact that periodical was not in existence until about 1870, and as I have said, the translation was printed in the *Indian Freemason's Friend* in 1862.

While I cannot say that I am satisfied with Col. Money's translation, I am not able to supply another. The absence of the original writing, or an authoritative copy, renders any serious attempt at decyphering practically impossible. We do not even know for certain where it was written. If, as seems most likely, it was on a wall in the Thatched Barrack, it could scarcely have referred to General Wheeler and his family, and we know that this building was burned during the siege; while the Masonry Barrack in which General Wheeler had his quarters, was destroyed soon after Havelock's entry. "Tatnai," writing within five years of the massacres, says that the building was not then in existence, and his suggestion is that the writer had concealed something in a certain place, and hoped that after his death some brother might be able to recover it.

There were two English Lodges at Cawnpore at the time—"Sincerity," constituted in 1819 and erased in 1858; and "Harmony," constituted in 1836, which still exists as No. 438. It seems likely that Johnston may have been the Master of "Sincerity," but unfortunately no names were registered at Grand Lodge after 1845. Shepherd mentions a Mr. A. R. Johnston, of the E.I. Railway, who with his wife and children was killed during the siege. James Williamson Roche, postmaster, was initiated in "Harmony" in December, 1856, and his is the only name I am able to trace in the lists at Freemasons' Hall. It is quite possible that the brother who wrote the cypher was a Scotch Mason. The device

at the head undoubtedly indicates the Red Cross of Babylon, while the second line ends with letters referring to the same degree (Red Cross Knight), and one would not expect this to have been put forward prominently, in an English Lodge, at so late a date. On the other hand a Scotch Master would probably have been described as R.W.M. The interlaced triangles which appear sometimes at the foot, and sometimes in the centre of the copies, may be taken as referring to the R.A., but it is not impossible that they may also indicate the key to the cypher. Col. Money's translation seems to imply that the prayer was also written in cypher, while MacCrea's version points to a series of inscriptions in the form of a diary, or record of events, during the siege, and Shepherd's statements rather bear out this view. It may be merely a coincidence that on the 17th of June (the date given on the photograph), a daughter of Shepherd was killed by a chance musket shot. If Col. Money was right in his translation of "daughter," there is just a possibility that this is the incident referred to. In any case it seems that the mystery will not be cleared up, unless and until we have before us a correct copy of the writing as it originally appeared. Only one thing can be stated with certainty: that it had no reference whatever to either of the two massacres, but to occurrences which took place before the attempted escape by the boats.

W. J. S.

A hearty Vote of Thanks was accorded to Bro. SONG-HURST for the most interesting communication.

Bro. J. T. THORP exhibited the following Masonic curios, viz.:—

(1.) Engraved Portrait of the Marquess of Ripon, Grand Master, 1870-1874. Presented to the Lodge by Bro. W. B. HEXTALL, Hon. Mem.

(2.) A very heavy silver Collar-Jewel,* composed of Compasses extended on a Sector to 90°, surmounted by an Imperial Crown. Within the Compasses is an irradiated Triangle, which contains a five-pointed Star, which itself contains another Triangle (on the reverse, a Sun). The Jewel is French, and was picked up in one of the streets of Paris during the night, when the city was at the mercy of the Communists, after the Franco-German War of 1870-71. It had probably been looted from one or other of the imperial palaces, which had been fired by the revolutionary mob, and subsequently dropped in the street.

(3.) A small earthenware Jug,† 4½-in. in height, with three medallions, one on each side and one under the spout. These medallions are full of Masonic emblems, some of which are rather unusual. They are as follows:—

Entered Apprentice.—A Mason, wearing Apron, and holding a Square in his right hand, seated at a table, upon which is the 47th prop. 1st B. of E. Among other emblems are the Mosaic Pavement with indented border, two Pillars with Globes, All-seeing Eye, Double Triangle with G., Sun, Moon and seven Stars, Scroll, Trowel, Compasses, Level, Plumb-rule and 24-in. Gauge.

* *Vide* Plate IV.

† *Vide* Plates V. and VI.

Fellow Craft, etc.—This is under the spout and contains the following emblems, viz. :—Pillars and Arch, within which is an Altar, Sun, Moon, seven Stars, All-seeing Eye, Pavement, Square and Compasses, Mallet, 24-in. Gauge, Pentalpha, G., Bible, Sword, Ladder, Templar Cross with I.H.S., Templar Star, Mitre, Tent and Emblems of Mortality; around the margin are, in addition, Square and Compasses, Trowel, Plumb-line, Gavel, Mallet, Chisels, Key and Gauge, Level, crossed Pens and Plumb-rule, interspersed with sprigs of Acacia.

Master Mason.—Emblems of Mortality upon a shield, above which are Square and Compasses, six-pointed Star, irradiated I.H.S.—below, 47th prop. 1st B. of E. and the motto STRUCTOR PERCULSUS, and at the sides Sun, Moon and seven Stars. The above are all contained in a diamond-shaped frame, having on its sides the following mottoes, viz., PULSANTI APPERIATOR, SIT LUX ET LUX FUIT, AMOR HONOR ET JUSTITIA, VIRTUTI ET SILENTIO, with flowers and foliage. Above and below are Cherubs.

Some of these emblems and mottoes are rarely met with.

(4.) A parchment Masonic Certificate,* issued by the newly-established Grand Orient of France to Nicolas Guillaume Beauvais, in the year 1774. The signature of Dr. Guillotin will be noticed at the left of the first line of signatures.

(5.) A silver Medal, struck at Stockholm in 1800† in honour of JOH. ISR. TORPADIUS, SENATOR URB. HOLM.

* *Vide* p. 29.

† *Vide* Plate VII.

The reverse bears the following inscription :—

CONDITORI
SODALITATIS S. ERICI.
STOCKHOLMIAE MDCCLIV.
NATO MDCCXXII.
DENATO MDCCLX.
LIB. FRATRES MUR.
MDCCC.

Torpadius, born in 1722, was the founder, in 1754, and for several years the Master of St. Eric's Lodge in Stockholm. He died in 1760, but it was only in 1800 that this medal was struck in order to perpetuate his memory.

A hearty Vote of Thanks was accorded to Bro. HEXTALL for his acceptable gift of the portrait of the Marquess of Ripon, which it is proposed to hang upon the wall of the local Freemasons' Hall.

Nos. 2, 3, 4 and 5 belong to Bro. THORP'S collection of Masonic curios.

Bro. ALBERT HENRY HAMPSON, S.W. 523 Leicester, was proposed as a Joining Member of the Lodge.

Apologies for non-attendance at the meeting were received from Bros. F. W. CROSS (Sutton Coldfield); J. A. SHERREN (Parkstone); Rev. W. W. COVEY CRUMP (Wisbech); F. H. POCHIN, I.G.; T. J. RALLING

(Colchester); G. W. BAIN (Sunderland); R. W. STRICKLAND (Northampton); W. LONNON (Portsmouth); F. HUGHES (Birmingham); H. J. GRACE, Secretary; W. T. TOPOTT; G. D. POTTS, P.M.; Rev. C. T. MOORE, I.P.M.; C. F. OLIVER, S.D.; H. HOWE, P.M.; W. A. LEA, P.M.; J. D. JOHNSON and G. W. HUNT, J.W.

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

The
One Hundred-and-Twelfth
Meeting

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, January 26th, 1914. The Worshipful Master, Bro. A. LOLE, presided. The Meeting was well attended.

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

The following seven Brethren were elected members of the Correspondence Circle of the Lodge:—

- 886. Bro. WM. HY. AUSTIN, Std. 611 Ludlow.
- 887. Bro. Rev. GEO. A. MACLENNAN, B.A., 22 Norwood (Ont.); 38 Montreal; P.G. Chap., G. Lo. of Quebec.
- 888. Bro. JNO. R. MACGILLIVRAY, 90 Collingwood (Ont.); G. Reg. of Ontario.
- 889. Bro. Rev. H. C. DE LAFONTAINE, P.G.D. (Eng.).
- 890. Bro. W. STAFFORD FURBY, P.M. 1338 Auckland; Dep. D.G.M. of Auckland.
- 891. Bro. Capt. R. WILKIN, 424 Gateshead; 757 Bombay; 490 (S.C.) Bombay.
- 892. Bro. ALLERTON C. KEMP, W.M. 3009 Chittagong, Bengal.

Bro. ALBERT HENRY HAMPSON, proposed at the last Meeting, was unanimously elected by ballot as a Joining Member of the Lodge.

W. Bro. JOHN T. THORP, F.R. Hist. S.; P.A.G.D.C. (Eng.); P.P.S.G.W., read the following Paper:—

Hiram Abif and the Temple Workmen.

Go back with me to-day, in imagination, three thousand years—away to the land of Judea—up to Jerusalem, the city on the hills.

Long years before David had projected the building there of a Temple to the glory of the Great Architect, but the honour was not to be his. Now, however, the time had arrived for Solomon, the wise and the peace-loving, to proceed with the work and carry out the project of his father. Great stores had already been accumulated for the work, of stone and of timber, of gold and precious stones. Already workers of every craft, skilled and unskilled, had made their way from all the neighbouring lands, across the desert and over the mountains, to Jerusalem, and were assembled on the slopes of the hills round about. Already Solomon, King of Israel, and Hiram, King of Tyre, had examined and approved the plans and designs which Hiram Abif had prepared. Already three thousand three hundred menatzschim or overseers had been appointed, who for weeks past had been making themselves acquainted with the duties of their office and the intricacies of the work. And now nothing remained but to select the

craftsmen, to whom was to be entrusted the details of the work, the quarrying of more stone, the felling and preparing of more timber, the carving, the casting, and the adding of one piece of material to another, until there should be erected an edifice so superlatively magnificent, that as long as men should dwell on the earth, its beauty should be extolled, although the name of the man whose genius called it into being, Hiram Abif, the widow's son of Tyre, should have been forgotten by all the children of men, save by a few, who down through all the ages should wear the apron of the Mason.

At length the day arrived, when the selection of the workmen was to be undertaken, and each one of the many thousands who composed that mighty host, was eager with expectation. At a very early hour, even before the sun had risen, Hiram entered Jerusalem and made his way to the palace of the king. His passage through the streets, alone and unattended, was a journey of triumph. His name, his mission, his person, were known, and the whole populace was full of a high enthusiasm regarding the work he was to superintend. Arrived at the palace, he was received with high and merited honour. He was passed from official to official, each a more important personage than the preceding one, and more magnificently attired, and his welcome grew warmer and more genuine the nearer he approached the throne.

At last, served by an officer who had grown gray in the immediate service of royalty, he was ushered into the very private apartment of King Solomon. Here he met, again, that magnificent monarch, and also his powerful friend and patron the great Tyrian king—Hiram. The

three Grand Masters partook of their morning meal together, and exchanged the signs and tokens of the mystic knowledge of which they were the possessors, each proving himself an adept in the ancient mysteries. "How shall we spend the day?" demanded Solomon, when hunger had been appeased, and the demands for the proofs of knowledge and light had been satisfied for all.

"In labour," replied Hiram Abif, "as all my days must be spent--save only the sacred seventh day--for years to come. First, let us see the treasures that have been gathered for the building of the Temple, by thee, King Solomon, and by the illustrious David from whose life thy life came. Then, when I know, from having viewed and counted--seen and estimated, how far the beginning has made progress toward the end, let us number and classify those who will labour for us, divide them into Lodges, set their rulers over them, and send to the forests and the quarries those to whom the rough work, the unskilled labour, is to fall. Last of all, although such a day's labour will have been full and well rounded, I will meet the overseers of the work, and give them directions regarding the foundations that must be builded all about the rugged peak you call Mount Moriah."

The morning, therefore, was spent in the treasury and in the store-houses of the great king, where Hiram Abif showed how well educated were his hands and his eyes, calculating and computing accurately, where another must needs have counted.

These three foremost men of all the earth ate together, again, at high twelve. Then they went out to meet the numberless throng who had gathered to serve at the

building of a Temple to the great GOD OF ISRAEL at the hands of His servant Solomon.

The gathering was greater than any one of the three had ever seen before, and an assembly in which all classes, all ages, all sorts and conditions of people, had found a place. Old men, young men, women, tender children, all were there. In some faces devotion shone; in some, sordid ambition; in some, lawless lust; in some, pitiful poverty; in some, stupid curiosity. And so on, through the whole catalogue of the possibilities of "the human face divine."

It seemed a hopeless task to think of establishing order in this stupendous chaos—to introduce law and regularity in this formless mob. But Hiram glanced at Solomon, enquiringly, and having received the nod of permission from that gracious sovereign, he raised his right hand, commanding silence. Something in his gesture seemed to command obedience, for the tumult rapidly diminished. When all was still, he spake thus:—"GOD giveth us wives for our firesides--daughters for our homes—but woman hath no place in the mountain—in the forest—in the quarry—nor on the steep walls of the Temple. Into the Fraternity we this day found, woman may not enter. Let the women go!" The great crowd parted, silently, into a thousand avenues of escape, and down them the women, old and young, with the girl children of Israel and of Tyre, walked slowly, perhaps somewhat sadly—out and away—beyond the boundary lines of Masonry, for ever!

Again the Temple Builder raised his hand, and again he spake:—"The old have served. They have earned rest. Let them have their wages. The old men may go; let them go." Then a hundred pathways widened in the

ranks of the waiting ones. Men with vacant eyes, trembling lips, shaking limbs, went slowly down these paths, and out and away. But when Hiram saw a bright eye under the gray brow, a steady mouth dignifying a wrinkled face, he fixed his gaze upon the man so marked for his own honour and the king's service, and held him in place with the magnetic might of his glance.

"Youth can wait," he cried, when his uplifted arm had once more gotten him attention and silence; "the golden years of the future are his—and hopes. We will find room for all—all the good and the wise and the true—when immaturity hath outgrown itself. But to-day is the day of men—our day, children, not yours." And through scores of ready roads, opened through that mighty mass of humanity, the heart of the assemblage ran—mingled with the fringe of tiny creatures on its borders—and passed from view.

"Believe in GOD—or go!" cried Hiram, his words sharp as a sword, and his face seeming like that of an inspired prophet—a priest—a king. Some—not many—averted their gaze, bowed their shamed heads, looked down and not up, and went their lonely and unlovely ways.

"None but the virtuous—the pure—the chaste"—he insisted, and some, self-convicted, daring not to face the glorious inquisitiveness of his eyes, slunk guiltily away. Some of them were men who had prated of virtue, prayed often and loudly in the sight of their fellow-men, and boasted their goodness in the face of the neighbours from whom they now shrank and crept. No matter. They dared not act a lie—not where Hiram watched. They went. "It is like a Day of Judgment," moaned one, nor was he far from right.

“Let those of unsound minds, men unable to appreciate wisdom—or guard its secrets, go their several ways.” And kindly friends helped this wondering one—that muttering and gesturing one—to where the paths towards home were well beaten and the roads plain.

Hiram waited a little, then, and looked over the greatly diminished throng with much pleasure. He hesitated before speaking, and seemed anxious to make his words as kind as might be. “We institute this day,” he said, “a Fraternity that shall never die. Solomon the wise; Hiram of Tyre, the strong; and I, GOD’S humblest of artificers, ordain, in the name of the OMNIPOTENT GOD, that, until all things pass away, it shall not pass. It is an empire of intellect—a spiritual temple—a community of soul. Masonry looks deeper than a man’s garments—deeper, even, than the body he must lay in the grave—and seeks the MAN himself—the *ego!* And yet, there is labour, and muscles must be strong—eyes must be keen, ears must be acute and alert—and footing quick and sure. Go, if thou must, with level looks—not with downcast eyes. But the need is imperative. Necessity is a law unto itself. We must have physical perfection. Its lack must go!” And the strong men, moving more closely together, making the mass more dense and compact, seemed to squeeze out the unfortunately defective ones. The rejected ran away from their fellows—as water runs from a compressed sponge. They were cast aside, as the dross from the molten metal is.

“Let those not free-born stand aside,” said Hiram, and they did so.

“Now,” said the wise architect, “but one test remains. All who pass that test shall be allowed to labour with

us—in some capacity. The particular place given him, the specific labour assigned, will depend on the accepted one himself—not on Solomon or King Hiram or myself. The test is this, and severe enough it is. Many there shall be who fail because of it. Those only will be accepted, Masons in very truth, who find recommendation from one already accepted, with none—*not one*—among them to say nay.”

“I name King Solomon the First Most Excellent Grand Master,” proclaimed Hiram. All eyes were turned upon the king, who stepped forward and took his place a foot in advance of where Hiram Abif stood. The multitude greeted him with acclamations of joy and shouts of loyalty.

“I propose Hiram, King of Tyre, as the Second Most Excellent Grand Master, Senior Warden of the Masters’ Lodge in which Solomon shall preside,” again proclaimed Hiram, “and I ask Solomon to so accept him.” The Tyrian king advanced to Solomon’s right hand, and the two monarchs exchanged greetings of the most fraternal character.

“I apply for acceptance as a Third Most Excellent Grand Master, Junior Warden in the first Masters’ Lodge the world shall know. I ask the rulers of Israel and of Tyre to so accept me, if they have proven me qualified and found me worthy.” Thus said Hiram Abif, and each of the two Grand Masters, in turn, took him by the right hand. Then each of the three, guided and taught by the organizer of the workmen, took the hand of the others in a grip that is known and used to this day.

This formality over, the three men stood a little apart, and then, one by one, those who were near and dear

to one or other of them, those who had held places of honour or trust in the courts of Israel or Tyre, or who had wisely served the interests of architecture or geometry by the side of Hiram Abif, came up for recognition, approval, acceptance, and the grasp of the hands of their brethren. And then, after a little time, these new comers became centres of other groups, their followers the nuclei of larger groups, and so on, until every man had demanded admission of those who knew him—and had been accepted, or denied.

Hiram's plans for the classification of this mighty army of labour were very simple, but thoroughly effective. He propounded, slowly, several problems for the consideration of his hearers. Some of them related to history, some to theology, geometry, ancient myths and mysteries, some to moral truths and principles. Few though they were, they were deep, abstruse, exhaustive. Most of the listeners shook their heads blankly, and looked at one another in amazement. A few came promptly forward, each in turn giving his answers to Hiram in a low breath. When several had so satisfied him, he directed that they should, in their turn, listen to the ideas of others, so that it was not more than an hour, before he had selected those whose merits entitled them to rank next to Solomon and the other Hiram and himself.

He next propounded another set of questions, not so difficult as those that had been given before, but of a more practical character. There were questions upon architecture, few and plain and simple. Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy were considered. Two hours, or more, were spent in this manner, when it was found that more than half of those who remained after the first set of questions

had been asked, answered so fair a proportion of the second set, as to be awarded a place in the second rank. In number there were above eighty thousand of them. Those who remained, some seventy thousand or so, he assigned to the lowest grade or degree, making them bearers of burdens. He imposed upon them little more than the requirement of fidelity.

It was a pleasing picture on which the genial sun then looked down. In the centre the three who were responsible—to GOD and to all the unborn generations of men—for the founding of a new Order—the sending forth of a new force—the ordaining of a new dispensation in the universe of righteousness. Grouped near them were the intimates of royalty and the friends of scientific peace and power. Outside that group, a broader group, and outside that one, another that was broader still. So ran the ladder of excellence—the circles of power—the gamut of glory.

Hiram looked lovingly over the throng who eagerly listened to his words. And, the sun being now setting, he bared his head, and stood so until the glory in the west was gone.

Extracted from a book entitled "The Man of Mt. Moriah," by C. M. Boutelle.

At the conclusion the WORSHIPFUL MASTER acknowledged the pleasure the Paper had given him. He said that Bro. THORP had set forth in the Paper, in a beautiful way, what might have been the commencement of Masonic history, and that the thanks of the Lodge were due to him for his skill and trouble.

The SECRETARY read a letter from the GRAND SECRETARY dated January 24th, 1914, respecting the proposed changes in Grand Lodge.

After an amendment to defer the consideration to another meeting had been lost, the resolution that the Grand Lodge proposals be adopted was put, one member voting *for*, six *against* and five *neutral*. The SECRETARY was requested to forward the result to the GRAND SECRETARY on the form provided.

A letter was read from the GRAND SECRETARY, calling attention to Rule 150 B.C., with respect to the proper examination of Visitors.

In reply to a communication from the Leicester Freemasons' Hall Committee, notifying that ladies will not be admitted to the hall without a written permit from a member of the House Committee, the SECRETARY was instructed to convey to the Committee the opinion of the Brethren assembled, that ladies should be admitted when in the company of a well-known Brother.

In reply to a resolution passed at the last meeting, the R.W. Prov. GRAND MASTER wrote as follows:—

“Dear W. Bro. GRACE,

“I am deeply grateful to the Brethren of the Lodge
“of Research for their extremely kind Vote of Con-
“gratulation on my appointment as Provincial Grand
“Master, and I sincerely appreciate your kind personal
“endorsement of the resolution.

“Yours faithfully and fraternally,

(Signed) E. HOLMES.”

Apologies for non-attendance were received from Bros. T. POOK (Barnstaple); G. W. BAIN (Sunderland); J. G. WOOD (Yatton); F. W. CROSS (Sutton Coldfield); THOS. C. BATES (Derby); Rev. C. T. MOORE, P.M.; W. B. HEXTALL (London); F. HUGHES (Handsworth); S. E. ATKINSON (Loughborough); W. HAMMOND (London); E. DOUGLAS BROWN (Ryde); W. H. QUARRELL (London); S. S. PARTRIDGE; H. HOWE, P.M.; W. A. LEA, P.M.; J. RUSSELL FREARS, P.M.; T. C. DAWSON and others.

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

The
One Hundred-and-Thirteenth
Meeting

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, March 23rd, 1914. The Worshipful Master, Bro. ALFRED LOLE, presided. There was a large attendance of Members and Visitors.

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

The following fifteen Brethren, one Grand Lodge and one Association, were elected Members of the Correspondence Circle of the Lodge, viz. :—

- 893. Bro. CORNELIUS EVANS, 3500 New Barnet.
- 894. Bro. LOUIS EDELBÜTTEL, P.M. Lo. St. George, Hamburg.
- 895. Bro. RICHARD J. REECE, M.D., P.G.D. (Eng.).
- 896. Bro. CHAS. P. NOAR, W.M. 992 Manchester.
- 897. Bro. GEO. EMIL OPPENHEIM, P.M. 3333 Sale.
- 898. Bro. JOHN HODGKIN, P.M. 255 London; P.P.G.D. Surrey.
- 899. Bro. JAMES CHALMERS, Freemantle.
- 900. GRAND LODGE OF MARK MASTER MASONS, London.
- 901. Bro. ARTHUR BILLSON, I.P.M. 3431 Leicester.
- 902. Bro. HERBERT LINLEY, 1330 Market Harborough.
- 903. Bro. ENG. CAPT. W. R. APPS, M.V.O., 257 Portsmouth; 960 (S.C.) Simonstown, S. Africa.

904. Bro. G. A. B. GREEN, P.M. 1501 High Wycombe; S.W. 2809 London.
905. Bro. ROBERT J. SODDY, J.W. 92 London.
906. Bro. HY. D. COGGAN, W.M. 500 Kamptee, India.
907. Bro. JAMES C. WATSON, 1712 Newcastle-on-Tyne; 1754 Penarth.
908. Bro. EDWIN J. WHITLEY, P.M. 471 Newport, Mon.; P.P.G.W. Monmouthshire.
909. THE MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. (Secretary—Bro. C. P. NOAR.)

The following Paper was read by the Author:—

**The Master's Chair
Used in Trinity Lodge 254.**

The Emblems thereon, their Origin and Signification.*

By W. Bro. FREDERICK FOSTER, P.M. 254;
P.P.G.S. of Wks. Warwickshire.

SYNOPSIS:—The Chair. The figures thereon as Masonic emblems; their origin and import, viz., The Eagles of Zeus—Apollo—Heracles—Artemis—The Clapsed Hands—The Open Bible—The Sun, Moon, and Seven Stars—Two Geometrical Figures resembling the 47th Propⁿ of the 1st Book and the 20th of the 3rd Book of Euclid—The Five-Pointed Star in Masonry.

THE CHAIR.—There has been considerable speculation about this old Chair, both as to its origin, and how and when it became the property of Trinity Lodge. The

* *Vide* Plate VIII.

Minutes of the Lodge are silent thereon, and as far as we know there is no record in existence, beyond a resolution about ninety years ago to obtain two Wardens' Chairs to better correspond with the Master's, which were unfortunately made in oak instead of mahogany. We have ventured to speculate to this extent, that the upper part, consisting of the pillars and canopy, is older than the chair itself; the former being a good example of *Elizabethan* design, and the latter, *Jacobean*, probably at least a hundred years later. For this reason, and also from the method of securing them together, it is difficult to conclude, other than that the earlier part of the chair probably occupied a fixed position over a Principal's seat, in a building where some of the symbols known to Masonry were used. The only building of this nature in Coventry is the old Hospital of St. John the Baptist, erected by the Knights Templars, early in the 13th Century, which was confiscated, with its endowments, by Henry VIIIth, and sold to one John Hales, to whom in this transaction, Coventry is indebted for its Grammar School. If there is any foundation for this suggestion, the canopy must have been carefully preserved and the lower part made to it.

It is not intended to make any attempt at arousing enthusiasm over this Chair, because it possesses the questionable merit of being old, for we believe that one of the errors into which our writers have fallen, is the effort to impress upon us the idea of the antiquity of Masonry, and to gloat over an old relic as if its age was another evidence of the value of Freemasonry; whereas, unless we are grievously mistaken, the value of anything in Freemasonry or elsewhere, does not necessarily consist in its age, but in that which it teaches

and inspires. Its design and workmanship may be of the highest order, but if it has nothing to say to us, no lesson to communicate, no inspiration to thought and action, its value consists only in its utility, and the veneration for its age should be, in comparison with ourselves and our times, but a passing thought. In the same way we reverence an old man, who has grown into a storehouse of useful knowledge, and scatters information among the seekers; but he who has neither gathered nor stored has but the record of years to claim our brief homage.

It is undoubtedly a fact, that the mass of popular tradition in every Aryan land, has been shaped by words and phrases, describing all the varied and complex phenomena of nature, of day and night, of Summer and Winter, of earth and heaven. It has justified the wisdom which has chosen to educate mankind through the impressions produced by the phenomena of the outward world. This they wove into a net-work, so to speak, of myth and legend, which had its practical influence on their lives, and developed into something like a code of moral law, in which Ulysses is made to say, "God looks upon the children of men, and punishes the wrong doer," and we in this 20th Century can but rejoice in those treasures of Athenian culture, which have permeated the literature of the world. They invested their divinities with attributes of humanity, a compound of human passions, and divine power; they looked upon the grey dawn over the peaks of Parnassus and said that Eōs, the Dawn Maiden, had risen from her couch and was flying before the Sun God, the glorious Apollo; they saw the clouds floating high across the sky, and they sang of Hermes the mischievous and

merry youth who drove the clouds away from the Sun. Or they saw the mists upon the meadows, and they said it was the mantle of the Sun which he had flung upon the earth, or the red glow of the setting Sun and it was the funeral pile of Heracles; and when the orb of night rose full in the heavens, they dreamed of Endymion kissed to his eternal sleep. So they taught, never weary of observing the heavens and the earth, their wonder became a worship, and the mystery of day and night, Summer and Winter, life and death, inspired their noblest aspirations, and burst forth into those marvellous creations of mythology, religious and philosophical, which have been the endowment of the intellectual world, and whose influence will continue to be felt by all peoples and tongues, "until the great Globe itself, and all that it inhabit shall dissolve."

This mythology of the Ancients, which culminated in the writings of Hesiod and Homer, has undoubtedly proved a fertile source from which has been drawn, in peculiarly veiled allusions, the Allegories and Symbolisms of the Masonic ritual; whether this particular form has been adopted because of its relations to antiquity, or the more educated classes to which its members are generally supposed to belong, we will not attempt to determine; suffice it to say, that more attention has been bestowed upon the history of the Order, than to the elucidation of its veiled phraseology; possibly because of the fact that a liberal education is supposed to embrace a knowledge of the Ancient Classics.

This symbolical teaching, both in literature and in art, reaches from the earliest times down to the close of the 14th Century, and imitative from that close to the present time.

The Chair when in use in the Lodge, stands upon a platform of the chequered pavement, with steps thereto alike ornamented. This black and white pavement was used by the Egyptians to symbolize light and darkness, knowledge and ignorance, good and evil, virtue and vice, life and death, and was adopted by Moses with a full knowledge of its meaning, for the pavement of the Tabernacle, and later in the Temple of King Solomon, and in many of the mediæval Cathedrals. The time at our disposal will permit of only a few references, beyond the figures upon the chair, or more properly speaking, the older portion thereof. Look for a moment at the photograph; the tracery over the canopy terminates in two eagles, one on either side of the central figure of Apollo, of which, more presently. But why eagles? They were considered sacred to Zeus, and here symbolical in a twofold sense; the will of the Almighty should be executed with a swiftness as of the eagle's flight; and the eagle is the symbol of the spirit of life, and one of the acknowledged symbols of divine power; and its unity with the lion, as in the grotesque or griffin, used in mediæval architecture, is meant to set forth the unity of the human and divine natures.

APOLLO, the central figure, is by far the noblest creation of the Greek writers; he is pre-eminently a Sun God, the ever bright sun which can never be touched by age; the son of Zeus the Almighty, born of Leto (the night) in Delos (shining land), slaying the python, as Heracles strangled the snake while yet in his cradle, both signifying literally the darkness or night, but symbolically the darkness of ignorance and death, in contradistinction to light and life. Breaking away from the white swaddling clothes in which he was clad (the white mists of the

morning), he must perform his daily journey, slaying the darkness (his mother); he must be separated from the dawn which had cheered him at his birth, and after a few hours must sink again into the darkness from which he had sprung in the morning; but though the earth may rejoice under his gaze, in the wealth of fruit and flowers, which he has given, these gifts are not for himself, but for the children of men; it would appear to be the idea of service, the glorious sun, though exhibiting an irresistible power, being compelled to work for the benefit of mankind. He is the God of life and light, of the life material, and the light of knowledge. Of prophecy, exercised in the oracle of Delphi. As the God of Music, he is represented in Greek Art as standing at the birth of Athena, close to the sitting Zeus, singing with a deep and quiet joyfulness to his lyre, suggestive of relieving pain and suffering. The Sun has always been thought of as the master of time and rhythm, and as the origin and discovery of melody, and it is suggestive of this and in relation to the transit of the sun across the sky, that Hermes forms the lyre given to Apollo, from the tortoise-shell, which is the image of the dappled concave of the cloudy sky. He is the God who punishes, as represented by the bow in his hand, as if ever ready to smite down with the arrows of justice. He is the God of Truth and of the Arts and Sciences, of that truth which is obvious and common to all, and that truth which is revealed by the aid of Science; he gives the colour to the rose, and the sparkle to the dewdrop, and the light to aid the seeker after hidden truth. He is also the God of Wisdom, both of the heart and the intellect, for there is a wisdom of conduct and of the heart, as well as a wisdom of imagination and the brain; moral, as well

as intellectual, inspired, as well as illuminated. He is the God who delights in the foundation of towns, and the establishment of civil constitutions, hence a town or colony was never founded by the Greeks without consulting the oracle of Apollo. He is said to have aided the building of the walls of Troy by the music of his lyre, symbolizing to the workmen the sound of the gavel and the chisel on the house or the temple of to-day. All the other functions and attributes of Apollo, however, sink into comparative insignificance before the power which he exercised as the God of prophecy, for we are told that when he took his place among the Immortals, it was determined that his mission should be to declare the will of his Almighty Father to mankind, and in oracles he would reveal it.

He accordingly travelled from east to west through many countries, in search of a suitable place whereon to establish his oracle, but failing to determine where it should be, his father Zeus came to his aid, and taking two eagles, setting the one in the east and the other in the west, started their flight towards each other (in those times the earth was believed to be a circle, ~~not~~^{but} a plane), and the meeting-place of the eagles was Delphi, therefore it was decreed that Delphi was the centre of the circle of the earth, and here was erected that famous temple of Apollo, in which was established the Delphic oracle, where should be revealed, by whomsoever sought, all hidden truth, past, present and future; therefore it was decreed that whosoever sought guidance from the Delphic oracle, could not err. So particular were they to indicate the centre that the Priestess was seated upon a tripod while revealing the mysteries of the Eternal This is also expressed in the saying "there is a point

or pole within a plane sphere to which all straight lines drawn from the circumference thereto are equal." It contains the figurative idea that this is a point to which all converge, and in which all are at length merged in the eternal source of being. What more fitting answer, then, could be given to those symbolical questions in opening the Lodge in the 3rd degree, culminating in "Where do you hope to find those lost secrets?" How potent the answer, "With the C"—with God—where all secrets are known. He will reveal to the enquirer, and He cannot err. From this is derived the Masonic emblem or figure, the point within a circle.

HERACLES. We need not here recite the story of his birth, or how it was that he was doomed for a time to serve his unworthy kinsman, Eurystheus, but will refer to a few of the incidents that will suffice to shew, not only the object in placing this figure upon the chair, but also its significance as a Masonic symbol.

There came a time, as comes to all, when this young god must choose his course in life, and determine to what purpose he would devote those extraordinary powers with which he had been endowed. The story runs that he was alone in the fields and was met by two beautiful women, each beckoning him to follow, but by different paths. She who first addressed him was beautiful in form and stature, and her wanton charms were heightened by meretricious art.

"My name," she said, "is Pleasure, loved by most men, see how broad and easy is my path, take this way and you shall taste of every delight which can be procured on earth—the choicest viands, the most delicious wines and luxurious couches shall be ever at your

disposal, and all without exertion, pain or peril; for I lead my friends far from strife and suffering, and give only sweet things for which other men have toiled. Come, then, with me." The youth looked willingly at this fair temptress, yet before taking her hand, he turned to the other, who pointed the opposite way; she appeared more modest and maidenly, clad in simple white, without gauds or jewels, and in a low voice she spoke. "My name is Duty, whom none dares to scorn, yet few learn to love; my path is indeed steep and thorny, but I promise the reward of a good conscience, of the love and respect of your fellow-men. I cannot undertake to smooth your path, or to give a life of idleness and pleasure, for you must know that the Gods grant no good or desirable thing that is not earned by labour. So shall he who follows me win honour and peace on earth, and at last his birthright among the Gods, for as you sow, so must you also reap."

"Say rather how he may come to die on that perilous path of thine!" cried Pleasure, with a mocking laugh.

"Aye," whispered Duty, "but those worthy to go with me esteem noble death better than to live in sloth and folly."

For a moment the hero stood as in thought and then he gave his hand and heart to Duty. The story of his life shews that his sufferings were only the result of straying from that toilsome path.

You are all familiar with the labours or twelve great exploits imposed upon him by his kinsman. We will content ourselves with the first and the last of this record as sufficient for our purpose. 1st. The Nemean Lion, a savage monster that had long kept the people in dread, and devastated the valley of Nemea. He must

be sought for in his lair, no arrow can pierce him and no weapons can avail against him. What, then, is this Nemean Lion, and why is Heracles invariably seen in some way or other with its skin? It can scarcely be interpreted that he carried this skin as evidence of his having killed a lion, and in exhibition of his prowess, as sportsmen bring home skins to convince us of theirs. This was no ordinary creature; born of Typhon and Echidna (the whirlwind and the snake), Cerberus (the three-headed watch-dog of Hades) his brother, and the seven-headed Hydra (the miasma and pestilence) his sister; a strange family, but underlying is this useful and important lesson. The Nemean Lion is symbolical of the first great adversary of our lives, yea, of every individual life; he must be met and grappled with, perchance alone and in the darkness, by the grip of the muscular arm and strong undaunted will, he must be contended against and overcome, or we shall be overcome by him. Fighting alone, with none to help, but the consciousness of the Almighty standing by to inspire with courage and fortitude sufficient for our need. It is the lion that the timid and indolent say is in their path; the courageous and earnest say the same thing, but they differ in this, the one says he will be slain, and the other says he will slay it. This lion is the first strong enemy that rises up against us in the path of life and duty, all future victory depending upon victory over that; destroy it, and through all our lives we are clothed with that conquest, and with courage and fortitude for future strife. It is the idea of the transmitted strength of the slain creature becoming the endowment of the victor.

The last of the labours of Heracles was to bring Cerberus, the three-headed hound of hell, the gate-

keeper of the great house of error and wrong, up from the lower world. What does it mean? He is symbolically the keeper of the spiritually, ruined by carnal desires and sensual and unrestrained passions; fawning on those who descend, but raging against those who would return; alluring to dishonour and destruction in the path of pleasure, and, as if in contradistinction to the attacking Nemean Lion, which has to be contended against in a life and death struggle, he is finally made captive, not destroyed; base though in captivity, for there are some enemies so base that even to hold them in captivity is a kind of dishonour; and his exposure in this form is probably intended to suggest, not only the three-fold nature of the impairing, if not the destruction, of body, soul and spirit, but also an expressive warning against the adversary of Morality and Virtue.

Armed strength for conflict is also symbolized by the lion's crest and the lion's skin, but this figure of Heracles seems to be standing in a thoughtful, meditative mood, as if to imply alertness of mind, and a readiness to encounter the adversaries of thought and word, as well as of action.

ARTEMIS. The third figure on the right of the photograph is the twin sister of Apollo, and was in some respects a counterpart of her brother. She is armed with the bow, the quiver and the spear. Having obtained permission from her father to lead a life of celibacy, she ever remained a maiden divinity, and like Hestia and Athena, was never conquered by love. She was known as the huntress divinity, and ever looked upon as the protectress of young maidens and women, resenting any intrusion against their innocence and virtue, with the

arrows of retribution. She is the embodiment and symbol of purity and innocence. She is the Diana of the Ephesians, and was believed by the great thinkers of old to be the ruling spirit of the Universe. It was to her influence that all the mysterious and beneficent workings of nature were ascribed; hence that magnificent temple at Ephesus which ranked among the seven wonders of the world.

These three Deities—Apollo, Heracles and Artemis—may be regarded as symbols of Wisdom, Strength and Beauty, for Apollo is the God of all wisdom of the intellect, Heracles the God of the strength of moral character, and Artemis the Goddess of the beauty of purity and innocence. Why, then, are Wisdom, Strength and Beauty applied to the three Columns? In the first lecture we read “Wisdom to contrive, Strength to support and Beauty to adorn.” Does adornment constitute beauty? The Ionic column is here wisdom, the Doric strength and the Corinthian beauty. To the casual observer the appellation may appear reasonable to the Doric and Corinthian, but to the Ionic more perplexing, and can only be accepted on the assumption that wisdom or experience enabled the architect to improve upon the Doric in the Ionic, and that the more decorative Corinthian was more beautiful than either, which, however, in architecture is not often considered to be so; nor has the term beauty, as applied to the Corinthian Column in Masonry, any reference whatever to its elaboration or adornment. We must therefore look a little further for the origin of the application of these terms.

It was customary among the Greeks, in the erection of a temple to the Gods, to adopt that order considered

to be most acceptable to the particular Deity. Thus the Doric was held to be sacred to Zeus and Heracles, the Ionic to Apollo and the Corinthian to Hestia or Vesta, who, like Artemis, was a maiden divinity, and likewise a Goddess of Purity and of the hearth and home, and in some cases has been so confounded with Artemis as to be considered the same divinity. It is therefore from these three Deities that we have these Columns named in the order used in Masonry, and we believe can be explained in no other way. With this knowledge we are enabled the better to appreciate the concluding reference to the Columns in the lecture, "The Universe is the temple of the Deity whom we serve. Wisdom, Strength and Beauty are about His throne as pillars of His works, for His Wisdom is infinite, His strength is omnipotent and Beauty shines through the whole realm of creation."

THE CLASPED HANDS signify a pledge of fidelity. The Ancients had a moral Deity, called Fides, a God of Honesty and Fidelity; when they promised anything they gave their hand upon it, as we do now, and therefore she is represented as giving her hand, but more frequently as two right hands joined in pledge. They believed that the proper location of faith or fidelity was in the right hand, therefore it was by them held sacred, and was made use of in a solemn manner to denote fidelity. The Egyptians had a Deity known as Harpocrates, to whom peculiar honour was paid. He was represented with his right hand placed over the heart, the left down by his side and a skin covering the eyes and ears, yet alert and attentive, signifying that of the many things seen and heard, few, if any, should be made known,

hence the act of F——y in the Lodge. The Sphinx was also commonly placed at the entrance to their temples, denoting that secrets were there preserved sacred, and kept from the knowledge of the vulgar, as much as the riddles of that creature.

Iamblicus, in his life of Pythagoras, observes, that from the mysterious knowledge of the Egyptians, that philosopher drew the system of his symbolical and instructive tenets, keeping them secret among themselves, and were delivered down, not in writing, but in oral tradition, and indeed so cautious were they, that every disciple admitted was bound in the most solemn manner to conceal such mysteries from the uninitiated. This will be seen by the story of Hipparchus, a Pythagorean, who, having out of spleen, or resentment, violated his engagements, was expelled the Order, as one most infamous and abandoned, and as he was dead to the principles of truth and fidelity, had a tomb erected to him as though he were dead. The shame and disgrace that justly followed this breach of fidelity, drove the unhappy wretch to despair, so that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites of burial, and his body allowed to lie upon the shore of the Isle of Samos; hence the allusion in the first Ob——n.

THE OPEN BIBLE seen under the canopy needs little explanation or comment, beyond this, that its position, surrounded by the seven stars, may be intended to imply that, in contradistinction to the seven stars of Astrology, it should be preferred as the unerring guide to all truth.

THE SUN, MOON AND SEVEN STARS filled niches, and in some cases places of prominence, in many, if not

the majority of the temples of the Turanian races, down to the Pantheon, though their meaning might not always have been clear to the minds of the people, but upon this chair, as in the Pantheon, their meaning is certainly less obscure.

The Sun is here represented by a very beautiful bronze of Helios, presented and placed upon the Chair by Wor. Bro. Gell, in 1841, probably taking the place of a similar, but inferior representation of this Deity, and is intended to discriminate between Apollo, that wonderful creation of the Greeks, and Helios, the Sun God pure and simple. It is here the symbol of light and life, in contradistinction to darkness and death, and is meant to remind us that the time for the performance of our allotted task is while it is yet day, for the night cometh.

The Moon is in one sense the symbol of that night, but here, as of old, when in conjunction with the Sun and Seven Stars, it may mean more, as may be gathered from the myths of other lands. She is Selene, the Moon Goddess. Like the Sun, she moves across the heavens in a chariot drawn by white horses, from which her soft light streams down upon the earth. She is the full orb that gleams in the nightly sky, lighting the winged-footed Hermes conducting departing spirits upon the untrodden road to their distant tribunal. She is the beautiful eye of night, watching at the cross roads him that lieth in wait, is mighty in the heavens, on the earth and in the sea, the giver of victory in war, the helper of kings in the administration of justice, the guardian of the flocks and the vineyards, the nurse and the cherisher of men. She is sometimes the solitary inhabitant of a dismal region, caring nothing for the

sympathies and love of others, the spectral queen who sends from her gloomy realm vain dreams and visions, and imparts to others the evil knowledge of which she has become possessed. In other versions she is Io, pre-eminently the horned being, whose existence is one of brief joy, much suffering and many changes and wanderings. She is the pure priestess of the great Queen of Heaven, on whom Zeus, the lord of the untroubled ether, looks down with unfailing love; but Hera is jealous of Io whom she changes into a heifer, the well-known symbol of the young or horned moon—as here represented—and places her in charge of Argos, the star-illumined sky, watching over the Moon as she wanders,

“Pale for very weariness,

Of climbing heaven and gazing on the earth,
Wandering companionless

Among the stars, that have a different birth.”

The temporary disappearance of the Moon, during her wanderings in unknown regions, until she appears as the full Moon in the eastern sky, was naturally conceived to be a time of trouble and toil, and so the myth goes on to say, she was driven from place to place, tormented by a gad-fly, sent by Hera, who suffers her neither to rest by day nor to sleep by night. The Greeks were naturally led to identify Io with the Egyptian Apis, an identification which connected the Moon worship of the Greeks with a still greater antiquity.

The Moon, however, is not an object of worship or veneration upon this Masonic Chair, but in the light of the past, is intended as an emblem or symbol of the troubles, the toil, and the brief and changeful vicissitudes of human life; and as she sees the end of her sorrows

when she reaches the well or fountain of the Sun, so when we reach the Fountain of All Good, and take our allotted place in the Grand Lodge above, we "shall have fullness of joy, and sorrow and sighing shall flee away."

THE SEVEN STARS. Are these the Seven Stars of Spring, the Seven Stars of Ursa Major, or the Seven Stars of Astrology? Briefly let us look at each in the symbolisms of the Ancients, that we may judge, if may be, which was in the mind of the author of this Chair, as having the truer symbolic meaning in Masonry. "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" is a familiar question in the sacred record. Pleiades (the Stars of Spring) and Orion (the dark rain-cloud). In the ancient myth Orion is represented as a giant, with a girdle, sword, a lion's skin and a club, and was finally placed among the Stars: hence, then, to loose the bands or girdle of Orion, is to bring down the rain to the parched earth. Canst thou loose these bands? was the question asked of Job, conveying in the question an exhortation to humility.

THE SEVEN STARS OF URSA MAJOR. In this story we are told that Callisto, the daughter of Lycaon, was a huntress in the train of Artemis, and likewise a maiden divinity, following her example of purity and virtue. She was beloved by Zeus, who, to avoid the suspicious jealousy of Hera, transformed her into a bear; but Hera caused Artemis to hunt and kill her, which was a grief to Zeus, who then placed her among the constellations, under the name of Arctos the Bear, which is one of the most useful of the constellations; and probably this little myth is intended to suggest that a virtuous life,

though slandered or hated, will find a place in the heavens, appointed by the Almighty, and whose example shall be like Ursa Major, a pointing finger to the goal of all upon the ocean of life.

THE SEVEN STARS OF ASTROLOGY. Astrology was in the nature of a science, practised by the Chaldeans, Egyptians, Greeks and Romans, whereby the celestial phenomena of the planets were interpreted for the direction of mundane affairs, and based upon the assumption, that a careful study of these Stars may serve to guide us through life, as certainly as their observance guides the mariner at sea. So common was this in every country that could boast of any degree of culture or learning, that men sought the assistance of the astrologers for a chart by which they could "steer the bark of life over the seas of passion," or through the changeful vicissitudes of every-day life, and in some cases to discover the result of their aims and ambitions, their life's course and their destiny. We need not wonder that they inspired a degree of awe, well-nigh amounting to worship, or that they were accorded a place in their temples. The mention of them in Holy Writ will give some idea of their importance in the minds of the people, when the writer of the Apocalypse says "The Seven Stars are the Seven Churches," and again in a vision, "seeing the Son of Man holding the Seven Stars in His right hand," implying by the one that the teaching of the Churches was the surer guide, and by the other that the chart of life is in the hand of Him who ruleth in the heavens.

PROPOSITION 47.* The geometrical figures upon the base of the pillars, resemble the 47th proposition of the first book, and the 20th proposition of the third book of Euclid. We desire to direct your attention to these figures as they appear upon the Chair (figs. 1 and 2 respectively), and to some extent in contradistinction to the theorems in the books of Euclid, as therein shewn and demonstrated, which is a truth proved by the application of already admitted truths and axioms by a chain of reasoning. The diagram of the 47th proposition in the first book of Euclid, and so used upon the P.M.'s jewel, is purely a theorematic proposition, and in this form we fail to discover any meaning, beyond the fact that its discovery is attributed to Pythagoras, the attempted exposition in the so-called Emulation working notwithstanding.

What, then, was the discovery of Pythagoras? That the triangle inscribed in a semi-circle is right-angled, and that the square upon the hypotenuse thereof, is equal to the sum of the squares upon the sides. For the purpose of illustration we have drawn this figure shewing the triangle within a semi-circle (fig. 3) and divided the lines thereof into three, four and five equal squares, as upon the Chair. We have also drawn the theorem of Euclid (fig. 4), but slightly altering the sides of the angle, so that they are no longer capable of being divided into three and four equal parts, and therefore can only be demonstrated by Euclid's method, which is applicable to any right-angled triangle; not so the method of dividing into smaller squares, which requires that the three sides of the triangle shall measure three, four and five or any equal multiple thereof. Why,

* *Cf.* Plate IX.

then, was Pythagoras so elated at this discovery, and in what sense is this to be applied as a Masonic symbol? It is generally believed, that this divisible triangle was not only discovered by Pythagoras, but that the practical application of it by three lines or rods measuring three, four and five respectively, was shewn to be a ready method of obtaining a right angle, not so much for the purpose of setting out those vast and magnificent buildings in Egypt—whither he had gone to acquire knowledge, and to escape the tyranny of Polycrates somewhere between B.C. 540 and B.C. 522—but also as the foundation of surveying, of trigonometry, and astronomy; and he also declared that everything was reducible to a right-angled triangle, and that even the elements were so formed; how much of this assertion remains to be demonstrated, we may not here attempt to discover.

From the little known of this remarkable man, it may be safely asserted, that the religious element was predominant in his character, and that the institutions established by him, were not intended to withdraw those who adopted them from active exertion, that they might devote themselves exclusively to religious and philosophical contemplation, but rather aimed at the production of a calm bearing and elevated tone of character, through which those trained in the Pythagorean life, should exhibit in their personal and social capacities, a reflection of the order and harmony of the Universe. It is doubtless because of some resemblance in the Masonic order to the Pythagorean system, that this figure has been adopted as a Masonic symbol signifying equality, in precisely the same sense as is so indicated by the badge or apron worn by the Master Mason, which is blue—as some commonly express it, “sky blue”—and

is in reality the colour given to the atmosphere by the sunlight; and as this atmosphere is bestowed equally upon all, from the prince to the beggar, all can breathe freely and equally of the air of heaven, and all distinctions that may obtain, are of our own and our fellows', and not of nature's provision; therefore inequality is suggestive as underlying human effort, but equality the provision of nature in the air we breathe. We therefore venture to conclude that this symbol is intended to indicate the equality of every man on entering into Masonry, in the provisions of nature, and of his inheritance in those principles of honour and virtue, which regulate and crown the Masonic life.

May we digress a moment or two before entering upon the next figure? We have spoken of the blue badge of a Master Mason; there are two others both interesting and significant. In the command to Moses for the building of the Tabernacle, the curtains thereof were to be of blue, scarlet and purple, and to be coupled with cords of white and tassels of gold, then and now the sacred cord of colours. The signification of these colours was well known to Moses, and has been used with the same meaning throughout the ages, and in English Freemasonry to-day, these colours are also taken from nature. The first is the red or orange-coloured robe of the morning sun, setting out on his journey across the heavens, toiling, as it were, in the service of mankind, hence the scarlet robe of the mayor of a city, and of the judge in the administration of justice, and the badge of the Masonic Steward, signifying promotion to honourable service, with power. The ancients believed (and modern science says correctly), that above the atmosphere which surrounds this earth,

is pure ether, and that this is purple in colour, surrounding and encompassing, as with a vestment, the everlasting King. Hence the purple robe of royalty, the pall over the kingly dead, and the honourable badge in Masonry, signifying the reward of diligent effort, to sit among princes and be clothed with the vestments of kings, and finally, in the words of Pythagoras—"When after having divested thyself of thy mortal body, thou arrivest at the most pure ether, thou shalt be a God, immortal, incorruptible, and death shall have no more dominion over thee."

There is a celebrated picture of "Christ Blessing the Children." You have seen copies of it. I forget the artist's name, although I have a copy of it in tapestry or needlework. The central figure is wearing a loosely-fitting scarlet coat or vestment, with the purple robe hanging from the left shoulder, and folded around Him under the right arm encompassing the lower part of the figure. Thus the artist intended to emphasize the dignity of service and the kingship of the Master.

PROPOSITION 20, BOOK III. You have doubtless noticed that the theorem in the third book of Euclid is illustrated by two diagrams, whereas there are three upon this Chair. The theorem, however, pure and simple is not exactly the symbol that is intended to be embodied in these diagrams. Note the proposition, "The angle at the centre of a circle is double of the angle at the circumference upon the same base, *i.e.*, upon the same part of the circumference." There is a subtlety in the use of this theorem, both in the use of three figures, and the difference in drawing from the two figures in the book of Euclid, which a careful study

may discover. We have heard several attempts to explain the meaning of this figure, but will content ourselves with mentioning two only of these. The first suggests that the three circles, having their centres indicated, denote the Trinity and the name of the Lodge. This we think is readily disposed of by the fact that the Trinity is not found in Craft Masonry, or anywhere referred to in its ritual. It is also known that the Lodge took its name from the ancient church of that name in the city. The second explanation is that the three circles contain three, two and two angles respectively, making three, five and seven, the sacred numbers, or the steps in the initiatory stages of Masonry, two of the lines being dotted instead of being solid, as in Euclid, if to be noted, altogether disposes of this idea; for without taking these dotted lines into consideration, there are not seven triangles altogether, so that its true meaning is more closely veiled. Let us follow the thought indicated in the previous figure, viz., the equality of nature's provision and the efforts of man, not of necessity selfishly or to his own personal advantage, in relation to his fellows, although this appears in everyday life both common and almost universal, but in the light of the precepts of Masonry. It appears more probable that the figure is intended to suggest, that as there is implanted in the mind of every man a laudable ambition to excel, the efforts of the mind should be in the direction of the greater excellence. In this sense the circle is an emblem of the material Universe and the centre thereof God. Each solid line starts from the same base, or the same part of the circle, equidistant from the centre, as every man must commence his Masonic career through his initiation, but two lines are

drawn which terminate at the centre of the circle, and two from the same starting-points to the circumference, the latter in each circle in different directions—the other lines to complete Euclid's theorem not being indicative are dotted. The figure as a whole is therefore symbolical of the greater or nobler virtue of him, whose mind is directed towards God as the central object of his life, rather than his whose thoughts and ambitions are inclined to any other object in the Universe. Pythagoras said, "It is necessary to choose the most excellent life, for custom will make it pleasant; wealth is an infirm anchor, glory is still more infirm. What, then, are powerful anchors? Prudence! Magnanimity! Fortitude! These no tempest can shake, this is the law of God, that virtue is the only thing that is strong, and that everything else is a trifle."

There is another symbolical figure, used so imperfectly in the published lecture on the first tracing board, and which is so nearly akin to this figure, that it may be interesting to dwell for a moment or two upon its consideration; this figure is a point within a circle having two parallel lines touching the circle, the volume of the Sacred Law and Jacob's Ladder. The published lecture says these parallel lines represent Moses and King Solomon; the volume of the Sacred Law on the upper part of the circle, and Jacob's Ladder resting thereon, means something which I need not trouble you with here. But it is clear that the writer of it had lost sight of the meaning of the point within a circle, which in early times was a symbol of the circle of the earth and God revealing himself in the centre thereof, of whom all between the parallel lines may seek guidance, and with the aid of that guidance, cannot err. The

presence of the Sacred Volume in this figure is a Masonic addition, and representative of the revealed will of God, and Jacob's Ladder the steps in the descent of the Almighty to reveal that will to man.

Later the point within a circle was symbolical of, not the centre of the circle of the earth only, but the centre of the circle of the Universe. It is, however, clear that this is applied in Masonry in its earlier signification.

THE FIVE-POINTED STAR is a moveable object upon this Chair and which does not appear in the photograph. It is an iron lantern glazed on one side with pale red glass in the shape of a five-pointed star, now fitted with an electric lamp, in place of the candle of old, and is lighted and used upon the Chair in the 3rd degree, but why in this degree only, we are unable to determine, unless it be the result of custom. What does it signify? Whence its origin, and why has it five points instead of six, seven, or eight? The common idea has been that it represents the star in the east or star of Bethlehem, and in the lecture on the tracing board, the Sun. But its origin and meaning are altogether different, and are both interesting and instructive. Let us look for a moment at the account of those early settlers on the banks of the Nile in Egypt. There they pastured their cattle and gathered their harvests, but at length the rising waters of the Nile overtook them, and swept away much of their belongings and destroyed their landmarks. When the waters had subsided they returned to those fertile valleys, as men return to a district or city devastated by the earthquake, thinking it may never occur again; but again the floods came, and again they suffered loss. They very naturally sought information upon the subject,

to discover that it was a regular occurrence, and that while the Nile valley owed its fertility to the floods of the Nile, its dangers might be avoided by the observance of a certain sign. What was that sign? Astronomy was something in the nature of a science, or at least a study, in those early times, with the Persians and Chaldeans, whence these people doubtless came, and as the starry sky has always, more or less, inspired the minds of men with awe and the spirit of worship, so it has also been looked to for objects of guidance in every possible sphere of human life. How natural it was, then, that these simple-minded shepherds should turn to the astronomers for help in such emergencies, with this result. They were told that about the time of harvest in the early morning, before sunrise, would appear the brightest star in the heavens, the red star Sirius, which is four times brighter than any star of the first magnitude, then and after known as the "Bright Morning Star," and its appearance was to be the signal for the removal of their possessions to the higher lands for safety. They named it the Barker, or the Dog Star, because its appearance was to them as the barking of a dog, admonishing his master of coming danger. But this name was probably given with this other meaning—that the dog was always an emblem of carnal things and the guardian of their belongings, rather than their persons, so that the name became as full of meaning to those people, as the serpent in the temptation of Eve became the emblem of death, in contradistinction to the spirit of life. In later Greek mythology the red scorching light of Sirius is contrasted with the pure light of the sun. He is ever with them the dog-star of ruin and the power of evil passions. Tradition has in our own times associated the

dog-days with this same idea, and made him the symbol of warning against the unrestrained passions and wrong doing. The writer of the Book of Revelation was familiar with this figure, when he said of another "I am the root and the offspring of David and the bright and morning star." Turn for a moment to the Masonic ritual, and see how this figure is dwelt upon in that address to the Brother raised from a figurative death. We will give the concluding sentence only, . . . "continue to listen to the voice of nature, which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence, that the lord of life (Apollo) will enable us to trample the king of terrors (darkness and death) beneath our feet, and lift our eyes to that bright morning star, whose rising brings peace and safety to the faithful and obedient of the human race." The red star in Masonry is therefore the symbol of warning, to flee from the dangers of transgression against the laws of nature and nature's God, and obtain that peace and safety which is for those who are faithful in their obedience to the sign.

There is also this same significance in this star being represented in Masonry as five-pointed, but different altogether in the Star of Bethlehem, which is always six-rayed, and the Stars of Astrology and of Chivalry, with seven rays, and the Star of Hope, eight rays. The reason is not far to seek, and was adopted long ages before we possessed a literature of our own, when the great writers of old made use of the objects in nature to teach those lofty principles, by which the wisest and best men of succeeding ages have been actuated, and which in later times have served as the symbols of our Masonic system. The Greeks in particular wrote and

moralized upon every flower that bloomed in that land of flowers, dividing them sometimes in groups, and giving to each symbolisms that might be associated with every characteristic of human life. We will mention examples of two of these groups only as sufficient for our purpose. Of the first, the poisonous plants—the henbane, the night-shade and the tobacco-plant, the blooms of each are perfect five-pointed stars, and this form was used to depict Sirius, the Dog-star of the Egyptians, warning them against danger and possible calamity, and the Morning Star of others, warning the rising manhood of the evil that will be ever present in and about them through life. The second group contains the lily, the asphodel and the amarillis, which includes that commonly known as the Star of Bethlehem, held to be emblems of purity and innocence, and which are six-rayed stars, hence the Lily of the Annunciation and the Star of Bethlehem. These doubtless are among the most powerful floral myths yet recognised among human spirits, and which according to the true passion and energy of the human race, they have been enabled to read into their religion.

The star jewel used in Craft Masonry betrays a curious misconception of the symbol, for it is set in white brilliants, which is emblematical of the pure light of the sun instead of the red and scorching light of Sirius.

The Order of the Star of India, instituted by Queen Victoria, is another example. This is also a five-rayed star, set in diamonds, with the motto "Heaven's light our guide," which we think would have been more correctly expressed by the six-rayed Star of Bethlehem, or the seven-rayed star of the Knights Templars.

The emblems on the lower part of the Chair are so well known to you, that even if time would permit, we need not comment thereon; they consist largely of the working-tools applied in Craft Masonry, and as displayed here upon a perforated back-ground, form a somewhat remarkable decoration.

The evidence that this Chair belongs to the remote past, is neither great nor of importance; one thing, however, is certain, that it belongs to that period in our history, when every well-educated Englishman was as well-acquainted with the ancient classics as with his mother-tongue, which accounts for the figures here represented, and which constitute the lessons it has to teach, the value of which, as we have endeavoured to interpret them, we leave to your impartial judgment.

The **WORSHIPFUL MASTER** and several other Brethren expressed their appreciation of the very instructive and delightful Lecture to which they had listened, and a very hearty Vote of Thanks was accorded to **Bro. FOSTER** for his kindness in thus honouring the Lodge, and allowing a reproduction to be printed in the annual Transactions.

The **ACTING SECRETARY** read a letter announcing the appointment of **W. Bro. C. F. OLIVER**, a member of this Lodge, as **DEP. PROV. GRAND MASTER**. A hearty Vote of Congratulation was accorded.

Resolved that Five Guineas be voted from the Lodge Funds, for the purchase of a suitable present to Miss

MARY GRACE, on her marriage to Mr. ARTHUR H. LEVY, in recognition of the assistance afforded by her in the Secretarial work, and as a mark of esteem.

The WORSHIPFUL MASTER stated that a bracelet had already been purchased and presented to Miss GRACE, and that the kindly spirit had been much appreciated.

The following apologies for non-attendance were received, viz. :—Bros. R. B. STARKEY; H. HOWE, P.M.; H. J. GRACE, P.M., Secretary; W. H. QUARRELL (London); C. E. STRETTON; C. F. OLIVER, Dep. Prov. G.M.; F. W. CROSS (Sutton Coldfield); H. PECKETT (Leeds); Dr. ATKINSON (Loughborough); J. G. WOOD (Yatton); W. LONNON (Portsmouth); T. J. RALLING (Colchester); J. A. SHERRING (Parkstone); C. W. FRANCIS (Birmingham); W. HAMMOND (London); R. W. STRICKLAND (Northampton); W. BATES and others.

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

At the Regular Meeting

of the "Howe and Charnwood" Lodge, No. 1007 Loughborough, held there on Tuesday, March 31st, 1914, the members of the "Lodge of Research" were present by special invitation.

After the ordinary work of the "Howe and Charnwood" Lodge had been completed, the Master of the Lodge, Bro. Ar. E. Armstrong, called attention to the visit of the members of the "Lodge of Research," and to whom the Loughborough Brethren gave a very hearty welcome, there being an unusually large attendance.

The following Paper was read:—

The Masonic Union of 1813.

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

On St. John's Day, the 27th December, 1813, the Grand Lodge of England and the Grand Lodge of England according to the Old Constitutions, sank the differences and disputes which for something like sixty years had kept them at arm's length, and joined together to form the United Grand Lodge of Ancient Free and Accepted Masons of England. The 27th December, 1913, was therefore the centenary of that happy event, a fitting occasion to appeal to the imagination and stir the sympathies of the Craft. It is a matter for regret,

therefore, that no general scheme was formulated for celebrating the event, but we, members of the "Lodge of Research," can congratulate ourselves that, owing to the foresight of our senior Past Master, we took advantage of the occasion to present to the world a reprint, or more correctly speaking, a second and enlarged edition of a most interesting volume by the late Bro. W. J. Hugban, entitled "Memorials of the Masonic Union, A.D. 1813."

The new volume has already been despatched to every part of the globe, and the members of "The Lodge of Research" express the hope, that it will be welcomed by its readers, not only as a memorial of the Union, but as another monument to the memory of one of the most respected and esteemed honorary members of the Lodge. It is a handsome volume, and none will deny that it does credit alike to the Editor, our honoured and indefatigable Bro. J. T. Thorp, and to the printers, Messrs. Johnson, Wykes & Paine. It is a volume of one hundred and fifty-one pages, and contains within its covers much reliable, valuable and interesting information; indeed one might almost say, all that it is necessary to know about the subject upon which it treats.

After a frontispiece which is a copy of the frontispiece to the 1764 edition of *Ahiman Rezon*, consisting of the Arms of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, and The Arms of the Operative or Stone Masons, sixteen pages are devoted to information of an introductory nature, leading up to the period immediately preceding the Union. Seventeen pages are allotted to the records of the meetings of the Grand Lodges, at which the preliminaries were arranged, and twenty more to the account of the Grand Assembly

for the Union, with the Ode, Anthems, Songs and Glees recited, sung and performed on that occasion. Six pages contain an account of the Meeting of the Grand Lodge, held on the 2nd May, 1814, for the Installation of the M.W. Grand Master, whilst the Charges and Constitutions published in 1815 by the authority of the United Grand Lodge, fill up forty-eight pages. An Appendix of twenty-one pages contains a copy of "*A Serious and Impartial Enquiry into the cause of the present decay of Freemasonry in the Kingdom of Ireland,*" by Dr. Fifield Dassigny, published in 1744, and the last twenty-one pages contain a list of the Lodges on the Roll of the United Grand Lodge of England A.D. 1814, with their numbers in that year and also in the years 1832, 1853 and 1874.

It would ill become me to attempt to criticise the work of so illustrious a Brother as Bro. Hughan. What I propose to do, is to call attention to the work, and to give expression to a few of the thoughts which arise from a perusal of it, in the hope that it may lead to a careful study of its pages by others.

We who have lived only under the United Grand Lodge, find it somewhat difficult to realize the state of Freemasonry before the Union, and much more the condition of affairs before the Grand Lodge era. We have lived, masonically, in peaceful times, and we fondly imagine that the times have always been peaceful. Indeed when one considers the true principles of Freemasonry and the beautiful tenets of our Craft, one would like to think that the history of our Order has been one long record of steady progress, and of peace and harmony amongst its members. We would like to picture it in our minds as a deep and placid river, flowing

calmly from the dim and distant past to the sea of futurity, never deflected from its course and free from eddies, cross currents and turmoil of every description. What a different picture the history of Freemasonry really places before us. We see, as it were, a noble ship, well-found and fully equipped, on a voyage. Sometimes it is favoured with a smooth sea and a steady wind on the quarter, but more frequently threading its way carefully and with anxiety amongst rocks and shoals, buffeted by rough seas, with gusty and variable winds and storms ahead, often suffering from faulty seamanship, and sometimes from strife and even mutiny among the crew. Yes! Freemasonry is, after all, a very human institution. Founded on divine principles, it contains that which is good and pure and permanent, but unfortunately human weaknesses, favouritisms and jealousies, aye, even envy, hatred and malice are not altogether unknown in its ranks. Indeed, there are those who assert that the formation of Grand Lodge, the Mother Grand Lodge of the World, in 1717, was the result of schism and expulsions, owing to the disagreements and divergencies of opinion, between the operative and speculative elements then present in the Craft. Of this fact we have no reliable record, but certainly the minutes of Grand Lodge for many years, are the records of a supreme struggle between the operative and speculative sections of its members, resulting ultimately in the vanquishment of the operatives, and the unchallenged supremacy of the speculatives.

Formerly the belief was common, that the formation of Grand Lodge was the commencement of the non-operative period of our Society, but Bro. Hughan clearly shews, that the changes effected in 1717 were neither

such as to introduce the speculatives for the first time, nor to exclude the operatives; but that it was rather for the promotion of Freemasonry as "a peculiar system of morality, veiled in allegory and illustrated by symbols," that Grand Lodge was constituted. This change in the fundamental purpose of Freemasonry was not effected and made general without a struggle, but before referring in more detail to that struggle, and the better to appreciate its object and significance, it is necessary to fix clearly in one's mind one fact, and that is, that the Freemasons who formed the new organization were not the only Freemasons, or even the majority of the Freemasons, in England. It is true that just before 1717 the condition of Freemasonry in England had sunk to a very low ebb, but there were other Lodges beside the four in London and Westminster, who in 1717 united to form the Grand Lodge of England. We must remember also, that it was just as competent for such other Lodges, or some of them, to unite and form other Grand Lodges, as it was for the four to unite and constitute the Grand Lodge of England. Indeed history records the fact, that there were five Grand Lodges in England during the 18th Century, and two others were nearly constituted. The two Grand Lodges who were parties to the Union in 1813 were (1) The Grand Lodge of England constituted in 1717, and (2) The Grand Lodge of England according to the Old Constitutions, which was founded on the 17th July, 1751. The former Grand Lodge is usually referred to as the Regular or "Moderns" Grand Lodge, and its members as "Prince of Wales Masons," and the latter Grand Lodge as the "Atholl" or "Antients" Grand Lodge.

In addition to these Grand Lodges there were (3) The Grand Lodge of All England, which was constituted on the 27th December, 1725, by the Old Lodge at York, and which did not entirely cease until 1792, and (4) The Grand Lodge of England South of the River Trent which was formed on the 29th March, 1779, by certain Brethren who had then recently seceded from the "Lodge of Antiquity," London. For this Grand Lodge a warrant was granted by the Grand Lodge at York; it ceased about 1790. And lastly a Grand Lodge formed by certain Scottish Masons in London, towards the latter end of the century, but which, apparently, only met about five times.

As I have previously stated, we are now only concerned with the two Grand Lodges first mentioned, and even with these I must content myself with very scant references. I have said that the first years of the Grand Lodge of England were occupied with a struggle for supremacy between the operative and speculative elements in the Craft. It is probable that in 1717 the operatives outnumbered the speculative Masons, but the latter gradually gained a majority. No sooner had they done so, than they began to introduce innovations, and to tamper with the constitutions of Masonry. At first all officers were elected by the Brethren generally, but the speculatives soon asserted that the Grand Master had the right to appoint his own Grand Officers. This innovation was stoutly opposed by the operatives, and at the Festival of John the Baptist in 1723, a battle royal was fought over the election of Dr. Desaguliers for the office of Deputy Grand Master. The operatives were defeated by the narrow majority of one, the voting being forty-three against forty-two.

In quick succession followed disputes with reference to the right of the Grand Stewards to submit the names of their successors to the Grand Master for appointment; the birth of the "Grand Stewards'" Lodge; the claim that the Grand Officers should only be appointed from among those who had served, or were serving, the office of Grand Steward; and the conferring of the Master's degree. So hostile were the two sections in the Craft, that expulsions and secessions rapidly succeeded one another, and as Bro. Hughan tells us, the lofty principles of Freemasonry were forgotten in unseemly recriminations fostered by the rebellion. Nor were these expulsions restricted to individuals. Lodges were treated in the same way in large numbers. In the ten years, 1742 to 1752, no less than forty-five Lodges were struck off the list.

The more effectually to debar the expelled Brethren from visiting the regular Lodges, a transposition was effected in some esoteric portions of the first and second degrees, and in particular, the words of those degrees were reversed. This gave some justification for the attacks of the malcontents.

Such was the state of Freemasonry in England, when the Grand Lodge of England according to the Old Constitutions was founded on the 17th July, 1751. For a long time the origin of the "Antients" Grand Lodge was attributed to a secession of members from the earlier Grand Lodge, but the late Bro. H. Sadler, in his work entitled "*Masonic Facts and Fictions*," exploded that idea, and proved conclusively that it owed its origin to certain Irish Masons then resident in London. It is no doubt true, that many of the Brethren expelled from the Grand Lodge of England found a home with the

"Antients," and materially assisted the development and success of the new Grand Lodge. The members of the earlier Grand Lodge naturally resented the establishment of the new Grand Lodge, refused to recognise its members, and prohibited its own members from visiting the Lodges of the new institution under pain of expulsion. As the members of the new institution adhered to the old principles and secrets, the means which had been adopted by the older institution to debar its expelled Brethren from visiting Lodges, served also to debar the members of the new Grand Lodge. This was a golden opportunity for a man of the stamp of Laurence Dermott, the Secretary of the new Grand Lodge. He let it be known, that his institution adhered to the ancient constitutions and to the ancient rites and ceremonies, whilst the members of the other institution practised a modern adaptation only. That his members were the only true and ancient Masons, whilst the others were "Moderns" only. These titles "Antients" and "Moderns" clung to the two sets of Masons down to the Union. The question is sometimes asked, "What's in a name?" It cannot be denied that in this case it meant a vast deal, and greatly assisted the younger institution to the successful position it attained.

It is true there were other causes for such success. Laurence Dermott himself was one, for he was always more than a match for the Secretary of the "Moderns." The fact that the "Antients" worked the R.A., was also a source of strength to them, for many preferred to join a Grand Lodge of four degrees to one that worked three only. The regular monthly distribution of the charity fund was another cause, but probably the most powerful influence was the rule of the "Antients" that all Past

Masters were members of, and had a right to sit and vote in Grand Lodge; whereas the "Moderns" did not allow Past Masters as such to attend their Grand Lodge. The one Grand Lodge thus had an ever extending circle of experienced Masons, taking an increasing interest in its welfare and extending its influence, whilst the other was a select and close corporation. The Masters and Wardens of Lodges, then as now, were generally too diffident to attend Grand Lodge, and express their views upon even vital matters, and after their year of office as W.M. had expired, they had little or nothing to look forward to. Can it be wondered, then, that at the time of the Union, the position of the younger institution was such, that it could not only dictate its terms, but enforce their acceptance.

This position of pre-eminence was of course only attained gradually, and the "Moderns" were slow to admit the unpleasant fact. In the end, however, they had to accept the position, and confess that the "Antients" were the stronger and more popular body. The scales having dropped from their eyes, they could see also that their own conduct towards the "Antients" was only regarded by others as an exhibition of weakness and intolerance. They therefore began to display more Masonic feelings towards the "Antients," and gradually a desire for a Union began to be expressed.

It is not to be expected that every expression of such a desire should be recorded. It is known that the Scotch and Irish Masons always regarded the divisions in the English Craft with pity and indignation, but to the Masons of Lower Canada belongs the honour, of first putting into writing their desire for a Masonic Union between the two sections of the English Craft. On the

9th January, 1794, they presented a Masonic address to Prince Edward—afterwards Duke of Kent—on his approaching departure from Canada. The address bore two signatures, viz., Wm. Grant, D.G.M. of “Modern” Masons, and Thomas Ainslie, D.G.M. of “Antient” Masons, and it contained this paragraph—“We have “a confident hope that, under the conciliating influence “of your Royal Highness, the Fraternity in general “of Freemasons in His Majesty’s dominions will soon “be united.” It is to the credit of the “Antients” that they made the first formal move in the matter. On the 27th December, 1797, at a Grand Lodge then held, it was proposed, that a Committee be appointed by this R.W. Grand Lodge, to meet one that may be appointed by the Grand Lodge of “Modern” Masons, and with them to effect a Union. The time, however, was not ripe for a reconciliation, and the proposal fell to the ground. Two other proposals were made in 1802, but with the like result. The “Moderns” also made a move, but were equally unsuccessful. The negotiations, however, lasted upwards of a year, and it was made quite clear that the rank and file of the Craft were bent on a thorough reconciliation.

At this distance of time it is very interesting to view the ebb and flow, as it were, of the negotiations for a Union, and how the realization was from time to time retarded by the misdirected efforts of the Masonic authorities. At one time they appeared to be working whole-heartedly for a Union, but almost immediately afterwards they would be guilty of such conduct, as would be evidence of a determination to shut, bolt and bar the door against any fusion. Even the Earl of Moira was not guiltless of such conduct. Let one

illustration among many suffice. Thomas Harper was the D.G.M. of the "Antients," but like many others had also joined a "Moderns" Lodge. It is alleged that although he was pledged to the "Moderns" to use his influence to effect a Union, he covertly exerted himself to prevent it. The charge came before the Committee of Charity on the 19th November, 1802, the Earl of Moira being in the chair, when it was ordered, that "the Grand Secretary do write Mr. Thos. Harper, and acquaint him that he is to consider himself as standing under a peculiar engagement towards this Grand Lodge, and that an explanation is required of him before Wednesday next." Harper wrote in reply to the effect, that as was well known he was first and foremost an "Antient" Mason, and that his first duty was to the "Antients" Grand Lodge. On the 9th February, 1803, the question as to what censure should pass against him was considered, when by a unanimous vote he was expelled the Society, and it was ordered, that the laws should be strictly enforced against all who might countenance or attend the Lodges or meetings of persons calling themselves "Antient" Masons. To this resolution the "Antients" retorted with a manifesto, that no one was to be received into a Lodge, or treated as a Brother, who had not received the obligations of Masonry according to the Ancient Constitutions. This put an end to negotiations until 1809.

On the 12th April of that year, the "Moderns" took a very important step. They passed the following resolution:—"That this Grand Lodge do agree in opinion with the Committee of Charity, that it is not necessary any longer to continue in force those measures which were resorted to, in or about the year 1739, respecting

“irregular Masons, and do therefore enjoin the several “Lodges to revert to the ancient landmarks of the “Society.” This was followed on the 7th February, 1810, with a resolution that “the resolution passed in 1803 for the expulsion of Thomas Harper be rescinded.” They also constituted a Lodge of Masons, known as the “Lodge of Promulgation,” for the purpose of ascertaining and promulgating the ancient landmarks of the Craft.

These displays of sweet reasonableness on the part of the “Moderns” cleared the atmosphere, and negotiations for a Union moved apace. The “Atholls” made the path as easy as possible. They resolved that a Masonic Union on principles equal and honourable to both Grand Lodges, and preserving inviolate the landmarks of the ancient Craft, would be expedient and advantageous, but they stipulated that the “Prince of Wales Masons” should consent to take the same obligations under which the other three Grand Lodges—referring to their own Grand Lodge and the Grand Lodges of Scotland and Ireland—were bound, and to work in the same forms; that Past Masters should sit in the United Grand Lodge, and that Masonic benevolence should be distributed monthly.

Each Grand Lodge then appointed a committee to carry on the negotiations, and the first meeting of the united committees was held on the 21st July, 1810. The “Lodge of Promulgation” also busied itself in considering the principal points of variation between the “Antient” and the “Modern” practice in the several degrees of the Order. In accordance with the “Antients” practice, it was early agreed, that Deacons (being proved to be on due investigation not only ancient, but useful and necessary officers) be recommended, and that the

ceremony of Installation of Masters of Lodges is one of the two landmarks of the Craft, and ought to be observed.

Finally, when negotiations were completed, an Especial Grand Lodge of the "Antients" was held on the 8th November, 1813, when His Grace the Duke of Atholl resigned the office of Grand Master, and H.R.H. the Duke of Kent was elected to that office, while at another Grand Lodge, held on the 1st December, 1813, he was duly installed and invested. On the same day each of the Grand Lodges met, and ratified the Articles of Union, and made arrangements for the Grand Assembly, which was held on the 27th December, 1813, for constituting the United Grand Lodge of Ancient Freemasons of England, and for the election of H.R.H. the Duke of Sussex as Grand Master of the United Grand Lodge. He was installed at a Grand Lodge held on the 2nd May, 1814. The minutes of all these meetings are given in extenso in Bro. Hughan's book, and are very interesting reading, but time will not permit me to refer to them in detail.

The Articles of Union were twenty-one in number. They were agreed to on the 25th November, 1813, and ratified, as before mentioned, by both Grand Lodges on the 1st December, 1813. They provided, amongst other things (1) That the Union should take effect from the Festival of St. John the Evangelist, 1813; (2) That pure ancient Masonry consists of the three degrees of E.A., F.C. and M.M., including the Supreme Order of the H.R.A.; (3) That there should be uniformity of obligation, discipline and working of Lodges; (5) That to secure this uniformity a "Lodge of Reconciliation" should be constituted, for the purpose of instructing the Masters, Past Masters, Wardens and Brethren in the

forms, &c.; (6) That the title of the Grand Lodge should be "The United Grand Lodge of Ancient Freemasons of England." I may here call attention to the fact, that the present title of the United Grand Lodge is "The United Grand Lodge of 'Ancient Free and Accepted Masons of England," and that this title was actually used in the proclamation of the M.W. Grand Master at the Grand Lodge held on the 2nd May, 1814, although under what authority does not appear. (7) That the Grand Lodge should be composed of, amongst others, the actual Masters and Wardens of all warranted Lodges, all Past Masters who had passed the Chair before the date of the Union, and one Past Master of each Lodge from among those who became such after the Union, such one to be delegated by the Lodge. I may here recall to mind the stipulation of the "Antients" that all Past Masters should sit in Grand Lodge, and observe that this article of the Union was altered in 1818, when the privilege was actually extended to all Past Masters. Article 8 provided for the numbering of the Lodges; (11) fixed the quarterages to be paid by Masons; (13) regulated the election and installation of the Grand Master; (17) dealt with the properties of the two Grand Lodges; (19) provided for the monthly distribution of the Charitable Fund; and (21) for the revision of the Rules and Regulations then in force in the two Fraternities.

The Masonic clothing and insignia to be worn by Masons were determined at the Grand Lodge held on the 2nd May, 1814. The only matters, perhaps, calling for notice being (1) the jewel to be worn by Past Masters is described as "a square with a quadrant," and (2) the emblems on a Worshipful Master's apron are described as "perpendicular lines upon horizontal lines, thereby

forming three several sets of two right angles; the length of the perpendicular lines to be half the horizontal lines, which are to be two inches and a half each; these emblems to be of ribband half an inch broad and of the same colour as the lining and edging of the apron." No indication as to what the emblems are intended to represent, is given.

The Code of Laws prepared by the Board of General Purposes, pursuant to the resolution passed on the 2nd May, 1814, were submitted to a special Grand Lodge held on the 1st February, 1815, and afterwards were read and discussed at a special Grand Lodge held on the 31st May, 1815, and again on the 23rd August, when they were unanimously approved, and it was resolved that they should be in force for three years from the 1st November, 1815, and then be subject to revision. It was intended that the Book of Constitutions should consist of two parts, Part I. to contain a History of Freemasonry, and Part II. the Laws and Regulations. Part II. only was published in 1815. Part I. fortunately, having regard to the proof sheets so far as they extend, was not ready, and has never been completed. Part II. commences with the *Charges of a Freemason*, similar to those contained in the present Book of Constitutions, but the summary of the Antient Charges and Regulations now given, was not included. The general Laws and Regulations for the government of the Craft have undergone considerable alteration and rearrangement since 1815. In the 1815 copy the Laws were collected under headings according to the subject to which they related. The Laws under each heading were numbered, commencing in each case with the number 1. Time will not permit me to compare in detail the 1815 Regulations

with those contained in the current edition of the Book of Constitutions, suffice it to say, that the changes are so numerous, and in some cases so fundamental, as to raise the question whether Masons can be sincere when they solemnly declare, that it is not in the power of any man, or body of men, to make innovation in the body of Masonry.

Certainly if there ever were any justification for the American criticism, with regard to the changes in the Constitutions of the old Grand Lodge of England, there is far more justification for a similar criticism with regard to the changes in the Constitutions of the United Grand Lodge. The American writers affirm, that "Within fifteen years of the time of the Grand Lodge of England publishing its first Constitutions—the basis of all the American Grand Lodge Constitutions—it had authorized a second edition more adverse to the first than any one Grand Lodge Constitutions in the United States differs from another. And so they went on, each edition at variance with the last, until the year 1813. Then the two opposing Grand Lodges, that had warred for about sixty years, united under a new Constitution more diverse, more anomalous, and more filled with innovations than all that had preceded it."

Unfortunately for the Craft in England, there have been, from time to time, men who have attained to positions on its various boards, who have seemed obsessed with the idea, that it was absolutely necessary that every deed of a Mason—aye, almost every word and thought, should be regulated by some definite rule or law, as though happiness could only be attained by legislation. Better far that our lives and actions should conform to the few simple divine and moral laws referred to in the

Charge to the Initiate, which Brethren frequently hear, and hearing, appreciate, than by a multitude of artificial rules and regulations contained in a Book of Constitutions, which Masons generally never read, and which even rulers of the Craft sometimes forget.

The idea that legislation is a cure for all evils is certainly not confined to Freemasonry, for every section of society seems to be suffering, at the present time, from the same complaint, so much so, that there are many who think that the general good would be best promoted, by giving all our legislative bodies, supreme and subordinate, a lengthened holiday. The Craft is at the present time agitated with the nineteen proposals of the Board of General Purposes, the end and object of which appears to be to provide greater facilities for the framing of rules and regulations, and enacting new laws. Why, I do not venture an opinion. As far as I am aware, there is no record that Grand Lodge has ever failed to discharge its duty, or that there has ever been a break in what may be termed the policy of Grand Lodge. We are told that in these proposals there are involved two main principles: first, the formation of what are virtually Provincial Grand Lodges for the Metropolitan District, and second, the formation of a Grand Council to take over the administrative, legislative and judicial duties of Grand Lodge, and which will thus deprive not only Past Masters, but also the Master and Wardens of Lodges, from all voice in the affairs of Masonry. The history of Freemasonry reveals the revolutionary character of both these principles. With regard to the first, the Constitutions of 1815 are very emphatic. Therein it is stated that the office of Provincial G.M. was found particularly necessary in 1726, on account of the great

increase of the Craft and the number of Country Lodges, and that the appointment of Provincial G. Masters is a prerogative of the Grand Master. This latter statement is continued through all editions of the Constitutions down to the one at present in force. We must therefore assume, that it means what it says. It implies that if the Grand Master at any time thinks it expedient to constitute a Provincial Grand Lodge, he can do so by a stroke of his pen. If he thinks it advisable to constitute ten Grand Lodges in the Metropolitan District, there is no one who can say nay, or question his judgment. Why, then, has this principle been referred to the general body of Masons, and particularly why has it been coupled with the second principle with which it has really little or nothing in common? None will believe that the M.W. Grand Master wishes to shirk the duties and responsibilities of his exalted office. Whatever the reason, can it fail to effect an undesirable weakening of the prerogative of the Grand Master?

And with regard to the second principle, does not the history of our Order disclose the retrograde character of the step this principle involves? The "Antients" experienced and valued the power a big body of interested Masons was to their Grand Lodge, and wishing success and increasing prosperity to the United Grand Lodge, fought valiantly and successfully for the adoption of the same principle. Will the Craft ever consent to a reversal of that principle, and if so, what then? The rôle of a prophet is difficult, but experience teaches. We can at least hope to avoid the fate of the old Grand Lodge of England, and pray that lethargy may not take the place of enthusiasm, nor impotence that of power.

The English Craft has for a hundred years enjoyed the blessings of peace and exceptional prosperity, and it can with confidence be asserted, that every one of its members wishes that that rate of prosperity may not only be maintained, but increased. The only question for its members, is as to the best ways and means to attain that end. Revolutionary as the proposals now before the Craft are, there is no occasion to import any bitterness into their discussion, least of all to ascribe motives to the other side. Always remember, that a house divided against itself cannot stand. Bear in mind the words of Dr. Dassigny, which are as applicable to-day as when they were used one hundred and seventy years ago, "As the Craft hath subsisted from times immemorial, and contains the most glorious precepts of morality and virtue, let not the malicious world have cause to blame us for any base or degenerate actions, but let us industriously pursue the unerring rules which the Almighty Architect hath given us; let us all be united in one sacred bond of love and friendship, and if there is contention amongst us, let it be in striving who can outdo each other in acts of religion, mercy, charity and all other good offices."

At the close of the Paper, the **WORSHIPFUL MASTER** and other Brethren voiced the hearty thanks of the members of the "Howe and Charnwood" Lodge, for the interesting and instructive information which **Bro. BILLSON** had laid before them.

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

(1.) A Certificate issued December 30th, 1818, to Charles Louis François Decroix, by the Lodge "Des

Lines on the Masonic Union,

WRITTEN BY

BROTHER BALLARD, OF BEDFORD LODGE,

AND RECITED BY HIM

At Dorchester, on Wednesday, August 31, 1814, before the
Provincial Grand Lodge for Dorsetshire ;

Bro. W. Williams, P.G.M., in the Chair.

In tribute to that day by brethren hail'd,
On which united strength o'er strife prevail'd,
And tore the veil which jarring discord drew,
To give the finish'd fabric to the view,
Temple of Concord ! let this incense rise,
And bear thy glorious title to the skies.

Tho' young the Muse, she joins with earnest voice,
To praise the master of the brethren's choice :
Whose ardent zeal in Masonry's grand cause,
Check'd her abuses, and reform'd her laws ;
Levell'd each diff'rence with a parent's care,
And taught the brethren to obey the square ;
Brought within Compass the extended plan,
Form'd for the good of Masonry and Man.

Hail, Royal Patron ! wisdom's favour'd child,
On whom the Science has delighted smil'd,
Receive those praises which thy virtues claim,
And add a brilliant lustre to thy name.
Ere the commencement of thy glorious reign,
Masonic brethren met and work'd in vain ;
On various plans essay'd the pile to raise,
For the Art's credit, and their Maker's praise :
Means were devis'd, and scheme succeeded scheme,
Each was ambitious in the glowing theme,
'Till Babel's discord fix'd its potent spell,
And in disorder'd heaps the glitt'ring fragments fell.

Confus'd and silent now the workmen stand,
 Awaiting the Grand Master's abler hand.
 He saw inveterate dissensions rise,
 'Mongst those who should be temp'rate, just and wise ;
 Ancient and Modern rules the war began,
 And of which order they should form their plan.
 The skilful brethren rally in his cause,
 Digest the plan, and harmonize the laws ;
 Guided by Prudence, Temperance survey'd,
 Fortitude firmly dealt what Justice weigh'd :
 'Till by the union of the friendly four,
 Order appear'd, and strife was heard no more.

Now mark the glorious fabric that arose,
 Sacred to Friendship, Concord and Repose.
 By various polish'd Columns it is grac'd,
 Each in due order and rotation plac'd :
 Three principal attract the wond'ring eye,
 Fam'd for their size and lofty symmetry :
 Perfect it stands, the glory of the Art,
 Which reigns triumphant in each Mason's heart :
 Contriv'd in Wisdom, Strength support has given,
 Beauty adorns, and waits the smiles of Heaven.

From a Broadside in the Collection of Bro. J. T. Thorp.

The
**One Hundred-and-Fourteenth
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 25th, 1914. The chair was occupied by the Worshipful Master, Bro. ALFRED LOLE, and there was a good attendance of Members and Visitors.

The Minutes of the last regular Meeting were read and confirmed.

The following three Brethren were unanimously elected by ballot as Members of the Correspondence Circle of the Lodge, viz.:—

- 910. Bro. Dr. ROYAL A. GOVE, P. Gd. Master,
Washington, U.S.A.
- 911. Bro. WM. WYKES, 3091, Leicester.
- 912. Bro. JNO. MUMBY, J.W. 3519 Birkenhead.

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

Bro. THOS. G. HUNT, Worshipful Master.
 Bro. the Rev. H. S. BIGGS, P.M., Treasurer.

The appointment of Tyler was deferred to another meeting.

The following Paper was read:—

**“The Second Tracing Board: its Symbols
and Symbolism.”***

PART II.

By the Rev. W. W. COVEY CRUMP, Hon. Mem.

SYNOPSIS OF PART II.

- I. The Spiral Staircase and M. Chamber—derived as emblems from earlier Mysteries—their symbolism must be consistent with that of the Pillars and Via Vitæ.
- II. Their historic prototypes—foreign in style and structure to Israelite architecture—whence derived?—Tyrian contact with ancient Pelasgic civilization—Elymoi and Shardana—their metallurgy and “nouraghi.”
- III. Masonic antitypes—symbolizing liberal arts—Science differently classified to-day. In the Second Degree 5 (not 7) is characteristic—our modes of perception are five—sensations are results of ethereal vibrations—Phenomena illusory, but relative to Hidden Realities—our supra-normal environment and its Hermetic analogies—Conclusion.

I.

On a former occasion when I was privileged to address you on this subject, we examined certain emblems depicted on the Second Tracing Board. But the area of our enquiry had to be so restricted that it might be adequately thorough, for a merely shallow inspection would have been futile and unworthy of the “Lodge

* *Vide* Plate XI.

of Research." To-night, therefore, we take up the threads of our subject where we laid them down. I will only remind you that the emblems we are considering have been in our Speculative System from time immemorial. That they have a deeply esoteric significance is the intuitive belief of every initiate, and a quest for that significance is fostered in our ritual. There have been periods in our history when that significance was disregarded; and, on the other hand, there have been times when credulous brethren accepted much erudite nonsense concerning it. To-day we are more critical—perhaps hypercritical—and (as Bro. Gould has said) there is need for caution, lest in our haste to bury discarded theories some of the ancient beliefs get buried alive. We reject the detractions of Armstrong and Heckethorn—that Masonry has merely assumed the cast-off clothes of a deceased fraternity—but we employ many symbols used by the Hermeticists long ago, though it does not follow that the Masonic interpretations of them are the same as those of the Mystics.*

Now I hold no brief for Mysticism or Theosophy. I stand committed neither to the opinions of Buhle or De Quincey, of Bros. Pike or Waite. But "the soul of Masonry lies in its symbolism,"† and we must admit that those persons who compiled our Speculative System "were themselves capable of understanding—and did understand to a greater extent than we do—the meaning of the symbolism which descended from Ancient to Modern Masonry" (Gould), and that they did deliberately incorporate certain philosophic mysteries derived from archaic sources.‡ It would be absurd to suppose that

* Vibert. *Freem. before era of G.L.'s*, p. 124.

† Gould (supporting Pike). *A.Q.C.*, xvi., 28.

‡ Hughan. *A.Q.C.*, xvi., 65.

traditionary details of a Hebrew temple which perished ages ago, and (based upon them) the promotion of a morality and philanthropy practised quite as zealously outside the Fraternity, furnish a complete *raison d'être* for it; or comprise the "great and invaluable secrets" which were to be transmitted to its adepts. There are lesser mysteries and greater mysteries, even as there were in Plato's time, a significance beneath its symbols which some "may see and not perceive." No direct line of literary evidence as to that cryptic significance can, from the nature of the case, be reasonably expected. If such evidence did ever exist, it doubtless perished in the deplorable holocaust in 1720. The evidence must be internal and cumulative; but it is (and was intended to be) sufficient if patiently investigated.

The chief symbols characteristic of the Second Tracing Board are the twin Pillars, the W. Staircase and the Middle C. with its mysterious emblem to which attention was peculiarly directed. Yet it is remarkable that in the usual (exoteric) Explanation, far less is said about these than about the ear of corn and the story of Jephthah. On the last occasion we studied the meaning of the Pillars and their accessories; and I submitted arguments for identifying them with Space and Time—those two fundamental concepts upon which our consciousness of phenomena is based. To-night I invite your consideration of the W. Staircase and Middle C., and I hope to demonstrate for them also a significance consistent and concomitant with the same line of thought.

II.

In the first place, let us briefly review the historical prototypes on which these symbols were founded. In

I. Kings vi., 5, 8, we read that King Solomon made certain "*chambers round about*"; and that "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." Much misconception has been caused by confusing the two

Hebrew words **יִצְוָה** and **צִלְעָה** *Yatzuah* and *Zelah*, which occur in the same verse. In the *textus receptus* both words were translated "chamber," thereby creating an ambiguity which the Revisers in 1885 partly avoided by rendering the former word "story" (they meant "storey"), and the latter one "side-chamber." But though they thus discriminated the terms, they apparently still regarded them as synonymous—for (in v. 8) they speak of "middle *side-chambers*," although the Hebrew text does not authorize such a plurality. The Revisers may be right in assuming that King Solomon's Temple was encompassed (at all events on its northern and southern sides) by a series of small square apartments built in three tiers, all the chambers in each row opening one into another—though such an arrangement would not commend itself to modern architects. But was

there more than one **צִלְעָה תִּיכּוֹנָה** *Zelah tikonah* (*Middle Chamber*)? Or more than one

לְהִלִּים *lulim* (*Winding Stairs*)? That is the crux. The term **צִלְעָה** *Zelah* is one not elsewhere in

Scripture applied to a *chamber*, except by Ezekiel in reference to analogous details in his purely visionary

temple.* Its root-idea seems to be *arching-over*, and (for reasons which will presently appear) I propose to hazard the novel suggestion that these *zelahs* were three *circular* and *domed* cells in the great Porch, super-imposed one above another, and accessible by means of a winding staircase built *within the wall* around them. Being thus entirely foreign in style and structure, absolutely different from ordinary Oriental architecture, they had perforce to be described by the vague technical term quoted above.

Now here we are brought face to face with a very curious piece of evidence, hitherto unnoticed by Masonic writers; one which carries us back to the epoch of H. A. B. himself, one which suggests a historical derivation of our Chamber and Staircase from a source quite apart from the Biblical narrative, though in entire agreement therewith.

That the men of Tyre were the chief maritime traders of their day is an undisputed fact. Situated (as Ezekiel says[†]) "at the entry of the sea," Tyre became "a merchant of the peoples unto many isles," and from the 12th Century B.C. onwards her commerce extended (overland) to Babylon, Nineveh, Armenia and Lydia, and (by sea) to Egypt, Hellas and the Pelasgic peoples in the Mediterranean. Surmounting the dangers of the stormy Cape Malea, her pioneers crept into the unknown West, and at a very remote period commenced to trade with such distant lands as Sicily and Sardinia. Sicily was already inhabited not only by barbarian aborigines, but also by an obscure but highly civilized race called the Elymoi, ethnologically allied to the Etruscans. Of these Elymoi the Cyclopean walls which still remain

* Ezek. xli., 6-9.

† Ezek. xxvii., 3.

at Eryx and Egesta, comparable only with similar contemporary structures at Mykenæ, Gnosso and Troy, bear conclusive witness to their culture and building ability; whilst their renown as metal-workers is celebrated in the Homeric legends of the Hekatoncheïres* and the traditions of Dædalos.

From Sicily the Phœnician navigators pushed on to Sardinia, where they soon formed trading stations in the metalliferous district near the S.W. littoral. Here, too, they found a powerful Pelagic people, the Shardana, long resident, highly civilized, and equally adept with Tyre in maritime skill. More than two centuries earlier the Shardana had combined with certain allies to send a confederate armada as far as Egypt in the reign of Menepthah II.—usually regarded as the Pharaoh of the Exodus. As those invaders numbered over 20,000 men, they obviously were no casual freebooters, but (as Canon Rawlinson has said) “a great aggressive power, existent in the 14th Century before the Christian era, *i.e.*, a hundred years anterior to the earliest date ascribed to the Trojan War, and in the actual lifetime of Moses.”† Undaunted by the defeat they sustained in that campaign, they combined again eighty years afterwards to make a second attack on the wealth of Egypt. Concentrating upon Memphis they forced their way up the Nile, but were repulsed with great loss by Rameses III.; thousands being captured and their ships found to contain rich booty for the victors.

Now why am I telling you all this? Because I want you to realize that, although unsuccessful, this remarkable struggle shews that nations which could thus unite for

* *Iliad*, i, 403, and *Hesiod, Theog.*, 147.

† Rawlinson. *Anc. Egypt.*, ii., 331.

two deliberate invasions of the premier empire of that day, and could sail hundreds of miles in company—neither quarrelling among themselves nor succumbing to disaster from wind or water—must have already attained an advanced stage of culture and commercial prosperity. And when to all this we add the evidence of slow evolution, provided by the innumerable antiquities which have survived more than thirty centuries of neglect and vandalism, we cannot avoid the conviction that these Sardinian and Sicilian people were of those unrecorded nations, who powerfully influenced international knowledge at the very dawn of history. It is, at all events, a strange coincidence that the manual arts for which the Tyrian artificers under H.A.B. were so renowned—masonry and metallurgy—were the very arts most prominently evident in Sardinia and Sicily when the trading ships of King Hiram's predecessors established contact with them.

Their mineral wealth, though now comparatively unimportant, furnished the basis of fact underlying the semi-mythical adventures of Hercules and Perseus; whilst legends such as those of Zagreus and Medusa, of the Cabeiri and the Gigantes, originated as "travellers' tales" about this El Dorado. It was in Sicily that Homer located his Cyclopes, who forged the armour and ornaments for the gods; it was from the rich copper mines at Chrysothoas that the oxen of Helios (probably bronze figures*) were stolen by Ulysses' companion, Eurylochus. Of the ancient Shardanan metal-work hundreds of specimens yet remain, both in the form of weapons and of statuettes—commonly called *Sarde*

* Comp. II. Kings, xxiii, 11.

idols—discovered in various parts of the island and now preserved at Cagliari and elsewhere.

But it was in their architecture that the Shardana stand out most conspicuously, exhibiting features unique among prehistoric edifices and almost startling to us in their style. Whilst the wonderful masons in Egypt and Asia were still crudely roofing their temples with stupendous slabs of stone—which required a labour almost superhuman to raise and fix in position—and centuries ere the Etruscans constructed the famous Cloaca Maxima at Rome, the secret of the *catenarian arch* was familiar to the Shardana, and was employed in the domes which invariably ceiled each apartment in their strange structures called *nouraghi*.*

The aggregate number of these edifices remaining (more or less in ruins) to-day is well over 3,000, scattered over all parts of the island, though mostly in the north. In height they must have varied from thirty to seventy feet, and in circumference from one hundred to two hundred feet, the height in most cases being equal to the diameter of the base. The material is the common stone of the locality—granite, limestone, basalt—the stones being well set together, of varying sizes (some weighing as much as twelve tons), but roughly hewn, and laid without cement of any kind. Though the buildings are diverse in plan at the base, they consist essentially of a circular tower—having (more or less) the elevation of a truncated cone. The wall is always massive, and contains a *winding staircase* ascending from the entrance (which faces S.E.) to a platform on the top of the tower. This winding staircase also furnishes access at intervals to the interior chambers—originally

* *Vide* Plate XII.

three in number—circular, one above another, and each vaulted over by a cupola or dome. A detailed account of the more famous of these *nouraghi* will be found in the standard work by MM. Perrot and Chipiez, and other (less accessible) books by La Marmora, Spano, Pais, Onnis, etc.* May it suffice to-night if I select as typical examples the Zuri Nouragh, near Abbasanta, and that of St. Antinu, near Giave, in the N.W. of the island?

The Zuri Nouragh† is externally a truncated cone, built of limestone blocks varying in size, some cut but the majority unhewn, the interstices being filled with earth and rubble. The doorway is blocked by a stone portcullis, under which one has to creep, but the passage beyond is over seven feet high and leads to a circular chamber about fifteen feet in diameter and with a tapering vaulted roof nearly twenty feet from floor to crown. Three small recesses, also domed, open at equal intervals out of this chamber. From the right of the corridor (as one faces the entrance) a narrow winding staircase ascends within the thickness of the wall, and doubtless led to another vaulted chamber (or chambers) above—which unhappily have long ago been demolished.

In the Nouragh St. Antinu‡ we see a higher masonic achievement. It consisted originally of three storeys, the ground-plan of the nethermost being an equilateral triangle with an ogee-curved base nearly one hundred and fifty feet long. When La Marmora visited it (in 1840)

* Perrot and Chipiez: *Art in Sardinia*, pp. 20-50 (pub. by Chapman & Hall, 1890). La Marmora: *Voy. en Sardègna*, ii., 36 et seq. (1840). Spano: *Balzo Sarda* (1871). Onnis: *L. Sard. Preistorica*, pp. 57-80 (1898).

† *Vide* Plate XIII.

‡ *Vide* Plate XIV.

REFERENCES TO PLAN.

1. A circular domed chamber ; diam. 18 ft. and maximum height 18 ft. In centre of floor is a large hole, for what purpose is unknown.
2. }
3. } Four passages 9 ft. long, and 3 ft. wide, connecting the
4. } central chamber with a spiral corridor.
5. }
6. A spiral corridor, 193 feet long, 4 ft. wide, 13 ft. high (vaulted roof), ascending from base to summit and affording communication with similar chambers on the upper storeys.
7. Continuation of ascent.
8. Passage which once (probably) led to small chamber 17.
9. A recess.
10. Commencement of a passage—now blocked.
11. Outer periphery of super-imposed tower, forming upper storey.
12. Continuation of passage 10.
13. Entrance to ground floor.
14. Triangular vaulted passage connecting small domed chambers.
15. }
16. } Three domed chambers, 15 ft. diam., and max. height
17. } 15 ft., with apertures shewing connecting passage 14.
18. Periphery of terrace, 385 ft.

a passage twenty-seven feet in length led from the entrance to a staircase, four feet wide and thirteen feet high, winding uniformly upwards from base to summit. Across this corridor the passage was continued into a circular vaulted chamber eighteen feet in diameter and about the same in height. In addition to this central apartment, three small vaulted cells occupied the angles of the base, and apparently were connected with each other by straight passages. The second and third storeys of the *nouragh* were contained in the usual tower—circular and tapering—erected above the central chamber. In this second storey is the “middle chamber” (fifteen feet in diameter), reached by a passage (fifteen feet long) leading off S.E. to N.W. from the “winding staircase,” which further continued its ascent to the third storey (of which few vestiges survive), and probably to a platform upon the summit.

The much-disputed question as to the primary purpose for which the *nouraghi* were designed is immaterial to our present subject.* The same difficulty confronts us in regard to the pyramids, yet no one disputes that the latter were exclusively characteristic of Egyptian architecture at a particular epoch, and so, too, do the *nouraghi* exhibit a unique peculiarity of Sardinian native genius. The mere number of them sufficiently proves that they were not erected for a temporary emergency, but were the result of a development prolonged through many generations. And when we remember that pioneers from the Levant, Dædalos and Sardus Pater, Hercules and Iolaos, lived long prior to Hiram, and that during the interval the *entente* between Tyre and Sardinia

* It is critically discussed by Perrot and by Onnis in the works already referred to, but without due regard to their grouping. See also Tennant: *Sardinia and its Resources*, pp. 41-44.

had so advanced that the latter could easily teach its Phœnician visitors quite as much as it could learn from them, the natural assumption is that it did so teach them.

Is it therefore fanciful to deduce that H.A.B. derived his idea of a winding staircase constructed (as Josephus says*) "in the thickness of the wall," and a middle chamber having an arched or cupolaed roof, from the *nouraghi* of the Shardana? The inference is in fact confirmed by the record of Sargon, King of Assyria (*circa* B.C. 710), that he had a similar work constructed in his palace at Khorsabad—"I had a *winding staircase* made, like the one in the palace of Syria, which in the Phœnician language is called *bit appati*"; and which is elsewhere said to have been "in the interior of the walls."† Obviously something here is described very different from the famous temples of Bel and Nebo at Babylon, which were *ziggurats*, *i.e.*, truncated pyramids, with a sloping path spirally ascending outside the towers.‡ Whether the *nouraghi* (or any of them) were used for religious mysteries, we cannot say. If so, we are faced with the possibility that the introduction of such details into the design of King Solomon's Temple may have been for a similar occult purpose.

At all events I must leave the theory with you. After evidence so varied and indubitable, I venture to maintain that, without entirely endorsing Bro. W. Ravenscroft's hypothesis of a transmission of Masonic secrets through Etruscans, Romans and Comacines, we must admit the

* Josephus: *Ant. Jud.*, vii., 3, 2.

† Records of the Past (O. Ser.), xi., pp. 21, 34. For *bit appati* comp. Heb. **בֵּית - הַרְמִיָּה** = "house of the Mercy-

seat," I. Chron., xxviii, 11.

‡ Herodotus: *Clio*, 181. These have their counterparts in Yucatan *teocallis*.

strength of his contention that "the stories associated with the Temple told to-day in connection with Freemasonry are not without foundation,"* and that some (at all events) of its "legends" are by no means as mythical as many are disposed to think them.

III.

Let us now turn from the historic prototypes to the Masonic antitypes. I frankly admit that the resemblance between the Sardinian spiral and the *escalier*, as it is usually depicted on our Tracing Boards, is very faint. This may be attributable perhaps to misconception on the part of the artists, or it may be another instance of their deliberate neglect of historic accuracy for the sake of symbolic harmony. The former alternative is supported by the fact that our staircase was formerly called "Cockles" (an obvious corruption of **κοχλίας** a spiral), and that Dr. Oliver regarded it as forming "a circuit around the sacred Rock now beneath the dome of Omar's Mosque."†

No details of the Second Tracing Board have been more severely criticised than the curvature of the Staircase from right to left, and the supposed representation of a *north* entrance to the Temple. Bro. Songhurst once suggested to me that perhaps the entire design was intended by the artist to be reversed in reproduction, but that this was unnoticed until too late, and therefore the cardinal points were omitted from the margin. In the old Second T.B. of the "Emulation" Lodge the ascent curves towards the right, and probably other

* Ravenscroft: *The Comacines*, p. 12.

† Oliver: *Dict of Symb. Mas.*, p. 232. Oliver was wrong in supposing the M. Chamber to have been over the S.S.

instances of this reversal may exist. But any assumption as to which form is the correct one is quite arbitrary at present, more especially as the method of advancing in this Degree does involve a curvature towards the left. And equally arbitrary is the assumption that the T.B. should be placed with its top towards the east.* The omission of the points of the compass is certainly curious, but may be otherwise explained. In any case it is not the only curious omission from the T.B. During the 1st Degree ceremony the candidate enters by three *closed* doorways—one real and two figurative. He is conducted to the J.W.'s Door, which (as in King Solomon's Temple) is in the south side of the House,† and although his subsequent perambulation can have nothing to do with the Winding Staircase (which only the F.C. ascends), we might expect one or both of those doors to have been depicted on the Tracing Board.‡

The Masonic W. Staircase is said to consist of three, five, seven "or more" steps—an expression usually deemed to imply fifteen steps altogether from the Porch to the M. Chamber, arranged in successive series to correspond to the method of advancing eastward in the respective Degrees. I need scarcely add that this Staircase must not be identified with "Jacob's Ladder," which elsewhere has its own symbolical value.

The stress that is laid on the seven liberal Arts and Sciences is indisputable proof that they are represented by seven of these steps, although we must bear in mind that *five* (not *seven*) is the number specially associated with the 2nd Degree.§ By the "liberal arts" we are

* Personally I regard it as an *erroneous* assumption.

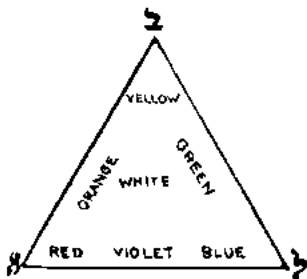
† 1 Kings, vi, 8.

‡ Cf. Old T.B. illustrated in *A. Q. C.*, xiii, 37.

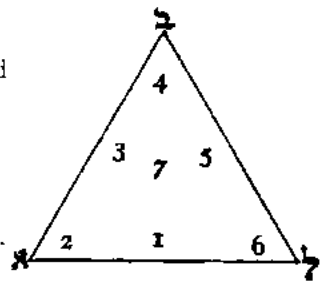
§ Bro. Yarker asserts that originally the liberal arts were but five; but I know not upon what authority (*Asc. Sch.*, p. 131).

meant to understand those branches of learning which constituted the "liberal education" of a gentleman in mediæval times. Thus we still continue to speak of a curriculum of *Arts* at a University, and a graduate becomes a *Magister Artium*.

I need not here dilate on these seven branches of learning; they are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy; they are well-defined in the Second Lecture (sect. iv.), and are familiar to us all. We may fairly assume that collectively they represent the whole of mental knowledge, or intellectual light. With the modern extension of scientific research this old nomenclature has been generally discarded; though we may regard the pure white light of knowledge as still divisible into seven coloured rays, and the variety of Truth as determined by the ability of *savants* to specialise in some of those rays whilst omitting others. In this sense we may preferably substitute the scheme of classification suggested by Prof. W. D. Whetham,* as a kind of rainbow-hued triangle comprising three main sections: physical science, biological science and psychological science—sub-divided as follows:—





- 1.—Mathematics.
- 2.—Physics.
- 3.—Chemistry and Geology.
- 4.—Biology.
- 5.—Anthropology and Classics.
- 6.—Psychology.
- 7.—Metaphysics and Theology.



* Whetham: *Foundations of Science*, p. 10.

Thus far we have regarded the Staircase as symbolical of "seven liberal Sciences"—or, in modern *parlance*, "Science." But, as I have already said, the number characteristic of the 2nd Degree is *five*, not seven. Five hold a F.C. Lodge, in allusion to the five noble Orders of Architecture—Tuscan, Doric, Ionic, Corinthian and Composite—the technical details of which Orders we need not here discuss; since to us (as Speculative Masons) they can have but an antiquarian interest, though they emphasize that strict attention to *minutiae* which in a moral sense must pervade all our own labours. By *five* steps the candidate advances, thereby reminding us that (as Bro. Wynn Westcott has said) although the Sciences be seven, the subjects of progressive investigation are but five, viz., stones, plants, animals, humanity, God; and, he adds, *Si talia jungere possis, sit tibi scire satis!*^{*}

To five steps a special significance was attached long ago by the ancient Egyptians, for among the magical amulets interred with their mummies the (so-called)

Ladder of Horus  and the Steps of Osiris 

(both of which present curious analogies to our symbolic Staircase) have respectively five rungs or five steps.†

The true Masonic significance of the steps seems to be that indicated by Bro. Oliver:—"The ascent of a F.C., when he goes to receive his wages, is by a staircase of *five divisions*, in allusion to the *five physical Senses*, . . . the several links of that chain which binds us to the works of Creation—wherewith we can have no connection exclusive of those sensations which result

* Bro. Dr. Wynn Westcott: *Numbers*, p. 65.

† Budge: *Egypt. Magic*, pp. 51, 62. Note also Joseph's partiality for 5 in Gen. xlii, 34; xlv., 22; xlvii., 2.

from the delicate mechanism of the eye, the ear, the smell, the palate and the touch.”* These five Senses formerly figured conspicuously in our F.C. ritual; and their possession was an essential qualification in every candidate.† The neophyte was reminded that all perceptions of man’s environment come to him by one or other of five modes—sight, sound, odour, flavour and epiperipheral feeling. Each sense is excited by its own appropriate organ, viz., seeing by the eyes, hearing by the ears, smelling by the nostrils, tasting by the palate, and feeling by the cutaneous nerves; from each of which organs a peculiar impression is transmitted to the brain, where it becomes transmuted into mental consciousness. These modes of perception are not interchangeable—for persons born blind, who by an operation in mature life have obtained sight, are quite unable to recognize by sight even a simple object—such as a cup or a ball—with which they are perfectly familiar by touch.‡ But though not interchangeable, these five Senses are all neural effects, induced by vibrations (varying in relative frequencies and intensities) of the Ether which pervades and penetrates the whole Universe.§

Wonderful indeed is the Ether! We imagine our earth to be a very solid body, wheeling around the sun with an enormous velocity of 1,000 miles a minute. Yet every chip of its matter is composed of millions and millions of atoms in intense motion, all whirling around one another just as the planets revolve around their solar luminary. Each of those atoms is as distant from its

* Oliver: *Dict. of Symb. Mas.*, p. 33.

† Ancient M.M.M. Ceremony; cf. *Three Dist. Ks.*, p. 16 (1811 ed.), etc.

‡ Bro. Klein: *A.Q.C.* xi., 83; and *Science and Inf.*, p. 6.

§ Sir O. Lodge: *Ether of Space*, pp. 20, 21.

neighbours *relatively to its size* as are the planets themselves. And in every case the space intervening is uniformly filled by the same medium—the Ether. No retardation of their velocity is caused by it; yet the Ether is not only as dense as platinum, but is millions of times denser. To quote Sir Oliver Lodge's words—“Compared to Ether the densest matter is like gossamer or a filmy mist.”*

But when to this complexity in each single molecule of Matter we add the further thought of the innumerable aggregate of molecules comprised in the Universe—in trees and seas, in ants and men, in worlds and stars—(and remember that each individual molecule is acting upon every other molecule) we are faced with a concept which utterly bewilders us. We only realize an incomprehensible army which with the Ether constitutes one entire Cosmos. But it is the Ether that combines the material Creation into a unity, and (as scientists like Clerk-Maxwell and Lodge have shown) it may quite conceivably combine also the abode of those celestial personalities—exercising functions only latent in ourselves—whom we poetically term *Ethereal Beings*.†

We have seen that our physical Senses are the appreciation of some pulsations of this Ether. Those pulsations act through organs adapted to vibrate in sympathy with them, and thence are neurally transmitted and transmuted into mental notions concerning our environment. But the question is—can we be certain that those undulations are objective and actual? Or are they merely symbolic concepts, formed by our own consciousness expressing itself in terms of Space and Time?

* Sir O. Lodge, *Ether of Space*, p. 116.

† *Idem.*, pp. 117, 123.

Let me explain what I mean. We naturally imagine that things *are* in themselves just what they *seem to be* in our consciousness. Their form, solidity, weight, colour, taste, etc., are assumed by the uncritical mind to have an objective existence of their own. Yet a little reflection shews us that colour and taste can exist only in and for sentient beings; there is no such thing, *e.g.*, as an untasted taste. And deeper reflection convinces us that there are other qualities, such as shape and solidity, which likewise are only subjective sensations, and have no objective existence.* In fact, the researches of Modern Science all tend to confirm the ancient hypothesis of Plato, that the visible, audible, tangible world is a world of Symbols, in which the things of the Real world are made manifest to us by their shadows cast on the walls of our cave.†

How does all this affect the subject before us? I will try to shew you. Need I premise that our *hidden mysteries* are not merely the Sciences—be they seven or nine times seven? Freemasonry is not an association for the advancement of Science. For us, as Masons, Science is but a W. Staircase leading—to a M. Chamber. It is the M. Chamber that is the “sacred repository” of those secrets which we symbolically shield with the S. of F. The mysteries of Nature and Science, perceptible and discoverable to us by our five Senses, are the Craftsman’s Staircase. They are “things seen and temporal,” through which we must pass and penetrate to Realities of a different category—“things not seen, but eternal.” Science itself admits that its only concern is with Phenomena, not with Noumena, and that the

* Momerie: *On Personality*, p. 73.

† Plato: *Parmenides*; cf. *Rom.* i., 20.

phenomena and the noumena have only a relationship, not a resemblance to each other. Masonically speaking, shall I say that, after bringing rude Matter into due form, either on the plains of Zaredatha or in the forests of Lebanon, by so harmonizing our conduct with level and plumb-rule as to entitle us to the wages due to patient industry, we may advance through normal phenomena as intellectual clairvoyants who—

“have the Mason Word *and second sight*,”*

and may attain to a consciousness of our supra-normal environment. As Durandus truly says (in speaking of ecclesiastical architecture), “the circular staircases, which are imitated from Solomon’s Temple, lead to the hidden Knowledge which only they have who ascend to celestial things.”† A similar signification has come down to us through the Hermetic “Sermon on the Mount,” in which the neophyte Tat begs to be taught the song which Hermes had heard whilst ascending the sacred Stairs, and in his reply the Master tells him how *on the fifth stair* he was entrusted with certain

Δεξοδικοὶ Λόγοι [*i.e.*, pass-words] by

which he attained to the eighth, and, standing in the presence of Horus he underwent the experience of Rebirth.‡

Here, I frankly acknowledge, we reach disputable ground. There are many brethren of eminence, I admit, who decline to accept Regeneration as an essential tenet of Freemasonry. In itself it is a religious doctrine

* *Muses’ Threnody* (1638), *A.Q.C.* x., 196.

† Durandus: *Rationale Div. Off.* (quoted in *A.Q.C.* x., 60), § 63.

‡ Mead: *Hermes Trism.* ii., 219.

(often sadly misconceived) of a spiritual condition, or experience; concerning which fools are incredulous and the wise are instinctively reticent. To demonstrate the reality of that subjective experience we are not here concerned. Whether it be an hallucination or whether it be a fact, each of us must determine according to his own convictions. But that a long-prevalent *theory* concerning it was somehow taken into our Speculative Science—this is quite a different matter. What that theory involves is the possibility (for the adept) of establishing a contact with the realm of Spirituality environing us here and now—a personal consciousness of the Divine Immanence, comparable only to the Eucharistic Presence realized by Christian saints—and that possibility Freemasonry has included as an axiom.

Geometry conceives this spiritual experience as a spatial fourth-dimension; Psychology, as a subliminal consciousness; Physics conjectures it as a subtle form of radio-activity in the Ether; Metaphysics, as a sixth sense; Theology regards it as the commencement of life on a dual plane; Mysticism defines it as a re-integration in the Divine Life; whilst in Masonry it is the discovery of a Sacred Symbol in the centre of the building. Converging thus from diverse avenues, the consensus of authorities furnishes an assurance that we are not pursuing “cunningly-devised fables,” but a path to Truth—the throne of God Himself.

Thus, legitimately, I trust, we have traced our intellectual faculties through the paths of heavenly science. They have revealed a product of ancient philosophy and mystic insight which is being gradually substantiated by the development of scientific research in our own day. They have led us to the threshold of our M. Chamber.

Beyond that threshold I do not ask you to come to-night. To attempt now to investigate mysteries enshrined there, in the peculiar manner to which I have directed your attention, would be derogatory to their sublime importance and would be wearisome to your patience. In the West behind the S.W.'s wicket the Intellectual Light fails us, and mental effort fades into the glamour of Symbolism. At the close of our work we stand to order. It is in that position—combining the actions of her who *pondered* all these things in her heart (S. of F.) and of him who *prayed* fervently for the continuance of the Light (S. of P.)—we shall win the guerdon of the S.W., and discover for ourselves the Sacred Symbol of Him Whose Name is LOVE.

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Bros. THORP and BIGGS, in proposing and seconding a Vote of Thanks to the LECTURER, expressed their great pleasure in listening to the Paper, and the enjoyment they, and all the members of the Lodge, would have in reading the same in the Lodge Transactions.

W. Bro. A. C. MCCALLUM (P.G.W. West Australia), in supporting, said, in coming such a great distance, he wished to express his great interest in listening to Bro. COVEY CRUMP'S Paper. In West Australia they had no writings or old buildings; the Brethren could therefore imagine with what pleasure he looked forward to the time when he could attend and listen to those Brethren who have better opportunities for study and research. He had endeavoured to study what he could from the works published by the "Quatuor Coronati" and "Lodge of Research," and it was to such they had to look for information in matters Masonic. Whenever

faced by problems, they have referred to Bros. GOULD and THORP, and have received the desired information. He heartily supported the Vote of Thanks.

The WORSHIPFUL MASTER also supported, and expressed his delight at Bro. MCCALLUM'S remarks, giving him a hearty welcome to the Lodge.

The Vote was carried unanimously and briefly acknowledged by Bro. COVEY CRUMP.

The SECRETARY read a letter from the House Committee, notifying that, for the present, they could make no alteration in the rule with regard to the non-admission of ladies to view the Hall.

It was resolved that the Lodge agree to contribute £2 10s. 0d., and 1/- per name extra for lettering, for a Mahogany Panel to be placed in the Main Corridor of the Hall, to contain the names of the Past Masters of the Lodge.

Apologies for non-attendance were received from Bros. WM. HAMMOND (London); Genl. Sir ROBT. SCALLON (Lucknow, temporarily in England); J. G. WOOD (Yatton); Rev. G. H. FREWER (Collingham); J. A. SHERREN (Parkstone); W. LONNON (Portsmouth); F. W. CROSS (Sutton Coldfield); T. J. RALLING (Colchester); W. H. QUARRELL (London); Rev. C. T. MOORE, I.P.M.; C. W. FRANCIS (Birmingham); C. F. OLIVER, D.P.G.M., S.D., and others.

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

The "Moirá" Jewel.*

In writing a short account of the Earl of Moira in my Paper on "*Distinguished Leicestershire Freemasons of the 17th and 18th Centuries.*"† I referred to the handsome and costly jewel, presented to his Lordship by the Freemasons of England, prior to his departure for India to enter upon his duties as Governor-General of that Dependency.

In the twenty-three years (1790-1813) during which he had occupied the distinguished and onerous position of Acting Grand Master, he had endeared himself to the Fraternity at large by his honesty of purpose, his zeal for the welfare of the Craft, and his devotion to the best interests of Freemasonry; it was no wonder, then, that when he relinquished the office, there should have been a spontaneous and general desire on the part of English Masons, to express their gratitude to his Lordship, by asking his acceptance of a fitting testimonial.

The project was handsomely supported, and on Wednesday, January 27th, 1813, there assembled at Freemasons' Hall such a body of representative Masons, as had probably never previously gathered within its walls. Upwards of five hundred Brethren were present, among whom were six Royal Dukes, viz., the Dukes of Sussex, York, Clarence, Kent, Cumberland and Gloucester. The galleries, too, were filled with ladies of rank and fashion, mostly relatives of prominent Masons, and among whom the Countess of Loudoun and Moira was conspicuous, all assembled to pay honour to one so universally and

* *Vide* Plate XV.

† *Lo. of Research Transactions*, 1896-97.

justly esteemed and beloved. The following particulars are mostly taken from the official "Account of the Proceedings" printed for Bro. James Asperne, and published in London in 1813.

The Duke of Sussex, the Deputy Grand Master, presided at the banquet which preceded the special meeting of the Grand Lodge, and, in proposing the health of the Earl of Moira, recalled his services to the State both as a soldier* and a statesman, and referred to his Lordship as "The Friend of his Prince, the Friend of his Country and the Friend of Mankind."

At the conclusion of the feast, the Hall was cleared of strangers, and H.R.H. the Duke of Sussex, as Deputy Grand Master, opened the Special Grand Lodge in the usual form. After several of the accustomed toasts had been given and drunk,† the Jewel which was to be presented to the Earl of Moira, as Acting Grand Master of the Fraternity, was paraded round the Hall by the managers in procession, carried on a velvet cushion by T. H. Farquhar, Esq., P.S.G.W., as Master of the Ceremonies, in order that all the Brethren might have an opportunity of beholding it.

The representation on Plate XV. will enable present readers to obtain a good idea of the magnificent creation of gold and diamonds, so that a detailed description is unnecessary. The Jewel was suspended from a collar, three feet in length, composed of seven rows of fine gold Maltese chain, intersected by five gold parallelograms with brilliant centres.

* The Earl—then Lord Rawdon—was almost the only British Commander who came out of the American War with an increased reputation.—J. T. T.

† The "drinking of Toasts" in Grand Lodge was still the custom at this time.—J. T. T.

The Duke of Sussex, after addressing the Brethren in the usual manner, spoke as follows:—

“I now rise with those sensations which are more easily conceived than expressed. To have been placed by you in this chair, to communicate, or to be the organ of your respectful, affectionate and grateful feelings, towards your most worthy Acting Grand Master, when so many more abler Masons than myself, are here collected, and so many elder Brethren of the Royal Family are here present, is an honour conferred upon me of greater magnitude than I can express; I consider it as one of the highest compliments my Masonic zeal can ever aim at attaining. Most worthy Acting Grand Master (the Royal Chairman turning towards and addressing the Earl of Moira), much as I esteem, and much as I respect you as my friend, still you must, upon this occasion, be convinced that I am not speaking merely my own sentiments, but that I am endeavouring to utter the feelings, and to express the sensations of the whole Craft, in now addressing you individually. We, having laboured for no less than twenty-one years under your vigilant care and superintendance, feel ourselves most closely attached by sentiments of gratitude and esteem towards you; impressed as we are with the conviction that we owe much to you for your constant anxiety and unabating zeal for the welfare of the Brethren collectively and individually. Masonry, as you well know, is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the Brotherhood with emulation to deeds of glory, such as must command,

throughout the world, veneration and applause, and such as must entitle those who perform them, to dignity and respect. It teaches us those useful, wise and instructive doctrines, upon which alone true happiness is founded; and, at the same time, affords those easy paths, by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not divulge the mystery to the public, but it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do. As Masons and Brethren, we always stand upon a level by the principles which we are taught; we are all of the same family, high and low, rich and poor, created by the same Almighty Power, and preserved in existence by a consolation and support originating from the same source. Still, however, Masonry teaches us to shew respect and honour to each man to whom respect and honour are due, according to the respective characters of each individual; and, when individuals deserve well of the whole Fraternity, it displays that additional lustre, that Masons unite heart and hand, to evince conjointly their high estimation of meritorious services. We, therefore, my Lord, behold in you that illustrious character who calls forth the respect and approbation of the whole Fraternity; who, forsaking your own comforts in your native country, and, as it were, even your high station in society, deigned to turn your philosophic mind with all its energies to promote the welfare and happiness of this particular Association, as if sent by the bounty of Providence to guard the best interests of this people. You, who possess that character, com-

manding respect and confidence, have laboured with effect to impose and to enforce those duties which are necessary to the welfare and success of the Craft. When we behold such a character, we cannot help feeling how much virtue has been hid in the shade, and, at the same time, how much your high intellect has been exerted for the advancement and prosperity of this Society. These are the sentiments, most worshipful Acting Grand Master, which I, on behalf of myself, and of the Society at large, communicate as our feelings upon this important occasion; impressed with a conviction, that to you, above all others, we owe obligations which we can never forget. At a moment when this Society was pregnant with total destruction, your patriotic exertions excited and created new energies, and, like the Phoenix which rises from the flame, we rose again. Impressed, I say, with these ideas, and seeing the whole Craft inspired by similar sentiments, I have been deputed by them to invest you as the most worshipful Acting Grand Master of this Order, with this badge of honour as a small testimonial of our veneration and esteem."

(Here the Royal Chairman invested the Noble Earl with the Jewel, amid the applause and cheering of all the Brethren present.)

"We wish," continued His Royal Highness, "that you should carry this Jewel as a signal of our marked attention and favour; and that that bright star which is in the centre of it, may conduct you to that shore to which you are destined, and also to that glory, which we, as Masons, earnestly wish may be ever attendant upon one of our number, who has rendered himself by his meritorious services so dear to us. Brethren, I shall now propose to drink the Health of our most worshipful Acting Grand Master, after which I shall give up the

hammer into his Lordship's hands, craving him to take that situation in which I am sure he will, as he has hitherto done, afford satisfaction and joy to the Fraternity." His Royal Highness then concluded with drinking "*The Health of the Earl of Moira, our worthy Acting Grand Master.*"

This toast was drunk by all the Brethren with the utmost enthusiasm, and with the accustomed honours; after which, His Royal Highness the Duke of Sussex resigned the Chair to the Earl of Moira.

The Earl of Moira then rose, and addressed the Brethren from the Chair, to the following purport: "Brethren, it would at any moment give me infinite pain and concern to remove from this Chair one who so ably fills it, and one who so firmly possesses the admiration and affection of this Fraternity; and it particularly grieves me upon this occasion, when, in doing so, I may appear ungrateful, after the generosity of his effusion towards me. But I am not at liberty now that the Lodge is resumed, to waive that which is not to be regarded as a right, but as the duty of my function. It is your authority which I represent, and I must not let my personal feelings compromise it. The station in which I am placed, and the Jewel which I now wear, admit of no deviation upon my part from that principle in your regulations, which gives me here superintendance. I shall thereby be enabled to offer myself more conspicuously to your notice, and be heard more distinctly in the profession of that gratitude which is imprinted upon my heart to the utmost extent of human feelings. It will be everlastingly engraven there; for, so long as I exist, it is impossible there can ever be the slightest deduction from that extraordinary degree of obligation

I must feel towards you, whose kindness has been so unprecedented and unmeasured. Believe me, if the most transient shade of repugnance passed over my mind in regard to accepting a present of so much intrinsic value, the hesitation was instantly chastened by a correcter sentiment. I must have felt the unworthiness of a doubt about meeting with confidence the wishes of my Brethren; although I must regret that they have suffered their kindness so to tax their purses. I should be unworthy your fraternal esteem, could I not answer it with as cordial a confidence. As long as I wear this badge of honour upon my breast, the recollection of your extraordinary kindness and regard shall be most lively, and shall animate my spirit to any exertion which may give me the chance of justifying to the world your opinion of me. It shall be my constant Monitor in all my future duties. In it I shall find a perpetual admonition to practise, with still greater activity than ever, those philanthropic and benevolent principles of Masonry in the situation of Rule which I am about to hold over that vast territory whither I am destined. I will appeal to it with a consciousness of having, at least, endeavoured to fulfil my duties; if ever my spirits flag, that they may be roused anew by reflecting on the testimony of those sentiments you have been pleased to entertain of my exertions for the advancement of the interests and welfare of this Institution. I felt a diffidence in addressing you upon occasion of the first speech of our most Illustrious Deputy Grand Master, and if so, what must be my feelings now? I feel myself totally unable to enter into any minute discussion; I can only say, that, when he is pleased to represent me in such a flattering light as he has done, I think he has slidden into some

confusion as to the object of his applause. The lustre which he praises, and which his friendship misleads him to consider as essentially mine, is only the splendour of Masonry reflected from me. The prominent station which I hold here, concentrates all the rays of the Craft upon my person, as it would upon the person of any other placed in the same elevation; and the Illustrious Deputy Grand Master makes an effort to persuade himself that this lunar brilliancy is the genuine irradiation of the sun. My real relation to you may be best explained by an Asiatic apologue:—*In the baths of the East, perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. 'Alas!' answers the clay, 'I am only a piece of ordinary earth; but I happened to come in contact with the rose, and I have borrowed some of its fragrance.'* I have borrowed the character of the virtues inherent in this Institution; and my best hope is, that however minute be the portion with which I have been thus imbued, at least I am not likely to lose what has been so fortuitously acquired. Gratitude holds a high rank among these virtues; and, if I can be confident of anything, it must be of this, that earnest gratitude towards you cannot depart from my breast, but with the last pulse of life. With the sincerest attachment and an affection truly fraternal, with a just return of soul to all that you have been pleased to express through our worthy Deputy Grand Master on my account, in regard to all the kindness you have exhibited towards me, I beg leave to drink Health and Happiness to every individual present."

The most unbounded applause ensued.

The Fraternity were indebted for the design and execution of this chaste and elegant production of art, to that worthy and zealous Brother, J. C. Burckhardt, of Northumberland Street (Past S.W. of the Lodge of Antiquity^o), who, in the true spirit of fraternal kindness, at the particular request of H.R.H. the M.W. Deputy Grand Master, undertook the commission at a short notice, and under circumstances of peculiar inconvenience to himself; to the honour and credit of the Artist, it is but just to record, that he executed this magnificent Masonic Badge in the very first style of workmanship, at the cost price of the materials and labour, and made several alterations in the reverse, at no inconsiderable expense (occasioned by the postponement of the day for presenting it), without any additional charge.†

The Committee of Managers, in order to testify their fraternal regard and esteem for Bro. Burckhardt, and to manifest their sense of the gratitude due to him for his noble and disinterested conduct in regard to the Jewel, have recorded in their Minutes a unanimous vote of thanks to him (couched in terms peculiarly flattering), which they have also unanimously resolved shall be officially communicated to the Grand Lodge at their next Meeting.

The Jewel no longer exists. It was given into the possession of the last Marquis‡ by the trustees, as an

* Appointed Senior Grand Deacon in 1816.—J. T. T.

† For the further information of those Lodges, who subscribed towards the expense of this token of gratitude to their beloved M.W. Acting Grand Master, the editor has the satisfaction of stating, from indisputable authority, that the Collar and Jewel have been examined by one of the most eminent jewellers in the metropolis, who estimated it at about fifteen hundred pounds; whereas the whole amount charged by Bro. Burckhardt, is under six hundred and seventy pounds.

‡ Henry, 4th Marquis, grandson of Lord Moira, died in 1868.

heirloom. On his death, without issue, it was claimed by his sister, who succeeded him as Countess of Loudoun, but it was then found that the stones had been taken out and re-set in various ornaments, and their identity hopelessly lost. Thus a lady added to her store of personal adornments, and an artistic expression by the Order of the merits of a gallant soldier, a distinguished statesman, and a devoted Mason, has become only a memory and a record.*

J. T. T.



* From "The Centenary Celebration of the Tyrian Lodge, No. 253." By Thos. Hall. Derby, N D. (1885).

In Memoriam.

*"From the thickest of the battle,
from the conflict sore and long."*

We mourn the following Brethren:—

W. Bro. C. J. B. MEALIN, P.D. Gd. Treasurer,
P.D. Gd. Asst. Secy. Burma, joined the Cor. Circle
on Nov. 28th, 1910. . . .

W. Bro. R. CLAY SUDLOW, P.A.G.D.C. (Eng.), Senior
Preceptor of the "Emulation Lodge of Improvement,"
London; he joined the Cor. Circle on March 22nd, 1909.

W. Bro. Major F. R. LAWRENCE, P.M. 1899 and 2998
Simla, India. Joined the Cor. Circle on September 23rd,
1912. He had returned to England on leave, but died at
Netley Hospital a fortnight after his arrival.

W. Bro. J. A. BRANDON, P.D.G.W. of Bombay.
Joined the Cor. Circle on May 26th, 1913.

W. Bro. THOS. STANFORTH, P.P.S.G.W. Lincs.
Although he only joined the Cor. Circle last year, he
had been a regular attendant at the Lodge meetings
as a Visitor. -----

*"In our hearts
Are pictures of the missed ones, painted there
By the deep touch of anguish."*

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and Plates.**

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Books published by the Lodge.

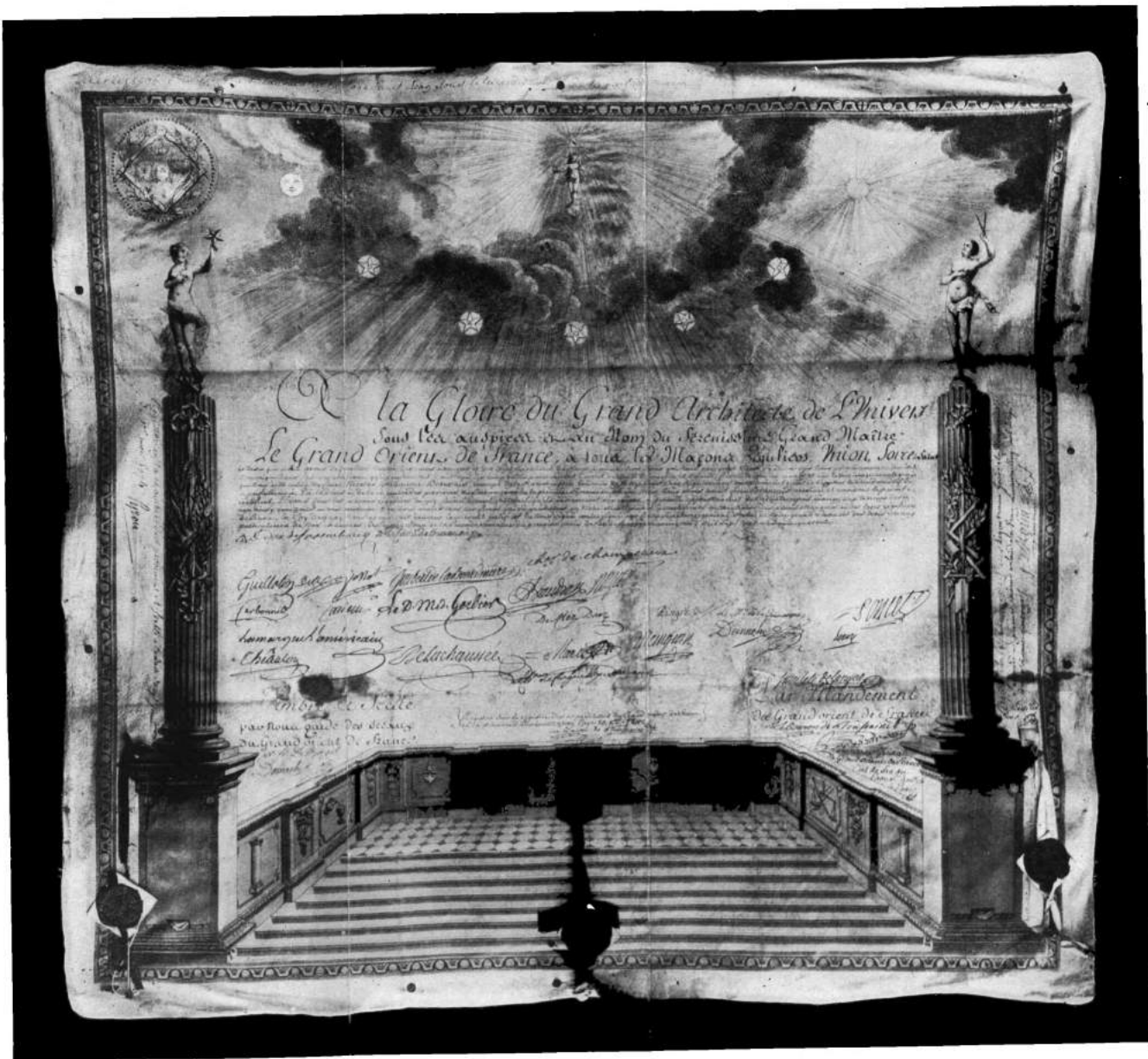
“Origin of the English Rite of Freemasonry,
especially in relation to the Royal Arch
Degree.” By W. J. HUGHAN. Plates.
198 pages ; 8vo ; 1909 - - - - - Out of print

“The Jacobite Lodge at Rome, 1735-37.”
By W. J. HUGHAN. With a Reproduction
of the Minute Book and two Facsimiles.
Plates. 52 pages ; 4to ; 1910. Cloth, gilt 6s. 0d.

“Memorials of the Masonic Union of A.D. 1813.”
By W. J. HUGHAN. Revised and Aug-
mented Edition by JOHN T. THORP.
Frontispiece. 151 pages ; 4to ; 1913.
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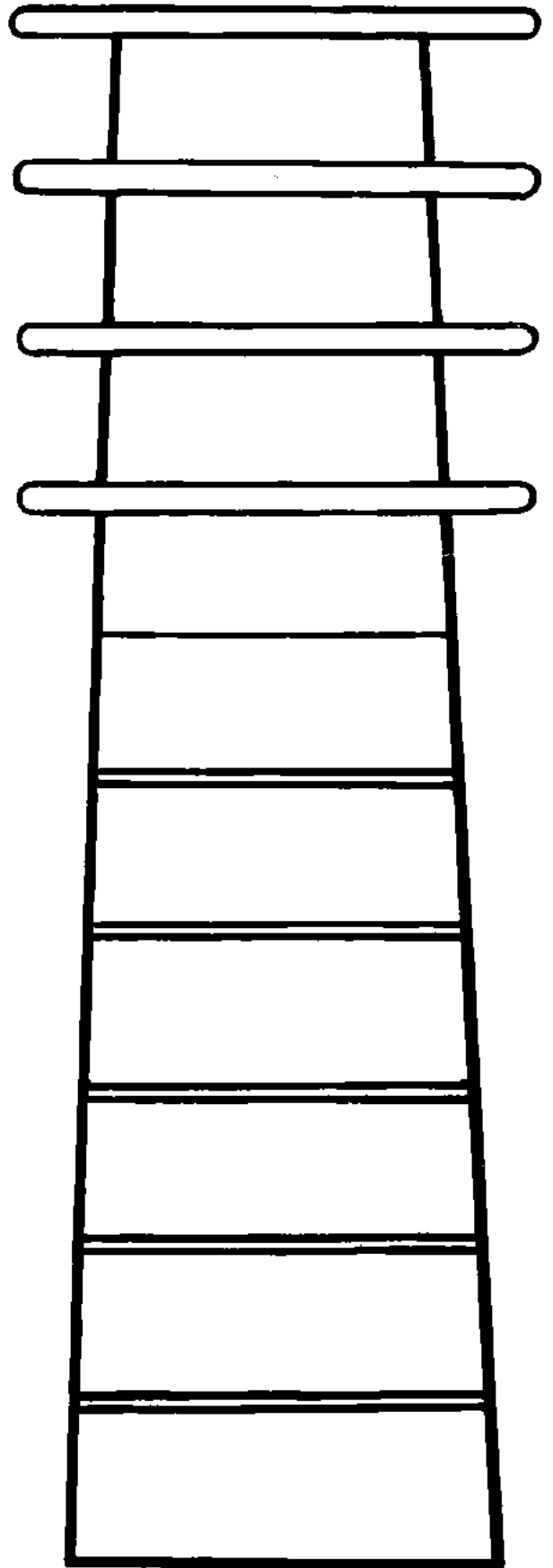
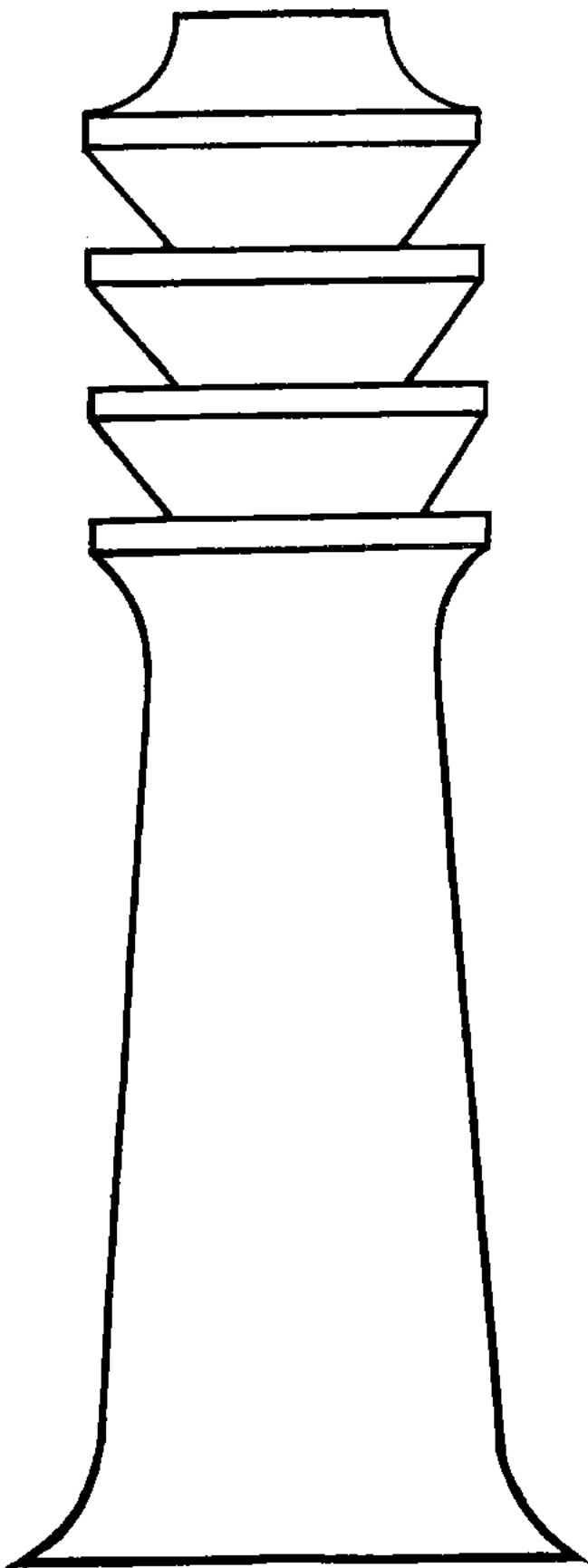
Post free from the Editor, JOHN T. THORP, Brunswick
House, Princess Road, Leicester.

*The Secretary has some copies of Transactions issued
by the Lodge from 1903-04 onwards, price 5/- per volume.
Earlier issues sold out. Apply Bro. H. J. Grace, Pen
Craig, Enderby, Leicester.*



FRENCH CERTIFICATE OF 1774.

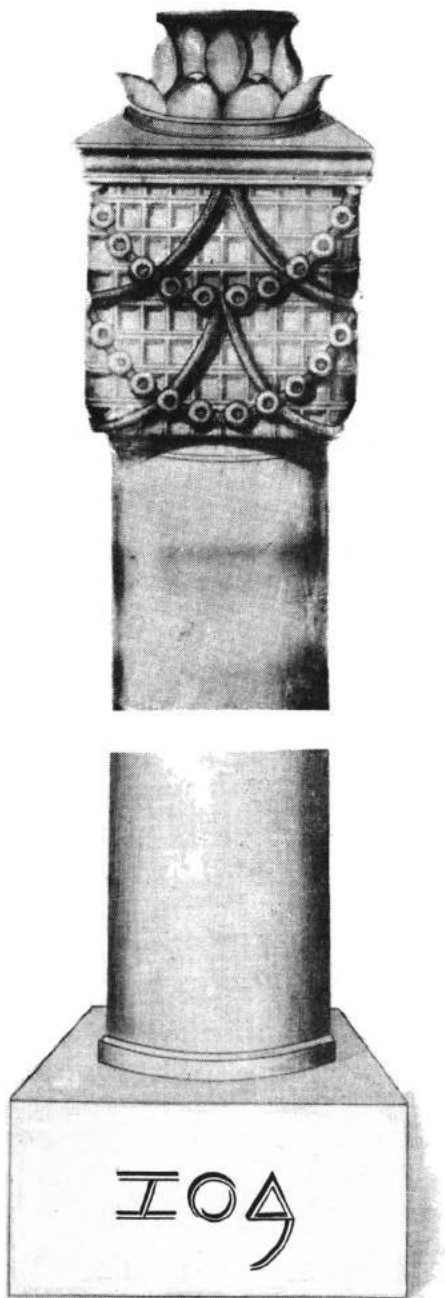
Vide p. 29.



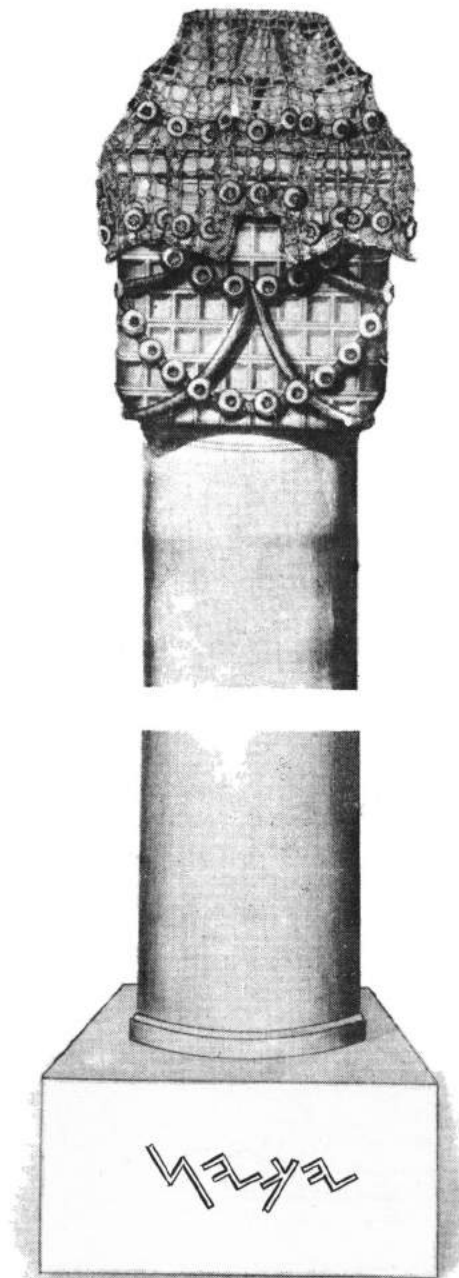
THE TATTU COLUMNS.

Vide p. 45.

PLATE III.



B—



J—

With Network thrown over.

THE TEMPLE PILLARS.

Vide p. 50.

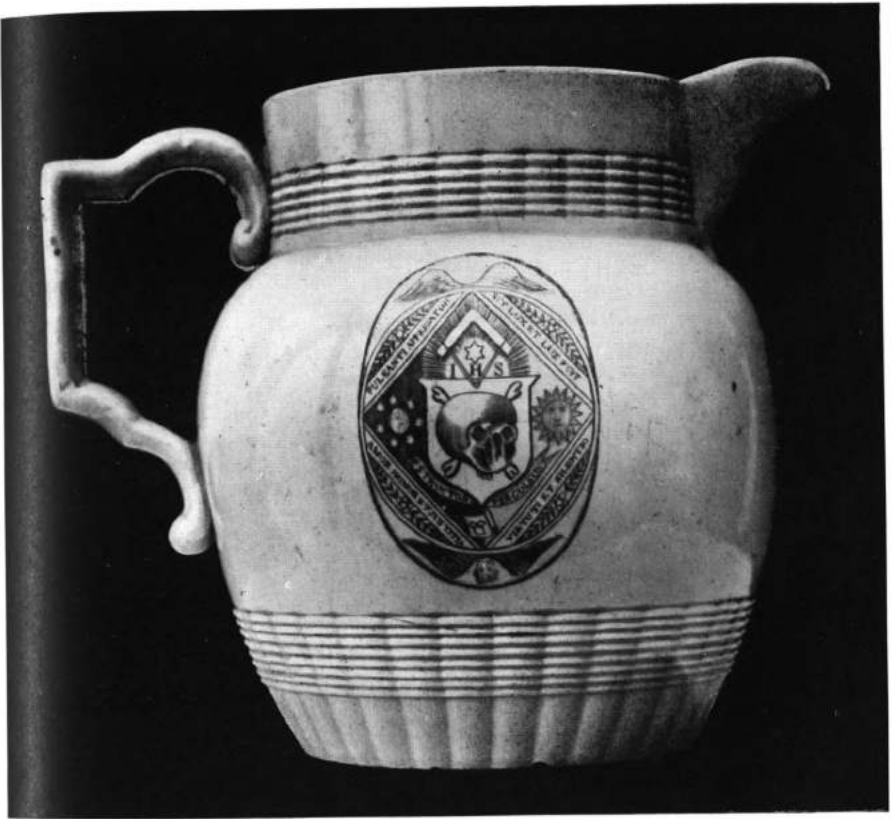
PLATE IV.



ANTIQUE SILVER JEWEL (FRENCH).

Vide p. 84.

PLATE V.



PORCELAIN JUG.

Vide p. 84.

PLATE VI.



MEDALLIONS ON JUG.

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PLATE VII.



THE "TORPADIUS" MEDAL.

Vide p. 85.

PLATE VIII.



TRINITY LODGE (254) CHAIR.
Vide p. 101.

PLATE IX.

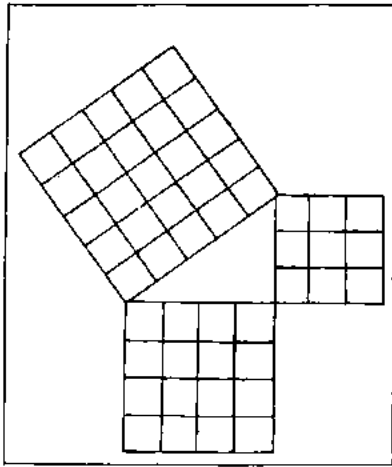


FIG. 1.

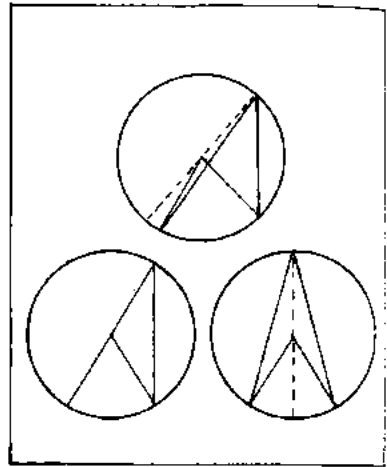


FIG. 2.

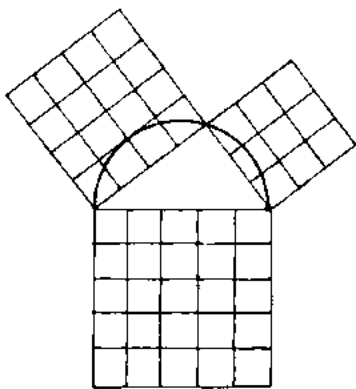


FIG. 3.

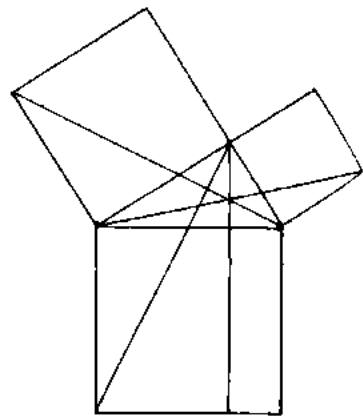


FIG. 4.

GEOMETRICAL FIGURES ON TRINITY LODGE CHAIR.

vide p. 119.

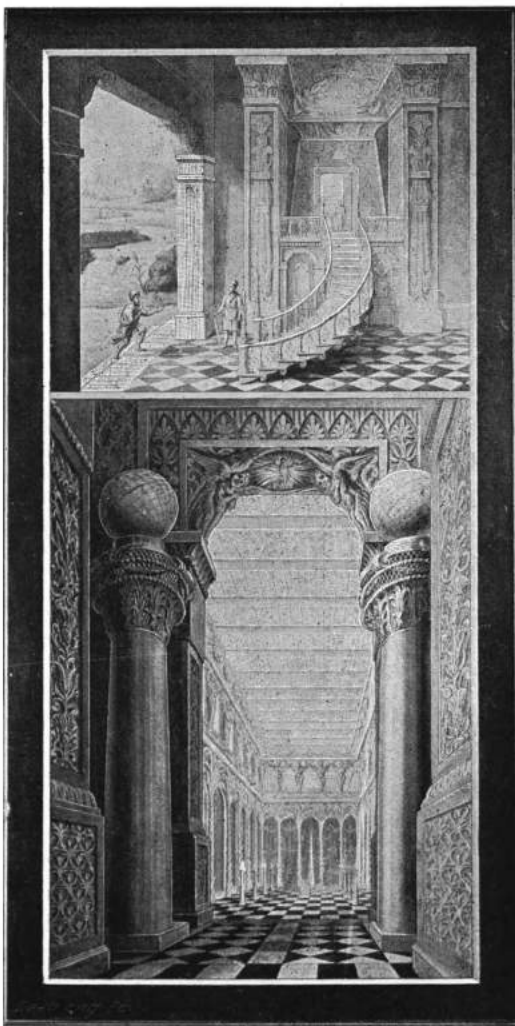
PLATE X.



ADMIRAL SIR SIDNEY SMITH'S CERTIFICATE.

Vide p. 150.

PLATE XI.

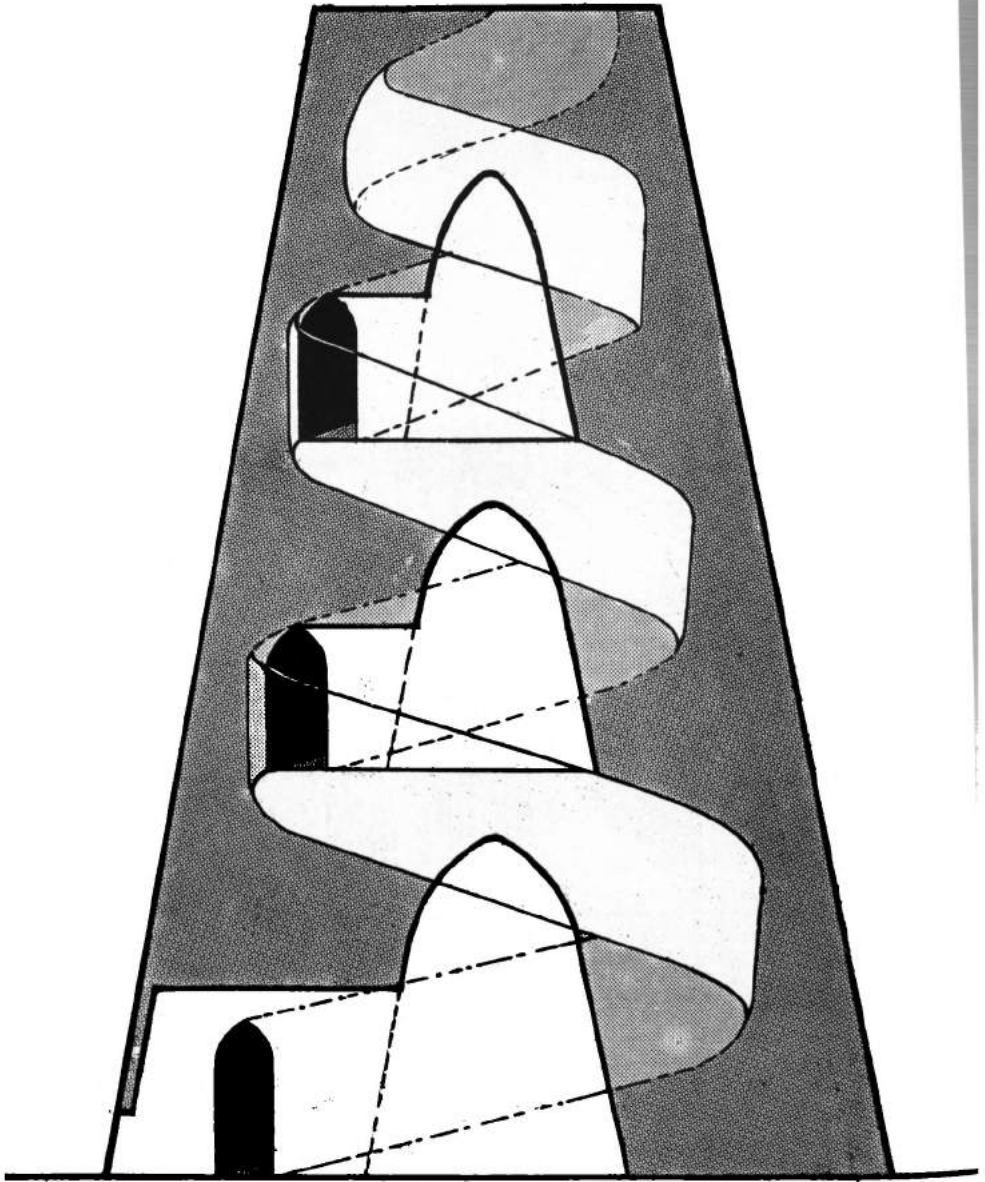


EMULATION 2° TRACING BOARD.

Vide p. 154.

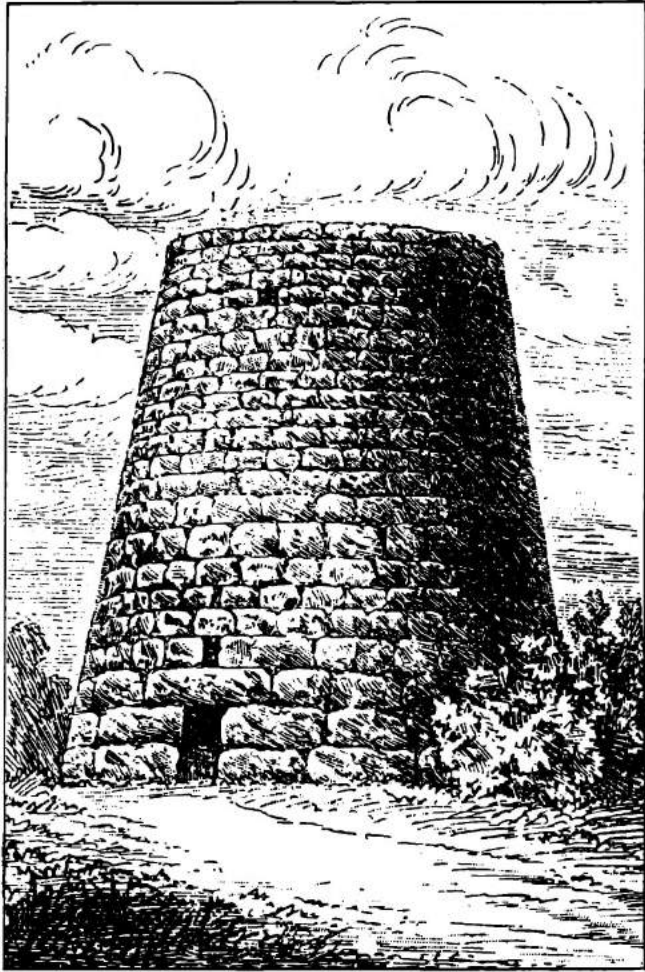
*Copyright. Kindly lent by Messrs. Spencer & Co.,
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PLATE XII.

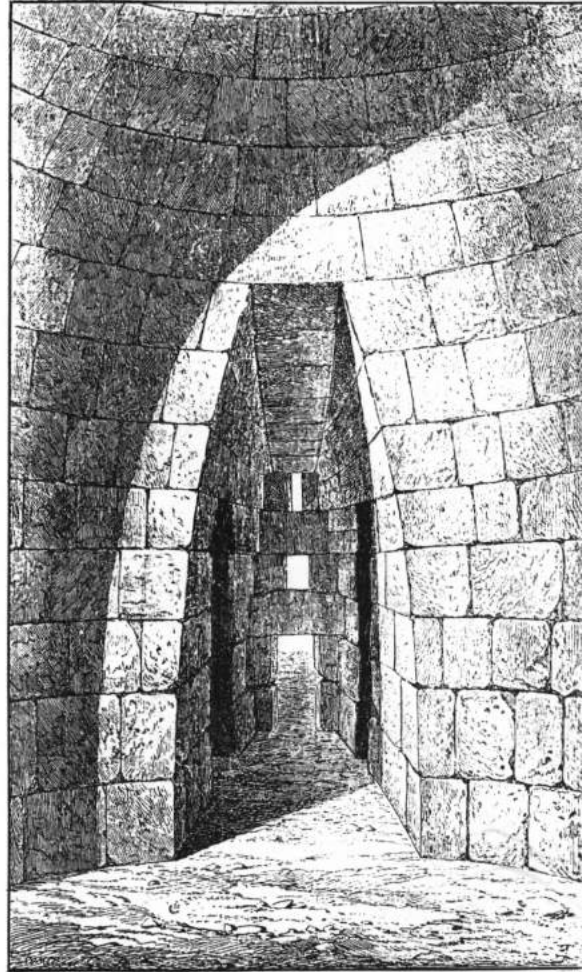


A TYPICAL SARDINIAN NOURAGH.

Vide p. 161.

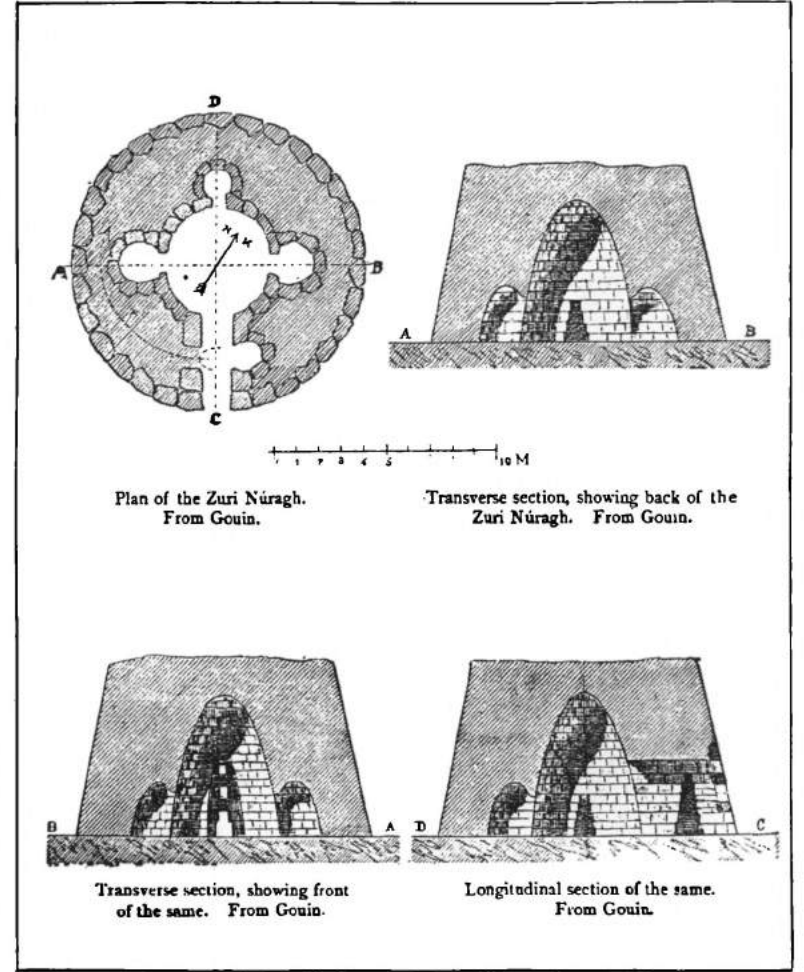


EXTERIOR.



View of doorway and passage, in the Zuri Nouragh, from central chamber. Sketched by Gouin.

INTERIOR.



Plan of the Zuri Nouragh. From Gouin.

Transverse section, showing back of the Zuri Nouragh. From Gouin.

Transverse section, showing front of the same. From Gouin.

Longitudinal section of the same. From Gouin.

SECTIONS.

THE ZURI NOURAGH.

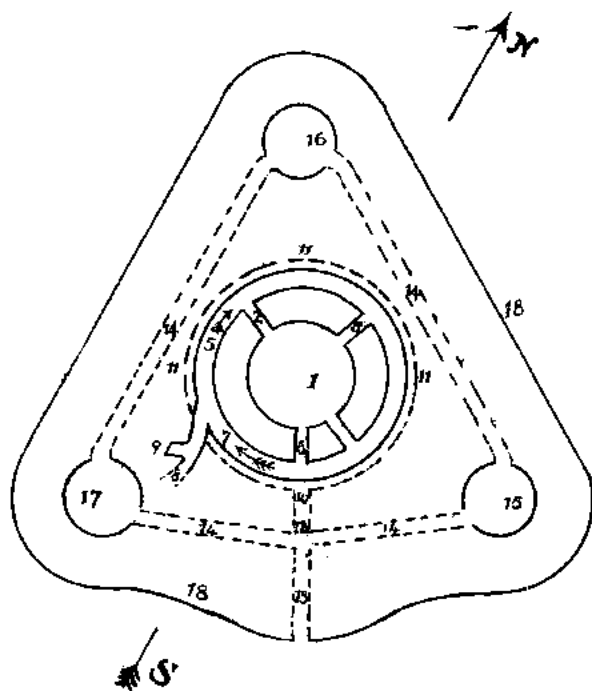
Vide p. 162.

PLATE XIV.

NOURAGH ST. ANTINU,

On the summit of a hill near the village of Giave, in the
N.W. of Sardinia.

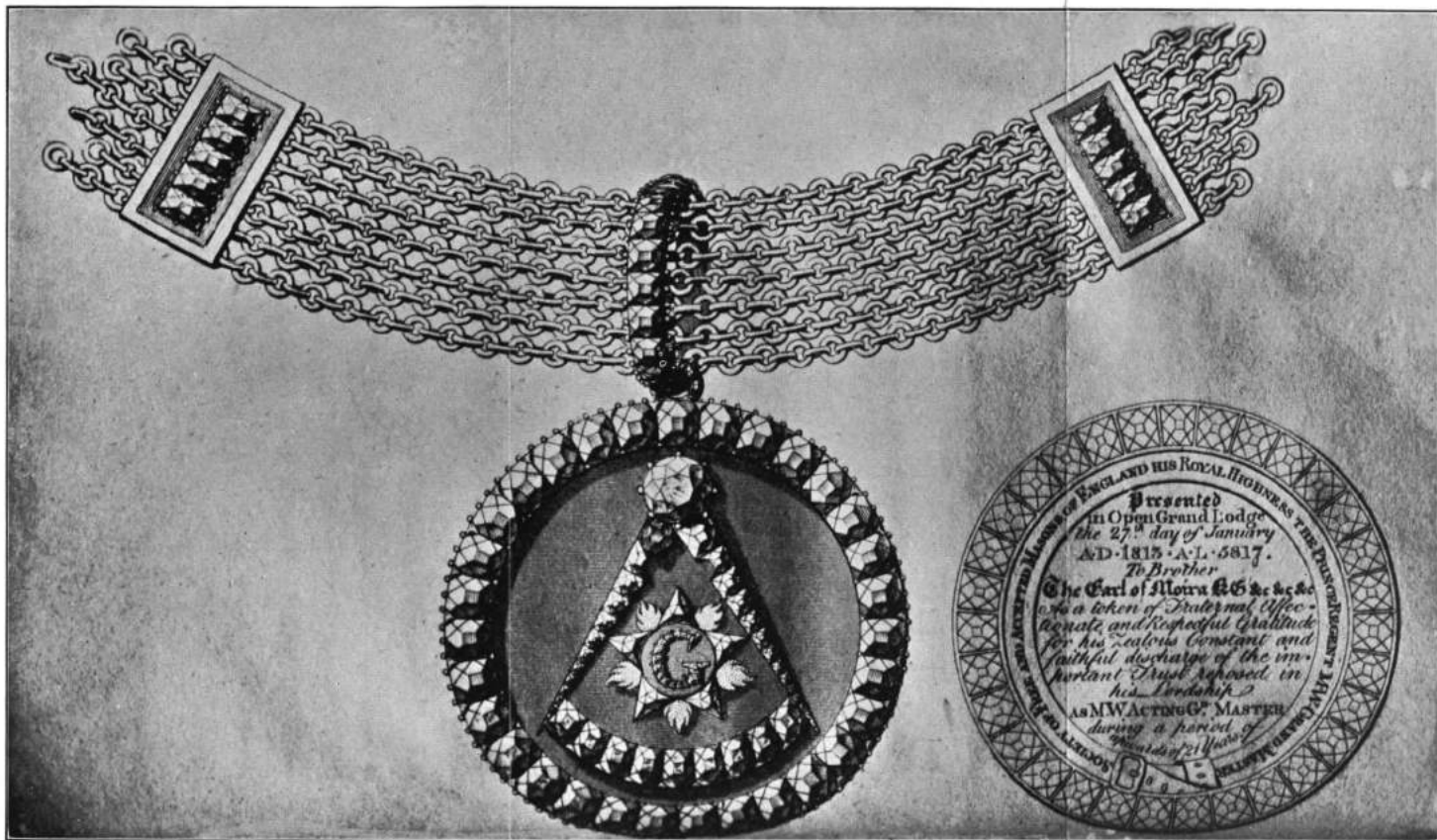
PLAN OF LOWEST STOREY AND TERRACE.



SCALE: 40 ft. to an inch.

Vide p. 162.

PLATE XV.



THE "MOIRA" JEWEL.

Vide p. 176.