

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1935=36.

(Forty-Fourth Year of Publication).

W. Bro. A. L. MACLEOD (P.M. 1560), W.M.

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The writers of the Papers are alone responsible for
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Editorial Note.

At our Installation Ceremony, and within the space of half an hour the Editor was, as Mrs. Malaprop said of Cerberus, "three gentlemen at once." As Treasurer he has been relieved by W. Bro. Carr, who kindly consented to assume the duties of that office. As reigning master he will soon have served his term. It remains for him to devote all his attention to the Transactions.

It is a pleasure to be able to announce that the Lodge has survived the shocks of fortune, and is commencing a new lease of life. The finances are sound, dead wood has been ruthlessly cut out, and new members are being enrolled.

The Editor would call attention to the "French Prisoners' Lodges," a Memorial to our Founder, and, in itself, an interesting part of the history of the Craft.

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

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

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

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

Dates of Meetings for 1936-37.

September 28th, 1936—Installation.

November 23rd, 1936.

January 25th, 1937.

March 22nd, 1937.

May 24th, 1937—Election.

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QUARREL, A. P., Yeovil.

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SALUSBURY, H. W., Nuneaton; SAUNDERS, C. H., Leicester; SAUNDERS, G. E., Exeter; SAVIGE, W. S., Leicester; SCHOFIELD, H., Loughborough; SEWARD, J. R., Yeovil, Somerset; SHADBOLT, R. D., Moseley, Birmingham; SHARDLOW, H. W., Horfield, Bristol; SHARP, W. H., Minehead, Somerset; SHARP, W. L., Leicester; SHAW, G. Baron, Bishop's Castle, Shropshire; SILCOCK, Dr. F. A., Leicester; SHEEN, R. C., London, N.W.2.; SHILCOCK, F. H., Leicester; SHUTTLEWOOD, A. A., Leicester; SKELTON, G., Sibley, Nr. Leicester; SLACK, C. H., Leeds; SMALLWOOD, R. H. G., Wrexham, North Wales; SMEDLEY, W. R., Bournville, Birmingham; SMITH, A. J., Leicester; SMITH, F. L., Birstall, Nr. Leicester; SMITH, H., London, E.C.3.; SMITH, W. E., Leicester; SMITH, J. C., Conway, North Wales; SMITH SAMSON, Leicester; SMITH, Com. S. N., Cambridge; SMITH, W. A., New Westminster, Canada; SMITH, S. M. R., Countesthorpe; SMITH, H. M., Leicester; SMITHARD, J. W., Leicester; STIBBE, E. V., Leicester; SOLLITT, C. F., Nausori, Fiji; SPENCER, N. B., Auckland, New Zealand; SPRAGUE, A. G., Kington, Herefordshire; SPRIGG, S., Melton Mowbray; SQUIRES, G. A. U., Leicester; STANTON, H. V., Stourbridge, Worc.; STEPHENS, A., Leicester; STEVENS, W. H., Nottingham; STEPHENSON, J. H., Hinckley; STOKES, John T., Leicester; STOKES, A. H., Batley; STOW, Ernest, C. S., Hull; STOAKES, J. F., Ipswich; STREET, J. Arthur, Loughborough; STURTON, J. G., Peterborough; STURTON, Joseph, Leicester; SUTTON, C. C., Loughborough; SWALES, G., Leicester; SWAIN, Joseph Paddy, Burton Overy; SWAIN, Peter Arend, Kirby Muxloe; Nr. Leicester; SWIFT, J. B. T., Leicester; STURTON, D. S. D., China.

TANSER, W. T., Leicester; TASKER, J. W., London, S. W.18; TATSCH, Lt.-Col. Jacob Hugo, New York, U.S.A.; TAYLOR, G. S. Hugglescote, Leicester; TAYLOR, J. C. Honolulu; TEBBS, Rev. George W. Burlington, Ontario; THOMAS, D. R., Hinckley; THOMAS, Edmund L., Swansea; THOMAS, W. W., Hertford; THOMPSON, H. E., Leicester; THORPE, Chas. H., Burton-on-Trent; THORPE, Jno. Market Bosworth; TANFIELD, S. F., Leicester; THOMPSON, W. J., Kettering; THORPE, Thomas C., Beeston, Notts.; THORPE, Thomas H., Derby; TIMMS, A. H., Swadlincote; TREBILCOCK, R. E., Victoria, Australia; TROTT, F. S., Leicester; TURNER, A. E., Leicester; TURNER, P. E., Bury St. Edmunds; TURNER, W. E., Leicester; TUCKER, H. C., Spalding;

TYLER, Walter, Leicester ; TYZACK, W., Alexander, Sheffield ;
 TYLER, Lt.-Col. H. W. H., Leicester.

UNDERWOOD, I. R., Leicester ; UNDERWOOD, T. N.,
 Leicester.

VIBERT, L., Kingsway, W.C.2.

WADDLETON, J. A., Darlington ; WADE, H. J. S.
 Tavistock, Devon ; WAKELING, T. G., Rochester, Kent ;
 WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ;
 WARD, J. H., Leicester ; WARD, Major R. W., Carmarthen,
 S. Wales ; WARNER, A. E., Leicester ; WATERHOUSE, A. L.,
 Napier, New Zealand ; WATSON, E. R., Loughborough ;
 WEBB, J. L., Arkansas ; U.S.A. WENGER, Haakon, Schjerven
 Osler, Norway ; WEST, F. Alex., Bognor Regis ; WHITCHER,
 A. S., Leicester ; WHITBY, F., Birstall, Leicester ; WHITE-
 HEAD, A. S., Leicester ; WHITEHEAD, J. T., London ;
 WHOWELL, W., Leicester ; WHYMAN, H. F., Chatham ;
 WILDE, F., Birmingham ; WILLIAMS, W. J., London, S.W.2 ;
 WILLIAMS, H. D., Kettering ; WILLSON, Owen, Leicester ;
 WILSON, J., Leicester ; WITCOMB, F. L., Leicester ;
 WILSON, J. C., Kettering ; WILKIE, T., Leicester ; WOOD,
 A. J., Leicester ; WOOD, W. H., Peterborough ; WOODS,
 H., Warrington ; WOLFERSBERGER, W. H., Denver, U.S.A. ;
 WRIGHT, F., Leeds ; WYCHE, Rev. C. C. J., Grayhamstown,
 South Africa ; WYKES, G. D., Leicester.

YARNALL, J. E., Leicester.

The
Two Hundred-&Twenty-First
Meeting
 and
Forty-Third Anniversary

and Installation was held at Freemasons' Hall, London Road, Leicester, on September 23rd, 1935.

There were present.—Wor. Bro. A. J. S. CANNON, W.M., in the Chair; G. B. ELLWOOD, I.P.M.; C. C. H. BINNS, S.W.; W. H. COTTON, J.W.; W. J. BUNNEY, Chaplain; A. L. MACLEOD, Treasurer; W. H. RILEY, Secretary; A. E. DIGGINS, S.D.; W. R. BRIDGER, J.D.; F. HAINES, D.C.; G. E. PHIPPS, Acting I.G.; F. G. FLEEMAN, Steward; D. CHOYCE, Tyler. Also present were Wor. Bros. F. W. BILLSON, H. HYDE, C. BLAND, E. R. CARR, G. W. WILKES and D. POTTS.

Correspondence Circle.—Wor. Bros. J. J. W. GRUNDY, W. E. MOORE, C. H. SAUNDERS, W. MAJOR, W. BOND, A. B. HANFORD, J. W. SMITHARD, W. H. WOOD, G. SWALES, J. W. CLARKE, T. M. BUTLER, R. B. ADCOCK, W. TOMLINSON; S. F. HERBERT, T. S. HURLEY, A. T. S. SMITH, J. ALLEN, E. MURRAY, T. ASHWELL, G. E. GREEN and D. CHARLE, also Bros. J. E. YARNALL, A. M. DALBY, W. RIDGEWAY, W. E. HALL, A. E. BIGGS, E. GIFFORD, A. A. SHUTTLEWOOD, T. L. BLACKMAN, G. L. LEA, J. R. RANDLE, L. L. CLARKE, F. H. SHILCOCK, C. E. BAINES, C. A. POYNER, G. A. W. SQUIRES, L. J. KING, E. POLLARD, J. C. CLAYTON, E. J. LIDDIARD.

Visitors.—Wor. Bros. G. DAVIDSON, A. M. ANDERSON (N.Z.), J. GREEN, D. A. ROFF.

The Lodge was opened in due form at 6 o'clock p.m.

The W.M. rose and spoke in feeling terms of the great loss that Masonry had sustained by the death of the Pro Grand Master, Lord Ampthill. He had been in that office for the last 27 years and all were acquainted with his sterling qualities, his great services rendered in the guidance and wisdom displayed in the cause of Freemasonry. All who remembered him will mourn his loss, and he asked the brethren to rise and pay tribute to his memory.

The Minutes of the last regular meeting held May 27th, 1935, were read, confirmed and signed.

The Lodge was honoured by the presence of the Right Worshipful Sir FREDERICK OLIVER, Provincial Grand Master of this Province and Past Grand Deacon of England, who was received ceremoniously and saluted with the honours due to his rank, which he acknowledged.

The Lodge was also honoured by the presence of Wor. Bro. F. W. BILLSON, one of the founders of the Lodge and a Past Master, and P.A.G.D.C.Eng., and Wor. Bro. R. B. ADCOCK, P.G. Stand. Bearer Eng., who were saluted with the honours due to their rank which they acknowledged.

The following Worshipful Brethren were unanimously elected FULL MEMBERS of the Lodge.—

PAUL MEAD WEBSTER, Lodge 779, SIDNEY F. HERBERT, P.P.S.G.D., WM. TOMLINSON, Lodge 1330, ARTHUR THOS. SHORTHORSE SMITH, Lodge 3431.

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

T. NORMAN UNDERWOOD, Lodge 3431, H. V. HOWARD, Lodge 2129, S. E. REDMOND, Lodge 2714, C. M. R. SMITH,

Lodge 523, J. O. RANDLE, Lodge 3078, RICHARD H. HILL, Lodge 2021 (N.Z.), HARRY A. HEMINGWAY, Golden Fleece Lodge Lynn, Mass., The Wellington Lodge of Research, Wellington, (N.Z.)

The Treasurer, Wor. Bro. Macleod, then presented his balance sheet which was received and adopted, on the proposition of Wor. Bro. BUNNEY, seconded by Wor. Bro. ELLWOOD, and the best thanks of the Lodge were tendered to the treasurer for his services.

The Lodge was opened in the Second Degree.

Wor. Bro. MACLEOD, the W.M. elect was presented by Wor. Bro. FRANK HAINES the D.C. and gave his submission to the Ancient Charges and was obligated.

The Lodge was opened in the Third Degree, and the retiring W.M. thanked the Officers for their services during the past session, and declared all offices vacant.

All brethren below the rank of Installed Master then retired from the Lodge.

Wor. Bro. MACLEOD was duly installed as Worshipful Master of the Lodge by the Worshipful Master A. J. S. CANNON, who was invested as I.P.M. The Master Masons were re-admitted, and the W.M. was proclaimed and saluted in the three degrees. The Working Tools were presented by the following brethren :—

Third Degree, Wor. Bro. E. H. STORK.

Second Degree, Wor. Bro. C. BLAND.

First Degree, Wor. Bro. E. R. CARR.

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1935-1936.						Cr.
RECEIPTS.			PAYMENTS.				
	£	s.	d.	£	s.	d.	
To Balance at Bank and in hand 23rd Sept. 1935—				By Printing Lodge Transactions	172	3 4	
„ Lodge Account	297	14	10	„ Printing	33	0 0	
„ Publication Account	107	1	7	„ Steward's Account	15	0 0	
			404	„ Rent	12	12 0	
„ Subscriptions—			16	„ Printing Prestonian Lectures	8	13 6	
„ Members	61	8	5	„ Jewels	8	5 0	
„ Correspondence Circle	238	17		„ Advertising "French Prisoners Lodges"	7	2 0	
„ Joining Fees	28	17		„ Grand Lodge Dues	6	17 0	
„ Sale of Prestonian Lectures	13	3		„ Provincial Grand Lodge Dues	5	5 0	
„ Sale of Lodge Transactions	5	3		„ Binding of Publications	4	4 6	
„ Sale of "French Prisoners Lodges"	1	13	9	„ Postages and Sundries	2	5 8	
„ Building Society Interest	1	17		„ Donations—			
„ Bank Interest	1	0	4	Freemasons' Library	2	2 0	
			352	Quetta Fund	1	1 0	
			1	„ Balance at Bank 28.9.36.		278 11 0	
			7	On Lodge Account—			
				Lloyds Bank Limited	222	4 1	
				Leicester Permanent Building Society	150	0 0	
				On Publication Account—			
				Lloyds Bank Limited	106	2 11	
						478 7 0	
						£756 18 0	
						£756 18 0	

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Note—Correspondence Circle Subscriptions unpaid—

	£	s.	d.
75 Members 1 Year at 10/- =	37	10	0
23 Members 2 Years at 17/6 =	20	2	6
98 Members	Owing	£57	12 6

Note—Books and Jewels in hand—

	£	s.	d.
24 Copies HUGHAN'S Antient Rite	1	19	6
100 Copies ditto (Unbound)	2	5	0
4 Jewels	5	10	0
		£9	14 6

NOTE.—There is an amount due from the Lodge—as yet unascertained—on Publication Account in respect of "French Prisoners Lodges."

Audited with the books and vouchers of the Lodge of Research, No. 2429, and certified to be in accordance therewith. Dated this 16th day of Sept., 1936.

E. R. CARR, A.S.A.A., P.M. 3448, Treasurer. 31 Bowling Green Street, Leicester.	JOHN T. COOPER, P.M. 523, P.P.J.G.W. } GEO. E. PHIPPS, P.M. 1391, 3919. } Auditors.
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The Warrant was presented by the Right Worshipful Provincial Grand Master Sir FREDERICK OLIVER, P.G.D. Eng.

The W.M. then invested the officers for the session as follows :—

W. Bro. W. H. COTTON,	S.W.
„ A. E. DIGGINS,	J.W.
„ W. J. BUNNEY,	Chaplain
„ E. R. CARR,	Treasurer
„ W. H. RILEY,	Secretary
„ FRANK HAINES,	D.C.
„ W. R. BRIDGER,	S.D.
„ F. G. FLEEMAN,	I.G.
„ G. E. PHIPPS,	Steward
Bro. D. CHOYCE,	Tyler

The Office of J.D. was deferred to another occasion owing to the indisposition of Wor. Bro. J. T. COOPER.

The W.M. then presented a P.M.'s Jewel to the retiring W.M. on behalf of the Lodge, and the gift was suitably acknowledged.

On the proposition of W. Bro. CANNON, seconded by the Secretary, W. Bro. FRANK HAINES was re-elected as a representative on the Provincial Grand Lodge Committee of General Purposes.

On the proposition of W. Bro. BILLSON seconded by W. Bro. STORK, W. Bro. BUNNEY was re-elected a representative on the Library Committee.

The W.M. then gave his inaugural address entitled :—

"The Wehme Bericht"

(A Secret Society of the Middle Ages.)

Almost the last of that long series which we name the "Waverley Novels," and now sharing in the neglect which attends the so-called "Classics," is one entitled "Anne of Geierstein." Its period is set in the Middle of the XVth Century, when chivalry was near its setting. No Knight errant any longer bound himself as a member of the Order of the Round Table by the oath of King Arthur:—

" I made them lay their hands in mine, and swear . . .
 " To reverence their King as if He were
 " Their conscience, and their conscience as their King.
 " To ride abroad redressing human wrongs,
 " To speak no slander, no, nor listen to it,
 " To honour his own word as if his God's,
 " To lead sweet lives in purest chasity,
 " To love one only, cleave to her,
 " And worship her by years of noble deeds
 " Until he won her."

It was an age when he could take who had the power, when he might keep who could defend his own. The solitary adventurer now sold his sword to the highest bidder, like the immortal Dugald Dalgetty in another of Scott's novels. Each petty chieftain robbed and plundered within the range of his castle perched upon a rocky height; each Lordling chafed against his over-lord; each noble rebelled against his feudal sovereign: Europe echoed to the "drums and tramlings" of conquest after conquest, and always the common people suffered. The homes of the peasants were burned, their cattle raided, their crops trodden by the marchings of rival factions. Townsfolk were starved during long sieges by enemies with whom they had, themselves,



THE WORSHIPFUL MASTER OF THE LODGE OF
RESEARCH, No. 2429,
W. Bro. A. L. MACLEOD, M.A., M.B., P.M. 1560.
(Editor of the Lodge of Research Transactions)

no quarrel, or slain amid the ashes of their homes when, at long last, their city was sacked. And there was no appeal to Authority which changed with the varying fortunes of every little war, and remained the same only in its indifference to men of low estate.

No wonder that a class, so oppressed, leagued themselves into Societies protected by secret signs and words, and bound themselves by dreadful oaths against betrayal of these secrets.

Our story itself concerns with the adventures of two Englishmen, the Earl of Oxford and his son in Switzerland, in Germany, in Burgundy, and in Provence. In England the Wars of the Roses were just ended and Edward of York was king in place of Henry of Lancaster. Disguised as merchants these two noblemen were really acting as ambassadors of Margaret of Anjou, and carrying, hidden in their bales, as their real merchandise a diamond necklace, to be offered in pawn to the Duke of Burgundy or the King of France if either might be persuaded to furnish arms and men for the fallen fortunes of the House of Lancaster.

In an age of terror and disquiet such travellers were, of necessity, suspect. On one occasion the Earl, sleeping in a lonely village inn, wakes to find his bed lowered through a trap-door into a gloomy vault, and himself pinioned and carried into a subterranean hall, made darkly visible by the smoky glare of torches. Here, before an altar on which are laid a naked sword and a coil of ropes, and in the company of men muffled in black cloaks, their faces hidden by cowls drawn over their heads, he is examined by a President similarly disguised, and warned that he is being watched by a Tribunal whose members are everywhere, though unknown to him, that his every action is reported, and that death awaits him, if, in any way, he offends the power of their Association.

In this scene Scott, a poet as well as a romancer, allows himself full play of his imagination. But his fiction is founded on the fact of the existence of the Free Vehmical Tribunals of Westphalia. They claimed descent from time immemorial, from the age of Thor and Woden, and from the mysteries of the Ancient Druids. Their present form and ceremony they believed to have been founded by Charlemagne. In every district of Westphalia was one, at least, of these tribunals, presided over by a Freigraf—a Free Lord, supported by officers called Echevins. Initiation into the Society could take place only on the red earth of the ancient Duchy. Bareheaded and ungirt, (so as to display his form), the candidate was conducted before the dread Tribunal. He must be freeborn, and clear of any disqualifying act. He swore, by the Holy Law, to conceal their secrets from wife and child, from Father and Mother, from sister and brother, from fire and water, from every creature on which the sun shines—or upon which the rain falls—from every living being between earth and water. He was then entrusted with the secrets of the Vehme. He received a pass-word by which he was to know his fellows, and a grip or sign by which they recognised each other in silence, and he was warned of the terrible punishment which awaited a perjured brother. Should he ever disclose the secrets of the Court he might expect to be seized by the ministers of vengeance, his eyes bound, himself cast upon the soil, his tongue torn out through the back of his neck, and his body hanged seven times higher than that of any other criminal. It is a fact of great significance that no instance was ever known of any violation of these secrets.

The jurisdiction of the Vehme took the widest form, embracing every offence against the honour of man or the precepts of religion. Its officers were bound to make constant circuits within their districts, by night and by day. If they arrested an offender in the very act of crime they hanged him upon the nearest tree. If a suspected person was summoned and answered in person he was fairly judged.

If he disobeyed the summons he was tried in absence, and, if adjudged guilty his life was declared forfeit and, whenever found by the brethren, he was executed.

The Frey Feld Gericht—the free field tribunal was composed of sixteen judges, who held office for life. The senior member was the president,—the Graff: the junior was the Frohner or Summoner: the remaining fourteen acted as Echevins and by them all judgments were declared. The Seat of Judgment, the King's seat of Königs-stuhl, its setting, its consecration and a rhyming ritual too long for inclusion here will be printed in the Transactions of the Lodge. An account may be read in Scott's own introduction to his novel, and a learned history of the Vehme exists in a work by Sir Francis Palgrave of which a copy is available in our Library.

In a truly lawless age and country these tribunals undoubtedly served a useful purpose. Their severe and secret vengeance often deterred the strong from preying on the weak. Thousands sought to join their ranks, even the Ministers of Great Princes, who secretly feared them and wished to ingratiate themselves into their Councils. The lesser nobility stood in awe of a power unknown and therefore terrible. The lower orders welcomed a protection intangible indeed, but, for that very reason more powerful. It seems certain that against despotism they were a power for good and a shield against oppression.

To us, their interest is twofold. Our own Saxon forefathers were of their stock; their Gods were once ours. Thor and Woden still name two of our week days. And, in no essential did the Vehme Gericht differ from the summary jurisdiction which was exercised in the townships and hundreds of Anglo-Saxon England. Their ritual of initiation reminds us of our own. Their penalties for violation of an obligation and the poniard and the cord, the symbols of their

authority they used in deadly earnest. A happier age allows us to translate them from an operative to a speculative symbolism.

The seat of judgment, the King's seat, or "Königs-stuhl" was always established on the greensward. It was a plot sixteen feet in length, and sixteen feet in breadth; and when the ground was first consecrated, the Frohner dug a grave in the centre, into which each of the Echevins threw a handful of ashes, a coal, and a tile. If any doubt arose whether a place of judgment had been duly hallowed, the judges sought for the tokens. If they were not found, then all the judgments which had been given became null and void. It was also of the very essence of the Court that it should be held beneath the sky, and by the light of the sun. All the ancient Teutonic judicial assemblies were held in the open air; but some relics of solar worship may, perhaps, be traced in the usage and in the language of this tribunal. The forms adopted in the Free Field Court also betray a singular affinity to the doctrines of the British Bards respecting their Gorseddau, or Conventions, which were always held in the open air, in the eye of the light, and in face of the sun.

When a criminal was to be judged, or a cause to be decided, the Graff and the Free Echevins assembled around the "König-Stuhl" and the Frohner, having proclaimed silence, opened the proceedings by reciting the following rhymes:—

"Sir Graff, with permission
 I beg you to say,
 According to law, and without delay,
 If I, your Knave,
 Who judgment crave,
 With your good grace,
 Upon the King's seat this seat may place.

To this the address the Graff replied :—
 While the sun shines with even light
 Upon Masters and Knaves, I shall declare
 The law of might, according to right.
 Place the King's seat true and square :
 Let even measure, for justice' sake,
 Be given in sight of God and man,
 That the plaintiff his complaint may make,
 And the defendant answer,—if he can.

In conformity to this permission the Frohner placed the seat of judgment in the middle of the plot, and then he spoke for the second time :

Sir Graff, Master brave,
 I remind you of your honour, here,
 And moreover that I am your Knave;
 Tell me, therefore, for law sincere,
 If these mete-wands are even and sure,
 Fit for the rich and fit for the poor,
 Both to measure land and condition ;
 Tell me as you would eschew perdition.

And so speaking, he laid the mete-wand on the ground. The Graff then began to try the measure, by placing his right foot against the wand, and he was followed by the other Free Echevins in rank and order, according to seniority. The length of the mete-wand being thus proved, the Frohner spake for the third time :

Sir Graff, I ask by permission,
 If I with your mete-wand may mete
 Openly, and without displeasure,
 Here the King's free judgment seat.

And the Graff replied :

I permit right,
 And I forbid wrong.
 Under the pains and penalties
 That to the old known laws belong.

Now was the time of measuring the mystic plot ; it was measured by the mete-wand along and athwart, and when the dimensions were found to be true the Graf placed himself in the seat of judgment, and gave the charge to the assembled Free Echevins, warning them to pronounce judgment, according to right and justice.

On this day, with common consent,
 And under the clear firmament,
 A free field court is established here,
 In the open eye of day ;
 Enter soberly, ye who may.
 The seat in its place is pight,
 The mete-wand is found to be right ;
 Declare your judgment without delay ;
 And let the doom be truly given,
 Whilst yet the Sun shines bright in heaven.

Judgment was given by the Free Echevins according to plurality of voices.

Everyone present enjoyed listening to the Paper, and on its conclusion Wor. Bro. BUNNEY proposed a vote of thanks to the W.M.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary reported resignations from Wor. Bro. BAXTER of Birkenhead, Wor. Bro. CLOVER, Bro. The Rev. A. W. PARSONS, Wor. Bro. CRESSWELL, Bro. P. A. SWAIN, also the death of Wor. Bro. FORRESTER, and Wor. Bro. MACFARLANE, (Mass.) two very old members of the Correspondence Circle.

Apologies were received from Wor. Bro. The Rev. R. J. AVERY, Wor. Bro. EATON, Bro. E. KING, Wor. Bro.

BONSER, Wor. Bro. MACLACHLAN, Wor. Bro. C. S. BURDON,
Wor. Bro. J. LOVE, Wor. Bro. R. JACOB, Wor. Bro. J. T.
COOPER.

The W.M. rose for the third time.

Hearty greetings were received form Provincial Grand
Lodge and the Sister Lodges represented.

The Lodge was closed in due form at 8-15 p.m.

A Conversazione was held after the Lodge was closed.

The Two Hundred-&-Twenty-Second Meeting

of the Lodge was held at 'Freemasons' Hall, London Road, Leicester, on Monday, November 25th, 1935.

There were present.—Wor. Bro. A. L. MACLEOD, W.M. in the Chair; W. Bro. A. J. S. CANNON, I.P.M.; W. H. COTTON, S.W.; A. E. DIGGINS, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; W. R. BRIDGER, S.D.; J. T. COOPER, J.D.; FRANK HAINES, D.C.; F. G. FLEEMAN, I.G.; G. E. PHIPPS, Steward; Bro. D. CHOYCE, Tyler. Also present Wor. Bros. H. HYDE, C. BLAND, A. T. SHORTHOSE SMITH, G. B. ELLWOOD, C. C. BINNS, T. O. JUDGE, P. M. WEBSTER, J. C. BURTON, and E. H. STORK.

Correspondence Circle.—Wor. Bros. T. ALLEN, LIONEL VIBERT, P.A.G.D.C. Eng., (Lecturer for the evening), J. T. B. SWIFT, A. A. SHUTTLEWOOD, J. W. SMITHARD, W. MAJOR, W. E. MOORE, W. BOND, A. LOWE, J. W. CLARKE, A. T. FOISTER, R. B. ADCOCK, C. E. HAINES, G. E. GREEN, G. SWALES, E. GIFFORD, E. MURRAY, also Bros. F. H. SHILCOCK, C. M. R. SMITH, W. E. SMITH, G. A. W. SQUIRES, G. SPEAK, L. S. RUDKIN, A. E. RURNER, A. E. BIGGS, A. E. WARNER, H. BOULTER, G. A. COPE, T. S. GRIFFIN, J. E. YARNALL, E. POLLARD, L. L. CLARKE, G. E. LLEWELLYN, J. C. CLAYTON, W. H. WOOD, T. H. HUTCHINSON, W. E. BOULTER, C. R. PRIDMORE, W. T. TANSER, T. H. CATLOW, W. F. ESSEX.

Visitors.—Bros. J. O. RANDLE, A. J. S. BUCHANAN, W. HOWARD, W. H. BRAY, H. C. WESLEY, G. WARD, Wor. Bro. McCULLAM (Canada) who was formally presented to the W.M. by Wor. Bro. E. H. STORK, P.P.G.S.W.

The Lodge was opened in due form at 6-15 p.m.

The Minutes of the last regular Meeting held Monday, September 23rd. 1935, were read, confirmed and signed.

The W.M. then invested Wor. Bro. J. T. COOPER, P.P.J.G.W., as J.D. of the Lodge, who was unavoidably absent from the Installation meeting.

The Lodge was honoured by the presence of Wor. Bro. R. B. ADCOCK, P.G.Std. Bearer, Eng., and Wor. Bro. LIONEL VIBERT, P.G.A.D.C.Eng., who were saluted with the honours due to their rank which they acknowledged.

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

Bro. ALWYN H. BRADLEY, M.B., B.S., Lodge 1560; F. A. E. SILCOCK, M.D., B.Ch., Lodge 1560; W. E. HOWELL, M.R.C.S., Lodge 1560; H. MUIR SMITH, Lodge 1560; STANLEY EDWARDS, Lodge 1560; Lt-Col. H. W. H. TYLER, M.C., Lodge 1560; Wor. Bro. ALEX MACDONALD, MACMULLAN, M.D., B.Sc., Lodge 1560; J. P. W. JAMIE, M.C., M.A., Lodge 1560; G. L. HAYWARD, Lodge 3448; R. G. ROBERTS, (Buenos Aires) Lodge 383; Wor. Bro. J. H. STEPHENSON, P.M., Lodge 50.

Wor. Bro. F. G. FLEEMAN, P.G.J.W. was then saluted with the honours due to his rank which he suitably acknowledged.

The W.M. then introduced the Lecturer for the evening, Wof. Bro. LIONEL VIBERT, P.M. 2076, P.D.S.G.W.Madras, and P.A.G.D.C.Eng., and asked him to give his Lecture entitled:--

“ Vestiges of Early Days.”

W. Bro. Vibert spoke entirely without notes. The Lodge gained much thereby as the Lecture was more intimate than it otherwise would have been. But it is not easy to compile a summary. What follows therefore while it faithfully reproduces most of the important points, lacks much of the style and the persuasiveness with which it was delivered.

In many of our Cathedrals and Abbeys which are still standing, and amid much which is of later and more skilful work, there may often be discovered piers or arches of an earlier date. Even in cases where a building seems to be completely of one definite style, the base of a pillar, or a walled-up archway in some corner of a cloister provides unmistakable evidence of the former existence, on the same site, of an earlier edifice. And even when nothing more than a fragment of sculpture built in, in apparently haphazard fashion, appears in a wall of later date, it is clear proof that there was at one time in the neighbourhood, if not on the actual site, a building of the period determined by that classic stone. It may indeed be our only evidence of the existence of the earlier building, demolished to make way for the later.

So in the Craft. There appear, to-day, in our ritual, and among our customs, fragments preserved which link us to a Past, beyond the days of Grand Lodge and even of any historical record. To consider some of them is to leave the safe but possibly dull realms of historical fact,

and to adventure into those of Speculation, while, at the same time, remembering that they are unsubstantial and avoiding any attempt to build on them, as on solid masonry. For we have to realise that fragments of our ritual, which are now of our very essence, may have been imported at a comparatively later date, and may be not survivals but deliberate introductions from some other source. It is therefore necessary to consider, first of all, the main lines of our history. In what are generally called the Dark Ages the only body which kept alive the art of building in Western Europe was the Church. The earliest architecture was what is known as Romanesque. It was a style which did not require any great degree of technical knowledge; the monks were their own architects. The principle was that of the semi-circular arch, and accordingly any ground plan that was not based on square units landed its architect in great difficulties when it came to vaulting. There is no good ground for ascribing to the builders of the period any organization beyond purely local associations. Then came a great development due to an epoch-making discovery. It was found that the pointed arch, hitherto in use as an ornament, or in small openings, could be used as a structural feature, and could carry weight. At once all difficulties of ground plan, elevation and vault section were solved, and the style we know as Gothic came into existence. So, and this is very important, what had been little more than unskilled work became a highly technical science, constantly increasing in difficulty and constantly confronted with fresh structural problems. Gothic architecture now became the business of a Gild, and its monopoly, and in each country this Gild developed its organisation on distinct and independent lines. In England was developed Freemasonry, involving Lodges in each place where work was in progress, and rules for the control of travelling brethren, as well as a practice of periodical meetings of all the masters in each area. And in England the Craft took a step which had the profoundest influence on its history. It admitted to the Lodges persons whom we, to-day, should call amateurs,

persons with a theoretical knowledge of Geometry who wished to study its practical application as carried out by the builders. The subsequent history of Freemasonry is the gradual development of the symbolism, ritual, and moral teachings at the hands of these "Speculatives," until, when the art itself had been lost, by the time, say, of James I, the Lodges persisted because they were promulgating the system of morality, veiled in allegory and illustrated by symbols, that we mean by Freemasonry to-day. With the practice of building as a profession they have entirely ceased to be concerned.

What examples then can be indicated as having been brought forward from the Gild period? The Lodge was essentially a work-room, the main need of which was shelter and a good working light. Both objects were attained by commencing the work at the N.E. corner. The N. and E. walls gave the requisite shelter and the shed put up against them would be open along the S. and so give the best working light for the masons. This shed was from the first called the Lodge. It was strictly tiled, and no one not a member of the Fraternity might enter it. But this rule was departed from for the speculative brethren, people who were not there to practise the trade, but as intelligent amateurs.

In the Lodge work began at sunrise, and ended at sunset. To-day our Master in the East tells us that he is there to mark the rising sun, and employ the brethren. Our S.W. tells us that he is to mark the setting sun and close the Lodge. He also says that it is part of his duty to see that every brother has had his due. This is a clear survival from a time when the workers in the lodge were largely getting daily or weekly wages, and some would actually be on piece work. It would be the duty of the official in charge at the close of each days work to do that very thing, see that all work was duly credited to the right brother, and all piece work duly paid for, and daily wages distributed.

But they ceased work at some time between midday and three p.m.; the canonical hour of Nones. They called off for an hour in winter and two in summer. And here we have the J.W. to-day, whose duty is precisely to mark the sun at its meridian, and to call the brethren from labour to refreshment, and back to labour again. These three officers therefore represent officers who carried out very important duties in the Lodge-workrooms of the first builders of Gothic.

The next example that I shall mention is our rule that we do not solicit or invite people to become masons. There is really no valid reason why we should not adopt a proselytising attitude, and perhaps there is a certain amount of it. But, in the days of the Gild, admission was a strictly guarded privilege, and the last thing the members would dream of doing would be to go out of their way to admit to their circle, and their very closely guarded monopoly, working members who had not some valid claim on them; and such motion by one of their number would naturally be viewed with much disfavour.

Then we have the injunction that the apprentice is to be perfect of limb, obviously a relic of times when the Gild had no notion of admitting to its membership anyone who was not going to be physically adequate to the work expected of him. It is important to remember that while the work of the master builder and designer was highly skilled, the actual work of those engaged on towers or flying buttresses with very primitive equipment, was definitely dangerous, and required that every man should know his job, and have both the nerve and strength which it required.

Another injunction requires the apprentice to respect the women-folk of the master and fellows. This was of special importance since he usually lived in the master's house. It does not, in any sense, imply a duty within the Craft which might be ignored outside it. It is an indication of the manner in which our system was developed.

In all other Craft Gilds there was no such thing as visiting. In them every person following the trade in the town was a member, and the workman never left his native town. But it was entirely different among the fraternity of Freemasons. It was one of the regular incidents of a Lodge that its members would receive strange brethren, and, in this respect, the most precise instructions were laid down. They were to be tested ; if found able to be employed ; or, if no work offered, to be refreshed and helped on their way to the next lodge. It was in this way that Lodges throughout the country were kept in touch with every new development in the science. Our present practice which encourages visits between Lodges is one more old stone in the structure.

Two vestiges from olden times may still be found, though no direct proof may be forthcoming. Yet the Orders of the Golden Fleece and the Roman Eagle may refer to mediæval rather than to Classical times. The former was founded at Bruges, in 1429, by Philip of Burgundy, in recognition of the enormous wealth brought into Flanders by the trade in wool. This was also the great industry of mediæval England. The carrying trade of all Western Europe in those days was in the hands of the Hanseatic League. Its headquarters were in Lubeck. Its seal was the arms of that City, which, at that period were the Roman Eagle. The Craft, even in those days, had well established traditions of its own immense antiquity, and might well instruct its apprentices that its simple badge was a cognisance more ancient than that of any other Gild in Europe.

Again, in olden times, freemen attended their assemblies fully armed. Each signified assent to the proceedings by striking his weapon on his shield, and disapproval by clattering his weapon and his shield, so making a continuous din. It is a suggestion that our own practice is a survival of old custom, handed down and unconsciously preserved. It is, at any rate as far as I know, a practice which is unique.

Bro. Vibert also referred to Customs in our ritual to-day which appear to be "vestiges of early days," but it is not possible to print them in these Transactions.

It was a very interesting Lecture, thoroughly enjoyed by all present. The W.M. in proposing a hearty vote of thanks to the Lecturer, said how deeply interested he had been in the Lecture, which had brought in a great deal that we did not know before, and we owed a deep debt of gratitude to Wor. Bro. VIBERT for kindly and readily agreeing to come from London to give his Lecture. He asked Wor. Bro. HYDE to second the vote of thanks, which he did in glowing terms.

A Banner was exhibited bearing elaborate device. It was given to St. John's Lodge, No. 279. It is hoped to reproduce it with particulars in this year's Transactions.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary read out the following resignations from the Correspondence Circle :—

SHIRLEY MARCH, G. R. CASTERTON, ARTHUR COWLING, Rev. C. F. CARVER, C. C. HANCOCK, W. DEWES, G. S. KNOCKER, S. HOGG, F. I. MASON, R. J. HAINES, T. J. GOODING, Capt. WM. THOMAS, W. J. BUCK, A. PEARCE, W. POTTER, T. W. STANHOPE, W. H. STEVENS, T. T. SAWDAY, W. L. TIMSON, F. W. MEYERS, J. S. POTTER, A. WHITTAKER, C. W. RIPPON, these were all recorded with regret.

The following deaths were also recorded with regret.
A. C. BROWN, F. J. W. CROWE, J. A. OVAS.

Apologies were received from:—Wor. Bros. STURTON, WILKES, MACLACHLAN, C. D. EATON, and Bros. G. L. HAYWARD and J. A. GRANTHAM.

The W.M. rose for the third time.

Hearty greetings were received from Provincial Grand Lodge and the Sister Lodges represented.

The Lodge was closed in due form at 8-10 p.m.

A conversazione was held after the Lodge was closed.

The Banner presented to St. John's Lodge, No. 279.

Extract from "A Sketch of the proceedings in connection with the Centenary Celebrations of St. John's Lodge No. 279 of Freemasons, (Province of Leicestershire and Rutland) written and compiled by Wor. Bro. Maurice Williams, P.M. 279, Provincial Grand Reg., and dated 1892.

"On the 20th September 1821, an event of some Masonic importance took place in this Lodge. Mr. George Pochin of Barkby Hall, who had, at the July Emergency in the same year, been initiated by Sir Frederick G. Fowke, acting as W.M., was "passed" by the same distinguished Brother, and at the same Meeting the Right Honourable Earl Howe, who had been initiated in the Tyrian Lodge Derby, on the 25th September, 1815, and who chanced to be passing through Leicester on that day, was "passed" through our Lodge, he having expressed a wish to have a further degree. At the next meeting of the Lodge (2nd October 1821) Sir Frederick raised the same two Brethren and Bro. Colin Campbell Macaulay (uncle to Wor. Bro. T. MACAULAY of Kibworth.)"

On the same page (page 75) of this book, is a foot-note as follows: "Bro. POCHIN was W.M. of St. John's Lodge in 1824, and was High Sherriff for the County of Leicester in 1828. On the termination of the latter office he presented to this Lodge his official Banner* which still has a place in the Lodge Room."

The Lodge room mentioned was that in the Masonic Hall at that time in Halford Street, Leicester, but when the new Hall was completed on the London Road and the furniture was removed, this banner was stored away and forgotten.

A short time ago during a search for other things, the banner shewn in the illustration was discovered, thickly coated with the dust of years, and after cleaning and examination it proved to be the banner mentioned in the footnote.

* Vide Plate I.

It is beautifully painted on silk, which had been stuck down to a board, but the colours are as fresh to-day as on the day it was painted. It has been included in these Transactions not for its Masonic interest as such, but to record the fact of its discovery, and also to bring to the notice of those Brethren who have not read the Centenary Celebrations of St. John's Lodge the fact that such worthy Brethren as those mentioned have been so closely associated with that Lodge.

A short explanation of the banner may not be out of place in these Transactions. The Dexter side of the shield has fourteen quarterings. Two of these, on the top left hand corner and the bottom right hand corner, contain the Arms of the Pochin family. The other quarterings belong to the following families, which have been incorporated with the arms of Pochin by marriages from time to time. Read in order, from left to right they are the Arms of Willoughby, followed by those of Lincoln, Palmer, Palmer, Brett, Wincope, Hussey, Nuffield, Hussey, Say, Cheney, and Trollope. The Arms on the Sinister side of the shield are those of the Normans of Lincolnshire. A daughter from this family was married to G. Pochin, Esq., in 1811.

It will be noted that these arms of the Normans and the Pochins form the design of the book plate* illustrated. The Crest of the Coat of Arms is a Harpy with wings and with the tail twisted round the claw.

The motto to this Coat of Arms is one that is used by several families and is believed to have been adopted by Wor. Bro. George Pochin for the purposes of this banner. Freely translated it reads "I scarce call the deeds of our ancestors our own."

The photograph† is that of Wor. Bro. Pochin, who died in 1831, and is from a painting by Sir Francis Grant, who was President of the Royal Academy. It is reproduced by the kind permission of Victor R. Pochin Esq., the present owner of Barkby Hall, who has kindly supplied much of the information recorded, and to whom our thanks are due.

* *Vide* Plate II. † *Vide* Plate III.

The Two Hundred=&Twenty=Third Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, January 27th, 1936.

There were present.—Wor. Bro. A. L. MACLEOD W.M., in the Chair; A. J. S. CANNON, I.P.M.; E. H. STORK, acting S.W.; A. E. DIGGINS, J. W.; G. B. ELLWOOD, acting Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; W. R. BRIDGER, S.D.; J. T. COOPER, J.D.; F. HAINES, D.C.; F. G. FLEEMAN, I.G.; G. E. PHIPPS, Steward; Bro. D. CHOYCE, Tyler. Also present Wor. Bros. C. BLAND, A. T. SHORTHOSE SMITH, WM. TOMLINSON, H. HYDE, J. C. BURTON, G. WILKES, P. M. WEBSTER, D. POTTS, and T. O. JUDGE.

Correspondence Circle.—Wor. Bros. W. E. MOORE, E. MUDDIMER, T. M. BUTLER, also Bros. A. E. BIGGS, H. BOULTER, T. S. GRIFFIN, E. A. RATNETT, E. GIFFORD, J. E. YARNALL, W. E. HALL, F. H. SHILCOCK, J. W. CLARKE, H. W. WILLIAMS, J. O. RANDLE, T. G. BLOOR, J. C. CLAYTON, H. W. GILBERT, C. M. R. SMITH.

Visitors.—Wor. Bros. J. A. H. SUTTON, — PERCIVAL G. GREEN, H. GLEDHILL, H. W. W. PRENTICE, J. ADAMSON, Bros. G. H. KNIGHT, E. H. STAEREMAI (N.Z.), J. A. HAYWOOD, R. HOOK, P. E. WELLING, E. G. PENN, A. H. POLLARD, W. COOK, E. POLLARD, A. E. COWLING.

The Lodge was opened in due form at 6-15 p.m.

Before the Minutes were read the W.M. rose and in eloquent terms mentioned the great loss our country and Empire had sustained by the death of our well beloved King George V. and he asked the brethren to rise in their places with the sign for reverence for a moment or two as a mark of respect and sympathy. Wor. Bro. G. B. ELLWOOD the Acting Chaplain, recited the 23rd Psalm, "The Lord is my Shepherd."

The following brethren were elected as members of the Correspondence Circle :—

FRANK ARTHUR FREAKLEY CASSERE, Lodge Victoria, No. 2848 ; STANLEY LAURENS HORKA, Passaic Lodge No. 67 N.J., U.S.A. ; E. V. STIBBE, P.M. Lodge Semper Eadem 3091 ; H. W. W. PRENTICE, W.M. 4656 ; A. R. RALPH, Lodge 2081.

The W.M. then introduced the Lecturer for the evening, Bro. J. E. YARNALL, a member of the Correspondence Circle, in eloquent terms and asked him to read his paper entitled :

"Freemasonry and the French Revolution."

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It is first necessary to say that I am relating matters of historical fact, and to disclaim all topics of political discussion.

Gould, in his monumental work, discounted the influences of Freemasonry upon the French Revolution. Enemies of the Craft, both on the Continent and at home, suspecting something evil in the character of every man of importance in the Revolution, have built up a case against Freemasonry on exaggerations and fictions. It is my endeavour to place before you a record of my own researches and to leave judgment in your hands.

It is first necessary to sketch the incidents which preceded the destruction of the monarchy and the construction of Modern France. We have to realise extremes, of squalor and misery on the one hand, and of decadence, luxury and tyranny on the other, in order to understand why men of every rank and state should assist a movement which was certain from the first to upset the framework of Society and which might conceivably evoke such resistance that bloodshed would be inevitable.

One might say that France had reached her zenith just before the accession of Louis XIV, self-styled the "Sun-King" and actually the grand luminary of Europe. After his coronation his distaste for Paris as a residence led him to build himself the chateau of Versailles on the swampy ground then occupied by a Royal hunting box, and to forsake the Tuileries Palace in the Capital. The payment for this splendid architectural achievement was far reaching; in money several millions of pounds; in life thousands of workmen who succumbed to fevers; and politically, a succession of events culminating in the execution of a Royal Family entirely innocent of any fault other than belonging to the blood Royal. *Versailles made the Revolution inevitable.*

On the completion of the Chateau the Court moved there and Paris seldom saw Louis XIV or his successors until the Revolution. As a result of the colossal expenditure involved in keeping up the state of life typified by the Chateau of Versailles currency suffered until it could be debased no more; the national debt attained a level unparalleled in contemporary history; the peasants and artisans, starving though they might be, were forced to billet soldiers and provide fodder for the army horses without recompense from the state; men of brilliance who had offended the Government by outspoken criticism fled the country or skulked in the byeways of Paris fearing arrest at any moment, while men of honourable character rotted in the dungeons of

France where they had often been immured at the pleasure of a Court Favourite armed with that sinister instrument the *Lettre de Cachet*. It is small wonder, under such appalling conditions, that men of letters aware of happier conditions elsewhere should use their pens in demanding liberty and justice for their native land. All these factors, coupled with the inaccessibility of the monarch, increased the resentment of the citizens, and lampoons of the period tell the student of history that only an equitable constitution could have saved the country from Revolution. As we shall see the early struggle revolved round a sincere endeavour on the part of the people's representatives to obtain this.

It is true that a sort of Parliamentary Body existed which was called the States General. The People had a voice in this but it seldom met, and, on those rare occasions when it did, the voice of the Third Estate of the Realm was negatived by the combined votes of the Peers and the Church. The tide of discontent was rising fast, and in 1788 Louis XVI was forced to convoke the States General for the following May. This was the first meeting of the Parliament of France for 175 years. To awaken hope in the people and to pacify them a Royal Edict was published, in which it was proclaimed that the strength of the Third Estate should be increased, so that their representatives should be numerically equal to the Peers and the Church combined.

By now the popular voice had been strengthened by two adherents from the nobility in the persons of the Duc d'Orleans, brother of the King and Grand Master of French Freemasons, and Count Mirabeau. We must add to these many representatives of the Church, whose contact with the people had made them more than sympathetic with the claims of the Third Estate.

With anxiety the Peers watched the swing of the pendulum, and realised that their supremacy was endangered, for the orators of the Third Estate were men who spoke with

the courage of their convictions and many of them were drawn from the advocate class. The nobles attempted, by the means best suited to their purpose, to reduce their numbers by forcing duels upon them. Remember in this connection that the aristocracy were accomplished swordsmen.

Before the States General met the King had promised that a new Constitution for France should be the main subject for their consideration, but he was weak and entirely under the dominion of his Queen, Marie Antoinette, who hated reforms, and under her influence he strove to retain an "absolute monarchy." Thus, in his address at the opening of the States General, he told the Deputies that they were convened to set the finances of the country in order, and avoided any reference to the promised Constitution.

For six weary weeks the Peers forced debate after debate on such a trivial subject as that of the method of voting. They proposed to negative the double representation of the Third Estate by removing the vote from the individual, by allowing each Estate of the Realm one vote only, such being decided by a majority vote of its members.

The Deputies of the Third Estate saw that nothing could be achieved in such an atmosphere and on June 17, 1789, they declared themselves a National Assembly. They ratified all financial acts passed up to that date but refused to confirm any that the Peers and Church might agree to in the future unless the measure had received their consideration in the first place.

Three days later, on the advice of the Court Party, the King placed a guard over the Hall in which the Third Estate had been holding its sessions, a pretext to make their meeting impossible. The Deputies were refused admission on the trivial ground that the Hall was being redecorated for a social function. They adjourned to an adjacent Tennis Court and there took the famous Oath to remain together

until they had obtained the promised Constitution. Next day many of the Clergy joined them and on the 23rd the King, addressing the Three Estates, demanded that they should sit as a States General again. The Third Estate refused, and four days later the King, bowing to the inevitable, ordered all the Deputies to join them in a National Assembly and to frame the New Constitution. The title of the united Deputies was to be the Constitutional Assembly.

Necker was the principal adviser of the King at the time. He was in favour of reform, and so, distasteful to the King, who dismissed him and under the influence of the Court Party called 25,000 troops, mainly foreign mercenaries, to the Palace. Paris was stirred to a ferment. Camille Desmoulins, a young patriot speaking in the gardens of the Palais-Royal, urged the people to have recourse to arms. Rioting began on July 12th and on the 14th the Bastille fell to the people after a siege lasting four hours. On August 4th, feudal rights and privileges were abolished and the Third Estate now ruled supreme.

The Royal House, which for three generations had deserted Paris, was forced to return to the City, and a constitutional Monarchy was established. Coins of the period bear the inscription, "The Nation, the Law, and the King," but any hope of a settlement on this basis was destroyed by Louis' flight to the frontier to join the Royalist force of which we shall hear more later.

On July 14th, 1790, the King swore to maintain the Constitution at a great festival in the Champs de Mars, and the Marquis de Lafayette as representative of the people swore an oath of loyalty to the King.

During the year that followed the Pope condemned the new Constitution and so created discord in the Church. On the night of June 20th, 1791, the King escaped from Paris and attempted to join the Royalist forces on the

German Frontier. He was stopped at Varennes and forced to return to Paris under guard. All his powers and privileges were suspended until the Assembly should have completed its task of forming the Constitution.

Two months later the task was complete, the King was restored to his honours, and on the 1st of October the Assembly became known as the Legislative Assembly.

During all this time the Court had been intriguing with Austria and on April 20th, 1792, war was declared between the two countries. Feeling between the Court and Assembly ran high. On the third anniversary of the taking of the Bastille Federals from Marseilles marched into the City for the celebrations. On the morning of the 10th of August, the accidental firing of a cannon by a member of the Swiss Guard caused a riot terminating in the capturing of the Tuileries Palace, with the massacre of the Swiss. During the fighting the King found protection in the Hall of the Assembly, and was later placed in the Luxembourg Palace with his family, only to be moved to the Tower of the Temple shortly afterwards.

The mob was now out of hand and prisoners of all classes, but mostly political, were massacred without trial by a small band of assassins. Danton, as Minister of Justice, has been accused of countenancing this, but it is proven that he had no part in authorising the mass murder of eleven hundred people.

On January 21st, 1793, the King was executed ; factions like the Girondins, Hebertists, and Dantonists gained power in their turn, and in their fall suffered under the overworked guillotine. Robespierre gained complete control for a few months, but being overthrown by his enemies, who had combined for the occasion, was tried and executed. With his death came the end of the reign of Terror of which he had been the symbol for so long.

Freemasonry had passed through troublous times before the Revolution. It had been banned by Royal Edict in 1737, and this decree had never been rescinded. That Edict was accompanied by a raid on a Paris Lodge with the confiscation of its papers and furniture. Yet the fact that the Craft was outlawed did not prevent such a man as Voltaire from becoming a mason in the closing years of his life. Nor did it deter the Duc de Chartres, Grand Master of the Templars, from becoming Grand Master of the Craft in 1772. This Grand Master later became the Duc d'Orleans, the Philippe Égalité of the Revolution.

The American War of Independence had claimed the Marquis de Lafayette who gained great distinction as a volunteer in the Colonial Army, and had been received into Masonry while on active service there. After the Constitution of the United States Benjamin Franklin was appointed plenipotentiary to France. He played an active part in French and German Masonic life, joining a Lodge in Paris under the Grand Orient in 1776, and becoming Master of the Lodge some years later. He was also a member of Lodges at Rouen and Carcassonne.

The influence of men like Lafayette and Franklin on the minds of thinking men of France must have been immense. They felt that side by side with them in their masonic life stood two of the outstanding characters in the struggle for independence and liberty in the New World. These men had helped to obtain for one country what France herself desired and needed, namely a Constitution founded on democratic lines, which would remove those injustices which had no place in a civilised state.

"Brotherly Love, Relief and Truth," the watchwords of the Craft in this country had their counterparts in France in the words "Liberté, Égalité, Fraternité," which became the keywords in the struggle for the rights of the people. This phrase I myself believe to have been adopted at the

celebrated Oath of the Tennis Court when Mirabeau, himself a mason, urged the affronted Deputies to take action and form their own Assembly.

With one or two exceptions it must be agreed that the masons of France played no ignoble part in the stirring and difficult days that were to follow the Oath of the Tennis Court. Drawn in the main from Voltaire's mother lodge, the "Loge des Neuf Soeurs," men like Danton, Champfort, Camille Desmoulins, and Brissot were to inscribe their names nobly on the scroll of history. Three other Lodges in Paris might well be mentioned, "Loge de la Candeur," "Loge du Contrat Social," and "Loge des Amis Réunis."

Do not think for one moment, Brethren, that I attribute the French Revolution to members of the Craft, I do not; it was one of those events which circumstances made inevitable. But when the time came for action, the reins were taken by men who sought to carry out ideals which had been taught them in their masonic life, in the wider sphere of political activity. Their failure was not their fault, but was due to the excessive folly of the Court, and the insane fury of the mob which found freedom in its grasp for the first time. It is essential to stress one point; in the early stages a new Constitution was desired and Revolution was *never* anticipated.

Let me quote Hilaire Belloc upon the subject of Danton on his work, "The French Revolution";

"There has been a tendency latterly to exaggerate the part which Freemasonry played in the launching of him; he was indeed a member of a masonic Lodge, as were, for that matter, all the men, conspicuous or obscure, democratic or utterly reactionary, who appeared on the revolutionary stage: probably the King, certainly old aristocrats like the father of Madame Lamballe, and the whole host of the middle class, from men like Bailly to men like Condorcet. But it is reading history back-

wards and imagining the features of our own time to have been present a century ago to make of Masonry the determining element of his career."

It would appear that Hilaire Belloc, while believing that modern Masonry is guilty of much, believes that the French Revolution was not the work of the Masonic Organisation as a body.

Novelists have attacked the men of the Revolution to provide a sinister atmosphere for their stories, and unfortunately, their characterisation is remembered while history sinks into the limbo of forgotten things. It is not my intention to "whitewash" any leader of the Revolution; all I wish to do is to place them under the searchlight of criticism and to replace fiction with truth.

Robespierre, one of the most sinister figures of all, is held to be innocent of the reign of Terror by the French Historian, Henri Beraut. He points out that Robespierre approved of necessity but intervened whenever possible on behalf of the innocent. He alone was responsible for the recall of Carrier from Nantes, Tallien from Bordeaux, and Fréron and Barras from the South of France, in consequence of their excesses, and it is significant that Tallien and Barras were among the conspirators responsible for his downfall and death. He alone saved the seventy-three Girondins who protested against the events of the 2nd of June from the vengeance of the mob. I ought perhaps to explain here that on the 2nd of June, 1794, while France was suffering defeats on the field of battle, the Royalists of Lyons aided by the Girondins captured the town hall after severe fighting in the streets, and this isolated incident caused high feeling in Paris. Robespierre tried to save the life of Mme. Elizabeth, the King's sister, and did succeed in saving the Abbé le Duc. One novelist has attacked him for his attitude towards religion, but the truth remains that he was the violent enemy of atheism and a still greater

enemy of the autocracy of the Roman Church, which had used its power in France against the interests of the State. One of his decrees reads as follows :

“The French people recognise the existence of the Supreme Being and the Immortality of the Soul.”

Hilaire Belloc's opinion of Robespierre is also interesting. He says :

“—Side by side with the real Robespierre there existed in the minds of all his contemporaries *save those who actually came upon him in the functions of government* a legendary Robespierre—a Robespierre popularly imagined ; and that this imaginary Robespierre, while it (or he) has proved odious to posterity, seemed, while he lived, a fascinating portrait to the man himself, and therefore he accepted it. For Robespierre, though just, lacked humility.”

Later on the same subject he says :

“Why then, was Robespierre popularly identified with the terror, and why ? when he was executed, did the Terror cease ?

“Robespierre was identified with the Terror because he was identified with the popular clamour of the time, with the extreme democratic feeling of the time, and its extreme fear of reaction. Robespierre being the popular idol, had become also the symbol of a popular frenzy which was supposed to be ruling the country. What was ruling the country was the Committee of Public Safety, in which Carnot's was the chief brain. Robespierre was indeed the idol of the populace ; he was in no way the agent of their power or of any power.”

Let us see what masons did during the Revolution. Lafayette I have already mentioned. He was the reputed author of the new Constitution of France called “The Declaration of the Rights of Man” which was passed by the

Constitutional Assembly of which it has been said that the majority of its members were masons. Relics of the Revolution are housed in the Musée Carnavalet and many of these relics are of masonic interest. One emblem shows the Constitutions open, on a pedestal, and entwined with the serpent as an emblem of wisdom. There is also a copy of the Constitutions with the All Seeing Eye placed in a Triangle on the cover.

Lafayette's career was in a sense unfortunate. After glorious achievements in the New World and the framing of the Constitutions of France he fell foul of the extremists and realised that his days of usefulness to his country were numbered and his fall from favour would mean death. He fled into neutral territory near Liège in August 1792 and was captured by the Austrians and imprisoned by them for having acted as the leader of the Revolutionary Army. He remained a prisoner until 1797 when Napoleon conquered Austria.

In evidence of the high esteem in which he is held in the United States of America I would say that four lodges are named after him in Pennsylvania, thirty in twenty-six other States, besides fourteen villages, eleven towns, five counties and one city. When Washington laid the foundation stone of the Capitol in Washington he wore an elaborately embroidered Masonic Apron, the gift of Lafayette in 1794. Lafayette's descendants to this day claim American Citizenship as well as French.

Danton, lawyer by profession, rose to supreme heights and became the inspiration of the better spirit in the Revolution. A brilliant orator, his address to the Assembly when Verdun was in danger of falling before the Allied Army, gave France new courage. He thundered at the anxious Assembly, "To vanquish the enemy, Gentlemen, we must have audacity, still more audacity, and always audacity,—then France will be saved." He hated excesses and once

said "I will break that damned guillotine before long or I shall fall under it." This remark was prophetic, and he and his associates, including the brilliant young Camille Desmoulins, fell before the Terror.

Gabriel Honoré Riquetti, Count Mirabeau, was born in 1749 and early became possessed of an unenviable reputation. As a result of the many scandals attached to his name he was imprisoned in the fortress of Joux in the Jura Mountains. Escaping from Joux, he was imprisoned at Dijon, but escaped from there and travelled to Switzerland and thence to Holland where he wrote many pamphlets including the "Essay on Despotism." He was extradited and imprisoned at Vincennes in 1777 and on his release wrote the essay on "Lettres de Cachet." Becoming a junior diplomat to Germany he obtained the favour of Frederick the Great, a patron of Freemasonry and a member of the Craft.

On his return to France he published another pamphlet which forced him to seek sanctuary in Germany, and when he again returned to France he began to agitate for a meeting of the States General. Rejected by his Peers he was accepted by the Third Estate as one of their delegates, and endeavoured by oratory to obtain those concessions, the granting of which would have prevented bloodshed. He failed in his attempt and died soon after the outbreak of the Revolution.

How fared the Grand Master of the Craft in those troublous days? Philippe d'Orleans was an active revolutionary from the earliest days of the movement. Many historians go so far as to attribute his interest in the popular cause to a desire to wrest the supreme power from his brother and to reign in his stead, either as King or President. His career as Grand Master terminated in 1793, when he wrote to the Grand Orient and severed his connection with Freemasonry in a scathing and ignoble letter which Gould reproduces in his "History of Freemasonry." A few months later he ended a tempestuous career on the scaffold.

Marat was a Freemason, having been initiated in London in 1774 and becoming a member of the Loge La Bien Aimeé at Amsterdam. In the Musée Carnavalet there is a portrait of him, the Marat of the Revolution, standing to order as a F.C. His name has been execrated for over a century, but according to Henri Beraut he was a terrific worker and the personification of morality. He was popularly known by the name of his paper "The friend of the People." He was an early apostle of the revolutionary creed and suffered much hardship before the Revolution became an accomplished fact. Perhaps this is the reason for his fanatical zeal in removing real and imagined enemies of the Constitution by the short but certain path of the Guillotine.

Hilaire Belloc begins his study of Marat with these words :

"Marat is easily judged. The complete sincerity of the enthusiast is not difficult to appreciate when his enthusiasm is devoted to a simple human ideal which has been, as it were, fundamental and common to the human race."

And sums up as follows :

"He was, among those young revolutionaries, almost an elderly man ; he was (this should never be forgotten) a distinguished scholar in his own trade, that of medicine, and he effected less in the Revolution than any man to whom a reputation of equal prominence happened to attach. He must stand responsible for the massacres of September."

Dr. Guillotin, an important mason, has been much maligned, and his name, given to the instrument of death which he invented has become a sinister thing. Yet one must remember that this instrument was placed before the Academy of Medicine with the recommendation that it might prove a more speedy and humane method of execution

than that in vogue at the time. Its wholesale use was beyond his control. His signature is to be found on the Masonic Certificate of Montaleau in the Masonic Museum here.

Behind all the shadows of the Revolution stand four great men, all masons, whose names are seldom mentioned in connection with it, but whose literary activities were a very real contribution. They are Diderot, D'Alembert, Montesquieu and Voltaire. Diderot and his collaborator, D'Alembert, produced the monumental *Dictionnaire Encyclopédique* in 1749. This work although a financial failure, caused a sensation in France. It placed before those who could read the key to universal knowledge. Diderot had suffered imprisonment at Vincennes for his previous outspoken words on social reform, and it is possible that the patronage of Catherine the Great of Russia saved him from a similar fate as a result of this great work. His book did not escape the anger of the French monarch and the *Encyclopedia* was sentenced to life imprisonment by Louis XV for the crime of disloyalty to the State.

Charles, Baron de Montesquieu, was the author of many social satires. His works have been described as "the code of Natural Law" and he himself as a "legislator for humanity."

Voltaire's works were of the same character and their great German contemporary and fellow mason, Goethe, is stated to have been in complete agreement with their philosophy.

I have no evidence that Jean Jacques Rosseau was a mason but his book "*Du Contrat Social*" was one of the most severe attacks on the order of things in pre-revolutionary France. It is at least significant of masonic opinion that one of the principal Lodges of pre-revolutionary Paris was called "*Du Contrat Social*."

It has been said that the majority of the Deputies to the Assembly which passed Lafayette's Constitutions of France were Freemasons. In the Musée Carnavalet are to be found many evidences of the Masonic interests of the Revolutionaries. One medal I saw there had the level placed on bronze with the All Seeing Eye in its centre and surmounted by the Phrygian cap of liberty. Unfortunately I was unable to obtain a reproduction of this medal, but this design, in some form or other was adopted by the Revolution in its badges, warrants, and letter headings, as the photographs clearly show.*

The All Seeing Eye appears on many of the Crests. One of particular interest shows the Fasces as the symbol of Justice surmounted by the Phrygian cap of liberty with four flags, two of which are fully exposed. That on the left shows two hands clasped with the word "Fraternité," and that on the right shows the All Seeing Eye with the word "Surveillance" which of course bears the same meaning as "All Seeing." At the bottom there is the word *Égalité*, i.e., Equality, on the base of the level.

Three volumes of the Constitutions of France are shown on another plate.† That on the right dates from the constitutional monarchy and is inscribed "To the King's Health and the Nation;" the centre one bearing the All Seeing Eye, I have referred to, and that on the left is inscribed, "Vive La Liberté" and dates from after the suspension of the monarchy.

When I say that these emblems were used by Revolutionary France I do not mean by Paris alone but by districts far removed from the Capital when writing to the Central Government or to the Commune of Paris.

An inspection of the plate showing examples of Sèvres porcelain taken from *L'illustration*, 29th September, 1934, should further prove the connection. This porcelain is of

* *Vide* Plates IV., V, and VI.

† *Vide* Plate VII.

the period with which we are dealing. In this picture we see Fraternity with b . . . b . . . b . . . , Reason with the All Seeing Eye, and Equality with the Level.*

In Volume XXVII Part 3, of the Transactions of the Quatuor Coronati Lodge published in 1914, is a reproduction of a picture in the Musée de Reims. Called the "Triple Union," it was painted by Nicholas Perseval in 1789. According to the Article which accompanied the photograph there was a Lodge of that name in the city, which, ten years prior to the painting of this picture offered several awards for public competition. The picture shows representatives of the Three Estates of the Realm standing beneath a Tree of Liberty, the priest and the peer shake hands while the commoner looks on. Behind them is the open door of a Temple containing an altar. Above the door the Square and Compass are to be seen and directly above on the spandrel of the pediment is the All Seeing Eye. The right hand pillar is inscribed with the letter "B." Wor. Bro. J. S. Tuckett who described this picture was of the opinion that it was intended to decorate the Temple in which the Lodge of the Triple Union met. This may have been the case but I would remind you that the States General of France met for the first time in 175 years in the year in which this picture was completed.

The future of France depended on the success of the States General. I believe that this picture means that the Masonic interests of the Three Estates might well produce that harmony which is the keystone of achievement. Perseval knew where the weakness lay. The Priest is earnest in his peaceful endeavours, the face of the commoner is strong and full of purpose but the sarcastic smile of the aristocrat shows that he has very little sympathy with the popular cause.

For one last word of evidence. Were not the Revolutionaries known as the C of th . . . W ?

* *Vide* Plate VIII.

From the 20th April, 1792, France with its ill-trained army was at war with the Emperor of Austria and the State of Prussia. Until the actual declaration of war, Marie Antoinette, born of the House of Austria, was conspiring with the Government of that country and even threatened the French Government with armed intervention.

An interesting paragraph appears in Sabatini's novel, "Scaramouche, the King Maker." The statement is made that Brunswick who ordered the retreat of the Allied Army after Valmy was either bought over, or was a Freemason, and had been instructed by the Lodges not to march on Paris even though Verdun had fallen. This last suggestion which is said to have been taken from some memoirs of the time is obviously ridiculous but even then the Allied Army was the better force and must have prevailed in the end. Sabatini completes his statement by saying that, on his return to Germany, Brunswick paid over £8,000,000 to his creditors. If this represents a bribe then it is one of the largest in history, but there appears to be nothing in support of this idea except the fact that the Allied Army was shepherded back to the frontier by the French and made its peaceful way there in three months.

Embarking on a Belgian Campaign, Dumouriez, the French Commander was defeated and in turn conspired with Austria, and when the conspiracy leaked out fled to them. The Allies again invaded France and defeat followed defeat until Carnot took command and rolled the Allied Army back across the Rhine.

No study of the Revolution of Freemasonry during this period of history would be complete without a reference to that prince of Charlatans, Giuseppe Balsamo, better known under his adopted name of Count Allesandro Cagliostro.

It has been stated that this man was initiated into Masonry in 1776 in the Esperance Lodge, No. 369 at the King's Head Tavern in London, but of this there is no proof.

He had led an amazing life from his youth onward, living by his wits upon a superstitious generation. He founded a system of Egyptian Masonry admitting both men and women to the degrees. These activities took place at first in France and were restricted to that country until the affair of the Diamond Necklace. Cagliostro was implicated in this and imprisoned to await his trial. He was acquitted of the charge thanks to his sharp wits. On his release he heard that there was a Lettre de Cachet against him so he returned to London and on June 26th, 1786 he published his "Letter to the French People" which evoked much interest in pre-Revolutionary France. He said :

"Yes, I declare to you . . . your States General will be convoked, your Bastille shall become a public promenade, you . . . will achieve glory in the abolition of Lettres de Cachet . . ."

Morande, editor of the "Courier de l'Europe," which was published in London, attacked our "Egyptian Mason" in his columns for over two months, and as a result of this Cagliostro was unable to establish his mystic rites in this country. He left England and had the colossal impudence to travel to Rome and there establish a Lodge of Egyptian Masonry. He was arrested by the Holy Office on September 27th, 1789, and after a long examination his case was taken before the General Assembly of that body on March 21st, 1791, and before the Pope on the 7th of the following month. Cagliostro was condemned to death but the sentence was commuted to one of imprisonment for life with "salutary penances."

When the Reign of Terror ceased in France the country was ruled by a Directory and France was again at war. Under the young Napoleon the French Army marched against Italy and soon the first battalions had reached Rome. According to one account they had no sooner reached the city than several officers entered the Castle of St. Angelo

in search of Cagliostro, who had foretold the fall of the Bastille. Cagliostro was dead.

Out of the wreck and chaos of Revolution a very sick Freemasonry had emerged, a Craft which received a new lease of life in the optimism of a new age, a new state, and a new and equitable constitution.

Then came Napoleon, fighting his way to First Consul thence to Emperor, and plunging the world into that carnage which only terminated at Waterloo. In those days of the first Empire, when great victories had crowned the arms of France, Freemasonry enjoyed great popularity, and generals and statesmen flocked to the Craft. Murat, favourite general of Napoleon and King of Naples, was appointed Grand Master and was later followed on the Masonic Throne by Napoleon's brother Joseph. Thus Masonic life continued peacefully until the period of the Communard Rebellions. Then, accused of participation in politics, the wrath of the powers descended upon its head.

Let us turn from our subject with a feeling of relief that England has escaped such troublous times and that the Craft in its abstention from politics, has been wisely guided from a wonderful past to a glorious present, and the certainty of a still more glorious future, for only on the purity of its doctrines can it hope to obtain those privileges which will enable it to carry on its great work.

The paper was very interesting and at its conclusion the W.M. proposed a hearty vote of thanks to Bro. YARNALL and expressed his own appreciation of the paper, which he felt sure was equally shared by the brethren. He said the Lodge was greatly indebted to the Lecturer for the care he had taken in the preparation of the paper and for the amount of research work necessary to prominently bring to notice those men who had figured largely in the French Revolution. He hoped it would spur Bro. YARNALL to

further efforts, and inspire other brethren of the Correspondence Circle to emulate him. Wor. Bro. CANNON in seconding endorsed the W.M.'s hope that the brethren of the Correspondence Circle would come forward and follow Bro. YARNALL'S example.

Bro. YARNALL in replying to the vote of thanks expressed his pleasure at being permitted to read the paper before the Lodge, and thanked the various Brethren who had so kindly helped him through the early stages of the preparation of the paper.

Wor. Bro. ELLWOOD then gave an interesting explanation of the following exhibits. An old Irish Certificate.* Two prints, and a photo of a jewel presented by the widow of the late Wor. Bro. JONES. There were also exhibited several interesting photos illustrating Bro. YARNALL'S paper.

The W.M. rose for the first time.

The W.M. rose for the second time.

The following brethren were proposed as full members of the Lodge:—

Wor. Bro. W. H. WOOD, of Peterborough, P.M. Lodge No. 442 Peterborough; Wor. Bro. W. BOND, P.M. Wyggeston Lodge No. 3448.

Apologies were received from the following:—

J. A. LUMSDEN, W. H. COTTON, JAMES D. MACLACHLAN, C. D. EATON, L. G. HAYWARD, J. G. STURTON, D. LAPRAIK, S. HERBERT, W. J. BUNNEY.

The Secretary reported the following resignations from the Correspondence Circle:—

G. A. GUEST, A. H. TYLER, G. C. GOLLAN, CHAS. FURLONGER, T. BAXTER.

* *Vide* Plate IX.

The W.M. rose for the third time.

Hearty greetings were received from Provincial Grand Lodge and the various Sister Lodges represented.

The Lodge was closed in due form at 8-5 p.m.

A conversazione was held after the Lodge was closed.

Old Irish Certificate, 1829.

The certificate which measures 25½ inches by 21 inches; is in every part written, drawn and coloured by hand on rough stout drawing paper and forms a striking and rare document.

It relates to the degrees of Excellent, Super-Excellent Royal Arch Masons in Lodge No. 553, Cookstown, County Tyrone. Apparently at the date in question 1829 the Lodge 553 did not have a brother who was able to confer the degree of Knight Templar, and therefore the recipient proceeded to the neighbouring Lodge No. 353, at Sandholes, near Stewartstown, County Tyrone.

Lodge No. 553 was warranted on the 2nd of Feb. 1778, for Cookstown, County Tyrone, the warrant being cancelled in Feb. 1845. The Warrant for No. 353 was issued on the 5th of May 1775 for Sandholes, near Stewartstown, County Tyrone, and cancelled Sept. 1843.

The wording on the Certificate is as follows :—

“In the name of the most holy and undivided Trinity. Father-Son and Holy Ghost.

We the high priest the captain general and grand masters of an excellent super excellent Royal Arch Masons encampment under the sanction of Cookstown Lodge No. 553 on the grand Register of Ireland Do hereby certify that our true and faithful brother HUGH CANNING after having duly passed the chair of the aforesaid Lodge was made an excellent super excellent Royal Arch Mason. Given under our hands and the seals of our Royal Encampment in the

village of Cookstown and the County of Tyrone this 29th day of January 1829 and A.M. (this date is omitted)

(Signed) Archibald Staratt	H.P.
Alexander Galway	C.G.
Benjamin Galway	G.M.
John (undecipherable)	G.M.

“ Sec., Thomas Nabbs.

“ We the High Priest Captain general and grand Masters of our excellent Super Excellent Royal Arch Masons in a grand assembly of Sir Knights Templars and Malta under the sanction of Sandholes Lodge No. 353 on the grand registry of Ireland Do hereby certify that our true and faithful Brother the worshipful Sir HUGH CANNING after having duly passed the chair of the aforesaid Lodge was dubbed a Knight of the most noble right worshipful and Christian order of Sir Knights Templars and Knight of Malta he having with due honour great skill and fortitude withstood all the amazing trials attending his admission, given under our hands and seal of our Royal Encampment in grand assembly aforesaid in the village of Sandholes & County of Tyrone this 30th day of January 1829 and A.M. 582.

(Signed) James Wilson	H.P.
Alex Boyd	C.G.
John Caldwell	1st G.M.
Edward Boyd	2nd G.M.
Robert Moffatt	3rd G.M.

Sec., Robert Greer.”

The “passing of the chair” mentioned in the first part of the Certificate has quite a different meaning from that which we understand when we use the same expression to-day.

With regard to the names on the Certificate it is interesting to note that Archibald Staratt was registered 16th June 1823, Alexander Galway, April 18th 1796. Benjamin

Galway was not registered, and Thomas Nabbs (Sec.) was registered 16th June 1823. So far as the names on the lower portion of the certificate are concerned the following is the record. James Wilson, Alex. Boyd and John Caldwell were all registered on the 5th of May 1825 ; Edward Boyd and Robert Moffatt on the 6th December 1825. Robert Greer (Sec.) was not registered, but was Secretary 1828-29. The seals on the Certificates are "smoke-seals."

The main feature in the design of the certificate consists of two pillars coloured crimson, with the capitals in yellow spanned by an arch of rainbow colours. The keystone in the centre of the arch has on it a crimson cross, and from its base is suspended a letter "G" in yellow. The certificate in its design and symbols combines the degrees of Royal Arch, Knights Templars, and Blue Masonry, and Ark Mariners. Within the arch there are depicted the flaming sword in natural colours, a setting maul in crimson, the skull and cross bones in grey, a level and a ladder in crimson, a trowel, also two chisels saltire in grey. These emblems are well known and need no explanation to the brethren. The latter two symbols are very rarely seen now, as the trowel has dropped out of Craft Masonry in this country, but it is still used by the Craft in America. As a rule when the chisel is shewn there is only one.

At the base of the certificate on the left, is the burning bush in natural colours, and in the bush is the triangle. In the centre of this part of the design there is a triangle upon which are 12 candles, all lighted except one, which has a meaning of its own.

The man on the right of this triangle is dressed in a blue coat and breeches, and wears an apron of large size. Around his neck he wears a masonic collar, attached to which is a pair of compasses. In his right hand he holds another pair of compasses, and in his left hand is a Square coloured crimson. Close to this Square is a Serpent in the act of

striking the Square, the Serpent being coloured green. The ground work under the man's feet is coloured to represent grass.

The pedestals to the pillars are raised upon five steps, three in grey colour and two in black.

Over the Arch is shewn the "All seeing eye," placed above clouds, from which radiate rays of light.

The symbols on the left side of the certificate, reading from the top to the bottom are as follows :--

The glorious luminary the sun, the rays being drawn to represent flames of fire. Under this are the two tables of stone on which were written the Commandments. Projecting from the pillar is a hand from which is depended a plumb line, and on a level with this is shewn a ewer in yellow colour. This ewer may refer to the "anointing oil."

By the side of the ewer is a three branched candlestick, holding three lighted candles, probably referring to the three lesser lights. Under the candlestick and ewer are the clasped hands, and under these is seen the dove with the olive branch. By the side of the left hand pedestal is shewn a quaintly drawn Ark. The upper part looks like a three storied structure coloured as though it were built of brick, and with a slated roof. This symbol belongs particularly to a side degree. The symbols on the right hand side, again reading from the top are : the moon and seven stars, the Paschal Lamb standing upon a coffin, and bearing a banner on which is a crimson cross. On the lid of the coffin is a tablet bearing the letters "M.M." Under the coffin are cross keys in yellow, which is a symbol used in Ireland in a side degree, and a Cock in natural colours. This latter is a very old symbol and it is sometimes shewn crowing (though not on this certificate) with the word "Eureka" issuing from its beak, meaning "I have found," alluding to the finding of Truth. It is also used in one of the Higher degrees symbol-

izing St. Peter's denial. This is perhaps the correct allusion on this certificate. By the side of the Cock is a group of symbols all well known, consisting of a pair of compasses, a square, plumb rule, and a level, all in red. The next symbol is a very curious and rare one. It consists of a bridge of three arches coloured red, and on the bridge are three men dressed in blue, each in the act of blowing what is meant to be the horn of some animal, held in the right hand, while the left hand rests on what appear to be stone ornaments on the bridge parapet. The man at the head of the bridge, standing on guard, is dressed in a red coat and blue breeches. He has in his right hand a drawn sword and in his left he holds a feather. All the men are evidently officers by their dress. There are six small objects coloured yellow, three on each side, resting on the walls of the approach to the bridge, and they seem to be there for the purpose of holding the handrail, although no handrail is shewn.

In endeavouring to trace the reason for such a symbol being on the certificate I came across the following interesting information. In old mythologies the "bridge" had dread significance, as there was a belief that everyone after death had to cross over the "Bridge of Judgment" where they were examined, and upon the result of the examination depended their future state, either paradise or torment. James Hastings in his book on "Ethics and Religion" vol. 2 p. 856 deals with the subject of Bridges and Bridge Building, and says that Bridge building became a part of religion, a pious and meritorious work before God. In 1189 a regular Order of Hospitalers was founded in the South of France under Pope Clement III by S. Bénézet under the name of the Bridge Builders. Their constitution was modelled upon that of the Knights of St. John, and as the Association gradually dissolved in the 13th century most of their number found their way into that Order. Mackey also mentions the Fraternity of Bridge Builders, or Pontifices, whose history was so closely connected with that of the Freemasons of the Middle Ages, and he goes on to point out that much of their property after the Order became extinct, passed into the hands of the

Knights Hospitallers or Knights of Malta. He also mentions the fact that the Bridge is a most significant symbol of the 15th and 16th degrees of the Scottish rite, so one may conclude that this is the reason why this symbol appears on the certificate. The three men on the bridge are blowing their horns as a signal probably to the guardian of the bridge. The feather is an old symbol of truth. "In the judgment in Amenti, the soul advances toward the Goddess Thme who wears on her head the ostrich feather. In the scale, Anubis and Horus weigh the actions of the deceased. On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather the soul is entitled to be received into the celestial courts." The symbol therefore seems to allude to this fact (among others) that a kind of examination is about to take place of some one anxious to pass over the bridge, and warning of his approach is being given by the three horn blowers.

Under the bridge are three more symbols. That on the left is a square panel coloured yellow and divided into three horizontal compartments. In the top compartment are the letters "S.K.I. in the middle one "H.K.T." and in the lower one "H.A.B." These letters are familiar to all brethren. The other two symbols are triangles, that on the left is coloured red and has the letters M.T.U. one letter on each of its sides.

These letters may stand for "Maat." "Urim" and "Thummim" or Justice, Light, and Truth.

The other triangle is coloured green and has the letters J.S.F. arranged around it. I am of opinion that this alludes to the "Most Holy and Undivided Trinity" Father, Son, and Holy Ghost.

The man below these triangles is dressed exactly similarly to the one on the right of the central panel, but from his collar is depended a square. His right arm is extended and below the hand is an object that might be taken for a censer, but the original certificate is damaged here, making it impossible to say exactly what this really is. In the man's

left hand is a wand or rod coloured crimson, which might allude to the rod of Moses which was turned into a serpent. The last symbol is a beehive on a stand. The beehive has ceased to be used as a symbol in English Craft Masonry, but it is still in use in French Masonry and is seen on their certificates and masonic documents or charts. It alludes to Industry.

Our thanks are due to Wor. Bro. Philip Crossiè, P.S.G.D. Ireland, Librarian of the Grand Lodge of Ireland, who very kindly looked up the records of the names on the certificate, and the dates of the warrants of the two lodges mentioned, thus proving the genuineness of the document.

W.H.R.

The Two Hundred-&-Twenty-Fourth Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, March 23rd, 1936.

There were present.—Wor. Bro. A. L. MACLEOD, W.M. in the Chair ; A. J. S. CANNON, I.P.M. ; E. H. STORK, acting S.W. ; A. E. DIGGINS, J.W. ; W. J. BUNNEY, Chaplain ; W. H. RILEY, Secretary ; W. R. BRIDGER, S.D. ; J. T. COOPER, J.D. ; F. HAINES, D.C. ; C. BLAND acting I.G. ; G. E. PHIPPS, Steward. Bro. D. CHOYCE, Tyler. Also present Wor. Bros. T. O. JUDGE, The Rev. W. W. COVEY CRUMP, G. B. ELLWOOD, J. C. BURTON, G. W. WILKES.

Correspondence Circle.—Wor. Bros. J. W. SMITHARD, W. E. MOORE, H. B. HOWE, H. PRENTICE, W. D. KEENE, W. H. WOOD, C. E. HAINES, S. J. WALKER, A. BAMBURY, W. BOND, G. E. GREEN, J. H. CORAH, also Bros. A. E. BIGGS, A. M. DALBY, E. GIFFORD, J. E. YARNALL, W. RIDGEWAY, E. C. DAVIS, F. H. SHILCOCK, G. A. U. SQUIRES, H. V. HOWARD, W. E. BOULTER, A. R. RALPH, A. SHUTTLEWOOD, T. G. BLOOR, J. O. RANDLE, C. M. R. SMITH.

Visitors.—Wor. Bros. J. N. HAMOSEY, T. S. JOFFRE, A. KEMP, and Bros. C. L. ROBINSON, T. F. CHAPMAN, A. H. POLLARD, T. WILKIE, J. W. BOON, J. CLAYTON, W. COOK, A. W. KIMBERLEY, A. WILKINS, E. POLLARD, S. H. HALLAM, J. CARSON.

The Lodge was opened in due form at 6-15 p.m.

The Minutes of the last regular meeting held January 27th were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. The Rev. W. W. COVEY CRUMP, M.A., P.A.F. Chap. Eng., and P.M. 2076 ; Wor. Bro. J. H. CORAH, P.A.G.D.C. Eng. Provincial Grand Secretary of this Province, and they were saluted with the honours due to their rank which they acknowledged.

The Lodge was also honoured by the presence of Wor. Bro. A KEMP, P.G.S.W. of this Province and he was saluted with the honours due to his rank, which he duly acknowledged.

A Ballot was then taken for the following Wor. Brethren as Full Members of the Lodge : --

Wor. Bro. W. H. WOOD, P.M. Lodge No. 442 Peterborough, and Wor. Bro. W. BOND, P.M. 3448.

The Wor. Master announced that they had been unanimously elected and they were formally presented to him, and welcomed by him in the Lodge.

The following brethren were elected as members of the Correspondence Circle :—

Grace Dieu Lodge of Instruction, No. 2428 Coalville ; The Lumley Lodge of Improvement No. 1893 Skegness ; FRANK GORDON RAMSDEN, Bolton Lodge No. 3184 ; ERIC F. PENN, Lodge No. 3398 ; J. C. WILSON, Lodge No. 4048 Kettering ; A. M. LEE, Lodge No. 445 Kettering ; T. WILKIE Lodge No. 4874, Leicester.

The Worshipful Master then introduced the Lecturer of the evening, and in doing so referred to the previous lectures given before the Lodge by him, and the pleasure they had given. He expressed the gratitude the Lodge

extended to Wor. Bro. COVEY CRUMP for so kindly coming again, and felt sure that all were eagerly looking forward to this evening's lecture.

The Lecturer then gave his paper entitled "The Pythagorean Proposition and our P.M.'s Jewel." illustrated by diagrams and practical demonstrations.

"The Pythagorean Proposition, and Our P.M.'s Jewel."

For selecting a subject so definitely geometrical I need not apologise to an audience of Freemasons. We all know the great importance accorded to the Science of geometry by our predecessors, some of whose ancient Charges asserted not merely that Masonry is based on geometry, but that Geometry is Masonry itself, or at all events was then so regarded. Facing the title-page of Anderson's *Constitutions* (in both 1723 and 1738 editions) in a prominent position on the frontispiece is displayed the diagram of what is commonly called 'the Theorem of Pythagoras,' with subscript the Greek word *εὑρηκα* (*i.e.* "I have found"); and in the text itself this same theorem is referred to as "that amazing Proposition which is the foundation of all Masonry." This assertion may savour of bombast on Anderson's part, but it certainly implies that the diagram was assumed to have some important Masonic significance in Anderson's time. In our own days the diagram is generally applied as part of the prerogative and representative jewel of Brethren who have passed the Master's chair, and also (in London) is borne on an oval medal as a distinctive mark of what is termed "London Rank." I need scarcely say, however, that neither of these was its original purpose. Our late Bro. Sidney Klein, in 1897, ventured to call it a "Great Symbol" meaning thereby "a symbol of Highest Knowledge." But another contemporary and equally-

erudite authority—Bro. G. W. Speth—questioned the accuracy of this definition, and declared—“ I have often asked some experienced Past Masters to explain to me of what it is a symbol ; invariably the answer has been, “ it is a symbol of a Past Master. On pointing out that it is the *badge* of a Past Master ; and asking what it symbolised my elders have been puzzled.” One cannot say, therefore, that its use as a symbol is obvious, or is generally understood even by those entitled to wear it as their distinctive emblem, and so I propose that we now examine this and other matters germane to the subject of enquiry.

As I have already mentioned certain references to the diagram in Anderson's works, it may perhaps be as well to remind you of various other occurrences elsewhere of the same diagram in our XVIIIth Century records, though quite apart (of course) from any connection with Past Masters.

The diagram appears on the frontispiece of *Smith's Pocket Companion* (1735) and on that of *Multa Paucis* (1764) Also (though crudely drawn as ) it can be detected among the emblems on the frontispieces of *Jachin and Boaz*, published in 1762, and of *Three Distinct Knocks*, published about the same time. In the former volume it is explained as “ a machine used by Masons for forming Triangles”— a phrase which seems to veil ignorance rather than to give light on it. In a curious old print, dated 1754 and entitled “ a Free-Mason Formed out of the materials of his Lodge,” it is depicted as a drawing on the tracing board which constitutes part of the picture ; and a similar instance occurs also on an inlaid marble T.Bd. of 1796, belonging to the St. George and Corner-stone Lodge (5), London. It also appears among the emblems on the large illustrated silk handkerchiefs, specimens of which are frequently to be seen in Masonic Museums ; and likewise on jewels, mugs and glassware, some as early as 1762, such as those illustrated

by Bro. Calvert in his addendum to Vol. II, of *Authors' Lodge Transactions*. We can at once reject the old tradition quoted by Dr. Oliver (in *Hist. Landmarks*, I. 458) that Hiram Abiff, on the morning when the foundation stone of Solomon's temple was laid, drew this diagram on a tracing board, and thereby gained a prize offered by Solomon on that occasion. This is too absurd to be credible; so we will start with the traditional connection of the diagram with Pythagoras. Here let me say at once that we must carefully distinguish between the diagram and the theorem to which it appertains. The diagram itself is quite certainly Euclidean; that is to say it is derived from the demonstration given by Euclid—the famous Greek geometrician at Alexandria about the year B.C. 300—in his celebrated work called *Στοιχεῖα* or *Elements of Geometry*. The propositions in Book I of that work deal with plane rectilinear figures—principally triangles and parallelograms—and gradually lead up to Euclid's demonstration of the theorem that "in every right-angled triangle the square erected on the hypotenuse (i.e. the side opposite to the right angle) is equal in area to that of the sum of the squares erected on the sides containing the right angle." In Euclid's arrangement this constitutes the forty-seventh Proposition; and is followed by the forty-eighth, which is the converse theorem—namely that if, in *any* triangle, the square on the hypotenuse is equal to the sum of the squares on the other sides, then the angle contained by those sides is a right angle. With these propositions Euclid concludes his Book I, and you will thus see that in Euclid's time this very important property of every right-angled triangle was regarded as a crowning triumph of mathematical research concerning triangles.

But, although the diagram illustrating this theorem was undoubtedly Euclidean in origin, the theorem itself was a fact which had long previously been known—although in a somewhat different form; and the Greeks recognised it as involving a doctrine which had been taught by Pythagoras but from a different aspect and without the universal ap-

plication which Euclid gave to it. In the interval between Pythagoras (circa 580 B.C.) and Euclid (300 B.C.) considerable progress in mathematics had been made; theorems which were known to be true in isolated instances were gradually extended to other instances, and Euclid's work was to bring together and correlate those demonstrations into a system which has maintained its world-wide interest from that day to our own.

Pythagoras was a Greek philosopher who had flourished more than two centuries before Euclid's time. He is one of those semi-mythical figures whose erudition so powerfully impressed the imagination of their successors that the true historical facts concerning them are difficult to unravel, because so much has been attributed to them, yet they have left no authentic writings. So far as can be ascertained, Pythagoras was born in the island called Samos, off the coast of Greece, about 580 B.C. After travelling for many years among Egyptians, Chaldeans, Phœnicians, Magi and Brahmans, accumulating all kinds of knowledge from each in turn, he went back to his native island and attracted to himself a little band of students. But owing to a dissension which soon arose between himself and Polycrates, at that time the tyrannical ruler of Samos, Pythagoras removed thence about the year B.C. 529; and emigrated to Crotona—one of the Greek colonies in Southern Italy where he established a community* (perhaps one should say a "college") of philosophy. This term, as then understood, comprised not only ethics, mathematics, physics and metaphysics, but also politics. Pythagoras himself is said to have invented the term "philosophy" by saying that he was not wise but "a lover of wisdom," the Deity alone being wise. His system of philosophy was designed to make better men and better citizens. Various moral and social virtues were cultivated—brotherly love, self-discipline and strict morality—ideals obviously analogous to those of our own

* It is said to have numbered 300 at one time.

fraternity. Neophytes were admitted by a ceremonial initiation ; recognised each other by secret signs ; and underwent a period of probationary study of arts and sciences, and of doctrines about God and the immortality of souls. Unhappily, (as has often been the case elsewhere), the inclusion of politics in his curriculum resulted in the ruin of his school ; for, about twenty-five years, afterwards a dissension arose between some of his adherents and people of Crotona ; the communal home was attacked by a mob, and was destroyed. Again Pythagoras had to flee ; and settled at Megapontum (another Greek colony 100 miles from Crotona) where, surrounded by a few faithful followers, he passed away about B.C. 504. He left no writings, but his doctrines were carried back to Greece and became more or less absorbed in Platonism and works of Aristotle at a later time.

But, although the particular theorem which we are considering, (and also another which underlies it—viz., that the three interior angles of any triangle are together equal to two right angles),* has thus been constantly associated with the name of Pythagoras, it does not follow that Pythagoras was its author.† Vetruvius Pollio a Roman architect in the days of Julius Cæsar, seems to have been the first to ascribe it to Pythagoras (*De Archit.* ix. *Pref.* 2) and he was followed in this by Diogenes Lærtius, a century later, in his *Lives of the Philosophers* (viii. 2), a work which although very valuable is unfortunately not always reliable. But Pythagoras not only derived mathematical knowledge from Thales and others of the Seven Sages of Greece (B.C. 640-540) but also from sages of other countries. In fact this particular theorem seems to have been known (to some extent) to the Ancient Egyptians ; for, in a papyrus recently discovered at Kahun in the Fayoum, and supposed to be of the XIIth Dynasty (*circa* B.C. 2450), we find the arithmetical statement that--

$$(8 \times 8) + (6 \times 6) = (10 \times 10)$$

i.e. $8^2 + 6^2 = 10^2$

* Attributed to Thales. Euclid's Prop. i. 32.

† Asserted by Anderson in *Const.* (1723), p. 20.

which is merely a particular instance of the truth that every triangle having sides in the ratio of 3 : 4 : 5 is right-angled, and consequently is covered by the Euclidean theorem. This leads me to say that whereas Euclid looked at this mathematical truth geometrically, and consequently his idea of a square was a space bounded by four equal straight lines and having four equal angles, the Pythagoreans were chiefly concerned with numbers, and their idea of a square was a number multiplied by itself, such as 3×3 and 4×4 , and so on.

The ancient Egyptians, however, must have had some acquaintance with the theorem geometrically as well as arithmetically; for the exact orientation of their temples and tombs involved a geometrical knowledge which was carefully guarded by their priests, whom Democritus called Harpedonaptai (*Ἄρπεδονάπται* = rope-stretchers)* because they used for that purpose a cord marked off at two points into three parts in the proportion of 3 : 4 : 5 units, whereby they knew that the Master builder could not err in securing rectangularity for his structure.

We may, however, feel reasonably certain that Egyptian geometrical knowledge was confined to that particular right-angled triangle which has its sides in the ratio of 3 : 4 : 5, or of multiples of those numbers. The extension of the theorem to a series of other right-angled triangles, (with which I will deal in a moment or two), was achieved by the Pythagoreans, and then it remained for Euclid to demonstrate that the theorem was applicable to every right-angled triangle, independently of any ratio whatever between its sides. This, after all, was the crowning triumph, and makes Euclid's proof so all-important to us.

The Pythagoreans (as I have already said) expressed their theorem arithmetically, stating thus:—

Take any odd number for the length of the shortest side. Subtract 1 from the square of that number, and

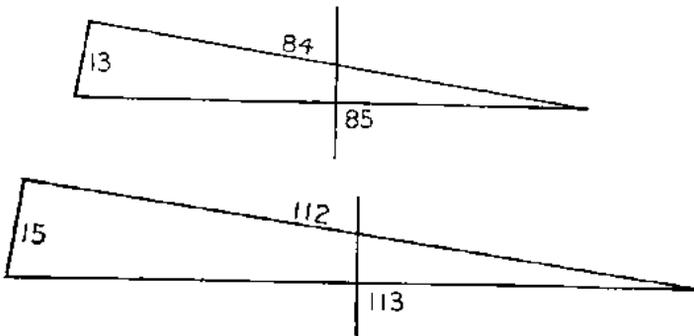
* Vide Clem. Alex., *Stromata* i 15.

divide the result by 2. This will be the length of the medial side; and the length of the hypotenuse will be the medial side plus 1. This when expressed in our modern algebraical form, means that if a represents any odd number:

$$a^2 + \left(\frac{a^2 - 1}{2}\right)^2 = \left(\frac{a^2 - 1}{2} + 1\right)^2$$

a formula which will apply not only to the 3 : 4 : 5 triangle, but also to a 5 : 12 : 13 triangle and its multiples

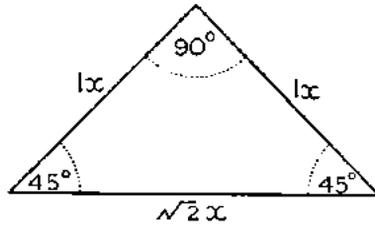
or a 7 : 24 : 25 " " " "
 or a 9 : 40 : 41 " " " "
 or an 11 : 60 : 61 " " " "
 or a 13 : 84 : 85 " " " "
 or a 15 : 112 : 113 " " " "
 etc, etc, etc.*



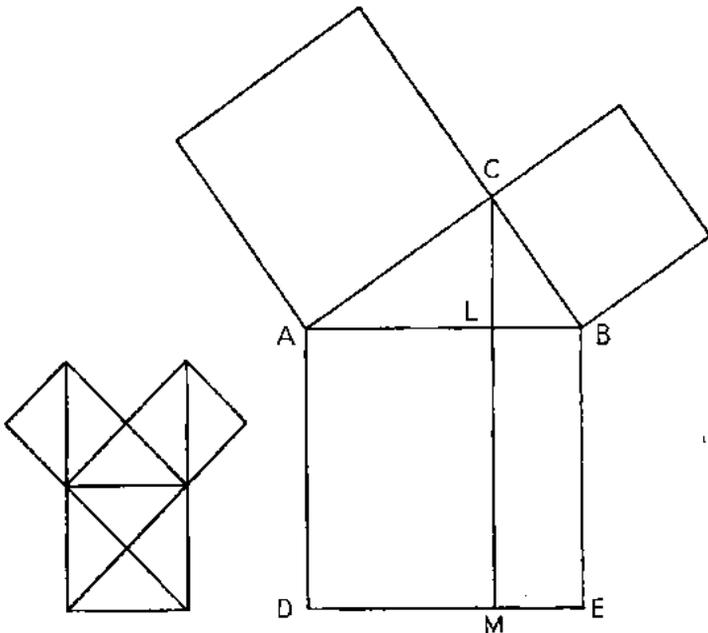
Though the triangles to which this rule applies are cuneate in form, they represent a tremendous advance upon the Egyptian knowledge, but they leave unsolved one of the

* Another instance which had long been known was that of the triangle having sides in the ratio 8 : 15 : 17.

most important of all triangles, viz, the right-angled isosceles: which was bound to baffle arithmeticians at that time,



because the hypotenuse involved what is called a *surd*, or irrational quantity. Proclus* says that Eudemos of Rhodes, a disciple of Aristotle, tried to prove this case, but apparently

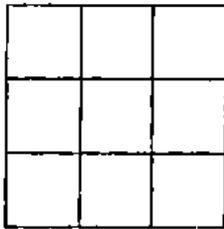


it remained for Euclid to solve it by geometry; though the Egyptians must have known it empirically, because it would

* Proclus *Comm. Euclid.* (p. 65 in Friedlin's edition, 1873). The date of Proclus was A.D. 412-485.

be suggested by their pavements of triangular tiles, in which each tile is obviously a quarter of the square on the hypotenuse and a half of the square on each of the sides. It will be at once obvious from the diagram that Euclid utilized the principle that the square on AC is equal to the rectangle ALMD, and that the square on BC is equal to the rectangle BLME; and therefore that the sum of the two squares on AC and BC must be equal to the sum of the two rectangles ALMD and BLME, and consequently to the square ABED, with which they coincide in area.

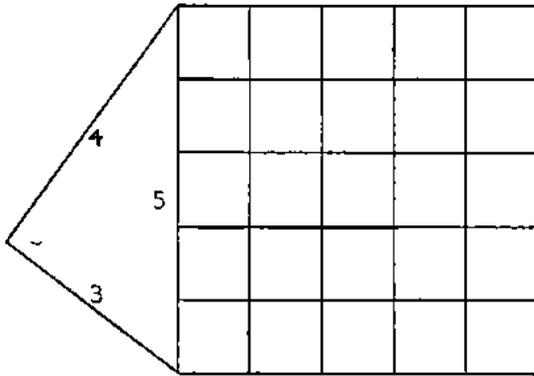
The way in which Pythagoras proved the theorem must necessarily have been different. The demonstration which W. Bro. Klein* supposed to be that used by Pythagoras was effected by subdividing a square into nine little squares,



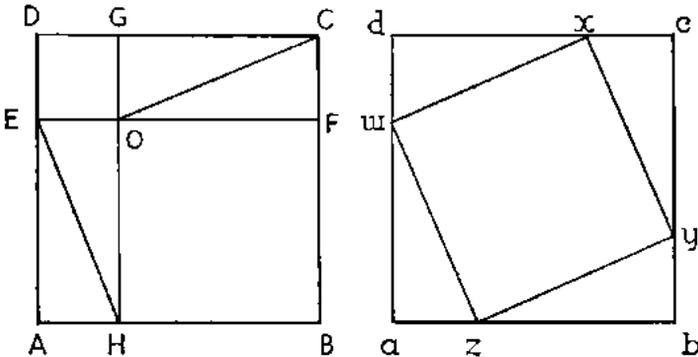
of which five formed a gnomon. Of the remaining four small squares, he placed two at each end of the gnomon and then completed another square within that gnomon. Then, inasmuch as the gnomon (comprising the 9 little squares) is equal to the original square erected on the three units' side of a right-angled triangle, and the new square containing twenty-five little squares) represents the square erected on the hypotenuse of five units, the remaining area (comprising sixteen little squares) must be equal in area to

* Klein: *A.Q.C.*, x. 93.

the square erected on the third side of the triangle, which is four units.



There are of course several other ways of proving the same theorem, without reference to the 3 : 4 : 5 ratio. One, which is undoubtedly ancient, and which Bretschneider suggested might even have been a Pythagorean method,* is as follows:—



Take any square ABCD. Draw EF parallel to DC at any distance from it (but within the square); and GH parallel to DA at the same distance from it (but within the

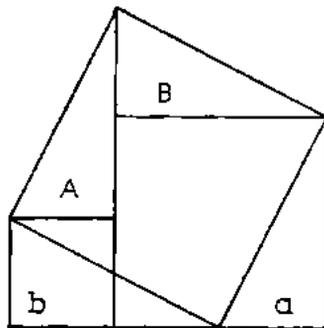
* Bretschneider, *Die Geom. vor. Eukl.*, p. 82.

square). Take O as their intersecting point and join EH and CO . This will divide the square into four right angled triangles, equal and similar in every respect to AEH , and also two squares $DEOG$ and $BFOH$.

Take now another square $abcd$ equal in every respect to the square $ABCD$. Upon this square superimpose the four triangles so as to leave a square which we will call $wxyz$.

Then the square $wxyz$ must obviously equal the sum of the two squares $DEOG$ and $BFOH$; and whilst the former is the square on the hypotenuse, the latter are the squares on the two sides AE , AH containing the right angle EAH . In other words the square on the hypotenuse is equal in area to the sum of the squares on the sides containing the right angle. Q. E. D.

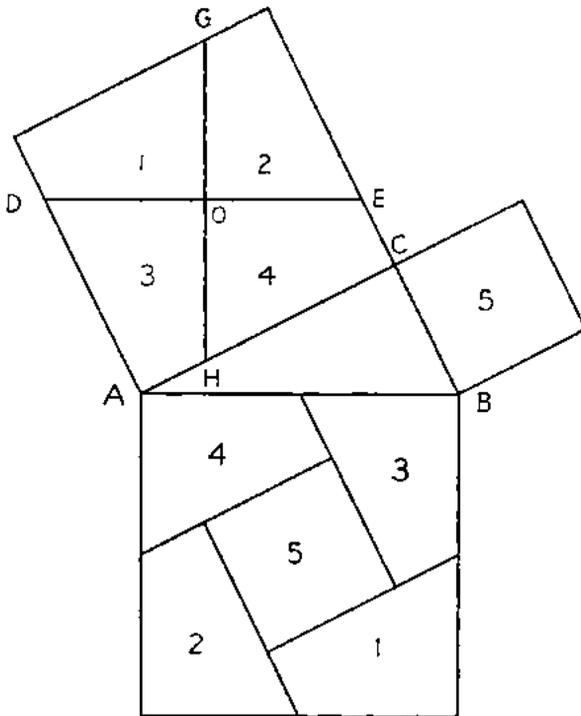
An interesting variant of this proof was illustrated in *Masonic Notes* (vol. II. p. 60), and by Bro. Castells in his article on "*The Geometry of Freemasonry in Authors' Lodge Transactions*" (Vol. I. p. 297). The diagram is here given.



If the triangles marked A and B are taken away, the squares on the sides containing the right-angle remain; if the corresponding triangles a and b are taken away the square on the hypotenuse remains. A still more interesting variant

from our point of view is sometimes given in modern books on geometry:—

Take any triangle ABC , right-angled at C , and the shortest side being BC . Erect squares on the two sides AC and BC , and also on the hypotenuse AB .



Through the mid-point O in the square on AC (*i.e.* the intersection of its diagonals) draw DOE parallel to AB , and draw GOH cutting it at right angles. The square on AC is thus divided into four equal and similar quadrilaterals. Let us number them 1, 2, 3, 4, and call the square on BC , 5. The four quadrilaterals plus the square 5 will be found to fit exactly into the square on AB in the way indicated by corresponding numbers.

In other words the squares on the two sides AC and BC are together equal to the square on the hypotenuse AB.

At this point may I be pardoned for introducing a digression—it shall be very brief—about the Greek word *Ἐυρηκα*, which has been several times mentioned? A digression it is; for *Ἐυρηκα* does not form part of our P.M.'s jewel nor has it ever done so; and it has nothing whatever to do with either our Euclidean diagram or the Pythagorean theorem. This may sound surprising; for ever since the time of Plutarch an assertion has been quoted, and re-quoted times beyond number, that Pythagoras in an ecstasy of joy on discovering the famous theorem, shouted *Ἐυρηκα*, *Ἐυρηκα*, and sacrificed a hecatomb as a thank-offering to the Gods.

We need not criticise the term "hecatomb," for even in the days of Homer it was already losing its original literal application.* The chief and fatal fallacy is that Plutarch was mistaken in attributing the incident to Pythagoras and to his demonstration of the theorem. The real story—which is well known, and has come down to us from Vitruvius † and Livy ‡—is that Archimedes (another but later Greek mathematician) had been greatly perplexed how to ascertain the amount of alloy in the golden crown of King Hieron of Syracuse, and one day—whilst stepping into a public bath and observing the quantity of water displaced—the thought flashed into his mind that by comparing the specific gravity of an equal weight of pure gold the difference in displacement of water would solve the problem. Thereupon—without waiting to resume his garments—he rushed vociferously through the streets to his home, exclaiming *Ἐυρηκα* ("I have found it"), in haste to test his sudden idea.

* Cf. *Iliad*, xxiii. 146 and *Odys.* iii. 59. In Pope's translation the references are *Il.* xxiii. 181 and *Odys.* iii.

† Vitruv. Pollio. *De Arch.* ix. Praef. 3.

‡ Livy. *Hist.*

For the introduction of this word into the frontispiece of Anderson's *Constitutions* (1723) Dr. Desaguliers must be regarded as to some extent culpable ; for being a professional exponent of hydrostatics he must, or should, have known that to associate *εὐρηκα* with the Pythagorean theorem was to perpetuate a fallacy. With that we will let it pass.

Three other questions remain, which claim our consideration. They are :—

- (1)—When was the diagram adopted to be a badge or emblem of a Past Master ?
- (2)—Prior to that time what emblems had been worn by Past Masters in England ?
- (3)—What Symbolical significance or appropriateness may be attached to the diagram as part of the emblem of a Past Master ?

-
- (1)—When was the diagram adopted to be a badge or emblem of a Past Master ?

To this the answer is soon after the constitution of the United Grand Lodge of England in 1813. At a Meeting on 2nd May 1814 the New Grand Lodge appointed that a square and quadrant should be an emblem for Past Masters in English Craft Lodges. But in the following year (1815) the *Book of Constitutions* describes the appointed jewel as a square, and pendent within it the diagram of the Euclidean Proposition engraven on a silver plate. From the Grand Lodge Librarian I understand there is no record as to who authorized this alteration ; but apparently it was never questioned, and has been tacitly accepted by the English Craft from that day to this. An early illustration (in which the square is a "gallows square") can be seen in Bro. Dr. Greene's article in *A.Q.C.* xiv. 27.* I may add that Bro. Greene's theory was that the diagram was adopted because the duty of a Past Master was to test the accuracy of the squares used by his fellows, and that he did so by means of

* Another is illustrated in *Mas. Record*, xv. 287.

Euclid's forty-seventh Proposition. That theory however (as Bro. Speth pointed out at the time) is not historically tenable and can be disregarded. Little consideration is needed to convince any student that in operative masonry there were no Past Masters. Of what could they be Past Masters? In those days the head-man was the "Master of the Work." Even in such exceptional cases where he was not actually the employer of his assistants he was a permanent official, placed in charge of them and the work; and unless he died or became incapacitated he would retain that position until the job was ended for the time being. A Past Master's emblem would therefore be an anomaly in operative Masonry.

Thus we are brought to the advent of Speculative Freemasonry, and we can promptly dismiss the idea that whoever fixed upon Euclid's forty-seventh Proposition for a P.M. jewel was copying or adopting an emblem which had previously been used for that purpose either in England or any other country. Whatever previous association the diagram may have had with the Craft, it had not been connected with Past Masters of Lodges.

The minutes of the Old Dundee Lodge, (then No. 9, now 18), London, contain an entry of a presentation "of the Master's Jewel as usual" being made on 22nd, December 1763, to "our late worthy R.W. Master Campbell." This may imply that such a presentation was customary, but it does imply that the jewel thus presented was a Master's Square. We are, however, told in *Jachin and Boaz* and other similar brochures that "the Past Master had the compasses and the sun" as his jewel; and the well-known portrait of Bro. William Preston shews him wearing just such a jewel. But no definite regulation on the subject seems to have been laid down during the XVIIIth Century by either of the Grand Lodges then existent.* No mention of such a jewel occurs in any edition (so far as I am aware) of their *Constitutions or Ahimon Rezon*.

* Cf. P.M. Jewel of 1794, illustrated in A.Q.C. xxiii. p. 36.

When we come to 1783 we have the choice and beautiful silver jewel, now in the Grand Lodge Museum, of a "gallows-square" with the Euclidean diagram engraved on an oblong plate which is pendent from the horizontal arm. This jewel was the work of Thomas Harper, a well-known London silver-smith and Mason, who subsequently became Deputy Grand Master of the Antients. An illustration of it appeared in *Masonic Record*, II. 649. One would give much to know whether it was intended to be a Past Master's jewel when it was made, and in that case whether the idea of such an emblem originated with Bro. Harper himself.

In conclusion let us look at a few of the various opinions which have been put forward as to what symbolical significance or appropriateness may be attached to the diagram as pertaining to the emblem of a Past Master. Here, too, it may be well to call attention to a point frequently overlooked by those who have offered solutions; namely that the oblong enclosing the diagram should be included in its consideration. It contains four right-angles, and the total number of right-angles thus exhibited—which is twenty-one (inclusive of the right-angle in the Master's square)—may be an intentional fact of importance since twenty-one is a multiple of three and seven, both of which are significant numbers in Freemasonry.

So far as we may be willing to accept our late Bro. Stretton's operative system, Bro. Carr (in *L. of R. Trans.* 1911-12, p. 121) contended that another point often overlooked is that the smallest of the three squares should be depicted on the *left* side of the triangle; that is to say, the reverse of the way in which it is invariably depicted on our jewels. Unfortunately, however, Bro. Carr's own argument in support of this contention was illogical; and I personally fail to see how any symbolical significance can be affected by his sinistral distinction.

There may of course be an esoteric reference to the signification of this jewel in the old ritual for opening a

Board of Installed Masters ; when the plumbline is dropped from the point of the right-angle to divide the square on the hypotenuse into two rectangles which are respectively equal to the other two squares ; but when our late Bro. Gibson (of Ebchester) proceeded to argue that by thus *forming a cross* with the hypotenuse is suggested that Christ was a plumbline sent by God to convert the Jewish into a Christian revelation,* my learned Brother let his imagination run away with him.

A safer procedure (as it seems to me) is to compare the jewel with its counterparts under other jurisdictions. It may thus be regarded as a correlative of the three inverted "taus" on the Past Master's apron, or a substitution for the letter G which forms part of the P.M. jewel worn in Ireland.

To use a geometrical diagram instead of the somewhat ambiguous initial letter G would be a fairly obvious change :

"For few there be that understand

"What means the letter G."

.....
 "By letters four and science five

"This G aright doth stand."†

Since the "letters four" refer to the Hebrew Tetragrammaton, and the "science five" to geometry, the diagram would thus be intended to symbolise the Grand Geometrician.

Bro. Dr. George Oliver (in 1846)‡ put forth what is a moralization rather than an explanation, extracted (he says) from some "Old Lectures." I will not weary you by quoting it in full, but the theme runs as follows :—

As this figure depends on the connection of several lines, angles and triangles, so Freemasonry depends on the

* Gibson's *Builders of Man*, p. 54.

† Old Scottish ritual.

‡ Oliver's *Dict. of Symb. Masonry*, ii. 158 (1846 ed.)

unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the Society is established. Some of our brethren, exalted in life, may be considered as emblematic of the greater square which subtends the right-angle. Others, blest with the means of affluence, are descriptive of the squares which stand on the sides forming the right-angle. The triangles inscribed within the squares are applicable to those who enjoy social comfort and never exceed the bounds of mediocrity. Those who administer to the wants of the indigent may be compared to the angles which support the figure; whilst the (other) lines remind us of those unfortunate brethren who are incapable of providing necessaries of life until aided by cheerful assistance."

Our American Bro. Dr. Mackey, in his *Lexicon*, devotes a couple of pages to an explanation of the Euclidean proposition; but it does not carry us far, being mainly an inferential argument—more ingenious than convincing—that the proposition must have been known to the Ancient Egyptian priests, and by them communicated to Pythagoras. In any case he does not touch the matter of the P.M.'s jewel, because in the United States their emblem is quite different from ours. In this connection his only relevant remark is that the devotion to learning which the alleged sacrifice of a hecatomb indicates "has induced Masons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences"—another fallacious hypothesis.

Passing on to another English Masonic volume which (notwithstanding its extraordinary size) had a fair amount of popularity some forty years ago—a book entitled *Wisdom, Strength and Beauty* by Bro. C. N. McIntyre North (of New Cross Lodge, 1559)—we find the following ingenious explanation:—

"The outlines of this diagram shadow forth the duties and labors of the Master of the Lodge; the base line re-

presents the length of the level course of duty laid down for his guidance by our ancient customs and ceremonies, and its square represents the utmost limits therein allowed ; the perpendicular is that upright line of conduct and integrity of measures he is bound to pursue in the ruling and well governing of the Lodge, and its square (represents) the manner in which and the extent to which he has carried out his duty ; and the test line (i.e. the hypotenuse) is the base of the square representing the use of the sacred writings—that unerring standard by which all our actions must be tested. So the Master should prove (by his conduct and mode of working while in the Chair) that at the end of his year of office he has not fallen short of nor exceeded the level line of his duty ; that the squares representing his Masonic duties, and the manner, skill, and ability with which he has carried out those duties, have been tested by, and harmonise with the unerring standard laid down for his guidance (in the Sacred Volume) ; and therefore that he is entitled to wear that jewel, the which (when well-earned) is the brightest ornament worn by a Free and Accepted Mason." (*W.S. and B.* p. 11).

Brethren ! Such sentiments are indeed worthy of the jewel, and their appropriateness will command our agreement and admiration, whether or not we may be disposed to regard them as intended by those Brethren who first adopted the diagram for a fitting symbol of a worthy Past Master in a Masonic Lodge.

The Lecture was listened to by all with keen interest, and at its conclusion the W.M. proposed a hearty vote of thanks to the Lecturer for a delightful and enlightening paper, one that must have occupied an immense amount of study and research. He himself had greatly enjoyed it and he felt sure that every Brother present had enjoyed it too. The proposition was seconded by W. Bro. A. J. S. CANNON and carried with acclamation.

The W.M. rose for the first time.

The Secretary reported the receipt of Quarterly Communications from Grand Lodge, and also a letter from the Grand Secretary, relating to the disastrous earthquake at Quetta, and informing the brethren that the Masonic Temple at Quetta had been entirely destroyed. The letter also set forth that Grand Lodge hoped that every Lodge would subscribe a sum not exceeding one guinea to a fund to enable their brethren at Quetta to rebuild their temple. The W.M. then proposed and W. Bro. CANNON seconded that the sum of one guinea be sent to Grand Lodge for that fund, and this was carried.

The W.M. rose for the second time.

The Secretary reported the following resignations, which were recorded with regret:—A. A. WALLET, London; G. MORRIS, Leicester.

Apologies were received from Wor. Bros. STURTON, C. D. EATON, F. G. FLEEMAN, J. D. M. MACLACHLAN, D. POTTS, H. BLADON and Bros. E. KING, L. G. HAYWARD.

The W.M. rose for the third time.

Hearty greetings were received from Provincial Grand Lodge and the various Sister Lodges represented.

The Lodge was closed in due form at 8-0 p.m.

A conversazione was held after the Lodge was closed.

The Two Hundred-and-Twenty-Fifth Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, May 11th, 1936, in the small Temple by special Dispensation.

There were present.—Wor. Bro. A. J. S. CANNON, Acting W. M. in the Chair ; W. H. COTTON, S.W. ; A. E. DIGGINS, J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; W. R. BRIDGER, S.D. ; J. T. COOPER, J.D. ; F. HAINES, D.C. ; F. G. FLEEMAN, I.G. ; G. E. PHIPPS, Steward ; P. M. WEBSTER, acting I.G. ; also present Wor. Bros. E. H. STORK, C. BLAND, W. BOND, G. B. ELLWOOD, Wm. TOMLINSON.

Correspondence Circle.—Bros. W. CLARKE, A. M. DALBY, J. E. YARNALL, A. B. HANFORD, W. E. HALL, T. H. CATLOW, E. GIFFORD, A. SHUTTLEWOOD, T. ELLINGWORTH, A. E. BIGGS, F. H. SHILCOCK, R. H. READ, F. ADDISON, S. KAY.

Visitor.—Bro. S. F. TANFIELD.

The Lodge was opened in due form at 6-30 p.m.

The Acting W.M. explained the reason why he was occupying the Chair. It was because the Wor. Master A. L. MACLEOD had gone abroad for a holiday, but was returning at the end of the month.

The Secretary then read the Dispensation, permitting the meeting to be held on this particular day.

The following brethren were elected members of the Correspondence Circle :--

T. DIXON, Leicester, Lodge No. 1330 Market Harborough.
SAMUEL KAY, Lodge No. 779 Ashby-de-la-Zouch. RALPH
HOBILL, Lodge No. 779, Ashby-de-la-Zouch.

A Ballot was taken for the election of a Worshipful Master for the ensuing session and Wor. Bro. COTTON was unanimously elected.

A ballot was taken for the election of a Treasurer for the ensuing year and Wor. Bro. E. R. CARR was unanimously re-elected to that office.

On the proposition of Wor. Bro. BUNNEY seconded by Wor. Bro. F. HAINES, Bro. D. CHOYCE was re-elected Tyler for the ensuing year.

The Acting W.M. then called upon Wor. Bro. G. E. PHIPPS P.M. 1391-3919 a full member of the Lodge to read his paper entitled "Ancient Ritual" and in doing so, said it was always a pleasure to have one of our own brethren to fill the position of Lecturer.

"Ancient Ritual."

Before introducing the Earliest Ritual or Ceremony (if I may use such an expression) which is the main object of this paper, let us for a few minutes consider what is known of Freemasonry in the 17th Century, the Century preceding the Founding of Grand Lodge in 1717.

From Aubrey and Plot we learn that the Society was well known to possess secret means of recognition, and a very formal ceremony of admission ; that it recruited its members from all ranks of society ; and that it looked after poor and distressed brethren. The meetings were in some places called Lodges, so Plot tells us, and they had among them versions of what we know now as the Old Charges. They had apparently in London, at all events, come to speak not merely of the meetings but of the body of members, as a Lodge. Randle Holmes honours the Fellowship because of its antiquity, and while it is true that Plot mentions the collation with which the candidates must entertain the ancients, which Ashmole in London in 1682 styled a " Noble Dinner," these bodies were not merely convivial clubs. The poor and distressed brethren were presumably masons by trade, but the link which held the Society together, and the feature that attracted to it persons wholly unconnected with the trade all over the country, must have been something other than the desire to relieve the necessities of distressed craftsmen, and is not adequately furnished by an occasional feast. It must surely be sought in the customs of the Society, its antiquity, its traditions, and its ceremonies of admission, and Aubrey is probably perfectly correct when he says their method of adoption is very formal.

*Plott, in his Natural History of Staffordshire published in 1686, writes in Chapter VIII, page 85.

" To these add the Customs relating to the County,
 " whereof they have one, of admitting Men into the
 " Society of Freemasons, that in the moorelands of this
 " County seems to be of greater request than any where
 " else, though I find the Custom spread more or less all
 " over the Nation, for here I found persons of the most
 " eminent quality, that did not disdain to be of this
 " Fellowship. Nor indeed need they, were it of that

* The old spelling, capital letters and marks of interrogation are retained in all quotations.

“ Antiquity and honor that is pretended in a large parch-
 “ ment volum they have amongst them, containing the
 “ History and Rules of the craft of masonry.”

Page 86.

“ Into which Society when they are admitted, they
 “ call a meeting (or Lodg as they term it in some places),
 “ which must consist at least of five or six of the Ancients
 “ of the Order, whom the candidats present with gloves,
 “ and so likewise to their wives, and entertain with a
 “ collation according to the Custom of the place. This
 “ ended, they proceed to the admission of them, which
 “ chiefly consists in the communication of certain secret
 “ signes, whereby they are known to one another all over
 “ the Nation, by which means they have maintenance
 “ whither ever they travel, for if any man appear though
 “ altogether unknown that can shew any of these signes
 “ to a Fellow of the Society, whom they otherwise call an
 “ accepted mason, he is obliged presently to come to him,
 “ from what company or place soever he be in, nay tho’
 “ from the top of a Steeple, (what hazard or inconvenience
 “ soever he run) to know his pleasure, and assist him,
 “ viz., if he want work he is bound to find him some, or
 “ if he cannot doe that, to give him money, or otherwise
 “ support him till work can be had, which is one of their
 “ Articles.”

One of the earliest records of the existence of a non-operative Lodge of Freemasons in England occurs in the Diary of Elias Ashmole, the Antiquarian and Founder of the Ashmolean Museum at Oxford. This Lodge was held at Warrington in Lancashire, and Ashmole was initiated therein in the year 1646. The following is the extract from his Diary, which is still preserved at Oxford:—

“ 1646. Oct. 16th. 4.30. P.M.—I was made a Free
 “ Mason at Warrington in Lancashire, with Coll: Henry
 “ Mainwaring of Karincham in Cheshire. The names

“ of those that were then of the Lodge (were) Mr. Rich
 “ Penket Warden, Mr. James Collier, Mr. Rich. Sankey,
 “ Henry Littler, John Ellam, Rich: Ellam & Hugh
 “ Brewer.”

Bro. W. H. Rylands shows that nearly all those present were men of position, and not one of them operative masons, therefore the speculative character of the Lodge is evident.

Another entry in the Diary is as follows:—

“ March 1682. 10.—About 5 P.M. I recd. a Sumons
 “ to appr. at a Lodge to be held the next day, at Masons
 “ Hall, London.

“ 11.—Accordingly I went, & about Noone was
 “ admitted into the Fellowship of Free Masons.

“ Sr. William Wilson Knight, Capt. Rich: Borthwick,
 “ Mr. Will: Woodman, Mr. Wm. Grey, Mr. Samuell
 “ Taylour & Mr. William Wise. I was the Senior
 “ Fellow among them (it being 35 yeares since I was
 “ admitted.)

“ There were presnt besides my selfe the Fellowes
 “ after named. Mr. Tho: Wise, Mr. of the Masons Com-
 “ pany this presnt yeare. Mr. Thomas Shorthose, Mr.
 “ Thomas Shadbolt, — Waindsford Esqr., Mr. Nich:
 “ Young, Mr. John Shorthose, Mr. William Hamon,
 “ Mr. John Thompson, & Mr. Will: Stanton.

“ Wee all dyned at the halfe Moone Taverne in
 “ Cheapeside at a Noble dinner prepared at the charge
 “ of the New-accepted Masons.”

From the place of meeting being Masons Hall it might be inferred that his was a meeting of the Company or Guild, more especially as out of the sixteen persons named ten belonged to the City Company, but the other six never did: and out of the six candidates for initiation two were already members of the City Company. Besides, in the extract, Ashmole, who never belonged to the Company, draws a distinction between the Masons Company and the Fraternity

of Freemasons. We know from the Records of the Masons Company that there was a speculative Lodge at work in connection with the Masons Company and although the Minutes prior to 1670 are missing, the accounts go back to 1620. The Meetings were termed "the Acception" and the candidates were received as "Accepted Masons."

It is interesting to us as Leicestershire Masons to note that the Sir William Wilson, Knight, who heads the list of those admitted on March 11th, 1682, was a Leicester man. He was born in Leicester and was a builder and architect. After his marriage he went to live at Sutton near Birmingham and was knighted in 1681. He rebuilt Nottingham Castle and was the sculptor of the Statue of Charles II at the West Front of Lichfield Cathedral.

John Aubrey (1626-1697) wrote "the Natural History of Wiltshire" but he never published it, as he became impoverished. His MS. was written between 1656 and 1686, a few corrections being made as late as 1691. The MS. was carefully preserved in the Ashmolean Museum at Oxford and on Fol. 73 of the MS. there is the following reference to Freemasonry, which was probably written much earlier than 1686.

"Sr. William Dugdale told me many years since, that about Henry the third's time, the Pope gave a Bull or "Patents" diploma to a company of Italian Freemasons Architects to travell up and downe over all Europe to build Churches. From those are derived the Fraternity of "Adopted-Masons." They are known to one another by "Free-Masons. certayn Synes & Marks and Watch-words: it continues to this day. They have Severall Lodges in severall Counties for their reception: and when any of them fall into decay, the brotherhood is to relieve him &c. The manner of their Adoption is very formall, and with an Oath of Secrecy."

It appears most probable that from a very early date, say from the 14th century, it was the custom of the brethren who assembled in Lodges to admit Initiates in a formal manner, and the "Old Charges" were read to them to make their Masonic reception complete. As the speculative element increased and Lodges were formed, or became mainly or wholly free from an operative basis, it is possible that these speculatives did not see the necessity for the recital of the "Old Charges" and thus in time ceased to give these Rolls the prominence they had, or continue to have, under the operative regime.

The "Sloane MS No. 3848" finished by Sankey on October 16th, 1646, was likely enough used at the Initiation of Elias Ashmole on that day at Warrington, and we know that the "Orders to be observed by the Company and Fellowship of Free Masons att a Lodge held att Alnwick September 29th 1701" provided that "Noe Mason shall take any apprentice (but he must) Enter him and give him his Charge within one whole year after."

The fact that it is not recorded that the Charges were read at an "Initiation," is not a proof that this was not done. Probably each Lodge had a copy of the Old Charges, which was their authority for existence as now we must have a warrant from Grand Lodge before we can hold a Lodge.

In 1691 the Rev. R. Kirk an Episcopalian Minister at Aberfoyle, Scotland, wrote a book called "Secret Commonwealth of Elves and Fairies," and on page 37 of the 1815 Reprint the following occurs:—

" I have found fyve curiosities in Scotland not much observ'd to be elsewhere.

" 2. The Mason Word, which tho' some make a Misterie of it, I will not conceale a little of what I know. It is lyke a Rabbinical Tradition in way of Comment on Jachin and Boaz the two Pillars erected in Solomon's

“ Temple with an addition of some secret Signe delyvered
 “ from Hand to Hand by which they know and become
 “ familiar one with another.”

Richard Steele (describing a class of men called “Pretty Fellows.” or as we might name them to-day “ Dandies”) writes in the Tatler June 9th, 1709,

“ You see them accost each other with effeminate
 “ airs, they have their signs and tokens like Free-
 “ masons,”

which shows there existed in London in 1709 a Society known as Freemasons, having certain distinct marks of recognition.

Previous to the end of the 17th Century we have no knowledge of what the Ceremony of Admission was, but there is no doubt that it was a very simple one. How much more there was than the reading of the “Old Charges” and the communication of the Masons’ word, grip and signs, we cannot say, but we are not told of anything more, and the word only, seems to have been communicated in some parts of North Britain.

That the Mason word existed as early as 1638 we know from a scarce book of verse, which was brought to the notice of the Craft by the late Bro. D. Crawford Smith (History of Lodge No. 3 Scotland, p.42).

Many copies of the Old Charges are introduced by a paragraph, usually in Latin, which may be rendered as follows :—

“ one of ye Eldr taking ye bible shall hold it forth
 “ that hee or they which are to be made Masons may
 “ impose Or lay their right hands Upon & then their
 “ Charge shall be read”

(Clapham MS. second half of 17th Century).

This, it may be said, makes it clear that the whole contents of the document were read or intended to be read at admissions, the concluding portion taking the form of an OB, and, if there were any doubt as to this, it would be set at rest by the closing words, which usually read somewhat as follows:—

“ These Charges that we now have rehearsed to you
 “ and all other yt belong to Masons you shall keep unto
 “ your power so help you God AMEN.
 (Hughan MS. End of the 17th Century).

Some of the MSS are explicit in stating that it is the right hand which must be superimposed viz. the Colne (Second half of the 17th Century) and the Clapham MSS, and that the book was the Volume of the Sacred Law there can be no doubt, for the Clapham refers to “the Bible” the Dautesey MS (2nd half 17th Cent.) to the “holy Bible” and the York MS No. 2 (1704) to the “HOLY Scripture.” The J. T. Thorp MS dated 1629 (which is the senior of the Sloane Family of MS) concludes—“Soe helpe yo^w god & hollydome And by this booke to yor power.”

A further piece of evidence is afforded by the closing of the Lechmere MS (2nd half 17th Cent.) “theise Charge
 “ wch I haue rehearsed & all other yt belongs to masons
 “ you shall keepe, soe helpe you god & by this Booke
 “ to yo^w power”

A more striking proof that such a reading traditionally formed a part of the admission ceremony is to be found in Anderson's Constitutions. These he claimed to have compiled and digested from the Old Records, and the result, in the 1723 edition, was 48 pages of history, followed by the “Charges of a Free-Mason” which occupied eight more. He thus followed the traditional form of the Old Charges, and in Loyalty to tradition, his work opens with the heading:

“ the Constitution, History, Laws, Charges, Orders,
 “ Regulations and Usages to be read at the Admis-
 “ sion of a New Brother” (1723 Edition).

The absence of any reference to the reading in all but one of the MS and printed rituals and exposures of the early 18th century suggests that this reading was, as a matter of fact, dying out, but only a strong tradition on the subject could have prompted Anderson to insert such a ridiculous direction. The Scarborough MS actually bears evidence that it was used at a meeting of Freemasons, for it is endorsed with a note of a meeting held at Scarborough in 1705, at which six gentlemen were admitted.

The Scarborough MS reads thus:—

“ That att a private lodge held att Scarborough in
 “ the County of York, the tenth day of July 1705, before
 “ William Thompson Esq., P’sident of the said Lodge and
 “ severall others brethren ffree Masons, the several
 “ p’sons whose names are hereonto subscribed were then
 “ admitted into the said ffraternity.”

It is difficult to understand what is meant by a “private” lodge. Possibly the explanation may be that it signified a special as distinguished from a regular meeting, or it may have been a “movable lodge” convened by the York Brethren. Such assemblies were frequently held in the county, and on the occasion of the York Lodge meeting at Bradford in 1713, no less than eighteen gentlemen of the first families in that neighbourhood were made Masons.

So far as I have been able to trace, there is never any mention of what we may call a penal sign in connection with any of these forms of O.B. in the Old Charges, although the peril to a man’s soul, for the breaking of the vow, is nearly always insisted on. But that some instruction for mutual recognition was conveyed there can be no doubt from Randle Holme. In the British Museum there is what is known as “the Harleian MS No. 2054, in the handwriting of Randle Holme (1627-1699) who was Chester Herald and Antiquity, stated by himself, in his Academy of Armory

and Blazon 1688, to have been a Freemason. He writes
 " There is seurall words and signs of a free Mason to
 " be revailed to you wch as you will ans. before God
 " at the great and terrible day of Judgm't yu keep
 " secrett & not to revaille the same to any in the heares
 " of any pson but to the mrs and fellows of the said
 " Society of free Masons so help me God Xc."

This paragraph contains the first known allusion to Masonic "words and signs."

There was a Lodge of Freemasons at Chester about 1665 of which Randle Holme was a member, which consisted of non-operative (speculative) as well as operative Masons but it is not known how long this Lodge existed.

The earliest Ritual of Initiation, if I may use such an expression, is to be found in what is known as THE EDINBURGH REGISTER HOUSE MS. It is dated 1696, and was found amongst a number of old documents that were transferred from the Court of SESSION, Edinburgh, to the Historical Department of the Register House in 1808. The document is docquetted outside "Some questions anent the mason word 1696." Inside it is headed—"Some questions that Masons used to put to those who have the word before they will acknowledge them."

THE EDINBURGH MS consists of fifteen questions and answers relating to the Apprentice Degree followed by a "passing question," and the last two questions and answers relate to the Fellow-Crafts Degree. Then comes the Ceremony for the admission of Apprentices and Fellows and the Manner of communicating the "Words."

Quesn. 1. Are you a mason.

Answer. Yes.

Q.2. How shall I know it ?

Ans. you shall know it in time and place conve/nient.

Remark the fors(aid) answer is only to be made when /

there is company present who are not masons But if there be/no such company by, you should answer by signs tokens and/other points of my entrie.

Q.3. What is the first point ?

Ans. Tell me the first point ile tell/you the second. The first is to heill and conceall, second, under no less/pain, which is then cutting of your throat. For you must make that sign when you say that.

Q.4. Where wes you entered ?

Ans. At the honourable Lodge.

Q.5. What makes a true and perfect Lodge ?

An. Seven Masters, five entered/apprentices, A dayes journey from a burroughs town without bark of/dog or crow of cock.

Q.6. Does no less make a true and perfect lodge ?

Ans. Yes five masons and three/entered apprentices &c.

Q.7. Does no less.

Ans. The more the merrier the fewer the better chear.

Q.8. What is the name of your Lodge.

Ans. Kilwinning.

Q.9. How stands your lodge.

Ans. east and west as the temple of Jerusalem

Q.10. where wes the first lodge.

Ans. in the porch of Solomons Temple.

Q.11. Are there any lights in your lodge

Ans. yes three the north east, s.w/and eastern passage.

The one denotes the master mason, the other the warden. The third the setter croft.

Q.12. Are there jewells in your lodge

Ans. Yes three, Perpend esler a/square pavement and a broad ovall.

Q.13. Where shall I find the key of your lodge.

Ans. Yes Three foot and a half/from the lodge door under a perpend esler, and a green divot. But under/ the lap of my liver where all my secrets of my heart lie.

Q.14. Which is the key of your lodge.

Ans. a weel hung tongue.

Q.15. where lies the key.

Ans. In the bone box.

After the masons have examined you by all or some of /these Questions and that you have answered them / exactly and mad the signes, they will acknowledge / you, but not a mastermason or a fellow craft /but only as apprentice, soe they will say /I see you have been in the kitchine but I know not if you have been in the hall.

Ans. I have been in the hall as weel as in the kitchine.

Quest 1. Are you a fellow craft

Ans. Yes.

Quest. 2. How many points of the fellowship are ther

Ans. Fyve /viz foot to foot, knee to knee, Heart to Heart, hand /to hand and ear to ear. Then make the sign of fellowship /and shake hand and you will be acknowledged a true mason /. (Instead of giving the actual words themselves the MS gives the places in the V. S. L. where they are to be found.)

The forme of giveing the mason word

Imprimis you are to take the person to take the word upon his knees /and after a great many ceremonies to frighten him you make /him take up the bible and laying his right hand on it you are /to conjure him to secrecie by threatning that if (he) shall break /his oath the sun in the firmament will be a witness ag(ain)st him /and all the company then present, which will be an oc/casion of his damnation and that likewise the masons will /be sure to murder him. Then after he hes promised secrecie. They /give him the oath a(s) follows /By god himself and you shall answer to god when you shall /stand naked before him at the great day, you shall not re /veal any part of what you shall hear or see at this time /whether by word nor write nor put it in wryte at any /time nor draw it with the point of a sword, or any other /instru-ment upon the snow or sand, nor shall you speak /of it but with an entered mason, so help you god.

After he hes taken the oath he is removed out of the company /with the youngest mason, where after he is

sufficiently frighted /with 1000 ridiculous postures and grimaces, He is to learn /from the s(ai)d mason the manner of makeing his due guard /which is the signe and the postures and words of his entrie /which are as follows First when he enters again into the company he must make /a ridiculous bow, then the signe and say God bless the /honourable company. Then putting off his hat after a /very foolish manner only to be demonstrated then (as the /rest of the signes are likewise) he sayes the words of his entrie /which are as follows Here come I the youngest and last entered apprentice As I am /sworn by God and St Jhon by the square and compass, and /common judge to attend my masters service at the /honourable lodge from munday in the morning till sa /turday at night and to keep the keyes therof under no /less pain then haveing my tongue cut out under my /chin and of being buried, within the flood mark /where no man shall know, then he makes the sign /again withdrawing his hand under his chin alongst his /throat which denotes that it be cut out in case he /break his word.

Then all the mason(s) present whisper amongst themselves the /word beginning at the youngest till it come to the master /mason who gives the word to the entered apprentice. Now it is to be remarked that all the signes and words as yet /spoken of are only what belong to the entered apprentice. But to be a master mason or fellow craft there is more to be done /which after follows.

First all the prentices are to be removed out of the compa /ny and none suffered to stay but masters.

Then he who is to be admitted a member of fellowship is putt again /to his knces, and gets the oat(h) administred to him of new after /wards he must go out of the company with the youngest mason /to learn the postures and signes of fellowship, then comeing in /again He makes the masters sign, and sayes the same /words of entrie as the apprentice did only leaving out the com /mon judge then the masons whisper the word among them /selves beginning at the youngest as formerly after /wards the

youngest mason must advance and put himself /into the posture he is to receive the word and sayes to the eldest / mason in whispering

The worthy masters and honourable company greet / you weel, greet you weel, greet you weel. Then the master gives him the word and gripes his hand after /the masons way, which is all that is to be done to make him a perfect mason." (The actual word is not given / in the MS.)

Here ends the MS.

This Edinburgh Register MS was only brought to light a few years ago. It was unknown to Gould when he wrote the History of Freemasonry, or to Hughan in his History of the English Rite of Freemasonry, and not even as late as when our Bro. J. T. Thorp published the "Chetwode Crawley" MS in 1930.

There are two slight differences or variations between the Edinburgh Register MS and the "Chetwode Crawley" MS. In the Chetwode Crawley MS.

Q.11th. Are there Lights in your Lodge? Ansr. Three, The North-east, the Southwest, and the Eastern passage. The one denotes the Mastermason, The other the Words,* and the Third the fellow Craft.

Q.12th. Are there any Jewells in yor Lodge? Ansr. Three, Perpendester, a Square pavement and an Brobid-mall.

In the Edinburgh Register House MS.

Q.11. Are there any lights in your lodge. An. Yes three, the northeast s.w. and eastern passage. The one denotes the master mason, the other the warden, the third the setter craft.

Q.12. Are there jewells in your lodge. An. Yes, three, Perpend esler, a square pavement and a broad ovall.

* Probably an error for "Wardens."

Before considering further details of these two manuscripts let us refer to the minutes of the Lodge held at Haughfoot, a tiny hamlet in the County of Midlothian which met at Haughfoot, Galashiels and Selkirk without any charter. It never joined the Grand Lodge of Scotland in 1736 and died out in 1763. These minutes record under the date of December 22nd 1702 "of entrie as the apprentice did leaving out (the common judge) they then whisper the word as before and the Master Mason grips his hand in the ordinary way." Unfortunately these Minutes are incomplete, pages have been torn out, no doubt to preserve secrecy. The record implies that the Candidate was not an entered apprentice but a fellow craft, and, as the Candidate already possessed the apprentices or mason word, this word must have been a new one and it also shows that both grip and word were included in the ceremony.

Let us now consider for a few minutes some of the details and expressions in this very interesting Edinburgh MS. The opening sentence "Some Questions That Masons use to put those /who have the word before they will acknowledge them," remind us of the questions to Candidates before Passing and Raising at the present day and in old times were used for testing the qualifications and knowledge of a visitor or travelling mason, and to detect impostors.

The words "you should answer by signes, tokens and /other points of my entrie" remind us of the answer given by the Candidate to-day when he is asked "How do you demonstrate the proof of your being a Mason to others?" He replies "By Sns, Ts and the p . . ts Ps of my E." The words "to heill and conceall, second, under no less /pain, which is then cutting of your throat. For you most make that sign when you say that." The Brethren will note that it is necessary to make the Sign and say the words, "heill and conceall," will remind them of the words used in the present day. As regards Old Time Punishments it may be observed that in the curious ordinances which were observed in the

reign of Henry VI for the conduct of the Court of Admiralty for the Humber, are enumerated the various offences of a maritime connection and their punishments. In view of the character of the Court the punishment was generally to be inflicted at low-water mark, so as to be in the proper jurisdiction of the Admiralty, the chief officer of which, the Admiral of the Humber, being from the year 1451 the Mayor of Hull. The court being met was addressed as follows,

“ You masters of the quest, if you, or any of you,
 “ discover or disclose anything of the King's secret
 “ Counsel, or of the counsel of your fellows (for the
 “ present you are admitted to be the King's counsellors),
 “ you are to be and shall be had down to the low-water
 “ mark, where must be made three times, O Yes, for the
 “ King, & then & there this punishment, by the laws
 “ prescribed, shall be executed upon them; that is
 “ their hands & feet bound, their throats cut, their
 “ tongues pulled out & their bodies thrown into the sea.”

Then as to the question “What makes a true and perfect Lodge?” This regulation was doubtless established to prevent any “hole and corner” admissions, and most of the MS agree that no candidates could be admitted to the fellowship except in “a just and proper Lodge.” The old MSS differ in the list of requirements. The Edinburgh Register requires five masons and three /entered apprentices, the Ch. Cr. requires seven Masters, five Apprentices, but whilst there were great variations in the number of Masons required to constitute a perfect Lodge, it seems that Brethren in different ranks were absolutely necessary, in addition to the Master and Wardens, and it is quite a natural inference that it was immaterial exactly what number of masons was specified, as long as two or three ranks were included. Compare these answers with those given to similar questions at the present time, viz., “Three rule a Lodge, five hold a Lodge, and seven or more make it perfect.”

As to the words “A dayes journey from a burroughs town without bark of /dog or crow of cock,” Burroughs-Towne

probably means "borough," or a Town of some considerable size and importance. The absence of dog and cock emphasises the necessity for the Lodge being held in a lonely place, far removed from human dwellings.

Kilwinning is a small Scottish village, not far from Glasgow. It was at the building of the abbey there, in the twelfth century that, according to tradition, the craft of Masonry was established in Scotland. The "speculative" Lodge that now works there stands at the head of the roll of Scottish Lodges, under the designation "Mother Kilwinning Lodge No. o."

Ques. 11 reminds us of the "Lesser Lights" in our First Degree Ceremony. It reads "Are there any lights in your lodge." and the answer is "Yes, three the north east, s.w, / and eastern passage. The one denotes the master mason, the other the warden. The Third the setter croft." The Master Mason no doubt refers to the Master of the Lodge. Setter is an old Scots expression meaning one who hires or lets, and croft may be a misspelling of craft, hence "setter croft" may mean one who hires or lets his craft or skill.

Then as to the Jewel, the Perpend esler, Bro. Dring thinks that this must mean an oblong stone with dressed ends and that it was evidently an early form of our term Perfect Ashlar.

The answer to the next question "Where shall I find the key of your Lodge." is very interesting, the reply is "Three foot and a half /from the lodge door under a perpend esler, and a green divot. But under /the lap of my liver where all my secrets of my heart lie."

The key as a symbol for "safeguarding" for "solving," for "locking up," and also for "revealing," has been in general use for centuries, and has taken a place in the symbolism of the English language. Its use as a Masonic symbol

is common to all the manuscripts and rituals down to the present day. In olden times, as well as at the present day, great stress has always been laid upon the necessity for practising the Masonic virtues of silence and secrecy. Brethren being continually exhorted to "lock up the secrets in the safe and sacred repository of the heart." Just where, and in what manner, this safeguarding key was kept is the subject of a great deal of curious symbolism, which assumes many different forms in the various manuscripts and rituals, as the following will show.

Ch. Cr. Three and an half foote from the Lodge.

Sl.* About a foote and a halfe from the lodge door.

Tr. Coll.† Within a foot & $\frac{1}{2}$ of ye lodge door.

Ms. Ex.‡ From the Door two Foot and a half.

Mys. Fs.§ From the Door two Feet and a Half.

From the foregoing quotations it is evident that there was nothing of especial significance or importance in the distance from the Lodge. A "divot" is described in Murray's Dictionary as a turf or sod. The key of the Lodge is further hidden "under/the lap of my liver," thus the key of the Lodge is kept in the heart, or under the lap or lobe of the liver, another symbol for inaccessibility, beyond the power of men to obtain possession of it.

As to the question as to whether he had been in the kitchen or in the hall, it would appear that if he declared "he had been in the Hall" it was accepted as an assurance that the visitor had advanced beyond the status of an apprentice in the craft. This may perhaps refer to a traditional custom among the "operatives," that the Craftsmen or Masters were permitted to associate with the ecclesiastic-employer or landlord, for whom the work was being executed whilst the Apprentices were restricted to associating with the menials and dependants.

* Sloane MS.

† Trinity College MS.

‡ A Mason's Examination, 1723.

§ Mystery of Freemasons, 1730.

It will be noticed that the fellow craft is able to give the answer to the five points of fellowship and the last one is given as "ear to ear" whereas of course the Brethren will know that we give this in the Third Degree as h.o.b. After giving this answer he will give the sign and grip of the fellow craft and then he is acknowledged a true mason.

How the titles, M.M. and F.C., came to be applied to a mason holding the same rank it is impossible to say, but it was quite a common practice in early times. The term "Fellow Craft" was originally employed by the Operative Masons in Scotland, and occurs in the Schaw Statutes of 1598 in which "Maister" and "Fellow of Craft" are used as synonymous terms. Similarly Dr. Anderson in the 1723 Constitutions uses the terms "Masters" and "Fellow Craft" as synonymous, having apparently introduced the second term from the Scottish phraseology; and it is plain from several passages in this—the first—edition of the Constitutions that the degree of Fellow Craft was the highest then known."

Now let us consider the ceremony of admission, or as the MS says "The forme of givinge the mason word." The Candidate kneels and places his right hand on the Bible and takes the oath of Obligation not to reveal any portion of the Secrets either by word or deed "nor draw it with the point of a sword, or any other /instrument upon the snow or sand." The Brethren will recognise that the present-day Obligation is this old Oath amplified. Whether the Candidate was required to seal the oath with his lips upon the Bible is not stated, but in all probability he was required to do so.

The Candidate was then "removed out of the company / with the youngest mason," and it would appear from this portion of the MS that the newly-admitted member, and the last-made one, were taken together "out of the company" for the elucidation of the secrets. The use of the word "removed" indicates that they did not go alone, but were

accompanied. And, after more "frightenings," the novice was there instructed how best to guard the secrets from the attacks of the insidious. The words "he is to learn from the said Mason" can scarcely mean that he was to be instructed by the "youngest Mason," but probably by an older and more experienced Brother who accompanied them. The "youngest Mason" would perhaps be taken with the object of increasing his experience, and confirming his knowledge. The method of "guarding" the secrets appears to have been by "sign, word and posture." The Candidate then enters again into the Company and gives the sign. He also makes "a ridiculous bow, and puts off his hat after a /very foolish manner." These absurd practices may have been part of the ceremony of admission into a Workmen's Association arranged by the men themselves, similar to such a form of rough horse-play not unknown in some trades and workshops at the present day. Let us compare the ceremonies adopted by seamen in the introduction to Father Neptune of voyagers when they first "cross the line." In the oldest existing Minute Book from December 27th 1743, of the Lodge held at the Maids' Head, Magdalen Street, Norwich, which was constituted May 11th 1724, is a copy of the Bye Laws, and immediately before these are written, (it is recorded) "and for ye better preserving ye peace and Harmony of this Lodge the following Rules recommended by our Worthy Brother Dr. Desaguliers are enter'd as a testimony of the approbation of the members thereof."

Article or Rule No. 6 reads, "That no ridiculous trick be play'd with any person when he is admitted." There is nothing to show at what period between 1724 and 1744 Dr. Desaguliers recommended these Rules to the Maids' Head Lodge, but at any rate we may assume that, during the early days of organised Freemasonry, tricks, in the nature of horse-play, were played on Candidates for Initiation, and that they were disapproved of.

The Ceremony then proceeds and the Candidate says "As I am /sworn by Gode and St. Jhon by the square and

compass, and /common judge etc." The St. Jhon of course, is the St. John Evangelist. The square and compasses as we now use the words are two of the most important and necessary implements of the working Mason; it is not surprising therefore that the Oath of the new Brother was taken upon them in conjunction with the Bible. The Common Judge. This word often appears in old manuscripts and it is very difficult to determine exactly what it means. The use of the word "common" in connection with the tool indicates one of two things, either that its use was general with all classes of workmen, or that it was used for many different purposes. In all probability it was a kind of template, or it may have been a Combination tool by which any desired length could be measured off, from which any pattern of moulding could be accurately copied, and many patterns moulded in stone. The use of the words "mould, square and rule" in virtually all the copies of the Old Charges, leads to the conviction that there was a tool or gauge for the purpose of moulding, otherwise how were the stones moulded? If the tool really performed all the functions suggested then it would seem to be as useful and necessary to the Mason as either the Square or Compasses, hence its association with them.

We now come to the ceremony of the Second Degree, and it is to be noticed that the MS says "First of all the prentices are to be removed out of the compa/ny and none suffered to stay but Masters," The Ceremony then proceeds as follows :

"Then he who is to be admitted a member of fellowship
 " is put again /to his knees, and gets the oat(h) adminis-
 " trated to him of new, after/wards he must go out
 " of the company with the youngest mason /to learn the
 " postures and signes of fellowship, then comeing in/
 " again He makes the masters sign, and sayes the same/
 " words of entrie as the apprentice did only leaving out
 " the com/mon judge then the masons whisper the word
 " among them /selves beginning at the youngest as

“ formerly after /wards the youngest mason must advance
 “ and put himself /into the posture he is to receive the
 “ word and sayes to the eldest /mason in whispering
 “ The worthy masters and honourable company greet /
 “ you weel, greet you weel, greet you weel. Then the
 “ Master gives him the word and gripes his hand after /
 “ the masons way, which is all that is to be done to make /
 “ him a perfect mason.” It will be noticed that in the
 Second Degree or Fellowship as it is called the candidate
 must go out of the Company with the youngest mason to
 be instructed in the postures and signs and it will also be
 noticed that in this Degree “the com /mon judge” is omitted.

When two Ceremonies were first introduced we do not
 know, but it is certainly proved from THE EDINBURGH
 MS of 1696, Haughfoot Minutes 1698, and the Chetwode
 Crawley MS about 1702, that they were in operation at the
 end of the 17th century, years before the founding of Grand
 Lodge in 1717.

The paper was very interesting and at its close the
 Acting W.M. proposed a very hearty vote of thanks to the
 lecturer, which the brethren heartily accorded.

Time did not permit of an explanation by the Secretary
 of two very interesting Masonic Jugs, but he informed the
 brethren that Photographs and the explanation would be
 included in the Annual Transactions.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary reported the resignation of Bros. R. H.
 HILL, and H. BOWERMAN, which were recorded with regret.

The following apologies were received :—Wor. Bros.
 C. D. EATON, J. MACLACHLAN, T. O. JUDGE, A. E. NICE,

J. G. STURTON, W. H. WOOD, J. C. BURTON, C. E. HAINES
and Bros. E. KING, T. ATKINSON.

The W.M. rose for the third time.

Hearty greetings were received from Provincial Grand
Lodge and the various Sister Lodges represented.

The Lodge was closed in due form at 8-0 p.m.

A conversazione was held after the Lodge was closed.

Masonic Jug.

This jug once belonged to St. John's Lodge, No. 95, Sunderland, and was presented to the Masonic Museum at Leicester by Wor. Bro. J. C. Hinson of the Knighton Lodge, Leicester. It is of Staffordshire ware with black transfer. The Sunderland Lodge was consecrated in 1805 and was originally Ancients Lodge No. 94 but the number of the warrant was altered in 1814 to No. 118, and again in 1832 to No. 95, and yet again in 1863 to No. 80. The date of the jug must therefore be about the year 1832 which makes it about one hundred years old.* The various emblems are as follows :—

On the left hand side there are Faith and Hope, but there is only a little bit of the anchor shewing ; Justice is seen on the right blind-folded ; the centre group is Charity, with the rays of Glory behind. Then there is the old symbol of Industry, the Bee Hive, a symbol which has dropped out of English Craft Masonry. There is over the figure of Justice a Dove with the Olive branch, for Peace and Forgiveness. Close to the figures of Faith and Hope there are the Moon and the Seven Stars, and on the opposite side is the Sun with the face of a man, enclosed within a circle. Under the Sun are the Clasped Hands of Brotherhood. In the centre are the open V.S.L. and the Square and Compasses. The lettering on the sacred book is "Chron. 2. Chaps. 2, 3." (Solomon determines to build a Temple.) Rising from behind the Book there are the Sun, shedding its light, and a ladder and a Plumb Rule. On the right of the Book are two pillars which seem to represent the Doric and Corinthian Orders of classical architecture. If this is so they allude to Strength and Wisdom. Dependent from the former pillar are Cross Keys. Grouped on the right hand side of the Book are a Level, Square, Twenty-Four inch Gauge and Plumb Rule. On the foreground are arranged three small Columns on which are lighted candles, a block supposed to be of

Vide Plate X.

stone with a Lewis in it, the Pentalpha with the letter "G" in the centre, and a trowel and maul. The trowel is a very old symbol, but has been dropped out of English Masonry. I believe it is still used very extensively in American Masonry.

W.H.R.

Masonic Jug from Bengal.

This jug, which is a large one of Leeds ware, was presented by Bro. T. D. Newman, of Highcross Lodge, on behalf of the widow of W. Bro. McQueen, P.G. Std. Bearer of the Province of Bengal, to the Highcross Lodge, the Committee of which presented it through W. Bro. T. M. Butler to the Leicester Masonic Museum. There is an illustration of a similar jug in the Transactions, Vol. II. of the Authors Lodge No. 3456. The design is the same, but the one here illustrated has a black rim round the top and the base.*

The design of the transfers on the jug is made up from the plates of William Finch, who is described as a Masonic charlatan who flourished at the end of the last and the beginning of the present century, but whether he actually designed the transfers is not known. He wrote many treatises on Freemasonry, but as they are in cipher they are difficult to read. But charlatan or no the designs on this jug are very interesting and not to be put on one side as being unworthy of notice.

The emblems in the design shewn in plate No. XI. are as follows:—A serpent with twelve small banners which appear to be stuck into it is seen at the bottom left hand corner, and on the banners are certain letters. This evidently alludes to the brazen serpent spoken of in the scriptures and the letters on the banners to the names of the leaders

* *Vide* Plates XI. and XII.

of the twelve tribes of Israel. Above this is a curious representation of the 47th problem of the first book of Euclid. This well known symbol is so full of meaning that an explanation of it would be too long to be included in this description. The form here depicted is one of nine drawn on Finch's broadsheets. Next there is the ladder with the letters F.H.C. the ladder leaning against the Celestial Globe, a very fitting resting place. Close beside this is the Terrestrial Globe with the Square and Compasses.

Between the two globes is a curious emblem in the form of a cross, made up of what appears to be a series of gateways or arches to the number of 13. This cross is made up from Finch's 5th plate. It alludes to two side degrees, the R.A. and the Knight of the ninth arch, and on the plate is in two separate parts, on the right and left hand corners.

In the right hand top corner is the V.S.L. with the words "In the East a place of light where reigneth silence and peace." On the other side of the book rests the Square, and Compasses in the centre of which are the letters I.H.S. meaning "Jesus Saviour of men."

The skull and cross bones represent emblems of mortality and on the skull rests a saw which is an emblem used in a higher degree; the handle of the Saw is an hour glass.

The inscription at the base of the jug reads "A new name is written which no man knoweth saveth him that receiveth it." These words occur in a side degree.

The crowing Cock was a symbol of courage to the Ancient people, but is here used as a symbol of higher degree and alludes to St. Peter's denial. There is also a Corinthian column near the serpent which alludes to "Wisdom."

The Paschal Lamb is shewn in the centre at the bottom of the jug design bearing a banner on which is the number

144000. The Lamb is the emblem of the Knights Templars, and the number alludes to the number of people that were sealed with the mark on the forehead. See Revelations Chap. VII.

The panel on the right hand side of the jug is in the form of a double cube which represents a lodge or a temple. Within it are several symbols. Those at the top allude to the Masonic Cipher. Under this are the letters S.B. joined by a delta. This symbol is one used in a higher side degree and will be recognised by the brethren of that degree. There are underneath four groups of letters. M.A.B., S.H.T.K., H.A.B. and Z.H.J. These initials represent the following words taken in the same order :—Moses, Aholiab, Bezaliel. Solomon King and the H.T. joined between them "Templum Hierosolymae" signifying Temple of Jerusalem, or the Union of the Father and Son. The last three Zerrubbabel, Haggia, and Joshua. The centre panel is contained in the Fifth of Finch's Plates and shews the whole of the 22 S . . . s, T . . . s, and W . . . s of the 3 degrees of Craft Masonry, as far as prudence will permit.

Under the spout of the jug is a picture of a small landscape shewing a church and a house among the trees in the distance and in the foreground is a matronly looking woman accompanied by three young children and the woman is pointing to the church. The words underneath this picture are "Set a good example."

The other side of the jug Plate No. XII. contains the following emblems in the design.

On this side at the top are two small pillars, representing two of the classical Orders of architecture viz., the Doric and Corinthian. These two pillars allude to Strength and Wisdom. In the centre are the Triangle and the "All seeing eye" symbolising the watchfulness of God, and under this

is a Beehive representing industry, and this it will be noticed is placed in a very fitting place. On the left of the Bee-hive there are arranged a Plumb Rule, Square and Level while on the right is a sheaf of Wheat. The meaning of this is well known, but the figure over the sheaf, 14000 may be an error, as on Finch's plate this figure is 42000, which may be his explanation of the number of casualties in battle between the Ephraimites and Gileadites. The two large pillars one on either side represent the two Saints John. On the abacus of the right hand pillar is the word "Bonai" or builders or setters, while on the abacus of the left hand pillar is the word "Chotzeb" meaning stone hewers. Each pillar is surmounted by a bowl, not a globe. Each bowl has the side divided by a small serpent. In the compartments thus formed are the letters, (reading from left to right, S.K.I. H.K.T. H.A.B. and A.B.J. the "B" is somewhat indistinct. These letters stand for Solomon King of Israel, Hiram King of Tyre, Hiram Abiff, and Aholiab Bezaliel Joshua. Under the abacus is the word secretary abbreviated. At the bottom of the right hand pillar are three hands (right hands suspended) which allude to the R.A. degree, and near to the hands is a sprig of acacia.

On the upper part of the right hand base is the word Harodim or Princes of Masonry, while the letters above this word R.W.M. Right Worshipful Master are used in the Irish and Scottish Masonry. On this same pedestal are the words St. John with a large "E" in the centre signifying the Evangelist.

On the abacus of the left hand pillar are the letters J.W. and at the bottom of the pillar the letters S.W. These are well known.

On the upper part of the base of this pillar is the word "Menatzchin" meaning Overseer, and on the square of the base are the words St. John with a large "B" in the centre signifying the Baptist.

By the side of this pedestal are seen ears of corn and a fall of water. This alludes to a word well-known to all Freemasons. The centre ornament is peculiar and consists of an outer circle of eight rings dotted with stars. Several of the planets are also shewn, which brings one to the conclusion that it represents the celestial universe revolving round the Sun which forms the centre point. Inside these outer circles is a twelve pointed star with a letter in each of the points. These letters stand for the rulers of the twelve tribes of Israel. In an old ritual there was what were known as the twelve points of Masonry, each point being a step in the ceremony and each step was under the name of one of the rulers of the tribes. So this part evidently refers to the twelve points of the old ritual. Inside this is a pentalpha with letters in each point, alluding to the various classes of workmen engaged in the building of the temple.

Underneath the central ornament is a tablet with the words, "The LIGHT Shineth in darkness, and the Darkness Comprehendeth it not." These words are often seen at the head of old certificates.

On each side of the central feature are two designs made up from Finch's fifth plate resembling flowers in outline with the surface divided with an eight pointed star. In each division thus formed there is a symbol. In the left hand design the symbols are:—A burning world; a cross resting on a pair of compasses and surmounted by a crown; a key; a letter D within a chaplet.

In the right hand design we have:—A pair of compasses with the points connected by swords in saltire and surmounted by a skull; the world surmounted by a cross; a pair of balances surmounted by a sprig; a triangle with the letter J within it also surmounted by a sprig; a series of three circles with a dark centre, which on Finch's plate consists of a cube with the letter P in the centre. All these symbols belong to a higher side degree.

Both of these designs are attached to the central feature by a triangle situated in the centre of each design with two parallel lines from the base to the central figure on the jug. The connection of these triangles can be seen on referring to Finch's plate.

At the top of the jug on the left are the letters P.M.P.G. divided by a key. These letters stand for the words Pedal, Manual, Pectoral, and Guttural, all words having a meaning well known to Freemasons. The Key is a symbol of "Secrecy and "Entrance."

On the right hand side at the top are the letters J.P.F.T. divided by a cord from which is suspended a cube by a lewis and on the cube is the letter "T". The four letters refer to the cardinal virtues, while the cube is the symbol of perfection and the letter "T" the symbol of the Supreme God.

My best thanks are due again to Wor. Bro. Philip Crosslè who kindly gave to me reproductions of two of Finch's plates with explanations of their most complicated symbols.* He also gave me permission to reproduce these two plates in conjunction with the jug, and these will shew how the transfers on the jug were made up. As before stated these transfers may or may not have been designed by Finch, but in any case his plates were used as a basis.

W.H.R.

* *Vide* Plates XIII. and XIV.

Obituary.

We regret to announce the passing of the following members:—

W. Bro. WM. FORRESTER, P.M. 2660, Cranbrook ;
P.P.G.S.W.

W. Bro. A. C. BROWN, P.M. 1268, Rangoon.

W. Bro. F. J. W. CROWE, P.A.G.D.C. (Eng.)

Bro. J. A. OVAS, Winnipeg, Canada.

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PLATE I.



THE BANNER OF THE HIGH SHERIFF OF LEICESTERSHIRE,
USED BY GEORGE POCHIN, ESQ., BARKBY HALL,
LEICESTERSHIRE, IN 1828.

Vide p. 37.

PLATE II.



George Pochin.

BOOK PLATE.

Vide p. 38

PLATE III.



WOR. BRO. GEORGE POCHIN.
OF BARKBY HALL, LEICESTERSHIRE.

Vide p. 38.

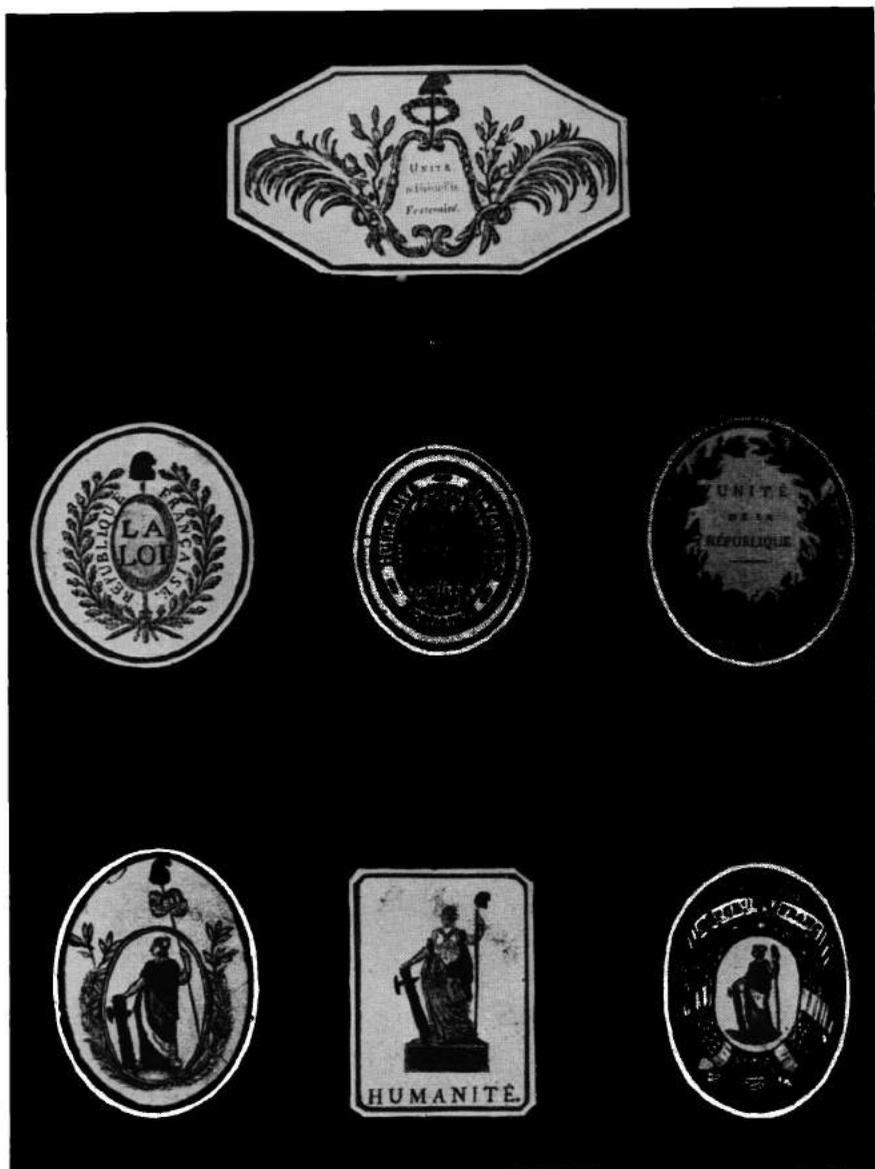
PLATE IV.



DEVICES FROM THE HEADINGS OF REVOLUTIONARY DOCUMENTS AND LETTERS.

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PLATE V.



DEVICES FROM THE HEADINGS OF REVOLUTIONARY DOCUMENTS AND LETTERS.

Vide p. 54.

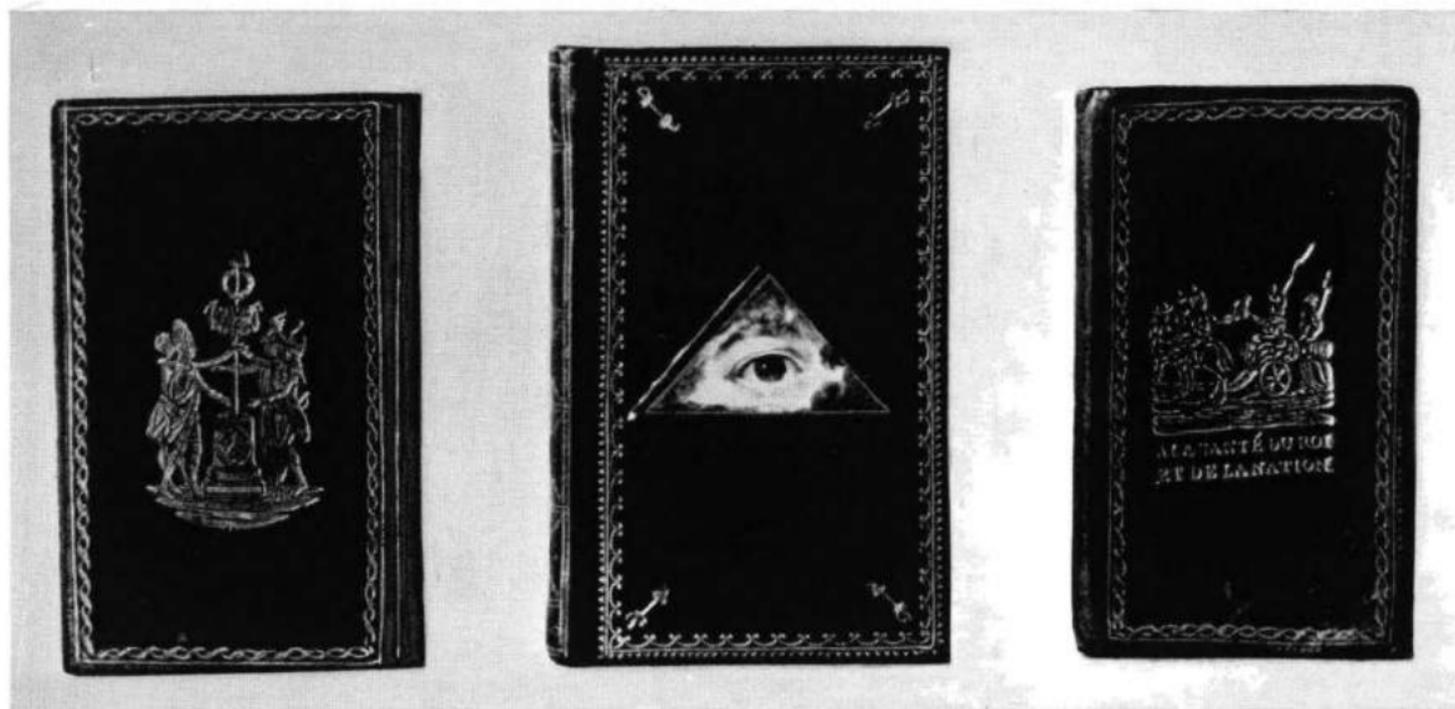
PLATE VI.



DEVICES FROM THE HEADINGS OF REVOLUTIONARY DOCUMENTS & LETTERS.

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PLATE VII.



BINDINGS OF THE FRENCH BOOKS OF CONSTITUTIONS.

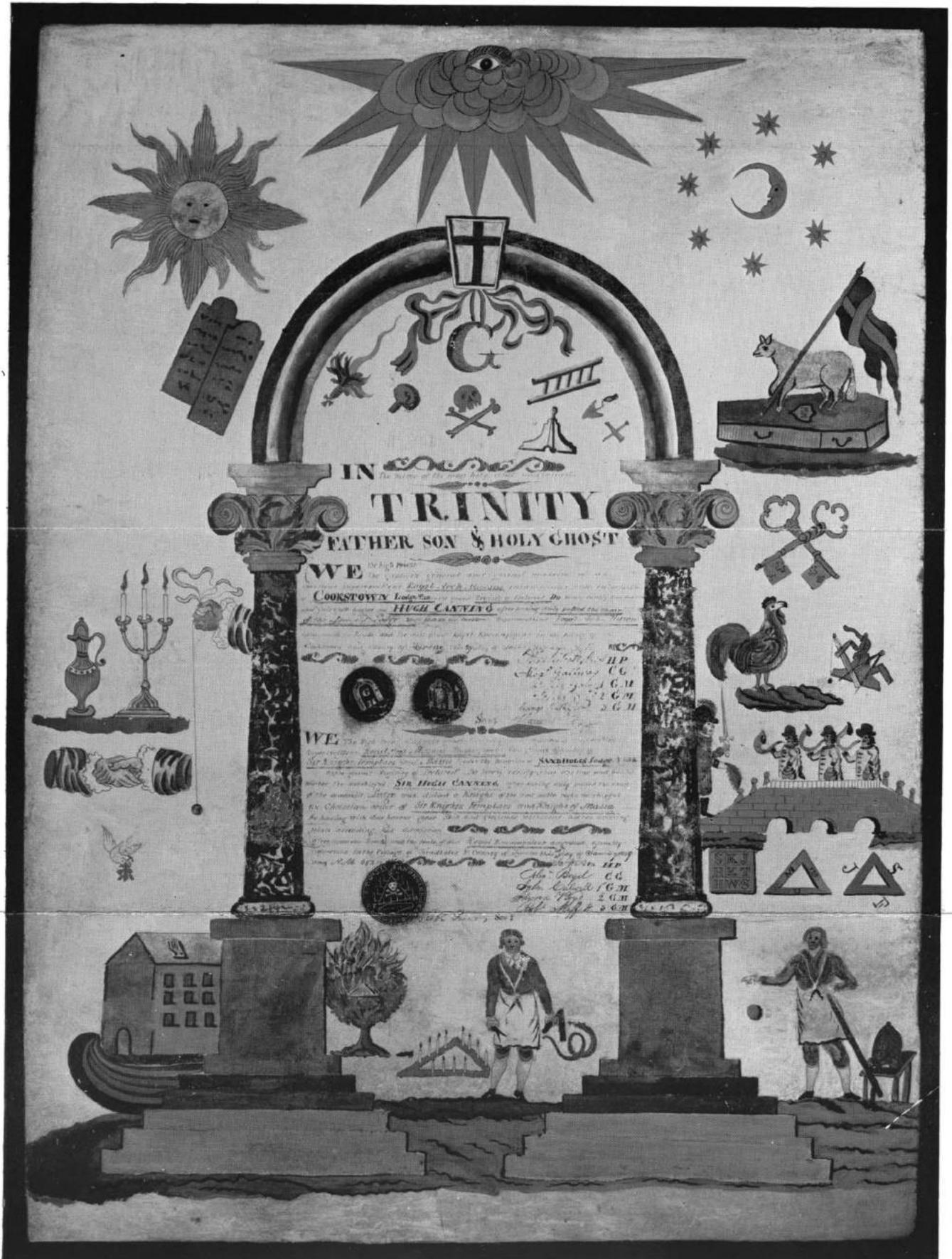
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PLATE VIII.



BUSTS OF SEVRES PORCELAIN OF THE PERIOD OF THE REVOLUTION.

Vide p. 55.



OLD IRISH CERTIFICATE. 1829.

Vide p. 50.

PLATE X.



MASONIC JUG, LODGE NO. 95, SUNDERLAND.
NOW IN THE LEICESTER MASONIC MUSEUM.

Vide p. 114.

PLATE XI.



MASONIC JUG FROM BENGAL.

Vide p. 115.

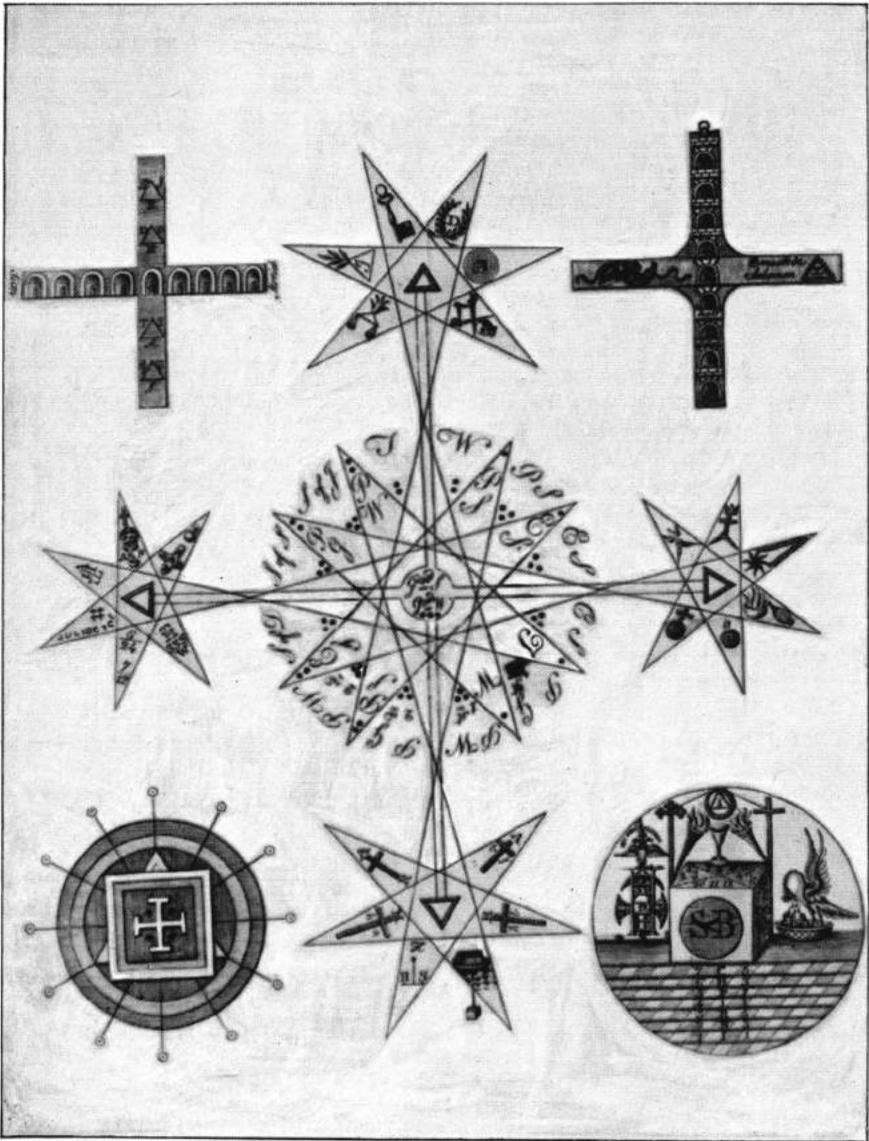
PLATE XII.



MASONIC JUG FROM BENGAL.

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PLATE XIV.



FINCH'S 5TH PLATE.

Vide p. 120.

Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

- 2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).
- 3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
- 4.—No entrance fee shall be required, and the Annual Subscription shall be 10/-, payable in advance in the month of September.
- 5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle whom it may deem unworthy of continued Membership.

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

Books Published by the Lodge.

- “MEMORIALS OF THE MASONIC UNION OF A.D. 1813.” By W. J. Hughan. Revised and Augmented Edition by John T. Thorp. Frontispiece. 151 pages; 4to. 1913. Cloth, gilt 10s. 6d.
- “ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, ESPECIALLY IN RELATION TO THE ROYAL ARCH DEGREE.” By W. J. Hughan. Plates. 198 pages; 8vo. 1925. Cloth, gilt. 3rd edition 13s. 6d.
- “FRENCH PRISONERS’ LODGES.” By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations..... 12s. 6d.

Post free from the Editor.

The Secretary has for disposal a few copies of Transactions issued by the Lodge, from 1892 onwards.

Apply to A. L. MACLEOD,
121 London Road, Leicester.