

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1938=39.

(Forty-Seventh Year of Publication).

W. Bro. J. T. COOPER,
(P.M. 523, 3919, 4874; P.P.J.G.W.), W.M.

Secretary:

W. Bro. W. H. RILEY, F.R.I.B.A., 25 Horsefair
Street, Leicester; P.M. 2429, 3448, P.P.S.G.D.

EDITED BY

W. Bro. A. L. MACLEOD, M.A., M.B.
(P.M. 2429), P.P.S.G.D.



WOR. BRO. J. T. COOPER, Worshipful Master 2429.
P.M. 523, 4874, 3919, P.P.J.G.W.

The writers of the Papers are alone responsible for
the opinions expressed therein.

Editorial Note.

The Editor presents one more volume of "Transactions." The papers are singularly interesting. The Secretary has with accustomed skill and patience made the photographs which adorn its pages. The publishers have produced a pleasing book.

The Editor, in pursuance of a policy initiated last year, is inserting the titles of some interesting papers contained in early numbers of the Transactions. The result of last year's invitation to purchase such papers was most encouraging. Of the very earliest numbers hardly any are now left. Indeed many brethren have been disappointed to find that those they particularly wanted had been sold. But of some issues we have a fair supply, and would be glad to receive enquiries about them.

More particularly we would wish to remind our readers that we still have some copies of J. T. Thorp's "French Prisoners' Lodges." Apart from the sentimental value attaching to a work by a great mason, the founder of this Lodge, the subject itself is of much interest. The book is sure, at some future period, to rank as a Classic, and to greatly appreciate in value.

Numbers containing the following papers are few, but can still be supplied to any brother interested in the subjects.

"References to Freemasonry in Early Printed Books."

"An attempt to find the date of the Union of Speculative and Operative Masonry."

"Some Papal Pronouncements against the Fraternity of Free, or Speculative Masons."

"Robert Burns and his Masonic Poems."

"The Patron Saints of the Mason."

"Irregular Making and Clandestine Lodges."

Foreword.

BRETHREN,

As we near the end of another Session, one which, I trust has been as happy for all of you as it has been for myself, I wish to express to you my sincere thanks for your generous support during my tenure of Office as Worshipful Master of this the Lodge of Research, No. 2429. May I assure you that I have fully appreciated the privilege which you have conferred upon me, and which has allowed me to follow the long line of former prominent Past Masters, my predecessors in that office.

To the executive and other Officers of the Lodge, and to the Members of the Inner and Correspondence Circles I am grateful for supporting me by regular and punctual attendance. I venture to hope for the same generous consideration to my successor W. Bro. Phipps.

Your support, Brethren, teaches me that you have been interested in our programme of Lectures and Exhibits, submitted to you during my tenure of office. May I appeal to you all for a continuance of your kindness, assuring you that the qualities of the food provided for thought and for Research work will be fully maintained, as in the past. Progress is our watchword.

May I appeal to you all to assist your Committee to unload our very valuable stock of dormant assets which we possess in the form of Masonic Books, and other literature. This is essential so that our efforts in Research may be continued. The Editor will gladly answer all enquiries.

As age advances, and as I pass still another milestone on the journey of life, I am glad to voice my gratitude to the G.A.O.T.U., who has permitted me during a term of more

than three score years and ten to devote more than half that period to service to our Masonic Order. During this time it has been my good fortune to obtain numerous appointments, partly by virtue of seniority, partly by lending assistance in the formation of new Bodies of Masonic interest. All these, in number seven, are in healthy existence, and are flourishing within the borders of this Province. In every one of them it has been my pleasure to hold Office and I still watch their continued success with joy. These, with other Masonic obligations, have greatly strengthened my faith in the good work done by and for our Order.

May I pass on my record for others to emulate, and say that having occupied the principal Chairs, (eleven in number), of every Degree of Freemasonry operating in this Province, I am still happy in the work, and a worthier Citizen and man of the world, in virtue of my long association with a Brotherhood of men whose aim is Charity in word and in deed, within and without our Order?

This is Masonry's fundamental teaching. The Grand Lodge of England has always ruled out both Religious and Political discussions within our Lodges. We could wish that this Veto might obtain elsewhere. Had it done so we believe that the world's troubles, existing to-day, might have been greatly eased. Frank and open discussions might have taken place, with honesty of purpose and with a possibility of arbitration on points of divergent view. So might have been prevented the indiscriminate slaughter of individuals without any personal animosity to one another. Men were not born to slay each other, but to love peace and unity. Such is our teaching. And it is the will of heaven, and the desire of all sane people. *So mote it be.*

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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 1939-40.

September 25th, 1939—Installation.

November 27th, 1939.

January 22nd, 1940.

March 25th, 1940.

May 27th, 1940—Election.

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W. Bro. S. J. FENTON, P.M. 3232, 4029, 4538.

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In the order of Seniority.

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- * W. Bro. Rev. H. S. BIGGS, P.M. 523; P.G.S.W.

* Deceased.

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* " " W. H. STAYNES	1895-6.
* " " S. S. PARTRIDGE	1896-7.
* " " R. PRATT	1897-8.
* " " F. W. BILLSON	1898-9.
* " " Rev. H. S. BIGGS	1899-00.
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* " " H. HOWE	1902-03.
* " " G. NEIGHBOUR	1903-04.
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* " " H. J. GRACE	1908-09.
" " G. D. POTTS	1909-10.
* " " G. BONNER	1910-11.
* " " G. BONNER	1911-12.
* " " Rev. C. T. MOORE	1912-13.
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* " " T. G. HUNT	1914-15.
" " G. W. HUNT	1915-16.
" " J. E. PICKARD	1916-17.
* " " F. H. POCHIN	1917-18.
" " J. D. JOHNSON	1918-19.
* " " A. H. HAMPSON	1919-20.
* " " F. H. DOUGHTY	1920-21.

* Deceased.

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	" " J. T. COOPER	1938-39.

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ORAN, A. L., Leicester; ORRINGE, J., Leicester; OVERTON, Wilfred, Stratby.

PALMER, E., Oakham, Rutland; PARR, Alfred, Leicester; PARR, A. R., Leicester; PAYNE, H. R. I., Launceston, Tasmania; PAYNE, Jas., Barry, Glamorgan; PENNINGTON, Cecil, Burnham-on-Sea; PERKINS, Walter, Nuneaton; PETTIT, G. R., Lutterworth, Rugby; PERRY, H. G. B., Shanghai, China; PHILLIPS, W. D., Ll., Swansea; PHIPPS, G. A., Leicester; PICKERING, E. F., Hinckley; PICKSTONE, W., Blackburn; PARLBY, J. K., Leicester; POLLARD, F., Anstey; POLLARD, E., Leicester; POLLARD, F., Old Evington, Leicester; POTTER, Lt.-Col. James A., Oadby, nr. Leicester; POTTER, S., Loughborough; POWELL, C., Weston-Super-Mare; PRIDMORE, C. R., Leicester; PRIDMORE, S. H., Leicester; PROCTOR, J., Barry, Glam.; PRENTICE, H. W. W., Leicester; PENN, E. F., Leicester.

RADBURNE, J. W., Rushden, Northants.; RAE, T. H., Sunderland; RANDLE, E. S., Hinckley; RATNETT, E. A., Leicester; RANDLE, J. O., Countesthorpe; RALPH, A. R., Leicester; RAMSDEN, F. G., Bolton; REEVES, Hugh, London E.C.2.; REDMOND, S. E., Liverpool; READ, R. H., Ashby-de-la-Zouch; RICKABY, F., Mountsorrel; RICHARDSON, Rev. A., Leicester; RIDGWAY, W., Leicester; RILEY, H. G., Foxton, Leicestershire; ROBB, Alexander, Toronto, Canada; ROBERTS, C. H., Leicester; ROBERTS, H., Leicester;

ROBERTSON, A., London, E.C.3.; ROBINSON, A. R. B., Leicester; ROKER, E. A., Leicester; ROBINSON, R. G., Leicester; ROWLETT, W. H., Oadby; ROSSITER, A. E., Leicester; RUDKIN, L., Stuart, Leicester; RUSSELL, J. H. G., Canada; RUTHERFORD, R. C., New Zealand.

SAAYMAN, E. H., Nottingham; SALSBUURY, H. W., Nuneaton; SAUNDERS, C. H., Leicester; SCHOFIELD, H., Loughborough; SCOTNEY, J. W., Leicester; SHADBOLT, R., D., Moseley, Birmingham; SHARDLOW, H. W., Birmingham; SHARP, W. H., Minehead, Somerset; SHARP, W. L., Leicester; SHAW, G. Baron, Bishop's Castle, Shropshire; SHEEN, R., C., London, N.W.2.; SILCOCK, Dr. F. A., Leicester; SHILCOCK F. H., Leicester; SHUTTLEWOOD, A. A., Leicester; SKELTON, G., Sileby, nr. Leicester; 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, W. A., New Westminster, Canada; SMITH, C. M. R., Countesthorpe; SMITH, H. Muir, Leicester; SMITHARD, J. W. Leicester; SMITH, Philip John, Leicester; SOLLITT, C. F., Nausori, Fiji; SPENCER, N. B., Auckland, New Zealand; SPRAGUE, A. G., Kington, Herefordshire; SPACKMAN, C. S., Croydon; SPRIGG, S., Melton Mowbray; SQUIBBS, G. L., Market Harborough; STIBBE, E. V., Leicester; STANTON, H. V., Stourbridge, Worc.; STEPHENSON, J. H., Hinckley; STOW, Ernest C. S., Hull; STOAKES, J. F., Ipswich; STREET J. Arthur, Loughborough; STRICKLAND, L., Major F. P. Jnr., Kansas; STURTON, Joseph, Leicester; SUTTON, C. C., Loughborough; SWALES, G., Leicester; SWAIN, Joseph Paddy, Burton Overy; SWIFT, J. B. T., Leicester; STURTON, Dr. S. D., Chekiang, China; SYKES, A. D., Notts.

TANSER, W. T., Leicester; TASKER, J. W., Morden; Surrey; TAYLOR, G. S., Hugglescote, Leicester; TAYLOR, H. W., Leicester; TURNER, D., Rugby; TEBBS, Rev. Geo. W., Burlington, Ontario; THOMAS, D. R., Hinckley; THOMPSON, H. E., Leicester; THORPE, Charles H., Burton-on-Trent; THOMPSON, W. G., Kettering; THORPE, Thomas C., Beeston, Notts.; THORPE, Thomas H., Derby; TIMMS, A. H., Swadlincote; TOMLINSON, W., Market Harborough; TREBILCOCK, R. E., Australia; 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, T. N., Leicester ; USHER, S. J., Leicester.

WADDLETON, J. A., Darlington ; WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ; WARD, Major R. W., Carmarthen, S. Wales ; WATERHOUSE, A. L., New Zealand ; WATTS, Charles, Hinckley ; WARNER, A. E., Leicester ; WELLINGTON, Cecil, Oakham ; WESLEY, Lawrence H., Leicester ; WHITAKER, A., Loughborough ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WHITEHEAD, A. S., Leicester ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WILSON, G. H., Barnsley ; WILL, J., Junr., Dunedin, New Zealand ; WILLIAMS, W. J., London, S.W.2 ; WILLIAMS, H. D., Kettering ; WILSON, J., Leicester ; WITCOMB, F. L., Leicester ; WILKIE, T., Leicester ; WOOD, A. J., Leicester ; WOOD, Rev. H. S., Hexham ; WRIGHT, S. M., Leicester ; WIGHTMAN, Walter, Earl Shilton ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WYKES, G. D., Kibworth Harcourt.

YARNALL, J. E., Leicester.

The
Two Hundred-and-Thirty-Sixth
Meeting
 and
Forty-Sixth Anniversary

and Installation was held at the Freemasons' Hall, London Road, Leicester, on Monday, September 26th, 1938.

There were present:—Wor. Bro. W. H. COTTON, (Acting Wor. Master) in the Chair; A. J. S. CANNON, Acting I.P.M.; J. T. COOPER, S.W.; G. W. WILKES, Acting J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; G. E. PHIPPS, S.D.; E. H. STORK, J.D., and Acting Steward; FRANK HAINES, D.C.; J. C. BURTON, I.G.; Bro. D. CHOYCE, Tyler. Also present were Wor. Bro. J. H. CORAH, D.P.G.M., C. BLAND, A. E. DIGGINS, W. BOND, WM. TOMLINSON, P. M. WEBSTER.

Correspondence Circle:—Wor. Bros. J. W. CLARKE, ALWYN H. BRADLEY, R. B. ADCOCK, J. W. SMITHARD, A. GORDON KILNER, C. E. HAINES, EBB MURRAY, A. J. FARQUHARSON, G. E. GREEN, W. E. MOORE, A. E. ROSSITER, and Bros. LESLIE CLARKE, J. J. W. GRUNDY, A. R. PARR, P. G. HARDING, E. F. PENN, H. BOULTER, C. DENGATE, W. E. HALL, J. W. JOHNSON, E. POLLARD, A. SHUTTLEWOOD.

Visitors:—Wor. Bro. E. H. JAYES, Bros. J. A. HAYWOOD, C. CUBLEY, T. WALLACE, Wor. Bro. A. ROFF, A. W. POLLARD.

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

The Minutes of the last regular meeting held May 23rd, 1938, were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. J. H. CORAH, D.P.G.M., P.A.G.D.C.Eng., who was saluted with the honours due to his rank which he acknowledged, and also by the presence of Wor. Bro. R. B. ADCOCK, P.G.Std. Bearer Eng., who was saluted with the honours due to his rank which he acknowledged.

A ballot was taken for the following Wor. Brethren as FULL MEMBERS of the Lodge.

CHARLES ERNEST HAINES, "Homeside," Syston, Leicestershire, P.M. 2865, proposed by Wor. Bro. A. L. MACLEOD, M.A., M.B., P.M. 2429, P.P.S.G.D., and seconded by Wor. Bro. FRANK HAINES, P.M. 1391, 2429, P.P.J.G.W.

EBB MURRAY, Cheveney Road, Quorn, Leicestershire, P.M. 4088, proposed by Wor. Bro. J. T. COOPER, P.M. 523, 4874, P.P.J.G.W., and seconded by Wor. Bro. J. C. BURTON, P.M. 3431, 5163, 3919, P.P.G.Reg. The ballot was unanimous in favour of the candidates. The D.C., then introduced them to the Wor. Master who gave them a cordial welcome.

The Treasurer then presented the balance sheet of the Lodge and Wor. Bro. J. T. COOPER proposed its acceptance and adoption which was seconded by Wor. Bro. G. E. PHIPPS, and carried unanimously. The Treasurer was thanked for his services.

The Lodge was opened in the Second Degree.

Wor. Bro. J. T. COOPER the Wor. Master Elect was presented to the Acting Wor. Master by the D.C., Wor. Bro. FRANK HAINES, to receive at his hands the benefit of Installation.

Wor. Bro. J. T. COOPER gave his submission to the Ancient Charges and was obligated.

The Lodge was opened in the Third Degree.

The Acting W.M. then thanked the officers for their services during the time he had occupied the Chair and declared all offices vacant. All brethren below the rank of an Installed Master then retired from the Lodge and Wor. Bro. J. T. COOPER was Installed into the Chair of King Solomon by Wor. Bro. COTTON the Acting Wor. Master, who was then invested as I.P.M.

All Master Masons were re-admitted and the newly installed Wor. Master was proclaimed and saluted in the three degrees.

The Working Tools were presented by the following brethren. The Third Degree, Wor. Bro. PAUL MEAD WEBSTER, The Second Degree, Wor. Bro. SYDNEY FRANK HERBERT. The First Degree, Wor. Bro. WILLIAM TOMLINSON.

The Deputy Prov. Grand Master having had to leave the Lodge to fulfil a very important engagement the Warrant was presented by the I.P.M.

The W.M. then invested his officers as follows :—

W. Bro. G. E. PHIPPS,	J.W.
„ W. J. BUNNEY,	Chaplain.
„ E. R. CARR,	Treasurer.
„ W. H. RILEY,	Secretary
„ FRANK HAINES	D.C.
„ E. H. STORK,	S.D.
„ J. C. BURTON,	J.D.
„ G. W. WILKES,	Steward.
Bro. D. CHOYCE	Tyler.

The investiture of the Wor. Bro. FLEEMAN as S.W., was postponed owing to his illness, and the investiture of Wor. Bro. T. O. JUDGE as I.G., was also postponed as he was unavoidably absent.

On the proposition of the Secretary seconded by Wor. Bro. G. E. PHIPPS, Wor. Bro. FRANK HAINES was re-elected to represent the Lodge on the Prov. Grand Lodge Committee of General Purposes.

On the proposition of Wor. Bro. A. J. S. CANNON seconded by Wor. Bro. STORK, Wor. Bro. W. J. BUNNEY was re-elected to represent the Lodge on the Library Committee.

The Wor. Master then gave his inaugural Address entitled "THE WORKING TOOLS, THEIR BEAUTY AND IMPORT."

The Working Tools. Their Beauty and Import.

My first words must be to express my sincere and heartfelt thanks to you for electing me to the office of Worshipful Master of this Lodge for the ensuing year. It is with diffidence and respect for the views held by many of my brethren on Masonic usages and symbolism that I venture to express some of my own thoughts on a section of ritual practised in almost all lodges under the English Constitution, and known as "Emulation Working." It obtains, almost without exception throughout this Province of Leicestershire and Rutland. It is performed by the "Emulation Lodge of Improvement" which was founded in 1823. It is held in London, under the patronage of the "Quatuor Coronati Lodge." It has no published ritual.

The Quatuor Coronati Lodge was the first Lodge, devoted to research, to be formed in this country. It was founded in 1886 and is still an important centre for Masonic research

work. Our own Lodge, which was founded in 1892, comes next in seniority. We are proud to be closely associated with the Quatuor Coronati Lodge and hope to continue to be so for a long time to come. The prestige of our lodge and its importance in the Masonic world are emphasised by the number of members of our Correspondence Circle, now totalling some five hundred and fifty. Many of them reside in remote parts of the world. Included in our membership are Installed Master's Lodges, Masonic Associations, Masonic Study Circles, other Lodges of Research at home and abroad. Every such association, and every individual member receives a copy of our Transactions, which are treasured by them and by the Grand Lodge Library in London. To all our Officers and Past Officers, to our Founders, Past Masters and many others we tender our expressions of appreciation for their services, and their keen interest in our welfare.

It is possible to continue to publish the Transactions and to distribute them far and wide, only by increasing the membership of our Correspondence Circle. We thank all our present members for their loyal support, and we ask them to appeal to other brethren, through their respective Lodges, to join our Circle. Enthusiasm on the part of all of us will aid in the dissemination of our knowledge of the Order. It is upon the younger brethren that the continuance of our valuable research work will fall, and I appeal to them to maintain and increase the strength of the Lodge. Their reward will come at some future time, very possibly in an invitation to join the inner circle of a Lodge of Research, as the coping of their Masonic edifice.

So much for the introduction. The title of my paper is "THE WORKING TOOLS, THEIR BEAUTY AND IMPORT." We will consider them seriatim, in the manner in which they are presented to the Candidate. We will endeavour, at the same time, to visualise the effect made upon his mind by the delivery of the words of the ritual, by the Brother to whom

the W.M. has entrusted that duty. Since first impressions are the most lasting, that delivery should compel the close attention of all the listeners, and particularly of the Candidate. He ought to be sufficiently impressed to determine to seek for further knowledge of the way in which he should apply them to his further progress in Masonry. He will learn that the 24" gauge is a symbol of the 24 hours of the day and should measure our daily life, divided, for convenience, into three parts. One part is to be devoted to the worship of T.G.A.O.T.U.; one to be spent in labour and refreshment; one to help a friend or brother in time of need, to the best of our ability. Our daily life, therefore, should consist in service to God, duty to ourselves, and service to mankind in general, particularly our brethren in Freemasonry. So we should, literally, carry out the advice given by Shakespeare in one of his plays:—

“ This—above all—to thine own self be true,
 “ And it must follow, as the night the day,
 “ Thou canst not, then, be false to any man.”

The common G . . . L, or stonemason's hammer is a heavy metal-headed implement, in the shape of a hammer with a short haft. One part of the head is shaped into a chisel-like form, while the other is square, as in an ordinary hammer. It is used by the apprentice to perform the first operation necessary to bringing the rough unhewn stone, as taken from the quarry, to a semblance of that form which it will finally assume. Its task is to knock off all superfluous knobs and excrescences, and to further smooth and prepare the stone, and so render it fit for the hands of the more expert workmen. Labour is the lot of man, for by it he earns his daily bread. Qualities of the heart and head are of limited value, if the hand is not prompt to execute the design of the Master.

This tool when used by the Master and his Wardens commands the attention of the brethren, and their obedience,

so that our Masonic work may be carried out with regularity and propriety. Symbolically it represents the force of conscience, which should keep down all vain and unbecoming thoughts, which would interfere with the proper execution of our task.

The C . . . L points out the value of education and may be illustrated in this way. After the g . . . l has been used to roughly prepare the stone, or, in other words, after the preliminaries of education have been received, and the ground work formed, the work of the c . . . l represents that further stage in education which renders the individual fit to be accepted by regularly organised society. This stage of education is impressed on the Candidate by the sublime teaching of the craft, during his apprenticeship. Eventually, as F.C., and M.M., he will still further benefit and will gradually advance toward perfection, signified by the term the perfect ashlar. In other words he will become the perfect mason.

Unfortunately, so few of us attain that high standard even after years of study. We may be promoted to office and rank, in recognition of devotion to duty. We may display marked ability in the discharge of our duty. We may even receive the highest honour the Lodge has in its power to bestow on any of its members, and yet miss perfection.

Although the three tools mentioned are not again referred to specifically in other degrees, their use must be understood to persist until the stone is perfect and ready to be set into the building. Only the type of hammer is changed to one which gives a softer blow. The g . . . l and the c . . . l thus represent the early lessons in education driven home with some force, the M . . . l and C . . . l suggest those later and more refined lessons which put on a finer grain or finish.

The tools presented in the F.C. degree are the S . . . e, the l . . . l and the p . . . b r . . . e, sometimes called the

three moveable jewels. The s . . . e teaches morality, the I . . . l equality, and the p . . . b r . . . e justness and uprightness of life and action.

He who bears the shocks of fortune valiantly, and holds himself uprightly, is truly good, of a square posture, without reproof. F.C.'s are exhorted to conduct themselves by the example of the square posture, and to test themselves by the perfect square of justice and Equity. If it is rightly applied and duly noted, the square will accurately show where the g . . . l and c . . . l should be employed, and how far their use is necessary. In so far as he misses perfection in his first attempt to form a perfect square, the F.C. will recall the correct divisions of time set forth by the 24th g . . . e, and the symbolism of their meaning will impress itself upon him.

It is possible that many members of the Craft are unaware of the fact that, in the early days of symbolic Masonry, what we know now as the F.C. degree was the final one. The term F.C. was adopted in English masonry under the new constitutions of 1723, though we find it in The Schaw Statutes of 1598-9, as being practised under the Scottish Constitution. William Schaw was Master of the King's Works, and General Warden of the Masons. There were two other codes of law bearing his signature, one directed to the Craft in general, and the second to the Lodge of Kilwinning. We find little reference to the E.A., simply the fact that he was so entered. The Candidate about to become a M or F.C. (the terms having the same meaning,) was to be received in the presence of six M's and two E.A.'s. On production of his Mark (which all M's received on completing their apprenticeship), it was entered in the records of the Lodge along with the Candidates full names, and those of his Intenders or Instructors. None were admitted to the Mark or F.C. degree under these Schaw codes or rules, without an essay, or specimen of work. And in each succeeding year, as long as his apprenticeship lasted, he must submit to an

examination concerning his skill and worthiness, both in Craft and in vocation, and in his progress in each.

Wor. Bro. Gould and others are of the opinion that the Operative First Degree was later, by the Speculatives, divided into two sections, at some period between 1723 and 1728. The first afterwards constituted our present E.A. Degree, the second that of F.C. and the old second degree, with additions, a new third, or M.M. degree, as now practised. Possibly this supposition is correct. This subdivision may have caused that long controversy between the Ancients and the Moderns, which was ended only by the formation of the present United Grand Lodge of England, and a Gentlemen's Agreement to take from each and give to each the best in each. Thus the Mark and the R.A., Degrees were eliminated from the new Craft working and are now separately controlled by their respective governing authorities. It is to be noted however that, under some other Constitutions, these degrees are retained and still form parts of Craft working.

The L . . . l is regarded, like the S . . . e and the P . . . b R . . e, so important a symbol, that it is repeated in many and different relations. It is the jewel belonging to the S.W., as the P . . . b R . . e does to the J.W. The P . . . b and the L . . . l together prove Longitude and Horizontal Axis. So the stress of gravity is exerted on all portions of the structure, denoting quality and symbolising democracy. Masonry teaches all men to meet on the L . . . l, the symbol of equality, for thereby is produced the highest good for each and all. Such is Freemasonry.

The Working Tools of the Third Degree, or that of M.M., are the S . . . t, the P . . . l, and the C . . . s. The S . . . t is to mark out ground for the intended structure. It works on a centre pin, and points out that straight and undeviating line of conduct laid down for our pursuit in the V.S.L., where the straight and narrow path is described as leading to life

eternal. A straight line signifies the shortest distance between any two points; let us therefore add the word straight to those others, used in the former degrees, Square, Level, Upright.

Under some Constitutions, in Craft work, the S does not form one of the working tools, the T I, taking its place. So this latter implement is used in some other degrees under the English Constitution.

With the P I the skilful artist delineates the draft or plan of the intended structure, for the guidance and instruction of the workmen. Symbolised it teaches us that our conduct, in act and word, through life, are observed and recorded by the Almighty Architect, who gives His rewards accordingly, and to Whom we must give an account of our conduct through life. "Every idle word that men shall speak, they shall give account thereof in the Day of Judgment."

The C s are to enable the architect to ascertain with accuracy and precision, the limits and proportions of the several parts. They enable the Almighty Architect Who has defined, for our instruction, the limits for good and evil, in the V.S.L., to reward or punish us, as we have obeyed or disregarded His divine commands. Symbolised they suggest the qualifications necessary in every prospective Candidate for admission to our Order, they emphasise the care imposed on every proposer and seconder, responsible now and in the future for the Candidate whom they put forward.

In another aspect they suggest the perfect circle, the complete system. They delineate a figure without beginning or end, and lead us to think of Eternity. They represent to all who look for still higher symbolism the all-embracing love of God for His creatures.

"With favour wilt Thou compass him as with a shield."

On the conclusion of the address Wor. Bro. BUNNEY proposed a hearty vote of thanks to the Wor. Master for his delightful and extremely interesting ideas of the Working Tools. He said how well he remembered the deep impression made upon his mind when they were presented to him. The I.P.M. in seconding the vote of thanks said he had been particularly interested in the paper as it was something on the same lines to the one he had delivered some time ago but viewed from another aspect. The vote of thanks was carried with acclamation.

Wor. Bro. BUNNEY proposed that a very hearty vote of thanks be accorded to Wor. Bro. CANNON for the appendix he had prepared containing a fully descriptive list of the rare and valuable books in the Masonic Library at Leicester, and which was sent out with the Transactions. He said that all Masonic students owed a deep debt of gratitude to Wor. Bro. CANNON for the vast amount of time and trouble he had taken in compiling such a valuable appendix. This was seconded by Wor. Bro. COTTON and carried with acclamation. Wor. Bro. CANNON gratefully acknowledged the thanks of the brethren.

The Wor. Master rose for the first time.

The Secretary read a statement from Grand Lodge setting forth the "Aims and relationships of the Craft" a copy of which is attached to the Minutes.

The Wor. Master rose for the second time.

Apologies were received from the Right Worshipful Provincial Grand Master Sir FREDERICK OLIVER, Wor. Bros., T. W. STANHOPE, A. E. GORDON ELLIS, C. D. EATON, L. A. LUMB, S. H. THOMAS, W. H. WOOD, E. GIFFORD, C. C. H. BINNS, A. L. MACLEOD, F. G. FLEEMAN, P. G. ROBINSON, T. O. JUDGE and J. ADAMSON.

The Secretary reported the resignations of Wor. Bro. L. R. CALLOW, R. W. COLES and F. V. MILLINGTON, all of which were recorded with regret.

The Secretary also reported the death of Wor. Bro. JOHN MUMBY a member of the Correspondence Circle since 1914, which was recorded with regret.

A programme of the lectures for the coming season was read to the brethren by the Secretary.

The Wor. Master rose for the third time.

Hearty greetings were received from Prov. Grand Lodge and Wor. Bro. GREEN gave hearty greetings for the whole of the Lodges represented.

The Lodge was closed in due form at 8-20 p.m.

A conversazione was held after the Lodge was closed.

The Two Hundred-and-Thirty Seventh Meeting

was held at the Freemasons' Hall, London Road, Leicester,
on Monday November 28th, 1938.

There were present—Wor. Bro. J. T. COOPER, Wor. Master in the Chair. Wor. Bro. W. H. COTTON, I.P.M.; F. G. FLEEMAN, S.W.; G. E. PHIPPS, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; W. BOND, Acting S.D.; J. C. BURTON, J.D.; FRANK HAINES, D.C.; T. O. JUDGE, I.G.; GEOFFREY WILKES, Steward. Bro. D. CHOYCE, Tyler. Also present Wor. Bros. G. B. ELLWOOD, WM. TOMLINSON, C. BLAND, W. BOND, A. E. DIGGINS, DR. A. L. MACLEOD, W. H. WOOD, P. M. WEBSTER.

Correspondence Circle.—Wor. Bros. W. E. MOORE, A. E. G. ELLIS, R. B. ADCOCK, P.G.Std., Bearer, A. A. ADCOCK, S. BUTHERWAY, S. WRIGHT, D. CHARLES, H. W. PRENTICE, J. W. SMITHARD, A. G. ROBINSON, E. GIFFORD, J. WALKER, E. F. PICKERING, D. TURNER, J. T. B. SWIFT, M. TYLDERSLEY, J. W. CLARKE, T. ASHWELL, A. E. ROSSITER, A. G. KILNER, also Bros. W. E. HALL, H. R. BROOK, L. J. KING, H. BOULTER, L. WESLEY, A. M. DALBY, F. G. ELLINGWORTH, A. L. ORAN, J. O. RANDLE, A. R. PARR, F. G. LINDQUIST, E. S. RANDLE, H. F. GOODFELLOW, F. TWIGG, T. POLLARD, A. SHUTTLEWOOD, L. CLARKE, J. C. CLAYTON, E. POLLARD, C. DENGATE, S. A. CLARKE, H. D. WILLIAMS.

Visitors.—Wor. Bro. DOUGLAS KNOOP, P.M. Quatuor Coronati Lodge 2076 and University Lodge, Sheffield 3911, Prestonian Lecturer for 1938. Wor. Bros. A. ROFF, C. CUBLEY, J. MOCHRIE, A. J. HARRIS, D. MITCHELL, A. W. CARPENTER, W. HOLDEN, also Bros. E. B. WALTON, F. J. BILLSON, J. H. SMITH, A. W. RATNETT, H. A. BENSON, W. A. THORPE, W. F. COPLAND, W. LACEY, G. F. HALLAM, T. A. SOWTER, G. SPEAK and F. KING.

The Lodge was opened in due form and harmony at 6-15.

Before the Minutes were read the Wor. Master rose and said that the Province in general and this Lodge in particular had suffered a great loss by the death of Wor. Bro. HENRY HYDE, a Past Master of the Lodge, which occurred suddenly. He was a brother much esteemed and his genial presence amongst us would be greatly missed. The Brethren stood in silence in their places as a sign of respect and sympathy.

The Minutes of the last regular meeting held 26th of September, 1938, were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. R. B. ADCOCK, P.G.Std. Bearer Eng., who was saluted with the honours due to his rank, which he acknowledged.

The following brethren having made application for membership of the Correspondence Circle, were proposed by the Secretary and seconded by the Wor. Master and elected by a show of hands.

Bro. JOSEPH ASHWELL, 95 Hollycroft, Hinckley. Paulinus Lodge, 3957, Lincoln.

Bro. A. W. BRADSHAW, 66 Queens Road, Leicester. Lodge 1391.

Bro. CHARLES WATTS, "Merrylinn," Springfield Road, Hinckley. Lodge 1056, London.

Wor. Bro. R. G. DUNMORE, 33 St. Peter's Road, Leicester. Lodge 279.

The Wor. Master then invested Wor. Bro. F. G. FLEEMAN, P.P.J.G.W., as Senior Warden, and Wor. Bro. T. O. JUDGE, P.P.A.D.C., as Inner Guard, both brethren being unavoidably absent at the Installation Meeting.

The Wor. Master then introduced the Lecturer for the evening, Wor. Bro. DOUGLAS KNOOP, P.M. Quatuor Coronati Lodge 2076 London, and University Lodge, Sheffield 3911, Prestonian Lecturer for 1938 and asked him to give his Lecture entitled "The Mason Word." This was the Prestonian Lecture and it was listened to by a large gathering with great attention.

The Mason Word.

THE PRESTONIAN LECTURE FOR 1938

by

DOUGLAS KNOOP, M.A., Hon. A.R.I.B.A.

The Mason Word more than a mere word. The *Edinburgh Register House MS.*, endorsed "Some questions anent the mason word 1696," shows that there were two distinct ceremonies. Entered Apprentices and their secrets. Relative age of the two ceremonies. The Five Points of Fellowship in relation to the Noah story in the *Graham MS.* (1726) and the Hiram story in Prichard's *Masonry Dissected* (1730). The possible origin of these stories. The *Sloane MS.*, 3329 (c. 1700), a tract headed: "A Narrative of the Freemasons word and signes." The possibility that the various MSS. indirectly reveal THE Mason Word. The age of the Mason Word as an institution. The *Trinity College, Dublin MS.* (1711) as a link between operative and speculative masonry. Influence exercised by the Mason Word on the development of masonic ceremonies.

The subject which I have chosen for my Prestonian Lecture is the Mason Word, and the customs and usages associated with its communication, about which all too little is at present known. What little is known, however, suggests that this operative forerunner of our speculative rites probably throws more light on the origins of our present ceremonies than do those early Craft regulations and mediaeval histories of masonry, commonly known as the MS. *Constitutions of*

Masonry, or more familiarly, as the Old Charges. The MS. *Constitutions* present a wider field for investigation, as approximately one hundred different versions of them, ranging in date from the late fourteenth to the early nineteenth century, are known, and they have naturally been studied in considerable detail.* My field tonight is much narrower, as the principal materials on which I rely for my study of the Mason Word consist only of five late seventeenth or early eighteenth-century manuscripts. Two of these, the *Edinburgh Register House MS.* (1696) and the *Chetwode Crawley MS.* (c. 1700),† are practically identical, apart from verbal variations and points of spelling and punctuation, with the all-important exception that the former is endorsed with a date. Thus the information is mainly derived from four documents, the *Edinburgh Register House MS.* (1696), the *Graham MS.* (1726), the *Trinity College Dublin MS.* (1711), and the *Sloane MS.* 3329 (c. 1700). The last has been known for many years,‡ but its importance has recently been greatly enhanced by the discovery of the first two. Jointly, these MSS. constitute a most valuable source of information about early masonic ceremonies, and I am glad to avail myself of the opportunity afforded by my appointment as Prestonian Lecturer, to draw the attention of the Brethren to some of the significance of these four documents.

At the outset, I desire to acknowledge my indebtedness

*See, e.g., Hughan, *Old Charges of British Freemasons*, 1st ed., 1870; rev. 2nd ed., 1895; Gould, *Commentary on the Regius Poem*, Q.C.A., i (1889); Speth, *Commentary on the Cooke MS.*, Q.C.A., ii (1890); Poole, *The Old Charges*, 1924, and *The Old Charges in the Eighteenth Century*, Prestonian Lecture for 1933; Poole and Worts, *The "Yorkshire" Old Charges of Masons*, 1935; Knoop, Jones and Hamer, *The Two Earliest Masonic MSS.* [the *Regius* and *Cooke MSS.*], 1938.

†Discovered at the beginning of the century [Hughan, *A.Q.C.*, xvii (1904), 91, 92], this MS. is now in the possession of the Grand Lodge of Ireland. A transcript appears in the *Masonic Reprints of the Lodge of Research*, No. 2429, Leicester. Its contents have subsequently proved to be practically the same as those of the *Edinburgh Register House MS.*, except that the two parts are transposed.

‡It is quoted in the English edition of Findel's *History of Freemasonry* published in 1865.

to various masonic students, and especially to Bro. the Rev. Herbert Poole, who has made such a close study of the old Charges and of contemporary Masonic MSS.* It was his recent paper on the *Graham MS.* which first caused me to turn my attention to the various MSS. forming the basis of the lecture.

THE MASON WORD MORE THAN A MERE WORD

The justification for stressing the importance of the Mason Word as a factor in the development of masonic ceremonies, lies in the fact that it consisted of something substantially more than a mere word. Thus the Rev. Robert Kirk, Minister of Aberfoyle, writing in 1691,† says the Mason Word "is like a Rabbinical Tradition, in way of comment on Jachin and Boaz, the two Pillars erected in Solomon's Temple (I Kings, 7, 21), with an Addition of some secret Signe delyvered from Hand to Hand, by which they know and become familiar one with another." A letter of 1697 states that "The Laird[s] of Roslin . . . are obliged to receive the mason's word which is a secret signall masons have thro' out the world to know one another by. They alledge 'tis as old as since Babel, when they could not understand one another and they conversed by signs. Others would have it no older than Solomon. However it is, he that hath it will

*See more especially "Masonic Ritual and Secrets before 1717," *A.Q.C.*, xxxvii (1924); and "The Graham Manuscript," *A.Q.C.*, I (1937).

I enjoy one definite advantage over earlier writers approaching the same problem: thanks to the recent discovery of the *Edinburgh Register House MS.*, endorsed 1696, I have escaped their difficulties regarding the probable dates of the *Sloane* and *Chetwode Crawley MSS.* The handwriting of these two MSS. points to *circa* 1700; so does the fact that the *Chetwode Crawley MS.* contains, almost verbatim, the words of the so-called "Haughfoot Minute" of 1702 (Poole, *A.Q.C.*, xxxvii, 7). The MSS., however, refer to two ceremonies, whereas many masonic students maintained that there was only one prior to 1723. This conflict of external and internal evidence led to much doubt about the probable dates. Now that we know for certain that there were two distinct ceremonies at least as early as 1696, there need be no hesitation in accepting 1700 as the approximate date of these two MSS.

†*The Secret Commonwealth of Elves, Fauns and Fairies*, 3rd ed., 1933, 108.

bring his brother mason to him without calling to him or your perceiving of the signe."*

THE EDINBURGH REGISTER HOUSE MS.

The *Edinburgh Register House MS.*,† a document discovered about 1930 among the records in the Historical Department of the Register House, Edinburgh, is considerably more informative. It is endorsed "Some Questiones Anent the mason word 1696" and consists of two parts, the first headed "Some Questiones That Masons use to put to those who have y^e word before they will acknowledge them," and the second "The forme of givinge the mason word."

The test questions relate partly to the conditions of admittance, and partly to matters with which nobody could be acquainted without previous instruction. As the MS. provides answers to all the questions, and states that they have to be answered exactly, it is obvious that the necessary instruction regarding all the questions must have been given to a candidate either at his admission or subsequently.

As the questions and answers are not very long, I propose to read them in full,‡ in order to give the Brethren a first-hand acquaintance with the kind of Examination to be found in all the manuscripts with which we have to deal :

**Hist. MSS. Com., Portland MSS.*, ii, 56. For particulars about the Lairds of Roslin, a branch of the St. Clair family, and their claim to be protectors and patrons of the Craft in Scotland, see Murray Lyon, *History of the Lodge of Edinburgh (Mary's Chapel), No. 1, Tercentenary Edition*, 64-72.

†Edinburgh Register House, Miscellaneous Papers, No. 52. A photographic reproduction appears in *A.Q.C.*, xliii (1930), 153-5, and a transcript in the *Trans. of the Manchester Assoc. for Masonic Research*, xxii (1932), 143, in each case with an introduction by Bro. J. Mason Allan.

‡To facilitate reading, the various abbreviations used in the MS. for "question" and "answer" have been made uniform, the punctuation has been modernized, and such sentences as appear to be instructions have been printed in italics.

- Q. 1 : Are you a mason ? *Ans* : Yes.
- Q. 2 : How shall I know it ? *Ans* : You shall know it in time and place convenient. *Remark the fors[ai]d 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 signes 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 most 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 ? *Ans* : seven masters, five entered apprentices, A dayes journey from a borroughs 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* : Kil-winning.
- 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 Solomon's temple.
- Q. 11 : Are there any lights in your lodge ? *Ans* : yes, three—the north east, s w, and eastern passage.

**Hell, hele, heal* : to hide, conceal, to keep secret (O.E.D.).

†Cf. Laws and Statutes of the Lodge of Aberdeen, 1670, rule iii, "that no lodge be holden within a dwelling house wher ther is people living in it but in the open fieldes except it be ill weather, and then Let ther be a house chosen that no person shall heir nor sie ws"; and rule v., "that all entering prentises be entered in our antient outfeild Lodge in the mearnes in the parish of negg at the sconces at the poynt of the ness" (Miller, *Notes on the Early History and Records of the Lodge, Aberdeen*, 59, 63).

The one denotes the maste[r] mason, the other the warden. The third the setter croft.

Q.12: Are there any jewells in your lodge? *Ans*: Yes three—Perpend* Esler [ashlar], a square pavement, and a broad ovall.†

Q.13: where shall j find the key of your lodge? *Yes* [?=Ans:] Three foot and a half from the lodge door under aperpend 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*: aweel 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 thesignes, they will acknowledge you, but not amaster mason or fellow craft, but only as as [?an] 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.

Q. 1: Are you a fellow craft? *Ans*: Yes.

Q. 2: How many points of the fellowship are ther? *Ans*: fyve, viz., foot to foot, Knee to Kn(ee), 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. The words are in the I of the Kings Ch 7, v 21, and in 2 Chr: ch 3 verse last.*

The conclusion of the examination shows, first, that the fellowcraft or master mason (which were equivalent terms

**Perpend, parpen*: a stone which passes through a wall from side to side, having two smooth vertical faces (O.E.D.).

†*Broad ovall*: ?broached ornel. Broached: worked with a chisel (O.E.D.). Ornel, urnall, urnell, a kind of soft white building stone (O.E.D.). The terms "Parpeincoins," "pament," and "urnel" figure in the Rochester Castle Building Account, 1368 (*Arch. Cant.* ii, 114).

in Scotland at this period) had secrets distinct from those of an entered apprentice ; and secondly, that only the fellow-craft was acquainted with what are called "the five points of the fellowship." Further reference will be made to these two matters shortly.

"The form of giving the mason word" is a series of instructions to those admitting "the person to take the word" and indicates in a general way what was to be said to him and what he was to say. After he had taken an oath of secrecy, in which he swore not to reveal by word or writing any part of what he should see or hear, nor to draw it with the point of a sword, or any other instrument, upon the snow or sand, he was to go out with the youngest mason from whom he was to learn "the signe and the postures and words of his entrie." He then re-joined the company and said the words of his entry, which read :*

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 saturday at night and to keep the keyes thereof, 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 with drawing his hand under his chin alongst his throat, which denotes that it be cut out in caise he break his word. ‡*

*To facilitate reading, the punctuation has been modernized, and such sentences as appear to be instructions have been printed in italics.

†In mining, a *judge* is a staff used to measure the depth of holes (O.E.D.). Jamieson's *Scottish Dictionary* defines *judge* as a gauge or standard. Amongst masons, it possibly referred to the *virga geometricis*, or measuring rod, with which the foundation or ground plan of a building was marked out. (See note by Knoop and Jones on "Laying the Groundwork," *Misc. Lat.*, Sept. 1937). Pictures of mediaeval masons sometimes show them with a square, compasses and a measuring rod, as in Libergier's tomb slab in Rheims Cathedral (Coulton, *Art and the Reformation*, 140).

‡These words of entry may be compared with those still used at an old practice of the Scoon and Perth Lodge No. 3, called the Baptism,

This shows that, whatever other objects the formal admission might have, it served to emphasise the duties which the entered apprentice owed to his master.

In at least one Scottish operative lodge in 1670, namely, the Lodge of Aberdeen, the entered apprentice, in addition to receiving the Mason Word at his entry, had read to him the "Mason Charter," which was the version of the Old Charges now described as the *Aberdeen MS.*, and also the Laws and Statutes of the Lodge.* As the reading of these two documents would require the best part of an hour, the proceedings at the admission of an entered apprentice, if the Aberdeen practice was at all general,† must have been considerably longer than a perusal of the *Edinburgh Register House MS.* would suggest.

TWO DISTINCT CEREMONIES IN 1696

Reverting to our MS., it may be noted that at the conclusion of what may be described as the ceremony, the word was circulated amongst those present and was finally given to the Candidate by the Master. These signs and words were those of an entered apprentice, and, as the MS. points out, there were others belonging to a master mason or fellowcraft, which were imparted as follows. All entered apprentices were ordered out of the company and none suffered to stay but masters. Then, "he who is to be admitted

which is performed at the time of refreshment. The Master, taking a little whiskey and water in his hand, pours it on to the head of the newly made apprentice, who repeats after the Master these words: "Here comes I the youngest and last made mason willing to do my Master's bidding from Monday morning to Saturday night. . . ." There is a reference in the Lodge minutes of 22 January 1741, to washing the newly admitted apprentice's head, and the likelihood is that the practice goes back to operative days (Crawford Smith, *History of the Ancient Masonic Lodge of Scoon and Perth*, 101).

*See quotation from the Mark Book of the Lodge, in Miller, 21. The Charter and the Statutes of 1670 are printed in the Appendices to that book.

†In addition to the Lodge of Aberdeen, the Lodges of Aitchison's Haven, Kilwinning, Melrose, Stirling, and Dumfries all appear to have possessed versions of the Old Charges dating from the second half of the seventeenth century (Poole, *Old Charges*, 15-17).

a member of fellowship" knelt and took an oath of secrecy, after which he went out with the youngest master to learn "the posture and signes of fellowship." On returning, he made the master's sign and said the former words of entry, but leaving out the "common judge"; the masons then whispered the word among themselves, and finally the master gave him the word and the grip. There is nothing in the MS. as to the nature of the master's sign, word or grip, though some indications are given regarding the apprentice's secrets.

The fact that in 1696 there were two distinct ceremonies, if they may be so described, one applying to entered apprentices and one to fellowcrafts or masters, raises two questions: first, who were the entered apprentices, and secondly, whether or not both ceremonies were equally old?

ENTERED APPRENTICES AND THEIR SECRETS

The object of obtaining the Mason Word was presumably to acquire a method of recognition, and thereby to secure certain advantages in the matter of employment, and possibly of relief.* Ordinary apprentices were not free to seek work independently of the masters to whom they were bound,† and would therefore have no need of secret methods of recognition. Nor would they require relief, since their masters maintained them. The apprentice who was given the Mason Word could not, therefore, have been an ordinary

*Murray Lyon, 28, and Miller, 30. It may be noted that masons were not the only craftsmen to possess a "word." The squaremen, i.e., wrights, and possibly members of other building crafts, received the "squaremen word" (Murray Lyon, 23). O.E.D. defines squareman as "A carpenter, stone-cutter or other workman who regularly uses a square for adjusting or testing his work," and notes its earliest occurrence as 1760. Actually, one of the signatories of the so-called St. Clair charter of 1628 describes himself as "deakin of squarmen" (Murray Lyon, 68).

†In London in the seventeenth century apprentices sometimes worked apart from their masters, but probably only on jobs to which they had been sent by them (Knoop and Jones, *The London Mason in the Seventeenth Century*, 64, 65).

apprentice. The explanation probably lies in the fact, that in Scotland in the seventeenth century, and possibly earlier, apprentices and entered apprentices apparently formed two distinct classes or grades,* the entered apprentices hardly being apprentices at all in the ordinary sense of the word, but rather journey-man ex-apprentices. In Scotland, the Schaw Statutes of 1598† provided that an apprentice must be bound for at least seven years, and that, except by special permission, a further period of seven years must elapse before he could be made a fellowcraft. During this second term of seven years,‡ or less, as the case might be, the ex-apprentice was apparently an entered apprentice, and normally worked as a journeyman for a master, though the Schaw Statutes did permit an entered apprentice to undertake a limited amount of work on his own account. That this general ordinance applied locally is shown by the Mutual Agreement of 1658, which regulated the affairs of the Lodge of Perth.§ This provided that no entered apprentice should leave his master or masters to take any work or task work above 40s. Scots. Further, it was expressly provided that he was not to take an apprentice. At Kilwinning in 1659, two fellowcrafts and one entered apprentice out of each quarter, together with the Deacon and Warden, were appointed to meet each year at Ayr to deal with transgressors.** At Melrose, the entered apprentices were

*A Minute of the Aitchison's Haven Lodge, dated 27 December 1655 (*A.Q.C.*, xxiv, 41), records that apprentices were not to be made entered apprentices under the sum of twelve pounds Scots.

†Printed in Murray Lyon, 9, and Knoop and Jones, *The Mediaeval Mason*, 258.

‡Cases of masons serving double apprenticeships occurred in England in the seventeenth century. Thus Richard Varney of Islip, stonemason, examined in the Chancellor's Court at Oxford, 26 April 1681, stated that "he served his father (though he was his eldest son) more than a double apprenticeship"; John Saunders of Denton, stonemason, stated on the same occasion, that he had served his father a double apprenticeship. [Abstract (very kindly lent to G. P. Jones and myself by the Rev. H. E. Salter) of papers labelled "1681 M" in the Oxford University Archives.] These double apprenticeships, however, were hardly analogous to the Scottish practice of apprenticeship and entered apprenticeship.

§Crawford Smith, chap. v.

**Minute of the Lodge, dated 20 December, 1659, quoted in R. Wylie, *History of the Mother Lodge, Kilwinning*, 2nd ed. 60.

parties to the Mutual Agreement of 1675, which regulated the affairs of the Lodge.* At Aberdeen in 1670, the Laws and Statutes of the Lodge show that entered apprentices received the benefit of the Mason Word at their entry,† and that they became eligible for the fellowship three years later ; further, the Mark Book of the Lodge shows that each entered apprentice had his mark,‡ and the same was the case at Dumfries in 1687.§ The Schaw Statutes of 1598 provided that no master or fellowcraft should be received, except in the presence of six masters and two entered apprentices, and the early Minutes of the Lodge of Edinburgh prove that this requirement was observed.**

This evidence shows clearly that entered apprentices in Scotland had a real, if subordinate share in the government of the craft, and in its privileges. Their position can be compared with that occupied by the Yeomanry in the London Masons' Company. It is inconceivable that either in London or in Scotland, the ordinary apprentice had any say in the management of the craft, or that he enjoyed any privileges ; his was purely a position of servitude until the period for which he was bound had expired. Thereupon, in London he might be made a freeman and become part of the Yeomanry of the Masons' Company;†† in Scotland he became an entered apprentice and received the benefit of the Mason Word. In due course, a yeoman in London

*Printed in W. F. Vernon, *History of Freemasonry in Roxburghshire and Selkirkshire*, 13.

†There is nothing in the *Edinburgh Register House MS.* to indicate when the entered apprentice received the benefit of the Mason Word. It merely refers to "the person to take the word."

‡See page from Mark Book reproduced in Miller, facing p.28.

§Regulation of the Lodge of Dumfries, approved 2 June 1687, printed in J. Smith, *History of the Old Lodge of Dumfries*, 9. The use of marks on work to enable the craftsmen to be identified was not peculiar to masons. In London the Helmet-makers, Blacksmiths, Bladesmiths, and Brasiers used them (Riley, *Memorials of London*, 238, 361, 569, 626.)

**Murray Lyon, 79.

††Actually rather fewer than 50 per cent. of the apprentices bound in London took up their freedom (*The London Mason in the Seventeenth Century*, 63).

might be accepted into the Livery, and an entered apprentice in Scotland might be received as a master or fellowcraft.* There was, however, an important difference: the former promotion was the exception rather than the rule;† the latter promotion, so far as one can tell, was the rule rather than the exception.‡ A rather better analogy is provided by the London carpenters who, under an Ordinance of 1607,§ were forbidden to have an apprentice until they had been "free" three years and had served at least one year with a freeman of the Company.

So far as I am aware, the term "entered apprentice" occurs in operative masonry only in Scotland. It is commonly held that the entered apprentice was so called "because entered in the Lodge books,"** but this cannot be regarded as a complete explanation. The Schaw Statutes of 1598 distinguished between (i) "receiving" an apprentice and (ii) "entering" an apprentice: "receiving" apparently took place at the outset of his career, and "entering" at some later, but unspecified date, presumably at the expiration of seven years' servitude. The Statutes further provided

*In London there was no prescribed minimum period, and very occasionally an apprentice was made a freeman, and accepted into the Livery, on the same day, e.g. Edward Strong, jun., in 1698 (*The London Mason in the Seventeenth Century*, 45 n). In Scotland, although the Schaw Statutes contemplated an entered apprenticeship of seven years, except by special permission, the period at Aberdeen in 1670 was three years. At Glasgow, in the early seventeenth century, the usual period appears to have been two years, to judge by the following:

It would appear from the Minutes [of the Incorporation of Masons] 9 February 1613, and 5 February 1617, that nine years was the customary endurance of an Apprenticeship, viz., seven years to learn the trade, and two for meat and fee (Cruikshank, *Sketch of the Incorporation of Masons and the Lodge of Glasgow St. John*, 63).

†The Quarterage Book of the Masons' Company shows that in 1663 there were 45 members of the Livery, including assistants, as compared with 143 members of the Yeomanry; in 1677 the corresponding figures were 71 and 162 (*The London Mason in the Seventeenth Century*, 8, 9).

‡That there were exceptions is shown by the fact that, in Edinburgh in the seventeenth century, it was not unusual for entered apprentices on the expiry of their entered apprenticeship to seek employment as journeymen, without having been admitted as fellowcrafts (Murray Lyon, 28).

§Jupp and Pocock, *Historical Account of the Worshipful Company of Carpenters*, 423.

**Kenning's *Cyclopaedia of Freemasonry*, 201.

that the name of the apprentice and the date of his "receiving" should be booked, and that, in due course, the date of his "entering" should be booked. Thus "entering" could hardly have meant simply that his name was entered in a book, as that had also been done when he was "received." It related, more probably, to his admission or entry into the ranks of the time-expired or fully qualified apprentices. The term "entered apprentice" occurs in the forms "enterprentice"* and "interprintice."† *Enter* and *inter* are both Scottish forms of *entire*, so that the term may have denoted *entire apprentice*, i.e., complete or fully qualified apprentice.

Three pieces of evidence may be cited in support of this opinion. First, a Minute of the Aitchison's Haven Lodge, dated 2 January 1600, records that Andrew Patten was "enterit prenteis to Johne Crafurd his maister."‡ As a Minute of 7 June 1599 records that Andrew Patten had served six years of his apprenticeship at that date,§ it follows that he had served about seven years when he was "entered." Secondly, a Minute of the Lodge of Edinburgh, dated 3 February 1601, records that Andrew Hamilton apprentice to John Watt, was "enterit . . . as past prenteis to ye said Johnne Wat his m[aiste]r."** This clearly shows that Andrew Hamilton had served his time before being "entered." Thirdly, Article XIV of the *Regius MS.* requires

. . . if that the master a prentice have,
Entirely then that he him teach.

If originally an apprentice was *entered* as an *entire* apprentice, confusion between *entered* and *entire* might easily have led to *entire* apprentice being changed to *entered* apprentice.

The secrets communicated to entered apprentices were probably not the essential ones, but means of recognition, safeguarded with less caution than the principal secrets,

*Trinity College, Dublin MS.

†A.Q.C., xxiv. 36.

§*Ibid.*, 35.

‡Sloane MS. 3329.

**Murray Lyon, 79.

and regarded partly as a joke. The possession of such secrets doubtless carried with it fewer privileges. The first two conclusions are suggested by a study of the *Edinburgh Register House MS.* (i) This shows that a good deal of horseplay was associated with the imparting of the entered apprentice secrets. Thus the oath was to be administered only "after a great many ceremonies to frighten" the candidate; when outside with the youngest mason, the candidate was to be frightened "with 1000 ridiculous postures and grimaces" before being given the sign, postures, and words of entry; after rejoining the company he was to "make a ridiculous bow" and "put off his hat after a very foolish manner." This horseplay may be compared with the practices common at the admission of freshmen to universities in mediæval and later times,* or with the tests imposed upon newcomers to the Hanseatic factory at Bergen.† That something of this horseplay was liable to be introduced into the early speculative Lodges, is clearly implied by one of the by-laws of the Lodge constituted at the Maid's Head, Norwich, in May 1724, which reads: "6. That no ridiculous trick be played with any person when he is admitted."‡ These by-laws are stated to have been recommended by our Worthy Br^o Dr Desaguliers" [Grand Master in 1719 and Deputy Grand Master in 1722-23 and 1725], and may be regarded as reflecting the desire of the recently formed Grand Lodge to suppress such horseplay. On the other hand, no corresponding fooling is mentioned in the *Edinburgh Register House MS.* in connection with being "admitted a member of fellowship." (ii) It is very noticeable as previously mentioned, that whereas the MS. gives various indications as to the nature of the entered apprentice's secrets, it preserves a complete silence regarding those of the fellowcraft or master.

*R. S. Rait, *Life in the Mediæval University*, chap. vi.

†Helen Zimmern, *The Hansa Towns*, 144-47.

‡G. W. Daynes, *A.Q.C.*, xxxvii, 38.

RELATIVE AGE OF THE TWO CEREMONIES

Regarding the second question, the considerations I have just mentioned suggest the conclusion that the giving of the Mason Word originally concerned fellowcrafts only, and that the participation in it of entered apprentices was a later development. When that development took place is uncertain; very possibly it occurred when the category of entered apprentices, intermediate between apprentices and fellowcrafts, was first established, probably at some date prior to 1598. This doubtless represented an attempt to limit the number of potential masters, which rather suggests that it originated in the sixteenth century, a period when many guilds tended to develop restrictive policies. The Minutes of Aitchison's Haven Lodge* show that as early as 1598, when a new entered apprentice was admitted, he chose two entered apprentices as his intenders and instructors, and when a new fellowcraft was admitted, he chose two fellowcrafts as his intenders and instructors. If these intenders corresponded to the "youngest mason" and the "youngest master" of the *Edinburgh Register House MS.*, who taught the candidates the signs and postures, then it may well be that there were two sets of secrets in 1598, and that it was these which the intenders imparted to the newly admitted entered apprentices and fellowcrafts respectively. On the other hand, it must be noted that, whereas the Schaw Statutes of 1598 required the name and mark of every fellowcraft or master to be booked (there being no corresponding stipulation concerning the entered apprentice, who presumably had no mark), at Aberdeen in 1670 the names and marks of entered apprentices, as well as those of fellowcrafts, were recorded in the Mark Book. This suggests that the entered apprentice of 1670 enjoyed more privileges than his predecessor of 1598, but does not preclude the latter from having enjoyed some privileges.

*R. E. Wallace-James, "The Minute Book of the Aitchison's Haven Lodge, 1598-1764," *A.Q.C.*, xxiv.

If the giving of the Mason Word originally concerned fellowcrafts only, as I am inclined to think, the question at once arises whether the secrets and ceremony appertaining to apprentices were new, or whether they were those previously given to fellowcrafts. The words of entry, being common to apprentices and fellowcrafts, apart from the omission of a reference to the "common judge," were almost certainly old, and the same is probably true of the test questions and answers. I think it is not unlikely that any signs and words were also old, and that it was the fellowcrafts who had been provided with new and more elaborate methods of recognition. To explain why I incline to this view, it is necessary to examine more closely what is known about the Mason Word in relation to fellowcrafts.

THE FIVE POINTS OF FELLOWSHIP

As previously mentioned, the *Edinburgh Register House MS.* tells little about the giving of the Mason Word to fellowcrafts, but the last question and answer clearly show that the person to be "admitted a member of fellowship" was made acquainted with what are called "the five points of the fellowship, viz., foot to foot, knee to knee, heart to heart, hand to hand and ear to ear." Further light, however, is thrown in the subject by the recently discovered *Graham MS.*,* which bears the date 1726.

THE GRAHAME MS. AND THE NOAH STORY

The *Graham MS.* appears to be the same type of document as the *Edinburgh Register House MS.*, namely, a mason's *aide memoire*, although it bears quite a different heading, viz., "The whole Institutions of free Masonry opened and proved by the best of tradition and still some referance to scripture." It consists of two parts, the first an examination, along somewhat similar lines to the *Edinburgh MS.*, the second

*This is named after the writer, Thomas Graham, and belongs to the Rev. H. I. Robinson, Londesborough Rectory, York, who first drew attention to it when he was initiated in 1936. A photographic reproduction, with introduction by Bro. Poole, appears in *A.Q.C.*, vol. I, (1937).

an exposition, in the form of a "lecture," of legendary matter, chiefly concerning Noah, Bezaleel and King Solomon, which bears little resemblance to the events recorded in the historical section of the MS. *Constitutions of Masonry*.

Before referring more fully to the legendary matter, I should state that the *Graham MS.* concludes with a cryptic reference to masons' secrets, and an enumeration of what are called "five points of free Masons fellowship which is, foot to foot, knee to knee, breast to breast, cheek to cheek and hand to Back." The reference to freemasons' secrets reads thus :

So all [i.e. King Solomon's Temple] Being finished then was the secrets of free Masonry ordered a right as is now and will be to the E End of the world for such as do rightly understand it—in 3 parts in reference to the blessed trinity who made all things yet in 13 branches in references to Christ and his 12 apostles which is as follows a word for adevaine* Six for the charge and 6 for the fellow craft.

The "three parts" conceivably refer to the three Degrees, which, as I shall attempt to show later, probably existed by 1726. I have no suggestions to offer regarding the "13 branches," which, near the end of the MS., are set out thus :

Your first is	
your second is	your third is
.....
your twelfth is	your thirteenth is

More important for our present purpose is the enumeration of the "five points of free Masons fellowship," as the occurrence of the same five points in the legendary matter relating to Noah doubtless provides one possible explanation of their origin. The rather gruesome story is briefly as follows : Noah's three sons, desirous of finding something

**Adevaine* : ? a Divine Being.

about him to lead them to the valuable secret which their father had possessed—for all things needful for the new world were in the Ark with Noah—went to Noah's grave, agreeing beforehand that if they did not find the very thing itself, the first thing they found was to be to them as a secret. They found nothing in the grave except the dead body; when the finger was gripped it came away, and so with the wrist and the elbow. They then reared up the dead body supporting it by setting foot to foot, knee to knee, breast to breast, cheek to cheek and hand to back. Thereupon "one said here is yet marrow in this bone and the second said but a dry bone and the third said it stinketh.* So they agreed to give it a name as is known to free masonry to this day."

The bone, being the first thing found, must presumably have some significance. Whether the phrase "marrow in this bone" is significant, is not so certain. It may be noted that the word *marrow*, in addition to its ordinary meaning, had certainly another, and possibly a symbolical meaning, for Scottish masons. It was used in Northern Middle English, and in Scotland down to the nineteenth century, to denote "partner," "fellow," "mate," and it is not uncommon in that sense in sixteenth- and seventeenth-century Scottish building accounts.† "Here is yet marrow in this bone" may thus have been a reminder that fellowship was of the essence of masonry. It is also possible that "marrow in this bone" may have been intended to serve as a mnemonic.

PRICHARD'S MASONRY DISSECTED AND THE HIRAM STORY

Another possible explanation of the five points of fellowship is provided by a story relating to Hiram, of which the

**It stinketh*: possibly a descendant of mediaeval and sixteenth-century satires on relics. Cf. *The Four P P*, ptd. ? 1545, of John Heywood (1497-1580), in which the Pardoner offers the Apothecary the "blessed jaw-bone" of All Hallows, and bids him kiss it devoutly. The Apothecary does so, and recoils with disgust—

. . . me-thinketh
That All Hallows' breath stinketh.

†E.g. "Item to Thom Crauford and his m[ar]rowis for 343 feet ashlar . . . £5 17s. 10d." Edinburgh Register House, Master of Works Accounts, vol. 4, fo. 7, Holyrood House, 1535-36.

oldest-known form is that in Prichard's *Masonry Dissected*, first published in 1730.* According to this version of the story, three masons murdered Hiram, King Solomon's master of the works at the building of the Temple, in an attempt to extort from him the secrets of a master mason. On his being missed, fifteen fellowcrafts were ordered to search for him, and they agreed, that if they did not find the word in or about him, the first word should be the master's word. Ultimately his body was found under a covering of green moss,† and King Solomon ordered that it should be taken up and decently buried. When they took him by the forefinger the skin came off, whereupon they took a firmer grip of his hand and raised him by the five points of fellowship, viz., hand to hand, foot to foot, cheek to cheek, knee to knee and hand to back.

THE POSSIBLE ORIGIN OF THE NOAH AND HIRAM STORIES

The marked similarities between the Noah story and the Hiram story, in its oldest-known form, are very striking; both have the same main *motif*—the attempt to obtain a secret from a dead body, and both have the same subsidiary *motif*—the intention to provide a substituted secret, failing the discovery of a genuine one. Where either story originally came from, or how it became associated with masonry, is unknown. It is, however, possible that the Noah story had some connection with the narrative, in Genesis ix. 21-27, of the shaming of Noah, to which it is in some respects parallel. In Genesis, Noah was asleep; in the *Graham MS.* story, he was dead; but the exposure of his person in the former story, and the exhumation of his body in the latter, both offended against the respect due to a progenitor. In Genesis, Ham was the chief offender, on which account his progeny was cursed, and he is perhaps also to be regarded as the ringleader in the original of the *Graham MS.* story.

*Masonic Reprints XII, Lodge of Research, Leicester, 1929.

†The statement that the body was found "under a covering of green moss" may be compared with the statement in the *Edinburgh Register House MS.* (see page 35) that the key of the Lodge is hidden "under a perpend esler and a green divot."

The stories of Noah and Hiram call to mind the fact that in Biblical instances of the miraculous restoration of life, the prophet or apostle lay full length upon the body and breathed into its face. Three cases are cited in the Bible—namely, those of Elijah, who raised the widow's son from the dead (1 Kings xvii. 17-23); of Elisha, who raised the son of the Shunammite woman (2 Kings iv. 34-35); and of St. Paul, who raised a young man named Eutychus (Acts xx. 9-12). In the second case the process is described in detail :

34. And he [Elisha] went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon the child ; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro ; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes.

Here complete coincidence between living and dead was established twice, first by placing mouth to mouth, eyes to eyes and hands to hands, and secondly, by stretching at full length upon the body. It is thus not impossible that the original stories of Noah and Hiram may have been those of attempts to restore these men to life, because their secrets had died with them.

The Biblical examples show that the idea of complete coincidence of living and dead was to restore the dead to life. This would develop into necromantic practices, and in the sixteenth and seventeenth centuries the idea would survive only as necromancy.* It would seem not inconceivable that one story was modelled on the other, and that the original story rested on an old tradition connecting Ham, son of Noah, with magic and the black arts. The disinterment

*Necromancy: the pretended art of revealing future events, etc., by means of communication with the dead (O.E.D.).

of Noah was clearly an act of necromancy, and it is therefore pertinent to note that Ham, son of Noah, is connected in mediaeval tradition, if not with necromancy in its narrower sense, at any rate with the black arts.* The tradition associating Ham with necromancy survived as late as the sixteenth century, when it is found in an English work, Reginald Scot's *Discoverie of Witchcraft* (1586).† It may further be noted that the five points of fellowship, suggesting as they do that two bodies were made to coincide, presumably with object of the knowledge possessed by one passing to the other, also savour of popular superstition, and they support the possibility that the origin of the story must be sought in witchcraft or folklore. The fact that the Mason Word was linked by at least two seventeenth century Scottish writers, Henry Adamson and Robert Kirk, with the subject of second sight,‡ conceivably points to the same conclusion.

THE SLOANE MS. 3329

Yet one other manuscript relating to the Mason Word, namely, *Sloane MS. 3329*,§ calls for attention. This tract is headed "A Narrative of the Freemasons word and signes,"

*Cf. Vincent de Beauvais, *Speculum Historiale*, book ii, chap. ci.

†In this book (ed. Montague Summers, p. 222) it is said of the devil Gaap, or Tap, that "certaine necromancers . . . offered sacrifices and burnt-offerings unto him and to call him up they exercised an art saiging that Salomon the wise made it, which is false; for it was rather Cham, the sonne of Noah who after the floud began first to invoke wicked spirits."

‡Thus (i) Henry Adamson (*The Muses' Threnodie*, Edinburgh, 1638) says: "We have the mason word and second sight." (ii) When Rev. R. Kirk dined in October 1689, with Dr. Stillingfleet, Bishop-elect of Worcester, the conversation turned on second sight. In the midst of the record of that conversation occurs the sentence: "The Dr. called the Mason word a Rabbinical mystery where I discovered somewhat of it" [R. Kirk, *London in 1689-90*, printed in *Trans. Lond. and Mid. Arch. Soc. N.S. VII* (1933), 139]. (iii) R. Kirk in *The Secret Commonwealth* (1933 ed., 107-8) enumerates five curiosities in Scotland "not much observed to be elsewhere": (a) The Brounies, (b) The Mason Word, (c) Second Sight, (d) Charmes, (e) A being Proof of Lead, Iron and Silver. Whether this association is a mere coincidence, or whether it implies some kind of connection and, if so, what, there is no evidence to show.

§This British Museum MS. consists of a double sheet, written on three and a half sides, bound up in a large volume, on the fly-leaf of which Sir Hans Sloane has written: "Loose papers of mine concerning curiosities."

and differs in character from the *Edinburgh Register House MS.* and the *Graham MS.*, as it does not appear to be a mason's *aide mémoire*, but a collection of notes on the Mason Word, apparently gathered by the writer from various sources. It contains (i) an account of a dozen signs by which an operative mason could make himself known to a fellow mason; (ii) a description of a fellowcraft's grip and of a master's grip, the latter in two forms; (iii) two series of questions and answers, resembling those of the *Edinburgh Register House* and *Graham MSS.*; (iv) a brief reference to the master's word—*mahabyn*—and the method of communicating it; (v) an oath. *Mahabyn* is very similar to the form *matchpin*, which is given as the master's word in the *Trinity College Dublin MS.*

The fact that the signs and words are associated in the *Sloane MS.* with operative *freemasons* strongly suggests an immediate English source for the document, the word "freemason" being unknown in Scotland as a trade designation; the reference to "interprintices" [entered apprentices] and fellowcrafts, on the other hand, points to an ultimate Scottish origin, as these terms were used only in Scotland in operative masonry; the word "attenders" [intenders], which occurs in the oath, also suggests Scottish origin, as the practice of appointing intenders to be responsible for teaching entered apprentices* did not extend to England so far as I am aware. The use of the expression "this is bosc or hollow" also suggests a Scottish origin.† Dr. Schofield, of the British Museum Manuscripts Department, who recently examined the manuscript, gives the date as *circa* 1700. As we know from the *Edinburgh Register House MS.* that a master's word and sign existed at least as early as 1696, there is nothing

**Intender, intendar*, occurs in this sense in the Laws and Statutes of the Lodge of Aberdeen, 1670, and in the Schaw Statutes, 1598, as well as in the Minutes of the Aitchison's Haven Lodge. Craigie, *Dict. Older Scottish Tongue*, defines *Attender, Attendar*, "One who attends on another, or to some duty."

†See Wright, *English Dialect Dictionary*, under *bosc*; also Craigie, *op. cit.*, which gives *bos, boys, bosc, bois, adj.*, hollow, concave, perhaps from *bos, boce*, etc., a leather bottle for liquids.

in the document which makes this date improbable,* though the distinction drawn between the terms "fellowcraft" and "master" is not found in Scotland at such an early date. The five points of fellowship, as such, are not mentioned in the *Sloane MS.*, but the method of communicating the master's word, as described there, embodies four of the points.

THE MASON WORD

Both the Noah and the Hiram stories show that those engaged in the search did not find "the very thing itself," or "the word," for which they were looking, and that they had consequently to content themselves with substitutes. This suggests the possibility that there was a genuine secret somewhere in the background, which might conceivably be THE Mason Word, to which no kind of direct reference appears to be made in any of the MSS. It is doubtless very tempting, on the strength of such hints as can be gathered from the limited material available, and by reading between the lines, to conjecture what THE Mason Word was, and who shared a knowledge of it, always assuming that there was such a word. As the MS. *Constitutions of Masonry* and the manuscripts which we have more particularly in mind this evening all refer, directly or indirectly, to Jewish history, there would appear to be a presumption that THE Mason Word was connected in some way with the Scriptures, and it is conceivable, in view of the complete silence on

*The late Brother J. Walter Hobbs stated some years ago that the earliest instance he had been able to trace of certain words which occur in the oath, namely "without any manner of equivocation or mental reservation," was in the Sovereign's Accession Oath as revised by Parliament for use on the accession of James II in 1685 (*A. Q. C.*, xxxvii, 36), which suggests, if it does no more, that the *Sloane MS.* is not earlier than 1685. On the other hand, Brother Poole, (*ibid.*, 8) refers to the suggestion made by Findel [*History of Freemasonry* (1869), 118 n.], which he regards as not altogether impossible, that the *Sloane MS.* was among the papers Plot had before him when compiling his *History of Staffordshire* (1686). The grounds for making the suggestion are: (i) that no earlier document is known especially mentioning that a Brother must come down, even "from the top of a steeple", in answer to a sign, and (ii) that in at least one place the Plot account agrees practically verbatim with the *Sloane MS.*

the subject of the MSS., that it was the Name of God, which according to Jewish tradition was never to be pronounced. If this was so, THE Mason Word was very possibly communicated amongst masons solely by means of a sign. In support of this very tentative surmise, it may be pointed out that the idea of a dread Demogorgon, who was not to be named, occurs in the sixteenth- and seventeenth-century literature both in Scotland and England, as can be illustrated from the writings of Sir David Lindsay (1490-1555),* Spenser (1552-99),† Milton (1608-74)‡ and Dryden (1631-1700).§

Fascinating though such speculations may be, I only mention the possibility of THE Mason Word to show that it has not been overlooked. My object in this lecture is the much more prosaic task of attempting to give an account of the Mason Word as an operative institution, and to use such matter-of-fact evidence as is available, to construct a picture of the institution and the conditions governing its operation.

In this connection it must be borne in mind that the Mason Word was something of great practical importance to Scottish operative masons; so much so, that early in the eighteenth century one Lodge actually went to law to secure the right to give the Mason Word.** It was part of the machinery for preventing unqualified masons from working in the burghs, and corresponded to the steps taken by the London Masons' Company to preserve their monopoly of trade in the City.†† There was, however, this important

*Sir David Lindsay, *Works*, ed. D. Hamer, I, 266 [*Monarchie* l. 2253], and III, 331, where the matter is fully discussed.

†Spenser, *Faerie Queene*, I. xxxvii, 7-9, refers to Gorgon as the deity whose name may not be used.

‡Milton, *Paradise Lost*, II, 959.

§Dryden's rendering of *The Flower and the Leaf*, in *Poems*, Oxford ed., p.333.

**The Lodge of Journeymen Masons, Edinburgh (Murray Lyon, ch. xvi, and Seggie and Turnbull, *Annals of the Lodge of Journeymen Masons* No. 8, ch. i).

††*The London Mason in the Seventeenth Century*, 10.

difference: the London regulations aimed at restraining, if not entirely preventing "foreign" masons, i.e. masons who were not freemen of the city, from carrying on their trade in London, whereas the object of the Mason Word was to check so-called "cowans"* from doing the work of qualified masons. I know of no evidence to show that the Mason Word was in use amongst English operative masons, and think it quite possible that it was through the non-operative members of Scottish Lodges that English "accepted" or "adopted" masons first became acquainted with the subject.

AGE OF THE MASON WORD

Although it is almost certain that the area to which the Mason Word applied was Scotland, its age as an institution is more problematical: there is mention of it in seventeenth century minute books of certain Scottish operative lodges†; the earliest known printed reference to it occurs in Henry Adamson's *The Muses Threnodie*, a metrical account of Perth and its neighbourhood, published in Edinburgh in 1638‡: "We have the Mason word and second sight." This clearly implies that the Mason Word was a well-established institution in Scotland by 1638. If, as appears likely, it was a privilege associated with the termination of an apprenticeship, or the admission to a fellowship, it might be as old as the system of apprenticeship. In London that system dates from the early thirteenth century, and outside London from the late thirteenth century, but no reference to a mason's apprentice in England and Wales has been traced before the end of the fourteenth century.§ How early the apprenticeship of masons developed in Scotland I am unable to say, but as the Seal of Cause of 1475, which regulated the

**Cowan*: One who builds dry stone walls—applied derogatorily to one who does the work of a mason, but has not been regularly apprenticed or bred to the trade In 1707 Mother Kilwinning Lodge defined the Cowan as a Mason "without the word" (O.E.D.).

†Murray Lyon, 22.

‡Henry Adamson, a Master of Arts and well-known citizen of Perth, was very possibly a non-operative member of the Lodge of Soon and Perth No. 3 (Crawford Smith, 41, 42).

§*The Mediaeval Mason*, 160, 161.

trades of the Masons and Wrights in Edinburgh,* provided for a seven years' apprenticeship, it is possible that the Mason Word as an institution in Scotland goes back to the fifteenth century. In England the earliest-known printed reference occurs in 1762 in Andrew Marvell's *Rehearsal Transposed*, part i: "As those that have the Mason's word secretly discern one another."†

I am disposed to think that the scope of the Mason Word gradually grew; I have already suggested that the imparting of secret methods of recognition to entered apprentices was probably a new development at some date prior to 1598; I am also inclined to think that an elaboration of the secrets imparted to fellowcrafts took place during the seventeenth century. In Scotland in 1696, to judge by the *Edinburgh Register House MS.*, before a candidate could be admitted to the fellowship, all apprentices had to retire, doubtless because the candidate, after being instructed outside by the youngest master, had to re-enter the company, make the master's sign, and advance and put himself into the "posture" to receive the word, which was given him by the Master, together with the grip. In 1598, the Schaw Statutes, which were to be observed by all master masons in Scotland, provided that two entered apprentices, in addition to six masters or fellows, should be present at the admission of a fellow, which implies that the admission at the end of the sixteenth century must have been different from what it was at the end of the seventeenth, as the master's sign could not be made, nor the posture assumed, in the presence of two entered apprentices, though a word might have been communicated in a whisper. The presumption, therefore, is that there was no "posture" in 1598, and if, as seems likely, the "posture" implied the "five points of fellowship," then it follows that the "five points," together with the story explaining them, were probably not associated with the Mason Word in 1598.

*Murray Lyon, 248.

†Grosart's edition of Marvell's Works, vol. iii, p. 55, quoted in *Misc. Lat., N.S.*, xvii, 134.

The practices connected with the communication of the Mason Word probably changed quite as much during the seventeenth century, as did masonic ceremonies during the eighteenth, a matter to which I shall refer shortly. As a possible explanation of seventeenth-century development, I would tentatively suggest that the five points of fellowship may have been introduced from witchcraft or folklore, without any explanation being given in the first instance, Scottish working men at that period being not unacquainted with such practices. In the second half of the century, to judge by the dates of most of the surviving Scottish versions of the MS. *Constitutions of Masonry*,* the Scottish lodges adopted the Old Charges and caused them to be read to the entered apprentices at their admission.† It is not inconceivable, that in order to provide the fellowcrafts with some kind of corresponding history, and perhaps to supply an explanation of the "five points" for the benefit of the increasing number of non-operative masons,‡ a story was elaborated. This was possibly done, in part at least, by the utilization of existing traditions. The Noah story, with its distinctly necromantic flavour, would doubtless be formulated first; the Hiram story, further removed from witchcraft, but, in its oldest-known form, very similar in its *motifs* to the Noah story, would follow later. In each case, a very minor character in the legendary history of the MS. *Constitutions of Masonry* was made the principal figure of the story.

That the secrets and "five points of fellowship," communicated to fellowcrafts or masters, were a relatively late development, is also suggested by the fact that the so-called Master's Part (the prototype of the present Third Degree ceremony) was worked but little, if at all, in England at the time of the formation of Grand Lodge in 1717, or for some years afterwards.§ It is, therefore, possible that just as a

*See p. 37, note †.

†Miller, 21.

‡E.g. at Aberdeen in 1670 the non-operatives largely outnumbered the operatives (*ibid.*, 23).

§Hughan, *Origin of the English Rite* (1925), 38 *folg.*

knowledge of the MS. *Constitutions of Masonry* was probably introduced from England into Scotland during the earlier part of the seventeenth century,* after the union of the two Crowns, or possibly during the reign of Elizabeth, so a knowledge of the Mason Word may have been introduced from Scotland into England about the same period, before the elaboration of the ceremony associated with the giving of the Mason Word had taken place. Thus many masons in England in the later seventeenth and early eighteenth centuries might be acquainted only with the older secrets and practices which in Scotland by that date had come to be associated with the giving of the Mason Word to entered apprentices, and might be ignorant of the newer and more carefully guarded and elaborate secrets restricted to fellowcrafts or masters.

On the other hand, if we are right in assuming that *Sloane MS.* 3329 was in the first instance derived from English sources, the master's word was known to some masons in England as early as *circa* 1700. It may be noted, also, that although the *Sloane MS.*, like the *Edinburgh Register House MS.*, recognises a twofold series of secrets, the *Sloane MS.* associates them with (i) fellowcrafts and (ii) masters, whereas the *Edinburgh MS.* associates them with (i) entered apprentices and (ii) fellowcrafts or masters. As already indicated, there are grounds for thinking that originally the Mason Word was communicated only to fellowcrafts, and it may be that whilst in Scotland the old secrets came ultimately to be communicated to entered apprentices and new secrets to fellowcrafts or masters, in England the old secrets were retained for communication to fellows, and new ones were given to masters.

TWOFOLD ORIGIN OF MASONIC CEREMONIES

Nothing shows more clearly the twofold origin of masonic ceremonies than the oath set out in *Sloane MS.* 3329, by

*Vibert, "The Early Freemasonry of England and Scotland," *A.Q.C.*, xliii, 208.

which the candidate swore to keep secret "the mason word and everything therein contained" and truly to observe "the Charges in the Constitution." This confirms the Aberdeen practice, to which reference has already been made, that on the occasion when the Mason Word was communicated to an entered apprentice, a version of the MS. *Constitutions of Masonry* was read to him. At the end of another version of the MS. *Constitutions of Masonry*, known as the *Harris No. 1 MS.* which dates from the second half of the seventeenth century, there is a note referring to the secrets which must never be committed to writing, and the manner of communicating them.* There is no evidence to show whether in the seventeenth century this MS. was used by operative masons or by "accepted" or "adopted" masons; but I am inclined to think it was the latter. That "accepted" or "adopted" masons in the later part of the seventeenth century did have secret signs and words, is borne out by the contemporary statement of John Aubrey, the antiquary, who wrote in the second half of the century, that members of the Fraternity of adopted masons were known to one another by certain signs and watchwords, and that the manner of their adoption was very formal and with an oath of secrecy.† It is confirmed also by a rough memorandum‡ referring to the several signs and words of a freemason, written by Randle Holme III on a scrap of paper, now bound up with B.M. *Harleian MS.* 2054, close to the version of the MS. *Constitutions of Masonry* copied by him, with which it is thought

*The *Harris No. 1 MS.* is printed in *The Freemasons' Chronicle*, 30 December 1922. The note is printed in Poole's *Old Charges*, p. 23, as follows:

Then let the prson wch is to be made a Mason chuse out of the Lodge any one Mason who is to Instruct him in those Secrets wch must never be committed to Writeing which Mason he must alway Call his Tutor then let the Tutor take him into another Room and shew him all the whole Mistery that at his return he may Exercise with the rest of his fellow Masons.

†John Aubrey (1624-97), *Natural History of Wiltshire*, first printed in 1847.

‡Transcript and photographic reproduction in Coulthurst and Lawson, *A.Q.C.*, xlv, 69, and facing 74.

to be connected,* both documents probably being associated with a Lodge of Freemasons held at Chester about the middle of the seventeenth century. That such signs and words were derived from the Mason Word of the operatives, is strongly suggested by the fact that when Dr. Desaguliers, the prominent speculative mason, desired to visit the purely operative Lodge of Edinburgh in 1721, he was found "duly qualified in all points of masonry" and received as a brother.†

THE TRINITY COLLEGE DUBLIN MS.

On the subject of the connection between operative and speculative masonry, I wish finally to draw attention to the *Trinity College, Dublin MS.*‡ This bears the date 1711 in an endorsement,§ and resembles the *Edinburgh Register House, Graham, and Sloane MSS.* in that it consists of a series of test questions and answers, together with a memorandum about signs and words. Like the *Edinburgh Register House MS.*, it appears to be a mason's *aide mémoire*; on the other hand, it is less operative in character, and may very possibly represent a link between the operative masonry of the seventeenth century and the speculative masonry of the eighteenth century. In support of this suggestion three points may be noted.

(i) The endorsement on the MS. is "Free Masonry Feb : 1711," though the term "Free Masonry" was rarely applied to the operative art, even in England.

(ii) Whereas operative masonry, so far as the Mason Word was concerned, apparently recognized only two classes of mason, viz., either entered apprentices and fellowcrafts, or

*This opinion, expressed by W. H. Rylands in the *Masonic Magazine*, January, 1882, is shared by Coulthurst and Lawson, *A.Q.C.*, xlv.

†Murray Lyon, 160, 161.

‡*T.C.D. MS.* I, 4, 18. It is printed in the *Transactions of the Lodge of Research, No. CC, Dublin*, for 1924. It was known to masonic students as early as 1904 [*A.Q.C.*, xvii (1904), 92].

§I have seen only a photostat of the MS., but Dr. J. Gilbert Smyly, Librarian of Trinity College, Dublin, informs me that the endorsement is in the same hand and ink as the document itself, and that in his opinion there can be no doubt of the accuracy of the date.

fellowcrafts and masters, this MS. distinguishes three classes, viz., entered apprentices, fellow craftsmen, and masters, each with its own secrets. It is the earliest known MS. to make such a distinction. The probability is that during the early part of the eighteenth century, before Grand Lodges were formed and firmly established, a trigradal system developed gradually and independently in different parts of the country, by a division of the original entered apprentice ceremony, to form what ultimately became the First and Second Degree ceremonies. Brother Lionel Vibert, in his Prestonian Lecture for 1925,* discussed this development, which he suggested took place in London about 1725. The reference in the *Graham MS.* of 1726 to being "entered, passed and raised and conformed by 3 several Lodges" implies that three distinct ceremonies existed by 1726 in that district (probably the North of England) to which the *Graham MS.* belonged. It may quite well be that three distinct ceremonies existed there at an earlier date. Just as the surviving MSS. show considerable differences in the test questions and answers, and in the signs and words, so they indicate differences in the number of ceremonies. The *Edinburgh Register House* and *Sloane MSS.* refer to two ceremonies, the *Trinity College Dublin* and *Graham MSS.* to three. Such differences are not astonishing, as no uniformity should be looked for before Grand Lodges were firmly established and capable of exercising a unifying influence.

(iii) The history of the document suggests the possibility that the MS. had a non-operative origin. The manuscript is contained in one of the volumes of collected papers of Sir Thomas Molyneux (1661-1733), a famous Dublin doctor and scientist, and, in the opinion of Dr. J. Gilbert Smyly, Librarian of Trinity College, Dublin,† was quite possibly written by Molyneux. As the earliest reference to a Lodge

**The Development of the Trigradal System.* See also his paper "The Second Degree: A Theory," *A.Q.C.*, xxxix.

†Expressed in a letter written to me, 23 November 1937, in reply to certain questions.

of Freemasons in Ireland relates to Trinity College, Dublin, in 1688,* it is conceivable that there was a Lodge in Dublin in 1711, although no reference to freemasonry in Ireland in the first two decades of the eighteenth century can be traced.† If such a Lodge existed, Molyneux may well have belonged to it.

INFLUENCE OF THE MASON WORD ON MASONIC CEREMONIES

Whether or not the *Trinity College, Dublin MS.* represents a first link in one line of evolution of operative into speculative masonry, I am satisfied that the nucleus of the present First and Third Degree ceremonies can clearly be traced back to the somewhat crude usages and phrases associated before the end of the seventeenth century with the giving of the Mason Word. It apparently grew under speculative influence during the eighteenth century, until it developed into complete ceremonies. This was probably brought about partly by elaborating the content of the ceremonies, partly by embellishing the wording of the ritual, partly by laying more stress on some matters, such as the fidelity of Hiram in refusing to betray the secrets of a master mason, and less stress on others, such as the attempt to obtain a secret from a dead body, and partly by dropping or modifying operative rules and regulations, and developing instead moral teachings, veiled in allegory and illustrated by symbols.

The process of expansion and evolution apparently went on right through the eighteenth century. I have no intention, however, of attempting to trace that development, a

*Lepper and Crossle, *History of the Grand Lodge . . . of Ireland*, 36. The late Bro. Chetwode Crawley discovered this reference to Irish masonry in a Trinity College, Dublin manuscript (*T.C.D. MS.* I, 5, 1), a Tripos [i.e. satirical speech] at the commencements of the University of Dublin, 11 July 1688. He announced his discovery in his Introduction to Sadler's *Masonic Reprints and Revelations*. Dr. J. Gilbert Smyly informs me that it is published in full by Dr. John Barrett in an *Essay on the earlier part of the Life of Swift*, and in Jonathan Swift, *Works*, edited by Sir W. Scott, vol. vi, pp. 226-60.

†Lepper and Crossle, 41.

subject to which Bro. Vibert devoted considerable attention in his Prestonian Lecture. I shall content myself with observing that a great elaboration must have taken place by the last quarter of the eighteenth century, when William Preston, in successive editions of his *Illustrations of Masonry*, wrote his commentary on the then existing masonic ritual. It was probably not until after the union of the two Grand Lodges in 1813 that our ceremonies attained to something approximating to their present form. By that time, the influence exercised by the Mason Word had receded so much into the background, as to be in danger of being entirely overlooked. My endeavour in this lecture has been to give it the recognition which, in my opinion, it deserves.

At the conclusion of the lecture the Wor. Master rose, and in proposing a hearty vote of thanks to the lecturer said that all would agree that they had been listening to an exhaustive and entertaining account of Craft Masonry. The Lodge was greatly indebted to Wor. Bro. KNOOP for coming down and giving his Prestonian Lecture, and all could show their appreciation by becoming subscribers for the book containing the lecture, of which Wor. Bro. KNOOP had some copies with him for disposal, the proceeds of which were given entirely to the Boy's School. It was a great joy to be honoured with his presence. The Lecture, on first hearing, was too complicated to speak about it in detail, but it will be a pleasure to read it in book form. If there was any brother who would like to ask the Lecturer about any point which interested him, no doubt Wor. Bro. KNOOP would explain it to him. He hoped that the lecturer would take away with him a very pleasant memory of his visit to the Lodge of Research.

Wor. Bro. BUNNEY in seconding the vote of thanks, said that as one Prestonian Lecturer to another, it gave him great pleasure to welcome and congratulate Wor. Bro. KNOOP. The lecture would give him food for thought for

a long time to come. What an amazing amount of research and preparation this wonderful lecture must have taken. He reminded the brethren that there was a great deal more in the published lecture than Wor. Bro. KNOOP had read to them, together with footnotes. WOR. BRO. BUNNEY said that he was delighted to express his own thanks and appreciation and to second the vote of thanks.

Wor. Bro. DIGGINS, and Wor. Bro. BLAND also expressed their thanks and appreciation. The vote of thanks was carried with acclamation.

The Wor. Master rose for the first time.

The Wor. Master rose for the second time.

The following Wor. Brethren were proposed as FULL MEMBERS of the Lodge.

W. E. MOORE, Barclays Bank Buildings, High Street, Leicester, P.P.S.G.D. P.M. 523.

A. J. PICKERING, "Abbey Craig," Butt Lane, Hinckley. P.M. Lodge 50.

J. W. CLARKE, New Street, Earl Shilton. P.M. Lodge 611. Ludlow.

A. GORDON KILNER, "Green Hollins," Oakham. P.M. Lodge 1265.

All the foregoing brethren were proposed by the Wor. Master and seconded by Wor. Bro. W. H. COTTON.

The Secretary reported the resignations of Bros. A. W. B. GRIMWADE, H. T. WHYMAN, C. H. D. ROBB, STANLEY EDWARDS and E. F. COTTINGHAM, all of which were recorded with regret.

The Secretary also reported the deaths of the following brethren and recorded them with regret: Wor. Bro. H. T. CART DE LAFONTAINE, Wor. Bro. J. T. G. PIETERSON, Wor. Bro. E. L. THOMAS, and Wor. Bro. HENRY HYDE.

Apologies for absence were received from :- Wor. Bros:
G. D. POTTS, J. J. W. GRUNDY, S. H. THOMAS, L. G. DRYLAND
DONALD E. CAMERON, C. D. EATON, T. W. STANHOPE,
T. P. HALL, H. BLADON, C. E. HAINES, R. A. LUMB.

The Wor. Master rose for the third time.

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

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

A conversazione was held after the Lodge was closed.

The Two Hundred-and-Thirty= Eighth Meeting

was held at the Freemasons' Hall, London Road, Leicester, on Monday, January 23rd, 1939.

There were present.—Wor. Bro. J. T. COOPER, Wor. Master in the Chair : Wor. Bros. W. H. COTTON, I.P.M.; F. G. FLEEMAN, S.W.; G. E. PHIPPS, J.W.; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; FRANK HAINES, D.C.; WM. TOMLINSON, Acting S.D.; J. C. BURTON, J.D.; T. O. JUDGE, I.G.; G. W. WILKES, Steward, Bro. D. CHOYCE, Tyler. Also present Wor. Bros. Dr. A. L. MACLEOD, G. B. ELLWOOD, C. E. HAINES, and A. J. S. CANNON.

Correspondence Circle.—Wor. Bros. H. JOWETT, A. E. ELLIS, S. BUTHERWAY, E. GIFFORD, G. W. H. EYRE, A. E. ROSSITER, G. SWALES, A. S. WHITCHER, D. TURNER, G. GREEN, W. E. HALL, J. W. CLARKE, J. W. SMITHARD, W. E. MOORE. Also Bros. F. C. LINDQUIST, A. M. DALBY, F. G. ELLINGWORTH, L. H. WESLEY, J. E. YARNALL, J. H. ADAMSON, E. F. PENN, J. A. CALLAGHAN, G. SPEAK, A. SHUTTLEWOOD, J. C. CLAYTON, H. BOULTER, H. F. GOODFELLOW, P. G. HARDING and E. POLLARD.

Visitors.—Wor. Bros. H. R. ALLEN, T. W. STANHOPE, D. A. ROFF, and Bros. F. J. PILCHER, J. A. HAYWOOD, A. H. POLLARD, J. W. SCOTNEY, W. A. THORPE, A. RATNETT, and W. H. MOORE.

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

The Minutes of the last Regular Meeting held November the 28th, 1938 were read, confirmed and signed.

A Ballot was taken for the following Worshipful Brethren as FULL MEMBERS of the Lodge.

- JAMES W. CLARKE, New Street, Earl Shilton, Leicestershire. P.M. Lodge No. 611, Ludlow.
 W. E. MOORE, Barclays Bank Buildings, High Street, Leicester. P.M. Lodge No. 523. P.P.S.G.D.
 A. J. PICKERING, Butt Lane, Hinckley, Leicestershire. P.M. Lodge No. 50. P.P.G.Asst. Sec.
 A. GORDON KILNER, "Green Hollins," Oakham. P.M. Lodge No. 1265.

The Wor. Master announced that the ballot was unanimous in favour of all four Brethren, and Wor. Bro. CLARKE and Wor. Bro. MOORE, being present, were welcomed into the Lodge.

The following Brethren having made application for Membership of the Correspondence Circle were proposed by the Secretary and seconded by the Wor. Master and duly elected by show of hands.

- CECIL WELLINGTON, High Street, Oakham. Vale of Catmos Lodge, No. 1265.
 WILFRED OVERTON, "Labrador," Foley Road, Streetly, Birmingham. P.M. St. Matthews Lodge, No. 539. Mercia Lodge, No. 3995.

The Wor. Master then introduced the Lecturer for the evening, Wor. Bro. S. J. FENTON, W.M. of the Quatuor Coronati Lodge No. 2076, London, and P.M. of Lodges, 3232, 4209, 4538, P.P.G.W. Warwickshire and invited him to deliver his lecture.

This was to have been "SOME NOTES ON THE FIVE POINTS OF FELLOWSHIP," but Bro. FENTON said that with the

permission of the Brethren he wished to change his lecture from that given on the agenda to one entitled, "LOST LODGES AND LOST LODGE PROPERTIES." One reason for wishing to make this change was that it would be necessary to go through much of the matter already given by Wor. Bro. KNOOP in his lecture given before the Lodge in November, and another reason was that it could not be printed in the Transactions of the Lodge. He then proceeded to give his alternative lecture which was listened to by everyone with great interest.

Lost Lodges and Lost Lodge Properties.

by

W. Bro. S. J. FENTON, P.P.G.W. Warwick.,
 W.M. Quatuor Coronati Lodge 2076,
 P.M. 3232, 4209, 4538.

There have been numerous occasions since the formation of the Premier Grand Lodge in 1717, when the Lodges have been re-numbered—the last occasion being in 1863. In that year, there were approximately 1,000 Lodges on the Register, to be exact 974. Every number at that date represented a live Lodge. To-day, at least in the 1937 year book, we find many numbers missing—In fact, of the 974 Lodges in 1863, there are only 788 which are still on the register and actually owning allegiance to Grand Lodge; 186 have, in the meantime, disappeared for various reasons. Some have been struck off and many have seceded in order to become members of district Grand Lodges abroad or in the Colonies. In January 1938, there were exactly 5,000 Lodges on the Roll of the United Grand Lodge, and the 5,000th Lodge was numbered 5696. So that in the aggregate, 696 Lodges have disappeared from the List for some reason or other between 1863 and 1937—75 years. How many Lodges were founded and warranted between 1717 and to-day, which have functioned under either the Moderns, Antients or United Grand Lodge is a matter to be gone into. Lane's invaluable List is perhaps the best guide.

I have mentioned these figures in order to point out how many Lodges have been lost, each formed with the best of intentions by ambitious masons banded together to further Masonic interests, and in a great many cases successful in holding their meetings regularly for many years. Then for some reason—often unrecorded—the Lodges faded away, ceased to work, and are now forgotten to a great extent except for such records as can be found in current newspapers and perhaps slight references in the minute books of Lodges in their own vicinity, where visiting brethren's names are recorded. These lost Lodges all had their own property. They all had warrants and minute books, and they mostly owned furniture and jewels.

Grand Lodge has many of the warrants of these defunct Lodges, but there are many in private hands, and it is to be regretted that when, for some reason or other, old Lodge warrants, books and other items have come into the market, they have not always been bought by brethren interested in Masonic history, or by Lodges which have been able to form Masonic Libraries and Museums for the benefit of their members and the Craft in general. In America there are Masonic Museums and Libraries which have obtained many items of value and interest, which have been allowed to leave this country as the result of pure apathy on the part of English Freemasons.

The object of my present remarks on this subject is to call the attention of all members of the Craft to the fact that many Lodges have an accumulation of old papers, books, jewels, and other items stowed away, sometimes in boxes, sometimes in cupboards. Of the value and importance of these items its members are seldom aware. They are usually considered as "junk" and so passed on from the care of one Secretary or Master to another, year after year, without being examined or their historical value being understood. Or, if by chance they are inspected, they are examined by Mason brethren ignorant of their historical value.

There are innumerable incidents of this character recorded in the published histories of Lodges and I will give you a few examples which have come under my notice in Warwickshire. The first is not a personal experience but appears in the history of the Apollo Lodge No. 301 Alcester, Warwickshire, which Lodge received a warrant in 1794. About 70 years later that warrant was lost, and a warrant of confirmation was obtained in 1863. I will now quote from the History of the Lodge written on the occasion of its Centenary in 1894. The author says :-

“ I took care to examine everything belonging to the
 “ Lodge during my year of office as Worshipful Master.
 “ I discovered, amongst other things, a box full of
 “ rubbish, which seems to have lain undisturbed for years,
 “ in a cupboard. It was full of pieces of string, old
 “ summonses, brushes and bits of carpet. When all
 “ these had been turned out, I found a parchment which
 “ had been folded to make a lining for the bottom of the
 “ box. I pulled it up to see what had been used and,
 “ behold, it was the original Warrant, which had been
 “ lost for more than thirty years. I folded it up carefully
 “ in the original creases and had the satisfaction of restoring it to the Lodge at the meeting held on 26th February
 “ 1894, exactly one hundred years after it had been
 “ granted.”

The foregoing only confirms my statement that “odds and ends” do get put away and forgotten, because it is “nobody’s business” to go into the boxes of so called “rubbish,” and in this case it continued for 30 years.

The following is an instance showing that apathy is often the cause of Lodge relics being lost. A certain Lodge was originally formed from a Volunteer Association and had a title embodying that fact, but about 25 years ago, it was found that the supply of eligible candidates was not forthcoming, owing to the Volunteers being absorbed into another organization. By a petition to, after a definite hint

from Grand Lodge, the name of the Lodge was altered by the deletion of the words referring to Military Service and a new set of Jewels for the officers was provided. The original Officers' Jewels which had been given by the founders of the Lodge at its Consecration in 1861, each engraved with the name of the Lodge of Rifle Volunteers, were offered to me for cash. They were the property of a Lodge still in existence which, by authority, had only changed its name. I notified the Lodge, but it seemed to be nobody's business, and they did not buy them. Here is a case where the property of the Lodge has not been kept in close control.

How often does a Lodge seriously take stock of its property?

Some Lodges make an annual inventory which is signed by the master at his installation. I have seen many such, and many a sequence of them in a Lodge. But there does often come a time when something is missed and it does not go on the New Inventory and no further record appears of the item or is any reason given for its removal from the list.

I have a very serious instance in mind. A Chapter had an inventory in its minute book of 1850 which included "2 Minute Books Old." These Minute Books were repeated in the annual list until 1854, but not after that date. Those two books which were old in 1850, as far as can be surmised, contained the minutes of the Chapter from 1821 to 1850 and perhaps earlier, for the chapter was originally founded in 1783 and had another warrant in 1821. Yet these old minute books have been lost, and, in addition, during a period of four years, at a later date the Lodge kept no record of its minutes. In consequence, Grand Lodge has refused to grant it a centenary warrant in 1939.

Another schedule of Furniture and effects of a Lodge, dated 1851, (the Lodge itself is of much earlier origin), contained an entry—Minute Book 1752. The earliest

minute book in possession of the Lodge dates from 1764 and it has a complete set from that date. Yet, although I told the Lodge that I had seen the 1752 Minute Book in their list of 1851, in 1928 the Lodge shewed not the least interest in my information.

As a matter of fact, I know where that Minute Book is to-day and who sold it to its present owner, but the Lodge has no interest in its early history and so probably the whole affair will be forgotten. The question is—Who was responsible for the book being taken from the Lodge after it appeared in its list of property. As a matter of fact, the 1752 Minute Book does not contain the minutes of the Lodge which owned the book in 1851; it is the Minute Book of a London Lodge which ceased to work in 1762, and the book probably came to Birmingham with furniture bought in London for the formation of the Local Lodge in 1764. The founders of the new Lodge actually used some clean pages in the London Lodge Minute Book as a Petty Cash Book regarding the original expenses of founding their Lodge. I mention this particular and peculiar incident in detail because it raises another point of importance, the possession by Lodges of old minute books and records of other Lodges than their own.

Even the Provincial Grand Lodge of Warwickshire was without any minute books prior to 1846 until a few months ago, when a volume was discovered by chance when clearing out an office, which was being demolished, of a long deceased Prov. Grand Officer. Then a volume taking the records back to 1817 was discovered. But Prov. Grand Lodge of Warwickshire was constituted in 1792 and there are still waiting to be found the first 25 years minutes. The Province of Warwickshire Library has also in its possession the Minute Book, Cash Book, and Tylers Book of a Lodge founded in 1792 which was erased in 1811. Grand Lodge has the Warrant of this Lodge, but I doubt whether Grand Lodge knows where the Minute Book and other books are, should any student be interested enough to make enquiries.

Another Lodge in Warwickshire, the Shakespeare Lodge No. 284, is in possession of the warrant of another Shakespeare Lodge No. 516, which was warranted in 1793 and erased in 1799.

It will have been noted that the foregoing incidents refer to Warwickshire history, but I believe this apathy regarding masonic records is not peculiar to that province and is more or less general throughout the country.

What are we to do to make our members appreciate the wonderful history of English Freemasonry?

They seem to forget that they are making history to day which will be read and commented upon by future generations of Masons, but I am afraid there will never be the records of the 20th Century equal to those exciting records of our brethren of the 18th and 19th Centuries. Minutes, to-day, are very stereotyped in form and purely formal records of what happened, and comparatively nothing happens that has not the full sanction and approval of Prov. Grand Lodge acting under the direction of Grand Lodge. But read the minutes of Lodges that were working before Grand Lodge appointed Provincial Grand Masters and Prov. Grand Lodges, and you will appreciate that it was only by the courage, self-confidence and ability of some of the Pioneers of Freemasonry in out-of-the-way places that the Craft eventually evolved into the united fellowship which makes it at heart such a strong force to-day.

In my humble opinion the time has now arrived when every effort should be made to collect all the available records of the early days of English Freemasonry. If it is not done soon, all interest in the past will lapse and new masons will think only of present-day freemasonry and shew no interest in tradition even when supported by concrete evidence. How is it to be done?

The Grand Lodge of England is primarily the storehouse and guardian of all our records. It has, by its own authority collected many warrants of Lodges now defunct and its own Minute Books and Records are our best source of information. Under the guidance of Grand Lodge, the country and English Freemasonry have been divided into Provincial and District Grand Lodges. These Prov. Grand Lodges can each get in touch with every Lodge in its jurisdiction, thus placing Grand Lodge in possession of reports from all areas.

My suggestion is that Grand Lodge should approve and distribute to District and Provincial Grand Lodges, for further distribution to every Lodge, a request in the following terms:-

- i. That in order to secure for the benefit of posterity, records of the early history of Freemasonry in this country, all Lodges should carefully tabulate a list of all their :—
 - (a) Minute Books (with dates of commencement and finish of each volume).
 - (b) All documents they have relating to their Lodges, including warrant – giving original number and date of issue, or, if working under a Warrant of Confirmation, details of issue as stated thereon.
 - (c) Whether they have any Warrants or Minute Book of Lodges or Chapters which are now extinct.

A Printed form, on which to give the requested information would be supplied in triplicate and one copy could be kept as a Lodge record and the other two for Grand Lodge and Prov. Grand Lodge records. Such application would be sent to all Masonic Libraries and Societies, who have such books in thier possession. The result of such returns could be analysed and tabulated. Much valuable information would be brought before the members of the Craft who are

students of masonic history. It would stimulate the production of Lodge Histories and in some cases bring supplementary volumes to those already written. But perhaps the most important achievement would be that the Lodges would go through their papers and in many instances bring to light forgotten items of their own and local history.

It is specially to be noted that no paper should be destroyed as useless, however trivial, until someone, who is in a position to do so, decides that it is of no historical value. For instance, first issues of Prov. Grand Lodge Calendars are very rare and should be kept.

I was once asked to examine a pile of masonic odds and ends taken from an attic of a Masonic Hall which was going to be enlarged, and amongst other items of interest there was a Centenary warrant, put aside because the glass of the frame which it was in was broken, and in that loft it had been hidden for about 14 years.

Lodge Tracing Boards are frequently put aside in the "Lumber Room," because they are old and not of the usual pattern in use to-day. The Boards and disused furniture are not so easily stored as papers and books and therefore quite frequently get broken and thrown away as rubbish.

Another valuable object would be achieved by Lodges recording details of the dates of their old Minute Books, particularly those Lodges which are approaching their Centenary. It is necessary to prove the continuous existence of the Lodge by the production, at Grand Lodge, of the Minute Books for 100 years. Lodges will find out whether their records are complete and if minute books have been lost or mislaid, such discovery will give an incentive to immediate organized search for their recovery.

We must also remember, despite the fact that, according to the Ritual, Freemasonry is so widely extended that its

branches are spread over the four quarters of the Globe, and again, that it is universally spread over its surface, that times have changed since these statements first appeared in the ritual, and probably we in this country, and our brethren, in Scotland, are the only countries in which the Craft is progressing.

I may be wandering a little off the path I started on, but it is not only interesting, but something which gives us ample food for consideration and thought regarding the future, when we take into consideration that in the United States alone between 1933 and 1938—6 years, no less than 530 Lodges ceased to function and no less than 525,000 masons were struck off the Register in the same period.

What has or will become of all the minute books, warrants and other paraphernalia of all these defunct American Lodges? We must also remember that hundreds of Lodges have been closed during the past 10 years in Germany, Italy and other Continental countries.

There is another long list of property that wants recovering and properly recording:—the Warrants and Minutes of the defunct Military Lodges. I made, to a certain extent, a successful record of the Orthes Lodge in the Warwickshire Regt. which appeared in A.Q.C. Vol. 44, but the actual Minute Books of that and similar military lodges are still to be found. They are probably hidden in Barracks and Military Depots. All masons who are interested in the History of the Craft are looking forward with restless anxiety for the publication of Volume 3 of the Grand Lodge Museum and Library Catalogue which, I understand will soon be released. I anticipate that if the Library Catalogue is as complete as the two volumes already issued, some Lodges will be advertising for copies of their own histories, probably only a few copies were originally issued,—of which the present generation has no knowledge.

If Grand Lodge Library through Sir Algernon Tudor Craig will produce another volume containing a catalogue of all the warrants and Minute Books which Grand Lodge have in their possession of defunct Lodges, he will be conferring a great boon on Masonic historians. It is to such a work as this that there might be appended the list of Lodge Warrants and Minute Books in the possession of other Masonic bodies, for which I am making such an earnest appeal.

If this appeal is put out by Grand Lodge, I am confident that every Provincial and District Grand Master will support the suggestion that the Lodges in their jurisdictions will comply with the request for information, and in addition, they will encourage every Lodge to "put its house in order," by clearing our these old boxes and cupboards of alleged odds and ends. Probably such an enthusiasm will result in the publication of many Lodge and Provincial Grand Lodge Histories, which have been long overdue.

On the conclusion of the lecture the W.M. rose and in proposing a hearty vote of thanks to the lecturer said he was sure that everyone was full of appreciation for the object lesson placed before them. He had been keenly interested and a thought crossed his mind that an element of looseness might exist with respect to the care of Lodge Properties. It would be a good thing if the Grand Lodges, Provincial Grand Lodges, and Private Lodges were to cooperate in taking every care of Lodge Properties of all kinds. The lecturer's remarks were made to stimulate the interest for which this lodge was founded, and to make it a duty to recover anything that might be of Masonic interest. The lecturer had also opened up an important subject to us, and he had great pleasure in proposing a hearty vote of thanks to Wor. Bro. FENTON.

Wor. Bro. FLEEMAN, S.W., endorsed all that the W.M. had said and had very great pleasure in seconding the vote

of thanks. Wor. Bro. CANNON in supporting the vote, added his personal thanks to the lecturer for his many kindnesses in the past, and the help he had always so readily given. Wor. Bro. BUNNEY also added his words of praise and thanks, and said it occurred to him that every Lodge ought to be bound to make a careful inventory of its properties and books, and check it each year. He remembered the occasion when he had to spend two days with the Secretary and Stewards in making an inventory of all the Lodge properties of his Mother Lodge, No. 523.

Wor. Bro. FENTON acknowledged the vote of thanks and replied to many questions put to him by the brethren.

The Wor. Master rose for the first time.

The Secretary reported the receipt of Quarterly Communication from Grand Lodge.

The Wor. Master rose for the second time.

The Secretary reported the following resignations which are here recorded with regret :- Wor. Bro. G. B. HANNAY, Bro. Dr. HOWELL and Bro. A. P. QUARREL.

Apologies were received from Wor. Bro. J. H. CORAH, D.P.G.M., Wor. Bros. A. T. SHORTHOSE SMITH, Mr. W. I. CUMBERLIDGE, C. D. EATON, J. J. W. GRUNDY, and Bros. S. H. THOMAS, D. E. CAMERON, B. S. MORLEY, L. G. HAYWOOD, R. G. ROBINSON and Wor. Bro. DRIVER.

The Wor. Master rose for the third time.

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

The Lodge was closed in due form and harmony at 8 p.m.

A conversazione was held after the Lodge was closed.

The Two Hundred=and=Thirty= Ninth Meeting

was held at the Freemasons' Hall, London Road, Leicester,
on Monday, March the 27th, 1939.

There were present.—Wor. Bro. J. T. COOPER, Wor. Master, in the Chair. Wor. Bros. W. H. COTTON, I.P.M.; W. E. MOORE, Acting S.W.; G. E. PHIPPS, J.W.; W. J. BUNNEY, Chaplain; W. H. RILEY, Secretary; FRANK HAINES, D.C.; W. BOND, Acting S.D.; J. C. BURTON, J.D.; T. O. JUDGE, I.G.; J. W. WILKES, Steward; Bro. D. CHOYCE Tyler. Also present Wor. Bros. G. B. ELLWOOD, A. J. S. CANNON, A. G. KILNER, A. J. PICKERING, A. T. SHORTHOSE SMITH, Dr. A. I. MACLEOD, C. E. HAINES and J. W. CLARKE.

Correspondence Circle.—Wor. Bros. S. BUTHERWAY, J. J. W. GRUNDY, P. G. HARDING, R. G. DUNMORE, J. ASHWELL, W. E. HALL, E. GIFFORD, S. J. WALKER, G. GREEN, D. CHARLES, Also Bros. T. S. GRIFFIN, L. H. WESLEY F. G. ELLINGWORTH, A. R. PARR, J. C. CLAYTON and E. POLLARD.

Visitors.—Bros. J. HANCOCK, A. E. CORHAM, A. POLLARD, E. HILL, W. A. THORPE, W. DAVIS, D. CHARLES, Jnr.

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

The Minutes of the last Regular Meeting held January the 23rd, 1939, were read, confirmed and signed.

The Wor. Master rose and referred to the loss the Province had sustained since the last Meeting of the Lodge by the death of Wor. Bro. W. I. CUMBERLIDGE, P.G.S.W. He spoke of his kindly personality, his great and untiring services to his fellow creatures as a skilful surgeon. He will be very greatly missed by a very great number of people, and it is a cause for great regret that he was not spared to perform the duties of the high rank conferred upon him, that of Senior Warden of the Prov. of Leicestershire and Rutland. As a token of sympathy and regret the Brethren stood in their places in silence.

Wor. Bros. KILNER and PICKERING were welcomed by the W.M. as Full Members of the Lodge.

The following Brethren having made application for Membership of the Correspondence Circle were seconded by the Secretary and elected by a show of hands :-

Bro. J. W. SCOTNEY, 356 Fosse Road North, Leicester.
Lodge No. 1391. Proposed by Wor. Bro. BUTHERWAY.

Wor. Bro. ALEXANDER BEVERIDGE, 7 Quarry Hill,
Sevenoaks, Kent. P.M. Knole Lodge No. 1414.
Proposed by Wor. Bro. NIGHTINGALE.

SAINT BARTHOLOMEW'S LODGE OF INSTRUCTION, No. 698.
Librarian Bro. Joseph Samuel Hickinbottom,
"Norbury," Wood Green, Wednesbury, Staffs.
Proposed by Wor. Bro. NIGHTINGALE.

Wor. Bro. GEORGE CARTER, 41 West Road, Bury St.
Edmunds, Royal St. Edmunds Lodge No. 1008.
Proposed by Wor. Bro. BEAUMONT, P.M. 1592.

Bro. E. J. MILLER, Crown Road, East Dereham, Norfolk.
Sondes Lodge No. 996. Proposed by Wor. Bro.
A. J. S. CANNON.

The W.M. then introduced the lecturer for the evening, Wor. Bro. W. E. HALL, of Wellingborough, a member of the Correspondence Circle of the Lodge and asked him to deliver his lecture entitled "MITHRAS AND MITHRAISM."

"Mithras and Mithraism."

by W. Bro. W. E. HALL.

I preface what I have to say by putting on one side any claim to originality. I can only put before you what I have been able to glean from histories of the Persian and Roman Empires, and from writers who have already explored the subject in detail.

The name 'Mithraism' is applied to two distinct developments which, though containing certain elements in common, are both in their spirit and in their system fundamentally different.

Owing to our ignorance of the religious movements which agitated the Orient in the Alexandrian epoch, and the almost complete absence of direct testimony bearing on the history of the different sects during the first three centuries before our era, we are unable to determine the connection, if any, between what may be conveniently termed Eastern or Oriental Mithraism on the one hand, and Western or Roman Mithraism on the other.

The first of these is a form or aspect of the great religion of Mazdaism. In that unknown epoch when the ancestors of the Persians were still united with those of the Hindus, they were already worshippers of Mithra. As the religion of Mazdaism developed, Mithra rose gradually until he became one of its most important gods, identified with the sun in certain of its aspects, and the intermediate power between the contending forces of good and evil, the saviour of man, the god of light, the protector of truth, the

antagonist of falsehood. He was the genius of celestial light appearing before sunrise on the rocky summits of the mountains, during the day traversing the wide firmament, and at night illuminating with a flickering glow the surface of the earth, 'ever waking, ever watchful,' hearing all, seeing all, knowing all. By a natural transition he became the god of truth and integrity, the one who was invoked in solemn oaths, who pledged the fulfilment of contracts, who punished perjurers. To swear 'By the Light of Mithras' became one of the most orthodox of Persian oaths.

The Zenda Avesta, the sacred books of the Parsees, describe Mithra as 'the lord of wide pastures, the one that renders them fertile. He giveth increase, he giveth abundance, he giveth cattle, he giveth progeny and life. He scatters the waters of the heavens and causes plants to spring forth from the ground ; on them that honour him, he bestows health of body, abundance of riches, and threefold prosperity. He is the dispenser, not only of material blessings, but of spiritual advantages as well. His is the beneficent genius that accords peace of conscience, and causes harmony to reign among all his votaries. He combats unceasingly the spirits of evil, and the iniquitous that serve them feel also the terrible visitations of his wrath. From his celestial eyrie he spies out his enemies ; armed in full panoply he swoops down upon them, scatters and slaughters them. He desolates and lays waste the homes of the wicked, he annihilates the tribes and the nations that are hostile to him. On the other hand he is the puissant ally of the faithful in their warlike expeditions. The blows of their enemies miss their mark, for Mithra, sore incensed in their behalf receives them himself. He assures victory unto them that have had fit instruction in the Good, that honour him and offer him sacrificial libations.

This character of god of hosts is only the development of the ancient conception of struggle between day and night. In the Zoroastrian system of religion Mithra was relegated,

with the majority of the ancient divinities of nature, to the host of lesser genii. He was associated with some of the deified abstractions which the Persians had learned to worship. In course of time the conspicuous role accorded to Mithra is attested by the reverence in which he was held in the official cult. The fame of Mithra extended to the borders of the Aegean Sea and this fact alone proves how deeply he was venerated by the nations of the great neighbouring empire.

Later, in the great confusion caused by the collapse of the Persian Empire, all political and religious barriers were demolished. Heterogeneous races had suddenly come in contact with one another, and, as a result, the mingling of the theologies of the Orient and the philosophies of Greece produced the most startling combinations, and the competition between the different creeds became exceedingly brisk. It was undoubtedly during this period of moral religious fermentation that Mithraism received approximately its definitive form. Its dogmas and its liturgic traditions must have been firmly established from the beginning of its diffusion.

Undoubtedly the worship of Mithra dates from a very remote period in the Near East, having been traced back to the fourteenth century B.C.; in the sacred books of Zoroastrianism, the religion of the Persian Empire, Mithra is the God of Light, not of the sun, but of the light which uses sun, moon and stars indifferently as its vehicles. He is, by a further development of ideas, the god of fertility and victory, the god of armies. Influenced by Babylonian, Greek and other currents of thought, Mithraism had long been a flourishing religion in the East before it began to penetrate the Roman Empire.

The religious literature of the centuries immediately before the establishment of Christianity as the religion of the Roman Empire is a region of thought far too little known

in general. This may be partly due to the feeling that there is a resemblance in it to the accepted scripture which gives the appearance of a worthless imitation. But as the writings are earlier than the apostolic age it is essential to understand the modes of thought of that time and of particular importance in the study of the rise of spreading systems of thought as seen in Buddhism, Zoroastrianism, Mithraism, Isisism and Christianity.

The myths and legends of Babylonia and Assyria reflect the civilizations in which they developed, and during the centuries of human progress the cultural influences emanating from the Tigro-Euphrates valley reached far distant shores. Even at the present day traces survive in Europe of the early cultural impress of the East ; our 'Signs of the Zodiac,' for instance, as well as the system of measuring time and space.

It is impossible to trace the initiatory stages of pre-historic culture based on the agricultural mode of life, and what is generally called the "Dawn of History" is really the beginning of a later age of progress, so that there is some justification for the conclusion that the primeval gods were derived from some common but exceedingly ancient source.

Modes of thought are the products of modes of life and are influenced in their development by human experience and environment. Human experiences vary in different localities because all sections of humanity are not confronted by the same problems in every day life. Some peoples experience no great difficulties regarding their food supply which may be provided by nature in lavish abundance, while others are compelled to wage a fierce and constant conflict against hostile forces, in inhospitable environments, to secure adequate sustenance. Various habits of life have to be adopted in various parts of the world and these produce various habits of thought. Consequently we find behind all systems of primitive religion the formative background of natural phenomena.

One of the most remarkable results of these different habits of thought and systems of religion is the mass of variations of Christianity, with its interminable sects and heresies, which resulted from the spread of the new gospel over all the existing schools of thought and belief, incorporating in each more or less of all that went before it.

Of the sources of thought mingled together in this strange confusion we can trace Egyptian, Babylonian, Syrian, Persian and Indian besides the immense pervasion of Jewish and Greek thought.

It therefore appears that all the original rites that characterise the Mythraic cult of the Romans go back to an Asiatic origin. The legend of which Mithra is the hero cannot have been invented save in a pastoral epoch. The antique traditions of a primitive and crude civilization subsist in the Mysteries by the side of a subtle theology and a lofty system of ethics.

The Roman state worship, had little power to satisfy the intellect or to inspire devotion, but it had still less when laden with a multitude of new gods and cults ; and this paved the way for the wide-spread acceptance of various cults of eastern origin, which by their monotheistic strain, their underlying mysticism, and their offer of divine illumination through penitence and expiation, promised a satisfaction which the current paganism failed to give. Chief among these was Mithraism, of which there are traces in Britain, and almost as popular was the worship of the Egyptian Isis and of the Great Mother of Phrygia. These in their turn paved the way for Christianity, itself an eastern religion.

From the moment of the discovery of traces of the Persian cult in Italy, we find it intimately associated with that of the Magna Mater (or Great Mother) of Pessinus, which had been solemnly adopted by the Roman people three centuries before, and thereby participated to the full

in the official protection which the latter enjoyed. Towards the end of the second century the more or less circumspect complaisance with which the Caesars had looked upon the Mysteries was transformed into effective support. Commodus (180-192 A.D.) was admitted among their adepts and participated in their secret ceremonies. This imperial conversion imparted an impetus to Mithraism. Later Emperors dedicated a temple to Mithra and the last pagan that occupied the throne of the Caesars, Julian the Apostate, was an ardent votary of this tutelary god, whom he caused to be worshipped in Constantinople.

Thus the worship of the ancient Sun-God of Persia, which, modified by Greek influence, took firm root in Rome in the first century, was diffused throughout the west in the second, and was one of the most fashionable of cults in the third century.

Owing to the relatively late period of their propagation, the Mysteries of Mithra escaped the persecution which had been the destiny of other Oriental cults which had preceded them in Rome.

The concurrent causes of the spread of the mysteries are so intermingled and intertwined that it would be a futile task to attempt to unravel them, having as our sole guide only inscriptions of uncertain date.

It is an important fact that Mithraism long remained the religion of the lowly, but the high destinies to which freedmen were permitted to aspire under the Roman Empire are well known. By a natural evolution the religion was bound to wax great in wealth as well as in influence, and literary men and philosophers began to grow interested in the dogmas and rites of this Oriental cult which exercised on the society of the second century a powerful fascination.

The Mithraic religion is predominantly a religion of soldiers, and the army was therefore the principal agent of

its diffusion. The Roman soldier was, as a rule, pious and even superstitious. The many perils to which he was exposed caused him to seek unremittingly the protection of Heaven, and an incalculable number of dedicatory inscriptions bears witness to the vivacity of his faith and to the variety of his beliefs. From the banks of the Black Sea to the mountains of Scotland, and to the borders of the great Sahara Desert, along the entire length of the Roman frontier Mithraic monuments have been found. The successive annexations of the Caesars were the first causes of the diffusion of the Mithraic religion in the Latin world. That Mithraism developed to such an extent as to exclude other cults in the two Germanies was undoubtedly due to the powerful army corps that defended that perpetually menaced territory.

Britain shared in the religious complexity of the Roman world at large. With the conquest came the invocation of the gods of the Graeco-Roman Pantheon. The expansion of the empire brought the subject peoples into closer touch with one another and with Roman civilization. The men who were levied in every province officially recognised the Roman state gods, and raised altars to them, and thus the provincials were familiarized with the strange gods and cults, and soon learned to recognise that the same God might be worshipped in different lands under different names.

London being the principal commercial and military depot of the country it is not surprising that a Mithraeum should have been found there. Others were at York, Chester and in the northern outskirts of the country along the wall of Hadrian.

The propagation of Mithraism in the towns and country districts of the provinces in which no armies were stationed was probably due, in great measure, to the merchants whose activity led them to the interior of the countries where there was prospect of profit.

Of all countries Germany is that in which the greatest number of mithraeums, or places of Mithraic worship, has been found. Germany has given us bas-reliefs having the greatest dimensions and furnishing the most complete representations.

In all the religions of classical antiquity there is one feature which, while formerly very conspicuous and perhaps the most important of all for the faithful, has to-day almost totally disappeared. It is their liturgy, and the Mysteries of Mithra form no exception to this unfortunate rule. The literary remains are fragmentary and unreliable, and the sacred books containing the prayers, the ritual of the initiations, and the ceremonials of the feasts, have vanished and left scarce a trace behind.

Our evidence for reconstructing Roman Mithraism consists of a number of inscriptions, monuments and remains of temples, and of a limited number of brief allusions in the works of ancient writers.

In Graeco-Roman art Mithras was represented as an Apollo-like deity, clad in Phrygian costume and cap. A conspicuous feature of his shrines was the so-called 'taurine' sculptures, in which he was shown kneeling on a prostrate bull and plunging a dagger into his neck, the scene being enacted in a cave or grotto. This was the mystic sacrifice—the slaying of the bull, the first created of living things, in order that all other animals might be made out of his blood; a symbol also of a great final sacrifice which was to renew the life of mankind. As accessories in the composition were usually the god's attendants, the Dadophori—Cautes and Cantopates—represented by two youthful figures, one with an uplifted, and the other with an inverted torch. Below the bull were depicted a dog and a serpent moving towards the issuing blood as if to drink it, and above, the sun and moon, often personified and drawn in chariots by horses, the one chasing the other away. The two torches

may be taken to represent the summer and the winter solstices, the uplifted one referring to the sun which, as it waxed in strength, entered the constellation of Taurus and marked the beginning of spring—the sun whose conquering ardours fecundated nature in the heart of summer and the same sun that, represented by the inverted torch, afterwards enfeebled, traversed the sign of the Scorpion and announced the return of winter. From another point of view they may represent the star of day which passed at midday triumphantly into the zenith and at night languorously fell towards the horizon. They may also be regarded as the emblems of heat and of life and of cold and of death. They symbolise the conflict of light and darkness—of good and evil. Frequently the bas-relief shows the raven, the messenger of the Sun-God, a fig tree, a lion and a ewer.

An almost complete taurine slab has been found at York, and fragments of another on the site of the Mithraic temple or 'cave' at Housesteads, where in its perfect condition it occupied a recess at the end of the inner sanctuary. In front of the latter stood another characteristic sculpture between two altars, dedicated to the Invincible Mithras, Lord of the Ages. This stone presented the god at the moment of his mystic birth, within an oval arch or hoop on which were carved the Signs of the Zodiac. Another fine but small taurine slab has been found in London. The remains of other caves have been found at Rochester and Burham in Kent, and an inscription at High Rochester records the erection of one there. On his inscriptions his epithets are the 'Invincible' and the 'Lord of Ages' and he is often identified with the sun, as on an altar found at Housesteads—*Deo Soli Invicto Mithrae Seculari*. On another altar from the same mithraeum he is identified with Apollo; and on yet another he usurps the title of Jupiter—*D.O.M. Invicto Mithrae Seculari*—'To the God, best and greatest, the Invincible Mithras, Lord of Ages.'

The immense popularity of the worship of Mithra is attested by the numerous monuments scattered throughout

the Roman Empire, where for more than three centuries Mithraism was practised in the remotest provinces under the most diverse conditions, and although it underwent some modification from its original form it had a genuine theology and a dogmatic system which borrowed from science its fundamental principles.

In respect both of doctrine and of rites the cult of Mithra appears to have presented many points of resemblance not only to the religion of the Mother of the Gods, but also to Christianity. The similarity struck the Christian doctors themselves and was explained by them as the work of the devil, who sought to seduce the souls of men from the true faith by a false and insidious imitation of it. So to the conquerors of Mexico and Peru many of the native heathen rites appeared to be diabolical counterfeits of the Christian sacraments. With more probability such resemblances were due to the similar and independent workings of the mind of man in his sincere, if crude, attempts to fathom the secrets of the universe, and to adjust his little life to its awful mysteries. However that may be, there can be little doubt that the Mithraic religion proved a formidable rival to Christianity, combining, as it did, a solemn ritual with aspirations after moral purity and a hope of immortality, and the issue of the conflict of the two faiths appears for a time to have hung in the balance. Christians and pagans alike were struck by the remarkable coincidence between the birth, death and resurrection of their respective deities, and this formed a theme of bitter controversy between the adherents of the rival religions. In the Julian calendar the 25th December was reckoned the winter solstice, and it was regarded as the nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning point of the year. The Egyptians represented the new-born sun by the image of an infant which, on his birthday, the winter solstice, they brought forth and exhibited to his worshippers. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered

Sun, as they called him ; hence his nativity also fell on the 25th December. The birthday of the Sun was celebrated on this day and lights were kindled in token of festivity. In these solemnities and festivities the Christians also took part, and Augustine found it necessary to exhort his Christian brethren to celebrate that solemn day not on account of the sun, but on account of Him who made the sun. In like manner Leo the Great rebuked the pestilent belief that Christmas was solemnised because of the birth of the new sun, as it was called, and not because of the nativity of Christ. The coincidences of the Christian with the heathen festivities are too clear and too numerous to be accidental. They mark the compromise which the Church, in the hour of its triumph, was compelled to make with its vanquished yet still dangerous rivals.

The preachers of Mithra sought to resolve the grand problem of the origin of the world by the hypothesis of a series of successive generations. They deified the four simple bodies, earth, air, water and fire, which according to the physics of the ancients, composed the universe, and whose perpetual transmutations and infinitely variable combinations provoked all the phenomena of nature. The elements were not the only natural bodies to be deified, for the votaries of Mithra adored the sun that traversed each day the spaces of the firmament, and sank at dusk, extinguishing its fires in the ocean, to reappear again on the horizon, its brilliant light scattering in flight the spirits of darkness, purifying all creation and restoring life. A like worship was accorded to the moon which voyaged in the spheres above, and, conformably to astrological theories, the planets were endowed with certain virtues and qualities. To each some one metal was consecrated, each was associated with some one degree in the initiation, and their number has caused a special religious potency to be attributed to the number seven. In descending from the empyrean, the highest and purest region of heaven, where the pure element of fire was supposed by the ancients to subsist, to earth, the souls, it

was thought, successively received from them their passions and qualities. The twelve Signs of the Zodiac, which in their daily revolution subject creatures to their beneficent or adverse influences, were represented in all the mithraeums under their traditional aspect. The planets and the Signs of the Zodiac never ceased to preserve their incontestable primacy, for it was they above all others, according to the astrologers, which controlled the existence of men and guided the course of things.

For the ancient Magi Mithra was the God of Light, and as the light is borne by the air, he was thought to inhabit the Middle Zone between Heaven and Hell. This middle position was not exclusively a position in space ; it was also invested with an important moral significance. Mithra was the 'mediator' between the unapproachable and unknowable God who reigned in the ethereal spheres and the human race that struggled and suffered here below.

The old philosophers saw in the glittering globe that poured down upon this world its light, the ever-present image of the invincible Being, of whom reason alone could conceive the existence. It was in this adventitious quality of the genius of the solar light that Mithra was best known in the Occident ; and his monuments frequently suggest this borrowed character.

Mithraism, then, was a cult with a secret ceremonial and doctrine. Men of every rank were eligible for membership, which was confined to those who had passed through an initiation ceremony and had sworn an oath of secrecy. The complete revelation of the secret beliefs and practices was always reserved for the privileged few ; and this mystic knowledge appeared to increase in excellence in proportion as it became more occult. The adepts of Mithraism did not imitate the Hellenic cults in the organisation of their secret societies. A text of St. Jerome, confirmed by a series of inscriptions, informs us that there were seven degrees of

initiation and that the Mystic (*sacratas*) successively assumed the names of Raven (*corax*), Occult, or 'The Hidden' (*cryptus*), Soldier (*miles*), Lion (*leo*), Persian (*Perses*), Runner of the Sun (*heliodromus*), and Father (*pater*). These seven degrees of initiation through which the mystic was obliged to pass in order to acquire perfect wisdom and purity, answered to the seven planetary spheres which the soul was forced to traverse in order to reach the abode of the blessed. The heavens were divided into seven spheres each of which was metaphysically conjoined to a planet, forming a sort of ladder, composed of eight superimposed gates. The first seven constructed of different metals formed the symbolic suggestion in the temples of the road to be followed to reach the supreme region of the fixed stars. In passing from one storey to the next each time the wayfarer had to enter a gate guarded by an angel of Ormuzd. The initiates alone, to whom the appropriate formulas had been taught, knew how to appease these inexorable guardians. As the soul traversed these different zones, it rid itself, as one would of garments, of the passions and faculties which it had received in its descent to the earth. It abandoned to the Moon its vital and nutritive energy, to Mercury its desires, to Venus its wicked appetites, to the Sun its intellectual capacities, to Mars its love of war, to Jupiter its ambitious dreams, to Saturn its inclinations. It was naked, stripped of every vice and every sensibility, when it penetrated the eighth heaven to enjoy there, as an essence supreme, and in the eternal light that bathed the gods, beatitude without end.

The members were divided into colleges which rarely exceeded one hundred members. Each college had its own temple and furniture, and the exclusion of daylight necessitated the use of artificial light, which appears also to have been used for varying effects during the ceremony. The fact that the members were called 'Brothers' implies that in the colleges they associated on terms of equality, whatever may have been their status in the outer world. No women were admitted to the colleges or to membership. Not only

were women not admitted to membership, but also, in the rite of Mithras, there is no female element in the traditional legend or symbolism. In the representation of the sun and moon the moon is usually represented by a woman, and the planet Venus is naturally represented by a woman's head, or more rarely by a full-length figure, and the earth may be represented by the reclining figure of a woman, but these are merely conventional representations of astronomical bodies, and any idea of sex is entirely absent. There was no priesthood, and all the ceremonies were performed by the college officers.

Mithraeums, or Mithraic temples, were oblong and rectangular and, in a rite in which the sun had such a dominating importance, the end of the temple at which the symbolic relief of Mithras slaying the bull was placed, must have been regarded as the east and referred to as such. The entrance was by a door in the west, from an ante-room adjoining the end of the temple; in this ante-room some sort of preliminary rites appear to have been held. In some temples there was also a door in the centre of the south side. Usually there was a platform in the east end. In the centre of the east wall was always placed the great relief of Mithras slaying the bull, which was to Mithraism what the crucifix was to Christianity; the symbol of spiritual rebirth and of redemption by sacrifice, and of the renewal of life out of death.

Against the east wall, on the south side of the central relief, was a seat or throne, probably occupied by the celebrant or presiding officer. On the other side of the relief stood a large lion-headed male statue entirely nude, the body being entwined by a serpent. Four wings, decorated with the symbols of the seasons, viz:—Aries, Libra, Cancer and Capricorn, issue from the back, two at his shoulders and two at his loins. Each hand holds a key, and the right in addition a sceptre, the symbol of power and authority. Frequently a Thunderbolt is engraven on the breast, and other emblems sometimes found at the base are the hammer

and tongs of Vulcan, the cock, the pine cone and the wand of Mercury. The figure is generally represented standing on a globe and is always interpreted as Kronos or Infinite Time, the source of all things.

Before the central relief was a slab, or altar table, on which was a row of seven torches, lighted for some part at least of the ceremony, and thus strongly illuminating the central relief. It was probably at this table that the Mithraic Eucharist took place.

In the centre of the floor of the temple, where the rite of the Taurobolium was evidently celebrated, there was a deep rectangular grave, the longer axis lying east and west. Here the candidate for the grade in which this ceremony was performed lay figuratively dead, the grave being covered with a grating, above which the bull was slain, the blood dripping on to the candidate below. The slaying of a real bull was probably reserved for important occasions, the privilege of occupying the grave being then reserved for a member of high rank in the cult, but the ceremony must have been carried out symbolically over every member at some stage of his progress, presumably in the fourth grade. On the floor of the temple was a figure representing the birth of Mithras from a rock. He is shown as a child having in his right hand a knife with a triangular blade, and in his left a torch. This figure illustrates an important feature in the Mithraic rite. Firmicus Maternus in his writings (c. 346 A.D.) discusses a number of formulae and rites connected with the mysteries, and records that the password of the rite was 'God from the Rock,' and it is thought that the 'grip' of Mithra which served to distinguish a soldier of Mithra by night as well as by day was the 'lion' grip which will be familiar to some.

There were also on the floor of the temple three altars, two were quadrangular, one larger than the other, and the third cylindrical.

Small panels surrounding the central relief represent scenes from the traditional legend of the cult, and vary in number in different examples which have been found. The first series shows the birth of Mithras from the rock. Then the new-born Mithras, still naked, cutting fig leaves from a tree to clothe himself, the tree also having a head of Mithras in the branches. Mithras is also shown shooting an arrow at a rock, from which, where struck, water pours. In another panel he is mounted and galloping furiously accompanied by hounds. There are also a bull grazing, the bull escaping from a burning building which is being set on fire, also the bull in a boat; then Mithras pursuing the bull, seizing it, and carrying it away on his shoulders. The slaying of the Bull by Mithras, which forms the subject of the central group, was probably associated with the first four grades.

In the second series of panels Kronos presents a thunderbolt to a figure in Persian costume. This series was probably associated with the fifth grade, and perhaps also with the concluding portions of the fourth grade.

The third and final series shows the contest between Mithras and the sun. The sun is conquered, and kneels before Mithras, and his rayed crown is on the ground. Mithras replaces the crown on his head and raises him; they join hands over an altar, and then partake of a symbolic meal together. The representation of this in the ceremonies constituted the Communion of the rite. It was presumably celebrated at the table in the east.

The series closes with Mithras and the sun entering the chariot of the sun together and driving away over the sea. The final panel, rarely found, is taken as representing the destruction of the universe by fire at the will of Mithras.

There is no reason to suppose that the initiate had any severe preparation or trials to undergo, though there may have been certain symbolical representations of passing

through water, fire, fasting, extreme heat and cold, which may have been taken more literally by the uninitiated outside the cult, and exaggerated by ignorant and hostile writers. The division into small colleges and the obligation of secrecy on initiation would necessitate a system of proposal of the candidate by a member of the college, who would be supposed to be satisfied he would be of the type likely to make a good Mithraist. This safeguard would be sufficient to render any drastic physical tests unnecessary.

What is almost certainly a scene of the introduction of the initiate, is preserved in one of the series of frescoes discovered in recent years. It is much worn, but legible. The candidate is stripped and blindfolded; his hands are behind his back, probably tied; his knees are bent. Behind him the mystagogue supports him or prevents him from retreating by placing his right hand behind the candidate's shoulders. Before the candidate another officer, who from his cap is presumably a member of the fifth grade, holds a short sword which he points to the breast of the candidate. In addition to taking a solemn oath the initiate is said to have been marked in some way, and it has been suggested by the opponents to Mithraism that the initiate was branded with a hot iron. Mithraic temples, were, if possible, constructed close to a spring, and there seems no doubt that the initiation ceremony included a form of baptism by making a certain mark on the forehead of the candidate with fresh spring water.

In the second grade, the Cryphius, or 'the Hidden,' it is probable that the candidate was either hidden behind a veil, or symbolically hidden by a veil thrown over his head and shoulders. It is noticeable that, in the relief representing the Mithraic Communion, the six other grades are present, but the Cryphius alone is absent. There is also reference on monuments to the celebration of the ceremonies of the various other grades, but never of that of Cryphius.

The nature of the third grade, that of the Soldier, is indicated by its name ; the idea of being engaged in warfare against evil is also found in Christianity, to which it is said to have been suggested by Mithraism. One detail of the ceremony of admission to the grade of soldier has been preserved. The candidate was presented with a wreath, on the point of a sword, which he thrust aside with his hand, so that it fell upon his shoulder saying, 'Mithras is my only crown,' and he always afterwards refused to wear a crown or wreath, saying, 'It belongs to my God.'

The fourth grade, of the lion, terminated the period of service in the lower grades, and conferred upon its members the full right of participation in the mysteries, which hitherto they had not enjoyed. From the relative frequency of the mention of this grade in inscriptions, it appears to have been the grade to which the majority of the members belonged. Those of the lower grades presumably advanced to it as rapidly as circumstances would permit ; whilst admissions to the higher grades were fewer, and possibly limited in number. We are told that in the ceremony of admission to the grade of the Lion, water was no longer used for symbolical purification, as the lion represented the principle of fire, to which water was hostile ; but that honey was applied to the candidate's hands and tongue, as was the custom with new-born children. This reference to new birth, as well as the emblem of fire, and the admission into the group of the higher grades and to participation in the Communion, suggests a strong probability that it was in the admission to this grade that the rite of the Taurobolium, which signified a spiritual rebirth, and resurrection from a figurative death, was celebrated.

The fifth grade, that of Persian, suggests that here some ideas from Persian religion were introduced. In the relief of the Mithraic Communion the Persian, representing the higher of the two middle grades, presents the cup to Mithras whilst the Soldier, representing the highest of the three

lower grades, presents the cup to the sun. The Persian also was presented with honey during his admission ceremony. Sometimes, and possibly always, it was a member of this grade who presented the point of a sharp instrument to the naked breast of the initiate.

The sixth grade, the Suncourser, a ceremony based on the traditional legend probably represented the sun, the Father of the seventh grade representing Mithras. There appears to have been a symbolical contest between them, ending in the triumph of Mithras, and a mutual agreement ending in the meal which was the Mithraic Communion. At this meal the Father and Suncourser represent Mithras and the sun.

The Father was Celebrant of the College and represented Mithras in the ceremonies of the grade, assisted, of course, by his officers. He appears to have held the office until death or retirement, but it is probable that the officers were chosen out of the appropriate grades, and may have held their office until promotion to the next grade. The rank of Pater seems to have been the highest in the College. There was, however, further promotion for the Father, as the ranks of Pater Patrium, Pater Primus, and Pater Patratus are mentioned. These presumably presided over groups of colleges or districts, the highest presiding over the others, and perhaps over the whole cult.

Western Mithraism, then, appears as a composite cult with features drawn from many various sources. Its earlier grades seem to have been inculcated by symbolism based upon ethical doctrine, and a rule of life in relation to man, culminating in the fourth grade with a ceremony representing the regenerated man rising from a symbolical death. In the three further grades the progress of the soul to ultimate perfection was illustrated by symbolism drawn from astronomy, until the material universe perishes in general conflagration, and the perfected soul is absorbed into Infinite

Time. There is no suggestion of the familiar ideas of heaven and hell, or rewards hereafter, or of a resurrection in the flesh, and the scenes of the judgment of the soul, so conspicuous in Egyptian, as also in Christian art, are completely absent. The Mithraist was taught to find his reward in his own knowledge of the faithful performance of his duty, and in progress towards that perfection which would ultimately be consummated by eternal union with Infinite Time.

Mithraism was an exclusive cult, admitting only those who showed promise of being attracted by its code and its principles and progressing in their practices, and it was therefore limited to be a cult for a selected minority while, on the other hand Christianity boldly aimed at universality and assimilated all and sundry.

There is no evidence that Mithraism failed to satisfy those to whom its appeal was made. Western Mithraism being a product of Latin civilization its disappearance coincided with the fall of the Roman Empire, and the proclamation of Christianity as the official state religion accelerated the process owing to the vindictiveness of the Christians in the hour of their triumph, and their desire to obliterate all chance of a possible revival of Mithraism in the West.

In this short paper I have attempted to give a very brief account of the origin, development and decadence of Mithraism, and some indication of the character of its ritual as interpreted from the remains of stone carvings and panels, which to us are real sermons in stone by which we become acquainted with the life and thought of our predecessors of centuries ago. Religious discussion being forbidden in Masonic Assemblies I have carefully avoided that important aspect of the subject which considers Mithraism from the point of view of Comparative Religions. The resemblances between Mithraism and Christianity are very striking, but we are too imperfectly acquainted with the development

of their primitive dogmas and liturgies to say definitely what mutual influences were operative in their simultaneous evolution. The resemblances do not necessarily prove imitation but may be explicable by their common Oriental origin.

I believe one of the chief reasons for my being asked to prepare a paper on this subject was to bring to your particular notice some idea of the ceremonies of the various degrees embodied in the cult and moral and religious teachings of Mithraism, that you may have an opportunity of comparing them with our own system of morality which is veiled in allegory and illustrated by symbols.

Everyone present this evening has had experience of at least the first three degrees of Craft Masonry, and although I have not drawn direct comparisons between the rituals of Mithraism and Freemasonry, it will be evident that their similarity is very striking, and it is quite possible a few may wonder whether there is any connection between the two systems. It must, however, always be borne in mind that the outstanding feature of the Ancient Mysteries of all kinds and of Freemasonry is the same, namely the Mystical Death which all initiates have to suffer. Such correspondences will be found in all systems of thought without any proof of connection between them.

Daily advancement in Masonic knowledge is fatal to a dogmatic or positive assertion of opinion as to its origin. Every true mason who has given serious thought to the principles of intellectual truth inculcated by our ritual will, at some time or other, find himself confronted with the same unsolved problems and asking the same unanswered questions that puzzled the philosophers of old.

Here Mithraism and Freemasonry meet, for it is by the contemplation of nature as displayed in the universe and its relationship to man, that the beautiful symbolism of their ceremonies has been derived.

How many brethren must have sat in this beautiful temple quietly contemplating the meaning of the symbols displayed for our moral and intellectual improvement. Why have we these representations of the sun, moon, stars, constellations, Signs of the Zodiac, the blazing star, the chequered flooring with indented border and tasselled corners, the Volume of the Sacred Law, the square and compasses, the tracing boards, the three pedestals with their respective columns, the point within a circle bordered by two parallel lines, the emblems of mortality, the letter 'G' enclosing an 'All Seeing Eye,' and many others, for the temple is full of beautiful emblems and symbols.

A knowledge of their true meaning cannot be attained by listening to a mere recital calculated to gratify idle curiosity. It must be sought for diligently and with that patience and industry which will in due time entitle the worthy mason to a participation of the secrets they contain.

In a similar manner Mithraism was calculated to allure cultivated minds and had no hold whatever upon the ignorant. It inspired motives for veneration, and when the initiate betook himself in the evening to the sacred grotto concealed in the solitude of the forest, at every step, as he approached nearer to the sacred shrine, new sensations awakened in his heart some mystical emotion. The stars that shone in the sky, the wind that whispered in the foliage, the spring or brook that babbled down the mountain side, even the earth that he trod under his feet, were in his eyes divine, and all surrounding nature provoked in him a worshipful fear for the infinite forces that sway the universe.

Mithraism, after lingering for a time in concealment, ultimately perished and passed out of the realms of human consciousness, until, in the fulness of time, out of the limbo of things forgotten, its dry bones have been collected one by one by the delving hand of the antiquary, and slowly and after many errors pieced together, so that at length

it has been possible to recover something of its spirit, and breathe into it the breath of life as has been done by our late Bro. Rudyard Kipling in his 'Hymn to Mithras': --

A SONG TO MITHRAS.

(Hymn to the XXXth Legion: circa 350 A.D.)

Mithras, God of the Morning, our trumpets waken the Wall!
 "Rome is above the Nations, but Thou art over all."
 Now as the names are answered, and the guards are marched away,
 Mithras, also a soldier, give us strength for the day!

Mithras, God of the Noontide, the heather swims in the heat,
 Our helmets scorch our foreheads, our sandals burn our feet.
 Now in the ungirt hour—now ere we blink and drowse,
 Mithras, also a soldier, keep us true to our vows!

Mithras, God of the Sunset, low on the Western main—
 Thou descending immortal, immortal to rise again!
 Now when the watch is ended, now when the wine is drawn,
 Mithras, also a soldier, keep us pure till the dawn!

Mithras, God of the Midnight, here where the great bull dies,
 Look on thy children in darkness. Oh take our sacrifice!
 Many roads thou hast fashioned—all of them lead to the Light,
 Mithras, also a soldier, teach us to die aright!

Mithras, Mitras, and Mitre here used refer to the same divinity.

The lecture was listened to by all present with great attention and at its conclusion the W.M. rose to propose a hearty vote of thanks to the lecturer, and in doing so said he was fully convinced that all the Brethren had been deeply interested in the lecture as he had himself been. The lecturer must have devoted a vast amount of time in collecting and arranging his facts. He said it was beyond his powers to speak about the lecture itself, but like most of the brethren present he should look forward to reading it in the Transactions of the Lodge. He felt sure that the Brethren would wish to express appreciation of the great amount of labour it had entailed and he had pleasure in formally moving a hearty vote of thanks to the lecturer.

Wor. Bro. Dr. A. L. MACLEOD, Editor of the Transactions, in rising to second the vote of thanks said he wished to trespass upon the time of the Brethren for a moment or two:

He then reviewed the lecture and the subject contained therein, dealing with the cult of Mithras and the rivalry that existed between it and Christianity. He said he took credit to himself for his shrewdness in introducing Wor. Bro. HALL as the lecturer for this evening, by suggesting to him that he should deliver the lecture the Brethren had just heard. He described it as scholarly and one that would be interesting to read in the Transactions. He had pleasure in seconding the vote of thanks. This was carried with acclamation.

Owing to the lateness of the hour, there was no time for an explanation to be given of the many very interesting exhibits that had been placed on the exhibition board. Many of the Brethren did however stay to examine them after the Lodge was closed, and Wor. Bro. CANNON and Wor. Bro. ELLWOOD answered the questions of the Brethren relating to these exhibits.

The W.M. rose for the first time.

The W.M. rose for the second time.

Apologies for absence were received from Wor. Bros. C. BLAND, C. D. EATON, J. H. CORAH, D.P.G.M., A. GORDON ELLIS, E. R. CARR, E. H. STORK, R. G. ROBINSON and F. G. FLEEMAN, S.W., who sent a telegram saying that he was unwell. The W.M. asked the Secretary to send a letter to him expressing sympathy and best wishes for a speedy recovery.

The Secretary reported the resignation of Bro. P. W. PEGGE of Eastbourne, owing to illhealth. It is here recorded with regret.

The W.M. rose for the third time.

Hearty greetings were received from Prov. Grand Lodge and Wor. Bro. BUTHERWAY gave similar greetings on behalf of all lodges represented.

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

A conversazione was held after the Lodge was closed.

The Two-Hundred-and-Fortieth Meeting

was held at the Freemasons' Hall, London Road, Leicester,
on Monday, May 22nd, 1939.

There were present:—Wor. Bro. J. T. COOPER, W.M. in the Chair; W. H. COTTON, I.P.M.; E. H. STORK, Acting S.W.; G. E. PHIPPS, J.W.; G. B. ELLWOOD, Acting Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; FRANK HAINES, D.C.; F. W. HEATON, Acting S.D.; J. C. BURTON, J.D.; T. O. JUDGE, I.G.; E. H. STORK, Acting Steward, Bro. D. CHOYCE, Tyler. Also present Wor. Bros. W. BOND, W. E. MOORE, C. BLAND, J. W. CLARKE, C. E. HAINES, WM. TOMLINSON, A. T. SHORTHOSE SMITH, A. L. MACLEOD, A. GORDON KILNER, E. MURRAY and P. M. WEBSTER.

Correspondence Circle.—Wor. Bros. E. GIFFORD, W. E. HALL, J. J. W. GRUNDY, J. W. SMITHARD, H. S. BURTON, G. E. GREEN, T. ELDRIGE, G. H. HARDING, and Bros. J. C. CLAYTON, E. POLLARD, H. BOULTER, A. SHUTTLEWOOD, W. WIGHTMAN, REV. H. V. HIBBERT, S. A. POPE, W. PERKINS, H. W. SALISBURY, H. D. WILLIAMS.

Visitors.—Wor. Bros. F. WILES, The Rev. W. S. HILDESLEY, P.A.G. Chap. Eng., A. W. SWANN, and Bros. E. HILL, G. W. HARBOROW, H. ABBOTT, D. A. ROFF, F. J. BILLSON, G. W. HOLT, J. T. HANCOCK, G. S. HARDY, J. ASHWELL, R. PICKERING.

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

The Minutes of the last regular Meeting held March 27th, 1939, were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. The Rev. W. S. HILDESLEY, P.G.Chap. Eng., and Wor. Bro. E. H. STORK, P.G.Std. Bearer Eng., who were saluted with the honours due to their rank which they suitably acknowledged.

The name of Wor. Bro. S. J. FENTON, Wor. Mast. Quatuor Coronati Lodge 2076, P.M. 3232, 4209, 4538, was balloted for as an Honorary Member of the Lodge and he was unanimously elected.

The following brethren having made application for membership of the Correspondence Circle, were proposed by the Secretary and seconded by Wor. Bro. COTTON, and unanimously elected by a show of hands.

Bro. EDMUND HUGO SAAYMAN, 22 Ennersdale Road, Sherwood, Notts. Galway Lodge No. 4508, Notts.

Bro. WILLIAM DAVIS, 75 Letchworth Road, Leicester. Guelph Lodge No. 1685, London.

Bro. RODERICK NOLAN KINGSBERRY GREEN, 185 Station Road, Wylde Green, Sutton Coldfield. Corinthian Lodge No. 4432, Birmingham.

Bro. G. W. HARBOROW, "Barnes," 162 Harborough Road, Oadby, Leicester. Lodge 3919.

Wor. Bro. J. T. HANCOCK, "Cartref," Butt Lane, Hinckley. Lodge of Unity No. 567, Warwickshire.

Bro. HAROLD CAPINSKY, 39 Fountayne Road, Stoke Newington, N.16. Barnato Lodge 2265.

The Wor. Master then read a letter from Wor. Bro. F. G. FLEEMAN, S.W., of the Lodge who owing to illness is unable to undertake at present the office of W.M. of the Lodge for the next session. The Permanent Committee

recommended that Wor. Bro. G. E. PHIPPS, J.W., be elected to serve as W.M. and on a vote being taken he was unanimously elected in open Lodge.

The office of Treasurer being voted for, Wor. Bro. E. R. CARR was unanimously re-elected to serve that office, and he thanked the brethren for their renewed confidence.

On the proposition of the W.M. seconded by Wor. Bro. FRANK HAINES, Bro. D. CHOYCE was re-elected as Tyler for the ensuing year.

On the proposition of the Secretary seconded by Wor. Bro. COTTON, Wor. Bro. J. T. COOPER, W.M. and Wor. Bro. G. E. PHIPPS, J.W. were re-elected as Auditors of the Lodge Accounts.

The W.M. then introduced the Lecturer of the evening, Wor. Bro. The Rev. W. S. HILDESLEY, P.A.G.Chap. Eng., and said that some three years ago he heard him deliver an Oration at a Consecration of a Lodge and was so thrilled with it, that he asked him to come on some future occasion and deliver a lecture to the Lodge of Research No. 2429. He promised that he would, and he now asked him to proceed with his Lecture entitled ; "THE ORIGIN AND DEVELOPMENT OF MASONIC RITUAL."

The Origin and Development of Masonic Ritual.

By Bro. Rev. W. S. HILDESLEY, P.A.G.C.(Eng.)

We are reminded each time a Lodge is opened that the reason why the Master—(not the *Reigning* Master) is placed where he is in the Lodge is that he may "instruct" as well as "employ" the Brethren in Freemasonry.

But beyond the Opening and Closing there is, in this Lodge of Research, no "employment" in Freemasonry.

In an endeavour to harmonise in some sort of way the double duties of the Master of a Lodge, I purpose this evening to "instruct" in the due "employment" of Freemasonry by considering the subject of "The Origin and development of Masonic Ritual." By Ritual, I mean the prescribed form, in words and actions, of performing the three Degrees of Initiation, Passing and Raising, as well as the Installation of the Master and including in each case the opening and closing. By Rituals I mean the various and varying interpretations of that Ritual.

A pre-arranged form of words and method of movement is, from the very nature of the Order, absolutely necessary, as, indeed, it is in any and every Society to which admission is a matter of formality. While one would naturally, under the circumstances, shrink from dogmatizing, I feel sure that whatever form the earliest ceremony of Initiation or Making took, the principal part was the reading or recitation of the Old Charges. These "Old Charges" must be distinguished from the Charge given to the newly Initiated in our present Ritual, though this latter is to some extent an epitome of the former which were doubtless originally intended for, and are more applicable to the Operative than to the Speculative Mason, and that later they underwent certain changes to make them more applicable to Speculative Masons. There are many editions of these Old Charges all easily accessible.

At the beginning of the Book of Constitutions we find "The charges of a Freemason extracted from the Antient Records of Lodges beyond the sea and of those in England, Scotland, and Ireland for the use of Lodges, *to be read at the making of new Brethren*, or when the Master shall order it." This would appear to support my contention, which receives further support from an extract from the Minute Book of the Lodge of Promulgation under date 8th December, 1809, where we read of "the forms of preparation, admission . . . and otherwise conducting the Candidates through the ceremony of Initiation in the first Degree; the Ceremony of

Inviting the Brethren to and calling them from Refreshment. After which *the Ceremony of rehearsing the Ancient Charges* before Closing, was recognised and resolved on." (A.Q.C. xxiii, 39). We ought to be more familiar than we are with these Old Charges—their language is stately and dignified, and the information therein contained invaluable. But, as a rule, we are in too great a hurry to proceed to that stage of our meeting which generally follows work and which some even persist in calling "the fourth degree" (but which, of course, is nothing of the kind) to have these Old Charges or any part of them read in the Lodge, and content ourselves with occasionally hearing that "Summary of the Antient Charges and Regulations which is read by the Secretary to the Master elect (not the *Worshipful* Master elect) prior to his Installation into the Chair of a Lodge"—(see Book of Constitutions). How far this Summary, or the Charge, is the actual lineal descendant of the Old Charges it is not my intention to discuss now, I merely suggest that first these Old Charges and then subsequently the Charges in the Book of Constitutions may have been the origin of the Ritual together with certain signs, modes of recognition, words, etc. But it is very difficult, if not quite impossible, to find any MSS. or printed authority, and where such is found it is, if not entirely without authority, at least untrustworthy. It is not until 1717 that we discover anything which can be of any real help to us.

The delivery of the Charges seems to have necessitated and led to an explanation of them, and also an examination of the Candidate as to his knowledge of their contents and meaning, before being admitted to another and "higher" degree. In this all will at once recognise the origin of our present system. "Bro. N. is this evening a Candidate—but it is first requisite that he gives proofs of proficiency. I shall therefore proceed to put the necessary questions." And again, "These are the *usual* questions. I will put others if any Brother wishes me to do so." This led, I think, to the Lectures, which (though not in their present form)

antedate the Ceremonies ; and indeed in the minute Book of the Lodge of Friendship, No. 6, we read "an Examination was passed between the Master and a Brother," and from the same book under date 6th February, 1728, we read "A Lecture was had on Masonry in a circular manner (i.e., each Brother answering in turn) between the Master and all the Brethren" (A.Q.C. xxviii, 95). The method of conferring a Masonic Degree by means of "Lectures" is by no means an unheard of proceeding. In America, at the present time, this is done almost exclusively, I believe in many if not all of the Degrees of the Ancient and Accepted Rite, while in our own Country a Masonic Order, to-day in a very flourishing condition, admits members by means of a ceremony made up almost entirely of "Lectures" with "Sections." Though in this case, as indeed in the Masonic Lectures themselves, the title "Lecture" is somewhat of a misnomer—for a "Lecture" is a formal or methodical discourse, intended for instruction, and not broken up into questions and answers—whereas the Masonic Lectures and the Rituals of the Degrees to which I have referred are a form of instruction by means of questions and answers, and would be more accurately described as "Catechisms." Indeed the catechetical method of instruction is a very ancient method, and was most popular in this country in the early part of the 17th century ; e.g., the Shorter Catechism of the Westminster Divines was issued in 1647, the Longer Catechism in 1648, while the Church Catechism, though originally written before 1549, took its present form about 1661, and the date of the Sloane MSS., which some suppose to have been used in drawing up the Lectures, has been fixed about 1640. But, indeed the actual source and date of the Lectures is, like much else in Freemasonry, shrouded in mystery and uncertainty.

There is no authority for the statement so often made, that the Lectures were revised in 1742 by Bro. Martin Clare, who was Master of both the Lodge of Friendship, No. 6, at Lincoln, and the Old King's Arms, No. 28, in London.

The erroneous statement seems to have originated from reading the word "revisal" instead of "revival" from the Minute Book of the former of these Lodges under date 1742, January, 25th. "The Master proposed the *Revival* of the Lectures in this place and this seeming universally agreeable to the Society his Worship requested the D.G.M. (i.e., Bro. Martin Clare) to entertain the Lodge this Day Fortnight at 9 o'clock and the Subject was left to his own choice." From which it seems almost certain that the "Lectures" to be revived were not the Masonic Lectures at all, but certain scientific lectures with which Bro. Clare had been wont to interest and instruct the Brethren. Accordingly the "Day Fortnight" arrived when according to the Minute Book "The D.G.M. (Bro. Martin Clare) read the Society a Lecture upon the Use and Excellence of graceful Reading and gave the Society instances of it, with the performance the Brethren were very well pleased and drank to his Health." (A.Q.C. xxviii, 102).

The name of Bro. William Preston will be always so intimately connected with Masonry in general and the Lectures in particular that a very brief history of him may not be out of place. He was born in 1742, and died in 1818. He was originally a printer—but became a voluminous writer and historian of Masonry. His "Illustrations of Masonry" passed through many editions, not in this country alone, but also in Germany and America. It is not quite certain when or where he was Initiated, but it appears to have been in 1760 at a Lodge which met at the White Hart, in the Strand. He seems to have had a strenuous and somewhat chequered career, and about 1779, when Master of No. 1 Antiquity Lodge, he was, for apparently maintaining the position of Lodge No. 1, hastily and unjustly expelled by Grand Lodge, but was reinstated in 1787. While Master of the Lodge of Antiquity in 1774 he held "public lectures and developed a system of instruction peculiarly his own" (A.Q.C. xxv, 190). Whether he actually originated the lectures or revised and added to lectures already in existence

is not quite clear—but it is quite probable that he built upon the foundations laid by Bro. William Hutchinson—who may fairly be deemed the Father of Masonic Symbolism. Of Bro. W. Preston—to whose liberal bequest we owe the Prestonian Lectureship—a former Grand Librarian (Bro. W. A. Wonnacott) writes: “He first introduced those beautiful moralizations on the Working Tools, the Cardinal Virtues, etc., which are so impressive in working the Lectures, and the Craft hardly realises that we owe so much to him for this—all previous catechisms were merely the action reduced to Question and Answer, he imported the more lofty ideals and the spiritual illustrations into the demonstrations, and on this account Preston’s name will never die.”

At the union of the two Grand Lodges in 1813, the Master of the Lodge of Reconciliation, Bro. Rev. S. Hemmings, was entrusted with the duty of revising the Lectures, for the purpose of uniting the ancient and modern teaching. Some affirm that he did not finish his task, as his mind gave way, and that the then Provincial Grand Master of Dorset, Bro. William Williams, was requested by Grand Lodge to complete the task,—this he refused to do—but consented to do the work *de novo*, which offer was accepted; but Bro. Sadler in his history of the Emulation Lodge of Improvement (page 116) affirms that this story about Bro. Williams and the Lectures is pure “Masonic fiction,” and that the honour of the task belongs to Bro. S. Hemmings, who not only completed his task but we have his work in the Lectures which we now possess, and which are the official expression of Grand Lodge, and the only ones so formally recognised, so easily procurable and deserving of so much more attention and study than they receive even from Installed Masters. Whether these Lectures in their earliest form were the only Ritual in our Lodges, and that the verbiage has been altered to suit our modern methods I am not prepared to affirm with certainty, but my own conviction is that they were, and that as the Old Charges led to the Lectures so the Lectures developed into the Ritual, which, passing through

various stages finally reached its present form through the labours of first the Lodge of Promulgation and then the Lodge of Reconciliation. The catechetical developed into the narrative form—questions were omitted or embodied in the answers—and so we get the present Ritual from the “circular questioning” as it was often called.

The Three Lectures, as we now have them, comprise fifteen sections and being a system of conveying instruction by means of questions and answers would be more accurately described, as I have already suggested, as the “Masonic Catechism.” They correspond with the Three Degrees; and I have always felt that it is a pity they cannot be obtained separately, so that a Candidate having been Initiated, Passed, or Raised might be presented with a copy of the Lecture on the Degree he had just received, so that he might have the means at hand from the very beginning of his Masonic career of “making a daily advancement in Masonic knowledge” before proceeding to the next Degree, and so be able to answer any “other” than the usual questions should any Brother wish the Master to put them to him.

The first Lecture contains *seven* Sections, the second and third of which are occupied with the ceremony of Initiation and the remaining five with the condition of the Candidate, its symbolic meaning, the situation of the Lodge, its building, furniture, ornaments, symbols, and the general teaching of that Degree.

The second Lecture consists of *five* Sections, the first of which explains the ceremony of Passing and the remainder the symbolic meaning of geometry and architecture.

The third Lecture has but *three* Sections which consist almost entirely of a description of the ceremony of Raising with an explanation of the Tracing Board.

About 1819, began what I may call “the battle of the Lectures.” On June 28th of that year a formal complaint

was laid, apparently by Bro. Peter Gilkes, before the Board of General Purposes, that Lectures were being given by Bro. Philip Broadfoot contrary to the stipulation of the Act of Union. The Board carefully considered the complaint and reported to Grand Lodge, but the upshot of the whole thing was that, after much and painstaking deliberation, Grand Lodge refused to take any action in the matter. The M.W. Grand Master stated that it was his opinion that so long as the Master of any Lodge observed exactly the landmarks of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided. Grand Lodge concurring in this opinion requested His Royal Highness to permit the same to stand recorded on the Minutes of this day's proceedings, to which His Royal Highness acceded. (Sadler History of Emulation, p.111). So the affair was left in *statu quo ante bellum*. Both Bro. P. Broadfoot, of the Stability Lodge of Instruction, and Bro. P. Gilkes, who afterwards joined the Emulation Lodge of Improvement, maintaining that the respective Lectures given by them were the only faithful rendering of those used in the Grand Steward's Lodge, which seems to have been the only recognised standard on the subject. But it is interesting to read in the report of a meeting of the Stability Lodge of Instruction on 28th April, 1837, on the occasion of a presentation to one Bro. Peter Thomson: "It should be observed that the Lectures, although differing in language from what are usually delivered in the Grand Stewards and at the Master Masons' Lodge of Instruction in Charlotte Street (i.e., the Emulation) are excellently arranged, and are, we believe, chiefly compilations, from those formerly delivered by the late Dr. S. Hemmings, one of the most accomplished Masons of his day." (Sadler History of Emulation, p.115). I must not, however, pursue this subject any further but refer you to Bro. Golby's work "A Century of Stability" and Bro. Sadler's "History of the Emulation Lodge of Improvement."

From all this I cannot but think that originally the Lectures formed the whole Ritual, and that subsequently

they became separated from it and their diction changed so as to be more agreeable to the altered conditions of Masonry. If the question be asked—"what about the perambulations of the Lodge and the other movements of the Candidate?" we must bear in mind that though Deacons were appointed in Ireland in 1726, and in many Modern Lodges—certainly one at Bristol in 1758, they were not, up to 1808, usually considered necessary by the Grand Lodge (Moderns) though they were by the Grand Lodge (Ancients) (A.Q.C. xxiii, 39). The whole "work" seems to have been done by the Master and Wardens, and they would probably direct the Candidate what to do, where to go, and how to get there. Anyhow, the Lectures certainly held a much more prominent place in the Lodge work and were held in far higher estimation, and were more frequently given than they are, alas! to-day. In fact both the Stability Lodge of Instruction and the Emulation Lodge of Improvement seem to have been established primarily to work the Lectures, and in the case of the latter, those entitled to teach them were called "Lecture Masters"—not "Preceptors," a title which came into use some years later, but which has never been adopted by Emulation.

What then was the position with regard to Ritual before the Union in 1813? Little or nothing apart from the Old Charges and Lectures can be discovered before 1717. It would seem from internal evidence that the Ritual as we now have it dates from the latter part of the 16th century, or early part of the 17th, the earliest records are of a negative kind and come from the various 'exposures,' or spurious rituals of Freemasonry. But whether these contain what actually took place in the Lodge, the writer's idea of what took place, or a parody on the work, is by no means certain. As there was, apparently, no standard of Ritual at this time, each Lodge did that which was right in its own eyes, or in the eyes of some strong P.M., each one, doubtless either claiming antiquity as its authority, or professing to have "improved" on antiquity and brought it "up-to-date,"

and one can easily imagine how fearful and wonderful must the ceremonies have been as carried out in some Lodges.

This kind of thing made neither for the dignity of the Order nor for the happiness of its members, especially when we recall the fact that there were two prominent Grand Lodges in London—one known as the “Modern” (though historically the older body) which confessed to having made certain alterations in the old Rites and Ceremonies in order to deceive the Irregular Masons or Cowans, and the younger or “Ancient” Grand Lodge which was so styled from its adherence to the Old Rites and Ceremonies unchanged. With a view to remedying these differences, the Grand Lodge (Moderns) warranted in 1809 a Lodge called The Special Lodge of Promulgation, whose object was to bring the Lodges of the “Moderns” into line with those of the “Ancients” as regards their landmarks and esoteric practices (A.Q.C. xxiii, 215) thus paving the way for the Union. This warrant was issued in pursuance of a Resolution passed by that Grand Lodge, 12th April, 1809, “that this Grand Lodge do agree in opinion with the Committee of Charity (i.e. corresponding to our present Board of General Purposes) that it is not necessary any longer to continue the measures which were resorted to in or about the year 1739 respecting Irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Land Marks of the Society.” A full account of this Lodge of Promulgation will be found in A.Q.C. xxiii, 37. So successful were its labours that, about two years after they were ended, the long desired union of the two Grand Lodges was formally cemented.

It will perhaps be of interest if I give a copy of the Warrant of this Lodge for which I am indebted to the kindness of the Grand Librarian. The following transcript is from the Minute Book of the Lodge of Promulgation, now in Grand Lodge Library: the names of signatories do not appear. My impression is that Lord Moira signed as Acting Grand Master, as he is recited at the opening.

To all and every our Right Worshipful, &c.

WE, FRANCIS RAWDON HASTINGS, &c., send greetings. WHEREAS at a Grand Lodge holden at Free Masons Hall, London, on Wednesday the 12th day of April, 1809, It was Resolved "that this Grand Lodge do agree in "opinion with the Committee of Charity that it is not "necessary any longer to continue in force those measures "which were resorted to in or about the year 1739, "respecting Irregular Masons, and do therefore enjoin "the several Lodges to revert to the Ancient Land-"marks of the Society." We therefore for the better carrying into effect the intention of the said Grand Lodge Do hereby constitute our right trusty and well beloved Brethren the Deputy Grand Master, the Senior and Junior Grand Wardens, the Grand Treasurer, the Grand Secretary, the Grand Chaplain, and the Grand Sword Bearer for the time being, together with the Earl of Mount Norris, James Earnshaw, James Deans, James Joyce, Thomas Carr, Isaac Clementson, William Henry White and William Mann, into a Lodge of Free and Accepted Masons to be opened at Free Masons Hall aforesaid for the purpose of Promulgating the Ancient Land Marks of the Society and instructing the Craft in all such matters and forms as may be necessary to be known by them in consequence of and obedience to the said Resolution and order of our Grand Lodge holden as aforesaid and to associate with them from time to time all such discreet and intelligent Brethren as to them may appear proper. And we do further of the Great Trust and Confidence reposed in every of the said above named Brethren hereby appoint the said James Earnshaw R.W.M. of the Grand Stewards Lodge to be Master, James Deans R.W. Master of the Lodge No. 263 to be Senior Warden, and James Joyce R.W. Master of the Lodge No. 435 to be Junior Warden, for opening the said Lodge and for such further time only as shall be thought proper by the

Brethren thereof it being our will that this our appointment of the above Officers shall in nowise affect any future Election of Officers of the Lodge but that such Election shall be regulated agreeable to such Bye Laws of the said Lodge as shall be consistent with the General Laws of the Society contained in the Book of Constitutions—And we do hereby will and require you the said Brethren to appoint days of Meeting when you will give such instructions, and that you do cause Notice to be given of such Meetings in order that all Masters of regular Lodges, and such other Brethren as you may think proper may have an opportunity of attending the same. And we do further require you the said James Earnshaw to take special care that all and every the said Brethren do perform and keep all the Rules and Orders contained in the book of Constitutions. And also, that you do from time to time communicate to us or to our Deputy Grand Master what shall be done by virtue of these presents. Provided always that this Warrant and the powers herein and hereby given and granted shall continue in force until the 31st day of December in the year of our Lord 1810 and no longer.

DATED 26th OCTOBER, 1809.

This special Lodge of Promulgation was to continue in force "until 31st December, 1810 and *and no longer*," but on the 14th of that month, not having completed its labours, it requested an extension of the Warrant for two months, and in consequence of certain resolutions regarding the ancient ceremony and practice of Installation being unanimously arrived at, the M.W. the Grand Master extended the Warrant of the Lodge until the end of February, 1811, and subsequently it was still further extended until the end of March, 1811.

The conclusions arrived at by this Lodge expressed the views of representative Freemasons of that day, and the members of the Lodge were thanked by Grand Lodge for

their services, while two of its officers were further rewarded by being presented with "Blue Aprons," apparently equivalent to a seat in Grand Lodge without office.

Such is in brief the history of the endeavour of the Grand Lodge Moderns to obtain an uniformity of Ritual among its dependant Lodges. How far all the Lodges under its jurisdiction adopted this Ritual we have no means of ascertaining. Anyhow it did remove many of the objections of the Grand Lodge Ancients and prepared the way for the Union of the two Grand Lodges in 1813.

After the Union had been ratified and confirmed on 27th December, 1813, being the Feast of St. John Evangelist, in accordance with Articles iv and xv of the Articles of Union, the Lodge of Reconciliation was warranted to teach and demonstrate the ceremonies of the three Degrees of Initiation, Passing, and Raising as officially adopted. In other words, the special duty of this Lodge was to agree upon a Ritual that should embody all that was ancient and historical in both the Ancient and Modern working, and omit what was spurious in either. The titles of the two Lodges of Promulgation and Reconciliation might very well have been reversed, for the work of the former was more in the nature of reconciliation to pave the way for the union, while that of the latter was undoubtedly to undertake the work of promulgation of the agreed Ritual. As this was the very first Warrant issued by the United Grand Lodge of England and is probably the only Masonic Warrant in existence having the sign Manual of two (Royal) Grand Masters we venture to give a transcript of it.

AUGUSTUS FREDERICK, G.M.

WITNESS. EDWARD G.M.

To all and every Our Right Worshipful, Worshipful and Loving Brethren, We, Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, Prince of

Brunswick Lunenburg, Knight Companion of the Most Noble Order of the Garter, &c., &c., &c., Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England,

Send Greeting.

Know ye that We in pursuance of a Resolution of our Grand Lodge holden on Wednesday the first day of December instant and of the great confidence reposed in our trusty and well beloved Brethren, The Reverend Samuel Hemming, D.D., William Meyrick, William Shadbolt, Lawrence Thompson, Joseph Jones, J. H. Sarratt, Thomas Bell, James Joyce and Stephen Jones. respectively Master, or Past Masters of regular Lodges do hereby authorise and empower the said Brethren together with William Henry White also a Past Master, as Secretary, to hold a Lodge of Free and Accepted Masons in and adjacent to the Cities of London and Westminster to be called the Lodge of Reconciliation, and we appoint the said Samuel Hemming to preside as Master, William Meyrick as his Senior Warden, and William Shadbolt as his Junior Warden and when so constituted with power to meet unite and incorporate themselves with a Lodge of equal numbers to be constituted and appointed by His Royal Highness Edward Duke of Kent, &c., &c., &c., Grand Master of Masons according to the Old Institutions contained and set forth in the Articles 4 and 15 of a certain instrument bearing date the 25th of November last entitled "Articles of Union between the two Grand Lodges of England" and which instrument was solemnly ratified and confirmed by the said two Grand Lodges on Wednesday the 1st of December instant. And it is our pleasure that three of our Grand Officers do attend the meeting of the said Lodge as that one at least shall always be present to countenance and assist in the same. And the Brethren thereof are desired to make a return to us of all their proceedings from time to time in discharge of this important Duty.

Given under our Hand and the Seal of our Grand Lodge in
London the seventh day of December in the year of our
Lord 1813 and of Masonry 5813.

By command of the M.W. Grand Master.

William H. White, G.S.

(Blank) D.G.M.

Although no Warrant of a similar character has been found it is most likely that one was issued by the Duke of Kent to certain members of that section of the United Grand Lodge of which he had been Grand Master, for in the warrant of the Lodge of Reconciliation it is stated that "it had power to meet, unite and incorporate with a Lodge of equal numbers to be constituted and appointed" by him.

The duty then of the members of this Lodge was to draw up a Ritual for the Three Degrees of Initiation, Passing and Raising (but not apparently of the Installation ceremony) and the ancient mode of adjourning to refreshment and returning to labour, which should be submitted to the United Grand Lodge for its approval, and that being gained Grand Lodge should authorise it as the Standard Ritual, and so we read: "the Minutes of the Grand Lodge of the 20th May last when the Ceremonies and Practices recommended by the Lodge of Reconciliation were exhibited and explained, were read and alterations on two points in the Third Degree having been resolved upon, the several ceremonies, &c., recommended, were approved and confirmed" (Grand Lodge Minutes, 5th June, 1816). But though, doubtless, some copies of this ritual were made in MSS. and some even printed by over zealous Masonic printers, there was apparently no "sealed copy" preserved among the archives of Grand Lodge to which reference could be made, and though in Grand Lodge Library there are many Rituals in MSS. and in print there is not one of which Grand Lodge has ever said "this is the authorised ritual," to do so would surely be to stultify the Obligation; and as Grand Lodge has issued no such book so no "working" of any weight or authority has issued one and said "this is Stability" or "this is Emulation."

Rituals of these two, in common with every other working have been unlawfully committed to print, and may be purchased, but the headquarters of these workings will not recognise them as authoritative outside their own covers. But while these old MSS. and printed copies of rituals have no authority, the study of them would be at least interesting and might even be instructive, e.g., What Ks. should the I.G. give on the door of the Lodge when 'seeing?' All the old rituals I have been able to read, save one, give 3, and the remaining ritual has the abbreviation "Ks." I do not quote this as authoritative, but it certainly is instructive.

An attempt was made in 1819 by Bro. Thomas Warren, D.Pr.G.M. for Cornwall to make a "sealed copy" of the Ritual authorised by Grand Lodge and enforce its use upon all the Lodges in that Province. The method he adopted, to attain this end, may be learnt from the Minutes of the Lodge of Love and Honour No. 87, Falmouth, where we read: "The D.Pr.G.M. (having seen the Opening and Closing and working of the Three Degrees) expressed himself as perfectly satisfied and ordered the same mode of proceedings to be adopted by every Lodge in the Province and a copy of particulars written about by Bro. Vivian, the W.P.M., was delivered to Bro. Knight, the Master of the Redruth Lodge, and the D.Pr.G.M., directed him to make a copy thereof and transmit it to the next Senior Lodge, and that each Lodge should make a copy from the one received within fourteen days of its receipt and send it to the next until the whole of the Lodges in the Province were in possession of a copy." This request, I believe, he strengthened with a hint of some kind of Masonic "Visitation" on those Lodges who did not comply. But whatever happened in Cornwall in 1819, the Provincial Grand Secretary of that Province informs me that there is no uniformity of Ritual there to-day.

This is in bold contrast with the method in vogue in America where, as I have been told, no Grand Lodge permits any Ritual to be printed or written even in cypher, though

alas! for the frailty of human nature it is done, as I have seen the Ritual of the Three Degrees printed in Cypher.

To return to the Lodge of Reconciliation. Having completed its work, the ceremonies decided upon were rehearsed for the approval of Grand Lodge on 20th May, 1816, and at a subsequent meeting of Grand Lodge on 5th June, 1816, "the several ceremonies, &c., recommended, were approved and confirmed." The members of the Lodge were thanked, their work approved and adopted, and the Warrant withdrawn, thus dissolving the Lodge. It will thus be seen that in 1816 a particular method of Opening and Closing a Lodge in Three Degrees and of Initiating, Passing and Raising was accepted and approved by the Grand Lodge representing the whole of English Freemasonry (Sadler, *History of Emulation Lodge of Improvement*, page 4). *The ceremony of Installation was not settled until 1827.*

But let not anyone think that the work of the Lodge of Reconciliation was carried on without opposition. On the contrary, several London Lodges, feeling dissatisfied with the work that Lodge was doing, united in protesting against the "new system," as they termed it, and formed themselves into a "Committee of Campaign." This opposition was strong and lengthy, but was finally overcome, but for a full account of this I refer you to the late Bro. W. A. Wonnacott's valuable paper on the Lodge of Reconciliation (A.Q.C. xxiii, 234).

It does perhaps seem a pity that the Lodge was not continued under another Warrant and name, to become, as we have in another Masonic Degree, a "Grand Master's Lodge of Instruction," but we must take events as they were and not as they might have been. The members of the Lodge of Reconciliation were sent about the country instructing private Lodges in the Authorised Ritual. In doing this they gave the instruction as they had received it—orally. But it was, doubtless, felt what an advantage it would be if there

could be a central Lodge to which recourse might be had in case of doubt or difficulty, and so in 1817, the Stability Lodge of Instruction was formed and has continued its work uninterruptedly ever since. Tempting though it is, it is not my province now to give even a brief account of this Lodge of Instruction, suffice it to say that its members claim for it that it has not varied in word, letter, or manner from the Ritual authorised by Grand Lodge in 1816. But read Bro. F. W. Goldby's "Century of Stability." About 1823, the Emulation Lodge of Improvement for Master Masons (to give it its full title) was formed primarily, as we have seen, for working the Lectures by which the Ceremonies were taught, and subsequently for working the Ceremonies as well. Here again I resist the temptation to enter upon the history of the Lodge whose members make the same claim as do those for Stability. But I recommend you to read Bro. H. Sadler's *History of the Lodge*.

The authorised Ritual was never meant to be published, but handed on orally, and we can easily see the latent dangers in this method of transmission. Human nature being what it is, and human memory being a very tricky and uncertain quantity is not unlikely to play tricks with its possessor and cause him to "remember" words and actions which were never done or said as well as to forget those that were. This lack of agreement of memories is by no means confined to Masonry; a study of the V.S.L. reveals apparent and wide differences which are complementary rather than contradictory. However, where one memory may fail another may succeed, and I think we may feel confident that the Ritual as handed down to us by Stability and Emulation (for the two are much alike) is mainly, if not absolutely, accurate and true to the authorised Ritual of 1816. Still the absence of a sealed copy has led many over-zealous Brethren, especially if they happen to be printers as well as Masons, to publish Rituals, so that the number of differing rituals to-day is almost beyond computation, and it is a grief to many of us not only that this is so, but that it seems as simple to

produce a ritual as it is easy to purchase one. For a ritual can be bought as easily as one can purchase a novel, and I am sure that this is wrong. I think that Grand Lodge should make it almost a Masonic misdemeanour to purchase a Ritual otherwise than through the Secretary of a Lodge—this would at least prevent the novice buying the wrong book. Of course, action such as this on the part of Grand Lodge might be taken as a proof that Grand Lodge, in some way or other, did authorise some kind of printed book, still it ought not to be difficult to discover some means to render it quite impossible to anyone to walk into a book-sellers, or Masonic furnishers, and purchase from the juvenile shop boy, or girl (who obviously could not be Masons) a copy of any Ritual of any Masonic Degree, even the Inner Working of Craft Installation. American Grand Lodges solve the difficulty, as I have previously stated, by forbidding Masons to have *any* copy of Ritual whether in cypher, abbreviated, code or otherwise, under the penalty of expulsion, and Grand Lodge, I think, might at the very least make it as difficult to buy a ritual as it is to purchase the Charity Jewel or a bar for the same. No ritual should be sold without the production by the would-be purchaser of a certificate of eligibility.

I do not intend to enumerate or even nominate every known working, that would take too long, be somewhat tedious, and one would be sure to omit some working held in high estimation by its author or users—but it is interesting to note how few, if any, of the Rituals or workings which are printed, are published with the name of the "author" or compiler—it is nearly always a "P.M." This is significant. I shall, however, name those systems which, without impertinence to the others, may be considered Standard Workings, though I think the first two (and I give them in historical order) may be considered the parents of all the others, and these two I have already mentioned. Stability, formed in 1817, and Emulation in 1823. Though one must in fairness add that as the Emulation Lodge of Improvement

was formed as the result of the action of the Lodge of Hope, No. 7 (Now the Royal York Lodge of Perseverance) warranted 1709, and formerly an Atholl Lodge, it seems quite just to imagine that the Ritual taught by the Emulation Lodge of Instruction was that already practised by the Lodge of Hope, and so though the date of the formation of the Emulation Lodge of Improvement is posterior to that of Stability its Ritual is certainly contemporaneous if not anterior. The Minute for 27th November, 1823, referred to, is as follows: "Agreed to sanction a Lodge of Instruction entitled the Lodge of Emulation, *at present held* at the Old Red Lion, Cavendish Street, every Friday," so that at that time the Lodge was in existence and working then as it has worked ever since on every Friday evening, though the actual date of its birth is unknown. A version of the Ritual called the "Oxford Working" appears about 1860, though it did not come into general use even in the Province of Oxford (to which it appears to belong) until about 10 years later, and is still rarely met with outside that province. West End established about 1870, is probably an off shoot from Stability; and finally, Logic, which is of much more recent date than the others, being the outcome of the Logic Club formed in 1881, and which I believe is more accurately described as the Ritual of the Logic Club—which is not a Lodge of Instruction as laid down by the Book of Constitutions, not having the authority and sanction of any Lodge to which it is responsible. Its Ritual based upon both Stability and Emulation seems to be an attempt to render the Ancient Ritual in modern phraseology—in logical sequence—and free from apparent historical, Biblical or scientific inaccuracies.

There are as I have said, many other Rituals, but none, I think, except the first two, make any claim to antiquity, or at least to the 1816 Ritual—but appear to be attempts to modernise or, from their point of view "improve" the old Ritual, and are somewhat parochial. For while some of us take the 11th Clause of the Summary of the Ancient Charges

quite literally and believe and affirm "that it is not in the power of any man or body of men to make innovations in the Body of Masonry" without the previous sanction of the Grand Lodge, nor would we, if left to ourselves, deviate one hair's breadth in word or action from what we have been taught and hold as a sacred trust, yet there are others who interpreting the words "Body of Masonry" in this clause to be synonymous only with the great landmarks of the Order, e.g., V.S.L. in the Lodge, secrecy and morality, feel themselves at perfect liberty to revise the actions and words of the old Ritual so as to make them, from their point of view, more accurate either in grammar, or history, or more intelligible in diction, but it is surely not difficult to see where such liberty of action will ultimately lead. Assuming that one has the right to revise or "improve" the Ritual—so has another, and the Ritual in a few years—100 years—hence would be hard to recognise as having any relationship to that of 1816. I have a suspicion in my own mind that many changes are wrought in the Ritual by reason of a faulty memory, or a lack of effort, it being considered by some easier to put in a word or expression on the spur of the moment than learn the correct word. Better far a thousand times put up with archaic language and out-of-date expressions, better far a thousand times to have some literary looseness and historical, even Biblical inaccuracies, or any other adverse criticism which can so easily be brought against the old Ritual, better, I say a thousand times all this and perhaps even much more, than the feeble attempts to improve and modernise or bring up-to-date so noble a structure couched in such fine language as the Ritual authorised by Grand Lodge in 1816. At the present time there are to be found Lodges openly violating what may be considered Ritualistic landmarks, and all because they will not confer with some recognised authority. The versions called Stability or Emulation are much more likely to be in accordance with the 1816 Ritual than one recently published by a P.M. even though he be an Officer of Grand Lodge, which may be the result of a sudden brain-wave which causes such an one to think his ways

and words so much better; and being in the position of having no one to order him not to do as he wishes carries out his own ideas, and these innovations become "Lodge traditions." Surely the term "Lodge traditions" is used far too loosely. No Lodge of less than 100 years existence is old enough to have traditions of Ritual, and when one realises that nearly one half of our Lodges have been consecrated within the last 25 years, it gives one some idea of how few Lodges are 100 years old, not 400 as a matter of fact, or less than 1 in 10. I do not think that because one belongs to one of these "century Lodges" that therefore should one be a founder of a new Lodge, one should have the right to introduce into the new Lodge the traditions of the old Lodge, which are, so to speak, the private property of that Lodge; such action would certainly be indelicate and might even be vulgar. Nothing but pure unadulterated old Ritual should be used in new Lodges, e.g., how No. 47 would resent a new Lodge founded by some of its members adopting the traditional custom of the Master wearing his hat! even if Grand Lodge allowed it. While one loves the genuine, well-authenticated old traditions *in their proper place* and would feel that much would be lost to Masonry if they were relinquished, yet one equally dislikes new Lodges copying the old traditions or inventing new ones, especially those which Grand Lodge has either explicitly or implicitly forbidden or expressed a wish that they should cease. No P.M. or indeed any Mason has the right to impose his own way or working upon any Lodge.

Why then does not Grand Lodge state definitely what is and what is not right? It did so in 1816. Many attempts, especially about 1870, have been made to cause Grand Lodge to reopen the question, but surely to do so would be merely a sign of weakness if not a means of stultifying its original attitude. Again suppose it did reopen the question and again accept, approve and authorise a Ritual—would all obey? Take e.g., the question of the Master's Light. In 1839 the then Grand Secretary was asked whether it was right to extinguish, or obscure it in any way, and we have his straight

unequivocal answer "that such extinguishment is not only improper, but positively in violation of a most maturely considered and unequivocal direction of the Grand Lodge and that the introduction of a lanthorn, &c., is equally against the order." Could anything be clearer or more definite? And yet, in spite of this, what do we see done repeatedly?; and the only explanation given is "Oh, we have always done it in this Lodge," and that in a Lodge consecrated since 1839. Nor is this the only violation of the wishes of Grand Lodge expressed or implied—introduction of vocal music of a sectarian character, opening a Board of Installed Masters with signs, words, &c. Some people, even Masons, simply will not carry out the orders, or wishes, of the competent ruling authority under whom they live, who preserves their rights and privileges, and to whom they owe their very existence. Take one more example. There is a Masonic Degree of reputable antiquity and spread over the four quarters of the globe. Its Grand Lodge has in quite recent years not only published an Official Ritual, but also established a Grand Master's Lodge of Instruction, and yet new Lodges in that Degree prefer to disregard both the one and the other, and carry out the ceremony either as they have seen others do it, or as they think it should be done, and are somewhat impatient of instruction from those who as members of the Lodge of Instruction have studied the Ritual and know how it should be done. The mentality of some people is such that they will always do as they like and because they like it. Therefore the United Grand Lodge, knowing how useless it would be to issue orders or threaten punishment wisely refrains from doing either. There is an authorised Ritual which all who care to go to the expense and trouble may learn, but no system professing to adhere to that Ritual has published, or is likely to publish any authoritative book to which reference or appeal can be made, they follow the truly Masonic rule and teach and learn orally. Bro. Sir E. Letchworth, wrote to the Master of the Commercial Travellers' Lodge, No. 2795, as follows: "24th September 1902. I think you will see that the publication of the

ceremonies would be a violation of the Obligation of a Mason. The Ritual was settled by the Lodge of Reconciliation and, it is assured, has been orally transmitted through the Lodges since then." And again, 10 years later, on the 22nd November, 1912, he wrote to the Master of the Royal Athelstan Lodge No. 19 "while it is true that no edict has ever been issued by Grand Lodge as to any particular working being accepted, nor is it considered compulsory that Lodges should conform to what is termed the Emulation Form of Ritual, on the other hand it is an historical fact that Grand Lodge, in 1816, definitely adopted and gave its approval to the system submitted to it by the Lodge of Reconciliation." I have omitted his mention of which he considers the true exponent of that system in his day, because I do not wish to enter upon the discussion as to which of the claimants has the 1816 working—my point is that a Ritual has been authorised and if one wants to know for certain what that Ritual is, the best, nay, the only method is, not to purchase a book, even though its title page bears the name of a particular system, but to go to the Headquarters of some well-established and ancient Lodge of Instruction and ask to be shown and told, and you will find them most generous and kind and far more ready to teach than many are to learn. A book may be useful when one knows, but when one does not it is likely to be dangerous—reliance can only be placed on what one sees, hears and does in such Lodges of Instruction and essentials can be obtained only there and nowhere else. Then having seen and heard oneself, come back and instruct those who are willing and anxious to learn. Why advertise our provincialism when we can be in accord with the real intentions of Grand Lodge?

What has been said of the Three Degrees of Making, Passing and Raising is equally true of the ceremony of the Installation of the Master of a Lodge, though the ceremony was not fixed and authorised until much later. From the earliest formation of Lodges a ceremony of some kind was usual on the elevation of a brother to the dignity of the

Master's Chair. According to the first printed Book of Constitutions, published in 1723, when a new Lodge was being consecrated or constituted, a very important part of the proceedings seems to have been the Installing of the Master and appointment of his Wardens. The directions for this is as follows. "The Candidate (i.e., the Master designate) having been presented to the Grand Master he shall be placed on the left hand of the Grand Master who shall say "I constitute and form these good Brethren into a new Lodge and appoint you the Master of it, not doubting your capacity and care to preserve the cement of the Lodge," with some other expressions that are proper and usual on that occasion, but not proper to be written. Upon this the Deputy shall rehearse the Charges of a Master, and the Grand Master shall ask the Candidate saying, "do you submit to these Charges, as Masters have done in all ages?" And the Candidate having signified his cordial submission to the Charges, the Grand Master shall, by certain significant ceremonies and ancient usages, install him, and present him with the Constitutions, the Lodge Book, and the instruments of his office, not all together, but one after another, and after each of them shall rehearse the short and pithy charge to the thing presented. After this, the members of this new Lodge, bowing altogether to the Grand Master, shall return his Worship thanks, and immediately do their homage to their new Master, and signify their Promise of Subjection and Obedience to him by the usual Congratulation." (Sadler's History of Installation Ceremony, p.2).

As in the case of the Three Degrees, so in the ceremony of Installation a wide diversity seems to have sprung up, and to have been deemed most unsatisfactory.

On 28th December, 1810, the Lodge of Promulgation had unanimously agreed to certain Resolutions regarding the ancient ceremony and practice of Installation and in consequence of such Resolutions having been communicated to the M.W. Grand Master, he had been pleased to renew the

powers of the Lodge until the end of February, 1811, and ordered that the two next meetings would be for Installing Masters of Lodges, so that as far as the Grand Lodge (Moderns) was concerned, we may conclude that the ceremony of Installation was approved, adopted and authorised in 1811.

However, on 6th February, 1827, the following Warrant was issued :

AUGUSTUS FREDERICK, G.M.

To all and every our Right Worshipful, Worshipful and Loving Brethren. We Prince Augustus Frederick Duke of Sussex, Earl of Inverness, Baron of Arklow, K.G., &c., &c., &c., Grand Master of Masons,

SEND GREETING.

WHEREAS it hath been represented to us, that from the want of immediate source for information and instruction, there exists some diversity of practice in the Installation of Masters of Lodges; and feeling how important it is that all Rites and Ceremonies in the Craft should be conducted with uniformity and correctness; and with a view, therefore, to produce such uniformity, we have thought it proper to appoint, and do accordingly nominate and appoint our trusty and well-beloved Brothers William Meyrick, G. Registrar; William Henry White, G. Secretary; John Bott, J.G.D.; Edward Wellington Cleere, W.M. of the Grand Stewards' Lodge; Thomas R. Smith, P.M. of the Lodge No. 1; Richard Percival, Dep. M. of the Lodge No. 2; Thomas Cant, W.M. of the Lodge, No. 9; Joseph Taylor, P.M. of the Lodge No. 22; Thomas Moore, P.M. of the Lodge No. 29; and Philip Broadfoot, P.M. of the Lodge No. 381, to make known to all who may be entitled to participate in such knowledge the Rites and Ceremonies of Installation as the same have already been approved

by us, upon the Report of a Special Committee appointed for that purpose : and in order the more effectually to carry this our intention into execution and operation, we do constitute the before-named Brethren into a Lodge or Board of Installed Masters, authorizing and requiring them to hold meetings for the purpose of communicating Instructions in such Rites and Ceremonies giving Notice thereof to the Masters of our several Lodges, enjoining their attendance, as well as the attendance of their several Past Masters at such meetings : and We do further authorize and empower the said Lodge or Board of Installed Masters, when duly assembled, to install into office all such Masters of Lodges as may not heretofore have been regularly installed, and who shall require the same : and we do declare that this our Warrant shall continue in force for the space of Twelve Calendar Months, and no longer.

Given at London, the Sixth Day of February, A.L. 5827.
A.D. 1827.

DUNDAS, D.G.M.

WILLIAM H. WHITE, }
EDW. HARPER, } G.S.

It certainly appears from this Warrant that the ceremony of Installation had been decided upon before the Warrant was issued and that the duty of the Lodge was to promulgate it, and a minute of Grand Lodge, 6th June, 1827 (i.e., four months after the date of the Warrant) informs us that "The M.W. Grand Master stated that finding there was much diversity in the Ceremonial of the Installation of Masters of Lodges, and feeling it to be most desirable that uniformity should exist, His Royal Highness had deemed it expedient to issue a Warrant to certain intelligent Brothers directing them, after due and careful examination and consideration, to hold meetings for the purpose of promulgating and giving instructions in this important ceremony that conformity might be produced, and also at such meetings

to instal any Masters of Lodges who had been duly elected to office. That he had limited the period for the continuance of the Board or Lodge of Installed Masters to the Quarterly Communication in December next."

A copy of this Warrant was sent to the Masters of the Lodges in the London District with the following letter.

Free Masons' Hall,

10th December, 1827

W. Master.

The M.W. Grand Master having been pleased to issue a Warrant (a copy of which is in the other side) constituting certain Brethren into a Lodge or Board of Installed Masters, authorizing and requiring them to hold Public meetings, for the purposes set forth in the Warrant, we are directed to acquaint you that the Board has appointed the under-mentioned days for holding such Public meetings, at this place, when your attendance, and that of your Past Masters, is required.

As the Names and Residences of your Past Masters must be best known to you, it is earnestly requested that you will give them immediate Notice of the Meetings, viz.:—

Monday, the 17th December,	} At seven o'clock in the evening punctually.
Saturday, the 22nd December,	
Friday, the 28th December,	

We are, W.M.,

Your obedient Servants and Brethren,

W. H. White,	} G.S.
Edw. Harper,	

From the foregoing it would appear that these Brethren systemised the ceremony of Installation before instructing and installing others, and this belief is strengthened from the following extract from the Report submitted by the Lodge to the M.W. the Grand Master in 1828. "Having agreed

upon the ceremonies which we consider should take place upon the Installation of all Masters of Lodges, the same was respectfully submitted to your R.Hs. for approbation and which your R.Hs. was graciously pleased to signify." So that we may, I think, safely conclude that the Ceremony of Installing the Master of a Lodge was finally approved and authorised by Grand Lodge in 1828, as the ceremonies of the Three Degrees had in 1816, and as it has never been set aside but remains the only authorised Installation ceremony of the Craft (Rankin, Notes on Ritual, p.8), we have no right to go behind it; when we read in the Articles of Union of 1813 that "pure ancient Masonry consists of Three Degrees and no more," viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch, then surely we must agree that to speak of the "Degree" of Installed Master is grossly inaccurate, and to practise a sort of formal ceremony of opening and closing a Board of Installed Masters with certain signs, modes of recognition and words, is at least lacking in loyalty to the wishes of Grand Lodge.

But there is just this slight difference between the authorization of the Ritual of the Three Degrees, and that for the Installation of the Master. While the former was discussed, approved, and authorized by Grand Lodge, the latter appears to have been authorized by the M.W. the Grand Master alone, and his action approved by Grand Lodge. The Order was particularly fortunate in having at that time such an one as the Duke of Sussex to rule over it as Grand Master who may fairly be looked upon as the trusted and skilful pilot, who at this most critical period took the helm, and safely steered the good old ship "Masonry" clear of the numerous rocks and shoals which beset her passage to the harbour of prosperity. His Royal Highness was a perfect master of the ceremonies and a most strict disciplinarian in all things appertaining thereto, and it is on record that he personally installed his brothers, the Duke of York and the Duke of Clarence, in the Chair of the Prince of

Wales' Lodge in 1823 and 1828 respectively (Sadler, Notes on Installation, p.51).

So I have endeavoured to trace the origin and development of our Masonic Ritual. I have not attempted to urge the adoption of any one of the workings I have mentioned, two of which after all are so much alike as to have been on the eve of amalgamation on more than one occasion. What I do urge and that most strongly, is that a Lodge should make up its mind which working it will adopt and faithfully adhere to it, and remembering that errors may become practices unless early checked, we ought to weigh with scrupulous care the language which the landmarks permit, and not be ready to alter in the slightest degree, what is in itself so excellent. (Freemasons' Quarterly Review, 1836).

We must not say "we work this or that system "except" that we do this or that." No working or system will admit one to be a disciple unless one takes the view and acts upon it that the working must not be altered in any part, point, or letter, in word, matter, or manner, to please the most learned or the most accomplished in this or any other subject—it is all or none—and while, of course, no Lodge of Instruction, can, or would desire, to prevent anyone using their Ritual as a foundation for one of their own, they would, I feel sure, withhold any kind of recognition of such Ritual as the one taught by them. I believe I am right in saying that every member of the Committee of any of these workings I have mentioned regards the manner, matter, and method as a most sacred trust, and one which he would no more violate than he would any other sacred obligation, which violation would make him unworthy to be received by those who prize honour and virtue above the external advantages of rank and fortune. Let us get back to the original Ritual, let us steadfastly set our faces against the smallest innovation that we may transmit it pure and unsullied as we have received it.

The Lecture was very much appreciated by every one present, both from the interesting matter it contained as well as the delightful manner in which it was delivered.

At the conclusion of the lecture the W.M. rose and in proposing a very hearty vote of thanks to the lecturer said, that the lecture gave occasion for deep thought, and covered a very wide scope of ancient usage and customs. He had listened to it with great interest, and he was sure that everyone present like himself had thoroughly enjoyed listening to it. He tendered to the lecturer on behalf of all present, and on his own behalf, thanks and appreciation for the lecture, and for the kindness of the lecturer in coming and delivering it to the Lodge.

Wor. Bro. BLAND and Wor. Bro. HALL asked questions of the lecturer who kindly answered them. The vote of thanks was seconded and carried with acclamation.

Wor. Bro. The Rev. W. S. HILDESLEY in reply, said that he was grateful for being allowed to come and speak to the brethren about Freemasonry the study of which had been his hobby for very many years. He had been a Mason for about 50 years, and was still seeking knowledge on the subject. He thanked the W.M. and the brethren for their kind appreciation.

Wor. Bro. ELLWOOD had exhibited several interesting early certificates on the board, but time would not permit of explanation.

The Wor. Master rose for the first time.

The Secretary reported the receipt of Grand Lodge Quarterly Communications.

The Wor. Master rose for the second time.

Apologies for absence were received from Wor. Bros., C. D. EATON, A. GORDON ELLIS, HENRY BLADON, S. J. FENTON, R. G. ROBINSON, A. J. S. CANNON, F. G. FLEEMAN and FRANK WHEELER.

The Secretary reported with regret the resignation of Bro. W. H. CHAPMAN.

The W.M. asked the Secretary to send a letter to Wor. Bro. CANNON expressing sympathy with him in his illness and to wish him a speedy recovery, and also to write to Wor. Bro. FLEEMAN as to the appointment of the W.M. Elect, and to express a hope that he will be well enough to be at Lodge again in September.

The Wor. Master rose for the third time.

Hearty greetings were received from Prov. Grand Lodge and the various lodges represented.

The Lodge was closed in due form and harmony at 8-o p.m.

A conversazione was held after the Lodge was closed.

The Kirkwall Scroll.

The remarkable Kirkwall Scroll is a valued possession of the Lodge Kirkwall Kilwinning, 38², and is carefully preserved in the Lodge along with its original Charter and old Minutes. But in the latter there is no record of the scroll.

It measures 18 feet 6 inches in length, 5 feet 6 inches in width and is made of a strong linen, of a full width of the cloth for the centre panel, and a half width sewn on each side for the side panels or borders.

It may originally have been intended as a moveable Tracing Board for the Lodge, in the form of a Floor cloth, for on it are depicted events in Biblical History and various Masonic symbolical designs. Should this have been its purpose it probably dates from the earlier half of the 18th Century. It now occupies the west wall of the Lodge room and had evidently been divided into tranverse sections in order to accommodate its length to the height of the room.

It is very roughly painted in oil, and crude efforts have been made in some portions to imitate the colours of nature in the natural objects. All Masonic symbols, however, have been painted in blue. The left hand border or panel, commencing from the upper portion, appears to represent the wanderings of the Hebrews as a nomadic people until their settlement in Egypt, shewn in the lower portion. They seemed to have started from a country watered by the River Hebron and rivers of a delta, through a sandy desert devoid of cities. They then traversed the pastoral valleys of the Rivers Tigris and Euphrates, where few cities are shewn, passing various mountain ranges, which are named, and so through the Forest of Libanus to Egypt and the delta of the River Nillus where the Amthor Camp is shewn.

The right hand border or panel represents the wanderings of the Israelites. They start from the Land of Midian at the

bottom, and after journeyings of forty-four years finally reach the land of "Galalee" at the top of the panel.

A winding green strip running the whole length of the panel is probably meant to represent a road on which are, at intervals the numbers 1 to 44 to show the passage of the years of travel. Events during these years are named or pictorially portrayed, and amongst them are "Camp first," "Murmur," "Manna," "Waters of the Rock," "Waters of Strift," "Sepulcher of Aron," "The Golden Calf," "The Spies," "The Serpent," The objects having the appearance of bells may be intended to represent tents.

The centre panel illustrates the Creation at the top, and passing down, shows symbols etc., of various Masonic Military and Religious Orders, including the Royal Arch, and finished with the Craft Degrees at the bottom.

In the upper section, representing the Creation, are depicted the Firmament, the Sun, Moon and Stars, mountains and the dry land with animals, the sea with fishes, and vegetation as trees and bushes. Curiously, the outline of the mass of trees, whether by accident or design, appears to be a grotesque representation of a face of a prehistoric type, and may be either an impish trick of the artist, or an attempt to figure the face of evil in the Tree of Good and Evil.

There is also a portrayal of Adam in the Garden of Eden naming the animals: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." *Gen. II, 20.*

There are several words and cryptograms in this panel, difficult to decipher; the cryptogram has unusual features and would seem to be one individual to the artist. At the top is a word probably intended to be Jehovah in debased Hebrew characters. The inscription on the altar between the Cherubim is "Holiness unto the Lord."

On the left of the altar below this is a peculiar object looking like a tuft of feathers and with the word "Jugee" thrice repeated. It is not known what this means but it may stand for the words 'Three, Three, Three.'

On the altar it self is a cryptogram, which deciphered, reads :—

I am hath sent me
unto you. I am that
I am ; I am the Rose
of Sharog(n) and the Lille
of the Valle(y), Hegee
asher Hejah, I am
that I am. I am gr(or) I will
bee that I will bee.

Jahdadaiah

"Hegee asher Hejah" may be a corrupted version of the Hebrew "Ehjah asher ehjah" of Ex. III, 14, "I am that I am" The Rev. Bro. J. B. Craven, P.M. of the Quatuor Coronati Lodge thinks that the last word is intended for Halleluiah.

The cryptogram on the lower altar or pedestal reads :—

I Chronikils 2chapt^r 48, 49
Judh(g)es chaptr 12, 6, 7
Hensis (Genesis) chap^r 4, 22
I Kings chap^r 7, 21
Mathew chap^r 16, 18

The first four passages of Scripture will be found to refer to the three Craft Degrees and the fifth to the words : "upon this rock I will build my church, and the gates of hell shall not prevail against it."

We are greatly indebted to Ars Quatuor Coronati for the information contained in this description. A great deal which is easily visible in the scroll itself is difficult to make out on a reproduction necessarily much diminished in size and wanting in colour.

Plates A and B.

The Design of the two Certificates shown on Plates A and B is known as the St. Paul's Design, since it depicts the Cathedral. It includes, also, Blackfriars Bridge. Five variations are known to have been printed within nine years.

That shewn on Plate A is dated the 23rd of December 1811, and is the second of these variations. The Grand Master is H.R.H. the Prince of Wales, afterwards King George IV. The seal, showing three castles divided by a chevron, with the compasses superimposed, is that of the first Grand Lodge, known, at that time, as the "Moderns." The Certificate is signed by Wm. White, Secretary.

The Certificate illustrated on Plate B is dated the 17th June, 1814, which is six months after the Union of the two Grand Lodges, the "Antients" and "Moderns" was completed. The actual date of this was Dec. 17, 1813. The word "United" has been printed at the head of a certificate already in existence. The Grand Master was the Duke of Sussex. The seal once affixed is missing. On a certificate in the Freemason's Hall at Leicester, dated May 28th, 1814, the Grand Master's Private Seal is used, that of the United Grand Lodge of England was presumably not ready at that date. This certificate is signed by the two Grand Secretaries Wm. White and Edward Harper.

III. Bro. Henry Hyde.

HENRY HYDE, Master of this Lodge in 1929-30, was a man possessed of a strength of character which compelled him to devote his fullest energy to any enterprise on which he embarked, whether it were business, intellectual development or healthy sport.

As a man of business, he and a friend of his, Mr. Ewen Cameron founded in 1898 the Boston Blacking Co., afterwards called the B.B. Chemical Co., Ltd. On the death of Mr. Cameron, he directed its operations and extended its activities, establishing branches in many parts of the world. He appeared as if he might continue at its head for many years to come. But in November last, with no warning, with startling suddenness he passed from life to death, and a personality assured and even dominating was removed. He was 73 years of age.

He had many interests. He was a pioneer in the Rotary movement, one of the early Presidents of the Club in Leicester and active in founding new Rotary Clubs in the district. He was a regular attender at the services of his Church, and a subscriber to religious enterprises.

He did not neglect the exercise necessary to physical well-being. He was a keen bowler, and at the time of his death President Elect of the Leicester Bowling Club.

But his chief affection was given to Freemasonry, and when a few years ago death deprived him of his wife, whom all who knew her esteemed as kind and charming, he found some consolation in the Craft. How whole-heartedly he devoted himself to its service may be—in some measure—inferred from the list appended of his various activities and of the honours earned by faithful service. But only those who knew him intimately can be aware of the interest,

the time, and the personality which he lavished on his chief interest.

He leaves behind him a son,—a Director in the Company which he founded,—and two daughters, who, we hope, may be in some measure consoled by the respect in which his name is held.

W. Bro. HENRY HYDE was initiated in the John of Gaunt Lodge, No. 523, on June 21st, 1897, and was installed Worshipful Master on St. John's Day, June 24th, 1907.

Bro. HYDE was one of the founders of St. Martin's Lodge, No. 3431, was invested as Junior Warden at the Consecration of the Lodge on March 16th, 1910: installed as Worshipful Master in March 1912, and again as Worshipful Master of the Lodge in 1933.

Bro. HYDE joined the Correspondence Circle of the Lodge of Research in 1908, became a full member in 1925, was installed as Worshipful Master in 1929, and afterwards, for some time was the Secretary of the Lodge.

In Provincial Grand Lodge W. Bro. HYDE served the office of Steward, was later promoted to become Junior Deacon, and finally, in 1914 was appointed and invested Senior Warden. Exalted in the Chapter of Fortitude, Ex. Comp. HYDE was installed in the Chair of Z in 1916, was appointed Director of Ceremonies in the Chapter in 1926, and held that important office until his death.

As one of the founders of the St. Martin's Chapter No. 3431, he was the first Z. Appointed at the Consecration on June 1st, 1923, he had the proud distinction of being the "Father" of the Chapter. He was one of the founders of the East Goscote Chapter No. 2865, consecrated in November



WOR. BRO. HENRY HYDE, P.M. 523, 2429, 343I.
P.P.S.G.W., P.G. Standard Bearer (Eng.).

1917, and was installed as Z in 1925. Perfected in S. Margaret's Chapter Rose Croix in February 1929, Bro. HYDE held the rank of Marshal.

To the older brethren in this Province, W. Bro. HYDE will probably be best remembered for the very active part he took in the responsible work of moving the Freemasons' Headquarters from Halford Street to its present home. He was elected Chairman of the House Committee on its inception in 1913, and held that position for some years, until ill-health compelled him to relinquish it. For the long period of twenty years W. Bro. HYDE was one of the most regular, and most indefatigable attenders at the Meetings of the Union Lodge of Instruction where he represented the John of Gaunt Lodge, No. 523, on the Board of Preceptors.

An enthusiastic and liberal supporter of the Charities, W. Bro. HYDE was a Life Governor of each of the Central Institutions. His crowning honour was conferred on him when, in 1938 he was appointed P.G.Std.B. of Grand Lodge of England.

Bro. Col. Sir Frederick Oliver.

At the moment of going to press we have received the announcement of the death, after a severe operation, of Bro. Col. Sir FREDERICK OLIVER, T.D., D.L., J.P., Right Worshipful Provincial Grand Master of the Province of Leicestershire and Rutland. He passed away on the 7th of August.

It is not possible to do more than to record this sad news. In our next issue of the Transactions we shall attempt to describe his Masonic Career, and enumerate some of his very many public services to the town and county.

Obituary.

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

Bro. JOHN MUMBY, Birkenhead.

W. Bro. H. T. CART DE LAFONTAINE, London.

W. Bro. J. T. J. PIETERSON, Kingswinford.

W. Bro. E. L. THOMAS, Swansea.

W. Bro. S. J. PEGG, Leicester.

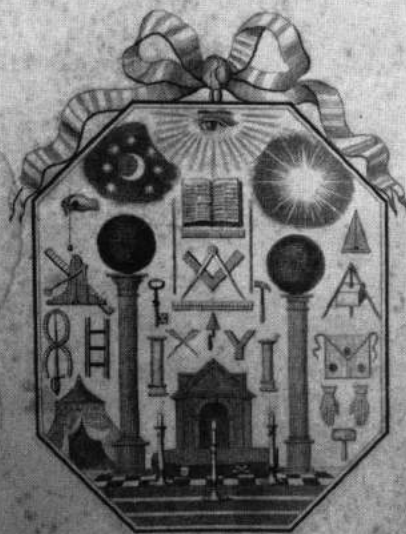
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 - A. CERTIFICATE : ST. PAUL'S DESIGN, DECEMBER 1811.
 - B. CERTIFICATE : ST. PAUL'S DESIGN, DECEMBER 1813.
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JACHIN AND BOAZ;
OR, AN
AUTHENTIC KEY
TO THE
DOOR OF FREE-MASONRY,
BOTH
ANCIENT AND MODERN,
*Calculated not only for the Instruction of every new-made
 Mason; but also for the Information of all who
 intend to become Brethren.*

CONTAINING

- I. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an Entered Apprentice, Fellow-Craft, and Master; the Prayers, and also the Signs, Gests, and Pass-Word of each degree.
- II. The manner of opening a Lodge and setting the Craft to work.
- III. The Entered Apprentices, Fellow-Craft, and Master's lectures, together as believed in all Lodges, with a Song at the Conclusion of each Part.
- IV. The Origin of Masonry; Description of Solomon's Temple; History of the Murder of the Grand
- Master Hiram by the three Fellows; their Discovery and Punishment; the Royal of Hiram by King Solomon's Order; with the Five Points of Fellowship, &c.
- V. The ceremony of the Investiture of the Masters of different Lodges on St. John's Day; Description of the Regalia, &c.
- VI. Ceremonies used at the Funeral of a Mason.
- VII. A safe and easy Method proposed, by which a Man may obtain Admission into any Lodge without passing through the Form required, and thereby save a Guinea or two in his Pocket.

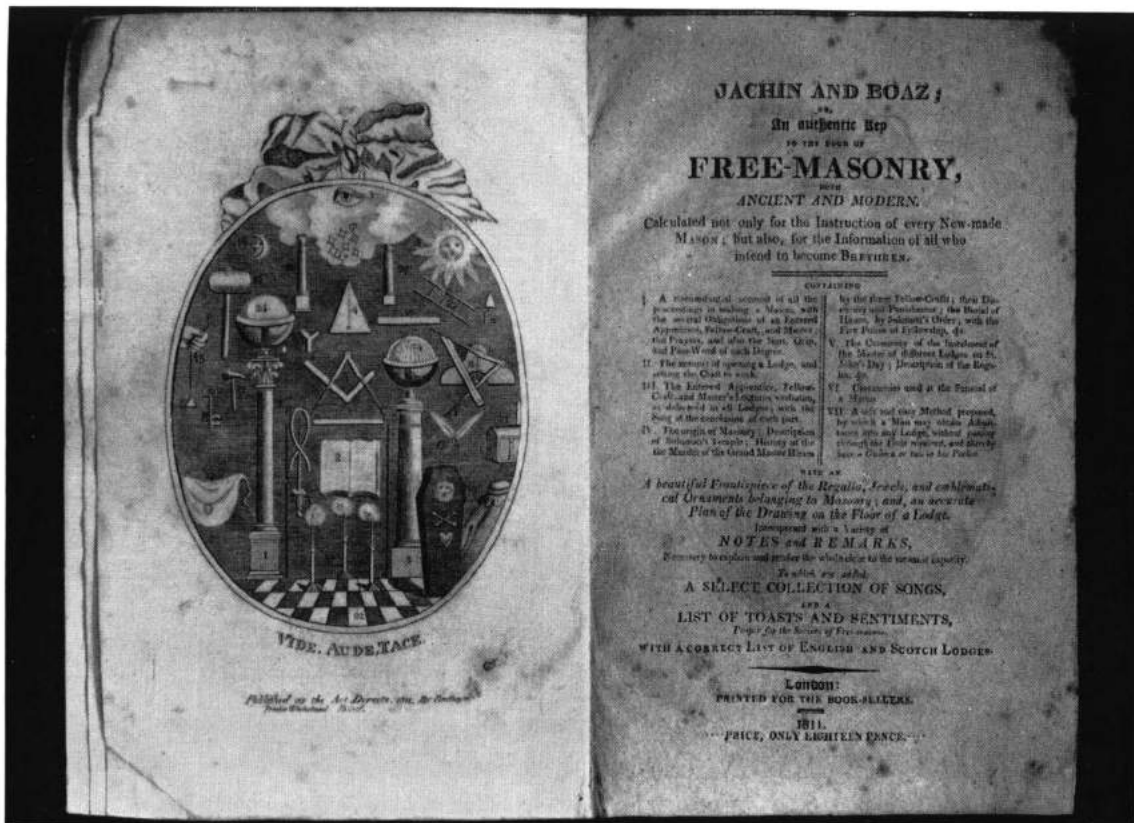
WITH AN

Accurate Plan of the Drawing on the Floor of a Lodge,
AND A CORRECT LIST OF THE LODGES,
 INTERSPERSED WITH A
VARIETY OF NOTES AND REMARKS,
 Necessary to explain and render the whole clear to the utmost Capacity
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TITLE PAGE AND FRONTISPIECE (OCTAGONAL) DATED 1811.
 In the Library of the Freemasons' Hall, Leicester.



TITLE PAGE AND FRONTISPIECE (OVAL) DATED 1811.

In the Library of the Freemasons' Hall, Leicester.



Ande & Pace

JACHIN AND BOAZ:

OR 13

AUTHENTIC KEY

NO 714

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WITH AN

Accurate Plan of the Drawing on the Floor of a Lodge,

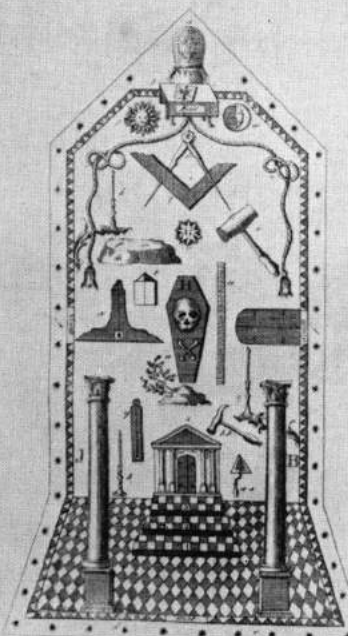
INTERSPERSED WITH A

VARIETY OF NOTES AND REMARKS,

Necessary to explain and render the whole clear to the utmost Capacity.

FIFTEEN EDITION.

TITLE PAGE AND FRONTISPICE FROM "JACHIN AND BOAZ" DATED 1860 ?
In the Library of the Freemasons' Hall, Leicester.



MAH H A B O N E :

O R,

The GRAND LODGE DOOR Open'd.

Wherein is Discov'ed

The *Whole* Secrets of Free-Masonry,

Both ANCIENT and MODERN.

CONTAINING

An exact Account of all the Ceremonies and Mysteries belonging to MASONRY, from an ENTERED APPRENTICE to a FARE'S MASTER, without any Omission of the smallest Particular; as authorized and delivered in all good Lodges: Illustrated with proper Remarks, necessary to explain the whole in the most Capacious, whether a Brother or not.

TO WHICH IS ADDED,

The true Method of a Free-Master finding out a Brother in public Company, with what Degree he belongs to, without being discovered by any but the said Brother.

ALSO,

A Specimen of the Secret Way of Writing in MASONRY, with an Explanation of the Characters; And several other curious Particulars, never before made public.

EMERSON'S

With a beautiful Copper-Plate Frontispiece, representing the DEGREE and THE PLACE of a Lodge, with References explaining the whole.

To which is added,

A Collection of *Mighty Songs*: With *Solomon*, a grand Oratorio.

ALSO,

A complete LIST of all the English regular Lodges in the World, according to their Seniority: With the Dates of each Constitution, and Days of Meeting.

The Whole being carefully examined; and the genuine Performances of the Kind that has yet appeared in Print.

THE SECOND EDITION, WITH ADDITIONS.

By J * * * G * * * * *.

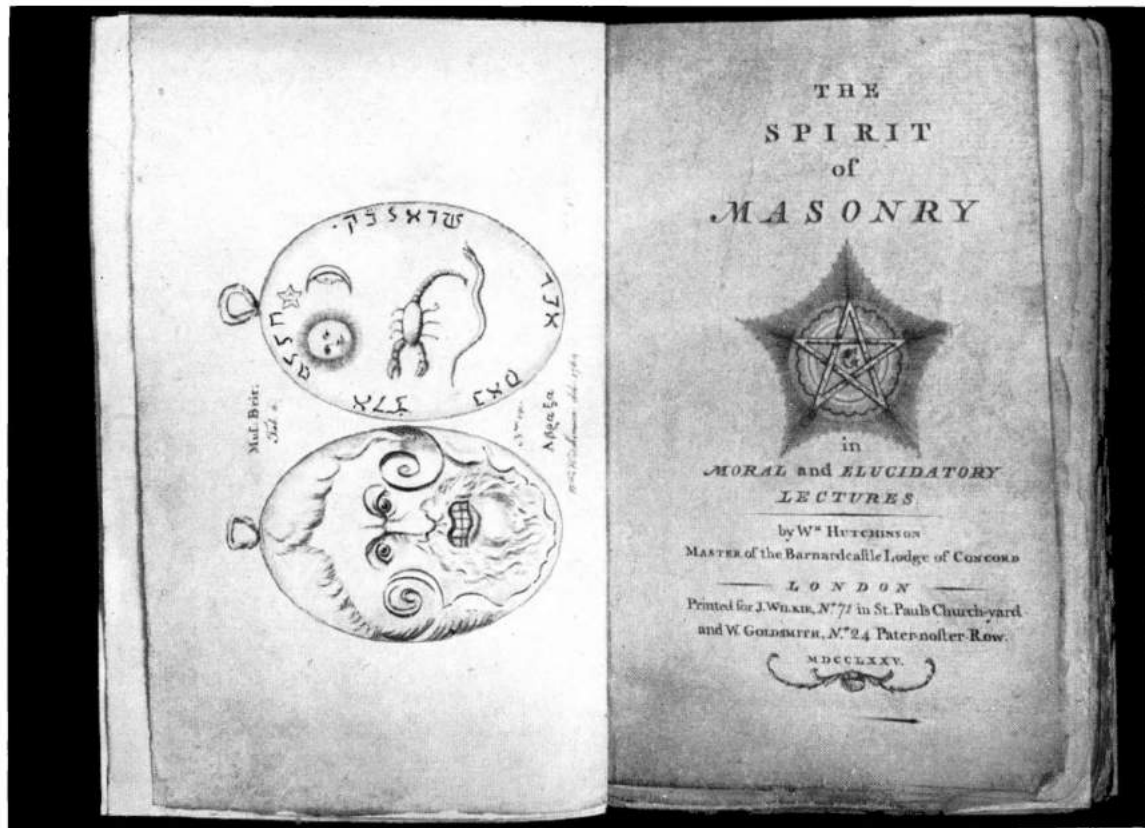
A regular Brother of FREE-MASONRY.

Having mounted the STAIRS of ONE, TWO, and THREE.

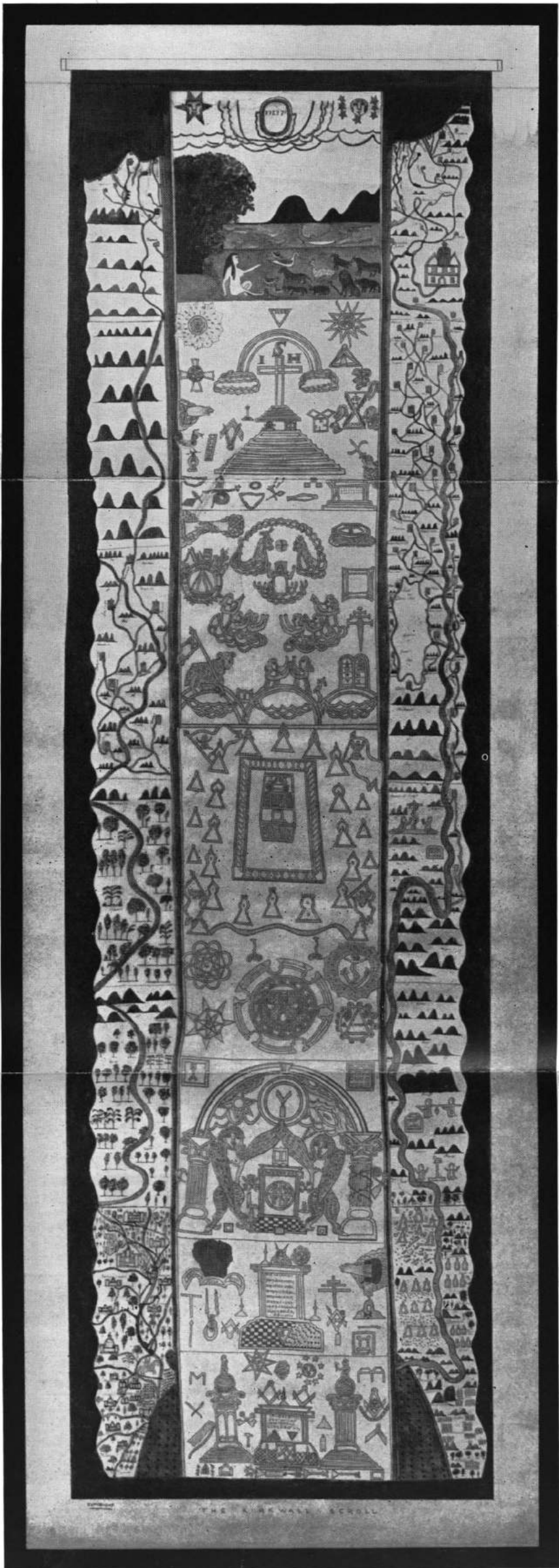
L O N D O N,

Printed for JOHNSON and DAVENPORT, in *Passer-wool* Row; and J. GORR, in LIVERPOOL, 1766.

[Price Four Shillings.]



TITLE PAGE AND FRONTISPIECE OF HUTCHINSON'S "SPIRIT OF MASONRY" DATED 1775.
 From the Library of the Freemasons' Hall, Leicester.



THE KIRKWALL SCROLL.

PLATE A.



CERTIFICATE: ST. PAUL'S DESIGN, DECEMBER 1811.

PLATE B.



CERTIFICATE: ST. PAUL'S DESIGN, DECEMBER 1813.

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..... 10s. 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.

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.

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1938-39.								Cr.								
RECEIPTS.		£	s.	d.	£	s.	d.	PAYMENTS.		£	s.	d.	£	s.	d.		
To Subscriptions:—								By Printing Lodge Transactions	155	18	0						
Members	61	8	6					" Printing "Catalogue Old and Rare Books."	26	17	8						
Correspondence Circle	217	10	0					" Printing	32	0	0						
Joining Fees	18	18	0					" Stewards Account	25	0	0						
Building Society Interest	9	10	0					" Rent	12	12	0						
Sale of Lodge Transactions	8	3	6					" Postages and Sundries	7	12	3						
Sale of Lectures and Reprints	1	19	0					" Provincial Grand Lodge Dues	11	1	6						
Sale of "French Prisoners Lodges"	10	6						" Grand Lodge Dues	6	10	0						
Total Receipts				317	19	6		" Wreath	1	1	0						
								" Photographs for Transactions	16	2							
								Subscriptions:—									
								Leicester Freemasons Lib'y.	2	2	0						
								Donation	5	0							
								Total Payments				281	15	7			
BALANCE AT COMMENCEMENT OF SESSION:—								BALANCE AT END OF SESSION:—									
Leicester Permanent Building Society	300	5	0					Leicester Perm. Build. Society	300	5	0						
Midland Bank Limited	30	10	0					Midland Bank Limited	66	13	11				366	18	11
				330	15	0											
							£648	14	6						£648	14	6

Revenue Account, Session 1938-39.																				
EXPENDITURE.		£	s.	d.	£	s.	d.	INCOME.		£	s.	d.	£	s.	d.					
To Printing Lodge Transactions	155	18	0					By Subscriptions:—												
" Printing "Catalogue Old and Rare Books"	26	17	8					Members	61	8	6									
" Printing	32	0	0					Correspondence Circle	217	10	0				278	18	6			
" Stewards Account	25	0	0					Joining Fees							18	18	0			
" Rent	12	12	0					Sale of Lodge Transactions	8	3	6									
" Postages and Sundries	7	12	3					Sale of Lectures and Reprints	1	19	0									
" Grand Lodge Dues	6	10	0					Sale of "French Prisoners Lodges"							10	13	0			
" Photographs for Transactions	16	2						Building Society Interest							9	10	0			
" Wreath	1	1	0					Publications Stock 1938-39:—												
" Freemasons' Hall Library	2	2	0					218 Volumes of "French Prisoners Lodges," at Cost,							109	0	0			
" Donation	5	0																		
				276	9	1														
Publications Stock 1937-38:—																				
219 Volumes of "French Prisoners Lodges," at Cost							109	10	0											
BALANCE:—Being excess of In- come over expenditure							41	0	5											
							£426	19	6									£426	19	6

Balance Sheet, Session 1938-39.																		
LIABILITIES.		£	s.	d.	£	s.	d.	ASSETS.		£	s.	d.	£	s.	d.			
ACCUMULATED FUND:—								SUBSCRIPTIONS OUTSTANDING:—										
Surplus as at end of 1937-38 Session	490	18	6					58 Members 1 Year at 10/-	29	0	0							
Add Excess of Income over Expenditure 1938-39 Session	41	0	5					27 Members 2 Years at 20/-	27	0	0				56	0	0	
				531	18	11		CASH AT:—										
								Leicester Perm. Build. Society	300	5	0							
								Midland Bank Limited	66	13	11							
													366	18	11			
								PUBLICATIONS STOCK:—										
								218 Volumes of "French Prisoners Lodges," at cost							109	0	0	
							£531	18	11						£531	18	11	

AUDITORS' REPORT.

To THE MEMBERS OF THE LODGE OF RESEARCH No. 2429.

We report that we have audited the foregoing accounts and Balance Sheet with the books and vouchers of the Lodge of Research, No. 2429, and certify the same to be in accordance therewith.

Dated this day 1st of August 1939.

E. R. CARR, A.S.A.A., P.M. 3448, 4835, Treasurer.
33 Bowling Green Street, Leicester.

JOHN T. COOPER, W.M., P.M., 523, 3919, 4874, F.P.J.G.W.
GEO. E. PHIPPS, P.M. 1391, 3919, P.P.G.SUPT. WORKS.
Auditors.