

The Lodge of Research,  
No. 2429 LEICESTER.

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# Transactions

for the

## Year 1943=44.

(FORTY-SECOND YEAR OF PUBLICATION)

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W. Bro. T. OLIVER JUDGE, P.M. 5061, 2028, P.P.A.G.D.C.,  
W.M.

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P.M. 1560, P.P.S.G.D.

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W. BRO. T. OLIVER JUDGE, P.M. 5061, 2028,  
P.P.A.G.D.C.,  
WORSHIPFUL MASTER.

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

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

FREEMASONS' HALL, LEICESTER.

*October 2nd, 1944.*

BRETHREN,

My year as Worshipful Master of the Lodge has drawn to its close and I desire to express my sincere thanks to the Brethren who have contributed so largely to the success of our meetings by their regular attendance. All the Lodge meetings have been well attended and the papers given have been of the usual high standard; special mention should be made of that of W. Bro. F. L. Pick, of the Quatuor Coronati Lodge and that of W. Bro. H. Carr, of the Barnato Lodge. These two W. Brethren, notwithstanding the difficulties of travel and the consequent inconvenience, came long distances to deliver their respective papers to the Lodge in person, and we are very much indebted to them, and tender to them sincere thanks.

Thanks are also due to the Editor of the Lodge Transactions, W. Bro. C. C. H. Binns, the Treasurer, W. Bro. E. R. Carr and W. Bro. W. H. Riley, our Secretary, for their untiring services for upon these Brethren the usefulness and success of the Lodge largely depends.

I extend my appreciation and thanks to W. Bro. W. J. Bunney for his assistance to myself during my year of office and his valuable work for the Lodge.

We trust that the time is not far distant when our unique Masonic treasures may be brought out again from their wartime place of security, and some of them made available for exhibition at our Lodge assemblies.

It was with great regret that we heard of the resignation of W. Bro. G. B. Ellwood at our last meeting. He is a well-beloved Past Master of the Lodge, and was always willing to explain to the Brethren those exhibits which appeared from time to time at our Lodge meetings, and we trust that notwithstanding his resignation he will be able to come among us, and carry on his good work for Masonry for a long time.

As to the future, the Editor has submitted a programme for the session 1944-45, which has been printed and sent out to all the Brethren, and it is hoped that it will stimulate and further increase the growing interest in Masonic knowledge, an interest which is clearly indicated by the addition to our Correspondence Circle of 52 new members during the session 1943-44, bring the total membership up to 560.

My successor can enter with confidence upon his year of office, and rest assured that he will have the support of all the Full Members of the Lodge as well as that of the members of the Correspondence Circle (who are within a convenient distance of the place of assembly) in the same full measure as I have enjoyed during the last session.

Fraternally yours,

T. OLIVER JUDGE.

## Correspondence Circle.

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*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 by a show of hands.
- 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. Any Member whose subscription is unpaid for the current year is not entitled to a copy of Lodge Transactions.
- 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.

### Officers, 1943-44.

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W. Bro. T. OLIVER JUDGE (P.M. 5061, 2028; P.P.A.G.D.C.).....	W.M.
W. Bro. G. W. WILKES (P.M. 4650; P.P.S.G.D.).....	S.W.
R. W. Bro. J. H. CORAH (P.M. 1560, 4656; Prov. G.M.).....	J.W.
W. Bro. W. J. BUNNEY (P.M. 253, 2429; P.G.Std.Br.Eng.).....	Chap.
W. Bro. E. R. CARR (P.M. 3448; P.P.G. Reg.).....	Treas.
W. Bro. W. H. RILEY (P.M. 3448, 2429; P.P.J.G.W.).....	Sec.
W. Bro. F. HAINES (P.M. 139, 2429; P.P.J.G.W.).....	D.C.
W. Bro. P. M. WEBSTER (P.M. 779; P.S.G.D.).....	S.D.
W. Bro. S. F. HERBERT (P.M. 3091, 4088; P.P.S.G.D.).....	J.D.
W. Bro. W. TOMLINSON (P.M. 1330; P.Asst.G.Pst.) .....	I.G.
Bro. D. CHOYCE.....	Tyler

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LODGE EDITOR :—

W. Bro. C. C. H. BINNS, M.A., M.D., B.Ch. (P.P.S.G.D.)

Address : 34 Humberstone Road, Leicester.

## Objects.

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

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

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

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

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## Dates of Meetings for 1944-45.

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September 25th, 1944—Installation.

November 27th—1944.

January 22nd, 1945.

March 26th, 1945.

May 28th, 1945—Election.

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## Honorary Member.

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

## Members of the Lodge.

In the order of Seniority.

### Founders.

- \* W. Bro. SAMUEL S. PARTRIDGE, P.M. 523, 1560, P.A.G.D.C. Eng.,  
D.P.G.M.
  - \* W. Bro. JOHN T. THORP, F.R.Hist.S., P.M. 523 ; P.P.G.S.W.
  - \* W. Bro. W. M. WILLIAMS, P.M. 279 ; P.P.S.G.W.
  - \* W. Bro. W. H. STAYNES, P.M. 279 ; P.P.G.Std.B.
  - \* W. Bro. R. PRATT, M.D., P.M. 1560 ; P.P.J.G.D.
  - W. Bro. F. W. BILLSON, L.L.B., P.M. 1391 ; P.A.G.D.C. Eng.
  - \* W. Bro. Rev. H. S. BIGGS, P.M. 523 ; P.P.S.G.W.
- \* *Deceased.*

### Past Masters of the Lodge.

*W. Bro.	J. T. THORP	...	...	...	1892-3.
*	"	W. M. WILLIAMS	...	...	1893-4.
*	"	E. HOLMES	...	...	1894-5.
*	"	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.
*	"	Rev. H. J. MASON	...	...	1900-01.
*	"	J. J. KNOWLES	...	...	1901-02.
*	"	H. HOWE	...	...	1902-03.
*	"	G. NEIGHBOUR	...	...	1903-04.
*	"	R. B. STARKEY	...	...	1904-05.
*	"	L. STAINES	...	...	1905-06.
*	"	W. A. LEA	...	...	1906-07.
*	"	J. R. FREARS	...	...	1907-08.
*	"	H. J. GRACE	...	...	1908-09.
	"	G. D. POTTS	...	...	1909-10.
*	"	G. BONNER	...	...	1910-11.
*	"	G. BONNER	...	...	1911-12.
*	"	Rev. C. T. MOORE	...	...	1912-13.
*	"	A. LOLE	...	...	1913-14.
*	"	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.
	"	F. HAINES	...	...	1921-22.
	"	W. J. BUNNEY	...	...	1922-23.
*	"	J. H. HAWTHORN	...	...	1923-24.

\* *Deceased.*

*W.	Bro.	C. F. OLIVER	...	...	...	1924-25.
†	"	N. K. LEE	...	...	...	1925-26.
"	"	A. H. HIND	...	...	...	1926-27.
†	"	C. S. BIGG	...	...	...	1927-28.
*	"	Rev. E. R. J. BIGGS	...	...	...	1928-29.
*	"	H. HYDE	...	...	...	1929-30.
*	"	H. D. M. BARNETT	...	...	...	1930-31.
‡	"	M. D. R. RICHARDSON	...	...	...	1931-32.
"	"	W. H. RILEY	...	...	...	1932-33.
"	"	G. B. ELLWOOD	...	...	...	1933-34.
"	"	A. J. S. CANNON	...	...	...	1934-35.
*	"	A. L. MACLEOD	...	...	...	1935-36.
"	"	W. H. COTTON	...	...	...	1936-37.
†	"	W. R. BRIDGER	...	...	...	1937-38.
"	"	J. T. COOPER	...	...	...	1938-39.
"	"	G. E. PHIPPS	...	...	...	1939-40.
‡	"	F. G. FLEEMAN	...	...	...	1940-41.
"	"	E. H. STORK	...	...	...	1941-42.
"	"	J. C. BURTON	...	...	...	1942-43.

\* Deceased. † Resigned. ‡ Died while in office.

### Joining Members.

BILLSON, Frederick W., LL.B., Swanage, Dorset; POTTS, G. D., Haywards Heath, Sussex; HUNT, George W., Rothley, near Leicester; PICKARD, J. Eastwood, Leicester; BUNNEY, Walter J., Leicester; HAINES, Frank, Leicester; RILEY, William H., Leicester; CANNON, A. J. S., Leicester; BINNS, C. C. H., M.A., M.B., B.Ch., Leicester; COTTON, W. H., Earl Shilton; COOPER, John Tom, Leicester; PHIPPS, G. E., Leicester; CARR, E. R., Whetstone; BLAND, Major Constantine, Uppingham, Rutland; STORK, Ernest Henry, Leicester; JUDGE, Thomas Oliver, Leicester; BURTON, John Cecil, Leicester; WILKES, Geoffrey W., Leicester; CORAH, J. H., Leicester; WEBSTER, Paul Mead, Ashby-de-la-Zouch; HERBERT, Sydney F., Leicester; TOMLINSON, William, Kettering; SMITH, Arthur Thomas Shorthose, Syston; WOOD, W. H., Peterborough; HEATON, F. W., Lutterworth; HAINES, Charles E., Syston; MURRAY, E., Woodville, Quorn; MOORE, W. E., Leicester; PICKERING, A. J., Hinckley; KILNER, A. Gordon, Oakham; BRADLEY, A. H., M.B., B.S., Leicester; PARKER, A. H., Derby; CARR, H., Newbury; HALKYARD, Lt.-Col. A., Leicester; ROSSITER, A. E., Leicester; TOMKINS, A. F., Leicester.

## Members of the Correspondence Circle. Grand Lodges, Lodges, Libraries, etc.

MASSACHUSETTS GRAND LODGE, Boston, Mass., U.S.A.; Leicester FREEMASONS' HALL LIBRARY; PENNSYLVANIA GRAND LODGE, Philadelphia, U.S.A.; RHODESIA LODGE No. 2479, Salisbury, Rhodesia; BRISTOL MASONIC SOCIETY, Bristol; MOUNTAIN LODGE, British Columbia; BURMA DISTRICT GRAND LODGE, Rangoon, Burma; NORTH YORKS. LODGE OF INSTRUCTION, Middlesbrough; GRAND LODGE OF MANITOBA, Winnipeg, Manitoba, Canada; WARWICKSHIRE MASONIC LIBRARY, Birmingham; MANSFIELD MASONIC LIBRARY (OHIO) ASSOCIATION, Mansfield, U.S.A.; SCOTLAND GRAND LODGE LIBRARY, Edinburgh; CINCINNATI MASONIC LIBRARY ASSOCIATION, Cincinnati, Ohio, U.S.A.; GRAND LODGE OF ADELAIDE, Adelaide, S. Australia; DISTRICT GRAND LODGE OF JOHANNESBURG, Johannesburg, Transvaal; HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough; NEPTUNE LODGE, Wallsend-on-Tyne; PHENIX LODGE OF ST. ANN, No. 1235, Buxton; SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND, Edinburgh; MANCHESTER ASSOCIATION FOR MASONIC RESEARCH, Manchester; WORCESTERSHIRE PROV. GRAND LODGE LIBRARY AND MUSEUM, Worcester; RIVERDALE LODGE No. 494, Toronto, Canada; DISTRICT GRAND LODGE OF MADRAS, Madras; DISTRICT GRAND LODGE, EASTERN ARCHIPELAGO, Singapore; PROVINCE OF KENT LIBRARY AND MUSEUM, Canterbury; LODGE OF RESEARCH No. 200, Dublin; WILLIAM VAN ORANJE No. 3976 London; ST. MODWEN'S LODGE OF INSTRUCTION No. 4850, Burton-on-Trent; FERRERS & IVANHOE LODGE No. 779, Ashby-de-la-Zouch; IOWA MASONIC LIBRARY, Iowa, U.S.A.; LIGHT ON THE SURMA LODGE No. 2726, Silchar, Bengal; ROCHESTER MASONIC HALL LIBRARY CENTRE, Rochester; NEW YORK GRAND LODGE LIBRARY, New York; SOUTH CALIFORNIA MASONIC LIBRARY, Los Angeles, California, U.S.A.; CAUVERY LODGE No. 3848, Tanjore, S. India; GRAND LODGE OF SOUTH AMERICA, Buenos Aires; MASONIC STUDY CIRCLE, ARCADIAN LODGE No. 2696, London; MASONIC LIBRARY AND READING CIRCLE, Penarth; WELLINGTON LODGE OF RESEARCH No. 194, Wellington, New Zealand; GRACE DIEU LODGE OF INSTRUCTION No. 2428, Coalville; ST. BARTHOLOMEW LODGE OF INSTRUCTION No. 698, Birmingham; MAKEPEACE LODGE No. 3674, Kuala Lumpur, Fed. Malay States; LUMLEY LODGE OF IMPROVEMENT, Skegness; MASONIC TEMPLE, Owosso, Michigan, U.S.A.; LODGE OF LIVING STONES, No. 4057, Leeds; FORTESCUE LODGE MASONIC LIBRARY, Devon; OLD OUNDELIAN LODGE, No. 5682, London.

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JACKSON, E. W., Saltburn-by-the-Sea; JACKSON, N. L., Leicester; JACKSON, W. S., Leicester; JAMIE, Dr. J. W. P., Leicester; JARVIS, G., Leicester; JENKINS, Charles H., Auckland, New Zealand; JENKINS, D. T., Elvington, near Dover; JENKINS, D. W., Barry; JOHNSON, Gilbert, York; JOHNSON, J. W., Leicester; JONES, C. R., Thrapston; JONES, J. Charles, Wales; JONES, Harries, Church Brampton; JOHNSTONE, T. E., London; JOWETT, H. C., Leicester.

KAY, Samuel, Ashby-de-la-Zouch; KEEN, Alphaeus A., New Mexico, U.S.A.; KEENE W. D., Tilton-on-the-Hill, near Leicester; KING, L. J., Leicester; KING, P. B., Uppingham; KNIGHT, H., Leicester.

LANGTON, Ernest, Leicester; LAPRAIK, Douglas, Leicester; LASCELLES, Dr. J. Eaton, Kettering; LASHMORE, T., Coalville; LAWRENCE, John, London, N.W.11; LAW, J. B., Essex; LEA, Geoffrey Lumsden, Leicester; LENTON, J. H., Leicester; LEWIS, C. J., Ashby-de-la-Zouch; LLEWELLYN, Gilbert E., Oadby, near Leicester; LINDQUIST, F. C., Leicester; LISTER, G. A., Beddgelert; LOASBY, S. L., Kettering; LOCK, Frederic J., Surrey; LANGELAAN, Henry H., Honiton, Devon; LAMB, Douglas G., South Africa; LEE, A. M., Kettering.

MAJOR, William, Leicester; MARCH, C. H., Coalville; MARCH, L. J., Leicester; MAGNAY, Harold, Leicester; MARSHALL, Alma J., Ilford; MARRIOTT, J., Northampton; MARSHALL, F. D., Woodhouse Eaves, Loughborough; MARTIN, A. H., Ashby-de-la-Zouch; MATHEWS, C., Pilleau, Durban, S.A.; MCCURRY, L. H. J., Australia; McMULLAN, Dr. A. McDonald, Leicester; MILLER, E. J., East Dereham, Norfolk; MAXWELL, T., Derby; MACLAUCHLIN, J. A., Leicester; MINARD, A. G., Earl Shilton; MINSHULL, H. P., Devon; MONTARGIS, M. J. B., Cagnes-sur-Mer, France; MORLEY, C. B. S., Brampton House, Stoughton Road, Leicester; MORLING, J., Napier, Apia, Samoa; MORRELL, R. H., Leicester; MORRIS, G. W. W., Rugby; MORTON, J. H., Purley; MUDDIMER, E. H., Leicester; MUDDIMER, E., Leicester; MURRAY, S., Kirby Muxloe, near Leicester; MARTIN, G. M., Dundee; MUSTHER, W., Orpington, Kent.

NICE, A. E. C., London; NIGHTINGALE, C. F., Walsall; NIXON, J. H. R., Loughborough; NOBBS, Capt. J. T. S., Sherrington, near Newport Pagnell, Bucks.

OATWAY, E. R., Nottingham; ORAN, A. L., Leicester; OVERTON, Wilfred, Sutton Coldfield.

PALMER, E., Oakham, Rutland ; PARR, Alfred, Leicester ; PARR, A. R., Leicester ; PARTRIDGE, A. S., South Wigston ; PAYNE, D., Oakham ; PAYNE, Ken., Tasmania ; PAYNE, Jas., Barry, Glamorgan ; PEBERDY, R. J., Leicester ; PENNINGTON, Cecil, Burnham-on-Sea ; PERCIVAL, J. E. J., Leicester ; PEPPER, N. E., Leicester ; PERKINS, Walter, Nuneaton ; PERRY, C., Ashby-de-la-Zouch ; PETTIT, G. R., Lutterworth ; Rugby ; PERRY, H. G. B., Shanghai, China ; PHIPPS, G. A., Leicester ; PICK, W. H., Birstall ; PICKERING, E. F., Hinckley ; PICKSTONE, W., Blackburn ; POLLARD, F., Anstey ; POLLARD, E., Leicester ; PORTEOUS, J. D., Dulwich ; PORTEOUS, Dr. L. D., Leicester ; POTTER, F., Kettering ; POTTER, Lt.-Col. James, A., Oadby, near Leicester ; POWELL, C., Weston-super-Mare ; PRIDMORE, C. R., Leicester ; PROCTOR, J., Barry, Glam. ; PRENTICE, H. W. W., Leicester ; PENN, E. F., Leicester ; PURT, H., Kibworth.

RADBURNE, J. W., Rushden, Northants. ; RAE, T. H., Sunderland ; RANDLE, E. S., Hinckley ; RATNETT, E. A., Leicester ; RANDLE, J. O., Countesthorpe ; RAMSDEN, F. G., Bolton ; RAWLINSON, R. H., Leicester ; REDMOND, S. E., Liverpool ; READ, R. H., Ashby-de-la-Zouch ; REID, A. G., California ; RIDGWAY, W., Leicester ; RIDGWAY, R. W., Leicester ; RILEY, H. G., Foxton, Leicestershire ; RILEY, Edwin Charles, Leicester ; ROBERTS, C. H., Leicester ; ROBERTS, H., Leicester ; ROBERTSON, A., London, E.C.3 ; ROKER, E. A., Kibworth ; ROLLASON, A. H., Loughborough ; ROWLETT, W. H., Oadby ; ROWSELL, F. J., Leicester ; RUTHERFORD, R. C., New Zealand.

SAAYMAN, E. H., Nottingham ; SALSURY, H. W., Nuneaton ; SAUNDERS, C. H., Leicester ; SCHOLFIELD, A. J., Devon ; SCOTNEY, J. W., Leicester ; SHARDLOW, H. W., Birmingham ; SHARP, D. E., Leicester ; SHAW, G. Baron, Bishop's Castle, Shropshire ; SHELDRIK, T. F., Wembley ; SHEEN, R. C., London, N.W.2 ; SILCOCK, Dr. F. A., Leicester ; SHILCOCK, F. H., Lichfield ; SHEPHERD, John Latimer, Kent ; SHIPMAN, T., Leicester ; SHUTTLEWOOD, A. A., Leicester ; SKELTON, G., Sileby, near Leicester ; SWANSON, Major I. N., Newcastle-on-Tyne ; SMITH, A. J., Leicester ; SMITH, C. S., Scarborough ; SMITH, W. E., Leicester ; SMITH, Samson, Leicester ; SMITH, W. A., New Westminster, Canada ; SMITH, C. M. R., Countesthorpe ; SMITH, H. MUIR, Leicester ; SMITH, J. L., Market Harborough ; SMITHARD, J. W., Leicester ; SOLLITT, C. F., Nausori, Fiji ; SPACKMAN, C. S., Croydon ; SPEAK, G., Leicester ; SPENCER, H. B., Auckland, New Zealand ; SPENCER, R. C., Leicester ; SPRAGUE, A. G., Kington, Herefordshire ; SPRIGG, S., Melton Mowbray ; SQUIBBS, G. L., Market Harborough ; STIBBE, E. V., Leicester ; STANTON, H. V., Worcester ; STEPHENSON, J. H., Hinckley ; STEVENS, Francis Edward, Shardlow ; STEVENSON, E. G., Lockerbie ; STOW, Ernest C. S., Hull ; STREET, J. Arthur, Loughborough ; STRICKLAND L., Major F. P., Jnr., Kansas ; STURTON, Joseph, Leicester ; SUTTON, C. C., Chichester ; SWAIN, Joseph Paddy, Burton Overy ; SWIFT, J. T. B., Leicester ; STURTON, Dr. S. D., Hanchow, China ; SYKES, A. D., Notts.

TANSER, W. T., Leicester ; TAYLOR, G. S., Hugglescote, Leicester ; TAYLOR, H. W., Leicester ; TAYLOR, L. C., Birstall ; TAYLOR, E., Leicester ; TEBBS, Rev. Geo. W., Burlington, Ontario ; THOMAS, W. W., Braintree,

Essex ; THOMPSON, H. E., Leicester ; THORPE, Charles H., Burton-on-Trent ; THOMPSON, W. J., Kettering ; THORP, Thomas C., Beeston, Notts. ; THORPE, Thomas H., Derby ; TIMMS, A. H., Swadlincote ; TOMPKIN, S. E., Leicester ; TOPLEY, H., Hampstead, N.W.11 ; TREBILCOCK, R. E., Australia ; TRIBE, G., Leicester ; TOWLSON, J., Leicester ; TOWNSEND, A. E., Leicester ; TOWNSEND, E. J., Leicester ; TURNER, D., Rugby ; TURNER, A. E., Leicester ; TURNER, P. E., Bury St. Edmunds ; TURNER, W. E., Leicester ; TURNER, A., Loughborough ; TUCKER, H. C., Spalding ; TYSACK, W. Alexander, Sheffield ; TONGE, E., Rothley.

UNDERWOOD, I. R., Leicester ; USHER, S. J., Leicester.

WACKS, P. J., Wigston Magna ; WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ; WALKER, Fredk., Derby ; WARD, G., Leicester ; WATERHOUSE, A. L., New Zealand ; WATTS, Charles, Hinckley ; WARNER, A. E., Leicester ; WATSON, E. R., Loughborough ; WELLINGTON, Cecil, Peterborough ; WESLEY, H. E., Leicester ; WESLEY, Lawrence H., Leicester ; WHEATCROFT, H. L., Leicester ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WHITE, O. M., Hinckley ; WILEMAN, A. W., Earl Shilton ; WINN, Roy, Leicester ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WILSON, C. B., Napier, New Zealand ; WILSON, G. H., Barnsley ; WILLSON, Owen, Leicester ; WILL, J., Jr., Dunedin, New Zealand ; WILLIAMS, W. J., Amersham ; WILLIAMS, H. D., Kettering ; WILSON, J., Leicester ; WILSON, Ernest C., Colchester ; WILSON, F. W., Blaby ; WILKES, A. C., Thurnby ; WITCOMB, F. L., Leicester ; WILKIE, T., Leicester ; WOOLMER, R. E., Leicester ; WRIGHT, S., Leicester ; WRIGHT, H. W. S., Leicester ; WIGHTMAN, Walter, Earl Shilton ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WYKES, G. D., Kibowrth Harcourt.

YARNALL, J. E., Leicester ; YATES, S., Mansfield.

## The Two Hundred-and-Fifty-Ninth Meeting and Installation

was held at Freemasons' Hall, London Road, Leicester, on September 27th,  
1943.

*There were present* the following Officers:—W. Bro. J. C. BURTON, W.M., in the Chair; W. Bros. T. O. JUDGE, S.W.; G. WILKES, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; E. H. STORK, Acting D.C.; G. E. PHIPPS, Acting S.D.; W. E. MOORE, Acting J.D.; S. F. HERBERT, I.G.; W. TOMLINSON, Steward, and Bro. D. CHOYCE, Tyler. Also W. Bros. J. T. COOPER, G. B. ELLWOOD, A. T. S. SMITH, G. E. PHIPPS, A. J. S. CANNON, E. MURRAY, C. E. HAINES and C. C. H. BINNS.

Twenty-seven members of the Correspondence Circle and seventeen visitors were present.

The Lodge was opened in due form at 4-30 p.m.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The R.W. Prov. Grand Master, Bro. J. H. CORAH and the Grand Lodge Officers present were saluted with the honours due to their rank.

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

W. Bro. G. A. LISTER, "Plas Aran," Beddgelert, Caernarvon, P.G. St. Bearer, Eng., No. 4009.

Bro. A. H. ROLLASON, 265 Nanpantan Road, Loughborough, No. 2897.

W. Bro. G. H. BOON, 101 Manor Court Road, Nuneaton, No. 432.

W. Bro. G. TRIBE, 5 Newtown Street, Leicester, No. 2081.

W. Bro. D. W. JENKINS, 96 Pontypridd Road, Barry, Glamorgan, No. 5792.

Bro. G. A. FIELD, 157 Shanklin Drive, Leicester, No. 5664.

Bro. M. E. GOOD, "Gayarnie," Matlock, No. 802.

W. Bro. A. S. HUME, South Street, Ashby-de-la-Zouch, No. 779.

W. Bro. F. POTTER, 307 Windmill Avenue, Kettering, No. 455.

The Lodge accounts were received and adopted, and the Treasurer was thanked for his valuable services.

W. Bro. T. OLIVER JUDGE was installed as W.M. for the ensuing year, in accordance with ancient custom, by W. Bro. J. C. BURTON. The Warrant was presented by the R.W. P.G.M.

The W.M. then invested the following Officers for the ensuing year :—  
 W. Bro. G. WILKES, S.W.; R. W. Bro. J. H. CORAH, R.W. P.G.M., J.W.;  
 W. Bro. W. J. BUNNEY, Chaplain; W. Bro. E. R. CARR, Treasurer;  
 W. Bro. W. H. RILEY, Secretary; W. Bro. P. M. WEBSTER, J.D.; W. Bro.  
 A. T. S. SMITH, Steward, and Bro. D. CHOYCE, Tyler.

The W.M. presented a P.M.'s jewel to the retiring W.M.

W. Bro. F. HAINES was re-elected to the Prov. Grand Lodge Committee of General Purposes and W. Bro. W. J. BUNNEY to the Library Committee.

The W.M. then delivered his inaugural address :—

BRETHREN,

In the first place I desire to express my gratitude for the honour you have done me in placing me in the Chair of this Lodge.

I realise I have many shortcomings, but with the assistance so readily given by those distinguished Brethren who have preceded me, and by the Officers of the Lodge, I trust we may have a successful year.

I would like to thank very sincerely the Past Masters of the Lodge for their assistance to me in the preparation of my paper.

## **Stones, their Symbolism and Teaching.**

I have chosen this unusual title for my Inaugural Address, on being placed in the Chair of this famous Lodge, for two reasons. My Mother Lodge is the Granite Lodge, No. 2028, and the motto of that Lodge is "Sermons in stones and good in everything."

The Granite Lodge was consecrated on February 14th, 1884, and met at Narborough, near Leicester, for about thirty years. It prospered and expanded until the accommodation at Narborough was inadequate, when it was removed to Leicester.

The late W. Bro. Henry Jinks Grace was one of its early initiates in 1886, and was installed in the chair in 1894, and again in 1916. He also occupied the chair of the Lodge of Research in 1908, and acted as its efficient and hardworking Secretary for more than twenty years; he was held in the highest esteem by those Brethren who were privileged to be associated with him in his many Masonic activities.

The name "Granite" was given to the Lodge owing to the extensive syenite quarries situated in the area in which it was consecrated and in which it held its former meetings. W. Bro. Grace was associated with these quarries for many years and was eventually Managing Director of the Company which operated them.

Let us consider the name "Granite" and any lessons that may be derived therefrom; what does the word imply? Strength and Stability.

Granite, therefore, may be taken to represent the foundation upon which all our Masonic principles are based. But, as in all rocks, so in man, many faults are found. The fissures in the granite and the intrusion of other rock formations and mineral solutions are very symbolic of the types of man found in Masonry, and their individual peculiarities.

The most durable kinds of granite are used extensively as material for bridges, engineering works and public buildings. Since it can bear great loads and stresses without crushing it is also used for foundations. It is of varying colour and texture and is capable of receiving a very fine polish, thus it is used to beautify important buildings, both internally and externally, and symbolises the stability of the institution with which the building is associated. It is difficult to work and therefore expensive, but this is counterbalanced by its great durability.

A man may be very stable and reliable, even difficult to manage, but his character can be moulded, polished and beautified by contact with the various Masonic tools and by Masonic associations.

Blocks of the required size are obtained by means of wedges, and further dressing is carried out with various types of tools, saws, hammers and chisels. The success with which the ancient Egyptians worked this refractory stone is extraordinary, even with all the appliances of modern science we cannot excel their results ; they not only polished it, but covered some of the blocks with the most delicate and sharply-cut hieroglyphs.

In the British Isles the best known ornamental granites are the grey variety from Aberdeen and the reddish variety from Peterhead. The Leicestershire variety is used principally for road-making, both for the foundations and the surface, and also as a periodic dressing to compensate for wear and tear of the surface.

Are there any lessons to be learnt from the geology of granite ? I believe that there are, and that such a consideration must remind us of the teachings of the second degree—an estimation of the wonderful works of the Almighty.

Granite usually occurs in great masses, forming the nuclei of mountain chains ; in the majority of cases it is of igneous origin, was originally in a molten state, and was consolidated by cooling at considerable depths in the crust of the earth. Denudation was the principal agent in bringing it near to the surface.

The estimates of the time which has elapsed since solidification occurred vary considerably. Lord Kelvin allowed somewhat less than one hundred million years. Lord Rayleigh, from a study of the transformation of radio-active elements in relation to the antiquity of the earth, estimates that the earth has been in a condition to support life for several thousand million years.

We can readily appreciate that the earth's surface must have undergone many changes during a very long period. Denudation, which I have instanced as one of the principal agents in the exposure of granite masses, removes solid matter in two ways, by mechanical and by chemical action. An analysis of the waters of rivers like the Rhine and Danube

reveals that in every 6,000 parts of water there is one part of suspended or dissolved solid matter; thus these rivers remove their own weight of solids from the surface of the land through which they flow, once every 6,000 years. Many thousands of cubic feet of rock have been removed in this manner.

As a general rule the valleys and low grounds coincide with the distribution of the less durable rocks. The Grand Canyon of Colorado is a remarkable example of river erosion. It is a chasm nearly 400 miles long and its walls, which are almost vertical, rise to a height of 4,000—7,000 feet above the river bed.

Other agencies of importance in changing the earth's surface are glaciers, underground streams, frost and snow. At high altitudes, even in temperate regions, frost may produce great disintegration, and may precipitate the removal of large masses of rock.

Granite is of crystalline formation and consists mainly of quartz, feldspar and mica, the proportions of which vary considerably in different specimens. Any one of the three may be predominant. Syenite consists mainly of hornblende and feldspar, with or without quartz.

Every degree of texture is found, from extreme fineness to extreme coarseness in which the individual crystals may be several inches in diameter. Accessory minerals such as beryl, topaz, tourmaline, garnet and sphene are found in irregular cavities in the rock. The colour varies from red to grey, and is decided by the preponderance of the flesh-coloured or white feldspar.

These various semi-precious crystalline stones which are found in the pockets in granite represent men of strong character and personality. They apparently show few of the finer feelings and attributes, and yet they possess excellent qualities, hidden from the eyes of their brothers. Such expressions as "a rough diamond" and "a heart of gold" are often heard and are meant to convey the idea that, although the exterior is rough and unyielding, yet there is much good hidden away inside, which only requires exposure to bring it to light.

Let us now consider the motto of the Granite Lodge—"Sermons in stones and good in everything." This phrase is found in Act II., scene I, of Shakespeare's *As You Like It*; the scene is set in the Forest of Arden. In Lamb's *Tales from Shakespeare* we read that the period of the play is in the days when France was divided into provinces and dukedoms. A certain duke was driven from his dominions by his elder brother, who usurped his power, deposed and banished him. The banished duke retired with some of his faithful followers to the Forest of Arden, where he lived with these loving friends who had voluntarily followed him into exile, leaving behind their lands and revenues. Clothed as foresters they came to like this quiet life, of comparative ease, better than the pomp and splendour of their former life. The winter winds lead the duke to contemplate on his adverse fortune, but he decides that, however sharply they may bite, they are not so keen as man's ingratitude. Thus in his quiet retreat, he draws a useful and moral lesson and states:—"Sweet

are the uses of adversity." Then follow the beautiful lines from which our motto is taken :—

“ And this our life exempt from public haunt,  
 “ Finds tongues in trees, books in the running brooks,  
 “ Sermons in stones and good in every thing.”

And then, even in his exile and banishment, he adds :—“ I would not change it.”

I shall now consider some aspects of our ceremonies in relation to actual and symbolical building.

### THE INITIATION CEREMONY.

At the commencement of a Brother's Masonic life the idea of man's great dependence upon God is strongly impressed upon him, God—the Creator and Supreme Ruler of the Universe, in Whom we live and move and have our being, and the idea of a superstructure built on foundations which have certain well-defined qualities is brought to his notice. In this connection I cannot do better than quote from W. Bro. Stork's paper, “ The Superstructure,” which he delivered before this Lodge in 1937 ; it is printed in the Transactions of that year. He writes as follows :—

“ ——— the building is the work of man's hand guided by God.”

“ The real mission, then, of Masonry is to build in human life an “ ideal Temple, and Masonry provides a plan for the guidance and in-  
 “ struction of each workman that he may build a Temple in his own life.  
 “ Our Order recognises the G.A. as the foundation of all life and character,  
 “ moral, spiritual and Masonic. He is the true Architect, with whom  
 “ we must all co-operate in carrying out His plans and purposes in human  
 “ life. The Temple of our lives must, therefore, be built upon a rock,  
 “ and that rock is our faith in the G.A.”

Bro. Stork then adds these pregnant words—words worthy of profound consideration :—

“ Here for all time is the basis of his (the Mason's) every thought, word and action.”

Let us now consider divine and man-made standards of measurement, and their symbolical meaning, especially as regards our working tools.

The 24-inch gauge is to measure our work, to enable the workman to test the size and form of each stone and of each portion of the building on which he is engaged. It is most important that each stone should be of correct shape and proportions, that it may fill exactly the place destined for it in the completed structure. Without this checking and measurement of even the plainest stone, it would be impossible even to begin the erection of an edifice perfect in its parts and honourable to the builder.

The 24-inch gauge is a man-made standard of length and, like all man-made standards, has from time to time required revision and alteration.

At one time a standard was chosen by making use of the law of gravity. Galileo, by close observation of a lamp swinging on a chain in a church in Pisa, discovered the "pendulum-law" of time, that every oscillation takes exactly the same length of time for its swing, whether the length of swing is a few inches or several feet. He also discovered that the length of time taken for each swing is governed by the length of the pendulum itself.

Many years after Galileo's observations it was ascertained that, in London, a pendulum 3.262 feet long beat a dead second every swing, and this length was chosen as the British standard of measurement. It was not, however, continued, since there were variations in different localities due to the varying distance of the earth's surface from its centre. At high altitudes the pull of gravity is less than at sea-level, and the pull is greater at the poles than at the equator.

There are several measures of length mentioned in the V.S.L., the finger or finger-breadth, the hand-breadth, the span, the pace or step and the cubit, which was originally the distance from the elbow to the tips of the fingers.

Acts of Parliament have from time to time been passed to enforce recognition of uniform standards of measurement. In 1742 the Royal Society made a standard 42-inch scale. In 1760 a Mr. Bird made, for a weights and measures committee of the House of Commons, a copy of an old measure of length kept in the Tower; in 1824 this copy was legalised as a standard yard, but it was destroyed by fire ten years later.

In 1838 a committee, under the chairmanship of the Astronomer Royal, was appointed, "to consider measures," and in 1843 this committee's task was definitely stated to be "to restore the lost standards." Eleven years later they produced a standard bar of gun-metal, the distance between two lines on which, crossing two gold studs, was one yard at 62 degrees F., and 30 inches barometric pressure. This standard was legalised by Act of Parliament, and copies were lodged in the Mint, the Royal Observatory and the Royal Society, and one copy was immured in the Parliament Buildings, Westminster.

Symbolically the 24-inch gauge represents the 24 hours of each day. The natural day was divided by man into hours, minutes and seconds to assist in the orderly conduct of life. We, as individuals are free agents, and each of us can to a large extent make use of those periods as he pleases.

The teaching of Masonry is to assist in the building of character, which is formed by our daily habits, and habits are formed by the manner in which we occupy our time.

The supreme importance of time recalls to my mind a very significant phrase on an old print in my home when I was a boy :—

"Time is the most precious gift the Great Creator entrusts to our care. So precious is it that He never entrusts us with more than one moment at a time—and always withdraws it before entrusting us with another."

Measures of weight, length, area and capacity are wholly made by man, and vary considerably in different countries. The measures of time are the only ones taken from fixed natural standards provided by the Creator, and governed by the solar system.

The day of 24 hours is the time taken by the earth in making one complete revolution on its own axis.

The lunar month, of a little less than 29 days and 13 hours, is the time taken by the moon to travel round the earth.

The solar year of nearly 365½ days marks the cycle of the seasons.

The earliest standard of time was the natural day, marked by the alternation of light and darkness. Subsequently the lunar month was used, and the year consisted of 12 months or 354 days. By this standard eleven days were lost every year and, in the course of time, the season of spring occurred in what were nominally the summer months. The year 46 B.C. was called "the year of confusion," and an endeavour was made to correct the inaccuracy by making this year one of 445 days. From time to time various alterations were made, and when it was found that the year was eleven days too long, eleven days were omitted from the calendar.

It is interesting to note that it was not until 1751 that an Act of Parliament was passed "for regulating the commencement of the year and for correcting the calendar now in use."

Thus it has required many attempts, spread over many years, before man-made divisions of time coincided with the solar system created, set in motion and controlled by T.G.A.O.T.U.

The natural laws of the Cosmos work year by year and century by century in perfect order and concord, so that we contemplate with awe and reverence the wisdom and greatness of God and the wonderful works of His creation. Let us, therefore, endeavour with all our powers to gain knowledge and understanding and the capacity to interpret the laws of the Divine Creator and adjust our thoughts, actions and words accordingly.

As Freemasons we should endeavour to make our lives of the greatest usefulness to mankind by carrying out our daily duties faithfully and zealously, by playing our part in the divine scheme; thus we may add to the happiness and welfare of our race and assist in the ultimate betterment of the world, striving ever towards that perfection which we believe to be in the mind of the G.A.—thus the 24-inch gauge represents the 24 hours of the day.

### THE SQUARE, THE LEVEL AND THE PLUMB-RULE.

Without the force of gravity, which gives coherence to a properly constructed edifice, but would pull down into ruins one that has been incorrectly built, order and stability on the earth would be impossible. It is this force which actuates the level and the plumb-rule.

A level surface is defined as one which is parallel to the surface of a body of water at rest; all the particles of water settle down closely together as near to the earth's centre as possible, and form a flat even surface

square to the mighty force of gravity. Such a surface is said to be dead level.

The plumb-line is a suspended line to which is attached a weight of metal. This line points to the dead centre of the earth owing to the pull of gravity, and is said to be perfectly upright or "plumb."

The combination of the level and the plumb-rule form an angle of 90 degrees or the fourth part of a circle, a square. Again we are reminded that we should endeavour to understand the laws of the Divine Creator and adjust our own square and upright conduct accordingly.

The square is used in every phase of the construction of a building—by the architect in drawing the plan—by the workmen in preparing ground for the foundations (in conjunction with the skirret)—by the craftsman who prepares the stone—and to prove the perfection of the finished stone before it is fit to be built into its proper place in a perfect superstructure. It is also used in conjunction with the level and the plumb-rule for the accurate assembly of each individually prepared stone during the construction of the building.

The symbolical significance of this close association of the square, level and plumb-rule is very impressive: the constant practice of level steps and upright intentions produces that square conduct which is essential to the erection of the Masonic superstructure.

Even after the stones have been placed in position, and the building has lasted for years, it may be found that some of them are defective and crumbling and no longer fit for their place and purpose. They must be removed and replaced by sound material. So, in our Order, a Brother who does not fit into the structure or who has lost interest has to make way for another who will strengthen the edifice. It is always sad to see stones rotting in a building, and so one regrets to see Brethren who are indifferent and who fall away from the high ideals of the Order.

### THE ROUGH AND PERFECT ASHLARS.

On his entry into Freemasonry the candidate is symbolised by a rough and imperfect cube. The work which has already been put into the shaping of this stone is known to those who are responsible for bringing him into Masonry. Their knowledge of his character should be intimate, and should enable them to affirm that he is already shaped according to Masonic principles, and is capable of being polished and perfected, and that his inclinations are such that Masonry will appeal to him and afford him joy and satisfaction.

The perfect ashlar is true, tried and proved in every respect, and represents the perfect Mason, developed and balanced to form a perfect whole. Each of its sides is perfectly smooth and symmetrical, and each of its angles is a square.

The preliminary preparation of the ashlar is done by the chisel and must be followed by friction which smoothes and polishes, removing any ridges and unevenness which remain.

Isolated seclusion for study and self-education fails to produce those virtues which are necessary for all-round excellence of character. Contact with others is necessary to provide opportunities for service and self-sacrifice, and to rub away selfish and unsightly ridges which protrude and prevent the intricate and accurate blending of the individual stones into a stable and sound superstructure, perfect in its parts and honourable to the builder. Our spiritual personality is mellowed by the joys and sorrows of our chequered existence, our faith must be on such firm foundations as to prevent ugly scars and fractures from doing permanent injury to the evenness of a well-ordered life; such imperfections may well be disastrously destructive.

In the Gospel according to St. Matthew, chap. vii, vv. 24 and 25, we read:—

“Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock.”

In the V.S.L. there are many references to stone and stones, but I have been unable to find any mention of square stones; there is, however, a reference to the craftsmen who fashioned them in *Kings I.*, chap. v., v. 18, “and Solomon’s builders and Hiram’s builders did hew them, and the stone-squarers. So they prepared timber and stones to build the house.” In the marginal reference the stone-squarers are referred to as the ancients of Gebal, or “Giblites.”

The Coronation Stone, or Stone of Destiny, is of great interest to us as Englishmen. Its origin is lost in antiquity; possibly it is the stone on which the ancient kings of Ireland were crowned. A monkish legend believes that it was the stone which Jacob used for a pillow when he slept at Bethel. It is a historical fact that it has been under the Coronation Chair since the year 1274.

Since the usages and customs among Freemasons have ever borne a near affinity to those of the ancient Egyptians, the Rosetta Stone is of especial interest to members of the Craft. This is a slab of black basalt which was discovered in 1799 a few miles from Rashid (generally called Rosetta) on the bank of an arm of the Nile. It is now in the British Museum.

On this stone there were found three distinct kinds of writing—hieroglyphs, the then “modern” Egyptian, and Greek. The latter inscription, when deciphered, was found to commemorate the good deeds of the boy king Ptolemy V., and to record a decree made in the year 196 B.C. that those good deeds should also be enumerated in the then modern language of Egypt and in the ancient language and script—hieroglyphs. The translation of the Greek inscription led to the decipherment of the second language and thence, after many years of patient study, to the understanding of the hieroglyphs. This knowledge was naturally of enormous value in unlocking the secrets of the treasures of ancient Egypt, and has made the Rosetta Stone one of the wonders of the world.

Cleopatra's Needle is of interest to Freemasons. The one which stands on the Thames Embankment is one of a pair of granite obelisks which were fashioned several centuries B.C. and originally stood in front of the temple of the Sun-God at Heliopolis. It was removed to Alexandria in 22 B.C., and to this country in 1879. The companion stone went to the U.S.A., and is of interest in that the following objects were found in its foundations: a square, an iron trowel, a stone trestle board, the arc of a circle, a lead plummet, a stone bearing the master's mark, a rough and a polished cube and a casual word meaning temple. It seems certain that these objects had a symbolical meaning when placed there many centuries ago.

One of the most famous modern structures utilising granite is the Assuan dam. This immense project was designed to collect, store and regulate the great quantities of water of the river Nile, as part of a scheme for irrigating large areas of Egypt. It was opened by that great Mason the Duke of Connaught on December 10th, 1902. The scheme was subsequently enlarged, and the last stone of the extension was laid by the Khedive of Egypt on December 3rd, 1912. This brought an area of six million acres under cultivation. Pumping and drainage systems have made further large areas fit for cultivation, and it should be noted that the entire supply of agricultural water depends upon the control of the Nile waters, and not upon direct rainfall.

This great undertaking is an outstanding example of the proper use—in the manner intended by the Creator of the Universe—of man's knowledge and understanding of the laws and forces of Nature and science for the welfare and happiness of mankind.

Let us therefore, Brethren, individually and collectively—as the individual stones of the Masonic superstructure—endeavour to enlarge our knowledge and understanding of the plan of the G.A.; let us apply our talents and abilities in such a manner as to bring nearer the time when the forces of Nature may be directed solely to constructive ends; let us by faith, prayer and works hasten the overthrow of those powers which prostitute man's attainments to destructive and reactionary ends.

“And they shall beat their swords into plowshares and their spears into pruning-hooks, neither shall they learn war any more.”

“Sermons in stones and good in everything.”

At the conclusion he was thanked for his interesting paper.

W. Bro. C. C. H. BINNS proposed and W. Bro. J. C. BURTON seconded W. Bro. A. H. BRADLEY, M.B., B.S., Medical Practitioner, 335 Humberstone Road, Leicester, P.M. No. 1560, as a “Full Member” of the Lodge.

W. Bro. J. C. BURTON proposed and W. Bro. W. J. BUNNEY seconded W. Bro. A. H. PARKER, P.P.A.D.C., Derbyshire, P.M. No. 802, 110 Friar Gate, Derby, as a “Full Member” of the Lodge.

The resignation of W. Bro. A. H. HIND and W. Bro. J. ADAMSON was received with regret.

Apologies were received from W. Bros. J. G. BATES, J. A. WALKER, P. M. WEBSTER, A. J. PICKERING, C. BLAND, G. BEALE and F. HAINES.

The Lodge was closed at 6-15 p.m. and a *Conversazione* was held afterwards.

## The Two-Hundred-and-Sixtieth Meeting

was held at Freemasons' Hall, London Road, Leicester,  
on November 22nd, 1943.

*There were present* the following Officers:—W. Bro. T. O. JUDGE, W.M. in the Chair; W. Bro. J. C. BURTON, I.P.M.; W. Bro. G. PHIPPS, Acting S.W.; W. Bro. J. T. COOPER, Acting J.W.; W. Bro. W. J. BUNNEY, Chaplain; W. Bro. E. H. STORK, Acting Secretary; W. Bro. F. HAINES, D.C.; W. Bro. E. MURRAY, S.D.; W. Bro. S. F. HERBERT, J.D., and Bro. D. CHOYCE, Tyler. Also W. Bros. J. T. COOPER, A. J. S. CANNON and G. E. PHIPPS.

There were present fourteen members of the Correspondence Circle and two visitors.

The Lodge was opened in due form at 2-20 p.m.

The Minutes of the last Regular Meeting and Installation were read, confirmed and signed.

W. Bros. A. H. BRADLEY and A. H. PARKER were unanimously elected "Full Members" of the Lodge.

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

W. Bro. M. ANDERSON, "Rainston," Normanby Park, Normanby, Middlesbrough, No. 2391.

Bro. R. C. SPENCER, 83 St. Peter's Road, Leicester, No. 2081.

Bro. A. G. REID, 37 Mallorca Way, San Francisco, No. 640, California.

Bro. SAMUEL YATES, "Gillyfields," Oak Tree Lane, Mansfield, No. 2583.

W. Bro. A. HAYNES, 17 Benge Hill, Evesham, No. 3308 and No. 5452.

W. Bro. F. C. BULLOCK, "Rishygate," Spencefield Lane, Leicester, No. 4874.

FORTESCUE LODGE MASONIC LIBRARY, No. 847, Honiton, Devon.

W. Bro. W. H. PICK, 510 Loughborough Road, Birstall, No. 3919.

W. Bro. W. H. CARR, W.M. of the Barnato Lodge, No. 2265, then delivered the first half of his paper on "The Ancient Charges."

## The Ancient Charges.

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## THE ANCIENT CHARGES.

## INTRODUCTION.

These brief notes, which seem to cover so much territory and yet leave so many points untouched, are intended to serve mainly as an introduction to the later essay on the Old Charges. As usual, when collecting notes for my task, I found too much that was pertinent to the subject and before long my paper had assumed such huge proportions that only a process of ruthless cutting could bring it into shape.

My survey of the Cooke MS. is, therefore, deliberately restricted to an examination of its importance to the 14th Century Masons, and its influence on our present ritual. But, since an understanding of conditions in the dawn of Masonic history is essential to a proper appreciation of modern Craft Masonry, I offer no apology for these introductory pages, more particularly because there is no pretence here to original research, only a careful selection of facts, deductions, and theories from the work of our most trusted historians.

Foremost among them, the Craft is indebted to Bro. Knoop and his collaborators who, by their tremendous labours, have turned the study of English mediæval Masonry into a very exact science. Indeed, the major parts of this introductory paper, as well as some important parts of that which follows, are based entirely on their recently published works

Here I must add my thanks to Bro. Knoop himself, who was kind enough to read my script and helped me, in addition, with certain corrections which are now embodied in the paper. For the rest, I have given a list of works, all easily accessible, which formed the foundation of this essay, sufficiently comprehensive, I hope, to arouse in the reader a desire to wander further in the many by-paths of our recorded past.

## THE MASON'S CRAFT IN THE 14TH AND 15TH CENTURIES.

In mediæval England, the building industry, unlike the majority of Crafts, was not a fixed trade and did not develop round any particular centre. Many of the building jobs must have lasted for years and given steady employment to masons who lived near the work with their families; but, as a general rule, we must picture the Masons as wandering workmen, employed for a time at one place, and then travelling, often for long distances, to seek employment wherever it was to be had.

The principal employers were the Church, the King, the large land-owners and the municipalities, and in the Old Charges, they are invariably referred to as the "lord." The largest building works—the abbeys, cathedrals, priories and castles, were most frequently executed under the "Direct Labour System." On this basis, "the employer appointed certain officials such as a Master Mason and a Clerk of the Works, to arrange for supplies of materials and engage the necessary craftsmen and labourers." (Knoop. *The Two Earliest Masonic MSS.* p. 11).

Although the construction of some of our mediæval churches was undoubtedly superintended by the clerics themselves, most of the work was planned and designed by the Master Masons. They were invariably "practical" men who had served their apprenticeship in the usual way

and whose great skill had earned them positions comparable in importance and dignity to our present day architect. Their salaries might be as much as six times that of ordinary skilled workmen, often with additional allowances such as housing, robes, etc.

In their capacity as Master Masons they were occasionally able to conduct more than one job and not infrequently they supplemented their earnings by acting as contractors and by trading in materials. The part which these men played in the Masons' Craft is fully reflected in the importance assigned to them in the Old Charges, but gradually the "direct labour" system gave place to the contractor system and by the 16th and 17th Centuries the practice had developed of farming out the whole or part of a large job to the contractor, "in gross."

He was usually a man of some substance, who provided the materials and engaged and paid the specialists in the various branches of the work, as well as the craftsmen, journeymen and labourers. Under this system the function of the Master Mason deteriorated till he ranked almost equal with his own journeymen.

APPRENTICESHIP seems to have been the general method of training for the Craft and, though records are scarce, the Old Charges give ample evidence of the care which was taken to protect the interests of the apprentice, his master, and the "lord" whom they served. Apprenticeship, usually for seven years, was, in its origin, probably associated with the Craft Guild System, which was first evolved in the 12th Century, and the earliest known reference to apprenticeship is in certain Statutes of the City of London of about 1230 A.D.

During the earlier years of his indentures the apprentice only earned his food, clothing and tuition, and the Master naturally took from the "lord" a lower rate of pay for the apprentice than for the ordinary journeyman or fellow.

Both the Cooke and Regius MSS. indicate that in the early 15th Century the apprentice was bound to a Master, not to an ordinary craftsman or journeyman, and later MSS. mention a restriction of two apprentices and not more to each Master, showing a desire to prevent the Craft from becoming overcrowded with cheap labour; but in the 16th and 17th Centuries at least one of these restrictions was relaxed, for we find that ordinary journeymen were permitted to take apprentices too.

MASONS' WAGES. At the beginning of the 14th Century skilled Masons received about 2s. 3d. or 2s. 4d. a week (equal to about £3 10s. 0d. today) with a cut of perhaps 10% to 15% during winter months, when they worked shorter hours. Frequently, too, we read of additional allowances of gloves and aprons, as part of the Masons' perquisites.

Wages showed no important fluctuations until the middle of that century, but by the year 1450 the average pay had risen to 3s. per week (about £4 10s. 0d. today).

Among the main reasons for this rise in wages was the devastation caused by the Black Death. In 1348-50 this epidemic, the bubonic plague, wiped out nearly a third of the population of Britain. Prices rose

alarmingly and caused an instant demand for higher wages. The mortality was so great that labour scarcity enabled the workers to dictate their own terms to their employers.

Parliament attempted to check the workers by statute in 1349, and ordered that "every able bodied person under the age of 60 years, not having the wherewithal to live, and being required, should be bound to serve whoever required him, or else be committed to gaol. If any workman or servant departed from his service before the term agreed, he should be imprisoned. No man should pay, or promise to pay, more wages than were customary. All victuals should be sold at reasonable prices." Restrictive laws of a similar nature were passed and re-enacted repeatedly but they were of no avail. Organizations comparable to our present-day Trade Unions began to develop among the labourers and peasantry, fomenting strikes and disorder and arousing a realisation of the rights of labour and a consciousness of its power. Throughout the 14th and early 15th Centuries we read of legislation against "Confederacies" and "Congregations," but feudalism in its decline was unable to stem the tide of progress. The meetings continued. Revolutionary in character, primitive and ill-directed, they were the earliest expression of a united spirit among the workers. They were nevertheless largely successful in their objective and this period marks a distinct improvement in the conditions of English labour.

That the Masons played their part in this awakening of labour is evidenced by a statute of 1425, part of which I quote (using Gould's translation):—

"First, whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapters assembled, the good course and effect of the Statutes of Labourers be openly violated and broken in subversion of the Law, and to the great damage of all the Commons: Our said Lord the King . . . hath ordained . . . that such Chapters and Congregations shall not be hereafter holden . . . they that cause such Chapters and Congregations to be assembled and holden if they be thereof convict, shall be judged for felons; and that all the other Masons that come to such Chapters and Congregations, be punished by imprisonment of their bodies and make fine and ransom at the King's will."

This reference to the annual Congregations of Masons implies a well established organization of the Craft, but there can be little doubt that the Masons had their fair share of illegal meetings as well.

**IMPRESSMENT.** One result of the scarcity of labour was that for many of the royal works the Crown had to resort to impressment, a very common occurrence at this period. There were frequent occasions, too, when the Crown authorized the Church and other employers to obtain labour by this means. The custom must have been unpopular and, so long as work was to be had elsewhere at favourable rates of pay, there would be a steady movement of labour caused by the desire to escape impressment.

**HOLIDAYS.** There seems to have been no hard and fast rule as regards payment for holidays and Feast Days, but the old records suggest that a number of Saints' Days and holidays were paid for as a matter of course. This arrangement may have become too unprofitable, because we find in 1360 a statute declaring illegal the practice of allowing Masons pay for Festival Days on which they did no work.

It is interesting to note that no special attention was paid in England to the Feast of the Quatuor Coronati (the Patron Saints of the Continental Masons) until the middle of the 15th Century; in four of the years from 1453-1460 this Feast was observed as a holiday (unpaid) by the Masons of Eton College. The growing importance attached to it is witnessed by a London Masons' Ordinance of 1481, which required every Freeman of the Craft to attend at Christ Church, Aldgate, on the Feast of Q.C., to hear Mass, under penalty of 12 pence.

**MASONS' ORGANIZATION.** There were several kinds of organization, each of which may have taken some share in Craft regulation, or in efforts to improve the condition of labourers and workmen. The unique Assembly described in the Regius MS., which was convoked by Athelstan to amend certain faults in the Craft of Masonry, was attended by all the Masons, together with the Lords, Dukes, Earls, Barons, Knights, Squires and Burgesses of the City, and we are told that it was at this Assembly that the Articles and Points by which the Craft would be governed were first drawn up.

The Cooke MS. does not mention the presence of Masons at that famous (though perhaps legendary) Assembly, which would seem to suggest that the original Rules of the Craft were drawn up under Athelstan's presidency by representatives of the nobility, etc., *without* the consent of the Craft. Whether this Assembly, or a similar one, ever took place will probably never be ascertained. But the Cooke MS. does tell us what type of Assembly was ordained for the future government of the Craft, viz. :—

**THE ANNUAL OR TRIENNIAL ASSEMBLY.** This would seem to be a judicial rather than a legislative body, attended by all Masters, Fellows, and Apprentices. Its purpose was to adjust grievances, quarrels, and transgressions against Craft custom. Not least among its duties was the examination of those that were to be made Masters, in their knowledge of Craft regulations and in their technical skill. At this Assembly the law was represented in the person of the Mayor, Alderman, or Sheriff, who acted as "Associate" to the presiding Master, to assist in maintaining the law of the realm. The presiding Master, obviously a Mason of very high standing (Speth considered the office equivalent to our Grand Master), may have been one of the King's Master Masons, but that is not certain.

This type of Assembly might be described as the Regional type, and we find in all the Old Charges the instruction that all Masons must attend if they were within a stated distance, varying in the different Charges from five to fifty miles.

There are indications in the Cooke MS. which may tend to prove the existence of more than one type of Assembly or governing body. The various duties of the Assembly outlined above are given as two distinct and separate lists at different parts of the Cooke MS., and though the evidence falls far short of proof, it is quite possible that there were two types of Assembly; one which performed the duties of a Board of Examiners, testing and admitting those that were to be made Masters. The other Assembly would then appear to have been mainly judicial, dealing principally with breaches of Craft regulation and custom. (See note on the Short History and the five-point Charge, p. 54 of my Cooke MS. Commentary).

The illegal congregations and assemblies, to which I referred earlier, do not merit attention under this heading since they had the prime object of obtaining increased wages, and their activities are better described under the heading of agitation than that of Masons' organization.

### THE LODGE.

**THE LODGES ATTACHED TO A PARTICULAR BUILDING JOB.** The Lodge was the workroom in which Masons hewed and cut the stone. It was also the place of rest and refreshment and, insofar as it was the regular meeting-place of bodies of Masons both at work and at rest, there can be little doubt that it played an important part in the organization of the Craft, although this type of Lodge may have been of a temporary character, which closed down when the building was completed.

**THE LODGE ASSOCIATED WITH A WHOLE LOCALITY.** In districts where there was constant stone-building work the Masons' Lodge would assume a permanent character, and was composed of groups of Masons who were more or less definitely settled in that particular area. The best quarries and the larger building jobs such as cathedrals, abbeys, and castles were quite naturally the chief centres of regular Masons' work, and the Lodges which grew up in such places acquired a degree of permanence and importance which entitles them to be described as District or Territorial Lodges.

When we read the injunction about providing visiting Masons with work for a fortnight or "refreshing them with money to the next Lodge," it would appear that this type of District Lodge was indicated.

### CRAFT GILDS.

From about the 11th Century onwards, the custom had gradually developed of craftsmen in particular trades forming themselves into Guilds for the purpose of regulating their industry and preventing abuses. Every aspect of the Craft was controlled by regulations of the most minute character. Apprenticeship, hours of work, the right of search for "false work" and competition in labour, were all matters which fell under the jurisdiction of the Guild. Disobedience of the regulations was punished by fine, and in extreme cases by expulsion from the Guild, which virtually debarred the victim from pursuing his trade. The right of the Guild to exercise its powers was usually protected by a Royal Charter.

As regards the *Masons*, there is a real dearth of evidence as to the existence of this type of trade control. The *Masons' Guilds* of which we have records were not *Craft Guilds* at all in the strict sense of the term. They were benevolent, social and religious fraternities, seeking rather the spiritual welfare of their members and having little or no part in their industrial lives.

This seeming inadequacy of *Gild* organization among the *Masons* would be difficult to explain, were it not for the fact that much of the *Masons' work* (unlike the majority of the mediæval crafts) was carried on outside and away from the towns. The *Gilds* functioned under the ægis of the municipal authorities and the migratory nature of the *Masons' work* did not render their *Craft* very suitable for organization and control of this sort.

In 1356 we find the earliest evidence of an attempt to form an organization comparable to the *Craft Guilds*, when the *Masons of London* petitioned the *Mayor and Aldermen* to sanction a code of regulations for their self-government. This petition arose because of disputes in the *Craft* and because "their trade has not been regulated . . . in such form as other trades are." Even so, we find that the articles ordained on this occasion were not nearly so broad or far reaching as the usual *Gild* regulations of that period.

In 1376 we read of the *London Company of Masons* as a *City Gild* or *Fraternity* in the *Corporation records* at the *Guildhall*. Later, in 1472, the *Fellowship of Masons of the City of London* was recognized by a *Grant of Arms*, and in 1481 it attained the status of a *Livery Company*. The history of this well organized trade body and of the *Masonic Lodge* (*Acception*) which ultimately evolved from it and grew up by its side, is well known to us, but unfortunately it seems to have been a very rare example of this type of organization, since we are unable to find any mediæval records of a similar nature.

**MASONS' GILDS.** An examination of the 14th Century regulations of the *Masons' Guild* at *Lincoln* shows very clearly the nature of the society and how far it differed from the ordinary mediæval *Craft Guilds* whose principal business was the control of trade and labour.

Both sexes were admitted to membership of the *Lincoln Masons' Guild* and presumably the ladies required some qualification through marriage, etc. The following details are summarized from *Bro. Williams' translation, A.Q.C., 42, p. 64.*

- (1) The brothers and sisters met at a specified place on each *Feast Day*, marching in procession to "set up a candle" at the appointed *Church*.
- (2) The annual meeting was held on the "morrow of *Easter*" to transact the affairs of the *Gild*. Penalty for absence without reasonable cause, a half pound of wax.
- (3) If any brother or sister desired to go on a holy pilgrimage, every member had to give at least a "halfpenny." The pilgrim was escorted with all honour in procession to the gates of the city and welcomed in like manner on his safe return.

- (4) Upon the death of a member the Gild assembled for Mass; the Master gave one penny, Wardens and all other members gave one half-penny each to buy food for the poor, for the good of the soul of the deceased. Penalty for non-observance, one penny or half-pound of wax. (Upon news of the death of a member away from the city, like measures were to be taken).
- (5) Should any member be in custody for any reason save theft or murder, he was to be assisted by the brethren.
- (6) If Master or Wardens, upon election, refused to serve, the penalties were two pounds of wax, and one pound respectively. Penalties to be paid within three days or they were doubled!
- (7) All Gild property in the possession of members was to be returned within three days of Easter, under penalty.
- (8) On Feast Days, the Gild was to feed as many poor people as it had members, with good bread, mead and meat or fish.
- (9) If any member cursed another, or hastily commenced litigation without waiting to settle a quarrel, the penalty was a pound of wax.
- (10) Entrance fee was four shillings (or three quarters of barley) and four pence, namely, one to the Deacon, one to the Clerk, and two to the "Ale."
- (11) A brother or sister in need was allowed sixpence per annum for three years; but if they came into better circumstances they must repay.
- (12) For a bequest of two shillings, the Gild promised one Mass annually in perpetuity. For four shillings two Masses, for half a mark, three Masses.
- (13) Every Mason member upon taking an apprentice, had to pay forty pence for maintaining the "Candle."
- (14) Brethren paid one farthing a week membership fee and at the end of the year the arrears were doubled by way of penalty!

The society depicted in these regulations was neither wealthy nor powerful, and the only point at which it touched on the commercial life of its members was in demanding a payment of forty pence from a member when he had risen sufficiently in the Craft to take an apprentice.

**MIRACLE PLAYS.** The records of the old Miracle Plays, which were such an important means of education and entertainment from the 13th to the 16th Centuries, throw light on another aspect of the Masons' lives and, by inference, they give further confirmation of the weakness of Masons' Gild organization.

Many of the big towns possessed a complete cycle of these plays, comprising sometimes from 30 to 50 brief episodes based on Old and New Testament and Apocrypha. They were produced annually, each Gild or Craft doing a particular episode, and being charged under various penalties with the duty of providing a movable stage as well as mounting and producing the play. The cycle of plays might take anything from three to eight days, and the performances were usually arranged during a Holiday or Fair Week.

The plays allotted to the Masons at different places were as follows :—

The Coming of the Three Kings to Herod.

The Purification of Mary.

The Slaughter of the Innocents.

The Burial of the Virgin Mary.

Incidentally it is worth noting that none of the plays can be said to have any connection, however remote, either with the Masons' Craft or its legends.

On several occasions we find that the Mason's play was produced by them *jointly with other Gilds*, the Goldsmiths and the Hat Makers. As opposed to the Masons, both of these were stationary trades with strongly established Gilds, and there seems to be little doubt that the reason for the joint productions was the ever present possibility that the Masons might not be in a position to do their part worthily "by reason of the fluctuation in their numbers, caused by the constant alteration of their field of labour." (Conder, *A.Q.C.*, 14, p. 60).

**DEGREES AND GRADES.** The subject of Grades, Degrees, Ritual and Ceremonial, is a branch of Masonic history about which a whole separate literature has grown up.

The course of development of our present system after Grand Lodge was founded in 1717, and its evolution in the 300 years before that date, afford ample opportunity for research, but the lack of consistent records unfortunately leaves too wide a field for theory, speculation and even blind guess-work.

In the 14th and 15th Centuries many of the problems which abound in the later period do not arise, because we know from our oldest MSS. that such forms, routine, or ceremonial as did exist, were of the very simplest nature. Undoubtedly there were several Grades; apprentices, journeymen or fellows, masters, *i. e.*, masons who were qualified to employ apprentices, and Master Masons acting as Master of the Works.

In addition there was the office (however temporary its tenure may have been) of Master at the Masons' Assemblies, an office comparable almost to our District Grand Master.

Among the Masons themselves, there were several classes of workmen, and the old regulations often show how keen were our ancient brethren to protect and maintain the status of their superior craftsmen. It is these regulations, embodied in the two oldest Masonic manuscripts, which give us our earliest and most accurate picture of the Mason Craft in mediæval England.

## PART I.

### THE ANCIENT CHARGES OR MS. CONSTITUTIONS.

**THE ANCIENT CHARGES.** Those words so often mentioned in the course of our ceremonies, so familiar to us at every step in our Masonic careers, call up in our minds a series of moral exhortations and principles couched in solemn and often superb language, and forming as it were the stately background of our 1st and 3rd Degrees, as well as our Installation Ceremony.

Unfortunately, their meaning and purpose is frequently lost in attempting to turn them into mere pieces of recitation, and too often indeed they have been treated only as a means of exhibiting a brother's powers of oratory.

For the student, however, the Antient Charges have a different meaning altogether. To him they represent a collection of priceless Masonic documents, most of them in manuscript—treasured writings which cover the most important period of the Masons' Craft in England, and which carry us from about 1390 A.D., through the rise and fall of the Operative Craft, right up to the middle of the 18th Century.

Efforts, earnest rather than successful, have been made to show that these old documents were actual Rituals, but it is more correct to say that they were primarily the trade union regulations of their time, and they are most properly described as the "Manuscript Constitutions."

About one hundred of these old manuscripts and prints have been discovered and, though all of them raise problems of authorship and place of origin, they are, with a few important exceptions, of a uniform pattern. They usually commence with a short prayer or invocation, followed by an imaginative account of the origin and development of the building industry since the dawn of history, and of the several Charges which were supposed to have been given to the Masons at various times.

Then follow the Craft regulations, usually described as Articles and Points, and sometimes called Charges General and Singular. Many of the documents also give a form of oath or obligation, prefaced with an instruction as to the manner of taking it.

The two earliest MSS. of the series are :

The Regius MS. of c. 1390, and

The Cooke MS. of c. 1410

and, although both of them contain the basic matter which is common to all the Old Charges, they also exhibit striking differences and additions which would entitle them to special attention even apart from their antiquity.

The Regius MS. (c. 1390), a poem of some 800 lines, comprises, in addition to the traditional history and the various Charges, an account of the Four Crowned Martyrs (the Patron Saints of Freemasonry), a description of the building of the Tower of Babel, and the Seven Liberal Arts. Then, rather surprisingly, the poet has included extracts from the work of an earlier writer, John Mirk's *Instruction for Parish Priests*, and finally the whole of the *Urbanitatis* poem, a rather crude book of social manners and etiquette.

The Cooke MS. (c. 1410) differs from the general run of the Old Charges in having two versions of the traditional history, the first being much longer and fuller than that in the Regius MS., and the second a prose rendering of the short poetic version. To the expert, both MSS. show signs of having been copied from yet earlier documents, each writer adding to the common core those matters of Craft tradition, legend, and etiquette, which appealed to him particularly ; but the Craft regulations

in the Cooke MS. were undoubtedly copied from an even earlier original than those of the Regius, and thus the Cooke, though the later of the two MSS., gives us the Craft regulations in their earliest known form.

The "Short History" in the Cooke MS. is almost identical with that in the Regius MS., and the expanded or "Long History" is undoubtedly of later date. But the latter is, nevertheless, the fullest version we have today of what was accepted in the 14th Century as to the origin and history of the Mason's Craft, and with only few variations it has served as a basis for the traditional history in all subsequent copies of the MS. Constitutions.

Speth, in his commentary (*Q.C.A. II*), has shown that everything in the Cooke MS. goes to prove that the "Short History," and the Articles and Points which follow it, constitute the original "Boke of oure chargys" and our best authorities agree with his opinion that this part of the MS. is "the purest and least altered copy of these Constitutions that has come down to us."

For all these reasons, I have chosen the Cooke MS. as the theme of this essay. Unfortunately, few easily accessible transcripts of this important document exist (with the exception of the recent work of Bro. Knoop and his collaborators). Another difficulty for the beginner-student is the mediæval English which presents many problems and pitfalls. In order to make it more readable, I reproduce the MS. in the form of a paraphrase, based mainly on Speth, *Q.C.A. II*, and Knoop, *The Two Earliest Mas. MSS.*, using modern spelling but retaining some of the original phrasing wherever practicable.

## PART 2.

### TRANSCRIPT OF THE COOKE MS., c. 1410.

Thanked be God, our glorious Father, founder and creator of heaven and earth and all that in them is, for that he has vouchsafed of his glorious God-head, to make so many things of divers virtues for mankind. For he made all things to be obedient and subject to man.

For all things that are edible and of wholesome nature he ordained for man's sustenance. And also he hath given to man wit and skill in divers things and crafts, by which we may work in this world, to get therewith our living, and to make divers things for God's pleasure and also for our own ease and profit, which things if I were to rehearse them, it would take too long to tell and to write. Wherefore I will leave them; but I shall show you how and in what way the science of Geometry first began and who were the founders thereof, and of other crafts too, as is noted in the Bible stories.

How, and in what manner this worthy science of Geometry began, I will tell you, as I said before. You shall understand that there are Seven Liberal Sciences, from which seven all the sciences and crafts in the world arose. But Geometry especially is the basis of all other sciences. The seven sciences are called thus. The first science, Grammar, is called the foundation of sciences, which teaches a man to speak and to write correctly.

The second is Rhetoric, and it teaches a man to speak "formably" and fair (=with eloquence). The third is Dialectic (=logic) and that science teaches a man to discern the true from the false, and commonly it is called the art of sophistry. The fourth is Arithmetic, which teaches a man the craft of numbers, for reckoning, and making accounts of all manner of things.

The fifth is Geometry, which teaches mensuration and the measures and weights of all manner of crafts.

The sixth is Music that teaches a man the craft of song in notes of voice, and organ, trumpet and harp and all other things pertaining to them. The seventh is Astronomy, that teaches a man the course of the sun and of the moon, and of the other stars and planets of heaven.

Our intent is principally to treat of the first foundation of the worthy science of Geometry and who were the founders thereof. As I said before, there are Seven Liberal Sciences, that is to say seven sciences or crafts that are free in themselves, which seven live only by Geometry; and Geometry may be described as earth-mensuration.

"Et sic dicitur a geo g<sup>e</sup> qin R ter a latine & metrona quod est mensura. Vnde Gemetria .i. mensura terre uel terrarum."

And it (*i.e.*, Geometry) is so called from the Greek GEO (=Latin terra, *i.e.*, earth) and METRON (=Lat. mensura, *i.e.*, measurement). Whence GEOMETRY, *i.e.*, "measurement of land or lands."

Marvel not that I said that all sciences live only by the science of Geometry. For there is no work or handicraft that is wrought by man's hand but that Geometry plays an important part in it. For if a man work with his hands he uses some manner of tool, and there is no instrument made of any material in this world that is not out of the earth, and to earth it will return again. And there is no instrument that is to say tool to work with, but it has some proportion, more or less. And proportion is measure, and the tool is earth and therefore every instrument is earth. And Geometry means earth-mensuration, wherefore I may say that men live by Geometry; for all men here in this world live by the labour of their hands.

Many more proofs I would give, why Geometry is the science that all reasonable men live by, but I leave it at this time "for the long process of writing," and now I will proceed further on my matter. You shall understand that among all the manual crafts in the world Masonry is the most notable; and the most important part of this science is Geometry, as is recounted and told in the Histories, and in the Bible and in the "Master of History" (=Peter Comestor). The Polichronicon, a trustworthy Chronicle, and in the writings of Bede, De Imagine Mundi, and Isidorus Ethemologiarum and Methodius—Bishop and martyr and many others too, said that Masonry is the principal outcome of Geometry, as methinks may well be said, for it was the first that was founded; as is noted in the Bible in the 1st Book Genesis, in the 4th Chapter. And also all the afore-said doctors agreed thereto; and some of them say it more openly and plainly, just as in the Bible, in Genesis.

The seventh lineal descendant of Adam, before Noah's flood, was a man named Lamech, who had two wives, one named Adah and the other Zillah. By the first wife Adah he begat two sons, the one named Jabal and the other Jubal. The elder son Jabal was the first man that discovered Geometry and Masonry; and he made houses and is named in the Bible "Pater habitancium in tentoriis atque pastorum," that is to say, "father of men dwelling in tents, that is, dwelling-houses." (N.B.—The correct translation should read "Father of such as dwell in tents and such as have cattle").

And he was Cain's Master Mason and governor of all his works, when he built the city of Enoch which was the first city ever made, built by Cain, Adam's son, who gave it to his own son, Enoch, and gave the city the name of Enoch, and now it is called Ephraim. And there was the science of Geometry and Masonry first used and contrived as a science and a craft; and so we may well say that it was the cause and foundation of all the crafts and sciences. And this man Jabal was also called Pater Pastorum (Father of herdsmen).

The "Master of History," Bede, De Imagine Mundi, Polichronicon and many others say that he was the first to make proper partition of land, that every man might know his own ground and labour thereon for himself. And also he divided the flocks of sheep that every man might know his own sheep, and so we may say that he was the first founder of that science.

And his brother Juballe or Tuballe was the inventor of music and song as Pictogoras (=Pythagoras?) says in Polichronicon, and Isadore too in Ethemologiis the 6th Book says that he was the inventor of music and song and of organ and trumpet and he based that science on the sounds of the striking of his brother Tubal-Cain's hammers.

Truly, as the Bible says, in Chapter four of Genesis, Lamech had of his other wife Zillah, a son and a daughter. Their names were Tubal-Cain, the son, and the name of the daughter was Naamah. And according to Polichronicon, some men say that she was Noah's wife; whether that be so or not we cannot say.

You shall understand that this son Tubal-Cain was founder of the smith's craft and some say of other metalwork crafts too, such as iron, brass, gold and silver. And his sister Naamah invented the art of weaving, for before that time no cloth was woven, but they spun yarn and knitted it and made themselves such clothing as they could; but as the woman Naamah invented the art of weaving it was called women's craft. And the three brothers aforesaid knew that God would take vengeance for sin, either by fire or water; and they were greatly troubled how they might preserve the sciences that they had founded, and they took counsel together with all their skill. And they said that there were two kinds of stone of such virtue that one would never burn, and that stone is called marble; and the other stone would never sink in water, and that stone is called "Lacerus" (lateres=burnt brick). And so they decided to inscribe all the sciences that they had founded on these two stones, so that if God took vengeance by fire, the marble would not burn. And if God sent vengeance

by water, the other should not drown. And so they prayed their elder brother Jabal to make two pillars of these two stones, that is to say, of marble and lateres, and that he would inscribe on the two pillars all the sciences and crafts that they had founded. And so he did. And therefore we may say that he was the most skilful in science (=art) for he first began and carried out their purpose before Noah's flood.

It was not by any kind of prophecy that the brethren knew of God's impending vengeance by fire or water, but being in some manner forewarned—they inscribed their sciences on the two pillars of stone. And some men say that they wrote on the stones all the seven sciences.

And as they expected, so it befell that God did send vengeance, and there came such a flood that all the world was drowned. And all men perished therein, save only VIII persons. And they were Noah and his wife and their three sons and their wives; from which three sons all the world is descended. And they were named Shem, Ham, and Japhet. And the flood was called Noah's flood. For he and his children were saved therein. And many years after this flood as the Chronicler tells, the two Pillars were found, and, as Polichronicon says, a great clerk that men called Pythagoras found one, and Hermes the philosopher found the other, and they taught the sciences that were written thereon.

Every Chronicle and History and many other clerks and especially the Bible, witnesses the building of the Tower of Babel; and it is written in the Bible in Genesis, Chap. 10, how Ham, Noah's son, begat Nimrod, and he was a mighty man upon the earth, and he was strong as a giant, and he was a great king. And he founded the true (original?) kingdom of Babylon, and Arach and Archard and Calan in the land of Sennare (=Shinar).

And this same Ham began the Tower of Babel and he taught to his workman the Craft of Masonry; and he had with him many masons; more than 40 thousand, and he loved and cherished them well, as is written in the Polichronicon and in the "Master of History" and in other histories too. And apart from this, witness the Bible in the same 10th Chapter, which tells that Asshur who was near kin of Nimrod, went out of the land of Sennare and he built the city of Ninevah and others too. For it is written, "De terra illa," etc.

Reason demands that we should tell plainly how and in what manner the Charges of the Mason's Craft were first founded, and who first gave it the name of Masonry. And ye shall know well that it is told in Polichronicon and in Methodius (Bishop and martyr) that Asshur who was a worthy lord of Shinar sent to Nimrod the king to send him masons and workmen of skill, that might help him to build the city which he wished to build. And Nimrod sent him 3,000 masons. And when they were to go forth he called them before him and said to them, "Ye must go to my cousin Asshur to help him build a city, but see that ye be well governed, and I shall give you a Charge profitable for you and me."

"When ye come to that lord, see that ye be true to him, as ye would be to me, and labour honestly at your Craft, and take reasonable payment therefor, as ye may deserve; and also that ye love each other as though ye

were brothers, and hold together truly. Let him that hath most skill teach his fellows; and conduct yourselves well towards your lord and among yourselves, that I may have honour and thanks for sending you and teaching you the Craft." And they received the Charge of him that was their master and their lord, and went forth to Asshur and built the city of Nineveh and other cities called Calah, and Resen that is a great city between Calah and Nineveh. And in this manner the Craft of Masonry was first instituted and charged as a science.

Elders of masons before our time had these Charges in writing as we have them now in our Charges of the story of Euclid, and as we have seen them written both in Latin and French. But we ought to tell you how Euclid came to a knowledge of Geometry, as is told in the Bible and in other Histories. In the 12th Chapter of Genesis is told how Abraham came to the land of Canaan and our Lord appeared to him and said "I shall give this land to thy seed." But there came a great famine in the land, and Abraham took his wife Sarah with him, and made a pilgrimage to Egypt to abide there while the famine endured. And Abraham, as the Chronicle says, was a wise man and a great clerk (=learned) and he knew all the seven sciences, and taught the Egyptians the science of Geometry. And the worthy scholar Euclid was his pupil, and learned of him. And he first gave the name of Geometry (to that science), for though it had been practised before that time, it had not had that name. But it is said by Isidore in *Ethemologiarum*, Book 5, Chapter 1, that Euclid was one of the first founders of Geometry and gave it that name. For in his time the river Nile in Egypt so far overflowed the land that men could not dwell therein.

Then this worthy scholar Euclid taught them to make great walls and ditches to keep out the water; and he by Geometry measured the land and divided it into several parts and made every man enclose his own land with walls and ditches; and thus it became a country rich in all manner of produce, of young people, and of men and women. And the young people multiplied so abundantly that they could not earn their livelihood. And the lords of the country came together in council, to find how they might help their children that had no adequate and fitting livelihood provided for them, for they had so many children. And among them in council was the worthy clerk Euclid and when he saw that they were unable to remedy the matter, he said to them "Give your sons into my care, and I shall teach them a science by which they shall live gentlemanly; on condition that ye be sworn to obey the rules I shall set both to you and to them." And the king of the land and all the lords with one assent agreed thereto.

Every man will naturally consent to that which is profitable to him; and so they took their sons to Euclid to govern them as he desired; and he taught them the craft of Masonry and gave it the name of Geometry, because of the method of division of land that he taught the people when they made the walls and ditches to keep out the floods. And Isidore says in his *Ethemologies* that Euclid called the craft *Gemetrya*. And so this worthy clerk gave it its name, and taught it to the sons of the lords of the land whom he had in his teaching. And he gave them a Charge:—

That they should call each other Fellow and not otherwise, because thy were all of one Craft and of gentle birth, the sons of lords. And also that the most skilful should be governor of the work and should be called Master; and other charges too that are written in the "Boke of Chargys." And so they worked for the lords of the land and made cities and towns, castles and temples and lords' palaces.

During the time that the Children of Israel dwelt in Egypt they learned the Craft of Masonry; and after they were driven out of Egypt, they came into the Land of Promise, which is now called Jerusalem, and they dwelt there. And Charges were holden and kept; and at the building of Solomon's Temple that King David began, King David loved Masons well and he gave them Charges, almost the same as we have now. And at the making of the Temple in Solomon's time, as is said in the Bible in III Kings 5 (=I Kings v.) that Solomon had four score thousand Masons at work. And the "Kyngis sone of Tyry" was his Master Mason. And in other Chronicles and in old Books of Masonry it is said that Solomon confirmed the Charges that David his father had given to Masons. And Solomon himself taught them their "maners" (=customs) but little different from the customs now in use. And from thence this worthy science was brought into France and into many other regions.

Formerly, there was a worthy King in France called Carolus Secundus that is to say Charles the Second. And this Charles was elected King of France by the grace of God and by right of descent also; and some men say he was elected by good fortune, which is false, as according to the Chronicle he was of the King's blood royal. And this same King Charles was a Mason before he was king, and after he became king he loved Masons and cherished them, and gave them Charges and customs which he devised, some of which are still used in France. And he ordained that they should hold Assembly once in the year and come and speak together, that the Masters and Fellows might regulate all things that were amiss.

And soon after that came St. Ad habelle (=St. Amphibalus?) in to England, and he converted St. Alban to Christianity. And St. Alban loved well Masons and he gave them the first Charges and usages that were given in England. And he ordained adequate wages for their work. And after that, there was a worthy king in England called Athelstan, and his youngest son loved well the science of Geometry and knew that none made more practical use of the science of Geometry than the Masons; wherefore he studied the practical application of the Science in addition to his knowledge of "Speculatyf" (=theory), for of "Speculatyf" he was a master. And he loved well Masonry and Masons, and he became a Mason himself. And he gave them Charges and usages as we have now in England and in other countries. And he ordained that they should have reasonable pay. And he purchased a Free Patent (=Charter) of the King that they might hold assembly at suitable times and come together to take counsel; of which Charges, Usages and Assembly it is written and taught in the "Boke of oure Charges," wherefore I leave it at this time.

(End of Long History. At this point begins the Short History, the Articles and Points which to the end of the MS., provide a very parallel text to the Regius MS.—H.C.).

Good men, for this cause and in this manner Masonry first began. There was once a time when great lords became too poor to raise their free-begotten children, (*i.e.*, not born of concubines or bond-women) for they had so many. Therefore they took counsel how they might bring up their children and provide them with an honest livelihood. And they sent after wise Masters of the worthy science of Geometry who, in their wisdom, would arrange an honest living for them.

Then one of them whose name was Euclid a most skilful and wise inventor, established an art and called it Masonry. This art of his, he honestly taught to the children of the great lords, at the desire of the fathers, and with the free consent of the children. And after they had studied with great care for a certain time they were not all equally proficient in the art; wherefore the aforesaid master Euclid ordained that those who had especial skill should be specially honoured. And commanded that the skilled masters should be called Masters of Nobility of Skill and Craftsmanship in that art and should teach the less skilled. Nevertheless he commanded that the less skilled should not be called servant or subject, but Fellows, by reason of the nobility of their gentle blood. In this manner was the aforesaid art begun in the land of Egypt by the master Euclid; and so it spread from land to land and from kingdom to kingdom. Many years later, when Athelstan was King of England there were great defects found amongst the Masons and he took counsel with the great lords of the land and by common consent he ordained a certain rule amongst them. That once a year or in every third year, as might appear needful to the king and great lords of the land and all the community, Congregations (=assemblies) should be called by Masters, from province to province and from country to country, of all Master-Masons and fellows in the aforesaid art. And at such Congregations, those who were to be made Masters should be examined in the articles hereafter written, and carefully tested to find if they were sufficiently able and skilful to serve the lords to their profit, and to the honour of the aforesaid Craft. And moreover they were charged, as well the lowest as the highest, that they should well and truly dispense their lords' goods, for those are their lords for the time being, from whom they take payment for their services and their work.

THE FIRST ARTICLE—is that every Master of this art should be wise and true to the lord he serves, expending his goods truly, as he would his own were expended, and not give more pay to any mason than he deserve, according to the dearth of corn and victuals in the country; showing no favour but rewarding every man according to his work.

THE SECOND ARTICLE—is that every Master of this art should be warned beforehand so that he may attend the Congregation (or assembly) unless he has reasonable excuse. But nevertheless if any be found disobedient at such Congregation or in any manner at fault to the detriment of his lord, and to the dishonour of the Craft, he shall not be excused in any way, except if in peril of death. And though he be in peril of death he must inform the Master who is principal of the gathering of his illness.

THE THIRD ARTICLE—is that no Master shall take an apprentice for less than seven years at the least; for in a less term he cannot profitably learn the Craft, nor would he be able to serve his lord truly, and earn the pay that a mason should.

**THE FOURTH ARTICLE**—is that no Master shall take an apprentice for profit to be taught the Craft, who is born of bond blood (=bondman). It is forbidden because the lord to whom he is bound has the right to recover him and take him from his art, and lead him out of his lodge or out of his place of work; and his fellows peradventure would help him, causing strife and perhaps manslaughter; and another reason as I said before is, that this art took its rise amongst the free born children of great lords.

**THE FIFTH ARTICLE**—is that no Master shall pay more to his apprentice in the period of apprenticeship than he may well deserve of the lord whom he serves; his wage shall be such that the lord of the place in which he is taught shall have some profit from the teaching.

**THE SIXTH ARTICLE**—is that no Master shall undertake either for personal advantage or for profit, to teach an apprentice having any maim which would prevent him from working truly as he ought to do.

**THE SEVENTH ARTICLE**—is that no Master shall knowingly help, procure, maintain or sustain any common night-walker or robber, for a man of such bad habits cannot do his day's work properly, and his fellows might be made angry thereby.

**THE EIGHTH ARTICLE**—is that if an expert and skilful mason comes to seek work and the Master has an unskilled man in his employ, the Master shall engage the skilled man and send away the unskilled, for the profit of the lord.

**THE NINTH ARTICLE**—is that no Master shall supplant another, for it is said in the art of Masonry that no man can complete a work begun by another, to the profit of his lord. He who began the work (with those to whom he has explained his plans) should complete it.

The following points were drawn up by divers lords and Masters of several provinces and assemblies of Masonry.

**FIRST**, he who desires to enter the Craft shall love God and the Holy Church and All Hallows, and his Master and Fellows as his own Brethren.

**THE SECOND POINT** is that he must fulfil his day's work honestly for his pay.

**THE THIRD**, that he shall hele the counsel of his fellows in lodge and chamber, and wherever masons congregate.

**THE FOURTH POINT**, that he be no traitor to the Craft nor do anything to the prejudice of the Craft or its members; but he shall sustain it in all honour, in so far as he is able.

**THE FIFTH POINT** is that he shall take his pay meekly without dispute, and fulfil the conditions of work and rest as ordained and set by the Master.

**THE SIXTH POINT** is that if any quarrel arise between him and his fellows, he shall meekly obey and be still at the bidding of the Master, or of the Master's Warden, if the Master be absent. And on the next holiday following the dispute, he shall present himself before his fellows for settlement of the dispute, that the lord's work shall not be hindered thereby.

THE SEVENTH POINT is that he covet not the wife nor the daughter of his Master or Fellow, save honourably in marriage. Nor shall he hold concubines, for discord might be caused amongst them (=the Fellows).

THE EIGHTH POINT is that if it befall him to be appointed Warden under his Master, he shall mediate fairly between Master and Fellows, and he shall busy himself in his Master's absence, to the honour of his Master and to the profit of the lord whom he serves.

THE NINTH POINT is that if he be wiser and more subtle than his fellow in lodge or in any other place, and he perceives that his fellow through lack of skill is spoiling the stone he works on, he shall mend the stone ; and teach him and help him, that love may increase among them, and that the work of the lord be not lost (=spoiled). When the Master and fellows being forewarned (=notified) are come to the assembly, the sheriff of the county or the mayor of the city or the alderman of the town in which the assembly is held, shall, if need be, act as fellow and "associate" of the master of the congregation, to help him against rebels, and in maintaining the law of the realm. At the commencement of the proceedings, new men that were never charged before are to be charged in this manner:— That they never be thieves or thieves' maintainers and that they shall truly fulfil their day's work and labour for the pay which they take from their lord, and give true account to their fellows of all things which demand accounting, and to love their fellows as themselves, and they shall be true to the King of England and to the realm and that they keep with all their might all the Articles aforesaid. After this it shall be enquired if any Master or fellow present has broken any of the aforesaid Articles, which, if they have done, it shall be then and there adjudicated upon. Therefore, be it known that if any Master or fellow having been warned to come before such a Congregation, be a rebel and will not come ; or if he has trespassed against any of the aforesaid Articles and his guilt be proved, he shall forswear his Masonry, and shall no more exercise his Craft. And if he presume to continue in the art, the Sheriff of the county in which he may be found working shall imprison him and make all his goods forfeit to the King until pardon be granted him. For this reason principally were the Congregations ordained, that as well the lowest as the highest in the Craft should be well and truly served throughout all the Kingdom of England. Amen, so mote it be !

### PART 3.

#### WHO WROTE THE OLD CHARGES ?

The classification and microscopic textual comparison of the Old Charges, is one of those herculean tasks which has occupied our research workers for more than fifty years. The beginner-student is more concerned to know who wrote them, why they were written, and how they were used by our ancient brethren. As to authorship—"the MSS. cannot be regarded as the work of any mediæval Mason ; they were written and composed by Clerks ; but they were composed, in large part, of materials current among masons, of customs and perhaps traditions, which had been orally transmitted from generation to generation." (Knoop, *The Two Earliest Masonic MSS.*).

Education in the 14th Century was the prerogative of the Church, and it is highly probable that the Constitutions were penned by priestly hands. Yet, even in the close similarity which exists between the Regius and Cooke MSS. we can discern certain differences of "tone" which betray the characters, if not the occupation of the authors.

The writer of the Regius was a poet, and by temperament a teacher and preacher. His leanings were idealistic and he exhibits these tendencies quite often in his turn of phrase.

The writer of the Cooke MS. was a realist and though he copied the Traditional History and perhaps assisted somewhat in its embellishment, his treatment of the Articles and Points shows that he was more concerned with enforcement of trade customs, than with the ideals of the Craft or the manners and morals of its members. I cite a few examples only, in modernised English:—

*REGIUS MS.*

And so each one shall teach the other and love together as sister and brother (*lines 41-42*).

Athelstan built high temples "to worship his God with all his might" (*line 66*).

ARTICLE I. And pay them truly upon thy fay what they deserve . . . Of lord nor fellow whoever he be of them thou take no manner of fe (=bribe), and as a judge stand upright . . . . . (*lines 93-104*).

ARTICLE 5. A master shall not take an apprentice who is maimed or not whole of limb for such a one "should do the Craft but little good" (*lines 149-156*).

ARTICLE 7. The Master shall not sustain or harbour a thief "lest it would turn the Craft to shame" (*lines 179-184*).

ARTICLE 8. A Master shall send away an unskilled workman, lest such a man might do the Craft short worship (*lines 186-192*).

POINT 3. The Mason shall keep the counsel of his fellows in hall and bower lest it bring the Craft to great shame (*lines 277-286*).

*COOKE MS.*

And commanded the skilled masters to instruct those of lesser skill (*lines 677-680*).

No mention in the Cooke MS.

ARTICLE I. And not give more to a mason than he may deserve . . . showing no favour, that every man shall be paid according to his work (*lines 733-739*).

ARTICLE 6. For such may not truly work as he ought to do (*lines 792-798*).

Article 7. For they may not fulfil their day's work and their fellows might be made angry (*lines 799-808*).

ARTICLE 8. The Master shall send away the unskilled workman, for the profit of the Lord (*lines 814-816*).

POINT 3. That he hele the counsel of his fellows in lodge and chamber and in every place where masons be (*lines 841-845*).

Many similar instances are to be found, and it is easily seen that the writer of the Regius was interested in maintaining the ideals of the Craft and the spiritual welfare of its members, while the Cooke MS. displays a much more businesslike attitude.

Speth (in his commentary, *Q.C.A., II.*) held that the writer of the Cooke MS. must have been intimately connected with the Craft and in some sense a member of it since he speaks of the "Boke of *oure* Chargys" and "*we* have now in *oure* Chargys." However that may be, he was certainly a man of better education than we might expect to find among stonemasons of the period.

#### WHY WERE THEY WRITTEN ?

When we speculate as to why the Old Charges were written we uncover a much deeper problem. Broadly speaking all the Old Charges may be divided into two parts, (1) the legendary History and (2) the Craft regulations, and the very nature of their composition suggests that they were compiled for entirely different reasons.

All the internal evidence goes to show that the "Boke our *oure* Chargys" was considerably older than the legendary History which was tacked on to it. In the beginning the regulations were undoubtedly the embodiment of Craft customs, and there is ample evidence to show that they were altered and added to from time to time as trade customs varied. They were almost certainly used at the annual Assemblies to impress upon the Masons their duties to the Craft, their Fellows, and their "lord." We read for example in the Cooke MS. :—"At the beginning, new men that never were charged before, are charged in this manner," etc. But although the regulations were composed of Craft customs for use by the workers themselves, the constant references to the "profit of the lord whom ye serve" indicate a strong bias on the part of the authors in favour of the employers.

The Church and Crown as the largest patrons of the Masons were doubtless well aware of the advantages of controlled labour, and despite the importance which the workers themselves must have attached to the regulations, we cannot help feeling, when we read them, that they were designed for the control and guidance of the workman, the betterment of his work, but most important of all, for the ultimate profit of the employers.

The legendary History, so full of implied pride in the antiquity of the Craft, its importance as one of the basic sciences and its association with great men of Biblical and ancient times, is much more difficult of explanation. Begemann held that—

"The History contained in the MS. . . . Constitutions . . . was "a pretended history of Masonry fabricated by learned men with the "object of acquiring a greater influence over working masons under "their care and survey. The masons of the 14th and 15th Centuries "must have been very factious and rebellious, as we may learn from "the Statutes of Parliament, always renewed from period to period, "therefore it would appear desirable to call them to order and obedience, "by every possible influence and to raise them to a better state of morals "and self-education." (*A.Q.C., V., 38*).

I have a most interesting comment on this oft-quoted passage from Bro. Knoop who after reading my paper wrote me as follows :—

"I always have my doubts whether Begemann (or his translators) chose the right word when he wrote about the pretended history of "Masonry *fabricated* by learned men. It was compiled from the best "available mediæval sources, and was written in the style of other "contemporary histories ; 'fabricated' suggests that it was invented "or concocted without any sort of authority. It was the authorities "which were at fault (according to modern ideas) and not the compilers "of the history of building."

Bro. Knoop's own comment on the legendary History says :—

" . . . there was an extraneous or imported element contributed "by the clerks, who drew on such erudition as they possessed in order to "elaborate and amplify whatever traditions the Masons had about the "history of their craft. To what extent this clerical contribution was "assimilated by ordinary masons we cannot tell ; but it is probable that "at least the more familiar names were remembered and that the hewers "and setters who worked at Windsor Castle or Westminster Abbey, or "Eton College, thought of themselves as practising a trade which had "been carried on and regulated in the days of King Solomon. How far "they were right is a matter of little moment. What is important is "that by thinking so, they probably strengthened the bonds between "themselves and their fellows, and felt a greater pride in their associ- "ation."—(*The Two Earliest Masonic MSS.*).

Both this writer and Bro. Poole envisage the possibility that the legendary History was drawn up in response to the Writ for Returns of Richard II. in 1389 requiring the Masters and Wardens of Gilds and brotherhoods to furnish information as to the manner of their Oaths, Gatherings, Feasts and Meetings, as well as full details of their Statutes, Ordnances, Usages and Customs, etc.

The Return of the Lincoln Masons' Gild in response to the Writ, may be cited as an example of what was required. After a detailed list of religious and charitable objects, with penalties for non-observance, dates of meeting, and regulations for assisting a brother or sister in custody or in need, etc. (see ante page 30 under Mason's Gilds) we read :—

"Of lands and tenements . . . the Gild possesses none ; goods "in the hands of members themselves for the use of the Gild, do not "exist ; save what is for the maintainance of the devotions specified ; "and they have no general meetings save such as are held for their "social purposes among themselves." (Bro. Williams' Translation, *A.Q.C.*, 42, p. 67).

Gild returns usually had to give the following information :—

- (1) Date of foundation.
- (2) Statement of their charters to show by what right they existed and functioned.
- (3) Copy of their regulations and customs.
- (4) A detailed list of Gild possessions.

In considering, then, whether the Old Charges were drawn up specially in response to the Writ for Returns we must notice that all of them are deficient in the most important item of information that was required, namely, (item 4) the statement of Gild possessions.

The fabricated history added to the Masons' regulations might have been an attempt to equip the Craft, or some of its members, with a written Tradition or Organization comparable to other Gilds of that time, but the absence of the list of Gild possessions seems to disprove the theory that the old Charges could have been drawn up as a result of the Writ for Returns.

Yet another possibility is that they were compiled as a means to combat the restrictive legislation which was so abundant during the century following the Black Death. We recall the Statute of 1425 against the holding of Masons' Assemblies (see ante page 27) and it is in legislation of this sort that we may find perhaps the real reason for the compilation of the legendary History and the Charges.

In 1356, after a period of dissension within the Craft, the Masons of London chose twelve of the most skilful men of their trade to lay before the Mayor and Alderman a code of Rules which would prevent further disputes. The reason given for this appeal to outside authority was "because their trade has not been regulated in due manner . . . in such form as other trades are."

Some of the regulations agreed on that occasion find almost exact parallels among the regulations in the Old Charges; but though the points agreed were ratified by the supreme municipal authority, and probably represented Craft customs which were traditionally known throughout the kingdom, they only affected the London Masons.

Up to this date, so far as we can tell from our old documents, the Masons' customs had not been codified, and the Articles and Points which are mentioned in the Cooke and Regius MSS., as having been ordained by Athelstan and his predecessors, must be accounted as a back-dating of existing Craft customs in order to give them the added lustre of antiquity. But after the London Edict of 1356 it is easy for us to picture the Masons engaged on some large job in the Midlands, or the North of England, asking their scribe to draw up for them a code of regulations and a Craft history, by virtue of which they might govern themselves in all that pertained to Craft matters. The Masons desired to establish the respectability of the Craft, its long history, its labour conditions and, above all, its inherent right to hold assemblies for the regulation of trade questions, and the punishment of offenders, without recourse to the law of the realm.

It was this desire which prompted the writer of the original, from which the Wm. Watson MS. was copied, to include in his MS. a note :—

"And these charges have been seen and perused by our late Sovereigne  
"Lord King Henry ye Sixth and ye Lords of ye Honourable Councill,  
"and they have allowed them well and said they were right good and  
"reasonable to be holden."

### HOW WERE THEY USED ?

When we pass from the question of why the Old Charges were written, and seek to ascertain the uses to which they were put, we are much surer ground, for the texts themselves provide some of the answers. All the Old Charges show that at some stage or other they were intended to be used as part of the routine (I purposely avoid the word "ceremony") of admission to the Craft. The Old Charges, as we shall see later, must have played a most important part in the evolution of our Ceremonies and Ritual but, in the 14th and 15th Centuries at least, we have little grounds to imagine that the admission of new fellows involved very much beyond a reading of the Charges, and an Oath or Obligation of fidelity.

There were, of course, the various grades of Apprentice, Journeyman, Fellow or Master, Master of the Works and Master of the Assembly, and it is easy to imagine that some simple ceremony may have been associated with the passing of a Mason out of one grade into the next, but the early MSS. do not help us to reconstruct the ceremonies, nor indeed do they give us any justification for believing that such ceremonies (in our sense of the word) even existed, beyond the reading of the Charges and the Oath.

Hawkins (*A.Q.C.* 26, p. 9) noted four Oaths in the Regius MS., but as three of them undoubtedly related to the one "Ceremony" we cannot lightly accept his assertion that "some form of ritual must have accompanied these Oaths."

The Cooke MS., after giving the Articles and Points ordained by Athelstan for the annual or triennial Assembly, gives another brief Charge for new men that never were charged before ! Here again is a possible indication of more than one ceremony, but neither of the MSS. states which grades of men were charged, though it seems fairly clear that the Articles were addressed to Masters, and the Points were of a more general nature and addressed chiefly to fellows or journeymen. Vibert (*Prestonian Lecture*, 1925) suggested that in their earliest forms the ceremonies consisted of a simple Oath of admission for the apprentice, a lad in his teens, and a formal ceremony of admission to full membership, with possibly a secret rite associated with the Mastership.

Bro. Daynes has summed up the results of much research on the subject, when he describes the probable order of the ceremony in his *Birth and Growth of the Grand Lodge of England*, p. 6 :—

- (1) A prayer or invocation to the Trinity.
- (2) Reading the legendary History of the Craft.
- (3) Holding out the V.S.L. to the candidate upon which he placed his hand, during the reading of the Charges.
- (4) An Obligation.
- (5) Communications of the "secret signes and watchwords."

While this may be a fair description of the routine of admission of Masons in the 16th Century and later, it must be noted that our two earliest Masonic MSS. do not agree with it on all points and especially on the question of "secret signes and watchwords," of which there is no hint at all. But the two principal items, the reading of the Charges and the Oath are clearly indicated in both MSS. and indeed in every one of the later versions of the MS. Constitutions.

First, as evidence of the reading and taking the Oath:—

“At the first begynnyng, new men that never were chargyd bi-fore  
“*beth charged in this manere . . . etc.*” (Cooke MS., c.1410, lines  
913—915).

A good true oath he must there swear  
To his master and fellows that be there  
He must be steadfast and true also  
To all these laws, where'er he go  
And to his liege lord the King  
To be true to him over all thing  
And all the points hereinbefore  
To them thou needs must be y'swore  
And all shall swear the Mason's Oath  
Be they willing or be they loath,  
To all these points . . . . .

(Regius MS., c. 1390, lines 429—439).

The later versions of the Charges give evidence of the natural expansion of the formulæ until we begin to see the gradual evolution of a ceremony very familiar to us:—

“Every man that is a Mason take right good heede to these chardgs  
“. . . . . for yt is great p'rill a man to forswear himself upon a booke.  
“. . . . . These Charges *that wee have nowe rehearsed unto you* all  
“and all others that belong to Masons yee shall keepe. So healpe you  
“God and your hallydome, And by this book in your hande, unto yor  
“power.” . . . (Grand Lodge, 1 MS., 1583).

“Yt all manner of men Yt shall be made and allowed Masons, must  
“be sworn upon a booke to keep the same in all yt they may to the  
“uttermost of their power, and also they have ordained yt when any  
“fellow shall be received and allowed yt *these charges might be read*  
“unto him.” (Wm. Watson, 1687).

As regards the Oath we read:—

“The manner of taking an Oath at the making of free Masons.  
“‘Tunc Unus ex senioribus,’ etc. (Then one of the Elders holds out a  
“book and he or they (that are to be sworn) shall place his or their  
“hands upon it and *the following precepts shall be read.*”)” Beaumont  
MS., 1690 and similar phrasing in Grand Lodge 1, MS., 1583).

“These Charges *wch wee now rehearse to you*, and all other Charges,  
“Secrets and Mysteries belonging to Free-Masonry, you shall faithfully  
“and truly keep, etc. . . . .” (Harris MS., No. 1, late 17th  
Century).

“I, A.B., Doe in the presence of Almighty God and my fellowes and  
“Brethren here present, promise and declare that I will not at any time  
“hereafter . . . discover, reveale or make knowne, any of the Secrets,  
“priviledges, etc. . . . .” (Harleian MS. 1942, late 17th Century).

The Scarborough MS. (1705) actually bears evidence that it was used at a meeting of Freemasons, for it is endorsed with a note of a meeting held at Scarborough in 1705, at which six gentlemen were admitted.

(Poole, *The Old Charges*, p. 24). Bro. Poole also suggests that the Old Charges served the purpose of Bye-laws or Constitutions and notes that some of the Craft regulations were modified from time to time in accordance with contemporary legislation. In spite of the progressive changes in the regulations, the Old Charges continued to be used in Lodges, long after many of the trade regulations were completely obsolete.

The importance attached to the reading of the Charges at the making of new Masons probably caused them to be regarded in time as Charters or Warrants to Act. Since no Mason might be admitted without the traditional reading it is possible that any group of Masons fortunate enough to possess a copy may have considered themselves entitled to conduct the ceremony of admission. Several versions of the Old Charges were brought up to date in the course of time by the inclusion of new regulations and articles, both operative and speculative but, long after the trade regulations were obsolete, the principal feature of the admission ceremony remained the reading of the Antient Charges.

#### PART 4.

### THE COOKE MS. AND ITS INFLUENCE ON OUR RITUAL. THE "HISTORICAL" SECTION.

Our old MSS. present an endless subject for study with many problems all depending on the particular view point which the student has chosen. In this paper, apart from a brief survey of the Craft in mediæval England, I have restricted my enquiry to the one rather narrow theme of trying to ascertain in what way the Cooke MS. may have influenced our present-day Ritual and Book of Constitutions, and to trace whatever has survived after more than five hundred years.

"THANKED BE GOD" . . . . The Cooke MS. in common with all the Old Charges opens with a thanksgiving prayer addressed in this instance to a single Deity. The majority of the later MSS. begin with a Trinitarian prayer of which the following is a good example:—

"The might of the Father of Heaven and the wisdom of the glorious  
"Son, through the grace and the goodness of the Holy Ghost that be  
"three persons and one God, be with us at our beginning; and give us  
"grace, so to govern us here in our living that we may come to his bliss  
"that never shall have ending. AMEN." (Grand Lodge 1, MS. 1583).

Two Masonic students (Hawkins, *A.Q.C.* 26 and Baxter, *A.Q.C.* 31) have endeavoured to show that the Old Charges were the actual Rituals of their time, and both lay a great stress on the opening prayer or invocation, despite the fact that the prayer as given in all the Old Charges has no verbal parallel in any of the Opening and Closing or Ceremonial prayers in use today.

HOW THIS WORTHY SCIENCE OF GEOMETRY BEGAN . . . . YOU SHALL UNDERSTAND THAT THERE ARE SEVEN LIBERAL SCIENCES. The writer of the Cooke MS. has used the Seven Liberal Arts listed by Isidore, Bishop of Seville (600-636) and enlarged slightly on his definitions. This list is of course preserved in our lecture on the 2nd T.B. and our note on geometry retains all the ancient insistence on its special importance.

THE LEGENDARY HISTORY OF THE EVOLUTION OF THE ART OF BUILDING. The Biblical part of the narrative teems with names of people whose connection with the art of building was, to say the least of it, remote. The History, however, affords the writer opportunity to introduce the Pillar legend and also one character well known to us, "the artificer in metals." Why he alone of the four children of Lamech (all inventors of new arts) should have been selected for commemoration in our ceremonies is a problem, especially as the Cooke legend makes his brother, Jabal, the first Master Mason in the world, acting in that capacity to Cain, who built the first cities.

The theme of the preservation of all knowledge against destruction by fire or flood, is to be found in many ancient mythologies, and the Pillar legend, as given in the Cooke MS., "is clearly the result of a mediæval attempt to form a consistent story out of three versions" known at that time (Knoop, *The Two Earliest Mas. MSS.*). The statement that the Pillars were found by Pythagoras and Hermes is also a result of these efforts. Our lecture on the 2nd T.B., mentions an instance of the preservation of records inside (not inscribed on) Pillars, ". . . . for therein were deposited the Constitutional Rolls," but our Pillars are different from those described in the Old Charges.

THE LONG HISTORY. The account of the development of the art of building shows the extreme pains which the author took to provide a continuous narrative. His accuracy must be a little doubtful since he states among other things that Abraham taught the sciences to Euclid!

The History contains a tremendous cast though few of the names have found places in our Ritual, and several which we hold important are barely mentioned at all. The following is a list of the characters in the Cooke MS., with notes of the deeds ascribed to them.

CAIN.	Built the first city called Enoch, employing JABAL as Master Mason.
LAMECH.	
ADAH.	
ZILLAH.	
JABAL.	The first Master Mason. Builder of the Two Pillars.
JUBAL.	The founder of Music and Song.
TUBAL CAIN.	The first artificer in metals.
NAAMAH.	Founded the art of weaving.
NOAH.	
SHEM.	
HAM.	Began the Tower of Babel. Taught his workmen the Craft of Masonry, employing more than 40 thousands.
JAPHET.	
NIMROD.	Founded the Kingdom of Babylon. Sent 3,000 Masons to his kinsman Asshur and gave them a Charge.
ASSHUR.	Built Nineveh and other great cities.

- PYTHAGORAS AND HERMES. Discovered the Two Pillars.
- ABRAHAM. Knew all the Seven Sciences. Left Canaan because of famine and journeyed to Egypt. He taught Euclid (and the Egyptians) the science of geometry.
- SARAH.
- EUCLID. Worthy Scholar who was one of the first founders of Geometry and gave it that name. He took the sons of the Egyptian nobility under his care and taught them the science of Masonry and *gave them a Charge*.
- KING DAVID. Began Solomon's Temple. *Gave the Masons Charges*.
- KING SOLOMON. Employed 80,000 Masons at the building of the Temple, gave them their manners (=customs). He *confirmed the Charges* of his father, King David.
- THE KING'S SON OF TYRE (UN-NAMED). Master Mason to King Solomon.
- CAROLUS SECUNDUS. Was a Mason before he was a King. *He gave the Masons Charges and Customs* which he devised, and he ordained the Annual Assembly. The title does not enable us to identify him with certainty and some of the later MSS. call him Charles Martel. (Identified with Charlemagne, 742-814. Dring *A.Q.C.*, 18).
- ST. AD-HABELLE. Converted St. Alban to Christianity. Identified with St. Amphibalus. (Also identified with St. Aldberht, Archbishop of York, 767-782. Dring, *A.Q.C.*, 18 and 19).
- ST. ALBAN. *Gave the Masons the first Charges and Usages that were given in England*. (Identified with St. Alcuin, 735-804. Dring *A.Q.C.*, 18 and 19).
- ATHELSTAN. At the request of his youngest son (?) he sold a Charter to the Masons enabling them to hold Assemblies. (Cooke MS., Long History). The Short History says that he ordained the Articles and Points of the Cooke MS. and the Annual and Triennial Assemblies.
- ATHELSTAN'S YOUNGEST SON. A Master of "speculatyf." Studied Masonry and became a Mason. Purchased a free Patent or Charter from his father for the Masons to hold Assemblies. (Cooke MS., Long History). He is not mentioned in the Short History. Later MSS. name him Edwin, and some say he was Athelstan's brother. The Grand Lodge I MS., 1583, says, "He made a booke thereof, howe the Crafte was founded, and he himself bade and commanded that yt should be redd and told when any Mason should be made . . . ."

Allowing for sundry variations of spelling this is to all intents and purposes the same cast which appears in all the Old Charges. But there are two important names which appear in the later Charges, though not in the Cooke and the Regius MSS.

- |                   |   |   |
|-------------------|---|---|
| (1) Aymon or Anon | } | Both with numerous spelling variations. |
| (2) Naymus Grecus |   |   |

In the case of the first Aymon or Anon, the context in every MS. shows quite clearly that the person referred to is H.A.B.

Some authorities believe that this is a mis-spelling of Hiram; others hold that the "Anon" form indicates a name which must perforce remain anonymous, on the supposition that the name of Hiram had some sort of esoteric significance at least as far back as 1583. We are reminded, too, that the Cooke MS. does not mention H.A.B. at all, but refers to him as "Ye Kyngis sone of Tyry."

Shum Tuckett (*A.C.Q.* 36, p. 179) has shown that the *AYMON* or *A.M.N.* form of the word is almost certainly older than the *ANON* or *A.N.N.* form and he suggests that the word *A.M.N.* is intended to represent a Hebrew word of identical consonants signifying literally "one who is found faithful" and by an extension of its meaning when found with suitable context, it could mean "The master," "The head," or "The chief." If I have laboured this point unduly, it is because no student of our present day Ritual can help feeling some surprise on finding that so important a personage as the principal architect is not named in our two earliest MSS., and bears a pseudonym in all the Old Charges up to the Inigo Jones MS. (c. 1680) where he first appears as Hiram ABIF.

But, even under the pseudonym, there is no mention in any of the Old Charges of the part he played in the legend which we associate with him in our "Sublime" degree. "The silence of the old records of the Craft, with respect to Hiram having figured as a prominent actor in proceedings which were thought worthy of commemoration in the Masonic ceremonial, will suffice to show that at the time they were originally completed the legend or fable with which his name has now become associated was unknown." (Gould, *Hist.* II., 244).

*NAYMUS CRECUS.* This title, again in a variety of spellings, hides the name of the man who, according to all the Old Charges (except a few of the earliest), carried the Craft of Masonry from the Holy Land into France.

He was a "curious" (=skilful) mason, who (according to the legend) had been at the building of Solomon's Temple, then came into France and taught the science to Charles Martel and the men of France. The anachronism here is as great as the Abraham-Euclid legend, and despite numerous attempts, the name cannot be identified with any degree of certainty. What does seem certain, is the writer's evident intention to preserve a long standing tradition that the operative Craft had come into England from the East through France. The continental origin, at least, may be accepted as substantially correct.

This tradition may also account for the introduction of the mythical or unrecognisable "St. Ad Habelle" into the Cooke version, as the link

between the Masonry of France and England. He plays no part in the building history; we are merely told that he converted St. Alban to Christianity, and it was the latter who gave the English Masons their first Charges and customs.

The last phase in the long history, tells how Athelstan (who was in fact a great builder and Charter-giver), at the request of his youngest son, gave a Charter to the Masons. The Cooke MS. leaves this youngest son nameless, but all the later MSS. call him Edwin, and in a few of them, the writers, knowing that Athelstan had no son at all, call Edwin the brother of Athelstan.

The Long History ends here and, surveying it broadly, we see that the compiler had undertaken to draw up a history of Masonry in early times. Some of the characters had a traditional place in it; other Biblical and Historical characters whose works were sufficiently well-known to entitle them to a place were fitted in and then, whenever there seemed to be a gap in the transmission of the "science" from one place to another, a name was found to serve as a bridge, regardless of fact or chronology. Thus:—

Abraham, c. 2100 B.C. brought the Seven Sciences from the Holy Land to Egypt and taught them to Euclid, c. 300 B.C.

After the science had been established in France under Carolus Secundus (N.B.—there were five rulers named Charles from 719 to 898 A.D.) it was brought to England (by St. Ad Habelle?) and was established here by St. Alban, c. 300 A.D.

"The writer's difficulty was obviously to explain how the knowledge of the Craft travelled from Palestine to Western Europe. The mediæval world tried to be logical, and if a link in history was missing after all known sources had been rifled, one was invented." (Hamer, *A.Q.C.*, 46, p. 67).

Chronologically the whole story is impossible, but to the illiterate Masons for whom these old charges were written, their historical and literary defects were non-existent and they were revered as the Masons' "Magna Charta."

Nevertheless, the part of the history which has found its way into our present ritual is surprisingly small. Indeed, the majority of the actors whose names have survived are not remembered at all for the deeds recorded in the "Old Charges." Cain, Enoch, Noah, Abraham, Pythagoras, David, Solomon, H.K.T. and H.A.B. are all to be found in our Lecture on the 1st T.B., but not a word about them which we can trace as being derived from the "Old Charges." When Dr. Anderson, the author of the 1st Book of Constitutions of the Grand Lodge of England, sat down to perpetrate the "Historical" section of that work, he had the Cooke MS. and probably several other copies of the "Old Charges" before him.

He found places for all the characters, invested them with Grand Masterships, invented Grand Lodges and Chapters and bestowed on the Craft a traditional history, compared with which the flights of fancy of the Old Charges pale into insignificance.

It is difficult to imagine how the enlightened rulers of the Craft could have permitted such a document to exist under their approbation, but it continued to form a part of the Book of Constitutions for nearly 100 years up to 1815, when it was mercifully abandoned.

The end of the Long History marks the dividing line between the newer and older portions of the Cooke MS. As against the 642 lines of the Long History, the short version is told in 85 lines, and instead of the numerous players mentioned above there are only two actors, Euclid and Athelstan, in the Short History. It tells how Euclid invented the art of Geometry and Masonry and after it had passed through many lands the science came at last into England, where Athelstan regulated it and gave Charges and customs. These two characters are the two "constants" in every copy of the Old Charges and, no matter what names are missing, the work of these two is always recorded, Euclid as the inventor of the science and Athelstan as the English promulgator of its laws and customs.

I have already referred to Speth's theory (*Q.C.A* 11) that this tiny history plus the regulations which it introduces was the original "Boke of oure Chargys," but he carried his analysis a stage further, by suggesting that the Athelstan legend was the true nucleus of the History, and that the "Euclid story" was the first of the many embellishments with which the legend was to be ornamented in the succeeding centuries.

## PART 5.

### THE COOKE MS. ARTICLES AND POINTS.

The Ancient Charges which preface our present book of Constitutions are a paraphrase of some of the regulations in the Old Charges. Many of them have been "decorated" (Anderson used the word "digested") to give them a "speculative" appearance and the result is a peculiar mixture of old and new, which may have been acceptable to the Lodges of Anderson's time, but is today merely quaint. Nevertheless, the old regulations are easily recognisable behind their 18th Century disguises.

The nine Articles in the Cooke MS. are addressed to Masters, and correspond to the "Charges Singular for Masters and Fellows" as they are usually styled in the later "Old Charges." They are mainly Operative in character, referring to matters which would arise in the proper management of the Craft.

The nine Points which follow on, together with five un-numbered points at the end of the MS., correspond to the "Charges General" of the MS. Constitutions, and are addressed to all members of the Craft.

These, like the Articles, were doubtless compiled for the proper regulation of the trade, but they are moral rather than business-like in their nature.

When we consider the changes which this code of trade regulations suffered in the course of time, it is surprising that we should still be able to find some traces of them in our Ritual. It must be admitted that these relics are rare, and sometimes the sense of the old regulations has been unduly strained to adapt them to our modern ceremonial. In this comment-

ary on the Articles and Points I shall first notice their implications as regards the Craft in the 15th Century, and then try to show how and where they are preserved today in the Ritual and in the Book of Constitutions.

**THE FIRST ARTICLE.** Every Master should be true to his employer dispensing his goods truly as he would his own; and he shall not pay higher wages than is justified "according to the dearth of corn and victuals." This regulation was probably one of the results of the wage and labour difficulties which ensued after the Black Death. Later MSS., while retaining the sense of the regulation, omit the clause regarding corn and victuals, but between the time of the Cooke MS. and any of its later counterparts, the Statute of Artificers (1563) had virtually made the Cooke regulation the law of the land, since it required labourers' wages to be fixed annually in accordance with cost of food. (See also Book of Const. V., *Of Management, etc.*, para. 3).

**THE SECOND ARTICLE.** Every Master Mason having received notice of Assembly must attend unless he had reasonable excuse such as serious illness, etc. Many of the Old Charges state a specific distance within which attendance was compulsory, but there is no uniformity on this point as the distances vary from five to fifty miles. The spirit of this regulation is preserved in our second and third Obs.

2nd. "answer signs, obey summons, etc."

3rd. "answer and obey all lawful signs and summonses which I may receive from a Master-Masons' Lodge if within the length of my . . . pleading no excuse thereto, save that of sickness etc." (See also Book of Const. III., *Of Lodges*, para. 1).

**THE THIRD ARTICLE.** The minimum apprenticeship period of seven years does not vary in all the Old Charges, and it is also one of the regulations of the London Masons of 1356.

**THE FOURTH ARTICLE.** No Master shall take an Apprentice unless he be freeborn and not of bond blood, for fear that his "lord" might attempt to recover him, creating strife thereby. Both Cooke and Regius MSS. give the additional reason that in ancient times the Craft was served by people of "gentyl kynde" and the sons of "great lordis." This regulation was included in the Constitutions of 1723 and with minor variations until September 1st, 1847 when, after the abolition of slavery in the British Dominions, the Grand Lodge amended the declaration to be made by a new candidate to read, "I,—— being a free man, etc.," Many similar allusions are still retained in our first degree. (See also Book of Const. III., *Of Lodges*, para. 2).

**THE FIFTH ARTICLE.** The Master shall not pay his apprentice more than he deserves, and indeed he should adjust the junior's wage so that the "lord" shall have "sum profyte by his techynge." It was the custom for the master to receive a wage on behalf of his apprentice and we may assume that the allowance was based on the degree of skill which the latter had attained. Here again we notice the bias of the Article in favour of the "lord" since it requires a "profyte" for him irrespective of the apprentice's proficiency. Our ritual-makers were unable to use this wage article, but some questions which still exist today seem to be directly connected with it.

Q. How did they receive them (*i.e.*, their wages) ?

A. Without scruple or diffidence.

Q. Why in that particular manner ?

A. Without scruple well knowing they were justly entitled to them . . . etc. (See also Book of Const. V. *Of Management of Craft, etc.*, para 3).

THE SIXTH ARTICLE. No master shall take an apprentice who is maimed or unfit to work. All the O.Cs. contain this regulation and generally it is coupled with the "freeborn" point as, *e.g.*,

"Noe maister or fellowe take noe prentice but for the term of VII "years and that the prentice be able of birth, that is to say freeborn and hole of limnes as a man ought to be, etc." (Bain MS. late 17th century. See also Book of Const. IV. *Of Masters, etc.*)

THE SEVENTH ARTICLE. No Master shall harbour a thief or night-walker lest his fellows be made angry. The Regius MS. says "lest the craft be put to shame."

THE EIGHTH ARTICLE. An in-expert mason must be replaced whenever possible by one of greater skill. Here again the Cooke MS. says—for the profit of the lord, while the Regius says that the inferior workman would do the Craft a dis-service. Bro. Knoop (*The Two Earliest Masonic MSS.* p. 177) has noted that the Cooke MS. seems to indicate a shortage of skilled labour whereas the Regius MS. suggests a ready supply.

THE NINTH ARTICLE. No master shall supplant another in his work, since no man can complete profitably a job begun by someone else. The Regius poem has :—

"Ther schal no maystur supplante other  
But be to-gedur, as syster and brother."

The later MSS. usually add the safeguard :—

"Unless he be unable of cunning to end the same." (Henery Heade MS., 1675). (See also Book of Const. V. *Of Management of the Craft*, para. 5).

THE FIRST POINT. He who desires to enter the Craft shall love God, and Holy Church and All Hallows, and his Master and fellows as his own brethren.

The first charge in the majority of the Old Charges generally contains much more detail, *e.g.*,

"Yow shall be trewe men to God and the Holy Church and that "yow use noe Heresie . . . Alsoe, yee shall be true liegemen to the "Kinge without treason or falsehood." (John T. Thorp MS., 1629).

Anderson in his 1723 Constitutions broadened the scope of the Society and rendered the Craft his greatest service, when he re-wrote this charge, to read :—

"But though in ancient times Masons were charged in every country "to be of the religion of that country or nation whatever it was, yet 'tis "now thought more expedient only to oblige them to that religion in "which all men agree, leaving their particular opinions to themselves,

"that is to be good Men and true or men of honour and honesty by "whatever denominations or persuasions they may be distinguished: "whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at a "perpetual distance."

And this spirit of tolerance remains today in the first charge of our Book of Constitutions.

THE SECOND POINT. He shall do an honest day's work for his pay. The Regius MS. adds that he will thereby deserve his pay for holidays, while some later MSS. say "So that he may live honestly upon the Holy-day." A statute of 1360 declared pay for holidays to be illegal, but that was not a uniform practice. (See also Book of Const. V., *Of Management*, etc., para. 1).

THE THIRD POINT. He shall "hele the councelle of his felows in logge and in chambre and wherever Masons congregate." Much play has been made with this point in an endeavour to prove that some sort of secret ceremonies were the reason for this rule. But the instruction to keep his Master's secrets would be quite a normal regulation, and it was probably included in the Apprentice's Indentures; similar rules were enforced by various Gilds with penalties for breach. (See Toulmin Smith, *English Gilds*). The form of the Oath of secrecy does not appear in either the Regius or Cooke MSS., but when it does develop in the later Old Charges we find phrases which gradually become more familiar. At what stage in our history the ceremonies began to take on a form comparable to ours remains uncertain but by the year 1696 we have proof in the Edinburgh Register House MS. of the existence of at least two degrees with an Obligation to "heill and conceall" under penalty. (See also Book of Const., VI., *Of Behaviour*, para. 4).

THE FOURTH POINT. He shall be true to the Craft and not do anything to the prejudice of the Craft, his Master and fellows, but sustain the art in all honour so far as lies in his power. Here we have the whole essence and purpose of our Fraternity expressed in a single sentence and the principles implicit in this Fourth Point might be described as the basis of our whole system. First, there is the evidence of pride in the Craft itself and the desire to maintain it unsullied; then the clear statement of the duty which the Craftsman owed to his fellow. Later versions of this charge have a more familiar phrase:—

"Alsoe yow shal be true one to another that is to saie to eny Maister "and fellowe of the craft of Masonry . . . that yow doe to them as yow "would they did to yow." (Thorp MS. 1629).

THE FIFTH POINT. The Mason shall take his pay meekly (see note to Article Five) and he shall observe the times of work and rest as ordered by the Master. The Regius MS. adds an instruction which seems to be a later development, that the Master must warn a Mason before noon if his services were no longer required. (See also Book of Const. V., *Of Management*, etc., para. 7).

**THE SIXTH POINT.** Disputes were not allowed to interfere with working hours, but were to be settled on the first possible holiday. In adapting this point for the purposes of our present ritual, its main object was rather curiously reversed. Instead of settling our personal differences after working hours, we are quite definitely instructed to interrupt our labours for this purpose.

"In such a case it is expected that you will invite him to withdraw  
"in order to settle your differences amicably . . . ." (See also Book of Const. VI., para. 2, *Behaviour, etc.*).

**THE SEVENTH POINT.** This is the origin of the chastity point in our 3rd Obligation. It is curious to notice that while the Cooke MS. forbids the holding of concubines, the Regius accepts them, apparently as a matter of course.

"Thou shalt not by thy Master's Wife lie . . .  
. . . . Nor by thy Fellow's Concubine  
No more thou would'st he did by thine."

(Regius MS., lines 324—328).

An interesting parallel to our present-day regulation is to be found in an ordinance made on the foundation of the Guild of the Holy Trinity and St. Leonard (Lancaster) in 1377 :—

"No one of the Gild shall wrong the wife or daughter or sister of  
"another, nor shall allow her to be wronged, so far as he can hinder it."  
(Toulmin-Smith's Translation, *English Gilds*, p. 163).

**THE EIGHTH POINT.** These duties of a Warden in the absence of his Master seem to imply very large building works or perhaps irregular attendance of the Master at the scene of operations. Both these contingencies would create need for a Deputy-Master or Warden, and there is evidence in the old records of appointments under both titles.

The instruction that a Warden shall mediate fairly between Master and fellows is found in all the Old Charges, but only a dim shadow of the original is preserved in our opening ceremony in which one of the Senior Warden's duties is "to see that every brother has had his due." (See also Book of Const. V. *Of Management, etc.*, para. 6).

**THE NINTH POINT.** This purely "Operative" point, instructing the skilled mason to assist one less able, finds no precise parallel in our present ritual, but in our 3rd Degree the newly made M.M. is required to "afford assistance and instruction to the Brethren in the inferior degrees." The Cooke MS. gives as reason for this instruction "that love may increase among them" and the Regius MS. says, "and teach him easily, with fair words . . . with sweet words . . ." (See also Book of Const. V. *Of Management, etc.*, para. 8).

#### THE END OF THE COOKE MS. PROCEDURE AT THE ASSEMBLY.

The remainder of the MS. is concerned principally with procedure at the Assembly or Congregation. First we see how the presence of the county or municipal representative was used to give the presiding Master's authority the force of law. Next a passage directing how "new men"

should be charged, in five points (not numbered), which might be described as a microscopic summary of the most important articles and points.

The inclusion of this tiny five-point Charge presents something of a problem, and it is possible that it has remained in the MS. as a relic of an earlier tradition in much the same way as the short Euclid-Athelstan history exists side by side with its elaborated counterpart—the Long History. If this be so, then this Charge represents our last relic of the earliest Masons' Charges, since it is probably considerably older than the Seven-Point Nimrod Charge and the Two-Point Euclid Charge, both of which appear in the Long History.

Another possibility, however, is that the Short Charge has a place in its own right as a separate Charge which was used for a different grade of Mason. We have no means of proving this theory other than the knowledge gained from the MS. itself showing that :—

Nine Articles were addressed to Masters.

Nine Points to Fellows and the Craft in general, and then at the end of the MS. Five points "to men that were never charged before."

Further confirmation of this theory may be found in the description given in the MS. of the two different Orders of procedure at the Assembly :—

The Athelstan procedure (Cooke MS., lines 711—727) involved :—

- (1) An examination of those that were to be made Masters, as to their knowledge of the Articles and Points.
- (2) A test of their skill as Craftsmen, probably by inspection of some piece of Mason's work submitted for that purpose.
- (3) A general exhortation demanding faithful service to the "lords."

The procedure of the Assembly described at the end of the Cooke MS. (lines 912—945) involved totally different work :—

- (1) Charging new men that never were Charged before.
- (2) An enquiry if any had broken the regulations.
- (3) The adjudication and sentence of offenders.

The two routines of procedure are sufficiently different to entitle us to assume the possibility that they did not refer to the same gathering ; and if we agree that two types of Assembly are indicated then we must hold that the Short five-Point Charge was, in fact, an additional Charge in common use during the 14th—15th Centuries.

My study of this, the most important of our early MSS., draws to its close. Without exaggeration and, I trust, without unduly straining the facts, I have tried to show why it was written, how it was used and what evidence there is of ceremonial associated with it. I have indeed tried to picture the mediæval Craft, the pride it took in its great antiquity, and the high standard it demanded of its members as an association of men engaged in a highly skilled Craft, jealous of their rights of self-government, and of customs which had grown up out of the centuries.

And if I have not entirely succeeded in showing the importance which our 14th Century Brethren attached to those Ancient Charges, let the final words of the MS. speak for me :—

“. . . that as well the lowest as the highest should be well and “truly served in the aforesaid Art throughout all the Kingdom of “England. Amen. So mote it be.”

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 “THE OLD CHARGES AND THE CHIEF MASTER MASON”—J. E. S. Tuckett,  
*A.Q.C.* 36.  
 “NAYMUS GRECUS—A NEW IDENTIFICATION”—Douglas Hamer,  
*A.Q.C.* 46.  
 “ENGLISH GILDS”—Toulmin Smith.

The paper was much appreciated and a hearty vote of thanks was carried by acclamation.

W. Bro. E. H. STORK proposed and W. Bro. F. HAINES seconded W. Bro. HALKYARD, W.M. of No. 1560, P.M. of No. 5682, as a “Full Member” of the Lodge.

W. Bro. W. J. BUNNEY proposed and W. Bro. S. F. HERBERT seconded W. Bro. A. E. ROSSITER, P.M. No. 2081, as a “Full Member” of the Lodge.

The W.M. proposed and W. Bro. W. J. BUNNEY seconded W. Bro. A. F. TOMKINS, P.M., No. 2028, as a “Full Member” of the Lodge.

Apologies were received from R.W. Bro. J. H. CORAH and W. Bros. W. H. COTTON, C. D. EATON, A. G. KILNER, G. W. WILKES, H. BLADON, J. J. W. GRUNDY, W. TOMLINSON, W. H. RILEY, E. R. CARR, L. WORLEY, and C. C. H. BINNS, also from Bros. IBBERSON, E. C. RILEY, J. EDWARDS, A. T. S. SMITH, W. A. CROFTS and J. J. W. BATES.

The Lodge was closed in due form at 4-30 p.m., and a *Conversazione* was held afterwards.

## The Two Hundred-and-Sixty-First Meeting

was held at Freemasons' Hall, London Road, Leicester, on  
January 24th, 1944.

*There were present* the following Officers:—W. Bro. T. O. JUDGE, W.M., in the Chair; W. Bro. J. C. BURTON, I.P.M.; W. Bro. G. W. WILKES, S.W.; W. Bro. E. MURRAY, Acting J.W.; W. Bro. W. J. BUNNEY, Chaplain; W. Bro. W. H. RILEY, Secretary; W. Bro. F. HAINES, D.C.; W. Bro. P. M. WEBSTER, S.D.; W. Bro. S. F. HERBERT, J.D.; W. Bro. W. TOMLINSON, I.G.; W. Bro. A. T. S. SMITH, Steward and Bro. D. CHOYCE, Tyler. Also the R.W.P.G.M., Bro. J. H. CORAH, W. Bro. G. W. HUNT, D.P.G.M., and W. Bros. A. H. PARKER, J. T. COOPER, A. BRADLEY, G. B. ELLWOOD, G. E. PHIPPS, C. C. H. BINNS, A. J. S. CANNON and E. H. STORK.

Twelve members of the Correspondence Circle and two visitors were present.

The Lodge was opened in due form at 3-0 p.m.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The R.W.P.G.M., the D.P.G.M., the Grand Lodge Officers and the P.S.G.W. were saluted with the honours due to their respective rank.

W. Bro. P. M. WEBSTER was invested as S.D.

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

Bro. G. W. COWLING, 494 Narborough Road, Leicester, No. 4088.

Bro. T. J. BROOKS, "The Old House," Medbourne, Market Harborough, No. 279.

Bro. J. C. CONDON, "Bardon Croft," Knighton Rise, Leicester, No. 5061.

Bro. J. E. J. PERCIVAL, 24 Oakfield Road, Leicester, No. 5091.

Bro. K. C. DAY, "High Leys," Romway Road, Leicester, Nos. 5785 and 4835.

Bro. F. R. HARRIS, 67 Derngate, Northampton.

Bro. J. O. HICKINBOTTOM, 35 Wood Green, Wednesbury, No. 3995.

Bro. J. D. PORTEOUS, 12 Druce Road, Dulwich, S.E.21, No. 5625.

Bro. J. C. HUNT, 62 Highfield Street, Leicester, No. 2865.

Bro. A. DIMOND, "The Homestead," Honiton, Devon, No. 847.

W. Bro. H. CARR then delivered the second half of his paper, "Antient Charges." At the conclusion the R.W.P.G.M. proposed, and the D.P.G.M. seconded, a hearty vote of thanks to the lecturer. Several other Brethren expressed their appreciation.

W. Bro. C. C. H. BINNS proposed and W. Bro. E. H. STORK seconded W. Bro. H. CARR, the lecturer, I.P.M. No. 2265, as a "Full Member" of the Lodge.

Apologies were received from W. Bros. W. H. COTTON, S. JOHNSON, E. R. CARR, C. E. HAINES, B. GILL, J. BATES, F. C. HAYNES and Bro. E. RILEY.

The Lodge was closed at 4-45 p.m. and a *Conversazione* was held afterwards.

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## The Two Hundred-and-Sixty-Second Meeting

was held at Freemasons' Hall, London Road, Leicester, on  
March 27th, 1944.

*There were present* the following Officers:—W. Bro. T. O. JUDGE, W.M., in the Chair; W. Bro. J. C. BURTON, I.P.M.; W. Bro. A. T. S. SMITH, Acting S.W.; W. Bro. E. MURRAY, Acting J.W.; W. Bro. W. J. BUNNEY, Chaplain; W. Bro. E. R. CARR, Treasurer; W. Bro. W. H. RILEY, Secretary; W. Bro. F. HAINES, D.C.; W. Bro. C. BROOK, Acting S.D.; W. Bro. S. F. HERBERT, J.D.; W. Bro. W. TOMLINSON, I.G. and W. Bro. A. E. ROSSITER, Acting Tyler. Also W. Bros. A. H. PARKER, J. T. COOPER, A. F. TOMPKINS, A. J. S. CANNON, C. C. H. BINNS, G. E. PHIPPS, C. E. HAINES and E. H. STORK.

There were present twenty-seven members of the Correspondence Circle and five visitors.

The Lodge was opened in due form at 5-10 p.m., after tea had been served.

The Minutes of the last regular meeting were read, confirmed and signed.

W. Bro. H. CARR, I.P.M. No. 2265, 65 St. John's Road, Newbury, Berks., was unanimously elected a "Full Member" of the Lodge.

The Grand Lodge Officers present and the P.S.G.W. were saluted with the honours due to their rank.

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

Bro. D. E. SHARP, 49 Shirley Avenue, Leicester, No. 4711.

Bro. Dr. J. C. BUSBY, c/o Medical Department, Freetown, Sierra Leone, No. 3757.

W. Bro. C. H. ROBERTS, "Milton Hayes," Manor Road, Leicester, No. 3091.

Bro. C. B. WILSON, Bay View, Napier, N.Z., No. 21 (N.Z. Charter).

Bro. R. H. RAWLINSON, 30 Brandon Street, Leicester, No. 3497.

W. Bro. C. D. GORRING, 8 Croftway, Elswick Road, Newcastle-on-Tyne, No. 1712.

Bro. C. R. JONES, Bank House, Thrapston, No. 607.

Bro. J. DAY, Burton Lane, Great Glen, No. 4088.

W. Bro. B. GILL, 24 Pine Tree Avenue, Leicester, No. 279.

Bro. N. E. PEPPER, 22 Monsell Street, Leicester, No. 279.

THE LODGE OF LIVING STONES, No. 4057, Leeds.

(Secretary: Bro. G. ASKWITH, 83 Shaftesbury Avenue, Leeds, 8).

Bro. E. R. OATWAY, 37 Woodthorpe Drive, Nottingham, Nos. 3530 and 5408.

Bro. R. W. RIDGWAY, 21 Romway Avenue, Leicester, No. 5664.

Bro. J. TOWLSON, 16 Holmfield Avenue, Leicester, No. 3448.

Bro. A. E. TOWNSEND, 30 Shirley Avenue, Leicester, No. 2028.

Bro. Capt. E. J. TOWNSEND, 30 Shirley Avenue, Leicester, No. 3448.

Bro. T. SHIPMAN, "Horston," Uppingham Road, Leicester, No. 3448.

The death of W. Bro. A. B. RILEY was reported, and the Brethren stood in silence as a mark of sympathy.

W. Bro. UNDERWOOD, a member of the Correspondence Circle, then read his paper :—

### King Solomon's Temple.

ITS PREPARATION, BUILDING AND DEDICATION, WITH A FEW REMARKS APPERTAINING TO THE SOCIAL, POLITICAL AND HISTORICAL CONDITIONS OF THE TIMES.

The Temple of King Solomon cannot be seen in its proper perspective unless the part taken by David is taken into account, since it was largely owing to the vast amount of preparatory work done by the latter that the Temple was begun by Solomon and completed in the short space of seven years and six months.

The history of David, youngest son of Jesse, second king of Israel, was, throughout the greater part of his life, one of war, slaughter and bloodshed ; so much so that Jehovah forbade him to do what he so ardently desired ; thus we read in *I Chronicles*, *xxii*, 7, 8 :—

" My son, as for me, it was in my mind to build an House unto the name of the Lord my God.

" But the Word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars : thou shalt not build an House unto my name, because thou hast shed much blood upon the earth in my sight.

But " David gave Solomon the pattern of the Temple with all the apartments and offices as he had received it by the Spirit : likewise " the courses of attendances of the Priests and Levites and the manner " of the vessels and utensils of service in the House of the Lord."

(*I Chron.*, *xxviii*, 12 and 13).

David addressed himself to his Princes and people saying that Solomon, his son, whom the Lord had chosen to build His Temple, was but young and tender, that the work would be great, for the House he was to build was not for man but for the Lord God, and asked for their help and counsel to be given to Solomon.

In the charge to his son, David said :—

" Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver ; and of brass and iron without weight ; for it is in abundance, timber and stone also have I prepared, and thou mayest add thereto.

" Moreover there are workmen with thee in abundance, hewers  
 " and workers of stone and timber, and all manner of cunning men for  
 " every manner of work. Of the gold, the silver and the brass, and the  
 " iron there is no number.

" Arise therefore and be doing, and the Lord be with thee."

(*I Chron.*, xxii, 14-16).

The writers of *Chronicles* well voice the feelings of the aged and weary monarch as he looks back on the troubled years that have passed, and yearns for a happier destiny for his favourite son, Solomon. The rebellion and ultimate death of Absalom, killed by Joab—his sister's son and the commander-in-chief of David's armies, wrung from David the cry of a heart-broken father :—

" O my son Absalom, my son, my son Absalom, would God I had  
 died for thee : Absalom, my son, my son."

Thus the long reign of David draws to a close. He sees all around him war, rebellion and strife : the Princes and Captains scheming to secure the succession to the kingdom, and scarcely one among them all whom he can trust

" Now the days of David drew nigh that he should die ; and he  
 " charged Solomon his son, saying, I go the way of all the earth : be  
 " thou strong therefore, and shew thyself a man." (*I Kings*, ii, 1-2).

" So David slept with his fathers, and was buried in the city of David."  
 (*I Kings*, ii, 10).

David reigned over Israel for forty years—seven in Hebron and thirty-three in Jerusalem. He was the first king to conquer the various tribes or nations of Palestine and to consolidate them into the Kingdom of Israel. Under David and Solomon, Israel enjoyed its one brief period of political power. Its rapid rise was materially assisted by the conclusion of a treaty with its powerful neighbour Tyre, which set them on the road to prosperity, and by the gradual decline of Egypt. At the height of Solomon's power the Kingdom of Israel extended " from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt." (*I Kings*, iv, 21).

#### HISTORICAL AND POLITICAL CONDITIONS.

The actual building and dedication of the Temple will be dealt with later in this paper.

I am now attempting to create a picture of the historical and political conditions which existed at the time, and the reactions of the ordinary people to Solomon and his work.

By the huge levies he made on the men, materials and wealth of the country he sowed the seeds of revolt, rebellion and the dissolution of the short-lived Kingdom of Israel, and ultimately suffered the fate of all despots and enslavers. Even during the Dedication he was watching anxiously for signs of dissatisfaction : he feared a rising of the people against his oppressions.

He succeeded in quelling serious trouble but, towards his later years, owing to his marriages with foreigners and unbelievers, and his many acts of apostasy, grave trouble developed.

Luxury and vainglorious display had impoverished the people, and had weakened and diminished their power of resistance to younger and more vigorous nations whose rulers had not debauched their country's strength.

His reign caused the division of Israel into two parts, and began the dispersal of the twelve tribes: Judah and Benjamin in the South became the Jewish people. The Northern portion became the Israelitish nation and the home for the time being of the remaining ten tribes.

After the death of Solomon came the revolt of Jeroboam, as was foretold by Ahijah when he divided his cloak into twelve pieces and gave Jeroboam ten of them, saying:—

“ Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.”  
(*I Kings, ii., 31*).

Rehoboam, the son of Solomon, succeeded to his father's throne, and the dissensions and revolts were accentuated by his threats to the people. He rejected the considered advice of the “ old men ” to lighten the burdens of his subjects, and after deliberation accepted the advice of his “ young men, saying:—“ My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.” (*I Kings, xii., 14*).

The life of the Temple as a complete edifice was short and troubled; forty-four years after its completion Shishah, King of Egypt, was bought off from besieging it only by the surrender of its treasures.

When, in 588 B.C., Nebuchadnezzar, King of Egypt, captured Jerusalem, he removed all that was left of the valuable contents, broke up the two great pillars and destroyed the Temple, putting to death, in the presence of their father, the sons of Zedekiah, the last of the house of David. He then blinded Zedekiah and led him, a captive in chains, to Babylon.

We now see some of the events connected with the Temple of Solomon—the Alpha and Omega of the Golden Age of the Jewish people. This was the time when they were of the great nations of the earth, strong alike in material possessions and in the faith of their Fathers, but brought to decay by neglect of that faith, by vainglorious monarchs and by oppression of the people.

The favourable verdict on Solomon's greatness and wisdom which has been handed down to us could only have arisen after long passage of time, and when the great schism had become ancient history. It would be but natural to look back and remember the age when Israel and Judah dwelt securely in unity, under their own powerful kings, as a Golden Age, rather than to remember the time of disruption and dissolution.

Idealisations such as these, which ignore ugly facts, are to be found in the history of all peoples.

#### THE TEMPLE PREPARATIONS.

The site of the Temple was of great traditional and religious importance to the Israelites. Situate upon the highest point of Zion, the Eastern

hill, it was the spot upon which Abraham offered up Isaac as a sacrifice to Jehovah—the dome of the mosque of Omar is now reputed to cover the site.

David was commanded by God to rear an altar unto the Lord in the threshing floor of Araunah the Jebusite, to stay the plague of the three days' pestilence. David purchased the site for fifty shekels of silver (about £6) from Araunah, one of the old inhabitants who had not only been permitted to live but to retain his property.

“ And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Irsael.” (*II Samuel, xxiv, 25*).

Besides the vast amount of materials collected by David—100,000 talents of gold, 1,000,000 talents of silver, brass and iron without weight and abundance of timber and stone, Solomon gave from his own treasure 3,000 talents of gold and 7,000 talents of silver. He invited the people to make voluntary contributions, and these amounted to 5,000 talents of gold, 10,000 pieces and 10,000 talents of silver, 18,000 talents of brass, 100,000 talents of iron and great numbers of precious stones. (*I Chron., xxix.*)

But Solomon “ was a wise king,” he looked well into the future before he actually began the construction of the temple ; vast as were the materials already assembled he foresaw that replenishments would be required.

The natural source of the stone was near Jerusalem, where plentiful supplies were available. The cedars would give all the timber needed but, to secure this timber, the good graces of his powerful neighbour Hiram, King of Tyre, must be obtained. For this purpose Solomon despatched envoys to Hiram, instructing them to ask for supplies of the necessary wood, further supplies of gold, and a whole staff of skilled engineers and craftsmen.

In return for such assistance Solomon offered agricultural produce from the surplus of the harvests in Judah, 20,000 measures of wheat and as much of oil, barley and wine. Since the Israelites were an agricultural people and the Phœnicians craftsmen this bartering of commodities was beneficial to both nations.

Hiram, seated in his palace, greeted Solomon's envoys thus:—“Blessed be the Lord this day which hath given unto David a wise son over this great people.” (*I Kings, v, 7*).

Hiram, like Solomon, was a shrewd politician, a good business man and a keen bargainer. He was willing to supply the goods, but at his own price and on his own conditions ; he required “ cash before delivery,” thus he said :

“ Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants : and we will cut wood out of Lebanon, as much as thou shalt need ; and we will bring it to thee in floats by sea to Joppa : and thou shalt carry it up to Jerusalem.” (*II Chron, ii, 15, 16*).

Hiram needed, and desired, an alliance with Solomon to prepare the way for an expansion of Tyre's commerce to the South, and at the same time protect his territory from attack from that direction. He also required food for his people, and had great expectations that a daughter of his might enter Solomon's harem as one of his principal wives.

The envoys were astonished at the commercial greatness of Hiram's kingdom. On all sides were evidences of great wealth. The harbour was crowded with shipping which carried Tyre's commerce to the boundaries of the then-known world, and the city teemed with craftsmen and labourers.

On the mainland, facing Tyre, was one of its suburbs, Paletyre, a network of evil-smelling streets and alley-ways, the inhabitants of which were dressed in vividly dyed garments of red, green and blue, greatly to the surprise of the Israelites, who were accustomed to stuffs of white or indistinct colours. Here was produced the true violet-purple, obtained from a shell fish *Murex brandurus*, which, macerated and left to putrify, was mixed with black-purple, brought from Britain, the mixture giving the true royal-purple.

Into this the woollen and cotton cloths, fibres of rare plants and animal furs were dipped, dyed, and then embroidered, being afterwards distributed throughout the neighbouring countries. To possess some of these treasures was the dream of every woman of the time.

In Paletyre were also situated the factories which produced the famous Phœnician glass. This was used for objects of utility such as bottles, window-panes, etc., and also for the most delicate works of art, its clear ringing sound and tints as rich and varied as precious stones made it of great value. No wonder the craftsman, then as now, was proud of his work and inscribed thereon:—"this was made by Jason, may the buyer not forget."

After the envoys had been duly impressed with the wealth and might of Tyre the negotiations proceeded, and an agreement was reached by which Hiram agreed to supply Solomon with such men and materials as he required, upon terms agreeable to both monarchs. All was ready for the beginning of the mighty memorial upon the appointed site.

Immense constructive work was necessary to prepare the area of about 35 acres, which was needed for the site of the Temple, Palace, and the many other buildings and courts; these were bounded by walls varying from 30 to 160 feet in height from the foundations in the valley below.

The Temple plateau was a square of nearly 1,000 feet and was not in the centre but towards the north-west of the area, and was not level, but rose terrace upon terrace. So, in the 480th year after the Children of Israel were come out of the Land of Egypt, in the fourth year of Solomon's reign, in the month of Ziv, which is the second month, the actual building was begun. (*I Kings, vi, 1*).

#### THE TEMPLE BUILDING.

Adoniram was the overseer in charge of the work and, under his supervision, it progressed actively and apparently quietly, but there was great discontent amongst the Amorites, Hittites, Jebusites, Canaanites and other

nationals whom Solomon, quite in the manner of a modern dictator, subjected to this heavy task. There was also discontent among the tribes of Israel who were ordered to the work "for the Honour and Glory of Israel."

The labour was hard and heavy and many of the workmen were ready for trouble.

A leader was at hand in the person of Ahijah, a prophet of Shilo, who was fired with indignation at the condition of the workers, and who awakened a ready response to his call and to the Prophet Samuel's indictment of the monarchy:—

"This shall be the manner of the king that shall reign over you :  
 " He will take your sons, and appoint them for himself, for his chariots,  
 " and to be his horsemen ; and some shall run before his chariots. And  
 " will appoint him captains over thousands, and captains over fifties ;  
 " and will set them to ear his ground, and to reap his harvest, and to  
 " make his instruments of war, and instruments of his chariots. And  
 " he will take your daughters to be confectionaries, and to be cooks,  
 " and to be bakers. And he will take your fields, and your vineyards,  
 " and your oliveyards, even the best of them, and give them to his  
 " servants. And he will take the tenth of your seed, and of your vine-  
 " yards, and give to his officers, and to his servants. And he will  
 " take your men-servants, and your maid-servants, and your goodliest  
 " young men, and your asses, and put them to his work. He will take  
 " the tenth of your sheep ; and ye shall be his servants."

(*1 Samuel, viii, 11-17*).

The conscription of 180,000 men under 3,300 overseers must have been an intolerable burden on the resources of a small country, and the arrangement whereby they served one month in every three could at best have been but a partial alleviation of the hardships caused to an agricultural population. The mortality among the workmen must have been very high, and the hatred of the hapless people correspondingly bitter. (*Gore, Commentary*).

"And King Solomon raised a levy out of all Israel ; and the levy  
 " was thirty thousand men. And he sent them to Lebanon, ten thousand  
 " a month by courses ; a month they were in Lebanon, and two months  
 " at home : and Adoniram was over the levy. And Solomon had three-  
 " score and ten thousand that bare burdens, and fourscore thousand  
 " hewers in the mountains ; Besides the chief of Solomon's officers which  
 " were over the work, three thousand and three hundred, which ruled  
 " over the people that wrought in the work." (*1 Kings, v, 13-16*).

They were divided into squads of fifty, each squad under the orders of a foreman, who was himself subject to a superior chief at the rate of one inspector to every five supervisors.

The army of actual builders amounted to 150,000 artisans, the remaining portion of the total being employed as clerks, draughtsmen, etc.

As there was neither sound of axe nor hammer heard during the building, all materials were prepared before being brought to the site.

The method of working appears to have been that the blocks of stone were broken at the underground working face of the quarry, roughly prepared, and then dragged by teams of Canaanites through the endless succession of underground corridors until they reached the mouth, where they were then dealt with by more experienced workmen, who "further smoothed and prepared the stones" into blocks of uniform shape. The timbers were felled and prepared in the forests of Lebanon, and carried on floats by sea to Joppa, and there hauled up the cliffs by men stationed there for that purpose. They were then carried to Jerusalem, a distance of thirty-five miles, over ground rising to a height of 2,500 feet.

To the modern mind, accustomed as it is to huge monumental buildings, the Temple was by comparison only small, being no larger than an average country church, 90 feet long by 30 feet wide by 30 feet high.

Gore compares it to St. George's Chapel at Windsor, being the holy place amidst other royal buildings.

But, as the common people were not admitted to the interior of the Temple, which was reserved for the priests and their assistants, it proved large enough for the purpose for which it was intended, a house for Jehovah, and an everlasting tribute to Solomon's own power and glory.

The details of the Temple building are so fully set out in the Old Testament both in *Kings* and *Chronicles*, with such wealth of detail and in such dignified language, that everyone interested will look for them in the Volume of the Sacred Law.

#### THE TEMPLE.

At the top of Mount Moriah a space had been cleared and levelled upon a substructure of pillars and arches, above part of the valley of Hinnom, roughly a stadium (220 yards area) each side.

The Temple was 60 cubits in length, 20 cubits in width, and 20 cubits high. The porch was 20 cubits in length and 10 cubits in width, running out from the front of the Temple and facing East.

There were built about the Temple on the outside three storeys, with stairs to go up to them.

Each floor was divided into thirty separate rooms, five cubits in height; these were probably used for store-rooms and the service of the Priests.

The Temple itself was divided into two parts—the **HEKAL** or Holy Place, and, behind the screen, the **DEBIR**, or Most Holy Place; the former portion being 40 cubits in length and the latter 20 cubits, thus forming a perfect cube. A screen of cedar wood, richly adorned with carvings, separated the two portions.

The interior of the sanctuary was covered with plates of gold; in the centre stood the Ark, over which stretched the wings of the two cherubim of olive-wood, also covered with gold. These were 10 cubits in height, and their wings 5 cubits in length.

They stood upright with their wings outstretched, one wing of each touched the wall on each side, the other two wings met in the middle of the Sanctuary over the Ark, which had two doors, and in which were kept the Tables of the Law.

The porch, or entrance of the Temple, was adorned with two brass pillars, that on the left or north side was called Boaz, and that on the right or south side was called Jachin. It is uncertain whether they were used to support the roof of the porch or whether they stood as obelisks before the actual entrance.

The Altar of Sacrifice stood before the porch and was made of brass. It was 20 cubits in length, 20 cubits in width, and 10 cubits high. Mention is also made of an "altar of burnt offering," a huge block of limestone 60 feet by 50 feet, standing about 5 feet above the marble pavement.

The table for the shew-bread was of gold, and instead of the one candle-stick of the tabernacle there were now four.

The censers and all the instruments for sacrificing were of gold; the kettles, cauldrons and basons were of brass.

The interior of the Temple was sumptuously decorated, no stone was to be seen, nothing but cedar wood or gold or precious stones, and it is written:—

"Solomon overlaid the Most Holy House with fine gold and made a partition by drawing chains of gold across before the oracle and overlaid it with gold. He built the hinder part of the House with boards of cedar—even for an oracle—even for the Most Holy Place. The cedar of the House within was carved with gourds and open flowers. And he prepared an Oracle in the House to set there the "Ark of the Covenant" with Jehovah. He garnished the House with precious stones for beauty and the gold was the gold of Parvaim. The whole altar that belonged to the oracle he overlaid with gold. The floor of the House he overlaid with gold. The cherubim and the inner doors of the Most Holy Place and the doors of the House of the Temple were of gold."

The Temple was but one of the many buildings erected on the 35 acre site, which was in the shape an irregular oblong, and could have contained two amphitheatres, each as large as the Coliseum of Rome, and would have held at one time 200,000 persons.

In the north-west corner of the Temple precincts was a perennial spring which supplied water to the reservoirs beneath.

There were three entrances to the Great or Outer Court, on the South, the North and the East.

Thus a visitor from the South would enter by the South gate into the Great Court, pass through the House of Lebanon into the Great Court again, through the Porch of Pillars into the magnificent Throne Porch and so into the Middle Court to the Royal Palace by a doorway facing East. At the North-west of the Palace was Solomon's Harem. The Temple itself was in the Inner or Temple Court. There were three entrances to this Court, from the North, from the East and from the Middle Court on the South.

Solomon spent twice as many years in completing the Palace buildings as in building the Temple, probably the accumulation of materials made by David would account for this, but he obeyed his aged father's instructions by building the House of Jehovah before embarking on his other constructions.

## INSPECTION OF THE WORK IN PROGRESS.

Mounting one of the swift, small chariots which Solomon would place at his disposal, Hiram, accompanied by Adoniram, drove to the Jordan valley where, in the clay soil of the Plain of Zeredathah, the casting of the many vessels and ornaments of brass was being carried out.

Here would be inspected the "molten sea," a great brass reservoir, supported by twelve brass oxen. It was shaped like a huge open lily, and measured 10 cubits in diameter and 30 cubits in circumference with a capacity of roughly 8,800 gallons.

Near by, Ephraim was working on the brass casing which was to fit over the top of Mount Moriah and support the great Altar of the Temple. Measuring 20 cubits in length, and as many in breadth, arranged with two or three platforms round which the officials could circulate freely, the construction would add considerably to the area of the hill-top.

In a neighbouring workshop Hiram and Adoniram admired the basins designed for use in the sacrifices. On their bases were borders decorated with cherubs, heads of sea-lions, and oxen, which served as supporters for the beautifully shaped basins, each of which would hold 400 gallons of water. Each was provided with the newly-invented tap, which avoided having recourse to ladders to draw the water needed for cleansing the Altar after sacrifice.

Solomon, accompanied by twelve prefects and his counsellors, was not long in appearing. The two great pillars that were being dealt with after casting first received his attention. Each shaft measured  $17\frac{1}{2}$  or 18 cubits in height and twelve cubits in circumference, each shaft supported a chapter 5 cubits high, shaped like an open bulb, adorned with lily-work and pomegranates and covered with nets of chequerwork; they were the admiration of all beholders.

As Hiram explained to Solomon the details of the work, the King's heart swelled with pride. Here Jehovah would have an House which would defy the ravages of time, and continue to preserve His Glory even if the old faith died in the hearts of Israel; and for all time Solomon would be known as the creator of this "Eternal Glory."

The time had now come for the Dedication of the Temple.

"All things being in readiness on the second day of the second month which is called ZIV, in the fourth year of the reign of Solomon the Temple was begun in Mount Moriah and in the eleventh year in the eighth month called BUL it was finished in all its parts so that it was seven years and six months in building."

Solomon had caused all the elders of Israel, the Princes of the Tribe and the Heads of the Families of the Children of Israel to be assembled at Jerusalem to assist in the ceremony of conveying the Ark of the Covenant into the Temple.

The Princes and Elders, the Priests and Levites had been formed in procession within the city of David, and proceeded to the Palace of the King where Solomon, arrayed in all his glory, awaited them.

He was clad in the sumptuous apparel of the High Priest, draped in a long cloak of byssus, with a gold-fringed purple belt; around his neck was a triple row of precious stones which reached to his waist, and over his breast the ritualistic Breastplate set with twelve precious stones, on which were graven the names of the Twelve Tribes.

All was ready; clear and sharp on the evening air came the call of the trumpets—it was Jehovah's hour!

Winding its way within the City of David the procession skirted the inner walls. Leaving the Horse Gate on its right it crossed for the first time the valley separating Mount Zion from Mount Moriah, passing over the embankment which the King had had erected from the valley to the level of the two hill-tops, and ultimately reached the esplanade where the Temple stood gleaming in the slanting rays of the sun, its contours outlined in violet shadows which emphasised its noble proportions, the like of which Israel had not known until that day.

With growing excitement the crowds strained forward, clapping their hands and shouting, when suddenly there was silence and they gave way as if by enchantment. Solomon was approaching!

Surrounding him was a crowd of officials who hept off the fanatics who attempted to approach too closely the "Anointed of David."

Thousands of voices cried to him as he passed:—"O give thanks unto the Lord, for He is God, for His mercy endureth for ever."

With half-closed eyes, apparently indifferent to all the agitation, the King was scrutinising the hearts of the masses to discover a political approval and support amidst the religious frenzy.

Zadok the priest, as was his right, was at the head of the procession of selected Levites who were carrying the Ark of the Covenant, they also carried the various sacred vessels associated with the triumphs and tribulations of Israel.

As the procession came to a halt in front of the outer Court, the King advanced to the steps of the Porch, where he remained standing.

The Ark passed between the two great pillars. Jehovah had taken possession of his Holy Temple, his new abode.

The Levites' place was to accompany the ceremony with music and sweet sounds, their voices were aided by the sound of the Nebel and Kinnor. They were directed by Heman and Zeduthun.

Zadok and Abiathar crossed the Elam or Porch, while the Priests and Levites chanted in chorus: "This is the Lord's doing; it is marvellous in our eyes." (*Psalms cxviii, 23*).

Tears were flowing down the tanned faces as foreheads beat the pavements, supplicating hands stretched out as the people dragged themselves forward on their knees.

Never again would they behold the Holy Ark, which had accompanied the youth of Israel in all their battles. Henceforth it would remain in this place, the like of which could not be found in all the world, forever surrounded by the sound of murmuring chants of prayer and the odours of frankincense and myrrh.

The Ark was now before a door, "the door which was never to be closed," which had wings of white cedar wood and lintel of white olive wood, the panels richly carved with cherubim and lotus flowers, encrusted with gold.

Close by, on a table, also of gold, the Priests had placed the shew-bread, for all the old rites were to be observed. Behind the door the Priests raised a curtain, heavily embroidered with gold, opening into the DEBIR, the Holy of Holies, whose mystery shuns the open air of the "High Places."

In the dim light could be discerned the huge wings of the two golden cherubim spread over the Ark as if in protection.

In the Ark were the Tables of the Law, given by Moses to his people; at the sides were placed Aaron's rod and the pot of manna. These were to be approached but once a year, and then only by the High Priest after many purifications, for prayer and meditation. Solomon was waiting in the Outer Court until Zadok and Abiathar came out, this time without their precious burden.

Enormous clouds of incense were pouring out of the Temple, enveloping the King on all sides, while Levites, Priests, Officials of the Temple and the common people knelt in the dust, faces to the ground, overcome by a nameless dread. For some, this cloud was that which Jehovah extends before the eyes of man that he may not be dazzled by his brightness, while others took the cloud to be the very Presence of God Himself, covering His faithful servants with His protective shadow, but, for all, Jehovah, sole Lord of the elements, was the only explanation of the phenomenon.

In the deepening twilight a deep hush fell on the scene as the King advanced to the front of the sacrificial altar which faced across to the enclosure reserved for the Jews.

Turning towards the Sanctuary, with arms uplifted like one who makes an offering, Solomon declaimed in a loud voice:—

"The Lord said that he would dwell in the thick darkness. I have surely built thee an House to dwell in, a settled place for thee to abide in for ever." (*I Kings, viii, 12-14*).

And then he turned his face about "and blessed all the congregation of Israel (and all the people stood) and prayed to the Lord God of Israel," uttering one of the most beautiful and poignant prayers to God to be found in the Old Testament, in which, counselling Israel to turn to Jehovah in all their trials and troubles, he commended his people to God:—

"And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray towards this place; and hear Thou in Heaven Thy dwelling place; and when Thou hearest forgive."  
(*I Kings viii, 30*).

And the King and all Israel with him offered sacrifice before the Lord.

The hour of sacrifice had come. One by one the splendid bulls were brought up and slaughtered by the Levites, after which they were carefully cut up by the Priests. The fat was presented on a golden platter to the King who, standing in front of the Altar, cast it into the fire so that its

odour might reach Jehovah. The insipid odour of the blood mingled with the pungent smell of the smoke as it mounted in thick rings into the calm evening air.

The "Feast of the Dedication" was kept up for seven months and seven days, and, "on the three-and-twentieth day of the seventh month he sent the people away into their tents glad and merry in their hearts for the goodness that the Lord had shewed unto David and unto Solomon and to Israel His people."

There were offered up as sacrifice at the dedication 22,000 oxen and 120,000 sheep.

Once more canticles were intoned to the accompaniment of the Kinnor, and the recitation of psalms and prayers continued until sudden trumpet calls summoned priests, singers and musicians into the precincts of the Temple, where certain rites and ceremonies had still to be performed.

It must ever be remembered that the object of the Temple was to house the Deity, and not to provide a place of worship for the common people, who were rigorously excluded from entrance.

Soon the great building was wrapped in silence, filled with the odour of incense and sacrifice, broken only at times by the faint echo of chanting.

Night descended upon the weary people.

Thus the day of dedication and rejoicing came to an end, a fitting close, and Solomon saw his work completed, his promises performed, his dreams fulfilled.

He raised a Temple to stand for ever, it has vanished into nothingness, leaving only memories and visions that have proved more enduring than the stones, more precious than palaces, a warning for all time that the work of man's hands shall fade and pass away, but that

"The Word of the Lord endureth for ever."

A vote of thanks was proposed, seconded and carried by acclamation.

Apologies for absence were received from W. Bros. F. C. HAYNES, C. D. EATON, J. BATES, W. H. COTTON, A. H. BRADLEY, G. TRIBE and Bros. A. HAINES and L. G. HAYWARD.

The Lodge was closed at 6-40 p.m.

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## The Two-Hundred-and-Sixty-Third Meeting

was held at Freemasons' Hall, London Road, Leicester,  
on May 22nd, 1944.

*There were present the following Officers:*—W. Bro. J. C. BURTON, Acting W.M., in the Chair; W. Bro. E. H. STORK, Acting I.P.M.; W. Bro. G. W. WILKES, S.W.; W. Bro. A. HALKYARD, Acting J.W.; W. Bro. W. J. BUNNEY, Chaplain; W. Bro. E. R. CARR, Treasurer; W. Bro. W. H. RILEY, Secretary; W. Bro. F. HAINES, D.C.; W. Bro. A. T. S. SMITH, Acting S.D.; W. Bro. F. W. HEATON, Acting J.D.; W. Bro. E. MURRAY, Acting I.G. Also: W. Bros. J. T. COOPER, A. GORDON KILNER, W. E. MOORE, C. BLAND, G. E. PHIPPS, A. H. BRADLEY, C. C. BINNS and A. E. ROSSITER.

Thirty-eight members of the Correspondence Circle and twenty-three visitors were present.

The Lodge was opened in due form at 5-30 p.m., after a *Conversazione*.

The Minutes of the last Regular Meeting were read, confirmed and signed.

The Grand Lodge Officers present—W. Bros. E. H. STORK and W. J. BUNNEY, were saluted and made acknowledgment.

W. Bro. C. C. BINNS, P.S.G.W., was saluted and made acknowledgment.

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

OLD OUNDELIAN LODGE, 5682, London, Secretary, W. Bro. A. Halkyard,  
"White Lodge," Knighton Grange Road, Leicester.

R. W. Bro. HARRIES JONES, G.M. of Northants, "The Cottage,"  
Church Brampton, Northants.

W. Bro. J. MARRIOTT, 34 James Street, Nottingham, No. 4907.

Bro. J. CLARE, 52 Guilford Road, Leicester, No. 3448.

Bro. W. CLAYTON, "High Field," 369 Newtown Road, Lowton, near  
Warrington, No. 4003.

Bro. D. DOUGHTY, 13 East Bond Street, Leicester, No. 3448.

Bro. W. FAIRHURST, 17 Shenston Avenue, Quentin, Birmingham,  
No. 5205.

Bro. R. H. MORRELL, 278 Hinckley Road, Leicester, No. 5664.

Bro. D. PAYNE, Langham, Oakham, No. 1265.

Bro. E. G. STEVENSON, Commercial Bank, Bank House, Lockerbie,  
No. 258.

W. Bro. G. W. WILKES was then elected as W. M. for the ensuing year and W. Bro. E. CARR as Treasurer.

Bro. D. CHOYCE was re-elected as Tyler.

W. Bros. BLAND, COOPER and PHIPPS were re-elected Auditors.

W. Bro. F. L. PICK, W.M. of the Quatuor Coronati Lodge, Secretary of the Manchester Lodge for Masonic Research—an Initiate of the Vale of Catmos Lodge, then read his paper:—

### The Influence of the Gilds.

The problem of tracing the ancestry of Freemasonry is a thorny one, and widely divergent theories have been advocated and controverted. Speculative Freemasonry is known to have existed for some three hundred years and organised Operative Masonry at least three centuries longer. Bro. Douglas Knoop said:—

“ Every Freemason who has some acquaintance with the organisation and functions of the mediæval gilds and fraternities must realise that there exist many similarities between these bodies and the Craft with which we are associated.”<sup>(1)</sup>

Direct contacts between the gilds and masonry, whether operative or speculative, are relatively few and in any event Masonry as a trade was necessarily largely dissociated from the local gilds, whose powers and authority were restricted to their own locality, but there can be no doubt that the organisation and operations of the gilds strongly influenced Speculative Freemasonry in its formative period, and it is proposed in the course of this paper to sketch briefly the development of the gild system in England and its eventual decline, observing the extent to which these bodies influenced, or may have influenced, our Speculative forefathers.

The tale begins before the Norman Conquest, when gilds of a kind are known to have existed, though their functions were mainly local and primitive. Each embraced among its principles fellowship and contribution to the common stock, coupled with some peculiar reason related to the needs of the community at the time and place, e.g., in London and Cambridge we find the police function prominent, at Exeter and Ludlow the religious element, though this played an important part in most gilds, and at Abbotsbury there was a primitive friendly society.

But it was after the Norman Conquest that the Gild Merchant came into its own and swept through the country. Dr. Gross says:—

“ The history of the Gild Merchant begins with the Norman Conquest. The latter widened the horizon of the English merchant even more than the English annalist. The close union between England and Normandy led to an increase in foreign commerce which in turn must have greatly stimulated internal trade and industry. Moreover the greatly enhanced power of the English crown tempered feudal turbulence, affording a measure of security to traders in England that was as yet unknown on the Continent.”<sup>(2)</sup>

(1) *Gild Resemblances in the Old MS. Charges*, A.Q.C., XLII.

(2) Gross. *The Gild Merchant*, Vol. I, p. 2.

The Gild Merchant was generally set up in towns where the feudal lord was willing to grant a measure of municipal control and self-management in return for the payment of certain fees. Mary Bateson shows how, at an early date, the Earl of Leicester granted a Merchant Gild to the citizens of Leicester, under which the Mayor functioned, in the beginning, as a collector of the Earl's dues, but the town gained the advantage of regulating its own mercantile affairs. It does not appear to have secured the right of farming its own dues until about 1175. There were many social-religious gilds in the town of the XIV. century, but the Gild Merchant here was strictly secular. It must be remembered that before the Reformation the Church entered largely into the temporal as well as the spiritual affairs of the people, hence the very pronounced religious leaning of most of the gilds, perhaps more strongly emphasised in charters and returns than it was in fact. It is noted that of the large number of persons admitted to the Gild Merchant of Leicester very few were masons, and Speth and Conder agreed that this was doubtless due to the employment of "foreign" masons on the construction of many buildings in the town, a conclusion which would appear to be borne out by the many payments to masons recorded especially during the XIV. century. The same is found at Preston where the gild rolls from 1397 have been preserved.

The early agreements entered into between the townsmen and their feudal lords were generally superseded by charters granted by the King, and we often find a Royal Charter conferring upon the burgesses of a place the same privileges as had been conferred upon some other place, *e.g.*, the first Charter of Preston confers upon the burgesses the rights and privileges enjoyed by the burgesses of Newcastle-under-Lyme.

The Craft Gild made its appearance during the reign of Henry I, about fifty years after that of the Gild Merchant. There is a good deal of confusion of terms, the expression "gild merchant" sometimes being used to signify an aggregation of craft gilds, also some confusion between the gilds and the municipalities, and in some places they are almost indistinguishable, though Gross insists that the Gild Merchant of the XIIth and XIIIth centuries was not a body in which the general local government was centred, "that it was a very important but only a subsidiary part of the municipal administrative machinery."<sup>(3)</sup> The transfer of power from gild merchant to craft gilds seems to have followed the usual lines of economic development, being fiercely opposed in some places and proceeding fairly placidly in others. Again quoting from Gross, "the greater the commercial and industrial prosperity of a town, the more rapidly did this process of subdivision into craft gilds proceed, keeping pace with the increased division of labour. In the smaller towns, in which agriculture continued a prominent element, few or no craft gilds were formed; and hence the old gild merchant remained intact and undiminished in power longest in this class of boroughs."<sup>(4)</sup>

The increasing power of the gilds was watched with some anxiety by various sovereigns and their advisers, but such was the power of the purse that confirmation of privileges and conferment of others could generally

(3) Gross. Vol. I, p. 63.

(4) Gross. Vol. I, p. 116.

be obtained for a consideration, and the first monarch to attempt to bring some measure of control, or endow them with the qualities of the golden goose, was Richard II. who, in 1388, issued a Writ of Returns to the Sheriffs of all counties, requiring the Masters and Wardens of all brotherhoods to return their foundations, statutes and properties. The only surviving certificate of a gild of masons comes from Lincoln; it is stated to have been founded on the Feast of Pentecost, A.D. 1313, membership was open to men and women, and members in custody were to be assisted save only those guilty of murder and theft. It is argued by Knoop and Jones as well as by Bro. Vibert that by 1389 this had become merely a social and religious fraternity among the masons.<sup>(5)</sup>

We have also links with earlier times at Norwich and Ludlow. The Customal of the City of Norwich is a transcript of an original which may have dated back to the XIIIth century. Regulations governing the masons were drawn up in 1469.<sup>(6)</sup>

At Ludlow the Palmers' Gild is said to have been chartered by Edward the Confessor<sup>(7)</sup>; this was a religious gild with provision also for mutual protection. Ludlow was the centre of operations of the Lords Marcher of the Welsh Borders and under the protection of the town walls a snug municipality grew up. The borough was chartered by Edward IV. in 1461, and the supervision of the gilds was then placed in the hands of the corporation. The masons were incorporated with the smiths and several other trades and the company was governed by Six Men and two Stewards or Wardens. Canon Westlake gives an interesting extract from the regulations of the Palmers' Gild:—

“If a brother of the gild desired to keep watch by the body of the dead he should be permitted to do so, but he must not put on hideous masks nor attempt any mockery of the dead man or his reputation, nor play any other indecent games.”<sup>(8)</sup>

This is clearly a prohibition of experiments of a necromantic nature and it is interesting to reflect that some such practice may have been reflected in our ceremony of Raising, especially as outlined in the Graham MS.

London, the mercantile centre of the country, developed more rapidly than other places, and it is only possible, in the space available, to deal very briefly with a few matters relating to the Masons' Company.<sup>(9)</sup> This does not appear to have been in existence prior to 1356, though in 1306 the journeymen combined and threatened to beat newcomers if they accepted lower wages. In 1376 four masons were elected to the Common Council, and in 1389 we have a bequest of William Hancock to the Fraternity of Masons founded at St. Thomas of Acon's. There was a grant of arms in 1472 and in 1481 ordinances were adopted and approved.

(5) W. J. Williams in A.Q.C., XLII, XLV and LIV, also Knoop & Jones, *The Mediaeval Mason*, p. 151, and Lionel Vibert, *The Early Freemasonry of England and Scotland*, A.Q.C., XLIII.

(6) Vide J. C. Tingey, *Some Notes upon the Craft Guilds of Norwich*, A.Q.C., XV; also W. Rye, *Extracts from the Records of the Corporation of Norwich*, A.Q.C., XV.

(7) T. J. Sawley, *Notes on Some Trade Guilds at Ludlow*, A.Q.C., XXXII.

(8) *The Parish Gilds of Mediaeval England*, p. 19.

(9) Vide E. Conder, jr., *The Holy Craft and Fellowship of Masons* (1894) and the author's abstract and corrections in A.Q.C., XI; also Knoop & Jones, *The Mediaeval Mason* and papers in A.Q.C., XLI, XLV and XLVIII.

Unfortunately the earliest book dealing with the affairs of the company begins in 1619-20. It is clear that, as was the case in other companies, sons of freemen were admitted by patrimony, though they were not engaged in the building trade. This account book refers to a body known as the Accaption, a sort of inner fraternity of Speculative Masons which is believed to have been in existence prior to 1619, membership of which was not a necessary adjunct to the membership of the company.

The company is known to have been in possession of a copy of the Old Charges, which was still in existence in 1722. Marks were used instead of signatures when attesting the accounts in certain instances, and there is a link with the earliest recorded initiate of an English Lodge, Elias Ashmole, who attended a meeting in 1682.

The Writ of Returns of Richard II was merely the forerunner of a series of laws designed to curtail the growing power of the guilds. The Act of Henry VI prohibiting confederations of Masons is well known. He also required each gild to register its letters patent before the county justices, etc., and the ordinances were to be subject to the approval of the Chief Justice or other officer. Henry VII also prohibited the unauthorised adoption of ordinances and Henry VIII attempted to stop the charging of extortionate entrance fees, but the great blow fell in 1547 when, in the first year of Edward VI, the process of legalised loot, already applied to the monasteries, was extended to that portion of the assets of the guilds dedicated to religious usages. In pre-Reformation times the establishment of chantries or endowment of services was an adjunct of many fraternities, so this bore hardly on the guilds. They might have been squeezed out of existence had not the economic power of the London companies provided some check on the rapacity of the Court.

Elizabeth found it necessary to foster the reconstitution of the guilds, though the political element now entered to an extent never before experienced, and oligarchies were encouraged and protected from above. Bro. Knoop and his colleague say:—

“In the sixteenth century when craft guilds were decaying, if they “had not already died or been converted into livery companies, or in “some cases in the seventeenth century, trade companies or fellowships “were set up and incorporated in various places. They appear to have “represented organisations forced upon the various trades from above, “schemes to facilitate municipal government at a time when Tudor “monarchs were encouraging oligarchies and when by the Statute of “Apprentices an attempt was being made to provide a national control “of industry. These new organisations seem to have been established “for political rather than for industrial purposes.”<sup>(10)</sup>

Among these later incorporations were the following:—

CANTERBURY: A charter was granted in 1631 to the Fellowship Society and Company of Carpenters, Joiners, Masons, Bricklayers, Glaziers, Painters, Coopers and Turners.<sup>(11)</sup>

(10) *The Mediaeval Mason*, p. 232.

(11) See A.Q.C., XLV, p. 295 and *Miscellanea Latomorum*, Vol. XIX.

**DURHAM:** From the days of the Norman Conquest to the passing of the Municipal Corporations Act, 1835, the temporal as well as the spiritual welfare of the inhabitants of Durham was presided over by the Bishops, by whom charters of incorporation were granted to various trades from time to time. The Rough Masons, Wallers and Slaters were incorporated by Bishop Matthew Hutton in 1594 and Bishop Morton in 1638. The eldest sons of freemen were admitted as freemen of Durham at the age of twenty-one and apprentices were admitted at the conclusion of their apprenticeship and the payment of a fee. Honorary members could be admitted for a larger fee and many of these were made. In 1772 there were 1,150 freemen of Durham, including 104 members of the masons' gild, but the latter was almost extinct early in the XXth century. Some members of this gild were also members of the Marquis of Granby Lodge, now 124, and in June 1744 the Festival of St. John in Summer had to be postponed as several members were engaged at the Trades Meeting.<sup>(12)</sup>

**EXETER:** The Masons were incorporated with other trades in 1586 and 1694. Stella Kramer says: "At this stage large unions seem to have become the rule among the building crafts, the Exeter carpenters . . . etc. frankly confessing in 1586 that they wanted a gild 'albeit fewe in number and slender in welth.' They desired to be partakers of so many good benefits whereby they might become and be the more profitable members of the community."<sup>(13)</sup>

**GATESHEAD:** A Charter incorporating the Trades of Gateshead was issued by Bishop John Cosin in 1671. The Corporation was authorised to have a common seal bearing a shield of four of the trades quarterly, viz.: (1) Masons, (2) Pewterers, (3) Bricklayers, (4) Glaziers.<sup>(14)</sup>

**IPSWICH:** Stella Kramer mentions that two of the four combines registered in Ipswich show local groups of builders among the rest. Thus, in the Drapers' Company are found the joiners, carpenters, freemasons, bricklayers and tylers, and in the Taylors' Company are the plumbers, coopers, glaziers and turners.<sup>(15)</sup>

**KENDAL:** We are indebted to the Rev. H. Poole for *Some Notes on the Companies of Kendal in the 16th and 17th centuries*.<sup>(16)</sup> The charter was granted to the town by Elizabeth in 1575, and twelve companies were formed, each entitled to appoint two or more Wardens, number twelve including the masons, carpenters, joiners, etc. The company was to choose two Wardens of whom one was to be a carpenter or a joiner. Women were eligible for membership and from time to time persons desirous of taking part in the administration of the borough secured membership of one or another of the companies without serving any apprenticeship, though this was forbidden by the rules. The Corpus Christi Plays were performed in Kendal in 1581, 1586, and 1604, after which they were superseded by processions which were held at irregular intervals until 1759, after which they were discontinued by reason of expense.

(12) Harry Brown. *Notes concerning the Masons' Guild . . . in the City of Durham*. A.Q.C., XIX.

(13) A.Q.C., XLI; also Stella Kramer, *The English Craft Gilds*.

(14) W. H. Rylands in A.Q.C., XV.

(15) Stella Kramer, p. 14.

(16) A.Q.C., XXXVI.

NEWCASTLE-UPON-TYNE: The Ancient Guild of Masons was constituted on September 1st, 1581, as a body corporate with perpetual succession, to meet yearly to elect two Wardens, and with power to sue or be sued in the County of Newcastle. They took part in the Corpus Christi Plays, being allotted *The Burial of our Lady Saint Mary the Virgin*, absence from which entailed a fine of half-a-crown. The members were to attend the marriages and burials of brethren. One half of the fines went to the company, the other towards the maintenance of the great bridge. An interesting light on the relations between England and Scotland is found in the regulation that no Scotsman was to be taken apprentice under a penalty of forty shillings, nor to be admitted to membership of the Company under any circumstances.<sup>(17)</sup> It may be mentioned that the ordinances of at least five of the eight companies of Carlisle contained restriction on trade with Scotsmen during the XVIth and XVIIth centuries.<sup>(18)</sup>

OXFORD: The Company of Freemasons, Carpenters, Joiners and Slaters exercising their trade or calling in Oxford or its suburbs was incorporated on 12th November, 1604.<sup>(19)</sup>

As has already been stated, these later incorporations were largely of a political nature, and the guilds never regained their ancient power. After the Fire of London an Act was passed encouraging all manner of building trade workers to settle in the City of London, and providing for them the Freedom of the City on the completion of seven years' residence and work there.<sup>(20)</sup> Charles II also persuaded other towns to afford refuge to those who had lost homes and businesses in the Fire. The Corporation of Preston allowed William Cadman, Stationer, to inhabit and trade within Preston for two years, "Providing his growing family be not burdensome."<sup>(21)</sup>

In the XVIIth century, one Thomas Roch, a cabinet maker, settled in Canterbury and purchased his freedom. He was then called upon by the Builders, to which fraternity he was considered as bound, to pay a matter of £4 dues. This he declined to do and the company sued. Eventually the case went to Rochester Assizes where, in 1758, the plaintiffs were non-suited.<sup>(22)</sup> A few years later, in 1772, the Corporation of Preston gained a hollow victory when they prosecuted Merchant Baines for trading in the town without being free thereof. Baines simply withdrew his business immediately outside the precincts and the Corporation thereafter encouraged non-freemen to trade within the town, to the rapid extension of its prosperity.<sup>(23)</sup>

In 1835 the Municipal Corporations Act swept away whatever vestiges of gild privileges remained, with the exception of certain functions of some of the London Companies, and today almost the sole visible relics of the

(17) *The Mediaeval Mason*; and F. R. Taylor in A.Q.C., XXV.

(18) Ferguson and Nanson. *Some Municipal Records of the City of Carlisle*.

(19) Lionel Vibert, and W. J. Williams in A.Q.C., XL.

(20) 18 and 19. Car. II. c. viii, cited by R. F. Gould, *History of Freemasonry*, Vol. II, p. 147.

(21) Abram, *Memorials of Preston Guild*, p. 57.

(22) *Trans. Historical Society of Lancs. and Cheshire*. Vol. XIV, p. 136.

(23) Stella Kramer, p. 44.

one-time might of the guilds are their halls (the number, alas, diminished by the fortunes of war), some excellent charities, the Lord Mayor's Show and the periodical celebration of Preston Guild, now suspended for the first time since 1542.

We have now considered the development and decline of the guilds and the next step is to determine the relationship between the guilds and the Masons, with the possible extent to which the one influenced the other.

It must be remembered that there were essential differences between the Masons, whose occupation kept them independent of the towns and the other trades (with the exception of the minstrels) and we must see what forces led to the relative uniformity of their customs. Knoop and Jones suggest the following :—<sup>(24)</sup>

1. The intermingling of workers from various parts of the country.
2. The association of masons with particular ecclesiastical foundations (*e.g.* York), with the consequent regulation of rules and customs.
3. Legislation.
4. The policy of the Crown in moving royal officers from one building to another, or entrusting one man with the care of more than one job.

The same authors account for the absence of craft guilds among the Masons thus :—

1. The fact that many stone buildings were erected outside the boroughs, whereas craft guilds were municipal institutions.
2. The capitalistic organisation of the industry which could not be reconciled with the more or less democratic character of a craft guild.
3. The fact that Crown, Church and Municipality, who would have to approve craft ordinances, were the chief employers of masons and would probably prefer to deal with unorganised labour.
4. The fact that the impressment of masons was of frequent occurrence, this being difficult to reconcile with well-organised craft guilds among masons.<sup>(25)</sup>

They also tell us "it is probable that the old system of regional 'assemblies' administering the 'customs,' in so far as it really existed during the Middle Ages, slowly disintegrated. Here and there it may have been replaced by the ordinances of the municipal companies, equipped with charters and usually including other crafts as well as that of the mason, which were set up in some towns in the later sixteenth and early seventeenth centuries."<sup>(26)</sup> Some of these companies have already been described.

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(24) *The Mediaeval Mason.*

(25) *The Two Earliest Masonic MSS.*, p. 13.

(26) *The Sixteenth Century Mason.* A.Q.C., L.

In 1901 the late Bro. E. Conder, Jr., made some enquiries on the Miracle Play,<sup>(27)</sup> which appears to have had its beginning as early as the VIIIth century in the dramatisation of certain portions of the Mass. By the XIIth and XIIIth centuries the Church had undertaken the production of plays and the development from a simple story to an elaborate production necessitated the calling in of lay assistance, the craft gilds eventually assuming responsibility for sections or interludes. By the end of the XIIIth century many towns were in possession of cycles of plays but, unfortunately, only four complete cycles are extant, those of York, Wakefield, Chester and Coventry, and in only a few places have we any idea of the allocation of plays. They covered more or less the whole Bible story from the Creation to Doomsday, though the majority dealt with the New Testament.

At York the masons played *The Coming of the Three Kings to Herod*, according to a list of 1430-50, but in 1561 this was taken over by the Minstrels, and the Hatmakers, Maysouns and Labourers became responsible for *The Purification of Mary*. At Chester the Goldsmiths and Masons jointly produced *The Slaughter of the Innocents* and, at Newcastle, *The Burial of our Lady St. Mary the Virgin*. The allocation of the Wakefield and Coventry plays is not known, but the Masons were connected with plays at Beverley and Aberdeen, their share in the Corpus Christi pageants at the latter place being the representation of *The Three Knights* in 1505 and, in 1531, in collaboration with the Wrights, Slaters and Coopers, *The Resurrection*.

Apart from these few centres and an early London production connected with the Priory of the Holy Trinity, Aldgate, there are no records extant of the presentation of miracle plays by companies of masons. It must be remembered that the lists of plays and players are very scanty and much evidence has been lost.

Sacred history was told in dramatic form, though garbled and corrupted by incongruities and anachronisms, and permeated throughout by that vein of rough humour inseparable from the popular show. It must be confessed that, though in the last two centuries the last objection has been removed, the other defects are still to be found in our rituals which have been mutilated in transmission. There is no conclusive evidence of the existence of the Hiramic Legend before 1730 and among the few plays preserved is none connected with the Temple or any story bearing on our ritual. On the other hand we have preserved, in certain ceremonies, dramatic episodes that may well have had their germ in some long-forgotten series of miracle plays, and it must be remembered that the plays were still being produced in the reign of James I, by which time Speculative Masonry was beginning to develop. When Bro. Conder's paper was discussed in the Quatuor Coronati Lodge the concensus of opinion was that no case could be made out for a connection between the miracle play and Masonic ritual, and no more satisfactory case for direct connection can be established today, but it is known that gilds and companies, in addition to presenting plays for the entertainment and edification of the public,

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(27) A.Q.C., XIV.

had their private shows of sacred plays, and it may be that in some of our older ceremonies we have transmitted the garbled and mutilated remains of mediæval miracle plays.

Though the participation of Masons in miracle plays would appear to pre-suppose some sort of organisation, the only mediæval gild of town Masons definitely traced is that of London, though there are indications of such gilds in Norwich and possibly other places. It will be remembered that Lionel Vibert and Douglas Knoop dismissed the Lincoln gild as a social-religious gild among the masons.

It is in the later companies, re-introduced under Elizabeth and the Stuarts, that we find the masons, often associated with other trades, but the evidence concerning XVIIth century Speculative Masonry in England is woefully scanty. In Scotland records of several Lodges have been preserved running back into the XVIIth century, and in the case of the Lodge of Edinburgh (Mary's Chapel) to 1599. These appear to have been Operative bodies with some Speculative members, and there are indications of at least two ceremonies of admission, and some of their Ancient Charges betray a Southern origin since they enjoin the Mason to be a true man to the King of England. Speculative Freemasonry appears to have developed in Scotland after the formation of the Grand Lodge of England, though it was not entirely unknown earlier, as is proved by the Edinburgh Register House MS. and other evidence.

We have noticed the Acception, of London, a Speculative body within the Masons' Company; in Durham there was a connection between the Marquis of Granby Lodge and the Masons' Company; in Preston there is an engraving of a Masons' Company walking in the gild procession of 1762, some years before the formation of the first Speculative lodge of which we have any record.

Of the comparatively few English Speculative Masons of the XVIIth century of whom we have any knowledge, Sir Robert Moray, the earliest-recorded initiate, was admitted at Newcastle-upon-Tyne by some brethren of the Scottish Lodge of Edinburgh (Mary's Chapel), which was, as we have seen, an operative body at this time.

Elias Ashmole was initiated in what appears to have been a lodge of non-operatives at Warrington in 1646, and it is believed that a copy of the Old Charges (Sloane 3848) was prepared for use on this occasion. In 1682 Ashmole records his attendance at a Lodge at Masons' Hall, London.

Randle Holme III, of Chester, another XVIIth century Freemason, took an active and professional part in the gild life of Chester and was also registered as a foreign burgess at the Preston Gilds of 1662 and 1682. The names of twenty-six brethren of the Chester Lodge have been preserved and, of these, twenty-four have been traced as members of one or another of the Chester gilds.<sup>(28)</sup>

The word "Brother" was widely used in those days. We find the Mayor and Corporation of a town often referred to as "Mr. Mayor and his brethren," and Dr. Kuerden, of Preston, was in the habit of addressing Randle Holme as "Dear Brother" or "Brother Hulme." Incidentally,

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(28) S. L. Coulthurst, *The Lodge of Randle Holme at Chester*. A.Q.C. XLV.

among the papers left by Randle Holme was a copy of the Preston Customale. One finds the following lines in Chaucer's *Frere's Tale*:

Each in the other's hand his trothe laith  
For to be sworne brethren till thay dey.

A similar example is to be found in the *Pardoner's Tale*.

Evidence of the possible relationship between craft and gild has been sifted by a number of students, including E. L. Hawkins, Lionel Vibert, R. H. Baxter and Douglas Knoop. One of the characteristic investigations of the last-named was "to consider how far gild features are reflected in the Old Charges."<sup>(29)</sup>

The Charges are divided into two classes, General and Singular, the former roughly consisting of general advice and the latter chiefly of technical and trade directions. The distinction is not hard and fast. It is possible to distinguish between two types of gild rule—social and religious duties which were the private concern of the craft, and trade activities which required the sanction of the Crown or municipality. Bro. Knoop identifies the General Charges with the former and Charges Singular with the latter, and illustrates the point by many examples for which reference should be made to his paper. Equally important are the omissions—gild rules which are without counterpart in the Old Charges, which may be summarised thus:—

1. The Master to be free of the city or borough.
2. Enrolment of apprentices.
3. Restrictions of residence.
4. Search for false work—this was undertaken by the London Company down to the beginning of the XVIIIth century.
5. Enticing away of workmen.
6. Working in the presence of the Master—not practicable in large building undertakings.
7. Use of Marks. The only MS. containing a reference to these is the Melrose.
8. Relief of poverty and distress.

To the above Bro. G. W. Daynes would add the following:—

9. Provision for election of officers with fine for not serving.
10. Wearing of livery by certain members.
11. Attendance at Mass on specified days and at a specified church.
12. Periodical feasting.
13. Rules as to burial.

On the question of the influence of the Old Charges on the Ritual I strongly recommend the perusal of papers by E. L. Hawkins in *A.Q.C.* XXVI and Rodk. H. Baxter in *A.Q.C.* XXXI. Most of the following examples are extracted from their papers and the one by Douglas Knoop already cited.

The opening and closing of proceedings with prayer is indicated in the early records of the Lodge of Edinburgh (Mary's Chapel) No. 1 and the Lodge of Aberdeen.

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(29) *Gild Resemblances in the Old MS. Charges.* *A.Q.C.*, XLII and discussion thereon.

" That no p'son shall be accepted a free mason except he be one and twenty years old or more." (Grand Lodge MS. No. 2).

" There is seurrall words and signs of a free mason to be revailed to yu wch as you will ans: before God at the great and terrible day of Judgm<sup>t</sup> yu keep secrett & not to revail the same to any in the years of any pson but to the M<sup>rs</sup>. and fellows of the said Society of free Masons so helpe me God xy. (Harleian MS. No. 2054, in the handwriting of Randle Holme III).

" These charges that you have Received you shall well and truly keepe not disclosing the Secrety of our Lodge to man, woman or child, Stick nor stone, thing moveable or immoveable: so God you helpe and his holy Doome, Amen. (Buchanan MS.).

" . . . and also that he shall be a true liege-man to the King of England without Treason or any Falshood, and that they know no Treason, nor Traytory, but to amend it privily if it may be or else warn the King or his Councill " (Grand Lodge MS. No. 2).

This may be compared with the XVIIth century obligation of a Free Burgess of Preston given by Dr. Kuerden :—

" You shall know noe gathering conventicle, conspiracys made within this town, against the K's peace, but you shall warn the Mayor or other Officer thereof, and let (hinder) it to your power."

" A Lewis is such an one as hath served an Apprenticeship to a Mason, but is not admitted afterwards according to the customs of making Masons." (Harris MS., No. 1—Bro. Baxter points out that this hardly coincides with our present-day application of this word).

" . . . and he ought not to let you know the priviledge of ye compass, Square, levell and ye plum-rule." (Melrose MS. No. 2—an early reference to the working tools).

" No person of whatever degree soever be accepted a free Mason unless he shall have a lodge of five free Masons at the least, whereof one to be a Master or Warden of that Limit or division, wherein such lodge shall be kept and another of the trade of Freemasonry " (Grand Lodge MS. No. 2). This indicates the possible inclusion of Speculative members within the Lodge.

The story of the Pillars, as told in the Old Charges, is more credible than the " safe-deposit " story of the Second Tracing Board. This version is taken from the Drinkwater MSS.

" And these knew y<sup>e</sup> God wold take Vengeance for Sin either by Fire or Water. Therefore they did write y<sup>e</sup> Sciences they had found in two Pillars of Stone, that they might be found after God had taken Vengeance, and the Stone was Marble that wold not burn, And the other Stone was Lateress, that wold not drown in y<sup>e</sup> Water, Here now resteth to Tell you how these Stones were found, that y<sup>e</sup> Crafts were written in after y<sup>e</sup> Destruction of y<sup>e</sup> World by Noah's flood . . . "

"Also you shall call Masons yo<sup>r</sup> fellows or Bretheren, nor no other foule name, Nor take y<sup>r</sup> fellows wife violently, nor desire his Daughter ungodly nor his Seru<sup>t</sup> in Villany." (H. F. Beaumont MS.). The Preston Customale provided protection for the wife and widow against false charges of unchastity.

"And also that none slander another behind his back to make him lose his good name." (Haddon MS.).

"If any be found not faithfully to keep and maintain the three fraternal signs and all points of fellowship, and principal matters relating to the secret Craft" (Gateshead MS.). The F.P.O.F. are referred to in the Edinburgh Register House MS.

The members of the Masons' Guild of Lincoln of 1389 were charged to assist fellow-members except those guilty of murder or theft.

I may be drawing an unduly long bow when I suggest that our legend of the Third Degree may have arisen out of some long-forgotten necromantic experiment such as was forbidden by the Palmers' Guild of Ludlow. Something of the kind is also indicated in the Noah story in the Graham MS.

It was the duty of the brethren to attend the annual Assembly if within a distance variously defined from three to fifty miles. A town-rule of Preston imposed a penalty of 3s. 4d. or 6s. 8d. for absence from the annual Assembly unless the burgess was prevented by some good reason.

Even our custom of fire after toasts has a gild precedent, for in the XVIIth century, when the Mayor and burgesses of Preston drank the King's health at various points in the perambulation of the town, each toast was marked by a discharge of musketry.

Grand Lodge MS. No. 2 contains lines which have a familiar ring to those who have sought to restore that which was lost :—

In the beginning was the Word,  
And the Word was with God  
And the Word was God.  
Whose Sacred and Universal Law  
I shall endeavour to observe  
So help me God.

And, as a final example, let us remember the words found in the two oldest copies of our Charges, the Regius and Cooke MSS. and which are heard at every Lodge meeting today :—

So mote it be.

No reference has been made to the Penalties, though some were known long before the formation of the first Grand Lodge, as we gather from the catechisms now so conveniently brought together for examination by Knoop, Jones and Hamer. One version, the Dumfries MS. No. 4, of about 1710, combines a corrupt version of the Old Charges with a catechism, a rather late link between the two sets of MSS. The Operatives would not include in their obligations penalties they were obviously unable to enforce, and we must look elsewhere for these picturesque and lurid additions to our ceremonial.

In conclusion, it may be claimed that, though the connection between the ancient gilds and the Operative masons, and again between Operative Masons and Speculative Freemasons, may have been less clearly defined than has sometimes been believed, there was nevertheless a tangible

relationship, and we may claim the Gilds of England as our forefathers with greater right than many more romantic but more shadowy lines of descent.

W. Bro. BUNNEY proposed a very hearty vote of thanks to the Lecturer for his excellent and interesting paper, and recalled the hearty welcome and great hospitality he had received when he delivered his Prestonian lecture to the Manchester Lodge for Masonic Research. W. Bro. BLAND said how proud he was of W. Bro. PICK'S association with the Vale of Catmos Lodge.

W. Bro. BINNS seconded the vote of thanks, which was carried with acclamation.

Apologies were received from R. W. Bro. J. H. CORAH, W. Bros. W. TOMLINSON, F. C. HAYNES, A. PARKER, W. G. IBBERSON, W. H. COTTON and Bros. A. HAYNES, E. C. RILEY and L. G. HAYWARD.

The Lodge was closed in due form at 6-45 p.m.

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## Pythagoras and the Ancient Mysteries.

By

BRO. N. W. J. HAYDON,

SECRETARY, TORONTO SOCIETY FOR MASONIC RESEARCH ;  
LIBRARIAN, GRAND LODGE OF CANADA, IN ONTARIO.

The material for this paper was not taken from any of the published lives of this ancient teacher ; its inspiration and part of its content is due to two articles entitled "Mysticism and Science in the Pythagorean Tradition," which appeared in the "Classical Quarterly" of 1922-23 from the pen of Professor F. M. Cornford, of Trinity College, Cambridge, who, although not a Freemason, is an authority on Philosophy and Science amongst the ancient Greeks, with several books to his credit.

Of Pythagoras as a citizen, we are told that he was born during the sixth century, B.C., but scholars differ over a range of sixty years as to just when. His parents were Greeks of high position and gave him the benefits of a liberal education ; he repaid them by winning distinction as an athlete as well as in the fields of learning. He spent many years travelling in search of knowledge and visited, we are told, all the famous schools in the world of his time ; twenty-two years are said to have been passed in Egypt alone, where he endured many severe trials of body and mind in the temples of Heliopolis, Memphis and Thebes. For their priestly teachers were unwilling to expose their mysteries to foreign eyes and although Pythagoras came with letters of recommendation from both the reigning Pharaoh and the ruler of his own State, his admission thereto was made extremely difficult, especially at Thebes.

Any one who has tried to study that ancient Egyptian ritual, inaccurately known as *The Book of the Dead*, of which the "Theban Recension" is the one generally known, will readily agree that these teachers quite thoroughly concealed their particular tenets and principles under hieroglyphical figures, and taught their knowledge of those natural laws which govern this world by signs and symbols. It was to be expected that the Pythagorean System, or rather the system attributed to him, should have been established on a similar plan, and that many others of more recent times have copied this example, notably the Kabalists and the original Rosicrucians of mediæval Europe.

So far as Freemasonry is concerned, there is less direct reference to Pythagoras and his teachings in its literature than one could reasonably expect. The oldest reference is found in the second of our two earliest "Old Charges," that known as "The Matthew Cooke MS." from its first publisher, and dated about 1425. The first or "Regius MS." of about 1390, mentions only "That learned clerk Euclid" of all our ancient teachers prior to the Christian era.

This Cooke MS. mentions Pythagoras twice, both quotations being ascribed to "The Polychronicon, or Dedes of many Tymes," compiled in eight books by Ranulph Higden, a monk who lived in what is now the city of Chester, during the 14th century. The first quotation names "Pictogoras" as authority for the statement that Jubal, son of Lamech, founded the science and art of music. The second states a "great clerk that men called Putogoras" found one of the two antediluvian pillars set up by the three sons of Lamech to preserve their knowledge of the arts and sciences from being lost in the Noachian flood.

These legends were passed on with additions and changes in later copies of our Old Charges—of which a hundred have been discovered—until we come to the *Illustrations of Masonry* composed by our famous Bro. Wm. Preston, who was born at Edinburgh in 1742. Like Pythagoras, he was the son of a man of wealth and learning, so had all the benefits of a liberal education, and gained a national reputation as a literary authority during his long tenure of office as editor of *The London Chronicle*.

In 1762 Preston was initiated in a Scottish Lodge which met in London, but affiliated a few years later with one under the senior Grand Lodge of England and, on being elected its W.M., he set out to employ and instruct his Brethren in Freemasonry, in a manner never equalled in British Masonic history. The first edition of his *Illustrations* was published in 1772; it created such a demand that twelve revisions and enlargements were brought out before his death in 1818, and several others since. As with the Craft of to-day, such enthusiasm for More Light was not shared by many, and one contemporary critic complains that "Preston has lectured and sung us out of the Lodge," which may explain why the first English Lodge of Masonic Research, "Quatuor Coronati," was not started until 1884.

My reason for mentioning this work of Preston's is that gradual changes in the English language had made many of the words and names in the Old Charges not only archaic but even unrecognizable, thus causing some literary problems which have not all been solved as yet; for example the names of "Amon," "Naymus Grecus," "Peter Gower," "Lord Har-nouester," "the Venetians" in Euclid's time, and "the broached dornall."

Preston devotes two pages of his *Illustrations* to Pythagoras and states that "to his discovery is attributed the 47th proposition of the First Book of Euclid which "in geometrical solutions and demonstrations of quantities is of excellent use; and for which, in the joy of his heart, he is said to have sacrificed a hecatomb." When T. S. Webb revised these *Illustrations* for his first American edition, to suit the needs of Brethren in the newly formed United States, he added a quotation from Anderson that Pythagoras also "exclaimed 'Eureka' which, in the Greek language, signifies "I have found it."

Preston also refers to the so-called "Leland-Locke MS." for this question and answer:—"Howe comede ytt to Englonde? Peter Gower, a Grecian journeyedde for kunnyng yn Egypte, and in Syria, and yn everche londe whereas the Venetians hadde plaunted maconrye." He then says "I was puzzled to guess who Peter Gower could be, the name

being perfectly English, or how a Greek should come by such a name." But he finally noted the French pronunciation of the name "Pythagore" to conceive how such a mistake occurred. It was left to a later scholar, however, to solve the puzzle of "the Venetians" as being contemporaries with the ancient Greeks, in another mispronunciation of the word "Phoenicians."

An English contemporary of Preston, Wm. Hutchinson, 1732-1814, also re-produced it in his *Spirit of Masonry*, another valuable contribution to our literature. Mackey describes it as "the first philosophical explanation" of our symbolism, and Dr. Oliver says it explains "in a rational and scientific manner the true philosophy" of our Order.

In the second and third Lectures of his book, Hutchinson discusses the teachings of Pythagoras at some length, including the 47th proposition, and the opinion is offered that "from the great similitude in the principles of the Pythagorians and the Essenes, it seems as if they were derived from one origin."

As to this, however, Gould in his *History of Freemasonry* (Vol. One) quotes both Josephus and Ginsburg to show that the Essenes were an offshoot from Judaism and cannot be traced before the second century B.C.

During the present century, however, there has been discovered evidence of a much greater antiquity, for this 47th proposition, than our early Masonic writers ever imagined. A great number of clay tablets were found in the ruins of Babylon by various groups of explorers, which are now preserved in the British Museum, Yale University, University of Pennsylvania and museums in Istamboul, Berlin and elsewhere in Europe.

Many of these tablets, on being translated, were found to be treatises on scientific subjects, such as Arithmetic, Geometry, Astronomy, etc., and a detailed description of some of them is given by Prof. R. C. Archibald of Brown University (Providence, R.I.) in an article entitled "Mathematics before the Greeks" which appeared in "Science" for January, 1930.

In it he writes (p. 116) "For the history of the Pythagorean theorem a portion of an Akkadean tablet, in the Prussian State Museum, dating back to about 2000 B.C., is of special interest. It was published by Weidner in 1916. The figure of a rectangle is drawn and the dimensions are given. Two methods are used to calculate the length of the diagonal . . . This tablet suggests that the Babylonians may have known the Pythagorean theorem for a right triangle. This appears to be a certainty when we consider two among the mathematical problems in 'Cuneiform Texts, IX.' It was less than nine months ago that the meaning of these two problems became clear."

It is impossible, now, to know whether Pythagoras learned about this famous proposition during his travels in search of More Light, or whether he rediscovered it by sheer force of thinking along similar lines. One can only admit, with certainty, that it awaited such efforts, just as the mutual discovery of the planet Neptune awaited the independent efforts of astronomers Adams, of Cambridge, and Leverrier, of Paris. But these two were contemporaries, whereas an interval of some 1500 years separated Pythagoras from Akkad; an interval of great significance if the doctrine of reincarnation be taken into account.

Regarding this 47th proposition and its adoption as the design for a Past Master's jewel by the Grand Lodge of England, there is a valuable, illustrated, article by W. Bro. Rev. W. W. Covey-Crump in the 34th volume (1935-36) of the Transactions of the Leicester Lodge of Research. Included in the nine diagrams are two which, the learned author states, might well be Pythagorean because of their known antiquity. But to reproduce them here is not practicable, so I can only refer those interested to this source.

Another, and exhaustive, treatise—*The Pythagorean Proposition*—with many diagrams, was published in 1927 by Elisha Loomis, Ph.D., 32°, of Baldwin Wallace College, Cleveland, Ohio. A very large volume entitled *Restorations of Masonic Geometry and Symbolry* and illustrated with 30 plates in colours of this proposition and its components was compiled by M. W. Bro. H. P. H. Bromwell, of Illinois, and published in 1905 by a committee of the Grand Lodge of Colorado, of which he was an Honorary Member. Copies of these three items can be consulted in our Grand Lodge Reference Library.

As to its symbolic value, this is truly a speculative matter and, in view of the reference to Philolaus, there appear no grounds for even assuming how its "Discoverer" may have used it, other than as a geometrical demonstration of spatial properties. History, especially religious history, contains many unfortunate results accruing from "reading into" our inheritance from the past, our own interpretations based on modern knowledge and theories, and these can be found, too, in all three schools of Masonic exegesis.

Turning now to the articles of Professor Cornford, the first point to be noted is that they are based entirely on quotations from Greek writers of the fifth and later centuries B.C. So it seems advisable to include here a few details of their connections with the Pythagorean School, in time as well as thought, so as to get both a correct perspective and to see the problem outlined for his readers. To begin with, there is an unexpected similarity in the setting of this School and that of the New Testament, in that neither of their Founders left any personal writings or, at least, any which are known as such, so that their followers, when necessity for such writings became evident, had to depend on their memories for whatever details they wished to preserve as the true teachings of their Masters.

From what we are told of these systems it is certain that the Pythagorean is much more correctly presented, by reason of the very definite training established in the school at Crotona. The earliest date allowed for any document of the New Testament by literary critics is, I understand, 125 A.D., and Professor Cornford tells us that "The Pythagoreans left us no literature before Philolaus, who was a teacher at Crotona during the 4th century, B.C., about one hundred years after the supposed death date of its founder.

There is also a parallel with 18th century Freemasonry, in that our earliest information of its esoteric details comes from those who were its most severe critics, when they were not actually hostile to it, as seen in the various English and French "exposures," published between 1723 and

1801, of which about thirty are known. The early method of teaching "from mouth to ear" still faithfully used in the Grand Lodge of Ireland, was then prevalent in the senior Grand Lodge of England; except, then, for exoteric matters of History and Constitutional growth, these "Exposures" give Modern Masonic students a service as valuable as it was foreign to their writers' intentions.

The first of these Greek critics was Parmenides, who was born about the time that Pythagoras died; he was a pupil at Crotona but seems to have disagreed violently with some of the founder's teachings, so he left and started an institution of his own at Elea, now known as "The Eleatic School." He was succeeded by Zeno, who had worked up from being a pupil at Elea to rank of leader, and under him the new body diverged still further from its source. With Zeno were associated other philosophers—notably Empedocles and Anaxagoras—who attained great reputation for their capacities in argument and assertion. We find, then, by the beginning of the third century B.C., when Aristotle was born, whose writings are frequently quoted by Prof. Cornford, that the Greek world of philosophy was divided, broadly speaking, into two main systems: first that of Pythagoras, which progressed through Socrates to its full flower in Plato, and taught an ever-becoming plurality of the Creator in the created, or the "Mystical School"; second that of Parmenides, through Zeno and best set forth by Aristotle, or a "Scientific School" based on an infinite number of monads, or atoms, which have an inherent power of movement and intelligent co-operation, now known as "Atomism." Since I am concerned, here, only with Pythagoras, this other system will not be mentioned again.

Of all that is definitely ascribed to Pythagoras of symbolic teaching, the most famous seems to be his "Tetractys" or "Tetrad," said to be "a compendium of Pythagorean mysticism." It is shown as a group of points from one to four, arranged as a pyramid and represents "the elements of number, which are the elements of all things," and contain the "concordant ratios of harmony in the musical scale as discovered by Pythagoras." In connection with this musical scale it seems fitting to note here the recent publication of a book "The Greek Aulos, a Study of its Mechanism and its Relation to the Model System of Ancient Greek Music" by K. Schlesinger (Methuen's London, illustrated, \$10.) "Aulos" is usually translated as a "flute" but actually means any wind instrument from the "War-horn of Mars to the reed-pipe of Pan," including the double pipe used in religious and other processions.

The author spent many years over this work, starting from original flutes in the British Museum, where there is a large collection, all having this feature in common—that the holes are pierced equidistantly. After having facsimiles made, an even greater problem presented was to discover the law of acoustics which governed their scales—so different from ours. It was found to be based on the mathematical ratios of the harmonic series, but reversed. It was also found that modes based on this archaic scale show not only a remarkable range in producing small intervals, but also that all the tones of the scale may be sounded together with harmonious results; and impossibility with the piano or violin. This discovery

amounts to a new language of music and composers are already using it in concert work.

Returning to the Tetractys, we find it is also known as "The Decad" as its points totalled ten, which was held to be a perfect number because eleven and twelve and their successors are merely "increments to the decad and not the production of a new source." These integral numbers and their combinations are the subject of many volumes of explanation by Greek philosophers; they are not easy to follow, but the patient scholarship of Prof. Cornford, in quoting from many writers, makes it possible to present a co-ordinated mosaic pavement whereon to approach the Sanctuary.

It seems clear that the Pythagoreans regarded number "both as the matter of things and as their properties and states. The elements of number are even and odd, of which the even is unlimited, the odd limited. The One (or Unity) consists of both, for it is both odd and even. Number proceeds from the One, and numbers contain the whole." This statement may be further explained:—"First, there is the identification of the Even with the Unlimited, the Odd with the Limited, or Limit. Euclid's definition of Even and Odd (Book VII, 6/7) seems to be derived from the Pythagorean definitions given by Aristoxenos. Plato, too, in his *Euthypro*, symbolises Even by an isosceles and Odd by a scalene figure.

Plutarch explains further, "since even numbers start with two, odd numbers with three, and five is generated by the combination of these, five has rightly received honour as the first product of first principles, and has been named 'Marriage' because the even is like the female, the odd like the male. For when numbers are divided into equal parts, the even is completely parted asunder and leaves within itself, as it were, a receptive principle or space, whereas when the odd is treated in the same manner, there is always left over a middle, which is generative. And again, when numbers are equally divided, in the uneven number a unit is left over in the middle, while in the even there is left a masterless and numberless space, showing that it is defective and imperfect."

Thus the Dyad, as the first even number, stands for the female receptive field, the void womb of unordered space, the evil principle of the Unlimited. The Triad as its opposite, the good principle of Limit, the male whose union with the Unlimited produces the Limited. Or, as Aristotle says, "the Universe and all things in it are limited, or determined, by three. The numbers 5 ( $2 + 3$ ) and 6 ( $2 \times 3$ ) are both symbols of the marriage of Even and Odd, of Unlimited and Limit."

One very essential Pythagorean dogma arises from this—that the Monad consists of both odd and even, and does not proceed from them; this is the formula common to most early stories of creation. It is picturesquely set forth in one of the plays of Euripides, wherein Melanippe the Wise says "the tale is not mine; I had it from my mother; (1) that Heaven and Earth were once one form and (2) when they had been sundered from one another, (3) they gave birth to all things, and creatures that the salt sea breeds, and the race of mortal men." Other writers discarded the imagery of sex, but told a similar story on an impersonal

basis. Yet others showed this process as a war of aggression, the pairs of opposites invading each other's province, unjustly, to form those temporary combinations which are living beings.

The next stage in explaining the Tetractys is the identification of Four, as the first square number, "Justice" and is therefore of special interest to Freemasons. This "Justice," however, is much more Mosaic than Masonic, since the word so translated is ANTIPEPONTHE, which also means Retaliation, and shows the primitive idea of balance—an eye for an eye, etc.—To temper Justice with Mercy by paying a penalty on the instalment plan, while the necessary lesson is being learned, does not appear as an ethical teaching until Christianity was founded.

The extreme limit of application of the Tetractys appears in Pythagoras' teaching about music: "as the unlimited range of musical sounds is marked off by consonant numbers into the definite intervals of the musical scale, so the blank field of darkness is marked off by those boundary points of heavenly light, the sun, moon, stars and planets, whose orbits (still conceived as material rings) are set at musical intervals to form the celestial harmony, or scale, bridging and binding together the visible order from earth at the centre, to the outermost spheres of the fixed stars. How this majestic order was evolved is not evident, and there is no sign that the earliest Pythagoreans went further." But I feel free to suggest that if Professor Cornford were equally familiar with the Vedic scriptures of India, as he is with the Acousmata of Greece, he might well have added that Pythagoras had received this further illumination during his stay in that country. As another scholar, Max Muller, has shown us in his many translations from *The Sacred Books of the East*, notably the Hymns of the Rig Veda. Bro. Hutchinson has this same idea, in a footnote to his Lectures referred to above.

Another aspect to be considered is the geometrical character of the Pythagorean arithmetic; indeed we are told that he "identified geometry with science in general." It is very suggestive to note that the word used, here, by Iamblichus and translated "science" is HISTORIA, which also means any learning by the process of enquiry, no less than the narration of what one has learned. It is through this time-value that this word has been adopted into English as "history." In the unlimited darkness of night all objects lose, to the eye, their colour and shapes; in the daily renewed creation of the dawn of light they resume their distinct forms, their surfaces and colours. Thus, in the physical world, Light the vehicle of knowledge acts as a limiting principle, which informs the blank darkness with bodies bounded by measurable planes and distinguished by all the varieties of colour. A body is thus a visible thing in which two opposite principles meet—the Unlimited (darkness or space) and Limited (colour and form). It is again very suggestive to Freemasons that the word here translated as "colour-form" is SCHEMA which has been adopted into English as an equivalent for a Plan, and does not the phrase "The Great Architect" inevitably connote the application of a plan. True to its mathematical character, this teaching tends to conceive any "sensible" (as Thomas Taylor called them) as essentially a geometrical solid, whose

surfaces are ultimately reducible to numbers and their inter-relations. This is the mode of conception applied in Plato's *TIMAEUS* to the atoms of the four elements and, in this way, things represent numbers.

Most of Aristotle's allusions to the doctrine of the Pythagoreans refer to this theory that (1) there is only one kind of number, namely mathematical number ; (2) that this number does not exist separately but sensibles are composed of it ; indeed they construct the whole Heaven of number. (3) These numbers do not consist of abstract units, but are conceived as having spatial magnitude. (4) They are described as being indivisible magnitudes. (5) Things, or bodies, are identified with numbers composed of these indivisible magnitudes. (6) These numbers are generated, just as the rest of the sensible world is.

It seems clear, then, that whatever simplicity may have marked the original teachings of Pythagoras, they became more complex as they passed through the minds of his successive principals at Crotona, since it developed into the theory of bodies, or sensibles—being collections of monads. But there is an implication here which is not brought out by the word "collection" as a translation of the Greek "*SUSTEEMA*." This in its modern form as System implies an arrangement in some definite co-ordination, which "Collection" does not. We should not lose sight of this in any talk of mere spatial units. I suggest that such a system has been evolved for use by modern analytical chemistry, which portrays the known physical elements and their combinations in graphs, as in H.O.H for water, or NaCl for common salt, etc.

Time, no less than space limits, oblige me to omit much interesting argument and illustration contained in Prof. Cornford's articles, so I will close our consideration of the Tetractys by some references to its shape. The Professor thinks the Pythagoreans "confused the physical process of building bodies with the so-called processes of arithmetical generation and geometrical construction." They had not faced the question which puzzled Socrates—how one and one can become two, or how division can be the cause of one becoming two. There was some idea of the growth or generation of a solid by the flowing of a point into a line, of a line into a surface, and of a surface into a solid. Now the first, and simplest solid is the Tetrahedron, or Pyramid, which has four triangular faces. This is readily identified with the atom of fire and the principle of Limit, and Aristotle stated that Fire "is the only element having a pyramidal form." Indeed, our word Pyramid means fire-shaped. He also stated that certain Pythagoreans held the doctrine that the soul is fire—or composed of atoms of fire—and, because of this, can penetrate anywhere, as the fire atom is the most piercing of all. Plato deals with this theory in his Dialogue entitled "*Parmenides*," if you wish to follow it further, but it is certainly true that, in the above-mentioned Rig Veda, which is of much greater antiquity, the human soul is referred to as a spark of the Divine Fire ; and its most revered hymn, the Gayatri, is a prayer for reunion therewith. No teaching of the Mysteries can point to anything further, or better, than such reunion ; whatever the path by which it is accomplished.

N. W. J. HAYDON.

## Masonic Tokens.

A Masonic Half-penny Token having recently been presented to the Leicester Freemasons' Hall Museum by W. Bro. T. Allen, P.P.S.G.D., a description of this curio and a word on Masonic Medals in general may be of interest to the readers of the Transactions.

Bro. W. J. Chetwode Crawley, in the Introduction to the "Medals of British Freemasonry," by Bro. George L. Shackles, writes: "The word Medal is nothing else than a form of the word Metal, coming to us from the original Greek by a somewhat circuitous route. Thus the word Medal is the proper term for any species of the metallic discs treated by Numismatics. The later distinction, in force today, limits the use of the word Medal to embossed or indented metal pieces, struck or cast for particular purposes and on extraordinary occasions, in commemoration of important events or in honour of remarkable persons, in contra-distinction to Coins, which is used only of pieces designed and issued for circulation as a medium of exchange. The line of demarcation seems, as we have said, clear enough. But one class, once in a way, overlaps the other. Medallions, struck in classical times in honour of Royal or Imperial personages, have undoubtedly served their turn as coin. The solitary instance of such a practice in Freemasonry is supplied by our own country. The penny and half-penny copper tokens are really Masonic Medals, struck in 1794-95, to commemorate the election of H.R.H. the Prince of Wales (Afterwards George IV) as Grand Master of the Grand Lodge of England. But they also passed current as coin, owing to the scarcity of copper money. As far as is known, this double use is without parallel in the Masonic Medals of any other Country." The Medal in question is in good condition, though worn a little smooth, except the edge, which is badly mutilated, making the inscription on it almost indecipherable.

The description of this Medal is given as:—

No. 9 in "The Medals of British Freemasonry," by George L. Shackles  
No. 62 in "The Medals of the Masonic Fraternity," by W. T. R. Marvin.

### OBVERSE.

On a Shield (red), the arms of the Moderns Grand Lodge of England, a Chevron (silver) on which is a pair of compasses extended between three castles surmounted with the Crest, a dove on a sphere, with two beavers as supporters. The Motto is AMOR HONOR ET JUSTITIA (Love, Honour and Justice). The Legend reads 24 NOV. 1790 PRINCE OF WALES ELECTED G.M.\*

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\* *Vide* Plate I.

# PLATE I

## MASONIC HALFPENNY TOKEN, 1790



OBVERSE



REVERSE

## MASONIC PENNY TOKEN, 1795



OBVERSE



REVERSE

## REVERSE.

Within a triangle a winged cherub, resting his left hand upon a plumb rule, and pointing with his right hand to an irradiated letter G within the apex. Behind the cherub are clouds. On the base line of the triangle are the square and compasses, trowel, gavel, rough ashlar and an open book, etc. Around the sides of the triangle is the Legend: WISDOM, STRENGTH AND BEAUTY. The Legend around the whole is SIT LUX ET LUX FUIT (Let there be Light and there was Light). Incused on the edge is MASONIC TOKEN SKETCHLEY FECIT 1794.

There are several variations of this token, the Edge Readings varying greatly, some of them being: "Halfpenny payable at the Black Horse, Tower Hill," "Payable at London," "Payable at London or Dublin," "Payable at Parker's Old Birmingham Warehouse."

This particular specimen appears to belong to the variety which varies from the type in the following particulars: a comma after the word NOV., a flaw on the Reverse, the rays not extending beyond the arms of the cherub and a dot after FUIT with the edge reading MASONIC TOKEN I SKETCHLEY FECIT 1794.

These and similar tokens were largely issued in the last decade of the 18th and the beginning of the 19th century, and used as currency until stopped by legislative enactment.

There is a specimen of this Medal in the Thorpe Collection of Masonic Medals shown in the display frame in the Museum together with the "East Grinstead Halfpenny," No. 13, Shackles, No. 68, Marvin. There is also a specimen of the Masonic Penny Token 1795,\* No. 8 Shackles, No. 69A Marvin.

These penny coins are said to be more rare than the half-pennies.

A. J. S. C.

## Obituary.

We regret to announce the "passing" of the following brethren—

*Full Member.*

W. Bro. ARTHUR H. HIND.

*Correspondence Circle Members.*

W. Bro. A. B. RILEY.

W. Bro. A. LOWE.

Bro. A. H. DE LA RUE.

W. Bro. A. E. G. ELLIS.

Bro. A. E. FOLWELL.

W. Bro. A. P. HANFORD.

W. Bro. W. J. KEILY.

Bro. W. L. SHARP.

Bro. J. C. SMITH.

### Books published by the Lodge.

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Application for copies of these books to be made to E. H. STORK,  
 "Arundel," Ashfield Road, Leicester.

- "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.....post free 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.....post free 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.....post free 5s. 0d.
- 

The Lodge has for disposal a few copies of some of the earlier editions of the Transactions, also a few copies of "Reprints" and Masonic Papers by the late Wor. Bro. J. T. THORP. Apply for particulars to E. H. STORK, "Arundel," Ashfield Road, Leicester.

# The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1943-44.				Cr.
<b>RECEIPTS.</b>		£	s.	d.	
To Subscriptions:—					
Correspondence Circle ...	261	4	1		
Members ...	55	12	6		
Joining Fees ...	18	18	0		
Building Society Interest ...	6	0	0		
Sale of Literature ...	20	0	0		
<b>Total Receipts</b>	361	14	7		
<b>BALANCE AT COMMENCEMENT OF SESSION:—</b>					
Leicester Permanent Building Society ...	300	5	0		
Midland Bank Limited ...	89	9	7		
	389	14	7		
	£751	9	2		

By	PAYMENTS.				£	s.	d.	£	s.	d.
By Printing Lodge Transactions		157	3	8						
Printing ...		34	9	4						
Steward's Account ...		11	19	6						
Grand Lodge Dues ...		5	19	0						
Provincial Grand Lodge Dues		5	1	3						
Rent ...		25	4	0						
Postages ...		3	11	4						
Sundry Expenses ...		2	8	0						
<b>Total Payments</b>		245	16	1						
<b>BALANCE AT END OF SESSION:—</b>										
Leicester Permanent Building Society ...		300	5	0						
Midland Bank Limited ...		205	8	1						
		505	13	1						
		£751	9	2						

## Revenue Account, Session 1943-44.

EXPENDITURE.	£	s.	d.	£	s.	d.	INCOME.	£	s.	d.	£	s.	d.		
To Printing Lodge Transactions	157	3	8				By Subscriptions:—								
Printing ...	34	9	4				Correspondence Circle	264	4	1					
Rent ...	12	12	0				Members ...	59	17	0					
Steward's Account ...	11	19	6								324	1	1		
Grand Lodge Dues ...	5	19	0				Joining Fees ...				18	18	0		
Provincial Grand Lodge Dues	5	1	3				Building Society Interest ...				6	0	0		
Postages ...	3	11	4				Sale of Literature ...				20	0	0		
Sundry Expenses ...	2	8	0				Publication Stock, 1943-44:—								
	233	4	8				180 Volumes of "French Prisoners' Lodges" at 5/- each ...				42	10	0		
180 Volumes of "French Prisoners' Lodges" at 5/- each ...				45	0	0	5/- each ...								
<b>BALANCE:—Being Excess of Income over Expenditure ...</b>															
				133	5	0									
				£411	9	1							£411	9	1

## Balance Sheet, Session 1943-44.

LIABILITIES.	£	s.	d.	£	s.	d.	ASSETS.	£	s.	d.	£	s.	d.
EXPENSES ACCRUED:—							CASH AT:—						
Provincial Grand Lodge Dues				6	0	0	Leicester Permanent Building Society ...	300	5	0			
MEMBERS' SUBSCRIPTIONS PAID IN ADVANCE ...				4	14	6	Midland Bank Limited ...	205	8	1			
ACCUMULATED FUND:—											505	13	1
Surplus at end of 1942-43 Session ...	462	1	1				SUBSCRIPTIONS OUTSTANDING:—						
Add Excess of Income over Expenditure, 1943-44 Session ...	133	5	0				5 Members ...	7	7	6			
	595	6	1				80 Correspondence Circle—						
	£606	0	7				1 Year at 10/- ...	40	0	0			
							21 Ditto—2 Years at 20/- ...	10	10	0			
											57	17	6
							PUBLICATION STOCK:—						
							170 Volumes of "French Prisoners' Lodges" at 5/- each ...				42	10	0
											£606	0	7

### 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 4th day of September, 1944.

E. R. CARR, A.S.A.A., P.M. 3448, 4385, P.P.GD.REG.

33 Bowling Green Street, Leicester. *Treasurer.*

W. H. RILEY, P.M. 3448, 2429, P.P.G.W.

GEO. E. PHIPPS, P.M. 1391, 3919, P.P.G.SUPT.WORKS.

*Auditors.*

THE LODGE OF RESEARCH

No. 2429

Leicester

—

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to the  
TRANSACTIONS  
from  
1892 to 1944

*Compiled by*

BRO. WALTER J. BUNNEY,  
HON. R.C.M., F.R.C.O., L.R.A.M., A.R.C.M.,  
P.M. 523, 2429, P.P.S.G.W. LEICS. AND RUTLAND,  
P.G. ST.B. (ENG.), PRESTONIAN LECTURER, 1935.

LEICESTER:

PRINTED BY BROS. JOHNSON, WYKES & PAINE, MARBLE STREET

## DEDICATION.

To my dear Friend and Worshipful Brother, F. W. BILLSON, LL.B., P.A.G.D.C. (Eng.), P.P.S.G.W., Leicestershire and Rutland, P.M. 1391, 2429, 3366, 3448, the sole surviving Founder of the Lodge of Research, No. 2429, this Index is dedicated, with the fraternal regards of the compiler.

## FOREWORD.

The Lodge of Research was consecrated on the 26th of October, 1892. At the regular meetings since that date papers of Masonic interest have been read and discussed, questions on Freemasonry asked and answered, Masonic curios of clothing, jewels, medals, glass, china and other ware, certificates, seals, tracing boards, working tools, symbols, Lodge furniture, ancient charges, constitutions, rituals, exposures, histories, poems and other literature, engravings, pictures and other objects too numerous to mention here have been exhibited, their associations traced and their purpose explained.

Each year the Lodge has published its Transactions, and what a wealth of information is to be found therein. Many of the best known literary Masons of the day have contributed their quota to that sum of knowledge. Among names with which to conjure, to mention only a few, memory recalls with pleasure and pride those of Bros. G. W. Bain, E. A. T. Breed, F. G. Belton, F. J. W. Crowe, Rev. W. W. Covey Crump, W. J. Chetwode Crawley, W. H. Griffiths, H. J. Hughan, Dr. W. Hammond, W. B. Hextall, J. Lane, H. C. La Fontaine, G. W. Speth, H. Sadler, R. Smailes, W. J. Longhurst, L. Vibert and many, many others. To listen to them was a joy and an inspiration. Alas, how many of them we shall never hear again! With us the name of our own very eminent Brother, J. T. Thorp, will ever be revered and will stand in a class by itself.

Hitherto he who would seek for information among the pages of the Transactions had at once to overcome a difficulty, a tiresome difficulty which, as year followed year, grew greater and greater. It was the want of an index. None of the first eleven volumes of Transactions contained even a Table of Contents, much less a detailed index. Each subsequent volume is provided with a Table of Contents, but so brief that to wade through 50 volumes, seeking information that you know is recorded somewhere in the pages, is a task not to be lightly undertaken. Occasionally, in the past, efforts have been made to ease this burden by compiling lists of items forming a class, such as certificates, exposures, etc., etc. We remember, with gratitude, the effort made with this object by Bro. W. J. Bunney who, in his paper *A Jubilee Record of the Lodge of Research*, 2429, gave us three very helpful such lists, viz. :—

1. A list of the titles of papers read at the Lodge, with the names of the authors.
2. A list of the titles of papers communicated to the Lodge with the names of the authors, and
3. A list of papers by W. Bro. J. T. Thorp presented with the annual Transactions.

Now we rejoice that Bro. Bunney has put a coperstone on his labour of love by compiling a complete index of the papers contained in the first 50 volumes of the Transactions. It is a work of some magnitude, for it contains about one thousand references carefully indexed, and it is hoped and believed that with its aid all the information contained in those 50 volumes, on any subject, will be readily found.

It remains for each Brother who is interested to put this to the test.

F. W. B.

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