

The Lodge of Research,

NO. 2429 LEICESTER.

Transactions

for the

Year 1948=49.

(FIFTY-SEVENTH YEAR OF PUBLICATION)

W. Bro. W. TOMLINSON, P.P. Asst. G. Pst.
W.M.

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W. Bro. W. TOMLINSON, P.M. 1330
P.P.Asst. G. Pst.
Worshipful Master

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

FOREWORD

To the Members of the Lodge of Research No. 2429 Leicester.

Freemasons' Hall,
Leicester.

September, 1949.

Brethren,

Before I relinquish the Office of Master of this Lodge, may I first sincerely thank all the members for their unstinted loyalty and kindness to me during the past year ; also the members of the Correspondence Circle for their regular attendance, which has tended to make our meetings during the session encouraging and helpful.

Throughout the session, the warm fellowship which has existed amongst us has made me very conscious of the generous support which the Brethren have given, and I sincerely appreciate it.

The usefulness of the Lodge can be extended, and I appeal, not only to the Brethren in the Province of Leicester and Rutland, but to Masons wherever dispersed, to join our Correspondence Circle.

We, in Leicester, have a Museum and Library second to none, which all Masons are cordially invited to visit to further their Masonic study and research.

During the year most interesting Lectures have been given, and I extend the thanks and appreciation of the Lodge to those Brethren who contributed papers.

In January last the Lodge suffered a great loss by the passing of a Past Master, Worshipful Brother W. J. Bunney (P.M. 523, 2429, P.G.Std. Br.Eng.).

No Mason was more respected and loved by the Brethren than W. Bro. Bunney. His greatest pleasure was to help, and to be of assistance to others. He was the essence of kindness and gentleness, and by his death the Lodge has sustained an irreparable loss.

In conclusion, Brethren, may I thank the Officers of the Lodge for their help and support during my year as W.M., and on behalf of the Lodge, I extend hearty and fraternal greetings to all our Brethren at home and overseas.

Yours fraternally,

W. TOMLINSON.

CORRESPONDENCE CIRCLE.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge 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, 1948-49.

W. Bro. W. Tomlinson (P.M. 1330, P.P.Asst.G.Pst.)	W.M.
W. Bro. S. F. Herbert (P.M. 3091, 4088, P.P.S.G.D.)	I.P.M.
W. Bro. A. T. S. Smith (P.M. 3431, P.P.S.G.D.)	S.W.
W. Bro. W. H. Wood (P.M. 442, P.P.G.Std.Br., Northants. and Hunts.)	J.W.
W. Bro. The Very Rev. H. A. Jones (P.M. 3091, P.P.G. Chap.)	Chap.
W. Bro. E. R. Carr (P.M. 3448, P.P.G. Reg.)	Treas.
W. Bro. W. H. Riley (P.M. 3448, P.P.J.G.W.)	Sec.
W. Bro. E. H. Stork (P.M. 523, 4874, P.G.St.Br., Eng.)	D.C.
W. Bro. F. Heaton (P.M. 3078, P.P.A.G.D.C.)	S.D.
W. Bro. C. E. Haines (P.M. 2865, P.P.G. Org.)	J.D.
W. Bro. E. Murray (P.M. 4088, P.P.G.Std.Br.)	I.G.
W. Bro. A. G. Kilner (P.M. 1265, P.P.A.G.D.C.)	Steward
W. Bro. D. Choyce (P.M. 523, P.G. Tyler)	Tyler

Lodge Editor :

W. Bro. C. C. H. Binns, M.A., M.B., B.Ch.,
8 Carisbrooke Avenue, Leicester.
P.M. 1560, P.P.S.G.W.

OBJECTS.

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

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

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

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

DATES OF MEETINGS FOR 1949-50.

September 26th, 1949—Installation.

November 26th, 1949.

January 23rd, 1950.

March 27th, 1950.

May 22nd, 1950—Election.

LODGE OF RESEARCH, No. 2429.

REGISTER.

Revised July, 1947.

FOUNDERS.

- * W. Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.Eng., D.P.G.M.
Leics. and Rutland.
- * W. Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.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.Br.
- * W. Bro. R. Pratt, M.D., P.M. 1560, P.P.J.G.D.
- * W. Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- * W. Bro. Rev. H. S. Biggs, P.M. 523, P.S.G.W.

Note :—The Rank given above is the Rank at the time of Foundation.

* *Deceased.*

HONORARY MEMBERS.

- * W. Bro. W. H. Barrow, Mus. Doc., P.M. 523, P.P.S.G.D.
- * W. Bro. W. J. Hughan, P.M. 131, P.S.G.D.Eng.
- * W. Bro. G. W. Bain, P.M. 949, P.P.G.Reg., Durham.
- * W. Bro. H. Sadler, P.M. 2148, G.Tyler.
- * W. Bro. F. J. W. Crowe, P.M. 328, P.P.G.Reg., Devon.
- W. Bro. S. J. Fenton, Exchange Buildings, Birmingham, W.M. 2076,
P.M. 3232, 4209, 4538, P.P.G.W., Warwickshire.
- * W. Bro. G. B. Ellwood, 107 Cambridge Street, Leicester, P.M. 2429, 3448,
4088, P.P.S.G.W.

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.

* *Deceased.*

PAST MASTERS OF THE LODGE—*continued.*

*W. Bro. 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.
* „ 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.
„ T. O. Judge	.....	1943-44.
„ G. W. Wilkes	.....	1944-45.
R. W. Bro. J. H. Corah	.....	1945-46.
W. Bro. P. M. Webster	.....	1946-47.
„ S. F. Herbert	.....	1947-48.
„ W. Tomlinson	.....	1948-49.

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

FULL MEMBERS.

- Potts, G. D., Eastbourne.
 Hunt, G. W. Rothley, Nr. Leics.
 Pickard, J. Eastwood, Leicester.
 Haines, F., Leicester.
 Riley, W. H. Leicester.
 Cannon, A. J. S., Leicester.
 Binns, C. C. H., M.A., M.B.,
 B.Ch., Leicester.
 Phipps, G. E., Leicester.
 Carr, E. R., Whetstone, Nr. Leics.
 Bland, Major C., Uppingham, Rut'd.
 Stork, E. H., Leicester.
 Judge, T. O., Leicester.
 Burton, J. O., Oadby, Leicester.
 Wilkes, G. W., Leicester.
 Corah, J. H., Leicester.
 Webster, P. M., Ashby-de-la-
 Zouch, Leics.
 Herbert, S. F., Leicester.
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 Wood, W. H., Peterborough.
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 Pickering, A. J., Hinckley, Nr.
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 Kilner, A. G., Oakham.
 Parker, A. H., Littleover, Derby.
 Halkyard, Lt.-Col. A., Leicester.
 Rossiter, A. E., Leicester.
 Tomkins, A. E., Leicester.
 Carr, H., London, N.W.6.
 Foister, J. E., Leicester.
 Jones, Very Rev. H. A., Leicester.
 Dilworth, R. H., M.A., Market Har-
 borough.
 Drewery, F. M., Leicester.
 Smith, L., Market Harborough.

MEMBERS OF THE CORRESPONDENCE CIRCLE.**GRAND LODGES, LODGES and LIBRARIES.**

- Massachusetts Grand Lodge, Boston,
 U.S.A.
 Grand Lodge of England, London.
 Freemasons' Hall Library, Leicester.
 Grand Lodge of Philadelphia,
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 Rhodesia Lodge, No. 2479, Rhodesia,
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 Bristol Masonic Society, Bristol.
 Mountain Lodge, No. 11, Golden,
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 Burma District Grand Lodge,
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 North Yorks Lodge of Instruction,
 Middlesbrough.
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 Warwickshire Masonic Library,
 Edgbaston, Birmingham.
 Masonic Library (Ohio) Association,
 Mansfield, U.S.A.
 Scotland Grand Lodge Library,
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 Masonic Library Association,
 Cincinnati, Ohio, U.S.A.
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 South Australia.
 District Grand Lodge of the Trans-
 vaal, Johannesburg, S. Africa.
 Howe and Charnwood Lodge of
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 Phoenix Lodge of St. Ann, No. 1235,
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 Supreme Grand Royal Arch Chapter
 of Scotland, Edinburgh.
 Manchester Association for Masonic
 Research, Manchester.
 Worcestershire P.G.L. Library and
 Museum, Worcester.
 District Grand Lodge of Madras,
 Madras, India.
 District Grand Lodge Eastern Archi-
 pelago, Singapore.
 Province of Kent Library and
 Museum, Canterbury.
 Lodge of Research, No. 200, Dublin.

GRAND LODGES, LODGES and LIBRARIES—continued.

- William Van Oranje Lodge, No. 3976
London.
- Ferrers and Ivanhoe Lodge, No. 779,
Ashby-de-la-Zouch, Leics.
- Iowa Masonic Library, Cedar Rapids,
Iowa, U.S.A.
- Light on the Surma Lodge, Bengal,
India.
- Rochester Masonic Hall Library
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- New York Grand Lodge Library,
New York, U.S.A.
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Los Angeles, California, U.S.A.
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S. India.
- Grand Lodge of South America,
Sarmiento, Buenos Aires.
- Masonic Library and Reading Circle,
Penarth, S. Wales.
- Research Lodge of Wellington,
Wellington, New Zealand.
- Grace Dieu Lodge of Instruction,
No. 2428, Coalville, Leics.
- St. Bartholomew Lodge of Instruc-
tion, No. 698, Birmingham, 22.
- Makepeace Lodge No. 3674, Kuala
Lumpur.
- Lumley Lodge of Improvement,
No. 1893, Skegness, Lincs.
- Masonic Temple, Owosso, Michigan.
- Library of the Supreme Council 33
deg., Washington D.C. 13.
- Lodge of Living Stones, No. 4957,
Horsforth, Leeds.
- Old Oundelian Lodge, London.
- Minerva Lodge, No. 2433., Formby.
Lancs.
- Trevor Mold Lodge, Buenos Aires,
Argentine.
- Surbiton Masonic Library, Surbiton.
- Peterborough Masonic Library and
Museum, Peterborough.
- United Grand Lodge of Queensland,
Brisbane.

EXCHANGE LODGES AND OTHERS.

- American Lodge of Research, New
York, U.S.A.
- Grand Lodge Library, London.
- Quatuor Coronati Lodge, No. 2076,
London.
- Toronto Masonic Library, Toronto,
Canada.
- British Museum, London.
- Research Lodge of Oregon, No. 198,
Oregon, U.S.A.
- Fortescue Lodge Masonic Library,
Honiton, Devon.
- Byron Lodge of Instruction, No.
4014, Hucknall, Notts.
- Notts Installed Masters, Nottingham.
- Philanthropy Lodge of Instruction,
Stockton-on-Tees.
- St. Augustine's Lodge of Instruction,
Rugeley.

BRETHREN.

- Ashwell, T., Leicester.
- Adcock, A., Uppingham, Rutland.
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- Atkinson, T., Peterborough.
- Adamson, J., Sherwood, Notts.
- Allen, S. J., Leicester.
- Anderson, A. T., Middlesbrough.
- Atkinson, W. W., London, E.C.3.
- Anderson, Matthew, Normanby,
Middlesbrough.
- Austen, L. B., Ealing, London, W.5.
- Alloway, S. H., B.A., A.C.I.S.,
Burton Overy, Nr. Leicester.
- Allen, T. C., Leicester.
- Anderson, G., Warwick.
- Ailsop, T., Birstall, Nr. Leics.
- Arnason, T., Iceland.
- Allen, H. R., Leicester.
- Allen, G., Market Harborough.

BRETHREN—*continued.*

- Burd, F. J., Vancouver, Canada.
 Beaumont, P. P., Burton-on-Trent.
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 U.S.A.
 Bramley, F. A., Ashby-de-la-Zouch.
 Bambury, A. E., Leicester.
 Beaumont, R. H., Bury St. Edmunds.
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 Suffolk.
 Brook, C. L., Leicester.
 Butler, W. T., East Dereham,
 Norfolk.
 Bentley, P. A., Leicester.
 Bentley, W., Leicester.
 Bloor, T. P., Norfolk.
 Blackman, T. L., Leicester.
 Boulter, W. E., Leicester.
 Brook, H. R., Leicester.
 Butherway, S., Leicester.
 Bacon, G. H., Farnham, Surrey.
 Barker, J., Hucknall, Notts.
 Bolton, E. G., Gt. Casterton, Nr.
 Stamford.
 Bradshaw, A. W., Leicester.
 Beveridge, A., Sevenoaks, Kent.
 Billson, F. J., Birstall, Nr. Leics.
 Butler, J. W., Penylan, Cardiff.
 Bussey, L. J., Halesworth, Suffolk.
 Buckley, J. G. E., Market Harboro'.
 Bromwich, P. A. H., Leicester.
 Barnes, J., Leicester.
 Binns, Dr. J. B., Norfolk.
 Buchanan, W. J., Leicester.
 Biggin, F. H., Countesthorpe.
 Bates, J. J. G., Mickleover, Derby.
 Beal, H., Leicester.
 Bullamore, G. W., Newbury, Berks.
 Boon, G. H., Nuneaton.
 Buffey, T., Leicester.
 Barton, F., Evesham, Worcs.
 Budd, W. A., Chatham.
 Barclay, W. R., Jnr., Birstall.
 Burnell, Lieut. R. C., Melton Mow-
 bray.
 Brown, L., Wednesbury.
 Best, G. C., Ashby-de-la-Zouch,
 Nr. Leicester.
 Barker, B., Mickleover, Derby.
 Brough, G. W., Leicester.
 Barker, P. W., Birstall, Nr. Leics.
 Baxter, E. M., Whitehaven,
 Cumberland.
 Blackledge, R. S., Sutton Coldfield,
 Warwickshire.
 Bettles, A. W., Leicester.
 Bray, W. H., Leicester.
 Bott, E. E., New Zealand.
 Bedford, F., Wellingborough.
 Brown, S., Leicester.
 Buckmaster, F. J., Melton Mowbray.
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 Bird, E. T. J., Rothwell.
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 Nr. Leicester.
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 Coles, R. G., Sudbury, Suffolk.
 Carr, R. W., Bushby, Leicester.
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 Leicester.
 Coltman, F. T., Leicester.
 Cope, G. A., Leicester.
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 Carter, G., Bury St. Edmunds.
 Crofts, W. A., Leicester.
 Cross, C. W., Leicester.
 Charles, D., Rothley, Nr. Leics.
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 Cowling, G. W., Leicester.
 Condon, J. C., Leicester.
 Clare, J., Leicester.
 Clayton, W., Lowton, Nr.
 Warrington.

BRETHREN—continued.

- Clark, H., Leicester.
 Cowling, Dr. L. D., South Australia.
 Corrigan, A., Leicester.
 Culver, R. O., Wanstead, E.ii.
 Campbell, R. G., Ardrishaig, Argyll.
 Cleaver, J. H., Leicester.
 Cayless, A. W., Leicester.
 Cramp, H. St. G., Mkt. Harboro'.
 Cheek, A. C., Leicester.
 Callow, Leslie R., Leicester.
 Clarke, D. E., Oakham.
 Cansick, A., Humberstone.
 Cave, H., Leicester.
 Cooper, H., Nuneaton.
 Charles, W., Leicester.
 Cooper, G. W., Hinckley.
 Clarke, H. W., Leicester.
 Davis, E. C., Leicester.
 Dakin, E. H., Matlock, Derbyshire.
 Dalby, A. M., Wigston Fields,
 Leicester.
 Dennant, F. J., Dovercourt, Essex.
 Dunn, J. S., Kimberley, S. Africa.
 Dengate, L. C., Oadby, Leicester.
 Dawes, F., Western Australia.
 Davison, E. L. P., Leicester.
 Drake, R. A. D. G., Suffolk.
 Dawson, L. J., Leicester.
 Day, Jack, Gt. Glen, Nr. Leicester.
 Doughty, D., Leicester.
 Drury, Dr. K. K., Narborough,
 Nr. Leicester.
 Dickerson, A. E., Pinchbeck, Nr.
 Spalding, Lincs.
 Dilks, J. W. L., Husband's Bos-
 worth, Rugby.
 Davey C. E., Leicester.
 Dixon, L. A., Birmingham.
 Dennison, C. B., Oakham.
 Ellis, Lieut-Col. W. F., Tangier,
 Morocco.
 Eckenstein, T. C., Richmond, Surrey.
 Edwards, L., London, W.14.
 Ellingworth, F. G., Thurmaston,
 Nr. Leicester.
 Eldridge, T., Whitwick.
 Elliott, A., Rothley, Leicester.
 Eyre, G. H., Leicester.
 Egginton, J. F., Sutton Coldfield,
 Birmingham, 23.
 Edwards, J. E., Lathom, Nr.
 Skelmersdale.
 Edwards, I. C., Cardiff.
 Evans, E., Coalville.
 Edwards, S., L. D. S., Leicester.
 Elston, E. H., Sussex.
 Everett, J. G., Wigston Magna, Nr.
 Leicester.
 Evans, F. R., Leicester.
 Evans, J. S., Dudley.
 Ellwood, T. E. S., Leicester.
 Eisen, Max, London, N.W.3.
 Foister, A. T., Barkby, Leicester.
 Farquharson, A. J., Penrith,
 Cumberland.
 Flinn, T., Leicester.
 Foster, R. C., Birmingham, 3.
 Figures, C. N., Coalville, Nr.
 Leicester.
 Ford, W. G., M.B.E., Ipswich.
 Field, G. A., Leicester.
 Fairhurst, W., Birmingham, 32.
 Fennell, W. F., Cardiff.
 Fennell, S. E., Nuneaton.
 Fancote, E., Ipswich.
 Fairbrother, C. W., Leicester.
 Fox, G. W., M.A., Oakham.
 Green, H. A., Morecambe.
 Greenaway, W. J., E. Croydon.
 Green, G. E., B.A., Leicester.
 Goodfellow, H. F., Rugby.
 Garner, A. C., Rothley, Nr. Leics.
 Grundy J. J. W., Wigston Fields,
 Nr. Leicester.
 Gould, F. E., Plymouth.

BRETHREN—*continued.*

- Garlick, W., Leicester.
 Griffin, T. S., Kirby Muxloe, Nr. Leicester.
 Green, F. S., Southbourne.
 Goadby, G. F., Leicester.
 Grundy, C. F., Loughborough.
 Grantham, J. A., Macclesfield.
 Gainer, Dr. E. St. Clair, Thrapston Nr. Kettering.
 Gilbert, H. W., Earl Shilton, Nr. Leicester.
 Glazebrook, J. W., Countesthorpe, Nr. Leicester.
 Gifford, E., Glenfield, Nr. Leicester.
 Godrich, W. H. R., South Australia
 Glew, F., Hull.
 Gornal, L. A., Spalding, Lincs.
 Green, W. A., Moseley, B'ham, 13.
 Goodwin, Dr. E. W., Leicester.
 Green, R. N. K., Sutton Coldfield.
 Grimsley, R., Oadby, Nr. Leicester.
 Grudgings, J. H., Leicester.
 Garstang, Dr. W., Hucknall, Notts.
 Gee, C. H., Leicester.
 Good, M. E., Quordon.
 Gill, B., Humberstone, Leicester.
 Garner, H. E., Leicester.
 Greaves, E., Swadlincote, Near Leicester.
 Gill, F. G., Peterborough.
 Goldsmith, H. T., Hucknall, Notts.
 Goodman, S. L., Leicester.
 Goodman, H. H., Australia.
 Gascoyne, W. L., Lutterworth.
 Gouldbourne, T. H., Leicester.
 Geeson, T., Macclesfield.
 Glover, G. W. H., Leicester.
 Hughes, C. K., Rev., M.A., Brough, E. Yorks.
 Holdaway, T. N., Winchester.
 Heaton, Wallace, London, W.1.
 Hallam, H., Leicester.
 Hoggett, C. C., Birstall, Leicester.
 Hanford, A. B., Quorn, Nr. Loughborough.
 Hawkes, H. A., Leicester.
 Hall, W. E., Torquay.
 Hibbert, Rev. H. W., Enderby, Near Leicester.
 Henochsberg, E. S., K.C., Durban, South Africa.
 Hullah, Dean, Bramhope, Leeds.
 Hayward, L. G., Peterborough.
 Horka, S. L., New Jersey, U.S.A.
 Harding, P. G., Hinckley, Leics.
 Hipwell, C. W., Hinckley, Leics.
 Harbrow, C. W., Oadby, Near Leicester.
 Hancock, J. T., Warwick.
 Harms, T. A., California, U.S.A.
 Hinson, J. C., Leicester.
 Haynes, F. C., Loughborough.
 Harris, R. B., Washington, U.S.A.
 Hallam, S. H., Leicester.
 Harrison, E. T., Lutterworth, Leics.
 Hume, A. S., Stoke-on-Trent.
 Haynes, A., Evesham, Worcs.
 Harris, F. R., Northampton.
 Hickinbottom, J. S., Wednesbury.
 Hunt, J. C., Newport, Mon.
 Hobson, P. W., Sherwood, Notts.
 Haddon, E., Allestree, Derby.
 Hughes, H. A. L., Peterborough.
 Harries-Jones, E. H., M.D., F.R.C.S. Church Brampton, Northants.
 Harding, A. J. I., M.Sc., Syston, Nr. Leicester.
 Hinton, D., Coventry.
 Harvey, F. W., Kirby Muxloe, Near Leicester.
 Holbrook, H. S., Overslade, Rugby.
 Hickinbottom, A. W., Wednesbury.
 Howell, Dr. E., Leicester.
 Holyoak, Dr. E. W., Leicester.
 Hatcher, J. R., Leicester.
 Hails, W. R., Newcastle-on-Tyne.
 Harding, W. W., Leicester.
 Henderson, R. A., Leicester.
 Hurley, T. S., Leicester.
 Hopkins, A., Leicester.
 Hallett, H. H., Taunton, Somerset.
 Heath, F. T., Leicester.
 Hendry, C. A., West Australia.
 Hagley, G., Penarth, Glamorgan.

BRETHREN—*continued.*

- Hall, Lance, LL.D., London
 Harrington, C. W., Leicester.
 Hunt, Bert, Leicester.
 Harrison, Dr. L. K., Leicester.
 Howe, H. B., Croft, Nr. Leicester.
 Harrison, J., Scraptoft.
 Hern, F., Leicester.
 Haird, T. W., Cropstone.
 Haslam, T. P., Ashover.
 Harding, A. J., Syston.
 Heathfield, A. P., Evesham.
 Humphreys, B. B., Coventry.

 Ibberson, W. G., Sheffield.
 Inglesant, H., Scraptoft, Leicester.

 Jenkins, C. H., Auckland, N.Z.
 Jowett, H. C., Newtown Linford.
 Jackson, E. W., Saltburn-by-the-Sea.
 Johnson, G. Y., York.
 Johnson, J. W., Leicester.
 Jamie, Dr. J. W. P., M.C., Leicester.
 Jackson, N. L., Leicester.
 Jarvis, G., Leicester.
 Jenkins, D. W., Barry, Glamorgan.
 Jones, C. R., Grantham.
 James, W. H., Barrow-on-Trent.
 Jackson, E. J., Isleworth.
 Johnstone, J. C., Middlesbrough.
 Jesson, A., Littleover.
 Jones, J. R., Middlesbrough.
 Johnstone, T. E., LL.D., London.
 Jeffcoat, W., Nuneaton.
 Jeater, E. A., New South Wales.

 Keen, A. A., New Mexico, U.S.A.
 King, L. J., Leicester.
 Keene, W. D., Leicester.
 Kay, S., Ashby-de-la-Zouch, Leics.
 King, P. B., Uppingham, Rutland.
 Keen, A. E., Nottingham.
 Kibert, J. W., Leicester.

 Lapraik, D., Leicester.
 Langton, E., Leicester.
 Lawrence, J., London, N.W.11.
 Lock, F. J., Banstead, Surrey.
 Llewellyn, G. E., Oadby, Leicester.
 Lashmore, T., Coalville, Leics.
 Lascelles, Dr. J. E., Islip, Kettering.
 Lea, G. L., Houghton-on-the-Hill, Leics.
 Lamb, D. G., Port Elizabeth, South Africa.
 Lindquist, F. C., Leicester.
 Lenton, J. H., Leicester.
 Loasby, S. L., Kettering.
 Law, J. B., Woodford Green, Essex.
 Lister, G. A., Beddgelert, Carnarvon.
 Lord, A. J., Leicester.
 Lake, J., Westcliff-on-Sea, Essex.
 Laffitte, L. F., London, N.5.
 Leader, L. C., Melton Mowbray.
 Lodge, R., F.R.C.S., Leicester.
 Lea, W., Leicester.
 Leon, J. H., S. Australia.
 Lightbown, J., Lincoln.
 Langley, A. E. W., Leicester.
 Lord, J., LL.B., Tasmania.

 Murray, S., Kirby Muxloe, Near Leicester.
 Martin, G. M., Dundee.
 Morris, G. W. W., Lutterworth.
 Musther, W., Orpington, Kent.
 Morton, J. H., Marlow, Bucks.
 Muddimer, E., Leicester.
 Muddimer, E. H., Leicester.
 Morley, C. B. S., Leicester.
 Marshall, F. D., Woodhouse Eaves, Loughborough.
 McCurry, L. H. J., Perth, Western Australia.
 McMullan, Dr. A. M., Birstall, Nr. Leicester.
 Minard, A. G., Earl Shilton, Nr. Leicester.
 McLaughlan, J. A., Leicester.
 Magnay, H. S., Gateacre, Liverpool.
 Martin, A. H., Ashby-de-la-Zouch, Leics.

BRETHREN—*continued.*

- March, L. J., Leicester.
 Maxwell, T., Nottingham.
 Morrell, R. H. S., Leicester.
 Marriott, J., Nottingham.
 Morrison, W. S., Hucknall, Notts.
 Millwood, E., London, N.21.
 Manning, W. T., M.C., Leicester.
 Mills, T. H., Leicester.
 Meek, R. J., Whitehorse, Y.T.,
 Canada.
 Moreton, E., Derby.
 Moughton, C. A., Derby.
 Manasseh, G. A., Edgbaston.
 Melbourne, W. J., London.
 Mathews, W. T., Leicester.
 Matthews, C. L., Ven. Archdeacon,
 Leicester.
 Moore, W. H., Leicester.
 Marlow, F. J., Budleigh Salterton,
 S. Devon.
 Minto, J., Leicester.
 Milliard, H. L., Leicester.
 Mackintosh, R., Sutton, Surrey.
 Mole, A. W., Sutton Coldfield.
 Massey, R. J. W., Beeston, Notts.
 Mobbs, K. G., Leicester.
 Moody, F. L., Burton Joyce.

 Nice, A. E. C., London, S.E.27.
 Nixon, J. H. R., Loughborough.
 Nowell, R., Blaby, Leicester.
 Neale, C. E., Leicester.
 Neales, A. E., Glen Parva.

 Overton, W., Sutton Coldfield.
 Orchard, P. G. F., Leicester.
 Owen, Elwyn, Penarth, Glamorgan.

 Powell, C., Weston-Super-Mare.
 Pennington, C., Burnham-on-Sea.
 Parr, A., Aylestone, Leicester.
 Perkins, W., Nuneaton.
 Pettit, G. R., Lutterworth, Rugby.
 Phipps, G. A., Leicester.
 Pollard, F., Anstey, Leics.
 Parr, A. R., Leicester.

 Pickering, E. F., Hinckley, Leics.
 Payne, J., Barry, Glamorgan.
 Potter, Lt.-Col. J. A., C.B.E.,
 Oadby, Nr. Leicester.
 Pridmore, C. R., Leicester.
 Palmer, E., Oakham, Rutland.
 Proctor, J., Barry, Glamorgan.
 Pickstone, W., Blackburn.
 Prentice, H. W. W., Desford, Leics.
 Penn, E. F., Glenfield, Leics.
 Perry, H. G. B., Shanghai, China.
 Payne, K., Launceston, Tasmania.
 Perry, C., Ashby-de-la-Zouch, Leics.
 Porteous, Dr. L. D., Leicester.
 Purt, H., Kibworth, Leics.
 Partridge, A. S., South Wigston,
 Leicester.
 Potter, F., Kettering.
 Percival, J. E. J., Leicester.
 Pepper, N. E., Leicester.
 Payne, D., Oakham, Rutland.
 Parrott, R. A., Leicester.
 Preece, R., Sutton Coldfield.
 Preston, J. W., Leicester.
 Page, H. W., Mickleover, Derby.
 Peet, R. S., St. Albans, Herts.
 Parkin, F. T., California, U.S.A.
 Powell, G. G., Leicester.
 Power, W. H., Ipswich.
 Parfett, E., Rothley.
 Price, F. E., Australia.
 Perry, H. G. B., Shanghai.
 Plowman, H. T., Leicester.
 Purcell, J., Glen Parva.
 Pearce, R. S., Oakham.
 Pick, W. H., Birstall.
 Palmer, B. L., Leicester.
 Pegge, P. W., Lewes.

 Rae, T. H., Sunderland.
 Riley, H. G., Foxton, Mkt. Har-
 borough, Leics.
 Ridgway, W., Leicester.
 Robertson, A., London, E.C.3.
 Roker, E. A., Bournemouth.
 Randle, E. S., Hinckley, Leics.
 Rowlett, W. H., Oadby, Leics.

BRETHREN—*continued.*

- Redmond, W. G., Liverpool, 3.
 Randle, J. O., Countesthorpe, Leics.
 Ramsden, F. G., Bolton.
 Read, R. H., Ashby-de-la-Zouch,
 Near Leicester.
 Rutherford, R. C., Dunedin, N.Z.
 Riley, E. C., Leicester.
 Rollason, A. H., Castle Bromwich.
 Reid, A. G., San Francisco, U.S.A.
 Rawlinson, R. H., Leicester.
 Ridgway, R. W., Leicester.
 Rist, L. S. G., Basford, Stoke-on-
 Trent.
 Roberts, H. A., Nottingham.
 Reynolds, N. H., Nuneaton.
 Rawson, E. H., Wigston, Leicester.
 Ridgway, A., Leicester.
 Robinson, C. B., Lutterworth, Rugby
 Ratnett, A., Leicester.
 Roper, W. T., London.
 Robbins, A., Edgbaston.
 Reed, C. E. P., Countesthorpe.
 Reinhardt, G. W., Leicester.
 Reynolds, K. G., B.Sc., Nottingham.
 Richards, W. H., Leicester.
 Rich, J., Leicester.

 Smith, S., Leicester.
 Sprague, A. G., Kington, Hereford.
 Shardlow, H. W., Birmingham, 32.
 Sollitt, F. C., Nausori, Fiji.
 Sprigg, S., Melton Mowbray, Leics.
 Smithard, J. W., Leicester.
 Stow, E. C. S., Hull.
 Saunders, C. H., Leicester.
 Spencer, H. B., Auckland, N.Z.
 Smith, A. J., Leicester.
 Shilcock, F. H., Lichfield.
 Shuttlewood, A. A., Leicester.
 Stanton, H. V., Worcester.
 Sturton, J., Brighton.
 Squibbs, G. L., Market Harborough,
 Nr. Leicester.
 Salisbury, H. W., Nuneaton.
 Smith, W. E., Leicester.
 Swift, J. T. B., Leicester.

 Smith, C. M. R., Countesthorpe,
 Leicester.
 Stephenson, J. H., Hinckley, Leics.
 Stibbe, E. V., Leicester.
 Sturton, Dr. S. D., Hangchow, China
 Sykes, A., Nottingham.
 Spackman, C. S., Croydon, Surrey.
 Scotney, J. W., Leicester.
 Saayman, E. H., Sherwood, Notts.
 Speak, G., Leicester.
 Smith, C. S., Scarborough.
 Smith, J. L., Market Harborough,
 Nr. Leicester.
 Scholfield, A. J., L.D.S., Budleigh
 Salterton, Devon.
 Swanson, Major I. N., Newcastle-
 on-Tyne, 2.
 Shepherd, J. L., Bromley, Kent.
 Stevens, F. E., Shardlow, Nr. Derby.
 Sheldrick, T. F., Wembley, Middx.
 Spencer, R. C., Leicester.
 Sharp, D. E., Leicester.
 Shipman, T. S., Leicester.
 Stevenson, G., Lockerbie.
 Stebbings, T. G., Saxmundham,
 Suffolk.
 Smith, A. E., Leicester.
 Spencer, J., Derby.
 Smith, H. R., Harrow, Middlesex.
 Shackleton, E. H., West Croydon,
 Smith, H., Woodthorpe, Notts.
 Segerdal, Dr. A. M. W., Coalville,
 Leics.
 Senior, E., Carlton, Notts.
 Seward, A. R., Ipswich, Suffolk.
 St. George, R. G., Solihull, Near
 Birmingham.
 Smith, A. G. T., Newport Pagnall.
 Salt, A., Leicester.
 Solomon, A. I. A., Newcastle-on-
 Tyne.
 Samworth, J. W. L., Peterborough.
 Scott, E., Leicester.
 Sanders, H., Sutton Coldfield.
 Sharp, A., Sale.
 Scott, A. A., Oakham.

BRETHREN—continued.

- Timms, A. H., Swadlincote, Burton-on-Trent.
 Turner, A. E., Leicester.
 Thorpe, T. C., B.Sc., Beeston, Notts.
 Trebilcock, R. E., Victoria, Australia.
 Tucker, H. C., Pinchbeck, Spalding.
 Tysack, W. A., Dore, Sheffield.
 Thompson, W. J., Kettering.
 Thorpe, C. H., Burton-on-Trent.
 Taylor, G. S., Donington-le-Heath, Leics.
 Tanser, W. T., Leicester.
 Thompson, H. E., Leicester.
 Turner, D., Bilton, Rugby.
 Taylor, H. W., Leicester.
 Tompkin, S. E., Leicester.
 Turner, A., Loughborough.
 Tonge, E., Rothley, Nr. Leicester.
 Taylor, L. C., Birstall, Nr. Leicester.
 Taylor, E., Leicester.
 Tribe, G., Woodhouse Eaves, Nr. Loughborough.
 Townsend, A. E., Leicester.
 Townsend, Capt. E. J., Leicester.
 Towlson, J., Macclesfield.
 Tarratt, F. P., Leicester.
 Taine, H. V., Auckland, New Zealand.
 Tandy, H., Leicester.
 Taylor, W., Leicester.
 Thimble-Thorpe, Rev. W., Chesham, Bucks.
 Tricks, J. L., Leicester.
 Turner, P. E., Bury St. Edmunds.
 Thomas, R. N., Rugby.
 Titley, J., Uppingham.
 Underwood, I. R., Leicester.
 Usher, S. J., Leicester.
 Upchurch, F. N., Newtown Linford, Leics.
 Varley, A., Junr., Derby.
 Wykes, G. D., Kibworth Harcourt, Nr. Leicester.
 Wilson, J., Leicester.
 Will, J., Dunedin, New Zealand.
 Whitcher, A. S., Leicester.
 Wade, H. J., Tavistock, Devon.
 Wakeling, P. G., Rochester, Kent.
 Walker, H., Leicester.
 Whowell, W., Leicester.
 Walker, S. J., Hinckley, Nr. Leics.
 Willson, O., Leicester.
 Warner, A. E., Leicester.
 Williams, H. D., Kettering.
 Wilkie, T., Leicester.
 Wesley, L. H., Leicester.
 Wightman, W., Earl Shilton, Nr. Leicester.
 Whitney, H., London, S.W.19.
 Wilson, G. H., Filey, Yorks.
 Watson, E. R., Loughborough.
 Waterhouse, A. L., Hawkes Bay, New Zealand.
 Whitby, F., Birstall, Nr. Leicester.
 Wileman, W. A., Earl Shilton, Nr. Leicester.
 Wheatcroft, H. L., Leicester.
 Ward, G., Leicester.
 Woolmer, R. E., Leicester.
 Wacks, P. J., Wigston Magna, Near Leicester.
 Wesley, H. E., Leicester.
 Winn, R. C., Leicester.
 Wilkes, A. C., Birstall, Nr. Leicester.
 Walker, F., Allestree, Derby.
 Wilson, E. C., Colchester.
 Wilson, F. W., Blaby, Nr. Leicester.
 Wilson, C. B., Napier, New Zealand.
 Wright, B. E., Kettering.
 Wakefield, J., Hucknall, Notts.
 Westley, C. L., East Bridgford, Notts.
 Walmsley, J., Tamworth.
 Worth, W. H., Leicester.
 Wilkes, E., Birmingham, 22.
 Wallbank, A. L., Hampton-in-Arden.
 White, J., British Columbia, Canada.
 Wilson, J. N. C., Leicester.
 Whitwell, J. N., Leicester.
 Woolgar, C. E., Worthing.
 Whitby, E., Leicester.

BRETHREN—*continued.*

Weaver, F. G., Barwell, Leics.

Wardle-Knight, C. J., Littleover,
Derby.

Wilson, A. J., Australia.

Weston, G. H., Burton-on-Trent.

Williamson, A. R., Leicester.

Wilkie, Dr. C. H., Leicester.

Wade, G. E. Bouskell, Beeby, Leics.

Wilson, C. D., Nuneaton.

Wade, G. K. A., Leicester.

Watson, N. E., Newcastle-on-Tyne.

Webb, W. D., Leicester.

Yates, S., Mansfield, Notts.

THE TWO-HUNDRED-AND-EIGHTY-FOURTH MEETING AND INSTALLATION

was held at the Freemasons' Hall, Leicester, on Monday,
September 27th, 1948.

The Worshipful Master, W. Bro. S. F. Herbert, presided.

Twenty-four Members, thirty Members of the Correspondence Circle, and five Visitors were present.

The Minutes of the last Regular Meeting were read and confirmed, after which the following eleven Brethren were unanimously elected Members of the Correspondence Circle :—

Bro. N. E. Watson, 85 Severus Road, Milvain, Newcastle-on-Tyne.

W. Bro. L. L. Baldwin, 257 Nanpantan Road, Loughborough, No. 2428,
P.G.Std.Br.

Bro. W. Charles, 18 Meadowcourt Road, Leicester, No. 3919.

Bro. B. L. Palmer, 8 Park Hill Drive, Leicester, No. 3919.

Bro. C. E. Neale, 82 Pine Tree Avenue, Leicester, No. 3919.

Bro. W. E. Woodford, 136 Birstall Road, Birstall, Leicester, No. 3919.

W. Bro. E. T. J. Bird, 44 Kettering Road, Rothwell, Northants., No. 5627.

Bro. A. P. Heathfield, 60 Port Street, Evesham, Worcs., No. 5452.

Bro. S. R. Abell, 1 Kingsway Road, Leicester, No. 3919.

Bro. K. G. Mobbs, 332 Uppingham Road, Leicester, No. 523.

Bro. J. W. L. Samworth, 31 Dogsthorpe Road, Peterborough, Nos. 2996
and 442.

The Treasurer's accounts were presented, received and adopted, with the best thanks of the Brethren for his services.

W. Bro. W. Tomlinson was duly installed as Master of the Lodge according to ancient custom by the Worshipful Master.

The W.M. appointed the following Brethren as Officers for the ensuing year, *viz.* :—

W. Bro. A. T. S. Smith	..	..	..	S.W.
W. Bro. W. H. Wood	..	..	..	J.W.
W. Bro. The Very Rev. H. A. Jones	..	..	..	Chaplain.
W. Bro. E. R. Carr	..	..	..	Treasurer (already elected).
W. Bro. W. H. Riley	..	..	..	Secretary.
W. Bro. E. H. Stork	..	..	..	D.C.
W. Bro. F. W. Heaton	..	..	..	S.D.
W. Bro. C. E. Haines	..	..	..	J.D.
W. Bro. Ebb Murray	..	..	..	I.G.
W. Bro. A. G. Kilner	..	..	..	Steward.
W. Bro. D. Choyce	..	..	..	Tyler (already elected).

The following Inaugural Address was read by the W.M. :—

“ A COMMENTARY ON THE ORIGIN AND DEVELOPMENT OF THE CHARGE TO THE INITIATE.”

Brethren, whenever I hear the “ Charge to the Initiate ” repeated, and I have heard and given it many times, I wonder what impression it has made on the Initiate’s mind.

I well remember the night I was initiated into Freemasonry, some 26 or 27 years ago. On that occasion I heard so much of the ritual that very little sank into my memory, but one phrase I did remember, and that I shall never forget.

That phrase was : “ Do unto others as you would wish they would do unto you.”

This no doubt remains fresh in the memory of every newly made Brother longer than any other part of the ceremony of Initiation, as it did in mine and, so soon as I was able, I found that the portion of the ritual I have quoted was part of the “ Charge to the Initiate,” and, the more I read and hear it, the more I realise that it is one of the most beautiful passages in Craft Masonry.

The beautiful, yet simple, passages impressed me so much that I was anxious to discover their history, their Author (if any) and when they were written—hence this paper.

The first attempts to write Masonic history, so far as is known, were made in the 14th Century, and gave us the accounts of the Craft in the Regius Poem, the Cooke MS., and other versions of the MS. Constitutions of Masonry, perhaps more familiarly known as “ The Old Charges.”

They consist mainly of regulations relating to Masters, Craftsmen and Apprentices, and to wages and other matters affecting Masons, and were operative in character.

These regulations are described in the documents either as “ Articles and Points,” or as “ Charges, General and Singular.”

They are prefaced by a legendary narrative of how the building craft and the regulations came into being.

About 115 versions of the “ Old Charges ” have been traced, and are all recorded in *A Hand List of Masonic Documents*, 1942, by Knoop and Jones.

In my researches I find that in the Ancient Constitutions of Free and Accepted Masons “ Good Brethren and Fellows were charged by the Charges that belong to every Freemason to keep, for in good faith Freemasonry is worthy to be kept well.” It is a worthy Craft and a curious Science—which incorporates the seven liberal Arts and Sciences, viz. :—

Grammar ;
Rhetorick ;
Logic ;
Arithmetic ;
Geometry ;
Music ; and
Astronomy.

The fifth science or "Geometry," which comprises the mensuration of lines, superficies, solids, etc., is the basis of Masonry.

In the year of the world (2076 B.C.) one named Hermes—being both Priest and Philosopher in Egypt, and who was believed to be the grandson of Cush, who was a grandson to Noah, and is reputed to have invented ordinary writing and hieroglyphics, taught the several sciences to other men.

At the building of Babylon (Anno Mundi 1810 B.C.), Masonry was in great esteem, in so much that Nimrod, King of Babylon, was a mason himself, as reported by the ancient histories.

When the City of Ninivie and other cities in the East were to be built, Nimrod the King of Babylon sent thither masons, at the request of the King of Ninivie his cousin, and he gave them a "Charge" in this manner :—

"That they be true to one another, and live truly together, and that they serve the Lord truly for their pay, so that their Master might have honour," and several other Charges he gave them.

In those days the Lords of the Realm had many sons, and they had no competent livelihood to find their children, when the worthy Hermes said to the King and the Lords : "If you will give me your children to govern, I will teach them one of the seven sciences, that they may live honestly as gentlemen should." Hermes took unto himself these Lords' sons, and (*inter alia*) taught them the science of Geometry in practice to work in stone all manner of work that belong to the building of Churches, Temples and all other manner of Buildings.

He gave them a Charge in this manner :—

First. That they should be true to the King and to the Lord they serve, and to the fellowship whereunto they are admitted, and that they should love and be true to one another and that they should call each other his Fellow or else Brother, and not his servant or knave, nor no other foul name and that they should truly deserve their pay of the Lord or the Master of the work that they serve.

And many other Charges he gave them, and to all these Charges he made them swear a great Oath that men used at that time.

When the children of Israel came to Jebu in Anno Mundi 2474, which is now called Jerusalem, King David began the Temple of Jerusalem.

King David loved masons and cherished them, and gave them their pay, and he also gave them the Charges in manner as they were given in Egypt.

After the birth of our Saviour, Aururiagus, being King of England, Claudius the Roman Emperor came over with an army, and he, fearing to be overthrown, made a league with him, gave him his daughter in marriage so that he should hold his Kingdom of the Romans, and when the Emperor returned in the year 43 A.D., masons came to England and built a good Monastery near unto Glastonbury, with many castles and towers.

Subsequently many other noted Churches were erected as at Canterbury, St. Paul's in London, St. Andrew's in Rochester, the Monastery at Westminster, the University at Cambridge, Church at Salisbury, etc., etc., when the Builders were all charged as follows :—

"The first charge is that you shall be true men to God, and the Holy Church, and that you use no error or heresy by your understanding or discretion, but you be wise discreet men, or wise men in each thing."

"That you be liegemen to the King without treason or any other falsehood and that you know no treason or treachery but you will amend privily if you may—or else warn the King or his council thereof."

"You shall be true to one another, that is to say, to every Mason of the Craft of Masonry that be masons allowed—you shall do unto them as you would they should do unto you."

"That you shall keep all the Councils of your fellows truly, be it in Lodge or in Chamber—and all other Councils that ought to be kept by way of Brotherhood."

"That no mason shall be a thief—or thief's fellow—or council any such unjust action so far as he may will or know."

"That you shall be true to each other and to the Lord and Master that you may serve and truly to see unto his profit and his advantage."

"You shall call masons your fellows or brothers, and no foul name."

"You shall not take a Brother's or Fellow's wife in villany nor desire ungodly his daughter, nor his servant, nor put to him any disworship."

"That you pay truly for your meat and drink where you go to board."

"That you shall not do any villany whereby the Craft may be slandered."

"These be the true Charges in general that belong to every Mason to keep—both Masons and Fellows."

The Athelstan Constitutions provide that no Master shall admit the son of a bondman as an apprentice, lest his introduction should create dis-satisfaction amongst Brethren.

The ancient Gothic Charges also ordain that the men who are to be made masons must be "free born and no bondmen."

The same conditions were subsequently embodied in the authorised Lectures, where it is expressly charged that Freemasons shall be freeborn, of mature age and sound judgment and strict morality.

From these old Charges, you will recognise a resemblance to the Charge as we know it to-day.

It is probable that in the late medieval times these old Charges were read or recited by the operative masons to the person about to be made a mason.

The formation of Grand Lodge in 1717 and its earliest activities are unfortunately shrouded in obscurity. It was, however, the beginning of the organisation of masonry, as it then existed, into a body under a central governing authority, which is now known as the United Grand Lodge of England.

The issue of the first authorised Book of Constitutions in 1723 marked a great advance in the development of masonry and masonic ritual.

In this first Book of Constitutions we read that in 1721 Grand Lodge ordered the Revd. James Anderson to "Digest" the old "Gothic Constitutions" in a new and better method." He accordingly revised, elaborated and brought up to date the legendary matter of the MS. Constitutions of Masonry, *i.e.*, the Old Charges.

These were presumably those described in *Anderson's Constitutions* of 1723 as the "General Regulations."

The Constitutions of the Grand Lodge of England in present use contain a survival of the Charges General and Singular of the old MS. Constitutions of Masonry. There they are called "The Charges of a Free Mason . . . for use of Lodges" to be read at the making of a new Brother, or when the Master shall order it. These are moral and social injunctions, Lodge regulations, and Craft instructions, which are purely Operative in character.

To the student of Masonry, it is of historical interest in being a survival, in a different form, with Anderson's "Charges of a Free Mason," but it also embodied entirely different matter.

This may be understood by comparing it with the "Charges of a Freemason," printed near the beginning of the present Book of Constitutions—very nearly in the form in which they first appeared in *Anderson's Constitutions* of 1723, a copy of which may be seen in the Leicester Freemasons' Hall Library.

Up to this period, the initiate or apprentice was sworn on the "Book" to observe certain Charges now known as the "Ancient Charges and Regulations," and which no doubt referred to the duties they owed to each other, to the Lodge and the Holy Church.

However, a few years after the publication of Anderson's Constitutions, a different version of the Charges of MS. Constitutions of Masonry made its appearance. The Constitutions were heavy quarto volumes, not easily carried in the pocket and inconvenient to the Mason to take to Lodge. There was no doubt an extensive demand for a cheap and portable book of Constitutions and to meet this demand an unofficial work called "*A Pocket Companion for Freemasons*" was issued.

The first Edition was published in London in 1735 by William Smith, a copy of which, and of many others that followed, is in the Leicester Freemasons' Hall Library.

The particular interest to us of this publication, at the moment, is that it contained the *first version to be found* in print of the "Short Charge to new admitted Brethren," or "The Entered Apprentices Charge," by which title we now know it.

It is one of the earliest authoritative specimens of Masonic ritual extant, and as I feel sure it will be of interest to every Mason, I give it in full as originally printed:—

"You are now admitted by the unanimous Consent of our Lodge, a fellow of our most Ancient and Honourable Society; *ancient*, as having subsisted from time immemorial, and *Honourable*, as tending in every Particular to render a Man so that he will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of *Asia* and *Africa* as of *Europe*, have been Encouragers of the *Royal Art*; and many of them have presided as Grand Masters over the *Masons* in their respective Territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in MASONRY, and to act as they did.

"The World's great Architect is our Supreme Master, and the unerring rule he has given us, is that by which we work.

"Religious disputes are never suffered in the Lodge, for as *MASONS*, we only pursue the universal Religion or the Religion of Nature. This is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from one another.

"There are three general Heads of Duty which *MASONS* ought always to inculcate, viz. :—to God, our Neighbours and ourselves.

"To God, in never mentioning his name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the *sum(m)um bonum* which we came into the world to enjoy ; and according to that view to regulate all our Pursuits.

"To our neighbours, in acting upon the square, or doing as we would be done by.

"To ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable Profession, and in always keeping within due bounds, and free from all pollution.

"In the State, a *MASON* is to behave as a peaceful and dutiful Subject, conforming cheerfully to the Government under which he lives.

"He is to pay a due Deference to his Superiors, and from his inferiors he is rather to receive Honour with some reluctance, than to extort it.

"He is to be a man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren, are in want, when it is in his Power (without prejudicing himself or Family) to relieve them.

"In the Lodge, he is to behave with all due Decorum, lest the Beauty and harmony thereof should be disturbed or Broke.

"He is to be obedient to the Master and presiding Officers, and to apply himself closely to the Business of *MASONRY*, that he may sooner become a Proficient therein, both for his own Credit, and for that of the Lodge.

"He is not to neglect his own necessary Avocations for the sake of *MASONRY*, nor to involve himself in Quarrels with those who through ignorance may speak evil of or ridicule it.

"He is to be a lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

"If he recommends a Friend to be made a *MASON*, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time, the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful *MASONS*, than to see any of their Brethren profane or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted."

Whilst this does not actually resemble the Apprentice Charges contained in the various MS. Constitutions, certain portions can be recognised and are definitely of an Operative character.

In Gould's *History of Freemasonry*, it is quoted :—"At the beginning of the 18th Century we meet with the Orders to be observed by the Company and Fellowship of Freemasons held at Alnwick, 29th September, 1701. Among the orders is one 'That no Mason shall take any Apprentice (but he must) enter him and give him his Charge within one year.'"

In Dr. Oliver's *History of Freemasonry*, the Charge to the Initiate commences "As you are now introduced to the first Principles of our Order, it is my duty to congratulate you on being entered a member of our ancient and honourable Society, ancient as having existed from time immemorial, and honourable as tending in every particular, so as to render all men who will be conformable to its precepts, etc., etc." There was also a closing paragraph, which it was stated "might be omitted" and this paragraph does not appear in the more modern versions of the Charge.

From the time of the Union of the two Grand Lodges in 1813, there have been many Craft Rituals printed and published, and during the course of the past century the Charge to the Initiate has developed from the crude and transitional stage to the Charge as we now know it.

In conclusion, Brethren, although it has been held by some writers of Masonic works that the Charge is not *pure Masonry*, I contend that its beautiful language, its simple and pleasing phraseology, moral teaching and impressiveness, make it one of the most delightful portions of our Craft Ritual, and I would strongly recommend all Masons to peruse this Charge carefully.

It contains excellent rules laid down for our conduct, particularly for all young Masons, who would do well to moralise on its contents.

Let us therefore behave ourselves here and elsewhere, that we may exhibit the distinguishing characteristics of our fraternity in being good Citizens and loyal Subjects, as well as Freemasons.

I have written briefly on this vast and absorbing subject, but trust what I have tried to express is understandable, and at least of some interest.

W. Bro. F. Haines was unanimously re-elected to represent the Lodge on the Prov. Committee of General Purposes.

W. Bro. F. Drewery was unanimously elected to represent the Lodge on the Library Committee.

Apologies for non-attendance were recorded. Hearty Good Wishes were given by the visiting Brethren, and the Lodge was closed.

A conversazione was held afterwards.

THE TWO-HUNDRED-AND-EIGHTY-FIFTH MEETING

was held at Freemasons' Hall, Leicester, on Monday,
November 22nd, 1948.

The Worshipful Master, W. Bro. W. Tomlinson, presided.

Ten members, fifteen members of the Correspondence Circle and four visitors were present.

The Minutes of the last Regular Meeting were read, confirmed and signed, after which the following fourteen Brethren and Lodges were unanimously elected members of the Correspondence Circle.

Bro. G. W. H. Glover, 25 Westmeath Avenue, Leicester, No. 5664.

Bro. W. H. Richards, 11 Powys Avenue, Leicester, No. 3091.

Bro. E. Scott, 32 Evington Lane, Leicester, No. 4088.

W. Bro. J. Rich, 3 Chapel Lane, Leicester, No. 1330.

St. Augustine's Lodge of Instruction, No. 1941. Secretary : Bro. M. Parry,
"Arosfa," Anson Street, Rugeley, Staffordshire.

Bro. H. Sanders, 4 Stoneleigh Mansions, Lichfield Road, Sutton Coldfield,
No. 1039.

Bro. L. A. Dixon, 29 Goodrest Avenue, Quinton, Birmingham 32, No. 5103.
United Grand Lodge of Queensland, Box 675, G.P.O., Brisbane.

Bro. W. D. Webb, 32 Wynfield Road, Leicester, No. 4711.

Bro. C. W. Fairbrother, 207 Western Road, Leicester, No. 4088.

Bro. J. Purcell, Glen Parva Barracks, Near Leicester, No. 4088.

Bro. A. E. Neale, Glen Parva Barracks, Near Leicester, No. 4088.

Bro. P. W. Pegge, "Sunnyside," Rotten Row, Lewes, No. 4000.

W. Bro. J. Lord, LL.B., 27 Paterson Street, Launceston, Tasmania.

A Paper entitled "Some Thoughts on Masonic Research" was read by the author, W. Bro. H. R. Smith, Nos. 3959 and 5046.

"THOUGHTS ON MASONIC RESEARCH."

INTRODUCTION.

Joseph Fort Newton, in the Preface to his excellent work, "The Builders," stated that while at the threshold of his Masonic career he made a request "to know whether there was any little book which would tell a young man the things he would most like to know about Masonry—what it was, whence it came, what it teaches, and what it is trying to do in the world."

The fact that I give expression to some random thoughts results from a matter which I truly believe to be of some concern to all who have the teachings and the future welfare of Freemasonry at heart. I refer to the all too common experience of the young Mason in his attempt to make a daily advancement in Masonic knowledge.

We know the prime requisites in our Initiates to be mature age, sound judgment and strict morals but is it not open to question whether the second essential receives quite that degree of thought which is desirable for both the Craft and the Craftsman?

Surely another description for a man of sound judgment is a man of intelligence, by which I do not infer that our Initiates lack intelligence, but quite the opposite. Granted this fundamental, what are the average reactions on admission to our Order? Since symbolism and allegory play such an important part in our beautiful ceremonies, bewilderment is natural, but equally so is the desire to unearth the great Truth so dimly perceived.

Consequently, when the degree of M.M. is reached, and it is suggested that attendance at the Lodge of Instruction would be desirable, such a proposal is usually accepted with alacrity as offering an answer to all the questions. But can it be said that the average instruction amounts to more than the inculcation of ritualistic accuracy? It is perhaps hardly necessary to add that I am not decrying the useful work of our Lodges of Instruction nor the painstaking efforts of our worthy Preceptors, but it is a truism none the less that constant dripping will wear away a stone and equally true that constant repetition will wear away the interest of most men.

Certain it is that unless the feelings of frustration are overcome, then all too often attendances cease. Such a deplorable outcome is not peculiar to the Masonic Lodge of Instruction alone, but surely this is no valid excuse and, for the good of the Craft and the great purpose which underlies its teachings, can we afford to regard the situation with equanimity? Further, I maintain it is doing a Brother a serious injustice to blame him for non-attendance especially if he is a member of one of the older Lodges where prospect of early office is remote.

One object of these notes is an endeavour to assist and encourage the young M.M. to prosecute his own researches by throwing out suggestions and indicating lines of enquiry while admitting the obvious—that there is little value in any system which aims to provide ready made answers and thus entails no effort on the part of the seeker after Truth.

RESEARCH.

It has been contended that Masonry does not lack adequate libraries, Lodges of research and study circles so that the enquiring Brother can quickly slake his thirst for knowledge, but the matter cannot be quite so easily dismissed. Speaking of the Greater London Area—and I have no doubt the same applies to no little section of the Provinces—a Freemason cannot be said to enjoy a Masonic “home of his own.” In many cases he has no ready access to our literature and it is even questionable whether some are aware of it.

Let this may be considered an over-statement of the case I would relate a personal experience. The obvious first step of approaching an elder Brother for information brought a reply that the Ritual provided the answers, followed by a rather vague direction to the recognised Masonic periodicals. This answer not proving satisfactory the problem of daily advancement remained until, by what might be modestly regarded as an inspiration, a fruitful field of exploration was discovered.

Briefly, the method was to select any unfamiliar or peculiar words which might appear to have significance and then to trace them through the V.S.L. with the assistance of a “Dictionary of the Holy Bible.” At the same time recourse was had to an encyclopaedia and volumes of the “*Universal History of the World*.” An explanation would often produce a further query and each was carefully followed up.

As may be imagined the threads were often tangled and many led nowhere. The effort certainly proved the path of the seeker after Truth to be thorny and beset with pitfalls but it was an absorbing study and well worth while.

Figures provided the next channel for research, the fact that the numerals in common use by the majority of Europeans derive from the Arabic combined with their kabbalistic significance being an additional incentive towards investigation.

Finally, etymology with especial regard to the anagrammatic—again from the kabbalistic aspect of Freemasonry—appeared a likely field for enquiry but frankly, this study made heavy going and was not persisted in.

In large measure due to this, admittedly tedious to some, method of investigation, it has been possible to build up quite an interesting little library of Masonic and kindred literature but the emphasis is on the value of independent research as providing the training and the groundwork of the intended structure. It has certainly resulted in the acquisition of books which, although not of Masonic authorship, can throw some light on our speculations and among which may be mentioned F. Edward Hulme’s “*Symbolism in Christian Art*,” Sir Leonard Woolley’s “*Abraham*,” C. W. Olliver’s “*Analysis of Magic and Witchcraft*,” and of course, William Whiston’s “*Works of Flavius Josephus*.”

One must, however, accept the fact that not every Brother, however anxious to acquire Masonic knowledge, has the available time to devote to a close study of this nature. Such being the case could not the Lodge of Instruction provide a useful medium? There appears to be no real reason why an occasional evening could not be set apart for discussion. The reactions of many a hard-working Preceptor to such a suggestion can be readily appreciated but his already onerous duties need not be necessarily increased.

Where a Lodge has attained to the dignity of years there must be surely able P.Ms. who would welcome the opportunity of service in such a cause. It would be surprising indeed if one result was not a gratifying increase in attendances with probably the awakening of a desire to progress to Royal Arch, for example.

The scheme could incorporate a small and therefore easily portable library with such interesting, pocket-size books as "*Sidelights on Freemasonry*" by W. Bro. The Rev. John T. Lawrence, "*A Concise Cyclopaedia of Freemasonry*" by W. Bro. E. L. Hawkins, "*The Hiramic Tradition*" by W. Bro. The Rev. W. W. Covey Crump, "*Arithmetic of Freemasonry*" by W. Bro. The Rev. F. de P. Castells and—a recent publication of merit—"A Short History of English Freemasonry" by W. Bro. A. F. Dence.

In drawing attention to the foregoing it will be understood that they represent only a brief selection and are still available in print. They have the merit of being modestly priced and do not make such "heavy going" as so many of the older publications.

While offering these suggestions to help our younger Brethren one reflection may not be out of place and, in fact, it is a conclusion to which many a Masonic student is forced sooner or later. It is that, in obeying the direction to make use of our intellectual faculties, even the best and wisest of mankind must recognise and accept the bonds of our earthly existence. Speculate so far as we can on the Grand Scheme of T.G.A.O.T.U., there yet obtrudes the thought that we tend to travel in a circle, for it is not given for us to attain to a full knowledge of the spiritual in this life of darkness visible.

Let it be thought that Masonic research has introduced a note of despondency, such is not the case. Recognising our human limitations Freemasonry nevertheless does afford us many glimpses of the Divine, as is so amply illustrated in that important injunction to listen to the Voice of Nature, which bears witness that even in this perishable frame resides a vital and immortal principle—perhaps the most inspiring of meditations.

Approaching his subject in this frame of mind, the Masonic student need have no fear as to where his researches may lead him but, it should be emphasised, there is more wisdom than might appear on the surface underlying the important question which must be answered truthfully and with complete conviction at the very threshold of a Masonic career. Indeed a supreme and unshakeable belief in T.G.A.O.T.U. is not only essential but imperative before embarking on the search after Truth.

Accepting this fundamental the young Brother may truly proceed with a firm but humble confidence and, as a precept the words attributed to Marcus Aurelius are hard to better :—

"If any man can convince me that I do not think aright, gladly will
"I change for I search after Truth by which man never yet was harmed."

SOME CONCLUSIONS.

WHAT IS FREEMASONRY?

William Preston, in his "*Illustrations of Freemasonry*," quotes the then definition as "A Moral Order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the

midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity." It is a pity that this definition has been abbreviated.

One is also familiar with the rather cynical description of Freemasonry as being "all things to all men." Within limits there is perhaps some truth in such a statement since it is a fact that a man will derive from the Craft just that degree of satisfaction which his devotion to any particular aspect admits and those aspects are many and varied.

To the gregarious soul the Masonic Lodge will provide brotherly love and good companionship in generous measure. Unquestionably the atmosphere differs from and is infinitely better than that which exists in any club. Possibly the closest comparison is that companionship which exists in the Services, especially in time of war. It has been truly said that the love and respect which subsists between Brethren of the Craft is often greater than that between blood brothers and results from Charity in its widest sense, tolerance which "though it may not condone can yet find a palliating circumstance for the failings of a Brother," and a System which may best be described as benevolent discipline.

From the angle of research, the Mason with an enquiring mind and a bent towards the historical can clothe the past with living flesh and blood. The more our traditions, ceremonies and literature are studied the more intriguing does our history become, and to such a student is occasionally vouchsafed the joy of discovery and the merit of having thrown fresh light on our mysteries and origins.

In considering Freemasonry from yet another standpoint, mysticism, Newton in "*The Builders*" has this to say: "A persistent tradition affirms that throughout the ages, and in every land, behind the system of faith accepted by the masses an inner and deeper doctrine has been held and taught by those able to grasp it. This hidden faith has undergone many changes of outward expression, using now one set of symbols and now another, but its central tenets have remained the same; and necessarily so, since the ultimates of thought are immutable."

In this materialistic age there is much to be said for the mystic who well knows that "man cannot live by bread alone" and who finds in the study of our symbolism abundant food for the soul.

Again there is the Good Samaritan, thoughtful for the widow and orphan, the sick and infirm and whose charity finds wider bounds than those expressed in pounds, shillings and pence. He discovers a welcome outlet for his sympathy and a ready assurance that anything he may feel disposed to give will be thankfully received and faithfully applied.

To the Brother of histrionic ability combined with an appreciation of rhetoric our ceremonies afford excellent material for his accomplishments. One is however constrained to add that, while the Craft would certainly lose much of its dignity without careful attention to ritual, over-concentration on this important feature may result in the danger of mistaking the substance for the shadow; a danger by no means confined to Masonry.

These aspects do not exhaust the benefits and qualities which our Craft offer mankind but sufficient have been noted to distinguish Freemasonry as a gem of many facets; something unique and priceless in the history of the world. Yet it is something more. To a man of deeply religious thought, and

it matters not to which creed he subscribes, our Order affords assistance in the age-old quest for an answer to the prime questions: "Whence, Why and Whither?" And, of far greater importance, it offers strong support to man's instinctive belief that the end of this transitory life does not mean spiritual extinction.

To sum up, surely the apt definition of Freemasonry is "A system of thought" or more personally "An especial state of mind"? It concentrates and directs into well-proven channels the eternal quest for Truth commencing, where it should commence, with that supremely wise injunction: "Man, know thyself." To which may be added a final reflection that conscientious adherence to this precept will avoid the commission of that deadliest of sins, the Pharisaical "Thank God I am not as other men."

As an expression of Masonic thought, though the author may not be a member of the Craft, the following words from a poem by Carruth bear repeating:—

"The echo of ancient chanting,
The gleam of altar-flames;
The stones of a hundred temples
Graven with sacred names;
Man's patient quest for the secret
In soul, in star, in sod;
Some deem it superstition,
And others believe it is God."

Apologies for non-attendance were recorded. Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

A *Conversazione* was held afterwards.

THE TWO-HUNDRED-AND-EIGHTY-SIXTH MEETING

was held at Freemasons' Hall, Leicester, on Monday,
January 24th, 1949.

*There were present the following Officers :—*W. Bro. W. Tomlinson, in the Chair ; W. Bro. S. F. Herbert, I.P.M., W. Bro. A. T. Shorthose Smith, S.W. ; W. Bro. W. Wood, J.W. ; W. Bro. the V. Rev. H. A. Jones, Chaplain ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. H. Riley, Secretary ; W. Bro. E. H. Stork, D.C. ; W. Bro. F. W. Heaton, S.D. ; W. Bro. C. E. Haines, J.D. ; W. Bro. E. Murray, I.G. ; W. Bro. A. G. Kilner, Steward ; W. Bro. D. Choyce, Tyler. Also W. Bro. F. Haines, G. W. Wilkes, C. C. H. Binns, A. H. Parker, A. F. Tomkins, J. E. Foister, J. C. Burton, G. E. Phipps, A. E. Rossiter, T. O. Judge, R. H. Dilworth and H. Carr.

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

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

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

The Worshipful Master referred in feeling terms to the death of W. Bro. W. J. Bunney.

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

Bro. T. P. Blackham, 7 Carisbrooke Avenue, Leicester, No. 2865.

W. Bro. W. Jeffcoat, 24 Trinity Walk, Nuneaton, Nos. 432 and 5981.

Bro. G. W. Cooper, "The Chalet," Watling Street, Hinckley, Nos. 432 and 5981.

Bro. G. W. Reinhardt, 2 Stoughton Drive, Leicester, No. 5061.

Bro. E. A. Jeater, 27 Woodstock Street, Mayfield 2N., New South Wales.

Bro. H. W. Clark, 46 Severn Street, Leicester, No. 3808.

W. Bro. H. Carr read the first part of his paper.

L'ORDRE DES FRANCS-MAÇONS TRAH₃.

AN EXAMINATION OF EARLY CONTINENTAL RITUAL.

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THE TRAH.

The study of English Craft history in the early part of the 18th century is enriched for us by a whole collection of documents which are described by the generic title of *Exposures*. Broadly speaking they may be divided into two classes. First, there are the manuscript works, so rare nowadays that they rank as valuable museum pieces. They usually consist of a series of questions and answers, with some narrative matter purporting to describe ceremonial procedure, signs, grips and words, which may possibly have been in use in their day. Their value for us is enhanced by the knowledge that the laborious task of writing them can hardly have been prompted by any mercenary motive, and they were doubtless intended to serve as *aides-mémoire*.

Far more numerous, though still comparatively rare, are the *Exposures* which appeared as Newspaper Articles, Broad-sides and Pamphlets, and were printed usually for motives of entertainment, profit or spite. In addition to their descriptions of Masonic "work," the prints sometimes contain a brief explanation of how the contents came to be made public, and occasionally, a few words of comment on the Masonic fraternity, usually scurrilous.

Unlike the Books of Constitutions, Minute-Books and By-Laws which fall quite naturally into the classification of safe and trustworthy documents, these *Exposures* are by their very nature suspect, of doubtful origin, and dubious authenticity. But because they deal with matters of ritual and ceremonial, topics on which reliable evidence is nowhere available, we are compelled to study them with an interest out of all proportion to their intrinsic merit.

The earliest series of Masonic Catechisms and *Exposures* in English, number some fifteen texts up to the year 1730. In October, 1730, Samuel Prichard published his "*Masonry Dissected*," the first work of its kind which

claimed to portray a trigradal system, EA, FC and Master's part, with distinct catechisms for each. In many respects it was a novel and revolutionary departure from the earlier texts, although it can be shown that Prichard's work owed much to his predecessors.

Of its claims to accuracy we are now unable to judge, save that it appears to have caused something of a sensation in its day, was "noticed" in Grand Lodge (Minutes of December 15th, 1730) and achieved three editions in ten days, with many others following at close intervals. In the years 1736-1738 it was also translated into German, French and Dutch.

Whatever the reasons for its popularity, it held the field almost without opposition, and for about thirty years it was virtually the "standard" English exposure.

Throughout this period, apart from the monotonous re-issues of Prichard, there were, in England, practically no important publications of this class at all, but across the Channel, beginning in 1736/7, we find a new series of Exposures which soon developed into an ever-growing stream, side by side with the spread of Freemasonry on the Continent.

The following is a list of the Exposures in French, which appeared within the period covered by this essay.*

Title.		Date	Author.	Published at
The Herault Letter, 1737	.. ..	1737	?	Paris
<i>Le Secret des Franc-Maçons</i>	.. ..	1742	Abbé Perau	Geneva
<i>La Franc-Maçonnie</i>	.. ..	1744	?	Brussels
<i>Le Parfait Maçon</i>	.. ..	1744	?	?
<i>Le Catéchisme des Francs-Maçons</i>	.. ..	1744	Gabanon (Travenol)	?
<i>Le Sceau Rompu</i>	.. ..	1745	?	?
<i>L'Ordre des Franc-Maçons Trahi</i>	.. ..	1745	?	Paris and Amsterdam

I give below a very brief summary of each of the Texts and will proceed to a more detailed examination of some of them later on.

The first of this series was published in 1737 by Herault, Lieut-Gen. of Paris Police, and is supposed to have been communicated to him by an opera dancer, Mme. Carton. It is a narrative description of an Initiation ceremony presumably according to French custom, including, *inter alia*, the preparation of the candidate, an Oath, entrusting with a guttural and pectoral sign and two Pillar-Names, and also two grips, all of which apparently belonged to one ceremony. There is no indication of any other degrees. There is, in addition, a detailed description of the lay-out of the Lodge and of the "Toasting" routine, and the work closes with an explanation of a method of spelling out the Pillar-Names by alternate letters, a safeguard introduced "as some people might have discovered the Signs"

* I omit from this list "*La Réception Mystérieuse*" 1738, which is a translation of Prichard. I also omit the "*Réception d'un Franc-Maçon*," published at Brussels c. 1737, which is a re-issue of the Herault Letter.

Gould (*History III.*, 90), described the Herauld letter as "mainly a translation of Prichard's *Masonry Dissected*," which it definitely is not. There is similarity of detail in a few points, but in all other respects there can be no doubt that the Herauld letter owed little or nothing to Prichard. A translation of this "letter" appeared in the *Gentleman's Magazine* of January, 1738, and it has been reproduced in Leicester Lodge of Research Reprints No. 14, with a most useful commentary by John T. Thorp.

The next Exposure in the series was a much longer work, published (in French) at Geneva in 1742 under the title "*Le Secret des Franc-Maçons*." It was the work of a non-mason, a certain Abbé Gabriel Louis Perau (1700-1767), sometime Prior of the Paris Sorbonne. The book evidently attracted some attention, being reprinted three times in 1744, and again in 1745, 1749 and 1752. It opens with a dedicatory letter to "Frère Procope, Master of one of the 22 lodges at Paris." The opening pages are full of banter, but the tone, though sometimes critical, is generally full of admiration for Masonic ideals and principles. Masonry, says the Abbé, is in disrepute, because of the low character of some of its adherents. Certain Lodges will have to expel so many of their members, that they may have to close down altogether. But as he is now about to divulge all the Masonic secrets, he advises the Freemasons to go ahead and expel their bad men, because after the publication of his little book, the Freemasons will have nothing to fear from their ex-members anyway! Meanwhile he urges them to invent some new "signs" to safeguard themselves, adding that it might be a wise precaution to announce to the world immediately that there is not a word of truth in his work!

After several pages in this vein, the body of the book is amazingly friendly and full of praise. It contains a rambling description of Lodge organization, the officers, clothing, and the social side of Masonry, with special emphasis on their manner of "Toasting." The description of the Initiation ceremony is similar in some respects to Herauld, but much fuller. There are detailed descriptions of the "Drawings" on the floor of the Lodge, and a very brief summary of the reception of a Companion (=FC), with some fragmentary information on the 3rd degree, where Perau proves to his own satisfaction that the ceremony relates to HA, and not to HKT; he also mentions that in this degree the master learns nothing new, except a sign.

There is also a description of the manner in which the catechism is rehearsed at table, but only a few questions and answers are given, presumably as examples, to show the style of the "work." The author adds a special series of Q. and A. which form a sort of ceremonial closing of the Lodge, when a Brother is to be excluded for misconduct. There is nothing at all in these Q. and A. which relates to exclusion, and practically all of them had appeared in the earlier English Catechisms as part of the ordinary Lodge work!

For reasons which will appear later I need not now enter into a more detailed examination of this interesting work. The Abbé Perau managed to convince his contemporaries of its accuracy, and in those French Exposures of the period which refer to the "*Secret*" we find only trifling criticism, and a general acceptance of his text, as being very accurate despite its incompleteness.

In 1744 another French Exposure made its appearance, printed at Brussels, "*La Franc-Maçonne*." A large part of this little book is devoted to an account of how the authoress (?) managed to get herself hidden in the ante-room of a

Masonic Lodge, and watched an Initiation ceremony. There follows a description of the "Drawing on the Floor of the Lodge," i.e., a circle, containing a five-pointed star, with a man drawn in the centre; it also gives some details of the Officers' clothing, illumination of the Lodge room and the admission of the candidate.

The value of the catechism which follows may be judged from the fact that the secret words of the three degrees are given as LON-GI-TU-DO, LA-TI-TU-DO, AL-TI-TU-DO, which were apparently communicated in alternated syllables! There is an interesting reference to a system of seven degrees, but as an Exposure this obvious "money-catcher" offers us very little for comparison with those works which came before or after it, and it seems to have merited the sneer of a contemporary, who dismissed it as absolutely useless. It was never re-issued.

In the same year, 1744, "*Le Parfait Maçon*" was published, which claimed to divulge "*Les Véritables Secrets des Quatre Grades d'Apprentifs, Compagnons, Maîtres Ordinaires, et Ecossais de la Franche Maçonnerie.*" It begins with a jibe at those who blindly buy Masonic books, published by knaves who live on the public credulity. More than a third of the book is taken up with a long and dreary explanation of how the author inherited the MS. from an elder brother who had ruined himself by his interest in the Craft and who, on his death-bed, offered to clear his debt to the author, by introducing him into a Lodge! The introduction proved unnecessary, because the author, after finding the MS. among his brother's belongings, was able to gain admission to a Lodge, thereby verifying (?) the text without the expense of being initiated. The value of the document may be judged from some of its details, which are given here very briefly.

Seven Brethren or less may form a Lodge, but it is not a complete or regular Lodge unless there are nine. Some Lodges are illuminated by "*flambeaux*" carried by three of the Brethren, but usually they are lighted only by a triangular "earthen pan" filled with spirits of wine or some other inflammable material. When the candidate presents himself at the Lodge, his proposer prepares him for the ceremony by washing his eyes, mouth and ears, removing his right garter, uncovering his breast, and depriving him of all weapons. The candidate's eyes are bandaged and he is led towards the Lodge room. He is admitted to a sound of clattering swords and sharpening tools, is made to do nine perambulations of the Lodge, and advanced towards the Master along a corridor of iron and steel, i.e., an arch of swords. There is a short address by the Bro. Orator on the merits of the Order, and on the dangers of violating the Ob. which the candidate is about to take. The Ob. is of a familiar type except for the penalty "... of being deemed infamous, to be slain by the sword of vengeance and thrown into an abyss so that there shall never again be any mention of me amongst the Fraternity of Masons."

To seal the Ob. a plasterer's hod is brought to the W.M. in which he pretends to mix mortar with his trowel, which he then passes several times across the mouth of the candidate, resting it for a moment on his lips, saying, "This is the Seal of Discretion which I apply to you."

The candidate is invested with an apron, presented with two pairs of gloves, (one for his lady), and the Orator informs him that as an EA he must learn two signs, a password and an EA catechism. The first sign is "placing the 2nd and

3rd fingers on the lips and the tip of the thumb under the chin." A Freemason observing this would instantly reply by pinching the lobe of the right ear with the thumb and little finger of the right hand. The test questions for EA (and later for the FC) are quite without precedent, obviously invented, and valueless. The EA word is *Ahadam*, "a corruption of Adam."

For the reception of a FC there is a new floor-sheet (or Tracing Board) depicting the two Pillars of Enoch, Noah's Ark and the Tower of Babel. In the course of a sort of preliminary "Lecture" we read of Adam as the first Freemason, Cain succeeding him as Grand Master, Jabal who built tents and Tubal Cain the craftsman in metal; but the most famous Mason of them all was Enoch, who engraved the rules and principles of all the arts on two pillars, to preserve them from the deluge, which he foresaw. This part of the "*Parfait Maçon*" is curiously reminiscent of the old English MS. Constitutions, but it is actually taken from Anderson's Book of Constitutions, 1723, almost word for word.

The candidate for FC is admitted by two knocks, led up to the W.M., and is given a gavel with which he strikes twice on a block of stone which stands before the W.M. He confirms his EA Ob. and the Orator tells him that FCs. have two signs, two words and another catechism. The first sign is R. Thumb and L. little finger forming a square, called "Manual." The second sign is little finger of L. hand resting on the Heart, called "Pectoral." The FC "words" are Manhu and Magdal or Magdala. The former means "What is this?" The latter means "The Tower."

For the M.M. degree there are two new floor-sheets, the first with pictures of Moses' Tabernacle, the Ark, Sanctuary, Cherubim, etc. The candidate, admitted by three knocks, prostrates himself at the feet of the W.M., who raises him and proceeds to "explain" the Tracing Board. The candidate prostrates himself again and the W.M., with sword pointing to the candidate's heart, administers the first Ob. again. Meanwhile the other Tracing Board is substituted, showing pictures of Solomon's Temple with details of the various inner rooms, candelabra and altar. Above the altar, the letters A and H (i.e., Adoram and Hiram); below, the letters A and S (i.e., Adoram and Solomon). There follows a "lecture" which deals with Moses, David and Solomon, who first introduced the 3rd degree and established the signs, etc. for those whom he promoted to that grade. (There is no trace of a Hiram legend).

M.Ms. have three modes of recognition:—

- (1) L.F. forward and touch its heel with toe of R.F., thus forming a square.
- (2) R.H. raised horizontally, the other lays his clenched left fist upon it, and raises his own R.H. in which the first lays his left fist.
- (3) The two words of a M.M. are Adonai (= Lord) and Schilo (= his son!) and these are deemed sacred and prophetic words.

The catechism is quite uninteresting except for a few Q. and A., in which we learn that the name of a M.M. is "Harodim or Menatzchim"; of a FC, "Gabelin"; of an EA, "Louveteau"; of a Mason's son, "Louveteau." (All these names except the last two, had appeared in Anderson's text, but he had not assigned them to any particular grade of Mason). In its closing pages, the "*Parfait Maçon*" refers to the "Table Procedure" as recounted in the "*Secret*" and describes the drinking routine in a manner somewhat similar to Pérau's.

Finally, there are a few pages about the "*Maçons Ecossais*," from which it appears that their ceremonial dealt with the rebuilding of the Temple under Zerubabel, when the builders worked "with sword and buckler at their side."

This, then, is the "*Parfait Maçon*." Its compiler could well afford to laugh at the public for buying mock-Masonic works! Yet it seems somewhat surprising that the author, having the "*Secret*" before him to serve as a model, was unable to do better than this. The work throughout has nothing but praise for the Masonic ideal, though the author implies that all its teachings can be acquired through normal religious sources.

Is it possible that this work was issued by the Masons themselves, to counteract the effects of other more important exposures that were appearing at about this time?

Another important work appeared in 1744—" *Le Catéchisme des Francs Maçons*," by a writer named Louis Travenol (under the pen-name of Leonard Gabanon). It opens with a dedicatory letter to the fair sex, for whose sake he is divulging the secrets of the Freemasons. After a tirade against greedy and selfish Masons, he passes on to a criticism of the "*Secret*," announcing that Perau was a non-Mason and that his errors and omissions in the M.M. degree are attributable to that fact. Perau, he says, is wrong in his contention that the 3rd degree relates to HA, and after a few pages of argument, he comes to the conclusion that it is Adoniram or Adoram who is the subject of the tragic history. He gives two "Plans of the Lodge," one for "*L'Apprenti—Compagnon*" (= EA—FC) and the other for the M.M. These interesting designs are practically what we would describe today as Tracing Boards, with the position of the various Officers marked out, the whole being very carefully indexed. By means of these corrections and additions he hopes that his "little work may serve as a supplement to the *Secret*," a phrase which suggests that the earlier work cannot have been so inaccurate after all. It is noteworthy, too, that the author of this book says virtually nothing about the first two degrees, thereby strengthening the implication that the "*Secret*" version is trustworthy; and except for the catechism, he confines himself almost entirely to matters relating to the 3rd degree.

He gives a long and detailed story of Adoniram, followed by a narrative description of the reception of a Master (= M.M.). The attainment of this degree implies that the candidate has passed "all the Grades of Masonry" and all he needs after that, is to learn the catechism which follows.

The catechism is mostly pure Prichard without break or division of any kind, and covers matters relating to all three degrees. A few Q. and A. may have been omitted accidentally, says the author, but he asserts that he has given all the principal ones, and indeed, much more than is known by even the most learned authorities on the subject. The work ends with—*inter alia*—a version of the Oath, very similar to Prichard, and a few paragraphs in which the author tries to justify his publication.

In 1745 there appeared another interesting little work, now very rare indeed (there was only one edition), "*Le Sceau Rompu*," with titles in Hebrew and Roman characters

ח ת ת פ ר ו ק = KHATAM PHAROUQ.

(= "The Broken Seal"). Perhaps the most valuable items in this exposure

are the tributes which the author pays, in his preface, to some of his predecessors. He mentions the *Almanach des Cocus* (in which Herault's letter had appeared), the *Secret des Francs-Maçons*, and the *Catéchisme des Francs-Maçons*, all of which, he says, have more or less forestalled his own publication.

The public must be so sated with all these exposures that he will refrain from repeating the contents of the "*Secret*" and "*Catéchisme*," the only two worth reading. Indeed, he asserts that the whole sum of Masonic knowledge might be found in those two books, supported by his own supplement in the "*Sceau*." The preface ends with a note that *Le Parfait Maçon* is only fit for women, and *La Franche Maçonnie* completely useless.

The body of the work is divided into seven chapters of description, comment and criticism, and the book finishes with a long catechism made up of some 66 Q. and A. for the EA, 43 for the FC, and 17 for the MM., the whole being practically a word for word translation of Prichard's M.D., with a few additional questions of a moral or symbolical nature; but there is no sign of those absurdly long "narrative" responses in which Prichard presented the Hiram Legend. The "*Sceau*" responses in the M.M. degree relate to details from the same legend, but, unlike Prichard, their arrangement and brevity suggest that they may really have been used as part of a catechism.

The unknown author, or compiler, of the "*Sceau*" dates Freemasonry back to the time of the Crusades, when certain princes formed the idea of rebuilding the Temple at Jerusalem. They took the title of "*Chevaliers Maçons-libres*" and agreed on a series of modes of recognition consisting of signs, "*attouchements*" (= touches or tokens), and certain symbolic words, which were communicated only to qualified brethren who took an oath not to reveal those secrets except to a "*Chevalier Frère*," and only after strict examination. In order to recall the manner in which the second Temple had been rebuilt, with trowel in one hand and sword in the other, they embodied something of that sort into their ceremonies, and brought the whole system back from Palestine*; so that ultimately it spread all over Europe, being strongly established in Germany and Holland and especially in England where at this date (1744) it enjoys special Parliamentary privileges! French Masonry, however, dates back only eighteen years (i.e., 1727) and in the beginning it was shrouded in great secrecy.

Whatever its original purpose, says the "*Sceau*" author, the principal object of Masonry today is to bring men back to a sort of primitive equality, but through carelessness, indiscreet zeal, and for other unworthy reasons they have admitted an infinite number of members who dishonour the society, so that, like Rome, it may eventually succumb through its own greatness.

There follows a description of the organisation of the Craft, with the Grand Master at its head and a Worshipful in each Lodge who is his representative. The Officers, after the Worshipful, consist of two Wardens, an Orator, Secretary and Treasurer. They do not have a Tyler (*Tuileur*) because his duty of "drawing the necessary figures and designs on the Floor of the Lodge" is usually discharged by any of the Brethren able to undertake the task.

* This is largely a paraphrase of Ramsey's "*Oration*," 1737.

The "Bro. Terrible," wrongly described in the "*Secret*" as the Officer who prepares the candidates in the Dark Room, is only a temporary Officer, and bears the adjective or title of Terrible because he is armed with a sword. In all other details relating to the Masons' assemblies, banquets, etc., the author of the "*Sceau*" says one may rely implicitly on the "*Secret*," which, he avers, is very exact in its recital. True, there are variations, but these are all of purely local character.

Chapter 4 of the "*Sceau*" deals with the reception of an Apprentice, which, says the author, is hardly different from that of the *Compagnon* (= F.C.), and to spare the reader he refers him to the "*Secret*" with full confidence, for the precise details. Nevertheless he proceeds to correct certain details of the "*Secret*"; e.g., candidates do not necessarily have their clothing removed if ornamented with metal-lace (*galon*). His further corrections of the "*Secret*" are so trifling as to be scarcely worth mentioning, except that they reveal the fact that even this would-be critic could not find many faults, or was unable to recognise them. The "*Secret*" omitted to mention three knocks at a certain point in the procedure, and elsewhere it failed to point out that the feet are placed in the form of a square at each of the three steps. The Orator's discourse has been truncated and he proceeds to give it at length, but this elongated version—which, incidentally, bears no resemblance to that of the "*Secret*," is still a very modest affair which might have taken two minutes at most to deliver. Next he gives a "correct" version of the Oath, which is almost identical with a supposedly English version, which appears in the "*Secret*" as a footnote. Both the "*Sceau*" and the "*Secret*" are very near to Prichard's "*Masonry Dissected*" on this point.

In Chapter 5 the "*Sceau*" deals with the Reception of a Master, but here the "*Secret*" is of no use at all. The author therefore recommends the "*Catéchisme*" which, he says, supplies very precisely all the detail which is missing from the "*Secret*." The actual catechism in the "*Catéchisme*," however, is defective, and the "*Sceau*" author claims that the three separate sets of Q. and A. for EA, FC, MM, given in his own work, are a proper and complete version. There follow some criticisms of the "touches" or tokens as described in the "*Secret*," and a reference to the infinite variety of the "signs" or modes of recognition, quoting a few examples, which suggest that the author may have had access to one of the earlier English Catechisms of the 1720's. The narrative portion of the "*Sceau*" ends with a chapter on the "Masonic alphabet," or cypher.

And so we come to the most important work in the whole series under review, "*L'Ordre des Franc-Maçons Trahi et le Secret des Mopses Révélé*." The first dated edition was 1745. There seems to have been an earlier undated edition, but as it contained matters reprinted from the "*Catéchisme*" which had appeared in 1744, the earliest "*Trahi*" cannot have appeared before 1744.

It was published in Amsterdam and Paris without an author's name, but this anonymity is no serious loss, because the work is an avowed compilation. It must have attracted considerable attention, for it appeared in German in 1745, and was afterwards re-issued many times in its original French.

Of its two-part title, the latter half, which deals with the Mopses, may be dismissed with very few words, as it throws no light on the principal subject of this essay. The Mopses were a mock-Masonic society, open to both sexes, and practising a ceremonial whose principal symbol was the Mopse, i.e., pug-dog. Their whole ritual was an absurdity, in parts disgusting, and interesting only as showing to what lengths apparently sane men and women will go in their search for entertainment and novelty.

But the "*Trahi*," the first and principal part of the book, was a much more serious affair. The manner of its compilation and the description of its contents can best be judged by this extract from the compiler's preface :—

- * "While I was engaged in revising my manuscript, I heard that my publisher was about to print two pamphlets, which had been sent to him from Paris, one entitled '*Le Secret des Francs-Maçons*' and the other '*Le Catéchisme des Francs-Maçons*.' I borrowed them from him, and found that someone had abridged a large part of my work. In fact, although the '*Secret des Francs-Maçons*' does not give a complete picture of that famous order, and is incorrect in certain respects, what it says is generally consistent with the facts, and so well done, that I advised my publisher to print the work as it stood, and to add a supplement correcting the errors and supplying the omissions. As for the '*Catéchisme des Francs-Maçons*,' I did not like it so well. True, it contains the Reception of a Master, and also the story of Hiram or Adoniram, which had been omitted from, or badly told, in the '*Secret des Francs-Maçons*,' and it also contains the principal Questions which the Brothers use amongst themselves for purposes of recognition. But there are so many omissions, especially in the actual catechism, that I had to be content to extract the good parts, and to alter and supply the remainder. I have therefore added a number of items which I have discovered during my researches, and from all these parts hitherto dispersed, I have compiled a complete study of the Masonic Science."

Whether this tale of his publisher is true or not, the compiler, on his own showing, has unashamedly pirated his work from the two principal books that preceded his own publication. Some of his additions and amendments are comparatively slight ; others, as I shall show, are of very great interest. I give below the Table of Contents as it appears in the "*Trahi*," with marginal comments as to authorship :—

* The translations from the French text, throughout this essay, are my own, and I have tried, in every case, to give the exact sense of the original, rather than a literal rendering which might have proved confusing. English Masonic abbreviations have been used, whenever practical, to represent the corresponding French titles, etc. Italics throughout are my own.

	<i>Note.</i>
" Le Secret des Francs-Maçons "	A complete reprint of Perau's " Secret."
Supplément au " Secret des Francs-Maçons "	
Réception du Maître	} Taken from " Le Catéchisme " with additions by the Compiler.
Abrégé de l'Histoire de Hiram, Adoniram ou Adoram	
Catéchisme des Francs-Maçons	" Le Catéchisme " with alterations and additions.
Questions que l'on ajoute aux précédentes	Taken from "Le Catéchisme."
Serment des Francs-Maçons	Taken from " Le Catéchisme."
Chiffre des Francs-Maçons	Compiler.
Signes, Attouchements et Mots des Francs-Maçons	Compiler.
Remarques sur divers Usages de la Maçonnerie	Compiler.
Le Secret des Mopses Révélé	?

This then, is the document which is the subject of my essay, chosen not only for the breadth and range of its contents, but because it comprehends and preserves within its pages almost everything of interest that had appeared in the earlier Continental works.

It presents a composite picture of Masonic ritual and ceremonial, produced at a moment when the Craft was beginning to spread far and wide on the European continent.

The picture is not necessarily trustworthy ; indeed, every word should be examined, every little detail checked and challenged in the light of our knowledge of the evolution of Masonic ritual in the early 18th century, and of its development in the years that followed.

As to these later developments, the reader will be able to judge for himself how far these exposures of French ritual differed from what we know today.

In this paper, I propose to examine the detail in the "*Trahi*," and compare it whenever practical with that to be found in Prichard's "*Masonry Dissected*," the last important English exposure that preceded the French versions.

It is hardly necessary to add that this essay is not a study of Masonic ritual as we know it today, either English or French. It is an examination of a collection of French documents of historical and bibliographical interest, whose contents, though necessarily suspect, may help to throw some light on the development of Masonic ritual and custom, on the other side of the English Channel during the 1740's.

CHAPTER I.

THE RECEPTION OF AN APPRENTICE.

The Initiation Ceremony, according to L'Abbé Pérau. From "*Le Secret des Francs-Maçons*," 1742, and reproduced in full in the "*Trahi*."

"The man who desires to become a Freemason must be known to a member of the Order who is sufficiently acquainted with his way of life and habits to be ready to propose him. The Brother who undertakes this duty, first informs the Brethren of the Lodge as to the good qualities of the candidate who seeks admission into the Fraternity; upon the decision of the Brethren, the candidate will be allowed to present himself.

"The Brother who recommends the candidate is called the Proposer, and on the day fixed for the Initiation (*Reception*) he acts as Sponsor.*

"The Lodge of Initiation should consist of several rooms, one of which must be in total darkness. It is to this room that the Sponsor first brings the candidate. They come to ask him if he feels the necessary desire (*vocation*) to be received; he replies, 'Yes.' Then he is asked his name, surname, and status. After he has satisfied these questions, he is deprived of all metal articles he may have about him, such as buckles, buttons, rings, (snuff)-boxes, etc. There are some Lodges where they carry precision so far as to deprive a man of his clothes if they are ornamented with *galon* (i.e., a kind of gold or silver thread). After this they lay bare his right knee, and he wears his left shoe as a slipper. Then they put a bandage over his eyes and he is left to his own reflections for about an hour. The room in which he waits is guarded inside and out by Brother Wardens, with drawn swords in hand, to keep off the Profane, in case any should approach. The Sponsor waits in the dark room with the candidate, but does not speak to him.

"When the period of silence is ended the Sponsor strikes three knocks on the door of the Initiation room. The Worshipful Grand Master of the Lodge replies from within by three other knocks and orders the door to be opened.

* The French word "*Parrain*" is used here, meaning God-father or Sponsor. I prefer the latter, although the translation of the *Herault* letter gives the word God-father.

"The Sponsor then announces that he presents a gentleman named N . . . who desires to be received. The Worshipful says to the Sponsor "Ask him if he has the vocation." The Sponsor does as directed, and returns shortly with the candidate's reply. The W.M. orders him to be admitted and the Wardens place themselves on either side of him, to conduct him.

"I should mention now, that in the centre of the Initiation room is a large space on which are drawn two columns, relics of the Temple of Solomon. On either side of this space are drawn a capital J and a capital B. They do not give the explanation of these two letters until after the Initiation. In the centre of the space and between the columns, there are three lighted candles (*flambeaux*) arranged in the form of a triangle.

"The candidate, with eyes bandaged, and in the condition I have already described, is led into the room by the Wardens, whose duty it is to guide his steps. There are some Lodges in which, at the moment the candidate enters the Initiation-room, they set fire to powder and resin, the illumination of which always has a startling effect on him, despite his bandaged eyes.

"The candidate is led three times round the space in the middle of the Lodge. There are some Lodges where they do three times three, i.e., nine times round the aforementioned space. During this procession the Wardens make a considerable noise by continually striking upon the emblems of the Order which hang on the blue ribbon that they wear round their necks. Some Lodges, however, dispense with this clatter.

"Those who have undergone this ceremony declare that there is nothing more tiresome than this blindfold perambulation; by the time it is finished, one is as much fatigued as after a long journey.

"When all the circuits are finished, the candidate is led into the centre of the space; he is made to advance by three steps to face the Worshipful, who is seated at the upper end, behind a pedestal (*fauteuil*) on which is displayed the Gospel of St. John. The Grand Master then asks the candidate, 'Do you feel a desire to be received?' The candidate replies 'Yes.' 'Let him see the Light,' says the Grand Master, 'He has been deprived of it long enough.' They remove the bandage from his eyes and meanwhile the Brethren form a circle round him with drawn swords in their hands, all pointed straight at him. The lights, the flashing swords, the unusual decorations worn by the Grand Officers, and the first glimpse of the Brethren in white aprons, all these together are a very dazzling sight for one who has spent the best part of two hours in darkness, and whose eyes, moreover, are much fatigued by the bandage. The long period of darkness and his ignorance of what takes place at an Initiation ceremony, must inevitably create a perplexity of mind, which culminates in an extreme surprise at the moment when he is restored to light.

"When the bandage is removed the candidate is advanced by three steps towards a stool which stands at the foot of the Pedestal. On the stool are displayed the square and compasses. Then the Brother who is

"called the Orator, because it is his duty to give the Initiation discourse, says to the candidate : ' You are about to enter a respectable Order, which is much more solemn than you imagine. It admits of nothing contrary to the Law, Religion, the King, nor anything contrary to the dictates of morality. The Wor. Grand Master will tell you the rest.' One may judge from these remarks, that Masonic Orators believe in brevity.

"It is, however, left to the discretion of the speaker to add something to the usual formula, but such additions must be very concise . . . *
 "The Freemason's duty is to live amicably with his Brethren, to observe faithfully the customs of the Order, and above all, to preserve an impenetrable silence as regards the mysteries of the Fraternity. There is no need for long orations to instruct the candidate on this point.

"When the discourse is finished the candidate is told to rest his knee on the stool. He kneels on his right knee, which is bare, as I said above. According to the ancient rule of Initiation, the candidate, though kneeling on his right knee, must have his left foot in the air. This posture seems a little awkward to me, and doubtless others have thought the same, for there are several Lodges where this is not done ; they deem it sufficient to have the left foot slipped.

"When the candidate is thus placed, the Wor. Grand Master says to him : ' Do you promise never to delineate, to write, or to reveal the secrets of Freemasons and of Masonry, except to a Brother inside the Lodge and in the presence of the Wor. Grand Master ? ' . . . * He promises all that is required of him. They next uncover his breast to satisfy themselves that it is not a woman who has presented herself . . . *
 "Next they put the point of the compass to the candidate's breast ; the candidate himself holds it in his left hand ; he lays his right hand on the Gospel, and he promises to observe all that the Wor. Grand Master has told him. He then pronounces the following Oath : ' If I break (this Oath) I consent that my tongue shall be torn out, my heart torn to pieces, my body burnt and reduced to ashes and thrown to the winds so that no further mention may be made of me amongst men. So help me God and this Holy Gospel.' † When the oath is ended the candidate kisses the Gospel. After this the Wor. Grand Master brings the candidate to his side. They give him the Freemason's apron . . . * a pair of gloves for himself and a pair for the lady whom he esteems most . . . *
 "When the ceremony of presenting the apron and gloves is completed, † they instruct the newly-made Mason (*nouveau-venu*) in the Masonic signs, and explain the meaning of one of the letters drawn in the space at the centre of the Initiation room, the letter J, which represents the word Jakin. They also teach him the first sign for recognizing those who

* . . . A few irrelevant lines omitted.

† It will be noticed that this so-called Oath is merely a recital of penalties and even if these words were preceded by the Master's preamble "Do you promise, etc.?" the whole would still be only a small part of the English formula which was probably in use in the 1730's. Perau, however, gives a much longer Oath, a so-called English version, in the form of a footnote to his own text. For purposes of comparison, I give the translation of this English formula on page 90, followed by the French version as given in the "*Trahi*."

‡ The presentation of Apron and Gloves is described twice, in the "*Secret*."

"belong to the Fraternity, and for making himself known to them. The sign is called guttural. It is made by carrying the right hand to the neck so that the hand, which should be horizontal, has the thumb extended roughly forming a square. The right hand carried thus to the left of the throat commences the sign. It is then dropped to the right side, and they strike a blow on their coat, on that side. This sign would immediately attract the attention of a Brother Mason if there happened to be one in the company. The latter would repeat the sign and approach. If the first answers, there follows another sign: they take each other's hand and in so doing, press the right thumb on the first large knuckle joint of the index finger, and they draw near as though to talk in secret. It is then that they utter the word *Jakin*. These are the signs which distinguish Apprentices. They are also the first signs which the Freemasons make when they meet. The second sign is called manual. It is, however, well to note that a long time ago the French Freemasons made a change in the manner of giving the grip. Nowadays, two Freemasons who desire to test each other, do not touch the same knuckle, i.e., if the first presses the first knuckle, the second must press the second (or the third if the first man pressed the second). (. . . . Two paragraphs of irrelevant matter omitted here . . .). When they have instructed the Apprentice in the signs of the Order and the word *Jakin*, which maybe regarded as one of the sacred words of the Fraternity, they teach him yet another method of pronouncing it. They were compelled to have recourse to this expedient, to avoid being taken in by those '*Profanes*,' who, by diligent enquiry, had managed to discover some of the Masonic signs and words. When therefore one has reason to suspect that someone making the signs of the society is not really a member, he is asked to spell it; they do not explain this instruction any further; every Freemason knows at once what it means. Then one says J, the other must answer A, the first K, the second I, and the other N; making the word *Jakin*."

This completes the "*Secret's*" description of the actual ceremony of Initiation. At this part of the evening it was apparently the custom to cease labour and go to refreshment, and a large part of the "*Secret*" is devoted to table procedure and toasting routine. But even at table, the daily advancement was not forgotten, and the worthy Abbé describes, as follows, the rehearsal of the catechism:—

"When they want to educate a newly-made Brother, they put questions to him concerning the usages of the Order. If he is unable to answer, he places his hand in the form of a square on his breast, and bows; that means he begs to be excused from replying. Then the Worshipful will address an older Brother, saying, 'Brother N., what is required to make a Lodge?' The Brother replies, 'Three form a Lodge, five compose it, and seven make it perfect.'"

However inaccurate this account of the Initiation ceremony may appear in the light of our knowledge of present-day Masonic custom, we cannot but admire the clear picture which Perau gives us, of the proceedings from beginning to

end. Coherent, continuous and highly detailed, nothing like it apart from the Herauld letter, had hitherto been published in England or on the Continent, and although in such a matter it would be unsafe to place much reliance on the commendations of other Exposures of the period, we cannot help noting that the "*Secret*," and especially this part of the "*Secret*," evoked whole-hearted recognition from its contemporaries.

Travenol, in his "*Catéchisme*" is Perau's severest critic, yet he only finds fault with Perau's 3rd degree. By implication, he accepts Perau's Initiation account as completely satisfactory and he does not print an alternative version.

The "*Sceau*" author says that the "*Secret*" and "*Catéchisme*" are the only two worth reading, and later says, "There is nothing to add to the description given in the "*Secret*" : . . . you may rely entirely on the exactitude of his recital. If there are any errors, they are so trifling as to be not worth mentioning."

The author of the "*Trahi*" criticizes the "*Secret*" because it is incomplete, chiefly in regard to the 3rd degree, and then goes on to say, ". . . what he (i.e., Perau) says, is generally consistent with the facts, and so well done that I advised my publisher to print the work as it stood, but to add a supplement, etc." The "*Trahi*," as we have seen, reprinted Perau's "*Secret*," lock, stock and barrel, and although it made a few important additions in the supplement (which we shall examine later), there is no doubt that the compiler accepted Perau's Initiation as a satisfactory account.

How or where Perau obtained his detail, we cannot say ; certainly it did not come from Prichard, whose catechism, though yielding a great deal of information, both direct and implicit, is not to be compared with the continuous narrative account in the "*Secret*."

When we compare the "*Secret*" with the Herauld letter, we find that the two accounts not only had a great deal in common, but that the sequence of detail is given in both texts in almost exactly the same order. It is as though the Herauld letter was a summary or skeleton of the same text from which Perau made his copy. Vibert (*Misc. Lat.*, Vol. 14), suggested that Perau's description was based on the Herauld letter, a possibility that must be accepted. But although the Herauld letter had been reproduced several times in France and England, and its contents must have been widely known, none of the contemporary Exposures gives it the praise which is showered on the "*Secret*." It is hardly necessary to examine the texts side by side ; apart from Perau's greater fluency of description, they are very much alike, and often identical word for word. But there are a few details, trifling perhaps, which show that Perau was either more master of his subject, or made his copy from a fuller text, e.g. :—

- (1) He says that "the Wardens place themselves on either side of the candidate to conduct him." (Not mentioned in Herauld).
- (2) In the "perambulations" he mentions the alternative of nine circuits of the Lodge as practised in some Lodges. (Not mentioned in Herauld).

- (3) In the Obligation he adds " . . . and thrown to the winds" (Not mentioned in Herault).
- (4) Speaking of the circle of swords after the Ob., Perau states that they are all pointed directly at the candidate. (Not mentioned in Herault).
- (5) Herault says they explain the J and the B Columns to the candidate. Perau speaks only of the J at this stage.

It is plain, therefore, that Perau did not obtain these items from Herault, and that he must have copied them from some other source, or invented them himself. The latter possibility may be ruled out, because if these details of procedure had been born out of Perau's imagination his contemporaries would undoubtedly have shown him up. Unfortunately, there is no French text earlier than the Herault letter which might throw light on the subject. Nor can we trace an English Exposure from which Perau may have copied. Up to that date, i.e., 1742, Prichard's M.D. was the most detailed text of its kind, and although the structure of the ceremonies may be deduced from its numerous questions and answers, the text itself is nothing like Perau's "*Secret*." Here is a summary of the main details of the Initiation ceremony as deduced from Prichard, and as described in the "*Secret*."

<i>Prichard's M.D., 1730</i>	<i>Perau's "Secret," 1742</i>
	Candidate proposed by Sponsor and approved by the Lodge.
	Candidate taken to Lodge by his Sponsor.
	Questioned as to his status.
Candidate deprived and prepared.	Deprived, prepared and blindfolded.
	Left for one hour in dark "contemplation chamber."
Three knocks on Lodge door.	Three knocks on Lodge door.
A warden conducts him.	Wardens either side to conduct him.
	Powder-resin fired to startle the candidate.
One perambulation (uncertain).	Triple-Perambulation (nine in some Lodges).
Advanced by three steps.	Advanced by three steps.

<i>Prichard's M.D., 1730</i>	<i>Perau's "Secret," 1742</i>
	Restored to light.
	Circle of swords.
	Advanced three steps to stool or pedestal.
	Orator's "Exhortation."
Posture for the Ob.	Posture for the Ob.
Ob.	Ob.
Investiture of apron.	Investiture of apron, and gloves presented.
Entrusting with guttural sign and token. B. word lettered and J. "unlettered."	Entrusting with guttural sign, token, and J. word "lettered."
Catechism rehearsed.	Catechism rehearsed at table.

We see from this summary that although the general style of the ceremony had not suffered any radical changes during the period 1730-1742, Perau's account did not owe much (if anything at all) to Prichard's *M.D.* Inevitably we are led to the conclusion that in those years when Speculative Freemasonry was beginning to establish itself in Europe, the French ceremony, originally of English origin, was gradually acquiring additional and distinctive characteristics for which no proper authority can be found, either in English or in early Continental procedure.

Some of these changes may have been brought about as defensive measures against the dangers arising from the Exposures, whose publication must have occasioned considerable annoyance to the Craft. The Grand Lodge of England had been compelled to take such measures, successful, perhaps, in their immediate objective, but leading ultimately to serious dissension within the Craft itself.

Some of our French texts reveal that their authors knew that they were going to stir up trouble :—

From Perau's Preface. " . . . it will become necessary to acquire " new signs. It would be of little use merely to add something to the old " ones, for you would always be liable to error

" I leave you the task of informing the wise men of your Order, both in France and England, of all this, so that they may jointly select certain modes of recognition (*signalements*) which you will only entrust in future to such fellows as are capable of preserving them faithfully. It will perhaps be as well for you to announce that there is not one word of truth in what I have given here as the '*Secret des Francs-Maçons* etc."

From Travenol's Catéchisme. " I know that in satisfying your curiosity, I deal a mortal blow at an ancient and numerous society

" whatever I have said here should not disturb them much, since they can always fall back on denial"

" they will doubtless take pains to announce that there is not one word of truth in everything that M. L'Abbé P*** and I have written"

I have found no trace of any official action by the French Masonic authorities to counteract the Exposures, but the "*Trahi*" affords evidence that some changes, or rather additions, were made at about this time. The catechism in the "*Trahi*" is admittedly based on that given in the "*Catéchisme*," but the "*Trahi*" compiler states that he had to correct several items and supply a number that had been omitted. One of the new questions and answers which appears in the "*Trahi*" runs as follows :—

Q. What is the password of an apprentice ?

A. Tubalcain.

Here is something entirely new that had not appeared in any Continental or English Exposure up to this time. None of the English Exposures had even mentioned the use of passwords at all, so that there is no reason to believe they had an English origin.

Neither Herault nor the other texts under examination make mention of passwords, and although this may be one of the questions and answers accidentally omitted from the "*Catéchisme*,"* we cannot safely date it earlier than the "*Trahi*," i.e., 1745.

The "*Trahi*" author gives a footnote to this question of "passwords," as follows :—

" These passwords are scarcely used except in France and at Frankfort-on-Main. They are in the nature of watchwords which have been introduced to ensure that they are not recognized. (. . . . *pour s'assurer d'autant mieux des Frères que l'on ne connoît point*).

* It did appear in a later edition, "*Le Nouveau Catéchisme*," but that was after the "*Trahi*."

It is evident that this was a new safeguard, quite recently introduced, and practised only in France and at Frankfort. At a later stage in his book, the "*Trahi*" author, now writing his own material, and not copying from anyone, gives a detailed catalogue of "Signs, Touches and Words." The final paragraph under the section dealing with Apprentices, runs as follows :—

"The password (*mot-de-passe*) of apprentices is Tubalcain. These passwords either for Apprentices, Fellows, or Masters are not in general use. (. . . *ne sont pas d'un usage generale*)."

Up to this point, our study of the 1st degree, or the "*Réception d'un Apprenti*" as it is generally called in the French texts, has been confined to Perau's description in the "*Secret*," plus the additional matter given by the "*Trahi*" author. The long catechism, which forms a considerable part of the "*Trahi*," yields, as we shall see later on, additional information on the ceremonies generally, and on the Officers, Furniture, Symbolism, etc.

This catechism, on the compiler's own admission, was largely taken from the "*Catéchisme*," and supplemented by the "*Trahi's*" own additions and corrections ; but although it was originally Travenol's work and largely unknown to Perau,* (or ignored by him), it is interesting to notice that there is nothing in the "*Trahi*" catechism which contradicts Perau's narrative.

One more note, before we leave the first degree, on the Serving-Brothers or *Frères-Servants* or *Domestiques*. In those days, when eating and drinking was considered a most important part of any Masonic occasion, the Lodge-room was also the banqueting-hall, and inevitably it became necessary for the waiters to be members of the Craft. Perau tells us that :—

"Each (Brother) has his own servant, who may not discharge his duties unless he has been made a Free-mason. The ceremony of Reception of Domestics is the same as that of the Apprentices ; they only have the word Jakin ; they have likewise only the first signs, and can never attain the Mastership (i.e., M.M.)."

Despite this enforced limitation on the Serving-Brother's Masonic progress, the Abbé is full of praise for the fraternal spirit which animated both master and servant within the fraternity.

" . . . This curious mingling of Masters and Servants cannot fail to appear bizarre and extraordinary. If we consider it fairly, however, it surely does great honour to humanity in general and to the Order of Freemasons in particular. One sees how great is the deference they pay to the title of Brother which they all share. With them it is no vain denomination. . . . Serving Brothers share the same pleasures with their Masters and enjoy the same privileges."

* The "*Secret*" does indeed give a few Q. and A. in the course of its description of the mode of rehearsing the Catechism at Table, and several more in its description of the ceremonial closing of a Lodge upon the exclusion of a Brother ; most of the questions appear to have had their origin in Prichard's "*Masonry Dissected*," but together they are only a tiny fragment of the long catechisms in the "*Catéchisme*," "*Sceau Rompu*," and "*Trahi*."

CHAPTER II.

"The Reception of a Compagnon."

After Perau's detailed 1st degree, his "Reception of a F.C. (*Compagnon*)" is a very meagre and disappointing affair. In this respect it provides a curious parallel to Prichard's "*Masonry Dissected*," in which the first ninety-one questions and answers give the elements of a reasonably comprehensive First Degree, while its twenty-eight questions and answers under the heading of Fellow Craft's Degree contain only the faintest hint of the materials from which the ceremony of those days may have been constructed. Among Prichard's questions we find mention of the letter G, meaning Geometry, the payment of wages in the middle chamber of the Temple, the measurements and description of the Pillars, the winding stairs and the door of the middle chamber, guarded by a warden who demands the sn. tn. and word (details given), and a rhyme in duet form on the letter G which now refers to "the Great Architect and Contriver of the Universe."

But Prichard gives no description at all of ceremonial detail; nothing relating to Preparation or Prayer, Obligation, Exhortation, or Tools. Even the details of the Entrusting are only to be surmised from the fact that they are demanded of the candidate, the response showing that he must have been entrusted. Perau's version, though scanty, is richer in ceremonial detail.

Perau's 2nd Degree, from "*Le Secret des Francs-Maçons*."

"The ceremony of Installation (sic) of an Apprentice into the Order of Fellowcrafts, takes place only in Grand Lodge.*

"The Worshipful and the Wardens are arrayed in all the regalia of their respective Offices. The Designs are drawn on the floor of the Reception Room, and instead of the Rough Stone which is drawn for the Reception of an Apprentice (to show him that he is so far only fit for coarse work), a perfect stone [is drawn, H.C.] fit to sharpen tools on, to show that henceforth he can busy himself with polishing his work and bringing it to perfection."

"He is not made to repeat the Oath which he has already taken; that is sufficiently intimated by a sign which is called Pectoral. The candidate is taught to lay his hand upon his breast, so that it forms a square. This position implies a tacit Oath, by which the Apprentice—about to become a F.C.—promises on the faith of a Brother, not to reveal the secrets of Masonry. Then they explain the great B, which forms a pair with the letter J. in the space where the Pillars of Solomon's Temple are drawn. This letter signifies Booz. It is lettered in the same manner as the word Jakin, when there is any fear of being surprised by someone who claims to be a F.C. without being one."
(. . . . A few pages of irrelevant matter omitted here).

* Compare this with Reg. XIII. in the 1st Book of Constitutions, 1723, by Dr. James Anderson:—" . . . Apprentices must be admitted Masters and Fellow-Craft only here (i.e., in Grand Lodge), unless by a Dispensation "

"As regards the words which they pronounce in order to confirm the correctness of the Masonic signs, there are only the two which I mentioned earlier The first is for the Apprentices, and they have no other. The F.Cs. and Masters use both, in the following manner. After they have made the first signs, which are done by carrying the hand in the form of a square to the neck, afterwards striking the skirt of their coat, mutually squeezing the knuckles, and pronouncing the word Jakin, they lay the hand in the form of a square over the breast and pronounce the word Booz with the same precautions as in the former word."

This completes Perau's brief description of the Reception of a "*Compagnon*," and of the supposedly esoteric matters relating to it. There is barely enough to give us even a glimpse of a ceremony, yet it shows conclusively that Perau's material was not based on Prichard's "*Masonry Dissected*," nor even remotely related to it.

Perau's opening sentence about the F.C. ceremony taking place "only in Grand Lodge" is a curious link with Regulation XIII. in the first Book of Constitutions, in which Anderson tried to arrogate to the newly-formed English Grand Lodge privileges which would strengthen its powers. There is good reason to believe that the Regulation was never observed in England, and there is nothing in contemporary documents to suggest that it ever held good in France. This note of Perau's is merely another piece of evidence (amongst many that we shall find in the "*Trahi*") to show the connection between the French and English Craft.

A few interesting points are to be noted from Perau's account of the F.C. degree :—

- (1) The altered "drawings" on the floor of a second degree Lodge.
- (2) An explanation of the symbolism attached to the Ashlars formed a part of the ceremony.
- (3) The Oath was not repeated, nor was a new form of the Oath taken. (We shall find evidence later to contradict this. See p. 62).
- (4) Entrusting with a Pectoral sign, which was explained as a sign of fidelity.
- (5) Explanation of the 2nd Pillar and entrusting with a "lettered" word.

Contemporary French documents add very little to our knowledge of the ceremony. The Herault letter makes no allusion at all to a F.C. degree, but in the course of its narrative it gives a double set of Signs, Tokens and Words, including those mentioned by Perau, the whole being described as though they were part of the EA degree.

Travenol, in the "*Catéchisme*," apparently knew as little of the 2nd degree as Perau did, and he disguised his ignorance on the subject as follows :—

" . . . all that he (Perau) says of the Ceremonies which the Free-masons perform at their banquetting tables, is correct; so too, are the details he gives of the Reception of F.Cs. . . . "

A few further items of interest relating to the F.C. are to be found in Travenol's description of the 3rd degree.

- (1) F.C.s wear their aprons with the "point up."
- (2) The four cardinal points are shown in the drawing on the floor of the Lodge.
- (3) The W.M., addressing the F.C. at the beginning of the 3rd degree, says, "Do you promise, under the Obligation you took when you were made F.C., to guard the Master's secret from F.C.s., just as you guarded . . . etc." This flatly contradicts Perau's assertion that the F.C. does not take an Ob.
- (4) In his "Story of Adoniram" he mentions that the F.C.s. use the second finger when giving the token.

The "*Parfait-Maçon*" and "*La Franc-Maçonne*" yield nothing of interest in relation to the F.C. Ceremony.

The "*Trahi*," using Travenol's material from the "*Catéchisme*," merely repeats the four points noted above, but adds nothing new except the "password for a F.C." which appears (like the EA password) in the course of some questions in the catechism:—

"Q. What is the password of an Apprentice ?

"A. Tubalcain.

"Q. That of a Compagnon ?

"A. Schibboleth."

and later, in his catalogue of "Signs, Touches and Words," the "*Trahi*" author repeats this information. (See pp. 85, 86).

The "*Sceau Rompu*," in its narrative text, merely supports Perau without adding to his version, but the "*Sceau*" catechism, being divided into separate parts for E.A., F.C. and M.M., gives a particular block of questions and answers relating to the F.C., which are specially interesting because they include practically the whole of Prichard's Fellowcraft's Degree, translated word for word into French, together with some additional matter, all of which will be considered later. In this respect the "*Sceau*" catechism is more interesting than either Travenol's version in the "*Catéchisme*," or the composite version in the "*Trahi*." Without delving further into the matter at the moment, it is worth noting here that the "*Sceau*" acceptance of Prichard suggests that the French 2nd degree of the 1740's contained much of the material which we associate nowadays with the lecture on the second T.B.

CHAPTER III.

Before we proceed to examine the French third degree of the 1740's, it will be interesting to read the "Master's Degree" (i.e., the third degree) in Prichard's "*Masonry Dissected*," which first appeared in print in October, 1730. The importance of this version as representing the actual ceremonial practice of its day, is a matter on which we are unable to judge easily, because we have no other standards of comparison.

It was, at that time, the only published work purporting to describe the third degree, and although it is obviously incomplete and perhaps unreliable in much of its detail, we shall find reason to believe that it served as a starting point for many later developments. Curiously enough, these developments did not appear in England, where Prichard's work, in its original form, remained for many years without competition of any sort and indeed without serious challenge except from the Masonic authorities.

Prichard's "Master's Degree" is here reproduced in full as it appeared in the third edition (which came out only eleven days after the first edition was published) :—

The Master's Degree.

From "Masonry Dissected," (1730).

- Q. Are you a Master-Mason ?
 A. I am ; try me, prove me, disprove me if you can.
- Q. Where was you pass'd Master ?
 A. In a Perfect Lodge of Masters.
- Q. What makes a Perfect Lodge of Masters ?
 A. Three.
- Q. How came you to be pass'd Master ?
 A. By the Help of God, the Square and my own Industry.
- Q. How was you pass'd Master ?
 A. From the Square to the Compass.
- Ex. An Enter'd 'Prentice I presume you have been.
 R. Jachin and Boaz I have seen ;
 A Master-Mason I was made most rare,
 With Diamond, Ashler and the Square.
- Ex. If a Master-Mason you would be,
 You must rightly understand the Rule of Three
 And *M.B. shall make you free :
 And what you want in Masonry,
 Shall in this Lodge be shewn to thee.
- R. Good Masonry I understand ;
 The Keys of all Lodges are all at my Command.
- Ex. You're an heroick Fellow ; from whence came you ?
 R. From the East.
- Ex. Where are you a going ?
 R. To the West.
- Ex. What are you a going to do there ?
 R. To seek for that which was lost and is now found.
- Ex. What was that which was lost and is now found ?
 R. The Master-Mason's Word.
- Ex. How was it lost ?
 R. By Three Great Knocks, or the Death of our Master *Hiram*.

*Machbenah.

Ex. How came he by his Death ?

R. In the building of *Solomon's Temple* he was Master-Mason, and at high 12 at Noon, when the Men was gone to refresh themselves, as was his usual Custom, he came to survey the Works, and when he was enter'd into the Temple, there were Three Ruffians, suppos'd to be Three Fellow-Crafts, planted themselves at the Three Entrances of the Temple, and when he came out, one demanded the Master's Word of him, and he reply'd he did not receive it in such a manner, but Time and a little Patience would bring him to it : He, not satisfied with that Answer, gave him a Blow which made him reel ; He went to the other Gate, where being accosted in the same manner and making the same Reply, he received a greater Blow, and at the third his *Quietus*.

Ex. What did the Ruffians kill him with ?

R. A Setting Maul, Setting Tool and Setting Beadle.

Ex. How did they dispose of him ?

R. Carried him out at the West Door of the Temple, and hid him under some Rubbish till High 12 again.

Ex. What Time was that ?

R. High 12 at Night, whilst the Men were at Rest.

Ex. How did they dispose of him afterwards ?

R. They carried him up to the Brow of the Hill, where they made a decent Grave and buried him.

Ex. When was he miss'd ?

R. The same Day.

Ex. When was he found ?

R. Fifteen Days afterwards.

Ex. Who found him ?

R. Fifteen Loving Brothers, by Order of King *Solomon*, went out of the West Door of the Temple, and divided themselves from Right to Left within Call of each other ; and they agreed that if they did not find the Word in him or about him, the first Word should be the Master's Word ; one of the Brothers being more weary than the rest, sat down to rest himself, and taking hold of a Shrub, which came easily up, and perceiving the Ground to have been broken, he Hail'd his Brethren, and pursuing their Search, found him decently buried in a handsome Grave 6 Foot East, 6 West, and 6 Foot perpendicular, and his Covering was green Moss and Turf, which surprized them ; whereupon they replied, *Muscu Domus Dei Gratia*, which, according to Masonry, is, *Thanks be to God, our Master has got a Mossy House*. So they cover'd him closely, and as a farther Ornament placed a Sprig of *Cassia* at the head of his Grave, and went and acquainted King *Solomon*.

Ex. What did King *Solomon* say to all this ?

R. He order'd him to be taken up and decently buried, and that 15 Fellow-Crafts with white Gloves and Aprons should attend his Funeral (*which ought amongst Masons to be performed to this Day*).

- Ex. How was Hiram Rais'd ?
 R. As all other Masons are, when they receive the Master's Word.
 Ex. How is that ?
 R. By the Five Points of Fellowship.
 Ex. What are they ?
 R. Hand to Hand, Foot to Foot, Check to Check, Knee to Knee, and Hand in Back.

N.B.—When Hiram was taken up, they took him by the Fore-Fingers, and the Skin came off, which is called the Slip ; the Spreading the Right Hand and Placing the middle Finger to the wrist, clasping the Fore-Finger and the Fourth to the Sides of the Wrist ; is called the Gripe, and the Sign is placing the Thumb of the Right Hand to the Left Breast, Extending the Fingers.

- Ex. What's a Master Mason nam'd ?
 R. *Cassia* is my Name, and from a Just and Perfect Lodge I came.
 Ex. Where was *Hiram* inter'd ?
 R. In the *Sanctum Sanctorum*.
 Ex. How was he brought in ?
 R. At the West-Door of the Temple.
 Q. What are the Master-Jewels ?
 A. The Porch, Dormer and Square Pavement.
 Q. Explain them.
 A. The Porch, the Ent'ring into the *Sanctum Sanctorum*, the Dormer the Windows or Lights within, the Square Pavement the Ground Flooring.
 Ex. Give me the Master's Word.
 R. Whispers him in the Ear, and supported by the Five Points of Fellowship before-mentioned, says *Machbenah*, which signifies *The Builder is Smitten*.

N.B.—If any Working Masons are at Work, and you have a desire to distinguish Accepted Masons from the rest, take a Piece of Stone, and ask him what it smells of, he immediately replies, neither Brass, Iron nor Steel, but of a Mason ; then by asking him how old he is, he replies above Seven, which denotes he has pass'd Master.

The End of the Master's Part.

I have already indicated the degree of caution we must exercise in studying these dubious texts, but even if we were to accept the whole of the above as having been in some way connected with the ceremony as practised in 1730, the merest glance serves to show how ill-informed Prichard was, as to the actual nature of the ceremony which must have accompanied the text, or from which his account was extracted.

The majority of his Q. and A. fit into the catechism, i.e., that part of the work which was rehearsed after the ceremony or actual degree-work was finished. A few of the questions are particularly interesting because they elicit in reply a highly detailed legend relating the murder of Solomon's Master-Mason, together with other matters, presumably esoteric, concerning the Master's Word and the method of communicating it. Plainly, all this information must have been couched originally in narrative form, and its presentation in the form of Q. and A. was probably a mere whim of Prichard's.

But even if all these items were a correct record of 1730 practice, where are the details we might expect to find as regards Preparation, introduction into the Lodge, Prayer, Obligation, and the moral exhortation or symbolical lessons to be drawn from the legend? All these are missing. The trifles of supposedly esoteric matter suggest that there was an entrusting ceremony, and the legend may have been the central theme upon which the degree was built up. But this is all we can glean from Prichard, and for the next fifteen years nothing was published in England or on the Continent which could have added to our knowledge of third degree practice.

The Herault letter, as we have already seen, gave information concerning only the Reception ceremony. The "*Franc-Maçon*" and "*Le Parfait Maçon*" are both worthless for the purpose of this study, although the former speaks of seven degrees, and the latter suggests a system of four. The earliest attempt on the Continent to publish a ritual of the third degree was in the Abbé Perau's "*Secret des Francs-Maçons*," although it, too, was a very fragmentary affair, serving only to betray his ignorance of the subject, and the lack of sources from which he might have gained further information.

Like Prichard, Perau affirmed that the third degree was concerned with the death of Hiram, and he was at some pains to explain that the Hiram in question, was the artificer who built the Pillars, etc., and not the King of Tyre. But the Abbé's *exposé* was only a faint shadow of Prichard's work. I reproduce it here in full, interrupted by a series of . . . , indicating deliberate omissions, on my part, of matters which are irrelevant to our study

The Reception of a Master

(according to the Abbé Perau).

"The secret of the Reception of Masters consists only of a very extraordinary ceremony . . . when a Master is to be received, the Reception Hall is decorated in the same fashion as for the Apprentices and Fellow-crafts; but there are more figures drawn in the space in the centre. Besides the Candles . . . and the Pillars . . . they depict, as well as they are able, something resembling an edifice, which they call a Mosaic Palace. They also portray two other designs—the '*Houppes dentelées*' (illustrated as a tasselled cord H.C.) and a starry canopy. There is also a plumb line. The stone which was used for these designs remains on the floor of the Lodge. . . . *

* The meaning of this sentence in both the French and German versions, is very obscure. I am of the opinion that the "stone" refers to some sort of template used by the Tyler to enable him to draw the designs more easily.

Earlier in the book Perau has a note on the stages leading to the third degree as follows :—

“According to the usages from time immemorial amongst the Freemasons, there were intervals between each degree that one took in the Order. After being received as an Apprentice one stayed in that condition for about three or four months, after which one was received as a F.C., and six months later admitted to the M.M. degree. In this way, one had time to learn so, that by the time the last grade was reached, one was in a suitable condition to maintain the dignity (of that rank). The French vivacity could not stomach all these delays. . . .”

“There is yet another drawing representing the Tomb of Hiram. The Freemasons, with great ceremony lament the death of this Hiram, who died nearly 3,000 years ago This last reception, is nothing more than a ceremony; one learns nothing new from it, except a sign, which is called Pedestal. It is made by placing the feet in the form of a square. (There follows a description of modes of recognition of E.A.'s and F.C.s and then) The Masters have no other word to distinguish them from the F.C.s; they have simply a custom of ‘embracing,’ by passing the arm over the shoulder; this is their distinctive mark which is followed by the Pedestal sign. All this is done with such great circumspection, that it would be difficult for any but a Freemason to notice anything.”

So much for Perau's Third Degree, and we realize how richly the Abbé deserved Travenol's criticism in the “*Catéchisme*.” “I am amazed,” says Travenol, “that the author (i.e., Perau), knowing so little about the M.M. degree, has had the temerity to discuss it.” The critic certainly justified his right to condemn Perau's work, for his own account of the ceremony—trustworthy or not—is a beautiful affair, which begins with a “Summary of the History of Adoniram, Architect of the Temple of Solomon,” and is followed by a description of the Master's ceremony in very great detail.

Little wonder that the “*Trahi*” compiler, two or three years later, pirated the whole of Travenol's work and used it, almost word for word, with a few minor additions, as the M.M. degree of the “*Trahi*.” I reproduce the “*Trahi*” version (in my own translation) and have noted between [] newly introduced matters which did not appear in Travenol's original version in the “*Catéchisme*.”

Reception of the Master (i.e., M.M.).

A translation of the “Trahi” version.

“[The F.C. who wishes to be made a M.M. must apply to a M.M. who has already been received; in the same way as a Profane (i.e., cowan) who wishes to become a Freemason must approach one of the Brethren in order to get himself proposed. The proposal of a M.M. and the response of the Lodge take place with the same ceremonies as are used with regard to prospective Initiates, that is to say, the candidate is accepted upon the recommendation of his Proposer, and a date is fixed for his reception, which is conducted as follows :—”]

"The candidate is not hoodwinked, his knee is not bared, and he is not slipshod. Nor do they deprive him of metals as is the custom at the Reception of a F.C.† He is dressed to suit himself, except that he does not wear a sword, and he wears his apron as a F.C.* He waits alone outside the door of the Lodge, until the Second Warden allows him to enter, when they give him, for company, a M.M. whom they call 'Brother Terrible,' whose duty it is to propose the candidate and hand him over to the Second Warden. F.Cs. are not allowed to be present at the reception of a Master.

"In the room where the ceremony takes place, they draw on the floor 'The Master's Lodge' which is the outline of a coffin, surrounded by tears.‡ On one end of the coffin they draw a death's-head; on the other end they draw the cross bones, and in the centre JEHOVAH, the ancient word of a M.M. In front of the coffin they draw the open compasses, and at the other end a square; on the right side, [a mountain with] a sprig of acacia [on its summit]; and they also mark the four cardinal points, just as they do in the F.C.'s Lodge. The design is illuminated by nine candle-lights, three in the east, three in the south, and three in the west, and round about they place three Brethren, one in the north, one south and one east, each of them armed with a roll of paper [or some other flexible material] hidden under his coat. After which, the Grand Master (W.M.) who is addressed as Very Worshipful (*Très-Respectable*), takes his place in front of a small altar in the east, on which rests a Holy Bible and a small gavel. The First and Second Wardens, who bear the title of 'Venerable,' are placed in the west, in the corners of the Lodge, facing the W.M. The remaining Officers, consisting of an Orator, a Secretary, a Treasurer and one other whose duty is to maintain order, take their places amongst the other Brethren anywhere around the Lodge."

"One man alone keeps guard inside the door of the Lodge, with a drawn sword in each hand, one held point upwards, and the other point-down. The latter, which is held in the left-hand, is given to the Second Warden, when he admits the candidate.

"All having taken their places, the W.M. gives the Master's sign, which is by placing the right hand to the head, the back of the hand being turned to the side of the forehead, the fingers outstretched and touching, the thumb forming a square, and carrying the hand, so, to the pit of the stomach. Then he says, 'Brethren, assist me to open the Lodge.' The First Warden replies 'Come, Brethren, to order.' They all make the Master's sign, and remain in the final position of that sign while the W.M. goes through the catechism which follows,§ alternately with the First and Second Wardens, until the moment when he announces, 'Brethren, the Lodge is open.'

† The "*Catéchisme*" also says that the F.C. was "deprived."

* Footnote in "*Trahi*." The F.C. wears his apron "flap-up" and fastened to his coat. The M.M. allows the "flap" to drop down over the apron.

‡ "*Trahi*" footnote. "See the True plan of a Master's Lodge." (Plate I.)

§ No part of the Catechism relates specifically to an opening ceremony for the third degree, and it is therefore impossible to reconstruct the formula.

"They are seated, and 'Brother Terrible' knocks Three times Three 'on the door of the Lodge. The W.M. replies by 'Three times Three' likewise, striking with his gavel on the altar which is before him.*

* [*"Trahi"* footnote. They first strike two light blows close together, with a longer interval between the second and third, the latter being somewhat louder too. All this is repeated three times. The same graduations of force and speed are used at table, when they clap their hands after drinking.]

"Then the Second Warden gives the Master's sign, and with a "profound bow to the W.M. he opens the door and says to the Brother "who knocked, 'What do you desire, Brother?' The other replies, " 'Here is a F.C. Mason who desires to be made a Master.' The Second "Warden asks, 'Has he served his time?' [Is his Master satisfied with "him?]' 'Yes, Venerable,' replies Brother Terrible. The Warden "closes the door and returns to his place, making the Master's sign, and "the bow. Then, addressing the W.M., he says, 'Very Worshipful, it "is a F.C. Mason who desires to be made a Master.' 'Has he served "his time; [is his Master satisfied with him?]; do you consider him "worthy?' replies the W.M. 'Yes, Very Worshipful,' says the Second "Warden. 'Admit him,' says the W.M. On these words, the Second "Warden, repeating the sign and bow that he has already made twice "before, goes to the Brother who is acting as 'Guard,' and asks him for "the Sword which he holds in his left hand. He takes it in his left, and "with the right smartly opens the door, presenting his sword's point to "the candidate, and commanding him to take hold of the point in his "right hand and rest it against his left breast, holding it there until ordered "to remove it. Next, he takes the candidate's left hand in his right, and "in this fashion leads him into the reception chamber, leading him three "times* round the Lodge, [his back turned towards the centre of the

* [*"Trahi"* Footnote : Nine times in some Lodges ; in others, only once]

"Lodge where the coffin is drawn], beginning in the west, and remaining "all the time in the same position, except that each time they pass before "the W.M. the candidate drops the point of the sword, and the hand of "his conductor, and, with a bow, makes the sign of a F.C. The W.M. "and all the others reply with the Master's sign ; after which the Second "Warden and the candidate resume their former posture and continue "their perambulation, going through the same procedure at each turn.

"[It should be noted that before the candidate's admission to the "Lodge, the W.M. ordered the last-received Master to stretch himself "full-length on the ground upon the outline of the coffin afore-mentioned, "with his face upturned, his left arm extended along to his thigh, his right "arm bent across his chest so that his hand rests near the heart, the hand "being covered by the apron which is turned up for that purpose, and "the face covered with a blood-stained cloth which I shall describe later on].

"The final tour completed, the candidate finds himself facing the "Master, and between the two Wardens. [Then the W.M. advances "towards the Brother who lies outstretched on the ground, and raises "him up with the same 'ceremonies' as he uses for raising the candidate, "to be described later on].

"The Second Warden now returns his sword to the Brother from whom he took it, and strikes three times three on the shoulder of the First Warden, passing his hand behind the candidate. The First Warden asks, 'What do you desire, Venerable?' 'Here is a F.C. Mason who desires to be made a Master.' 'Has he served his time?' 'Yes, Venerable,' replies the other. The First Warden then makes the Master's sign and addresses the W.M. 'Very Worshipful, it is a F.C. Mason who desires to be made a Master.' 'Instruct him to advance to me as a Master, and present him to me,' replies the W.M. Then the First Warden directs the candidate to do the 'Double-Square,' which is done by placing the heels together, toes pointing outwards so that they touch the arms of the square that is drawn in a Master's Lodge. Then he shows him the Master's steps, which is done by travelling the distance from the square to the compasses, in three long, equal paces—roughly in triangular form (i.e.), on leaving the square, he carries his right foot forward and slightly towards the south, the left slightly towards the north; and for the last step he carries his right foot to the southern point of the compasses following up with the left so that the feet again form a double square, this time with the compasses. I should add that at each step one of the three Brethren afore-mentioned, who are armed with rolls of paper, strikes the candidate a blow on the shoulder as he comes near to them.

"The three steps taken, the candidate finds himself quite near to, and facing, the Grand Master, who takes up his gavel and says to the candidate:—

"Do you promise, under the same obligation which you took when you became a F.C., to guard the Master's secret against all F.Cs. just as you have guarded those of the F.C. against the Profane; [and to take the part of the Masters against rebellious F.Cs.]?"

"Yes, Very Worshipful," replies the candidate, whereupon the W.M. strikes him three light blows upon the forehead with his gavel, and as the third blow is given, the two Wardens, who have been holding him under the armpits, throw him backwards, so that he lies outstretched upon the coffin which is drawn on the floor; now, another Brother steps up and covers the candidate's face with a cloth which appears to have several blood-stains on it. This done, the First Warden claps his hands three times, and all the Brethren draw their swords, presenting the points towards the candidate. They remain a moment in this position. The Warden claps again, three times, and the Brethren sheath their swords. The W.M. approaches the candidate, takes him by the index (or first finger) of the right hand, his thumb pressed to the candidate's first large knuckle-joint, and making a show of trying to raise him, he deliberately allows it to slip through his fingers as he utters the word Jakin. After this he takes hold of the second finger in the same fashion, and, allowing it to slip as before, he utters the word Boax. Then he takes him by the wrist, applying his four fingers outstretched and gripping the wrist-joint claw-fashion, above the palm of the candidate's hand, his thumb between the candidate's

“thumb and forefinger, thus giving him the grip of a Master. Holding him with the claw-grip all the time, he orders the candidate to draw his right leg up towards his body, so that his foot rests flat upon the floor, bringing his knee and foot as nearly as possible into a perpendicular line, [and to hold the rest of his body quite rigid]. At the same time the W.M. places his right leg against that of the candidate, so that the inside of his knee touches the inside of the other's; he tells the candidate to pass his left hand over the W.M.'s shoulder while the W.M., bending down, passes his own left hand over the candidate's shoulder, raising him up at that moment [by placing foot to foot, knee to knee, breast to breast, cheek to cheek], and says to him [half in one ear and half in the other], Mac-Benac, which is the Master's word.

“Then they remove the bloodstained cloth from his head, and the W.M. tells him in whose memory they perform this ceremony, instructing him in the mysteries of the Mastership as described above, which are the Sign, Touch and Word. By these means, he will be acknowledged amongst Masons as a Brother who has passed through all the grades of Masonry, having nothing more to learn except to master perfectly the catechism which I shall give later on, after I have recounted the history of Hiram.

BRIEF HISTORY

of Hiram, Adoniram or Adoram,
Architect of the Temple of Solomon.

“[To understand the connection between this story and the society of Freemasons, I must explain that their Lodge represents the Temple of Solomon, and they give the name of Hiram to the Architect who was chosen by that Prince for the construction of the famous edifice.

“Some people maintain that this Hiram was the King of Tyre; others say that he was a celebrated worker in metals, whom Solomon brought from a foreign country, and who built the two bronze Pillars which stood in the porch of the Temple, one called Jakin and the other Boaz].

“The author of the '*Secret des Francs-Maçons*' says quite rightly that it is *not* H.K.T. with whom the Freemasons are concerned; but neither are they concerned, though they claim to be, with that Hiram the skilled worker in metals whom Solomon brought from Tyre and who built the two bronze Pillars. What connection could there be, between a metal worker and the fraternity of Freemasons? It seems to me that the title which they take of Masons—the white lambskin apron, the trowel which they wear and all the other allegorical implements with which their Lodges are decorated, have nothing in common with either goldsmiths, locksmiths, foundrymen, smelters or coppersmiths. But apart from the extreme improbability of their being concerned with H.K.T. any more than with Hiram the metal worker, they are all agreed that it is in memory of the architect of Solomon's Temple that they conduct all their ceremonies, and more especially those which take

"place at the Reception of Masters. After that, how could anyone be mistaken, since Scripture informs us that the man who directed the works for the construction of Solomon's Temple, was called Adoniram. It is true that Josephus, in his *'History of the Jews,'* called him Adoram, but this difference should not cause him to be confused either with H.K.T. or with Hiram the worker in metals. It seems beyond all doubt therefore, that the man whose memory the Freemasons honour, was called Adoniram or Adoram, and that he was the victim of the tragic adventure which I am now about to relate. There is no trace of this story either in Scripture or in Josephus. The Freemasons claim that it comes from the Talmud; but since I consider it quite unimportant to know exactly where it came from, I have made no great efforts to confirm this. I take my stand entirely on the accepted Masonic tradition, and I recount the story exactly as they tell it.

"Adoniram, Adoram or Hiram, to whom Solomon entrusted the superintendence and management of the works of his temple, had so many workmen on his pay-roll, that he could not possibly know them all; and to avoid the risk of paying an Apprentice the wages of a F.C., or the F.C. as a Master, he arranged particular Words, Signs and Tokens to distinguish them.

"The Apprentices' word was Jakin, name of one of the two bronze Pillars which stood at the porch of the Temple, where they assembled to receive their wages. Their sign was to carry the right hand to the left shoulder, draw it in a straight line across to the right and dropping it to the thigh, all done in three distinct movements. Their token was to press the right thumb on the first large knuckle-joint of the index finger on the right hand of the man to whom they were making themselves known.

"The F.C.'s. word was Boaz, which was the name of the other bronze Pillar which stood at the porch of the Temple, where they assembled to receive their wages. Their sign was to carry the right hand to the left breast, the four fingers close together and extended, and the thumb squared, Their token was the same as the Apprentices, except that they used the second finger, while the Apprentices used the first.

"The Master had only a word to distinguish him (apart from what I shall describe later), which was Jehovah, but that was altered after the death of Adoniram, as I am about to relate.

"Three F.Cs., in the hope of obtaining a Master's pay, resolved to extort the Master's word from Adoniram, whenever they might discover him alone, or to assassinate him if he refused to divulge it. To this end, they hid themselves in the Temple, where they knew Adoniram came each evening on his round (of inspection, H.C.). They stationed themselves, one in the south, one in the north, and the third in the east. Adoniram entered as usual by the west door, and being about to leave by the south, one of the F.Cs. asked him for the Master's word, threatening him with the cudgel or hammer which he carried in his hand. Adoniram replied that *he* had not obtained the Master's word in such fashion. The F.C. immediately caught him a blow with his

"cudgel or hammer. The blow, however, was not hard enough to fell Adoniram, and he tried to escape by the north door, where he found the second F.C., who did exactly the same as the first. The second blow, however, was still too light to lay him low, and he tried to get out by the east door; but there he found the third F.C., who, after making the same request as the other two, beat him to death; after this the three of them prepared to bury him. [But by this time it was already daylight, and they dared not take the body into the open: so they concealed it under a heap of stones; and when night fell they carried the body up a mountain, where they buried it]; and in order to be able to recognize the spot, they cut a sprig of acacia which was nearby and planted it on the grave.

"Solomon, having been seven days without sight of Adoniram, ordered nine Masters to go in search of him; and for this purpose instructed them to set out in threes from each door of the Temple, to find out what had happened to him. The nine Masters executed Solomon's orders faithfully, and after searching the neighbourhood a long time without any news of Adoniram, three of them, being somewhat fatigued, decided to rest, choosing the exact spot where the body was buried. One of the three, to seat himself more easily, grasped the sprig of acacia, which came up in his hand; this caused them to notice that the ground had been recently disturbed, and wanting to know the reason, they set themselves to excavate it, and discovered the body of Adoniram. They signalled the others to draw near, and all having recognized their Master, they surmised that this must be the work of some F.Cs. who had committed the outrage while trying to force Adoniram to reveal the Master's word; and fearing that the murderers might have obtained the word, they immediately resolved to change it, and to adopt, instead, the first word that any of them might utter while disinterring the corpse. One of them took hold of it by a finger but the skin came off and it was left in his hand. The second master then grasped another finger, with the same result. The third took him by the wrist [in the same way as the Grand Master grasps the wrist of a F.C. when he is made a Master, which has already been described above]; again the skin came away; whereupon he cried out 'Macbenac,' which signifies amongst Freemasons 'the flesh falls from the bones,' [or 'the corpse is rotten or decayed.']. They immediately agreed that henceforward this would be the Master's Word. They returned at once, to give an account of their adventure to Solomon, who was deeply grieved, and to show what high esteem he had had for Adoniram, [he ordered all the Masters to assist in the exhumation and to bring the body back to the Temple, where] he caused him to be buried with great ceremony. [During the ceremony all the Masters wore aprons and gloves of white skin, to show that their hands were innocent of the blood of their chief].

"[Such is the story of Hiram which the W.M. relates to the candidate on the day of his reception. Since it is pure fiction, and there is not the faintest trace of the story either in Holy Writ or anywhere else, one can hardly be surprised that the Freemasons do not always agree, either on the name of the architect, or on the circumstances of

"his death. For example, I mentioned that the sprig of acacia was planted on Hiram's grave by the three F.Cs. but some maintain that it was planted by the Masters who discovered the body, so that they might more easily recognize the spot where they had found it. Some insist that the Masters exhumed the body of Hiram before returning to tell their adventures to Solomon, and not (as I stated) in obedience to that Prince's command that he should be exhumed. There are some who hold that the first blow Hiram received was with a brick, the second a cubed stone and the third a hammer. Finally, there are some who say that it was Solomon who made up his mind to change the Master's word, while others contend that the Masters changed the word without consulting him. In short, I have found differences in every Lodge I have visited; but differences in detail only, not in essentials. The manner in which I have told the story conforms to the most widely accepted version]."

This completes the "*Trahi*" description of the third degree and the Adoniram legend. Some interesting additional matter appears in the catechism, and in the section entitled "Signs, Touches and Words, etc." to which I have already referred. But these items do not materially affect the main narrative, and they can best be left for examination later on.

We may now pause to consider the style and nature of the French third degree as depicted in the "*Trahi*," 1745, always remembering that it is virtually a copy of Travenol's account which had appeared in the "*Catéchisme*" in 1744.

The "*Trahi*" opens with a note that the candidate for the third degree had to get himself proposed all over again, before he could receive his third, which seems to suggest that the taking of the M.M. degree was a comparatively rare occurrence. This was certainly the case in England. In the "*Mystery of Freemasonry*," 1730, we read:—

"Note—There is not one Mason in an Hundred that will be at the Expence to pass the Master's Part, except it be for Interest."

and a much greater authority, Hughan, in his "*Origin of the English Rite of Freemasonry*," came to the conclusion that

"... it is clear that while all Lodges had the right to confer the Third Degree, some of the number worked the ceremony very rarely, and others assembled as Master Masons to confer that ceremony only, leaving to the ordinary Lodges the duty of receiving Apprentices and Fellow Crafts."

The "*Trahi*'s" description of the 'drawing on the floor' is beautifully detailed. He introduces Jehovah, as the original M.M. word; and "a mountain" as part of the design, a detail which still appeared in English Tracing Boards at a much later date. The three Brethren "armed with a roll of paper or other flexible material" suggest a physical portrayal of the drama, rather than a mere recitation.

The "Guard" at the door of the Lodge was armed with a sword in each hand. Can this be the origin of our I.G. jewel consisting of two swords?

The "Master's Sign" involving the forehead and the pit of the stomach (see p. 60), is copied word for word from Travenol's "*Catéchisme*," and nothing like it had ever been described before that date.* There is a formal opening of the Lodge, with "Three times three" given to a rhythm, peculiar to this degree. (The knocks in the description of the first degree do not have any particular spacing ascribed to them).

The candidate is admitted on the sword's point, and perambulated three times round the Lodge in that fashion, (nine times in some Lodges), always with his back to the centre of the Lodge. The candidate salutes the W.M. each time as a F.C. in passing, and the W.M. replies with the "Master's sign." The tours completed, the candidate finds himself between two Wardens, apparently at the end of the coffin-design furthest away from, and facing the W.M.

At this point, "*Trahi*" introduces another item which does not appear in the "*Catéchisme*" or in any earlier work. Before the candidate's admission, the youngest M.M. had stretched himself full-length on the coffin-design, and had lain there throughout the ceremony, his face covered with a blood-stained cloth. The W.M. now raises this man, with the "same ceremonies" as he will use later on in raising the candidate.

A few questions, and the candidate is shown how to do the "double-square," i.e., to advance towards the W.M. "from the square to the compass." Though the manner of taking the actual steps is entirely new (see plate I.), the advance from square to compass seems to have had some foundation in earlier practice. Here, for example, is a question from Prichard's third degree:—

Q. How was you pass'd Master?

A. From the Square to the Compass.

In the course of his "advance" the candidate receives three blows from the Brethren stationed for that purpose, and after a formal re-affirmation of his Ob. of secrecy, he is struck by the Master and "thrown". Then we get details of an attempted "raising"; a "slip" with the then E.A. grip and word; another "slip" with the then F.C. grip and word. Finally, the actual raising with the claw-grip and something which might be described as the F.P.O.F. (A "slip" had been mentioned in Prichard's version—see p. 57—and a somewhat similar "raising" had been described in the Noachian legend in the Graham MS. 1726). The ceremony ends with the whispering of a word, Mac—Benac, half in one ear and half in the other. This "halving" detail does not appear in the "*Catéchisme*," nor in Prichard. But there is one very early English document which gives almost the same detail, i.e., the Sloane MS. 3329, c. 1700, where, after a description of the F.P.O.F., we read:—

" . . . and in that posture they Stand till they whisper in each
"others eares ye one Maha—the other replies Byn."

At this stage of the proceedings, it was probably the custom for the Master (or perhaps Bro. "Orator") to recite the legend of Adoniram. The "*Catéchisme*" gives the legend first and the ceremony afterwards, but in this respect the "*Trahi*" seems more logical.

* Another hitherto-unknown sign appears in the "*Trahi*" catechism (see p. 69), without any precedent at all.

Though the "*Trahi*" legend is a somewhat fuller one than the "*Catéchisme*," they are virtually identical, showing an enormous accumulation of detail beyond Prichard's version of 1730. The whole of the "*Trahi*" version is deeply interesting, and it ends with a description of certain variations practised in other Lodges, which suggest that the compiler had a wider choice of material than Travenol was able to muster for his "*Catéchisme*."

Both the "*Trahi*" and the "*Catéchisme*" speak of "Jehova" as having been the "original" Master's word, and they describe, in similar terms, the manner in which a new word, "Mac-benac" was substituted for it. These details have no precedent in Prichard or in any of the English exposures, although there is a possibility that the word "Jehovah" was, at some early date, associated with the English craft ceremonies, e.g.,

"*Institution of Freemasons*," c. 1725.

Q. Who rules the Lodge and is Master of it?

A. Jehovah the right Pillar.

and "*The Grand Mystery of Free-Masons Discover'd*," 1724, uses a closely related word, Irah, in response to the same question.

The word "Mac-benac" is by no means new. Five variants of this "word" had appeared in the early English Exposures up to and including Prichard. The French interpretations of this curious word, i.e.,

"The flesh falls from the bones" or,

"The corpse is rotten" (or decayed)

do not agree with the two early English interpretations, which say * (1) Marrow in the Bone; (2) Marrow in this Bone; but long afterwards, in the 1760's, we find that several English Exposures have adopted something approaching the French practice, with variations of the phrase "Rotten to the Bone."

Our survey suggests that the French third degree ceremonial procedure had developed by the 1740's to a point far beyond anything ever imagined in the English system of Prichard's day. How much of this procedure was correct or authentic may best be left to the student's imagination, but the closing chapters of the "*Trahi*" add still more detail to this already crowded picture.

W. Bro. Riley was appointed to represent the Lodge as Preceptor to the Union Lodge of Instruction.

Notice was given that W. Bro. J. L. Smith, P.M. of No. 1330 would be proposed as a Joining Member of the Lodge at the next meeting.

W. Bro. Binns gave notice that he would propose at the next Meeting that the annual subscription for members of the Correspondence Circle be raised to £1, and that of Full Members to two guineas.

Apologies for absence were received, and the Lodge was closed at 7-30 p.m.

A Conversazione was held afterwards.

* (1) The Whole Institution of Freemasons Open'd, 1725.

(2) The Graham MS., 1726.

THE TWO-HUNDRED-AND-EIGHTY-SEVENTH MEETING

was held at Freemasons' Hall, Leicester, on Monday,
March 28th, 1949.

The Worshipful Master, W. Bro. W. Tomlinson, presided.

Nineteen members, seventeen members of the Correspondence Circle, and six Visitors were present.

The Minutes of the last Regular Meeting were read and confirmed, after which W. Bro. John Lees Smith, P.M. of St. Peter's Lodge, No. 1330, Market Harborough, Chartered Accountant, The Mount, Mill House, Market Harborough, was unanimously elected a Full Member of the Lodge and was cordially welcomed.

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

Bro. B. B. Humphreys, 44 Styvchale Avenue, Coventry, Nos. 324 and 5982.

W. Bro. A. Sharp, The Spinney, Brookland Road, Sale, Cheshire,
P.A.G.D.C., Eng., W.M. of the Manchester Lodge of Masonic Research.

W. Bro. Max Eisen, 4 Dunrobin Court, Finchley Road, London, N.W.3,
No. 6226.

W. Bro. H. Carr then read the second part of his paper,

A COMMENTARY ON EARLY CONTINENTAL RITUAL.

CHAPTER IV.

The Catechism in the "Trahi."

The "*Trahi*" catechism is admittedly copied from Travenol's "*Catéchisme*," but it contains numerous additions, some of a most interesting nature. Both texts, and also the elaborate tri-gradal catechism in the "*Sceau-Rompu*" contain the familiar hard-core of questions which go back to Prichard and indeed much earlier. In reproducing the "*Trahi*" version below I have given a marginal letter to indicate that the question (or one very similar) had appeared either in Prichard, =P., "*Catéchisme*," =C., or "*Sceau Rompu*," =Sc.

For the most part the Questions and Answers are self-explanatory, and the student of modern Masonic practice will need no help in distinguishing the true from the false. For the reader's convenience, I have preserved the many foot-notes and explanatory notes which abound in the "*Trahi*" text. I will only add that in making the translation, I have tried to use familiar English words whenever possible, and I have never deliberately stretched the meaning of a particular word or phrase, in order to make the Question or Answer look familiar.

Catéchisme des Francs-Maçons.

(From *L'Ordre des Francs-Maçons Trahi*).

Containing the principal Questions and Answers which they use for purposes of recognition either as Apprentices, Fellow Crafts, or Masters. The Replies of a Master (i.e., M.M.) are marked "*R. du Maître*."

- †(1) Q. Are you a Mason ?
 A. My Brothers and Fellows acknowledge me as such. P. C. Sc.
Footnote : This is the reply when the question is whispered or asked privately ; but when it is asked aloud in the presence of Profanes, one is content to reply "I have that honour" and the other answers, "I am delighted to know you."
- (2) Q. Why were you made a Mason ? — C. Sc.
 A. Because I was in darkness and wished to see the light.
- (3) Q. When you were shown the light, what did you see ? P. C. Sc.
 A. Three Great Lights.
- (4) Q. What do those three great lights represent ? P. C. Sc.
 A. The Sun, the Moon and the Grand Master of the Lodge.
- (5) Q. How does one know a Mason ? P. C. Sc.
 A. By Sign, by Touch, and by Word.
Footnote : Some add, "And by the circumstances of my Reception."
- (6) Q Give me the Apprentice's word. P. C. Sc.
 A. Give me the first letter, I'll give you the second.
- | | | |
|----------|---|--|
| Q. J | } | N.B.—Not in P.
(Sc. gives this to the F.C.) |
| A. A | | |
| Q. K | | |
| A. I | | |
| Q. N | } | N.B.—Not in P., C. or Sc. |
| A. Ja | | |
| Q. Kin | | |
| A. Jakin | | |
- Footnote* : They pronounce the word Jakin, either one after the other, or both together. The real name is Jachin ; but the Freemasons usually call it Jakin.

† The questions are numbered here for easy reference and for the convenience of the reader, but the numbers do not appear in the original text.

- (7) Q. What is the meaning of the word Jakin ? P. C. —
 A. It is the name of one of the two brass Pillars which stood at the porch of Solomon's Temple, where the Apprentices assembled to receive their wages.
- (8) Q. Are you a F.C. P. C. Sc.
 A. Yes. I am.
- (9) Q. Give me the Word of a F.C. P. C. —
 A. Give me the first letter and I'll give you the second.
- Q. B }
 A. O } N.B.—Not in Sc.
 Q. A } C. says Boz.
 A. Z }
- Q. Bo }
 A. Az. } N.B.—Not in P. or C.
 Q. Boaz }
 A. Boaz }

Footnote : One after the other, or both together. Boaz is the correct name and is the one most used among Freemasons. Some however say Booz, and others Boz.

- (10) Q. What does the word Boaz mean ? P. C. —
 A. It is the name of the other brass Pillar which stood at the porch of the Temple, where the F.Cs. assembled to receive their wages.
- (11) Q. How high were the Pillars ? P. C. Sc.
 A. Eighteen cubits.
- (12) Q. Their circumference ? P. C. Sc.
 A. Twelve cubits.
- (13) Q. How thick were they ? — C. Sc.
 A. Four fingers.
- (14) Q. Where were you received ? P. C. Sc.
 A. In a regular and perfect Lodge.
- (15) Q. What is the name of the Lodge ? P. C. Sc.
 A. The Lodge of St. John.

Footnote : You must always answer thus when being questioned, because this is the name of all lodges. But when Brethren who know each other are talking together, they distinguish the several Lodges of a town by the names of their Masters.

- (16) Q. Where is the Lodge situated ? P. C. Sc.
 A. In the Valc of Jehosaphat, on Holy Ground.

Footnote : Others answer, "On the summit of a high mountain and the foot of a deep valley, where the cock never crows, where no woman ever prattled, where no lion roared ; in short where all is peaceful, as in the Vale of Jehosaphat" ; phrases designed to express the concord and peace which reign in all Masonic assemblies, and the pains they take to exclude women.

- (17) Q. Upon what is the Lodge founded ? P. — Sc.
 A. Upon three Pillars, Wisdom, Strength and Beauty ;
 Wisdom to undertake ; Strength to accomplish ;
 and Beauty to adorn.
- (18) Q. Who brought you to the Lodge ? P. C. —
 A. One whom I recognized afterwards as an Apprentice.
- (19) Q. How were you clothed ? P. C. Sc.
 A. Neither naked nor clothed, neither shod or barefoot,
 but nevertheless in decent fashion, and deprived
 of all metals.
- Footnote :* The candidate has his R.K. bare, his L.F. slip-
 shod and they deprive him of all metal objects.
- (20) Q. Whom did you find at the door of the Lodge ? — — —
 A. The last-received Apprentice, sword in hand.
- (21) Q. Why sword-in-hand ? — C. —
 A. To keep off the Profane.
- (22) Q. How did you enter the Temple of Solomon ? P. C. Sc.
 A. By seven steps of a winding staircase, which rose by
 three, five, and seven.
- (23) Q. Why were you deprived of all metals ? P. C. Sc.
 A. Because, when Solomon's Temple was being built,
 the cedars of Lebanon were sent all cut, and ready
 for use ; so that no sound of hammer or any other
 tool was heard during the building.
- (24) Q. How were you admitted ? P. C. Sc.
 A. By three great knocks.
- (25) Q. What do the three great knocks signify ? — C. Sc.
 A. Knock, and it will be opened to you ; ask, and you
 shall be given ; seek, and you shall find ; or :
 present yourself, and you shall be received.
- (26) Q. What did the three great knocks bring forth ? P. C. Sc.
 A. A Second Warden.
- (7) Q. What did he do with you ? — — —
 A. He placed the sword in my hand.
- (28) Q. What next ? P. C. Sc.
 A. He led me three times round the Lodge, from west
 to north, to east and to the south.
- Footnote :* These are the three perambulations which the
 candidate must make when he enters the Lodge.
- (29) Q. When you were admitted to the Lodge, what did
 you see ? — C. Sc.
 A. Nothing that the human mind can comprehend.
- (30) Q. What is the shape of the Lodge ? P. — Sc.
 A. A long square.

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|------|---|----|----|-----|
| (31) | Q. How long is it ? | P. | C. | Sc. |
| | A. From west to east. | | | |
| (32) | Q. Its breadth ? | P. | C. | Sc. |
| | A. From south to north. | | | |
| (33) | Q Its height ? | P. | C. | Sc. |
| | A. From the surface of the earth to the heavens. | | | |
| (34) | Q. And its depth ? | P. | C. | Sc. |
| | A. From the surface of the earth to its centre. | | | |
| (35) | Q. Why do you answer so ? | — | — | — |
| | A. To indicate that the Freemasons are spread all over the earth, and form, nevertheless, only one Lodge. | | | |
| (36) | Q. How is the Lodge covered ? | P. | C. | Sc. |
| | A. By a celestial canopy spangled with golden stars. | | | |
| (37) | Q. How many windows are there ? | P. | C. | Sc. |
| | (i.e., in the Lodge—H.C.). | | | |
| | A. Three. | | | |
| (38) | Q. Where are they situated ? | P. | C. | Sc. |
| | A. One in the east, the other in the south, and a third in the west. | | | |
| (39) | Q. Why is there none in the north ? | P. | C. | Sc. |
| | A. Because the light of the sun never shines from that side. | | | |
| (40) | Q. How many persons are needed to compose a Lodge? | P. | C. | Sc. |
| | A. Three form a Lodge, five compose it, and seven make it perfect. | | | |
| (41) | Q. Who are the seven ? | P. | C. | Sc. |
| | A. The Grand-Master, the first and second Wardens, two Fellowcrafts and two Apprentices. | | | |
| (42) | Q. Where is the Grand-Master's place ? | P. | C. | Sc. |
| | A. In the east. | | | |
| (43) | Q. Why ? | P. | C. | Sc. |
| | A. As the sun in the east opens the course of the day, so the Grand-Master places himself in the east, to open the Lodge and set the men to work. | | | |
| (44) | Q. Did you see the Grand-Master ? | P. | — | Sc. |
| | A. Yes. | | | |
| (45) | Q How was he clothed ? | P. | C. | Sc. |
| | A. In gold and blue, or rather, in a yellow coat and blue stockings. | | | |

Footnote : This does not mean that the Grand-Master is dressed in this way ; the "yellow-coat" refers to the head and body of the compass (which the Grand Master wears, pendant to his ribbon) and which is made of gold, or at least gilt ; the "blue-stockings" are the two points of the compass which are either of iron or steel ; the "gold and blue" refers to the same thing.

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|--|--|----|----|-----|
| (46) | Q. Where are the Wardens placed ? | P. | C. | Sc. |
| | A. In the west. | | | |
| (47) | Q. Why ? | P. | C. | Sc. |
| | A. As the sun sets in the west, so the Wardens place themselves in the west, to pay the workmen and and close the Lodge. | | | |
| (48) | Q. Where are the Masters (i.e., M.Ms.) placed ? | — | — | — |
| | A. In the south. | | | |
| (49) | Q. Why ? | — | C. | — |
| | A. As the sun in the south attains its greatest strength, so the Masters are placed in the south to strengthen the Lodge. | | | |
| NOTE : C. says " F.Cs. to strengthen, etc." | | | | |
| Sc. says " F.Cs. to receive instruction and welcome strange Brothers." | | | | |
| P. says " Senior E.As. to receive instruction and welcome strange Brothers." | | | | |
| (50) | Q. Where are the F.Cs. placed ? | — | C. | Sc. |
| | A. They are dispersed all round the Lodge. | | | |
| (51) | Q. Why ? | — | — | — |
| | A. The F.Cs. are workmen, and as work goes on everywhere, they are dispersed indiscriminately in every part of the Lodge. | | | |
| (52) | Q. Where are the Apprentices placed ? | P. | C. | Sc. |
| | A. In the north, except the last-received Apprentice. | | | |
| (53) | Q. Why ? | — | C. | — |
| | A. Because they are still in darkness, and so that, being in the north, which is the shady side, they may study (<i>examinent</i>) the work of the F.Cs. | | | |
| (54) | Q. How many ornaments are there in the Lodge ? | P. | C. | Sc. |
| | A. Three. | | | |
| (55) | Q. What are they ? | P. | C. | Sc. |
| | A. The Mosaic Pavement, the Blazing Star, and the " <i>Houpe Dentelée</i> " (P. calls this the "Indented Tarsel". The words are almost "untranslatable." My own opinion is that they refer to the indented border of the carpet.—H.C.) | | | |
| (56) | Q. How may Jewels, or precious things, are there ? | P. | C. | Sc. |
| | A. Six. Three movable and three immovable. | | | |
| (57) | Q. What are the three movable ? | P. | C. | Sc. |
| | A. The square, worn by the Master ; the level, worn by the first Warden ; and the plumb-rule, worn by the second Warden. | | | |

- (58) Q. What are the three immovable ? P. C. Sc.
 A. The rough stone, for the Apprentices ; the pointed-cubed stone, for the F.Cs. to sharpen their tools on ; and the tracing-board, upon which the Masters draw their designs.
- (59) Q. Are you a F.C. ? P. C. Sc.
 A. Yes, I am.
- (60) Q. How were you made a F.C. ? — — —
 A. By the square, the letter G, and the compasses.
Footnote : An allusion to the three steps which the candidate is made to take.
- (61) Q. Why were you made a F.C. ? P. C. Sc.
 A. For the sake of the letter G.
- (62) Q. What does it signify ? P. C. Sc.
 A. Geometry, or the fifth science.
Footnote : If a M.M. is being asked the meaning of the letter G, he replies, "Something greater than you." Q. "What can be greater than me, who am a Freemason and a M.M. ?" Answer—"God, which means Dieu in English."†
- (63) Q. Have you worked ? P. C. Sc.
 A. Yes, from Monday morning to Saturday night.
- (64) Q. What is a Freemason's work ? P. — —
 A. To square stones, polish them, lay them level, and to build walls straight.
- (65) Q. With what do you work ? P. C. Sc.
 A. With limestone (or mortar), spade and brick ; which signify Freedom, Constancy and Zeal.
Footnote : One must be a Freemason to understand the appropriateness of these emblems.
- (66) Q. Have you been paid ? P. C. Sc.
 A. Yes. I am well content.
- (67) Q. Where ? P. C. Sc.
 A. The Apprentice replies, " At the Pillar J." The F.C. replies, " At the inner chamber," or, " In the middle chamber."
- (68) Q. Where did you work ? P. C. Sc.
 A. (Of a M.M. *) "In the inner chamber," or "In the Middle."
Footnote : The M.M. is then questioned (if so desired) upon the details of his reception, which have already been described.

† Here is proof of the English origin of the French prodecure.

* These responses are all shown in the "*Trahi*" as "*R. du Maitre*," and they clearly refer to the grade of M.M.

- (69) Q. Are you a Master ? P. C. Sc.
 A. (Of a M.M. *) "Try me, prove me, disprove me if you can," or, "The acacia is known to me."
- (70) Q. What is the first care of a Mason ? — C. Sc.
 A. To see that the Lodge is properly tiled (*bien couverte*).
Footnote : Meaning that they must not speak of Masonry without making certain that they cannot be overheard by the Profane.
- (71) Q. How old are you ? P. C. Sc.
Footnote : The point of this question is not to find out how old the Brother is, but to ascertain whether he is F.C. or M.M.
 A. (Of a F.C.) Under seven years.
Footnote : This means he is still only a F.C., because, according to the ancient Regulations he had to be seven years in the Order before he could be received Master, but they do not observe this strictly.
- (72) A. (Of a M.M. *) Seven years and upwards. P. C. Sc.
 Q. What time is it ?
 A. If it is morning, answer, "Midday"; afternoon, "High Noon"; evening, "Midnight"; after midnight, "High Midnight."
- (73) Q. How do Apprentices and Fellow-crafts travel, or, — C. —
 Whence come you ?
 A. From west to east.
Footnote : This is because the candidate enters by the west door, and is made to advance by three movements (*en trois temps*) towards the east, where the Master of the Lodge is placed. (See *ante*, p. 44), upon which it should be noted that the author of the "*Secret des Francs-Maçons*" has forgotten to point out that the first movement, or the first step is from the west door to the square; the second, from the square to the letter G; and the third, from the letter G to the compass, the feet being always in the form of a square.
- (74) Q. Why ? — C. Sc.
 A. To seek the light.
- (75) Q. How do Masters travel, or, Whence come you ? — C. —
 A. (Of a M.M. *) From the east, towards the west, or from the east, to go all over the world.
- (76) Q. Why ? — C. —
 A. (Of a M.M. *) To diffuse the light.
- (77) Q. If one of your Brethren was lost, where would you P. C. Sc.
 find him ?
 A. Between the square and the compass.
- (78) Q. What is the name of a Mason ? — C. Sc.
 (C. says "Master").
 A. (Of a M.M. *) Gabaon.
Footnote : Some say, incorrectly, Gabanon.

* These responses are all shown in the "*Trahi*" as "*R. du Maître*," and they clearly refer to the grade of M.M.

- (79) Q. And that of his Son ? — C. —
 A. (Of a M.M. *) Lufton.
 (C. says "Louveteau").
Footnote : Pronounced Loufton. This pronunciation is the reason why some Brethren, and especially the French, say and write Louveteau ; but that is an error.
- (80) Q. What privilege has the son of a Mason, in the Lodge ? — C. —
 A. (Of a M.M. *) To be received before all others, even before a crowned head.
- (81) Q. When a Mason finds himself in danger, what must he say and do, to call the Brethren to his aid ? — — —
 A. He must put his joined hands to his head, the fingers interlaced, and say, " Help, children (or sons) of the widow." (The actual words are "*A moi, les Enfants (ou Fils) de la Veuve.*")—H.C.
- (82) Q. What do these words imply ? — — —
 A. As the wife of Hiram became a widow when her husband was murdered, the Masons, who regard themselves as the descendants of Hiram, call themselves, " The sons (or children) of the widow."
- (83) Q. What is the password of an Apprentice ? — — —
 A. Tubalcain.
- (84) Q. That of a Fellow Craft ? — — —
 A. Schibboleth.
- (85) Q. And that of a Master ? — — —
 A. (Of a M.M. *) Giblim.
Footnote : These passwords are scarcely used, except in France and at Frankfurt-on-Main. They are in the nature of watchwords, which have been introduced to ensure that they are not recognized. (. . . *que l'on ne connoît point*).
 Some maintain that the Masters also demand that the Master's word, which is Makbenak; but if that is done, it is an error. On the contrary, they avoid, as far as possible, the utterance of this word, because it is regarded to some extent as sacred. The only times they use the word are, at the Reception of a Master—described above, and when examining a Brother Visitor who has entered the Lodge, claiming the rank of a Master (i.e., M.M.). See "*Remarques*" below.
- (86) Q. What is the penalty of a Profane who sneaks into a Lodge ? P. — —
 A. He is held under a gutter, pump or fountain until he is soaked from head to foot.
- (87) Q. Where do you keep the secret of the Freemasons ? P. — Sc.
 A. In the heart.

* These responses are all shown in the "*Trahi*" as "*R. du Maître*," and they clearly refer to the grade of M.M.

- (88) Q. Have you the key ? P. — Sc.
 A. Yes.
- (89) Q. Where do you keep it ? P. — Sc.
 A. In an ivory box.

Footnote : This key is the tongue ; and the ivory box, the teeth.

Questions which are added to some of the foregoing, when a strange Freemason demands admission to a Lodge.

- (90) Q. Whence come you ? P. C. Sc.
 A. From the Lodge of St. John.

Footnote : We have seen, above, the reason for this response.

- (91) Q. What do you bring ? P. C. Sc.
 A. Hearty welcome to a Brother Visitor.

Footnote : Freemasons who are not members of the Lodge at which they present themselves, are called Brother Visitors.

- (92) Q. Do you bring nothing more ? P. C. Sc.
 A. The Grand Master of the Lodge greets you with three times three.

Footnote : If he is charged with a mission on behalf of another Lodge, he discharges his duty at this moment. There are many Questions which are never asked of any Freemason. I doubt if there is a single Master who knows them all. Other questions may be put, however, relating to the Reception ceremonies, the "Designs" of the Lodge, and the procedure during Assemblies, etc. But if the man being questioned is a Freemason he will easily give satisfactory answers ; and if he is not he may instruct himself fully, by means of this book.

This completes the "*Trahi*" catechism, one of the most interesting texts of its kind. From the initial letters (given in the margins) it is easy to see how closely this part of the "*Trahi*," is allied to its predecessors, the *Catéchisme*, and also to Prichard's M.D.

And indeed it is very important to notice how much of Prichard's work appears in the "*Trahi*," as evidence of the fundamentally English origin of the French Masonic practice. The vast majority of Prichard's Questions and Answers are preserved intact in the "*Trahi*," usually in perfect word for word translations ; variations, when they do appear, are generally of a trifling nature.

In compiling his work, the "*Trahi*" author openly admitted that he used Travenol's material from the "*Catéchisme*," and although he expressed himself unfavourably as to its accuracy and incompleteness, a close examination shows that he omitted only five of the "*Catéchisme's*" questions (relating to the "Points of Entry" and to the "Middle Chamber," all of which are pure Prichard). He also omitted a question relating to the lettering of the word "Macbenac," but this is accounted for, by a footnote which explains that the word is very rarely used.

The "*Trahi*" omissions, therefore, when compared with the earlier texts, are almost unimportant, but its new additional matter is of a highly interesting nature.

The most noticeable of these additions are to be found under Questions 81—85.

Q. 81. The introduction of an entirely new sign, with its accompanying words. This might be described as a sign of danger and distress and it may be noted that the text says it is the sign of a Mason, not necessarily of a Master-Mason.

Q. 83—84 The introduction of a new series of "passwords." Except that they are originally Hebrew words to be found in Old Testament, I am unable to trace any other origin for them (Masonic or otherwise). They may have been a complete invention of the "*Trahi*" compiler, or they may have been taken from some hitherto unrecorded Masonic source. Wherever they came from, the compiler's footnote suggests that they had been only recently introduced on the Continent, and we may be certain that these curious words were still in very limited use when the "*Trahi*" first gave them in print. I have discussed earlier (see p. 50), the possible reasons for their introduction.

Q. 85. This Q. and A. giving Giblim, a so-called "password for a master" (i.e., M.M.), has no parallel in the earlier French works, except the "*Parfait Maçon*," which gives the word Gabelin as the "name of a Compagnon" (i.e., F.C.).

If we look at the answer to Q. 78 we find two words which may possibly belong to the same group—Gabaon and Gabanon.* Thus making four variants in the French texts.

The word did not appear in Prichard, but several variations, obviously belonging to the same family had appeared in the earlier English catechisms :—

"*The Grand Mystery of Free-Masons Discover'd*," 1724 :—

Q. Give me the Jerusalem word.

A. Giblin.

"*The Institution of Free-Masons*," c. 1725.

Q. Give me the Jerusalem word.

A. G G

(Words erased. The first word probably Giblen).

"*The Whole Institution of Free-Masons Opened*," 1725.

Your 3rd Word is Gibboram

"*The Grand Mystery Laid Open*," 1726.

. . . . the second is a Grip by the Wrist, and is called Gibboam and Gibberum.

* Gabanon is given in the "*Trahi*" as the "name of a Mason"; in the "*Catéchisme*" as the "name of a Master"; and it was, incidentally, the *nom-de-plume* of the "*Catéchisme*" author, Louis Travenol, who called himself Leonard Gabanon on the title-page of that work.

Wilkinson MS. c. 1727.

Q. Whats the name of a Mason ?

A. Giblin.

A few other Q. and A. are well worth noticing, e.g., Q. 2 and Q. 25, in which "*Trahi*" "*Catéchisme*" and the "*Sceau*" give a symbolical explanation to a question which had no such explanation in Prichard, showing a continental advance upon English practice.

In Q. 35 and Q. 51 the "*Trahi*" gives two further symbolical explanations to questions which do not appear in P., C. or Sc. This shows that in these instances, at least, the "*Trahi*" was not copied from any of its predecessors.

In reply to Questions 73, 74, 75, 76, we get a series of answers which have no parallels in the early English texts, and it seems probable, therefore, that in these responses we have evidence of "purely French" developments in the ritual.

Q. 79—80. "*Lufton—Loufton—Louveteau*." This group of words appears to be closely related to the English "Lewis," and in the French texts they are synonymous with our Masonic usage. For a detailed examination of the words and their origins, etc., I would refer the student to the transcript of the "Wilkinson MS." by Knoop, Jones and Hamer, pages 40—45.

Q. 6, 9. Variations in use of the Pillar names :—

"*Trahi*" gives J for E.A., B for F.C. and "letters" and "halves" both.

"*Catéchisme*" gives J for E.A., B for F.C., and "letters" but does not "halve."

"*Sceau*" gives J for E.A. "lettered." It mentions the B. word without relating it to a specific degree or grade.

"Prichard" gives the B. word, "lettered" and the J word, "unlettered," all as part of the E.A. degree.

CHAPTER V.

The Form of the Oath.

Immediately after its catechism, the "*Trahi*" devotes a brief chapter to the Oath. Here again, "*Trahi*" has copied "*Catéchisme*" almost word for word, and both versions are closely related to Prichard's Ob. in "*Masonry Dissected*," though much shorter.

Perau, in the "*Secret*," gave (as a footnote) the text of a so-called English form of the Oath, which is virtually an abbreviation of the Obligation in the "*Mystery of Freemasonry*," another English exposure of 1730. He says this formula was "communicated to him."

While it seems certain that all these forms had a common origin, it is equally clear that the French Ob. was never a slavish copy of its English counterpart. For purposes of comparison I give Perau's English formula side by side with that in the "*Mystery of Freemasonry*" of 1730, and I follow on with the "*Trahi*" version side by side with Prichard's Ob. in "*Masonry Dissected*":—

**Oath from the
"Mystery of Freemasonry,"
1730.**

I Solemnly protest and swear, in the Presence of Almighty God, and this Society that I will not, by Word of Mouth or Signs discover any secrets which shall be communicated to me this Night, or at any time hereafter ;

That I will not write, carve, engrave,

or cause to be written, carved or engraven the same either

upon Paper, Copper, Brass, Wood or Stone or any Moveable or Immoveable, or any other way discover the same, to any but a Brother or Fellow Craft,

under no less Penalty than having

my Heart pluck'd thro' the Pap of my Left-Breast

my Tongue by the Roots from the Roof of my Mouth

my Body to be burnt,

and my Ashes to be scatter'd abroad in the Wind

whereby I may be lost to the Remembrance of a Brother.

**Perau's "English Oath,"
1742.**

(My own translation—H.C.)

I solemnly avow in the presence of Almighty God, and of this Society that I will never reveal either by mouth or sign the secrets which shall be revealed to me this night or at any other time ;

that I will not write, carve or engrave them either

upon Paper, Copper, Metal, Wood or Stone or by any similar means and that I will not communicate them either by sign or movement to any save those who are Brothers or members of the Society

under no less a penalty than that of having

my heart torn out of my entrails,

likewise my guts torn out of my left breast,

my tongue cut out by the roots from my mouth

and burnt (to ashes)

until they are scattered by the wind.

so that by this penalty, all remembrance of me as a Brother or Member of the Society shall be lost.

*Cela n'est plus,
ni sera plus
Et cela encore.*

Perau adds these few French words and admits that he cannot explain their meaning.

The "*Trahi*" version of the Oath is a brief chapter in itself with only the title heading "*Serment*." I give the translation side by side with Prichard's version :—

**Oath from
"Masonry Dissected," 1730.**

I Hereby solemnly Vow and Swear, in the Presence of Almighty God and this Right Worshipful Assembly

that I will Hail and Conceal and never Reveal the Secrets or Secresy of Masons or Masonry that shall be revealed unto me ;

unless to a true and Lawful Brother, after due Examination

or in a Just and Worshipful Lodge of Brothers and Fellows well met.

I furthermore Promise and Vow, that I will not Write them, Print them, Mark them, Carve them or Engrave them or cause them to be Written, Printed, Marked, Carved or Engraved on Wood or Stone, so as the Visible Character or Impression of a Letter may appear, whereby it may be unlawfully obtain'd.

All this under no less Penalty than to have my Throat cut,

my Tongue taken from the Roof of my Mouth,

my Heart pluck'd from under my Left Breast,

them to be buried in the Sands of the Sea,

**Oath from
the "*Trahi*," 1745.
(My own translation—H.C.)**

O A T H

Which the Freemasons take at their first Reception (=Initiation), with hand resting on the Bible.

On the Faith of a Gentleman, I promise and vow before God and this honourable Company

never to reveal the secrets of Masons & Masonry, nor to be the direct or indirect cause of the said Secret being revealed, engraved or printed in any language or character of any kind.

I also promise never to speak of Masonry save to a Brother after strict Examination.

I promise all this under penalty of having my Throat cut

my Tongue torn out,

my Heart torn to pieces,

all to be buried in the lowest depths of the sea ;

**Oath from
"Masonry Dissected," 1730.**

the length of a Cable-ropc from
Shore, where the tide ebbs and
flows twice in 24 Hours,

my Body to be Burnt to Ashes,

my Ashes to be scatter'd upon the
Face of the Earth

so that there shall be no more
Remembrance of me among Masons
So help me God.

Oath from the "Trahi," 1745.

(My own translation—H.C.)

my Body burnt and reduced to
Ashes

and the Ashes thrown to the Winds

so that there may be no Remem-
brance of me amongst Men nor
amongst Masons.

"*Trahi*" adds a further note to complete the chapter :—

"This is the substance of the Oath ; the sense is always the same, though there may be occasional differences of phrasing. For example, 'in one locality, which shall be nameless because the Lodges there are suspended, instead of saying 'I vow before God,' they say ' . . . before the Great Architect of the Universe,' and so on."

Up to this date, and for some time afterwards, no text, either English or French, gives more than a single Obligation, presumably taken only by the E.A., on his admission. The Edinburgh Register House MS., 1696, suggests that the F.C. (or Master) took the same Ob. a second time, on his promotion.

Whether this was a common practice in the 1740's or whether the Ob. was merely re-affirmed is a matter that cannot now be decided with certainty, but there is a question in the "*Catéchisme*," (repeated in the "*Trahi*") which suggests that in French practice, the F.C. at least took another Ob., which he affirmed when taking his M.M. degree (See (3) on page 62).

CHAPTER VI.

The Cypher.

The "*Trahi*" compiler now gives a detailed description of the so-called Masonic Cypher. (It did not appear in either the "*Secret*" or the "*Catéchisme*") This version is peculiarly "Continental" in its omission of the letters j, k, v, w, but the text suggests a 2-dot system by which the missing letters could be introduced. In other respects, the design is familiar. I therefore reproduce the page from the "*Trahi*" which illustrates the cypher, and I have omitted the textual matter which describes its use.

CHAPTER VII.

Signs, Touches and Words of the Freemasons.

Author's Note : This interesting portion of the "*Trahi*" contains a great deal of supposedly esoteric matter, much of it being a mere recapitulation, by the "*Trahi*" compiler, of matters which appeared in the earlier parts of his book. In a few cases, however, we find slight variations, and sometimes deliberate corrections of the original material. I reproduce this chapter (in my own translation) without further comment.

"As the Signs, Words and Touches have not always been described in this work with all requisite care, I have thought it advisable to give an exact description of them, and to explain their proper usage. Besides, it will be useful to have them all collected here, to save the trouble of looking for them in different parts of the book.

"For Apprentices.

"The first Sign which the Apprentices make is the Guttural. They carry the R.H. to the left side of the neck, under the chin. The hand must be held horizontally, the four fingers extended and spread out and the thumb turned down, so that it forms a sort of a square ; (Footnote : The author of the '*Secret des Francs-Maçons*' says that the thumb must be raised perpendicularly, but he is mistaken). This is the first part. The second consists of drawing the hand in a straight line to the right side of the throat; and for the third movement, they drop the hand to the thigh, striking it on the skirt of their coat. All this is done in an easy manner without too much pause between the three movements: I would not have enumerated them here, except to make the Sign more easily understood.

"If the man to whom the sign is made, is also a Freemason, but only an E.A., he repeats the Sign ; and if he is a F.C. or M.M., he may respond with either the Pectoral sign or the E.A. sign. This done, the first approaches and presses his right thumb on the first knuckle of the index finger of the other's Right Hand. (Footnote : The knuckle where the finger joins the hand). This is the Touch : it is called the Manual Sign. The second Brother repeats this, except that if he is F.C. or M.M., he presses his thumb on the second knuckle of the Apprentice. According to strict rule, one should only reply with the Apprentice's Sign, because the man who is interrogating may be only a Serving-Brother ; and any other reply might risk divulging the Sign of a F.C. or M.M. After the Sign they jointly utter the word *Jakin*, in the manner explained in the Catechism.

"The password for Apprentices is Tubalcain. These passwords, whether for E.As., F.Cs. or M.Ms., are not in general usage.

"For Fellowcrafts.

"The F.C. Sign consists of carrying the R.H. to the breast, over the heart, the four fingers extended and spread out, the thumb roughly forming a square and the arm outstretched from the body so as to bring

"the elbow forward : this is the Pectoral. It is also used in the Lodge, "when one has anything to say concerning the Order, and always when "addressing the Worshipful.

"The Touch is the same as the Apprentice's, except that it is made "on the Second Finger.

"The Word is Boaz, which is lettered and uttered in the same "manner as the word Jakin.

"The Password is Schibboleth.

"For Masters (i.e., M.M.'s).

"Masters use the same Sign, Touch and Word as the F.C.'s.

"Their Password is Giblim.

"There is, however, one Word, one Touch, and one Sign reserved for "Masters. The Word is Makbenak ; but it is rarely uttered, because "they regard it as sacred. Moreover, they hardly ever use the Master's "Touch which is done by placing the R. Thumb between the thumb and "forefinger of him who is being touched, clasping the inside of his wrist "with the four fingers spread claw-fashion, so that the middle finger "presses against the inside of the wrist ; then they draw close and embrace, "as I shall explain later.

"The Master's Sign, is to square the hand as I have frequently ex- "plained before, lift it horizontally to the head, press the tip of the thumb "to the forehead, bring it down in the same position to below the breast, "placing the tip of the Thumb in the pit of the stomach. But this Sign "is only used inside the Lodge, and only at the Reception of Masters. It "was not described quite accurately previously.*

"Apart from these signs there is still one more, which is rarely used "outside the Lodge, although it serves equally for EAs. or FCs or MMs. "It is the Pedestal. It is made by placing the heels together, and turning "out the feet so as to form a Square."

CHAPTER VIII.

Remarks on Divers Usages of Masonry.

The closing pages of the "*Trahi*" consist of a collection of brief notes on various Masonic customs, compiled by the "*Trahi*" author himself. They are a curiously mixed bag, ranging from hints on the mode of addressing a Masonic letter, to the manner of receiving and testing a visitor. Some of them may be based on local Masonic Regulations or By-laws, while others may be worthless inventions of the compiler. Rather than give undue importance to selected extracts from these "Remarks," I have reproduced them in full, leaving it to the student to derive amusement or instruction from them—as he sees fit.

* vide p. 60—H.C.

"(1) Some Brethren, in their letters, generally put a Square, Compass or some other Symbol of the Order, at the top, bottom or at the side of their signature. This was done, for example, by the author of the dedicatory letter in the '*Secret des Francs-Maçons*'; but this is an error which springs from the ignorance or ostentation of Novices. An experienced Freemason writing to a Brother need only use the following formula: 'I greet you with the usual number,' adding, 'etc., etc., etc.' This 'usual number' is the number three. The Freemasons, in Lodge and at Table, do everything in threes. But when it is a Lodge which is writing to another, they do add some of those Symbols I have mentioned; and in addition they write the inscription or the heading of the letter in the form of a square, as shown in the word '*Monsieur*' below:

MON
SIEUR

"(2) The '*Secret des Francs-Maçons*' says rightly that Serving Brothers can never become Masters, but they are likewise unable ever to become FCs.

"Every Lodge has at least one (serving-brother); he is the Beadle of the Lodge.

"(3) To be what is called a 'Member of a Lodge,' one must reside in the district where the Lodge is held, and pay the dues which are levied each month and on meeting-days. Only members are eligible for office. Normally one is a member of the Lodge in which he was made a Mason, but one may become a member of another Lodge, especially upon change of residence.

"(4) Here is the examination which a Brother Visitor must submit to, who presents himself at a Lodge in the character of a Master. He strikes three knocks on the first door, and when it is opened he says, 'I am a Brother and Master.' (i.e., M.M.). One of the Apprentices who guard the door announces him to the Lodge, and the Master of the Lodge immediately sends one of the two Wardens to examine him in the Catechism, the wrist-grip, and what they call the 'Five Points of Mastership,' which consist of placing foot to foot, knee to knee, breast to breast, cheek to cheek and each passing the left arm over the other's shoulder, pressing the clenched left hand into the back. (These are the ceremonies practised at the reception of a Master). If the Brother Visitor does all this satisfactorily, he is introduced into the Lodge and all E.As. and F.Cs. are ordered to retire so that only Masters remain. The Master of the Lodge then orders the same Warden to repeat all the Tokens with the Visitor as performed in the ante-chamber; after this the W.M. himself orders the visitor to pronounce the Master's Word. (This word, as you know, is Makbenak,* and is pronounced, half in the right ear, and half in the left. According to strict rule, the word is only pronounced on such occasions as this, and at the Reception of a Master). This done, the visiting Master is acknowledged as such and treated with all possible cordiality.

Footnote—* It is spelled thus, and not with two C's.

"(5) The manner in which the Freemasons take care of their poor, deserves to be mentioned. They make no distinction, in this respect, between strangers and those of their own town. Nor do the former require either letters of recommendation, or to be personally known. It is sufficient if they are able to pass an examination. If it is a stranger, he presents himself at the Lodge giving three knocks at the first door, in the same fashion as is used at the reception of an Apprentice. The two youngest Apprentices* who stand at the door, sword in hand, open it and demand who he is and what he wants. He replies, 'I am a Brother, and I wish to enter.' He is admitted to the ante-chamber and one of the two Apprentices goes off to inform the Master of the Lodge that a stranger has arrived. Whereupon the Master directs one of the Wardens to follow the custom of the Order, which consists of a rigorous examination as to the Signs, Touches, Words, and the Catechism. When the Warden is fully convinced that the stranger is really a Brother, he leads him into the assembly-room, where he is received with distinction and amity. The stranger then describes his needs and requests assistance, addressing himself not only to the Master, but to the whole Company; The Master immediately orders the Treasurer to give him the sum fixed by their Rules, which may be anything up to four or five ducats, drawn from the Common Fund. This fund is called the Poor-Box. They collect in it, as a fund for almsgiving, the monies which Candidates pay on the day of their reception. If the amount mentioned is insufficient for the stranger, he begs the Lodge to allow him more, and the W.M., in his presence, makes a collection from the Assembly.

"In districts where there are no public (?) Lodges, a stranger in need, must try by means of signs, to discover a Brother. When he finds one, the latter is obliged to direct him to the house of the Grand Master. The stranger goes there and after submitting to an examination the Master directs the Lodge Beadle to make a collection amongst all the Brethren and gives the stranger the sum collected. This obligation to exercise charity is one of the fundamental maxims of the Order, which they are sworn to observe, and which they are careful to practice whenever a Lodge is held. It is, however, very ill observed, if we may judge by some Freemasons. I have heard of some Brothers, who, to avoid putting their hands in their pockets, feigned that they were not members of the Society. I fancy that those who told me this tale had their own reasons for doing so. But I have no doubt that the others had theirs too, and are greatly to be pitied for being obliged to support all the lazy good-for-nothings who have been drawn into the Order by its reputation for Charity.

"The title of Master of the Lodge and that of Grand Master are often confused when one speaks of an assembled Lodge. This is because there are several Masters in a Lodge, and to distinguish him who presides, they sometimes call him the Grand Master, whom he, in effect, represents. Everyone knows that there is only one Grand Master for each country, and the chiefs of the individual Lodges are only Master of the Lodge.

Footnote—* In some Lodges the first door is guarded by two Serving Brothers, and the second by two Apprentices.

"The Lodge proper, i.e., the figures drawn on the floor on Reception days, must be quite literally crayonned, and must not be painted on a cloth which is kept specially for those days, as they do in some Lodges; that is contrary to Regulations.

"*Apropos* those designs, I must mention that some put a globe in place of the sphere which I have shown in the 'Veritable Plan of the Apprentices Lodge' (see Plate II.). As between one country or town and another, one can rarely go without finding some slight difference in the choice or arrangement of these Symbols; but the designs as I have had them engraved, are those most in accord with the Ancient Institution."

End of the Supplement.

Toasting Routine and Table Procedure.

Reference has been made, earlier in these pages, to the importance which the 18th century Freemasons attached to the business of eating and drinking and to the curious customs which ultimately developed into a complicated routine of Table Procedure. The Abbé Perau in his "*Secret*" devoted a considerable part of his little book to a description of this routine which, interesting and amusing though it is, has the additional merit of standing uncontradicted and unchallenged by other writers of the period. I give it here at length, the . . . indicating omissions which are irrelevant.

"The table is always served with three, five, seven or nine courses. When they are all seated, each will order his own bottle, and all the terms they use in drinking, are (phrases) borrowed from the Artillery.

"The Bottle is called the Barrel; some call it the Barique but that's immaterial. Wine is called Powder, and so is water; with the difference the one is called Red Powder and the other White Powder.

"The routine which they observe in drinking does not permit the use of glasses, for there would not be a whole glass left after they had finished. They use only goblets (i.e., heavy drinking mugs) which they call 'Cannon.' When they drink in ceremonial style, the order is given, 'Take your Powder.' Everybody rises, and the Worshipful says 'Load.' They fill their goblets. Then the commands are, 'Shoulder Arms,' 'Present Arms,' 'Fire,' 'Grand Fire.' The drinking routine is thus divided into three stages. On the first they stretch their hands to their goblets, on the second they extend them, as though presenting arms, and on the third, they drink. While drinking, they all watch the Worshipful, so that they keep perfect time throughout. In putting down their goblets, they carry them forward a little at first, then to the left breast over to the right, all this again in three distinct movements. Then they strike the table with their glasses three times, clap their hands together three times, and every member cries out three times "*Vivat.*"

"This drinking routine is the most striking thing you could ever imagine ; and it may be said, to the credit of the Freemasons, that there is no military academy where the drill is performed with greater exactitude, precision, pomp and majesty, than among them. No matter how numerous the assembly, they all move as one man ; you will see no stragglers, and from the moment the command is given, the whole routine is carried out to the very end with a uniformity that is almost magical. The noise as they set their goblets down on the table, is quite considerable, but not confused ; it is as though there were only a single stroke, but hard enough to shatter all but the strongest vessels.

"If anyone should slip up during the exercise, they start again, but they don't refill their glasses. This sort of occurrence is extremely rare, but it does happen occasionally and the culprit is generally one of the new Initiates, unaccustomed to the procedure.

"The first health that is drunk is that of the King ; then the Most Worshipful* ; then the Worshipful ; after this they drink to the first and second Wardens and finally to the Brethren of the Lodge.

"When there are any new Initiates, their health is drunk immediately after the Wardens ; they also pay the same respect to ' Brother Visitors ' who happen to be in the Lodge. This is the title they give to the Brethren of one Lodge, who come to communicate with the Brethren of another. The status of Brother, fully proven by the Signs of the Order, ensures their entry and honourable reception in every Lodge.

"It should be noted that when they drink in ceremony everybody is standing. If the Worshipful has to leave the Lodge, for any reason, the first Warden takes his place ; so, too, the second would fill the place of the first Warden, and one of the Brethren would act as second Warden for the time being.

"These three places are never allowed to be vacant. The first Warden, now acting-Worshipful, proposes a toast to him who has just retired ; and he is careful to couple with it the toast of his lady (*sa Maçonne*)†. All this is done with the greatest solemnity. If the Worshipful should return during the proceedings, he does not resume his seat, but must remain standing till the ceremony is ended. . . .

I have already commented on the rambling style of the "*Secret*." Later in the book the Abbé devotes several more pages to toasting procedure in which he repeats a good deal of his earlier information. There are, however, a few additional items worth noting.

"Here is how they solemnize the first toast which is that of the King. The Worshipful strikes a blow on the table and the first and second Wardens do the same : then the whole assembly turns towards the Worshipful, prepared to listen attentively. For it should be noted that a knock on the table does not necessarily mean a toast. They knock whenever someone has aught to say relating to Masonry in general, or simply to the Brethren of the Lodge.

* We would say GR. M.

† A later note states that this title refers to his wife, "or the lady whom he esteems most, if he has the good fortune to be still a bachelor."

"After the second Warden has knocked, the Worshipful rises, lays his hand in the form of a square on his heart and cries 'To order, Brethren.' The Wardens repeat this. The Worshipful continues, 'Charge, Brethren, for a toast.' This likewise is repeated by the Wardens. Each loads his Cannon with Red or White Powder whichever he pleases. Nobody will interfere with him as to its quantity or quality. The Cannon being charged, the first Warden says to the Grand Master, 'Worshipful, we are Charged.' The Worshipful replies, 'First and Second Wardens, Brethren and Fellows of this Lodge, we are about to drink the health of the King, our August Master, to whom God grant perfect health and continued prosperity.' The first Warden always repeats the Grand Master's words. I forgot to mention that the assembly is always addressed with full titles; thus the first Warden says,

"Very Worshipful, second Warden, Brethren and Fellows of the Lodge, we, etc. . . ."

"The second Warden, following, says, 'Very Worshipful, first Warden, Brethren, etc.'"

"After the last repetition, the Worshipful says, 'Second Warden, command order.' The second Warden cries, 'Brethren, attention for the Worshipful,' and then putting his right hand to his Cannon, he orders 'the exercise . . . (i.e., . . . the Grand Fire)."

The pleasure which the Brethren derived from this long and complicated business was fortunately untinged by any worries about the last train home, for it would appear that the "recipient" of each toast was expected to rise and pledge the assembly by way of acknowledgement, going through the whole exercise entirely alone. No wonder Perau says " . . . all these toasting ceremonies take up a lot of time"

Apart from the pleasures of drinking and conversation, two more aspects of table procedure are worthy of note, the singing and the catechism. The Abbé tells us that there were special songs for the Wardens, M.Ms., F.Cs. and E.As., the two last being sung "whenever a Lodge is held." The interlaced arms, which we associate nowadays with "Auld Lang Syne" also played a part in their conviviality.

As to the catechism, here is another quotation from Perau:—

"Although the toasting takes up a large part of the time which the Freemasons devote to their assemblies, there still remains a period for mutual instruction, from which they derive much satisfaction, both as regards what they learn and the manner of their learning. When they want to train a newly-made Brother, they put questions to him, concerning the usages of the Order. If he is unable to answer, he places his hand in the form of a square on his breast, and bows, which means that he begs to be excused from answering. Then the W.M. will address an older Brother saying, for example, 'Bro. N——, what makes a Lodge?' The Brother replies, 'Three form a Lodge, five compose it, seven make it perfect.'

"As regards the Masters (i.e., M.Ms.), they set them much more difficult questions, or rather the M.M. is expected to answer even the most simple question in a sublime fashion"

And finally, here are two further quotations from the "*Secret*," which are evidence of his high opinion of the fraternity :—

"It would appear, at first glance, that the Table is the focal point around which the Freemasons are united. Amongst them, whoever is invited to a Lodge meeting, is also a guest at dinner. That is where their affairs are discussed

"As regards their conversation during dinner, it is always conducted with great propriety They never speak of anyone behind his back ; indeed, they speak no ill of anyone, whoever he may be ; malicious satire is forbidden, and all mockery is distasteful If, however, a Brother forgets himself and carelessly makes use of expressions which the corruption of the age allows in the name of liberty, a forceful sign will recall him sharply to his duty, and he obeys at once. A Brother might fail in his duty, because he is human, but he has the courage to correct himself, because he is a Freemason."

W. Bro. Binns, in accordance with the notice of motion given at the January meeting, proposed that the annual subscription of Full Members of the Lodge be raised to two guineas, and that the annual subscription for those members of the Correspondence Circle residing in the Province be raised to £1. This was seconded by the Worshipful Master and carried unanimously.

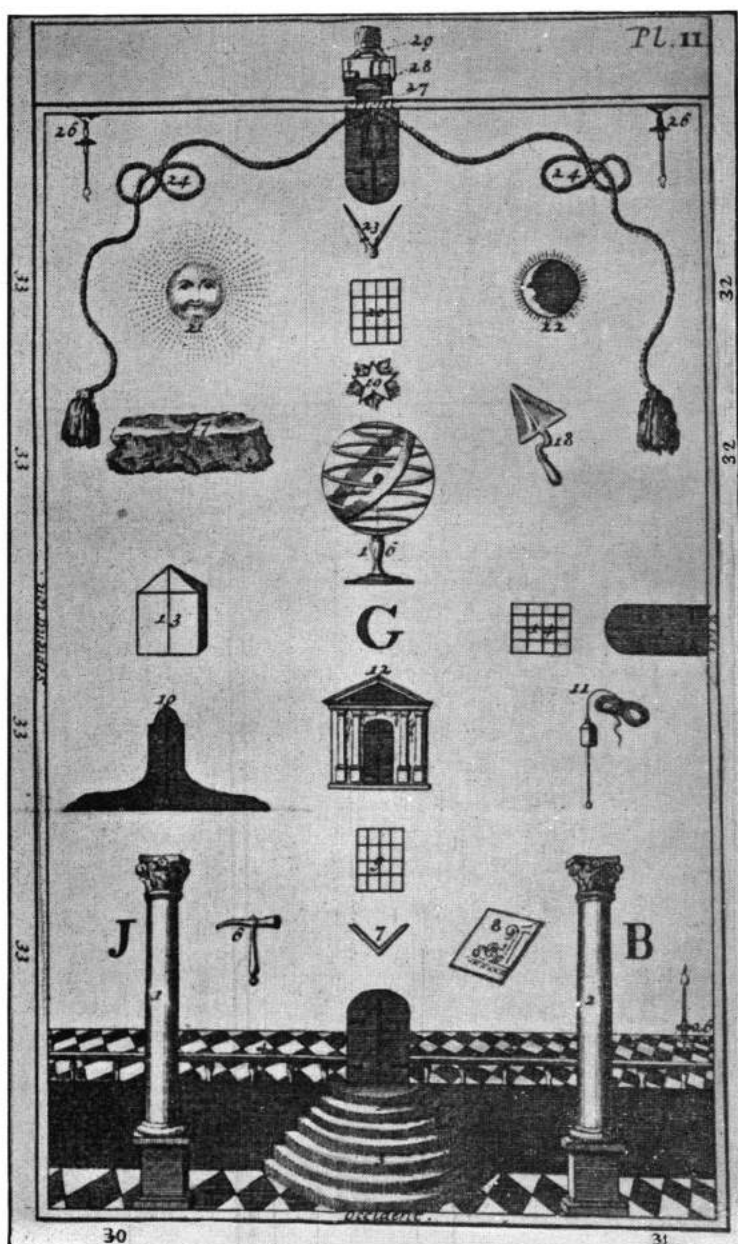
The Lodge was closed at 7-40 p.m. and a conversazione was held afterwards.

PLAN OF THE TEMPLE OF THE MOUNT OF OLIVES

The diagram illustrates the layout of a temple, featuring a central trapezoidal area labeled 'JEHOVA' with a skull and crossbones. This central area is surrounded by a border of small flames. Above the central area is a large 'A' containing a face, and below it is a large 'I' containing a skull. The entire diagram is enclosed in a rectangular frame with various letters (A, B, C, D, E, I, K, L, M, N, O, P, Q, R, S, T, V, X) marking specific points and symbols like candles and a tree.

Orchard

PLATE II.



VÉRITABLE PLAN DE LA LOGE DE RÉCEPTION D'UN MAÎTRE

(Plate I.)

- A.. Fauteuil du Grand Maître.
- B. Espece d'Autel, sur lequel il y a une Bible et un Maillet.
- C. Compas.
- D., E. Cercueil.
- F. Os en Sautoir.
- G. Ancien Mot de Maître.
- H. Tête de Mort.
- I. Equerre.
- K.K.K.K. Larmes.
- L. Montagne.
- M. Branche d'Acacia.
- N.N.N. Les trois Freres qui tiennent un rouleau de papier.
- O.O.O. Les Neuf Lumieres, placées trois à trois.
- P. Premier Surveillant.
- Q. Second Surveillant.
- R. L'Orateur.
- S. Les Freres Visiteurs.
- T. Le Secrétaire.
- V. Le Trésorier.
- X. Le Récipiendaire.

VÉRITABLE PLAN DE LA LOGE DE RÉCEPTION
D'UN APPRENTIF COMPAGNON.

(Plate II.)

- | | |
|--|---|
| 1. La Colonne Jakin. | 17. La Pierre Brute. |
| 2. La Colonne Boaz. | 18. La Truelle. |
| 3. Les 7 Marches pour Monter au Temple. | 19. L'Etoile Flamboyante. |
| 4. Le Pavé Mosaïque. | 20. Fenêtre D'Orient. |
| 5. Porte d'Occident. | 21. Le Soleil. |
| 6. Le Marteau. | 22. La Lune. |
| 7. L'Equerre. | 23. Le Compas. |
| 8. La Planche à Tracer. | 24. La Houpe Dentelée. |
| 9. Fenêtre d'Occident. | 25. Porte D'Orient. |
| 10. Le Niveau. | 26, 26, 26. Les Trois Lumieres. |
| 11. La Ligne perpendiculaire, le Plomb, ou l'aplomb. | 27. Tabouret. |
| 12. Portail de la Chambre Intérieure. | 28. Table. |
| 13. La Pierre Cubique Taillée en Pointe. | 29. Fauteuil du Grand Maître. |
| 14. Fenêtre du Midi. | 30. Place du Premier Surveillant. |
| 15. Porte du Midi. | 31. Place du Second Surveillant. |
| 16. La Sphere. | 32, 32, 32. Place des Maîtres. |
| | 33, 33, 33. Place des Apprentis-Compagnons excepté le Dernier Reçu. |

**THE
TWO-HUNDRED-AND-EIGHTY-EIGHTH
MEETING**

was held at Freemasons' Hall, Leicester, on Monday,
May 23rd, 1949.

The Worshipful Master, W. Bro. W. Tomlinson, presided.

Eighteen members, nineteen members of the Correspondence Circle and seven Visitors were present.

The Minutes of the last Regular Meeting were read and confirmed, after which the following Brethren were unanimously elected members of the Correspondence Circle :—

Bro. A. A. Scott, 47 Stamford Road, Oakham, No. 1265.

Bro. C. B. Dennison, "Stonebow," Westgate, Oakham, No. 1265.

W. Bro. G. A. Allen, 7 Lubenham Hill, Market Harborough, No. 1330.

Bro. K. G. Reynolds, B.Sc., 14 Lucknow Avenue, Mapperley Road, Nottingham, No. 0000.

W. Bro. F. L. Moody, New Works, Stoke Bardolph, Burton Joyce, Nottingham, No. 4467.

Bro. W. G. Fox, M.A., "The Cottage," Birstall, near Leicester, No. 4656.

Bro. R. S. Pearce, "The Roebuck," Church Street, Oakham, No. 1265.

W. Bro. A. T. S. Smith was unanimously elected Master for the ensuing year and W. Bro. E. Carr, Treasurer.

W. Bro. D. Choyce was unanimously elected Tyler.

W. Bros. G. E. Phipps and J. C. Burton were unanimously elected Auditors.

Vocal illustrations from **The Musical Mason or Freemason's Pocket Companion** (circ. 1790) and the **Essex Harmony**, 1786, were then given by W. Bro. W. Johnson, W. Bro. A. E. Stevenson and Bro. R. Bocking. Bro. E. J. Cottam presided at the piano. The choice of these items was the last work done for the Lodge by W. Bro. Bunney. Had he lived he would have presided. His notes, condensed, are as follows :

W.Bro. BUNNEY'S DESCRIPTION OF THE SONGS FROM "THE MUSICAL MASON."

"The Musical Mason or Freemason's Pocket Companion, being a collection of songs used in all Lodges—to which are added the Freemason's March and Ode."

The date is presumably about 1790. There are 26 numbers, and amongst these we find:—

- No. 1.—The Master's Song.
- No. 6.—The Secretary's Song.
- No. 9.—The Steward's Song.
- No. 16.—"Ye Ancient Sons of Tyre."
- No. 17.—"Attend the Strains."

Since this book is described in the title-page as "*The Freemason's Pocket Companion*," it would accompany the Brethren of that time when attending Lodge meetings, and a large folio copy would probably be provided for each Lodge for the harpsichord, for there would be few pianos in those days. One cannot help thinking that in the old days the Brethren sang songs at their social gatherings which had, at all times, some bearing upon Freemasonry, and that they wove a great deal of pure Masonic truth and teaching into the lighter side of their meetings.

No. 1—The Master's Song. The music is stately and dignified, with a broad swinging rhythm. The peculiarity of the refrain is the change from 3 to 2 beats in a bar. While the song moves along in the style of a stately minuet, this change in the Refrain gives it more of a lilt.

No. 6—This has a strong rhythmical swing, about it much in the same style as the fine old English song "The Vicar of Bray." The Brethren of those times were evidently fond of a chorus. This one contains a relic of the madrigalian period, known as the *fa la* refrain or chorus.

No. 9—The Steward's Song. This is of an entirely different type; it has more of a lilting air, and a spirit of joviality about it, in fact, shall we say, quite the right kind of spirit that should be present in a good steward. There is some doubt about it being a genuine Masonic song, as like the Entered Apprentice's, it is to be found in a collection of old English songs under the title of the "*Beggar's Song*." On the other hand, bearing in mind that most of the musicians and the best composers of those days were Masons, it may have been composed by one of the musical Brethren of the period. One authority gives the title as "*Good Advice*, a song set and sung by Mr. Leveridge at the new playhouse." The music and words are copied from an old volume of half sheet songs in the British Museum.

No. 16—"Ye Ancient Sons of Tyre." To many, who study the style and character of the classic writers, it might be thought that this song is, indeed, pure Handelian, or that it is an adaptation of one of that composer's works. But if it is remembered that Dr. Arne, Shield, Boyce, Dibdin and Linley, all wrote more or less in this style, and, if we compare this song with many more of Dr. Arne's, there are strong grounds for conjecture that this is by him.

No. 17—"Attend the Strains." Here, again, is a strong Handelian flavour.

The ESSEX HARMONY. VOL. I.

On MASONS and MASONRY.

SONG, *A. 2 Voc.*

BASS *Mr. Arnold.*

By Masons art the as-piring dome, in various columns shall arise:

All climates are their native home, their godlike actions reach the skies.

Heroes and kings revere their name, & poets sing their deathless fame.

II.

Great, generous, noble, wise and brave,
 Are titles they most justly claim;
 Their deeds shall live beyond the grave,
 Which babes unborn shall loud proclaim:
 Time shall their glorious acts enroll;
 Whilst love and friendship charm the soul.

CHORUS

The ESSEX HARMONY. Vol. I.

SONG on Masonry, *A. 2 Voc.*

Mr. H. Carey.

'Tis Masonry u-nites Mankind, to gen'-rous ac-tions forms the Soul;

In friendly converse all conjoin'd, one spirit animates the whole.

II.

Where'er aspiring Domes arise, wherever sacred Altars stand;
Those Altars blaze unto the Skies, those Domes proclaim the Mason's Hand.

III.

As Passions rough the Soul disguise, 'till Science cultivates the Mind;
So the rude Stone unhapen lies, 'till by the Mason's Art refin'd.

IV.

Tho' still our chief Concern and Care, be to deserve a Brother's Name;
Yet ever mindful of the Fair, their kindest Influence we claim.

V.

Let Wretches at our Manhood rail, but they who once our Order prove,
Will own that we who build so well, with equal Energy can love.

VI.

Sing Brethren then the Craft divine, best Band of social Joy and Mirth;
With choral Sound, and chearful Wine, proclaim its Virtues o'er the Earth.

SONG

No1. The Master's Song.

For 2 Voices.

Thus mighty Eastern Kings, and some Of

Abram's Race and Monarchs good, Of Egypt,

Sy - ria, Greece, and Rome, True Ar - chi -

- tecture un - - der - stood: No wonder

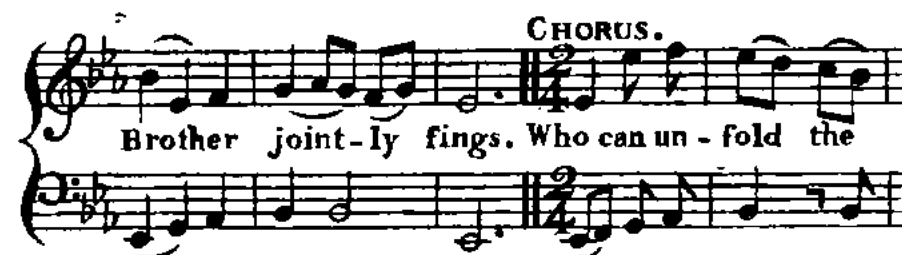
then if Ma - sons join, To ce - - le -



brate those Ma - fon Kings, With fo - lemn



note and flow - ing Wine, Whilst ev' - ry



CHORUS.
Brother joint - ly sings. Who can un - fold the



Royal Art? Or sing its Secrets in a Song! They're



safely kept in Macons Heart & to the antient Lodge belong.

Nº6. The Secretary's Song.

Ye Brethren of the antient Craft, Ye favrite Sons of
 Fame, Let Bumpers cheerfully be quaff'd To each good Mafon's
 Name: Happy, long happy may he be, Who loves & honours
 Mafon-ry. With a fa la la la. la With a fa la la la.

- (2) In vain wou'd D'Anvers with his Wit,
 Our slow Repentment raise;
 What he and all Mankind have writ,
 But celebrates our Praise:
 His Wit this only Truth imparts,
 That Mafons have firm faithful Hearts.
 With a fa la &c.
- (3) Ye British Fair for Beauty fam'd,
 Your Slaves we wish to be;
 Let none for Charms like yours be nam'd,
 That loves not Mafonry:
 This Maxim D'Anvers proves full well,
 That Mafons never Kiss and Tell.
 With a fa la &c.
- (4) Free Mafons no Offences give,
 Let Fame your Worth declare;
 Within your Compass wisely live,
 And Act upon the Square:
 May Peace and Friendship e'er abound,
 And ev'ry Mafons Health go round.
 With a fa la &c.

N^o 9. The Steward's Song.

We have no i-dle Prating, Of
either Whig or To-ry, But each a-
grees to live at ease, And sing or tell a
Story. **CHO** Fill to him, To the Brim,
Let it round the Table rowl; The Divine
Tells us Wine Cheers the Bo-dy, and the Soul.

- | | |
|--|--|
| <p>(2) We're always Men of Pleasure,
Despising Pride and Party
 Whilst Knaves and Fools,
 Prescribe us Rules,
We are sincere and hearty.
 <i>Chorus.</i> Fill to him, &c.</p> | <p>(4) If an accepted Mafon
Should talk of High or Low Church
 We'll set him down
 A shallow Clown
And understand him no Church.
 <i>Chorus.</i> Fill to him, &c.</p> |
| <p>(3) If any are so foolish
To whine for Courtier's favour,
 We'll bind him o'er
 To drink no more
Till he has a better Savour.
 <i>Chorus.</i> Fill to him, &c.</p> | <p>(5) The World is all in Darknefs,
About us they conjecture;
 But little think,
 A Song and Drink,
Succeeds a Mafon's Lecture.
 <i>Chorus.</i> Fill to him, &c.</p> |
| <p>(6) Then Brother bring a Hog'shead,
And in a Corner place it;
 Till it rebound
 With hollow Sound,
Each Mafon here will face it.
 <i>Chorus.</i> Fill to him, &c.</p> | |

Nº 16.



Ye antient Sons of Tyre, In
 Cho-rus join with me; And im-itate your
 Sire, Who's fam'd for Ma-son--ry: His
 an - tient dic - tates fol - low, And
 from them ne - - ver part; Let
 each sing like Ap - - - pol - - o, And
 praise the roy - al Art, - - - -
 - - And praise the royal Art.

N^o 17.

At - - tend, attend the strains, Ye

Mafons free, whilst I to ce - lebrate your

Fame, Your Virtues found on high, Accepted Mafons

Free and bold, Will never live the dupes to Gold,

Will ne - -

- - ver live the dupes to Gold,

Will ne - -

- - ver live the dupes to Gold.

- (2) Great Solomon the King,
Great Architect of Fame,
Of whom all Coasts did Ring,
Rever'd a Mafons Name :
Like him accepted, free and bold,
True Wifdom we prefer to Gold,
True Wifdom, &c.
- (3) Since him the Great and Wife,
Of every Age and Clime,
With Fame that never dies,
Pursued the Art sublime ;
Inspir'd by Heav'n juft and free,
Have honour'd much our Myftery,
Have honour'd, &c.
- (4) The glorious Paths of thofe,
With Heav'n-born Wifdom crown'd,
We every Day difclofe,
And tread on facred ground :
A Mafon righteous, juft and free,
Or elfe not worthy Mafonry,
Or elfe, &c.

Apologies for absence from W. Bros. J. C. Burton, A. Haynes, G. W. Wilkes, A. F. Tomkins and Bro. H. Clark were received.

The Lodge was closed at 7-30 p.m. and a *conversazione* was held afterwards.

Obituary.

“ He has lived, the fruits of his labours live after him.”

Wor. Bro. WALTER JOSEPH BUNNEY.

The passing of Wor. Bro. Walter Joseph Bunney, on January 18th, 1949, has left quite a void in Masonry and especially in the Lodge of Research which will not easily be filled.

Initiated in 1902 in the John of Gaunt Lodge, he rapidly passed into office and reached the Chair in 1912, but the Lodge of Research became his greatest joy and very soon he was writing papers and delivering lectures, many of them musical, and finally he was awarded the great honour, by Grand Lodge, of becoming the Prestonian Lecturer. This is the only time a Leicestershire Mason has held this office.

He was a founder of the Lodge of the Flaming Torch and was a member of the R.C. and K.T. Orders. He held high rank in the Craft and Royal Arch as P.G. Std. Br. and P.A.G.D.C., and was always a welcome visitor wherever he went.

He was an accomplished musician both instrumentally and vocally and was ever ready to give liberally of his great talents.

But it is as a man that he will be remembered most. He had a most lovable nature and was admired, respected, revered and loved by all with whom he came in contact. His quiet, gentle and kindly manner was an encouragement to those who needed advice, assistance and inspiration and he never failed a brother or a friend. His life as an organist had produced in him a sincere devotion to all things spiritual and his whole life in thought, word and deed was that of a Great Gentleman.—*E.H.S.*

“ Death is a gate on the sky-line.”—*Mary Webb.*

Full Members :

W. J. Bunney.
J. T. Cooper.

Correspondence Circle :

S. F. Aspell.
A. Billson.
H. Blaydon.
A. F. Bryan.
Rev. C. Everitt.
D. Flather.
W. A. Gayner.

L. E. Hall, LL.D.
D. Knoop.
C. P. Matthews.
J. T. S. Nobbs.
J. W. Radburne.
T. W. Stanhope.
W. E. Turner.

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to A. E. Tomkins,
4 Shirley 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.
- “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. od.
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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 A. E. Tomkins, 4 Shirley Road, Leicester.

The Lodge of Research, No. 2429, Leicester.

Dr.		Receipts and Payments Account, Session 1948-49.				Cr.	
1947-8		RECEIPTS.		1947-8		PAYMENTS.	
£	s. d.	£	s. d.	£	s. d.	£	s. d.
329	2 0	To Subscriptions—		362	13 8	By Printing Lodge Transactions..	264 8 10
53	11 0	Correspondence Circle ..	294 8 6	—	—	„ Publications Fund ..	17 7
6	6 0	Members ..	53 11 0	49	1 10	„ Printing ..	47 7 2
6	0 0	„ Joining Fees ..	6 6 0	18	18 9	„ Steward's Account ..	16 0 0
6	0 0	„ Building Society Interest ..	6 0 0	5	18 6	„ Grand Lodge Dues ..	6 12 0
40	11 4	„ Publications Fund ..	30 13 5	—	—	„ Provincial Grand Lodge Dues	6 9 4
		Total Receipts	390 18 11	12	12 0	„ Rent ..	— — —
				8	6 1	„ Postages ..	7 7 5
				—	—	„ Photographs ..	— — —
				—	—	„ Donation to Royal Masonic	— — —
				—	—	Hospital ..	5 0 0
				—	—	„ Jewels ..	34 10 0
						Total Payments	388 12 4
		Balance at Commencement of				Balance at End of Session :—	
		Session—				Leicester Permanent Building	
300	5 0	Leicester Permanent Building		300	5 0	Society ..	300 5 0
228	2 6	Society ..	300 5 0	205	13 6	Midland Bank Limited ..	208 0 1
		Midland Bank Limited ..	205 13 6				508 5 1
			505 18 6				
£963	17 10		£896 17 5	£963	17 10		£896 17 5

Revenue Account, Session 1948-49.

1947-8		EXPENDITURE.		1947-8		INCOME.	
£	s. d.	£	s. d.	£	s. d.	£	s. d.
362	13 8	By Printing of Lodge Transactions	264 8 10	306	12 0	By Subscriptions :—	
49	1 10	„ Printing ..	47 7 2	48	16 6	Correspondence Circle ..	297 8 6
12	12 0	„ Rent ..	12 12 0	—	—	Members ..	56 14 0
18	18 9	„ Stewards' Account ..	16 0 0	6	6 0	„ Joining Fees ..	354 2 6
5	18 6	„ Grand Lodge Dues ..	6 12 0	6	0 0	„ Building Society Interest ..	6 0 0
6	9 4	„ Provincial Grand Lodge Dues	6 3 9	34	16 11	„ Profit on Publications ..	29 15 10
8	6 1	„ Postages ..	7 7 5				
8	6	„ Photographs ..	— — —				
—	—	„ Donation to Royal Masonic	— — —				
—	—	Hospital ..	5 0 0				
—	—	„ Jewels ..	34 10 0	61	17 3	Balance :—Being Excess of Ex-	
			400 1 2			penditure over Income ..	3 16 10
£464	8 8		£400 1 2	£464	8 8		£400 1 2

Balance Sheet, Session 1948-49.

1947-8		LIABILITIES.		1947-8		ASSETS.	
£	s. d.	£	s. d.	£	s. d.	£	s. d.
6	9 4	Expenses Accrued :—		300	5 0	Cash at :—	
—	—	Provincial Grand Lodge Dues ..	6 3 9	205	13 6	Leicester Permanent Building	
—	—	Rent ..	12 12 0			Society ..	300 5 0
			18 13 6			Midland Bank Limited ..	208 0 1
		Accumulated Fund :—					508 5 1
597	16 5	Surplus at Commencement of				Subscriptions Outstanding :—	
61	17 3	Session ..	535 19 2	20	10 0	2 Full Members @ £1 11s. 6d.	3 3 0
		Less : Excess of Expenditure over		16	0 0	Correspondence Circle :—	
		Income, 1948-49 Session ..	3 16 10			71 Members, 1 year @ 10/-	35 10 0
			532 2 4			4 Members, 2 years @ £1..	4 0 0
£542	8 6		£550 18 1	£542	8 6		42 13 0
							£550 18 1

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 8th day of September, 1949.

E. R. CARR, A.S.A.A., P.M. 3448, 4835, P.P.G. Reg.

102 New Walk, Leicester.

Treasurer.

GEO. E. PHIPPS, P.M. 3919, 1391, 2429, P.P.G. Supt. Works,

JOHN C. BURTON, P.M. 2429, 3419, 3919, P.P.S.G.W.

Auditors.